

47:24 Why do they not study the Quran carefully? Do they have locks on their minds?
 Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	1:1 In the name of God, the Gracious, the Compassionate. ¹ ²
The Monotheist Group	1:1 In the name of God, the Almighty, the Merciful.
Muhammad Asad	1:1 In the name of God, The Most Gracious, The Dispenser of Grace: ¹
Rashad Khalifa	1:1 In the name of GOD, Most Gracious, Most Merciful. ¹ ²
Shabbir Ahmed	1:1 BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. ¹
Transliteration	1:1 Bismi Allāhi alrahmani alrahēemi
A	1:1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Edip-Layth	1:2 Praise is to God, Lord of the worlds.
The Monotheist Group	1:2 Praise be to God, the Lord of the worlds.
Muhammad Asad	1:2 All praise is due to God alone, the Sustainer of all the worlds, ²
Rashad Khalifa	1:2 Praise be to GOD, Lord of the universe.
Shabbir Ahmed	1:2 All praise is due to God, the Sustainer/Cherisher/Lord of the Universe and everything therein. ²
Transliteration	1:2 Alḥamdu lillāhi rabbi alAAalameena
A	1:2 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
Edip-Layth	1:3 The Gracious, the Compassionate.
The Monotheist Group	1:3 The Almighty, the Merciful.
Muhammad Asad	1:3 The Most Gracious, the Dispenser of Grace,

Rashad Khalifa	1:3 Most Gracious, Most Merciful.
Shabbir Ahmed	1:3 The Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be, just as a mother's womb nourishes the embryo to completion without any returns.
Transliteration	1:3 Alrrahmāni alrraḥeemi
A	1:3 الرحمن الرحيم
Edip-Layth	1:4 Master of the day of judgment. ³
The Monotheist Group	1:4 Sovereign of the Day of Judgment.
Muhammad Asad	1:4 Lord of the Day of Judgment!
Rashad Khalifa	1:4 Master of the Day of Judgment.
Shabbir Ahmed	1:4 (He is) the Absolute Owner of the Day when all creation shall have completed their journey of existence, action and evolution to the Ultimate Just outcome. And He is the Supreme Appointer of the System of Life that mankind may live by in order to attain success in both lives. All decisions in this System will be made according to Divine Commands given in this Book. And this System will most certainly prevail over all manmade systems in this world. The Divine law of Just Recompense is gradually taking mankind to the Day of Final Judgment in His Court to account for all they did with their gift of life. This is a Day the advent of which is beyond any doubt. ³
Transliteration	1:4 Maḷiki yawmi alddeeni
A	1:4 ملك يوم الدين
Edip-Layth	1:5 You alone we serve; you alone we ask for help.
The Monotheist Group	1:5 You alone we serve, and You alone we seek for help.
Muhammad Asad	1:5 Thee alone do we worship; and unto Thee alone do we turn for aid.
Rashad Khalifa	1:5 You alone we worship; You alone we ask for help.
Shabbir Ahmed	1:5 (Realizing these facts), we obey You alone and we ask You alone to help us (as we obey You). ⁴
Transliteration	1:5 Iyyaka naAAbudu wa-iyḡaka nastaAAeenu
A	1:5 اياك نعبد واياك نستعين
Edip-Layth	1:6 Guide us to the straight way;
The Monotheist Group	1:6 Guide us to the straight path.
Muhammad Asad	1:6 Guide us the straight way.
Rashad Khalifa	1:6 Guide us in the right path:
Shabbir Ahmed	1:6 (So,) Guide us to the straight path (that leads us to real success by providing us with faculties that listen and not just hear, observe and not just see, analyze and not follow blindly). ⁵
Transliteration	1:6 Ihdina alssirata almustaqeema

A	اهدنا الصراط المستقيم 1:6
Edip-Layth	1:7 the way of those whom you blessed; not of those who received anger, nor of the strayers. ⁴
The Monotheist Group	1:7 The path of those whom You have blessed, not those who have incurred the wrath, nor the misguided.
Muhammad Asad	1:7 The way of those upon whom Thou hast bestowed Thy blessings, ³ not of those who have been condemned [by Thee], nor of those who go astray! ⁴
Rashad Khalifa	1:7 the path of those whom You blessed; not of those who have deserved wrath, nor of the strayers.
Shabbir Ahmed	1:7 The path of those upon whom You have bestowed blessings (as a natural consequence of obeying the commands. 2:47, 31:20). Not (the path) of those who earned Your wrath (the naturally bitter consequences of misdeeds), nor of those who lost their direction. ⁶
Transliteration	1:7 Sirata alla ³ theena anAAamta AAalayhim ghayri almagh doobi AAalayhim wal a alddalleena
A	1:7 صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (1:1)

The first Chapter of the Quran is an outline of the Quran. The Quran repeatedly emphasizes God's grace and mercy and asks us to never give up hope. It invites us to always be conscious of the Day of Judgment in which God ALONE will judge our worldly choices and deeds. It underlines the importance of attaining freedom by submitting ourselves only to the Truth, and nothing but the Truth. It reminds us of the spiritual, individual, social, and political duties that will guide us on and to the straight path; additionally, it informs us of God's blessings to ancient communities and their various triumphs and blunders. For the literary aspect and purpose of shift in person, see the footnote of verse [39:53](#).

Edip-Layth - End Note 2 (1:1)

This first verse, shortly known as Basmalah, consists of four Arabic words and has a unique function in the Quran. It crowns every Chapter except Chapter 9. Basmalah is the foundation of a simple to understand, and impossible to imitate, interlocking mathematical structure intertwined in the text of the Quran and the Bible (We would like to remind the reader that this has nothing to do with numerological speculations or the statistically insignificant study published in the so-called Bible Code.) The miraculous function of the number 19 prophesized in Chapter 74 was unveiled in 1974 through a computerized analysis of the Quran. Though, in retrospect, the implication of 19 in Chapter 74 was

obvious, it remained a secret for 1406 (19x74) lunar years after the revelation of the Quran. Ironically, the very first word of Chapter 74, The Hidden One, was revealing, yet the code was a divinely guarded gift allocated to the computer generation for they were the ones who would need and appreciate it the most. The following is just the tip of the iceberg: Basmalah consists of 19 letters and each of its words (Ism, Allah, Rahman, and Rahim), occurs in the Quran in multiples of 19. Many parameters of the mathematical structure of the Quran are related to this first verse. For instance, the missing Basmalah in the beginning of Chapter 9 is restored 19 chapters later inside Chapter 27. Thus, the frequency of this most repeated verse becomes 114 (19x6). The mathematical structure of the Quran has also resolved many scholarly arguments or mysteries. For instance, now we know why the Basmalah of the first Chapter is numbered while other Basmalahs in the beginning of chapters are not. As we have demonstrated in various books, through hundreds of simple and complex algorithms, we witness the depth and breadth of the mathematical manipulation of Arabic, an arbitrary human language, to be profound and extraordinary. This is indeed a fulfillment of a Quranic challenge ([17:88](#)). While the meaning of the Quranic text and its literal excellence were maintained, all its units, from chapters, verses, words to its letters were also assigned universally recognizable roles in creation of mathematical patterns. Since its discovery, the number 19 of the Quran and the Bible has increased the faith of many believers, has removed doubts in the minds of many People of the Book, and has caused discord, controversy and chaos among those who have traded the Quran with man-made sectarian teachings. This is indeed a fulfillment of a Quranic prophecy ([74:30-31](#)).

We translate the word ISM as NAME, but in the Arabic language and Arab culture, names are attributes. In fact, the word ISM shares the same root with the Arabic verb for "describe" ([22:78](#); [53:27](#); [19:7](#)). Like Hebrew, Arabic proper names are descriptive. God has all the beautiful attributes ([7:180](#); [17:110](#); [20:8](#); [59:24](#)). Basmalah contains three names or attributes: Allah (the god; God), Rahman (Gracious), and Rahim (Compassionate/Caring/Loving). The Arabic word Allah is not a proper name as some might think; it is contraction of AL (the) and ELAH (god). The word Allahumma is a different form and the letter "M" in the end is not an Arabic suffix as a novice might think. The word Allahumma may not be considered a divine attribute since it cannot be used as a subject in a sentence or as an attribute of a divine subject. It is always used in supplication and prayers, meaning "o my lord" or "o our lord." Allah and Rahman are two attributes that are invariably used as names rather than adjectives. Since God sent messengers to all nations ([10:47](#); [16:36](#); [35:24](#)) in their own language ([14:4](#)), they referred to their creator in their own language. See [7:180](#).

While some tried their hardest, for centuries, to turn the creator of the universe into an Arab God, others too have attempted to transform Him into an Anglo-Saxon male. The former ignored the fact that the languages of many nations who received God's message in their own language did not contain the word Allah. The latter ignored the fact that Jesus or (J)esu(s), never uttered the English word 'God,' but referred to his Lord with Hebrew or Aramaic words such as Eli, Eloi, Elahi, or Ellohim (Mark 15: 34), which are almost identical to corresponding Arabic words.

The Old Testament contains several verses containing the attributes of 'Gracious' and 'Merciful' as used in Basmalah: Exodus 34: 6; 2 Ch 30: 9; Nehemiah 9: 17,31; Psalms 103: 8; 116: 5; Joel 2: 13; Jonah 4: 2. For more information regarding God's attributes, See [7:180](#) and [59:22-24](#).

Edip-Layth - End Note 3 (1:4)

For more information about the Day of Judgment see [82:15-19](#). Also, see the account of the New Testament: Matthew 12: 36.

Edip-Layth - End Note 4 (1:7)

Traditional commentaries attempt to restrict the negatively described groups to Christians and Jews. This self-righteous attitude has led the Muslim masses to ignore their own corruption and deviation from the straight path. The Quran mentions communities as well as individuals who received retribution such as the People of Noah ([26:25-102](#)), the People of Thamud ([7:78](#); [11:61-68](#)), the People of Lot ([26:160-175](#)), the People of Madyan ([11:84-95](#)), Ayka ([26:176-191](#)), Aad ([11:59-60](#); [26:123-140](#)), and Pharaoh ([3:11](#); [11:96-99](#); [20:78-80](#)).

The Bible provides numerous examples of divine retribution against nations: The old world (Genesis 6: 7,17), Sodom (Genesis 19: 24), Egypt (Exodus 9: 14), Israel (Numbers 14: 29, 21: 6), People of

Ashdod (1 Samuel 5: 6), People of Bethshemesh (1Samuel 6: 19), Amalekites (1Samuel 15: 3). The Bible also gives examples of divine punishment against individuals, such as: Cain (Genesis 4: 11-12), Canaan (Genesis 9: 25), Korah (Number 16: 33-35), Achan (Joshua 7: 25), Hophni (1Samuel 2: 34), Saul (1Samuel 15: 23), Uzzah (2Samuel 6: 7), Jeroboam (1Kings 13: 4), Ahab (1Kings 22: 38), Gehazi (2Kings 5: 27), Jezebel (2Kings 9: 35), Nebuchadnezzar (Daniel 4: 31), Belshazzar (Daniel 5: 30), Zacharias (Luke 1: 20), Ananias (Acts 5: 1-10), Herod (Acts 12: 23), Elymas (Acts 13: 11).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (1:1)

According to most of the authorities, this invocation (which occurs at the beginning of every surah with the exception of surah 9) constitutes an integral part of "The Opening" and is, therefore, numbered as verse I. In all other instances, the invocation "in the name of God" precedes the surah as such, and is not counted among its verses. - Both the divine epithets rahman and rahim are derived from the noun rahmah, which signifies "mercy", "compassion", "loving tenderness" and, more comprehensively, "grace". From the very earliest times, Islamic scholars have endeavoured to define the exact shades of meaning which differentiate the two terms. The best and simplest of these explanations is undoubtedly the one advanced by Ibn al-Qayyim (as quoted in Manar I, 48): the term rahman circumscribes the quality of abounding grace inherent in, and inseparable from, the concept of God's Being, whereas rahim expresses the manifestation of that grace in, and its effect upon, His creation-in other words, an aspect of His activity.

Muhammad Asad - End Note 2 (1:2)

In this instance, the term "worlds" denotes all categories of existence both in the physical and the spiritual sense. The Arabic expression rabb - rendered by me as 'Sustainer' - embraces a wide complex of meanings not easily expressed by a single term in another language. It comprises the ideas of having a just claim to the possession of anything and, consequently, authority over it, as well as of rearing, sustaining and fostering anything from its inception to its final completion. Thus, the head of a family is called rabb ad-dar ("master of the house") because he has authority over it and is responsible for its maintenance; similarly, his wife is called rabbat ad-dar ("mistress of the house"). Preceded by the definite article al, the designation rabb is applied, in the Qur'an, exclusively to God as the sole fosterer and sustainer of all creation - objective as well as conceptual - and therefore the ultimate source of all authority.

Muhammad Asad - End Note 3 (1:7)

i.e., by vouchsafing to them prophetic guidance and enabling them to avail themselves thereof.

Muhammad Asad - End Note 4 (1:7)

According to almost all the commentators, God's "condemnation" (ghadab, lit., "wrath") is synonymous with the evil consequences which man brings upon himself by wilfully rejecting God's guidance and acting contrary to His injunctions. Some commentators (e.g., Zamakhshari) interpret this passage as follows: ". . . the way of those upon whom Thou hast bestowed Thy blessings - those who have not been condemned [by Thee], and who do not go astray": in other words, they regard the last two expressions as defining "those upon whom Thou hast bestowed Thy blessings". Other commentators (e.g., Baghawi and Ibn Kathir) do not subscribe to this interpretation - which would imply the use of negative definitions-and understand the last verse of the surah in the manner rendered by me above. As regards the two categories of people following a wrong course, some of the greatest Islamic thinkers (e.g., Al-Ghazali or, in recent times, Muhammad `Abduh) held the view that the people described as having incurred "God's condemnation" - that is, having deprived themselves of His grace - are those who have become fully cognizant of God's message and, having understood it, have rejected it; while by "those who go astray" are meant people whom the truth has either not reached at all, or to whom it has come in so garbled and corrupted a form as to make it difficult for them to recognize it as the truth (see `Abduh in Manar I, 68 ff.).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (1:1)

The first verse in the Quran represents the foundation upon which a superhuman 19-based mathematical miracle is built. This important statement consists of 19 Arabic letters, and every word init occurs in the whole Quran in multiples of 19 (see Appendices 1 & 29 for the details).

Rashad Khalifa - End Note 2 (1:1)

Sura 1 is God's gift to us to establish contact with Him through the daily Contact Prayers. This fact is supported by an earth-shattering, simple-to-understand-but-impossible-to-imitate mathematical composition that challenges the greatest mathematicians on earth, and stumpsthem; it is far beyond human capabilities:

(1) The sura number, followed by the numbers of verses, next to each other, give 1 1 2 3 4 5 6 7. This number is a multiple of 19.

Verse	# of Letters.	Gematrical Value
1	19	786
2	17	581
3	12	618
4	11	241
5	19	836
6	18	1072
7	43	6009
Totals	139	10143

(2) If we substitute the number of letters per verse in place of verse numbers, we get 1 19 17 12 11 19 18 43. This number is also a multiple of 19.

(3) If we insert the total gematrical value of every verse, we get 1 19 786 17 581 12 618 11 241 19 836 18 1072 43 6009. This number is a multiple of 19.

(4) The number shown above includes all parameters of Sura 1, and consists of 38 digits (19x2).

(5) It is noteworthy that this 38-digit number is still divisible by 19 when we write its components backward, from right to left as practiced by the Arabs. Thus, 6009 43 1072 18 836 19 241 11 618 12581 17 786 19 1 is also a multiple of 19.

(6) The mathematical representations mentioned above participate in numerous extraordinary mathematical phenomena to confirm all details of the five daily Contact Prayers (Appendix 15).

(7) Many more astounding phenomena are given in Appendix 1. Thus, the reader is handed at the outset tangible proof that this is God's message to the world.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (1:1)

Rahm in Rahman and Raheem encompasses all the meanings rendered. Before the next Surahs, BISMILLAH will be given a brief translation: With the Glorious Name of God, the Instant and Sustaining

Source of all mercy and Kindness

Shabbir Ahmed - End Note 2 (1:2)

[3:189-190](#), [9:112](#), [35:27-28](#)

Shabbir Ahmed - End Note 3 (1:4)

[3:189-190](#), [9:32-33](#), [17:111](#), [43:84](#), [82:18-19](#). Deen = The Divinely Prescribed System of Life. Yaum-id-Deen = The Day of Judgment = The Time of Ultimate Just Outcome = The Day of Resurrection = When the Divine System rules the earth as it rules the Universe

Shabbir Ahmed - End Note 4 (1:5)

Such will be the ones to establish the Divinely Prescribed System of Life on earth. Iyyak = You alone. 'Abd and Ibadah, roots for Na'bud = Obedience = Service = Serving God by serving his creation. Usually, but erroneously translated exclusively as worship. [3:78](#), [5:44-48](#), [12:40](#)

Shabbir Ahmed - End Note 5 (1:6)

[17:36](#)

Shabbir Ahmed - End Note 6 (1:7)

[2:61](#), [7:152](#), [29:69](#), [37:69-71](#), [45:23](#), [61:5](#). Ghadhab of Maghdhoob = Wrath = Anger = Being seized by Divine laws due to misdeeds. The term can be taken only figuratively when used in relation to God since He, unlike human tyrants, is not an emotional King and His Rule is the Rule of law. [3:6](#), [8:53](#), [13:11](#)

49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 2:1 A1L30M40 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 2:1 A.L.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 2:1 Alif. Lam. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 2:1 A.L.M. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 2:1 A.L.M. Alif-Laam-Meem. (Allah, Lateef the Unfathomable, Majeed the Magnificent, knows and understands your needs.)
Transliteration	Bismi Allāhi alrahḡmani alrahḡeemi 2:1 Alif-lām-meem
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 2:1 الم
Edip-Layth	2:2 This is the book in which there is no doubt, a guide for the conscientious.
The Monotheist Group	2:2 This is the Scripture in which there is no doubt, a guide for the righteous.

Muhammad Asad	2:2 THIS DIVINE WRIT - let there be no doubt about it is [meant to be] a guidance for all the God-conscious. ²
Rashad Khalifa	2:2 This scripture is infallible; a beacon for the righteous;
Shabbir Ahmed	2:2 (Here is the guidance you asked for.) This is a Book whereof there is absolutely no doubt concerning its authority and authenticity. And it leaves no doubts lingering in a seeking mind. It is a Guide for those who wish to journey through life in honor and security. ¹
Transliteration	2:2 <u>Th</u> alika alkit <u>a</u> bu la <u>r</u> ayba fee <u>h</u> i hu <u>d</u> an li <u>l</u> muttaqeen <u>a</u>
A	2:2 ذلك الكتب لا ريب فيه هدى للمتقين
Edip-Layth	<i>Those Who Acknowledge; Those Who Do Not Appreciate; And The Hypocrites</i> 2:3 Those who acknowledge the unseen, and observe the contact prayer (sala), and from Our provisions to them, they spend. ²
The Monotheist Group	2:3 Those who believe in the unseen, and uphold the communion, and from Our provisions to them they spend.
Muhammad Asad	2:3 Who believe in [the existence of] that which is beyond the reach of human perception, ³ and are constant in prayer, and spend on others out of what We provide for them as sustenance; ⁴
Rashad Khalifa	<i>Three Categories of People (1) The Righteous</i> 2:3 who believe in the unseen, observe the Contact Prayers (Salat) ² , and from our provisions to them, they give to charity.
Shabbir Ahmed	2:3 Those who (wish to journey through life in honor and security), believe in the Unseen. (They recognize the Law of Cause and Effect although the stages may not always be obvious to them) and establish the Divinely Prescribed System of Life, and set up the Economic Order of Zakaat keeping open for others the resources that We have granted them. ²
Transliteration	2:3 Allat <u>h</u> eena yu/ <u>minoona</u> bi al <u>gh</u> aybiwayuqeemoona a Issalata wamimm <u>a</u> razaq <u>n</u> ahumy <u>un</u> fiquona
A	2:3 الذين يؤمنون بالغيب ويقيمون الصلوة ومما رزقناهم ينفقون
Edip-Layth	2:4 Those who acknowledge what was sent down to you, and what was sent down before you, and regarding the Hereafter they are certain. ⁴
The Monotheist Group	2:4 And those who believe in what was sent down to you, and what was sent down before you, and regarding the Hereafter they are certain.
Muhammad Asad	2:4 And who believe in that which has been bestowed from on high upon thee, [O Prophet,] as well as in that which was bestowed before thy time: ⁵ for it is they who in their innermost are certain of the life to come!
Rashad Khalifa	2:4 And they believe in what was revealed to you, and in what was revealed before you ³ , and with regard to the Hereafter, they are absolutely certain.
Shabbir Ahmed	2:4 And those who choose to believe in what has been revealed to you (O Messenger!) and in the (truth in) what was revealed before your times. And they have conviction in the Law of Requit, and, therefore, in the life Hereafter. ³
Transliteration	2:4 Waallat <u>h</u> eena yu/ <u>minoona</u> bim <u>a</u> onzila ilayka wam <u>a</u> onzila min qablika

	wabial- <u>akhirat</u> ihum yooqinoona
A	2:4 والذين يؤمنون بما انزل اليك وما انزل من قبلك وبآخرة هم يوقنون
Edip-Layth	2:5 These are the ones guided by their Lord, and these are the winners.
The Monotheist Group	2:5 These are the ones guided by their Lord, and these are the winners.
Muhammad Asad	2:5 It is they who follow the guidance [which comes from their Sustainer; and it is they, they who' shall attain to a happy state!
Rashad Khalifa	2:5 These are guided by their Lord; these are the winners.
Shabbir Ahmed	2:5 They are the ones who walk on a path lighted by their Lord, and they are the ones whose crops of effort will flourish and they will truly prosper. ⁴
Transliteration	2:5 Ol <u>a</u> -ika AAa <u>a</u> hudan minrabbihim waol <u>a</u> -ika humu almufl <u>i</u> hoona
A	2:5 اولئك على هدى من ربهم واولئك هم المفلحون
Edip-Layth	2:6 As for those who do not appreciate, whether you warn them or do not warn them, they will not acknowledge. ⁵
The Monotheist Group	2:6 As for those who reject, whether you warn them or do not warn them, they will not believe.
Muhammad Asad	2:6 BEHOLD, as for those who are bent on denying the truth ⁶ - it is all one to them whether thou warnest them or dost not warn them: they will not believe.
Rashad Khalifa	(2) <i>The Disbelievers</i> 2:6 As for those who disbelieve, it is the same for them; whether you warn them, or not warn them, they cannot believe.
Shabbir Ahmed	2:6 Remember that those who have chosen denial in advance, it is all the same to them whether you apprise them (of the consequences of their actions) or apprise them not. They will refuse to acknowledge the truth. ⁵
Transliteration	2:6 Inna allat <u>h</u> eena kafaroo saw <u>a</u> onAAalayhim aan <u>th</u> artahum am lam tun <u>th</u> irhum layu/minoona
A	2:6 ان الذين كفروا سواء عليهم ءانذرتهم ام لم تنذرهم لا يؤمنون
Edip-Layth	2:7 God has sealed their hearts and their ears; and over their eyes are covers. They will incur a great retribution.
The Monotheist Group	2:7 God has sealed upon their hearts and upon their ears, and over their eyes are covers. They will incur a great retribution.
Muhammad Asad	2:7 God; has sealed their hearts and their hearing, and over their eyes is a veil; ⁷ and awesome suffering awaits them.
Rashad Khalifa	2:7 GOD seals their minds and their hearing, and their eyes are veiled. They have incurred severe retribution.
Shabbir Ahmed	2:7 God (His Law of Cause and Effect) has sealed their hearts and their hearing, and on their sight there is a veil. And theirs will be a tremendous suffering. ⁶
Transliteration	2:7 Khatama All <u>a</u> hu AAa <u>a</u> <u>a</u> quloobihimwaAAa <u>a</u> <u>a</u> samAAi <u>h</u> im waAAa <u>a</u> <u>a</u> ab <u>s</u> arihim ghish <u>aw</u> atunwalahum AAa <u>th</u> abun AAa <u>th</u> eemun

A	2:7 ختم الله على قلوبهم وعلى سمعهم وعلى ابصارهم غشوة ولهم عذاب عظيم
Edip-Layth	2:8 Among the people are those who say, "We acknowledge God and the Last day," but they do not acknowledge.
The Monotheist Group	2:8 And from the people are those who say: "We believe in God and in the Last Day," but they are not believers.
Muhammad Asad	2:8 And there are people who say, "We do believe in God and the Last Day," the while they do not [really]. believe.
Rashad Khalifa	(3) <i>The Hypocrites</i> 2:8 Then there are those who say, "We believe in GOD and the Last Day," while they are not believers.
Shabbir Ahmed	2:8 And of mankind there are those who claim, "We believe in God and the Last Day", while they are not believers. 7
Transliteration	2:8 Wamina a Innasi man yaqoolu amannabiAllahi wabi alyawmi al- akhiri wamahum bimu/mineena
A	2:8 ومن الناس من يقول ءامنا بالله وباليوم الءاخر وما هم بمؤمنين
Edip-Layth	2:9 They seek to deceive God and those who acknowledge, but they only deceive themselves without noticing.
The Monotheist Group	2:9 They seek to deceive God and those who believe, but they only deceive themselves without noticing.
Muhammad Asad	2:9 They would deceive God and those who have attained to faith-the while they deceive none but themselves, and perceive it not.
Rashad Khalifa	2:9 In trying to deceive GOD and those who believe, they only deceive themselves without perceiving.
Shabbir Ahmed	2:9 They wish to deceive God and those who have attained belief. But they deceive none but themselves and do not realize it! 8
Transliteration	2:9 YukhadiAAoona All aha wa allatheenaamanoo wam a yakhdaAAoona ill a anfusahum wamayashAAuroona
A	2:9 يءدعون الله والءذين ءامنوا وما يءدعون الا انفسهم وما يشعرون
Edip-Layth	2:10 In their hearts is a disease, so God increases their disease, and they will have a painful retribution for what they have denied.
The Monotheist Group	2:10 In their hearts is a disease, so God increases their disease, and they will have a painful retribution for what they have denied.
Muhammad Asad	2:10 In their hearts is disease, and so God lets their disease increase; and grievous suffering awaits them because of their persistent lying. 8
Rashad Khalifa	2:10 In their minds there is a disease. Consequently, GOD augments their disease. They have incurred a painful retribution for their lying.
Shabbir Ahmed	2:10 (This negative attitude) is a disease in their hearts, and God (His law) increases their disease. And for them is painful suffering, for, they lie to themselves. 9
Transliteration	2:10 Fee quloobihim mara dun fazadahumuAllahu mara dan walahum AAa thabun aleemun bimakanoo yakthiboona

A	2:10 فى قلوبهم مرض فزادهم الله مرضا ولهم عذاب اليم بما كانوا يكذبون
Edip-Layth	2:11 If they are told "Do not make evil in the land," they say, "But we are the reformers!"
The Monotheist Group	2:11 And if they are told: "Do not make evil in the land," they say: "But we are the reformers!"
Muhammad Asad	2:11 And when they are told, "Do not spread corruption on earth," they answer, "We are but improving things!"
Rashad Khalifa	2:11 When they are told, "Do not commit evil," they say, "But we are righteous."
Shabbir Ahmed	2:11 When it is said to them, "Do not cause disruption in the land (by violating the law)", they assert, "We are but reformers, setting things right!"
Transliteration	2:11 Wa-i ^{tha} qeela lahum la ^t ufsidoo fee al-ar ^d i q ^a loo innama ^a na ^h numu ^s li ^h oona
A	2:11 واذا قيل لهم لا تفسدوا فى الارض قالوا انما نحن مصلحون
Edip-Layth	2:12 No, they are the evildoers, but they do not perceive.
The Monotheist Group	2:12 No, they are the evildoers, but they do not perceive.
Muhammad Asad	2:12 Oh, verily, it is they, they who are spreading corruption but they perceive it not? ⁹
Rashad Khalifa	2:12 In fact, they are evildoers, but they do not perceive.
Shabbir Ahmed	2:12 Oh, surely, it is those who are the disrupters. But they fail to use reason. 10
Transliteration	2:12 Ala ^a innahum humu almufsidoo ^a wal ^a kin ^{la} yashAAuroona
A	2:12 الا انهم هم المفسدون ولكن لا يشعرون
Edip-Layth	2:13 If they are told, "acknowledge as the people have acknowledged," they say, "Shall we acknowledge as the fools have acknowledged?" No, they are the fools but they do not know.
The Monotheist Group	2:13 And if they are told: "Believe, as the people have believed," they say: "Shall we believe as the fools have believed?" No, they are the fools but they do not know.
Muhammad Asad	2:13 And when they are told, "Believe as other people believe," they answer, "Shall we believe as the weak-minded believe?" Oh, verily, it is they, they who are weak-minded -but they know it not!
Rashad Khalifa	2:13 When they are told, "Believe like the people who believed," they say, "Shall we believe like the fools who believed?" In fact, it is they who are fools, but they do not know.
Shabbir Ahmed	2:13 And when it is said to them, "Acknowledge the truth as people have acknowledged", they retort, "Shall we accept what the foolish accept?" Nay, certainly, it is those who are foolish. But they do not know. 11
Transliteration	2:13 Wa-i ^{tha} qeela lahum ^a minoo kam ^a aamana a Innasu q ^a loo anu/minu kama ^a aamana alssufaha ^o ala ^a innahum humu alssufaha ^o wal ^a kin ^{la} yaAAalamoona
A	2:13 واذا قيل لهم ءامنوا كما ءامن الناس قالوا انؤمن كما ءامن السفهاء الا انهم هم السفهاء

Edip-Layth	2:14 If they come across those who have acknowledged, they say, "We acknowledge," and when they are alone with their devils they say, "We are with you, we were only mocking."
The Monotheist Group	2:14 And if they come across those who have believed, they say: "We believe," and when they are alone with their devils they say: "We are with you, we were only mocking."
Muhammad Asad	2:14 And when they meet those who have attained to faith, they assert, "We believe [as you believe]"; but when they find themselves alone with their- evil impulses, ¹⁰ they say, "Verily, we are with you; we were only mocking!"
Rashad Khalifa	2:14 When they meet the believers, they say, "We believe," but when alone with their devils, they say, "We are with you; we were only mocking."
Shabbir Ahmed	2:14 And when they meet those who have chosen to believe, they say, "We have attained belief." But when they go away to their shayaateen (devilish comrades), they say, "We are with you. We were only mocking."
Transliteration	2:14 Wa-i ^{tha} laqoo alla ^{the} ena amanooqaloo amanna wa-i ^{tha} khalaw ilashaya ^{teen} ihim qaloo inna maAAakum innama ^{na} hnu mustahzi-oona
A	2:14 وإذا لقوا الذين ءامنوا قالوا ءامنا وإذا خلوا الى شيطينهم قالوا انا معكم انما نحن مستهزون
Edip-Layth	2:15 God mocks them, and leaves them prolonged in their transgression.
The Monotheist Group	2:15 God mocks them, and leaves them prolonged in their transgression.
Muhammad Asad	2:15 God will requite them for their mockery, ¹¹ and will leave them for a while in their overweening arrogance, blindly stumbling to and fro:
Rashad Khalifa	2:15 GOD mocks them, and leads them on in their transgressions, blundering.
Shabbir Ahmed	2:15 God will return their mockery to them, and leave them to wander in their arrogance, blindly stumbling to and fro.
Transliteration	2:15 Allahu yastahzi-o bihim wayamuddhumfee tughy ^{ani} him yaAAama ^{ho} ona
A	2:15 الله يستهزئ بهم ويمدهم في طغيانهم يعمهون
Edip-Layth	2:16 These are those who have purchased straying for guidance; their trade did not profit them, nor were they guided.
The Monotheist Group	2:16 These are the ones who have purchased straying for guidance; their trade did not profit them, nor were they guided.
Muhammad Asad	2:16 [for] it is they who have taken error in exchange for guidance; and neither has their bargain brought them gain, nor have they found guidance [elsewhere].
Rashad Khalifa	2:16 It is they who bought the straying, at the expense of guidance. Such trade never prospers, nor do they receive any guidance.
Shabbir Ahmed	2:16 They have bought straying at the expense of guidance. But their trade will go bankrupt because they have not set their caravan in the right direction. ¹²
Transliteration	2:16 Ola-ika alla ^{the} ena ishtarawooa l ^{id} dalalata bi alhuda fam arabi ^{ha} t tij aratuhum wama kanoomuhtadeena

A	2:16 أولئك الذين اشتروا الضلالة بالهدى فما ربحت تجارتهم وما كانوا مهتدين
Edip-Layth	2:17 Their example is like one who lights a fire, so when it illuminates what is around him, God takes away his light and leaves him in the darkness not seeing.
The Monotheist Group	2:17 Their example is like one who lights a fire, so when it illuminates what is around him, God takes away his light and leaves him in the darkness not seeing.
Muhammad Asad	2:17 Their parable is that of people who kindle a fire: but as soon as it has illumined all around them, God takes away their light and leaves them in utter darkness, wherein they cannot see:
Rashad Khalifa	2:17 Their example is like those who start a fire, then, as it begins to shed light around them, GOD takes away their light, leaving them in darkness, unable to see.
Shabbir Ahmed	2:17 Their example is that of a person who lights up a fire without adequate fuel. As soon as brightness surrounds them, the fuel is consumed and God (His law) takes away their light leaving them in the dark where they cannot see. 13
Transliteration	2:17 Mathaluhum kamathali alla theeistawqada n aran falamm a a daat m a hawlahuthahaba Allahu binoorihim watarakahum fee thulumatinla yubsiroona
A	2:17 مثلهم كمثل الذى استوقد نارا فلما اضاءت ما حوله ذهب الله بنورهم وتركهم فى ظلمت لا يبصرون
Edip-Layth	2:18 Deaf, dumb, and blind, they will not revert.
The Monotheist Group	2:18 Deaf, dumb, and blind, they will not revert.
Muhammad Asad	2:18 Deaf, dumb, blind - and they cannot turn back.
Rashad Khalifa	2:18 Deaf, dumb, and blind; they fail to return.
Shabbir Ahmed	2:18 Deaf, dumb and blind of reason! They will not return to journey in the right direction (unless they use their perceptual and conceptual faculties. 8:22, 16:76, 17:36).
Transliteration	2:18 Summun bukmun AAumyun fahum layarjiAAoona
A	2:18 صم بكم عمى فهم لا يرجعون
Edip-Layth	2:19 Or like a storm from the sky, in it are darkness, thunder, and lightning. They place their fingers in their ears from stunning noises out of fear of death; and God is aware of the ingrates.
The Monotheist Group	2:19 Or like a cloud from the sky, in it is darkness and thunder and lightning. They place their fingers in their ears from the lightning strikes out of fear of death; and God is aware of the rejecters.
Muhammad Asad	2:19 Or [the parable] of a violent cloudburst in the sky, with utter darkness, thunder and lightning: they put their fingers into their ears to keep out the peals of thunder, in terror of death; but God encompasses [with His might] all who deny the truth.
Rashad Khalifa	2:19 Another example: a rainstorm from the sky in which there is darkness, thunder, and lightning. They put their fingers in their ears, to evade death. GOD is fully aware of the disbelievers.
Shabbir Ahmed	2:19 Another example is that of a rainstorm from the sky with darkness, thunder and lightning. They plug their ears with their fingers for fear of death. And God

	encompasses the deniers. 14
Transliteration	2:19 Aw ka sayyibin mina a Issama-ifeehi thulumatun waraAdun wabarqunyajAAaloona a sabiAAahum fee athanihim mina a IssawaAAaiqihathara almawti waAllahu muheetunbialkafireena
A	2:19 أو كصيب من السماء فيه ظلمت ورعد وبرق يجعلون اصبعهم في آذانهم من الصوعق حذر الموت والله محيط بالكافرين
Edip-Layth	2:20 The lightning nearly snatches away their sight, whenever it lights the path, they walk in it, and when it becomes dark for them, they stand. Had God willed, He would have taken away their hearing and their sight. God is capable of all things.
The Monotheist Group	2:20 The lightning nearly snatches away their sight, whenever it lights the path they walk in it, and when it becomes dark for them they stand. Had God willed, He would have taken away their hearing and their sight; God is capable of all things.
Muhammad Asad	2:20 The lightning well-nigh takes away their sight; whenever it gives them light, they advance therein, and whenever darkness falls around them, they stand still. And if God so willed, He could indeed take away their hearing and their sight: 12 for, verily, God has the power to will anything.
Rashad Khalifa	<i>The Light of Faith</i> 2:20 The lightning almost snatches away their eyesight. When it lights for them, they move forward, and when it turns dark, they stand still. If GOD wills, He can take away their hearing and their eyesight. GOD is Omnipotent. 5
Shabbir Ahmed	2:20 The lightning almost snatches away their sight and vision. They walk a few steps, in a stop and go fashion. When the light helps them, they walk therein. And when darkness prevails on them, they stand still. And if God willed, He could take away their faculties of hearing and seeing. For God is Able to do all things. 15
Transliteration	2:20 Yakadu albarqu yakhtafu absarahumkullama adaa lahum mashaw feehi wa-itha a thlamaAAalayhim q amoo walaw sh aa All ahu la thahababisamAAi him waabsarihim inna Allaha AAalakulli shay-in qadeerun
A	2:20 يكاد البرق يخطف ابصرهم كلما اضاء لهم مشوا فيه واذا اظلم عليهم قاموا ولو شاء الله لذهب بسمعهم وابصرهم ان الله على كل شيء قدير
Edip-Layth	2:21 O people, serve your Lord who has created you and those before you that you may be conscientious.
The Monotheist Group	2:21 O mankind, serve your Lord who has created you and those before you that you may be righteous.
Muhammad Asad	2:21 O MANKIND! Worship your Sustainer, who has created you and those who lived before you, so that you might remain conscious of Him
Rashad Khalifa	2:21 O people, worship only your Lord - the One who created you and those before you - that you may be saved.
Shabbir Ahmed	2:21 O Mankind! Serve your Lord (by serving His creation). He is the One Who has created you and those before your times, so that you may journey through life secure against error. 16
Transliteration	2:21 Ya ayyuh a a InnasuoAAabudoo rabbakumu alla thee khalaqakum waallatheenamin qablikum laAAaallakum tattaqoonaa

A	2:21 يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ
Edip-Layth	2:22 The One who made the land a habitat, and the sky a structure, and He sent down from the sky water with which He brought out fruit as a provision for you. So do not make any equals with God while you now know.
The Monotheist Group	2:22 The One who made the land a habitat, and the sky a structure, and He sent down from the sky water with which He brought out fruit as a gift to you. So do not make any equals with God while you now know.
Muhammad Asad	2:22 who has made the earth a resting-place for you and the sky a canopy, and has sent down water from the sky and thereby brought forth fruits for your sustenance: do not, then, claim that there is any power that could rival God, 13 when you know [that He is One].
Rashad Khalifa	2:22 The One who made the earth habitable for you, and the sky a structure. He sends down from the sky water, to produce all kinds of fruits for your sustenance. You shall not set up idols to rival GOD, now that you know.
Shabbir Ahmed	2:22 He Who has made the earth habitable for you, and the sky over it like a canopy, and brought down rain from therein so that fruits of His bounty may spring forth for you as abundant provision. When you understand this simple fact, (do not insult your intelligence and) do not equate others with God. 17
Transliteration	2:22 Allathee jaAAala lakumu al-ar dafirashan waalssamaa bin aan waanzalamina alssama-i m aan faakhraja bihi mina a lththamaratirizqan lakum fal a tajAAaloo lillahi andadanwaantum taAAlamoona
A	2:22 الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ فَرْشًا وَالسَّمَاءَ بِنَاءً وَّانْزَلَ مِنَ السَّمَاءِ مَاءً فَاَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوْا لِّلّٰهِ اَنْدَادًا وَاَنْتُمْ تَعْلَمُوْنَ
Edip-Layth	Verifiable and Falsifiable Evidence 2:23 If you are in doubt as to what We have sent down to Our servant, then bring a chapter like this, and call upon your witnesses other than God if you are truthful. 6
The Monotheist Group	2:23 And if you are in doubt as to what We have sent down to Our servant, then bring a chapter like this, and call upon your witnesses other than God if you are truthful.
Muhammad Asad	2:23 And if you doubt any part of what We have, bestowed from on high, step by step, upon Our servant [Muhammad], 14 then produce a surah of similar merit, and call upon any other than God to bear witness for you 15 -if what you say is true!
Rashad Khalifa	Mathematical Challenge 2:23 If you have any doubt regarding what we revealed to our servant, then produce one sura like these, and call upon your own witnesses against GOD, if you are truthful.
Shabbir Ahmed	2:23 (For the real skeptic, here is a reason-friendly offer.) If you are still in doubt concerning what We have revealed to Our servant (Muhammad), call and set up (a committee, commission, organization, association of the highest order) all your helpers besides God, and then produce just one Surah like this, if you are truthful. 18
Transliteration	2:23 Wa-in kuntum fee raybin mimm a nazzalnaAAala AAabdin fa/too bisooratin min mithlihi waodAAooshudakum min dooni Allahi in kuntum sadiqeena

A	2:23 وان كنتم فى ريب مما نزلنا على عبدنا فاتوا بسورة من مثله وادعوا شهداءكم من دون الله ان كنتم صدقين
Edip-Layth	<i>Paradise and hell Descriptions are Allegorical</i> 2:24 If you cannot do this -- and you will not be able to do this -- then beware of the fire whose fuel is people and stones; it has been prepared for the ingrates.
The Monotheist Group	2:24 And if you cannot do this; and you will not be able to do this; then beware the Fire whose fuel is people and stones, it has been prepared for the rejecters.
Muhammad Asad	2:24 And if you cannot do it-and most certainly you cannot do it-then be conscious of the fire whose fuel is human beings and stones ¹⁶ which awaits all who deny the truth!
Rashad Khalifa	<i>Allegorical Description of Hell</i> 2:24 If you cannot do this - and you can never do this - then beware of the Hellfire, whose fuel is people and rocks; it awaits the disbelievers.
Shabbir Ahmed	2:24 And if you fail to do it - and fail you will - yet remain haughty and scornful, then guard yourselves against the fire that has been readied for those who oppose the truth, and its fuel is the masses and their stonehearted leaders alike. ¹⁹
Transliteration	2:24 Fa-in lam tafAAaloo walan tafAAaloo fa ittaqooalnnara allatee waqooduh a alnnasuwaal^hijaratu oAAiddat lilka^{fire}reena
A	2:24 فان لم تفعلوا ولن تفعلوا فاتقوا النار التى وقودها الناس والحجارة اعدت للكافرين
Edip-Layth	2:25 Give good news to those who acknowledge and do the reforms, that they will have gardens with rivers flowing beneath. Every time they receive of its fruit, they say, "This is what we have been provisioned before," and they are given its likeness/allegories. Moreover, there they will have pure spouses, and there they will abide. ⁷
The Monotheist Group	2:25 And give good news to those who believe and do good works that they will have estates with rivers flowing beneath. Every time they receive of its fruit, they say: "This is what we have been provisioned before," and they are given its likeness. And there they will have pure spouses, and in it they will abide.
Muhammad Asad	2:25 But unto those who have attained to faith and do good works give the glad tiding that theirs shall be gardens through which running waters flow. Whenever they are granted fruits there from as their appointed sustenance, they will say, "It is this that in days of yore was granted to us as our sustenance!"-for they shall be given something that will recall that [past]. ¹⁷ And there shall they have spouses pure, and there shall they abide.
Rashad Khalifa	<i>Allegorical Description of Paradise</i> 2:25 Give good news to those who believe and lead a righteous life that they will have gardens with flowing streams. When provided with a provision of fruits therein, they will say, "This is what was provided for us previously." Thus, they are given allegorical descriptions. They will have pure spouses therein, and they abide therein forever.
Shabbir Ahmed	2:25 Convey the happy news to those who have chosen to be graced with belief, and have done acts of service to humanity. For them will be a most pleasant reward, Paradise in both lives. (Try to understand it in the current human vocabulary.) - Plush Gardens with streams flowing underneath! When they are provided with the delicious fruit of their deeds, they will say, "This is what we were provided before." They had tasted some of the reward in this world. They

	will be given sustenance that will recall their past. These men and women will have pure companions therein, an everlasting happy family life. ²⁰
Transliteration	2:25 Wabashshiri alla <u>theena</u> <u>amanoowa</u> AAamiloo a <u>Issalihati</u> anna lahum jannatintajree min tahti <u>ha</u> al-an <u>haru</u> kullam <u>aruziqoo</u> min <u>ha</u> min thamaratin rizqan qaloo <u>hatha</u> alla <u>thee</u> ruziq <u>na</u> min qablu waotoo bihi mutash <u>abihan</u> walahum feeh <u>a</u> azw <u>ajun</u> mu <u>tahharatun</u> wahumfeeh <u>a</u> khalidoona
A	2:25 وبشر الذين ءامنوا وعملوا الصلحت ان لهم جنت تجري من تحتها الانهر كلما رزقوا منها من ثمرة رزقا قالوا هذا الذى رزقنا من قبل واتوا به متشبهها ولهم فيها ازوج مطهرة وهم فيها خالدون
Edip-Layth	2:26 God does not shy away from citing the example of a mosquito, or anything above it. As for those who acknowledge, they know that it is the truth from their Lord. As for the unappreciative, they say, "What does God want with this example?" He lets many stray by it, and He guides many, but He only lets stray the evildoers.
The Monotheist Group	2:26 God does not shy away from citing the example of a mosquito, or anything above it. As for those who believe, they know that it is the truth from their Lord. As for the rejecters, they say: "What does God want with this example?" He lets many stray by it, and He guides many, but He only lets stray the evildoers.
Muhammad Asad	2:26 Behold, God does not disdain to propound a parable of a gnat, or of something [even] less than that. ¹⁸ Now, as for those who have attained to faith, they know that it is the truth from their Sustainer - whereas those who are bent on denying the truth say, "What could God mean by this parable?" In this way does He cause many a one to go astray, just as He guides many a one aright: but none does He cause thereby to go astray save the iniquitous,
Rashad Khalifa	2:26 GOD does not shy away from citing any kind of allegory ⁷ , from the tiny mosquito and greater. As for those who believe, they know that it is the truth from their Lord. As for those who disbelieve, they say, "What did GOD mean by such an allegory?" He misleads many thereby, and guides many thereby. But He never misleads thereby except the wicked,
Shabbir Ahmed	2:26 God does not shy away from citing any kind of allegory, even of a mosquito or beyond. Those who attain belief by way of reason appreciate the allegories and know that therein is contained some teaching of the truth from their Lord. On the other hand, those who have chosen to disbelieve, try to ridicule, saying, "What could God mean to teach by this similitude?" Thus He (His law of guidance) lets go astray many and shows the lighted road to many. But He never lets go astray any but those who drift away from reason. ²¹
Transliteration	2:26 Inna All <u>aha</u> l <u>a</u> yasta <u>hyeean</u> ya <u>driba</u> mathalan m <u>a</u> baAAoo <u>datan</u> fam <u>afawqaha</u> faamm <u>a</u> alla <u>theena</u> <u>amanoofaya</u> AAalamoona annahu al <u>haqu</u> min rabbi <u>him</u> waamm <u>a</u> lla <u>theena</u> kafaroo fayaqooloona m <u>atha</u> ar <u>ada</u> All <u>ahu</u> bih <u>atha</u> mathalan yu <u>dillu</u> bihikatheeran wayahdee bihi katheeran wam <u>a</u> yu <u>dillu</u> bihiill <u>a</u> alf <u>asiqeena</u>
A	2:26 ان الله لا يستحي ان يضرب مثلا ما بعوضة فما فوقها فاما الذين ءامنوا فيعلمون انه الحق من ربهم واما الذين كفروا فيقولون ماذا اراد الله بهذا مثلا يضل به كثيرا ويهدى به كثيرا وما يضل به الا الفسقين
Edip-Layth	2:27 The ones who break their pledge to God after making the covenant, and they sever what God had ordered to be joined. Moreover, they make corruption on earth; these are the losers.

The Monotheist Group	2:27 The ones who break their pledge to God after making its covenant, and they sever what God had ordered to be delivered. And they make corruption on Earth; these are the losers.
Muhammad Asad	2:27 who break their bond with God after it has been established [in their nature], ¹⁹ and cut asunder what God has bidden to be joined, and spread corruption on earth: these it is that shall be the losers.
Rashad Khalifa	2:27 who violate GOD's covenant after pledging to uphold it, sever what GOD has commanded to be joined, and commit evil. These are the losers. Two Deaths and Two Lives for the Disbelievers
Shabbir Ahmed	2:27 (Just as there is One Creator, likewise mankind is but one Community.) Those who break this ratified Bond of God and cut asunder the unity of mankind that God has commanded them to uphold, and thus lay the foundation of chaos on earth, those will be the losers in the long run. ²²
Transliteration	2:27 Allat <u>h</u> eena yanqu <u>d</u> oona AAahdaAll <u>a</u> hi min baAAadi meeth <u>a</u> qih wayaqtAAaAona ma <u>a</u> mara All <u>a</u> hu bihi an yoo <u>s</u> ala wayufsidoona fee al-ar <u>d</u> iola-ika humu alkha <u>s</u> iroona
A	2:27 الذين ينقضون عهد الله من بعد ميثقه يقطعون ما امر الله به ان يوصل ويفسدون في الارض اولئك هم الخسرون
Edip-Layth	2:28 How can you not appreciate God when you were dead and He brought you to life? Then He makes you die, then He brings you to life, then to Him you return. ⁸
The Monotheist Group	2:28 How can you reject God when you were dead and He brought you to life? Then He makes you die, then He brings you to life, then to Him you return.
Muhammad Asad	2:28 How can you refuse to acknowledge God, seeing that you were lifeless and He gave you life, and that He will cause you to die and then will bring you again to life, whereupon unto Him you will be brought back?
Rashad Khalifa	2:28 How can you disbelieve in GOD when you were dead and He gave you life, then He puts you to death, then He brings you back to life, then to Him you ultimately return?
Shabbir Ahmed	2:28 Think! How can you disbelieve in God knowing that He is the One Who gave you life when you were lifeless? Then He will cause you to die and bring you back to life again. And then, all of you will return to Him. ²³
Transliteration	2:28 Kayfa takfuroona bi All <u>a</u> hiwakuntum amw <u>a</u> tan faa <u>h</u> y <u>a</u> kum thumma yumeetukumthumma yu <u>h</u> yeeekum thumma ilayhi turjaAAoon <u>a</u>
A	2:28 كيف تكفرون بالله وكنتم اموتا فاحيكم ثم يميتكم ثم يحييكم ثم اليه ترجعون
Edip-Layth	2:29 He is the One who created for you all that is in the earth. Moreover, He attended to the universe and made it seven heavens, and He is aware of all things.
The Monotheist Group	2:29 He is the One who created for you all that is on Earth, then He attend to the universe and made it seven universes, and He is aware of all things.
Muhammad Asad	2:29 He it is who has created for you all that is on earth, and has applied His design to the heavens and fashioned them into seven heavens; ²⁰ and He alone has full knowledge of everything.

Rashad Khalifa	2:29 He is the One who created for you everything on earth, then turned to the sky and perfected seven universes therein, ⁹ and He is fully aware of all things.
Shabbir Ahmed	2:29 He is the One Who has created for you whatever is on earth - all of it. And He has applied His Design to the Cosmos and fashioned it in several ascending heights. He is the Supreme Knower of what all things are destined to be. ²⁴
Transliteration	2:29 Huwa alla th ee khalaqa lakum m ^a fee al-ar ^{di} jameeAAan thumma istaw ^a ila alssama ^a -ifasaww ^a hunna sabAAa samaw ^a atin wahuwa bikullishay-in AAaleem un
A	2:29 هو الذى خلق لكم ما فى الارض جميعا ثم استوى الى السماء فسويهن سبع سموات وهو بكل شىء عليم
Edip-Layth	<i>Creation</i> 2:30 Your Lord said to the angels, "I am placing a successor on earth." They said, "Would You place in it he who would corrupt it, and shed blood, while we sing Your glory, and praise You?" He said, "I know what you do not know."
The Monotheist Group	2:30 And your Lord said to the angels: "I am placing a successor on Earth." They said: "Would You place in it he who would corrupt in it, and spill blood, while we sing Your glory, and praise You?" He said: "I know what you do not know."
Muhammad Asad	2:30 AND LO! ²¹ Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth one who shall inherit it." ²² They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood -whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?" [God] answered: "Verily, I know that which you do not know."
Rashad Khalifa	<i>Satan: A Temporary "god"</i> 2:30 Recall that your Lord said to the angels, "I am placing a representative (a temporary god) on Earth." They said, "Will You place therein one who will spread evil therein and shed blood, while we sing Your praises, glorify You, and uphold Your absolute authority?" He said, "I know what you do not know." ¹⁰
Shabbir Ahmed	2:30 (Now is related to you the creation of Adam or mankind, in allegorical terms; when God decided to create humans who would be given free will, and supremacy on earth.) Your Lord announced His Plan to the angels, "I am about to place on earth a new creation that will have supremacy over it." They exclaimed, "Will you place on it such creation as will cause disorder therein and shed blood! - Whereas we strive to manifest Your glory (in the Universe)!" He answered, "Surely, I know what you do not know." ²⁵
Transliteration	2:30 Wa-i th q ^a la rabbuka lilma ^a l ^a ikatiinne ^e j ^a AAilun fee al-ar ^{di} khaleefatan q ^a looatajAAalu fee ^h a man yufsidu feeh ^a wayasfiku a lddima ^a wana ^h nu nusabbi ^h u bi ^h amdika wanuqaddisu lakaq ^a la innee aAAalamu m ^a la taAAalamoon ^a
A	2:30 واذا قال ربك للملائكة انى جاعل فى الارض خليفة قالوا اتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال انى اعلم ما لا تعلمون
Edip-Layth	<i>Innate Ability to Relate and Discriminate</i> 2:31 He taught Adam the description of all things, and then He displayed them to the angels and said, "Inform Me the descriptions of these things if you are truthful." ⁹
The Monotheist Group	2:31 And He taught Adam the names of all things, then He displayed them to the angels and said: "Inform Me the names of these if you are truthful."
	2:31 And He imparted unto Adam the names of all things; ²³ then He brought

Muhammad Asad	them within the ken of the angels and said: "Declare unto Me the names of these [things], if what you say is true." ²⁴
Rashad Khalifa	<i>The Test Begins</i> 2:31 He taught Adam all the names then presented them to the angels, saying, "Give me the names of these, if you are right."
Shabbir Ahmed	2:31 And God endowed humanity with the capacity to attain knowledge. Then He showed the angels certain things and said to them, "Tell me if you have the capacity of learning about these, if you are truthful (and better qualified to have supremacy on the planet earth)." ²⁶
Transliteration	2:31 WaAAallama <u>a</u> dama al-asma <u>a</u> akulla <u>h</u> a thumma AAara <u>d</u> ahum AAal <u>a</u> almal <u>a</u> -ikatifa <u>q</u> ala anbi-oonee bi-asma <u>a</u> -i <u>h</u> aola <u>a</u> -iin kuntum <u>s</u> adiqeena
A	2:31 وعلم آدم الاسماء كلها ثم عرضهم على الملائكة فقال انبوني باسماء هؤلاء ان كنتم صدقين
Edip-Layth	2:32 They said, "Glory be to You, we have no knowledge except what You have taught us, You are the Knowledgeable, the Wise."
The Monotheist Group	2:32 They said: "Glory be to You, we have no knowledge except that which You have taught us, You are the Knowledgeable, the Wise."
Muhammad Asad	2:32 They replied: "Limitless art Thou in Thy glory! No knowledge have we save that which Thou hast imparted unto us. Verily, Thou alone art all-knowing, truly wise."
Rashad Khalifa	2:32 They said, "Be You glorified, we have no knowledge, except that which You have taught us. You are the Omniscient, Most Wise."
Shabbir Ahmed	2:32 They humbly said, "Glorified are You, High above all! We only know what you have taught us (the tasks assigned to us). Most certainly, You, only You, are the Knower, the Wise."
Transliteration	2:32 Qaloo sub <u>h</u> anaka laAAailma lana illa ma AAallamtan <u>a</u> innaka anta alAAaaleemu al <u>h</u> akeemu
A	2:32 قالوا سبحنك لا علم لنا الا ما علمتنا انك انت العليم الحكيم
Edip-Layth	2:33 He said, "O Adam, inform them of the descriptions of these." When he informed them of their descriptions, He said, "Did I not tell you that I know the unseen of the heavens and the earth, and that I know what you reveal and what you were hiding?"
The Monotheist Group	2:33 He said: "O Adam, inform them of their names," so when he informed them of their names, He said: "Did I not tell you that I know the unseen of heavens and Earth, and that I know what you reveal and what you were hiding?"
Muhammad Asad	2:33 Said He: "O Adam, convey unto them the names of these [things]." And as soon as [Adam] had conveyed unto them their names, [God] said: "Did I not say unto you, `Verily, I alone know the hidden reality of the heavens and the earth, and know all that you bring into the open and all. that you would conceal?'"
Rashad Khalifa	2:33 He said, "O Adam, tell them their names." When he told them their names, He said, "Did I not tell you that I know the secrets of the heavens and the earth? I know what you declare, and what you conceal."
Shabbir Ahmed	2:33 Then He said, "O Adam! Show them some of your capacity to attain knowledge." And when Adam informed them of his ability to learn, He said to the angels, "Did I not tell you that I know the secrets of the highs and the lows? And

	I know what is manifested by your efforts and the potentials that lie dormant within you."
Transliteration	2:33 Qala y a adamu anbi/humbi-asm a-ihim falamm a anbaahum bi-asm a-ihim qalaalam aqul lakum innee aAAlamu ghayba a Issamawatiwaal-ardi waaAAlamu ma tubdoona wamakuntum taktumoonaa
A	2:33 قال يادم انبئهم باسمائهم فلما انباهم باسمائهم قال الم اقل لكم انى اعلم غيب السموت والارض واعلم ما تبذون وما كنتم تكتمون
Edip-Layth	Testing Satan (Iblis = The one who Despaired) with Humans and Humans with Satan 2:34 We said to the angels, "Submit to Adam," so they submitted except for Iblis, he refused and became arrogant, and became of the ingrates.
The Monotheist Group	2:34 And We said to the angels: "Yield to Adam," so they yielded except for Satan, he refused and became arrogant, and became of the rejecters.
Muhammad Asad	2:34 And when We told the angels, "Prostrate yourselves before Adam!" 25 -they all prostrated themselves, save Iblis, who refused and gloried in his arrogance: and thus he became one of those who deny the truth. 26
Rashad Khalifa	2:34 When we said to the angels, "Fall prostrate before Adam," they fell prostrate, except Satan; he refused, was too arrogant, and a disbeliever.
Shabbir Ahmed	2:34 And when We said to the angels, "Humble yourselves and be subservient to Adam-mankind, they instantly complied humbling themselves except Iblees (Satan). He refused through self-glorification, and so became a rejecter of the Divine Command. 27
Transliteration	2:34 Wa-ith quln a lilma a-ikatiosjudoo li- adama fasajadoo ill a ibleesa abawaistakbara wakana mina alkafireena
A	2:34 واذ قلنا للملائكة اسجدوا لءادم فسجدوا الا ابليس ابى واستكبر وكان من الكافرين
Edip-Layth	2:35 We said, "O Adam, reside you and your mate in the paradise, and eat from it bountifully as you both wish, and do not approach this tree, else you will be of those who did wrong." 11
The Monotheist Group	2:35 And We said: "O Adam, reside you and your mate in the paradise, and eat from it bountifully as you both wish, and do not approach this tree, else you will be of those who did wrong."
Muhammad Asad	2:35 And We said: "O Adam, dwell thou and thy wife in this garden, 27 and eat freely thereof, both of you, whatever you may wish; but do not approach this one tree, lest you become wrongdoers." 28
Rashad Khalifa	2:35 We said, "O Adam, live with your wife in Paradise, and eat therefrom generously, as you please, but do not approach this tree, lest you sin."
Shabbir Ahmed	2:35 We told the early humans, Adam and his wife (men and women), "O Mankind! Reside in this land which is Paradise and partake the fruit thereof as you please. But do not go near this branching Tree (of Selfishness). Or, you will become of the wrongdoers." 28
Transliteration	2:35 Waqulna ya adamu oskunanta wazawjuka aljannata wakula minha raghadan haythushi/tuma wala taqraba hathihi alshshajaratafatakoona mina alththalimeena
	2:35 وقلنا يادم اسكن انت وزوجك الجنة وكلا منها رغدا حيث شئتما ولا تقربا هذه الشجرة

A	
E dip-Layth	2:36 So, the devil tricked both and he brought both of them out from what they were in, and We said, "Descend, you are all enemies of one another. In the land shall be stability for you and luxury for a while." ¹²
The Monotheist Group	2:36 So, the devil tricked them from it, and he brought them out from what they were in, and We said: "Descend; for you are enemies to one another; and on Earth you will have residence and provisions until the appointed time."
Muhammad Asad	2:36 But Satan caused them both to stumble therein, and thus brought about the loss of their erstwhile state. ²⁹ And so We said: "Down with you, [and be henceforth] enemies unto one another; and on earth you shall have your abode and your livelihood for a while !" ³⁰
Rashad Khalifa	2:36 But the devil duped them, and caused their eviction therefrom. We said, "Go down as enemies of one another. On Earth shall be your habitation and provision for awhile."
Shabbir Ahmed	2:36 But Satan caused them both (men as well as women) to stumble therein and got them out of the happy state they were in. And so We said, "Degraded you have become with wedges of discord among yourselves! There shall be for you habitation and livelihood on earth for a while." ²⁹
Transliteration	2:36 Faazallahum <u>a</u> a IshshaytanuAAan <u>h</u> a faakhrajahum <u>a</u> mimm <u>a</u> k <u>a</u> na <u>fe</u> ehi waqul <u>n</u> a ihbi <u>too</u> baAA <u>du</u> kum libaAA <u>di</u> nAAaduwwun walakum fee al-ar <u>di</u> mustaqarrun wamataAAunil <u>a</u> <u>he</u> enin
A	2:36 فازلهما الشيطان عنها فاخرجهما مما كانا فيه وقلنا اهبطوا بعضكم لبعض عدو ولكم في الارض مستقر ومتع الى حين
E dip-Layth	2:37 Adam then received words from His Lord, so He forgave him; He is the Forgiver, the Compassionate.
The Monotheist Group	2:37 Adam then received words from His Lord, so He forgave him; He is the Forgiver, the Merciful.
Muhammad Asad	2:37 Thereupon Adam received words [of guidance] from his Sustainer, and He accepted his repentance: for, verily, He alone is the-Acceptor of Repentance, the Dispenser of Grace.
Rashad Khalifa	<i>Specific Words</i> 2:37 Then, Adam received from his Lord words, whereby He redeemed him. He is the Redeemer, Most Merciful. ¹²
Shabbir Ahmed	2:37 (The solution to this catastrophe was beyond human redress.) Then Adam received Words of guidance from his Lord and He accepted his repentance. Certainly, He is the Acceptor of repentance, the Most Merciful. ³⁰
Transliteration	2:37 Fatalaqq <u>a</u> <u>a</u> adamu min rabbihikalim <u>at</u> in fat <u>a</u> ba AAalayhi innahu huwa alttaww <u>a</u> bualrra <u>he</u> emu
A	2:37 فتلقى ءادم من ربه كلمت فتاب عليه انه هو التواب الرحيم
E dip-Layth	2:38 We said, "Descend from it all of you, so when the guidance comes from Me, then whoever follows My guidance, they will have nothing to fear, nor will they grieve."

The Monotheist Group	2:38 We said: "Descend from it all of you, so when the guidance comes from Me, then whoever follows My guidance, they will have nothing to fear, nor will they grieve."
Muhammad Asad	2:38 [For although] We did say, "Down with you all from this [state]," there shall, none the less, most certainly come unto you guidance from Me: and those who follow My guidance need have no fear, and neither shall they grieve;
Rashad Khalifa	2:38 We said, "Go down therefrom, all of you. When guidance comes to you from Me, those who follow My guidance will have no fear, nor will they grieve.
Shabbir Ahmed	2:38 We said, "For now, all of you are degraded to a lower level of existence, out of this state of felicity (Paradise). But, when guidance comes to you from Me, those who will follow My guidance, on them shall be no fear from without, nor shall they have any grief from within." 31
Transliteration	2:38 Qulna ihbi too minh ajameeAAan fa-imm a ya/tiannakum minnee hudan faman tabiAAahudaya fala khawfun AAalayhim wala hum yahzanoona
A	2:38 قلنا اهبطوا منها جميعا فاما ياتينكم منى هدى فمن تبع هداى فلا خوف عليهم ولا هم يحزنون
Edip-Layth	2:39 Those who do not appreciate and deny Our signs, they are the dwellers of fire, in it they will abide.
The Monotheist Group	2:39 And those who disbelieve and deny Our revelations, they are the dwellers of Hell, in it they will abide.
Muhammad Asad	2:39 but those who are bent on denying the truth and giving the lie to Our messages - they are destined for the fire, and therein shall they abide.
Rashad Khalifa	2:39 "As for those who disbelieve and reject our revelations, they will be dwellers of Hell, wherein they abide forever."
Shabbir Ahmed	2:39 But those who reject Our messages or deny them in practice, such will be the rightful companions of the fire. They will abide therein.
Transliteration	2:39 Waallatheena kafaroo waka ththaboobi-ayatina ola-ika as-habuaInnari hum feeha khallidoona
A	2:39 والذين كفروا وكذبوا بايتنا اولئك اصحاب النار هم فيها خالدون
Edip-Layth	<i>Pledge with the Children of Israel</i> 2:40 O Children of Israel, remember My blessings that I had blessed you with, and fulfill your pledge to Me that I may fulfill My pledge to you, and revere Me alone.
The Monotheist Group	2:40 O Children of Israel, remember My blessings that I had blessed you with, and fulfill your pledge to Me that I may fulfill My pledge to you, and revere Me alone.
Muhammad Asad	2:40 O CHILDREN of Israel! 31 Remember those blessings of Mine with which I graced you, and fulfil your promise unto Me, [whereupon] I shall fulfil My promise unto you; and of Me, of Me stand in awe!
Rashad Khalifa	<i>Divine Commandments to All Jews: "You Shall Believe in This Quran."</i> 2:40 O Children of Israel, remember My favor, which I bestowed upon you, and fulfill your part of the covenant, that I fulfill My part of the covenant, and reverence Me.
	2:40 (One example is that of the Israelites.) O Children of Israel! Remember My

Shabbir Ahmed	blessings that I bestowed upon you (when you were following My commandments). Fulfill your promise to Me and I will fulfill My promise to you. And fear none but Me. ³²
Transliteration	2:40 Ya banee isr a-eela o thkurooniAAamatiya allatee anAAamtu AAalaykum waawfoo biAAahdee oofibiAAahdikum wa-iiyyaya fairhabooni
A	2:40 يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفَ بِعَهْدِكُمْ وَآيِي فَارْهَبُونِ
Edip-Layth	2:41 Acknowledge what I have sent down, authenticating what is already with you, and do not be the first to reject it! Moreover, do not purchase with My signs a cheap gain; and of Me you shall be conscientious. ¹³
The Monotheist Group	2:41 And believe in what I have sent down, authenticating what is already with you, and do not be the first to disbelieve in it! And do not purchase with My verses a cheap gain, and of Me you shall be aware.
Muhammad Asad	2:41 Believe in that which I have [now] bestowed from on high, confirming the truth already in your possession, and be not foremost among those who deny its truth; and do not barter away My messages for a trifling gain; ³² and of Me, of Me be conscious
Rashad Khalifa	2:41 You shall believe in what I have revealed herein, confirming what you have; do not be the first to reject it. Do not trade away My revelations for a cheap price, and observe Me.
Shabbir Ahmed	2:41 And grace yourselves with belief in what I have revealed now confirming (the truth) in what you already have. Be not the first among those who will conceal the truth therein, and trade not My revelations for petty gains. Rather, be mindful of Me. ³³
Transliteration	2:41 Waaminoo bima anzaltu muṣaddiqanlima maAAakum wala takoonoo awwala kafrinbihi wala tashtaroo bi-ayatee thamananqaleelan wa-iiyyaya faittaqooni
A	2:41 وءَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَآيِي فَاتَّقُونِ
Edip-Layth	2:42 Do not obscure the truth with falsehood, nor keep the truth secret while you know.
The Monotheist Group	2:42 And do not confound the truth with falsehood, nor keep the truth secret while you know.
Muhammad Asad	2:42 And do not overlay the truth with falsehood, and do not knowingly suppress the truth; ³³
Rashad Khalifa	2:42 Do not confound the truth with falsehood, nor shall you conceal the truth, knowingly.
Shabbir Ahmed	2:42 Do not confound the truth with falsehood, nor conceal the truth while you are well aware of it. ³⁴
Transliteration	2:42 Wala talbisoo alhaqqa bi albatiliwataktumoo alhaqqa waantum taAAlamoona
A	2:42 وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ
Edip-Layth	2:43 Observe the Contact prayer, and contribute towards betterment, and kneel

	with those who kneel. ¹⁴
The Monotheist Group	2:43 And uphold the communion, and contribute towards betterment, and kneel with those who kneel.
Muhammad Asad	2:43 and be constant in prayer, and spend in charity, ³⁴ and bow down in prayer with all who thus bow down.
Rashad Khalifa	2:43 You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and bow down with those who bow down.
Shabbir Ahmed	2:43 Strive to establish the Divine System, and to set up a Just Economic Order in the society. And bow with others who bow to these commands.
Transliteration	2:43 Waaqeeemoo alssalata waatooalzzakata wairkaAAoo maAAa alrrakiAAeena
A	2:43 واقبموا الصلوة وءاتوا الزكوة واركعوا مع الركعين
Edip-Layth	2:44 Do you order the people to do goodness, but forget yourselves, while you are reciting the book? Do you not reason?
The Monotheist Group	2:44 Do you order the people to do good, but forget yourselves, while you are reciting the Scripture? Do you not understand?
Muhammad Asad	2:44 Do you bid other people to be pious, the while you forget your own selves - and yet you recite the divine writ? Will you not, then, use your reason? ;
Rashad Khalifa	2:44 Do you exhort the people to be righteous, while forgetting yourselves, though you read the scripture? Do you not understand?
Shabbir Ahmed	2:44 Do you exhort people to make room for everyone's welfare and progress in the society, while you disregard practicing what you preach? And all the while you study the scripture! Will you not, then, use your sense? ³⁵
Transliteration	2:44 Ata/muroona a Innasa bi albirriwatansawna anfusakum waantum tatloona alkitaba afalataAAaqiloonaa
A	2:44 اءامرون الناس بالبر وتنسون انفسكم وانتم تتلون الكتب افلا تعقلون
Edip-Layth	2:45 Seek help through patience, and the Contact prayer. It is a difficult thing, but not so for the humble.
The Monotheist Group	2:45 And seek help through patience, and through the communion. It is a difficult thing, but not so for the humble.
Muhammad Asad	2:45 And seek aid in steadfast patience and prayer: and this, indeed, is a hard thing for all but the humble in spirit,
Rashad Khalifa	2:45 You shall seek help through steadfastness and the Contact Prayers (Salat). This is difficult indeed, but not so for the reverent,
Shabbir Ahmed	2:45 If you wish to strengthen your own 'self' and promote the well-being of the society, then be patient and resolute in establishing the Divinely ordained System of Life. It is hard except for those who are humbly committed to a noble cause, ³⁶
Transliteration	2:45 WaistaAAeenoo bi alssabriwaalssalati wa-innah a lakabeeratunill a AAa alkhashiAAeena
A	2:45 واستعينوا بالصبر والصلوة وانها لكبيرة الا على الخشعين

Edip-Layth	2:46 The ones who conceive that they will meet their Lord and that to Him they will return.
The Monotheist Group	2:46 The ones who conceive that they will meet their Lord and that to Him they will return.
Muhammad Asad	2:46 who know with certainty that they shall meet their Sustainer and that unto Him they shall return.
Rashad Khalifa	2:46 who believe that they will meet their Lord; that to Him they ultimately return.
Shabbir Ahmed	2:46 Those who realize that they are to meet their Lord and that they are to return to Him. 37
Transliteration	2:46 Allat <u>h</u> eena ya <u>th</u> unnoonaannahum mul <u>a</u> qoo rabbihiim waannahum ilayhi <u>ra</u> jiAAoona
A	2:46 الذين يظنون انهم ملقوا ربهم وانهم اليه رجعون
Edip-Layth	2:47 O Children of Israel, remember My blessings that I had blessed you with, and that I had preferred you to all the worlds!
The Monotheist Group	2:47 O Children of Israel, remember My blessings that I had blessed you with, and that I had preferred you to all the worlds!
Muhammad Asad	2:47 O children of Israel ! Remember those blessings of Mine with which I graced you, and how I favoured you above all other people;
Rashad Khalifa	2:47 O Children of Israel, remember My favor which I bestowed upon you, and that I blessed you more than any other people.
Shabbir Ahmed	2:47 (Once again) O Children of Israel! Remember the blessings I bestowed upon you and how I gave you distinction among the nations 38
Transliteration	2:47 Ya banee isr <u>a</u> -eela o <u>th</u> kurooniAAamatiya allatee anAAamtu AAalaykum waannee faddaltukumAAala alAAalameena
A	2:47 بينى اسرئيل اذكروا نعمتى التى انعمت عليكم وانى فضلتكم على العلمين
Edip-Layth	2:48 Beware of a day where no person can avail another person, nor will any intercession be accepted from it, nor will any ransom be taken, nor will they have supporters. 15
The Monotheist Group	2:48 And beware of a Day where no soul can avail another soul, nor will any intercession be accepted from it, nor will any ransom be taken, nor will they have supporters.
Muhammad Asad	2:48 and remain conscious of [the coming of] a Day when no human being shall in the least avail another, nor shall intercession be accepted from any of them, nor ransom taken from them, 35 and none shall be succoured.
Rashad Khalifa	2:48 Beware of the day when no soul can avail another soul, no intercession will be accepted, no ransom can be paid, nor can anyone be helped.
Shabbir Ahmed	2:48 And beware of the Day (when all actions will encounter absolute justice, and contrary to your thinking), no person will avail another in the least. And neither intercession will be accepted, nor shall compensation be taken from anyone. And they will not be helped. 39
	2:48 Waittaqoo yawman l <u>a</u> tajzeenafsun AAan nafsina shay-an wal <u>a</u> yuqbalu

Transliteration	minha shafaAAatunwala yu/kha th u minha AAadlun wala humyunsaroona
A	2:48 واتقوا يوما لا تجزي نفس عن نفس شيئا ولا يقبل منها شفاعة ولا يؤخذ منها عدل ولا هم ينصرون
Eidip-Layth	2:49 We saved you from the people of Pharaoh; they were punishing you with severe retribution, killing your children, and shaming your women. In that was a great trial from your Lord.
The Monotheist Group	2:49 And We saved you from the people of Pharaoh; they were punishing you with severe retribution, killing your children, and raping your women. In that was a great trial from your Lord.
Muhammad Asad	2:49 And [remember the time] when We saved you from Pharaoh's people, who afflicted you with cruel suffering, slaughtering your sons and sparing [only] your women ³⁶ - which was an awesome trial from your Sustainer;
Rashad Khalifa	2:49 Recall that we saved you from Pharaoh's people who inflicted upon you the worst persecution, slaying your sons and sparing your daughters. That was an exacting test from your Lord.
Shabbir Ahmed	2:49 Also remember when We saved you from Pharaoh's people. They persecuted you by assigning hard tasks and with a dreadful torment. They slaughtered your sons and let your women live for slavery and shameful acts. That was a great tribulation, a test from your Lord Supreme. ⁴⁰
Transliteration	2:49 Wa-i th najjayn akum min alifirAAawna yasoomoonakum soo-a alAAa th abi yu th abbi ^{ho} onaabnaakum wayasta hyoona nis aakum wafee th alikumbalaon min rabbikum AAa th heemun
A	2:49 واذا نجيتكم من آل فرعون يسومونكم سوء العذاب يذبحون أبناءكم ويستحيون نساءكم وفي ذلكم بلاء من ربكم عظيم
Eidip-Layth	2:50 We parted the sea for you, thus We saved you and drowned the people of Pharaoh while you were watching.
The Monotheist Group	2:50 And We parted the sea for you, thus We saved you and drowned the people of Pharaoh while you were watching.
Muhammad Asad	2:50 and when We cleft the sea before you, and thus saved you and caused Pharaoh's people to drown before your very eyes;
Rashad Khalifa	2:50 Recall that we parted the sea for you; we saved you and drowned Pharaoh's people before your eyes.
Shabbir Ahmed	2:50 And recall when We parted the sea and rescued you and drowned the people of Pharaoh right before your eyes. ⁴¹
Transliteration	2:50 Wa-i th faraqn a bikumu alba hrafaanjaynakum waaghraqn a ala firAAawnawaantum tan th uroona
A	2:50 واذا فرقنا بكم البحر فانجينكم واغرقنا آل فرعون وانتم تنظرون
Eidip-Layth	2:51 We appointed a meeting time for Moses of forty nights, but then you took the calf after him while you were wicked. ¹⁶
The Monotheist Group	2:51 And We appointed a meeting time for Moses of forty nights, but then you took the calf after him while you were wicked.

Muhammad Asad	2:51 and when We appointed for Moses forty nights [on Mount Sinai], and in his absence you took to worshipping the [golden] calf, and thus became evildoers:
Rashad Khalifa	2:51 Yet, when we summoned Moses for forty nights, you worshipped the calf in his absence, and turned wicked. ¹³
Shabbir Ahmed	2:51 (Instead of being grateful, you did something bizarre.) While We summoned Moses for forty nights to reveal Our commandments, you took to worshipping the (golden) calf in his absence. You became once again those who hurt themselves. ⁴²
Transliteration	2:51 Wa-i th w aAAadna moos aarbaAAeena laylatan thumma ittakha t ^h tumu alAAaijla minbaAAadihi waantum <u>th</u> alimoona
A	2:51 واذا وعدنا موسى اربعين ليلة ثم اتخذتم العجل من بعده وانتم ظلمون
Edip-Layth	2:52 Then We forgave you after so that perhaps you would be thankful.
The Monotheist Group	2:52 Then We forgave you after that, perhaps you would be thankful.
Muhammad Asad	2:52 yet, even after that, We blotted out this your sin, so that you might have cause to be grateful. ³⁷
Rashad Khalifa	2:52 Still, we pardoned you thereafter that you may be appreciative.
Shabbir Ahmed	2:52 Then, even after that, We pardoned you and gave you another chance to show gratitude. ⁴³
Transliteration	2:52 Thumma AAafawna AAankum min baAAadi <u>th</u> alikalaAAallakum tashkuroona
A	2:52 ثم عفونا عنكم من بعد ذلك لعلكم تشكرون
Edip-Layth	2:53 We gave Moses the book and the criterion so that perhaps you would be guided.
The Monotheist Group	2:53 And We gave Moses the Scripture and the criterion, perhaps you would be guided.
Muhammad Asad	2:53 And [remember the time] when We vouchsafed unto Moses the divine writ- and [thus] a standard by which to discern the true from the false ³⁸ -so that you might be guided aright;
Rashad Khalifa	2:53 Recall that we gave Moses scripture and the statute book, that you may be guided.
Shabbir Ahmed	2:53 And We gave Moses the scripture and (thus) the Criterion (between right and wrong) so that you might be guided right. ⁴⁴
Transliteration	2:53 Wa-i th atayna moosaalkitaba waalfurqana laAAallakum tahtadoona
A	2:53 واذا ءاتينا موسى الكتب والفرقان لعلكم تهتدون
Edip-Layth	2:54 Moses said to his people, "O my people, you have wronged yourselves by taking the calf, so repent to your Maker, and face yourselves. That is better for you with your Maker, so He would forgive you. He is the Forgiving, the Compassionate." ¹⁷
The Monotheist Group	2:54 And Moses said to his people: "O my people, you have wronged your souls by taking the calf, so repent to your Maker, and kill yourselves. That is better for you with your Maker, so He would forgive you. He is the Forgiving, the Merciful."

Muhammad Asad	2:54 and when Moses said unto his people: "O my people! Verily, you have sinned against yourselves by worshipping the calf; turn, then. in repentance to your Maker and mortify yourselves; ³⁹ this will be the best for you in your Maker's sight". And thereupon He accepted your repentance: for, behold, He alone is the Acceptor of Repentance, the Dispenser of Grace.
Rashad Khalifa	<i>Kill Your Ego</i> 2:54 Recall that Moses said to his people, "O my people, you have wronged your souls by worshipping the calf. You must repent to your Creator. You shall kill your egos. This is better for you in the sight of your Creator." He did redeem you. He is the Redeemer, Most Merciful. ¹⁴
Shabbir Ahmed	2:54 When Moses returned, he said to his people, "O my people! You have hurt your own 'self' by worshiping the calf. So, turn in repentance to your Maker and kill your ego (rebellious mentality). This will be best for you in the Sight of your Maker." Thereupon He turned toward you accepting your repentance. Surely, He is the Acceptor of repentance, the Merciful. ⁴⁵
Transliteration	2:54 Wa-i th q ala moos al ⁱ qawmihi y a qawmi innakum <i>th</i> alamtumanfusakum biittikhath ⁱ kumu alAAi ^j la fatoo ^{oo} il <i>ab</i> ari-ikum fa oqtuloo anfusakum <i>th</i> alikumkhayrun lakum AAinda b <i>ari</i> -ikum fat <i>aba</i> AAalaykuminnahu huwa al ^t taww ^{ab} u al ^r ra ^h emu
A	2:54 واذا قال موسى لقومه يقوم انكم ظلمتم انفسكم باتخاذكم العجل فتوبوا الى بارئكم فاقتلوا انفسكم ذلكم خير لكم عند بارئكم قتال عليكم انه هو التواب الرحيم
Edip-Layth	<i>Those Who Cannot Withstand the Energy of Lightning Want to See God!</i> 2:55 When you said, "O Moses, we will not acknowledge you until we see God openly!" the lightning bolt took you while you were still staring. ¹⁸
The Monotheist Group	2:55 And you said: "O Moses, we will not believe you until we see God openly!" So the lightning bolt took you while you were still staring.
Muhammad Asad	2:55 And [remember] when you said, "O Moses. indeed we shall not believe thee unto we see God face to face!" - whereupon the thunderbolt of punishment overtook you before your very eyes. ⁴⁰
Rashad Khalifa	<i>Physical Evidence</i> 2:55 Recall that you said, "O Moses, we will not believe unless we see GOD, physically." Consequently, the lightning struck you, as you looked. ¹⁵
Shabbir Ahmed	2:55 And recall when you said, "O Moses! We will not believe in you unless we see God face to face!" Thereupon thunder struck you as you were looking on. ⁴⁶
Transliteration	2:55 Wa-i th qultum y a moos al ^a n nu/mina laka <i>hat</i> ta nar a All <i>ah</i> ajahratan faakhath ^a takumu al ^{ssa} AAi ^q atu waantumtan <i>th</i> uroona
A	2:55 واذا قلتم يموسى لن نؤمن لك حتى نرى الله جهرة فاخذتكم الصعقة وانتم تنظرون
Edip-Layth	2:56 Then We resurrected you after your death that you may be appreciative.
The Monotheist Group	2:56 Then We resurrected you after your death that you may be appreciative.
Muhammad Asad	2:56 But We raised you again after you had been as dead, ⁴¹ so that you might have cause to be grateful.
Rashad Khalifa	2:56 We then revived you, after you had died, that you may be appreciative.

Shabbir Ahmed	2:56 Then We revived you, and raised you from a dead to a living nation so that you might show gratitude (by following the Divine Commands.)
Transliteration	2:56 Thumma baAAathnākum min baAAadimawtikum laAAaallakum tashkuroona
A	2:56 ثم بعثنكم من بعد موتكم لعلكم تشكرون
Edip-Layth	<i>Children of Israel in Sinai, yet Unwilling to Pay the Price of Freedom</i> 2:57 We shaded you with clouds, and sent down to you manna and quails, "Eat from the goodness of the provisions We have provided you." They did not wrong Us, but it was themselves that they wronged.
The Monotheist Group	2:57 And We shaded you with clouds, and sent down to you manna and quails: "Eat from the goodness of the provisions We have provided you." They did not wrong Us, but it was their souls that they wronged.
Muhammad Asad	2:57 And We caused the clouds to comfort you with their shade, and sent down unto you manna and quails. [saying,] "Partake of the good things which We have provided for you as sustenance." And [by all their sinning] they did no harm unto Us-but [only] against their own selves did they sin.
Rashad Khalifa	2:57 We shaded you with clouds (in Sinai), and sent down to you manna and quails: "Eat from the good things we provided for you." They did not hurt us (by rebelling); they only hurt their own souls.
Shabbir Ahmed	2:57 And We shaded you with Our grace and We bestowed upon you Our bounties in abundance, saying, "Partake of the decent things We have provided you." And they did not harm Us; but they had certainly harmed their own 'self'. 47
Transliteration	2:57 Wa th allalna AAalaykumualgham ama waanzalna a AAalaykumu almanna waalssalwākuloo min tayyibatim a razaqn akum wam ^{ath} alamoona wal akin kanooanfusahum ya th limoona
A	2:57 وظللنا عليكم الغمام وانزلنا عليكم المن والسلوى كلوا من طيبات ما رزقناكم وما ظلمونا ولكن كانوا انفسهم يظلمون
Edip-Layth	2:58 We said, "Enter this town, and eat from it as plentifully as you wish; and enter the gate humbly, and talk amicably, We will then forgive your mistakes, and We will increase for the good-doers."
The Monotheist Group	2:58 And We said: "Enter this town, and eat from it as plentifully as you wish. And enter the passageway by crouching, and say: "Our load is removed," so that your errors will be forgiven, and We will increase for the good doers."
Muhammad Asad	2:58 And [remember the time] when We said: "Enter this land, 42 and eat of its food as you may desire. abundantly; but enter the gate humbly and say, 'Remove Thou from us the burden of our sins', 43 [whereupon] We shall forgive you your sins, and shall amply reward the doers of good."
Rashad Khalifa	<i>Lack of Confidence in God: They Refuse to Enter Jerusalem</i> 2:58 Recall that we said, "Enter this town, where you will find as many provisions as you like. Just enter the gate humbly, and treat the people nicely. We will then forgive your sins, and increase the reward for the pious."
Shabbir Ahmed	2:58 Then We commanded you, "Enter this town and enjoy the provisions therein, partake as you desire. But enter the gate with heartfelt humility, saying, "Hittatun." (O Our Lord! Pardon our misdeeds as we mend our ways). And We shall forgive you your faults and amply reward the doers of good." 48

Transliteration	2:58 Wa-i th quln a odkhuloo h ^a thihialqaryata fakuloo minh a haythu shi/tum raghadan wa odkhulooal ^b aba sujjadan waqooloo ^h ittatun naghfirlakum kha ^t ayakum wasanazeedu almu ^h sineena
A	2:58 وإذ قلنا ادخلوا هذه القرية فكلوا منها حيث شئتم رغدا وادخلوا الباب سجدا وقولوا حطة نغفر لكم خطيكم وسنزيد المحسنين
E dip-Layth	2:59 But the wicked altered what was said to them into a different saying, thus We sent down upon the wicked an affliction from the sky because they had transgressed. ¹⁹
The Monotheist Group	2:59 But the wicked altered what was said to them to a different saying, thus We sent down upon the wicked an affliction from the heaven for what they had transgressed.
Muhammad Asad	2:59 But those who were bent on evil doing substituted another saying for that which had been given them: ⁴⁴ and so We sent down upon those evildoers a plague from heaven in requital for all their iniquity.
Rashad Khalifa	2:59 But the wicked among them carried out commands other than the commands given to them. Consequently, we sent down upon the transgressors condemnation from the sky, due to their wickedness.
Shabbir Ahmed	2:59 But, the transgressors altered the meaning of the word they had been given, and changed their attitude of humility and perseverance. So, We brought down upon the transgressors consequences from the heaven for, they infringed repeatedly (drifted away from the commandments). ⁴⁹
Transliteration	2:59 Fabaddala alla ^{the} ena th alamooqawlan ghayra alla ^{the} e qeela lahum faanzalna AAal a ^{ll} at ^{he} ena th alamoo rijzan mina a Issama ^a -ibima ^a k a ⁿ oo yafsuqoona
A	2:59 فبدل الذين ظلموا قولا غير الذى قيل لهم فانزلنا على الذين ظلموا رجزا من السماء بما كانوا يفسقون
E dip-Layth	2:60 Moses was seeking water for his people, so We said, "Strike the rock with your staff." Thus, twelve springs burst out of it; each tribe then knew from where to drink. "Eat and drink from God's provisions, and do not roam the earth as corruptors." ²⁰
The Monotheist Group	2:60 And Moses was seeking water for his people, so We said: "Strike the rock with your staff." Thus twelve springs burst out of it; each tribe then knew from where to drink. "Eat and drink from God's provisions, and do not roam the Earth as corruptors."
Muhammad Asad	2:60 And [remember] when Moses prayed for water for his people and We replied, "Strike the rock with thy staff!"-whereupon twelve springs gushed forth from it, so that all the people knew whence to drink. ⁴⁵ [And Moses said:] "Eat and drink the sustenance provided by God, and do not act wickedly on earth by spreading corruption."
Rashad Khalifa	<i>More Miracles</i> 2:60 Recall that Moses sought water for his people. We said, "Strike the rock with your staff." Whereupon, twelve springs gushed out therefrom. The members of each tribe knew their own water. Eat and drink from GOD's provisions, and do not roam the earth corruptingly.
	2:60 (Remember the times when you were in the Sinai desert) and Moses asked for water for his people. We said, "Strike the rock with your staff." And there

Shabbir Ahmed	gushed out twelve springs so that each tribe found its respective source of fresh cool water. Moses said, "Enjoy God's provision, but desist from becoming mischievous." ⁵⁰
Transliteration	2:60 Wa-i ^{thi} istasq ^a moosaliqawmihi faquln ^a i ^d rib biAAasaka al hajarafainfajarat minhu ithnata ^a AAashrata AAaynan qadAAalima kullu on ^a sin mashrabahum kuloo waishraboomin rizqi All ^{ahi} wal ^a taAAathaw fee al-ardimufsideena
A	2:60 واذا استسقى موسى لقومه فقلنا اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة عينا قد علم كل اناس مشربهم كلوا واشربوا من رزق الله ولا تعثوا في الارض مفسدين
Edip-Layth	2:61 You said, "O Moses, we will not be patient to one type of food, so call for us your Lord that He may bring forth what the earth grows of its beans, cucumbers, garlic, lentils, and onions." He said, "Would you trade what is lowly with what is good?" Descend to Egypt, you will have in it what you have asked for. They were thus stricken with humiliation and disgrace, and they remained under God's wrath for they were not appreciating God's signs, and killing the prophets with no justification. This is for what they have disobeyed and transgressed. ²¹
The Monotheist Group	2:61 And you said: "O Moses, we will not be patient to one type of food, so call for us your Lord that He may bring forth what the Earth grows of its beans, cucumbers, garlic, lentils, and onions." He said: "Would you trade that which is lowly with that which is good?" Descend to Egypt, you will have in it what you have asked for. They were thus stricken with humiliation and disgrace, and they remained under God's wrath for they were disbelieving in God's signs, and killing the prophets with no justification; this is for what they have disobeyed and transgressed.
Muhammad Asad	2:61 And [remember] when you said: "O Moses, indeed we cannot endure but one kind of food; pray, then, to thy Sustainer that He bring forth for us aught of what grows from the earth - of its herbs, its cucumbers, its garlic, its lentils, its onions." Said [Moses]: "Would you take a lesser thing in exchange for what is [so much] better?" ⁴⁶ Go back in shame to Egypt, and then you can have what you are asking for!" ⁴⁷ And so, ignominy and humiliation overshadowed them, and they earned the burden of God's condemnation: all this, because they persisted in denying the truth of God's messages and in slaying the prophets against all right: all this, because they rebelled [against God], and persisted in transgressing the bounds of what is right. ⁴⁸
Rashad Khalifa	<i>Israel Rebels</i> 2:61 Recall that you said, "O Moses, we can no longer tolerate one kind of food. Call upon your Lord to produce for us such earthly crops as beans, cucumbers, garlic, lentils, and onions." He said, "Do you wish to substitute that which is inferior for that which is good? Go down to Egypt, where you can find what you asked for." They have incurred condemnation, humiliation, and disgrace, and brought upon themselves wrath from GOD. This is because they rejected GOD's revelations, and killed the prophets unjustly. This is because they disobeyed and transgressed.
Shabbir Ahmed	2:61 (At one stage you demanded Moses to provide you with a great variety of edibles, although you were living in the Sinai desert.) You said, "O Moses! We are weary of the same kind of food, so ask your Lord on our behalf to bring forth for us plant food such as herbs, cucumbers, garlic, lentils and onions." He said, "Would you exchange something superior for something inferior? (Preoccupy yourselves with petty desires instead of higher goals?) Go back in shame to Egypt and you will get what you demand." So, humiliation and misery were stamped upon them and they had to face God's requital. That was because they kept rejecting God's messages. And they persisted in opposing and even killing some prophets against all right. They did all this, because they chose to rebel and went

	on transgressing.
Transliteration	2:61 Wa-ith qultum y a moosalan nasbira AAala taAAamin wahidinfaodAAu lan a rabbaka yukhrij lana mimmatunbitu al-arḍu min baqlih waqiththah-ihawafoomiha waAAadasiha wabaṣaliha qalaatastabdiloona alla thee huwa adn a bi allatheehuwa khayrun ihbi too mi sran fa-inna lakum m asaaltum wa duribat AAalayhimu alththillatu wa almaskanatuwabao bigha dabin mina All ahi thalikabi-annahum kanoo yakfuroona bi- ayati All ahiwayaqtuloona a Innabiyyeena bighayri al haqqi thalikabima AAasaw wakanoo yaAAatadoona
A	2:61 واذا قلتم يموسى لن نصبر على طعام وحد فادع لنا ربك يخرج لنا مما تنبت الارض من بقلها وقثائها وفومها وعدسها وبصلها قال اتستبدلون الذى هو ادنى بالذى هو خير اهبطوا مصر ا فان لكم ما سألتم وضربت عليهم الذلة والمسكنة وباءوا بغضب من الله ذلك بانهم كانوا يكفرون بآيت الله ويقتلون النبين بغير الحق ذلك بما عصوا وكانوا يعتدون
Edip-Layth	<i>Conditions for Salvation</i> 2:62 Surely those who acknowledge, and those who are Jewish, and the Nazarenes, and those who follow other religions, any one of them who acknowledge God and the Last day, and do reform, they will have their reward with their Lord, with no fear over them, nor will they grieve.²²
The Monotheist Group	2:62 Surely those who believe; and those who are Jewish, and the Nazarenes, and the Sabians, whomever of them believes in God and the Last Day and does good work; they will have their reward with their Lord, with no fear over them, nor will they grieve.
Muhammad Asad	2:62 VERILY, those who have attained to faith [in this divine writ], as well as those who follow the Jewish faith, and the Christians, and the Sabians⁴⁹ -all who believe in God and the Last Day and do righteous deeds-shall have their reward with their Sustainer; and no fear need they have, and neither shall they grieve.⁵⁰
Rashad Khalifa	<i>Unity of All Submitters</i> 2:62 Surely, those who believe, those who are Jewish, the Christians, and the converts; anyone who (1) believes in GOD, and (2) believes in the Last Day, and (3) leads a righteous life, will receive their recompense from their Lord. They have nothing to fear, nor will they grieve.
Shabbir Ahmed	2:62 (That was a glimpse of the past.) Indeed, those who believe (in the Qur'an and call themselves Muslims), and those who are Jews, and Christians and the Sabians; whoever truly believes in God and the Last Day and does works that benefit humanity, their reward is with their Lord. For them shall be no fear from without, nor shall grief touch them from within.⁵¹
Transliteration	2:62 Inna alla theena amanoo wa allatheenahadoo wa alInnaṣara wa alssabi- eenaman amana biAllahi waalyawmi al-akhiriwaAAamila ṣaliḥan falahum ajruhum AAinda rabbiḥimwala khawfun AAalayhim wala hum yaḥzanoona
A	2:62 ان الذين ءامنوا والذين هادوا والنصرى والصيبين من ءامن بالله واليوم الءاخر وعمل صالحا فلهم اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون
Edip-Layth	2:63 We took your covenant, and raised the mount above you, "Take what We have given you with strength, and remember what is in it that you may be conscientious."
The Monotheist Group	2:63 And We took your covenant, and raised the mount above you: "Take what We have given you with strength, and remember what is in it that you may be righteous."

Muhammad Asad	2:63 AND LO! We accepted your solemn pledge, raising Mount Sinai high above you, ⁵¹ [and saying;] "Hold fast with [all your] strength unto what We have vouchsafed you, and bear in mind all that is therein, so that you might remain conscious of God!"
Rashad Khalifa	<i>Covenant with Israel</i> 2:63 We made a covenant with you, as we raised Mount Sinai above you: "You shall uphold what we have given you strongly, and remember its contents, that you may be saved."
Shabbir Ahmed	2:63 (O Children of Israel) Surely, We accepted your solemn pledge, letting Mount Sinai tower above you as witness, and saying, "Hold fast onto what We have given you, and take to heart what is therein, so that you may live upright."
Transliteration	2:63 Wa-i th akha th na meethaqakumwarafaAAana fawqakumu a ^l tt ^{oo} ra khu th ooma atayna ^k um biquwwatin wa ^o th ^k urooma ^a fee ^{hi} laAAa ^l lakum tattaqoon ^a
A	2:63 واذ اخذنا ميثقتكم ورفعنا فوقكم الطور خذوا ما ءاتينكم بقوة واذكروا ما فيه لعلمكم تتقون
Edip-Layth	2:64 Then you turned away after this. Had it not been for God's favor upon you and His mercy, you would have been of the losers.
The Monotheist Group	2:64 Then you turned away after this. And had it not been for God's favor upon you and His mercy, you would have been of the losers.
Muhammad Asad	2:64 And you turned away after that-! And had it not been for God's favour upon you and His grace, you would surely have found yourselves among the lost;
Rashad Khalifa	2:64 But you turned away thereafter, and if it were not for GOD's grace towards you and His mercy, you would have been doomed.
Shabbir Ahmed	2:64 Then, even after that, you turned away. And were it not for the bounty of God upon you and His grace, you would have been undone.
Transliteration	2:64 Thumma tawallaytum min baAAadi th alikafalawla fa ^d lu All ^a hi AAalaykum wara ^h matuhulakuntum mina alkh ^a sireena
A	2:64 ثم توليتم من بعد ذلك فلولا فضل الله عليكم ورحمته لكنتم من الخسرين
Edip-Layth	2:65 You have come to know who it was amongst you that transgressed the Sabbath, We said to them, "Be despicable apes!" ²³
The Monotheist Group	2:65 You have come to know who it was amongst you that transgressed the Sabbath, We said to them: "Be despicable apes!"
Muhammad Asad	2:65 for you are well aware of those from among you who profaned the Sabbath, whereupon We said unto them, "Be as apes despicable!"
Rashad Khalifa	2:65 You have known about those among you who desecrated the Sabbath. We said to them, "Be you as despicable as apes."
Shabbir Ahmed	2:65 You are well aware of those among you who broke the Sabbath, whereupon We said to them, "Be you held in contempt like apes!" ⁵²
Transliteration	2:65 Walaqad AAalimtum alla th eenaiAAatadaw minkum fee a ^l ssabti faquln ^a a lahum koonooqiradatan kh ^a si-eena
A	2:65 ولقد علمتم الذين اعتدوا منكم فى السبت فقلنا لهم كونوا قردة خسرين
Edip-Layth	2:66 We did this as a punishment for what they had done on it and afterwards, and a reminder to the righteous.

The Monotheist Group	2:66 So it was that We made it into an example for what had happened in it and also what had passed, and a reminder to the righteous.
Muhammad Asad	2:66 and set them up as a warning example for their time and for all times to come, as well as an admonition to all who are conscious of God. ⁵²
Rashad Khalifa	2:66 We set them up as an example for their generation, as well as subsequent generations, and an enlightenment for the righteous.
Shabbir Ahmed	2:66 We made this degradation a lesson for them in their times, and for the future generations, We made it a source of enlightenment that should soften the hearts of those who wish to live upright. ⁵³
Transliteration	2:66 FajaAAalnaha nakalanlima bayna yadayh a wama khalfah awamawAAithatan lilmuttaqeena
A	2:66 فجعلناها نكالا لما بين يديها وما خلفها وموعظة للمتقين
Edip-Layth	<i>Seeking Unnecessary Details in Divine Instructions and its Consequences</i> 2:67 Moses said to his people, "God orders you to slaughter a heifer." They said, "Do you mock us?" He said, "I seek refuge with God lest I be of the ignorant ones." ²⁴
The Monotheist Group	2:67 And Moses said to his people: "God orders you to slaughter a heifer." They said: "Do you mock us?" He said: "I seek refuge with God that I not be of the ignorant ones."
Muhammad Asad	2:67 AND LO! Moses said unto his people: "Behold, God bids you to sacrifice a cow." ⁵³ They said: "Dost thou mock at us?" He answered: "I seek refuge with God against being so ignorant!" ⁵⁴
Rashad Khalifa	<i>The Heifer</i> 2:67 Moses said to his people, "GOD commands you to sacrifice a heifer." They said, "Are you mocking us?" He said, "GOD forbid, that I should behave like the ignorant ones." ¹⁶
Shabbir Ahmed	2:67 And remember, Moses said to his people, "Indeed, God commands you to sacrifice a cow." They said, "Do you mock us?" He replied, "I seek shelter with God from being among the ignorant who mock people." ⁵⁴
Transliteration	2:67 Wa-ith q ala moos aliqawmihi inna All aha ya/murukum an tathbahooobaqaratan q aloo atattakhi thuna huzuwan q alaaAAoothu biAll ahi an akoona mina aljahileena
A	2:67 واذ قال موسى لقومه ان الله يامرکم ان تذبحوا بقرة قالوا اتتخذنا هزوا قال اعوذ بالله ان اكون من الجهلین
Edip-Layth	2:68 They said, "Call upon your Lord for us that He may clarify which it is." He said, "He says it is a heifer neither too old nor too young, an age between that. So now do as you are commanded."
The Monotheist Group	2:68 They said: "Call upon your Lord for us that He may clarify which it is." He said: "He says it is a heifer neither too old nor too young, an age between that. So now do as you are commanded."
Muhammad Asad	2:68 Said they: "Pray on our behalf unto thy Sustainer that He make clear to us what she is to be like." [Moses] replied: "Behold, He says it is to be a cow neither old nor immature, but of art age in-between. Do, then, what you have been

	bidden!"
Rashad Khalifa	2:68 They said, "Call upon your Lord to show us which one." He said, "He says that she is a heifer that is neither too old, nor too young; of an intermediate age. Now, carry out what you are commanded to do."
Shabbir Ahmed	2:68 (Now, they started making excuses.) They said, "Ask your Lord on our behalf to enlighten us as to what kind of a cow she is." He answered, "Indeed, He says that she is a cow neither too old nor too young. She is between the two conditions. Do, then, as commanded."
Transliteration	2:68 Qaloo odAAu lan <u>a</u> rabbakayubayyin lan <u>a</u> m <u>a</u> hiya qala innahu yaqooluinnaha baqaratun l <u>a</u> f <u>aridun</u> wal <u>abikrun</u> AAaw <u>anun</u> bayna <u>thalika</u> fa ifAAaloo matu/maroona
A	2:68 قالوا ادع لنا ربك يبين لنا ما هي قال انه يقول انها بقرة لا فارض ولا بكر عوان بين ذلك فافعلوا ما تومرون
Edip-Layth	2:69 They said, "Call upon your Lord for us that He may clarify what color it is." He said, "He says it is a yellow heifer with a bright color, pleasing to those who see it."
The Monotheist Group	2:69 They said: "Call upon your Lord for us that He may clarify what color it is." He said: "He says it is a yellow heifer with a strong color, pleasing to those who see it."
Muhammad Asad	2:69 Said they: "Pray on our behalf unto thy Sustainer that He make clear to us what her colour should be. "[Mopes] answered: "Behold; He says it is to be a yellow cow, bright of hue, pleasing to the beholder."
Rashad Khalifa	2:69 They said, "Call upon your Lord to show us her color." He said, "He says that she is a yellow heifer, bright colored, pleases the beholders."
Shabbir Ahmed	2:69 (Then) they said, "Ask for us your Lord that He enlighten us as to what color she is." He answered, "Surely, He says that she is a yellow cow. Bright is her color, pleasing to beholders."
Transliteration	2:69 Qaloo odAAu lan <u>a</u> rabbakayubayyin lan <u>a</u> m <u>a</u> lawnuh <u>a</u> qala innahuyaqoolu innaha baqaratun <u>safr<u>a</u></u> o faqiAAunlawnuh <u>a</u> tasurru alnnathireena
A	2:69 قالوا ادع لنا ربك يبين لنا ما لونها قال انه يقول انها بقرة صفراء فاقع لونها تسر النظرين
Edip-Layth	2:70 They said, "Call upon your Lord for us that He may clarify which one it is, for the heifers all look alike to us and we will, God willing, be guided."
The Monotheist Group	2:70 They said: "Call upon your Lord for us that He may clarify which one it is, for the heifers all look alike to us and we will, God willing, be guided."
Muhammad Asad	2:70 Said' they: "Pray on our behalf unto thy Sustainer that He make clear to us what she is to be like, for to us all cows resemble one another; and then, if God so wills, we shall truly be guided aright!"
Rashad Khalifa	2:70 They said, "Call upon your Lord to show us which one. The heifers look alike to us and, GOD willing, we will be guided."
Shabbir Ahmed	2:70 (Again) they said, "Call upon your Lord that He make it clear to us what exactly she is. To us all cows are much alike. And surely, if God so wills, we shall be rightly guided."
Transliteration	2:70 Qaloo odAAu lan <u>a</u> rabbakayubayyin lan <u>a</u> m <u>a</u> hiya inna albaqara

	tashabahaAAalayna wa-inna in shaa Allahulamuhtadoona
A	2:70 قالوا ادع لنا ربك يبين لنا ما هي ان البقر تشبه علينا وانا ان شاء الله لمهتدون
Eidip-Layth	2:71 He said, "He says it is a heifer which was never subjugated to plough the land, or water the crops, free from any blemish." They said, "Now you have come with the truth." They slaughtered it, though they had nearly not done so.
The Monotheist Group	2:71 He said: "He says it is a heifer which was never subjugated to plough the land, or water the crops, free from any blemish." They said: "Now you have come with the truth." And they slaughtered it, though they had nearly not done so.
Muhammad Asad	2:71 [Moses] answered: "Behold, He says it is to be a cow not broken-in to plough the earth or to water the crops, free of fault, without markings of any other colour." Said they: "At last thou hast brought out the truth!"-and thereupon they sacrificed her, although they had almost left it undone. 55
Rashad Khalifa	2:71 He said, "He says that she is a heifer that was never humiliated in plowing the land or watering the crops; free from any blemish." They said, "Now you have brought the truth." They finally sacrificed her, after this lengthy reluctance.
Shabbir Ahmed	2:71 He answered, "Indeed, He says it is to be a cow that has not toiled in tilling the land nor in watering the crops and it is whole and healthy, unblemished." Said they, "Finally, you bring out a concrete description!" So they sacrificed her, although they would rather not have done it. 55
Transliteration	2:71 Qala innahu yaqoolu innah abaqaratun l a thaloolun tutheeru al-ar da walatasqee alhartha musallamatun l a shiyata feeh aqaloo al- ana ji/ta bi alhaqqi fathabahoohawama kadoo yafAAaloona
A	2:71 قال انه يقول انها بقرة لا ذلول تنثير الارض ولا تسقى الحرث مسلمة لا شية فيها قالوا ان جئت بالحق فذبوها وما كادوا يفعلون
Eidip-Layth	2:72 You had murdered a person, and then disputed in the matter; God was to bring out what you were keeping secret.
The Monotheist Group	2:72 And you had murdered a person, then disputed in the matter; God was to bring out what you were keeping secret.
Muhammad Asad	2:72 For, O children of Israel, because you had slain a human being and then cast the blame for this [crime] upon one another -although God will bring to light what you would conceal 56
Rashad Khalifa	2:72 You had killed a soul, then disputed among yourselves. GOD was to expose what you tried to conceal.
Shabbir Ahmed	2:72 Recall! A person was slain and you were casting blame on each other. So God brought forth what you were hiding.
Transliteration	2:72 Wa-ith qatalum nafsana fa iddara/tumfeeha wa Allahu mukhrijun m a kuntumtaktumoonaa
A	2:72 واذ قتلتم نفسا فادرتم فيها والله مخرج ما كنتم تكتمون
Eidip-Layth	2:73 We said, "Strike him with parts from it." It is thus that God brings the dead to life, and He shows you His signs that you may reason. 25
The Monotheist Group	2:73 We said: "Strike him with parts from it." It is thus that God brings the dead to life, and He shows you His signs that you may comprehend.

Muhammad Asad	2:73 We said: "Apply this [principle] to some of those [cases of unresolved murder]: ⁵⁷ in this way God saves lives from death and shows you His will, so that you might [learn to] use your reason." ⁵⁸
Rashad Khalifa	<i>Purpose of the Heifer</i> 2:73 We said, "Strike (the victim) with part (of the heifer)." That is when GOD brought the victim back to life, and showed you His signs, that you may understand.
Shabbir Ahmed	2:73 We said, "Apply the law to such cases of unsolved murder. This is how God gives life to the dead. And He expounds His messages for you to use your common sense." ⁵⁶
Transliteration	2:73 Faqulna idriboohu bibaAAadihakathalika yuhyee Allahu almighty awayureekum ayatihi laAAallakum taAAqiloon
A	2:73 فقلنا اضربوه ببعضها كذلك يحيى الله الموتى ويرىكم آياته لعلكم تعقلون
Edip-Layth	2:74 Then your hearts became hardened after that, they became like stones or even harder; but even from the stones there are rivers that burst forth, or from them are those that crack so that the water comes forth, or from them are what fall from the fear of God; God is not unaware of what you do.
The Monotheist Group	2:74 Then your hearts became hardened after that, they became like stone or even harder; but even from the stones there are rivers that burst forth, or from them are those that crack so that the water comes forth, or from them are what fall from the fear of God; God is not unaware of what you do.
Muhammad Asad	2:74 And yet, after all this, your hearts hardened and became like rocks, or even harder: for, behold, there are rocks from which streams gush forth; and, behold, there are some from which, when they are cleft, water issues; and, behold, there are some that fall down for awe of God ⁵⁹ And God is not unmindful of what you do!
Rashad Khalifa	2:74 Despite this, your hearts hardened like rocks, or even harder. For there are rocks from which rivers gush out. Others crack and release gentle streams, and other rocks cringe out of reverence for GOD. GOD is never unaware of anything you do.
Shabbir Ahmed	2:74 Then, even after that, you persisted in defiance so much so that your hearts became hardened as rocks, impermeable to reason or even worse. For, there are rocks out of which streams gush forth, and there are rocks that split asunder so that streams flow from them. And yet there are rocks that become soft in awe of God. God is not unaware of what you do. ⁵⁷
Transliteration	2:74 Thumma qasat quloobukum min baAAadi thalikafahiya ka alhijarati aw ashaddu qaswatanwa-inna mina al hajarati lam a yatafajjaruminhu al-anh aru wa-inna minh a lam ayashshaqqaqu fayakhruju minhu alm ao wa-inna minh alama yahbitu min khashyati Allahi wamaAllahu bighafilin AAamma taAAamaloona
A	2:74 ثم قست قلوبكم من بعد ذلك فهي كالحجارة أو أشد قسوة وإن من الحجارة لما يتفجر منه الأنهار وإن منها لما يشقق فيخرج منه الماء وإن منها لما يهبط من خشية الله وما الله بغافل عما تعملون
Edip-Layth	2:75 Did you expect that they would acknowledge for you, when a group of them had heard God's words then altered them knowingly after what they had reasoned?
	2:75 Did you expect that they would believe with you, when a group of them had

The Monotheist Group	heard God's words then altered them knowingly after having understood?
Muhammad Asad	2:75 CAN YOU, then, hope that they will believe in what you are preaching ⁶⁰ - seeing that a good many of them were wont to listen to the word of God and then, after having understood it, to pervert it knowingly? ⁶¹
Rashad Khalifa	<i>Distorting the Word of God</i> 2:75 Do you expect them to believe as you do, when some of them used to hear the word of GOD, then distort it, with full understanding thereof, and deliberately?
Shabbir Ahmed	2:75 Do you still hope that they will join your ranks in faith? Surely, a party among them used to listen to the Word of God in the Torah, then, distorted its words and true meanings, after they had understood it. And they knew full well what they were doing!
Transliteration	2:75 Afata ^t maAAoona an yu/minoo lakumwaqad k ^a na fareequn minhum yasmaAAoona kal ^a ma All ^a hithumma yu ^h arrifoonahu min baAAadi m ^a AAaqaloo ^h uwahum yaAAalamoona
A	2:75 افنطمعون ان يؤمنوا لكم وقد كان فريق منهم يسمعون كلم الله ثم يحرفونه من بعد ما عقلوه وهم يعلمون
Edip-Layth	2:76 When they come across those who acknowledge, they say, "We acknowledge!", and when they are alone with each other they say, "Why do you inform them about what God has said to us? Then, they would use it in an argument against us at your Lord. Do you not reason?"
The Monotheist Group	2:76 And when they come across those who believe, they say: "We believe!", and when they are alone with each other they say: "Why do you inform them about what God has said to us? Then they would use it in argument against us at your Lord. Do you not understand?"
Muhammad Asad	2:76 For, when they meet those who have attained to faith. they say, "We believe [as you believe]" - but when they find themselves alone with one another, they say. "Do you inform them of what God has disclosed to you, so that they might use it in argument against you, quoting the words of your Sustainer? ⁶² Will you not. then, use your reason?"
Rashad Khalifa	<i>Concealing the Word of God</i> 2:76 And when they meet the believers, they say, "We believe," but when they get together with each other, they say, "Do not inform (the believers) of the information given to you by GOD, lest you provide them with support for their argument concerning your Lord. Do you not understand?"
Shabbir Ahmed	2:76 And when they meet with those who have attained belief, they say, "We have attained belief." But when they meet each other in private, they say, "Would you inform them (the Muslims) of what God has disclosed to you? Therewith they may engage you in argument before your Lord. Will you not, then, use your sense?" ⁵⁸
Transliteration	2:76 Wa-i th a laqoo alla th eena ^a manooqaloo ^a man ⁿ a wa-i th a khal ^a baAAa ^d uhum il ^a baAA ^d in q ^a loo atu ^h addithoonahumbim ^a fata ^h a All ^a hu AAalaykum liyu ^h ajjookumbihi AAinda rabbikum afal ^a taAAqiloona
A	2:76 واذا لقوا الذين ءامنوا قالوا ءامنا واذا خلا بعضهم الى بعض قالوا اتحدثونهم بما فتح الله عليكم ليحاجوكم به عند ربكم افلا تعقلون
Edip-Layth	

	2:77 Do they not know that God knows what they conceal and what they declare?
The Monotheist Group	2:77 Do they not know that God knows what they conceal and what they declare?
Muhammad Asad	2:77 Do they not know, then, that God is aware of all that they would conceal as well as of all that they bring into the open?
Rashad Khalifa	2:77 Do they not know that GOD knows everything they conceal, and everything they declare?
Shabbir Ahmed	2:77 Do they not realize that God knows what they conceal and what they reveal?
Transliteration	2:77 Awa l a yaAAalamoona anna All a_hayaAAalamu m a yusirroona wam a yuAAlinoona
A	2:77 اولاً يعلمون ان الله يعلم ما يسرون وما يعلنون
Edip-Layth	2:78 Amongst them are Gentiles who do not know the book except by hearsay, and they only conjecture. ²⁶
The Monotheist Group	2:78 And amongst them are Gentiles who do not know the Scripture except by hearsay, and they only conjecture.
Muhammad Asad	2:78 And there are among them unlettered people who have no real knowledge of the divine writ, ⁶³ [following] only wishful beliefs and depending on nothing but conjecture.
Rashad Khalifa	2:78 Among them are gentiles who do not know the scripture, except through hearsay, then assume that they know it.
Shabbir Ahmed	2:78 Among them are unlettered people who do not know the scripture, but learn their wishful beliefs through hearsay. They depend on nothing but conjecture. ⁵⁹
Transliteration	2:78 Waminhum ommiyyoona l a yaAAalamoonaalkitaba illa amaniyya wa-in hum illayathunnoona
A	2:78 ومنهم اميون لا يعلمون الكتب الا امانى وان هم الا يظنون
Edip-Layth	<i>Those Who Attribute Their Religious Fabrications to God</i> 2:79 So woe to those who write the book with their hands then say, "This is from God," so that they can seek a cheap gain! Woe to them for what their hands have written, and woe to them for what they have gained. ²⁷
The Monotheist Group	2:79 So woe to those who write the Scripture with their hands then say: "This is from God," so that they can seek a cheap gain! Woe to them for what their hands have written and woe to them for what they gained.
Muhammad Asad	2:79 Woe, then, unto those who write down, with their own hands, [something which they claim to be] divine writ, and then say. "This is from God," in order to acquire a trifling gain thereby; ⁶⁴ woe, then, unto them for what their hands have written, and woe unto them for all that they may have gained!
Rashad Khalifa	2:79 Therefore, woe to those who distort the scripture with their own hands, then say, "This is what GOD has revealed," seeking a cheap material gain. Woe to them for such distortion, and woe to them for their illicit gains.
Shabbir Ahmed	2:79 Then, lost are those (their scholars) who write the scripture with their own hands and then claim, "This is from God." They traffic it for petty gains. And loss is to them for what they write, and for the illicit profits they make thereby." ⁶⁰
	2:79 Fawaylun lilla theena yaktuboona alkit ababi-aydeehim thumma yaqooloona

Transliteration	hatha min AAindi All ahiliyashtaroo bihi thamanan qaleelan fawaylun lahum mimmakatabat aydeehim wawaylun lahum mimm a yaksiboon a
A	2:79 فويل للذين يكتبون الكتب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا فويل لهم مما كتبت ايديهم وويل لهم مما يكسبون
Edip-Layth	2:80 They said, "The fire will not touch us except for a few number of days." Say, "Have you taken a pledge with God? If so, then God will not break His pledge. Or do you say about God what you do not know?"
The Monotheist Group	2:80 And they said: "The Fire will not touch us except for a few number of days." Say: "Have you taken a pledge with God? If so, then God will not break His pledge. Or do you say about God what you do not know?"
Muhammad Asad	2:80 And they say, "The fire will most certainly not touch us for more than a limited number of days." 65 Say [unto them]: "Have you received a promise from God - for God never breaks His promise - or do you attribute to God something which you cannot know?"
Rashad Khalifa	<i>Eternity of Heaven and Hell</i> 2:80 Some have said, "Hell will not touch us, except for a limited number of days." Say, "Have you taken such a pledge from GOD - GOD never breaks His pledge - or, are you saying about GOD what you do not know?" 17
Shabbir Ahmed	2:80 Yet they say, "The fire will not touch us but for a few numbered days." Say, "Have you received a promise from God? - for, God never breaks His promise. Or is it that you say things about God that you have no knowledge of?"
Transliteration	2:80 Waqaloo lan tamassan a a Innaruilla ayy aman maAAadoodatan qul attakhathumAAinda All ahi AAahdan falan yukhlifa All ahuAAahdahu am taqooloona AAala Allahi ma lataAAalamoona
A	2:80 وقالوا لن تمسنا النار الا اياما معدودة قل اتخذتم عند الله عهدا فلن يخلف الله عهده ام تقولون على الله ما لا تعلمون
Edip-Layth	2:81 Indeed, whoever gains a bad deed and his mistakes surround him; those are the people of the fire, there they abide eternally.
The Monotheist Group	2:81 Indeed, whoever gains a sin, and is surrounded by his mistakes; those are the people of the Fire, in it they abide eternally.
Muhammad Asad	2:81 Yea! Those who earn evil and by their sinfulness are engulfed - they are destined for the fire. therein to abide;
Rashad Khalifa	2:81 Indeed, those who earn sins and become surrounded by their evil work will be the dwellers of Hell; they abide in it forever.
Shabbir Ahmed	2:81 Nay, but those who disrupt the lives of others, and their crimes surround them, are the rightful companions of the fire. Therein they will abide.
Transliteration	2:81 Balā man kasaba sayyi-atan waa hatatbihi khattee-atuhu faol a-ika a s-habu alInnarihum feeḥa khalidoona
A	2:81 بلى من كسب سيئة واحطت به خطيئته فاولئك اصحب النار هم فيها خالدون
Edip-Layth	2:82 Those who acknowledge and do the reformation, they are the people of paradise, in it they abide eternally.
The Monotheist Group	2:82 And those who believe and do good work, they are the people of Paradise, in it they abide eternally.

Muhammad Asad	2:82 whereas those who attain to faith and do righteous deeds -they are destined for paradise, therein to abide.
Rashad Khalifa	2:82 As for those who believe, and lead a righteous life, they will be the dwellers of Paradise; they abide in it forever.
Shabbir Ahmed	2:82 And those who choose to be graced with belief, and do acts of benevolence; those are the rightful dwellers of Paradise. Therein they will abide.
Transliteration	2:82 Waallatheena amanooWaAamiloo alIssalihati ola-ika as-habualjannati hum feeha khālidooṇa
A	2:82 والذين ءامنوا وعملوا الصلحٰت اولئڪ اصحب الجنة هم فيها خلدون
Edip-Layth	<i>Covenant With the Children of Israel</i> 2:83 We took the covenant of the Children of Israel, "You shall not serve except God, and regard your parents, and regard the relatives, and the orphans, and the needy, and say kind things to the people, and observe the Contact prayer, and contribute towards betterment." Then you turned away, except a few of you; you were objecting.
The Monotheist Group	2:83 And We took the covenant of the Children of Israel: "You shall not serve except God, and regard your parents, and regard the relatives, and orphans, and needy, and say kind things to the people, and uphold the communion, and contribute towards betterment." But then you turned away, except a few of you; you were objecting.
Muhammad Asad	2:83 AND LO! We accepted this solemn pledge from [you,] ' the children of Israel: 66 "You shall worship none but God; and you shall do good unto your parents and kinsfolk, and the orphans, and the poor; and you shall speak unto all people in a kindly way; and you shall be constant in prayer; and you shall spend in charity. 67 "And yet, save for a few of you, you turned away: for you are obstinate folk! 68
Rashad Khalifa	<i>The Commandments</i> 2:83 We made a covenant with the Children of Israel: "You shall not worship except GOD. You shall honor your parents and regard the relatives, the orphans, and the poor. You shall treat the people amicably. You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat)." But you turned away, except a few of you, and you became averse.
Shabbir Ahmed	2:83 (God never promised unconditional favors to any nation, the Children of Israel being no exception.) And remember when We took a Covenant from the Children of Israel, . "Serve none but God . And be generous to your parents . And to family and relatives . And to orphans, widows, and those left without any means of support to make progress in the society . And to those who have suffered loss of income, the disabled, the needy, and the poor . And speak to people kindly . And treat them nicely .. And establish Salaat . And set up the Just Economic System of Zakaat." Then, after that, you slid back, except a few of you. And you turn away from these commandments even now. 61
Transliteration	2:83 Wa-ith akha thna meeth aqabaneer isr a-eela l a taAbudoona ill a Allahawabialwalidayni i hsanana wa theealqurba wa alyatama waalmasakeeniwaqooloo li Innasi husnan waaqeeṁoo a lssalatawaaṭoo a lzzakata thumma tawallaytum illaqaleelan minkum waantum muAAridoona
A	2:83 واذا اخذنا ميثق بني اسرائيل لا تعبدون الا الله وبالوالدين احسانا وذى القربى واليتيمى والمسكين وقولوا للناس حسنا واقيموا الصلوة وءاتوا الزكوة ثم توليتم الا قليلا منكم وانتم

Edip-Layth	2:84 We have taken a covenant with you, "You shall not spill each other's blood, nor drive each other out from your homes." You agreed to this while bearing witness.
The Monotheist Group	2:84 And We have taken a covenant with you: "You shall not spill each other's blood, nor drive each other out from your homes." And you agreed to this while bearing witness.
Muhammad Asad	2:84 And lo! We accepted your solemn pledge that you would not shed one another's blood, and would not drive one another from your homelands - whereupon you acknowledged it; and thereto you bear witness [even now].
Rashad Khalifa	2:84 We made a covenant with you, that you shall not shed your blood, nor shall you evict each other from your homes. You agreed and bore witness.
Shabbir Ahmed	2:84 And watch out! We accepted your solemn pledge that you would desist from mutual bloodshed, and from evicting your own people from your townships. This is what you agreed to and you were witnesses to it.
Transliteration	2:84 Wa-ith akha thna meeth aqakumla tasfikoona dim aakum wal a tukhrijoonaanfusakum min diyarikum thumma aqrartum waantum tashhadooan a
A	2:84 واذا اخذنا ميثقتكم لا تسفكون دماءكم ولا تخرجون انفسكم من دياركم ثم اقررتم وانتم تشهدون
Edip-Layth	2:85 But here you are killing each other and driving out a group of you from their homes; you act towards them with evil and animosity. If they come to you as prisoners, you ransom them while it was forbidden for you to drive them out! Do you acknowledge some of the book and reject some? The punishment for those amongst you who do so is humiliation in this worldly life; and on the day of Resurrection, they will be returned to the most severe retribution. God is not oblivious of what you all do.
The Monotheist Group	2:85 But then here you are killing each other and driving out a group of you from their homes; you act towards them with evil and animosity. And if they come to you as prisoners, you ransom them while it was forbidden for you to drive them out! Do you believe in some of the Scripture and disbelieve in some? The punishment for those amongst you who do so is humiliation in this worldly life, and on the Day of Resurrection they will be returned to the most severe retribution. God is not unaware of what you all do.
Muhammad Asad	2:85 And yet, it is you who slay one another and drive some of your own people from their homelands, aiding one another against them in sin and hatred; but if they come to you as captives, you ransom them - although the very [act of] driving them away has been made unlawful to you! ⁶⁹ . Do you, then, believe in some parts of the divine writ and deny the truth of other parts? What, then, could be the reward of those among you who do such things but ignominy in the life of this world and, on the Day of Resurrection, commitment to most grievous suffering? For God is not unmindful of what you do.
Rashad Khalifa	2:85 Yet, here you are killing each other, and evicting some of you from their homes, banding against them sinfully and maliciously. Even when they surrendered, you demanded ransom from them. Evicting them was prohibited for you in the first place. Do you believe in part of the scripture and disbelieve in part? What should be the retribution for those among you who do this, except humiliation in this life, and a far worse retribution on the Day of Resurrection? GOD is never unaware of anything you do.

Shabbir Ahmed	2:85 Yet it is you who subdue and slay your own people, and evict a weak faction among you from their homes. And you support one another in hurting the community and sowing the seeds of discord. And when these homeless people get enslaved by others and are brought to you, you ransom them, whereas it was unlawful for you to evict them in the first place. What! Do you wish to accept one part of the scripture and reject the other? Think then, what the reward of such wrongdoing must be - nothing but disgrace in the life of this world, and on the Day of Resurrection the most grievous chastisement. God is not unaware of what you do. 62
Transliteration	2:85 Thumma antum h <u>ola</u>-itaqtuloona anfusakum watukhrijoona fareeqan minkum min diy <u>arihimtath</u>aharoona AAalayhim bi <u>al</u>-ithmi wa <u>al</u>AAudwaniwa-in ya/tookum os <u>ara</u> tuf <u>adoohum</u> wahuwa mu <u>h</u>aramunAAalaykum ikhr <u>ajuhum</u> afatu/minoona bibaAA<u>adi</u> alkit<u>abi</u>watakfuroona bibaAA<u>adin</u> fama <u>jaza</u>o manyafaAAalu <u>thalika</u> minkum ill <u>a</u> khizyun fee al <u>hayat</u>ialddunya wayawma alqiy <u>amati</u> yuraddoona il<u>a</u>ashaddi alAAa<u>thabi</u> wama <u>Allahu</u> bigha<u>filin</u>AAamma taAAamaloona
A	2:85 ثم انتم هولاء تقتلون انفسكم وتخرجون فريقا منكم من ديارهم تظهرون عليهم بالاثم والعدون وان ياتوكم اسرى تقذوهم وهو محرم عليكم اخراجهم اقتومنون ببعض الكتب وتكفرون ببعض فما جزاء من يفعل ذلك منكم الا خزي في الحياة الدنيا ويوم القيمة يردون الى اشد العذاب وما الله بغفل عما تعملون
Edip-Layth	2:86 These are the ones who have purchased this lowly/worldly life instead of the Hereafter. The retribution will not be reduced for them, nor will they be supported.
The Monotheist Group	2:86 These are the ones who have purchased this worldly life instead of the Hereafter. The retribution will not be reduced for them, nor will they be supported.
Muhammad Asad	2:86 All who buy the life of this world at the price of the life to come - their suffering shall not be lightened, nor shall they be succoured!
Rashad Khalifa	2:86 It is they who bought this lowly life at the expense of the Hereafter. Consequently, the retribution is never commuted for them, nor can they be helped.
Shabbir Ahmed	2:86 These are the ones who buy instant gratification in exchange for Eternity. The logical consequence of this trade is relentless suffering in a state of utter helplessness. 63
Transliteration	2:86 <u>Ola</u>-ika allat<u>heena</u> ishtarawooal <u>hayata</u> alddunya bi <u>al</u>-<u>akhiratifa</u>la yukhaffafu AAanhumu alAAa<u>thabu</u> wala humyun<u>saroona</u>
A	2:86 اولئك الذين اشتروا الحياة الدنيا بالءاخرة فلا يخفف عنهم العذاب ولا هم ينعصرون
Edip-Layth	2:87 We gave Moses the book, and after him, We sent the messengers. Later We gave Jesus son of Mary the clear proofs, and We supported Him with the Holy Spirit. Is it that every time a messenger comes to you with what your minds do not desire, you become arrogant? A group of them you deny, and a group of them you kill!
The Monotheist Group	2:87 And We gave Moses the Scripture, and after him We sent the messengers. And We gave Jesus son of Mary the clear proofs, and We supported Him with the Holy Spirit. Is it that every time a messenger comes to you with what your souls do not desire, you become arrogant? A group of them you deny, and a group of them you kill!
	2:87 For, indeed, We vouchsafed unto Moses the divine writ and caused apostle

Muhammad Asad	after apostle to follow him; ⁷⁰ and We vouchsafed unto Jesus, the son of Mary, all evidence of the truth, and strengthened him with holy inspiration. ⁷¹ [Yet] is it not so that every time an apostle came unto you with something that was not to your liking, you gloried in your arrogance, and to some of them you gave the lie, while others you would slay? ⁷²
Rashad Khalifa	<i>The Prophets of Israel</i> 2:87 We gave Moses the scripture, and subsequent to him we sent other messengers, and we gave Jesus, son of Mary, profound miracles and supported him with the Holy Spirit. Is it not a fact that every time a messenger went to you with anything you disliked, your ego caused you to be arrogant? Some of them you rejected, and some of them you killed.
Shabbir Ahmed	2:87 Surely, We gave the scripture to Moses, and after him We sent a succession of messengers. And We gave Jesus, son of Mary (Mariam), clear evidence of the truth and We strengthened him with Gabriel (Jibraeel). Yet, is it not the case that whenever a messenger came to you with messages that did not conform to your desires, you resorted to self-glorification? And some of them you called impostors, and others you killed or tried to subdue. ⁶⁴
Transliteration	2:87 Walaqad atayna moos aalkitaba waqaffayn a min baAAadihi bialIrrusuliwaatayna AAees a ibna maryama albayyin atiwaayyadnahu biroo hi alqudusi afakullam a j aakumrasoolun bim a l a tahw a anfusukumustakbartum fafareeqan kaththabtum wafareeqan taqtuloona
A	2:87 ولقد ءاتينا موسى الكتب وقفينا من بعده بالرسول وءاتينا عيسى ابن مريم البينيت وابدنه بروح القدس افكلما جاءكم رسول بما لا تهوى انفسكم استكبرتم ففريقا كذبتم وفريقا تقتلون
Edip-Layth	2:88 They said, "Our hearts are uncircumcised/covered!" No, it is God who has cursed them for their rejection, for very little do they acknowledge.
The Monotheist Group	2:88 And they said: "Our hearts are sealed!" No, it is God who has cursed them for their rejection, for very little do they believe.
Muhammad Asad	2:88 But they say, "Our hearts are already full of knowledge." ⁷³ Nay, but God has rejected them because of their refusal to acknowledge the truth: for, few are the things in which they believe. ⁷⁴
Rashad Khalifa	<i>Tragic Statement: "My mind is made up!"</i> 2:88 Some would say, "Our minds are made up!" Instead, it is a curse from GOD, as a consequence of their disbelief, that keeps them from believing, except for a few of them.
Shabbir Ahmed	2:88 And they say, "Our hearts are bags of knowledge." Nay, but God has deprived them of His grace for their persistent rejection of the truth. Therefore, only a few of them will choose to believe. ⁶⁵
Transliteration	2:88 Waqaloo quloobuna ghulfun ballaAAanahumu All ahu bikufrihim faqaleelan mayu/minoona
A	2:88 وقالوا قلوبنا غلف بل لعنهم الله بكفرهم فقليل ما يؤمنون
Edip-Layth	<i>Authenticating the Previous book</i> 2:89 When a book came to them from God, authenticating what is with them -- yet before that they were asking for victory against those who were unappreciative -- so when what they knew came to them, they did not appreciate it! God's curse is upon the ingrates.
	2:89 And when a Scripture came to them from God, authenticating what is with

The Monotheist Group	them; while before that they were mocking those who rejected; so when what they knew came to them, they rejected it! God's curse be upon the rejecters.
Muhammad Asad	2:89 And whenever there came unto them a [new] revelation from God, confirming the truth already in their possession-and [bear in mind that] aforetime they used to pray for victory over those who were bent on denying the truth - : whenever there came unto them something which they recognized [as the truth], they would deny it. And God's rejection is the due of all who deny the truth.
Rashad Khalifa	<i>The Quran Consummates All Scriptures</i> 2:89 When this scripture came to them from GOD, and even though it agrees with, and confirms what they have, and even though they used to prophesy its advent when they talked with the disbelievers, when their own prophecy came to pass, they disbelieved therein. GOD's condemnation thus afflicts the disbelievers.
Shabbir Ahmed	2:89 Whenever revelation from God is delivered to them, confirming (the truth in) what they have, they flatly deny it! Yet, before that, they had been praying for winning the hearts of those who denied all Divine revelation. And now that a message has come to them that they very well recognize, they deny it and conceal (what they know). God's condemnation is the due of all those who turn ungrateful. ⁶⁶
Transliteration	2:89 Walamma j aahum kit abunmin AAindi All ahi mu saddiqun lim a maAAahumwakanoo min qablu yastafti hoona AAal a alla theenakafaroo falam a jaahum ma AAarafoo kafaroobihi falaAAnatu Allahi AAala alkafireena
A	2:89 ولما جاءهم كتب من عند الله مصدق لما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به فلعنة الله على الكافرين
Edip-Layth	2:90 Miserable indeed is with what they traded themselves by not appreciating what God has sent down. They did so because of their resentment that God would send down from His grace to whom He pleases from among His servants; thus, they have incurred wrath upon wrath. The ingrates will have a humiliating retribution.
The Monotheist Group	2:90 Miserable indeed is what they purchase with their souls, that they disbelieve in what God has sent down as a resentment that God would send down from His grace to whom He pleases of His servants; thus they have incurred wrath upon wrath. And the rejecters will have a humiliating retribution.
Muhammad Asad	2:90 Vile is that [false pride] for which they have sold their own selves by denying the truth of what God has bestowed from on high, out of envy that God should bestow aught of His favour upon whomsoever He wills of His servants: ⁷⁵ and thus have they earned the burden of God's condemnation, over and over. And for those who deny the truth there is shameful suffering in store.
Rashad Khalifa	2:90 Miserable indeed is what they sold their souls for - rejecting these revelations of GOD out of sheer resentment that GOD should bestow His grace upon whomever He chooses from among His servants. Consequently, they incurred wrath upon wrath. The disbelievers have incurred a humiliating retribution.
Shabbir Ahmed	2:90 Awful is the price for which they sell their own 'self'. They reject what God has revealed, complaining grudgingly as to why God should bestow His bounty of revelation to whomever He may elect among His servants! Thus, (for their bias) they have experienced wrath upon wrath (bitter consequences of their misdeeds). And for all those who oppose the truth, the logical consequence is a humiliating suffering. ⁶⁷
	2:90 Bi/sama ishtaraw bihi anfusahum anyakfuroo bim a anzala All ahu baghyan

Transliteration	an yunazzilaAllahu min fadlihi AAala man yash aomin AAibadihi fabaoo bigha dabin AAalaghadin walilkafireena AAathabun muheenun
A	2:90 بُسْمَا اشْتَرَوْا بِهِ اَنْفُسَهُمْ اِنْ يَكْفُرُوا بِمَا اَنْزَلَ اللّٰهُ بَغْيًا اِنْ يَنْزِلَ اللّٰهُ مِنْ فَضْلِهِ عَلٰى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاۗءُوۤا بِغَضَبٍ عَلٰى غَضَبٍ وَلِلْكَافِرِيْنَ عَذَابٌ مَّهِينٌ
Edip-Layth	2:91 If it is said to them, "Acknowledge what God has sent down," they say, "We acknowledge only what was sent down to us," and they do not appreciate what came after it, while it is the truth authenticating what is with them. Say, "Why then did you kill God's prophets if you were those who acknowledge?"
The Monotheist Group	2:91 And if it is said to them: "Believe in what God has sent down;" they say: "We believe only in what was sent down to us," and they reject what came after it, while it is the truth authenticating what is with them. Say: "Why then did you kill God's prophets if you were believers?"
Muhammad Asad	2:91 For when they are told, "Believe in what God has bestowed from on high," they reply, "We believe [only] in what has been bestowed on us"-and they deny the truth of everything else, although it be a truth confirming the one already in their possession. Say "Why, then, did you slay God's prophets aforetime, if you were (truly) believers?"76
Rashad Khalifa	2:91 When they are told, "You shall believe in these revelations of GOD," they say, "We believe only in what was sent down to us." Thus, they disbelieve in subsequent revelations, even if it is the truth from their Lord, and even though it confirms what they have! Say, "Why then did you kill GOD's prophets, if you were believers?"
Shabbir Ahmed	2:91 When it is said to them, "Believe in what God has revealed", they say, "We only accept what has been sent to us." And they reject all besides that, even though it is the truth confirming what they possess. Say, "(If you claim to believe in the scripture that you have), then why did you oppose and even slay the prophets of God before, if you were believers?" 68
Transliteration	2:91 Wa-i th a qeela lahum aminoo bim aanzala All ahu q aloo nu/minu bim a onzilaAAalayna wayakfuroona bim a war aahu wahuwa al haqqumuṣaddiqan lim a maAAahum qul falima taqtuloonaanbiyaa Allahi min qablu in kuntum mu/mineen a
A	2:91 وَاِذَا قِيْلَ لَهُمْ ءَامِنُوۤا بِمَا اَنْزَلَ اللّٰهُ قَالُوۡا نُوۡمِنُۢ بِمَا اَنْزَلَ عَلَيْنَا وَيَكْفُرُوۡنَ بِمَا وَّرَآءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُوۡنَ اَنْبِيَاۡءَ اللّٰهِ مِنْ قَبْلِ اَنْ كُنْتُمْ مُّوۡمِنِيۡنَ
Edip-Layth	2:92 Moses had come to you with clear proofs, then you took the calf after him; you were wicked!
The Monotheist Group	2:92 And Moses had come to you with clear proofs, then you took the calf after him; you were wicked!
Muhammad Asad	2:92 And indeed, there came unto you Moses with all evidence of the truth - and thereupon. in his absence, you took to worshipping the (golden] calf, and acted wickedly.
Rashad Khalifa	<i>Learning From Israel's History</i> 2:92 Moses went to you with profound miracles, yet you worshipped the calf in his absence, and you turned wicked.
Shabbir Ahmed	2:92 Surely, Moses came to you with all evidence of the truth, yet you worshiped the golden calf in his absence! You did, thus, exchange the Right with the Wrong and hurt yourselves.

Transliteration	2:92 Walaqad j aakum moos a bi albayyinatithumma ittakha thtumu alAAijla min baAAadihi waantum <u>thalimoona</u>
A	2:92 ولقد جاءكم موسى بالبينت ثم اتخذتم العجل من بعده وانتم ظلمون
Edip-Layth	2:93 We took your covenant, and raised the mount above you, "Take what We have given you with strength, and listen." They said, "We hear and disobey!" and they had consumed the calf inside their hearts by their rejection. Say, "Miserable indeed is what your acknowledgement instructs you if you are those who acknowledge!" ²⁸
The Monotheist Group	2:93 And We took your covenant, and raised the mount to be above you: "Take what We have given you with strength, and listen." They said: "We hear and disobey!", and they had consumed the calf inside their hearts by their disbelief. Say: "Miserable indeed is what your belief orders of you if you are believers!"
Muhammad Asad	2:93 And, lo, We accepted your solemn pledge, raising Mount Sinai high above you, [saying,] "Hold fast with [all your] strength unto what We have vouchsafed you, and hearken unto it!" [But] they say, "We have heard, but we disobey" ⁷⁷ - for their hearts are filled to overflowing with love of the [golden] calf because of their refusal to acknowledge the truth. ⁷⁸ Say: "Vile is what this [false] belief of yours enjoins upon you-if indeed you are believers!"
Rashad Khalifa	2:93 We made a covenant with you, as we raised Mount Sinai above you, saying, "You shall uphold the commandments we have given you, strongly, and listen." They said, "We hear, but we disobey." Their hearts became filled with adoration for the calf, due to their disbelief. Say, "Miserable indeed is what your faith dictates upon you, if you do have any faith."
Shabbir Ahmed	2:93 Recall again that We accepted your solemn pledge, with Mount Sinai towering above you, as witness, "Hold fast to what We have given you, and listen with your hearts!" They (your elite) said, "We hear and we disobey." (The desire to worship a tangible deity was so intense in them that) their hearts were infused with the love of the golden calf. This led them to persistently refuse to acknowledge the truth. Say, "Evil is what your faith enjoins on you if you have any faith at all." ⁶⁹
Transliteration	2:93 Wa-i <u>th</u> akha <u>th</u> <u>na</u> meethaqakumwarafaAAana fawqakumu a <u>l</u> tt <u>oo</u> ra khu <u>th</u> ooma atayna <u>k</u> um biquwwatin wa ismaAAoo q al <u>oo</u> samiAAana waAAA sayna waoshriboo feequloobihimu alAAijla bikufrihim qul bi/sam a ya/murukumbihi eem anukum in kuntum mu/mineena
A	2:93 واذا اخذنا ميثقتكم ورفعنا فوقكم الطور خذوا ما ءاتينكم بقوة واسمعوا قالوا سمعنا وعصينا واشربوا في قلوبهم العجل بكفرهم قل بئسما يامرکم به ایمنکم ان کنتم مومنین
Edip-Layth	2:94 Say, "If the abode of the Hereafter has been set exclusively for you to the exception of all other people, then you should wish for death if you are truthful!"
The Monotheist Group	2:94 Say: "If the abode of the Hereafter has been set exclusively for you with God, to the exception of all other people, then you should wish for death if you are truthful!"
Muhammad Asad	2:94 Say: "If an afterlife with God is to be for you alone, to the exclusion of all other people, ⁷⁹ then. you should long for death-if what you say is true!"
Rashad Khalifa	2:94 Say, "If the abode of the Hereafter is reserved for you at GOD, to the exclusion of all other people, then you should long for death, if you are truthful."
	2:94 Say, "If the Eternal Abode with God is especially reserved for you to the

Shabbir Ahmed	exclusion of the rest of mankind, then show your readiness for death, if you are truthful." 70
Transliteration	2:94 Qul in k anāt lakumu a lddarual-akhiratu AAinda All ahi kh alisatanmin dooni alnnasi fatamannawoo almaswta in kuntum sadiqeena
A	2:94 قل ان كانت لكم الدار الءاخرة عند الله خالصة من دون الناس فتمنوا الموت ان كنتم صدقين
Edip-Layth	2:95 They will never wish for it because of what their hands have done; and God is aware of the wicked.
The Monotheist Group	2:95 They will never wish for it because of what their hands have done; and God is aware of the wicked.
Muhammad Asad	2:95 But never will they long for it, because [they are aware] of what their hands have sent ahead in this world: and God has full knowledge of evildoers.
Rashad Khalifa	2:95 They never long for it, because of what their hands have sent forth. GOD is fully aware of the wicked.
Shabbir Ahmed	2:95 But they will never show their readiness for it due to the deeds their hands have sent forth. God is well Aware of the wrongdoers. 71
Transliteration	2:95 Walan yatamannawhu abadan bim aqaddamat aydeehim wa Allahu AAaleemun bialththalimeena
A	2:95 ولن يتمنوه ابدا بما قدمت ايديهم والله عليم بالظلمين
Edip-Layth	2:96 You will find them the most obsessive people regarding long life; as well as those who have set up partners; each one of them wishes that he could live a thousand years. It will not change for him the retribution even if he lived that long; God is watchful over what you do.
The Monotheist Group	2:96 And you will find them the most obsessive people regarding long life; as well as those who have set up partners; each one of them wishes that he could live a thousand years. It will not change for him the retribution even if he lived so long, God is watchful over what you do.
Muhammad Asad	2:96 And thou wilt most certainly find that they cling to life more eagerly than any other people, even more than those who are bent on ascribing divinity to other beings beside God: every one of them would love to live a thousand years, although the grant of long life could not save him from suffering [in the hereafter]: for God sees all that they do.
Rashad Khalifa	2:96 In fact, you will find them the most covetous of life; even more so than the idol worshipers. The one of them wishes to live a thousand years. But this will not spare him any retribution, no matter how long he lives. GOD is seer of everything they do.
Shabbir Ahmed	2:96 Of all mankind, you will find them the most ardently desirous of a long life; even more than the idolaters. Every one of them would love to live a thousand years. Yet, the grant of longevity will not save him from the dire consequences of his transgressions. God is Seer of all that they do.
Transliteration	2:96 Walatajidannahum ahrasa alnnasiAAala hayatin wamina alla theenaashrakoo yawaddu ahaduhum law yuAAammaru alfa sanatin wamaahuwa bimuzahzihini mina alAAathabi anyuAAammaru waAllahu baseerun bimayaAAamaloona
A	2:96 ولتجدنهم احرص الناس على حياة ومن الذين اشركوا يود احدهم لو يعمر الف سنة وما

Edip-Layth	2:97 Say, "Whoever is an enemy to Gabriel, then know that he has sent it down into your heart by God's permission, authenticating what is already present, and a guide and good news for those who acknowledge."
The Monotheist Group	2:97 Say: "Whoever is an enemy to Gabriel, then know that he has sent it down into your heart by God's permission, authenticating what is already present, and a guide and good news for the believers."
Muhammad Asad	2:97 SAY [O Prophet]: "Whosoever is an enemy of Gabriel" -who,, verily, by God's leave, has brought down upon thy heart this [divine writ] which confirms the truth of whatever there still remains [of earlier revelations], and is a guidance and a glad tiding for the believers-:
Rashad Khalifa	<i>Gabriel Mediates the Revelation</i> 2:97 Say, "Anyone who opposes Gabriel should know that he has brought down this (Quran) into your heart, in accordance with GOD's will, confirming previous scriptures, and providing guidance and good news for the believers."
Shabbir Ahmed	2:97 (They are displeased with Gabriel for bringing revelation to a gentile prophet. 2:90.) Say (O Prophet!), "Who bears a grudge against Gabriel?" He has revealed (the Qur'an) upon your heart by God's leave, confirming what was revealed before it. And it is a beacon of light and glad tiding for all those who accept it. ⁷²
Transliteration	2:97 Qul man k ana AAaduwwan lijibreeelafaa-innahu nazzalahu AAal a qalbika bi-ithni Allahimuṣaddiqan lima bayna yadayhi wahudan wabushr alilmu/mineena
A	2:97 قل من كان عدوا لجبريل فانه نزله على قلبك بانن الله مصدقا لما بين يديه وهدى وبشرى للمؤمنين
Edip-Layth	2:98 "Whoever was an enemy to God and His angels, and His messengers, and Gabriel, and Michael, then so God is the enemy of those who do not appreciate."
The Monotheist Group	2:98 "Whoever was an enemy to God and His angels, and His messengers, and Gabriel, and Michael, then so God is the enemy to the disbelievers."
Muhammad Asad	2:98 "whosoever is an enemy of God and His angels and His message-bearers, including Gabriel and Michael, [should know that,] verily, God is the enemy of all who deny the truth." ⁸⁰
Rashad Khalifa	2:98 Anyone who opposes GOD, and His angels, and His messengers, and Gabriel and Michael, should know that GOD opposes the disbelievers.
Shabbir Ahmed	2:98 Whoever bears a grudge against God, His angels, His messengers, and Gabriel and Michael, must know that God opposes the deniers of truth. ⁷³
Transliteration	2:98 Man k ana AAaduwwan lill ahiwamala-ikatihi warusulihi wajibreela wameekalafaa-inna Allaha AAaduwwun lilkafireena
A	2:98 من كان عدوا لله وملئكته ورسله وجبريل وميكل فان الله عدو للكافرين
Edip-Layth	2:99 We have sent down to you clear signs; only the evil ones would not appreciate them.
The Monotheist Group	2:99 We have sent down to you clear verses; only the evil ones would disbelieve in them.
	2:99 For, clear messages indeed have We bestowed upon thee from on high; and

Muhammad Asad	none denies their truth save the iniquitous.
Rashad Khalifa	2:99 We have sent down to you such clear revelations, and only the wicked will reject them.
Shabbir Ahmed	2:99 Surely, We have revealed to you clear verses, and none will deny them but those who drift away from reason.
Transliteration	2:99 Walaqad anzalna ilayka <u>ayatinbayyinat</u> in wama yakfuru biha illa alfasiqoona
A	2:99 ولقد انزلنا اليك آيات بينت وما يكفر بها الا الفسقون
Edip-Layth	2:100 Whenever they make a pledge, does a group of them break it? Alas, most of them do not acknowledge.
The Monotheist Group	2:100 Is it that each time they make a pledge, a group of them breaks it? Alas, most of them do not believe.
Muhammad Asad	2:100 Is it not so that every time they made a promise [unto God], some of them cast it aside? Nay, indeed: most of them do not believe.
Rashad Khalifa	2:100 Is it not a fact that when they make a covenant and pledge to keep it, some of them always disregard it? In fact, most of them do not believe.
Shabbir Ahmed	2:100 (This reflects in their daily lives.) Is it not so that whenever they make a pledge with others, a party among them breaks it (and others feel liberated from their collective responsibility)? Nay, most of them choose to disbelieve.
Transliteration	2:100 Awa kullam <u>a</u> AA <u>ahadoo</u> AAahdannaba <u>thahu</u> fareequn minhum bal aktharuhum <u>layu</u> /minoona
A	2:100 اوكلما عهدوا عهدا نبذه فريق منهم بل اكثرهم لا يؤمنون
Edip-Layth	2:101 When a messenger came to them from God, authenticating what was with them, a group of those who had already received the book placed God's book behind their backs as if they did not know.
The Monotheist Group	2:101 And when a messenger came to them from God, authenticating what was with them, a group of those who had already received the scripture placed God's scripture behind their backs as if they did not know.
Muhammad Asad	2:101 And [even now,] when there has come unto them an apostle from God, confirming the truth already in their possession, some of those who were granted revelation aforetime cast the divine writ behind their backs as though unaware [of what it says], ⁸¹
Rashad Khalifa	<i>Disregarding God's Scripture</i> 2:101 Now that a messenger from GOD has come to them, and even though he proves and confirms their own scripture, some followers of the scripture (Jews, Christians, and Muslims) disregard GOD's scripture behind their backs, as if they never had any scripture.
Shabbir Ahmed	2:101 And now that a messenger has come to them from God confirming the truth in what they have, a party among those who were given the scripture before, cast the Book of God (the Bible) behind their backs as though they are unaware of what it says (concerning the advent of prophet Muhammad). ⁷⁴
Transliteration	2:101 Walamma <u>jaahum</u> rasoolun minAAindi All <u>ahi</u> mus <u>addiqun</u> lima maAAahum naba <u>th</u> afareequn mina alla <u>theena</u> ootoo alkit <u>aba</u> kit <u>aba</u> All <u>ahi</u> war <u>aa</u> <u>thu</u> hoorihim kaannahum <u>laya</u> AAalamoona

A	2:101 ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين اوتوا الكتب كتب الله وراء ظهورهم كانهم لا يعلمون
Edip-Layth	<i>Magic Condemned</i> 2:102 They followed what the devils recited regarding Solomon's kingship. Solomon did not reject, but it was the devils that rejected by teaching people magic and what was sent down on the two angels in Babylon, Haroot and Maroot. They would not teach anyone until they would say, "We are a test, so do not be unappreciative!" Thus, they teach what can separate a person from his mate; but they cannot harm anyone except by God's permission. They learn what harms them and does not benefit them, and they have known that he who purchases such a thing has no place in the Hereafter. Miserable indeed is what they traded themselves with; if only they knew!
The Monotheist Group	2:102 And they followed what the devils recited regarding Solomon's kingship. Solomon did not reject, but it was the devils that rejected by teaching people magic, and teaching them what was sent down on the two angels in Babylon, Haroot and Maroot. They did not teach anyone until they would say: "We are a test, so do not lose faith!" Thus they teach what can separate between a person and his mate; but they cannot harm anyone except by God's permission. And they learn what harms them and does not benefit them, and they have known that he who purchases such has no place in the Hereafter. Miserable indeed is what they purchased with their souls if only they knew!
Muhammad Asad	2:102 and follow [instead] that which the evil ones used to practice during Solomon's reign - for it was not Solomon who denied the truth, but those evil ones denied it by teaching people sorcery ⁸² -; and [they follow] that which has come down through the two angels in Babylon, Hurut and Marut-although these two never taught it to anyone without first declaring, "We are but a temptation to evil: do not, then, deny [God's] truth!" ⁸³ And they learn from these two how to create discord between a man and his wife; but whereas they can harm none thereby save by God's leave, they acquire a knowledge that only harms themselves and does not benefit them - although they know; indeed, that he who acquires this [knowledge] shall have no share in the good of the life to come. ⁸⁴ For, vile indeed is that [art] for which they have sold their own selves -had they but known it!
Rashad Khalifa	<i>Witchcraft Condemned</i> 2:102 They pursued what the devils taught concerning Solomon's kingdom. Solomon, however, was not a disbeliever, but the devils were disbelievers. They taught the people sorcery, and that which was sent down through the two angels of Babel, Haroot and Maroot. These two did not divulge such knowledge without pointing out: "This is a test. You shall not abuse such knowledge." But the people used it in such evil schemes as the breaking up of marriages. They can never harm anyone against the will of GOD. They thus learn what hurts them, not what benefits them, and they know full well that whoever practices witchcraft will have no share in the Hereafter. Miserable indeed is what they sell their souls for, if they only knew.
Shabbir Ahmed	2:102 (They had followed conjecture in the past as well.) Some satanic people spread a rumor in the Kingdom of Solomon. Solomon never disbelieved in the Divine laws, but the satanic people did. They fabricated a story that two angels Haaroot and Maaroot had descended in Babylon and taught magic to some people; and that they used to warn people, "We are only a temptation, therefore be not oblivious to the rational Divine laws." The rumor further stated that people learned magic from both of them and learned how to create discord between a man and his wife. They could harm none against the Divine laws. And what they try to learn only harms them and does not profit them. They ought to know that any person indulging in this trade (the so-called occult sciences) will be a loser in

	the long run, and shall have no portion in the Hereafter. Certainly, evil is the price for which they sell their humanity, if they but knew. ⁷⁵
Transliteration	2:102 Wa ^{ai} ttabaAAoo m ^a tatloo a ^{Ishshaya} teenuAAala mulki sulaym ^{ana} wam ^a kafara sulaym ^{anuwal} akinna a ^{Ishshaya} teena kafarooyuAAallimoona a ^{Inna} sa alssi ^h ra wam ^{gonzila} AAal ^a almalakayni bib ^{abila} h ^{arootawama} roota wam ^a yuAAallima ⁿ i min a ^{hadin} hatta yaqool ^a innam ^a na ^{hnufitnatun} fal ^a takfur fayataAAallamoona minhuma ^{mayufarriqoona} bihi bayna almar-i wazawjihi wam ^a hum bi ^{darreenabihi} min a ^{hadin} ill ^a bi-i ^{thni} All ^{ahwayata} AAallamoona m ^a ya ^{dur} ruhum wal ^{ayanfa} AAuhum walaqad AAalimoo lamani ishtar ^{ahu} m ^{alahu} fee al- ^{akhirati} min khal ^{aqin} walabi/sa m ^{asharaw} bihi anfusahum law k ^{anoo} yaAAalamoona
A	2:102 واتبعوا ما تتلوا الشيطيين على ملك سليمان وما كفر سليمان ولكن الشيطيين كفروا يعلمون الناس السحر وما انزل على الملكين ببابل هروث ومروت وما يعلمان من احد حتى يقولوا انما نحن فتنة فلا تكفر فيتعلمون منهما ما يفرقون به بين المرء وزوجه وما هم بضارين به من احد الا باذن الله ويتعلمون ما يضرهم ولا ينفعهم ولقد علموا لمن اشتره ما له في الآخرة من خلق ولبس ما شروا به انفسهم لو كانوا يعلمون
Edip-Layth	2:103 Had they acknowledged and been aware, it would have brought them a reward from God which is far better if they knew!
The Monotheist Group	2:103 And had they believed and been righteous, it would have brought them a reward with God which is far better if they knew!
Muhammad Asad	2:103 And had they but believed and been conscious of Him, reward from God would indeed have brought them good-had they but known it!
Rashad Khalifa	2:103 If they believe and lead a righteous life, the reward from GOD is far better, if they only knew.
Shabbir Ahmed	2:103 If they had believed (in the immutability of the Divine laws) and remained mindful (of this fact), the reward for their actions would have been far better from God's Presence. This is so because they would have, then, used this knowledge. ⁷⁶
Transliteration	2:103 Walaw annahum ^{amanoo} wa ittaqawlamathoobatus min AAindi All ^{ahi} khayrun law ^{kanooya} AAalamoona
A	2:103 ولو انهم ءامنوا واتقوا لثموبة من عند الله خير لو كانوا يعلمون
Edip-Layth	2:104 O you who acknowledge, do not say, "Shepherd us," but say, "Pay attention to us," and listen. For the ingrates is a painful retribution. ²⁹
The Monotheist Group	2:104 O you who believe, do not say: "Shepherd us," but say: "Be patient with us," and listen. For the rejecters is a painful retribution.
Muhammad Asad	2:104 O YOU who have attained to faith! Do not say [to the Prophet], "Listen to us," but rather say, "Have patience with us," and hearken [unto him], since grievous suffering awaits those who deny the truth. ⁸⁵
Rashad Khalifa	<i>Twisting the Words of Supplication</i> 2:104 O you who believe, do not say, "Raa`ena" (be our shepherd). Instead, you should say, "Unzurna" (watch over us), and listen. The disbelievers have incurred a painful retribution.
	2:104 O You who have chosen to be graced with belief! Never say to the prophet, "Raaina - listen to us." Instead, say, "Unzurna!" (Grant us attention). And then

Shabbir Ahmed	listen intently. There is a painful consequence for the rejecters of Divine Commands. ⁷⁷
Transliteration	2:104 Ya ayyuh a alla theena amanoolā taqooloo r aAAina waqooloo onthurnawaismaAAoo waliikafireena AAathabun aleem un
A	2:104 يايها الذين ءامنوا لا تقولوا رعبنا وقولوا انظرنا واسمعوا وللكافرين عذاب اليم
Edip-Layth	2:105 Neither do those who have not appreciated among the people of the book, nor from among those who have set up partners, wish that any good comes down to you from your Lord. Nevertheless, God chooses with His mercy whom/whomever He wishes; and from God is the greatest favor.
The Monotheist Group	2:105 Neither do those who have rejected from among the people of the Scripture, nor from among those who have set up partners, wish that any good comes down to you from your Lord. But God chooses with His mercy whom He wishes; and from God is the greatest favor.
Muhammad Asad	2:105 Neither those from among the followers of earlier revelation who are bent on denying the truth, nor those who ascribe divinity to other beings beside God, would like to see any good ⁸⁶ ever bestowed upon you from on high by your Sustainer; but God singles out for His grace whom He wills-for God is limitless in His great bounty.
Rashad Khalifa	<i>Jealousy Condemned</i> 2:105 Neither the disbelievers among the followers of the scripture, nor the idol worshipers, wish to see any blessings come down to you from your Lord. However, GOD showers His blessings upon whomever He chooses. GOD possesses infinite grace.
Shabbir Ahmed	2:105 Neither the deniers from among the People of the Book nor the idolaters love that any good thing should be bestowed upon you from your Lord. But God chooses for His grace (of revelation) whom He wills. God is the (non-discriminating) Lord of Infinite bounty. ⁷⁸
Transliteration	2:105 Ma yawaddu alla theena kafaroomin ahli alkit abi wal a almushrikeena an yunazzalaAAalaykum min khayrin min rabbikum wa Allahu yakhta subirahmatihi man yashao waAllahu thooalfadli alAAatheemi
A	2:105 ما يود الذين كفروا من اهل الكتب ولا المشركين ان ينزل عليكم من خير من ربكم والله يختص برحمته من يشاء والله ذو الفضل العظيم
Edip-Layth	<i>Signs and Miracles</i> 2:106 We do not duplicate a sign, or make it forgotten, unless We bring one which is like it or even greater. Did you not know that God is capable of all things? ³⁰
The Monotheist Group	2:106 We do not duplicate a sign, or make it forgotten, unless We bring one which is like it or even greater. Did you not know that God is capable of all things?
Muhammad Asad	2:106 Any message which, We annul or consign to oblivion We replace with a better or a similar one. ⁸⁷ Dost thou not know that God has the power to will anything?
Rashad Khalifa	<i>The Ultimate Miracle: The Quran's Mathematical Code</i> 2:106 When we abrogate any miracle, or cause it to be forgotten, we produce a better miracle, or at least an equal one. Do you not recognize the fact that GOD is Omnipotent? ²⁰

Shabbir Ahmed	2:106 Any message (of aforetime) that We revoke or cause to be lost to history, We replace it with a better or similar one. Do you not know that God is the Supreme Controller of all things and events? ⁷⁹
Transliteration	2:106 Ma nansakh min <u>ayatin</u> awnunsiha <u>na/ti</u> bikhayrin minh <u>a</u> aw mithlih <u>alam</u> taAAalam anna All <u>aha</u> AAala <u>kulli</u> shay-in qadeer un
A	2:106 ما ننسخ من آية أو ننسها نات بخير منها أو مثلها ألم تعلم أن الله على كل شيء قدير
Edip-Layth	2:107 Did you not know that to God belongs the kingship of the heavens and earth, and that you do not have besides God any guardian or supporter?
The Monotheist Group	2:107 Did you not know that to God is the kingship of the heavens and Earth, and that you do not have besides God any guardian or supporter?
Muhammad Asad	2:107 Dost thou not know that God's is the dominion over the heavens and the earth, and that besides God you have none to protect you or bring you succour?
Rashad Khalifa	2:107 Do you not recognize the fact that GOD possesses the kingship of the heavens and the earth; that you have none besides GOD as your Lord and Master?
Shabbir Ahmed	2:107 Do you not know that to God belongs the Kingdom of the heavens and earth? And (if you defy His commands you will find that) you have no patron or helper besides God. ⁸⁰
Transliteration	2:107 Alam taAAalam anna All <u>aha</u> lahu mulkua Issam <u>awati</u> waal-ardi wam <u>alakum</u> min dooni All <u>ahi</u> min waliyyin wala <u>naseerin</u>
A	2:107 ألم تعلم أن الله له ملك السموت والارض وما لكم من دون الله من ولى ولا نصير
Edip-Layth	2:108 Or do you want to ask your messenger as Moses was asked before? Whoever replaces acknowledgement with rejection, has indeed strayed from the right path.
The Monotheist Group	2:108 Or do you want to ask your messenger as Moses was asked before? Whoever replaces belief with rejection, he has indeed strayed from the right path.
Muhammad Asad	2:108 Would you, perchance, ask of the Apostle who has been sent unto you what was asked aforetime of Moses? But whoever chooses to deny the [evidence of the] truth, instead of believing in it, ⁸⁸ has already strayed from the right path.
Rashad Khalifa	2:108 Do you wish to demand of your messenger what was demanded of Moses in the past? Anyone who chooses disbelief, instead of belief, has truly strayed off the right path.
Shabbir Ahmed	2:108 Would you demand of your messenger what was demanded of Moses in the past? But whoever chooses the darkness of Ignorance instead of the light of faith has already strayed from the right way. ⁸¹
Transliteration	2:108 Am tureedoona an tas-aloo rasoolakum kam <u>asu-ila</u> moos <u>a</u> min qablu waman yatabaddali alkufra bial-eemanifaqad <u>dalla</u> saw <u>aa</u> alssabeeli
A	2:108 ام تريدون ان تسلوا رسولكم كما سئل موسى من قبل ومن يتبدل الكفر بالايمن فقد ضل سواء السبيل
Edip-Layth	2:109 Many of the people of the book have wished that they could return you to being unappreciative after your acknowledgement, out of envy from themselves after the truth was made clear to them. You shall forgive them and overlook it

	until God brings His will. God is capable of all things.
The Monotheist Group	2:109 Many of the people of the Scripture have wished that they could return you to being rejecters after your believing, out of envy from their souls after the truth was made clear to them. You shall forgive them and overlook until God brings His will. God is capable of all things.
Muhammad Asad	2:109 Out of their selfish envy, many among the followers of earlier revelation would like to bring you back to denying the truth after you have attained to faith - [even] after the truth has become clear unto them. None the less, forgive and forbear, until God shall make manifest His will: behold, God has the power to will anything.
Rashad Khalifa	2:109 Many followers of the scripture would rather see you revert to disbelief, now that you have believed. This is due to jealousy on their part, after the truth has become evident to them. You shall pardon them, and leave them alone, until GOD issues His judgment. GOD is Omnipotent.
Shabbir Ahmed	2:109 Out of envy, many among the People of the Book wish to make you revert back to denying the truth after you have attained belief; even though the truth has become clear to them. Pardon them, bear with them, and leave them with their ways until God issues His decision. Certainly, God has power over all things, and all events take place within the framework of His laws. ⁸²
Transliteration	2:109 Wadda katheerun min ahli alkit <u>a</u> bilaw yaruddoonakum min baAAadi eemanikum kuff <u>a</u> ran <u>h</u> asadanmin AAindi anfusihim min baAAadi m <u>a</u> tabayyana lahumu al <u>h</u> aqqufa <u>o</u> AAfoo wa <u>i</u> sfahoo <u>h</u> attaya/tiya All <u>a</u> hu bi-amrihi inna All <u>a</u> ha AAala <u>k</u> ulli shay-in qadeer <u>un</u>
A	2:109 ود كثير من اهل الكتب لو يردونكم من بعد ايمنكم كفارا حسدا من عند انفسهم من بعد ما تبين لهم الحق فاعفوا واصفحوا حتى ياتي الله بامرہ ان الله على كل شيء قدير
Edip-Layth	2:110 Observe the Contact prayer, and contribute towards betterment, and what you bring forth of good for yourselves, you will find it with God. God sees what you do.
The Monotheist Group	2:110 And uphold the communion, and contribute towards betterment; and what you bring forth of good for your souls you will find it with God. God is watching what you do.
Muhammad Asad	2:110 And be constant in prayer, and render the purifying dues; for, whatever good deed you send ahead for your own selves, you shall find it with God: behold, God sees all that you do.
Rashad Khalifa	2:110 You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat). Any good you send forth on behalf of your souls, you will find it at GOD. GOD is seer of everything you do.
Shabbir Ahmed	2:110 So, establish the Divine System, and set up the Economic Order of Zakaat in the society. Whatever good you send forth for yourselves you will find it with God. Remember, God is Seer of all that you do. ⁸³
Transliteration	2:110 Waaqeemoo a <u>i</u> ssalata wa <u>a</u> tooa <u>l</u> zzakata wam <u>a</u> tuqaddimoo li-anfusikum minkhayrin tajidoohu AAinda All <u>a</u> hi inna All <u>a</u> ha bim <u>a</u> taAAamaloona baseer <u>un</u>
A	2:110 واقيموا الصلوة وءاتوا الزكوة وما تقدموا لانفسكم من خير تجدوه عند الله ان الله بما تعملون بصير
	<i>Eternal Salvation is not Exclusive to a Race or Sect</i> 2:111 They said, "None shall enter paradise except those who are Jewish or

Edip-Layth	Nazarenes;" this is what they wish! say, "Bring forth your proof if you are truthful." ³¹
The Monotheist Group	2:111 And they said: "None shall enter Paradise except those who are Jewish or Nazarenes;" this is what they wish! Say: "Bring forth your proof if you are truthful."
Muhammad Asad	2:111 AND THEY claim, ⁸⁹ "None shall ever enter paradise unless he be a Jew" - or, "a Christian". Such are their wishful beliefs! Say: "Produce an evidence for what you are claiming, ⁹⁰ if what you say is true!"
Rashad Khalifa	<i>All Believers Are Redeemed, Regardless of the Name of Their Religion</i> 2:111 Some have said, "No one will enter Paradise except Jews or Christians!" Such is their wishful thinking. Say, "Show us your proof, if you are right."
Shabbir Ahmed	2:111 And they claim, "None will enter Paradise unless he is a Jew or a Christian." This is nothing but their wishful thinking. Say, "Bring your proof if you are truthful." ⁸⁴
Transliteration	2:111 Waqaloo lan yadkhula aljannata ill aman k ana hoodan aw na sara tilka amaniiyuhumqul hatoo burhanakum in kuntum sadiqeena
A	2:111 وقالوا لن يدخل الجنة الا من كان هودا او نصرى تلك امانتهم قل هاتوا برهانكم كنتم صدقين
Edip-Layth	2:112 No, whosoever peacefully surrenders himself to God, while being a good-doer; he will have his reward with his Lord. There will be no fear over them, nor will they grieve.
The Monotheist Group	2:112 No; whosoever submits himself to God, while doing good, he will have his reward with his Lord. There will be no fear over them, nor will they grieve.
Muhammad Asad	2:112 Yea, indeed: everyone who surrenders his whole being unto God, ⁹¹ and is a doer of good withal, shall have his reward with his Sustainer; and all such need have no fear, and neither shall they grieve. ⁹²
Rashad Khalifa	<i>Submission: The Only Religion</i> 2:112 Indeed, those who submit themselves absolutely to GOD alone, while leading a righteous life, will receive their recompense from their Lord; they have nothing to fear, nor will they grieve.
Shabbir Ahmed	2:112 Nay, whoever submits his whole being to God, and he is a doer of good to humanity, his reward is with his Lord. Then, no fear shall come upon them nor shall they grieve. ⁸⁵
Transliteration	2:112 Bala man aslama wajhahu lill ahiwahuwa mu hsinun falahu ajruhu AAinda rabbihi walakhawfun AAalayhim wala hum yahzanoona
A	2:112 بلى من اسلم وجهه لله وهو محسن فله اجره عند ربه ولا خوف عليهم ولا هم يحزنون
Edip-Layth	2:113 The Jews said, "The Nazarenes have no basis," and the Nazarenes said, "The Jews have no basis," while they are both reciting the book! Similarly, those who do not know have said the same thing. God will judge between them on the day of Resurrection in what they disputed.
The Monotheist Group	2:113 And the Jews said: "The Nazarenes have no basis," and the Nazarenes said: "The Jews have no basis," while they are both reciting the Scripture! Similarly, those who do not know have said the same thing. God will judge between them on the Day of Resurrection in what they disputed.

Muhammad Asad	2:113 Furthermore, the Jews assert, "The Christians have no valid ground for their beliefs," while the Christians assert, "The Jews have no valid ground for their beliefs" - and both quote the divine writ! Even thus, like unto what they say, have [always] spoken those who were devoid of knowledge;" ⁹³ but it is God who will judge between them on Resurrection Day with regard to all on which they were wont to differ. ⁹⁴
Rashad Khalifa	2:113 The Jews said, "The Christians have no basis," while the Christians said, "The Jews have no basis." Yet, both of them read the scripture. Such are the utterances of those who possess no knowledge. GOD will judge them on the Day of Resurrection, regarding their disputes.
Shabbir Ahmed	2:113 Also, the Jews assert that the Christians have no basis, and the Christians assert that the Jews have no basis. Yet, both groups read the scripture! Such is the behavior of those who have no knowledge (or scripture). God will judge between them on the Day of Resurrection concerning that wherein they differ. ⁸⁶
Transliteration	2:113 Waq^{al}ati alyahoodu laysati a InnasaraAAala shay-in waq^{al}ati aInnasaralaysati alyahoodu AAala shay-in wahum yatloona alkit abakathalika qala allatheena l^{ay}aAAalamoona mithla qawlihim fa Allahu ya^hkumubaynahum yawma alqiyamati feema^a kanoo feehiyakhtalifoona
A	2:113 وقالت اليهود ليست النصرى على شيء وقالت النصرى ليست اليهود على شيء وهم يتلون الكتب كذلك قال الذين لا يعلمون مثل قولهم فالله يحكم بينهم يوم القيمة فيما كانوا فيه يختلفون
Edip-Layth	2:114 Who are more wicked than those who prohibit God's temples; so that His name not be mentioned in them; and they seek their destruction? It is they who should not be able to enter them except in fear; they will have humiliation in this world and in the Hereafter a painful retribution.
The Monotheist Group	2:114 And who are more wicked than those who boycott God's temples; so that His name not be mentioned in them; and they seek their destruction? They will not be able to enter them except in fear; they will have humiliation in this world and in the Hereafter a painful retribution.
Muhammad Asad	2:114 Hence, who could be more wicked than those who bar the mention of God's name from [any of] His houses of worship and strive for their ruin, [although] they have no right to enter them save in fear [of God]? ⁹⁵ For them, in this world, there is ignominy in store; and for them, in the life to come, awesome suffering.
Rashad Khalifa	<i>You Shall Frequent the Masjid</i> 2:114 Who are more evil than those who boycott GOD's masjids, where His name is commemorated, and contribute to their desertion? These ought not to enter therein except fearfully. They will suffer in this life humiliation, and will suffer in the Hereafter a terrible retribution.
Shabbir Ahmed	2:114 Who could be a greater transgressor than those who bar the celebrating of God's Name from His houses of submission and strive for ruining the System? They have no right to be part thereof except in awe and humility. (Otherwise) theirs is humiliation in this world and for them is a tremendous suffering in the Hereafter. ⁸⁷
Transliteration	2:114 Waman athlamu mimman manaAAamas ajida All^ahi an yuthkara feehaismuhu wasaAAa fee kharabiha^a ola^a-ikama^a kana lahum an yadkhulooh^a a illa^a kha^a-ifeenalahum fee a Iddunya^a khizyun walahum fee al-akhiratiAAathabun AAathheemun

A	2:114 ومن اظلم ممن منع مسجد الله ان يذكر فيها اسمه وسعى في خرابها اولئك ما كان لهم ان يدخلوها الا خائفين لهم في الدنيا خزي ولهم في الءاخرة عذاب عظيم
Edip-Layth	2:115 To God belongs the east and the west, so wherever you turn, there is God's presence. God is Encompassing, Knowledgeable.
The Monotheist Group	2:115 And to God belongs the east and the west, so wherever you turn, there is God's presence. God is Encompassing, Knowledgeable.
Muhammad Asad	2:115 And God's is the east and the west: and wherever you turn, there is God's countenance. Behold, God is infinite, all-knowing.
Rashad Khalifa	2:115 To GOD belongs the east and the west; wherever you go there will be the presence of GOD. GOD is Omnipresent, Omniscient.
Shabbir Ahmed	2:115 Unto God belongs the East and the West. Wherever you go, whichever way you turn, there is God's Countenance (Presence, and you remain in His Dominion). God is Infinite, Knowing. 88
Transliteration	2:115 Walillahi almashriqu wa almaghribufaaynama tuwalloo fathamma wajhu Allahi inna AllahawasiAAun AAaleemun
A	2:115 والله المشرق والمغرب فايئما تولوا فثم وجه الله ان الله وسع عليم
Edip-Layth	2:116 They said, "God has taken a son!" Be He glorified. To Him is all that is in the heavens and in the earth, all are humbled to Him.
The Monotheist Group	2:116 And they said: "God has taken a son!" Be He glorified. To Him is all that is in the heavens and in the Earth, all are dutiful to Him.
Muhammad Asad	2:116 And yet some people assert, "God has taken unto Himself a son!" Limitless is He in His glory! 96 Nay, but His is all that is in the heavens and on earth; all things devoutly obey His will.
Rashad Khalifa	<i>Gross Blasphemy</i> 2:116 They said, "GOD has begotten a son!" Be He glorified; never! To Him belongs everything in the heavens and the earth; all are subservient to Him.
Shabbir Ahmed	2:116 But they say, "God has begotten a son!" Glorified is He! Never! Unto Him belongs all that is in the heavens and earth. All things and beings in the Universe are subservient to Him. 89
Transliteration	2:116 Waqaloo itakha tha All ahuwaladan sub hanahu bal lahu m a fee alssamawatiwaal-ardi kullun lahu qanitoona
A	2:116 وقالوا اتخذ الله ولدا سبحانه بل له ما فى السموت والارض كل له قنتون
Edip-Layth	2:117 Initiator of heavens and earth, when He decrees a command, He merely says to it, "Be," and it is.
The Monotheist Group	2:117 Initiator of heavens and Earth, when He decrees a command, He merely says to it: "Be" and it is.
Muhammad Asad	2:117 The Originator is He of the heavens and the earth: and when He wills a thing to be, He but says unto it, "Be" -and it is.
Rashad Khalifa	2:117 The Initiator of the heavens and the earth: to have anything done, He simply says to it, "Be," and it is.
Shabbir Ahmed	2:117 The Originator of the heavens and earth: when He wills a thing to be, He

	but says to it "Be" - and it is. ⁹⁰
Transliteration	2:117 BadeeAAu a Issamawatiwaal-ardi wa-i <u>tha</u> qa <u>da</u> amran fa-innam <u>aya</u> qoolu lahu kun fayakoonu
A	2:117 بديع السموت والارض واذا قضى امرا فانما يقول له كن فيكون
Edip-Layth	2:118 Those who do not know said, "If only God would speak to us, or a sign would come to us!" The people before them have said similar things; their hearts are so similar! We have clarified the signs for a people who have conviction. ³²
The Monotheist Group	2:118 And those who do not know said: "If only God would speak to us, or a sign would come to us." It is the same thing that the people before them have said, their hearts are so similar! We have clarified the signs for a people who comprehend.
Muhammad Asad	2:118 AND [only] those who are devoid of knowledge say, "Why does God not speak unto us, nor is a [miraculous] sign shown to us?" Even thus, like unto what they, say, spoke those who lived before their time ⁹⁷ their hearts are all alike. Indeed, We have made all the signs manifest unto people who are endowed with inner certainty.
Rashad Khalifa	2:118 Those who possess no knowledge say, "If only GOD could speak to us, or some miracle could come to us!" Others before them have uttered similar utterances; their minds are similar. We do manifest the miracles for those who have attained certainty.
Shabbir Ahmed	2:118 Only those who fail to explore the realm of knowledge say, "Why does God not speak to us directly, nor is a miracle shown to us?" Even thus, as they now speak, spoke those who lived before their times. Their ways of thinking, their hearts and minds are all alike (untouched by the passage of time). We have made clear all the Signs for those who wish to attain conviction ⁹¹
Transliteration	2:118 Waqala alla <u>theena</u> l <u>aya</u> AAalamoona lawl <u>a</u> yukallimun <u>a</u> All <u>ahu</u> awta/teen <u>a</u> <u>ayatun</u> ka <u>thalika</u> q <u>ala</u> alla <u>theenamin</u> qablihim mithla qawlihim tash <u>ab</u> ahat quloobuhum qadbayyanna al- <u>ayati</u> liqawmin yooqinoona
A	2:118 وقال الذين لا يعلمون لولا يكلمنا الله او تااتينا آية كذلك قال الذين من قبلهم مثل قولهم تشبهت قلوبهم قد بينا الـآيات لقوم يوqنون
Edip-Layth	2:119 We have sent you with the truth as a bearer of good news and as a warner. You will not be questioned about the people of hell.
The Monotheist Group	2:119 We have sent you with the truth as a bearer of good news and warner. You will not be questioned about the people of Hell.
Muhammad Asad	2:119 Verily, We have sent thee [O Prophet] with the truth, as a bearer of glad tidings and a warner: and thou shalt not be held accountable for those who are destined for the blazing fire.
Rashad Khalifa	2:119 We have sent you ²² with the truth as a bearer of good news, as well as a warner. You are not answerable for those who incur Hell.
Shabbir Ahmed	2:119 Oh, surely! We have sent you, (O Prophet!) with the Decisive truth, as a bearer of glad tidings and as a warner. But you will not be questioned about the companions of the Blazing fire. ⁹²
Transliteration	2:119 Inna arsaln <u>aka</u> bi al- <u>haqq</u> ibasheeran wana <u>theeran</u> wal <u>a</u> tus-alu Aaan as- <u>hab</u> ialjaheemi

A	2:119 انا ارسلنك بالحق بشيرا ونذيرا ولا تسل عن اصحب الجحيم
Edip-Layth	<i>Bigots</i> 2:120 Neither the Jews nor the Nazarenes will be pleased with you until you follow their creed. Say, "The guidance is God's guidance." If you follow their wishes after the knowledge has come to you, then none can help or protect you against God.
The Monotheist Group	2:120 Neither the Jews nor the Nazarenes will be pleased with you until you follow their creed. Say: "The guidance is God's guidance." And if you follow their wishes after the knowledge that has come to you, then there is none who can help or protect you against God.
Muhammad Asad	2:120 For, never will the Jews be pleased with thee. nor yet the Christians, unless thou follow their own creeds. Say: "Behold, God's guidance is the only true guidance." And, indeed, if thou shouldst follow their errant views after all the knowledge that has come unto thee. thou wouldst have none to protect thee from God, and none to bring thee succour.
Rashad Khalifa	2:120 Neither the Jews, nor the Christians, will accept you, unless you follow their religion. Say, "GOD's guidance is the true guidance." If you acquiesce to their wishes, despite the knowledge you have received, you will find no ally or supporter to help you against GOD.
Shabbir Ahmed	2:120 Yet, never will the Jews be pleased with you, nor will the Christians, unless you follow their form of religion. Say, "Surely, God's guidance is the only true guidance." And if you follow their wishes and errant views after all the knowledge that has come to you, then you will find no ally or helper from God. 93
Transliteration	2:120 Walan tarḡa AAanka alyahoodu wal aaInnaṣara ḥatta tattabiAAamillatahum qul inna huḡa Allāḡhi huwa alhud ḡwala-ini ittabaAAata ahw aahum baAAada alla ḡhee jaakamina alAAilmi ma laka mina Allāḡhi min waliyyin walaḡnaṣeerin
A	2:120 ولن ترضى عنك اليهود ولا النصارى حتى تتبع ملتهم قل ان هدى الله هو الهدى ولن اتبعن اهواءهم بعد الذى جاءك من العلم ما لك من الله من ولى ولا نصير
Edip-Layth	2:121 Those whom We have given the book and they recite it truthfully the way it deserves to be recited; they acknowledge it. As for those who do not appreciate it, they are the losers.
The Monotheist Group	2:121 Those to whom We have given the Scripture, they recite it as it truthfully deserves to be recited; they believe in it. As for those who disbelieve in it, they are the losers.
Muhammad Asad	2:121 Those unto whom We have vouchsafed the divine writ [and who] follow it as it ought to be followed 98 -it is they who [truly] believe in it; whereas all who choose to deny its truth -it is they, they who are the losers!
Rashad Khalifa	2:121 Those who received the scripture, and know it as it should be known, will believe in this. As for those who disbelieve, they are the losers.
Shabbir Ahmed	2:121 Those to whom We have given the Book and study it as it should be studied, they are the ones who truly believe in it. As for those who disbelieve, it is those who are the losers. 94
Transliteration	2:121 Allatḡheena ataynaḡhumualkitaba yatloonahu ḡhaqqa til ḡwatihi ol a-ikayu/minoona bihi waman yakfur bihi faola-ika humu alkḡasiroona
A	2:121 الذين ءاتينهم الكتب يتلونه حق تلاوته اولئك يؤمنون به ومن يكفر به فاولئك هم

Edip-Layth	2:122 O Children of Israel, remember My blessings that I have bestowed upon you, and that I have preferred you to all the worlds.
The Monotheist Group	2:122 O Children of Israel, remember My blessings that I have bestowed upon you, and that I have preferred you over all the worlds.
Muhammad Asad	2:122 O CHILDREN of Israel ! Remember those blessings of Mine with which I graced you, and how I favoured you above all other people;
Rashad Khalifa	2:122 O Children of Israel, remember My favor which I bestowed upon you, and that I blessed you more than any other people.
Shabbir Ahmed	2:122 (The Children of Israel can easily relate to what has just been said. 62:5.) O Children of Israel! Remember My blessings I graced you with and how I gave you distinction over all others (of the times when you followed the commandments).
Transliteration	2:122 Yā banee isr ā-eela o thkurooniAAamatiya allatee anAAamtu AAalaykum waannee faddaltukumAAalā alAAalameena
A	2:122 بينى اسرئيل اذكروا نعمتى التى انعمت عليكم وانى فضلتكم على العلمين
Edip-Layth	2:123 Beware of a day when no person can avail another person, nor will any amendment be accepted from it, nor will any intercession help it; they will not be supported.
The Monotheist Group	2:123 And beware of a Day when no soul can avail another soul, nor will any amendment be accepted from it, nor will any intercession help it; they will not be supported.
Muhammad Asad	2:123 and remain conscious of [the coming of] a Day when no human being shall in the least avail another, nor shall ransom be accepted from any of them, nor shall intercession be of any use to them, and none shall be succoured.
Rashad Khalifa	2:123 Beware of the day when no soul will help another soul, no ransom will be accepted, no intercession will be useful, and no one will be helped.
Shabbir Ahmed	2:123 Remain conscious of a Day when no human being will avail another, no ransom will be taken from any of them, nor will intercession profit anyone, and none will be helped. ⁹⁵
Transliteration	2:123 Waittaqoo yawman l ā tajzeenafsun AAan nafsin shay-an wal ā yuqbalu minhāAAadlun walā tanfaAAuhā shafāAAatun walāhum yunsāroona
A	2:123 واتقوا يوما لا تجزى نفس عن نفس شيئا ولا يقبل منها عدل ولا تنفعها شفاعة ولا هم ينصرون
Edip-Layth	<i>Abraham, the Model Monotheist and Reformer</i> 2:124 Abraham was tested by commands from His Lord, which he completed. He said, "I will make you a leader for the people." He said, "Also from my progeny?" He said, "My pledge will not encompass the wicked." ³³
The Monotheist Group	2:124 And Abraham was tested by commands from His Lord, which he completed. He said: "I will make you a leader for the people." He said: "And also from my progeny?" He said: "My pledge will not encompass the wicked."
	2:124 And [remember this:] when his Sustainer tried Abraham by [His] commandments and the latter fulfilled them, ¹⁰⁰ He said: "Behold, I shall make

Muhammad Asad	thee a leader of men. "Abraham asked: "And [wilt Thou make leaders] of my offspring as well? "[God] answered: "My covenant does not embrace the evildoers." ¹⁰¹
Rashad Khalifa	Abraham 2:124 Recall that Abraham was put to the test by his Lord, through certain commands, and he fulfilled them. (God) said, "I am appointing you an imam for the people." He said, "And also my descendants?" He said, "My covenant does not include the transgressors."
Shabbir Ahmed	2:124 And remember when his Lord had Abraham go through trying circumstances with His commands, and he fulfilled them. Then He said, "I have appointed you an exemplary leader for all mankind." He asked, "And of my offspring (will there be exemplary leaders as well)?" He replied, "My Covenant does not include the wrongdoers." ⁹⁶
Transliteration	2:124 Wa-i ^{thi} ibtal a ibra ^g heemarabbuhu bikalim atin faatammahunna q ala innee jaAAilukaliInna ^s i im aman q ala wamin th urriyyatee ^q ala l a yan alu AAahdee al ^{thth} alimeena
A	2:124 واذا ابتلى ابرهم ربه بكلمت فاتمهن قال انى جاعلك للناس اماما قال ومن نريتى قال لا ينال عهدى الظلمين
Edip-Layth	2:125 We have made the sanctuary to be a model for the people and a security. Utilize the place of Abraham to reach out. We had entrusted to Abraham and Ishmael, "You shall purify My sanctuary for those who visit, those who are devoted, and for those who kneel and prostrate."
The Monotheist Group	2:125 And We have made the Dwelling to be a model for the people and a security. And you shall take from the situation of Abraham for communion. And We had entrusted to Abraham and Ishmael: "You shall purify My Dwelling for those who visit, and those who are devoted, and the kneeling, the prostrating."
Muhammad Asad	2:125 AND LO! We made the Temple a goal to which people might repair again and again, and a sanctuary: ¹⁰² take then, the place whereon Abraham once stood as your place of prayer." ¹⁰³ And thus did We command Abraham and Ishmael: "Purify My Temple for those who will walk around it, ¹⁰⁴ and those who will abide near it in meditation, and those who will bow down and prostrate themselves [in prayer]."
Rashad Khalifa	2:125 We have rendered the shrine (the Ka`aba) a focal point for the people, and a safe sanctuary. You may use Abraham's shrine as a prayer house. We commissioned Abraham and Ismail: "You shall purify My house for those who visit, those who live there, and those who bow and prostrate."
Shabbir Ahmed	2:125 Remember, We appointed the House a means to achieve unity among all mankind, and thus, a source of peace and security. So, attain the stature of Abraham recalling his firm stand (for Monotheism) and closely follow the Divine Commands. We did take a Covenant from Abraham and Ishmael, "Keep My House clean of all falsehood for those who rally around it and those who strive hard for the noble objective and those who submit in humility to the Divine Commands." ⁹⁷
Transliteration	2:125 Wa-i th jaAAaln a albayta math abatanliInna ^s i waamnan wa ittakhithoo minmaqami ibra ^g heema mu sallan waAAahidn ala ibra ^g heema wa-ism aAAeela an tahirabaytiya lil ^{tt} a-ifeena waalAAakifeenawaalIrrukkaAAi alIssujoodi
A	2:125 واذا جعلنا البيت مثابة للناس وامنا واتخذوا من مقام ابرهم مصلى وعهدنا الى ابرهم

Edip-Layth	2:126 Abraham said, "My Lord, make this town secure, and provide for its inhabitants of the fruits for whoever acknowledges God and the Last day." He said, "As for he who does not appreciate, I will let him enjoy for a while, then I will force him to the retribution of the fire, what a miserable destiny!"
The Monotheist Group	2:126 And Abraham said: "My Lord, make this a town of peace, and provide for its inhabitants of the fruits for whoever believes in God and the Last Day." He said: "As for he who rejects, I will let him enjoy for a while, then I will force him to the retribution of the Fire, what a miserable destiny!"
Muhammad Asad	2:126 And, lo, Abraham prayed: "O my Sustainer! Make this a land secure, and grant its people fruitful sustenance - such of them as believe in God and the Last Day." [God] answered: "And whoever shall deny the truth, him will I let enjoy himself for a short while -but in the end I shall drive him to suffering through fire: and how vile a journey's end!"
Rashad Khalifa	2:126 Abraham prayed: "My Lord, make this a peaceful land, and provide its people with fruits. Provide for those who believe in GOD and the Last Day." (God) said, "I will also provide for those who disbelieve. I will let them enjoy, temporarily, then commit them to the retribution of Hell, and a miserable destiny."
Shabbir Ahmed	2:126 And Abraham prayed, "My Lord! Make this land a haven of peace and security, and provide its residents with plentiful sustenance; those who believe in God and the Last Day." He answered, "I will also provide for those who disbelieve and let them enjoy for a short while, then I will commit them to the suffering of the fire, a miserable destiny!" ⁹⁸
Transliteration	2:126 Wa-i th q ^{ala} ibra ^{heem} urabbi ijAAal h ^a ^{atha} baladan ^{aminan} wa ^{orzuq} ahlahu mina al ^{ththamar} ati man ^{amana} minhumbi ^{Allahi} wa ^{alyawmi} al- ^{akhiri} q ^{alawaman} kafara faomattiAAuhu qaleelan thumma a ^{dtarruhu} il ^{AAA} ^{athabi} a Inn ^{ari} wabi/sa al ^{ma} ^{seeru}
A	2:126 واذا قال ابرهم رب اجعل هذا بلدا آمنا وارزق اهله من الثمرت من ءامن منهم بالله واليوم الءاخر قال ومن كفر فامتعه قليلا ثم اضطره الى عذاب النار وبئس المصير
Edip-Layth	2:127 As Abraham raised the foundations for the sanctuary with Ishmael, "Our Lord accept this from us, You are the Hearer, the Knowledgeable."
The Monotheist Group	2:127 And as Abraham raised the foundations from the Dwelling with Ishmael: "Our Lord accept this from us, You are the Hearer, the Knowledgeable."
Muhammad Asad	2:127 And when Abraham and Ishmael were raising the foundations of the Temple , [they prayed:] "O our Sustainer! Accept Thou this from us: for, verily, Thou alone art all-hearing, all-knowing!"
Rashad Khalifa	<i>Abraham Delivered All the Practices of Submission (Islam)</i> 2:127 As Abraham raised the foundations of the shrine, together with Ismail (they prayed): "Our Lord, accept this from us. You are the Hearer, the Omniscient."
Shabbir Ahmed	2:127 As Abraham and Ishmael raised the foundations of the House they prayed earnestly, "Our Lord! Accept this from us. For, You are the Hearer, Knower."
Transliteration	2:127 Wa-i th yarfaAAu ibr ^a ^{heem} ualqawa ^{AA} a ^{ida} mina albayti wa-ism ^a ^{AA} a ^{eelu} rabban ^a taqabbal minn ^a innaka anta al ^{ssamee} AAu al ^{AA} a ^{aleemu}
A	2:127 واذا يرفع ابرهم القواعد من البيت واسمعيلى ربنا تقبل منا انك انت السميع العليم

Edip-Layth	2:128 "Our Lord, and let us peacefully surrender to You and from our progeny a nation peacefully surrendering to You, and show us our rites and forgive us; You are the Most Forgiving, the Compassionate."
The Monotheist Group	2:128 "Our Lord, and let us submit to You and from our progeny a nation submitting to You, and show us our rites, and forgive us; You are the Forgiving, the Merciful."
Muhammad Asad	2:128 "O our Sustainer! Make us surrender ourselves unto Thee, and make out of our offspring ¹⁰⁵ a community that shall surrender itself unto Thee, and show us our ways of worship, and accept our repentance: for, verily, Thou alone art the Acceptor of Repentance, the Dispenser of Grace!"
Rashad Khalifa	2:128 "Our Lord, make us submitters to You, and from our descendants let there be a community of submitters to You. Teach us the rites of our religion, and redeem us. You are the Redeemer, Most Merciful."
Shabbir Ahmed	2:128 "Our Lord! Make us submissive to You and of our descendants let there be a community submissive to You. Show us the best ways to serve You and enable us to make amends. Surely, You are the Absolver of imperfections, the Merciful." 99
Transliteration	2:128 Rabbana wa ijAAalna muslimayni laka wamin thurriyyatina ommatan muslimatan laka waarin a man asikana watubAAalayn a innaka anta alttawwabu alrraheemu
A	2:128 ربنا واجعلنا مسلمين لك ومن ذريتنا امة مسلمة لك وارنا مناسكنا وتب علينا انك انت التواب الرحيم
Edip-Layth	2:129 "Our Lord, and send amongst them a messenger from among themselves, that he may recite to them Your signs and teach them the book and the wisdom, and purify them. You are the Noble, the Wise."
The Monotheist Group	2:129 "Our Lord, and send amongst them a messenger from among themselves, that he may recite to them Your revelations and teach them the Scripture and the wisdom, and purify them. You are the Noble, the Wise."
Muhammad Asad	2:129 "O our Sustainer! Raise up from the midst of our off spring ¹⁰⁶ an apostle from among themselves, who shall convey unto them Thy messages, and impart unto them revelation as well as wisdom, and cause them to grow in purity: for, verily, Thou alone art almighty, truly wise!"
Rashad Khalifa	2:129 "Our Lord, and raise among them a messenger to recite to them Your revelations, teach them the scripture and wisdom, and purify them. You are the Almighty, Most Wise."
Shabbir Ahmed	2:129 "Our Lord! Raise from among them a messenger who will convey Your messages to them and instruct them in the scripture (by personal example) and the wisdom (behind each command). And also teach them how to grow in goodness. You are Almighty, the Wise." 100
Transliteration	2:129 Rabbana wa ibAAath feehim rasoolan minhum yatloo AAalayhim ayatikawayuAAallimuhumu alkit aba wa alhikmatawayuzakkeehim innaka anta alAAazezu alhakeemu
A	2:129 ربنا وابعث فيهم رسولا منهم يتلوا عليهم آياتك ويعلمهم الكتب والحكمة ويزكيهم انك انت العزيز الحكيم
	2:130 Who would abandon the creed of Abraham except one who fools himself?

Edip-Layth	We have selected him in this world, and in the Hereafter, he is of the reformers.
The Monotheist Group	2:130 And who would abandon the creed of Abraham except one who fools himself? We have selected him in this world, and in the Hereafter he is of the righteous.
Muhammad Asad	2:130 And who, unless he be weak of mind, would want to abandon Abraham's creed, seeing that We have indeed raised him high in this world, and that, verily, in the life to come he shall be among the righteous?
Rashad Khalifa	2:130 Who would forsake the religion of Abraham, except one who fools his own soul? We have chosen him in this world, and in the Hereafter he will be with the righteous.
Shabbir Ahmed	2:130 Who would abandon the Creed of Abraham except the one who ridicules his own 'self' with folly? Certainly, We elected him in this world for (his outstanding qualities stated in this Book). And in the Hereafter he will be in the ranks of the righteous. 101
Transliteration	2:130 Waman yarghabu AAan millati ibr <u>a</u> heemailla man safiha nafsahu walaqadi istafaynahufee alDunya wa-innahu fee al-akhiratilamina al <u>ssali</u> heena
A	2:130 ومن يرغب عن ملة ابرهم الا من سفه نفسه ولقد اصطفينه فى الدنيا وانه فى الءاخرة لمن الصالحين
Edip-Layth	2:131 When his Lord said to him, "Peacefully surrender," he said, "I peacefully surrender to the Lord of the worlds."
The Monotheist Group	2:131 When his Lord said to him: "Submit," he said: "I submit to the Lord of the worlds."
Muhammad Asad	2:131 When his Sustainer said to him, "Surrender thyself unto Me!" - he answered, "I have surrendered myself unto [Thee,] the Sustainer of all the worlds."
Rashad Khalifa	2:131 When his Lord said to him, "Submit," he said, "I submit to the Lord of the universe."
Shabbir Ahmed	2:131 When his Lord said to him, "Submit (your will) to Me!", He said, "I submit to the Lord of the worlds."
Transliteration	2:131 Ith qala lahu rabbuhu aslim qalaaslamtu lirabbi alAAalameena
A	2:131 اذ قال له ربه اسلم قال اسلمت لرب العلمين
Edip-Layth	2:132 Abraham enjoined his sons and Jacob, "O my sons, God has selected the system for you, so do not die except as ones who have peacefully surrendered." 34
The Monotheist Group	2:132 And Abraham enjoined his sons and Jacob: "O my sons, God has selected the system for you, so do not die except as ones who have submitted."
Muhammad Asad	2:132 And this very thing did Abraham bequeath unto his children, and [so did] Jacob: "O my children! Behold, God has granted you the purest faith; so do not allow death to overtake you ere you have surrendered yourselves unto Him."
Rashad Khalifa	2:132 Moreover, Abraham exhorted his children to do the same, and so did Jacob: "O my children, GOD has pointed out the religion for you; do not die except as submitters."
	2:132 This very legacy Abraham left to his children, and so did Jacob, saying, "O

Shabbir Ahmed	My children! Indeed, God has chosen for you the way of Life. Therefore, let not death overtake you except that you are Muslimoon (Submitters)." ¹⁰²
Transliteration	2:132 Wawassa bih a ibr aheemubaneehi wayaAAqoobu y a baniyya inna All aha istafalakumu alddeena fala tamootunna illa waantummuslimoonaa
A	2:132 ووصى بها ابرهم بنيه ويعقوب بينى ان الله اصطفى لكم الدين فلا تموتن الا وانتم مسلمون
Edip-Layth	2:133 Or were you present when death came to Jacob and he told his sons, "Who shall you serve after I am gone?" They said, "Your god, and the god of your fathers Abraham, and Ishmael, and Isaac; One god and to Him we peacefully surrender."
The Monotheist Group	2:133 Or were you present when death came to Jacob and he told his sons: "Who shall you serve after I am gone?", they said: "Your god, and the god of your fathers Abraham, and Ishmael, and Isaac; One god and to Him we submit."
Muhammad Asad	2:133 Nay, but you [yourselves, O children of Israel ,] bear witness ¹⁰⁷ that when death was approaching Jacob, he said unto his sons: "Whom will you worship after I am gone?" They answered: "We will worship thy God, the God of thy forefathers Abraham and Ishmael ¹⁰⁸ and Isaac, the One God; and unto Him w;1l we surrender ourselves."
Rashad Khalifa	2:133 Had you witnessed Jacob on his death bed; he said to his children, "What will you worship after I die?" They said, "We will worship your god; the god of your fathers Abraham, Ismail, and Isaac; the one god. To Him we are submitters."
Shabbir Ahmed	2:133 But you (yourselves, O Children of Israel) bear witness that when death approached Jacob he asked his children, "Whom will you serve after me?" They answered, "We will serve your God, the God of your forefathers, Abraham and Ishmael and Isaac - the One God. And to Him we will surrender ourselves." ¹⁰³
Transliteration	2:133 Am kuntum shuhad aa i th hadarayaAAqooba almawtu i th q ala libaneehi mataAAabudoona min baAAadee q aloo naAAabudu il ahakawa-ilaha aba-ika ibraheema wa-ismaAAeelawa-ishaaqa ilahan wahidan wana hnu lahumuslimoonaa
A	2:133 ام كنتم شهداء اذ حضر يعقوب الموت اذ قال لبنيه ما تعبدون من بعدى قالوا نعبد الهك واله ءابائك ابرهم واسماعيل واسحق الها وحدا ونحن له مسلمون
Edip-Layth	2:134 That was a nation that has passed away. To them is what they have earned, and to you is what you have earned; and you will not be asked regarding what they did.
The Monotheist Group	2:134 That was a nation that has passed away; to them is what they have earned, and to you is what you have earned; and you will not be asked regarding what they did.
Muhammad Asad	2:134 Now those people have passed away; unto them shall be accounted what they have earned, and unto you, what you have earned; and you will not be, judged on the strength of what they did. ¹⁰⁹
Rashad Khalifa	2:134 Such is a community from the past. They are responsible for what they earned, and you are responsible for what you earned. You are not answerable for anything they have done.
Shabbir Ahmed	2:134 That was a community that has passed on. Theirs is what they earned, and ¹⁰⁴

	yours is what you earn. And you will not be asked about what they did.
Transliteration	2:134 Tilka ommatun qad khalat lah <u>a</u> m <u>a</u> kasabat walakum m <u>a</u> kasabtum wal <u>a</u> tus-aloonaa AAamm <u>a</u> kano yaAAamaloona
A	2:134 تلك امة قد خلت لها ما كسبت ولكم ما كسبتم ولا تسلون عما كانوا يعملون
Edip-Layth	<i>Monotheism: The Right Paradigm</i> 2:135 They said, "Be Jews or Nazarenes so that you may be guided!" Say, "No, rather the creed of Abraham, monotheism; for he was not of those who set up partners."³⁵
The Monotheist Group	2:135 And they said: "Be Jews or Nazarenes so that you may be guided!" Say: "No, rather the creed of Abraham, monotheism; for he was not of those who set up partners."
Muhammad Asad	2:135 AND THEY say, "Be Jews" - or, "Christians" - "and you shall be on the right path." Say: "Nay, but [ours is] the creed of Abraham, who turned away from all that is false, ¹¹⁰ and was not of those who ascribe divinity to aught beside God."
Rashad Khalifa	<i>Submission (Islam): Abraham's Religion</i> 2:135 They said, "You have to be Jewish or Christian, to be guided." Say, "We follow the religion of Abraham - monotheism - he never was an idol worshiper."²³
Shabbir Ahmed	2:135 They say, "Be Jews or Christians, then you will be guided." Say, "Nay! Ours is the Creed of Abraham the upright. He turned away from all that is false, and he was not an idolater in any sense." ¹⁰⁵
Transliteration	2:135 Waqa <u>l</u> oo koonoo hoodan aw na <u>sar</u> atahtadoo qul bal millata ibr <u>a</u> heema <u>h</u> aneefan wam <u>a</u> kana mina almushrikeena
A	2:135 وقالوا كونوا هودا او نصرى تهتوا قل بل ملة ابرهم حنيفا وما كان من المشركين
Edip-Layth	2:136 Say, "We acknowledge God and what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, the Patriarchs, what was given to Moses and Jesus, and what was given to the prophets from their Lord; we do not make a distinction between any of them and to Him we peacefully surrender." ³⁶
The Monotheist Group	2:136 Say: "We believe in God and in what was sent down to us and what was sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs, and what was given to Moses and Jesus, and what was given to the prophets from their Lord; we do not make any distinction between any of them and to Him we submit."
Muhammad Asad	2:136 Say: "We believe in God, and in that which has been bestowed from on high upon us, and that which has been bestowed upon Abraham and Ishmael and Isaac and Jacob and ,their descendants, ¹¹¹ and that which has been vouchsafed to Moses and Jesus; and that which has been vouchsafed to all the [other] prophets by their Sustainer: we make no distinction between any of them. ¹¹² And it is unto Him that we surrender ourselves."
Rashad Khalifa	<i>No Distinction Among God's Messengers</i> 2:136 Say, "We believe in GOD, and in what was sent down to us, and in what was sent down to Abraham, Ismail, Isaac, Jacob, and the Patriarchs; and in what was given to Moses and Jesus, and all the prophets from their Lord. We make no distinction among any of them. To Him alone we are submitters."
	2:136 (O You who have chosen to believe) Say, "We believe in God, and the

Shabbir Ahmed	revelation that has been given to us, and (the surviving truth) in what was sent down to Abraham, Ishmael, Isaac, Jacob, as well as the Tribal Israelite prophets and in what was given to Moses and Jesus and to all prophets from their Lord. We make no distinction among them (since all of them were one in purpose and they got their guidance from the One True God). And for Him, we are Muslims." 106
Transliteration	2:136 Qooloo a ^u man ^{na} biAlla ^{hi} wama ^u onzila ilayn ^a wama ^u onzila ila ⁱ braheema wa-isma ^{AA} eela wa-is ^{ha} qawayaAAaqooba wa al-asba ^{ti} wam ^a a ^u ootiya moos ^u a ^{wa} AAeesa wama ^u a ^u ootiya a ^u Innabiyyoona minrabbi ^{hi} m I ^a a ^u nufarriq bayna a ^u hadin minhum wana ^h nulahu muslimoona
A	2:136 قولوا ءامنا بالله وما انزل الينا وما انزل الى ابرهم واسماعيل واسحق ويعقوب والاسباط وما اوتى موسى وعيسى وما اوتى النبيون من ربهم لا نفرق بين احد منهم ونحن له مسلمون
Edip-Layth	2:137 So, if they acknowledge exactly as you have acknowledged, then they are guided; but if they turn away, then they are in opposition, and God will suffice you against them; He is the Hearer, the Knower.
The Monotheist Group	2:137 So, if they believe exactly as you have believed, then they are guided; but if they turn away, then they are in opposition and God will suffice you against them, and He is the Hearer, the Knower.
Muhammad Asad	2:137 And if [others] come to believe in the way you believe, they will indeed find themselves on the right path; and if they turn away, it is but they who will be deeply in the wrong, and God will protect thee from them: for He alone is all-hearing, all-knowing.
Rashad Khalifa	2:137 If they believe as you do, then they are guided. But if they turn away, then they are in opposition. GOD will spare you their opposition; He is the Hearer, the Omniscient.
Shabbir Ahmed	2:137 So if they come to believe as you believe, then they will be rightly guided. But if they turn away, then they are in opposition (to the message of the aforementioned prophets). However, God will suffice you, for, He is Hearer, Knower.
Transliteration	2:137 Fa-in a ^u manoo bimithli m ^a a ^u mantumbihi faqadi ihtadaw wa-in tawallaw fa-innama ^u hum fee shiq ^q a ^u qinfasayakfeekahumu All ^{ahu} wahuwa alssameeAAaualAAaleemu
A	2:137 فان ءامنوا بمثل ما ءامنتم به فقد اهتدوا وان تولوا فانما هم فى شقاق فسيكفيكم الله وهو السميع العليم
Edip-Layth	2:138 Such is God's coloring. Who is better than God in coloring? To Him we are in service.
The Monotheist Group	2:138 Such is God's coloring, and who better than God in coloring. And to Him we are in service.
Muhammad Asad	2:138 [Say: "Our life takes its] hue from God! And who could give a better hue [to life] than God, if we but truly worship Him?"
Rashad Khalifa	2:138 Such is GOD's system, and whose system is better than GOD's? "Him alone we worship."
Shabbir Ahmed	2:138 Hue of God! And who can give a better hue (to life) than God? And it is He alone Whom we serve. 107

Transliteration	2:138 <u>Sibghata</u> All <u>ahi</u> waman a <u>hsanumina</u> All <u>ahi</u> <u>sibghatan</u> wana <u>hnu</u> lahu AA <u>abidoona</u>
A	2:138 صبغة الله ومن احسن من الله صبغة ونحن له عبدون
Edip-Layth	2:139 Say, "Do you debate with us regarding God? He is our Lord and your Lord, and we have our work and you have your work, and to Him we are devoted."
The Monotheist Group	2:139 Say: "Do you debate with us regarding God? He is our Lord and your Lord, and we have our work and you have your work, and to Him we are believers."
Muhammad Asad	2:139 Say [to the Jews and the Christians]: "Do you argue with us about God? ¹¹³ But He is our Sustainer as well as your Sustainer - and unto us shall be accounted our deeds, and unto you, your deeds; and it- is unto Him alone that we devote ourselves.
Rashad Khalifa	2:139 Say, "Do you argue with us about GOD, when He is our Lord and your Lord? We are responsible for our deeds, and you are responsible for your deeds. To Him alone we are devoted."
Shabbir Ahmed	2:139 Say (to the People of the Book), "Do you argue with us concerning God? But He is our Lord as well as your Lord. We are responsible for our deeds and you are responsible for your deeds. And to Him alone we are devoted." ¹⁰⁸
Transliteration	2:139 Qul atu <u>hajjoonana</u> fee All <u>ahiwahuwa</u> rabbun <u>a</u> warabbukum walan <u>a</u> aAA <u>amalunawalakum</u> aAA <u>amalakum</u> wana <u>hnu</u> lahu mukhlisoona
A	2:139 قل اتحاجوننا فى الله وهو ربنا وربكم ولنا اعمالنا ولكم اعمالكم ونحن له مخلصون
Edip-Layth	2:140 "Or do you say that Abraham and Ishmael and Isaac and Jacob and the Patriarchs were all Jewish or Nazarene?" Say, "Are you more knowledgeable or is God?" Who is more wicked than one who conceals a testimony with him from God? God is not oblivious of what you do.
The Monotheist Group	2:140 "Or do you say that Abraham and Ishmael and Isaac and Jacob and the Patriarchs were all Jewish or Nazarene?" Say: "Are you more knowledgeable or is God?" Who is more wicked than one who conceals a testimony with him from God? God is not unaware of what you do.
Muhammad Asad	2:140 "Do you claim that Abraham and Ishmael and Isaac and Jacob and their descendants were 'Jews' or 'Christians'?" ¹¹⁴ Say: "Do you know more than God does? And who could be more wicked than he who suppresses a testimony given to him by God?" ¹¹⁵ Yet God is not unmindful of what you do.
Rashad Khalifa	2:140 Do you say that Abraham, Ismail, Isaac, Jacob, and the Patriarchs were Jewish or Christian? Say, "Do you know better than GOD? Who is more evil than one who conceals a testimony he has learned from GOD? GOD is never unaware of anything you do."
Shabbir Ahmed	2:140 And you claim that Abraham, Ishmael, Isaac, Jacob, and the tribal Israelite prophets were 'Jews' or 'Christians'! Say, "Do you know better than God?" Ah, who could be more unjust than those who conceal the testimony they have from God? But God is not unaware of what you do. ¹⁰⁹
Transliteration	2:140 Am taqooloona inna ibr <u>aheema</u> wa-ism <u>aAAeelawa-ishaaqa</u> wayaAA <u>aqooba</u> waal-asb <u>ata</u> k <u>anoohoodan</u> aw na <u>sara</u> qul aantum aAA <u>alamu</u> ami All <u>ahuwaman</u> a <u>thlamu</u> mimman katama shah <u>adatan</u> AA <u>indahu</u> mina All <u>ahi</u> wam <u>a</u> All <u>ahu</u> bigha <u>filin</u> AA <u>amma</u> taAA <u>amaloona</u>
	2:140 ام تقولون ان ابرهم واسماعيل واسحق ويعقوب والاسباط كانوا هودا او نصرى قل

A	ءانتم اعلم ام الله ومن اظلم ممن كتم شهادة عنده من الله وما الله بغفل عما تعملون
Edip-Layth	2:141 That was a nation that passed away; to them is what they earned and to you is what you have earned; you will not be asked about what they did.
The Monotheist Group	2:141 That was a nation that passed away, to them is what they earned and to you is what you have earned; you will not be asked about what they did.
Muhammad Asad	2:141 "Now those people have passed away; unto them shall be accounted what they have earned, and unto you, what you have earned; and you will not be judged on the strength of what they did."
Rashad Khalifa	2:141 That was a community from the past. They are responsible for what they earned, and you are responsible for what you earned. You are not answerable for anything they did.
Shabbir Ahmed	2:141 Nevertheless, they were a community that has passed on. Theirs is what they earned, and yours is what you earn. And you will not be asked about what they did.
Transliteration	2:141 Tilka ommatun qad khalat lah <u>a</u> m <u>a</u>kasabat walakum m <u>a</u> kasabtum wal <u>a</u> tus-aloonaa AAammak^{anoo} yaAAamaloonaa
A	2:141 تلك امة قد خلت لها ما كسبت ولكم ما كسبتم ولا تسئلون عما كانوا يعملون
Edip-Layth	<i>Formalistic Ritual is Not the Essence</i> 2:142 The foolish from amongst the people will say, "What has turned them away from the focal point that they were on?" Say, "To God is the east and the west, He guides whomsoever He wishes to a straight path."³⁷
The Monotheist Group	2:142 The foolish from amongst the people will say: "What has turned them away from the focal point that they were on?" Say: "To God is the east and the west, He guides whomsoever He wishes to a straight path."
Muhammad Asad	2:142 THE WEAK-MINDED among people will say, "What has turned them away from the direction of prayer which they have hitherto observed?" ¹¹⁶ Say: "God's is the east and the west; He guides whom He wills onto a straight way."¹¹⁷
Rashad Khalifa	<i>Abolition of Bigotry and Prejudice</i> 2:142 The fools among the people would say, "Why did they change the direction of their Qiblah?" Say, "To GOD belongs the east and the west; He guides whoever wills in a straight path."²⁴
Shabbir Ahmed	2:142 Those of little understanding among people say, "What has turned them from their Qiblah which they (the Jews) were used to? Say, "Unto God belongs East and West. He guides to the straight path whoever wills (to be guided)."¹¹⁰
Transliteration	2:142 Sayaqoolu a Issufah^{ao} mina a Innasima wall <u>a</u>hum AAan qiblatihimu allatee kanooAAalayha qul lill <u>a</u>hi almashriqu wa almaghribuyahdee man yash <u>ao</u> il <u>a</u> siratⁱⁿmustaqeemⁱⁿ
A	2:142 سيقول السفهاء من الناس ما ولنهم عن قبلتهم التي كانوا عليها قل لله المشرق والمغرب يهدي من يشاء الى صراط مستقيم
Edip-Layth	2:143 As such, We have made you a balanced/impartial nation so that you may be witnesses over the people, and that the messenger may be witness over you. We did not make the focal point that you came on except so that we know who follows the messenger from those who will turn on their heels. It was a big deal

	indeed except for those whom God had guided; God was not to waste your acknowledgement. God is Kind and Compassionate over the people.
The Monotheist Group	2:143 And as such, We have made you a balanced nation so that you may be witness over the people, and that the messenger may be witness over you. And We did not make the focal point that you became on except to distinguish who follows the messenger from those who will turn on their heels. It was a great thing indeed except for those whom God had guided; God was not to waste your belief. God is Merciful and Compassionate over the people.
Muhammad Asad	2:143 And thus have We willed you to be a community of the middle way, ¹¹⁸ so that [with your lives] you might bear witness to the truth before all mankind, and that the Apostle might bear witness to it before you. ¹¹⁹ And it is only to the end that We might make a clear distinction between those who follow the Apostle and those who turn about on their heels that We have appointed [for this community] the direction of prayer which thou [O Prophet] hast formerly observed: for this was indeed a hard test for all but those whom God has guided aright. ¹²⁰ But God will surely not lose sight of your faith-for, behold, God is most compassionate towards man, a dispenser of grace.
Rashad Khalifa	2:143 We thus made you an impartial community, that you may serve as witnesses among the people, and the messenger serves as a witness among you. We changed the direction of your original Qiblah only to distinguish those among you who readily follow the messenger from those who would turn back on their heels. It was a difficult test, but not for those who are guided by GOD. GOD never puts your worship to waste. GOD is Compassionate towards the people, Most Merciful.
Shabbir Ahmed	2:143 Thus We have made you a Balanced Community that you might be witnesses to all mankind, and the messenger a witness over yourselves. It is We Who have appointed the Direction that you have now adopted (O Messenger!) in order to distinguish him who follows the messenger, from him who turns about on his heels. In fact, it has been a momentous change except for those who follow God's guidance. It is never God's purpose to let your faith go to waste. God is Compassionate and Merciful to all people. ¹¹¹
Transliteration	2:143 Wakathalika jaAAaln akumommatan wasa tan litakoonoo shuhad aa AAal alInnasiwayakoono a Irrasoolu AAalaykum shaheedan wam ajaAAalna alqiblata allatee kunta AAalayh a ill alinaAAlama man yattabiAAu a Irrasoola mimman yanqalibu AAalAAaqibayhi wa-in k anat lakabeeratan ill a AAal aallatheena had a Allahu wama kanaAllahu liyu deeAAa eem anakum inna All ahabialInnasi laraofun raheemun
A	2:143 وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا وما جعلنا القبلة التي كنت عليها الا لنعلم من يتبع الرسول ممن ينقلب على عقبيه وان كانت لكبيرة الا على الذين هدى الله وما كان الله ليضيع ايمنكم ان الله بالناس لرءوف رحيم
Edip-Layth	Focal Point 2:144 We see the shifting of your face towards the sky; We will thus set for you a focal point that will be pleasing to you, "You shall set yourself towards the Restricted Temple; and wherever you may be, you shall all set yourselves towards it." Those who have been given the book know it is the truth from their Lord. God is not oblivious of what you do.
The Monotheist Group	2:144 We see the shifting of your face towards the sky; We will thus set for you a focal point that will be pleasing to you: "You shall set yourself towards the Sacred Temple; and wherever you may be, you shall all set yourselves towards it." Those who have been given the Scripture know it is the truth from their Lord. And God is not unaware of what you do.

Muhammad Asad	2:144 We have seen thee [O Prophet] often turn thy face towards heaven [for guidance]: and now We shall indeed make thee turn in prayer in a direction which will fulfil thy desire. Turn, then, thy face towards the Inviolable House of Worship; and wherever you all may be, turn your faces towards it [in prayer]. And, verily, those who have been vouchsafed revelation aforetime know well that this [commandment] comes in truth from their Sustainer; and God is not unaware of what they do.
Rashad Khalifa	<i>Qiblah Restored to Mecca</i> 2:144 We have seen you turning your face about the sky (searching for the right direction). We now assign a Qiblah that is pleasing to you. Henceforth, you shall turn your face towards the Sacred Masjid. Wherever you may be, all of you shall turn your faces towards it. Those who received the previous scripture know that this is the truth from their Lord. GOD is never unaware of anything they do.
Shabbir Ahmed	2:144 We have seen your eagerness (O Messenger!), therefore, We now make you turn to the Qiblah that is dear to you (for its Sublime objective). Keep your purpose focused on the Masjid of Security, and all of you believers, wherever you are, keep your purpose focused toward it. Those who have been given the scripture before know that this (revelation) is the truth from their Lord. God is not unaware of what they do. 112
Transliteration	2:144 Qad nar <u>a</u> taqalluba wajhika fee a Issama-ifalanuwaliyannaka qiblatañ tardaha fawalli wajhakasha tra almasjidi al harami wa haythu m akuntum fawalloo wujoohakum sha trahu wa-inna alla theenaootoo alkit aba layaAAalamoona annahu alhaqu minrabbihim wama Allahu bighafilin AAammayaAAamaloona
A	2:144 قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضىها فول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم شطره وان الذين اوتوا الكتب ليعلمون انه الحق من ربهم وما الله بغفل عما يعملون
Edip-Layth	2:145 Even if you come to those who have been given the book with every sign, they will not follow your focal point, nor will you follow their focal point, nor will some of them even follow each other's focal point. If you were to follow their desires after the knowledge that has come to you, then you would be one of the wicked.
The Monotheist Group	2:145 And if you come to those who have been given the Scripture with every sign they will not follow your focal point, nor will you follow their focal point, nor will some of them even follow each others focal point. And if you were to follow their desires after the knowledge that has come to you, then you would be one of the wicked.
Muhammad Asad	2:145 And yet, even if thou wert to place all evidence 121 before those who have been vouchsafed earlier revelation, they would not follow thy direction of prayer; and neither mayest thou follow their direction of prayer, nor even do they follow one another's direction. And if thou shouldst follow their errant views after all the knowledge that has come unto thee thou wouldst surely be among the evildoers.
Rashad Khalifa	2:145 Even if you show the followers of the scripture every kind of miracle, they will not follow your Qiblah. Nor shall you follow their Qiblah. They do not even follow each others' Qiblah. If you acquiesce to their wishes, after the knowledge that has come to you, you will belong with the transgressors.
Shabbir Ahmed	2:145 Even if you were to place all evidence (in these verses) together before the People of the Book, they will not follow your Qiblah, and neither may you follow their Qiblah, nor will they even follow each other's Qiblah. If you followed their errant views after the knowledge has come to you, you will surely be among the misdirected. 113

Transliteration	2:145 Wala-in atayta alla <u>the</u> ena ootooalkita <u>b</u> a bikulli <u>a</u> ya <u>t</u> in ma <u>a</u> tabiAAooqiblataka wama <u>a</u> nta bit <u>a</u> biAAin qiblatahum wam <u>a</u> baAA <u>a</u> duhum bit <u>a</u> biAAin qiblata baAA <u>a</u> dinwala-ini ittabaAAata ahwa <u>a</u> hum min baAA <u>a</u> di ma <u>a</u> jaakamina alAAilmi innaka i <u>th</u> an lamina al <u>th</u> halimeena
A	2:145 ولن اتيت الذين اوتوا الكتب بكل آية ما تبعوا قبلتك وما انت بتابع قبلتهم وما بعضهم بتابع قبلة بعض ولن اتبع اهواءهم من بعد ما جاءك من العلم انك اذا لمن الظالمين
Edip-Layth	2:146 Those to whom We have given the book know it as they know their own children, and a group of them hides the truth while they know.
The Monotheist Group	2:146 Those to whom We have given the Scripture know it as they know their own children; and a group of them hides the truth while they know.
Muhammad Asad	2:146 They unto whom We have vouchsafed revelation aforetime know it as they know their own children: but, behold, some of them knowingly suppress the truth -
Rashad Khalifa	<i>Abuse of the Scripture: Selective Emphasis and Concealment</i> 2:146 Those who received the scripture recognize the truth herein, as they recognize their own children. Yet, some of them conceal the truth, knowingly.
Shabbir Ahmed	2:146 Those to whom We gave the scripture before, recognize this (revelation) as they recognize their own children but, most certainly, some of them (their scholars) conceal the truth which they themselves know. ¹¹⁴
Transliteration	2:146 Alla <u>the</u> ena <u>a</u> tayna <u>h</u> umualkita <u>b</u> a yaAA <u>a</u> rifoona <u>h</u> u kam <u>a</u> yaAA <u>a</u> rifoona abna <u>h</u> umwa-inna fareeqan minhum layaktumoon <u>a</u> al <u>h</u> aqqa wahumyaAAalamoon <u>a</u>
A	2:146 الذين ءاتينهم الكتب يعرفونه كما يعرفون ابناءهم وان فريقا منهم ليكتمون الحق وهم يعلمون
Edip-Layth	2:147 The truth is from your Lord; so do not be one of those who doubt.
The Monotheist Group	2:147 The truth is from your Lord, so do not be one of those who doubt.
Muhammad Asad	2:147 the truth from thy Sustainer! Be not, then, among the doubters:
Rashad Khalifa	2:147 This is the truth from your Lord; do not harbor any doubt.
Shabbir Ahmed	2:147 This (Qur'an) is the truth from your Lord, so never be of those who waver.
Transliteration	2:147 Al <u>h</u> aqqu min rabbika fal <u>a</u> takoonanna mina almumtareena
A	2:147 الحق من ربك فلا تكونن من الممترين
Edip-Layth	2:148 To each is a direction that he will take, so you shall race towards good deeds. Wherever you may be, God will bring you all together. God is capable of all things.
The Monotheist Group	2:148 And to each is a direction that he will take, so you shall race towards good deeds. Wherever you may be, God will bring you all together. God is capable of all things.
Muhammad Asad	2:148 for, every community faces a direction of its own, of which He is the focal point. ¹²³ Vie, therefore, with one another in doing good works. Wherever you may be, God will gather you all unto Himself: for, verily, God has the power to will anything.

Rashad Khalifa	2:148 Each of you chooses the direction to follow; you shall race towards righteousness. Wherever you may be, GOD will summon you all. GOD is Omnipotent.
Shabbir Ahmed	2:148 (Mere rituals carry no importance even though people pursue their self-appointed interests.) Each one has a goal toward which he turns. Then strive together toward all that is good. Whatever stand you take, God will bring you all together. Indeed, God is Able to do all things. 115
Transliteration	2:148 Walikullin wijhatun huwa muwalleeh afaistabiqoo alkhayr ati aynam a takoonoo ya/tibikumu Allahu jameeAAan inna Allaha AAalakulli shay-in qadeerun
A	2:148 ولكل وجهة هو موليها فاستبقوا الخيرات اين ما تكونوا يات بكم الله جميعا ان الله على كل شيء قدير
Edip-Layth	2:149 From wherever you go out, you shall set yourself towards the Restricted Temple; it is the truth from your Lord; and God is not oblivious of what you do. 38
The Monotheist Group	2:149 And from wherever you go out, you shall set yourself towards the Sacred Temple; it is the truth from your Lord; and God is not unaware of what you do.
Muhammad Asad	2:149 Thus, from wherever thou mayest come forth, turn thy face [in prayer] towards the Inviolable House of Worship-for,. behold, this [commandment] comes in truth from thy Sustainer; and God is not unaware of what you do.
Rashad Khalifa	<i>Qiblah Restored to Mecca</i> 2:149 Wherever you go, you shall turn your face (during Salat) towards the Sacred Masjid. This is the truth from your Lord. GOD is never unaware of anything you all do.
Shabbir Ahmed	2:149 From wherever you start forth (whichever way you proceed, and whatever you are preoccupied with), keep yourself focused on the Masjid-il-Haraam (the Sacred Masjid, the Ultimate Center for the unity of all mankind.) This is the truth from your Lord. God is not unaware of what you do (with your life).
Transliteration	2:149 Wamin haythu kharajta fawalliwayhaka sha tra almasjidi al harami wa-innahulahaqqu min rabbika wama Allahu bighafilinAAamma taAAamaloona
A	2:149 ومن حيث خرجت فول وجهك شطر المسجد الحرام وانه للحق من ربك وما الله بغفل عما تعملون
Edip-Layth	2:150 Wherever you go out, you shall set yourself towards the Restricted Temple. Wherever you may be, you shall set yourselves towards it; that the people will have no room for debate with you, except those of them who are wicked. You shall not fear them, but fear Me so that I may complete My blessings upon you and that you may be guided.
The Monotheist Group	2:150 And wherever you go out, you shall set yourself towards the Sacred Temple. And wherever you may be you shall set yourselves towards it; that the people will have no room for debate with you, except those of them who are wicked. You shall not fear them, but fear Me; so that I may complete My blessings upon you and that you may be guided.
Muhammad Asad	2:150 Hence, from wherever thou mayest come forth, turn thy face [in prayer] towards the Inviolable House of Worship; and wherever you all may be, turn your faces towards it, so that people should have no argument against you unless they are bent upon wrongdoing. 124 And hold not them in awe, but stand in awe of Me, and [obey Me,] so that I might bestow upon you the full measure of My blessings., and that you might follow the right path.

Rashad Khalifa	2:150 Wherever you go, you shall turn your face (during Salat) towards the Sacred Masjid; wherever you might be, you shall turn your faces (during Salat) towards it. Thus, the people will have no argument against you, except the transgressors among them. Do not fear them, and fear Me instead. I will then perfect My blessings upon you, that you may be guided.
Shabbir Ahmed	2:150 Again, regardless of wherever you are and whichever way you are proceeding, you must keep yourself focused on the Masjid-il-Haraam (the Center for all humanity). If you abide by (this command) it will leave no grounds for people to dispute against you except the unjust faultfinders among them. Do not be intimidated by them, but stand in awe of Me so that I may perfect My grace upon you, and that you may be rightly guided. 116
Transliteration	2:150 Wamin haythu kharajta fawalliwayhaka sha tra almasjidi al harami wahaythuma kuntum fawalloo wujoohakum sha trahu li-all ayakoona li Innasi AAalaykum hujjatun ill aallatheena thalamoo minhum fal atakhshawhum waikhshawnee wali-otimma niAAamatee AAalaykumwalaAAallakum tahtadoon a
A	2:150 ومن حيث خرجت فول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم شطره لئلا يكون للناس عليكم حجة الا الذين ظلموا منهم فلا تخشوهم واخشوني ولا تمل نعمتي عليكم ولعلكم تهتدون
Edip-Layth	2:151 As We have sent a messenger to you from amongst yourselves reciting Our signs to you, purifying you, and teaching you the book and the wisdom, and teaching you what you did not know.
The Monotheist Group	2:151 As We have sent a messenger to you from amongst yourselves to recite Our revelations to you, and purify you, and teach you the Scripture and the wisdom, and teach you what you did not know.
Muhammad Asad	2:151 Even as We have sent unto you an apostle from among yourselves to convey unto you Our messages, and to cause you to grow in purity, and to impart unto you revelation and wisdom, and to teach you that which you knew not:
Rashad Khalifa	2:151 (Blessings) such as the sending of a messenger from among you to recite our revelations to you, purify you, teach you the scripture and wisdom, and to teach you what you never knew.
Shabbir Ahmed	2:151 To this end, We have sent among you a messenger of your own, conveying to you Our revelations and helping you grow in goodness. And he empowers you with the knowledge of the Book and wisdom, and thus, he teaches you what you knew not.
Transliteration	2:151 Kama arsaln a feekum rasoolanminkum yatloo AAalaykum ayatinawayuzakkeekum wayuAAallimukumu alkit aba waalhikmatawayuAAallimukum ma lam takoonoo taAAlamoona
A	2:151 كما ارسلنا فيكم رسولا منكم يتلوا عليكم آياتنا ويزكيكم ويعلمكم الكتب والحكمة ويعلمكم ما لم تكونوا تعلمون
Edip-Layth	2:152 So remember Me that I may remember you, and be thankful to Me and do not become unappreciative. 39
The Monotheist Group	2:152 So remember Me that I may remember you, and be thankful to Me and do not disbelieve.
Muhammad Asad	2:152 so remember Me, and I shall remember you; and be grateful unto Me, and deny Me not.

Rashad Khalifa	2:152 You shall remember Me, that I may remember you, and be thankful to Me; do not be unappreciative.
Shabbir Ahmed	2:152 Therefore, raise My Name and I shall raise your name giving you eminence! Be grateful to Me, and deny Me not! 117
Transliteration	2:152 Fa <u>o</u> th <u>h</u> kuroonee a <u>h</u> kurkumwa <u>o</u> shkuroo lee wa <u>a</u> takfurooni
A	2:152 فانكروني انكركم واشكروا لي ولا تكفرون
Edip-Layth	2:153 O you who have acknowledged, seek help through patience and the Contact prayer; God is with the patient ones.
The Monotheist Group	2:153 O you who believe, seek help through patience and through the communion, God is with the patient ones.
Muhammad Asad	2:153 O YOU who have attained to faith! Seek aid in steadfast patience and prayer: for, behold, God is with those who are patient in adversity.
Rashad Khalifa	2:153 O you who believe, seek help through steadfastness and the Contact Prayers (Salat). GOD is with those who steadfastly persevere.
Shabbir Ahmed	2:153 O You who have chosen to be graced with belief! Seek help by patiently following the Divine Commands. Surely, God is with the steadfast. 118
Transliteration	2:153 Ya ayyuh <u>a</u> alla <u>the</u> ena <u>a</u> manooistaAAeenoo bi <u>a</u> l <u>ss</u> abri wa <u>a</u> l <u>ss</u> alaatiinna All <u>a</u> ha maAAa <u>a</u> l <u>ss</u> abireena
A	2:153 ياايها الذين ءامنوا استعينوا بالصبر والصلوة ان الله مع الصبرين
Edip-Layth	2:154 Do not say of those who are killed in the sake of God that they are dead; no, they are alive but you do not perceive. 40
The Monotheist Group	2:154 And do not say of those who are killed in the sake of God that they are dead; no, they are alive but you do not perceive.
Muhammad Asad	2:154 And say not of those who are slain in God's cause, "They are dead": nay, they are alive, but you perceive it not.
Rashad Khalifa	2:154 Do not say of those who are killed in the cause of GOD, "They are dead." They are alive at their Lord, but you do not perceive.
Shabbir Ahmed	2:154 (True believers are steadfast in self-defense. 2:190.) Do not say of those who are slain in God's cause, "They are dead!" Nay, they are living, but you do not perceive. 119
Transliteration	2:154 Wa <u>a</u> taqooloo liman yuqtalu feesabeeli All <u>a</u> hi amw <u>a</u> tun bal a <u>hy</u> aon wal <u>a</u> kin <u>a</u> tashAAuroona
A	2:154 ولا تقولوا لمن يقتل في سبيل الله اموت بل احياء ولكن لا تشعرون
Edip-Layth	2:155 We will test you with some fear and hunger, and a shortage in money and lives and fruits. Give good news to those who are patient. 41
The Monotheist Group	2:155 And We will test you with some fear and hunger, and a shortage in money and lives and fruits. And give good news to those who are patient.
Muhammad Asad	2:155 And most certainly shall We try you by means 125 of danger, and hunger,

	and loss of worldly goods, of lives and of [labour's] fruits. But give glad tidings unto those who are patient in adversity	
Rashad Khalifa	2:155 We will surely test you through some fear, hunger, and loss of money, lives, and crops. Give good news to the steadfast.	
Shabbir Ahmed	2:155 (Adversity is a great barometer of the strength of personality.) Certainly, We will cause you to go through such tribulations as fear, hunger, and loss of wealth, person, and fruit of your labor, so that you may test your mettle. Therefore, give glad tidings to those who remain unwavering in their resolve.	
Transliteration	2:155 Walanabluwannakum bishay-in mina alkhawfiwa aljooAAi wanaq sin mina al-amw <u>al</u> i waal-anfusiwaal <th>th</th> amarati wabashshiri al <u>ss</u> abireena	th
A	2:155 ولنبلونكم بشيء من الخوف والجوع ونقص من الامول والانفس والثمرت وبشر الصبرين	
Edip-Layth	2:156 The ones who, when afflicted with adversity, say, "We are to God and to Him we will return."	
The Monotheist Group	2:156 The ones who, when afflicted with adversity, they say: "We are to God and to Him we will return."	
Muhammad Asad	2:156 who, when calamity befalls them, say, "Verily, unto God do we belong and, verily, unto Him we shall return."	
Rashad Khalifa	2:156 When an affliction befalls them, they say, "We belong to GOD, and to Him we are returning."	
Shabbir Ahmed	2:156 When a calamity befalls them, they do not waver. Rather, they say in word and attitude, "To God we belong, dedicated to His cause, and every step of ours will advance in the direction shown by Him." 120	
Transliteration	2:156 Allat <u>he</u> ena i <u>th</u> a a <u>s</u> abat-hummuseebatun q <u>a</u> loo inn <u>a</u> lill <u>a</u> hi wa-inn <u>a</u> ilayhi <u>ra</u> jiAAoona	
A	2:156 الذين اذا اصببتهم مصيبة قالوا انا لله وانا اليه رجعون	
Edip-Layth	2:157 To these will be a bonding from their Lord and a mercy; they are the guided ones.	
The Monotheist Group	2:157 For those there will be communions from their Lord and a mercy, they are the guided ones.	
Muhammad Asad	2:157 It is they upon whom their Sustainer's blessings and grace are bestowed, and it is they, they who are on the right path!	
Rashad Khalifa	2:157 These have deserved blessings from their Lord and mercy. These are the guided ones.	
Shabbir Ahmed	2:157 Such are they on whom are their Lord's blessings and grace. And it is those who have been rightly guided. 121	
Transliteration	2:157 Ol <u>a</u> -ika AAalayhim <u>s</u> alawatunmin rabbihim wara <u>h</u> matun waol <u>a</u> -ika humu almuhtadoona	
A	2:157 اولئك عليهم صلوات من ربهم ورحمة واولئك هم المهتدون	
Edip-Layth	2:158 The serenity and chivalry are amongst God's emblems. Therefore,	

Pilgrimage

	whosoever makes Pilgrimage to the sanctuary, or is merely passing through, commits no error by oscillating between them. Whoever volunteers for goodness; indeed God is Appreciative, Knowledgeable.
The Monotheist Group	2:158 The Safa and Marwah are amongst the symbols of God. So whosoever makes Pilgrimage to the Dwelling, or is merely passing through, commits no error that he should traverse within them. And whoever donates for goodness, then God is Appreciative, Knowledgeable.
Muhammad Asad	2:158 [Hence,] behold, As-Safa and Al-Marwah are among the symbols set up by God; ¹²⁶ and thus, no wrong does he who, having come to the Temple on pilgrimage or on a pious visit, strides to and fro between these two: ¹²⁷ for, if one does more good than he is bound to do-behold, God is responsive to gratitude, all-knowing. ¹²⁸
Rashad Khalifa	<i>Hajj Pilgrimage</i> 2:158 The knolls of Safa and Marwah are among the rites decreed by GOD. Anyone who observes Hajj or `Umrah commits no error by traversing the distance between them. If one volunteers more righteous works, then GOD is Appreciative, Omniscient.
Shabbir Ahmed	2:158 Indeed, (Mount) As-Safa and (Mount) Al-Marwah are among the Symbols of God. So, there is no blame on a pilgrim or a visitor to go around them. If anyone volunteers to do acts of welfare, then most certainly, God is Appreciative, Knower. ¹²²
Transliteration	2:158 Inna a lssafa wa almarwatamin shaAA a-iri All ahi faman hajja albaytaawi iAAatamara fal a jun aha AAalayhi an ya ttawwafabihima waman ta tawwaAAa khayran fa-inna Allahashakirun AAaleemun
A	2:158 ان الصفا والمروة من شعائر الله فمن حج البيت او اعتمر فلا جناح عليه ان يطوف بهما ومن تطوع خيرا فان الله شاكر عليم
Edip-Layth	<i>Hiding the Truth</i> 2:159 Surely those who conceal what We have sent down to them which was clear, and the guidance, after God had made it clear in the book; these will be cursed by God and be cursed by those who curse;
The Monotheist Group	2:159 Surely those who conceal what We have sent down to them of the clarity and the guidance, after We Had made it clear for the people in the Scripture; these will be cursed by God and be cursed by those who curse.
Muhammad Asad	2:159 BEHOLD, as for those who suppress aught of the evidence of the truth and of the guidance which We have bestowed from on high, after We have made it clear unto mankind through the divine writ - these it is whom God will reject, and whom all who can judge will reject. ¹²⁹
Rashad Khalifa	<i>Gross Offense</i> 2:159 Those who conceal our revelations and guidance, after proclaiming them for the people in the scripture, are condemned by GOD; they are condemned by all the condemners.
Shabbir Ahmed	2:159 Indeed, those who conceal anything of the evidence and the guidance that We have revealed after We have made it clear to mankind through this Book; such are the ones whom God will condemn and whom all who have discernment will condemn. ¹²³
Transliteration	2:159 Inna alla theena yaktumoona m aanzalna mina albayyin ati wa alhuda minbaAAadi m a bayyann ahu li Innasi feealkit abi ol a-ika yaAAanuhumu

	AllahuwayalAAanuhumu allaAAainoona
A	2:159 ان الذين يكتُمون ما انزلنا من البينَت والهدى من بعد ما بينه للناس فى الكتب اولئك يلعنهم الله ويلعنهم اللعنون
Edip-Layth	2:160 Except those who repent, reform and clarify; for those I will accept their repentance, for I am the One who accepts repentance, the Compassionate.
The Monotheist Group	2:160 Except those who repent and amend and make clear; for those I will accept their repentance, for I am the One who accepts repentance, the Merciful.
Muhammad Asad	2:160 Excepted, however, shall be they that repent, and put themselves to rights, and make known the truth: and it is they whose repentance I shall accept- for I alone am the Acceptor of Repentance, the Dispenser of Grace.
Rashad Khalifa	2:160 As for those who repent, reform, and proclaim, I redeem them. I am the Redeemer, Most Merciful.
Shabbir Ahmed	2:160 Except those who repent and reform and openly proclaim (the truth that they were hiding). To them I turn - for, I am the Acceptor of repentance, Most Merciful. 124
Transliteration	2:160 Illa alla theena t aboowaaslahoo wabayyanoo faol a-ika atoobuAAalayhim waana alttawwabu alrraheemu
A	2:160 الا الذين تابوا واصلحوا وبينوا فالولئك اتوب عليهم وانا التواب الرحيم
Edip-Layth	2:161 Surely, those who have not appreciated and then died as ingrates; they will be cursed by God, and the angels, and all the people.
The Monotheist Group	2:161 Surely, those who have disbelieved and then died as disbelievers; they will be cursed by God, and the angels, and all the people.
Muhammad Asad	2:161 Behold, as for those who are bent on denying the truth and die as deniers of the truth -their due is rejection by God, and by the angels,, and by all [righteous] men.
Rashad Khalifa	2:161 Those who disbelieve and die as disbelievers, have incurred the condemnation of GOD, the angels, and all the people (on the Day of Judgment).
Shabbir Ahmed	2:161 But, those who reject faith and die as rejecters, upon them is God's condemnation, and of the angels, and of all mankind. 125
Transliteration	2:161 Inna alla theena kafaroo wam atoowahum kuff arun ol a-ika AAalayhim laAAanatu Allahiwaalmala-ikati waalInnasi ajmaAAeena
A	2:161 ان الذين كفروا وماتوا وهم كفار اولئك عليهم لعنة الله والملائكة والناس اجمعين
Edip-Layth	2:162 They will abide therein, where the retribution will not be lightened for them, nor will they be reprieved.
The Monotheist Group	2:162 They will abide therein, where the retribution will not be lightened for them, nor will they be reprieved.
Muhammad Asad	2:162 In this state shall they abide; [and] neither will their suffering, be lightened, nor will they be granted respite.
Rashad Khalifa	2:162 Eternally they abide therein. The retribution is never commuted for them, nor are they reprieved.
	2:162 In this state shall they abide. Their penalty will not be lightened for them,

Shabbir Ahmed	nor will they be given a break.
Transliteration	2:162 Khalideena feeh a l ayukhaffafu AAanhumu alAAa <u>th</u> abu wal a hum yun <u>th</u> aroona
A	2:162 خَلْدِينَ فِيهَا لَا يَخْفَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يَنْظُرُونَ
Edip-Layth	<i>God's Signs in Nature</i> 2:163 Your god is but One god, there is no god but He, the Gracious the Compassionate.
The Monotheist Group	2:163 And your god is but One god, there is no god but He; the Almighty, the Merciful.
Muhammad Asad	2:163 AND YOUR GOD is the One God: there is no deity save Him, the Most Gracious, the Dispenser of Grace.
Rashad Khalifa	2:163 Your god is one god; there is no god but He, Most Gracious, Most Merciful.
Shabbir Ahmed	2:163 Remember, your God is One God. There is no god but He, the Beneficent, the Merciful. ¹²⁶
Transliteration	2:163 Wa-ilahukum ilahun wahidunla ilaha illa huwa alrrahmanualrraheemu
A	2:163 وَالْهَكَمُ لَهُ وَحْدَ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
Edip-Layth	2:164 Surely, in the creation of heavens and earth, the succession of night and day, and the ships that sail in the sea for the benefit of people, and what God has sent down of water from the sky therewith He brings the earth back to life after it had died, and He sends forth from it every creature, and the movement of the winds and the clouds that have been designated between the earth and the sky are signs for a people that reason. ⁴²
The Monotheist Group	2:164 Surely, in the creation of heavens and Earth, and the differences between night and day, and the ships that sail in the sea for the benefit of the people, and what God has sent down of water from the sky so He brings the Earth back to life after it had died, and He sent forth from it every creature, and the movement of the winds and the clouds that have been designated between the Earth and the sky are signs for a people that understand.
Muhammad Asad	2:164 Verily, in the creation of the heavens and of the earth, and the succession of night and day: and in the ships that speed through the sea with what is useful to man: and in the waters which God sends down from the sky, giving life thereby to the earth after it had, been lifeless, and causing all manner of living creatures to multiply thereon: and in the change of the winds, and the clouds that run their appointed courses between sky and earth: [in all this] there are messages indeed for people who use their reason. ¹³⁰
Rashad Khalifa	<i>Overwhelming Signs of God</i> 2:164 In the creation of the heavens and the earth, the alternation of night and day, the ships that roam the ocean for the benefit of the people, the water that GOD sends down from the sky to revive dead land and to spread in it all kinds of creatures, the manipulation of the winds, and the clouds that are placed between the sky and the earth, there are sufficient proofs for people who understand.
Shabbir Ahmed	2:164 (God never ordains blind faith.) Indeed, there are ample signs in the creation of the heavens and earth, the alternation of the night and the day, the ships that roam the ocean for the benefit of mankind, the water that God sends down from the heights, thereby giving life to the land after it had been lifeless, in dispersing a great variety of creatures therein, in the currents of winds and the

	clouds made subservient between the high atmosphere and the earth. All these are clear signs for those who use their intellect. ¹²⁷
Transliteration	2:164 Inna fee khalqi a Issamawatiwaal-ardi wa ikhtilafi allayli waalInnahariwaalfulki allatee tajree fee alba hri bim ayanfaAAu a Innasa wam a anzala All ahumina a Issama-i min m a-in faa hyabihi al-ar da baAAda mawtih a wabaththa feehamin kulli dabbatin watasreefi alrriyahawaalssahabi almusakhhari bayna alssama-iwaal-ardi laayatin liqawminyaAAaqiloon a
A	2:164 ان في خلق السموت والارض واختلف الليل والنهار والفلك التي تجرى في البحر بما ينفع الناس وما انزل الله من السماء من ماء فاحيا به الارض بعد موتها وبث فيها من كل دابة وتصريف الرياح والسحاب المسخر بين السماء والارض لءايت لقوم يعقلون
Edip-Layth	<i>Followers versus Leaders</i> 2:165 Among the people are some who take other than God as equals to Him, they love them as they love God; but those who acknowledge love God more strongly; and when those who were wicked see the retribution, they will see that all power belongs to God, and that God is severe in retribution. ⁴³
The Monotheist Group	2:165 And from among the people are some who take other than God as equals to Him, they love them as they love God; but those who believe love God more strongly; and when those who were wicked see the retribution, they will see that all power belongs to God, and that God is severe in retribution.
Muhammad Asad	2:165 And yet there are people who choose to believe in beings that allegedly rival God, ¹³¹ loving them as [only] God should be loved: whereas those who have attained to faith love God more than all else. If they who are bent on evildoing could but see - as see they will when they are made to suffer ¹³² [on Resurrection Day] -that all might belongs to God alone, and that God is severe in [meting out] punishment!
Rashad Khalifa	<i>The Idols Disown Their Idolizers</i> 2:165 Yet, some people set up idols to rival GOD, and love them as if they are GOD. Those who believe love GOD the most. If only the transgressors could see themselves when they see the retribution! They will realize then that all power belongs to GOD alone, and that GOD's retribution is awesome. ²⁸
Shabbir Ahmed	2:165 Yet, among mankind there are those who choose others as equals to God. They love them as they should love God. But the believers are staunch in their love for God. Oh, if only the transgressors could see themselves when they see the doom! They will realize then that all power belongs to God alone, and that God is Stern in punishment. ¹²⁸
Transliteration	2:165 Wamina aInnasi man yattakhi th umin dooni Allahi andadan yu ^h ibboonahum ka ^h ubbiAllahi waallat ^h eena amanoo ashaddu ^h ubbanlillahi walaw yar ^a alla th eena th alamooi th yarawna alAAa th aba anna alquwwata lill ^h ijameeAAan waanna Allaha shadeedu alAAa th abi
A	2:165 ومن الناس من يتخذ من دون الله اندادا يحبونهم كحب الله والذين ءامنوا اشد حبا لله ولو يرى الذين ظلموا اذ يرون العذاب ان القوة لله جميعا وان الله شديد العذاب
Edip-Layth	2:166 When those who were followed will disown those who followed them, they will see the retribution; all means have abandoned them.
The Monotheist Group	2:166 When those who were followed will disown those who followed them, and they will see the retribution, and all excuses have abandoned them.
	2:166 [On that Day] it will come to pass that those who had been [falsely]

Muhammad Asad	adored ¹³³ shall disown their followers, and the latter shall see the suffering [that awaits them], with all their hopes ¹³⁴ cut to pieces!
Rashad Khalifa	2:166 Those who were followed will disown those who followed them. They will see the retribution, and all ties among them will be severed.
Shabbir Ahmed	2:166 Then those who were followed (the political and religious leaders) will renounce their followers, as soon as they see the impending doom, and all their mutual bonds will be rent asunder.
Transliteration	2:166 I <u>th</u> tabarraa alla <u>the</u> enaittubiAAoo mina alla <u>the</u> ena ittabaAAoo waraawoo alAAa <u>th</u> abawataqattaAAat bihimu al-asb <u>ab</u> u
A	2:166 اذ تبرأ الذين اتبعوا من الذين اتبعوا وراوا العذاب وتقطعت بهم الاسباب
Edip-Layth	2:167 Those who followed them said, "If we only could have a chance to disown them as they have disowned us." It is such that God will show them their works, which will be regretted by them; they will not leave the fire.
The Monotheist Group	2:167 And those who followed them said: "If we only could have a chance to disown them as they have disowned us." It is such that God will show them their works which will be regretted by them; they will not leave the Fire.
Muhammad Asad	2:167 And then those followers shall say: "Would that we had a second chance [in life], so that we could disown them as they have disowned us!" Thus will God show them their works [in a manner that will cause them] bitter regrets; but they will not come out of the fire.
Rashad Khalifa	2:167 Those who followed will say, "If we can get another chance, we will disown them, as they have disowned us now." GOD thus shows them the consequences of their works as nothing but remorse; they will never exit Hell.
Shabbir Ahmed	2:167 The followers will say, "If a return were possible for us, we would renounce them as they have renounced us." Thus will God let them experience their own deeds as anguish; but they will not emerge from the fire of Regret.
Transliteration	2:167 Waq <u>a</u> la allat <u>he</u> ena ittabaAAoolaw anna lana <u>k</u> arratan fanatabarraa minhum kamatabarraoo minn <u>a</u> ka <u>th</u> alika yureehimu All <u>a</u> huaAAam <u>a</u> lahum <u>h</u> asarat <u>i</u> n AAalayhim wam <u>ah</u> um bikhar <u>i</u> jeena mina alIn <u>n</u> ari
A	2:167 وقال الذين اتبعوا لو ان لنا كرة فنتبرأ منهم كما تبرا منا كذلك يريهم الله اعمالهم حسرت عليهم وما هم بخارجين من النار
Edip-Layth	<i>The Followers of the Devil Prohibit Lawful Food</i> 2:168 O people, eat of what is in the earth as good and lawful, and do not follow the steps of the devil; he is to you a clear enemy.
The Monotheist Group	2:168 O mankind, eat of what is in the Earth as good and lawful, and do not follow the steps of the devil, he is to you a clear enemy.
Muhammad Asad	2:168 O MANKIND! Partake of what is lawful and good on earth, and follow not Satan's footsteps: for, verily, he is your open foe,
Rashad Khalifa	<i>Satan Prohibits Lawful Things</i> 2:168 O people, eat from the earth's products all that is lawful and good, and do not follow the steps of Satan; he is your most ardent enemy.
Shabbir Ahmed	2:168 (Declaring things permissible or forbidden is trying to 'rival' God.) O Mankind! Partake and enjoy the lawful and decent things of the earth, and do not follow the footsteps of the Satan. Indeed, he is an open enemy to you. ¹²⁹

Transliteration	2:168 Ya ayyuh <u>a</u> a Innasukuloo mimm <u>a</u> fee al-ar <u>di</u> <u>halalan</u> <u>tayyibanwala</u> tattabiAAoo khu <u>tuwa</u> ti alshshay <u>tani</u> nnahu lakum AAaduwwun mubeen un
A	2:168 يايها الناس كلوا مما فى الارض حلا طيبا ولا تتبعوا خطوات الشيطان انه لكم عدو مبين
Edip-Layth	2:169 He only orders you evil and sin, and that you may say about God what you do not know.
The Monotheist Group	2:169 He only orders you to evil and sin, and that you may say about God what you do not know.
Muhammad Asad	2:169 and bids you only to do evil, and to commit deeds of abomination, and to attribute unto God something of which you have no knowledge. ¹³⁷
Rashad Khalifa	2:169 He only commands you to commit evil and vice, and to say about GOD what you do not know.
Shabbir Ahmed	2:169 He teaches you to create inequities in the society, lewdness and stinginess amounting to shame, and that you should say about God what you do not know. 130
Transliteration	2:169 Innama ya/murukum bi <u>al</u> ssoo-iwa <u>alfah</u> sh <u>a</u> -i waan taqooloo AA <u>ala</u> All <u>ah</u> ima <u>la</u> taAAalamoon <u>a</u>
A	2:169 انما يامرکم بالسوء والفحشاء وان تقولوا على الله ما لا تعلمون
Edip-Layth	2:170 If they are told, "Follow what God has sent down," they say, "No, we will follow what we found our fathers doing!" What if their fathers did not reason much and were not guided?
The Monotheist Group	2:170 And if they are told: "Follow what God has sent down," they say: "No, we will follow what we found our fathers doing!" What if their fathers did not understand anything and were not guided?
Muhammad Asad	2:170 But when they are told, "Follow what God has bestowed from on high," some answer, "Nay, we shall follow [only] that which we found our forefathers believing in and doing." Why, even if their forefathers did not use their reason at all, and were devoid of all guidance?
Rashad Khalifa	<i>Maintaining the Status Quo: A Human Tragedy</i> 2:170 When they are told, "Follow what GOD has revealed herein," they say, "We follow only what we found our parents doing." What if their parents did not understand, and were not guided?
Shabbir Ahmed	2:170 When it is said to these (satans), "Follow what God has revealed", they say, "Nay! We follow that wherein we found with our ancestors." "What! Even though their ancestors (and the ancient Imams) were lacking in understanding and were not rightly guided?" 131
Transliteration	2:170 Wa-i <u>tha</u> qeela lahumu ittabiAAoo m <u>a</u> anzala All <u>ah</u> u qaloo bal nattabiAAu <u>ma</u> <u>alfayn</u> aAAalayhi <u>aba</u> ana awa law k <u>ana</u> <u>aba</u> ohum <u>la</u> yaAAqiloon <u>a</u> shay-an wal <u>a</u> yahtadoon <u>a</u>
A	2:170 واذا قيل لهم اتبعوا ما انزل الله قالوا بل نتبع ما الفينا عليه ءاباءنا اولو كان ءابوهم لا يعقلون شيئا ولا يهتدون
	<i>Following the Ancestors Blindly</i>

Edip-Layth	2:171 The example of those who are unappreciative is like the one who repeats what he has heard of calls and shouts; deaf, dumb, and blind; they do not reason.
The Monotheist Group	2:171 And the example of those who disbelieve is like one who repeats what he has heard of calls and shouts; deaf, dumb, and blind, they do not understand.
Muhammad Asad	2:171 And so, the parable of those who re bent on denying the truth is that of the beast which hears the shepherd's cry, and hears in it nothing but the sound of a voice and a call. 138 Deaf are they, and dumb, and blind: for they do not use their reason.
Rashad Khalifa	2:171 The example of such disbelievers is that of parrots who repeat what they hear of sounds and calls, without understanding. Deaf, dumb, and blind; they cannot understand.
Shabbir Ahmed	2:171 The likeness of such blind followers is that (of a herd of sheep) which hear the shepherd's call, but hear in it nothing more than a sound and a shout. Deaf, dumb, blind, for they do not use their reason and, therefore, fail to attain good common sense. 132
Transliteration	2:171 Wamathalu alla <u>the</u> ena kafarookamathali alla <u>thee</u> yanAAiqu bim <u>a</u> l <u>a</u> yasmaAAuilla duAA <u>a</u> an wanid <u>a</u> an <u>s</u> ummun bukmunAAumyun fahum l <u>a</u> yaAAqiloon <u>a</u>
A	2:171 ومثل الذين كفروا كمثل الذى ينعق بما لا يسمع الا دعاء ونداء صم بكم عمى فهم لا يعقلون
Edip-Layth	2:172 O you who acknowledge, eat of the good things We have provided for you, and be thankful to God if it is Him you serve. 45
The Monotheist Group	2:172 O you who believe, eat of the good things We have provided for you, and be thankful to God; if it is Him you serve.
Muhammad Asad	2:172 O you who have attained to faith! Partake of the good things which We have provided for you as sustenance, and render thanks unto God, if it is [truly] Him that you worship.
Rashad Khalifa	<i>Only Four Meats Prohibited</i> 2:172 O you who believe, eat from the good things we provided for you, and be thankful to GOD, if you do worship Him alone. 29
Shabbir Ahmed	2:172 O You who have chosen to be graced with belief! Enjoy the clean, decent and aesthetically pleasing things that We have provided for all of you. And render thanks to God if it is Him that you serve. 133
Transliteration	2:172 Ya ayyuh <u>a</u> alla <u>the</u> ena <u>a</u> manookuloo min <u>t</u> ayyibati m <u>a</u> razaqn <u>a</u> kum waoshkuroolilla <u>h</u> i in kuntum iyy <u>a</u> hu taAAbudoona
A	2:172 ياايها الذين ءامنوا كلوا من طيبات ما رزقكم واشكروا لله ان كنتم اياه تعبدون
Edip-Layth	2:173 He has only forbidden for you what is already dead, the blood, the meat of pig, and what was dedicated to other than God. Whoever finds himself forced out of need and without disobedience or animosity, there is no sin upon him. God is Forgiving, Compassionate.
The Monotheist Group	2:173 He has only forbidden for you what is already dead, and the blood, and the meat of pig, and what was dedicated to other than God. Whoever finds himself forced out of need and without disobedience or animosity, then there is no sin upon him. God is Forgiving, Merciful.

Muhammad Asad	2:173 He has forbidden to you only carrion, and blood, and the flesh of swine, and that over which any name other than God's has been invoked; ¹³⁹ but if one is driven by necessity - neither coveting it nor exceeding his immediate need - no sin shall be upon him: for, behold, God is much-forgiving, a dispenser of grace.
Rashad Khalifa	2:173 He only prohibits for you the eating of animals that die of themselves (without human interference), blood, the meat of pigs, and animals dedicated to other than GOD. If one is forced (to eat these), without being malicious or deliberate, he incurs no sin. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	2:173 He has forbidden you: dead meat (carrion), blood, swine-flesh, and anything (not just meat) that has been dedicated to other than God (be it a person, an idol or a tomb 5:3). But if one is forced by necessity, neither intending disobedience, nor exceeding, it will not be a violation that hurts his own 'self'. Indeed, God is Forgiving, Merciful. ¹³⁴
Transliteration	2:173 Innama harrama AAalaykumualmaytata wa alddama wala hma alkhinzeeri wamaohilla bihi lighayri All ahi famani i dturra ghayra b aghinwala AA adin fal a ithma AAalayhi inna Allaghaghafoorun raheemun
A	2:173 انما حرم عليكم الميتة والدم ولحم الخنزير وما اهل به لغير الله فمن اضطر غير باغ ولا عاد فلا اثم عليه ان الله غفور رحيم
Edip-Layth	<i>The Professionals Who Hide the Truth</i> 2:174 Surely, those who conceal what God has sent down of the book, and purchase with it a cheap price; they will not eat into their stomachs except the fire, and God will not speak to them on the day of Resurrection, nor will He purify them, and they will have a painful retribution. ⁴⁶
The Monotheist Group	2:174 Surely, those who conceal what God has sent down of the Scripture, and they purchase with it a cheap price; they will not eat in their stomachs except the Fire, and God will not speak to them on the Day of Resurrection, nor will He purify them, and they will have a painful retribution.
Muhammad Asad	2:174 VERILY, as for those who suppress aught of the revelation ¹⁴⁰ which God has bestowed from on high, and barter it away for a trifling gain - they but fill their bellies with fire. And God will not speak unto them on the Day of Resurrection, nor will He cleanse them [of their sins]; and grievous suffering awaits them.
Rashad Khalifa	<i>Corrupted Religious Leaders Conceal the Quran's Miracle</i> 2:174 Those who conceal GOD's revelations in the scripture, in exchange for a cheap material gain, eat but fire into their bellies. GOD will not speak to them on the Day of Resurrection, nor will He purify them. They have incurred a painful retribution. ³⁰
Shabbir Ahmed	2:174 Surely, those who conceal the Book of God, and barter it away for a trifling gain, they eat into their bellies nothing but fire. God will not even address them on the Day of Resurrection, nor will He make their own 'self' grow. Theirs will be an awful suffering. ¹³⁵
Transliteration	2:174 Inna allatheena yaktumoona maanzala Allahu mina alkitab wayashtaroonabihithamanan qaleelan ol a-ika m a ya/kuloona fee bu toonihimilla a Innara wal a yukallimuhumu All ahuyawma alqiy amati wal a yuzakkeehim walahum AAathabunaleemun
A	2:174 ان الذين يكتُمون ما انزل الله من الكتب ويشترون به ثمنا قليلا اولئك ما ياكلون في

بطونهم الا النار ولا يكلمهم الله يوم القيمة ولا يذكهم ولهم عذاب اليم

Edip-Layth	2:175 These are the ones who have purchased straying for guidance, and retribution for forgiveness. What made them patient towards the fire!
The Monotheist Group	2:175 These are the ones who have purchased straying for guidance, and retribution for forgiveness; they have no patience towards the Fire.
Muhammad Asad	2:175 It is they who take error in exchange for guidance, and suffering in exchange for forgiveness: yet how little do they seem to fear the fire!
Rashad Khalifa	2:175 It is they who chose the straying instead of guidance, and the retribution instead of forgiveness. Consequently, they will have to endure Hell.
Shabbir Ahmed	2:175 It is those who take error in exchange for guidance, and torment in exchange for the protection of forgiveness. How steadfast are they in their pursuit of the fire!
Transliteration	2:175 O <u>la</u> -ika alla <u>the</u> ena ishtarawooa <u>Id</u> dalalata bi alhuda waalAAa <u>th</u> ababialmaghfirati fama <u>a</u> sbarahum AAala alnn <u>ar</u> i
A	2:175 أولئك الذين اشتروا الضلالة بالهدى والعذاب بالمغفرة فما أصبرهم على النار
Edip-Layth	2:176 This is because God has sent down the book with truth; and those who have disputed in the book are in far opposition.
The Monotheist Group	2:176 This is because God has sent down the Scripture with truth; and those who have disputed in the Scripture are in far opposition.
Muhammad Asad	2:176 Thus it is: since it is God who bestows ¹⁴¹ the divine writ from on high, setting forth the truth, all those who set their own views against the divine writ ¹⁴² are, verily, most deeply in the wrong.
Rashad Khalifa	2:176 This is because GOD has revealed this scripture, bearing the truth, and those who dispute the scripture are the most ardent opponents.
Shabbir Ahmed	2:176 This is so, because God has revealed the Book in absolute truth; therein is no contradiction. Obviously, those who set their own views against the Book, split deeply into sects and fall into mutual disputes. ¹³⁶
Transliteration	2:176 <u>Th</u> alika bi-anna All <u>a</u> hanazzala alkit <u>a</u> ba bi al <u>h</u> aqqi wa-inna alla <u>th</u> eenai <u>kht</u> alafoo fee alkit <u>a</u> bi lafee shiqa <u>q</u> in baAAe <u>ed</u> in
A	2:176 ذلك بان الله نزل الكتب بالحق وان الذين اختلفوا فى الكتب لفى شقاق بعيد
Edip-Layth	<i>Piety is Not Following a Set of Rituals, But</i> 2:177 Piety is not to turn your faces towards the east and the west, but piety is one who acknowledges God and the Last day, and the angels, and the book, and the prophets, and he gives money out of love to the near relatives, and the orphans, and the needy and the wayfarer, and those who ask, and to free the slaves, and he observes the Contact prayer, and contributes towards betterment; and those who keep their pledges when they make a pledge, and those who are patient in the face of good and bad and during persecution. These are the ones who have been truthful, and they are the righteous.
The Monotheist Group	2:177 Piety is not to turn your faces towards the east and the west, but piety is one who believes in God and the Last Day, and the angels, and the Scripture, and the prophets, and who gives money out of love to the relatives, and the orphans, and the needy, and the wayfarer, and those who ask, and to free the slaves; and who upholds the communion, and who contributes towards

	betterment; as well as those who keep their pledges when they make a pledge, and those who are patient in the face of good and bad and when in despair. These are the ones who have been truthful, and they are the righteous.
Muhammad Asad	2:177 True piety does not consist in turning your faces towards the east or the west¹⁴³ - but truly pious is he who believes in God, and the Last Day; and the angels, and revelation,¹⁴⁴ and the prophets; and spends his substance - however much he himself may cherish - it - upon his near of kin, and the orphans, and the needy, and the wayfarer, ¹⁴⁵ and the beggars, and for the freeing of human beings from bondage; ¹⁴⁶ and is constant in prayer, and renders the purifying dues; and [truly pious are] they who keep their promises whenever they promise, and are patient in misfortune and hardship and in time of peril: it is they that have proved themselves true, and it is they, they who are conscious of God.
Rashad Khalifa	<i>Righteousness Defined</i> 2:177 Righteousness is not turning your faces towards the east or the west. Righteous are those who believe in GOD, the Last Day, the angels, the scripture, and the prophets; and they give the money, cheerfully, to the relatives, the orphans, the needy, the traveling alien, the beggars, and to free the slaves; and they observe the Contact Prayers (Salat) and give the obligatory charity (Zakat); and they keep their word whenever they make a promise; and they steadfastly persevere in the face of persecution, hardship, and war. These are the truthful; these are the righteous.
Shabbir Ahmed	2:177 (One consequence of this schism is their pre-occupation with rituals, with each sect leaving the revelation aside and taking delight in its own set of dogmas they call religion. 30:320.) Righteousness and exponential development of the 'self' depends not on whether you turn your faces to East or West. But righteousness is that: . One has conviction in God, . And the Last Day, . And the Angels, .. And the Book, .. And the prophets. .. And that he gives of his cherished wealth to: .. Family and relatives, .. Orphans, . Widows, .. Those left helpless in the society, . basic needs, And those whose hard-earned income fails to meet their .. Those whose running businesses have stalled, .. The ones who have lost their jobs, .. Whose life has stalled for any reason, .. The disabled, . The needy wayfarer, son of the street, the homeless, the one who travels to you for assistance, .. Those who ask for help, and . Those whose necks are burdened with any kind of bondage, oppression, crushing debts and extreme hardship of labor. . (And righteous are) those who strive to establish the institution of Salaat, (2:3. 2:53) .. And help set up the Economic System of Zakaat. .. They are true to their pledge whenever they make one. . And they remain steadfast in physical or emotional distress and in times of peril. It is those who have proven themselves to be true, and it is those who are living upright. ¹³⁷
Transliteration	2:177 Laysa albirra an tuwalloo wujoohakum qibalaalmashriqi wa almaghribi wal^akinna albirra man amanabiAllahi wa alyawmi al- akhiri wa almal^a-ikatiwaalkitabi wa alInnabiyyeena wa ataalmala AAal a hubbihi thawee alqurbawaalyatama wa almasakeena wa ibnaalssabeeli wa alssa-ileena wafee alrriqabiwaaqama a lssalata wa ataalz Zakata wa almofoona biAAahdihim ithaAAahadoo wa alssabireena fee alba/s a-iwaalddarra-i wa heena alba/si ol a-ikaallatheena sadaqoo waola-ika humualmuttaqoon
A	2:177 ليس البر ان تولوا وجوهكم قبل المشرق والمغرب ولكن البر من امن بالله واليوم الءاخر والملئكة والكتب والنبين وءاتى المال على حبه ذوى القربى واليتىى والمسكين وابن السبيل والسائلين وفى الرقاب وءاقم الصلوة وءاتى الزكوة والموفون بعهدهم اذا عهءوا والصبرين فى الباساء والضراء وحين الباس اولئك الذين صدقوا واولئك هم المتقون
	<i>Limitation to Capital Punishment via the Rule of Equivalency and Forgiveness</i>

Edip-Layth	2:178 O you who acknowledge, equivalent execution has been decreed for you in the cases of killings: the free for the free, the slave for the slave, and the female for the female. Whoever is forgiven anything by his brother, then it is to be followed with good deeds and kindness towards him; that is alleviation from your Lord, and a mercy. Whoever transgresses after that, he will have a painful retribution.⁴⁷
The Monotheist Group	2:178 O you who believe, equivalence has been decreed for you in the case of those who are slain; the free for the free, and the slave for the slave, and the female for the female. Whoever is forgiven anything by his brother, then it is to be followed with good deeds and kindness towards him; that is an alleviation from your Lord, and a mercy. Whoever transgresses after that, he will have a painful retribution.
Muhammad Asad	2:178 O YOU who have attained to faith! Just retribution is ordained for you in cases of killing: the free for the free, and the slave for the slave, and the woman for the woman.¹⁴⁷ And if something [of his guilt] is remitted to a guilty person by his brother, ¹⁴⁸ this [remission] shall be adhered to with fairness, and restitution to his fellow-man shall be made in a goodly manner. ¹⁴⁹ This is an alleviation from your Sustainer, and an act of His grace. And for him who, none the less, ¹⁵⁰ wilfully transgresses the bounds of what is right, there is grievous suffering in store:
Rashad Khalifa	<i>Discouraging Capital Punishment</i> 2:178 O you who believe, equivalence is the law decreed for you when dealing with murder - the free for the free, the slave for the slave, the female for the female. If one is pardoned by the victim's kin, an appreciative response is in order, and an equitable compensation shall be paid. This is an alleviation from your Lord and mercy. Anyone who transgresses beyond this incurs a painful retribution.³¹
Shabbir Ahmed	2:178 (Security of life is the cornerstone of a civilized society.) O You who have chosen to be graced with belief! The law of Just Recompense (Qisaas) has been prescribed for you in dealing with murder. If a free person has committed murder, that free person will face the law. If a servant has committed murder, that servant will face the law. And if a woman has committed murder, that woman will face the law. If the victim's kin pardons the guilty, the murderer must be appreciative and pay an equitable compensation to the kin in handsome gratitude. This pardon is a concession and mercy from your Lord. Whoever, after this, trespasses this law will have an awful doom in the Court of God. ¹³⁸
Transliteration	2:178 Ya ayyuh a alla theena amanookutiba AAalaykumu alqi <u>sa</u>su fee alqatl a alhurribialhurri waalAAabdu bi alAAabdi wa alonthabialontha faman AAufiya lahu min akheehi shay-on fa ittibaAAaunbialmaAAaroofi waadaon ilayhi bi-i <u>hsan</u>inthalika takhfefun min rabbikum wara <u>h</u>matun famaniiAAtad a baAAada <u>th</u>alika falahu AAathabunaleemun
A	2:178 يايها الذين ءامنوا كتب عليكم القصاص فى القتلى الحر بالحر والعبد بالعبد والانثى بالانثى فمن عفى له من اخيه شىء فاتباع بالمعروف واداء اليه باحسن ذلك تخفيف من ربكم ورحمة فمن اعتدى بعد ذلك فله عذاب اليم
Edip-Layth	2:179 Through equivalent execution, you will be protecting life, O you who possess intelligence, that you may be righteous.
The Monotheist Group	2:179 And through equivalence you will be protecting life, O people of understanding, that you may be righteous.
	2:179 for, in [the law of] just retribution, O you who are endowed with insight,

Muhammad Asad	there is life for you, so that you might remain conscious of God! ¹⁵¹
Rashad Khalifa	2:179 Equivalence is a life saving law for you, O you who possess intelligence, that you may be righteous.
Shabbir Ahmed	2:179 There is life for you in the law of Just Recompense, O You who use your intellect! This is so that you may live in security. ¹³⁹
Transliteration	2:179 Walakum fee alqis ^{asi} hayatunya olee al-alb ^{abi} laAAallakum tattaqoon ^a
A	2:179 ولكم فى القصاص حياة يولى الالب لعلكم تتقون
Edip-Layth	<i>Write a Will</i> 2:180 It is decreed for you that if death should come to any of you, that it is best he leaves a will for his family and relatives according to recognized norms. This is a truth for the righteous. ⁴⁸
The Monotheist Group	2:180 It is decreed for you that if death should come to any of you, that it is best if he leaves a will for his family and relatives out of goodness; this is a truth for the righteous.
Muhammad Asad	2:180 IT IS ordained for you, when death approaches any of you and he is leaving behind much wealth, to make bequests in favour of his parents and [other] near of kin in accordance with what is fair: ¹⁵² I this is binding on all who are conscious of God.
Rashad Khalifa	<i>Write A Will</i> 2:180 It is decreed that when death approaches, you shall write a will for the benefit of the parents and relatives, equitably. This is a duty upon the righteous.
Shabbir Ahmed	2:180 Regarding proper dispensation of property, it is prescribed for you, when death approaches any of you, and he is leaving behind much wealth, that he set up a will for parents and family in a decent, equitable manner. This is a binding duty on the upright. ¹⁴⁰
Transliteration	2:180 Kutiba AAalaykum i ^{tha} ^{ha} ^{da} ^{ra} ^{ah} ^{da} ^{ku} ^{mu} al ^{mawtu} in taraka khayran al ^{was} ^{iyya} ^{tulil} ^{wa} ^{al} ^{aq} ^{ra} ^{be} ^{ena} bi ^{al} ^{ma} ^{AA} ^{ro} ^{ofi} ^{ha} ^{qqan} ^{AA} ^{al} ^{al} ^{mut} ^{ta} ^{qee} ^{na}
A	2:180 كتب عليكم اذا حضر احدكم الموت ان ترك خيرا الوصية للوالدين والاقربين بالمعروف حقا على المتقين
Edip-Layth	2:181 Whoever alters it after having heard, the sin will be upon those who alter it. God is Hearer, Omniscient.
The Monotheist Group	2:181 Whoever alters it after having heard, then the sin will be upon those who alter it. God is Hearer, Knowing.
Muhammad Asad	2:181 And if anyone alters such a provision._ after having come to know it, the sin of acting thus shall fall only upon those who have altered it. ¹⁵³ Verily, God is all-hearing, all-knowing.
Rashad Khalifa	2:181 If anyone alters a will he had heard, the sin of altering befalls those responsible for such altering. GOD is Hearer, Knower.
Shabbir Ahmed	2:181 If anyone tampers with a will after hearing it, the guilt befalls those responsible for altering it. Certainly, God is Hearer, Knower. ¹⁴¹
Transliteration	2:181 Faman baddalahu baAAa ^{da} m ^a ^{sami} ^{AA} ^{ah} ^u ^f ^a ⁱⁿ ^{nam} ^a ^{ith} ^{mu} ^{hu} ^{AA} ^{al} ^a

	alla <u>the</u> enayubaddiloonahu inna All <u>a</u> ha sameeAAun AAaleem <u>un</u>
A	2:181 فمن بدله بعدما سمعه فانما اثمه على الذين يبدلونه ان الله سميع عليم
Edip-Layth	2:182 If anyone fears deviation or sin from his beneficiary, then he does not commit sin by reconciling what is between them. God is Forgiving, Compassionate.
The Monotheist Group	2:182 If anyone fears harm or sin from his beneficiary, then reconcile what is between them. God is Forgiving, Merciful.
Muhammad Asad	2:182 If, however, one has reason to fear that the testator has committed a mistake or a [deliberate] wrong, and thereupon brings about a settlement between the heirs, 154 he will incur no sin [thereby]. Verily, God is much-forgiving, a dispenser of grace.
Rashad Khalifa	2:182 If one sees gross injustice or bias on the part of a testator, and takes corrective action to restore justice to the will, he commits no sin. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	2:182 (The one who makes a will, the testator, is likely to make errors.) So, if anyone, who has heard the will, fears some bias or diminishing of a due right, and then makes a mutually acceptable correction between the concerned parties, he will not be harming himself. Indeed, God is Absolver of imperfections, Source of all beneficence. 142
Transliteration	2:182 Faman kh <u>a</u> fa min moos <u>i</u> njanafan aw ithman faa s <u>l</u> ah <u>a</u> baynahum fal a <u>i</u> thma AAalayhi inna All <u>a</u> ha ghafoorun ra <u>h</u> ee <u>m</u> un
A	2:182 فمن خاف من موص جنفا او اثما فاصلح بينهم فلا اثم عليه ان الله غفور رحيم
Edip-Layth	<i>Fasting</i> 2:183 O you who acknowledge, fasting is decreed for you as it was decreed for those before you that perhaps you may be righteous. 49
The Monotheist Group	2:183 O you who believe, fasting has been decreed for you as it was decreed for those before you, perhaps you may be righteous.
Muhammad Asad	2:183 O YOU who have attained to faith! Fasting is ordained for you as it was ordained for those before you, so that you might remain conscious of God:
Rashad Khalifa	<i>Fasting Emphasized and Modified</i> 2:183 O you who believe, fasting is decreed for you, as it was decreed for those before you, that you may attain salvation. 32
Shabbir Ahmed	2:183 (Creating an ideal society requires discipline and self-restraint among the individuals.) O You who have chosen to be graced with belief! Abstinence (from food, drink and sex during the daytime) is prescribed for you as it was prescribed for those before you so that you get empowered against evil. 143
Transliteration	2:183 Ya ayyuh <u>a</u> alla <u>the</u> ena a <u>m</u> anookutiba AAalaykumu a l <u>ss</u> iyamu kam a <u>k</u> utiba AAala <u>a</u> alla <u>the</u> ena min qablikum laAAaallakumtattaqoon <u>a</u>
A	2:183 يايها الذين ءامنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون
Edip-Layth	2:184 A number of days. Whoever of you is ill or traveling, then the same number from different days; and as for those who can do so but with difficulty, they may redeem by feeding the needy. Whoever does good voluntarily, it is better for him. If you fast, it is better for you if you knew.

The Monotheist Group	2:184 A few number of days; however, if any of you is ill or traveling, then the same number from different days; and as for those who can do so but with difficulty, they may redeem by feeding the needy. And whoever does good voluntarily, then it is better for him. And if you fast it is better for you if you knew.
Muhammad Asad	2:184 [fasting] during a certain number of days. ¹⁵⁵ But whoever of you is ill, or on a journey, [shall fast instead for the same] number of other days; and [in such cases] it is incumbent upon those who can afford it to make sacrifice by feeding a needy person. ¹⁵⁶ And whoever does more good than he is bound to do ¹⁵⁷ does good unto himself thereby; for to fast is to do good unto yourselves - if you but knew it.
Rashad Khalifa	2:184 Specific days (are designated for fasting); if one is ill or traveling, an equal number of other days may be substituted. Those who can fast, but with great difficulty, may substitute feeding one poor person for each day of breaking the fast. If one volunteers (more righteous works), it is better. But fasting is the best for you, if you only knew.
Shabbir Ahmed	2:184 Just for a fixed number of days. But if any of you is sick or he is on a journey, he may make up the same number of days later. For those who can go through Abstinence only with hardship, there is a way of redemption: the feeding of an indigent. Any additional charity will bring additional reward. However, going through the training program of Abstinence is better for you, if you only knew.
Transliteration	2:184 Ayyaman maAdood atin faman k anaminkum mareed an aw AAal a safarin faAAiddatun minayy amin okhara waAAal a alla theena yu teeqoonahufidyatun taAAamu miskeenin faman ta tawwaAAakhayran fahuwa khayrun lahu waan tasoomoo khayrun lakum inkuntum taAAlamoon a
A	2:184 اياما معدوت فمن كان منكم مريضا او على سفر فعدة من ايام اخر وعلى الذين يطيقونه فدية طعام مسكين فمن تطوع خيرا فهو خير له وان تصوموا خير لكم ان كنتم تعلمون
Edip-Layth	2:185 The month of Ramadan, in which the Quran was sent down as a guide to the people and a clarification of the guidance and the criterion. Therefore, those of you who witness the month shall fast therein. Whoever is ill or traveling, then the same number from different days. God wants to bring you ease and not to bring you hardship; and so that you may complete the count, and glorify God because He has guided you, that you may be thankful.
The Monotheist Group	2:185 The month of Ramadhan, in which the Qur'an was revealed; as a guide to the people and a clarification of the guidance and the criterion. Therefore, whoever of you witnesses the month, then let him fast therein. And whoever is ill or traveling, then the same number from different days. God wants to bring you ease and not to bring you hardship; and so that you may complete the count, and glorify God for what He has guided you, that you may be thankful.
Muhammad Asad	2:185 It was the month of Ramadan in which the Qur'an was [first] bestowed from on high as a guidance unto man and a self-evident proof of that guidance, and as the standard by which to discern the true from the false. Hence, whoever of you lives to see ¹⁵⁸ this month shall fast throughout it; but he that is ill, or on a journey, [shall fast instead for the same] number of other days. God wills that you shall have ease, and does not will you to suffer hardship; but [He desires] that you complete the number [of days required], and that you extol God for His having guided you aright, and that you render your thanks [unto Him].
	2:185 Ramadan is the month during which the Quran was revealed, providing guidance for the people, clear teachings, and the statute book. Those of you who

Rashad Khalifa	witness this month shall fast therein. Those who are ill or traveling may substitute the same number of other days. GOD wishes for you convenience, not hardship, that you may fulfill your obligations, and to glorify GOD for guiding you, and to express your appreciation.
Shabbir Ahmed	2:185 The month of Ramadhan has been chosen for this collective training since this is the month in which the Qur'an was revealed, a guidance for mankind, clearly explaining the 'why' of every Rule. And it is the Criterion of right and wrong. Whoever witnesses this month should participate in the program of Abstinence. But if any of you is sick or on a journey, let him practice Abstinence for the same number of days later. God desires for you ease, and He does not desire hardship for you. The postponement is to enable you to complete the period. The objective of this training is to establish the supremacy of God (on earth) for, He has shown you a well-lighted road, and for you to show gratitude. 144
Transliteration	2:185 Shahru ramadana allatheezila feehee alqur-ānu hudan lilnāsiwabayyinatin mina alhuda waalfurqānifaman shahida minkumu a lshshahra falyaṣumhu waman kanamareedan aw AAala safarin faAAaiddatun min ayy aminokhara yureedu Allahu bikumu alyusra wal a yureedubikumu alAAusra walitukmiloo alAAaiddata walitukabbiroo AllahaAAala ma hadakum walaAAallakum tashkuroona
A	2:185 شهر رمضان الذي انزل فيه القرآن هدى للناس وبينت من الهدى والفرقان فمن شهد منكم الشهر فليصمه ومن كان مريضا او على سفر فعدة من ايام اخر يريد الله بكم اليسر ولا يريد بكم العسر ولتكملوا العدة ولتكبروا الله على ما هديكم ولعلكم تشكرون
Edip-Layth	2:186 If My servants ask you about Me, I am near answering the calls of those who call to Me. So let them respond to Me and acknowledge Me that they may be guided.
The Monotheist Group	2:186 And if My servants ask you about Me, I am near answering the calls of those who call to Me. So let them respond to Me and believe in Me that they may be guided.
Muhammad Asad	2:186 AND IF My servants ask thee about Me - behold, I am near; I respond to the call of him who calls, whenever he calls unto Me: let them, then, respond unto Me, and believe in Me, so that they might follow the right way.
Rashad Khalifa	<i>God Answers the Prayers of "His Servants"</i> 2:186 When My servants ask you about Me, I am always near. I answer their prayers when they pray to Me. The people shall respond to Me and believe in Me, in order to be guided.
Shabbir Ahmed	2:186 (This training program has nothing to do with asceticism. The mystics think that self-denial will bring them close to God.) So, when My servants ask you about Me, surely, I am Near. I respond to the prayer of the suppliant when he calls unto Me. Let them also listen to My call, and believe in Me, so that they may be led aright. 145
Transliteration	2:186 Wa-iṭha saalaka AAib adeeAAannee fa-innee qareebun ojeebu daAAawata alddaAAiitha daAA ani falyastajeeboo lee walyu/minoo beelaAAallahum yarshudoona
A	2:186 واذا سالك عبادى عنى فانى قريب اجيب دعوة الداع اذا دعان فليستجيبوا لى وليؤمنوا بى لعلهم يرشدون
	2:187 It has been made lawful for you during the night of fasting to approach your women sexually. They are a garment for you and you are a garment for them. God knows that you used to betray yourselves so He has accepted your

Edip-Layth	repentance, and forgiven you; now you may approach them and seek what God has written for you. You may eat and drink until the white thread is distinct from the black thread of dawn; then you shall complete the fast until night; and do not approach them while you are devoted in the temples. These are God's boundaries, so do not transgress them. It is thus that God makes His signs clear to the people that they may be righteous. ⁵⁰
The Monotheist Group	2:187 It has been made lawful for you during the night of fasting to approach your women sexually. They are a garment for you and you are a garment for them. God knows that you used to betray your souls so He has accepted your repentance, and forgiven you; now you may approach them and seek what God has written for you. And you may eat and drink until the white thread is distinct from the black thread of dawn; then you shall complete the fast until night; and do not approach them while you are devoted in the temples. These are God's boundaries, so do not transgress them. It is thus that God makes His revelations clear to the people that they may be righteous.
Muhammad Asad	2:187 IT IS lawful for you to go in unto your wives during the night preceding the [day's] fast: they are as a garment for you, and you are as a garment for them. God is aware that you would have deprived yourselves of this right, ¹⁵⁹ and so He has turned unto you in His mercy and removed this hardship from you. Now, then, you may lie with them skin to skin, and avail yourselves of that which God has ordained for you, ¹⁶⁰ and eat and drink until you can discern the white streak of dawn against the blackness of night, ¹⁶¹ and then resume fasting until nightfall; but do not lie with them skin to skin when you are about to abide in meditation in houses of worship. ¹⁶² These are the bounds set by God: do not, then, offend against them - [for] it is thus that God makes clear His messages unto mankind, so that they might remain conscious of Him.
Rashad Khalifa	2:187 Permitted for you is sexual intercourse with your wives during the nights of fasting. They are the keepers of your secrets, and you are the keepers of their secrets. GOD knew that you used to betray your souls, and He has redeemed you, and has pardoned you. Henceforth, you may have intercourse with them, seeking what GOD has permitted for you. You may eat and drink until the white thread of light becomes distinguishable from the dark thread of night at dawn. Then, you shall fast until sunset. Sexual intercourse is prohibited if you decide to retreat to the masjid (during the last ten days of Ramadan). These are GOD's laws; you shall not transgress them. GOD thus clarifies His revelations for the people, that they may attain salvation.
Shabbir Ahmed	2:187 (Abstinence is only for the daytime.) It has been made lawful for you to go to your wives on the night of the Abstinence. They are your garments and you are their garments - close to each other, source of mutual comfort, complementing each other, trustworthy and keepers of privacy, reason for dor , and redressers of faults. God knows that you would have deprived yourselves, feeling guilty, and so He turns to you and pardons you. So, now you may have intimate relations with them and, besides, seek all good that God has ordained for you. You may eat and drink until you can discern the white streak of light against the black streak of night at daybreak. Then complete the Abstinence until sunset. Do not have intimate relations with them while on special assignments in the Centers of the Divine System. These are the bounds set by God - so come not near violating them. Thus God explains His commands to mankind clearly, so that they understand and remain observant. ¹⁴⁶
Transliteration	2:187 Ohilla lakum laylata a lssiyamia lrrafathu ila nisa-ikum hunna lib asunlakum waantum lib asun lahunna AAalima All ahuannakum kuntum takht anoona anfusakum fat abaAAalaykum waAAaaf a AAankum fa al-ana bashiroohunnawaibtaghoo m a kataba All ahu lakum wakuloo wa ishraboohatta yatabayyana lakumu alkhay iu al-abya dumina alkhay ti al-aswadi mina alfajri

	thumma atimmoo a Issiyamaila allayli wal a tub ashiroohunna waantum AAakifoonafee almasajidi tilka hudoodu Allahi falataqrabooha kathalika yubayyinu Allahu ayatihiliInnasi laAAallahum yattaqoon a
A	2:187 احل لكم ليلة الصيام الرفث الى نسائكم هن لباس لكم وانتم لباس لهن علم الله انكم كنتم تختانون انفسكم فتاب عليكم وعفا عنكم فالن بشروهن وابتغوا ما كتب الله لكم وكلوا واشربوا حتى يتبين لكم الخيط الابيض من الخيط الاسود من الفجر ثم اتموا الصيام الى الليل ولا تبشروهن وانتم عكفون في المسجد تلك حدود الله فلا تقربوها كذلك يبين الله آياته للناس لعلهم يتقون
Edip-Layth	<i>Unfair Financial Gains, Bribery and Corruption</i> 2:188 Do not consume your money between you unjustly by bribing the decision-makers so that you may consume a part of the other people's money sinfully while you know!⁵¹
The Monotheist Group	2:188 And do not consume your money between you unjustly by bribing the decision makers so that you may consume a part of the other people's money sinfully while you know!
Muhammad Asad	2:188 AND DEVOUR NOT one another's possessions wrongfully, and neither employ legal artifices ¹⁶³ with a view to devouring sinfully, and knowingly, anything that by right belongs to others.¹⁶⁴
Rashad Khalifa	<i>Bribery, Corruption Condemned</i> 2:188 You shall not take each others' money illicitly, nor shall you bribe the officials to deprive others of some of their rights illicitly, while you know.
Shabbir Ahmed	2:188 (When you abstain from the permissible during the annual training period, you empower yourselves to easily refrain from the forbidden.) So, knowingly, do not devour the wealth and property of one another in a wrongful manner, nor bribe the officials or the judges to deprive others of their rightful belongings. This kind of behavior drags down your own humanity and harms the collective welfare of the society. ¹⁴⁷
Transliteration	2:188 Wala ta/kuloo amw alakumbaynakum bi albatili watudloo bih a ilaalhukkami lita/kuloo fareeqan min amwali alInnasibial-ithmi waantum taAAalamoon a
A	2:188 ولا تاكلوا امولكم بينكم بالبطل وتدلوا بها الى الحكام لتاكلوا فريقا من اموال الناس بالاثم وانتم تعلمون
Edip-Layth	2:189 They ask you regarding the new moons, say, "They are a timing mechanism for the people as well as for the Pilgrimage." Piety is not that you would enter a home from its back, but piety is whoever is aware and comes to the homes through their main doors. Be conscientious of God that you may succeed.⁵²
The Monotheist Group	2:189 They ask you regarding the crescent moons, say: 'They are a timing mechanism for the people as well as for the Pilgrimage.' And piety is not that you would enter a home from its back, but piety is whomever is righteous and come to the homes from their main doors. And be aware of God that you may succeed.
Muhammad Asad	2:189 THEY WILL ASK thee about the new moons. Say: "They indicate the periods for [various doings of] mankind, including the pilgrimage." ¹⁶⁵ However, piety does not consist in your entering houses from the rear, [as it were,] but truly pious is he who is conscious of God. ¹⁶⁶ Hence, enter houses through their doors, and remain conscious of God, so that you might attain to a happy state.

Rashad Khalifa	<i>Do Not Beat Around the Bush</i> 2:189 They ask you about the phases of the moon! Say, "They provide a timing device for the people, and determine the time of Hajj." It is not righteous to beat around the bush; righteousness is attained by upholding the commandments and by being straightforward. You shall observe GOD, that you may succeed.
Shabbir Ahmed	2:189 (Self-control is a life-long commitment extending beyond the month of Ramadhan.) They ask you (O Messenger!) about the phases of the Moon. Say, "They are calendars to help mankind determine certain seasons such as Hajj." But know that righteousness can never be achieved by entering the System through the back door of ritualism. Only he who lives an upright life attains it. Enter the Divinely ordained way of Life straightforward as you must enter houses through their gates. Live an upright life so that you may reap a rich harvest. 148
Transliteration	2:189 Yas-aloonaka AAani al-ahillati qul hiya maw <u>a</u>qeeetuliInnasi wa al<u>h</u>ajji walaysa albirrubu-an ta/too albuyoota min <u>th</u>uhoori<u>h</u>a wal <u>a</u>kinnaalbirra mani itta<u>q</u>a wa/too albuyoota min abw<u>a</u>bi<u>h</u>a<u>w</u>aittaqoo All<u>a</u>h<u>a</u> laAAallakum tufli<u>h</u>oona
A	2:189 يسلونك عن الاهلة قل هي موقيت للناس والحج وليس البر بان تاتوا البيوت من ظهورها ولكن البر من اتقى واتوا البيوت من ابوبها واتقوا الله لعلكم تفلحون
Edip-Layth	<i>War as Defense</i> 2:190 Fight in the cause of God against those who fight you, but do not transgress, God does not like the aggressors. 53
The Monotheist Group	2:190 And fight in the cause of God against those who fight you, but do not transgress, God does not like the aggressors.
Muhammad Asad	2:190 AND FIGHT in God's cause against those who wage war against you, but do not commit aggression-for, verily, God does not love aggressors. 167
Rashad Khalifa	<i>Rules of War</i> 2:190 You may fight in the cause of GOD against those who attack you, but do not aggress. GOD does not love the aggressors. 34
Shabbir Ahmed	2:190 (All mankind should agree upon and mark their calendars for four months of peacetime. However, following of the Divine System of Life will meet with harsh opposition.) So, fight in the cause of God those who wage war against you, but do not commit aggression. Indeed, God does not love aggressors. 149
Transliteration	2:190 Waq<u>a</u>tiloo fee sabeeli All<u>a</u>hi<u>al</u>la<u>th</u>ee<u>n</u>a yuq<u>a</u>tiloonakum wala taAAatadooinna All<u>a</u>h<u>a</u> la yu<u>h</u>ibbu almuAAadeena
A	2:190 وقتلوا في سبيل الله الذين يقتلونكم ولا تعتدوا ان الله لا يحب المعتدين
Edip-Layth	2:191 Kill them wherever you find them, and expel them from where they expelled you, and know that persecution is worse than being killed. Do not fight them at the Restricted Temple unless they fight you in it; if they fight you then kill them. Thus is the reward of those who do not appreciate.
The Monotheist Group	2:191 And kill them wherever you find them, and expel them from where they expelled you, and know that persecution is worse than being killed. And do not fight them at the Sacred Temple unless they fight you in it; if they fight you then kill them, thus is the reward of the disbelievers.
Muhammad Asad	2:191 And slay them wherever you may come upon them, and drive them away from wherever they drove you away - for oppression is even worse than killing. And fight not against them near the Inviolable House of Worship unless they fight

	against you there first; but if they fight against you, slay them: such shall be the recompense of those who deny the truth.
Rashad Khalifa	2:191 You may kill those who wage war against you, and you may evict them whence they evicted you. Oppression is worse than murder. Do not fight them at the Sacred Masjid, unless they attack you therein. If they attack you, you may kill them. This is the just retribution for those disbelievers.
Shabbir Ahmed	2:191 Subdue them regardless of their tribal affiliations, and drive them out of where they drove you out. For, persecution, (terror, torture, oppression) is a crime more grievous than killing. Do not fight against them near the Masjid of Security (a haven of amnesty) unless they attack you therein. But if they attack you there, then you shall fight against them. Such is the recompense for those who reject (the Standard of Peace). 150
Transliteration	2:191 Wa <u>o</u> qtuloohum <u>h</u> aythuthaqiftumoo <u>h</u> um waakhrijoo <u>h</u> um min <u>h</u> aythu akhrajookum wa <u>a</u> lfitnatuashaddu mina alqatli wal <u>a</u> tuq <u>a</u> tiloo <u>h</u> um AAindaalmasjidi al <u>h</u> arami <u>h</u> atta yuq <u>a</u> tilookumfehi fa-in q <u>a</u> talookum fa <u>o</u> qtuloohum ka <u>th</u> alikajaz <u>a</u> o alka <u>f</u> ireena
A	2:191 واقتلوهم حيث تفقتموهم واخرجوهم من حيث اخرجوكم والفتنة اشد من القتل ولا تقتلوهم عند المسجد الحرام حتى يقتلوكم فيه فان قتلوكم فاقتلوهم كذلك جزاء الكافرين
Edip-Layth	2:192 If they cease, then God is Forgiving, Compassionate.
The Monotheist Group	2:192 And if they cease, then God is Forgiving, Merciful.
Muhammad Asad	2:192 But if they desist-behold, God is much-forgiving, a dispenser of grace.
Rashad Khalifa	2:192 If they refrain, then GOD is Forgiver, Most Merciful.
Shabbir Ahmed	2:192 And if they desist, then, remember that God is Forgiving, Eternal Source of mercy. 151
Transliteration	2:192 Fa-ini intahaw fa-inna All <u>h</u> aghah ^h oorun ra <u>h</u> ee <u>m</u> un
A	2:192 فان انتهوا فان الله غفور رحيم
Edip-Layth	2:193 Fight them so there is no more persecution, and so that the system is God's. If they cease, then there will be no aggression except against the wicked. 54
The Monotheist Group	2:193 And fight them so there is no more persecution, and so that the system is God's. If they cease, then there will be no aggression except against the wicked.
Muhammad Asad	2:193 Hence, fight against them until there is no more oppression and all worship is devoted to God alone; 170 but if they desist, then all hostility shall cease, save against those who [wilfully] do wrong.
Rashad Khalifa	2:193 You may also fight them to eliminate oppression, and to worship GOD freely. If they refrain, you shall not aggress; aggression is permitted only against the aggressors.
Shabbir Ahmed	2:193 So, fight them only until there is no more harassment, and Deen may be adopted for the sake of God alone. And if they desist, then let there be no hostility except against those who replace peace with aggression. 152
Transliteration	2:193 Waq <u>a</u> tiloo <u>h</u> um <u>h</u> atta l <u>a</u> takoona fitnatun wayakoona a Iddeenu lill <u>a</u> hi fa-iniintahaw fal <u>a</u> AAudw <u>a</u> na ill <u>a</u> AAal <u>a</u> al <u>th</u> th <u>h</u> alimeena

A	2:193 وقتلوهم حتى لا تكون فتنة ويكون الدين لله فان انتهوا فلا عدون الا على الظلمين
	<i>Follow the War Restrictions</i>
Edip-Layth	2:194 The Restricted Month is for the Restricted Month. The restrictions are mutual. Whoever attacks you, then you shall attack him the same as he attacked you; and be conscientious of God, and know that God is with the righteous.
The Monotheist Group	2:194 The restricted month may be met with the restricted month, and what is forbidden may be met with retaliation. Whoever attacks you, then you shall attack him the same as he attacked you; and be aware of God, and know that God is with the righteous.
Muhammad Asad	2:194 Fight during the sacred months if you are attacked: ¹⁷¹ for a violation of sanctity is [subject to the law of] just retribution. Thus, if anyone commits aggression against you, attack him just as he has attacked you - but remain conscious of God, and know that God is with those who are conscious of Him. ¹⁷²
Rashad Khalifa	2:194 During the Sacred Months, aggression may be met by an equivalent response. If they attack you, you may retaliate by inflicting an equitable retribution. You shall observe GOD and know that GOD is with the righteous.
Shabbir Ahmed	2:194 You may fight during the Months of Peace and Security if you are attacked, for, a violation of sanctity will activate the law of Just retribution. So, the one who attacks you should expect retaliation in a like manner. Be mindful of God, and know that God is with those who live upright. ¹⁵³
Transliteration	2:194 Alshshahru al haramu bi alshshahrialharami wa alhurumatu qi sasunfamani iAAatada AAalaykum faiAAatadoo AAalayhibimithli m a iAAatada AAalaykum waittaqoo AllahawaiAAlamoo anna Allaha maAAa almuttaqeen a
A	2:194 الشهر الحرام بالشهر الحرام والحرمت قصاص فمن اعتدى عليكم فاعتدوا عليه بمثل ما اعتدى عليكم واتقوا الله واعلموا ان الله مع المتقين
Edip-Layth	2:195 Spend in the cause of God, but do not throw your resources to disaster. Do kindness, for God loves those who do kindness.
The Monotheist Group	2:195 And spend in the cause of God, but do not throw your resources to disaster. And do kindness, for God loves those who do kindness.
Muhammad Asad	2:195 And spend [freely] in God's cause, and let not your own hands throw you into destruction; ¹⁷³ and persevere in doing good: behold, God loves the doers of good.
Rashad Khalifa	2:195 You shall spend in the cause of GOD; do not throw yourselves with your own hands into destruction. You shall be charitable; GOD loves the charitable.
Shabbir Ahmed	2:195 (Defense of the Divine Order calls for sacrifice of wealth and person.) So, keep open your resources in the cause of God, and let not your own hands throw you into destruction. Be beneficent! Indeed, God loves the doers of good. ¹⁵⁴
Transliteration	2:195 Waanfiqoo fee sabeeli All ahi wal atulqoo bi-aydeekum il a a Ittahlukati waahsinooinna Allaha yuhibbu almuhsineena
A	2:195 وانفقوا في سبيل الله ولا تلقوا بأيديكم الى التهلكة واحسنوا ان الله يحب المحسنين
	2:196 Complete the Pilgrimage and the visit for God. But, if you are prevented, then make what is affordable of donation, and do not shave your heads until the donation reaches its destination. Whoever of you is ill or has an affliction to his head, then he may redeem by fasting or giving a charity or a sacrifice. But if you

Edip-Layth	are able, then whoever continues the visit until the Pilgrimage, then he shall provide what is affordable of donation. If one cannot find anything, then he must fast for three days during the Pilgrimage and seven when he returns; this will make a complete ten; this is for those whose family is not present at the Restricted Temple. Be conscientious of God, and know that God is severe in retribution. ⁵⁵
The Monotheist Group	2:196 And complete the Pilgrimage and the visit for God. But, if you are prevented, then make what is affordable of donation, and do not shave your heads until the donation reaches its destination; but whoever of you is ill or has an affliction to his head, then he may redeem by fasting or giving a charity or a rite. But if you are able, then whoever continues the visit until the Pilgrimage, then he shall provide what is affordable of donation; but for he who cannot find anything, then he must fast for three days during the Pilgrimage and seven when he returns; this will make a complete ten; this is for those whose family is not present at the Sacred Temple. And be aware of God, and know that God is severe in retribution.
Muhammad Asad	2:196 AND PERFORM the pilgrimage and the pious visit [to Mecca] ¹⁷⁴ in honour of God; and if you are held back, give instead whatever offering you can easily afford. And do not shave your heads until the offering has been sacrificed; ¹⁷⁵ but he from among you who is ill or suffers from an ailment of the head shall redeem himself by fasting, or alms, or [any other] act of worship. And if you are hale and secure, ¹⁷⁶ then he who takes advantage of a pious visit before the [time of] pilgrimage shall give whatever offering he can easily afford; ¹⁷⁷ whereas he who cannot afford it shall fast for three days during the pilgrimage and for seven days after your return: that is, ten full [days]. All this relates to him who does not live near the Inviolable House of Worship. ¹⁷⁸ And remain conscious of God, and know that God is severe in retribution. ¹⁷⁹
Rashad Khalifa	<i>Hajj and `Umrah Pilgrimage</i> <b>2:196</b> You shall observe the complete rites of Hajj and `Umrah for GOD. If you are prevented, you shall send an offering, and do not resume cutting your hair until your offering has reached its destination. If you are ill, or suffering a head injury (and you must cut your hair), you shall expiate by fasting, or giving to charity, or some other form of worship. During the normal Hajj, if you break the state of Ihraam (sanctity) between `Umrah and Hajj, you shall expiate by offering an animal sacrifice. If you cannot afford it, you shall fast three days during Hajj and seven when you return home - this completes ten - provided you do not live at the Sacred Masjid. You shall observe GOD, and know that GOD is strict in enforcing retribution. ³⁵
Shabbir Ahmed	2:196 (Peace cannot defend itself. Mankind have to guard it.) Therefore, observe the Hajj and 'Umrah Convention for God. If you are stranded, send in gifts that the congregation would utilize. Do not consider that by doing so you have relieved yourself of duty. Be with them at heart until the gifts have reached their destination. If someone is sick or has other compelling burdens preventing him from sending any contribution, then Abstinence for a few days at convenience, or an act of charity or fulfilling someone's need shall be in order. If a person is present at the Convention but cannot afford to contribute, he should exercise Abstinence for a total number of ten days, three days there and seven days after coming home. This is for him whose people do not live in the vicinity of the Convention. Be mindful of God, remembering the noble objective. And know that God (His law) is Strict in grasping. ¹⁵⁵
	2:196 Waatimmoo al hajja wa alAAumratalillaahi fa-in o hsiirtum fam a istaysara minaalhadyi wal a ta hliqoo ruoosakum hattayablugha alhadyu ma hillaahu faman kana minkum maree danaw bihi a than min ra/sihi fafidyatun min siyaminaw

Transliteration	sadaqatin aw nusukin fa-i tha amintum famantamattaAAa bi aIAAumrati ila al hajji famajstaysara mina alhadyi faman lam yajid fa siyamuthalathati ayy amin fee alhajji wasabAAatin i tharajaAAatum tilka AAasharatun k amilatun thalika limanlam yakun ahluhu hadiree almasjidi al haramiwaittaqoo All aha wa iAAalamoo anna Allahashadeedu alAAiqabi
A	2:196 واتموا الحج والعمرة لله فان احصرتم فما استيسر من الهدى ولا تحلقوا رءوسكم حتى يبلغ الهدى محله فمن كان منكم مريضا او به اذى من راسه ففدية من صيام او صدقة او نسك فاذا امنتم فمن تمتع بالعمرة الى الحج فما استيسر من الهدى فمن لم يجد فصيام ثلاثة ايام فى الحج وسبعة اذا رجعتم تلك عشرة كاملة ذلك لمن لم يكن اهله حاضرى المسجد الحرام واتقوا الله واعلموا ان الله شديد العقاب
Edip-Layth	<i>Pilgrimage in Four Months</i> 2:197 The Pilgrimage is in the four known months. So, whosoever decides to perform the Pilgrimage in them, then there shall be no sexual approach, nor vileness, nor quarreling in the Pilgrimage. Any good that you do, God is aware of it; and bring provisions for yourselves, though the best provision is awareness; and be conscientious of Me O you who possesses intelligence. ⁵⁶
The Monotheist Group	2:197 The Pilgrimage months are made known. So whosoever decides to perform the Pilgrimage therein, then there shall be no sexual approach, nor vileness, nor baseless argument in the Pilgrimage. And any good that you do, God is aware of it; and bring provisions for yourselves, though the best provision is righteousness; and be aware of Me O people of understanding.
Muhammad Asad	2:197 The pilgrimage shall take place in the months appointed for it. ¹⁸⁰ And whoever undertakes the pilgrimage in those [months] shall, while on pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarrelling; and whatever good you may do, God is aware of it. And make provision for yourselves - but, verily, the best of all provisions is God-consciousness: remain, then, conscious of Me, O you who are endowed with insight!
Rashad Khalifa	<i>The Four Months of Hajj (Dhul-Hijjah, Muharram, Safar, & Rabi I)</i> 2:197 Hajj shall be observed in the specified months ³⁶. Whoever sets out to observe Hajj shall refrain from sexual intercourse, misconduct, and arguments throughout Hajj. Whatever good you do, GOD is fully aware thereof. As you prepare your provisions for the journey, the best provision is righteousness. You shall observe Me, O you who possess intelligence.
Shabbir Ahmed	2:197 The Convention shall take place in the months appointed for it and made well known to all. Whoever participates in the Convention shall refrain from sexual intimacy, slipping out of discipline and argumentation throughout Hajj. And whatever you accomplish for the good of mankind, God will acknowledge it. So make ample provision, yet the best provision is your good conduct. Be mindful of Me, O Men and women of understanding! ¹⁵⁶
Transliteration	2:197 Alhajju ashhurun maAAaloom atunfaman fara da feehinna al hajja fal a rafathawala fusooqa wal a jid ala fee al hajjiwama tafAAaloo min khayrin yaAAalamhu Allahuwatazawwadoo fa-inna khayra a lzzadi a ltaqawaittaqooni y a olee al-albabi
A	2:197 الحج اشهر معلومت فمن فرض فيهن الحج فلا رفث ولا فسوق ولا جدال فى الحج وما تفعلوا من خير يعلمه الله وتزودوا فان خير الزاد التقوى واتقون ياولى الالباب
Edip-Layth	2:198 There is no blame on you to seek goodness from your Lord. So when you disperse from the places of identification/recognition, then remember God

	towards the restricted place of perception, and remember Him as He has guided you, for you were before that straying.
The Monotheist Group	2:198 There is no sin upon you to seek goodness from your Lord. So when you disperse from Arafaat, then remember God at the symbol which is restricted, and remember Him as He has guided you; for you were straying before that.
Muhammad Asad	2:198 [However,] you will be committing no sin if [during the pilgrimage] you seek to obtain any bounty from your Sustainer. ¹⁸¹ And when you surge downward in multitudes from `Arafat, ¹⁸² remember God at the holy place, and remember Him as the One who guided you after you had indeed been lost on your way; ¹⁸³
Rashad Khalifa	2:198 You commit no error by seeking provisions from your Lord (through commerce). When you file from `Arafaat, you shall commemorate GOD at the Sacred Location (of Muzdalifah). You shall commemorate Him for guiding you; before this, you had gone astray.
Shabbir Ahmed	2:198 (The Hajj Convention is not an assembly of monks.) There is no blame on you if you seek the bounty of your Lord by trading. Returning in groups from where you got introduced to one another (Arafat), let your experience be a conscious and ever-lasting monument to peace in your lives. Take God's messages to heart, and remember Him in the way He has directed you. Before this you were wandering to and fro.
Transliteration	2:198 Laysa AAalaykum jun ahun an tabtaghoofa dlan min rabbikum fa-i tha afadtum minAAaraf atin fa othkuroo All aha AAindaalmashAAari al harami waothkuroohu kamahadakum wa-in kuntum min qablihi lamina a lddalleena
A	2:198 ليس عليكم جناح ان تبتغوا فضلا من ربكم فاذا افضتم من عرف فاذكروا الله عند المشعر الحرام واذكروه كما هدىكم وان كنتم من قبله لمن الضالين
Edip-Layth	<i>Those Who Set Partners With God Were Practicing Pilgrimage</i> 2:199 Then you shall disperse from where the people dispersed, and seek God's forgiveness; God is surely Forgiving, Compassionate.
The Monotheist Group	2:199 Then you shall disperse from where the people dispersed, and seek God's forgiveness; God is surely Forgiving, Merciful.
Muhammad Asad	2:199 and surge onward together with the multitude of all the other people who surge onward, ¹⁸⁴ and ask God to forgive you your sins: for, verily, God is much-forgiving, a dispenser of grace.
Rashad Khalifa	2:199 You shall file together, with the rest of the people who file, and ask GOD for forgiveness. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	2:199 (When the Convention is over) let the Congregation return to their hometowns without much delay. (Implement what you have learned and) seek from God security and protection for mankind through this Program. Indeed, God is the Provider of protection, Absolver of imperfections, ever Merciful.
Transliteration	2:199 Thumma afee doo min haythu af adaaInnasu wa istaghfiroo All aha inna Allaghaghafoorun raheemun
A	2:199 ثم افيضوا من حيث افاض الناس واستغفروا الله ان الله غفور رحيم
Edip-Layth	2:200 When you have completed your rites, then remember God as you remember your fathers or even greater. Among the people are those who say, "Our Lord, give us from this world!", but in the Hereafter he has no part.

The Monotheist Group	2:200 When you have completed your rites, then remember God as you remember your fathers or even greater. From among the people are those who say: "Our Lord, give us from this world!", but in the Hereafter he has no part.
Muhammad Asad	2:200 And when you have performed your acts of worship, [continue to] bear God in mind as you would bear your own fathers in mind-nay, with a yet keener remembrance! ¹⁸⁵ For there are people who [merely] pray, "O our Sustainer! Give us in this world" -and such shall not partake in the blessings of the life to come.
Rashad Khalifa	2:200 Once you complete your rites, you shall continue to commemorate GOD as you commemorate your own parents, or even better. Some people would say, "Our Lord, give us of this world," while having no share in the Hereafter.
Shabbir Ahmed	2:200 When you have completed your duties, then, remain conscious of God with a stronger commitment than you used to display for your ancestors and their ways. Among the people is he who says, "Our Lord! Give to us in this world." But he, who looks only for instant gains disregarding the long term, has no portion in the Hereafter.
Transliteration	2:200 Fa-itha qadaytum manasikakumfaothkuroo Allaha kathirikum abaakumaw ashadda thikran famina a Innasi manyaqoolu rabban a atina fee a Iddunyawama lahu fee al-akhirati min khalafin
A	2:200 فاذا قضيتم منسككم فانذكروا الله كذكركم ءاباءكم او اشد ذكرا فمن الناس من يقول ربنا ءاتنا فى الدنيا وما له فى الءاخرة من خلق
Edip-Layth	2:201 Some of them say, "Our Lord, give us good in this world, and good in the Hereafter, and spare us from the retribution of the fire."
The Monotheist Group	2:201 And some of them say: "Our Lord, give us good in this world, and good in the Hereafter, and spare us from the retribution of the Fire."
Muhammad Asad	2:201 But there are among them such as pray, "O our Sustainer! Grant us good in this world and good in the life to come, and keep us safe from suffering through the fire":
Rashad Khalifa	2:201 Others would say, "Our Lord, grant us righteousness in this world, and righteousness in the Hereafter, and spare us the retribution of Hell."
Shabbir Ahmed	2:201 And of them is he who says, "Our Lord! Give us good in this world and good in the Hereafter. And save us from the torment of fire." ¹⁵⁷
Transliteration	2:201 Waminhum man yaqoolu rabban a atinafee a Iddunya hasanatan wafee al-akhiratihasanatan waqina AAathaba alnnari
A	2:201 ومنهم من يقول ربنا ءاتنا فى الدنيا حسنة وفى الءاخرة حسنة وقنا عذاب النار
Edip-Layth	2:202 These will have a benefit for what they have gained; and God is quick in computing.
The Monotheist Group	2:202 These will have a benefit for what they have gained; and God is quick in judgment.
Muhammad Asad	2:202 it is these. that shall have their portion [of happiness] in return for what they have earned. And God is swift in reckoning.
Rashad Khalifa	2:202 Each of these will receive the share they have earned. GOD is most efficient in reckoning.
	2:202 It is they for whom is a decent portion: what they have themselves earned.

Shabbir Ahmed	God is Swift in reckoning. ¹⁵⁸
Transliteration	2:202 Olā-ika lahum naseebun mimma ^{kasaboo} waAllāhu sareeAAu al ^{hisabi}
A	2:202 أولئك لهم نصيب مما كسبوا والله سريع الحساب
Edip-Layth	2:203 Remember God during a number of days. Whoever hurries to two days, there is no sin upon him; and whoever delays, there is no sin upon him if he is being righteous. Be conscientious of God, and know that it is to Him that you will be gathered.
The Monotheist Group	2:203 And remember God during a few number of days. Whoever hurries to two days, there is no sin upon him; and whoever delays, there is no sin upon him if he is being righteous. And be aware of God, and know that it is to Him that you will be gathered.
Muhammad Asad	2:203 And bear God in mind during the appointed days; ¹⁸⁶ but he who hurries away within two days shall incur no sin, and he who tarries longer shall incur no sin, provided that he is conscious of God. Hence, remain conscious of God, and know that unto Him you shall be gathered.
Rashad Khalifa	<i>Mena: Last Rites of Hajj</i> 2:203 You shall commemorate GOD for a number of days (in Mena); whoever hastens to do this in two days commits no sin, and whoever stays longer commits no sin, so long as righteousness is maintained. You shall observe GOD, and know that before Him you will be gathered.
Shabbir Ahmed	2:203 Constantly remember God in the counted number of days (of the Convention). Then if someone's departure were hastened by a couple of days, there would be nothing detrimental. And if someone's departure were delayed by a couple of days, there would be no detriment either. This is for him who wishes to live upright. Be mindful of God, and know that all of you together are stepping toward the ultimate destination with God.
Transliteration	2:203 Wa ^{oth} kuroo All āha feeayy āmin maAAadood ātin faman taAAajjala fee yawmaynifalā ithma AAalayhi waman taakhkhara falā ithmaAAalayhi limani ittaq ā waittaqoo Allāha waiAAlamooannakum ilayhi tu ^h sharoona
A	2:203 واذكروا الله في ايام معدودت فمن تعجل في يومين فلا اثم عليه ومن تاخر فلا اثم عليه لمن اتقى واتقوا الله واعلموا انكم اليه تحشرون
Edip-Layth	<i>Do Not be Impressed by the Appearance</i> 2:204 Among the people are those whose words you admire in this worldly life, but God is witness as to what is in his heart, for he is the worst in opposition.
The Monotheist Group	2:204 And from among the people are those whose words you admire in this worldly life, but God is witness as to what is in his heart, for he is the worst in opposition.
Muhammad Asad	2:204 NOW THERE IS a kind of man ¹⁸⁷ whose views on the life of this world may please thee greatly, and [the more so as] he cites God as witness to what is in his heart and is, moreover, exceedingly skillful in argument. ¹⁸⁸
Rashad Khalifa	<i>Appearances May Be Deceiving</i> 2:204 Among the people, one may impress you with his utterances concerning this life, and may even call upon GOD to witness his innermost thoughts, while he is a most ardent opponent.
	2:204 (About delegating political authority, remember that) there is among

Shabbir Ahmed	mankind there is he whose chatter on worldly affairs dazzles you, and he keeps swearing by God about what is in his heart. And he is exceedingly skillful in contending for his viewpoint. 159
Transliteration	2:204 Wamina aInnasi man yuAAajibukaqawluhu fee alhayati aIddunyawayushhidu Allaha AAala ma fee qalbihiwahuwa aladdu alkhisami
A	2:204 ومن الناس من يعجبك قوله في الحياة الدنيا ويشهد الله على ما في قلبه وهو الـ الخصام
Edip-Layth	2:205 If he gains power, he seeks to corrupt the earth and destroy its crops, and people's lineage. God does not like corruption.
The Monotheist Group	2:205 And if he gains power, he seeks to corrupt the Earth and destroy its crops, and people's lineage. God does not like corruption.
Muhammad Asad	2:205 But whenever he prevails, he goes about the earth spreading corruption and destroying [man's] tilth and progeny: 189 and God does not love corruption.
Rashad Khalifa	2:205 As soon as he leaves, he roams the earth corruptingly, destroying properties and lives. GOD does not love corruption.
Shabbir Ahmed	2:205 But as soon as he attains political power he goes all out spreading corruption on earth. His authority results in destruction of the produce of land and labor and the damage he does affects generations, whereas God does not love corruption and disorder.
Transliteration	2:205 Wa-i <tha< th=""> tawall a saAA afee al-ar di liyufsida feeh a wayuhlika alharthawaalInnasla waAllahu la yuhibbualfasada</tha<>
A	2:205 واذا تولى سعى في الارض ليفسد فيها ويهلك الحرث والنسل والله لا يحب الفساد
Edip-Layth	2:206 If he is told, "Be conscientious of God," his pride leads to more sin. Hell shall be sufficient for him; what a miserable abode!
The Monotheist Group	2:206 And if he is told: "Be aware of God," his pride leads to more sin. Hell shall be sufficient for him; what a miserable abode!
Muhammad Asad	2:206 And whenever he is told, "Be conscious of God," his false pride drives him into sin: wherefore hell will be his allotted portion-and how vile a resting-place!
Rashad Khalifa	2:206 When he is told, "Observe GOD," he becomes arrogantly indignant. Consequently, his only destiny is Hell; what a miserable abode.
Shabbir Ahmed	2:206 When it is said to him, "Be mindful of God", his false pride plunges him further down in inhumanity. Well, sufficient will be Hell for him; what a cradle of despondence!
Transliteration	2:206 Wa-i <tha< th=""> qeela lahu ittaqi All ahaakhat^hat-hu alAAaizzatu bi al-ithmi fahasbuhujahannamu walabi/sa almiha<u>du</u></tha<>
A	2:206 واذا قيل له اتق الله اخذته العزة بالاثم فحسبه جهنم ولبئس المهاد
Edip-Layth	2:207 Among the people is he who dedicates his person by seeking God's favors; God is Kind to His servants.
The Monotheist Group	2:207 And from among the people is he who develops his soul by seeking God's favor; God is kind to His servants.
Muhammad Asad	2:207 But there is [also] a kind of man who would willingly sell his own self in

	order to please God: ¹⁹⁰ and God is most compassionate towards His servants.
Rashad Khalifa	2:207 Then there are those who dedicate their lives to serving GOD; GOD is compassionate towards such worshipers.
Shabbir Ahmed	2:207 And of mankind is he who dedicates himself to achieve the goals ordained by God. God is Compassionate to His servants (showing them both, the way to success and the way to failure. ¹⁶⁰
Transliteration	2:207 Wamina a Innasi man yashreenafsahu ibtigh aa mar <u>dati</u> All <u>ahi</u> waAllahuraoofun bialAAibadi
A	2:207 ومن الناس من يشرى نفسه ابتغاء مرضات الله والله رءوف بالعباد
Edip-Layth	2:208 O you who acknowledge, join in peace, all of you, and do not follow the footsteps of the devil. He is to you a clear enemy.
The Monotheist Group	2:208 O you who believe, join in peace, all of you, and do not follow the footsteps of the devil. He is to you a clear enemy.
Muhammad Asad	2:208 O you who have attained to faith! Surrender yourselves wholly unto God, ¹⁹¹ and follow not Satan's footsteps, for, verily, he is your open foe.
Rashad Khalifa	2:208 O you who believe, you shall embrace total submission; do not follow the steps of Satan, for he is your most ardent enemy.
Shabbir Ahmed	2:208 O You who have chosen to be graced with belief! Enter all of you collectively into the Prescribed System of Life that guarantees peace and security. And do not follow the footsteps of Satan. Indeed, he is an open enemy to you. ¹⁶¹
Transliteration	2:208 Ya ayyuh a alla <u>theena</u> amanoooodkhuloo fee a Issilmi k <u>affatan</u> walatattabiAAoo khu <u>tuwati</u> alshshay <u>tani</u> innahu lakum AAaduwwun mubeen un
A	2:208 ياايها الذين ءامنوا ادخلوا فى السلم كافة ولا تتبعوا خطوات الشيطان انه لكم عدو مبين
Edip-Layth	2:209 But if you slip after the proof has come to you, then know that God is Noble, Wise.
The Monotheist Group	2:209 But if you slip after the clarity has come to you, then know that God is Noble, Wise.
Muhammad Asad	2:209 And if you should stumble after all evidence of the truth has come unto you, then know that, verily, God is almighty, wise.
Rashad Khalifa	2:209 If you backslide, after the clear proofs have come to you, then know that GOD is Almighty, Most Wise.
Shabbir Ahmed	2:209 And if you backslide after all evidence of the truth has come to you, then know that God is Almighty, Wise. ¹⁶²
Transliteration	2:209 Fa-in zalaltum min baAAadi m a j <u>aatkum</u> ualbayyin <u>atu</u> fa iAAalamoo anna All <u>aha</u> AAazeezun <u>hakeem</u> un
A	2:209 فان زللتهم من بعد ما جاءكم البينيت فاعلموا ان الله عزيز حكيم
Edip-Layth	2:210 Are they waiting for God to come to them shadowed in clouds with the angels? The matter would then be finished! To God all matters will return. ⁵⁷
The Monotheist Group	2:210 Are they waiting for God to come to them shadowed in clouds with the

	angels? The matter would then be finished! And to God all matters will return.
Muhammad Asad	2:210 Are these people ¹⁹² waiting, perchance, for God to reveal Himself unto them in the shadows of the clouds, together with the angels - although [by then] all will have been decided, and unto God all things will have been brought back? ¹⁹³
Rashad Khalifa	2:210 Are they waiting until GOD Himself comes to them in dense clouds, together with the angels? When this happens, the whole matter will be terminated, and to GOD everything will be returned. ³⁷
Shabbir Ahmed	2:210 Are they waiting for God to come to them in canopies of clouds with the angels; and then make Judgment? ¹⁶³
Transliteration	2:210 Hal yan <u>th</u> uroona ill <u>a</u> an ya/tyahumu All <u>a</u> hu fee <u>th</u> ulalin minaalgham <u>a</u> mi waalmaa-ikatu waqu <u>d</u> iyaaal-amru wa-ila All <u>a</u> hi turjaAAu al-omooru
A	2:210 هل ينظرون الا ان ياتيهم الله في ظلال من الغمام والملئكة وقضى الامر والى الله ترجع الامور
Edip-Layth	<i>Nearsightedness</i> 2:211 Ask the Children of Israel how many clear signs We gave them. Whoever changes God's favor after it has come to him, then God is Mighty in retribution. ⁵⁸
The Monotheist Group	2:211 Ask the Children of Israel how many clear signs did We give them? And whoever changes God's favor after it has come to him, then God is Mighty in retribution.
Muhammad Asad	2:211 Ask the children of Israel how many a clear message We have given them! And if one alters God's blessed message ¹⁹⁴ after it has reached him - verily, God is severe in retribution!
Rashad Khalifa	<i>Miracles Bring Greater Responsibility</i> 2:211 Ask the Children of Israel how many profound miracles have we shown them! For those who disregard the blessings bestowed upon them by GOD, GOD is most strict in retribution. ³⁸
Shabbir Ahmed	2:211 Ask the Children of Israel how many a clear message We gave them! They flourished as long as they valued this blessing - but if any nation alters this blessing of God after it has reached them. Remember, God is Strict in retribution.
Transliteration	2:211 Sal banee isra-eela kam <u>a</u> tayn <u>a</u> hummin <u>a</u> yatin bayyinat <u>i</u> n waman yubaddil niAAamata All <u>a</u> himin baAAadi ma <u>j</u> aat-hu fa-inna All <u>a</u> hashadeedu alAAaiq <u>a</u> bi
A	2:211 سل بنى اسرئيل كم ءاتينهم من ءاية بينة ومن يبدل نعمة الله من بعد ما جاءته فان الله شديد العقاب
Edip-Layth	2:212 This lowly/worldly life has been made pleasing to the ingrates, and they mock those who acknowledge. Those who are aware will be above them on the day of Resurrection; God provides for whomever He wishes without counting.
The Monotheist Group	2:212 This worldly life has been made pleasing to the disbelievers, and they mock those who believe. And those who are righteous will be above them on the Day of Resurrection; God provides for whoever He wishes without a price.
Muhammad Asad	2:212 Unto those who are bent on denying the truth the life of this world [alone] seems goodly; ¹⁹⁵ hence, they scoff at those who have attained to faith: but they who are conscious of God shall be above them on Resurrection Day. And God

	grants sustenance unto whom He wills, beyond all reckoning. ¹⁹⁶
Rashad Khalifa	<i>Shortsightedness</i> 2:212 This worldly life is adorned in the eyes of the disbelievers, and they ridicule those who believe. However, the righteous will be far above them on the Day of Resurrection. GOD blesses whomever He wills, without limits.
Shabbir Ahmed	2:212 Alluring is the life of this world to those who reject the truth, and they mock those who believe (in Permanent Moral Values.) But those who live upright will be above them in ranks on the Day of Resurrection. Nevertheless, God grants sustenance without stint according to His laws. ¹⁶⁴
Transliteration	2:212 Zuyyina lilla <u>theena</u> kafaroo al <u>hayatualddunya</u> wayaskharoona mina alla<u>theena</u> <u>amanoo</u>waalla<u>theena</u> ittaqaw fawqahum yawma alqiy <u>amati</u>waAllahu yarzuqu man yashao bighayri <u>hisabin</u>
A	2:212 زين للذين كفروا الحياة الدنيا ويسخرون من الذين ءامنوا والذين اتقوا فوقهم يوم القيمة والله يرزق من يشاء بغير حساب
Edip-Layth	2:213 The people used to be one nation, then God sent the prophets as bearers of good news and as warners, and He sent down with them the book with the facts so that they may judge between the people in what they were disputing. But after receiving the proof, the people disputed in it due to animosity between them. God guided those who acknowledged with His permission regarding what they disputed in of the truth. God guides whoever/whomever (He) wishes to a straight path. ⁵⁹
The Monotheist Group	2:213 The people used to be one nation, then God sent the prophets as bearers of good news and warners, and He sent down with them the Scripture with the facts so that they may judge between the people in what they were disputing. But after receiving the clarity, the people disputed in it due to animosity between them. And God guided those who believed with His permission regarding what they disputed in of the truth. And God guides whoever He wishes to a straight path.
Muhammad Asad	2:213 ALL MANKIND were once one single community; [then they began to differ -] whereupon God raised up the prophets as heralds of glad tidings and as warners, and through them bestowed revelation from on high, setting forth the truth, so that it might decide between people with regard to all on which they had come to hold divergent views. ¹⁹⁷ Yet none other than the selfsame people who had been granted this [revelation] began, out of mutual jealousy, to disagree about its meaning after all evidence of the truth had come unto them. But God guided the believers unto the truth about which, by His leave, they had disagreed: for God guides onto a straight way him that wills [to be guided]. ¹⁹⁸
Rashad Khalifa	<i>Disastrous Jealousy</i> 2:213 The people used to be one community when GOD sent the prophets as bearers of good news, as well as warners. He sent down with them the scripture, bearing the truth, to judge among the people in their disputes. Ironically, those who received the scripture were the ones who rejected any new scripture, despite clear proofs given to them. This is due to jealousy on their part. GOD guides those who believe to the truth that is disputed by all others, in accordance with His will. GOD guides whoever wills in a straight path. ³⁹
Shabbir Ahmed	2:213 Mankind were one single community (but selfishness divided them). So, God sent prophets as bearers of good news and warnings. He sent down with them the scripture in absolute truth that it might judge between people wherein they differed. But again, out of mutual rivalry, they divided themselves after all evidence of the Right had come to them! So, God shows the lighted road to those

	who would acknowledge the truth and thus resolve their disputes. And God guides to the straight road him who wills to be guided. ¹⁶⁵
Transliteration	2:213 Kana a Innasu ommatan w <u>ahidatan</u> fabaAAatha All <u>ahu</u> a Innabiyyeena mubashshireenawamun <u>hireena</u> waanzala maAAahumu alkit <u>aba</u> bial <u>haqq</u> iliyah <u>kuma</u> bayna a Innasi feema <u>ikhtalafo</u> o feehee wama <u>ikhtalafa</u> feehee ill <u>a</u> allat <u>heena</u> ootoohu min baAAadi m <u>a</u> j <u>aat</u> -humu albayyin <u>atubaghy</u> an baynahum fahada All <u>ahu</u> alla <u>theena</u> <u>amanoolima</u> <u>ikhtalafo</u> o feehee mina al <u>haqqi</u> bi- <u>ithnihi</u> waAll <u>ahu</u> yahdee man yasha <u>o</u> ila <u>sira</u> tinmustaqeem <u>in</u>
A	2:213 كان الناس امة واحدة فبعث الله النبيين مبشرين ومنذرين وانزل معهم الكتب بالحق ليحكم بين الناس فيما اختلفوا فيه وما اختلف فيه الا الذين اوتوه من بعد ما جاءتهم البينات بغيا بينهم فهدى الله الذين امنوا لما اختلفوا فيه من الحق باذنه والله يهدى من يشاء الى صراط مستقيم
Edip-Layth	<i>Testing through Adversities</i> 2:214 Or did you calculate that you would enter paradise, while the example of those who were before you came to you; they were stricken with adversity and hardship, and they were shaken until the messenger and those who acknowledged with him said, "When is God's victory?" Yes indeed, God's victory is near.
The Monotheist Group	2:214 Or did you expect that you would enter Paradise, while the example of those who were before you came to you; they were stricken with adversity and hardship, and they were shaken until the messenger and those who believed with him said: "When is God's victory?" Yes indeed, God's victory is near.
Muhammad Asad	2:214 [But] do you think that you could enter para-dise without having suffered like those [believers] who passed away before you? ¹⁹⁹ Misfortune and hardship befell them, and so shaken were they that the apostle, and the believers with him, would exclaim, "When will God's succour come?" ²⁰⁰ Oh, verily, God's succour is [always] near!
Rashad Khalifa	2:214 Do you expect to enter Paradise without being tested like those before you? They were tested with hardship and adversity, and were shaken up, until the messenger and those who believed with him said, "Where is GOD's victory?" GOD's victory is near.
Shabbir Ahmed	2:214 Or, do you expect to enter the Garden (or regain your lost Paradise) without facing challenges as came to those who passed before you? Hardship and adversity befell them, and so shaken were they that the messenger and the believers with him, cried, "When will come the help of God?" Oh, (once the revolution gets going) God's help is near. ¹⁶⁶
Transliteration	2:214 Am <u>hasibtum</u> an tadhkulo aljannatawalam <u>a</u> ya/tikum mathalu allat <u>heena</u> khalaw minqablikum massat-humu alba/s <u>ao</u> wa <u>alddarra</u> owazulziloo <u>hatta</u> yaqoola a <u>Irrasoolu</u> wa <u>allat</u> heena <u>amanoo</u> maAAahu mat <u>a</u> na <u>sru</u> All <u>ahi</u> alainna na <u>sra</u> All <u>ahi</u> qareeb <u>un</u>
A	2:214 ام حسبتم ان تدخلوا الجنة ولما ياتكم مثل الذين خلوا من قبلكم مستهم الباساء والضراء وزلزلوا حتى يقول الرسول والذين امنوا معه متى نصر الله الا ان نصر الله قريب
Edip-Layth	2:215 They ask you what they should spend, say, "What you spend out of goodness should go to your family and the relatives and the orphans, and the needy, and the wayfarer. Any good you do, God is fully aware of it."
The Monotheist Group	2:215 They ask you what they should spend, say: "What you spend out of

	goodness should go to your family and the relatives and the orphans, and the needy, and the wayfarer. And any good you do, God is fully aware of it."
Muhammad Asad	2:215 THEY WILL ASK thee as to what they should spend on others. Say: "Whatever of your wealth you spend shall [first] be for your parents, and for the near of kin, and the orphans, and the needy, and the wayfarer; and whatever good you do, verily, God has full knowledge thereof."
Rashad Khalifa	<i>Recipients of Charity</i> 2:215 They ask you about giving: say, "The charity you give shall go to the parents, the relatives, the orphans, the poor, and the traveling alien." Any good you do, GOD is fully aware thereof.
Shabbir Ahmed	2:215 (A crucial step toward the establishment of this Zakaat Order will be the equitable distribution of wealth.) They ask you, (O Messenger!) what they shall give. Say, "That which you give shall first go to parents, relatives, orphans, widows, and those who are left helpless or feel left out in the society, the poor, those whose hard earned income is insufficient to meet their basic needs, those whose lives have stalled for any reason, and the disabled, the needy wayfarer, and the homeless son of the street." And whatever good you do, then most certainly, God is well Aware of it.
Transliteration	2:215 Yas-aloonaka m <u>a</u> tha yunfiqoona qul m <u>a</u> anfaqtum min khayrin falilwa <u>l</u> idayni waal-aqrabeenawaalyat <u>a</u> m <u>a</u> wa almas <u>a</u> keeni wa ibnialssabeeli wam <u>a</u> tafAAaloo min khayrin fa-inna All <u>a</u> habihi AAaleemun
A	2:215 يسألونك ماذا ينفقون قل ما انفقتم من خير فللولدين والاقربين واليتيمى والمسكين وابن السبيل وما تفعلوا من خير فان الله به عليم
Edip-Layth	2:216 Warfare has been decreed for you while you hate it; and perhaps you may hate something while it is good for you, and perhaps you may love something while it is bad for you; God knows while you do not know.
The Monotheist Group	2:216 Warfare has been decreed for you while you hate it; and perhaps you may hate something while it is good for you, and perhaps you may love something while it is bad for you; God knows while you do not know.
Muhammad Asad	2:216 FIGHTING is ordained for you, even though it be hateful to you; but it may well be that you hate a thing the while it is good for you, and it may well be that you love a thing the while it is bad for you: and God knows, whereas you do not know. ²⁰¹
Rashad Khalifa	<i>Believers: The Ultimate Victors</i> 2:216 Fighting may be imposed on you, even though you dislike it. But you may dislike something which is good for you, and you may like something which is bad for you. GOD knows while you do not know.
Shabbir Ahmed	2:216 Fighting is ordained for you, even though it is hateful to you. But it may happen that you hate a thing that is good for you, and it may happen that you love a thing that is bad for you. God knows and you know not. ¹⁶⁷
Transliteration	2:216 Kutiba AAalaykumu alqit <u>a</u> lu wahuwakurhun lakum waAAas <u>a</u> an takrahoo shay-an wahuwa khayrunlakum waAAas <u>a</u> an tu <u>h</u> ibboo shay-an wahuwa sharrunlakum waAll <u>a</u> hu yaAAalamu waantum l <u>a</u> taAAalamoona
A	2:216 كتب عليكم القتال وهو كره لكم وعسى ان تكرهوا شيئا وهو خير لكم وعسى ان تحبوا شيئا وهو شر لكم والله يعلم وانتم لا تعلمون
	2:217 They ask you about fighting in the restricted month. Say, "Fighting in it is great offense," yet repelling from the path of God and not appreciating Him and

Edip-Layth	the Restricted Temple, driving its inhabitants out is far greater with God. Persecution is worse than being killed." They still will fight you until they turn you back from your system if they are able. Whoever of you turns back from his system, and dies as ingrates, then these have nullified their work in this life and the next; these are the people of the fire; there they will abide eternally!
The Monotheist Group	2:217 They ask you about the restricted month: "Is there fighting in it?" Say: "Much fighting is in it, and to repel from the path of God and to disbelieve in it, and the Sacred Temple, to drive its inhabitants out from it is far greater with God, and persecution is worse than being killed." And they still will fight you until they turn you back from your system if they are able. And whoever of you turns back from his system, and he dies while disbelieving, then these have nullified their work in this life and the next; these are the people of the Fire, in it they will abide eternally!
Muhammad Asad	2:217 They will ask thee about fighting in the sacred month. ²⁰² Say: "Fighting in it is an awesome thing (grave transgression); but turning men away from the path of God and denying Him, and [turning them away from] the Inviolable House of Worship and expelling its people there from - [all this] is yet more awesome (greater transgression) in the sight of God, since oppression is more awesome (greater transgression) than killing." [Your enemies] will not cease to fight against you till they have turned you away from your faith, if they can. But if any of you should turn away from his faith and die as a denier of the truth - these it is whose works will go for nought in this world and in the life to come; and these it is who are destined for the fire, therein to abide.
Rashad Khalifa	<i>Oppression Condemned</i> 2:217 They ask you about the Sacred Months and fighting therein: say, "Fighting therein is a sacrilege. However, repelling from the path of GOD and disbelieving in Him and in the sanctity of the Sacred Masjid, and evicting its people, are greater sacrileges in the sight of GOD. Oppression is worse than murder." They will always fight you to revert you from your religion, if they can. Those among you who revert from their religion, and die as disbelievers, have nullified their works in this life and the Hereafter. These are the dwellers of Hell, wherein they abide forever.
Shabbir Ahmed	2:217 They ask you about fighting in any Month of Security. Say, "Fighting in the prescribed Months of Security is a great transgression. (2:194). However, repelling men from the way of God, and rejecting His command of peace in those Months and turning people away from the Masjid of Security and the Prescribed way of Life, and evicting its people from there, are greater offenses in the sight of God. Persecution is a crime far greater than killing." They will not cease from fighting against you until they make you revert from your way of Life, if they can. He among you who goes back from his Deen and dies in disbelief these are the ones whose works are rendered vain in this world and the Hereafter. These are the companions of fire, to abide therein. ¹⁶⁸
Transliteration	2:217 Yas-aloonaka AAani a Ishshahri al haramiqitalin feehi qul qit alun feehi kabeerun wa saddunAAan sabeeli All ahi wakufun bihi wa almasjidi al haramiwa-ikhraju ahlihi minhu akbaru AAinda All ahi wa alfitnatuakbaru mina alqatli wal a yazaloona yuq atiloonakumhatta yaruddookum AAan deenikum ini istataAAaawaman yartadid minkum AAan deenihi fayamut wahuwa k afrunfaola-ika habitat aAamaluhum fee alddunyawaal-akhirati waola-ika as-habualnnari hum feeha khaldooona
A	2:217 يسئلونك عن الشهر الحرام قتال فيه قل قتال فيه كبير وصد عن سبيل الله وكفر به والمسجد الحرام واخراج اهله منه اكبر عند الله والفتنة اكبر من القتل ولا يزالون يقتلونكم حتى يردوكم عن دينكم ان استطعوا ومن يردد منكم عن دينه فيمت وهو كافر فاولئك حبطت اعمالهم في الدنيا والءآخرة واولئك اصحب النار هم فيها خلدون

Edip-Layth	2:218 Those who have acknowledged, and those who have emigrated and strived in the cause of God; these are seeking God's compassion, and God is Forgiving, Compassionate.
The Monotheist Group	2:218 Those who believe, and those who have immigrated and strived in the cause of God; these are seeking God's mercy, and God is Forgiving, Merciful.
Muhammad Asad	2:218 Verily, they who have attained to faith, and they who have forsaken the domain of evil ²⁰³ and are striving hard in God's cause - these it is who may look forward to God's grace: for God is much-forgiving, a dispenser of grace.
Rashad Khalifa	2:218 Those who believe, and those who emigrate and strive in the cause of GOD, have deserved GOD's mercy. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	2:218 Indeed, those who attain belief and those who take up the challenge (of emigrating) and strive in the cause of God, it is those who can rightfully hope for the grace of God. God is Absolver of imperfections, Merciful. ¹⁶⁹
Transliteration	2:218 Inna allatheena amanoo waallatheenahajaroo wajahadoo fee sabeeli Allahi ola-ikayarjoona rahmata Allahi waAllahughafoorun raheemun
A	2:218 ان الذين ءامنوا والذين هاجروا وجهدوا فى سبيل الله اولئك يرجون رحمت الله والله غفور رحيم
Edip-Layth	<i>Intoxicants, Gambling, and Charity</i> 2:219 They ask you about intoxicants and gambling. Say, "In them is great harm, and a benefit for people; but their harm is greater than their benefit." They ask you how much are they to give, say, "The excess." Thus, God clarifies for you the signs that you may think. ⁶⁰
The Monotheist Group	2:219 They ask you about intoxicants and gambling. Say: "In them is great harm, and a benefit for the people; but their harm is greater than their benefit." And they ask you how much they are to give, say: "The excess." It is thus that God clarifies for you the revelations that you may think.
Muhammad Asad	2:219 THEY WILL ASK thee about intoxicants and games of chance. Say: "In both there is great evil ²⁰⁴ as well as some benefit for man; but the evil which they cause is greater than the benefit which they bring." ²⁰⁵ And they will ask thee as to what they should spend [in God's cause]. Say: "Whatever you can spare." In this way God makes clear unto you His messages, so that you might reflect
Rashad Khalifa	<i>Intoxicants and Gambling Prohibited</i> 2:219 They ask you about intoxicants and gambling: say, "In them there is a gross sin, and some benefits for the people. But their sinfulness far outweighs their benefit." They also ask you what to give to charity: say, "The excess." GOD thus clarifies the revelations for you, that you may reflect, ⁴⁰
Shabbir Ahmed	2:219 (Certain things that hinder humans from attaining the aforementioned Noble Objective are now mentioned.) They ask you (O Messenger!) concerning alcohol, intoxicants, games of chance, and gambling and money earned without labor. Say, "There is great detriment in these things as well as some benefits for mankind. But the detriment of them is much greater than the benefit of them. They drag down the individual and collective social potential." And they ask you what they should give. Say, "All that is surplus." Thus God makes His messages plain for you, that you may reflect.
Transliteration	2:219 Yas-aloonaka AAani alkhamri wa almayisiriqul feehim a ithmun kabeerun wamanafiiAAu li Innasiwa-ithmuhuma akbaru min nafAAihim a wayas-aloonaka

	mathayunfiqoona quli alAAafwa ka thalika yubayyinu All ahulakumu al- ayati laAAaallakum tatafakkaroona
A	2:219 ئ يسلونك عن الخمر والميسر قل فيهما اثم كبير ومنفع للناس واثمهما اكبر من نفعهما ويسلونك ماذا ينفقون قل العفو كذلك يبين الله لكم الاءايت لعلكم تتفكرون
Edip-Layth	2:220 In this world and the next. They also ask you regarding the orphans, say, "To reform their situation is best, and if you are to care for them, then they are your brothers." God knows the corrupt from the reformer, and had God wished He could have made things difficult. God is Noble, Wise.
The Monotheist Group	2:220 In this world and the next; and they ask you regarding the orphans, say: "To fix their situation is best, and if you are to care for them, then they are your brothers." And God knows the corrupt from the good, and had God wished He could have made things difficult. God is Noble, Wise.
Muhammad Asad	2:220 on this world and on the life to come. And they will ask thee about [how to deal with] orphans. Say: "To improve their condition is best." And if you share their life, [remember that] they are your brethren: 206 for God distinguishes between him who spoils things and him who improves. And had God so willed, He would indeed have imposed on you hardships which you would not have been able to bear: 207 [but,] behold, God is almighty, wise!
Rashad Khalifa	2:220 upon this life and the Hereafter. And they ask you about the orphans: say, "Bringing them up as righteous persons is the best you can do for them. If you mix their property with yours, you shall treat them as family members." GOD knows the righteous and the wicked. Had GOD willed, He could have imposed harsher rules upon you. GOD is Almighty, Most Wise.
Shabbir Ahmed	2:220 And they ask you about the orphaned children. Say, "A progressive upbringing is best for them, that they get educated and learn skills, finally becoming independent members of the society. If you mix your belongings and property with theirs, or if they live with you, treat them as family members." God knows well the wrongdoer from the righteous. Had God so willed, He might not have granted such benevolent guidance, but then you would have carried the burdens of ignorance. Indeed, God is Mighty, Wise, and He uses His authority in His Infinite wisdom. 170
Transliteration	2:220 Fee a Iddunya wa al-akhiratiwayas-aloonaka AAani alyat ama qul islahunlahum khayrun wa-in tukh alitoohum fa-ikhw anukumwaAllahu yaAAalamu almufsida mina almuqlihiwalaw shaa Allahu laaAAanatakum inna All ahaAAazeezun hakeemun
A	2:220 فى الدنيا والءاخرة ويسلونك عن اليتى قل اصلاح لهم خير وان تخالطوهم فاخونكم والله يعلم المفسد من المصلح ولو شاء الله لاءعنتكم ان الله عزيز حكيم
Edip-Layth	<i>Do not Marry Those Who Set Up Partners With God</i> 2:221 Do not marry the females who set up partners until they acknowledge. An acknowledging servant is better than one who sets up partners even if she attracts you. Do not also marry the males who set up partners until they acknowledge. An acknowledging servant is better than one who sets up partners even if s/he attracts you. These invite to the fire, while God is inviting to paradise and forgiveness by His leave. He clarifies His signs for the people that they may remember.
The Monotheist Group	2:221 And do not marry the females who set up partners until they believe. For a believing servant is better than one who sets up partners even if she attracts you. And do not marry the males who set up partners until they believe. For a believing servant is better than one who sets up partners even if he attracts you.

	Those invite to the Fire, while God is inviting to Paradise and forgiveness by His leave. He clarifies His revelations for the people that they may remember.
Muhammad Asad	2:221 AND DO NOT marry women who ascribe divinity to aught beside God ere they attain to [true] belief: for any believing bondwoman [of God] ²⁰⁸ is certainly better than a woman who ascribes divinity to aught beside God, even though she please you greatly. And do not give your women in marriage to men who ascribe divinity to aught beside God ere they attain to [true] belief: for- any believing bondman [of God] is certainly better than a man who ascribes divinity to aught beside God, even though he please you greatly. [Such as] these invite unto the fire, whereas God invites unto paradise, and unto [the achievement of] forgiveness by His leave; and He makes clear His messages unto mankind, so that they might bear them in mind.
Rashad Khalifa	<i>Do Not Marry Idol Worshipers</i> 2:221 Do not marry idolatresses unless they believe; a believing woman is better than an idolatress, even if you like her. Nor shall you give your daughters in marriage to idolatrous men, unless they believe. A believing man is better than an idolater, even if you like him. These invite to Hell, while GOD invites to Paradise and forgiveness, as He wills. He clarifies His revelations for the people, that they may take heed.
Shabbir Ahmed	2:221 (Establishment of an ideal social system begins with the family. For a successful family life, uniformity of purpose is crucial. Therefore, (O believing men!) Do not wed Mushrikas till they acknowledge the truth. A believing maid of God is better than a Mushrikah even though she may seem attractive to you. And do not establish marital bonds with Mushriks till they acknowledge the truth. A believing servant of God is better than a Mushrik even though he may enchant you. They invite to the fire, while God invites to Paradise and a well-preserved life by His Leave. He expounds His messages for mankind to ponder and take them to heart. ¹⁷¹
Transliteration	2:221 Wala tanki hoo almushrik atihatta yu/minna walaamatun mu/minatun khayrun minmushrikatin walaw aAAjabatkum wal a tunki hooalmushrikeena hatta yu/minoo walaAAabdun mu/minunkhayrun min mushrikin walaw aAAjabakum ola-ika yadAAoonail a a Innari wa Allahu yadAAooil a aljannati wa almaghfirati bi-ithnihiwayubayyinun ayatihi lilnngsilaAAallahum yatahakkaroona
A	2:221 ولا تتكحوا المشركت حتى يؤمن ولا مائة مومنة خير من مشركة ولو اعجبتم ولا تتكحوا المشركين حتى يؤمنوا ولعبد مومن خير من مشرك ولو اعجبكم اولئك يدعون الى النار والله يدعوا الى الجنة والمغفرة باذنه ويبين آياته للناس لعلهم يتذكرون
Edip-Layth	2:222 They ask you about menstruation? Say, "It is painful; so retire yourselves sexually from the women during the menstruation, and do not approach them until they are cleansed. When they are cleansed, then you may approach them as God has commanded you." God loves the repenters and He loves the cleansed. ⁶¹
The Monotheist Group	2:222 And they ask you about menstruation? Say: "It is harmful, so retire yourselves sexually from the women during the menstruation, and do not approach them until they are cleansed. When they are cleansed, then you may approach them as God has commanded you." God loves the repenters and He loves the cleansed.
Muhammad Asad	2:222 AND THEY will ask thee about [woman's] monthly courses. Say: "It is a vulnerable condition. Keep, therefore, aloof from women during their monthly courses, and do not draw near unto them until they are cleansed; and when they are cleansed, go in unto them as God has bidden you to do." ²⁰⁹ Verily, God loves those who turn unto Him in repentance ²¹⁰ and He loves those who keep

	themselves pure.
Rashad Khalifa	<i>Menstruation</i> 2:222 They ask you about menstruation: say, "It is harmful; you shall avoid sexual intercourse with the women during menstruation; do not approach them until they are rid of it. Once they are rid of it, you may have intercourse with them in the manner designed by GOD. GOD loves the repenters, and He loves those who are clean."
Shabbir Ahmed	2:222 They ask you about menstruation. Say, "It is an inconvenience. So keep away from (intimacy with) women during menstruation and approach them not until they are rid of it. Once they are rid of it, you may approach them (your wives) for intimate relations in the manner designed by God. Indeed, God loves those who make amends and loves those who rid their minds of false dogmas." 172
Transliteration	2:222 Wayas-aloonaka AAani alma <u>heediqu</u>l huwa a <u>than</u> faiAAataziloo a Innisa^aafee alma<u>heedi</u> wal <u>a</u> taqraboohunna <u>hattayathurna</u> fa-i <u>tha</u> ta <u>tahharna</u> fa/toohunna min <u>haythu</u>amarakumu All <u>ahu</u> inna All <u>aha</u> yu <u>hibbu</u> a Ittaww^abeenawayu<u>hibbu</u> almuta<u>tahhirena</u>
A	2:222 ويسلونك عن المحيض قل هو اذى فاعتزلوا النساء في المحيض ولا تقربوهن حتى يطهرن فاذا تطهرن فاتوهن من حيث امركم الله ان الله يحب التوبين ويحب المتطهرين
Edip-Layth	2:223 Your women are cultivation for you. So approach your cultivation as you wish towards goodness. Be conscientious of God and know that you will meet Him, and give good news to those who acknowledge. 62
The Monotheist Group	2:223 Your women are a cultivation for you. So approach your cultivation as you wish towards goodness. And be aware of God and know that you will meet Him, and give good news to the believers.
Muhammad Asad	2:223 Your wives are your tilth; go, then, unto your tilth as you may desire, but first provide something for your souls, 211 and remain conscious of God, and know that you are destined to meet Him. And give glad tidings unto those who believe.
Rashad Khalifa	2:223 Your women are the bearers of your seed. Thus, you may enjoy this privilege however you like, so long as you maintain righteousness. You shall observe GOD, and know that you will meet Him. Give good news to the believers.
Shabbir Ahmed	2:223 Remember that women in the society are the guardians of your future generations, just as a garden keeps the seeds and turns them into flowering plants. So, whenever you meet with women socially, treat them with respect, keeping the aforementioned principle in mind. This conduct will go a long way to insure the betterment of the future generations. Send forth good today for the sake of tomorrow. Be mindful of God and know that you will, one day, face Him. O Messenger! Give good news to the believers.
Transliteration	2:223 Nisa^aokum <u>harthun</u> lakum fa/too <u>harthakum</u> anna <u>shi/tum</u> waqaddimoo li-anfusikum wa <u>ittaqoo</u>All<u>aha</u> wa <u>iAAalamoo</u> annakum mul <u>aqoohu</u>wabashshiri almu/mineena
A	2:223 نساوكم حرث لكم فاتوا حرثكم انى شئتم وقدموا لانفسكم واتقوا الله واعلموا انكم ملقوه وبشر المؤمنين
Edip-Layth	<i>Abusing God's Name</i> 2:224 Do not make God the subject of your oaths; to be pious, aware, and reform relations among people; and God is Hearer, Knower.

The Monotheist Group	2:224 And do not make God the subject of your casual oaths. Be pious and righteous and reconcile among the people; and God is Listener, Knower.
Muhammad Asad	2:224 AND DO NOT allow your oaths in the name of God to become an obstacle to virtue and God-consciousness and the promotion of peace between men: ²¹² for God is all-hearing, all-knowing.
Rashad Khalifa	<i>Do Not Take God's Name in Vain</i> 2:224 Do not subject GOD's name to your casual swearing, that you may appear righteous, pious, or to attain credibility among the people. GOD is Hearer, Knower.
Shabbir Ahmed	2:224 Let not your senseless oaths in the name of God deter you from doing good to others, from being mindful of the Divine laws, and from making peace between people. God is Hearer, Knower.
Transliteration	2:224 Walā tajAAaloo All āha AAur datanli-aymanikum an tabarroo watattaqoo watuslihoobayna alnnasi waAllāhu sameeAAunAAaleemun
A	2:224 ولا تجعلوا الله عرضة لآيمنكم ان تبروا وتتقوا وتصلحوا بين الناس والله سميع عليم
Edip-Layth	2:225 God will not call you to account for your casual oaths, but He will call you to account for what has entered your hearts. God is Forgiving, Compassionate.
The Monotheist Group	2:225 God will not call you to account for your casual oaths, but He will call you to account for what has entered your hearts. God is Forgiving, Compassionate.
Muhammad Asad	2:225 God will not take you to task for oaths which you may have uttered without thought, but will take you to task [only] for what your hearts have conceived [in earnest]: for God is much-forgiving, forbearing.
Rashad Khalifa	2:225 GOD does not hold you responsible for the mere utterance of oaths; He holds you responsible for your innermost intentions. GOD is Forgiver, Clement.
Shabbir Ahmed	2:225 God will not take you to task for your senseless swearing. He holds you responsible for your intentional doings. God is Forgiving, Clement. ¹⁷³
Transliteration	2:225 La yu- akhithukumu All ahubiallaghwi fee aym anikum wal akin yu-akhithukumbima kasabat quloobukum waAllāhu ghafoorun haleemun
A	2:225 لا يواخذكم الله بالغو في آيمنكم ولكن يواخذكم بما كسبت قلوبكم والله غفور حلیم
Edip-Layth	<i>Divorce</i> 2:226 For those who are discontent with their wives, let them wait for four months. If they reconcile, then God is Forgiving, Compassionate. ⁶³
The Monotheist Group	2:226 For those who are discontent with their wives, let them wait for four months. If they reconcile, then God is Forgiving, Merciful.
Muhammad Asad	2:226 Those who take an oath that they will not approach their wives shall have four months of grace; and if they go back [on their oath] ²¹³ -behold, God is much-forgiving, a dispenser of grace.
Rashad Khalifa	<i>Laws of Divorce</i> 2:226 Those who intend to divorce their wives shall wait four months (cooling off); if they change their minds and reconcile, then GOD is Forgiver, Merciful.
Shabbir Ahmed	2:226 Men who take an oath that they will not approach their wives shall have four months of grace. And if they go back on their oath during these four months, God is Forgiving, Merciful. ¹⁷⁴

Transliteration	2:226 Lilla <u>t</u> heena yu/loona min nisa-ihimtarabbu <u>s</u> u arbaAAati ashhurin fa-in f a <u>o</u> o fa-inna All <u>a</u> haghafoorun ra <u>h</u> eem <u>un</u>
A	2:226 للذين يولون من نسائهم تربص اربعة اشهر فان فاعو فان الله غفور رحيم
Edip-Layth	2:227 If they insist on the divorce, then God is Hearer, Knowledgeable.
The Monotheist Group	2:227 And if they insist on the divorce, then God is Hearer, Knowledgeable.
Muhammad Asad	2:227 But if they are resolved on divorce -behold, God is all-hearing, all-knowing.
Rashad Khalifa	2:227 If they go through with the divorce, then GOD is Hearer, Knower.
Shabbir Ahmed	2:227 If they decide upon divorce let them remember that God is Hearer, Knower. ¹⁷⁵
Transliteration	2:227 Wa-in AAazamoo a l <u>t</u> ta <u>l</u> aqafa-inna All <u>a</u> ha sameeAAun AAaleem <u>un</u>
A	2:227 وان عزموا الطلاق فان الله سميع عليم
Edip-Layth	2:228 The divorced women shall wait for three menstruation periods; and it is not lawful for them to conceal what God has created in their wombs, if they acknowledge God and the Last day. Their husbands are more justified to return to them, if they both wish to reconcile. The women have rights similar to their obligations, according to the recognized norms. But the men will have a degree over them. God is Noble, Wise.
The Monotheist Group	2:228 And the divorced women shall wait for three menstruation periods; and it is not lawful for them to conceal what God has created in their wombs, if they believe in God and the Last Day. And their husbands would then have just cause to return together, if they both wish to reconcile. And for what obligations the women are owed, so similarly must they fulfill their obligations. But the men will have a greater responsibility over them in this. And God is Noble, Wise.
Muhammad Asad	2:228 And the divorced women shall undergo, without remarrying, ²¹⁴ a waiting-period of three monthly courses: for it is not lawful for them to conceal what God may have created in their wombs, ²¹⁵ if they believe in God and the Last Day. And during this period their husbands are fully entitled to take them back, if they desire reconciliation; but, in accordance with justice, the rights of the wives [with regard to their husbands] are equal to the [husbands'] rights with regard to them, although men have precedence over them [in this respect]. ²¹⁶ And God is almighty, wise.
Rashad Khalifa	2:228 The divorced women shall wait three menstruations (before marrying another man). It is not lawful for them to conceal what GOD creates in their wombs, if they believe in GOD and the Last Day. (In case of pregnancy,) the husband's wishes shall supersede the wife's wishes, if he wants to remarry her. The women have rights, as well as obligations, equitably. Thus, the man's wishes prevail (in case of pregnancy). GOD is Almighty, Most Wise.
Shabbir Ahmed	2:228 After divorce, women shall wait three menstruations before remarriage. There is no waiting period for a woman who is divorced before intimate relations with her husband (33:49). And it is three months if they do not habitually menstruate (65:4). They shall not conceal pregnancy if they believe in God and in the Hereafter. In case of pregnancy, their waiting period shall be until delivery (65:4.). And during this period their husbands would do better to take them back if both of them desire reconciliation. The husband and the wife have the right to reconcile during this waiting period of the wife. Women, in all equity, have rights similar to men. But men have one advantage over them. ¹⁷⁶

Transliteration	2:228 Waalmutallaqatuyatarabbasna bi-anfusiinna thal athata quroo-in walayahillu lahunna an yaktumna m a khalaqa All ahufee ar hamihinna in kunna yu/minna bi Allahiwaalyawmi al- akhiri wabuAAoolatuhunna a haqqubiraddihinna fee thalika in ar adoo i slahanwalahunna mithlu alla thee AAalayhinna bialmaAAroofiwalilIrrijali AAalayhinna darajatun waAllahuAAazeezun hakeemun
A	2:228 والمطلقة يتربصن بانفسهن ثلاثة قروء ولا يحل لهن ان يكتمن ما خلق الله في ارحامهن ان كن يومن بالله واليوم الآخر ويعولتهن احق بردهن في ذلك ان ارادوا اصلاحا ولهن مثل الذي عليهن بالمعروف وللرجال عليهن درجة والله عزيز حكيم
Edip-Layth	2:229 The divorce is allowed twice. So, either remain together equitably, or part ways with kindness. It is not lawful for you to take back anything you have given the women unless you fear that they will not uphold God's limits. So if you fear that they will not uphold God's limits, then there is no sin upon them for what is given back. These are God's limits so do not transgress them. Whoever shall transgress God's limits are the wicked.
The Monotheist Group	2:229 The divorce is allowed twice. So, either they remain together equitably, or they part ways with kindness. And it is not lawful for you to take back anything you have given the women unless you fear that they will not uphold God's limits. So if you fear that they will not uphold God's limits, then there is no sin upon them for what is given back. These are God's limits so do not transgress them. And whoever shall transgress God's limits, then these are the wicked.
Muhammad Asad	2:229 A divorce may be [revoked] twice, whereupon the marriage must either be resumed in fairness or dissolved in a goodly manner. ²¹⁸ And it is not lawful for you to take back anything of what you have ever given to your wives unless both [partners] have cause to fear that they may not be able to keep within the bounds set by God: hence, if you have cause to fear that the two may not be able to keep within the bounds set by God, there shall be no sin upon either of them for what the wife may give up [to her husband] in order to free herself. These are the bounds set by God; do not, then, transgress them: for they who transgress the bounds set by God-it is they, they who are evildoers!
Rashad Khalifa	2:229 Divorce may be retracted twice. The divorced woman shall be allowed to live in the same home amicably, or leave it amicably. It is not lawful for the husband to take back anything he had given her. However, the couple may fear that they may transgress GOD's law. If there is fear that they may transgress GOD's law, they commit no error if the wife willingly gives back whatever she chooses. These are GOD's laws; do not transgress them. Those who transgress GOD's laws are the unjust.
Shabbir Ahmed	2:229 (The whole period of divorce i.e. three menstruations, three months, or until delivery can be taken back twice.) In a given couple's lifetime, a divorce is permissible twice. Then the divorced woman must be retained in honor or released in kindness. She shall be allowed to live in the same home amicably, or leave it amicably. At or after divorce, it is not lawful for you to take back anything of what you have ever given to her. However, if both of you fear that you might (in waves of emotion) transgress the bounds set by God, there shall be no blame on either of you for what the wife willingly gives back, whatever she chooses. These are the limits set by God; transgress them not. Whoever transgresses the bounds set by God, such are the wrongdoers.
Transliteration	2:229 Alttalaqu marratanifa-imsakun bimaAAroofin aw tasree hun bi-i hsaninwala yahillu lakum an ta/khu thoo mimmaaataytumohunna shay-an ill a an yakh afaalla yuqeema hudooda All ahi fa-inkhifum all a yuqeem a hudooda All ahifala jun aha AAalayhima feem a iftadatbihi tilka hudoodu All ahi fal a taAatadooh awaman yataAAadda hudooda All ahi faola-ikahumu alththalimoona

A	2:229 الطلاق مرتان فامسك بمعروف او تسريح باحسن ولا يحل لكم ان تآخذوا مما ءاتيتموهن شيئا الا ان يخافا الا يقيما حدود الله فان خفتم الا يقيما حدود الله فلا جناح عليهما فيما اقتدت به تلك حدود الله فلا تعتدوها ومن يتعد حدود الله فلاولئك هم الظالمون
Edip-Layth	2:230 So if he divorces her again, then she will not be lawful for him until she has married another husband. If the other husband divorces her, then they are not blamed for coming back together if they think they will uphold God's limits. These are God's limits; He clarifies them for a people that know.
The Monotheist Group	2:230 So if he divorces her again, then she will not be lawful for him until she has married another husband. If the other husband divorces her, then there is no sin that they come back together if they think they will uphold God's limits. These are God's limits, He clarifies them for a people that know.
Muhammad Asad	2:230 And if he divorces her [finally], she shall thereafter not be lawful unto him unless she first takes another man for husband; then, if the latter divorces her, there shall be no sin upon either of the two if they return to one another-provided that both of them think that they will be able to keep within the bounds set by God: for these are the bounds of God which He makes clear unto people of [innate] knowledge.
Rashad Khalifa	2:230 If he divorces her (for the third time), it is unlawful for him to remarry her, unless she marries another man, then he divorces her. The first husband can then remarry her, so long as they observe GOD's laws. These are GOD's laws; He explains them for people who know.
Shabbir Ahmed	2:230 If a man divorces his wife on a third different time during their marital life, it shall be unlawful for him to remarry her. It may so happen that the woman marries another man, and those two do not get along, and he divorces her. In that case, there is nothing wrong if both (the previous couple) decide to come together again, if they consider that they will be able to observe the limits set by God. These limits have been made clear for people who use their knowledge. ¹⁷⁷
Transliteration	2:230 Fa-in <u>tallaqaha</u> <u>falatahillu</u> lahu min baAAadu <u>hatta</u> tanki<u>hazawjan</u> ghayrahu fa-in <u>tallaqaha</u> <u>fa</u> <u>a</u> jun <u>ahaAAalayhima</u> an yatar <u>ajaAAa</u> in <u>thannaan</u> yuqeem <u>a</u> <u>hudooda</u> All<u>ahi</u> watilka <u>hudoodu</u>All<u>ahi</u> yubayyinuha liqawmin yaAAalamoon<u>a</u>
A	2:230 فان طلقها فلا تحل له من بعد حتى تنكح زوجا غيره فان طلقها فلا جناح عليهما ان يترابعا ان ظنا ان يقيما حدود الله وتلك حدود الله يبينها لقوم يعلمون
Edip-Layth	<i>Do not Leave the Divorced Women on the Street</i> 2:231 If you have divorced the women, and they have reached their required interim period, then either remain together equitably, or part ways equitably. Do not reconcile with them so you can harm them out of animosity. Whoever does so is doing wickedness to his person. Do not take God's signs lightly; remember God's blessings towards you, and what was sent down to you of the book and the wisdom, He warns you with it. Be conscientious of God and know that God is Knowledgeable in all things.
The Monotheist Group	2:231 And if you have divorced the women, and they have reached their required interim period, then either you remain together equitably, or part ways equitably. And do not reconcile with them so you can harm them out of animosity; whoever does so is doing wickedness to his soul; and do not take God's revelations lightly. And remember God's blessings towards you, and what was sent down to you of the Scripture and the wisdom, He warns you with it. And be aware of God and know that God is Knowledgeable in all things.
	2:231 And so, when you divorce women and they are about to reach the end of their waiting-term, then either retain them in a fair manner or let them go in a

Muhammad Asad	fair manner. But do not retain them against their will in order to hurt [them]: for he who does so sins indeed against himself. And do not take [these] messages of God in a frivolous spirit; and remember the blessings with which God has graced you, and all the revelation and the wisdom which He has bestowed on you from on high in order to admonish you thereby; and remain conscious of God, and know that God has full knowledge of everything.
Rashad Khalifa	<i>Do Not Throw the Divorcees Out Onto the Streets</i> 2:231 If you divorce the women, once they fulfill their interim (three menstruations), you shall allow them to live in the same home amicably, or let them leave amicably. Do not force them to stay against their will, as a revenge. Anyone who does this wrongs his own soul. Do not take GOD's revelations in vain. Remember GOD's blessings upon you, and that He sent down to you the scripture and wisdom to enlighten you. You shall observe GOD, and know that GOD is aware of all things.
Shabbir Ahmed	2:231 When you have divorced women, and they have completed their waiting period, then retain them in kindness or release them in kindness. You shall allow them to live in the same home amicably, or let them leave amicably. Do not force them to stay against their will, as revenge. Anyone who does this wrongs his own 'self'. Do not make the revelations of God a laughing stock. Remember God's blessings upon you and the Book and wisdom He has sent down to you in order to enlighten you. Be mindful of God's commands and know that God is Knower of all things.
Transliteration	2:231 Wa-itha tallaqtumu a Innisaafabalaghna ajalahunna faamsikoohunna bimaAAroofin aw sarri hoohunnabimaAAroofin wal a tumsikoohunna diraranlitaAAatadoo waman yafAAal thalika faqad thalamanafsahu wal a tattakhithoo ayati All ahihuzuwan wa othkuroo niAAamata All ahi AAalaykumwam a anzala AAalaykum mina alkit abi wa alhikmatiyaAAait hukum bihi wa ittaqoo All aha waiAAalamooanna Allaha bikulli shay-in AAaleemun
A	2:231 واذا طلقتم النساء فبلغن اجلهن فامسكوهن بمعروف او سرحوهن بمعروف ولا تمسكوهن ضرارا لتعتدوا ومن يفعل ذلك فقد ظلم نفسه ولا تتخذوا آيات الله هزوا واذكروا نعمت الله عليكم وما انزل عليكم من الكتب والحكمة يعظكم به واتقوا الله واعلموا ان الله بكل شيء عليم
Edip-Layth	2:232 If you divorce the women, and they have reached their required interim period, then do not prevent them from remarrying their husbands if they amicably agree amongst themselves out of what is best. This is to remind any of you who acknowledge God and the Last day, this is better for you and purer; and God knows while you do not know.
The Monotheist Group	2:232 And if you divorce the women, and they have reached their required interim period, then do not prevent them from remarrying their husbands if they amicably agree amongst themselves out of what is best. This is to remind any of you who believe in God and the Last Day, this is better for you and purer; and God knows while you do not know.
Muhammad Asad	2:232 And when you divorce women, and they have come to the end of their waiting-term, hinder them not from marrying other men if they have agreed with each other in a fair manner. This is an admonition unto every one of you who believes in God and the Last Day; it is the most virtuous [way] for you, and the cleanest. And God knows, whereas you do not know.
Rashad Khalifa	2:232 If you divorce the women, once they fulfill their interim, do not prevent them from remarrying their husbands, if they reconcile amicably. This shall be heeded by those among you who believe in GOD and the Last Day. This is purer for you, and more righteous. GOD knows, while you do not know.

Shabbir Ahmed	2:232 And when you have divorced women, and they are approaching their waiting period, people in the society shall not place difficulties if they wish to remarry their former husbands in a decent manner (not secretly). And do not place difficulties if the woman decides to marry a different husband upon mutual agreement. This instruction is for all among you who believe in God and the Last Day. Following the commands helps you develop your own 'self' and stay clear of vice. God knows, you know not. 178
Transliteration	2:232 Wa-i<u>tha</u> <u>tallaqtumu</u> a Innisa<u>a</u>fabalaghna ajalahunna fal <u>a</u> taAA <u>duloohunna</u> an yanki<u>h</u>naazwa<u>j</u>ahunna i<u>tha</u> tar<u>a</u>daw baynahum bialmaAAroofi<u>th</u>alika yooAAa<u>th</u>u bihi man ka<u>n</u>aminkum yu/minu bi <u>All</u>ahi waalyawmi al-<u>a</u>khiri<u>th</u>alikum azka lakum wa<u>a</u>tharu wa<u>All</u>ahuyaAAalamu waantum la taAAalamoon<u>a</u>
A	2:232 واذا طلقتم النساء فبلغن اجلهن فلا تعضلوهن ان ينكحن ازواجهن اذا ترضوا بينهم بالمعروف ذلك يوعظ به من كان منكم يومن بالله واليوم الءاخر ذلكم ازكى لكم واطهر والله يعلم وانتم لا تعلمون
Edip-Layth	<i>Rights and Responsibilities After Divorce</i> 2:233 The birth mothers suckle their children two full years, for those who wish to complete the suckling. The man for whom the child is born is responsible for both their provisions and clothing equitably. A person should not be burdened beyond its means. No mother shall be harmed because of her child, nor shall a father be harmed because of his child. For the guardian is the same requirement. So if they wish to separate out of mutual agreement and council, then there is no blame on them. If you want to hire nursing mothers, then there is no blame on you if you return what you have been given according to the recognized norms. Be conscientious of God, and know that God is watching over what you do.
The Monotheist Group	2:233 And the divorced mothers are allowed to suckle their children two full years, if they wish to complete the suckling. And the man for whom the child is born is responsible for both their provisions and clothing equitably. We do not burden a soul beyond its means. No mother shall be harmed because of her child, nor shall a father be harmed because of his child. And for the guardian is the same requirement. So if they wish to separate out of mutual agreement and counsel, then there is no sin upon them. And if you want to hire nursing mothers, then there is no sin upon you if you return what you have been given equitably. And be aware of God, and know that God is watching over what you do.
Muhammad Asad	2:233 And the [divorced] mothers may nurse their children for two whole years, if they wish to complete the period of nursing; and it is incumbent upon him who has begotten the child to provide in a fair manner for their sustenance and clothing. No human being shall be burdened with more than he is well able to bear: neither shall a mother be made to suffer because of her child, nor, because of his child, he who has begotten it. And the same duty rests upon the [father's] heir. And if both [parents] decide, by mutual consent and counsel, upon separation [of mother and child], 219 they will incur no sin [thereby]; and if you decide to entrust your children to foster-mothers, you will incur no sin provided you ensure, in a fair manner, the safety of the child which you are handing over. 220 But remain conscious of God, and know that God sees all that you do.
Rashad Khalifa	2:233 Divorced mothers shall nurse their infants two full years, if the father so wishes. The father shall provide the mother's food and clothing equitably. No one shall be burdened beyond his ability. No mother shall be harmed on account of her infant, nor shall the father be harmed because of his infant. (If the father dies), his inheritor shall assume these responsibilities. If the infant's parents mutually agree to part, after due consultation, they commit no error by doing so. You commit no error by hiring nursing mothers, so long as you pay them equitably. You shall observe GOD, and know that GOD is Seer of everything you do.

Shabbir Ahmed	2:233 If the (divorced) mothers wish to nurse their infants, the father shall provide for the mother's sustenance and clothing equitably up to two years of nursing. No human being shall be burdened with more than he or she is well able to bear. No mother shall be made to suffer because of her child, nor shall a father be made to suffer because of his child. If the father dies, his heir will assume these responsibilities. If both parents decide with mutual consent, there shall be nothing wrong in entrusting your children to foster-mothers. There shall be nothing wrong if you ensure, in a fair manner, the safety of the child you are handing over. Be mindful of God and know that God is Seer of all that you do.
Transliteration	2:233 Waalwalidatu yur diAAanaawladahunna hawlayni k amilayni liman ar adaan yutimma a IrradaAAata waAAa al mawloodilahu rizquhunna wakiswatuhunna bialmaAAroofi l atukallafu nafsun ill a wusAAah a l a tu darrawalidatun biwaladih a wala mawloodun lahubiwaladihi waAAa alw arithi mithlu thalikafa-in ar ada fisalan AAan tar adinminhuma watash awurin fal a jun ahaAAalayhima wa-in aradtum an tastar diAAao awl adakumfala jun aha AAalaykum i tha sallamtum maataytum bi almaAAroofi wa ittaqoo All ahawaiAAlamoo anna All aha bim a taAAamaloona baseerun
A	2:233 والولدت يرضعن اولدهن حولين كاملين لمن اراد ان يتم الرضاعة وعلى المولود له رزقهن وكسوتهن بالمعروف لا تكلف نفس الا وسعها لا تضار ولدة بولدها ولا مولود له بولده وعلى الوارث مثل ذلك فان ارادا فصلا عن تراض منهما وتشاور فلا جناح عليهما وان اردتم ان تسترضعوا اولدكم فلا جناح عليكم اذا سلمتم ما ءاتيتم بالمعروف واتقوا الله واعلموا ان الله بما تعملون بصير
Edip-Layth	Widows 2:234 For those of you who pass away and leave widows behind, then their widows will have a required interim period of four months and ten days. When they reach their required interim, then there is no blame on you for what they do to themselves according to the recognized norms. God is Ever-aware of what you do. ⁶⁴
The Monotheist Group	2:234 And for those of you whose lives are terminated and they leave widows behind, then their widows will have a required interim period of four months and ten days. So when they reach their required interim, then there is no sin upon you for what they do to themselves equitably. And God is Expert to what you do.
Muhammad Asad	2:234 And if any of you die and leave wives behind, they shall undergo, without remarrying, ²²¹ a waiting-period of four months and ten days; whereupon, when they have reached the end of their waiting-term, there shall be no sin ²²² in whatever they may do with their persons in a lawful manner. And God is aware of all that you do.
Rashad Khalifa	You Shall Observe the Pre-Marriage Interims 2:234 Those who die and leave wives, their widows shall wait four months and ten days (before they remarry). Once they fulfill their interim, you commit no error by letting them do whatever righteous matters they wish to do. GOD is fully Cognizant of everything you do.
Shabbir Ahmed	2:234 Those among you who die and leave wives behind, they shall wait four months and ten days before they remarry. Once they fulfill their interim, the society commits nothing wrong by letting them make their own decisions about their future including remarriage. God is Aware of what you do.
Transliteration	2:234 Waallatheena yutawaffawnaminkum waya tharoona azw ajan yatarabbasnabi-anfusihiinna arbaAAata ashhurin waAAaashran fa-i thabalaghna ajalahunna fala junaha AAalaykum feem afaAAalna fee anfusihiinna bi almaAAroofi

	waAllahubima taAAamaloona khabeerun
A	2:234 والذين يتوفون منكم ويذرون أزواجا يتربصن بأنفسهن أربعة أشهر وعشرا فإذا بلغن أجلهن فلا جناح عليكم فيما فعلن في أنفسهن بالمعروف والله بما تعملون خبير
Edip-Layth	2:235 There is no blame upon you if you openly propose marriage to these women, or you keep it between yourselves. God knows that you will be thinking of them, but do not meet them secretly, unless you have something righteous to say. Do not consummate the marriage until the required interim is reached in the book. Know that God knows what is in your minds, so be conscientious of Him, and know that God is Forgiving, Compassionate.
The Monotheist Group	2:235 And there is no sin upon you if you openly propose marriage to these women, or you keep it between yourselves. God knows that you will be thinking of them, but do not meet them secretly, unless you have something righteous to say. And do not consummate the marriage until the required interim is reached in the Scripture. And know that God knows what is in your souls, so be aware of Him, and know that God is Forgiving, Compassionate.
Muhammad Asad	2:235 But you will incur no sin if you give a hint of [an intended] marriage-offer to [any of] these women, or if you conceive such an intention without making it obvious: [for] God knows that you intend to ask them in marriage. 223 Do not, however, plight your troth with them in secret, but speak only in a decent manner; and do not proceed with tying the marriage-knot ere the ordained [term of waiting] has come to its end. And know that God knows what is in your minds, and therefore remain conscious of Him; and know, too, that God is much-forgiving, forbearing.
Rashad Khalifa	2:235 You commit no sin by announcing your engagement to the women, or keeping it secret. GOD knows that you will think about them. Do not meet them secretly, unless you have something righteous to discuss. Do not consummate the marriage until their interim is fulfilled. You should know that GOD knows your innermost thoughts, and observe Him. You should know that GOD is Forgiver, Clement.
Shabbir Ahmed	2:235 You do nothing wrong in announcing your engagement to (widowed or divorced) women or keeping it to yourselves. God knows that the community will think about them. But, never make a secret pledge or contract with them. Speak with them honorably and in recognized words. Do not tie the wedding knot nor sign the marital contract until the waiting period has ended. Know that God understands human psyche, and what is in your hearts. Take heed of Him and know that God is Forgiving, Clement.
Transliteration	2:235 Wala junaha AAalaykum feem aAAarradtum bihi min khi tbati a Innisa-iaw aknantum fee anfusikum AAalima Allahu annakum sata thkuroonahunnawalakin la tuwAAaidoohunna sirran ill aan taqooloo qawlan maAAaroofan wal a taAAazimoo AAuqdata a Innikahihatta yablughu alkit abu ajalahu wa iAAlamooanna All aha yaAAlamu m a fee anfusikum fa ithharoohuwaiAAlamoo anna All aha ghafoorun haleemun
A	2:235 ولا جناح عليكم فيما عرضتم به من خطبة النساء او اكننتم في انفسكم علم الله انكم ستذكرونهن ولكن لا تواعدوهن سرا الا ان تقولوا قولا معروفا ولا تعزموا عقدة النكاح حتى يبلغ الكتاب اجله واعلموا ان الله يعلم ما في انفسكم فاحذروه واعلموا ان الله غفور حلیم
Edip-Layth	<i>Breaking the Engagement</i> 2:236 There is no blame on you if you divorce the women before having sexual intercourse with them, or before committing to what was agreed for them. Let them have compensation, the rich according to his means, and the poor according to his means. Compensation, which is according to the recognized

	norms, is a responsibility for good-doers. ⁶⁵
The Monotheist Group	2:236 There is no sin upon you if you divorce the women before having sexual intercourse with them, or before setting the dowry for them. Let them have recompense, the rich according to his means, and the poor according to his means. Recompense which is in goodness, a responsibility for those in kindness.
Muhammad Asad	2:236 You will incur no sin if you divorce women while you have not yet touched them nor settled a dower upon them; ²²⁴ but [even in such a case] make provision for them - the affluent according to his means, and the straitened according to his means - a provision in an equitable manner: this is a duty upon all who would do good. ²²⁵
Rashad Khalifa	<i>Breaking the Engagement</i> 2:236 You commit no error by divorcing the women before touching them, or before setting the dowry for them. In this case, you shall compensate them - the rich as he can afford and the poor as he can afford - an equitable compensation. This is a duty upon the righteous.
Shabbir Ahmed	2:236 There is no blame on you if you nullify the marriage before you have intimately touched the women with whom you have signed the marital contract, and before you have fixed the marital gift. This would be an unexpected situation involving emotional trauma. Therefore, show compassion by giving her as generous a gift as you can afford. This would be an act of equity and it is a binding duty on all those who wish to be counted among the benefactors of humanity.
Transliteration	2:236 La jun aha AAalaykum in tallaqtumualInnisaa m a lam tamassoohunna aw tafridoolahunna faree datan wamattiAAoohunna AAal aalmoosiAAi qadaruhu waAAala almuqtiri qadaruhu mataAAanbialmaAAroofi haqqan AAala almuhsineena
A	2:236 لا جناح عليكم ان طلقتم النساء ما لم تمسوهن او تقرضوا لهن فريضة ومتعوهن على الموسع قدره وعلى المقتر قدره متعا بالمعروف حقا على المحسنين
Edip-Layth	2:237 If you divorce them before having sexual intercourse with them, but you have already agreed to the dowry, then you must give half of what you have agreed, unless they forgive or the guardian over the marriage contract forgives. If you forgive, it is closer to awareness. Do not forget the favor between you; God is Seer over what you do.
The Monotheist Group	2:237 And if you divorce them before having sexual intercourse with them, but you have already set the dowry for them; then you must give half of what you have agreed, unless they forgive or the guardian over the marriage contract forgives. And if you forgive, it is closer to righteousness. And do not forget the favor between you; God is Seer over what you do.
Muhammad Asad	2:237 And if you divorce them before having touched them, but after having settled a dower upon them, then [give them] half of what you have settled - unless it be that they forgo their claim or he in whose hand is the marriage-tie forgoes his claim [to half of the dower]: and to forgo what is due to you is more in accord with God-consciousness. And forget not [that you are to act with] grace towards one another: verily, God sees all that you do.
Rashad Khalifa	2:237 If you divorce them before touching them, but after you had set the dowry for them, the compensation shall be half the dowry, unless they voluntarily forfeit their rights, or the party responsible for causing the divorce chooses to forfeit the dowry. To forfeit is closer to righteousness. You shall maintain the amicable relations among you. GOD is Seer of everything you do.
	2:237 And if unexpected circumstances lead you to divorce women before you

Shabbir Ahmed	have intimately touched them, but after the marital gift has been fixed, give them half the amount unless they volunteer to forgo it. If the move for divorce originates purely from you, let her have the whole portion. If you men forgo it, it is closer to righteousness. O People! Never forget kindness among yourselves. This command is from God Whose Law of Requitall ever monitors your actions and the motives behind them.
Transliteration	2:237 Wa-in <u>t</u> allaqtumoo <u>h</u> unna min qabli antamasso <u>o</u> hunna waqad fara <u>d</u> tum la <u>h</u> unna faree <u>d</u> atanfa <u>n</u> is <u>f</u> u m <u>a</u> fara <u>d</u> tum ill <u>a</u> an yaAAfoonaaw yaAAfuwa alla <u>t</u> hee biyadihi AAuqdatu a Innika <u>h</u> iwaan taAAfoo aqrabu li Ittaq <u>w</u> a wa <u>a</u> tansawoo <u>l</u> fa <u>d</u> la baynakum inna All <u>a</u> ha bim <u>a</u> taAAamaloona ba <u>ḡ</u> eer <u>u</u> n
A	2:237 وان طلقتموهن من قبل ان تمسوهن وقد فرضتم لهن فريضة فنصف ما فرضتم الا ان يعفون او يعفوا الذى بيده عقدة النكاح وان تعفوا اقرب للتقوى ولا تنسوا الفضل بينكم ان الله بما تعملون بصير
Edip-Layth	<i>Observe the Contact prayer (Sala)</i> 2:238 Preserve the contact prayers, and the middle contact prayer, and stand devoutly for God. ⁶⁶
The Monotheist Group	2:238 Maintain the communions; and a balanced communion; and stand dutiful for God.
Muhammad Asad	2:238 BE EVER mindful of prayers, and of praying in the most excellent way; ²²⁷ and stand before God in devout obedience.
Rashad Khalifa	<i>You Shall Observe the Contact Prayers</i> 2:238 You shall consistently observe the Contact Prayers, especially the middle prayer, and devote yourselves totally to GOD. ⁴¹
Shabbir Ahmed	2:238 (While describing some important marital laws), it is reiterated that, your Central Duty remains the guarding of the System in which individuals and families can develop their potentials to the maximum. Stay alert in obedience to God.
Transliteration	2:238 <u>H</u> a <u>f</u> i <u>t</u> hoo AAa <u>l</u> a <u>l</u> ssalawati wa <u>al</u> ssalat <u>i</u> alwust <u>a</u> waqoomoo lill <u>a</u> hi qaniteena
A	2:238 حفظوا على الصلوات والصلوة الوسطى وقوموا لله قانتين
Edip-Layth	2:239 But if you are in a state of worry, then you may do so while walking or riding. If you become secure, then remember God as He has taught you what you did not know. ⁶⁷
The Monotheist Group	2:239 But if you are in a state of fear, then you may do so while walking or riding. If you become secure, then remember God as He has taught you what you did not know.
Muhammad Asad	2:239 But if you are in danger, [pray] walking or riding; and when you are again secure, bear God in mind - since it is He who taught you what you did not previously know.
Rashad Khalifa	2:239 Under unusual circumstances, you may pray while walking or riding. Once you are safe, you shall commemorate GOD as He taught you what you never knew.
Shabbir Ahmed	2:239 Whether fear threatens you from without, or you are strolling, riding, relaxing in peace, remember God as He has taught you (the right and wrong) what you did not know. ¹⁷⁹
	2:239 Fa-in khiftum farij <u>a</u> lan aw rukb <u>a</u> nanfa-i <u>t</u> ha amintum fa <u>o</u> thkuroo All <u>a</u> ha

Transliteration	kamaAAallamakum m_a lam takoonoo taAAalamoon a
A	2:239 فان خفتم فرجالا او ركبانا فاذا امنتم فاذكروا الله كما علمكم ما لم تكونوا تعلمون
Edip-Layth	<i>Alimony For Widows and Divorcees</i> 2:240 Those of you who pass away and leave widows behind, leave a will for them that they may enjoy for one year without being evicted. If they leave, then there is no blame on you for what they do to themselves out of the recognized norms; and God is Noble, Wise. ⁶⁸
The Monotheist Group	2:240 And for those of you whose lives are terminated and they leave widows behind; a testimony to them that they may enjoy for one year without being made to vacate. If they leave then there is no sin upon you for what they do to themselves in goodness; and God is Noble, Wise.
Muhammad Asad	2:240 AND IF any of you die and leave wives behind, they bequeath thereby to their widows [the right to] one year's maintenance without their being obliged to leave [the dead husband's home]. ²²⁹ If, however, they leave [of their own accord], there shall be no sin in whatever they may do with themselves in a lawful manner. ²³⁰ And God is almighty, wise.
Rashad Khalifa	<i>Alimony For Widows and Divorcees</i> 2:240 Those who die and leave wives, a will shall provide their wives with support for a year, provided they stay within the same household. If they leave, you commit no sin by letting them do whatever they wish, so long as righteousness is maintained. GOD is Almighty, Most Wise.
Shabbir Ahmed	2:240 Men must testify in a written, legal will that, after their death, their widows will receive one year's maintenance without their being obliged to leave the house. But, if they leave on their own accord, there is nothing wrong in letting them do whatever they wish to do with their own lives in a lawful manner. God is Almighty, the Wise (and He grants this permission).
Transliteration	2:240 Waallatheena yutawaffawnaminkum waya tharoona azwajan wasiyyatanli-azwajihim mat aAAan il a al hawlighayra ikhr ajin fa-in kharajna fal a junahaAAalaykum fee m a faAAalna fee anfusihinna min maAAaroofinwa Allahu AAazeezun hakeemun
A	2:240 والذين يتوفون منكم ويذرون أزواجا وصية لأزواجهن متعا الى الحول غير اخراج فان خرجن فلا جناح عليكم في ما فعلن في انفسهن من معروف والله عزيز حكيم
Edip-Layth	2:241 For the divorced women compensation is an obligation upon the conscientious.
The Monotheist Group	2:241 And for the divorced women to have recompense is an obligation upon the righteous.
Muhammad Asad	2:241 And the divorced women, too, shall have [a right to] maintenance in a goodly manner: ²³¹ this is a duty for all who are conscious of God.
Rashad Khalifa	2:241 The divorcees also shall be provided for, equitably. This is a duty upon the righteous.
Shabbir Ahmed	2:241 The widowed and divorced women must be provided for in kindness and equity. This is a duty for those who wish to live upright. ¹⁸⁰
Transliteration	2:241 Walilmuallaqati mataAAunbialmaAAaroofi haqqan AAala almuttaqeen a
A	2:241 وللمطلقات متع بالمعروف حقا على المتقين

Edip-Layth	2:242 It is such that God clarifies to you His signs that you may reason.
The Monotheist Group	2:242 It is such that God clarifies to you His revelations that you may comprehend.
Muhammad Asad	2:242 In this way God makes clear unto you His messages, so that you might [learn to] use your reason.
Rashad Khalifa	2:242 GOD thus explains His revelations for you, that you may understand.
Shabbir Ahmed	2:242 Thus, God makes His revelations clear for you. Now, it is up to you to use your intellect.
Transliteration	2:242 Kathalika yubayyinu Allāhulakum ayatihi laAAaallakum taAAaqiloona
A	2:242 كذلك يبين الله لكم آياته لعلكم تعقلون
Edip-Layth	<i>Fight Against Injustice and Oppression</i> 2:243 Did you not see those who were evicted from their homes in groups, all the while they were wary of death; so God said to them, "Die," then He resurrected them. God has great favor over the people, but most people are not thankful.
The Monotheist Group	2:243 Did you not see those who left their homes in groups, all the while they were weary of death; so God said to them: "Die," then He resurrected them. God has great favor over the people, but most people are not thankful.
Muhammad Asad	2:243 ART THOU NOT aware of those who forsook their homelands in their thousands for fear of death-whereupon God said unto them, "Die," and later brought them back to life ? ²³² Behold, God is indeed limitless in His bounty unto man -but most people are ungrateful.
Rashad Khalifa	<i>Striving in the Cause of God</i> 2:243 Have you noted those who fled their homes - though they were in the thousands - fearing death? GOD said to them, "Die," then revived them. GOD showers His grace upon the people, but most people are unappreciative.
Shabbir Ahmed	2:243 The Ideal Society that you must strive to establish shall have sound socio-economic fabric and Rule of law. That would enable you to thwart aggression from any quarters. You would not then, behave cowardly like those who were thousands in numbers, but when challenged by the enemy, they ran in droves leaving their homes behind. They feared death. Then they realized that the Divine law of mortality is inescapable, hence the fear of death is vain. Soon, they stood up on their feet and defeated the enemy. They lived again. God's guidance is a bounty to mankind but most people do not appreciate this fact.
Transliteration	2:243 Alam tara il a alla theenakharajoo min diy arihim wahum oloofun hatharaalmawti faqala lahumu Allahu mootoo thumma ahyahuminna Allaha lathoo fadlin AAala alnnasiwalakinna akthara alnnasi layashkuroona
A	2:243 ألم تر إلى الذين خرجوا من ديارهم وهم ألوف حذر الموت فقال لهم الله موتوا ثم أحياهم إن الله لذو فضل على الناس ولكن أكثر الناس لا يشكرون
Edip-Layth	2:244 Fight in the cause of God and know that God is the Hearer, the Knowledgeable. ⁶⁹
The Monotheist Group	2:244 And fight in the cause of God and know that God is the Hearer, the Knowledgeable.
Muhammad Asad	2:244 Fight, then, in God's cause, ²³³ and know that God is all-hearing, all-

	knowing.
Rashad Khalifa	2:244 You shall fight in the cause of GOD, and know that GOD is Hearer, Knower.
Shabbir Ahmed	2:244 Fight in the cause of God, and know that God is Hearer, Knower. 181
Transliteration	2:244 Waqatiloo fee sabeeli All ahiwaiAAalamoo anna All aha sameeAAun AAaleemun
A	2:244 وقتلوا في سبيل الله واعلموا ان الله سميع عليم
Edip-Layth	2:245 Who will lend God a loan of goodness that He may multiply it for him? God collects and He distributes, and to Him you will return.
The Monotheist Group	2:245 Who will lend God a loan of goodness that He may multiply it for him many times over? God collects and He distributes, and to Him you will return.
Muhammad Asad	2:245 Who is it that will offer up unto God a goodly loan, 234 which He will amply repay, with manifold increase? For, God takes away, and He gives abundantly; and it is unto Him that you shall be brought back.
Rashad Khalifa	2:245 Who would lend GOD a loan of righteousness, to have it repaid to them multiplied manifold? GOD is the One who provides and withholds, and to Him you will be returned.
Shabbir Ahmed	2:245 Who shall come forward and give a beautiful loan to God that He shall multiply manifolds? The Divine Order in the society will pay you handsome dividends. Add to this, the tremendous reward in the Hereafter. The wealth of nations and individuals is not exempt from the laws of God. Every step of the way you are returning to Him.
Transliteration	2:245 Man tha alla thee yuqri duAllaha qar dan hasanan fayu daAAifahulahu adAAafan katheeratan waAllahuyaqbidu wayabsutu wa-ilayhi turjaAAoona
A	2:245 من ذا الذي يقرض الله قرضا حسنا فيضعفه له اضعافا كثيرة والله يقبض ويبسط واليه ترجعون
Edip-Layth	<i>Saul and the Ark of the Covenant</i> 2:246 Did you not note the leaders of the Children of Israel after Moses, they said to their prophet, "Send us a king that we may fight in the cause of God;" he said, "Are you not concerned that if fighting is decreed upon you, you will then not fight?" They said, "Why should we not fight in the cause of God when we have been driven out from our homes with our children." Yet, when fighting was decreed for them, they turned away, except for a few of them! God is fully aware of the wicked. 70
The Monotheist Group	2:246 Did you not note the leaders of the Children of Israel after Moses, they said to their prophet: "Send us a king that we may fight in the cause of God;" he said: "Are you not concerned that if fighting is decreed upon you, you will then not fight?" They said: "And why should we not fight in the cause of God when we have been driven out from our homes with our children." So it was, that when fighting was decreed for them they turned away, except for a few of them! God is fully aware of the wicked.
Muhammad Asad	2:246 Art thou not aware of those elders of the children of Israel , after the time of Moses, how they said unto a prophet of theirs, 235 "Raise up a king for us, [and] we shall fight in God's cause"? Said he: "Would you, perchance, refrain from fighting if fighting is ordained for you?" They answered: "And why should we not fight in God's cause when we and our children have been driven from our 236

	homelands?" Yet, when fighting was ordained for them, they did turn back, save for a few of them; but God had full knowledge of the evildoers.
Rashad Khalifa	<i>Saul</i> 2:246 Have you noted the leaders of Israel after Moses? They said to their prophet, "If you appoint a king to lead us, we will fight in the cause of GOD." He said, "Is it your intention that, if fighting is decreed for you, you will not fight?" They said, "Why should we not fight in the cause of GOD, when we have been deprived of our homes, and our children?" Yet, when fighting was decreed for them, they turned away, except a few. GOD is aware of the transgressors. ⁴²
Shabbir Ahmed	2:246 (Sustained commitment to the Divine Order with wealth and person is not an easy undertaking.) After the times of Moses, some leaders of the Israelites promised their prophet (Samuel), "If you appoint a king for us, we will fight in the cause of God." The prophet said, "Is it your intention to refrain from fighting if it was decreed to you?" They said' "Why should we not fight in the cause of God when we have been driven out of our homes with our children?" Yet when fighting was ordained for them, they turned away all but a few. God is Aware of the wrongdoers.
Transliteration	2:246 Alam tara il a almala-i min banee isr a-eelamin baAAadi moos a i th q aloo linabiyyin lahumuibAAath lan a malikan nuq atil fee sabeeli All ahiqala hal AAasaytum in kutiba AAalaykumu alqit alualla tuq atiloo q aloo wam a lan aalla nuqatila fee sabeeli Allahi waqadokhrijna min diyarina waabna-inafalamma kutiba AAalayhimu alqit alu tawallaw ill aqaleelan minhum wa Allahu AAaleemun bialththalimeena
A	2:246 الم تر الى الملا من بنى اسرئيل من بعد موسى اذ قالوا لنبي لهم ابعث لنا ملكا نقتل في سبيل الله قال هل عسيتم ان كتب عليكم القتال الا تقاتلوا قالوا وما لنا الا نقتل في سبيل الله وقد اخرجنا من ديارنا وابنائنا فلما كتب عليهم القتال تولوا الا قليلا منهم والله عليم بالظلمين
Edip-Layth	2:247 Their prophet said to them, "God has sent Saul to you as a king." They said, "How can he have the kingship when we are more deserving than him, and he has not been given an abundance of wealth?" He said, "God has chosen him over you and increased him in knowledge and stature." God grants His sovereignty to whom He chooses; and God is Encompassing, Knowledgeable. ⁷¹
The Monotheist Group	2:247 And their prophet said to them: "God has sent Saul to you as a king." They said: "How can he have the kingship when we are more deserving than him, and he has not been given an abundance of wealth?" He said: "God has chosen him over you and increased him in knowledge and stature." God grants His sovereignty to whom He chooses; and God is Encompassing, Knowledgeable.
Muhammad Asad	2:247 And their prophet said unto those elders: ²³⁷ "Behold, now God has raised up Saul to be your king." They said: "How can he have dominion over us when we have a better claim to dominion than he, and he has not [even] been endowed with abundant wealth?" [The prophet] replied: "Behold, God has exalted him above you, and endowed him abundantly with knowledge and bodily perfection. And God bestows His dominion ²³⁸ upon whom He wills: for God is infinite, all-knowing."
Rashad Khalifa	<i>Questioning God's Wisdom</i> 2:247 Their prophet said to them, "GOD has appointed Taloot (Saul) to be your king." They said, "How can he have kingship over us when we are more worthy of kingship than he; he is not even rich?" He said, "GOD has chosen him over you, and has blessed him with an abundance in knowledge and in body." GOD grants His kingship to whomever He wills. GOD is Bounteous, Omniscient.
	2:247 Their prophet said, "God has appointed Taloot (Saul) as your king." They

Shabbir Ahmed	objected, "How can he have kingship over us when we are more worthy of kingship than he; he is not even rich?" The prophet said, "God has chosen him over you, and has blessed him with wisdom and stature. God bestows His kingship according to His laws. He is Infinite, Knower."
Transliteration	2:247 Waqala lahum nabiyyuhum inna Allahaqad baAAatha lakum taloota malikan qaloo annayakoonu lahu almulku AAalaynawana hnu ahaqqubialmulki minhu walam yu/ta saAAatan mina almaliali qalainna Allaha i stafahu AAalaykum wazadahubastatan fee alAAilmi wa aljismi wa Allahuyu/tee mulkahu man yashaw waAllahu wasiAAunAAaleemun
A	2:247 وقال لهم نبيهم ان الله قد بعث لكم طالوت ملكا قالوا انى يكون له الملك علينا ونحن احق بالملك منه ولم يوت سعة من المال قال ان الله اصطفاه عليكم وزاده بسطة في العلم والجسم والله يوتى ملكه من يشاء والله واسع عليم
Edip-Layth	2:248 Their prophet said to them, "The sign of his kingship shall be that he brings to you the ark in which there is tranquility from your Lord and the legacy of what was left behind by the descendants of Moses and the descendants of Aaron being carried by the angels. In this is a sign for you if you acknowledge."
The Monotheist Group	2:248 And their prophet said to them: "The sign of his kingship shall be that he brings to you the ark in which there is tranquility from your Lord and the legacy of what was left behind by the descendants of Moses and the descendants of Aaron being carried by the angels. In this is a sign for you if you are believers."
Muhammad Asad	2:248 And their prophet said unto them: "Behold, it shall be a sign of his [rightful] dominion that you will be granted a heart ²³⁹ endowed by your Sustainer with inner peace and with all that is enduring in the angel-borne heritage left behind by the House of Moses and the House of Aaron. ²⁴⁰ Herein, behold, there shall indeed be a sign for you if you are [truly] believers."
Rashad Khalifa	<i>Ark of the Covenant</i> 2:248 Their prophet said to them, "The sign of his kingship is that the Ark of the Covenant will be restored to you, bringing assurances from your Lord, and relics left by the people of Moses and the people of Aaron. It will be carried by the angels. This should be a convincing sign for you, if you are really believers."
Shabbir Ahmed	2:248 Their prophet (Samuel) said, "The sign of his kingdom is that the Ark of the Covenant will be restored to you, reassuring you from your Lord, and the relics left by the house of Moses and the house of Aaron and preserved by the forces in Nature. This will be a convincing sign for the believers among you."
Transliteration	2:248 Waqala lahum nabiyyuhum inna ayatamulkihi an ya/tyakumu a Ittabootu feehi sakeenatunmin rabbikum wabaqiyyatun mimmataraka alu moosawaalu haroona ta hmiluhu almalai-ikatuinna fee thalika la ayatan lakum in kuntum mu/mineena
A	2:248 وقال لهم نبيهم ان آية ملكه ان ياتيكم التابوت فيه سكينة من ربكم وبقية مما ترك ءال موسى وءال هرون تحمله الملكة ان في ذلك لآية لكم ان كنتم مومنين
Edip-Layth	2:249 So when Saul set out with the soldiers, he said, "God will test you with a river, whoever drinks from it is not with me, and whoever does not taste from it except one scoop with his hand is with me." They all drank from it, except a few of them. So when he and those who acknowledged with him crossed it, they said, "We have no power today against Goliath and his soldiers!" But the ones who understood that they would meet God said, "How many a time has a small group beaten a large group by God's leave, and God is with the patient ones!" ⁷²

The Monotheist Group	2:249 So when Saul set out with the soldiers, he said: "God will test you with a river, whoever drinks from it is not with me, and whoever does not taste from it except one scoop with his hand is with me." They all drank from it, except a few of them. So when he and those who believed with him crossed it, they said: "We have no power today against Goliath and his soldiers!" But the ones who understood that they would meet God said: "How many a time has a small group beaten a large group by God's leave, and God is with the patient ones!"
Muhammad Asad	2:249 And when Saul set out with his forces, he said: "Behold, God will now try you by a river: he who shall drink of it will not belong to me, whereas he who shall refrain from tasting it - he, indeed, will belong to me; but forgiven shall be he²⁴¹ who shall scoop up but a single handful." However, save for a few of them, they all drank [their fill] of it. And as soon as he and those who had kept faith with him had crossed the river, the others said: "No strength have we today [to stand up] against Goliath and his forces!" [Yet] those who knew with certainty that they were destined to meet God, replied: "How often has a small host overcome a great host by God's leave! For God is with those who are patient in adversity."
Rashad Khalifa	<i>David and Goliath</i> 2:249 When Saul took command of the troops, he said, "GOD is putting you to the test by means of a stream. Anyone who drinks from it does not belong with me - only those who do not taste it belong with me - unless it is just a single sip." They drank from it, except a few of them. When he crossed it with those who believed, they said, "Now we lack the strength to face Goliath and his troops." Those who were conscious of meeting GOD said, "Many a small army defeated a large army by GOD's leave. GOD is with those who steadfastly persevere."
Shabbir Ahmed	2:249 (The commander) Saul then marched along with his soldiers to face the armies of Jaloot (Goliath). A stream came along in their way. Saul, in order to create discipline among his soldiers and to test their resolve commanded them to refrain from drinking that water, except a sip out of the hand. But except a few, they drank it. When they crossed the stream, he and the believers with him, they complained, "This day we cannot cope with Goliath and his armies." But those who were convinced that they must meet God (those who were marching forward in the cause of God) said, "How often, by God's leave, has a small force overwhelmed a big army! God is with the steadfast."
Transliteration	2:249 Falamma faṣala talootubialjunoodi qala inna Allaha mubtaleekumbinaharin faman shariba minhu falaysa minnee waman lam ya tAAamhufa-innahu minnee illa mani ightarafa ghurfatan biyadihifashariboo minhu illa qaleelan minhum falamma j awazahuhuwa wa allatheena amanoo maAAahu q aloola taqata lan a alyawma bij aloomawajunoodihi q ala alla theena ya thunnoonaannahum mul aqoo Allahi kam min fi-atin qaleelatinghalabat fi-atan katheeratan bi-i thni Allahi waAllahumaAAa alssabireena
A	2:249 فلما فصل طالوت بالجنود قال ان الله مبتليكم بنهر فمن شرب منه فليس مني ومن لم يطعمه فانه مني الا من اغترف غرفة بيده فشربوا منه الا قليلا منهم فلما جاوزه هو والذين ءامنوا معه قالوا لا طاقة لنا اليوم بجالوت وجنوده قال الذين يظنون انهم ملقوا الله كم من فئة قليلة غلبت فئة كثيرة باذن الله والله مع الصبرين
Edip-Layth	2:250 When they came forth to Goliath and his soldiers, they said, "Our Lord grant us patience, and make firm our foothold, and grant us victory over the ingrates."
The Monotheist Group	2:250 And when they came forth to Goliath and his soldiers, they said: "Our Lord grant us patience, and make firm our foothold, and grant us victory over the disbelieving people."

Muhammad Asad	2:250 And when they came face to face with Goliath and his forces, they prayed: "O our Sustainer! Shower us with patience in adversity, and make firm our steps, and succour us against the people who deny the truth!"
Rashad Khalifa	2:250 When they faced Goliath and his troops, they prayed, "Our Lord, grant us steadfastness, strengthen our foothold, and support us against the disbelieving people."
Shabbir Ahmed	2:250 When they advanced to meet Goliath and his forces, they said, "Our Lord! Bestow on us steadfastness, make our steps firm and help us against people who oppose the truth."
Transliteration	2:250 Walamma barazoo lij alootawajunoodihi q aloo rabban a afrigh AAalayn a sabranwathabbit aqdamana waonsurnaAAala alqawmi alkafireena
A	2:250 ولما برزوا لجالوت وجنوده قالوا ربنا افرغ علينا صبرا وثبت اقدامنا وانصرنا على القوم الكافرين
Edip-Layth	2:251 So they defeated them by God's leave. Thus, David killed Goliath, and God gave him the kingship and the wisdom and taught him what He wished. Had it not been for God pushing the people to challenge one another, then the earth would have long been corrupted. But God has done favor over the worlds. ⁷³
The Monotheist Group	2:251 So they defeated them by God's leave, and David killed Goliath, and God gave him the kingship and the wisdom and taught him what He wished. And if it were not for God defending the people against themselves, then the Earth would have long been corrupted. But God has done favor over the worlds.
Muhammad Asad	2:251 And thereupon, by God's leave, they routed them. And David slew Goliath; and God bestowed upon him dominion, and wisdom, and imparted to him the knowledge of whatever He willed. And if God had not enabled people to defend themselves against one another, ²⁴² corruption would surely overwhelm the earth: but God is limitless in His bounty unto all the worlds.
Rashad Khalifa	2:251 They defeated them by GOD's leave, and David killed Goliath. GOD gave him kingship and wisdom, and taught him as He willed. If it were not for GOD's support of some people against others, there would be chaos on earth. But GOD showers His grace upon the people.
Shabbir Ahmed	2:251 Then they routed them by God's leave, as David (who was an officer of Saul) slew Goliath. And God gave him the kingdom and sound judgment and taught him what He willed. If God had not repelled some people by means of others, the earth would have been filled with bloody crimes. But God is the Lord of kindness to the worlds. ¹⁸²
Transliteration	2:251 Fahazamoohum bi-i thni All ahiwaqatala d awoodu j aloota wa atahu Allahualmulka waalhikmata waAAallamahu mim m a yash aowalawla dafAAu All ahi alnnasa baAA dahumbibaAAdin lafasadati al-ar du wal akinna All ahaathoo fa dlin AAala alAAalameena
A	2:251 فهزموهم باذن الله وقتل داود جالوت وءاته الله الملك والحكمة وعلمه مما يشاء ولولا دفع الله الناس بعضهم ببعض لفسدت الارض ولكن الله ذو فضل على العالمين
Edip-Layth	2:252 These are God's signs, We recite them to you with truth, and you are of the messengers.
The Monotheist Group	2:252 These are God's revelations, We recite them to you with truth, and you are of the messengers.

Muhammad Asad	2:252 THESE are God's messages: We convey them unto thee, [O Prophet,] setting forth the truth-for, verily, thou art among those who have been entrusted with a message.
Rashad Khalifa	2:252 These are GOD's revelations. We recite them through you, truthfully, for you are one of the messengers.
Shabbir Ahmed	2:252 These are God's revelations that We recite to you in absolute truth. And you (O Muhammad) are certainly one of the messengers.
Transliteration	2:252 Tilka <u>ayatu</u> All <u>ahinatloo</u> h AAalayka bi <u>al</u> haqqi wa-innaka laminaalmursaleena
A	2:252 تلك ءايت الله نتلوها عليك بالحق واثق لمن المرسلين
Edip-Layth	<i>One Message</i> 2:253 Such messengers, We have preferred some to others; some of them talked to God, and He raised some of them in ranks, and We gave Jesus son of Mary the proofs and We supported him with the Holy Spirit. Had God wished, the people after them would not have fought after the proofs had come to them, but they disputed, some of them acknowledged and some of them did not appreciate. Had God wished they would not have fought, but God does whatever He wishes. ⁷⁴
The Monotheist Group	2:253 Such messengers, We have preferred some over others; some of them talked to God, and He raised some of them in rank, and We gave Jesus son of Mary the proofs and We supported him with the Holy Spirit. And had God wished, the people after them would not have fought after the proofs had come to them, but they disputed, some of them believed and some of them disbelieved. Had God wished they would not have fought, but God does whatever He wishes.
Muhammad Asad	2:253 Some of these apostles have We endowed more highly than others: among them were such as were spoken to by God [Himself], and some He has raised yet higher. ²⁴³ And We vouchsafed unto Jesus, the son of Mary, all evidence of the truth, and strengthened him with holy inspiration. ²⁴⁴ And if God had so willed, they who succeeded those [apostles] would not have contended with one another after all evidence of the truth had come to them; but [as it was,] they did take to divergent views, and some of them attained to faith, while some of them came to deny the truth. Yet if God had so willed, they would not have contended with one another: but God does whatever He wills. ²⁴⁵
Rashad Khalifa	<i>Many Messengers / One Message</i> 2:253 These messengers; we blessed some of them more than others. For example, GOD spoke to one, and we raised some of them to higher ranks. And we gave Jesus, son of Mary, profound miracles and supported him with the Holy Spirit. Had GOD willed, their followers would not have fought with each other, after the clear proofs had come to them. Instead, they disputed among themselves; some of them believed, and some disbelieved. Had GOD willed, they would not have fought. Everything is in accordance with GOD's will.
Shabbir Ahmed	2:253 (All messengers were one in purpose. They were assigned different strategies suitable to their times, locations and people.) We caused some of those messengers to excel others. God spoke to some of them. Others He raised in degrees of high honor. Jesus son of Mary was one of those messengers whom We gave clear signs of truth and helped him with Noble revelation. If God had so willed, the later generations would not have fought among themselves after clear evidence of the truth had come to them. But they chose to differ, some believing and others rejecting. Yet, if God had so willed, they would not have fought each other. But God does everything according to His laws. ¹⁸³
	2:253 Tilka a Irrusulu fa <u>ddal</u> nabaAA <u>da</u> hum AAal <u>a</u> baAA <u>d</u> in minhum man

Transliteration	kallamaAllahu warafaAAa baAA dahum daraj atin wa ataynaAAeesa ibna maryama albayyinati waayyadn ahubiroohi alqudusi walaw sh aa All ahu m aiqtatala alla theena min baAAadhim min baAAadi m a j aat-humualbayyinat wal akini ikhtalafoo faminhum man amanawaminhum man kafara walaw sh aa All ahu maiqtataloo walakinna Allaha yafAAalu mayureedu
A	2:253 تلك الرسل فضلنا بعضهم على بعض منهم من كلم الله ورفع بعضهم درجات وءاتينا عيسى ابن مريم البينيت وايدنه بروح القدس ولو شاء الله ما اقتتل الذين من بعدهم من بعد ما جاءتهم البينيت ولكن اختلفوا فمنهم من آمن ومنهم من كفر ولو شاء الله ما اقتتلوا ولكن الله يفعل ما يريد
Edip-Layth	2:254 O you who acknowledge, spend from what We have provided for you before a day will come when there is no trade, nor friendship, nor intercession; and the ingrates are the wicked. ⁷⁵
The Monotheist Group	2:254 O you who believe, spend from what We have provided for you before a Day comes when there is no trade, nor friendship, nor intercession; and the disbelievers are the wicked.
Muhammad Asad	2:254 O YOU who have attained to faith! Spend [in Our way] out of what We have granted you as sustenance ere there come a Day ²⁴⁶ when there will be no bargaining, and no friendship, and no intercession. And they who deny the truth - it is they who are evildoers!
Rashad Khalifa	<i>No Intercession</i> 2:254 O you who believe, you shall give to charity from the provisions we have given to you, before a day comes where there is no trade, no nepotism, and no intercession. The disbelievers are the unjust. ⁴⁴
Shabbir Ahmed	2:254 O You who have chosen to be graced with belief! Use Our Provision to satisfy the needs of fellow human beings and for the betterment of the society. Do that before the day comes when no bargaining, friendship or intercession shall be of any avail. Those who reject such sensible admonition, do grave injustice to themselves.
Transliteration	2:254 Ya ayyuh a alla theena amanooanfiqoo mimm a razaqn akum min qabli an ya/tyayawmun la bayAAun feehi wal a khullatun wal ashafaAAatun wa alkafiroona humu alththalimoona
A	2:254 يايها الذين ءامنوا انفقوا مما رزقكم من قبل ان ياتي يوم لا بيع فيه ولا خلة ولا شفعة والكفرون هم الظلمون
Edip-Layth	<i>God Alone</i> 2:255 God, there is no god but He, the Living, the Sustainer. No slumber or sleep overtakes Him; to Him belongs all that is in the heavens and in the earth. Who will intercede with Him except by His leave? He knows their present and their future, and they do not have any of His knowledge except for what He wishes. His throne encompasses all of the heavens and the earth and it is easy for Him to preserve them. He is the High, the Great. ⁷⁶
The Monotheist Group	2:255 God, there is no god but He, the Living, the Sustainer. No slumber or sleep overtakes Him; to Him belongs all that is in heavens and in the Earth. Who will intercede with Him except by His leave? He knows their present and their future, and they do not have any of His knowledge except for what He wishes. His throne encompasses all of the heavens and the Earth and it is easy for Him to preserve them. He is the Most High, the Great.

Muhammad Asad	2:255 GOD - there is no deity save Him, the Ever-Living, the Self-Subsistent Fount of All Being. Neither slumber overtakes Him, nor sleep. His is all that is in the heavens and all that is on earth. Who is there that could intercede with Him, unless it be by His leave? He knows all that lies open before men and all that is hidden from them, ²⁴⁷ whereas they cannot attain to aught of His knowledge save that which He wills [them to attain]. His eternal power ²⁴⁸ overspreads the heavens and the earth, and their upholding wearies Him not. And he alone is truly exalted, tremendous.
Rashad Khalifa	2:255 GOD: there is no other god besides Him, the Living, the Eternal. Never a moment of unawareness or slumber overtakes Him. To Him belongs everything in the heavens and everything on earth. Who could intercede with Him, except in accordance with His will? He knows their past, and their future. No one attains any knowledge, except as He wills. His dominion encompasses the heavens and the earth, and ruling them never burdens Him. He is the Most High, the Great.
Shabbir Ahmed	2:255 (These directions, tidings and warnings come from God, the One True God.) There is no god but He, the Living, the Originator of life, the Self-Subsisting Sustainer of all creation. Neither slumber, nor sleep overtakes Him. All that exists in the highs and the lows, in the heavens and earth, belongs to Him alone. Who can intercede in His Court except by His Leave, and then, only in accordance with His laws? He knows what lies open before humans and what is hidden from them. His knowledge transcends time and space. No one can encompass a trace of His knowledge but through His laws. The Throne of His Supreme Control extends over the highs and the lows. No fatigue touches Him as He benevolently guards His Dominion and creation. He is the Glorious, the Supreme. ¹⁸⁴
Transliteration	2:255 Allahu l a il aha ill ahuwa al hayyu alqayyoomu l a ta/khu tuhusinaton wal a nawmun lahu m a fee a lssamawatiwama fee al-ar di man tha alla theeyashfaAAu AAindahu ill a bi-i thnihi yaAAalamu m abayna aydeehim wam a khalfahum wal a yuheetoonabishay-in min AAilmihi ill a bima shaawasiAAa kursiyyuhu a lssamawati waal-ardawala yaooduhu hif thuhumawahuwa alAAaliyyu alAAa theemu
A	2:255 الله لا اله الا هو الحي القيوم لا تاخذه سنة ولا نوم له ما فى السموت وما فى الارض من ذا الذى يشفع عنده الا باذنه يعلم ما بين ايديهم وما خلفهم ولا يحيطون بشىء من علمه الا بما شاء وسع كرسيه السموت والارض ولا يوده حفظهما وهو العلى العظيم
Edip-Layth	<i>Freedom</i> 2:256 There is no compulsion in the system; the proper way has been made clear from the wrong way. Whoever rejects the transgressors, and acknowledges God, has grasped the firm branch that will never break. God is Hearer, Knower. ⁷⁷
The Monotheist Group	2:256 There is no compulsion in the system; the proper way has been made clear from the wrong way. Whoever rejects evil, and believes in God, then he has grasped the most solid branch that will never break. God is Hearer, Knower.
Muhammad Asad	2:256 THERE SHALL BE no coercion in matters of faith. ²⁴⁹ Distinct has now become the right way from [the way of] error: hence, he who rejects the powers of evil²⁵⁰ and believes in God has indeed taken hold of a support most unfailing, which shall never give way: for God is all-hearing, all-knowing.
Rashad Khalifa	<i>No Compulsion in Religion</i> 2:256 There shall be no compulsion in religion: the right way is now distinct from the wrong way. Anyone who denounces the devil and believes in GOD has grasped the strongest bond; one that never breaks. GOD is Hearer, Omniscient.
	2:256 (Although this message has been sent down by the Almighty) there is

Shabbir Ahmed	absolutely no compulsion or coercion in Religion. Whoever rejects false gods (such as the clergy, human 'authorities') and attains conviction in God, has grasped the Unbreakable Support. God is Hearer, Knower. 185
Transliteration	2:256 La ikr aha fee a Iddeeniqad tabayyana a Irrushdu mina alghayyi faman yakfur bi alt taghootiwayu/min bi Allahi faqadi istamsaka bi alAAurwatialwuthqa la infisama laha waAllahusameeAAun AAaleemun
A	2:256 لا اكره في الدين قد تبين الرشد من الغي فمن يكفر بالطغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم
Edip-Layth	2:257 God is the ally of those who acknowledge, He brings them out of the darkness and into the light. As for those who reject, their allies are the transgressors; they bring them out of the light and into the darkness. These are the people of the fire; there they will abide eternally.
The Monotheist Group	2:257 God is the ally of those who believe, He brings them out of the darkness and into the light. As for those who reject, their allies are the evil ones, they bring them out of the light and into the darkness; these are the people of the Fire, in it they will abide eternally.
Muhammad Asad	2:257 God is near unto those who have faith, taking them out of deep darkness into the light - whereas near unto those who are bent on denying the truth are the powers of evil that take them out of the light into darkness deep: it is they who are destined for the fire, therein to abide.
Rashad Khalifa	2:257 GOD is Lord of those who believe; He leads them out of darkness into the light. As for those who disbelieve, their lords are their idols; they lead them out of the light into darkness - these will be the dwellers of Hell; they abide in it forever.
Shabbir Ahmed	2:257 God becomes the Close Guide of those who, after due reflection, have chosen to believe in His Word (12:108). He brings them out of darkness into light (through the Qur'an). Those who deny the Divine System of Life have human "authorities" as patrons leading them from light to darkness. Such people have chosen fire to be their eternal companion.
Transliteration	2:257 Allahu waliyyu alla theena amanooyukhrijuhum mina a lththulumati ilaInnoori waallatheena kafaroo awliy aohumualttaghootu yukhrijoonahum mina alInnoori ilaalththulumati ola-ika as-habualInnari hum feeha khaidoona
A	2:257 الله ولي الذين ءامنوا يخرجهم من الظلمت الى النور والذين كفروا اولياوهم الطغوت يخرجونهم من النور الى الظلمت اولئك اصحب النار هم فيها خلدون
Edip-Layth	<i>Abraham is Genuinely Seeking Extraordinary Evidence for Extraordinary Ideas</i> 2:258 Did the news come to you of the person who debated with Abraham regarding his Lord, though God had given him a kingship? Abraham said, "My Lord is the One who gives life and death," he said, "I bring life and death." Abraham said, "God brings the sun from the east, so you bring it from the west!" The one who did not appreciate was confounded! God does not guide the wicked people. 78
The Monotheist Group	2:258 Did the news come to you of the person who debated with Abraham regarding his Lord, while God had given him a kingship? Abraham said: "My Lord is the One who gives life and death," he said: "I bring life and death." Abraham said: "God brings the sun from the east, so you bring it from the west." The one who disbelieved was confounded! And God does not guide the wicked people.
	2:258 ART THOU NOT aware of that [king] who argued with Abraham about his Sustainer, (simply] because God had granted him kingship? Lo! Abraham said:

Muhammad Asad	"My Sustainer is He who grants life and deals death." [The king] replied: "I [too] grant life and deal death!" Said Abraham: "Verily, God causes the sun to rise in the east; cause it, then, to rise in the west!" Thereupon he who was bent on denying the truth remained dumbfounded: for God does not guide people who [deliberately] do wrong. ²⁵¹
Rashad Khalifa	<i>Abraham's Courageous Debate</i> 2:258 Have you noted the one who argued with Abraham about his Lord, though GOD had given him kingship? Abraham said, "My Lord grants life and death." He said, "I grant life and death." Abraham said, "GOD brings the sun from the east, can you bring it from the west?" The disbeliever was stumped. GOD does not guide the wicked.
Shabbir Ahmed	2:258 Think of the one who adamantly argued with Abraham about his Lord because God had given him power. Abraham said to him, "My Lord is He Who gives life and causes death." He answered, "I give life and cause death." Abraham said, "God makes the sun rise from the East; make it rise from the West." Thereupon the rejecter of the truth remained dumbfounded. And God does not guide people who displace reality with falsehood. ¹⁸⁶
Transliteration	2:258 Alam tara ila alla ^{thee} hajjaibraheema fee rabbihi an atahu All ^{ah} u almulka ith qala ibraheemu rabbiya alla ^{theeyu} hyee wayumeetu qala ana ohyeewaomeetu qala ibraheemu fa-inna All ^{ah} aya/tee bi alshshamsi mina almashriqi fa/ti bih a minaalmaghribi fabuhita alla ^{thee} kafara wa All ^{ah} ul ^{ah} yahdee alqawma al ^{ththal} imeena
A	2:258 ألم تر الى الذي حاج ابرهه في ربه ان ءاتته الله الملك اذ قال ابرهه ربى الذى يحى ويميت قال انا احى واميت قال ابرهه فان الله ياتى بالشمس من المشرق فات بها من المغرب فبهت الذى كفر والله لا يهدى القوم الظالمين
Edip-Layth	2:259 Or the one who passed through a town, where all its inhabitants had passed away. He said, "How can God possibly resurrect this after its death?" So God put him to death for one hundred calendar years, then He resurrected him. He said, "How long have you stayed here?" He said, "I have stayed here a day or part of a day." He said, "No, you have stayed here for one hundred calendar years! Look at your food and drink, they have not changed, but look at your mule. Thus, We will make you a sign for the people; and look at the bones how We grow them, and then We cover them with flesh." When it was clear to him what happened, he said, "I now know that God is capable of all things!" ⁷⁹
The Monotheist Group	2:259 Or the one who passed through a town, where all its inhabitants had passed away. He said: "How can God possibly resurrect this after its death?" So God put him to death for one hundred years, then He resurrected him. He said: "How long have you stayed here?" He said: "I have stayed here a day or part of a day." He said: "No, you have stayed here for one hundred years! Look at your food and drink, they have not changed, but look at your donkey! And We will make you a sign for the people; and look at the bones how We expand them, then We cover them with flesh." So when it was clear to him what happened, he said: "I now know that God is capable of all things!"
Muhammad Asad	2:259 Or [art thou, O man, of the same mind] as he ²⁵² who passed by a town deserted by its people, with its roofs caved in, [and] said, "How could God bring all this back to life after its death?" ²⁵³ Thereupon God caused him to be dead for a hundred years; where after He brought him back to life [and] said: "How long hast thou remained thus?" He answered: "I have remained thus a day, or part of a day." Said [God]: "Nay, but thou hast remained thus for a hundred years! But look at thy food and thy drink-untouched is it by the passing of years - and look at thine ass!" ²⁵⁴ And [We did all this so that We might make thee a symbol unto

	men. And look at the bones [of animals and men] - how We put them together and then clothe them with flesh!" ²⁵⁵ And when [all this] became clear to him, he said: "I know [now] that God has the power to will anything!"
Rashad Khalifa	<i>Lesson About Death</i> 2:259 Consider the one who passed by a ghost town and wondered, "How can GOD revive this after it had died?" GOD then put him to death for a hundred years, then resurrected him. He said, "How long have you stayed here?" He said, "I have been here a day, or part of the day." He said, "No! You have been here a hundred years. Yet, look at your food and drink; they did not spoil. Look at your donkey - we thus render you a lesson for the people. Now, note how we construct the bones, then cover them with flesh." When he realized what had happened, he said, "Now I know that GOD is Omnipotent."⁴⁵
Shabbir Ahmed	2:259 (Later on, came another king in the dynasty of Nimrods, his name, Nebuchadnezzar (630-562 BC). He invaded Jerusalem, oppressed Israelites and enslaved them. One hundred years of tribulation passed before King Cyrus of Persia liberated them and reinstated them back in Jerusalem. This history bears a lesson for posterity.) The similitude of this history is that someone passes by the ruins of a town and wonders if that town could ever come back to life again, and God causes him to die for a hundred years and then revives him. He thinks it was only a matter of a day or a part of it. He even finds his food, drink, and donkey standing beside him. God creates you in the wombs of your mothers, in bone and flesh. And when the matter became clear to him, he said, "I know now that God is Able to do all things. God is the all Powerful Designer of His laws and He does all things in the Universe in duly appointed measure." ¹⁸⁷
Transliteration	2:259 Aw ka allathee marra AAal aqaryatin wahiya kh awiyatun AAal a AAurooshihaqala anna yu hyee hathihi AllahubaAAda mawtih a faam atahu Allahu mi-ata AAaminthumma baAAathahu q ala kam labithta q ala labithtuyawman aw baAAada yawmin q ala bal labithta mi-ata AA aminfaonthur il taAAamikawasharabika lam yatasannah wa onthurila himarika walinajAAalaka ayatan li Innasiwaonthur il a alAAi thamikayfa nunshizuh a thumma naksooh a lahmanfamma tabayyana lahu q ala aAAlamu anna All ahaAAala kulli shay-in qadeerun
A	2:259 او كالذى مر على قرية وهى خاوية على عروشها قال انى يحيى هذه الله بعد موتها فاماته الله مائة عام ثم بعثه قال كم لبثت قال لبثت يوما او بعض يوم قال بل لبثت مائة عام فانظر الى طعامك وشرابك لم يتسنه وانظر الى حمارك ولنجعلك آية للناس وانظر الى العظام كيف ننشزها ثم نكسوها لحما فلما تبين له قال اعلم ان الله على كل شىء قدير
Edip-Layth	2:260 Abraham said, "My Lord, show me how you resurrect the dead." He said, "Do you not already acknowledge?" He said, "I do, but to assure my heart." He said, "Choose four birds, then cut them, then place parts of the birds on each mountain, then call them to you; they will come racing towards you. Know that God is Noble, Wise."⁸⁰
The Monotheist Group	2:260 And Abraham said: "My Lord, show me how you resurrect the dead." He said: "Do you not already believe?" He said: "I do, but it is so my heart can be relieved." He said: "Choose four birds, then cut them, then place parts of the birds on each mountain, then call them to you; they will come racing towards you. And know that God is Noble, Wise."
Muhammad Asad	2:260 And, lo, Abraham said: "O my Sustainer! Show me how Thou givest life unto the dead!" Said He: "Hast thou, then, no faith?" (Abraham) answered: "Yea, but [let me see it] so that my heart may be set fully at rest." Said He: "Take, then, four birds and teach them to obey thee;²⁵⁶ . then place them separately on every hill [around thee]; then summon them: they will come flying to thee. And

	know that God is almighty, wise." ²⁵⁷
Rashad Khalifa	<i>Every Believer Needs Assurance</i> 2:260 Abraham said, "My Lord, show me how You revive the dead." He said, "Do you not believe?" He said, "Yes, but I wish to reassure my heart." He said, "Take four birds, study their marks, place a piece of each bird on top of a hill, then call them to you. They will come to you in a hurry. You should know that GOD is Almighty, Most Wise."
Shabbir Ahmed	2:260 Abraham wanted to understand the law of Revival of nations. God asked him if he believed that it were possible. Abraham said he believed but that he wanted a practical example to educate his heart and mind. God told him to take four birds and train them in a kind manner, and then to leave them far apart on separate hilltops. And then call them; they will come in quickly. Then know that God is Exalted in Power, Wise. ¹⁸⁸
Transliteration	2:260 Wa-ith q ^{ala} ib^r a^{heem}urabbi arinee kayfa tu ^{hyee} al^{mawt} a q ^{ala} awalam tu/min q ^{ala} bal a ^{wal} a^{kin} liya i^{ma}-innaqalbee q ^{ala} fakhu th arbaAAatan mina al^ttayrifa^{sur}hunna ilayka thumma ijAAal AAal a kulli jabalinminhunna juz-an thumma odAAahunna ya/teenaka saAAayan wa iAAalamanna All a^{ha} AAazeezun ^{hakeem}un
A	2:260 واذا قال ابرهم رب ارني كيف تحي الموتى قال اولم تؤمن قال بلى ولكن ليطمئن قلبي قال فخذ اربعة من الطير فصرهن اليك ثم اجعل على كل جبل منهن جزءا ثم ادعهن ياتينك سعيا واعلم ان الله عزيز حكيم
Edip-Layth	<i>Sharing the Wealth with Others</i> 2:261 The example of those who spend their money in the cause of God is like a seed that sprouts forth seven pods, in each pod there is one hundred seeds; and God multiplies for whomever He chooses, and God is Encompassing, Knowledgeable.
The Monotheist Group	2:261 The example of those who spend their money in the cause of God is like a seed that sprouts forth seven pods, in each pod there is one hundred seeds; and God multiplies for whoever He chooses, and God is Encompassing, Knowledgeable.
Muhammad Asad	2:261 THE PARABLE of those who spend their possessions for the sake of God is that of a grain out of which grow seven ears, in every ear a hundred grains: for God grants manifold increase unto whom He wills; and God is infinite, all-knowing.
Rashad Khalifa	<i>The Best Investment</i> 2:261 The example of those who spend their monies in the cause of GOD is that of a grain that produces seven spikes, with a hundred grains in each spike. GOD multiplies this manifold for whomever He wills. GOD is Bounteous, Knower.
Shabbir Ahmed	2:261 (In training their people, all messengers of God advised them that) spending their wealth in the cause of God is like sowing a seed that brings numerous shoots; each shoot with a hundred grains. This is how God's law of Recompense rewards men and women. God is Infinite, Knower.
Transliteration	2:261 Mathalu alla ^{the}ena yunfiquona amw ^{alahum}fee sabeeli All a^{hi} kamathali ^{habbatin} anbatatsabAAa san a^{bila} fee kulli sunbulatin mi-atu ^{habbatin}waAlla^{hu} yudaAAaifu liman yashao waAlla^{hu}wa^{si}AAaun AAaleem^{un}
A	2:261 مثل الذين ينفقون اموالهم في سبيل الله كمثل حبة انبتت سبع سنابل في كل سنبلة مائة حبة والله يضاعف لمن يشاء والله وسع عليم

Edip-Layth	2:262 Those who spend their money in the cause of God, then do not follow what they have spent with either insult or harm; they will have their reward with their Lord, there is no fear over them nor will they grieve.
The Monotheist Group	2:262 Those who spend their money in the cause of God, then they do not follow what they have spent with either insult or harm; they will have their reward with their Lord, there is no fear over them nor will they grieve.
Muhammad Asad	2:262 They who spend their possessions for the sake of God and do not thereafter mar ²⁵⁸ their spending by stressing their own benevolence and hurting [the feelings of the needy] shall have their reward with 'their Sustainer, and no fear need they have, and neither shall they grieve.
Rashad Khalifa	2:262 Those who spend their money in the cause of GOD, then do not follow their charity with insult or harm, will receive their recompense from their Lord; they have nothing to fear, nor will they grieve.
Shabbir Ahmed	2:262 Those who spend their wealth in the cause of God, and afterward do not follow their giving with reminders of their generosity or injure the feelings of the recipients; their reward is with their Lord. No fear shall be on them, nor shall they grieve. ¹⁸⁹
Transliteration	2:262 Allatheena yunfiqoona amw alahumfee sabeeli All ahi thumma l a yutbiAAoona m aanfaqoo mannan wal a a than lahum ajruhum AAindarabbihim wala khawfun AAalayhim wala hum yahzanoona
A	2:262 الذين ينفقون اموالهم في سبيل الله ثم لا يتبعون ما انفقوا منا ولا اذى لهم اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون
Edip-Layth	2:263 Kind words and forgiveness are far better than charity that is followed by harm. God is Rich, Compassionate. ⁸¹
The Monotheist Group	2:263 Kind words and forgiveness is far better than a charity that is followed by harm. God is Rich, Compassionate.
Muhammad Asad	2:263 A kind word and the veiling of another's want ²⁵⁹ is better than a charitable deed followed by hurt; and God is self-sufficient, forbearing.
Rashad Khalifa	2:263 Kind words and compassion are better than a charity that is followed by insult. GOD is Rich, Clement.
Shabbir Ahmed	2:263 Kind words and respecting people's honor is better than charity after which their dignity is injured. God, the Rich, the Clement, provides everyone without return or obligation.
Transliteration	2:263 Qawlun maAAaroofun wamaghfiratun khayrun min sadaqatin yatbaAAuh a athan waAllahughaniyyun haleemun
A	2:263 قول معروف ومغفرة خير من صدقة يتبعها اذى والله غنى حليم
Edip-Layth	2:264 O you who acknowledge, do not nullify your charities with insult and harm; like the one who spends his money in vanity to show the people, and he does not acknowledge God and the Last day. His example is like a stone on which there is dust, then it is subjected to heavy rain, which leaves it bare. They cannot do anything with what they earned; and God does not guide the ingrates.
The Monotheist Group	2:264 O you who believe, do not nullify your charities with insult and harm; like the one who spends his money in vanity to show the people, and he does not believe in God and the Last Day. His example is like a stone on which there is dust, then it is subjected to heavy rain which leaves it bare. They cannot do

	anything with what they earned; and God does not guide the rejecting people.
Muhammad Asad	2:264 O you who have attained to faith! Do not deprive your charitable deeds of all worth by stressing your own benevolence and hurting [the feelings of the needy], as does he who spends his wealth only to be seen and praised by men, and believes not in God and the Last Day: for his parable is that of a smooth rock with [a little] earth upon it - and then a rainstorm smites it and leaves it hard and bare. Such as these shall have no gain whatever from all their [good] works: for God does not guide people who refuse to acknowledge the truth.
Rashad Khalifa	2:264 O you who believe, do not nullify your charities by inflicting reproach and insult, like one who spends his money to show off, while disbelieving in GOD and the Last Day. His example is like a rock covered with a thin layer of soil; as soon as heavy rain falls, it washes off the soil, leaving it a useless rock. They gain nothing from their efforts. GOD does not guide disbelieving people.
Shabbir Ahmed	2:264 O You who have chosen to be graced with belief! Do not cancel your charity by reminders of your generosity or by injuring the self-respect of the recipients; like those who spend their wealth for show-off. This kind of behavior contradicts the true belief in God and His law of Recompense. Charity has been ordained to help individuals and not to hurt them and God has promised you manifold reward (93:10). But, a seed would not grow on a dusty rock, upon which rain falls and washes it clean. God does not guide those who deny such realities.
Transliteration	2:264 Ya ayyuha allatheena amanoola tubtiloo sadaqatikum bi almanniwaal-atha kaallathee yunfiqu malahuri-aa alnnasi wala yu/minu bi Allahiwaalyawmi al-akhiri famathaluhu kamathali safwaninAAalayhi tur abun faa sabahu w abilunfatarakahu saldan la yaqdiroona AAal ashay-in mimm a kasaboo wa Allahu layahdee alqawma alkafireena
A	2:264 يايها الذين ءامنوا لا تبطلوا صدقتكم بالمن والاذى كالذى ينفق ماله رياء الناس ولا يؤمن بالله واليوم الءاخر فمثله كمثل صفوان عليه تراب فاصابه وابل فتركه صلدا لا يقدرؤن على شىء مما كسبوا والله لا يهدى القوم الكفرين
Edip-Layth	<i>The Quality of Charity</i> 2:265 The example of those who spend their money seeking God's grace, and to save themselves, is like the example of a garden on a high ground which is subjected to a heavy rain, and because of that it produces double its crop! If no heavy rain comes, then light rain is enough. God is Seer over all you do.
The Monotheist Group	2:265 And the example of those who spend their money seeking God's grace, and to save their souls, is like the example of a garden that is on a high ground and is subjected to a heavy rain, and because of that it produces double its crop. And if no heavy rain comes, then light rain is enough. And God is Seer over all you do.
Muhammad Asad	2:265 And the parable of those who spend their possessions out of a longing to please God, and out of their own inner certainty, is that of a garden on high, fertile ground: a rainstorm smites it, and thereupon it brings forth its fruit twofold; and if no rainstorm smites it, soft rain [falls upon it]. And God sees all that you do.
Rashad Khalifa	<i>Charity</i> 2:265 The example of those who give their money seeking GOD's pleasure, out of sincere conviction, is that of a garden on high fertile soil; when heavy rain falls, it gives twice as much crop. If heavy rain is not available, a drizzle will suffice. GOD is Seer of everything you do.
Shabbir Ahmed	2:265 The likeness of those who spend their wealth sincerely seeking God's Approval and to strengthen their own 'self', is the likeness of a lofty garden with springs. When rain strikes it, it doubles its yield, and if there is no rainfall the

	sprinkles are sufficient. God is ever Watcher of what you do. 190
Transliteration	2:265 Wamathalu alla theena yunfiquona amw alahumuibtighaa mar dati All ahi watathbeetan minanfusihi kamathali jannatin birabwatin a sabaha wabilunfaat okulaha diAAafayni fa-in lam yu sibhawabilun fa'tallun waAllahu bimataAAamaloona baseerun
A	2:265 ومثل الذين ينفقون اموالهم ابتغاء مرضات الله وتثبيتا من انفسهم كمثل جنة بربوة اصابها وابل فانت اكلها ضعفين فان لم يصيبها وابل فطل والله بما تعملون بصير
Edip-Layth	2:266 Does anyone of you desire that he have a garden with palm trees and grapevines, and rivers flowing beneath it, and in it for him are all kinds of fruits, then he is afflicted with old age and his progeny is weak, and a whirlwind with fire strikes it and it all burns? It is thus that God makes clear for you the signs that you may reflect.
The Monotheist Group	2:266 Does anyone of you desire that he have an estate with palm trees and grapevines, and rivers flowing beneath it, and in it for him are all kinds of fruits, then he is afflicted with old age and his progeny is weak, and a whirlwind with fire strikes it and it all burns? It is thus that God makes clear for you the signs that you may reflect.
Muhammad Asad	2:266 Would any of you like to have a garden of date-palms and vines, through which running waters flow, and have all manner of fruit therein - and then be overtaken by old age, with only weak children to [look after] him-and then [see] it smitten by a fiery whirlwind and utterly scorched? In this way God makes clear His messages unto you, so that you might take thought.
Rashad Khalifa	2:266 Does any of you wish to own a garden of palm trees and grapes, with flowing streams and generous crops, then, just as he grows old, and while his children are still dependent on him, a holocaust strikes and burns up his garden? GOD thus clarifies the revelations for you, that you may reflect.
Shabbir Ahmed	
Transliteration	2:266 Ayawaddu ahadukum an takoona lahu jannatun min nakheelin waaAAan abin tajree min tahtihāal-anharu lahu fee ha min kulli alththamarati waasabahu alkibaru walahu thurriyyatun duAAafa ofaasabaha iAA sarun fee hi n arun faihtaraqatkathalika yubayyinun All ahu lakumu al- ayatilaAAaallakum tatafakkaroona
A	2:266 ايود احدكم ان تكون له جنة من نخيل واعناب تجري من تحتها الانهر له فيها من كل الثمرات واصابه الكبر وله ذرية ضعفاء فاصابها اعصار فيه نار فاحترقت كذلك يبين الله لكم الءايت لعلمكم تتفكرون
Edip-Layth	2:267 O you who acknowledge, spend from the good things that you have earned, and from what We have brought forth from the earth. Do not choose the rotten out of it to give, while you would not take it yourselves unless you close your eyes regarding it. Know that God is Rich, Praiseworthy.
The Monotheist Group	2:267 O you who believe, spend from the good things that you have earned, and from what We have brought forth from the Earth. And do not select the rotten out of it to give, while you would not take it yourselves unless you close your eyes regarding it. And know that God is Rich, Praiseworthy.
Muhammad Asad	2:267 O you who have attained to faith! Spend on others out of the good things which you may have acquired, and out of that which We bring forth for you from the earth; and choose not for your spending the bad things which you yourselves would not accept without averting your eyes in disdain. And know that God is self-sufficient, ever to be praised.

Rashad Khalifa	<i>What to Give</i> 2:267 O you who believe, you shall give to charity from the good things you earn, and from what we have produced for you from the earth. Do not pick out the bad therein to give away, when you yourselves do not accept it unless your eyes are closed. You should know that GOD is Rich, Praiseworthy.
Shabbir Ahmed	2:267 O You who have chosen to be graced with belief! Spend on others the good things you have honorably earned with hard work, whether it is from the product of industry or from the produce of the earth. Do not give away something that you would not like to receive except with closed eyes. Know that God, the Rich, Owner of praise, provides you indiscriminately and without return.
Transliteration	2:267 Ya ayyuh a alla theena amanooanfiqoo min tayyibati m a kasabtum wamimmaakhrajna lakum mina al-ar di wal a tayammamooalkhabeetha minhu tunfiqoon walastum bi- akhiitheehiilla an tughmi doo feehi wa iAAlamoo anna Allaghaghaniyyun hameedun
A	2:267 يايها الذين ءامنوا انفقوا من طيبات ما كسبتم ومما اخرجنا لكم من الارض ولا تيمموا الخبيث منه تتفقون ولستم باخذه الا ان تغمضوا فيه واعلموا ان الله غنى حميد
Edip-Layth	2:268 The devil promises you poverty and orders you to evil, while God promises forgiveness from Him and favor. God is Encompassing, Knowledgeable.
The Monotheist Group	2:268 The devil promises you poverty and orders you to evil, while God promises forgiveness from Him and favor. God is Encompassing, Knowledgeable.
Muhammad Asad	2:268 Satan threatens you with the prospect of poverty and bids you to be niggardly, whereas God promises you His forgiveness and bounty; and God is infinite, all-knowing,
Rashad Khalifa	2:268 The devil promises you poverty and commands you to commit evil, while GOD promises you forgiveness from Him and grace. GOD is Bounteous, Omniscient.
Shabbir Ahmed	2:268 Satan, your selfish desires, scares you with poverty; that if you spend on others, you might become destitute. It teaches you stinginess to the extent of shame. God, the All-Embracing, Knower promises you the protection of Forgiveness from Himself, and abundant bounty. 191
Transliteration	2:268 Alshshaytanu yaAAidukumualfaqr waya/murukum bi alfahsha-i waAllahuyaAAidukum maghfiratan minhu wafa dlan wa AllahuwasiAAun AAaleemun
A	2:268 الشيطان يعدكم الفقر ويأمركم بالفحشاء والله يعدكم مغفرة منه وفضلا والله وسع عليم
Edip-Layth	<i>Philosophy</i> 2:269 He grants wisdom to whom He chooses, and whoever is granted wisdom, has been given much good. Only those with intelligence will take heed.
The Monotheist Group	2:269 He grants wisdom to whom He chooses, and whoever is granted wisdom, has been given much good. Only those with understanding will remember.
Muhammad Asad	2:269 granting wisdom unto whom He wills: and whoever is granted wisdom has indeed been granted wealth abundant. But none bears this in mind save those who are endowed with insight.
Rashad Khalifa	<i>Wisdom: A Great Treasure</i> 2:269 He bestows wisdom upon whomever He chooses, and whoever attains wisdom, has attained a great bounty. Only those who possess intelligence will take heed.

Shabbir Ahmed	2:269 He bestows wisdom to whom He wills (according to His laws 12:22, 28:14). And whoever is granted wisdom has truly been granted a great wealth. And only people of understanding remain mindful of what they learn. 192
Transliteration	2:269 Yu/tee al <h>ik</h> mata man yash aowaman yu/ta al <h>ik</h> mata faqad ootiya khayran katheeran wama ^a yath ^h akkaru illa oloo al-al abi
A	2:269 يوتى الحكمة من يشاء ومن يوت الحكمة فقد اوتى خيرا كثيرا وما يذكر الا اولوا الالباب
Edip-Layth	2:270 Whatever you spend out of your monies, or whatever you pledge as a promise, certainly, God knows it. The wicked have no supporters.
The Monotheist Group	2:270 And whatever you spend out of your monies, or whatever you pledge as a promise, then God knows it. The wicked have no supporters.
Muhammad Asad	2:270 For, whatever you may spend on others, or whatever you may vow [to spend], verily, God knows it; and those who do wrong [by withholding charity] shall have none to succour them.
Rashad Khalifa	<i>Anonymous Charity Better</i> 2:270 Any charity you give, or a charitable pledge you fulfill, GOD is fully aware thereof. As for the wicked, they will have no helpers.
Shabbir Ahmed	2:270 Whatever you spend on others or whatever pledge to spend you make, God knows it. Those who violate human rights by withholding charity shall have none to help them.
Transliteration	2:270 Wama ^a anfaqtum min nafaqatin aw na th artummin na th rin fa-inna All ^a ha yaAAalamuhu wama ^{lil} th th ^h alimeena min an sarin
A	2:270 وما انفقتم من نفقة او نذرتم من نذر فان الله يعلمه وما للظلمين من انصار
Edip-Layth	2:271 If you declare your charity, then it is acceptable; but if you conceal it and give it to the poor, then that is better for you. It depreciates some of your sins; and God is Ever-aware of all that you do.
The Monotheist Group	2:271 If you openly give charity, then it is acceptable; but if you conceal it and give it to the poor, then that is better for you. And He cancels some of your sins; and God is Expert to all that you do.
Muhammad Asad	2:271 If you do deeds of charity openly, it is well; but if you bestow it upon the needy in secret, it will be even better for you, and it will atone for some of your bad deeds. And God is aware of all that you do.
Rashad Khalifa	2:271 If you declare your charities, they are still good. But if you keep them anonymous, and give them to the poor, it is better for you, and remits more of your sins. GOD is fully Cognizant of everything you do.
Shabbir Ahmed	2:271 If you disclose your charities, it is well, but if you give in secret to the needy, it will be better for you. This kind of giving has the power of erasing the imprints of your ill deeds on your own 'self'. This law has been decreed by God Who knows the effects of your actions on your 'self'.
Transliteration	2:271 In tubdoo a ^{Iss} sadaqa ^t ifaniAAimma ^a hiya wa-in tukhfoo ^h ^a watu/tooha ^a lfuqara ^a fahuwa khayrun lakum wayukaffiru AAankum minsayyi- ^a tikum waAll ^a hu bimataAAamaloona khabeer un
A	2:271 ان تبدوا الصدقات فنعمنا هي وان تخفوها وتوتوها الفقراء فهو خير لكم ويكفر عنكم من سيئاتكم والله بما تعملون خبير

Edip-Layth	2:272 You are not responsible for their guidance, but it is God who will guide whomever He wishes. Whatever you spend out of goodness is for yourselves. Anything you spend should be in seeking God's presence. Whatever you spend out of goodness will be returned to you, and you will not be wronged. ⁸²
The Monotheist Group	2:272 You are not responsible for their guidance, but it is God who will guide whoever He wishes. And whatever you spend out of goodness is for your own souls. And anything you spend should be in seeking God's presence. And whatever you spend out of goodness will be returned to you, and you will not be wronged.
Muhammad Asad	2:272 It is not for thee [O Prophet] to make people follow the right path, since it is God [alone] who guides whom He wills. And whatever good you may spend on others is for your own good, provided that you spend only out of a longing for God's countenance: for, whatever good you may spend will be repaid unto you in full, and you shall not be wronged. ²⁶⁰
Rashad Khalifa	<i>God is the Only One Who Guides</i> 2:272 You are not responsible for guiding anyone. GOD is the only one who guides whoever chooses (to be guided). Any charity you give is for your own good. Any charity you give shall be for the sake of GOD. Any charity you give will be repaid to you, without the least injustice.
Shabbir Ahmed	2:272 Your responsibility (O Messenger!) is only to show them the right way (and not to make them walk it). He has established Rules for attaining guidance. (O People) Whatever good you give benefits your own 'self' when you spend for the sake of God. Any charity you give will be repaid to you, without the least injustice. ¹⁹³
Transliteration	2:272 Laysa AAalayka hud ahum wal akinnaAllaha yahdee man yash a o wam a tunfiqoo minkhayrin fali-anfusikum wam a tunfiqoona ill a ibtigh awajhi All ahi wama tunfiqoo min khayrin yuwaaffailaykum waantum l a tuthlamoon
A	2:272 ليس عليك هديهم ولكن الله يهدي من يشاء وما تنفقوا من خير فلأنفسكم وما تنفقون الا ابتغاء وجه الله وما تنفقوا من خير يوف اليكم وانتم لا تظلمون
Edip-Layth	2:273 As for the poor who face hardship in the cause of God, and cannot leave the land; the ignorant ones think they are rich from their abstention; you know them by their marks, they do not ask the people repeatedly. What you spend out of goodness, God is fully aware of it.
The Monotheist Group	2:273 For the poor who face hardship in the cause of God, they cannot go forth in the land; the ignorant ones think they are rich from their modesty; you know them by their features, they do not ask the people repeatedly. And what you spend out of goodness, God is fully aware of it.
Muhammad Asad	2:273 [And give] unto [such of] the needy who, being wholly wrapped up in God's cause, are unable to go about the earth [in search of livelihood]. ²⁶¹ He who is unaware [of their condition] might think that they are wealthy, because they abstain [from begging]; [but] thou canst recognize them by their special mark: they do not beg of men with importunity. And whatever good you may spend [on them], verily, God knows it all.
Rashad Khalifa	2:273 Charity shall go to the poor who are suffering in the cause of GOD, and cannot emigrate. The unaware may think that they are rich, due to their dignity. But you can recognize them by certain signs; they never beg from the people persistently. Whatever charity you give, GOD is fully aware thereof.
	2:273 And give to the needy who are suffering in the cause of God and cannot

Shabbir Ahmed	emigrate and to those who are unable to go about the earth in search of livelihood. One, who is unaware of their condition, might think they are free from want, because they abstain from begging. But you can recognize them by certain signs though they do not beg insistently. Whatever good thing you spend on them, God is Aware of it.
Transliteration	2:273 Lilfuqara-i alla <u>the</u> ena o <u>h</u> sirroofee sabeeli All <u>a</u> hi I <u>a</u> yasta <u>tee</u> AAoona <u>dar</u> banfee al-ard <i>i</i> ya <u>h</u> sabuhumu al <u>ja</u> hilu aghniy <u>a</u> mina a <u>It</u> taAAaffufi taAAarifuhum biseem <u>ah</u> um I <u>ay</u> as-aloona a <u>In</u> na il <u>h</u> afan wam <u>at</u> unfiqoo min khayrin fa-inna All <u>ah</u> a bihi AAaleem <u>un</u>
A	2:273 للفقراء الذين احصروا في سبيل الله لا يستطيعون ضربا في الارض يحسبهم الجاهل اغنياء من التعفف تعرفهم بسيمتهم لا يسألون الناس الحافا وما تنفقوا من خير فان الله به عليم
Edip-Layth	2:274 Those who spend their money in the night and in the day, secretly and openly, they will have their reward at their Lord, there is no fear over them nor will they grieve.
The Monotheist Group	2:274 Those who spend their money in the night and in the day, secretly and openly, they will have their reward with their Lord, there is no fear over them nor will they grieve.
Muhammad Asad	2:274 Those who spend their possessions [for the sake of God] by night and by day, secretly and openly, shall have their reward with their Sustainer; and no fear need they have, and neither shall they grieve.
Rashad Khalifa	2:274 Those who give to charity night and day, secretly and publicly, receive their recompense from their Lord; they will have nothing to fear, nor will they grieve.
Shabbir Ahmed	2:274 Those who spend their wealth on the needy, by night and by day, secretly or publicly, have their reward with their Sustainer. They shall have nothing to fear or regret.
Transliteration	2:274 Allat <u>he</u> ena yunfiqoona amw <u>al</u> ahumbiallayli wa <u>a</u> lnnah <u>ar</u> i sirran waAAal <u>an</u> iyatanfalahum ajruhum AAinda rabbi <u>h</u> im wal <u>a</u> khawfun AAalay <u>h</u> im wal <u>ah</u> um ya <u>h</u> zanoona
A	2:274 الذين ينفقون اموالهم بالليل والنهار سرا وعلانية فلهم اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون
Edip-Layth	<i>No Usury or Exploiting the Needy</i> 2:275 Those who consume usury, do not rise except as the one who is being beaten by the devil out of direct touch. That is because they have said, "Trade is like usury." Indeed God has made trade lawful, yet He has forbidden usury. Whoever has received understanding from His Lord and ceases, then he will be forgiven for what was before this and his case will be with God. But whoever returns, then they are the people of the fire, in it they will abide eternally. ⁸³
The Monotheist Group	2:275 Those who consume usury do not rise except as one being influenced by the devil's touch. That is because they have said: "Trade is the same as usury." While God has made trade lawful, and He has forbidden usury. Whoever has received understanding from His Lord and ceases, then he will be forgiven for what was before this and his case will be with God. But whoever returns, then they are the people of the Fire, in it they will abide eternally.
	2:275 THOSE who gorge themselves on usury ²⁶² behave but as he might behave whom Satan has confounded with his touch; for they say, "Buying and selling is but a kind of ²⁶³ usury" - the while God has made buying and selling lawful and

Muhammad Asad	usury unlawful. Hence, whoever becomes aware of his Sustainer's admonition, ²⁶⁴ and thereupon desists [from usury], may keep his past gains, and it will be for God to judge him; but as for those who return to it -they are destined for the fire, therein to abide!
Rashad Khalifa	<i>Usury Prohibited</i> 2:275 Those who charge usury are in the same position as those controlled by the devil's influence. This is because they claim that usury is the same as commerce. However, GOD permits commerce, and prohibits usury. Thus, whoever heeds this commandment from his Lord, and refrains from usury, he may keep his past earnings, and his judgment rests with GOD. As for those who persist in usury, they incur Hell, wherein they abide forever. ⁴⁶
Shabbir Ahmed	2:275 On the other hand those who eat Riba (usury), in greed of money, run around like someone who has been bitten by a snake. They claim that trade is like usury. But God has permitted trade and forbidden usury. One to whom the clear Admonition has come from his Sustainer, must abstain from taking usury forthwith. What he has taken in the past, he may keep and his judgment rests with God. As for him who returns to usury, such are the companions of the fire wherein they shall abide. ¹⁹⁴
Transliteration	2:275 Allat ^h heena ya/kuloona a Iribal ^a yaqoomoona ill a kam a yaqoomu allat ^h heeyatakhabbat ^u hu a Ishshaytanu mina almassi thalikabi-annahum q aloo innama albayAAu mithlu al ^r ribawaa ^h alla Allahu albayAAa waharrama al ^r ribafaman jaahu mawAAi ^t hatun min rabbihi fa intahafalahu m a salafa waamruhu il a All ^h i wamanAAada faola-ika as ^h -habu al ⁿ narihum fee ^h a khalidoona
A	2:275 الذين ياكلون الربوا لا يقومون الا كما يقوم الذي يتخبطه الشيطان من المس ذلك بانهم قالوا انما البيع مثل الربوا واحل الله البيع وحرم الربوا فمن جاءه موعظة من ربه فانتهى فله ما سلف وامره الى الله ومن عاد فاولئك اصحاب النار هم فيها خالدون
Edip-Layth	2:276 God wipes out the usury and grants growth to the charities. God does not like any ingrate sinner.
The Monotheist Group	2:276 God condemns usury, and He grants growth to the charities. And God does not like any wicked sinner.
Muhammad Asad	2:276 God deprives usurious gains of all blessing, whereas He blesses charitable deeds with manifold increase. And God does not love anyone who is stubbornly ingrate and persists in sinful ways.
Rashad Khalifa	2:276 GOD condemns usury, and blesses charities. GOD dislikes every disbeliever, guilty.
Shabbir Ahmed	2:276 God blights usury and blesses charitable deeds with prosperity. God does not love those who defy His laws and drag down the potential of the human society. ¹⁹⁵
Transliteration	2:276 Yam ^h aqu All ^h u a Iribawayurbee a Issadaqati wa All ^h u ^l a yu ^h ibbu kulla kaffarin atheemin
A	2:276 يحق الله الربوا ويربى الصدقت والله لا يحب كل كفار أثيم
Edip-Layth	2:277 Those who acknowledge and do the reforms, and observe the Contact prayer, and contribute towards betterment, they will have their rewards at their Lord and there is no fear over them nor will they grieve.
The Monotheist Group	2:277 Those who believe and do good works, and uphold the communion, and contribute towards betterment; they will have their rewards with their Lord and

	there is no fear over them nor will they grieve.
Muhammad Asad	2:277 Verily, those who have attained to faith and do good works, and are constant in prayer, and dispense charity - they shall have their reward with their Sustainer, and no fear need they have, and neither shall they grieve.
Rashad Khalifa	<i>Divine Guarantee</i> 2:277 Those who believe and lead a righteous life, and observe the Contact Prayers (Salat), and give the obligatory charity (Zakat), they receive their recompense from their Lord; they will have nothing to fear, nor will they grieve.
Shabbir Ahmed	2:277 Those who believe in God's laws, do works beneficial to the society and strive to establish the Divine System and the Economic Order of Zakaat, have their reward with their Lord. They will have nothing to fear and no reason to be despondent. 196
Transliteration	2:277 Inna alla <u>theena</u> <u>amanoowa</u> AAamiloo a <u>Issalihati</u> waaq <u>amoo</u> a <u>Issalata</u> wa <u>atawo</u> a <u>Izzakata</u> lahum ajruhum AAindarabbihim wal <u>a</u> khawfun AAalayhim wal <u>a</u> hum ya <u>h</u> zanoona
A	2:277 ان الذين ءامنوا وعملوا الصلحت واقاموا الصلوة وءاتوا الزكوة لهم اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون
Edip-Layth	2:278 O you who acknowledge, be conscientious of God and give up what is left of the usury if you are those who have acknowledged.
The Monotheist Group	2:278 O you who believe, be aware of God and give up what is left from usury, if you are truly believers.
Muhammad Asad	2:278 O you who have attained to faith! Remain conscious of God. and give up all outstanding gains from usury, if you are [truly] believers; 266
Rashad Khalifa	2:278 O you who believe, you shall observe GOD and refrain from all kinds of usury, if you are believers.
Shabbir Ahmed	2:278 O You who have chosen to be graced with belief! Be mindful of the Divine laws and give up what remains of your demand for usury, if you are really believers.
Transliteration	2:278 Ya ayyuh <u>a</u> alla <u>theena</u> <u>amanooitta</u> qoo All <u>a</u> ha wa <u>tharoo</u> m <u>a</u> baqiya mina al <u>rri</u> b <u>a</u> in kuntum mu/mineena
A	2:278 يا ايها الذين ءامنوا اتقوا الله وذكروا ما بقى من الربوا ان كنتم مومنين
Edip-Layth	2:279 If you will not do this, then take notice of a war from God and His messenger. However, if you repent, then you will have back your principal money, you will not be wronged nor will you wrong.
The Monotheist Group	2:279 And if you will not do this, then take notice of a war from God and His messenger; but if you repent, then you will have back your principal money, you will not be wronged nor will you wrong.
Muhammad Asad	2:279 for if you do it not, then know that you are at war with God and His Apostle. But if you repent, then you shall be entitled to [the return of] your principal : you will do no wrong, and neither will you be wronged.
Rashad Khalifa	2:279 If you do not, then expect a war from GOD and His messenger. But if you repent, you may keep your capitals, without inflicting injustice, or incurring injustice.
	2:279 And if you do not, then know that you are at war with God and His

Shabbir Ahmed	messenger. But, if you mend your ways, simply take back your capital without interest. Inflict not injustice and you will not incur injustice.
Transliteration	2:279 Fa-in lam tafAAaloo fa/ <u>th</u> anoo bi <u>h</u> arbinmina All <u>a</u> hi warasoolihi wa-in tubtum falakum ruoosu amw <u>al</u> ikum <u>la</u> ta <u>th</u> limoona wa <u>la</u> tu <u>th</u> lamoona
A	2:279 فان لم تفعلوا فاذنوا بحرب من الله ورسوله وان تبتم فلكم رءوس امولكم لا تظلمون ولا تظلمون
Edip-Layth	2:280 If the person is facing insolvency, then you shall wait until he becomes able. If you relinquish it as a charity it is better for you if you knew.
The Monotheist Group	2:280 If the person is facing insolvency, then you shall wait until he becomes able. And if you relinquish it as a charity it is better for you if you knew.
Muhammad Asad	2:280 If, however, [the debtor] is in straitened circumstances, [grant him] a delay until a time of ease; and it would be for your own good -if you but knew it - to remit [the debt entirely] by way of charity.
Rashad Khalifa	2:280 If the debtor is unable to pay, wait for a better time. If you give up the loan as a charity, it would be better for you, if you only knew.
Shabbir Ahmed	2:280 If a debtor is in difficult circumstances, let there be postponement to a time of ease. And if you give up the loan entirely as charity, it is better for you if you only knew.
Transliteration	2:280 Wa-in k <u>a</u> na <u>th</u> oo AAusratinfana <u>th</u> iratun il <u>a</u> maysaratin waan ta <u>s</u> addaqookhayrun lakum in kuntum taAAalamoon a
A	2:280 وان كان ذو عسرة فنظرة الى ميسرة وان تصدقوا خير لكم ان كنتم تعلمون
Edip-Layth	2:281 Be conscientious of a day when you will be returned to God then every person will be paid what it has earned, they will not be wronged.
The Monotheist Group	2:281 And be aware of a Day when you will be returned to God then every soul will be paid what it has earned, they will not be wronged.
Muhammad Asad	2:281 And be conscious of the Day on which you shall be brought back unto God, whereupon every human being shall be repaid in full for what he has earned, and none shall be wronged . ²⁶⁸
Rashad Khalifa	2:281 Beware of the day when you are returned to GOD, and every soul is paid for everything it had done, without the least injustice.
Shabbir Ahmed	2:281 And be mindful of the Day when you will be returned to God and every 'self' will be paid what it has earned, and they will not be wronged.
Transliteration	2:281 Wa <u>i</u> ttaqoo yawman turjaAAoona feehiil <u>a</u> All <u>a</u> hi thumma tuwaff <u>a</u> kullu nafsin ma <u>k</u> asabat wahum la <u>y</u> u <u>th</u> lamoona
A	2:281 واتقوا يوما ترجعون فيه الى الله ثم توفى كل نفس ما كسبت وهم لا يظلمون
	Record Your Financial Transactions 2:282 O you who acknowledge, if you borrow debt for a specified period, then you shall record it. Let a scribe of justice record it for you. No scribe should refuse to record as God has taught him. Let him record and let the person who is borrowing dictate to him, and let him be conscientious of God, and let him not reduce from it anything. If the borrower is mentally incapable, weak or cannot dictate himself, then let his guardian dictate with justice; and bring two witnesses from amongst your men. If they are not two men, then a man and two women

Edip-Layth	from whom you will accept their testimony, so that if one of them errs, then one can remind the other. The witnesses should not decline if they are called, and you should not fail to record it no matter how small or large including the time of repayment. That is more just with God and better for the testimony, and better that you do not have doubts; except if it is a trade to be done on the spot between you, then there is no blame on you if you do not record it. Have witnesses/evidence if you trade. No scribe shall be harmed nor any witness; for if you do so then it is vileness on your part. Be conscientious of God so that God teaches you; and God is aware of all things.⁸⁴
The Monotheist Group	2:282 O you who believe, if you borrow for a future period, then you shall record it. And let a scribe of justice record it for you; and let not the scribe refuse to record as God has taught him. Let him record and let the person who is borrowing dictate to him, and let him be aware of God, and let him not reduce from it anything. If the one who is borrowing is immature or weak or he cannot dictate himself, then let his guardian dictate with justice; and bring two witnesses from amongst your men; if there are not two men, then a man and two women from whom you will accept their testimony, so that if one of them becomes occupied, then the one can reminds the other. And let the witnesses not refuse to come if they are called. And do not fail to record it no matter how small or large until its maturity. That is more just with God and better for the testimony, and better that you do not have doubts; except if it is a trade to be done on the spot between you, then there is no sin upon you if you do not record it. And have evidence if you trade. No scribe shall be harmed nor any witness; for if you do so then it is vileness on your part, and be aware of God and God teaches you and God is aware of all things.
Muhammad Asad	2:282 O YOU who have attained to faith! Whenever you give or take credit²⁶⁹ for a stated term, set it down in writing. And let a scribe write it down equitably between you; and no scribe shall refuse to write as God has taught him: ²⁷⁰ thus shall he write. And let him who contracts the debt dictate; and let him be conscious of God, his Sustainer, and not weaken anything of his undertaking. ²⁷¹ And if he who contracts the debt is weak of mind or body, or, is not able to dictate himself,²⁷² then let him who watches over his interests dictate equitably. And call upon two of your men to act as witnesses; and if two men are not available, then a man and two women from among such as are acceptable to you as witnesses, so that if one of them should make a mistake, the other could remind her. ²⁷³ And the witnesses must not refuse [to give evidence] whenever they are called upon. And be not loath to write down every contractual provision,²⁷⁴ be it small or great, together with the time at which it falls due; this is more equitable in the sight of God, more reliable as evidence, and more likely to prevent you from having doubts [later]. If, however, [the transaction] concerns ready merchandise which you transfer directly unto one another, you will incur no sin if you do not write it down. And have witnesses whenever you trade with one another, but neither scribe nor witness must suffer harm; ²⁷⁵ for if you do [them harm], behold, it will be sinful conduct on your part. And remain conscious of God, since it is God who teaches you [herewith] - and God has full knowledge of everything.
Rashad Khalifa	<i>Write Down Financial Transactions</i> 2:282 O you who believe, when you transact a loan for any period, you shall write it down. An impartial scribe shall do the writing. No scribe shall refuse to perform this service, according to GOD's teachings. He shall write, while the debtor dictates the terms. He shall observe GOD his Lord and never cheat. If the debtor is mentally incapable, or helpless, or cannot dictate, his guardian shall dictate equitably. Two men shall serve as witnesses; if not two men, then a man and two women whose testimony is acceptable to all. Thus, if one woman becomes biased, the other will remind her. It is the obligation of the witnesses to testify when

	called upon to do so. Do not tire of writing the details, no matter how long, including the time of repayment. This is equitable in the sight of GOD, assures better witnessing, and eliminates any doubts you may have. Business transactions that you execute on the spot need not be recorded, but have them witnessed. No scribe or witness shall be harmed on account of his services. If you harm them, it would be wickedness on your part. You shall observe GOD, and GOD will teach you. GOD is Omniscient.
Shabbir Ahmed	2:282 O You who have chosen to be graced with belief! When you transact a loan for any period, you shall write it down. An impartial scribe shall do the writing. No scribe shall decline to perform this duty, and write as God has taught him. The debtor, or in case he or she is incompetent, his representative shall dictate the document honestly and be mindful of his Lord, and diminish not the amount. There shall be two witnesses to the transaction from among your men. If two men are not available, then let there be one man and two women, all of them you satisfactorily consider competent as witnesses - so that even if the witnessing woman gets distracted (for example, by her baby), the accompanying woman may support and remind her. All witnesses should be such that their testimony is acceptable to all. It is the obligation of the witnesses to testify when called upon to do so. Do not tire of writing the details, no matter how long, including the time of repayment. This is equitable in the sight of God, assures better witnessing, and eliminates any doubts you may have. When it is actual merchandise that you transfer among yourselves from hand to hand, there is nothing wrong for you if you write it not, but have it witnessed. The scribe and the witnesses must be held harmless for their services. If you harm them, it would be wickedness on your part. If you follow God's commands He will increase you in knowledge. These are the Injunctions of God Who is the Knower of all things; intentions, events and actions. 197
Transliteration	2:282 Ya ayyuh a alla theena amanooitha tad ayantum bidaynin il a ajalin musammanfaoktuboohu walyaktub baynakum k atibun bi aAAadliwala ya/ba katibun an yaktuba kamaAAallamahu Allahu falyaktub walyumlili alla theeAAalayhi alhaqqu walyattaqi All aha rabbahu wal ayabkhas minhu shay-an fa-in k ana allathee AAalayhial haqqu safeehan aw daAAeefan aw l a yasta teeAAuan yumilla huwa falyumlil waliyyuhu bialAAadli waistashhidooshaheedayni min rijalikum fa-in lam yakoon arajulayni farajulun wa imraatani mimman tar dawnamina alshshuhada-i an ta dilla i hdahumafatuthakkira i hdahuma al-okhr awala ya/ba alshshuhadao i tha m aduAAoo wal a tas-amoo an taktuboohu sagheeran awkabeeran il a ajalihi thalikum aqsa tu AAindaAll ahi waaqwamu li Ishshahadati waadnaalla tartaboo illa an takoona tij aratanhadiratan tudeeroonah a baynakum falaysa AAalaykumjun ahun all a taktubooh a waashhidoo i thatabayaAAatum wal a yudarra k atibun wal ashaheedun wa-in tafAAaloo fa-innahu fusooqun bikum waittaqooAllaha wayuAAallimukumu Allahu waAllahubikulli shay-in AAaleemun
A	2:282 يايها الذين ءامنوا اذا تدانيتم بدين الى اجل مسمى فاكتبوه وليكتب بينكم كاتب بالعدل ولا ياب كاتب ان يكتب كما علمه الله فليكتب وليملل الذي عليه الحق وليتق الله ربه ولا يبخس منه شيئا فان كان الذي عليه الحق سفيها او ضعيفا او لا يستطيع ان يمل هو فليملل وليه بالعدل واستشهدوا شهيدين من رجالكم فان لم يكونا رجلين فرجل وامراتان ممن ترضون من الشهداء ان تضل احدهما فتذكر احدهما الاخرى ولا ياب الشهداء اذا ما دعوا ولا تسماوا ان تكتبوه صغيرا او كبيرا الى اجله ذلكم اقسط عند الله واقوم للشهادة وادنى الا ترتابوا الا ان تكون تجربة حاضرة تديرونها بينكم فليس عليكم جناح الا تكتبوها واشهدوا اذا تبايعتم ولا يضار كاتب ولا شهيد وان تفعلوا فانه فسوق بكم واتقوا الله ويعلمكم الله والله بكل شيء عليم
Edip-Layth	2:283 If you are traveling or do not find a scribe, then a pledge of collateral. If you trust each other then let the one who was entrusted deliver his trust, and let him be conscientious of God, and do not hold back the testimony. Whoever holds

	it back, then he has sinned in his heart; God is aware of what you do.
The Monotheist Group	2:283 And if you are traveling or do not find a scribe, then a pledge of collateral. So, if you have entrusted each other in this manner, then let the one who was entrusted deliver his trust, and let him be aware of God his Lord. And do not hold back the testimony. And whoever holds it back, then he has sinned in his heart, and God is aware of what you do.
Muhammad Asad	2:283 And if you are on a journey and cannot find a scribe, pledges [may be taken] in hand: but if you trust one another, then let him who is trusted fulfil his trust, and let him be conscious of God, his Sustainer. And do not conceal what you have witnessed ²⁷⁶ - for, verily, he who conceals it is sinful at heart; and God has full knowledge of all that you do.
Rashad Khalifa	2:283 If you are traveling, and no scribe is available, a bond shall be posted to guarantee repayment. If one is trusted in this manner, he shall return the bond when due, and he shall observe GOD his Lord. Do not withhold any testimony by concealing what you had witnessed. Anyone who withholds a testimony is sinful at heart. GOD is fully aware of everything you do.
Shabbir Ahmed	2:283 If you are traveling and a scribe is not available, a collateral of some value may serve the purpose, or a bond shall be posted to guarantee repayment. If one is trusted in this manner, he shall return the collateral or the bond when due, and be mindful of God, his Lord. Do not withhold any testimony by concealing what you have witnessed. Anyone who withholds a testimony will be harming his own 'self', loading his heart with a dragging violation. God is Aware of all you do.
Transliteration	2:283 Wa-in kuntum AAala safarin walamtajidoo k ^{at} iban fariha ⁿ un maqbood ^{at} un fa-inamina baAA ^u dukum baAA ^u dan falyu-addi alla ^h theei/tumina am ^u natahu walyattaqi All ^{ah} aha rabbahuwa ^l a taktumoo a Ishshah ^{ad} ata waman yaktumh ^u afa-innahu athimun qalbuha waAll ^{ah} u bimataAAamaloona AAaleem ^{un}
A	2:283 وان كنتم على سفر ولم تجدوا كاتباً فرهن مقبوضة فان امن بعضكم بعضاً فليؤد الذي اوتمن امنته وليتق الله ربه ولا تكتموا الشهادة ومن يكتمها فانه اثم قلبه والله بما تعملون عليم
Edip-Layth	2:284 To God is what is in the heavens and in the earth, and if you declare what is in your minds or hide it, God will call you to account for it. He will forgive whom He wishes, and punish whom He wishes, and God is capable of all things.
The Monotheist Group	2:284 To God is what is in the heavens and in Earth, and if you declare what is in your souls or hide it, God will call you to account for it. He will forgive whom He wishes, and punish whom He wishes, and God is capable of all things.
Muhammad Asad	2:284 Unto God belongs all that is in the heavens and all that is on earth. And whether you bring into the open what is in your minds or conceal it, God will call you to account for it; and then He will forgive whom He wills, and will chastise whom He wills: for God has the power to will anything.
Rashad Khalifa	2:284 To GOD belongs everything in the heavens and the earth. Whether you declare your innermost thoughts, or keep them hidden, GOD holds you responsible for them. He forgives whomever He wills, and punishes whomever He wills. GOD is Omnipotent.
Shabbir Ahmed	2:284 To God belongs all that is in the heavens and all that is on earth. Whether you reveal what is in your mind or conceal it, God will bring you to account for it. He forgives and punishes according to his laws. God has Power over all things and events and He has appointed due measure for everything. ¹⁹⁸
Transliteration	2:284 Lilla ^h i ma ^u fee alssama ^{wa} tiwama ^u fee al-ardi wa-in tubdoo ma ^u feeanfusi ^k um aw tukhfoo ^h u yu ^u hasibkum bihi All ^{ah} ahufayaghfiru liman yash ^u ao wayuAAa ^u th th ibu man yasha ^u owaAll ^{ah} u AAala ^u kulli shay-in qadeer ^{un}

A	2:284 لله ما فى السموت وما فى الارض وان تبدوا ما فى انفسكم او تخفوه يحاسبكم به الله فيغفر لمن يشاء ويعذب من يشاء والله على كل شيء قدير
Edip-Layth	<i>Do not Make Distinction Among God's Messengers</i> 2:285 The messenger acknowledges in what was sent down to him from his Lord and those who have acknowledged. All acknowledged God, His angels, His books, and His messengers, "We do not discriminate between any of His messengers;" and they said, "We hear and obey, forgive us O Lord, and to you is our destiny."⁸⁵
The Monotheist Group	2:285 The messenger believes in what was sent down to him from his Lord. And the believers, all who believe in God, and His angels, and His Scriptures, and His messengers: "We do not differentiate between any of His messengers;" and they said: "We hear and obey, forgive us O Lord, and to you is our destiny."
Muhammad Asad	2:285 THE APOSTLE, and the believers with him, believe in what has been bestowed upon him from on high by his Sustainer: they all believe in God, and His angels, and His revelations, and His apostles, making no distinction between any of His apostles;²⁷⁷ and they say: We have heard, and we pay heed. Grant us Thy forgiveness, O our Sustainer, for with Thee is all journeys' end!
Rashad Khalifa	<i>You Shall Not Make Any Distinction Among God's Messengers</i> 2:285 The messenger has believed in what was sent down to him from his Lord, and so did the believers. They believe in GOD, His angels, His scripture, and His messengers: "We make no distinction among any of His messengers." They say, "We hear, and we obey. Forgive us, our Lord. To You is the ultimate destiny."
Shabbir Ahmed	2:285 The messenger has full conviction in what is revealed to him from his Lord and so do the believers. Each one of them believes in God, His angels, His Books and His messengers. (They say), "We make no distinction between any of His messengers." And they say, "We hear and we obey, so grant us the protection of forgiveness, our Lord. The final destination of all journeys is unto You." ¹⁹⁹
Transliteration	2:285 <u>A</u>mana a lrrasoolu bim <u>a</u>onzila ilayhi min rabbihi wa <u>a</u>lmu/minoona kullun <u>a</u>manabi<u>Alla</u>hi wama<u>a</u>-ikatihi wakutubihiiwarusulihi la <u>a</u>nufarriqu bayna a<u>h</u>adin min rusulihiiwa<u>q</u>aloo sami<u>A</u>na<u>a</u> wa<u>a</u>ta<u>A</u>na<u>a</u> ghufra<u>n</u>akarabbana<u>a</u> wa-ilayka al<u>m</u>aseeru
A	2:285 ءامن الرسول بما انزل اليه من ربه والمؤمنون كل ءامن بالله وملئكته ورسله لا نفرق بين احد من رسله وقالوا سمعنا واطعنا غفرانك ربنا واليك المصير
Edip-Layth	<i>Our Only Lord</i> 2:286 God does not impose a person beyond its capacity. For it is what it earns, and against it is what it earns. "Our Lord, do not mind us if we forget or make mistakes. Our Lord, do not place a burden upon us as You have placed upon those before us. Our Lord, do not burden us beyond our power; pardon us, and forgive us, and have compassion on us; You are our patron, help us against the ingrates."⁸⁶
The Monotheist Group	2:286 God does not burden a soul beyond its means. For it is what it earns, and against it is what it earns. "Our Lord, do not mind us if we forget or make mistakes; our Lord, do not place a burden upon us as You have placed upon those before us; our Lord, do not place upon us what we cannot bear; pardon us, and forgive us, and have mercy on us; You are our patron, so grant us victory over the disbelieving people."
	2:286 God does not burden any human being with more than he is well able to bear: in his favour shall be whatever good he does, and against him whatever evil he does. O our Sustainer! Take us not to task if we forget or unwittingly do

Muhammad Asad	wrong! "O our Sustainer! Lay not upon us a burden such as Thou didst lay upon those who lived before us! ²⁷⁸ O our Sustainer! Make us not bear burdens which we have no strength to bear! "And efface Thou our sins, and grant us forgiveness, and bestow Thy mercy upon us! Thou art our Lord Supreme: succour us, then, against people who deny the truth!"
Rashad Khalifa	2:286 GOD never burdens a soul beyond its means: to its credit is what it earns, and against it is what it commits. "Our Lord, do not condemn us if we forget or make mistakes. Our Lord, and protect us from blaspheming against You, like those before us have done. Our Lord, protect us from sinning until it becomes too late for us to repent. Pardon us and forgive us. You are our Lord and Master. Grant us victory over the disbelieving people."
Shabbir Ahmed	2:286 God does not burden any human being but to afford him a chance to develop his potentials. For every person is the good that he earns and against him is only what it deserves. (Pray), "Our Lord! Take us not to task if we forget, fall into error, or miss the mark! Our Lord! Lay not upon us a burden such as You did lay upon those who lived before us. Our Lord! Impose not on us the burdens that we have no strength to bear. Pardon us, absolve our faults, and bestow mercy on us. You are our Lord Supreme, so help us against people who oppose the truth." ²⁰⁰
Transliteration	2:286 La yukallifu Allahu nafsan illa wusAAaha lah a m a kasabatwaAAalayh a m a iktasabat rabban a l atu-akhithna in naseen a aw akh ta/narabbana wal a ta hmil AAalayna i srankama hamaltahu AAal a alla theena minqablin a rabban a wal a tuhammilnama la taqata lana bihi wa oAAafuAAanna waighfir lana wairhamnaanta mawlana faonsurna AAalaalqawmi alkafireena Bismi Allahi alrahmanialraheemi
A	2:286 لا يكلف الله نفسا الا وسعها لها ما كسبت وعليها ما اكتسبت ربنا لا تؤاخذنا ان نسينا او اخطانا ربنا ولا تحمل علينا اصرا كما حملته على الذين من قبلنا ربنا ولا تحملنا ما لا طاقة لنا به واعف عنا واغفر لنا وارحمنا انت مولنا فانصرنا على القوم الكافرين

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (2:1)

A1L30M40. The meaning of 14 different combinations of alphabet letters/numbers initializing 29 chapters of the Quran remained a secret for centuries until 1974. Many scholars attempted to understand the meaning of these initial letters with no results. A computerized study that started in 1969 revealed in 1974 a 19-based mathematical design that was prophesied in Chapter 74. The frequency of the 14 alphabet letters in 14 different combinations that initialize 29 chapters are an integral part of this mathematical structure. Arabs, during the time of revelation, did not use what we now know as Arabic Numerals. A notable book, The Universal History of Numbers by George Ifrah, dedicates Chapters 17-19 to ancient numerical systems, titled: Letters and Numbers, The Invention of Alphabetic Numerals and Other Alphabetic Number-Systems. The book provides extensive information on the Hebrew, Armenian, Phoenician, Greek, Syriac, Arabic, and Ethiopian Alphabetic Numerals.

According to historical evidence, during the era of Muhammad, Arabs were using their alphabet as their numbering system. The Arabic alphabet then was arranged differently and was named after its first four letters, ABJaD. Each of the 28 letters of the alphabet corresponded to a different number starting from 1 to 9, from 10 to 90, and then from 100 to 1000. When Arabs started adopting Hindu numerals in 760 AC, long after the revelation of the Quran, they abandoned their alphabet/numeral system in favor of a pedagogically arranged alphabet, which is currently in use. Below is the list of the 28 Arabic letters/numbers. When they are put next to each other, their numerical values are added to each other to attain a total number. For instance, the numerical value of ALLaH (God) is $1+30+30+5=66$, of ShaHYD (Witness) is $300+5+10+4=319$, and of WaHiD (One) is $6+8+4=19$. Thus, the Quran is not only a literary book, but also a book made of numbers. The numerical structure of the Quran has two features: intertwined patterns among the physical frequency of its literary units, such as letters, words, phrases, verses, and chapters AND intertwined patterns among the numerical values (ABJaD) of these literary units. Considering the relevancy of the common meaning of words and letters during the time of revelation, we cannot ignore the fact that the combinations of letters that initialize 29 chapters are primarily numbers. After Arabs commonly adopted the Indian numerals in the 9th century, unfortunately, the numerical system prevalent during the revelation became an antique abused by charlatan psychics, and astrologists. It is ironic that an innovation (today's Arabic numerals) replaced the original (ABJaD), but through the passage of time people started considering the original to be the innovation! The allergy of Muslim scholars to ABJaD and its use in the Quran, does not allow them to open their eyes to marvels of the numerically structured book ([83:7-21](#)). To verify and witness the mathematical system of the Quran, one does not need to know Arabic, though the knowledge of Arabic might increase the magnitude of its appreciation. Though there are hundreds of examples of the 19-based mathematical system, there are surely many still out there yet to be discovered. Meanwhile, there are also some issues that need to be resolved; for instance, the count of the letter Alif still remains to be settled. We know the mathematical structure of the Quran verifies both the extraordinary nature of the text and its miraculous preservation from tampering. However, the system still involves the entire Quran and we have yet to discover a miraculous system verifying the divinity and authenticity of each chapter, independently. Observers reacting to this prophetic feature fall into three main groups: 1) unappreciative skeptics or fanatic religionists who reject its existence without sufficient investigation; 2) appreciative seekers of truth who witness it and experience a paradigm change; and 3) gullible people who are impressed by it without fully appreciating the statistical facts and consequently indulge in "discovering" their own "miracles" through arbitrary numerical manipulations and jugglery. Ironically, the third group's exaggerated claims serve as justification for the first group's beliefs. For more information on this issue, please visit, [19.org](#). See [74:1-56](#).

Edip-Layth - End Note 2 (2:3)

We translated the word yuminun as "they acknowledge." The verbs and adjectives generated from the root AMaNa have been translated with different forms of the word believe." However, "believe" does not accurately describe the positive meaning ascribed to the root AMaNa by the Quran. According to the Quran, guesswork, wishful thinking, following the majority, and believing without investigation and evidence, are not acts of AMaNa. The majority of people, according to the Quran, do not YuMiNun ([11:17](#); [12:103-107](#); [13:1](#); [40:59](#)). Knowing that the majority of people do "believe in God" or believe in some form of religious teachings, choosing to translate the appropriate Quranic phrase, say in [12:103](#), as "the majority of people do not believe" creates a contradiction. Belief in something, according to its common usage, may not need reasoning or acknowledgement of truth, but acknowledgement implies an intellectual process to search for and find the truth. Muminun are rational monotheists. No wonder the Quran repeats all the derivatives of the word AMN (acknowledge) 811 times, while repeating all the derivatives of ALM (know) 782 times and of ARF (recognize) 29 times, totaling the same amount of times AMN (acknowledge) is mentioned, that is, 811. This verse, evaluated within the context of the Quranic precepts, does not mean that we should believe without evidence. The Quran categorically rejects blind faith or credulity ([17:36](#)). Unfortunately, the word belief or faith is commonly used as a euphemism for wishful thinking or joining the bandwagon. Those who cannot justify their faith through deductive or inductive arguments, and those who cannot provide compelling reasons for why they believe certain dogmas and disbelieve others, are not considered muminun according to the definition of the word as used in the Quran. If the author of the scripture is also the creator of nature, and if it is He who is rewarding us with scientific knowledge and technology when we rationally and empirically investigate its laws, then why would He discourage us from using our mind and senses to investigate claims about Him and words attributed to Him? Otherwise, schizophrenia or inconsistency become divine attributes. God is not at the end of a dark tunnel of blind

faith; but we can discover and get in touch with Him by tuning our minds and hearts to receive His message broadcast in the frequency of wisdom and knowledge. Therefore, according to the contextual semantics of the Quran, faith or belief denote conviction as a result of reason and compelling evidence. Thus, to distinguish the Quranic terminology of belief and faith from its common usage, we preferred the word "acknowledge." A philosophical argument regarding the attributes of God is worth discussing. Plotinus, Moses Maimonides, and later Leibniz asserted that as imperfect beings we could not know God. How can limited creatures like us comprehend divine attributes? This is a fair question. Indeed, knowing or comprehending God is far beyond our capabilities. Do we really comprehend the meaning of Infinity, Perfection, Omnipotence, or Omniscience? Do we really understand existence of a First Cause beyond time and space? It is no easier to describe and comprehend God than to describe and comprehend the Singularity of the Big Bang or multiple universes, or quantum physics. As the Catholic philosopher, St. Augustine, cleverly argued, when we claim we do not comprehend perfection, we show that we understand the meaning of the word, for if we did not understand its meaning and implication, we would not be able to claim that we do not comprehend it. Understanding the meaning of a word or attribute without fully comprehending it is interesting. It might simply mean that we mentally distinguish a set from other sets without knowing all its members. However, we can get a limited idea about Singularity through its offspring or effects; similarly, we can get an idea about God through His creation. Thus, all the attributes of God that we use are related and limited to our environment and to us. To water molecules, the most important attribute of God might be COHA, the Combiner of Oxygen and Hydrogen Atoms, or the Evaporator. To a whale, it might be the Creator of Planktons. To the stars in the galaxies, it is the Designer of Fission, Creator of Gravity, or Gravity itself. Not only are we limited in comprehending attributes that are related to us, but we are also unable to comprehend an infinite number of attributes, in relation to other creatures, possible universes, or God Himself. Our language is limited to our common experiences through the five senses and by the knowledge we gather through deductive and inductive inferences. Obviously, concepts, beings, and events beyond our experience and inferences cannot be communicated via human language; it would be akin to attempting to describe the colors of the rainbow to a group of congenitally blind people. Nevertheless, possibility does not mean probability, let alone reality. Just as lack of direct evidence does not prove the existence of an asserted event or being, similarly not all proofs depend on direct evidence. The verse refers to the events and things whose existence and nature can be accepted through indirect evidence or inferences. These evidences and inferences are substantiated by a combination of verifiable and falsifiable objective hypotheses as well as personal experiences in harmony with their objective counterparts ([41:53](#)). Furthermore, the Quran acknowledges the maxim that extraordinary claims needs extraordinary evidence and it thus informs us that all of God's prophets and messengers were supported by ayat, that is, signs, evidences, or miracles ([2:211](#); [6:4,142](#); [11:64](#); [13:38](#); [29:50-51](#); [79:20](#)). Though the Quran criticizes the dogmatic and prejudiced challenge of unappreciative people against a messenger to demonstrate miracles, it approves of the requests by the sincere seekers of the truth to witness miracles to remove doubts from their hearts. Moreover, the Quran deems appreciation of miracles as a sign of intelligence and objective thinking ([2:118](#); [7:146](#)). Not only do our five senses have limited capacity, their numbers too are most likely limited; we could have sixth, seventh, or more senses. A person blind from birth can never imagine the nature of color. If all humans were blind, the stars and galaxies, and almost the entire universe would disappear. The rare sighted person would not be able to prove the existence of stars to the blind majority; the entire universe would thus be considered a metaphysical concept by the all-blind scientific community. In an island inhabited by deaf people, a hearing person might be able to prove his extraordinary ability to detect sound, but he would never be able to make the deaf experience a similar auditory effect. It is possible there are, perhaps, beings that can only be detected by sixth, seventh, or Nth senses. The Arabic word ghayb means things, events, and facts that are beyond the reach of our five senses or beyond our access in time and space ([31:34](#)). There are known knowns, known unknowns, and unknown unknowns. Hundreds of years ago, bacteria, viruses, radio waves, genes, the sex of a child before birth, black holes, and subatomic particles were beyond our perception and knowledge. Our five senses and our brain have a limited ability to perceive the external world, which we presume to exist; for instance, we cannot hear all sound waves and even dogs have a more acute hearing sense than us. We cannot see most of the spectrum of light; many animals or modern technological devices, such as radio and TV, are much better in their reception. Similarly, our nose cannot detect all the odor molecules; some insects are much better in smelling. Our knowledge of the world helps us invent and improve devices that increase the domain and range of our five senses and these new horizons, in turn, increase our knowledge further and help us invent newer devices. This perpetual process, as a byproduct, rewards us with technology, which we might use for good or bad ends. A reminder to English-speaking readers: In Arabic, the pronoun "he" or "she" does not necessarily mean male or female, though the use of "she" is more restricted (for instance, see

16:97,111). Like in French, all Arabic words are grammatically feminine or masculine. Though God is referred by Arabic pronoun HU (He or It), God is never considered male. Christendom, greatly influenced by St. Paul's story of an incarnated god, has a propensity to envision God as a sort of Superman. No wonder Christian cartoonists depict God as a bearded old man. According to the Quran, God is beyond anything that we can imagine (42:11; 6:103). We entertained the idea of using the pronoun IT rather than HE for God, but we abandoned it since we thought it would create confusion.

Edip-Layth - End Note 4 (2:4)

Previous scriptures still contain the divine message even though they were intentionally or unintentionally tampered by humans during the process of oral transmission, collection, writing, duplication, translations, translations of translations, revisions and re-revisions of the translations. Both the Torah (the Old Testament) and Injeel (Gospels) promote monotheism (Deuteronomy 6:4-5, Mark 12:29-30). Theological distortions can be easily identified the light of the Quran or via modern textual criticism, such as the work of Bart Ehrman and Bruce Metzger. See 2:59, 79; 5:13-15; 7:162.

Edip-Layth - End Note 5 (2:6)

Those who decide to reject God and/or His message will be able to do so in accordance to God's system designed to test the result of one's free will to choose good or evil, to choose freedom by submitting to the Truth or slavery by submitting to falsehood (2:37-38; 57:22-23). As long as individuals follow the religion of their parents or societies on faith, without critical evaluation, they will not be able to witness the divine evidence nor will they be guided to the truth (6:110). For a brief discussion on the freedom of choice, please see our discussion on 57:22-23. The Quran delineates three categories of people in the context of their reaction to the truth: Acknowledgers, Rejecters, and Hypocrites. The first and second groups are associated to each other because they are opposites while the third group is associated with the first two since it resembles both. The actions of acknowledgers associate them with paradise according to cause and effect. According to the cause-and-effect rule of association, the actions of unappreciative rejecters and hypocrites lead them to hell. We translated the word KaFeRun as "ingrates." The word KaFaRa means "became unappreciative" of God's blessings, such as reasoning, senses, revelation, messengers, life, health, friends, relatives, trust, liberty, provisions, etc. In only one verse, the word KaFaRa is used to describe a positive rejection (14:22). Mostly in early revelations during Meccan years, the verb KaFaRa with its various derivatives was used to literally mean unappreciative." Later, its semantic evolves, transforming to a more specific and a more serious attitude; it becomes a defining characteristics of those who oppose the message of the Quran (2:152; 27:40; 31:12; 76:3). The skeptical philosopher David Hume came up with an ingenious thesis claiming that there are only three ways of making associations between concepts: resemblance; congruity in space or time; and cause- effect. For instance, bees and ants may be associated with each other because of their resemblance of being insects working in a social structure. Bees and flowers may be associated with each other because of their congruity in space. Bees and honey may be associated because of cause and effect since bees make honey. Resemblance may include lack of resemblance or resemblance in quantity. We associate the decimal system with our ten fingers both because of their resemblance in quantity and assumed cause and effect relationship between them. The Quran, while using the already established associations or relationships in our language, also emphasizes those relationships or creates new ones between concepts by either juxtaposing or contrasting them within a particular context. Furthermore, the Quran is unique in creating a new semantic relationship (we call it nusemantic from numerical semantic) between concepts through their frequencies, verse numbers or numerical values of their letters. For instance, Jesus and Adam resemble each other because they both lacked two parents. It turns out their names are both mentioned exactly 25 times in the Quran, thereby numerically strengthening their relationship. Another example of nusemantics: the Quran creates a special relationship between the word ALLAH and the attribute "The One with Great Bounties" by making the frequency of the word ALLAH equal to the numerical value (not frequency) of the letters comprising that attribute, that is, 2698. Extensive evidence of the numerical structure of the Quran provides many nusemantic relationships. For instance, the frequency of the word YaWM (day) in its singular form in the Quran is exactly 365 times, thereby creating a nusemantic relationship between the word DAY and SOLAR YEAR rather than DAY and LUNAR YEAR, thus rejecting the claim of those who wish impose the knowledge of medieval Arabic culture, complete with the use of a lunar year, onto the Quran. However, the plural word of day aYyAM (days) occurring 27 times and the dual form YaWMayn (two days) occurring 3 times, relate to the approximate number of days both in a lunar and

solar month. Similar nusemantic relationships are extensive and were first observed by an Egyptian scholar Abdurazzaq al-Nawfal in the 1960's and was published in Al-ijaz ul-Adady fil- Quran il-Karym (The Numeric Miracle/Challenge in the Quran). For the prophecy regarding the mathematical structure of the Quran, see [74:30](#).

Edip-Layth - End Note 6 (2:23)

These verses primarily refer to the mathematical system of the Quran. The most popular position among Muslim scholars is that the miracle of the Quran is its literary excellence. This is, however, an imaginary or false claim, since there is no objective or universal criteria for comparing literary texts and thereby preferring one over the other. The miraculous nature of the Quran or the Quran's claim of divine authorship and its universal appeal cannot be relegated merely to the literary taste of those who know Arabic, which may change subjectively. It is impossible to argue that the Quran is divine by comparing its literary aspects to those of Al- Mutanabbi, Taha Hussain or any other Arabic literary work. Bukhari and Ibn Hanbal, the two so-called authentic hadith collections of Sunnism, tacitly confess the impossibility of distinguishing the Quranic statements from man-made literary works since they narrate a text, which is still uttered by millions of Sunni mushriks in bonus" prayers called nawafil. According to their report, Ibn Masud, one of the most prominent comrades of prophet Muhammad, and allegedly one of the most prolific sources of hadith, had included that prayer to his Quran as an independent chapter while expunging the last two chapters. The claim of medieval Sunni and Shiite sources regarding the requirement for two witnesses for each verse to authenticate their divine nature, regardless of the truth-value of the claim, is another acknowledgment of their inability to distinguish a Quranic revelation from fabricated statements via the so-called literary excellence criterion. See [4:82](#); [10:20](#); [74:30](#), and the Appendix titled On it Nineteen.

Edip-Layth - End Note 7 (2:25)

The descriptions of Hell and Paradise are allegorical. See [13:35](#); [17:60](#); [47:15](#); [76:16](#). The language of [2:25](#) is similar to [74:31](#) and may consequently imply a miraculous prophecy that might cause a great controversy in the future. The fact that the verse follows [2:23](#), which challenges unappreciative people regarding the miraculous nature of the Quran, supports our expectation. The Bible contains numerous verses referring to Hell. For instance: "Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some fish of every kind, which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away. So will it be in the end of the world. The angels will come forth, and separate the wicked from among the righteous, and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth." (Matthew [13:47-50](#))

Edip-Layth - End Note 8 (2:28)

After creation, we were put to death. Through birth we were given life on this planet; we will die again and we will be resurrected for the Day of Judgment. Death is simply the stage of unconsciousness that is required by God's system where our mind is forced to travel between universes.

Edip-Layth - End Note 9 (2:31)

The verse reminds us of one of the most important divine gifts: the capacity of creating abstract ideas, categorization, and discrimination. Through Adam, our common ancestor, our genetic program is made able to recognize and distinguish numerous animals, plants, devices, chemical compounds, emotions, ideas, etc. The Old Testament has a parallel account: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found any help meet for him" (Genesis [2:19-20](#)).

Edip-Layth - End Note 11 (2:35)

Serving God is living according the nature and reason. Human nature requires enjoyment of God's

blessings within the limitations put by the Creator. By choosing to act against the advice of our own Creator we acted unreasonably. See: [51:56](#).

Edip-Layth - End Note 12 (2:36)

Though the Quran holds both Adam and his spouse equally responsible for their sinful act, the Old Testament's related verses have been distorted by all-male Jewish clerics, and this misogynistic distortion was later exploited further by St. Paul to promote male hegemony. The dubious St. Paul justifies his misogynistic ideas with the following rationale: "Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becomes women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (1 Timothy [2:7-15](#)). "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also says the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Corinthians [14:34-35](#)). "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Peter [3:7](#)). Ironically, the Old Testament contradicts St. Paul's attempt to deprive women from freedom of expression: The Old Testament mentions several women as prophets: Miriam (Exodus [15:20](#)), Deborah (Judges [4:4-5](#)), Huldah (2Kings [22:14](#)), Noadiah (Nehemiah [6:14](#)). For the Old Testament account of this event, see Genesis [3:1-24](#). See the Quran [4:1](#); [4:34](#); [49:13](#); [60:12](#). Also see [7:19-25](#); [20:115-123](#).

Edip-Layth - End Note 13 (2:41)

The Quran mentions Jews frequently; sometimes for their good deeds and accomplishments, and sometimes for their blunders and failures. God knew that the followers of Muhammad would fall for the same trap centuries later. The Quran narrates the history so that we do not repeat the same errors. Unfortunately, those who followed the hearsay stories about prophet Muhammad committed the same sins. For instance, compare these verses with the beliefs and actions of today's Sunni and Shiite mushriks: [2:48](#); [2:67-71](#); [2:80](#); [3:24](#); [9:31](#). The Quran was not revealed to dead people, but to the living ([36:70](#)). Thus, we should be warned and enlightened by the divine criticisms levied to the previous generations.

Edip-Layth - End Note 14 (2:43)

For zaka (purification/betterment through sharing the blessings) see [7:146](#).

Edip-Layth - End Note 15 (2:48)

Belief in intercession is a mythology common in many religions. Satan, via religious clergymen, infected the faith of many people with the virus called intercession. Intercession generates false hope that promotes human-worship. The living religious leaders distinctly discover the power of intercession for their political and economic exploitation: if their followers believe that "holy dead humans" could bestow them eternal salvation and save them from God's justice, then they would be more susceptible to follow their semi-holy leaders blindly. None has the power of saving criminals from God's judgment. The Quran considers the faith in intercession to be shirk or polytheism. If there is any intercession, it will be in the form of testimony for the truth ([2:48,123,254](#); [6:70,94](#); [7:53](#); [10:3](#); [20:109](#); [34:23](#); [39:44](#); [43:86](#); [74:48](#); [78:38](#)). Ironically, the Quran informs us that Muhammad will complain about his people deserting the Quran, not "his sunna" as they claim ([25:30](#)). If there were any intercession by Muhammad, this would be the one. Muhammedans are so ignorant and arrogant, like their ancestors, that they too are in denial of their associating partnership with God through attributing the power of intercession, or other false powers, to God's servants ([6:23-26](#); [16:35](#); [17:57](#); [39:3](#), 38; [19:81-82](#)).

Those who acknowledge the Quran do not favor one messenger over another (2:285), since all the messengers belong to the same community (21:92; 23:51-53). The Quran gives examples of many idolized concepts and objects. For instance, children (7:90), religious leaders and scholars (9:31), money and wealth (18:42), angels, dead saints, messengers and prophets (16:20, 21; 35:14; 46:5, 6; 53:23), and ego/wishful thinking (25:43, 45:23) all can be idolized. In order to infect the human mind with the most dangerous disease called shirk (associating partners with God, or polytheism), Satan infects the unappreciative minds with a virus that destroys the faculty of recognition and self-criticism. As a result, the faulty and defective recognition program hands the mind over to the Satan's control. Therefore, most of those who associate partners with God in various ways do not recognize their polytheism (6:23). Polytheists show all the symptoms of hypnosis; their master hypnotist is Satan. We are instructed to glorify and praise God (3:41; 3:191; 33:42; 73:8; 76:25; 4:103), not His messengers, who are only human beings like us. We are instructed by the Gracious and Loving God to utter the name of messengers by their first names, without glorifying them, and Muhammad is no different from other messengers (2:136; 2:285; 3:144). Muhammad was a human being like us (18:110; 41:6), and his name is mentioned in the Quran as Muhammad, similar to how other people are mentioned in the Quran (3:144; 33:40; 47:2; 48:29). Uttering expressions containing *salli ala* after Muhammad's name, as is commonly done by Sunni and Shiites alike, is based on a distortion of the meaning of a verb demanding action of support and encouragement of a living messenger, rather than utterance of praise for a dead messenger (compare 33:56 to 33:43; 9:103; and 2:157). Despite these verses clarifying the meaning of the word; despite the fact that the Quran does not instruct us to say something, but to do something; despite the fact that the third person pronoun in the phrase indicates that it was an innovation after Muhammad's departure; despite these and many other facts, Sunni and Shiite clerics try hard to find an excuse to continue this form of Muhammad worship. Contradicting the intention and practice of the masses, some clerics even claim this phrase to be a prayer for Muhammad rather than a phrase for his praise. Muhammad, especially the Muhammad of their imaginations, should be the last person who would need the constant prayers of millions. According to them, Muhammad already received the highest rank in paradise, and again according to them he did not commit any sins. Therefore, the addressee of their prayers is wrong. They should pray for themselves, and for each other, not for Muhammad. It is akin to homeless people donating their dimes, several times a day, to the richest person in the world. It is just as absurd. A great majority of Sunni and Shiite *mushriks* declare their peaceful surrender to God alone while standing in their prayers, but immediately nullify that declaration twice while sitting down. They first tell God, "You alone we worship; you alone we ask for help" and then forget what they just promised God by greeting "the prophet" in the SECOND person, "Peace be on YOU o prophet!" (as *salamu alayKA ayyuhan nabiyyu*), as if he was another omnipotent and omniscient god. They give lip service to monotheism while standing, and they revert to confessing their idolatry when sitting. Those who betray the meaning of "the ruler of the day of judgment" which they utter numerous times in their prayers (1:4; 82:17-19), those who contradict the purpose of the prayer (20:15), are obviously those who are oblivious to their own prayers (107:4-7; 8:35). In defiance of the Quran, many sects and mystic orders competed with each other to put Muhammad in a position that Muhammad unequivocally rejected (39:30 and 16:20, 21). Also see, 2:123,254; 3:80; 5:109; 6:51; 6:70,82,94; 7:53; 9:80; 10:3,18; 13:14-16; 19:87; 21:28; 33:64-68; 34:23,41; 39:3,44; 43:86; 53:19-23; 74:48; 83:11. After the departure of Jesus, the Pharisee Paul turned Jesus into a divine sacrifice and a middle man between his flock and God: "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" (1 Timothy 2:5-6). The Catholic Church went even further and added Mary and numerous saints to the ranks of the holy power brokers. The followers of Sunni and Shiite sects follow a similar doctrine. They replace one idol with another, and consider Muhammad to be "the mediator" between God and men; they assert that without accepting Muhammad, none can attain salvation! Following the tradition of Paul, and then the tradition of Catholic Church, they too produced their own saints, thereby creating a Pyramid scheme of mediators. Interestingly, some later idols have surpassed the main idol in popularity. For instance, in Iran, people worship the second-generation idol, Ali, more than they worship Muhammad. They invoke Ali's name on almost every occasion. In Syria, a third-generation idol, Hussain, is more popular than both Ali and Muhammad. The long list of idols varies from country to country, from town to town, from order to order, and even includes the names of living local idols as well.

Edip-Layth - End Note 16 (2:51)

This event reflects social and psychological weaknesses that may cloud human reasoning. Despite witnessing profound miracles, the Children of Israel turned back to the religion of their oppressors

Edip-Layth - End Note 17 (2:54)

Ego, the self-exaggerating or self- worshipping self, should be avoided while the realist or appreciative self should be nourished. It is astonishing to see that many translations of the Quran render the phrase uqtulu anfusakum as "kill each other." How could they not notice thirty verses down, that is, the 84th and 85th verses of this very chapter? The Arabic word nafs is a multiple-meaning word and its intended meaning can be inferred by considering its proximate context consistent with the entire text of the scripture. The multiple meanings ascribed to the word nafs (person) suggest that our personhood is a complex program with multiple layers and one part of it, the ego, needs to be controlled with reason and submission to God alone. However, there is another way. We should be open to read the text of the scripture without being restricted to the traditionally codified readings. We should be able to read the oldest texts that do not contain dots or vowels, in all possible readings, with the condition that they fit the context well and do not create internal or external contradictions within the ayat (signs) of the scripture or the ayat of nature. There is a divine blessing and purpose in such flexibility. For instance, we might read the following verses differently. If the alternative readings change the meaning dramatically, they are exclusive. However, sometimes both alternative readings can co-exist at the same time. One of the following, however, is a linguistic marvel; with its four alternative combinations, it excludes and includes at the same time, depending on the reference of the key word (3:7)! The following is a sample list:

- 2:243 Kharaju or Khuriju (inclusive)
- 3:7 Putting full stop after the word God and/or not stopping after the word God (both exclusive and inclusive!)
- 5:43; 5:6 Arjulakum or Arjulikum (exclusive)
- 11:46 Amalun or Amila (inclusive)
- 21:112 Qala or Qul (exclusive)
- 30:1 Yaglibun or Yughlabun (exclusive)
- 42:52 Nashau or Yashau (inclusive)
- 54:3 Kullu or Kulla (inclusive)
- 74:24 Yuthir or Yuthar (inclusive)
- Kitab or Kutub (inclusive or exclusive) in numerous verses

Let's now discuss the alternative reading we are suggesting for 2:54. The expression faqtulu anfusakum is traditionally mistranslated as "kill yourselves" or "kill each other" and it contradicts a proximate verse (2:84); thus, we may choose to translate the word nafs as "ego." If we prefer consistency in using "person/self" for translation of nafs, then we may follow the following alternative reading: Faqbilu anfusakum, that is, "turn to yourselves," or "accept yourselves," or "face yourselves." To discover other examples of different yet consistent and meaningful readings, we are hoping to systematically study the entire Quran in the future. See 4:66; 7:40. For multiple-meaning verses, see 3:7.

Edip-Layth - End Note 18 (2:55)

Intriguingly, the verse about people asking for physical evidence for God's existence contains the 19th occurrence of the word Allah (God) from the beginning of the Quran. As we know, the number 19 as the prophesied code of the Quran's miraculous mathematical structure, presents us with verifiable and falsifiable physical evidence regarding its divine authorship. See 82:19. Lightning was not a punishment but was a lesson: if they could not withstand the energy of a lightning bolt, surely they could not withstand God's physical presence. The following verse supports our inference.

Edip-Layth - End Note 19 (2:59)

Today's Bible contains fragments from the books of prophets. Ezra is one of the Jewish Rabbis who changed the words of the Torah. The Pharisee- son-of-a-Pharisee Saul (Paul) and his followers radically distorted the message of Jesus. While Rabbis added Talmudic teachings, equivalent to Hadith and Sunna, into the Old Testament, Paul added his letters and polytheistic doctrines borrowed from pagans, to lure gentiles. Using God's scientific signs in nature and the revelation of the Quran, or using the

methodology of Modern Textual Criticism we may be able to detect many of the distortions and additions in the Old and New Testament. For instance, the following verses do not appear to be from a Benevolent and Wise God: Genesis 3: 6-16; Exodus 21: 7-8; 21-22; 22: 18-19; 26-27; Leviticus 12: 2-4; 13: 6-11; 17: 5; 24: 13-16; 25: 44-46; 34: 5-10; Numbers 15: 32-36; 31: 1-18; Leviticus 20: 1-27; 21: 14; 21: 16-23; 24: 13-23; 25: 11-12; Deuteronomy 11: 25; 12: 1-3; 13: 5-10; 17: 2-7; 20: 16-17; 22: 23-24; 22: 28-30; 25: 11-12; Joshua 6: 21; 9: 6-27; Judges 1: 4-12; 3: 22,29; Judges 14: 18; 15: 15-16; 16: 1-20; 1 Samuel 15: 3; 1 Samuel 18: 27; 2 Samuel 3: 14; 2 Kings 2: 23-24; 2 Chronicles 15: 13; 36: 17; Psalms 58: 10-11; 78: 52; 119: 176; 137: 9; 149: 6-9; Isaiah 13: 13-16; Isaiah 20: 1-3; 44: 28; 56: 11; Jeremiah 6: 3; 10: 10; 12: 1-3; 13: 13-15; 16: 4; 23: 4; 48: 10; 49: 19, 50: 6; 51: 10-24; Ezekiel 9: 5-6; 23: 25; 34: 2-10; Zephaniah 3: 8; Zechariah 10: 2; Matthew 5: 17-19, 29-30; Matthew 10: 34; 19: 12; 21: 19; John 15: 6; 10: 14; 1 Corinthians 9: 7; 11: 6-9; 14: 34; Ephesians 6: 5; Colossians 3: 22; 1 Timothy 2: 11-15; 1 Timothy 6: 2; Titus 2: 9; Hebrews 13: 20; 1 Peter 2: 13-14; 1 Peter 2: 18. See [2:79](#); [5:13-15](#), 41-44; [9:30-31](#). Also, see [3:45](#), 51-52-52, 55; [4:11,157,171](#); [5:72-79](#); [6:83-90](#); [19:36](#).

Edip-Layth - End Note 20 (2:60)

Moses bringing water out of a rock is mentioned in the Old Testament, Numbers [20:7-13](#).

Edip-Layth - End Note 21 (2:61)

After attaining their freedom in Sinai, the Children of Israel started missing the variety of food they were fed by their Egyptian masters. This verse emphasizes the importance of liberty and our lack of appreciation of it when we have it. The book of Exodus in the Old Testament is dedicated to the historic emigration of the Children of Israel that led them to freedom. Compare this verse to the Old Testament, Numbers [11:4-5](#). For the quail, see Numbers [11:31-33](#). A verse in the New Testament is profound in relating freedom to intellect and reality: "And you shall know the truth, and the truth shall make you free" (John [8:32](#)). Also, See Isaiah [61:1](#); Isaiah [42:6-7](#).

Edip-Layth - End Note 22 (2:62)

Regardless of religion, ritual, language, nationality, and books followed, any individual who fulfills these three requirements attains eternal salvation. Based on these criteria, Socrates who risked his life for promoting dialectic reasoning and rejecting the polytheistic religion of his countrymen was a muslim. Similarly, Maimonides who considered God as the Prime Mover, Rabi Judah ben Samuel who witnessed one of the greatest divine signs and stood against religious distortion, Leibniz who regarded God as the creator and coordinator of monads, Galileo who studied and appreciated God's signs in the heavens and stood against religious charlatans, Darwin who traveled the world and studied God's biological creation with diligence and open mind, Newton who studied God's laws in the universe and showed the wisdom and courage to reject Trinity and deity of Jesus by arguing that this Christian doctrine to be contradictory to the first Commandment in the scripture, and many of those who fit the description of the Quranic verse [2:62](#), yes all according to the Quran might be considered muslims. Those who judge a person's eternal salvation by whether they carry an Arabic name or not, are not following the Quranic definition of islam; instead they are following a diabolic definition made by Arab nationalists. The conditions listed in this verse are explained in detail within the context of the Quran. For instance, a person is not considered to be acknowledging God if he or she associates partners or ordained mediators with Him, or follows the teachings and restrictions falsely attributed to Him. Furthermore, such a belief is not accepted if it is mere lip service or to conform to a particular group; it must be based on reason, evidence, and intuition. Acknowledging the hereafter implies acknowledging the hour, the day of resurrection and the day of judgment in which none except God will be the sole authority. Leading a righteous life is also defined in the Quran. For instance, righteousness requires a desire and action of sharing a portion of one's possessions--be it knowledge, talents, services, or wealth--with others, while appreciating his or her own. It also means maintaining honesty, integrity, and justice with good intention, while fighting against aggression and oppression. The Quran refers to the followers of the New Testament with the word Nasara (Nazarenes), rather than Masihiyyun (Christians). The root of the word has several implications. First, it might have originated from the Semitic word NaSaRa (to support), and originated from the answer given by the disciples of Jesus when he asked for their support for his cause ([61:14](#)). Or, it could have originated from the birth place of Jesus, Nazareth. Perhaps, it has a linguistic and historical link to both origins. Also, see [5:82](#). Knowing the motive of the

Gospel authors to establish a stronger messianic link between Jesus and King David, by binding him through genealogy and birthplace, some scholars of theology justifiably question whether Bethlehem was the actual birthplace of Jesus, as is commonly accepted. Though Matthew acknowledges the fact that Jesus was called Nazarene (Matthew 2:23), both Matthew and Luke mention Bethlehem as his birthplace. However, Mark, which was written earlier, mentions Nazareth as the birthplace of Jesus instead of Bethlehem: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (Mark 1:9). For the Biblical verses referring to Nazareth, see (Matthew 2:23; 4:13; 21:11; 26:71; Mark 1:9,24; 10:47; 14:67; 16:6; Luke 1:26; 2:4,39,51; 4:16,34; 18:37; 24:19; John 1:45-46; 18:5,7; 19:19; Acts 2:22; 3:6; 4:10; 6:14; 10:38; 22:8; 26:9). According to Christian scholars, such as Easton, "The name Christian was given by the Greeks or Romans, probably in reproach, to the followers of Jesus. It was first used at Antioch (Acts 11:26). The names by which the disciples were known among themselves were 'brethren,' 'the faithful,' 'elect,' 'saints,' 'believers.' But as distinguishing them from the multitude without, the name 'Christian' came into use, and was universally accepted. This name occurs but three times in the New Testament (Acts 11:26; 26:28; 1Peter 4:16)." It seems that some followers of Jesus adopted the name attributed to them by their enemies, and some continued using one of their earlier names, Nazarenes. As for the word Sabiene, it is mistranslated as a proper name by the majority of commentators. In fact, it derives from the Arabic word SaBaA, meaning to be an apostate, or 'the follower of other religions.' Hadith books use this word as an accusation of Meccan mushriks directed against Muhammad when he started denouncing the religion of his people; they described his conversion to the system of Islam with the verb SaBaA.

Edip-Layth - End Note 23 (2:65)

Turning to monkeys and swine is most likely a metaphor indicating their spiritual and intellectual regression since verse 5:60 adds another phrase, "Servants of the aggressor", which does not depict a physiological transformation. Also see 7:166. Jesus likens his own people figuratively to swine and dogs (Matthew 7:6; 2 Peter 2:22). Swine was regarded as the most filthy and the most abhorred of all animals (Leviticus 11:7; Isaiah 65:4; 66:3, 17; Luke 15:15-16). See 5:60; 7:166).

Edip-Layth - End Note 24 (2:67)

Through ordering the Children of Israel to sacrifice a cow, God wanted to remove the influence of the upper-class culture on the Jews who were once the slaves of cow-worshipping Egyptians. Another lesson taught by God through this instruction was to teach them not to complicate God's simple commandments through trivial theological speculations and questions. The resurrection of the cow was to pull their attention to the fact that resurrection is easy for God, just as easy as creation in the first place. The Quran does not repeat the Biblical assertion that the sacrifice was for removing the guilt of murdering an innocent person. By reminding us of this event, which is narrated in the Old Testament, Numbers 19, we are expected not to repeat the errors committed by the Jews. Ironically, Muslims repeated them to the letter. Muslims, soon after the prophet's death, started doubting the sufficiency and completeness of the Quran and asked many irrelevant and ridiculous questions. To answer those trivial questions, many people fabricated stories and instructions and attributed them to Muhammad and his companions. Two centuries after Muhammad's departure, some ignorant zealots such as Bukhari, Muslim, Tirmizi, Abu Dawud, Nasai, and Ibn Hanbal started collecting and classifying the stories in numerous hadith books. These volumes of contradictory "holy fabrications" created a new occupation termed emamet, ijthad or fiqh. Therefore, many emams, mujtahids, or fuqaha created numerous sects and orders by interpreting, reconciling, refuting and codifying these volumes of contradictory sources. These books fabricated numerous rules that included answers to frivolous questions such as: 1) in what order must one cut his fingernails, 2) with which feet must one enter the bathroom, or 3) with which hand must one eat? The blind followers of hadith and sunna are hypnotized into believing that they would not even be able to properly clean themselves in the bathroom unless they followed those teachings. Sectarian books contain chapters of extensive, yet primitive and occasionally unhealthy religious instructions on personal hygiene. Thus, God's system was transformed into the religion or sect of this or that scholar, and the medieval Arab culture and borrowings from Christians and Jews were sanctified. Through this story, God pulls our attention to the chronic cause of distortion and corruption in religion. Unfortunately, Muslims repeated the same blunder. See 5:6,101; 23:52-56; 42:21.

Edip-Layth - End Note 25 (2:73)

By transferring the DNA of a heifer to old tissues thereby reversing its age, biochemists perhaps have scientifically realized this miraculous event in our times. See [4:82](#).

Edip-Layth - End Note 26 (2:78)

For the meaning of the word ummy, see [3:20](#); [7:157](#). For the real nature of magic, see [7:116-117](#).

Edip-Layth - End Note 27 (2:79)

Rabbinic Judaism is based not only on the Old Testament, but also on the Talmud. Like the followers of Hadith, Sunna and sectarian Sharia, Orthodox Jews consider the Talmud (Mishna hearsay and commentaries called Gemara) and Talmudic Halakha (sharia, or rules of life) to be a supplement or explanation of the Old Testament. The first five books of the Old Testament are attributed to Moses but there are many clues that indicate they were written long after Moses by anonymous authors. For instance, there are many verses in the first five books referring to Moses as a third person, and the last chapter of Deuteronomy is dedicated to Moses' death, which contains the following statements, "And Moses the servant of the Lord died there in Moab Since then, no prophet has risen in Israel like Moses" Obviously, a dead person could not have written his own obituary. This is just one of the many evidences showing that not only the divine nature of the Old Testament, but even the identity of its alleged human authors, is in question. What was the Mysterious Q document? Are the first five books of the Old Testament a mishmash of Yahwist, Elohist, Deuteronomistic, and Priestly Writings? Why are 2 Kings 19 and Isaiah 37 identical word for word? Who wrote the Bible? Why are there so many contradictions in the Bible? These are but a few of the many questions Biblical scholars have wrestled with for centuries. Similar questions are valid for the Gospels. Though they may contain many words from the message delivered by Jesus, they were written about a century after his death and were handpicked by the Trinitarian faction of the Church in the fourth century. Thus, they are not Gospels according to God, or Jesus, but rather Gospels according to this man or that man, people who never met Jesus and who were influenced more by the teaching of St. Paul, a Pharisee who also never met Jesus and was rejected by the real disciples of Jesus. For instance, see Matthew [9:9](#). See Old Testament, Jeremiah [8:8](#). Also, see the Quran [2:59](#); [5:13-15](#), 41- 44; [7:162](#); [9:30-31](#).

Edip-Layth - End Note (2:92)

Edip-Layth - End Note 28 (2:93)

To describe the mindless obsession of the ex-slave Children of Israel with cow worship, the Quran uses the metaphor "they consumed the calf inside their hearts." The more literal translation of this phrase would be: "the love of calf was sipped into their hearts." The similar Biblical metaphor using the key word "sip/drink," however, has been distorted through revisions, commentaries and translation errors, thereby transforming it into a bizarre story falsely attributed to Moses: "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it" (Exodus [32:20](#)). See [11:40-44](#); [16:103](#).

Edip-Layth - End Note 29 (2:104)

The word raina (shepherd us) implies to be led like sheep. Muslims do not and should not follow anyone blindly, including prophets, without using their intelligence, reasoning and senses. However, the Bible uses the shepherd/sheep analogy to depict the relationship between people and their leaders. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd" Ezekiel [34:23](#). Jesus Christ is likened to a good shepherd (John [10:14](#); Heb [13:20](#)). Kings and leaders are compared to shepherds (Isaiah [44:28](#); Jeremiah [6:3](#); [49:19](#)). Ministers of the gospel too are likened to shepherds (Isaiah [56:11](#); Jeremiah [50:6](#); Jeremiah [23:4](#); Ezekiel [34:2](#), 10). Also, see Zechariah [10:2](#); Psalms [78:52](#); Psalms [119:176](#). This metaphor would be abused to its full capacity by St. Paul, the dubious figure who distorted the monotheistic message of Jesus after his departure. St. Paul fabricated many stories and practices, including the

justification of receiving money for preaching. When the true followers of the Injeel, that is, the Good News, criticized him, he defended his "milking" the congregation, thereby twisting the original purpose of this Biblical metaphor. See 1 Corinthians 9:7.

Edip-Layth - End Note 30 (2:106)

By declaring the word of God to be vague and ambiguous, early scholars opened the gate for unlimited abuse and distortion. Furthermore, by distorting the meaning of 2:106, they claimed that many verses of the Quran had been abrogated (amended) by other verses or hadiths. By this "abrogation theory," they amended verses which they did not understand, or which did not suit their interests, or which contradicted their hadiths. Repeating the same error committed by the Children of Israel (2:85), Muslims fulfilled the prophetic description of their action in 15:91-93. Some of them abrogated 5 Quranic verses, some 20 verses and some 50. They support this claim by distorting the meaning of this verse. The Quran has a peculiar language. The word Aya in its singular form occurs 84 times in the Quran and in all cases, means miracle, evidence, or lesson. However, its plural form, Ayat, is used both for miracle, evidence, lesson, AND/OR for the language of the revelation that entails or leads to those miracles, evidences, and lessons. The fact that a verse of the Quran does not demonstrate the miraculous characteristics of the Quran supports this peculiar usage or vice versa. There are short verses that are comprised of only one or two words and they were most likely frequently used in daily conversation, letters and poetries. For instance, the verse "Where are you going?" cannot be called AYAT (signs) since it is one verse. This is very appropriate, since that expression was and is used by Arabic speaking people daily, even before the revelation of the Quran. However, in its semantic and numerical context, that short question is one of the Ayat of the Quran. See 55:3; 69:1; 74; 4; 75:8; 80:28; 81:26. Furthermore, we are informed that the minimum unit that demonstrates the Quran's miraculous nature is a chapter (10:38) and the shortest chapter consists of three verses (chapters 103, 108, and 110). The first verse of the Quran, commonly known as Basmalah, though containing independent features, may not be considered a divine evidence/miracle on its own. However, it gains a miraculous nature with its numerical network with other letters, words, verses and chapters of the Quran. By not using the singular form Aya for the verses of the Quran, God also made it possible to distinguish the miracles shown in the language and prophecies of the scripture from the miracles shown in nature. See 4:82 and 16:101 for further evidence that the Quranic verses do not abrogate each other. Since grammatically we can refer only to three verses with the plural word, ayat, and since we are not provided with a word to refer to a single or pair of verses, this unique use might have another implication: are we required to quote the Quranic verses in segments of at least three verses? Will this method eliminate the abuse of Quranic statements by taking them out of their context? I think this question needs to be studied and tested. If quoting verses of the Quran in minimums of three units reasonably eliminates the abuse, then we should adhere to such a rule. For another example of different meanings assigned to singular and plural forms of the same word, see 4:3. For a detailed discussion of this verse, see the Sample Comparisons section in the Introduction.

Edip-Layth - End Note 31 (2:111)

It is astonishing that despite verses 2:62 and 5:59, the so-called Muslims repeat the same error.

Edip-Layth - End Note 32 (2:118)

Miracles or divine signs strengthen the faith of believers and do not guide the unappreciative. God's test is not designed to impose a particular faith. See 74:31.

Edip-Layth - End Note 33 (2:124)

In the first verse, Abraham makes a wrong addition, and in the second one, he makes a wrong subtraction. This dialogue teaches two facts.

Edip-Layth - End Note 34 (2:132)

See 7:143 and 39:12.

Edip-Layth - End Note 35 (2:135)

Islam or Peace/Submission is not a proper name. All messengers of God and believers since Adam have described their system as Peace/Submission and themselves as Peaceful Submitters or surrenderers in their languages (2:131; 3:95; 6:161; 7:126; 10:72; 27:31, 32; 28:53). The only system acceptable by God is submission, submission to God alone. Abraham practiced daily contact prayers, purification through charity, fasting and annual gathering (22:78). Muhammad, as a follower of Abraham continued the same practice (16:123).

Edip-Layth - End Note 36 (2:136)

See 2:285. The verse is a refutation of the innovation of adding words of praise after Muhammad's name. The verse tells us to mention the names of prophets without praising them. Those who worship Muhammad might seek an excuse in the fact that Muhammad's name is not mentioned here. However, the verse preemptively refutes such an argument by instructing us not to discriminate among God's prophets. Those who praise Muhammad's name with fabricated lengthy phrases are not followers of Muhammad, since Muhammad was a monotheist who invited people to praise God and submit to God alone, not himself. See 2:48; 33:56.

Edip-Layth - End Note 37 (2:142)

Qibla is a point to which we are supposed to turn while observing our daily prayers. Kaba played an important role in the Arabian Peninsula, and besides its historic importance, it provided economic and political benefits to the Arabs. Kaba is not a holy temple or shrine, but an annual gathering place for monotheists to commemorate God, to remember the struggles of monotheists throughout history, to get to know each other, to exchange information, to promote charity, to remember their commonalities regardless of their differences in color, culture and language, to discuss their political and economical issues amicably, and to improve their trade. The Quran informs us that those who associate other authorities with God continued the tradition of Abraham, only in form. Before the verses ordering Muslims to turn to Kaba as qibla were revealed, Muslims, like mushriks were turning towards Kaba. Muslims suffering from the repression, oppression and torture of Meccan polytheists finally decided to emigrate to Yathrib and there they established a city-state. However, the Meccan theocratic oligarchy did not leave them alone. They organized several major war campaigns. The aggression of the Meccan oligarchy and the improving economic, political and social relations between Muslims and the people of the book, that is Christians and Jews, led Muslims to turn to another uniting point. They picked Jerusalem. Nevertheless, God wanted Muslims to turn back to their original qibla, al-Masjid al-Haram (the restricted place of prostration). We understand this from verses 2:142-145. These verses asking Muslims to turn back to their former qibla in Mecca created a difficult test for some Muslims living in Yathrib. Those who preferred the advantages of personal, social and economic relations with the Christian and Jewish community in Yathrib and those who could not get over their emotional grievances against the Meccan community could not accept this change and reverted back from Islam (2:142-144). In brief, the verses ordering the change of qibla did not abrogate another verse, since there is not a single verse ordering Muslims to turn to another qibla. If there is an abrogation, the decision of Muhammad and his companions to turn away from Kaba was abrogated. Here are some relevant verses from the Bible: "In those days, and in that time, says the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jeremiah 50:4-5). "My soul longs, yea, even faints for the courts of the Lord: my heart and my flesh cries out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also fills the pools. They go from strength to strength, every one of them in Zion appears before God. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusts in thee" (Psalms 84:2-12)

Edip-Layth - End Note 38 (2:149)

Accepting Muhammad's grave in Yathrib (modern Medina) as the second al-Masjid al-Haram (restricted place of prostration) and calling both masjid with the fabricated name al-Masjid al-Haramayn (the two restricted place of worship) is an innovation, since according to the Quran there is only one restricted place of prostration, and it is in Mecca.

Edip-Layth - End Note 39 (2:152)

The word KaFaRa is used both as an antonym of SHaKaRa (appreciate) and amana (acknowledge). Since it is more frequently contrasted with amana, the word KaFaRa (not appreciate/become ungrateful) evolves in the Quran and becomes a distinguishing description and descriptive noun for the antagonist and bigoted rejecters of the message. We could not translate the word kafara consistently with one English word without adding "don't" or "un-." Our choice of "unappreciative" or "did not appreciate," did not usually fit well in the translation of some verses. Thus, we rendered the meaning of KaFaRa interchangeably as "lack of appreciation," or "rejection." See [86:3](#).

Edip-Layth - End Note 40 (2:154)

When believers die, they are disconnected from this world; they continue their existence in another dimension. See [3:169](#).

Edip-Layth - End Note 41 (2:155)

We are tested on this planet whether we devote ourselves to God ALONE or not ([29:2](#)).

Edip-Layth - End Note 42 (2:164)

Nature is also God's book, written in the language of mathematics and with the letters of elements/atoms. The plural word Ayat is used in the Quran for God's law both in nature and in the scripture. There is harmony between God's laws, not contradiction. To witness this harmony one must study and comprehend both books without adding superstitions and hearsay. Those who study and respect nature are rewarded by God with technology and progress. Those who study and respect the scripture are rewarded by the same God with wisdom and eternal bliss. See [2:106](#).

Edip-Layth - End Note 43 (2:165)

Jesus, Mary, Muhammad, and all friends of God will reject those who idolized them in various ways. See [16:86](#); [46:5-6](#); [25:30](#). Though some versions of the Bible offer a different translation for the beginning of the following verse, the New American Bible by Catholic Press (1970) renders an internally consistent translation: "None of those who cry out, Lord, Lord, will enter into the kingdom of God but only the one who does the will of my Father which is in heaven." (Matthew [7:21-23](#)) The New Jerusalem Bible (1985) translates the key phrase as "It is not anyone who " See [2:48](#). Also, see [2:59](#); [3:45](#), 51-52, 55; [4:11,157,171](#); [5:72-79](#); [7:162](#); [19:36](#).

Edip-Layth - End Note 45 (2:172)

Throughout the Quran, only four dietary articles are prohibited ([6:145](#); [16:115](#)). Other dietary prohibitions are the products of those who have divided themselves into sects and factions by following hadith and sunna. Prohibiting something that God has not prohibited in the name of God is another way of associating partners with God ([6:121,147](#)).

Edip-Layth - End Note 46 (2:174)

The religious scholars who are trying to hide the miraculous mathematical structure of the Quran and

its message demonstrate the attitude criticized by these verses.

Eidip-Layth - End Note 47 (2:178)

The Quran does not encourage the death penalty. Various rules are put in place to save lives, including the lives of murderers. The family of the victim might be satisfied with monetary compensation, which is encouraged by the Quran. Furthermore, the death penalty is not applicable to every murder case. For instance, if a woman kills a man or vice versa, the murderer cannot be sentenced to death; instead, the convict will be punished by society with a lighter punishment. If the murderer is not deemed a danger to society, monetary compensation or mandatory work might be more useful, productive, and rehabilitative than a prison sentence. The death penalty, like all criminal penalties, is not imposed and carried out by individuals, but by society and in accordance with accepted procedural rules. The so-called "honor killing" is a practice of ignorant and dishonorable people, and has nothing to do with Islam.

Eidip-Layth - End Note 48 (2:180)

The sectarian teachings claim that this verse was abrogated by hadith stating, "there is no more leaving inheritance through will for relatives." Prophet Muhammad will complain about those who have traded the Quran with fabricated hadith ([25:30](#)).

Eidip-Layth - End Note 49 (2:183)

Fasting, like timely prayers, the annual conference in Mecca and purification of blessings via sharing, originates from Abraham ([22:73](#), 78). We are informed of any modification or correction in the ritual. For instance, verse [2:187](#) gives permission for sexual intercourse during the nights of Ramadan. Furthermore, the sectarian penalty of 60-day fasting for breaking the fast before sunset contradicts the Quran. The Quran makes no such distinction and considers breaking the fast before sunset to be equivalent to not fasting at all; it suggests a one-day-for-one-day make up for the days missed.

Eidip-Layth - End Note 50 (2:187)

In the language of the Quran, the word *layl* (translated as night) is used to mark the period from sunset to sunrise.

Eidip-Layth - End Note 51 (2:188)

This verse, together with [42:38](#) and [59:7](#) and a few other verses, reminds us one of the most important principles for a just, peaceful, and prosperous society. Monarchies, dictatorships, oligarchies, or regimes where wealth and political power accumulates in the hands of a few, compromise the foundations of justice. A society with no justice cannot enjoy happiness. The biggest challenge for the Western world is the protection of democratic procedures from the corruptive power of money and separation of powers. When a government becomes the government of the wealthy, by the wealthy and for the wealthy, the interest of the nation and indirectly the interest of all of humanity is risked. Today, more than any time in history, there is interdependence among the nations of the world. Regardless of its location, reckless treatment of planet earth poisons everyone's atmosphere. Reckless production of weapons, regardless of its location, risks the security of all nations. The gap between rich and poor nations, and the aggressive militaristic adventures of powerful nations challenge the security of the entire world. This gap is augmented through imperialistic policies that use illicit methods, such as misinformation, jingoistic propaganda, puppet regimes, and overt and covert military operations. Because of technology, the Internet, global economy, and an increase in population, our world is quickly shrinking, and the consequences of neo-colonialism will be different. The oligarchs who have been engaging in state terrorism finally reaped a competition, an asymmetrical and unpredictable one. The injustice and corruption enjoyed by the world powers is generating and will continue to generate hatred, frustration, and resentment around the world. Those who have nothing to lose will make sure the rest lose their sleep. The world must take heed. For a similar reminder, see the Old Testament, Deuteronomy [16:18-20](#).

Edip-Layth - End Note 52 (2:189)

"Do not enter homes from behind" is an idiom. Criticizing the opponent with ambiguous allegations and questions is not an efficient way of communicating; it causes animosity and misunderstanding.

Edip-Layth - End Note 53 (2:190)

War is permitted only in self-defense. See [9:5](#); [5:32](#); [8:19](#); [60:7-9](#).

Edip-Layth - End Note 54 (2:193)

God's system is based on freedom of faith and expression. God's system recommends an egalitarian republic, and a federally secular system that allows multiple jurisdictions for different religious or non-religious groups. See [58:12](#) and [60:8-9](#).

Edip-Layth - End Note 55 (2:196)

Umra is the visitation of Kaba during the months other than the four restricted months.

Edip-Layth - End Note 56 (2:197)

Haj should be performed in the beginning of the restricted months: Zil Hijja, Muharram, Safar, and Rabi Awwal ([2:189](#)). Thus, Haj can be performed four times a year. Limiting Haj to once a year on a specific day, as traditionalists do, rather than four months, has created negative consequences such as inadequate service, hotels, dirt and chaos. See [9:37](#).

Edip-Layth - End Note 57 (2:210)

If God and angels became visible, everyone would be forced to believe and the test designed by God would lose its meaning. God wanted to create creatures with free will, and He is testing this program on this planet. Those who make good decisions will join God in eternity and those who make bad decisions will join Satan in hell and there they will vanish eternally.

Edip-Layth - End Note 58 (2:211)

The mathematical miracle of the Quran is a great blessing and brings with it more responsibility. Also, see [5:115](#).

Edip-Layth - End Note 59 (2:213)

See [57:22-23](#).

Edip-Layth - End Note 60 (2:219)

The root of the Arabic word we translated as "intoxicants" is KhaMaRa and it means "to cover." If its first letter is read with Ha (9) rather than Kh (600), it then means Red, referring to red wine (For the usage of Hamar in the Bible, see Deuteronomy [32:14](#); Isaiah [27:2](#) Ezra [6:9](#); [7:22](#); Daniel [5:1-2,4](#)). We prefer its common pronunciation. Some translations, while accepting the same pronunciation, have erroneously restricted the meaning of the word by translating it as "wine" or "liquor." Consumption of all intoxicants, be they alcoholic beverages, drugs, crack, cocaine, heroin, etc. are covered by this prohibition. The harm inflicted to individual and society by alcoholic beverages, drugs and gambling is enormous. See [5:90-91](#). The Quran does not prohibit alcoholic beverages or drugs legally, and thus does not suggest any punishment for mere usage of alcohol. Hadith books ordaining severe penalties for the consumption of alcohol contradict the Quranic jurisprudence, since people's personal choices, how bad they may be, cannot be penalized by society. Society can only punish acts that are direct or

proximate causes of harm to another person or persons. Besides, putting limitations on individual rights wastes society's resources, increases corruption, hypocrisy, and underground criminal activities, and other crimes. Legally banning and criminalizing the consumption and production of alcohol, a liquid drug, at the turn of 20th century proved to be a bad idea. Similarly, criminalizing the consumption of other drugs is also a bad idea. Society's resources should be used for the prevention and rehabilitation of these kinds of socially and psychologically caused addictions. However, the Quran prohibits intoxicants to individuals for various reasons, including: moral (the designer and creator of your body and mind asks you not to intentionally harm the body lent to you for a lifetime), intellectual (the greatest gift you have is your brain and its power to make good judgment, so do not choose to be stupid or more stupid than you already are!) and pragmatic (you and your society will suffer grave loss of health, wealth, happiness, and many lives; do not contribute to the production and acceleration of such a destructive boomerang). The common justification for using alcohol, "I drink in moderation," is not convincing, since almost all those who suffer from alcohol abuse or its consequences such as drunk driving, had started with moderation, sip by sip, and gradually increased the dosage because of peers or uncontrollable events in their lives. Today's moderate drinker may be tomorrow's addict. Why take the chance, especially when it is not a necessity? Stupidity in moderation is not something to be justified, let alone glorified. Rational people should not subject themselves and the society to the grave risks inflicted by alcohol. Besides, moral people should not support an industry that hurts a big segment of the society. The anecdotal "research" results that are occasionally advertised by the media claiming that the usage of wine or alcohol in moderation to be healthy for the heart is suspect, since beer and wine companies are major supporters of the media through commercials. Many correlations are ignored by the so-called researchers. For instance, studying the impact of wine consumption on health, without taking into account the income, health insurance, diet, lifestyle, genetic make up, and environment of wine-drinkers, will not produce a reliable cause-and-effect relationship. Interestingly, some of the health benefits attributed to alcohol have been listed for grape juice, though in higher doses. Even if alcohol or any other drug had some economic, social and even health benefits, the Quran reminds us of the proven fact that their harms outweigh their benefits. The Bible contains contradictory messages regarding the use of wine or alcoholic beverages. The Hebrew equivalent of the Quranic word Sakar (16:67; 4:43) is Shekar (intoxicant) and it is criticized by the Old Testament (Leviticus 10:9; Judges 13:4, Isaiah 28:7; Isaiah 5:11; 24:9; 29:9; 56:12; Joel 3:3; Amos 6:6; Pr 20:1; 31:6; Micah 2:11). Wine impairs the health, judgment and memory (1 Samuel 25:37; Hosea 4:11; Peter 31:4-5), inflames the passions (Isaiah 5:11), and leads to sorrow, contention and remorse (Peter 23:29-32). Wine also cheers God and man (Judges 9:13; Zechariah 9:17; Psalms 104:15; Esther 1:10; Ecclesiastes 10:19), and strengthens the body (2 Samuel 16:2; Song 2:5). Though the consumption of wine is occasionally approved and even encouraged through the daily sacrifice (Exodus 29:40-41), with the offering of the first-fruits (Leviticus 23:13), and with various other sacrifices (Numbers 15:4-10), the Bible also contains some prohibitions. For instance it prohibits wine for the Rechabites (Jeremiah 35:1-19), the Nazirites (Judges 13:7; Luke 1:15; 7:33), and the priests when engaged in their services (Leviticus 10:1, 9-11). It also lists wine as offerings of idolatry (Deuteronomy 32:37-38). The Hebrew Bible uses about a dozen words to refer to different kinds of alcoholic beverages (Ashisha, Asis, Hemer, Enabh, Mesekh, Tiros, Sobhe, Shekar, Yekebh, Shemarim, Mesek). However, some Biblical scholars limit the application of this prohibition by translating the Shekar as "strong drink." The majority of Christian sects have no religious inhibition regarding the consumption of alcohol. Easton, a Jesus-worshipping tri-theist, writes: "Our Lord miraculously supplied wine at the marriage feast in Cana of Galilee (John 2:1-11)." The New Testament also contains warnings for people against the excess consumption of intoxicants (Luke 21:34; Romans 13:13; Ephesians 5:18; 1 Timothy 3:8; Titus 1:7). But, in the same volume, we also see wine moving from lip to lip as a sacred drink. According to the Gospels, Jesus turns water to wine (John 4:46) and wine has a prominent place in Passover and the Last Supper. While Mark 15:23 serves Jesus wine in his last moments, Matthew 27:34 serves him vinegar. It is obvious that the Gospel authors could not differentiate between vinegar and wine. The contradictory position regarding wine or alcoholic beverages reaches absurdity when Jesus allegedly declared wine to be memorials of his body and blood. The Book of Revelation, a theo-fictional nightmare, mixes wine with the numerically defined beast and hell fire. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Revelations 14:9-11). It seems that the words grape juice, vinegar, literal wine, and metaphorical wine, may all be mixed up in the Bible due to some

intentional tampering during its oral or written transmission, and the errors committed during translations of other translations.

Edip-Layth - End Note 61 (2:222)

Prohibition of sexual intercourse during menstruation is for the protection of women from pain and potential infection. Other than that, menstruating women should continue their contact prayers, charity work, fasting, and studying the Quran. Commentaries based on hadith and sunna, not only mistranslate the word tahara but also fabricate a list of prohibitions for women claiming that they are not worthy of communicating with God or performing some good acts. In verse [3:55](#), the word tahara means "to be rescued" or "free from." Despite the Quranic rule, the followers of hadith and sunna adopted Jewish laws that consider women unclean, and treat them like dirt for fourteen straight days of every month. According to the fabricated rules of the Old Testament, a menstruating woman is considered unclean for seven days, and during that period wherever she sits will be considered unclean; whoever touches her or sits where she sits must wash and bathe. After she finishes the menstruation, she has to wait for seven more days to be considered clean for ceremonial purposes (Leviticus [15:19-33](#)).

Edip-Layth - End Note 62 (2:223)

Though this verse does not bring a limitation for sexual positions, in our opinion, it implicitly rules out anal sexual intercourse, since it likens women during the sexual intercourse to farms receptive of seeds.

Edip-Layth - End Note 63 (2:226)

Sectarian scholars who ignored the Quran and upheld volumes of books of hadith and sunna, issued laws (sharia) allowing the marriage contract to be voided with several words coming from the husband's mouth. This ease and one-sided divorce created miserable marriages and destroyed many families. Many men, who "divorced" their wives by uttering the magical word talaq unintentionally or in the heat of anger, desperately looked for a solution (fatwa), and found mullahs and religious judges selling fatwas to save their marriage! The class that created the problem in the first place became the benefactor of the solution. See [9:34-35](#). Verse [2:228](#) establishes equal rights to both genders. By associating and even preferring numerous collections of lies and innovations to the Quran, the followers of hadith and sunna denied Muslim women the right to divorce and turned them into slaves of male despotism. Divorce is a legal event lasting several months; it is not just an oral declaration of the male spouse. A wife cannot be divorced by announcing, "I divorce you three times." Furthermore, the divorce must be declared by a court, with the participation of both parties and witnesses. In order for three divorces to happen, three marriages must happen. Taking the right of getting married after the first divorce through fabricated sharia law is a great injustice. Sunni scholars tried to mend the consequences of the swift divorce by another fabrication by legalizing one- night adultery, hulla. After the hulla the husband could start the fourth marriage! For the man who somehow changed his mind and did not divorce the one-nighter, some Hanafi scholars made up another law. They claimed that if a man divorced his wife under threat or duress they would be considered divorced. In sum, a patch to solve a self-inflicted problem created another problem. The sectarian divorce law has evolved like a tax code or a bad computer program, each loophole demanding a patch and each patch creating more loopholes or problems. See [33:49](#). The living expenses of a divorced women, as a general rule, is expected to be paid by the ex husband ([2:241](#)). Besides, the divorced women cannot be evicted from their houses by their husbands ([65:1](#)). Also, see [30:21](#). However, if after the divorce a woman learns that she is pregnant, she is advised to reconsider reconciliation with her former husband ([2:228](#)). The Old Testament recognizes the right of women to divorce (Proverbs [2:17](#); Mark [10:12](#)). Also, see Leviticus [21:14](#); Deuteronomy [24:1-4](#); Numbers [30:9](#); Deuteronomy [24:2-4](#). Though divorce is prohibited in the New Testament (Matthew [5:32](#); [19:9](#); Mark [10:2-12](#); Luke [16:18](#)), because of its unrealistic idealism, many Christians do not adhere to the prohibition of divorce. According to the New Testament, millions of Christians are committing adultery, since divorced men or women are remarrying again.

Edip-Layth - End Note 64 (2:234)

The waiting period of married women is the experience of three menstruations. See [2:228](#).

Edip-Layth - End Note 65 (2:236)

Dowry is an economic security and compensation to be paid to the woman. It is the consideration of the marriage contract, since women take more risk than men do by entering such a contract. Divorced women with children usually bear more burdens. The Quran asks us to provide for our ex-wives for a while to allow them to get on their feet. Thus, women will not endure the torture of having to live with a difficult husband for the fear of becoming homeless. Dowry has nothing to do with the families of women; it is the right of women. The Bible also has a dowry requirement but it considers it a gift to the family of the bride: Genesis [30:20](#); [34:12](#); Exodus [22:17](#); 1 Samuel [18:25](#).

Edip-Layth - End Note 66 (2:238)

Three timely prayers are mentioned by name: [2:238](#); [11:114](#); [17:78](#) and [24:58](#). During the revelation of the Quran, like practices such as pilgrimage, fasting, and sharing for betterment, contact prayers too were known. See [8:35](#); [21:73](#); [22:78](#); [107:4](#). Some people understand the phrase sala al wusta to mean "prayer is good" rather than the "middle prayer," and they have therefore inferred two prayers a day, rather than three prayers. However, diligent research on this issue and the waning of the sectarian influence is helping clarifying the issue. See, the Appendix, Sala Prayer According to the Quran. The interruption of the subject on divorce with verses about the contact prayers does not violate textual coherence, since one of the purposes of the prayer is to ask for God's help and guidance during difficult times, and divorce is one of those times. See [2:45](#); [29:45](#).

Edip-Layth - End Note 67 (2:239)

For instance, one may pray in a sitting position while traveling in buses or airplanes.

Edip-Layth - End Note 68 (2:240)

The estate trust recommended by this verse is another layer of protection provided for a divorced woman. This is in addition to the dowry, periodical payment, and inheritance. If there is no will, see [4:12](#).

Edip-Layth - End Note 69 (2:244)

The Quran invites people to peace ([2:208](#)). Thus, the universal greeting salam or salamun alaikum continuously invites people to peace ([4:94](#)). War is permitted only in self-defense. For the principles of war, see [60:7-9](#) and [9:5-29](#).

Edip-Layth - End Note 70 (2:246)

The same event is told in more detail in the Old Testament, 1 Samuel [8:1-18](#); [9:1-10](#).

Edip-Layth - End Note 71 (2:247)

It seems that knowledge and health are two important characteristics needed for leadership. The expectation of wealth for appointed/elected leaders is criticized. The Old Testament, 1 Samuel [10:27](#), critically reports the materialistic value system of the society. 1 Samuel [9:7](#) also reflects the society's expectation of a false value system through the perception of Saul.

Edip-Layth - End Note 72 (2:249)

For the Biblical account of this test, see the Old Testament, Judges [7:1-8](#). For a similar promise, see the Old Testament, Deuteronomy [20:1-4](#).

Edip-Layth - End Note 73 (2:251)

The Old Testament gives contradictory information on this story. According to 1 Samuel [17:4](#), 50-51, it is David who kills the giant enemy named Goliath, while according to 2 Samuel [21:19](#), it is Elhanan who does the killing. Biblical scholars who believe in the Bible verbatim, wish for us to believe that there were two different giants called Goliath, simultaneously. Interestingly, both stories are similar and David appears in both. Some Biblical scholars, however, accept the existence of a textual error.

Edip-Layth - End Note 74 (2:253)

See [2:285](#).

Edip-Layth - End Note 75 (2:254)

One of Satan's clever tricks is to attribute the power of intercession to powerless creatures like Jesus, Mary and Muhammad. The Quran repeatedly informs us that there is no intercession beyond acknowledgment of facts or testimony to the truth. The only intercession of Muhammad referred in the Quran involves his complaint about his people for abandoning the Quran and idolizing him. See [25:30](#); [72:21](#); [79:38](#). Also, [2:48](#); [2:123](#); [6:51](#); [6:70](#); [19:87](#); [20:109](#); [21:28](#); [39:44](#). Old Testament, Isaiah [53:12](#); Jeremiah [7:16](#); [27:18](#).

Edip-Layth - End Note 76 (2:255)

The verse rejects the distortion seeped into the Old Testament depicting God as resting or sleeping (Genesis [2:2](#); Exodus [31:17](#); Psalms [78:65](#); [44:23](#)). See [7:180](#).

Edip-Layth - End Note 77 (2:256)

Though the Quran denounces imposition of religion, and promotes freedom of religion and expression of thought, the followers of hadith and sunna created sharia laws primarily for the justification of oppressive and dictatorial regimes of the Umayyad and Abbasid caliphs. The Quran rejects the imposition of a religion over another and promotes the Islamic system that can be summarized, in modern terms, as federal secularism ([5:43-48](#)). Thus, the city-state of Yathrib led by Muhammad, who did not accept any other authority besides the Quran ([6:114](#)), established a successful example of a federal secular system by dividing the territory into independent legal jurisdictions to accommodate the diverse religious, social, and political preferences of its communities. The relations between those who accepted the Quran as their jurisdiction and those who followed other laws were determined according to a constitution drafted and signed by all parties. Some critics take verse [9:3](#) out of its context and present it as a contradiction with the principle expressed in [2:256](#) and other verses. Chapter 9 starts with an ultimatum against Meccan mushriks who not only tortured, killed, and evicted muslims from their homes but also mobilized several major war campaigns against them while the muslims established a peaceful multi-national and multi-religious community. The beginning of the Chapter refers to their violation of the peace treaty and gives them an ultimatum of four months to stop aggression. Thus, the verses quoted from Chapter 9 have nothing to do with freedom of religion; it is a warning against aggressive, murderous religious fanatics. As for [9:29](#), the word jizya in that verse has been mistranslated as a taxation of non-muslims, while the word means "compensation" or more accurately, "war reparation," which was levied against the aggressing party who initiated the war. See [9:29](#); [6:68](#). Also see [2:193](#); [4:140](#); [10:99](#); [18:29](#); [74:55](#); [80:12](#); [88:21](#), 22. The Bible contains some verses emphasizing the importance of freedom, justice, and human rights. "When all the prisoners in a country are crushed underfoot, when human rights are overridden in defiance of the Most High, when someone is cheated of justice, does not the Lord see it?" (Lamentations [3:34-36](#)). "He has sent me to proclaim liberty to captives, sight to the blind, to let the oppressed go free" (Luke [4:18](#)). On the other hand, the Old Testament contains some verses that show no tolerance for other religions or religious beliefs. For instance, if a man was deemed to blaspheme against God, he was expected to be stoned to death. Even the violation of the Sabbath was considered a crime punishable by death. See, Numbers [15:32-36](#).

Edip-Layth - End Note 78 (2:258)

Abraham's method in this argument is interesting. He moves to another argument without being bogged down with the deceptive language used by the King in his answer to his first argument. See [13:15](#).

Edip-Layth - End Note 79 (2:259)

See [18:19-25](#).

Edip-Layth - End Note 80 (2:260)

Some people refuse to witness the mathematical miracle of the Quran by saying "I already believe in the Quran; I do not need miracles." Do they have stronger faith than Abraham does? Besides, if they really believed in the Quran they would not ignore or belittle its prophecies and mathematical structure. Furthermore, they would not trade it with volumes of man-made teachings. See [60:4](#). See Bible: Exodus [4:1-5](#); [8:19](#); [10:2](#); Numbers [14:22](#); 1 Chron [16:12,24](#); Job [5:9](#); Psalms [78:10-16](#); [105:5](#); [106:7](#); [118:23](#); [139:14](#); Isaiah [29:14](#); Jeremiah [32:21](#); John [4:48](#); [9:3](#); [12:37](#); [15:24](#); Mark [6:52](#); [16:20](#); Luke [16:31](#).

Edip-Layth - End Note 81 (2:263)

See Old Testament, Catholic version, Sirach [18:14-15](#).

Edip-Layth - End Note 82 (2:272)

See [57:22-23](#).

Edip-Layth - End Note 83 (2:275)

It is common wisdom that "high" interest rates are not healthy for a good economy. The interest that the Quran prohibits is not the interest collected from money lent for businesses, but rather the money lent for consumption of necessities. When considered with its context, this prohibition is about usury. The Quran does not treat this subject in the context of business or trade, but in the context of the charity to the needy. Those who exploit the basic needs of individuals may attempt to justify their usury as free market trade. The interest charge on credit cards used by needy consumers should be considered usury, since the money borrowed is not invested for profitable business enterprise, but spent on basic needs. Modern banks charge obscene amounts of fees and interest (usury) to their customers who need the money the most. They have developed extensive tricks to steal from their needy victims. Unfortunately, banks have the power to legalize their robberies by buying the elected legislators. Through constant and cunning propaganda, they have even succeeded in legitimizing their exploitation and theft, even to their victims. See [3:130](#); [4:161](#). The Bible prohibits usury (Leviticus [25:36-37](#)), and considers it a great crime (Psalms [15:5](#); Pr [28:8](#); Jeremiah [15:10](#)). However, it uses a double standard: "Do not charge your brother interest, whether on money or food or anything else that may earn interest. You may charge a foreigner interest, but not a brother Israelite, so that the Lord your God may bless you in everything you put your hand to in the land you are entering to possess" (Deuteronomy [23:20](#)). Also, see Exodus [22:25](#); Deuteronomy [23:19-20](#); Nehemiah [5:7,10](#); [5:9-13](#); Isaiah [24:2](#); Ezekiel [18:8,13,17](#); [22:12](#).

Edip-Layth - End Note 84 (2:282)

This testimony is limited to business transactions. From this verse, we cannot deduce that women are inferior to men regarding intellect, memory, or trustworthiness. Furthermore, such an interpretation, which relies on hadith and sunna, contradicts other verses of the Quran ([24:6-9](#); [3:195](#)). Verse [49:13](#) unequivocally rejects sexism and racism, and reminds us that neither man nor female, neither this race nor that race is superior over the other. The only measure of superiority is righteousness; being a humble, moral and socially conscientious person who strives to help others. The one man plus two

women recommendation might be due to the statistical reflection of the generally recommended workplace for both genders. Though the Quran acknowledges and even encourages women to have her independent savings and income, women are biologically endowed with certain qualities such as pregnancy and breastfeeding that makes them the most suitable person to raise children. This in turn may create a statistical disadvantage regarding the number of women familiar with the terminology of business contracts. Another reason for this one-man and two-woman arrangement could be the protection of women from being subjected to high pressure by the party breaching the contract. The presence and support of other women might reduce the pressure and possibility of perjury. Modern authorization and confirmation devices have reduced the need for live human witnesses. The extreme feminist agenda of ignoring such a quality and its benefits to children has harmed both the family structure and the emotional development of millions of children. Despite their prosperous life, many children deprived of close attention of their mothers are suffering from various emotional and mental problems, such as stress, attention deficiency, hyperactivity, and unhappiness. Instead of demanding respect and monetary compensation for women's work at home, early feminists bought the male chauvinist idea of belittling women's traditional work, and tried to put women in competition with men. The feminist assumption that women are exactly equal to men and that they should compete in every area of life and demonstrate statistical equality of accomplishments or failures in every aspect of their lives has pushed women into arenas that men are biologically advantageous in. Expecting equal performance is injustice both to men and women. From movies to children's stories, from the business world to politics we can witness discrimination on par with the expectations of traditional sex roles. Using the female body as a commercial object, sexual harassment, rape, women battery, and sexist language are endemic in our modern society. The feminist movement is an intelligent, but sometimes highly emotional, protest of this unjust historical treatment. Men and women, in general, are different by nature, and have different needs and roles. However, some sex roles and inequalities are created by society and exploited by men. In order to let nature and justice prevail over superficiality and injustice, it is imperative to have the following: 1) Equal respect and appreciation of roles regardless of their gender, 2) Equal chance for both males and females to choose their roles freely and responsibly, And 3) Laws to promote and guarantee these two goals.

Eidip-Layth - End Note 85 (2:285)

Like Christians, the followers of Sunni or Shiite sects have also put their messenger in direct competition with other messengers. Hundreds of hadiths have been fabricated to support the claim that Muhammad had a higher position above other messengers of God. For instance, the claim that God created the universe for the sake of Muhammad (lawlaka lawlaka lama khalaqtu al-afaka), was attributed to God under the label Qudsi hadith (Holy hadith). Many fabricated hadiths praise Muhammad for being a superman, thereby contradicting the Quran (18:110). Most hadith books, including Bukhari, contain numerous records of hearsay that insult Muhammad by depicting him as a sexual maniac with exaggerated stories, such as "praising" his sexual power to be equal to 30 men. The fabricators of those stories and their powerful benefactors tried to justify their own sexual fantasies and practices by attributing them to Muhammad (6:112). Again, in clear contradiction to the Quran (29:50-51), hadith narrators fabricated "miracles" for Muhammad, such as splitting the moon and causing half of it to fall into Ali's backyard, ascending to the seventh heaven and negotiating the numbers of prayers with God with Moses serving as his advisor in the sixth heaven, miraculously crippling a child for passing in front of him while he was praying, etc. Sunni and Shiite mushriks went ahead and added Muhammad's name next to God's in the most repeated declaration of faith, the shahada, again in clear contradiction of many verses of the Quran (See 3:18; 63:1).

Eidip-Layth - End Note 86 (2:286)

The word mawla (sovereign/patron/lord) occurs 18 times in the Quran, and 13 of them are used for God (2:286; 3:150; 6:62; 8:40; 9:51; 10:30; 22:78; 47:11; 66:2,4); the other 5 are used negatively to criticize the depiction of human idols by this divine title (16:76; 22:13; 44:41; 57:15). Though the Quran clearly warns us not to call anyone besides God mawlana (our sovereign/our patron/our lord), ignorant people among Sunni, Shiite and Christian mushriks use it as a title for their prophets, saints, or clergymen. In Pakistan and India, Sunni and Shiite religious leaders themselves use this exclusively divine title Mawlana as a religious title before their names. A simple Internet search of the word mawlana will produce thousands of names of false idols, mostly followed by ostentatious Arabic names. See 6:62; 8:40; 9:31; 9:51; 10:30; 22:13,78; 34:41; 42:21; 47:11; 66:2,4. The word waly (ally), on

the other hand, is used for God and for humans as well. God is Waly of monotheists and monotheists are the waly of each other.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (2:1)

Regarding the possible significance of the single letters called al-muqatta`at, which occur at the beginning of some surah of the Qur'an, see Appendix II, where the various theories bearing on this subject are discussed.

Muhammad Asad - End Note 2 (2:2)

The conventional translation of muttqi as "God-fearing" does not adequately render the positive content of this expression - namely, the awareness of His all-presence and the desire to mould one's existence in the light of this awareness; while the interpretation adopted by some translators, "one who guards himself against evil" or "one who is careful of his duty", does not give more than one particular aspect of the concept of God-consciousness.

Muhammad Asad - End Note 3 (2:3)

Al-ghayb (commonly, and erroneously, translated as "the Unseen") is used in the Qur'an to denote all those sectors or phases of reality which lie beyond the range of human perception and cannot, therefore, be proved or disproved by scientific observation or even adequately comprised within the accepted categories of speculative thought: as, for instance, the existence of God and of a definite purpose underlying the universe, life after death, the real nature of time, the existence of spiritual forces and their inter-action, and so forth. Only a person who is convinced that the ultimate reality comprises far more than our observable environment can attain to belief in God and, thus, to a belief that life has meaning and purpose. By pointing out that it is "a guidance for those who believe in the existence of that which is beyond human perception", the Qur'an says, in effect, that it will - of necessity - remain a closed book to all whose minds cannot accept this fundamental premise.

Muhammad Asad - End Note 4 (2:3)

Ar-rizq ("provision of sustenance") applies to all that may be of benefit to man, whether it be concrete (like food, property, offspring, etc.) or abstract (like knowledge, piety, etc.). The "spending on others" is mentioned here in one breath with God-consciousness and prayer because it is precisely in such selfless acts that true piety comes to its full fruition. It should be borne in mind that the verb anfaqa (lit., "he spent") is always used in the Qur'an to denote spending freely on, or as a gift to, others, whatever the motive may be.

Muhammad Asad - End Note 5 (2:4)

This is a reference to one of the fundamental doctrines of the Qur'an: the doctrine of the historical continuity of divine revelation. Life - so the Qur'an teaches us - is not a series of unconnected jumps but a continuous, organic process: and this law applies also to the life of the mind, of which man's religious experience (in its cumulative sense) is a part. Thus, the religion of the Qur'an can be properly understood only against the background of the great monotheistic faiths which preceded it, and which, according to Muslim belief, culminate and achieve their final formulation in the faith of Islam.

Muhammad Asad - End Note 6 (2:6)

In contrast with the frequently occurring term al-kafirun ("those who deny the truth"), the use of the past tense in alladhina kafaru indicates conscious intent, and is, therefore, appropriately rendered as "those who are bent on denying the truth". This interpretation is supported by many commentators,

especially Zamakhshari (who, in his commentary on this verse, uses the expression, "those who have deliberately resolved upon their kufr"). Elsewhere in the Qur'an such people are spoken of as having "hearts with which they fail to grasp the truth, and eyes with which they fail to see, and ears with which they fail to hear" (7:179). - For an explanation of the terms kufr ("denial of the truth"), kafir ("one who denies the truth"), etc., see note 4 on 74:10, where this concept appears for the first time in Qur'anic revelation.

Muhammad Asad - End Note 7 (2:7)

A reference to the natural law instituted by God, whereby a person who persistently adheres to false beliefs and refuses to listen to the voice of truth gradually loses the ability to perceive the truth, "so that finally, as it were, a seal is set upon his heart" (Raghib). Since it is God who has instituted all laws of nature -which, in their aggregate, are called sunnat Allah ("the way of God") -this "sealing" is attributed to Him: but it is obviously a consequence of man's free choice and not an act of "predestination". Similarly, the suffering which, in the life to come, is in store for those who during their life in this world have wilfully remained deaf and blind to the truth, is a natural consequence of their free choice -just as happiness in the life to come is the natural consequence of man's endeavour to attain to righteousness and inner illumination. It is in this sense . that the Qur'anic references to God's "reward" and "punishment" must be understood.

Muhammad Asad - End Note 8 (2:10)

i.e., before God and man-and to themselves. It is generally assumed that the people to whom this passage alludes in the first instance are the hypocrites of Medina who, during the early years after the hijrah, outwardly professed their adherence to Islam while remaining inwardly unconvinced of the truth of Muhammad's message. However, as is always the case with Qur'anic allusions to contemporary or historical events, the above and the following verses have a general, timeless import inasmuch as they refer to all people who are prone to deceive themselves in order to evade a spiritual commitment.

Muhammad Asad - End Note 9 (2:12)

It would seem that this is an allusion to people who oppose any "intrusion" of religious considerations into the realm of practical affairs, and thus-often unwittingly, thinking that they are "but improving things"-contribute to the moral and social confusion referred to in the subsequent verse.

Muhammad Asad - End Note 10 (2:14)

Lit., "their satans" (shayatin, pl. of shaytan). In accordance with ancient Arabic usage, this term often denotes people "who, through their insolent persistence in evildoing (tamarrud), have become like satans" (Zamakhshari): an interpretation of the above verse accepted by most of the commentators. However, the term shaytan -which is derived from the verb shatana, "he was for "became"] remote [from all that is good and true]" (Lisan al -Arab, Taj al-'Arus) - is often used in the Qur'an to describe the "satanic" (i.e., exceedingly evil) propensities in man's own soul, and especially all impulses which run counter to truth and morality (Raghib).

Muhammad Asad - End Note 11 (2:15)

Lit., "God will mock at them". My rendering is in conformity with the generally accepted interpretation of this phrase.

Muhammad Asad - End Note 12 (2:20)

The obvious implication is: "but He does not will this"-that is, He does not preclude the possibility that "those who have taken error in exchange for guidance" may one day perceive the truth and mend their ways. The expression "their hearing and their sight" is obviously a metonym for man's instinctive ability to discern between good and evil and, hence, for his moral responsibility. - In the parable of the "people who kindle a fire" we have, I believe, an allusion to some people's exclusive reliance on what is

termed the "scientific approach" as a means to illumine and explain all the imponderables of life and faith, and the resulting arrogant refusal to admit that anything could be beyond the reach of man's intellect. This "overweening arrogance", as the Qur'an terms it, unavoidably exposes its devotees - and the society dominated by them - to the lightning of disillusion which "well-nigh takes away their sight", i.e., still further weakens their moral perception and deepens their "terror of death".

Muhammad Asad - End Note 13 (2:22)

Lit., "do not give God any compeers" (andad, pl. of nidd). There is full agreement among all commentators that this term implies any object of adoration to which some or all of God's qualities are ascribed, whether it be conceived as a deity "in its own right" or a saint supposedly possessing certain divine or semi-divine powers. This meaning can be brought out only by a free rendering of the above phrase.

Muhammad Asad - End Note 14 (2:23)

I.e., the message of which the doctrine of God's oneness and uniqueness is the focal point. By the use of the word "doubt" (rayb), this passage is meant to recall the opening sentence of this surah : "This divine writ - let there be no doubt about it.. .", etc. The gradualness of revelation is implied in the grammatical form nazzalna -which is important in this context inasmuch as the opponents of the Prophet argued that the Qur'an could not be of divine origin because it was being revealed gradually, and not in one piece (Zamakhshari).

Muhammad Asad - End Note 15 (2:23)

Lit., "come forward with a surah like it, and call upon your witnesses other than God" -namely, "to attest that your hypothetical literary effort could be deemed equal to any part of the Qur'an." This challenge occurs in two other places as well ([10:38](#) and [11:13](#) , in which latter case the unbelievers are called upon to produce ten chapters of comparable merit); see also [17:88](#).

Muhammad Asad - End Note 16 (2:24)

This evidently denotes all objects of worship to which men turn instead of God-their powerlessness and inefficacy being symbolized by the lifelessness of stones-while the expression "human beings" stands here for human actions deviating from the way of truth (cf. Manar 1, 197): the remembrance of all of which is bound to increase the sinner's suffering in the hereafter, referred to in the Qur'an as "hell".

Muhammad Asad - End Note 17 (2:25)

Lit., "something resembling it". Various interpretations, some of them of an esoteric and highly speculative nature, have been given to this passage. For the manner in which I have translated it I am indebted to Muhammad `Abduh (in Manar I, 232 f.), who interprets the phrase, "It is this that in days of yore was granted to us as our sustenance" as meaning: "It is this that we have been promised during our life on earth as a requital for faith and righteous deeds." In other words, man's actions and attitudes in this world will be mirrored in their "fruits", or consequences, in the life to come - as has been expressed elsewhere in the Qur'an in the verses, "And he who shall have done an atom's weight of good, shall behold it; and he who shall have done an atom's weight of evil, shall behold it" ([99:7-8](#)). As regards the reference to "spouses" in the next sentence, it is to be noted that the term zawj (of which azwaj is the plural) signifies either of the two components of a couple-that is, the male as well as the female.

Muhammad Asad - End Note 18 (2:26)

Lit., "something above it", i.e., relating to the quality of smallness stressed here-as one would say, "such-and-such a person is the lowest of people, and even more than that" (Zamakhshari). The reference to "God's parables", following as it does immediately upon a mention of the gardens of paradise and the suffering through hell-fire in the life to come, is meant to bring out the allegorical

nature of this imagery.

Muhammad Asad - End Note 19 (2:27)

The "bond with God" (conventionally translated as "God's covenant") apparently refers here to man's moral obligation to use his inborn gifts-intellectual as well. as physical-in the way intended for them by God. The "establishment" of this bond arises from the faculty of reason which, if properly used, must lead man to a realization of his own weakness and dependence on a causative power and, thus, to a gradual cognition of God's will with reference to his own behaviour. This interpretation of the "bond with God" seems to be indicated by the fact that there is no mention of any specific "covenant" in either the preceding or the subsequent verses of the passage under consideration. The deliberate omission of any explanatory reference in this connection suggests that the expression "bond with God" stands for something that is rooted in the human situation as such, and can, therefore, be perceived instinctively as well as through conscious experience: namely, that innate relationship with God which makes Him "closer to man than his neck-vein" ([50:16](#)). For an explanation of the subsequent reference to "what God has bidden to be joined", see surah 13, note 43.

Muhammad Asad - End Note 20 (2:29)

The term sama' ("heaven" or "sky") is applied to anything that is spread like a canopy above any other thing. Thus, the visible skies which stretch like a vault above the earth and form, as it were, its canopy, are called sama': and this is the primary meaning of this term in the Qur'an; in a wider sense, it has the connotation of "cosmic system". As regards the "seven heavens", it is to be borne in mind that in Arabic usage - and apparently in other Semitic languages as well - the number "seven" is often synonymous with "several" (see Lisan al-Arab), just as "seventy" or "seven hundred" often means "many" or "very many" (Taj al-'Arus). This, taken together with the accepted linguistic definition that "every samu' is a sama' with regard to what is below it" (Raghib), may explain the "seven heavens" as denoting the multiplicity of cosmic systems. - For my rendering of thumma, at the beginning of this sentence, as "and", see surah 7, first part of note 43.

Muhammad Asad - End Note 21 (2:30)

The interjection "lo" seems to be the only adequate rendering, in this context, of the particle idh, which is usually -and without sufficient attention to its varying uses in Arabic construction - translated as "when". Although the latter rendering is often justified, idh is also used to indicate "the sudden, or unexpected, occurrence of a thing" (cf. Lane 1, 39), or a sudden turn in the discourse. The subsequent allegory, relating as it does to the faculty of reason implanted in man, is logically connected with the preceding passages.

Muhammad Asad - End Note 22 (2:30)

Lit., "establish on earth a successor" or a "vice-gerent". The term khalifah -derived from the verb khalafa, "he succeeded [another]" - is used in this allegory to denote man's rightful supremacy on earth, which is most suitably rendered by the expression "he shall inherit the earth" (in the sense of being given possession of it). See also [6:165](#), [27:62](#) and [35:39](#), where all human beings are - spoken of as khala'if al-ard.

Muhammad Asad - End Note 23 (2:31)

Lit., "all the names". The term ism ("name") implies, according to all philologists, an expression "conveying the knowledge [of a thing] ... applied to denote a substance or an accident or an attribute, for the purpose of distinction" (Lane IV, 1435): in philosophical terminology, a "concept". From this it may legitimately be inferred that the "knowledge of all the names" denotes here man's faculty of logical definition and, thus, of conceptual thinking. That by "Adam" the whole human race is meant here becomes obvious from the preceding reference, by the angels, to "such as will spread corruption on earth and will shed blood", as well as from [7:11](#) .

Muhammad Asad - End Note 24 (2:31)

Namely, that it was they who, by virtue of their purity, were better qualified to "inherit the earth".

Muhammad Asad - End Note 25 (2:34)

To show that, by virtue of his ability to think conceptually, man is superior in this respect even to the angels.

Muhammad Asad - End Note 26 (2:34)

For an explanation of the name of the Fallen Angel, see surah 7, note 10. The fact of this "rebellion", repeatedly stressed in the Qur'an, has led some of the commentators to the conclusion that he could not have been one of the angels, since these are incapable of sinning: "they do not bear themselves with false pride. .. and they do whatever they are bidden to do" ([16:49](#) -50). As against this, other commentators point to the Qur'anic phrasing of God's command to the angels and of Iblis' refusal to obey, which makes it absolutely clear that at the time of that command he was indeed one of the heavenly host. Hence, we must assume that his "rebellion" has a purely symbolic significance and is, in reality, the outcome of a specific function assigned to him by God (see note 31 on [15:41](#)).

Muhammad Asad - End Note 27 (2:35)

Lit., "the garden". There is a considerable difference of opinion among the commentators as to what is meant here by "garden": a garden in the earthly sense, or the paradise that awaits the righteous in the life to come, or some special garden in the heavenly regions? According to some of the earliest commentators (see Manar I, 277), an earthly abode is here alluded to-namely, an environment of perfect ease, happiness and innocence. In any case, this story of Adam is obviously one of the allegories referred to in [3:7](#).

Muhammad Asad - End Note 28 (2:35)

This tree is alluded to elsewhere in the Qur'an ([20:120](#)) as "the tree of life eternal", and in the Bible (Genesis ii, 9) as "the tree of life" and "the tree of knowledge of good and evil". For a tentative explanation of this allegory, see not 106 on [20:120](#).

Muhammad Asad - End Note 29 (2:36)

Lit., "brought them out of what they had been in": i.e., by inducing them to eat the fruit of the forbidden tree.

Muhammad Asad - End Note 30 (2:36)

With this sentence, the address changes from the hitherto-observed dual form to the plural: a further indication that the moral of the story relates to the human race as a whole. See also surah 7, note 16.

Muhammad Asad - End Note 31 (2:40)

This passage connects directly with the preceding passages in that it refers to the continuous guidance vouchsafed to man through divine revelation. The reference to the children of Israel at this point, as in so many other places in the Qur'an, arises from the fact that their religious beliefs represented an earlier phase of the monotheistic concept which culminates in the revelation of the Qur'an.

Muhammad Asad - End Note 32 (2:41)

A reference to the persistent Jewish belief that they alone among all nations have been graced by divine revelation. The "trifling gain" is their conviction that they are "God's chosen people" - a claim

which the Qur'an consistently refutes.

Muhammad Asad - End Note 33 (2:42)

By "overlaying the truth with falsehood" is meant the corrupting of the Biblical text, of which the Qur'an frequently accuses the Jews (and which has since been established by objective textual criticism), while the "suppression of the truth" refers to their disregard or deliberately false interpretation of the words of Moses in the Biblical passage, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren. like unto me; unto him ye shall hearken" (Deuteronomy xviii, 15), and the words attributed to God Himself, "I will raise them up a prophet from among thy brethren, like unto thee, and will put My words in his mouth" (Deuteronomy xviii, 18). The "brethren" of the children of Israel are obviously the Arabs, and particularly the musta`ribah ("Arabianized") group among them, which traces its descent to Ishmael and Abraham: and since it is to this group that the Arabian Prophet's own tribe, the Quraysh, belonged, the above Biblical passages must be taken as referring to his advent.

Muhammad Asad - End Note 34 (2:43)

In Islamic Law, zakah denotes an obligatory tax, incumbent on Muslims, which is meant to purify a person's capital and income from the taint of selfishness (hence the name). The proceeds of this tax are to, be spent mainly, but not exclusively, on the poor. Whenever, therefore, this term bears the above legal implication, I translate it as "the purifying dues". Since, however, in this verse it refers to the children of Israel and obviously implies only acts of charity towards the poor, it is more appropriate to translate it as "almsgiving" or "charity". I have also adopted this latter rendering in all instances where the term zakah, though relating to Muslims, does not apply specifically to the obligatory tax as such (e.g., in [73:20](#), where this term appears for the first time in the chronology of revelation).

Muhammad Asad - End Note 35 (2:48)

The "taking of ransom (`adl)" is an obvious allusion to the Christian doctrine of vicarious redemption as well as to the Jewish idea that "the chosen people"-as the Jews considered themselves-would be exempt from punishment on the Day of Judgment. Both these ideas are categorically refuted in the Qur'an.

Muhammad Asad - End Note 36 (2:49)

See Exodus i, 15-16, 22.

Muhammad Asad - End Note 37 (2:52)

The story of the golden calf is dealt with at greater length in [7:148](#) ff. and [20:85](#) ff. Regarding the crossing of the Red Sea, to which verse 50 above alludes, see [20:77-78](#) and [26:63-66](#), as well as the corresponding notes. The forty nights (and days) which Moses spent on Mount Sinai are mentioned again in [7:142](#).

Muhammad Asad - End Note 38 (2:53)

Muhammad `Abduh amplifies the above interpretation of al-furqan (adopted by Tabari, Zamakhshari and other great commentators) by maintaining that it applies also to "human reason, which enables us to distinguish the true from the false" (Manar III, 160), apparently basing this wider interpretation on [8:41](#), where the battle of Badr is described as yawm al-furqan ("the day on which the true was distinguished from the false"). While the term furqan is often used in the Qur'an to describe one or another of the revealed scriptures, and particularly the Qur'an itself, it has undoubtedly also the connotation pointed out by `Abduh: for instance, in [8:29](#), where it clearly refers to the faculty of moral valuation which distinguishes every human being who is truly conscious of God.

Muhammad Asad - End Note 39 (2:54)

Lit., "kill yourselves" or, according to some commentators, "kill one another". This literal interpretation (probably based on the Biblical account in Exodus xxxii, 26-28) is not, however, convincing in view of the immediately preceding call to repentance and the subsequent statement that this repentance was accepted by God. I incline, therefore, to the interpretation given by `Abd al-Jabbar (quoted by Razi in his commentary on this verse) to the effect that the expression "kill yourselves" is used here in a metaphorical sense (majazan), i.e., "mortify yourselves".

Muhammad Asad - End Note 40 (2:55)

The Qur'an does not state what form this "thunderbolt of punishment" (as -sa `iqah) took. The lexicographers give various interpretations to this word, but all agree on the element of vehemence and suddenness inherent in it (see Lane IV, 1690).

Muhammad Asad - End Note 41 (2:56)

Lit., "after your death". The expression mawt does not always denote physical death. Arab philologists - e.g., Raghib- explain the verb mata (lit., "he died") as having, in certain contexts, the meaning of "he became deprived of sensation, dead as to the senses"; and occasionally as "deprived of the intellectual faculty, intellectually dead"; and sometimes even as "he slept" (see Lane VII, 2741).

Muhammad Asad - End Note 42 (2:58)

The word qaryah primarily denotes a "village" or "town", but is also used in the sense of "land". Here it apparently refers to Palestine .

Muhammad Asad - End Note 43 (2:58)

This interpretation of the word hittah is recorded by most of the lexicographers (cf. Lane II, 592) on the basis of what many Companions of the Prophet said about it (for the relevant quotations, see Ibn Kathir in his commentary on this verse). Thus, the children of Israel were admonished to take possession of the promised land ("enter the gate") in a spirit of humility (lit., "prostrating yourselves"), and not to regard it as something that was "due" to them.

Muhammad Asad - End Note 44 (2:59)

According to several Traditions (extensively quoted by Ibn Kathir), they played, with a derisive intent upon the word hittah, substituting for it something irrelevant or meaningless. Muhammad `Abduh, however, is of the opinion that the "saying" referred to in verse 58 is merely a metaphor for an attitude of mind demanded of them, and that, correspondingly, the "substitution" signifies here a wilful display of arrogance in disregard of God's command (see Manar I, 324 f.).

Muhammad Asad - End Note 45 (2:60)

i.e., according to their tribal divisions.

Muhammad Asad - End Note 46 (2:61)

i.e., "Would you exchange your freedom for the paltry comforts which you enjoyed in your Egyptian captivity?" In the course of their wanderings in the desert of Sinai, many Jews looked back with longing to the comparative security of their life in Egypt, as has been explicitly stated in the Bible (Numbers xi), and is, moreover, evident from Moses' allusion to it in the next sentence of the above Qur'anic passage.

Muhammad Asad - End Note 47 (2:61)

The verb habata means, literally, "he went down a declivity"; it is also used figuratively in the sense of falling from dignity and becoming mean and abject (cf. Lane VIII, 2876). Since the bitter exclamation

of Moses cannot be taken literally, both of the above meanings of the verb may be combined in this context and agreeably translated as "go back in shame to Egypt".

Muhammad Asad - End Note 48 (2:61)

This passage obviously refers to a later phase of Jewish history. That the Jews actually did kill some of their prophets is evidenced, for instance, in the story of John the Baptist, as well as in the more general accusation uttered, according to the Gospel, by Jesus: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee" (Matthew xxiii, 37). See also Matthew xxiii, 34-35, Luke xi, 51-both of which, refer to the murder of Zachariah -and I Thessalonians ii, 15. The implication of continuity in, or persistent repetition of, their wrongdoing transpires from the use of the auxiliary verb *kanu* in this context.

Muhammad Asad - End Note 49 (2:62)

The Sabians seem to have been a monotheistic religious group intermediate between Judaism and Christianity. Their name (probably derived from the Aramaic verb *tsebha`*, "he immersed himself [in water]") would indicate that they were followers of John the Baptist-in which case they could be identified with the Mandaean, a community which to this day is to be found in `Iraq. They are not to be confused with the so-called "Sabians of Harran", a gnostic sect which still existed in the early centuries of Islam, and which may have deliberately adopted the name of the true Sabians in order to obtain the advantages accorded by the Muslims to the followers of every monotheistic faith.

Muhammad Asad - End Note 50 (2:62)

The above passage - which recurs in the Qur'an several times - lays down a fundamental doctrine of Islam. With a breadth of vision unparalleled in any other religious faith, the idea of "salvation" is here made conditional upon three elements only: belief in God, belief in the Day of Judgment, and righteous action in life. The statement of this doctrine at this juncture - that is, in the midst of an appeal to the children of Israel - is warranted by the false Jewish belief that their descent from Abraham entitles them to be regarded as "God's chosen people".

Muhammad Asad - End Note 51 (2:63)

Lit., "and We raised the mountain (at-tur) above you": i.e., letting the lofty mountain bear witness, as it were, to their solemn pledge, spelled out in verse 83 below. Throughout my translation of the Qur'an, I am rendering the expression *at-tur* as "Mount Sinai", since it is invariably used in this sense alone.

Muhammad Asad - End Note 52 (2:66)

For the full story of the Sabbath-breakers, and the metaphorical allusion to "apes", see [7:163-166](#). The expression *ma bayna yadayha*, rendered here as "their time", is explained in surah 3, note 3.

Muhammad Asad - End Note 53 (2:67)

Muhammad Asad - End Note 54 (2:67)

Lit., "lest I be one of the ignorant". The imputation of mockery was obviously due to the fact that Moses promulgated the above ordinance in very general terms, without specifying any details.

Muhammad Asad - End Note 55 (2:71)

I.e., their obstinate desire to obtain closer and closer definitions of the simple commandment revealed to them through Moses had made it almost impossible for them to fulfil it. In his commentary on this passage; Tabari quotes the following remark of Ibn 'Abbas: "If [in the first instance] they had sacrificed any cow chosen by themselves, they would have fulfilled their duty; but they made it complicated for

themselves, and so God made it complicated for them." A similar view has been expressed, in the same context, by Zamakhshari. It would appear that the moral of this story points to an important-problem of all (and, therefore, also of Islamic) religious jurisprudence: namely, the inadvisability of trying to elicit additional details in respect of any religious law that had originally been given in general terms-for, the more numerous and multiform such details become, the more complicated and rigid becomes the law. This point has been acutely grasped by Rashid Rida', who says in his commentary on the above Qur'anic passage (see Manar I, 345 f.): "Its lesson is that one should not pursue one's [legal] inquiries in such a way as to make laws more complicated This was how the early generations [of Muslims] visualized the problem. They did not make things complicated for themselves-and so, for them, the religious law (din) was natural, simple and liberal in its straightforwardness. But those who came later added to it [certain other] injunctions which they had deduced by means of their own reasoning (ijtihad); and they multiplied those [additional] injunctions to such an extent that the religious law became a heavy burden on the community." For the sociological reason why the genuine ordinances of Islamic Law - that is, those which have been prima facie laid down as such in the Qur'an and the teachings of the Prophet-are almost always devoid of details, I would refer the reader to my book State and Government in Islam (pp. 11 ff. and passim). The importance of this problem, illustrated in the above story of the cow-and correctly grasped by the Prophet's Companions-explains why this surah has been entitled "The Cow". (See also [5:101](#) and the corresponding notes 120-123.)

Muhammad Asad - End Note 56 (2:72)

See note 53 above. The use of the plural "you" implies the principle of collective, communal responsibility stipulated by Mosaic Law in cases of murder by a person or persons unknown. God's bringing the guilt to light obviously refers to the Day of Judgment.

Muhammad Asad - End Note 57 (2:73)

The phrase idribuhu bi-ba'diha can be literally translated as "strike him [or "it"] with something of her [or "it"]" -and this possibility has given rise to the fanciful assertion by many commentators that the children of Israel were commanded to strike the corpse of the murdered man with some of the flesh of the sacrificed cow, whereupon he was miraculously restored to life and pointed out his murderer! Neither the Qur'an, nor any saying of the Prophet, nor even the Bible offers the slightest warrant for this highly imaginative explanation, which must, therefore, be rejected-quite apart from the fact that the pronoun hu in idribuhu has a masculine gender, while the noun nafs (here translated as "human being") is feminine in gender: from which it follows that the imperative idribuhu cannot possibly refer to nafs. On the other hand, the verb daraba (lit., "he struck") is very often used in a figurative or metonymic sense, as, for instance, in the expression daraba fi 'l-ard ("he journeyed on earth"), or daraba 'sh-shay' bi'sh-shay' ("he mixed one thing with another thing"), or daraba mathal ("he coined a similitude" or "propounded a parable" or "gave an illustration"), or `ala darb wahid ("similarly applied" or "in the same manner"), or duribat `alayhim adh-dhillah ("humiliation was imposed on them" or "applied to them"), and so forth. Taking all this into account, I am of the opinion that the imperative idribuhu occurring in the above Qur'anic passage must be translated as "apply it" or "this" (referring, in this context, to the principle of communal responsibility). As for the feminine pronoun ha in ba'diha ("some of it"), it must necessarily relate to the nearest preceding feminine noun-that is, to the nafs that has been murdered, or the act of murder itself about which (fiha) the community disagreed. Thus, the phrase idribuhu bi-ba'diha may be suitably rendered as "apply this [principle] to some of those [cases of unresolved murder]": for it is obvious that the principle of communal responsibility for murder by a person or persons unknown can be applied only to some and not to all such cases.

Muhammad Asad - End Note 58 (2:73)

Lit., "God gives life to the dead and shows you His messages" (i.e., He shows His will by means of such messages or ordinances). The figurative expression "He gives life to the dead" denotes the saving of lives, and is analogous to that in [5:32](#) . In this context it refers to the prevention of bloodshed and the killing of innocent persons (Manar I, 351), be it through individual acts of revenge, or in result of an erroneous judicial process based on no more than vague suspicion and possibly misleading circumstantial evidence.

Muhammad Asad - End Note 59 (2:74)

For an explanation of this allusion, see [7:143](#). The simile of "the rocks from which streams gush forth" or "from which water issues" serves to illustrate its opposite, namely, dryness and lack of life, and is thus an allusion to the spiritual barrenness with which the Qur'an charges the children of Israel .

Muhammad Asad - End Note 60 (2:75)

Here the Muslims are addressed. In the early period of Islam-and especially after their exodus to Medina, where many Jews were then living-the Muslims expected that the Jews, with their monotheistic beliefs, would be the first to rally to the message of the Qur'an: a hope that was disappointed because the Jews regarded their own religion as a kind of national heritage reserved to the children of Israel alone, and did not believe in the necessity -or possibility -of anew revelation.

Muhammad Asad - End Note 61 (2:75)

Cf. Jeremiah xxiii, 26-"Ye have perverted the words of the living God".

Muhammad Asad - End Note 62 (2:76)

Lit., "before [or "in the sight of"] your Sustainer". Most of the commentators '(e.g , Zamakhshari, Baghawi, Razi) agree in that the expression "your Sustainer" stands here for "that which your Sustainer has revealed", namely, the Biblical prophecy relating to the: coming. of a , prophet "from among the brethren" of the children of Israel , and that, therefore, the above phrase implies an argument on the basis of the Jews' own scriptures. (See also note 33 above.)

Muhammad Asad - End Note 63 (2:78)

In this case, the Old Testament.

Muhammad Asad - End Note 64 (2:79)

The reference here is to the scholars responsible for corrupting the' text of the Bible and thus misleading their ignorant followers. The "trifling gain" is their feeling of pre-eminence as the alleged "chosen people".

Muhammad Asad - End Note 65 (2:80)

According to popular Jewish belief, even the sinners from among the children of Israel will suffer only very limited punishment in the life to come, and will be' quickly reprieved by virtue of their belonging to "the chosen people": a belief which the Qur'an rejects.

Muhammad Asad - End Note 66 (2:83)

In the preceding passages, the children of Israel have been reminded of the favours that were bestowed on them. Now, however, the Qur'an -reminds them of the fact that the way of righteousness has indeed been shown to them by means of explicit social and moral injunctions: and this reminder flows directly from the statement that the human condition in the life to come depends exclusively on the manner of one's life in this world, and not on one's descent.

Muhammad Asad - End Note 67 (2:83)

See note 34 above.

Muhammad Asad - End Note 68 (2:83)

The Old Testament contains many allusions to the waywardness and stubborn rebelliousness of the children of Israel - e.g., Exodus xxxii, 9, xxxii, 3, xxxiv, 9; Deuteronomy by, 6-8, 23-24, 27.

Muhammad Asad - End Note 69 (2:85)

This is a reference to the conditions prevailing at Medina at the time of the Prophet's hijrah. The two Arab tribes of Medina - Al-Aws and Khazraj - were, in pre-Islamic times permanently at war with one another; and out of the three Jewish tribes living there-the Banu Qaynuqa', Banu 'n-Nadir and Banu Qurayzah - the first-named two were allied with Khazraj, while the third was allied with Al-Aws. Thus, in the course of their warfare, Jew would kill Jew in alliance with pagans ("aiding one another in sin and hatred"): a twofold crime from the viewpoint of Mosaic Law. Nevertheless, they would subsequently ransom their mutual captives in obedience to that very same Law -and it is this glaring inconsistency to which the Qur'an alludes in the next sentence.

Muhammad Asad - End Note 70 (2:87)

Lit., "We caused him to be followed, after his time, by [all] the other apostles": a stress upon the continuous succession of prophets among the Jews (see Tabari, Zamakhshari, Razi, Ibn Kathir), which fact deprives them of any excuse of ignorance.

Muhammad Asad - End Note 71 (2:87)

This rendering of ruh al-qudus (lit., "the spirit of holiness") is based on the recurring use in the Qur'an of the term rah in the sense of "divine inspiration". It is also recorded that the Prophet invoked the blessing of the ruh al-qudus on his Companion, the poet Hassan ibn Thabit (Bukhari, Muslim, Abu Da'ud and Tirmidhi): just as the Qur'an (58:22) speaks of all believers as being "strengthened by inspiration (ruh) from Him".

Muhammad Asad - End Note 72 (2:87)

Lit., "and some you are slaying". The change from the past tense observed throughout this sentence to the present tense in the verb taqtulun ("you are slaying") is meant to express a conscious intent in this respect and, thus, a persistent, ever-recurring trait in Jewish history (Manar I, 377), to which also the New Testament refers (Matthew xxiii, 34-35, 37), and I Thessalonians ii, 15).

Muhammad Asad - End Note 73 (2:88)

Lit., "our hearts are repositories [of knowledge]'-'- an allusion to the boast of the Jews that in view of the religious knowledge which they already possess, they are in no need of any further preaching (Ibn Kathir, on the authority of Ibn `Abbas; identical explanations are mentioned by Tabari and Zamakhshari).

Muhammad Asad - End Note 74 (2:88)

i.e., all their beliefs are centred on themselves and their alleged "exceptional" status in the sight of God.

Muhammad Asad - End Note 75 (2:90)

i.e. out of envy that God should bestow revelation upon anyone but a descendant of Israel - in this particular instance, upon the Arabian Prophet, Muhammad.

Muhammad Asad - End Note 76 (2:91)

A reference to their assertion that they believe in what has been revealed to them -i.e., the Law of Moses, which obviously prohibits the killing not only of prophets but of any innocent human being. See

also the concluding sentences of verses 61 and 87, and the corresponding notes.

Muhammad Asad - End Note 77 (2:93)

It is obvious that they did not actually utter these words; their subsequent behaviour, however, justifies the above metonymical expression.

Muhammad Asad - End Note 78 (2:93)

Lit., "into their hearts has been instilled the calf because of their denial of the truth": i.e., as soon as they turned away from the genuine message propounded by Moses, they fell into worshipping material goods, symbolized by the "golden calf".

Muhammad Asad - End Note 79 (2:94)

An allusion to the Jewish belief that paradise is reserved for the children of Israel alone (cf. verse 111 of this surah).

Muhammad Asad - End Note 80 (2:98)

According to several authentic Traditions, some of the learned men from among the Jews of Medina described Gabriel as "the enemy of the Jews", and this for three reasons: firstly, all the prophecies of the misfortune which was to befall the Jews in the course of their early history were said to have been transmitted to them by Gabriel, who thus became in their eyes a "harbinger of evil" (in contrast to the angel Michael, whom they regarded as a bearer of happy predictions and, therefore, as their "friend"); secondly, because the Qur'an states repeatedly that it was Gabriel who conveyed its message to Muhammad, whereas the Jews were of the opinion that only a descendant of Israel could legitimately claim divine revelation; and, thirdly, because the Qur'an -revealed through Gabriel-abounds in criticism of certain Jewish beliefs and attitudes and describes them as opposed to the genuine message of Moses. (For details of these Traditions, see Tabari, Zamakhshari, Baghawi, Razi, Baydawi, Ibn Kathir.) As regards my rendering of *ma bayna yadayhi* in verse 97 as "whatever there still remains of earlier revelations", see surah 3, note 3.

Muhammad Asad - End Note 81 (2:101)

The divine writ referred to here is the Torah. By disregarding the prophecies relating to the coming of the Arabian Prophet, contained in Deuteronomy xviii, 15, 18 (see note 33 above), the Jews rejected, as it were, the whole of the revelation granted to Moses (Zamakhshari; also `Abduh in *Manar* I, 397).

Muhammad Asad - End Note 82 (2:102)

The expression *ash-shayatin*, here rendered as "the evil ones", apparently refers to human beings, as has been pointed out by Tabari, Razi, etc., but may also allude to the evil, immoral impulses within man's heart (see note 10 on verse 14 of this surah). The above parenthetical sentence constitutes the Qur'anic refutation of the Biblical statement that Solomon had been guilty of idolatrous practices (see I Kings xi, 1-10), as well as of the legend that he was the originator of the magic arts popularly associated with his name.

Muhammad Asad - End Note 83 (2:102)

This "declaration" circumscribes, metonymically, man's moral duty to reject every attempt at "sorcery" inasmuch as - irrespective of whether it succeeds or fails - it aims at subverting the order of nature as instituted by God. - As regards the designation of Harut and Marut, most of the readings of the Qur'an give the spelling *malakayn* ("the two angels"); but it is authentically recorded (see Tabari, Zamakhshari, Baghawi, Razi, etc.) that the great Companion of the Prophet, Ibn `Abbas, as well as several learned men of the next generation - e.g., Al-Hasan al-Basri, Abu 'l-Aswad and Ad-Dahhak-read

it as malikayn ("the two kings"). I myself incline to the latter reading; but since the other is more generally accepted, I have adopted it here. Some of the commentators are of the opinion that, whichever of the two readings is followed, it ought to be taken in a metaphorical sense, namely, "the two kingly persons", or "the two angelic persons": in this they rely on a saying of Ibn'Abbas to the effect that Harut and Marut were "two men who practiced sorcery in Babylon" (Baghawi; see also Manar I, 402). At any rate, it is certain that from very ancient times Babylon was reputed to be the home of magic arts, symbolized in the legendary persons - perhaps kings - Harut and Marut; and it is to this legend that the Qur'an refers with a view to condemning every attempt at magic and sorcery, as well as all preoccupation with occult sciences in general.

Muhammad Asad - End Note 84 (2:102)

The above passage does not raise the question as to whether there is an objective truth in the occult phenomena loosely described as "magic", or whether they are based on self-deception: The intent here is no more and no less than to warn man that any attempt at influencing the course of events by means which-at least in the mind of the person responsible for it -have a "supernatural" connotation is a spiritual offence, and must inevitably result in a most serious damage to their author's spiritual status.

Muhammad Asad - End Note 85 (2:104)

This admonition, addressed in the first instance to the contemporaries of the Prophet, has - as so often in the Qur'an -a connotation that goes far beyond the historical circumstances that gave rise to it. The Companions were called upon to approach the Prophet with respect and to subordinate their personal desires and expectations to the commandments of the Faith revealed through him: and this injunction remains valid for every believer and for all times.

Muhammad Asad - End Note 86 (2:105)

I.e., revelation - which is the highest good. The allusion here is to the unwillingness of the Jews and the Christians to admit that revelation could have been bestowed on any community but their own.

Muhammad Asad - End Note 87 (2:106)

The principle laid down in this passage - relating to the supersession of the Biblical dispensation by that of the Qur'an - has given rise to an erroneous interpretation by many Muslim theologians. The word ayah ("message") occurring in this context is also used to denote a "verse;" of the Qur'an (because every one of these verses contains a message). Taking this restricted meaning of the term ayah, some scholars conclude from the above passage that certain verses of the Qur'an have been "abrogated" by God's command before the revelation of the Qur'an was completed. Apart from the fancifulness of this assertion-which calls to mind the image of a human author correcting, on second thought, the proofs of his manuscript. deleting one passage and replacing it with another-there does not exist a single reliable Tradition to the effect that the Prophet ever, declared a verse of the Qur'an to have been "abrogated". At the root of the so-called "doctrine of abrogation" may lie the inability of some of the early commentators to reconcile one Qur'anic passage with another: a difficulty which was overcome by declaring that one of the verses in question had been "abrogated". This arbitrary procedure explains also why there is no unanimity whatsoever among the upholders of the "doctrine of abrogation" as to which, and how many, Qur'an-verses have been affected by it; and, furthermore, as to whether this alleged abrogation implies a total elimination of the verse in question from the context of the Qur'an, or only a cancellation of the specific ordinance or statement contained in it. In short, the "doctrine of abrogation" has no basis whatever in historical fact, and must be rejected. On the other hand, the apparent difficulty in interpreting the above Qur'anic passage disappears -immediately if the temp ayah is understood, correctly, as "message", and if we read this verse in conjunction with the preceding one, which states that the Jews and the Christians refuse to accept any revelation which might supersede that of the Bible: for, if read in this way, the abrogation relates to the earlier divine messages and not to any part of the Qur'an itself.

Muhammad Asad - End Note 88 (2:108)

Lit.. "whoever takes a denial of the truth in exchange for belief"-i.e., whoever refuses to accept the internal evidence of the truth of the Qur'anic message and demands, instead, an "objective" proof of its divine origin (Manar I, 416f.).-That which was "asked of Moses aforetime" was the demand of the children of Israel to "see God face to face" (cf. [2:55](#)). The expression rendered by me as "the Apostle who has been sent unto you" reads, literally, "your Apostle", and obviously refers to the Prophet Muhammad. whose message supersedes the earlier revelations.

Muhammad Asad - End Note 89 (2:111)

This connects with verse 109 above: "Many among the followers of earlier revelation would like to bring you back to denying the truth", etc.

Muhammad Asad - End Note 90 (2:111)

Lit., "produce your evidence" - i.e.. "from your own scriptures".

Muhammad Asad - End Note 91 (2:112)

Lit., "who surrenders his face unto God". Since the face of a person is the most expressive part of his body, it is used in classical Arabic to denote one's whole personality, or whole being. This expression, repeated in the Qur'an several times, provides a perfect definition of islam, which derived from the root-verb aslama, "he surrendered himself" -means "self-surrender [to God]";: and it is in this sense that the terms islam and muslim are used throughout the Qurlan. (For a full discussion of this concept, see my note on [68:35](#), where the expression muslim occurs for the first time in the chronological order of revelation.)

Muhammad Asad - End Note 92 (2:112)

Thus, according to the Qur'an, salvation is not reserved for any particular "denomination", but is open to everyone who consciously realizes the oneness of God, surrenders himself to His will and, by living righteously, gives practical effect to this spiritual attitude.

Muhammad Asad - End Note 93 (2:113)

An allusion to all who assert that only the followers of their own denomination shall partake of God's grace in the hereafter.

Muhammad Asad - End Note 94 (2:113)

In other words, "God will confirm the truth of what was true [in their respective beliefs] and show the falseness of what was false [therein]" (Muhammad `Abduh in Manar I, 428). The Qur'an maintains throughout that there is a substantial element of truth in all faiths based on divine revelation, and that their subsequent divergencies are the result of "wishful beliefs" ([2:111](#)) and of a gradual corruption of the original teachings. (See also [22:67-69](#).)

Muhammad Asad - End Note 95 (2:114)

It is one of the fundamental principles of Islam that every religion which has belief in God as its focal point must be accorded full respect, however much one may disagree with its particular tenets. Thus, the Muslims are under an obligation to honour and protect any house of worship dedicated to God, whether it be a mosque or a church or a synagogue (cf. the second paragraph of [22:40](#)); and any attempt to prevent the followers of another faith from worshipping God according to their own lights is condemned by the Qur'an as a sacrilege. A striking illustration of this principle is forthcoming from the Prophet's treatment of the deputation from Christian Najran in the year 10 H. They were given free access to the Prophet's mosque, and with his full consent celebrated their religious rites there,

although their adoration of Jesus as "the son of God" and of Mary as "the mother of God" was fundamentally at variance with Islamic beliefs (see Ibn Sa'd 1/11, 84 f.).

Muhammad Asad - End Note 96 (2:116)

I.e., far from any imperfection such as would be implied in the necessity (or logical possibility) of having "progeny" either in a literal or a metaphorical sense. The expression subhana -applied exclusively to God-connotes His utter remoteness from any imperfection and any similarity, however tenuous, with any created being or thing.

Muhammad Asad - End Note 97 (2:118)

I.e., people who were not able to perceive the intrinsic truth of the messages conveyed to them by the prophets, but rather insisted on a miraculous "demonstration" that those messages really came from God, and thus failed to benefit from them. - This verse obviously connects with verse 108 above and, thus, refers to the objections of the Jews and the Christians to the message of the Qur'an. (See also note 29 on [74:52](#).)

Muhammad Asad - End Note 98 (2:121)

Or: "apply themselves to it with true application" -i.e.. try to absorb its meaning and to understand its spiritual design.

Muhammad Asad - End Note (2:123)

Muhammad Asad - End Note 100 (2:124)

The classical commentators have indulged in much speculation as to what these commandments (kalimat, lit., "words") were. Since, however, the Qur'an does not specify them, it must be presumed that what is meant here is simply Abraham's complete submission to whatever commandments he received from God.

Muhammad Asad - End Note 101 (2:124)

This passage, read in conjunction with the two preceding verses, refutes the contention of the children of Israel that by virtue of their descent from Abraham, whom God made "a leader of men", they are "God's chosen people". The Qur'an makes it clear that the exalted status of Abraham was not something that would automatically confer a comparable status on his physical descendants, and certainly not on the sinners among them.

Muhammad Asad - End Note 102 (2:125)

The Temple (al-bayt)-lit., "the House [of Worship]"'-mentioned here is the Ka`bah in Mecca . In other places the Qur'an speaks of it as "the Ancient Temple " (al-bayt al-'atîq), and frequently also as "the Inviolable House of Worship" (al-masjid al-haram). Its prototype is said to have been built by Abraham as the first temple ever dedicated to the One God (see [3:96](#)), and which for this reason has been instituted as the direction of prayer (qiblah) for all Muslims, and as the goal of the annually recurring pilgrimage (hajj). It is to be noted that even in pre-Islamic times the Ka`bah was associated with the memory of Abraham, whose personality had always been in the foreground of Arabian thought. According to very ancient Arabian traditions, it was at the site of what later became Mecca that Abraham, in order to placate Sarah, abandoned his Egyptian bondswoman Hagar and their child Ishmael after he had brought them there from Canaan . This is by no means improbable if one bears in mind that for a camel-riding bedouin (and Abraham was certainly one) a journey of twenty or even thirty days has never been anything out of the ordinary. At first glance, the Biblical statement (Genesis xii, 14) that it was "in the wilderness of Beersheba " (i.e., in the southernmost tip of Palestine) that Abraham left Hagar and Ishmael would seem to conflict with the Qur'anic account. This seeming

contradiction, however, disappears as soon as we remember that to the ancient, town-dwelling Hebrews the term "wilderness of Beersheba " comprised all the desert regions south of Palestine , including the Hijaz. It was at the place where they had been abandoned that Hagar and Ishmael, after having discovered the spring which is now called the Well of Zamzam, eventually settled; and it may have been that very spring which in time induced a wandering group of bedouin families belonging to the South-Arabian (Qahtani) tribe of Jurhum to settle there. Ishmael later married a girl of this tribe, and so became the progenitor of the musta `ribah ("Arabianized") tribes -thus called on account of their descent from a Hebrew father and a Qahtani mother. As for Abraham, he is said to have often visited Hagar and Ishmael; and it was on the occasion of one of these periodic visits that he, aided by Ishmael, erected the original structure of the Ka`bah. (For more detailed accounts of the Abraham's tradition, see Bukhari's Sahih, Kitab al- 'Ilm, Tabari 's Ta'rikh al-Umam, Ibn Sa'd, Ibn Hisham, Mas'udi's Muruj adh-Dhahab, Yaqut's Mu'jam al-Buldan, and other early Muslim historians.)

Muhammad Asad - End Note 103 (2:125)

This may refer to the immediate vicinity of the Ka'bah or, more probably (Manar I, 461 f.), to the sacred precincts (haram) surrounding it. The word amn (lit., "safety") denotes in this context a sanctuary for all living beings.

Muhammad Asad - End Note 104 (2:125)

The seven-fold circumambulation (tawaf) of the Ka'bah is one of the rites of the pilgrimage, symbolically indicating that all human actions and endeavours ought to have the idea of God and His oneness for their centre.

Muhammad Asad - End Note 105 (2:128)

The expression "our offspring" indicates Abraham's progeny through his first-born son, Ishmael, and is an indirect reference to the Prophet Muhammad. who descended from the latter.

Muhammad Asad - End Note 106 (2:129)

Lit., "within them".

Muhammad Asad - End Note 107 (2:133)

I.e., "in the religious traditions to which you adhere". It is to be noted that the conjunction am which stands at the beginning of this sentence is not always used in the interrogative sense ("is it that ... ?"): sometimes -and especially when it is syntactically unconnected with the preceding sentence, as in this case - it is an equivalent of bal ("rather", or "nay, but"), and has no interrogative connotation.

Muhammad Asad - End Note 108 (2:133)

In classical Arabic, as in ancient Hebrew usage, the term ab ("father") was applied not only to the direct male parent but also to grandfathers and even more distant ancestors, as well as to paternal uncles: which explains why Ishmael, who was Jacob's uncle, is mentioned in this context. Since he was the first-born of Abraham's sons, his name precedes that of Isaac.

Muhammad Asad - End Note 109 (2:134)

Lit., "you will not be asked about what they did". This verse, as well as verse 141 below, stresses the fundamental Islamic tenet of individual responsibility, and denies the Jewish idea of their being "the chosen people" by virtue of their descent, as well as-by implication-the Christian doctrine of an "original sin" with which all human beings are supposedly, burdened because of Adam's fall from grace.

Muhammad Asad - End Note 110 (2:135)

The expression hanif is derived from the verb hanafa, which literally means "he inclined [towards a right state or tendency]" (cf. Lane II, 658). Already in pre-Islamic times, this term had a definitely monotheistic connotation, and was used to describe a man who turned away from sin and worldliness and from all dubious beliefs, especially idol-worship; and tahannuf denoted the ardent devotions, mainly consisting of long vigils and prayers, of the unitarian God-seekers of pre-Islamic times. Many instances of this use of the terms hanif and tahannuf occur in the verses of pre-Islamic poets, e.g., Umayyah ibn Abi 's-Salt and Jiran al-`Awd (cf. Lisan al-'Arab, art. hanafa).

Muhammad Asad - End Note 111 (2:136)

Lit., "the grandchildren" (al-asbat, sing. sibṭ) - a term used in the Qur'an to describe, in the first instance, Abraham's, Isaac's and Jacob's immediate descendants, and, consequently, the twelve tribes which evolved from this ancestry.

Muhammad Asad - End Note 112 (2:136)

I.e., "we regard them all as true prophets of God".

Muhammad Asad - End Note 113 (2:139)

I.e., about God's will regarding the succession of prophethood and man's ultimate salvation. The Jews believe that prophethood was a privilege granted to the children of Israel alone, while the Christians maintain that Jesus - who, too, descended from the children of Israel - was God's final manifestation on earth; and each of these two denominations claims that salvation is reserved to its followers alone (see 2:111 and 135). The Qur'an refutes these ideas by stressing, in the next sentence, that God is the Lord of all mankind, and that every individual will be judged on the basis of his own beliefs and his own behaviour alone.

Muhammad Asad - End Note 114 (2:140)

Regarding the term asbat (rendered here as well as in verse 136 as "descendants"), see note 111 above. In the above words the Qur'an alludes to the fact that the concept of "Jewry" came into being many centuries after the time of the Patriarchs, and even long after the time of Moses, while the concepts of "Christianity" and "Christians" were unknown in Jesus' time and represent later developments.

Muhammad Asad - End Note 115 (2:140)

A reference to the Biblical prediction of the coming of the Prophet Muhammad (see note 33 on verse 42 of this surah), which effectively contradicts the Judaeo-Christian claim that all true prophets, after the Patriarchs, belonged to the children of Israel .

Muhammad Asad - End Note 116 (2:142)

Before his call to prophethood, and during the early Meccan period of his ministry, the Prophet-and his community with him-used to turn in prayer towards the Ka`bah. This was not prompted by any specific revelation, but was obviously due to the fact that the Ka`bah-although it had in the meantime been filled with various idols to which the pre-Islamic Arabs paid homage -was always regarded as the first temple ever dedicated to the One God (cf. 3:96). Since he was aware of the sanctity of Jerusalem - the other holy centre of the unitarian faith - the Prophet prayed, as a rule, before the southern wall of the Ka`bah, towards the north, so as to face both the Ka`bah and Jerusalem . After the exodus to Medina he continued to pray northwards, with only Jerusalem as his qiblah (direction of prayer). About sixteen months after his arrival at Medina , however, he received a revelation (verses 142-150 of this surah) which definitively established the Ka`bah as the qiblah of the followers of the Qur'an. This "abandonment" of Jerusalem obviously displeased the Jews of Medina, who must have felt gratified when they saw the Muslims praying towards their holy city; and it is to them that the opening sentence

of this passage refers. If one considers the matter from the historical point of view, there had never been any change in the divine commandments relating to the qiblah: there had simply been no ordinance whatever in this respect before verses 142-150 were revealed. Their logical connection with the preceding passages, which deal, in the main, with Abraham and his creed, lies in the fact that it was Abraham who erected the earliest structure of the temple which later came to be known as the Ka'bah.

Muhammad Asad - End Note 117 (2:142)

Or: "He guides onto a straight way him that wills [to be guided]".

Muhammad Asad - End Note 118 (2:143)

Lit., "middlemost community"- i.e., a community that keeps an equitable balance between extremes and is realistic in its appreciation of man's nature and possibilities, rejecting both licentiousness and exaggerated asceticism. In tune with its oft-repeated call to moderation in every aspect of life, the Qur'an exhorts the believers not to place too great an emphasis on the physical and material aspects of their lives, but postulates, at the same time, that man's urges and desires relating to this "life of the flesh" are God-willed and, therefore, legitimate. On further analysis, the expression "a community of the middle way" might be said to summarize, as it were, the Islamic attitude towards the problem of man's existence as such: a denial of the view that there is an inherent conflict between the spirit and the flesh, and a bold affirmation of the natural, God-willed unity in this twofold aspect of human life. This balanced attitude, peculiar to Islam, flows directly from the concept of God's oneness and, hence, of the unity of purpose underlying all His creation: and thus, the mention of the "community of the middle way" at this place is a fitting introduction to the theme of the Ka`bah, a symbol of God's oneness.

Muhammad Asad - End Note 119 (2:143)

I.e., "that your way of life be an example to all mankind, just as the Apostle is an example to you,

Muhammad Asad - End Note 120 (2:143)

I.e., "whom He has given understanding" (Razi). The "hard test" (kabirah) consisted in the fact that ever since their exodus to Medina the Muslims had become accustomed to praying towards Jerusalem - associated in their minds with the teachings of most of the earlier prophets mentioned in the Qur'an - and were now called upon to turn in their prayers towards the Ka`bah, which at that time (in the second year after the hijrah) was still used by the pagan Quraysh as a shrine dedicated to the worship of their numerous idols. As against this, the Qur'an states that true believers would not find it difficult to adopt the Ka`bah once again as their qiblah: they would instinctively realize the divine wisdom underlying this commandment which established Abraham's Temple as a symbol of God's oneness and a focal point of the ideological unity of Islam. (See also note 116 above.)

Muhammad Asad - End Note 121 (2:145)

Lit., "every sign (ayah)", i.e., of its being a revealed commandment.

Muhammad Asad - End Note (2:147)

Muhammad Asad - End Note 123 (2:148)

Lit., "everyone has a direction. . .", etc. Almost all of the classical commentators, from the Companions of the Prophet downwards, interpret this as a reference to the various religious communities and their different modes of "turning towards God" in worship. Ibn Kathir, in his commentary on this verse, stresses its inner resemblance to the phrase occurring in [5:48](#) : "unto every one of you have We appointed a [different] law and way of life". The statement that "every community faces a direction of

its own" in its endeavour to express its submission to God implies, firstly, that at various times and in various circumstances man's desire to approach God in prayer has taken different forms (e.g., Abraham's choice of the Ka'bah as his qiblah, the Jewish concentration on Jerusalem, the eastward orientation of the early Christian churches, and the Qur'anic commandment relating to the Ka'bah); and, secondly, that the direction of prayer however important its symbolic significance may be - does not represent the essence of faith as such: for, as the Qur'an says, "true piety does not consist in turning your faces towards the east or the west" (2:177), and, "God's is the east and the west" (2:115 and 142). Consequently, the revelation which established the Ka'bah as the qiblah of the Muslims should not be a matter of contention for people of other faiths, nor a cause of their disbelief in the truth of the Qur'anic revelation as such (Manar 11, 21 f.).

Muhammad Asad - End Note 124 (2:150)

Lit., "except such among them as are bent upon wrongdoing" (regarding the intent implied in the use of the past tense in expressions like *alladhina zalamu* or *alladhina kafaru*, see note 6 on verse 6 of this surah). The Qur'an stresses repeatedly that the Muslims are true followers of Abraham. This claim, however, might have been open to objection so long as they prayed in a direction other than Abraham's qiblah, the Ka'bah. The establishment of the latter as the qiblah of the followers of the Qur'an would invalidate any such argument and would leave it only to "those who are bent upon wrongdoing" (in this case, distorting the truth) to challenge the message of the Qur'an on these grounds.

Muhammad Asad - End Note 125 (2:155)

Lit., "with something".

Muhammad Asad - End Note 126 (2:158)

Lit., "God's symbols". The space between the two low outcrops of rock called As-Safa and Al-Marwah, situated in Mecca in the immediate vicinity of the Ka'bah, is said to have been the scene of Hagar's suffering when Abraham, following God's command, abandoned her and their infant son Ishmael in the desert (see note 102 above). Distraught with thirst and fearing for the life of her child, Hagar ran to and fro between the two rocks and fervently prayed to God for succour: and, finally, her reliance on God and her patience were rewarded by the discovery of a spring-existing to this day and known as the Well of Zamzam - which saved the two from death through thirst. It was in remembrance of Hagar's extreme trial, and of her trust in God, that As-Safa and Al-Marwah had come to be regarded, even in pre-Islamic times, as symbols of faith and patience in adversity: and this explains their mention in the context of the passages which deal with the virtues of patience and trust in God (Razi).

Muhammad Asad - End Note 127 (2:158)

It is in commemoration of Hagar's running in distress between As-Safa and Al-Marwah that the Mecca pilgrims are expected to walk, at a fast pace, seven times between these two hillocks. Because of the fact that in pre-Islamic times certain idols had been standing there, some of the early Muslims were reluctant to perform a rite which seemed to them to be associated with recent idolatry (Razi, on the authority of Ibn 'Abbas). The above verse served to reassure them on this score by pointing out that this symbolic act of remembrance was much older than the idolatry practiced by the pagan Quraysh.

Muhammad Asad - End Note 128 (2:158)

From the phrase "if one does more good than he is bound to do", read in conjunction with *no wrong does he who...* (or, more literally, "there shall be no blame upon him who..."), some of the great Islamic scholars - e.g., Imam Abu Hanifah - conclude that the walking to and fro between As-Safa and Al-Marwah is not one of the obligatory rites of pilgrimage but rather a supererogatory act of piety (see *Zamakhshari* and *Razi*). Most scholars, however, hold the view that it is an integral part of the pilgrimage.

Muhammad Asad - End Note 129 (2:159)

Lit., "whom all who reject will reject" - i.e., all righteous persons who are able to judge moral issues. God's rejection (la`nah) denotes "exclusion from His grace" (Manar II, 50). In classical Arabic usage, the primary meaning of la`nah is equivalent to ib'ad ("estrangement" or "banishment"); in the terminology of the Qur'an, it signifies "rejection from all that is good" (Lisan al-Arab). According to Ibn `Abbas and several outstanding scholars of the next generation, the divine writ mentioned here is the Bible; thus, the above verse refers to the Jews and the Christians.

Muhammad Asad - End Note 130 (2:164)

This passage is one of the many in which the Qur'an appeals to "those who use their reason" to observe the daily wonders of nature, including the evidence of man's own ingenuity ("the ships that speed through the sea"), as so many indications of a conscious, creative Power pervading the universe.

Muhammad Asad - End Note 131 (2:165)

Lit., "there are among the people such as take [to worshipping] compeers beside God". Regarding the term andad, see note 13 on verse 22 of this surah.

Muhammad Asad - End Note 132 (2:165)

Lit., "when they see the suffering" (or "chastisement").

Muhammad Asad - End Note 133 (2:166)

Lit., "followed" -i.e., as saints or alleged "divine personalities"

Muhammad Asad - End Note 134 (2:166)

Asbab (sing. sabab) denotes, in its primary meaning, "ties" or "attachments", and in a tropical sense, "means [towards any end]" (cf. Lisan al-'Arab, and Lane IV, 1285). In the above context, asbab obviously refers to means of salvation, and may thus be rendered as "hopes".

Muhammad Asad - End Note (2:167)

Muhammad Asad - End Note 137 (2:169)

This refers to an arbitrary attribution to God of commandments or prohibitions in excess of what has been clearly ordained by Him (Zamakhshari). Some of the commentators (e.g., Muhammad `Abduh in Manar 11, 89 f.) include within this expression the innumerable supposedly "legal" injunctions which, without being clearly warranted by the wording of the Qur'an or an authentic Tradition, have been obtained by individual Muslim scholars through subjective methods of deduction and then put forward as "God's ordinances". The connection between this passage and the preceding ones is obvious. In verses 165-167 the Qur'an speaks of those "who choose to believe in beings that supposedly rival God": and this implies also a false attribution, to those beings, of a right to issue quasi-religious ordinances of their own, as well as an attribution of religious validity to customs sanctioned by nothing but ancient usage (see next verse).

Muhammad Asad - End Note 138 (2:171)

This is a very free rendering of the elliptic sentence which, literally, reads thus: "The parable of those who are bent on denying the truth is as that of him who cries unto what hears nothing but a cry and a call." The verb na'qa is mostly used to describe the inarticulate cry with which the shepherd drives his flock.

Muhammad Asad - End Note 139 (2:173)

I.e., all that has been dedicated or offered in sacrifice to an idol or a saint or a person considered to be "divine". For a more comprehensive enumeration of the forbidden kinds of flesh, see [5:3](#).

Muhammad Asad - End Note 140 (2:174)

This term is used here in its generic sense, . comprising both the Qur'an and the earlier revelations.

Muhammad Asad - End Note 141 (2:176)

Lit., "has been bestowing". Since the form nazzala implies gradualness and continuity in the process of revelation, it can best be rendered by the use of the present tense.

Muhammad Asad - End Note 142 (2:176)

Lit., "who hold discordant views about the divine writ"- i.e., either suppressing or rejecting parts of it, or denying its divine origin altogether (Razi).

Muhammad Asad - End Note 143 (2:177)

Thus, the Qur'an stresses the principle that mere compliance with outward forms does not fulfil the requirements of piety. The reference to the turning of one's face in prayer in this or that direction flows from the passages which dealt, a short while ago, with the question of the qiblah.

Muhammad Asad - End Note 144 (2:177)

In this context, the term "revelation" (al-kitab) carries, according to most of the commentators, a generic significance: it refers to the fact of divine revelation as such. As regards belief in angels, it is postulated here because it is through these spiritual beings or force's (belonging to the realm of al-ghayb, i.e., the reality which is beyond the reach of human perception) that God reveals His will to the prophets and, thus, to mankind at large.

Muhammad Asad - End Note 145 (2:177)

The expression ibn as-sabil (lit., "son of the road") denotes any person who is far from his home, and especially one who, because of this circumstance, does not have sufficient means of livelihood at his disposal (cf. Lane IV, 1302). In its wider sense it describes a person who, for any reason whatsoever, is unable to return home either temporarily or permanently: for instance, a political exile or refugee.

Muhammad Asad - End Note 146 (2:177)

Ar-raqabah (of which ar-riqab is the plural) denotes, literally, "the neck", and signifies also the whole of a human person. Metonymically, the expression fi 'r-riqab denotes "in the cause of freeing human beings from bondage", and applies to both the ransoming of captives and the freeing of slaves. By including this kind of expenditure within the essential acts of piety, the Qur'an implies that the freeing of people from bondage - and, thus, the abolition of slavery - is one of the social objectives of Islam. At the time of the revelation of the Qur'an, slavery was an established institution throughout the world, and its sudden abolition would have been economically impossible. In order to obviate this difficulty, and at the same time to bring about an eventual abolition of all slavery, the Qur'an ordains in [8:67](#) that henceforth only captives taken in a just war (jihad) may be kept as slaves. But even with regard to persons enslaved in this or-before the revelation of 8 : 67-in any other way, the Qur'an stresses the great merit inherent in the freeing of slaves, and stipulates it as a means of atonement for various transgressions (see, e.g., [4:92](#), [5:89](#), [58:3](#)). In addition, the Prophet emphatically stated on many occasions that, in the sight of God, the unconditional freeing of a human being from bondage is among the most praiseworthy acts which a Muslim could perform. (For a critical discussion and analysis of all the authentic Traditions bearing on this problem, see Nayl al-Awtar VI, 199 ff.)

Muhammad Asad - End Note 147 (2:178)

After having pointed out that true piety does not consist in mere adherence to outward forms and rites, -the Qur'an opens, as it were, a new chapter relating to the problem of man's behaviour. Just as piety cannot become effective without righteous action, individual righteousness cannot become really effective in the social sense unless there is agreement within the community as to the social rights and obligations of its members: in other words, as to the practical laws which should govern the behaviour of the individual within the society and the society's attitude towards the individual and his actions. This is the innermost reason why legislation plays so great a role within the ideology of Islam, and why the Qur'an consistently intertwines its moral and spiritual exhortation with ordinances relating to practical aspects of social life. Now one of the main problems facing any society is the safeguarding of the lives and the individual security of its members: and so it is understandable that laws relating to homicide and its punishment are dealt with prominently at this place. (It should be borne in mind that "The Cow" was the first surah revealed in Medina, that is, at the time when the Muslim community had just become established as an independent social entity.) As for the term qisas occurring at the beginning of the above passage, it must be pointed out that-according to all the classical commentators-it is almost synonymous with musawah, i.e., "making a thing equal [to another thing]": in this instance, making the punishment equal (or appropriate) to the crime -a meaning which is best rendered as "just retribution" and not (as has been often, and erroneously, done) as "retaliation". Seeing that the Qur'an speaks here of "cases of killing" (fi 'I-qatla, lit., "in the matter of the killed") in general, and taking into account that this expression covers all possible cases of homicide -premeditated murder, murder under extreme provocation, culpable homicide, accidental manslaughter, and so forth-it is obvious that the taking of a life for a life (implied in the term "retaliation") would not in every case correspond to the demands of equity. (This has been made clear, for instance, in [4:92](#), where legal restitution for unintentional homicide is dealt with.) Read in conjunction with the term "just retribution" which introduces this passage, it is clear that the stipulation "the free for the free, the slave for the slave, the woman for the woman" cannot - and has not been intended to - be taken in its literal, restrictive sense: for this would preclude its application to many cases of homicide, e.g., the killing of a free man by a slave, or of a woman by a man, or vice-versa. Thus, the above stipulation must be regarded as an example of the elliptical mode of expression (ijaz) so frequently employed in the Qur'an, and can have but one meaning, namely: "if a free man has committed the crime, the free man must be punished; if a slave has committed the crime. . .", etc.-in other words, whatever the status of the guilty person, he or she (and he or she alone) is to be punished in a manner appropriate to the crime.

Muhammad Asad - End Note 148 (2:178)

Lit., "and he to whom [something] is remitted by his brother". There is no linguistic justification whatever for attributing-as some of the commentators have done-the pronoun "his" to the victim and, thus, for assuming that the expression "brother" stands for the victim's "family" or "blood relations". The pronoun "his" refers, unquestionably, to the guilty person; and since there is no reason for assuming that by "his brother" a real brother is meant, we cannot escape the conclusion that it denotes here "his brother in faith" or "his fellow-man" -in either of which terms the whole community is included. Thus, the expression "if something is remitted to a guilty person by his brother" (i.e., by the community or its legal organs) may refer either to the establishment of mitigating circumstances in a case of murder, or to the finding that the case under trial falls within the categories of culpable homicide or manslaughter - in which cases no capital punishment is to be exacted and restitution is to be made by the payment of an indemnity called diyyah (see [4:92](#)) to the relatives of the victim. In consonance with the oft-recurring Qur'anic exhortation to forgiveness and forbearance, the "remission" mentioned above may also (and especially in cases of accidental manslaughter) relate to a partial or even total waiving of any claim to indemnification.

Muhammad Asad - End Note 149 (2:178)

Lit., "and restitution to him in a goodly manner", it being understood that the pronoun in ilayhi ("to him") refers to the "brother in faith" or "fellow-man" mentioned earlier in this sentence. The word ada (here translated as "restitution") denotes an act of acquitting oneself of a duty or a debt (cf. Lane I, 38), and stands here for the act of legal reparation imposed on the guilty person. This reparation or restitution is to be made "in a goodly manner" -by taking into account the situation of the accused and,

on the latter's part, by acquitting himself of his obligation willingly and sincerely (cf. ManarII, 129).

Muhammad Asad - End Note 150 (2:178)

Lit., "after this"- i.e., after the meaning of what constitutes "just retribution" (qisas) has been made clear in the above ordinance (Razi).

Muhammad Asad - End Note 151 (2:179)

I.e., "there is a safeguard for you, as a community, so that you might be able to live in security, as God wants you to live". Thus, the objective of qisas is the protection of the society, and not "revenge".

Muhammad Asad - End Note 152 (2:180)

The word khayr occurring in this sentence denotes "much wealth" and not simply "property": and this explains the injunction that one who leaves much wealth behind should make bequests to particularly deserving members of his family in addition to - and preceding the distribution of-the legally-fixed shares mentioned in [4:11-12](#). This interpretation of khayr is supported by sayings of `a'ishah and `Ali ibn Abi Talib, both of them referring to this particular verse (cf. Zamakhshari and Baydawi).

Muhammad Asad - End Note 153 (2:181)

Lit., "and as for him who alters it" -i.e., after the testator's death- "after having heard it, the sin thereof is only upon those who alter it": that is, not on anyone who may have unwittingly benefited by this alteration. It is to be noted that the verb sami'a (lit., "he heard") has also the connotation of "he came to know".

Muhammad Asad - End Note 154 (2:182)

Lit., "between them" - i.e., a settlement overriding the testamentary provisions which, by common consent of the parties concerned, are considered unjust.

Muhammad Asad - End Note 155 (2:184)

I.e., during the twenty-nine or thirty days of Ramadan, the ninth month of the Islamic lunar calendar (see next verse). It consists of a total abstention from food, drink and sexual intercourse from dawn until sunset. As the Qur'an points out, fasting has been widely practiced at all times of man's religious history. The extreme rigour and the long duration of the Islamic fast-which is incumbent on every healthy adult, man or woman - fulfils, in addition to the general aim of spiritual purification, a threefold purpose: (1) to commemorate the beginning of the Qur'anic revelation, which took place in the month of Ramadan about thirteen years before the Prophet's exodus to Medina; (2) to provide an exacting exercise of self-discipline; and (3) to make everyone realize, through his or her own experience, how it feels to be hungry and thirsty, and thus to gain a true appreciation of the needs of the poor.

Muhammad Asad - End Note 156 (2:184)

This phrase has been subject to a number of conflicting and sometimes highly laboured interpretations. My rendering is based on the primary meaning of alladhina yutiqunahu ("those who are capable of it" or "are able to do it" or "can afford it"), with the pronoun hu relating to the act of "feeding a needy person".

Muhammad Asad - End Note 157 (2:184)

Some commentators are of the opinion that this refers to a voluntary feeding of more than one needy person, or to feeding the needy for more than the number of days required by the above ordinance. Since, however, the remaining part of the sentence speaks of the benefits of fasting as such, it is more

probable that "doing more good than one is bound to do" refers, in this context, to supererogatory fasting (such as the Prophet sometimes undertook) apart from the obligatory one during the month of Ramadan.

Muhammad Asad - End Note 158 (2:185)

Lit., "witnesses" or "is present in".

Muhammad Asad - End Note 159 (2:187)

Lit., "deceived" of "defrauded yourselves [in this respect]": an allusion to the idea prevalent among the early Muslims, before the revelation of this verse, that during the period of fasting all sexual intercourse should be avoided, even at night-time, when eating and drinking are allowed (Razi). The above verse removed this misconception.

Muhammad Asad - End Note 160 (2:187)

Lit., "and seek that which God has ordained for you": an obvious stress on the God-willed nature of sexual life.

Muhammad Asad - End Note 161 (2:187)

Lit., "the white line of dawn from the black line [of night]". According to all Arab philologists, the "black line" (al-khayt al'-aswad) signifies "the blackness of night" (Lane II, 831); and the expression al-khaytan ("the two lines" or "streaks") denotes "day and night" (Lisan al-'Arab).

Muhammad Asad - End Note 162 (2:187)

It was the practice of the Prophet to spend several days and nights during Ramadan-and occasionally also at other times - in the mosque, devoting himself to prayer and meditation to the exclusion of all worldly activities; and since he advised his followers as well to do this from time to time, seclusion in a mosque for the sake of meditation, called i'tikaf, has become a recognized though optional- mode of devotion among Muslims, especially during the last ten days of Ramadan.

Muhammad Asad - End Note 163 (2:188)

Lit., "and do not throw it to the judges" - i.e., with a view to being decided by them contrary to what is right (Zamakhshari, Baydawi).

Muhammad Asad - End Note 164 (2:188)

Lit., "a part of [other] people's possessions".

Muhammad Asad - End Note 165 (2:189)

The reference, at this stage, to lunar months arises from the fact that the observance of several of the religious obligations instituted by Islam - like the fast of Ramadan, or the pilgrimage to Mecca (which is dealt with in verses 196-203)-is based on the lunar calendar, in which the months rotate through the seasons of the solar year. This fixation on the lunar calendar results in a continuous variation of the seasonal circumstances in which those religious observances are performed (e.g., the length of the fasting-period between dawn and sunset, heat or cold at the time of the fast or the pilgrimage), and thus in a corresponding, periodical increase or decrease of the hardship involved. In addition to this, reckoning by lunar months has a bearing on the tide and ebb of the oceans, as well as on human physiology (e.g., a woman's monthly courses -a subject dealt with later on in this surah).

Muhammad Asad - End Note 166 (2:189)

I.e., true piety does not consist in approaching questions of faith through a "back door", as it were - that is, through mere observance of the forms and periods set for the performance of various religious duties (cf. 2:177). However important these forms and time-limits may be in themselves, they do not fulfil their real purpose unless every act is approached through its spiritual "front door", that is, through God-consciousness. Since, metonymically, the word bab ("door") signifies "a means of access to, or of attainment of, a thing" (see Lane I, 272), the metaphor of "entering a house through its door" is often used in classical Arabic to denote a proper approach to a problem (Razi).

Muhammad Asad - End Note 167 (2:190)

This and the following verses lay down unequivocally that only self-defence (in the widest sense of the word) makes war permissible for Muslims. Most of the commentators agree in that the expression la ta'tadu signifies, in this context, "do not commit aggression"; while by al mu'tadin "those who commit aggression" are meant. The defensive character of a fight "in God's cause" - that is, in the cause of the ethical principles ordained by God - is, moreover, self-evident in the reference to "those who wage war against you", and has been still further clarified in 22:39 - "permission [to fight] is given to those against whom war is being wrongfully waged" - which, according to all available Traditions, constitutes the earliest (and therefore fundamental) Qur'anic reference to the question of jihad, or holy war (see Tabari and Ibn Kathir in their commentaries on 22: 39). That this early, fundamental principle of self-defence as the only possible justification of war has been maintained throughout the Qur'an is evident from 60:8, as well as from the concluding sentence of 4:91, both of which belong to a later period than the above verse.

Muhammad Asad - End Note (2:191)

Muhammad Asad - End Note 170 (2:193)

Lit., "and religion belongs to God [alone]" - i.e., until God can be worshipped without fear of persecution, and none is compelled to bow down in awe before another human being. (See also 22:40.) The term din is in this context more suitably translated as "worship" inasmuch as it comprises here both the doctrinal and the moral aspects of religion: that is to say, man's faith as well as the obligations arising from that faith.

Muhammad Asad - End Note 171 (2:194)

This is a free rendering of the phrase "the sacred month for the sacred month", which is interpreted by all commentators in the sense given above. The "sacred months" during which, according to ancient Arab custom, all fighting was deemed utterly wrong, were the first, seventh, ; eleventh and twelfth months of the lunar calendar.

Muhammad Asad - End Note 172 (2:194)

Thus, although the believers are enjoined to fight back whenever they are attacked, the concluding words of the above verse make it clear that they must, when fighting, abstain from all atrocities, including the killing of non-combatants.

Muhammad Asad - End Note 173 (2:195)

Le., "you might bring about your own destruction by withholding your personal and material contribution to this common effort".

Muhammad Asad - End Note 174 (2:196)

The Mecca pilgrimage (hajj) takes place once a year, in the month of Dhu '1-Hijjah, whereas a pious

visit (ʿumrah) may be performed at any time. In both hajj and ʿumrah, the pilgrims are required to walk seven times around the Kaʿbah and seven times between As-Safa and Al-Marwah (see notes 127 and 128 above); in the course of the hajj, they must, in addition, attend the gathering on the plain of 'Arafat on the 9th of Dhu 'l-Hijjah (see note 182 below). Irrespective of whether they are performing a full hajj or only an ʿumrah, the pilgrims must refrain from cutting or even trimming the hair on their heads from the time they enter the state of pilgrimage (ihram) until the end of the pilgrimage, respectively the pious visit. As mentioned in the sequence, persons who are ill or suffer from an ailment which necessitates the cutting or shaving of one's hair are exempted from this prohibition.

Muhammad Asad - End Note 175 (2:196)

Lit., "until the offering has reached its destination" - i.e., in time or in place; according to Razi, the time of sacrifice is meant here, namely, the conclusion of the pilgrimage, when those who participate in the hajj are expected-provided they can afford it-to sacrifice a sheep, a goat, or the like; and to distribute most of its flesh in charity.

Muhammad Asad - End Note 176 (2:196)

The expression idha amantum (lit., "when you are safe") refers here to safety both from external dangers (e.g., war) and from illness, and is, therefore, best rendered as "hale and secure" - the implication being that the person concerned is in a position, and intends, to participate in the pilgrimage.

Muhammad Asad - End Note 177 (2:196)

This relates to an interruption, for the sake of personal comfort, of the state of pilgrimage (ihram) during the time intervening between the completion of an ʿumrah and the performance of the hajj (cf. Manar11, 222). The pilgrim who takes advantage of this facility is obliged to sacrifice an animal (see note 175 above) at the termination of the pilgrimage or, alternatively, to fast for ten days.

Muhammad Asad - End Note 178 (2:196)

Lit., "whose people are not present at the Inviolable House of Worship" -i.e., do not permanently reside there: for, obviously, the inhabitants of Mecca cannot remain permanently in the state of ihram.

Muhammad Asad - End Note 179 (2:196)

This refers not merely to a possible violation of the sanctity of the pilgrimage but also, in a more general way, to all deliberate violations of God's ordinances.

Muhammad Asad - End Note 180 (2:197)

Lit., "in the well-known months". Since the haji culminates in one particular month (namely, Dhu 'l-Hijjah), the plural apparently refers to its annual recurrence. It should, however, be noted that some commentators understand it as referring to the last three months of the lunar year.

Muhammad Asad - End Note 181 (2:198)

I.e., by trading while in the state of ihram. Muhammad ʿAbduh points out (in ManarII, 231) that the endeavour "to obtain any bounty from your Sustainer" implies God-consciousness and, therefore, constitutes a kind of worship-provided, of course, that this endeavour does not conflict with any other, more prominent religious requirement.

Muhammad Asad - End Note 182 (2:198)

The gathering of all pilgrims on the plain of ʿArafat, east of Mecca, takes place on the 9th of Dhu 'l-

Hijjah and constitutes the climax of the pilgrimage. The pilgrims are required to remain until sunset on that plain, below the hillock known as Jabal ar-Rahmah ("the Mount of Grace") - a symbolic act meant to bring to mind that ultimate gathering on Resurrection Day, when every soul will await God's judgment. Immediately after sunset, the multitudes of pilgrims move back in the direction of Mecca, stopping overnight at a place called Muzdalifah, the "holy place" referred to in the next clause of this sentence.

Muhammad Asad - End Note 183 (2:198)

Lit., "and remember Him as He has guided you, although before that you had indeed been among those who go astray".

Muhammad Asad - End Note 184 (2:199)

Lit., "surge onward in multitudes whence the people surge onward in multitudes": thus the pilgrims are called upon to submerge their individualities, at that supreme moment of the pilgrimage, in the consciousness of belonging to a community of people who are all equal before God, with no barrier of race or class or social status separating one person from another.

Muhammad Asad - End Note 185 (2:200)

Most of the commentators see in this passage a reference to the custom of the pre-Islamic Arabs to extol, on the occasion of various gatherings, the greatness and the supposed virtues of their ancestors. Some of the earliest Islamic scholars, however- e.g., Ad-Dahhak, Ar-Rabi and Abu Muslim - are of the opinion that what is meant here are actual fathers (or, by implication, both parents), whom a child usually considers to be the embodiment of all that is good and powerful (see Razi's commentary on this verse).

Muhammad Asad - End Note 186 (2:203)

These are the days following the "Festival of Sacrifices" ('id al-adha'), which takes place on the 10th of Dhu'l-Hijjah. The pilgrims are obliged to spend at least two of these days in the valley of Mina, about half-way between 'Arafat and Mecca

Muhammad Asad - End Note 187 (2:204)

Lit., "among the people there is he" (or "such as"). Since there is no valid reason to suppose, as some commentators do, that this refers to a particular person-a contemporary of the Prophet-the most reliable authorities hold that the above passage has a general meaning (cf. Razi). As the context shows, it is a further elaboration of the allusion, made in [2:200-201](#), to two contrasting attitudes: the attitude of people whose only real concern is the life of this world, and that of people who are mindful of the hereafter as well as, or even more than, their present life.

Muhammad Asad - End Note 188 (2:204)

Lit., "the most contentious of adversaries in a dispute". According to Az-Zajjaj (quoted by Razi), this signifies a person who is always able to defeat his opponent in a controversy by the use of extremely adroit and often misleading arguments. It is obvious that this passage refers to people who hold plausible and even admirable views regarding a possible improvement of human society and of man's lot on earth, but at the same time refuse to be guided by what they regard as "esoteric" considerations-like belief in a life after death-and justify their exclusive preoccupation with the affairs of this world by seemingly sound arguments and a stress on their own ethical objectives ("they cite God as witness to what is in their hearts"). There is an inescapable affinity between the mental attitude described in the above passage and the one spoken of in [2:8-12](#).

Muhammad Asad - End Note 189 (2:205)

it., "he hastens about the earth [or "strives on earth"] to spread corruption therein and to destroy tilth and progeny". Most of the commentators see in this sentence an indication of a conscious intent on the part of the person thus described; but it is also possible that the particle li in li-yufsidah (generally taken to mean "in order that he might spread corruption") plays in this context the role of what the grammarians call a lam al- aqibah, "the [letter] lam used to denote a consequence"- i.e. , regardless of the existence or non-existence of a conscious intent. (By rendering the sentence the way I do it, both possibilities are left open.) As regards the expression harth (rendered by me as "tilth"), its primary significance is "gain" or "acquisition" through labour; and thus it often signifies "worldly goods" (see Lane II, 542), and especially the crops obtained by tilling land, as well as the tilled land itself. If harth is understood in this context as "tilth", it would apply, metaphorically, to human endeavours in general, and to social endeavours in particular. However, some commentators - basing their opinion on the Qur'anic sentence, "your wives are your tilth" ([2:223](#))-maintain that harth stands here for "wives" (cf. Razi, and the philologist Al-Azhari, as quoted in ManarII, 248): in which case the "destruction of tilth and progeny" would be synonymous with an upsetting of family life and, consequently, of the entire social fabric. According to either of these two interpretations, the passage has the following meaning: As soon as the mental attitude described above is generally accepted and made the basis of social behaviour, it unavoidably results in widespread moral decay and, consequently, social disintegration.

Muhammad Asad - End Note 190 (2:207)

Lit., "there is such as would sell his own self out of a desire for God's pleasure": i.e., would give up all his personal interests if compliance with God's will were to demand it.

Muhammad Asad - End Note 191 (2:208)

Lit., "enter wholly into self-surrender". Since self-surrender to God is the basis of all true belief, some of the greatest commentators (e.g., Zamakhshari, Razi) hold that the address, "O you who have attained to faith" cannot refer here to Muslims -a designation which, throughout the Qur'an, literally means "those who have surrendered themselves to God" - but must relate to people who have not yet achieved such complete self-surrender: that is, to the Jews and the Christians, who do believe in most of the earlier revelations but do not regard the message of the Qur'an as true. This interpretation would seem to be borne out by the subsequent passages.

Muhammad Asad - End Note 192 (2:210)

Lit., "they"-obviously referring to the people addressed in the preceding two verses.

Muhammad Asad - End Note 193 (2:210)

I.e., it will be too late for repentance. All commentators agree in that the "decision" relates to the unequivocal manifestation of God's will on the Day of Judgment, which is alluded to in the words, "when unto God all things will have been brought back". Since, in the next verse, the children of Israel are addressed, it is possible that this rhetorical question is connected with their refusal, in the time of Moses, to believe in the divine message unless they "see God face to face" (cf. [2:55](#)).

Muhammad Asad - End Note 194 (2:211)

Lit., "God's blessing".

Muhammad Asad - End Note 195 (2:212)

Lit., "has been made beautiful".

Muhammad Asad - End Note 196 (2:212)

I.e., He cannot be called to account for the way in which He distributes worldly benefits, sometimes

granting them to the morally deserving and sometimes to sinners.

Muhammad Asad - End Note 197 (2:213)

By using the expression *ummah wahidah* ("one single community") to describe the original state of mankind, the Qur'an does not propound, as might appear at first glance, the idea of a mythical "golden age" obtaining at the dawn of man's history. What is alluded to in this verse is no more than the relative homogeneity of instinctive perceptions and inclinations characteristic of man's primitive mentality and the primitive social order in which he lived in those early days. Since that homogeneity was based on a lack of intellectual and emotional differentiation rather than on a conscious agreement among the members of human society, it was bound to disintegrate in the measure of man's subsequent development. As his thought-life became more and more complex, his emotional capacity and his individual needs, too, became more differentiated, conflicts of views and interests came to the fore, and mankind ceased to be "one single community" as regards their outlook on life and their moral valuations: and it was at this stage that divine guidance became necessary. (It is to be borne in mind that the term *al-kitab* refers here - as in many other places in the Qur'an - not to any particular scripture but to divine revelation as such.) This interpretation of the above Qur'anic passage is supported by the fact that the famous Companion `Abd Allah ibn Mas'ud used to read it thus: "All mankind were once one single community, and then they began to differ (*fakhtalafu*)-whereupon God raised up etc. Although the word *fakhtalafu* interpolated here by Ibn Mas'ud does not appear in the generally-accepted text of the Qur'an, almost all of the authorities are of the opinion that it is implied in the context.

Muhammad Asad - End Note 198 (2:213)

Or: "God guides whomever He wills onto a straight way." As is made clear in the second part of verse 253 of this surah, man's proneness to intellectual dissension is not an accident of history but an integral, God-willed aspect of human nature as such: and it is this natural circumstance to which the words "by His leave" allude. For an explanation of the phrase "out of mutual jealousy", see [23:53](#) and the corresponding note 30.

Muhammad Asad - End Note 199 (2:214)

Lit., "while yet there has not come to you the like of [what has come to] those who passed away before you". This passage connects with the words, "God guides onto a straight way him that wills [to be guided]", which occur at the end of the preceding verse. The meaning is that intellectual cognition of the truth cannot, by itself, be a means of attaining to ultimate bliss: it must be complemented by readiness to sacrifice and spiritual purification through suffering.

Muhammad Asad - End Note 200 (2:214)

The preceding reference to "those who passed away before you" makes it obvious that the term "the apostle" is used here in a generic sense, applying to all the apostles (*Manar* II, 301).

Muhammad Asad - End Note 201 (2:216)

Insofar as it relates to fighting, this verse must be read in conjunction with [2:190-193](#) and [22:39](#) : but it expresses, in addition, a general truth applicable to many situations.

Muhammad Asad - End Note 202 (2:217)

For an explanation of the "sacred months", see note 171 above.

Muhammad Asad - End Note 203 (2:218)

The expression *alladhina hajarū* (lit., "those who have forsaken their homelands") denotes, primarily,

the early Meccan Muslims who migrated at the Prophet's bidding to Medina - which was then called Yathrib - in order to be able to live in freedom and in accordance with the dictates of Islam. After the conquest of Mecca by the Muslims in the year 8 ft., this exodus (hijrah) from Mecca to Medina ceased to be a religious obligation. Ever since the earliest days of Islam, however, the term hijrah has had a spiritual connotation as well-namely, a "forsaking of the domain of evil" and turning towards God: and since this spiritual connotation applies both to the historical muhajirun ("emigrants") of early Islam and to all believers of later times who forsake all that is sinful and "migrate unto God", I am using this expression frequently.

Muhammad Asad - End Note 204 (2:219)

Lit., "sin", or anything that is conducive to sinning. As some of the classical commentators (e.g., Razi) point out, the term ithm is used in this verse as the antithesis of manafi` ("benefits"); it can, therefore, be suitably rendered as "evil".

Muhammad Asad - End Note 205 (2:219)

Lit., "their evil is greater than their benefit". For a clear-cut prohibition of intoxicants and games of chance, see [5:90-91](#) and the corresponding notes.

Muhammad Asad - End Note 206 (2:220)

The implication is that if one shares the life of an orphan in his charge, one is permitted to benefit by such an association - for instance, through a business partnership - provided this does not damage the orphan's interests in any way.

Muhammad Asad - End Note 207 (2:220)

Le., "by putting you under an obligation to care for the orphans, and at the same time prohibiting you from sharing their life" (see preceding note).

Muhammad Asad - End Note 208 (2:221)

Although the majority of the commentators attribute to the term amah, occurring in this context, its usual connotation of "slave-girl", some of them are of the opinion that it stands here for "God's bondwoman". Thus, Zamakhshai explains the words amah mu'minah (lit., "a believing bondwoman") as denoting "any believing woman, whether she be free or slave; and this applies to [the expression] `believing bondman' as well: for all human beings are God's bondmen and bondwoman". My rendering of the above passage is based on this eminently plausible interpretation.

Muhammad Asad - End Note 209 (2:222)

This is one of the many references in the Qur'an to the positive, God-ordained nature of sexuality.

Muhammad Asad - End Note 210 (2:222)

I.e., if they have transgressed against the above restriction.

Muhammad Asad - End Note 211 (2:223)

In other words, a spiritual relationship between man and woman is postulated as the indispensable basis of sexual relations.

Muhammad Asad - End Note 212 (2:224)

Lit., "do not make God, because of your oaths...", etc. As can be seen from verse 226, this injunction refers primarily to oaths relating to divorce but is, nevertheless, general in its import. Thus, there are several authentic Traditions to the effect that the Prophet Muhammad said: "If anyone takes a solemn oath [that he would do or refrain from doing such-and such a thing], and thereupon realizes that something else would be a more righteous course, then let him do that which is more righteous, and let him break his oath and then atone for it" (Bukhari and Muslim; and other variants of the same Tradition in other compilations). As regards the method of atonement, see [5:89](#).

Muhammad Asad - End Note 213 (2:226)

I.e., during this period of grace.

Muhammad Asad - End Note 214 (2:228)

Lit., "by themselves".

Muhammad Asad - End Note 215 (2:228)

The primary purpose of this waiting-period is the ascertainment of possible pregnancy, and thus of the parentage of the as yet unborn child. In addition, the couple are to be given an opportunity to reconsider their decision and possibly to resume the marriage. See also [65:1](#) and the corresponding note 2.

Muhammad Asad - End Note 216 (2:228)

A divorced wife has the right to refuse a resumption of marital relations even if the husband expresses, before the expiry of the waiting-period, his willingness to have the provisional divorce rescinded; but since it is the husband who is responsible for the maintenance of the family, the first option to rescind a provisional divorce rests with him

Muhammad Asad - End Note 218 (2:229)

All authorities agree in that this verse relates to the unconditional right on the part of the wife to obtain a divorce from her husband; such a dissolution of marriage at the wife's instance is called *khul'*. There exist a number of highly-authenticated Traditions to the effect that the wife of Thabit ibn Qays, Jamilah, came to the Prophet and demanded a divorce from her husband on the ground that, in spite of his irreproachable character and behaviour, she "disliked him as she would dislike falling into unbelief after having accepted Islam". Thereupon the Prophet ordained that she should return to Thabit the garden which he has given her as her dower (*mahr*) at the time of their wedding, and decreed that the marriage should be dissolved. (Several variants of this Tradition have been recorded by Bukhari, Nasa'i, Tirmidhi, Ibn Majah and Bayhaqi, on the authority of Ibn 'Abbas.) Similar Traditions, handed down on the authority of `a'ishah and relating to a woman called Hubaybah bint Sahl, are to be found in the *Muwatta'* of Imam Malik, in the *Musnad* of Imam Ahmad, and in the compilations of Nasa'i and Abu Da'ud (in one variant, the latter gives the woman's name as Hafsah bint Sahl). In accordance with these Traditions, Islamic Law stipulates that whenever a marriage is dissolved at the wife's instance without any offence on the part of the husband against his marital obligations, the wife is the contract-breaking party and must, therefore, return the dower which she received from him at the time of concluding the marriage: and in this event "there shall be no sin upon either of them" if the husband takes back the dower which the wife gives up of her own free will. An exhaustive discussion of all these Traditions and their legal implications is found in *Nayl al-Awtar* VII, pp. 34-41. For a summary of the relevant views of the various schools of Islamic jurisprudence, see *Bidayat al-Mujtahid* 11, pp. 54-57.

Muhammad Asad - End Note (2:229)

Muhammad Asad - End Note 219 (2:233)

Most of the commentators understand the word *fisal* as being synonymous with "weaning" (i.e., before the end of the maximum period of two years). Abu Muslim, however, is of the opinion that it stands here for "separation" -i.e., of the child from its mother (Razi). It appears to me that this is the better of the two interpretations inasmuch as it provides a solution for cases in which both parents agree that, for some reason or other, it would not be fair to burden the divorced mother with the upbringing of the child despite the father's obligation to support them materially, while, on the other hand, it would not be feasible for the father to undertake this duty single-handed.

Muhammad Asad - End Note 220 (2:233)

Lit., "provided you make safe [or "provided you surrender"] in a fair manner that which you are handing over". While it cannot be denied that the verb *sallamahu* can mean "he surrendered it" as well as "he made it safe", it seems to me that the latter meaning (which is the primary one) is preferable in this context since it implies the necessity of assuring the child's future safety and well-being. (The commentators who take the verb *sallamtum* in the sense of "you surrender" interpret the phrase *idha sallamtum ma ataytum bi'l-ma'ruf* as meaning "provided you hand over the agreed-upon [wages to the foster-mothers] in a fair manner" - which, to my mind, unduly limits the purport of the above injunction.)

Muhammad Asad - End Note 221 (2:234)

Lit., "by themselves".

Muhammad Asad - End Note 222 (2:234)

Lit., "you will incur no sin". Since, obviously, the whole community is addressed here (Zamakhshari), the rendering "there shall be no sin" would seem appropriate.

Muhammad Asad - End Note 223 (2:235)

Lit., "if you conceal [such an intention] within yourselves: [for] God knows that you will mention [it] to them". In classical Arabic usage, the expression *dhakaraha* ("he mentioned [it] to her") is often idiomatically synonymous with "he demanded her in marriage" (see Lane III, 969). The above passage relates to a marriage-offer - or to an intention of making such an offer - to a newly-widowed or divorced woman before the expiry of the prescribed waiting-term.

Muhammad Asad - End Note 224 (2:236)

The term *faridah* denotes the dower (often also called *mahr*) which must be agreed upon by bridegroom and bride before the conclusion of the marriage-tie. While the amount of this dower is left to the discretion of the two contracting parties (and may even consist of no more than a token gift), its stipulation is an essential part of an Islamic marriage contract. For exceptions from this rule, see [33:50](#) and the corresponding note 58.

Muhammad Asad - End Note 225 (2:236)

Lit., "upon the doers of good" - i.e., all who are determined to act in accordance with God's will.

Muhammad Asad - End Note (2:237)

Muhammad Asad - End Note 227 (2:238)

Lit., "the midmost [or "the most excellent"] prayer". It is generally assumed that this refers to the mid-afternoon (*`asr*) prayer, although some authorities believe that it denotes the prayer at dawn (*fair*). Muhammad `Abduh, however, advances the view that it may mean "the noblest kind of prayer-that is, a prayer from the fullness of the heart, with the whole mind turned towards God, inspired by awe of

Him, and reflecting upon His word" (Manar II, 438). - In accordance with the system prevailing throughout the Qur'an, any lengthy- section dealing with social laws is almost invariably followed by a call to God-consciousness: and since God-consciousness comes most fully to its own in prayer, this and the next verse are interpolated here between injunctions relating to marital life and divorce.

Muhammad Asad - End Note (2:239)

Muhammad Asad - End Note 229 (2:240)

Lit., "[it is] a bequest to their wives [of] one year's maintenance without being dislodged". (As regards the justification of the rendering adopted by me, see Manar II, 446 ff.). The question of a widow's residence in her dead husband's house arises, of course, only in the event that it has not been bequeathed to her outright under the provisions stipulated in [4:12](#) .

Muhammad Asad - End Note 230 (2:240)

For instance, by remarrying-in which case they forgo their claim to additional maintenance during the remainder of the year. Regarding the phrase "there shall be no sin", see note 222 above.

Muhammad Asad - End Note 231 (2:241)

This obviously relates to women who are divorced without any legal fault on their part. The amount of alimony - payable unless and until they remarry - has been left unspecified since it must depend on the husband's financial circumstances and on the social conditions of the time.

Muhammad Asad - End Note 232 (2:243)

After the conclusion of the injunctions relating to marital life, the Qur'an returns here to the problem of warfare in a just cause by alluding to people who-obviously under a hostile attack-"forsook their homelands for fear of death". Now, neither the Qur'an nor any authentic Tradition offers any indication as to who the people referred to in this verse may have been. The "historical" explanations given by some of the commentators are most contradictory; they seem to have been derived from Talmudic stories current at the time, and cannot be used in this context with any justification. We must, therefore, assume (as Muhammad `Abduh does in Manar II, 455 ff.) that the above allusion is parabolically connected with the subsequent call to the faithful to be ready to lay down their lives in God's cause: an illustration of the fact that fear of physical death leads to the moral death of nations and communities, just as their regeneration (or "coming back to life") depends on their regaining their moral status through overcoming the fear of death. This is undoubtedly the purport of the elliptic story of Samuel, Saul and David told in verses 246-251.

Muhammad Asad - End Note 233 (2:244)

I.e., in a just war in self-defence against oppression or unprovoked aggression (cf. [2:190-194](#)).

Muhammad Asad - End Note 234 (2:245)

I.e., by sacrificing one's life in, or devoting it to, His cause.

Muhammad Asad - End Note 235 (2:246)

The prophet referred to here is Samuel (cf. Old Testament, I Samuel viii ff.).

Muhammad Asad - End Note 236 (2:246)

Obviously a reference to the many invasions of their homelands by their perennial enemies, the

Philistines, Amorites, Amalekites and other Semitic and non-Semitic tribes living in and-around .Palestine; and, by implication, a reminder to believers of all times that "fighting in God's cause" (as defined in the Qur'an) is an act of faith.

Muhammad Asad - End Note 237 (2:247)

Lit., "to them" - but the next sentence shows that the elders were thus addressed by Samuel.

Muhammad Asad - End Note 238 (2:247)

An allusion to the Qur'anic doctrine that all dominion and all that may be "owned" by man belongs to God alone, and that man holds it only in trust from Him.

Muhammad Asad - End Note 239 (2:248)

Lit., "that there will come to you the heart". The word tabut - here rendered as "heart" - has been conventionally interpreted as denoting the Ark of the Covenant mentioned in the Old Testament, which is said to have been a highly-ornamented chest or box. The explanations offered by most of the commentators who adopt the latter meaning are very contradictory, and seem to be based on Talmudic legends woven around that "ark". However, several authorities of the highest standing attribute to tabut the meaning of "bosom" or "heart" as well: thus, Baydawi in one of the alternatives offered in his commentary on this verse, as well as Zamakhshari in his Asas (though not in the Kashshaf), Ibn al-Athir in the Nihayal, Raghib, and Taj al' Arus (the latter four in the article tabata); see also Lane I, 321, and IV, 1394 (art. sakinah). If we take this to be the meaning of tabut in the above context, it would be an allusion to the Israelites' coming change of heart (a change already indicated, in general terms, in verse 243 above). In view of the subsequent mention of the "inner peace" in the tabut, its rendering as "heart" is definitely more appropriate than "ark".

Muhammad Asad - End Note 240 (2:248)

Lit., "and the remainder of that which the House (al) of Moses and the House of Aaron left behind. borne by the angels". The expression "borne by the angels" or "angel-borne" is an allusion to the God-inspired nature of the spiritual heritage left by those two prophets; while the "remainder" (baqiyyah) denotes that which is "lasting" or "enduring" in that heritage.

Muhammad Asad - End Note 241 (2:249)

Lit., "excepting him". The symbolic implication is that faith - and, thus, belief in the justice of one's cause - has no value unless it is accompanied by heightened self-discipline and disregard of one's material interests.

Muhammad Asad - End Note 242 (2:251)

Lit., "were it not that God repels some people by means of others": an elliptic reference to God's enabling people to defend themselves against aggression or oppression. Exactly the same phrase occurs in 22: 40 , which deals with fighting in self-defence.

Muhammad Asad - End Note 243 (2:253)

This appears to be an allusion to Muhammad inasmuch as he was the Last Prophet and the bearer of a universal message applicable to all people and to all times. By "such as were spoken to by God" Moses is meant (see the last sentence of [4:164](#)).

Muhammad Asad - End Note 244 (2:253)

The mention, in this context, of Jesus by name is intended to stress the fact of his having been a

prophet, and to refute the claims of those who deify him. For an explanation of the term ruh al -qudus (rendered by me as "holy inspiration"), see note 71 on verse 87 of this surah.

Muhammad Asad - End Note 245 (2:253)

Once again - as in verse 213 above - the Qur'an alludes to the inevitability of dissension among human beings: in other words, it is the will of God that their way to the truth should be marked by conflicts and trial by error.

Muhammad Asad - End Note 246 (2:254)

Le., the Day of Judgment. With this exhortation. the Qur'an returns to the subject of verse 245: "Who is it that will offer up unto God a goodly loan?" We may, therefore, infer that the "spending in God's way" relates here to every kind of sacrifice in God's cause, and not merely to the spending of one's possessions.

Muhammad Asad - End Note 247 (2:255)

Lit., "that which is between their hands and that which is behind them". The commentators give most conflicting interpretations to this phrase. Thus, for instance, Mujahid and `Ata' assume that "that which is between their hands" means "that which has happened to them in this world", while "that which is behind them" is an allusion to "that which will happen to them in the next world"; Ad-Dahhak and Al-Kalbi, on the other hand, assume the exact opposite and say that "that which is between their hands" refers to the next world, "because they are going towards it", while "that which is behind them" means this world, "because they are leaving it behind" (Razi). Another explanation is "that which took place before them and that which will take place after them" (Zamakhshari). It would seem, however, that in all these interpretations the obvious meaning of the idiomatic expression ma bayna yadayhi ("that which lies open between one's hands") is lost sight of: namely, that which is evident. or known, or perceivable; similarly, ma khalfahu means that which is beyond one's ken or perception. Since the whole tenor of the above Qur'an-verse relates to God's omnipotence and omniscience, the translation given by me seems to be the most appropriate.

Muhammad Asad - End Note 248 (2:255)

Lit., "His seat [of power]". Some of the commentators (e.g., Zamakhshari) interpret this as "His sovereignty" or "His dominion", while others take it to mean "His knowledge" (see Muhammad `Abduh in Manar III, 33); Razi inclines to the view that this word denotes God's majesty and indescribable. eternal glory.

Muhammad Asad - End Note 249 (2:256)

The term din denotes both the contents of and the compliance with a morally binding law; consequently, it signifies "religion" in the widest sense of this term, extending over all that pertains to its doctrinal contents and their practical implications, as well as to man's attitude towards the object of his worship, thus comprising also the concept of "faith". The rendering of din as "religion", "faith", "religious law" or "moral law" (see note 3 on [109:6](#)) depends on the context in which this term is used. - On the strength of the above categorical prohibition of coercion (ikrah) in anything that pertains to faith or religion, all Islamic jurists (fuqaha'), without any exception, hold that forcible conversion is under all circumstances null and void, and that any attempt at coercing a non-believer to accept the faith of Islam is a grievous sin: a verdict which disposes of the widespread fallacy that Islam places before the unbelievers the alternative of "conversion or the sword".

Muhammad Asad - End Note 250 (2:256)

At-taghut denotes, primarily, anything that is worshipped instead of God and, thus, all that may turn man away from God and lead him to evil. It has both a singular and a plural significance (Razi) and is, therefore, best rendered as "the powers of evil".

Muhammad Asad - End Note 251 (2:258)

According to Muhammad `Abduh, the wrong (zu1m) referred to here consists in "one's deliberately turning away from the light [of guidance] provided by God" (Manar III, 47).

Muhammad Asad - End Note 252 (2:259)

Lit., "Or like him". The words interpolated by me between brackets are based on Zamakhshari 's interpretation of this passage, which connects with the opening of the preceding verse.

Muhammad Asad - End Note 253 (2:259)

The story told in this verse is obviously a parable meant to illustrate God's power to bring the dead back to life: and, thus, it is significantly placed between Abraham's words in verse 258, "My Sustainer is He who grants life and deals death", and his subsequent request, in verse 260, to be shown how God resurrects the dead. The speculations of some of the earlier commentators as to the "identity" of the man and the town mentioned in this story are without any substance, and may have been influenced by Talmudic legends.

Muhammad Asad - End Note 254 (2:259)

Sc., "and observe that it is alive": thus pointing out that God has the power' to grant life indefinitely, as well as to resurrect the dead.

Muhammad Asad - End Note 255 (2:259)

The Qur'an frequently points to the ever-recurring miracle of birth, preceded by the gradual evolution of the embryo in its mother's womb, as a visible sign of God's power to create-and therefore also to re-create- life.

Muhammad Asad - End Note 256 (2:260)

Lit., "make them incline towards thee" (Zamakhshari ; see also Lane IV, 1744).

Muhammad Asad - End Note 257 (2:260)

My rendering of the above parable is based on the primary meaning of the imperative surhunna ilayka ("make them incline towards thee", i.e., "teach them to obey thee"). The moral of this story has been pointed out convincingly by the famous commentator Abu Muslim (as quoted by Razi): "If man is able - as he undoubtedly is - to train birds in such a way as to make them obey his call, then it is obvious that God, whose will all things obey, can call life into being by simply decreeing, .Be!""

Muhammad Asad - End Note 258 (2:262)

Lit., "do not follow up".

Muhammad Asad - End Note 259 (2:263)

For the rendering of maghfarah (lit.; "forgiveness") in this context as "veiling another's want" I am indebted to Baghawi explanation of this verse.

Muhammad Asad - End Note 260 (2:272)

Lit., "their guidance is not upon thee"- i.e. , "thou art responsible only for conveying God's message to

them, and not for their reaction to it": the people referred to being the needy spoken of in the preceding verses. It appears that in the early days after his migration to Medina, the Prophet - faced by the great poverty prevalent among his own community - advised his Companions that "charity should be bestowed only on the followers of Islam" - a view that was immediately corrected by the revelation of the above verse (a number of Traditions to this effect are quoted by Tabari, Razi and Ibn Kathir, as well as in ManarIII, 82 f.). According to several other Traditions (recorded, among others, by Nasa'i and Abu Da'ud and quoted by all the classical commentators), the Prophet thereupon explicitly enjoined upon his followers to disburse charities upon all who needed them, irrespective of the faith of the person concerned. Consequently, there is full agreement among all the commentators that the above verse of the Qur'an - although expressed in the singular and, on the face of it, addressed to the Prophet- lays down an injunction binding upon all Muslims. Razi, in particular, draws from it the additional conclusion that charity-or the threat to withhold it-must never become a means of attracting unbelievers to Islam: for, in order to be valid, faith must be an outcome of inner conviction and free choice. This is in consonance with verse 256 of this surah: "There shall be no coercion in matters of faith."

Muhammad Asad - End Note 261 (2:273)

I.e., those who have devoted themselves entirely to working in the cause of the Faith - be it by spreading, elucidating or defending it physically or intellectually-or to any of the selfless pursuits extolled in God's message, such as search for knowledge, work for the betterment of man's lot, and so forth; and, finally, those who, having suffered personal or material hurt in such pursuits, are henceforth unable to fend for themselves.

Muhammad Asad - End Note 262 (2:275)

For a discussion of the concept of riba ("usury"), see note 35 on [30:39](#), where this term occurs for the first time in the chronological order of revelation. The passage dealing with the prohibition of riba, which follows here, is believed to have been among the last revelations received by the Prophet. The subject of usury connects logically with the preceding long passage on the subject of charity because the former is morally the exact opposite of the latter: true charity consists in giving without an expectation of material gain, whereas usury is based on an expectation of gain without any corresponding effort on the part of the lender.

Muhammad Asad - End Note 263 (2:275)

Lit., "like".

Muhammad Asad - End Note 264 (2:275)

Lit., "he to whom an admonition has come from his Sustainer".

Muhammad Asad - End Note (2:276)

Muhammad Asad - End Note 266 (2:278)

This refers not merely to the believers at the time when the prohibition of usury was proclaimed, but also to people of later times who may come to believe in the Qur'anic message.

Muhammad Asad - End Note (2:279)

Muhammad Asad - End Note 268 (2:281)

According to the uncontested evidence of Ibn `Abbas. the above verse was the last revelation granted to the Prophet, who died shortly afterwards (Bukhari: see also Fath al -Bari VIII. 164 f.).

Muhammad Asad - End Note 269 (2:282)

The above phrase embraces any transaction on the basis of credit. be it an outright loan or a commercial deal. It relates (as the grammatical form tadayantum shows) to both the giver and taker of credit, and has been rendered accordingly.

Muhammad Asad - End Note 270 (2:282)

I.e., in accordance with the laws promulgated in the Qur'an.

Muhammad Asad - End Note 271 (2:282)

Lit., "and do not diminish anything thereof". Thus. the formulation of the undertaking is left to the weaker party, i.e., to the one who contracts the debt.

Muhammad Asad - End Note 272 (2:282)

E.g., because he is physically handicapped, or does not fully understand the business terminology used in such contracts, or is not acquainted with the language in which the contract is to be written. The definition "weak of mind or body" (lit.. "lacking in understanding or weak") applies to minors as well as to very old persons who are no longer in full possession of their mental faculties.

Muhammad Asad - End Note 273 (2:282)

The stipulation that two women may be substituted for one male witness does not imply any reflection on woman's moral or intellectual capabilities: it is obviously due to the fact that, as a rule. women are less familiar with business procedures than men and, therefore, more liable to commit mistakes in this respect (see `Abduh in Manar 111, 124 f.).

Muhammad Asad - End Note 274 (2:282)

Lit., "to write it down" - i.e., all rights and obligations arising from the contract.

Muhammad Asad - End Note 275 (2:282)

E.g., by being held responsible for the eventual consequences of the contract as such, or for the non-fulfilment of any of its provisions by either- of the contracting parties.

Muhammad Asad - End Note 276 (2:283)

Lit., "do not conceal testimony". This relates not only to those who have witnessed a business transaction, but also to a debtor who has been given a loan on trust - without a written agreement and without witnesses - and subsequently denies all knowledge of his indebtedness.

Muhammad Asad - End Note 277 (2:285)

Lit., "we make no distinction between any of His apostles": these words are put, as it were, in the mouths of the believers. Inasmuch as all the apostles were true bearers of God's messages, there is no distinction between them, albeit some of them have been "endowed more highly than others" (see verse 253).

Muhammad Asad - End Note 278 (2:286)

A reference to the heavy burden of rituals imposed by the Law of Moses upon the children of Israel, as well as the world-renunciation recommended by Jesus to his followers.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (2:1)

These initials remained a divinely guarded secret for 1400 years. Now we recognize them as a major component of the Quran's mathematical miracle(see Appendices 1, 2, 24, and 26). The meaning of A.L.M. is pointed out in Verse 2: "This scripture is infallible." This is incontrovertibly proven by the fact that the frequencies of occurrence of these three initials in this sura are 4502, 3202, and 2195, respectively. The sum of these numbers is 9899, or 19×521 . Thus, these most frequent letters of the Arabic language are mathematically placed according to a superhuman pattern. These same initials also prefix Suras 3, 29, 30, 31, and 32, and their frequencies of occurrence add up to multiples of 19 in each one of these suras.

Rashad Khalifa - End Note 2 (2:3)

When God uses the plural tense, this indicates that other entities, usually the angels, are involved. When God spoke to Moses, the singular form was used ([20:12-14](#)). See Appendix 10.

Rashad Khalifa - End Note (2:3)

Rashad Khalifa - End Note 3 (2:4)

Despite severe distortions that afflicted the previous scriptures, God's truth can still be found in them. Both the Old Testament and the New Testament still advocate absolute devotion to God ALONE (Deuteronomy [6:4-5](#), Mark [12:29-30](#)). All distortions are easily detectable.

Rashad Khalifa - End Note 5 (2:20)

"He" and "she" do not necessarily imply natural gender in Arabic (Appendix 4).

Rashad Khalifa - End Note 7 (2:26)

See Appendix 5 for further discussion of Heaven and Hell.

Rashad Khalifa - End Note (2:27)

Rashad Khalifa - End Note 9 (2:29)

Our universe with its billion galaxies, spanning distances of billions of light years, is the smallest and innermost of seven universes (Appendix 6). Please look up [41:10-11](#).

Rashad Khalifa - End Note 10 (2:30)

These verses answer such crucial questions as: "Why are we here?" (See Appendix 7)

Rashad Khalifa - End Note 12 (2:37)

Similarly, God has given us specific, mathematically coded words, the words of Sura 1, to establish contact with Him (see Footnote [1:1](#) and Appendix 15).

Rashad Khalifa - End Note 13 (2:51)

This incident reflects the humans' idolatrous tendency. Despite the profound miracles, Moses' followers worshiped the calf in his absence, and Moses ended up with only two believers ([5:23](#)). As pointed out in the Introduction, the humans are rebels whose egos are their gods.

Rashad Khalifa - End Note 14 (2:54)

It is the ego that led to Satan's fall. It is the ego that caused our exile to this world, and it is the ego that is keeping most of us from redemption to God's Kingdom.

Rashad Khalifa - End Note 15 (2:55)

It is noteworthy that the word "GOD" in this verse is the 19th occurrence, and this is the verse where the people demanded "physical evidence." The Quran's mathematical code, based on the number 19, provides such physical evidence. Note also that $2 + 55 = 57 = 19 \times 3$.

Rashad Khalifa - End Note 16 (2:67)

Although this sura contains important laws and commandments, including the contact prayers, fasting, Hajj pilgrimage, and the laws of marriage, divorce, etc., the name given to the sura is "The Heifer." This reflects the crucial importance of submission to God and immediate, unwavering obedience to our Creator. Such submission proves our belief in God's omnipotence and absolute authority. See also the Bible's Book of Numbers, Chapter 19.

Rashad Khalifa - End Note 17 (2:80)

It is an established belief among corrupted Muslims that they will suffer in Hell only in proportion to the number of sins they had committed, then they will get out of Hell and go to Heaven. They also believe that Muhammad will intercede on their behalf, and will take them out of Hell. Such beliefs are contrary to the Quran (Appendix 8).

Rashad Khalifa - End Note 20 (2:106)

The Quran's mathematical miracle is perpetual

Rashad Khalifa - End Note 22 (2:119)

It is my obligation to point out that the identity of this messenger is confirmed to be "Rashad Khalifa," God's Messenger of the Covenant. By adding the gematrical value of "Rashad" (505), plus the gematrical value of "Khalifa" (725), plus the verse number (119), we get 1349, a multiple of 19. See [3:81](#) and Appendix Two.

Rashad Khalifa - End Note 23 (2:135)

The Quran repeatedly informs us that Submission is the religion of Abraham ([3:95](#), [4:125](#), [6:161](#), [22:78](#)). Abraham received a practical "scripture," namely, all the duties and practices of Submission [the Contact Prayers (Salat), the obligatory charity (Zakat), the fasting of Ramadan, and the Hajj pilgrimage]. Muhammad was a follower of Abraham's religion, as we see in [16:123](#); he delivered this Final Testament, the Quran. The third messenger of Submission delivered the religion's proof of authenticity (see [3:81](#) and Appendices 1, 2, 24, & 26).

Rashad Khalifa - End Note 24 (2:142)

"Qiblah" is the direction one faces during the Contact Prayers (Salat). When Gabriel conveyed to Muhammad the command to face Jerusalem instead of Mecca, the hypocrites were exposed. The Arabs were strongly prejudiced in favor of the Ka`aba as their "Qiblah." Only the true believers were able to overcome their prejudices; they readily obeyed the messenger.

Rashad Khalifa - End Note 28 (2:165)

Jesus, Mary, Muhammad, Ali, and the saints will disown their idolizers on the Day of Resurrection. See also [16:86](#), [35:14](#), [46:6](#), and the Gospel of Matthew [7:21-23](#).

Rashad Khalifa - End Note 29 (2:172)

Throughout the Quran, only four meats are prohibited ([6:145](#), [16:115](#), Appendix 16). Dietary prohibitions beyond these four are tantamount to idol worship ([6:121,148,150](#); [7:32](#)).

Rashad Khalifa - End Note 30 (2:174)

Despite their recognition of God's mathematical miracle in the Quran, the corrupted religious leaders tried for many years to conceal this awesome miracle. Many of them admitted that they resented the fact that Rashad Khalifa, not them, was blessed with the miracle.

Rashad Khalifa - End Note 31 (2:178)

The Quran clearly discourages capital punishment. Every kind of excuse is provided to spare lives, including the life of the murderer. The victim's kin may find it better, under certain circumstances, to spare the life of the murderer in exchange for an equitable compensation. Also capital punishment is not applicable if, for example, a woman kills a man, or viceversa.

Rashad Khalifa - End Note 32 (2:183)

Like all duties in Submission, fasting was decreed through Abraham ([22:78](#), Appendices 9 & 15). Prior to revelation of the Quran, sexual intercourse was prohibited throughout the fasting period. This rule is modified in [2:187](#) to allow intercourse during the nights of Ramadan.

Rashad Khalifa - End Note 34 (2:190)

All fighting is regulated by the basic rule in [60:8-9](#). Fighting is allowed strictly in self-defense, while aggression and oppression are strongly condemned throughout the Quran.

Rashad Khalifa - End Note 35 (2:196)

See the details of Hajj and `Umrah in Appendix 15.

Rashad Khalifa - End Note 36 (2:197)

Hajj can be observed any time during the Sacred Months: Zul Hijjah, Muharram, Safar, and Rabi I. Local governments restrict Hajj to a few days for their own convenience. See [9:37](#).

Rashad Khalifa - End Note 37 (2:210)

This world is a test; it is our last chance to restore ourselves back into God's kingdom by denouncing idol worship (see the INTRODUCTION). If God and His angels show up, everyone will believe, and the test will no longer be valid.

Rashad Khalifa - End Note 38 (2:211)

The Quran's mathematical miracle is a great blessing, and brings with it an awesome responsibility (please see [5:115](#)).

Rashad Khalifa - End Note 39 (2:213)

All worshipers of God ALONE, from all religions, are truly united.

Rashad Khalifa - End Note 40 (2:219)

The world now recognizes that the economic benefits from manufacturing alcoholic beverages and illicit drugs are not worth the traffic fatalities, brain damage to children of alcoholic mothers, family crises, and other disastrous consequences. Check with "Alcoholics Anonymous" and "Gamblers Anonymous" for more information. See also [5:90-91](#).

Rashad Khalifa - End Note 41 (2:238)

All five prayers are found in [2:238](#), [11:114](#), [17:78](#), & [24:58](#). When the Quran was revealed, the Contact Prayers (Salat) had already been in existence (Appendix 9). The details of all five prayers--what to recite and the number of units (Rak`as) per prayer, etc.--are mathematically confirmed. For example, writing down the number of units for each of the five prayers, next to each other, we get 24434, 19x1286. Also, if we use [#] to represent Sura 1 (Al-Faatehah), where [#]=the sura number (1), followed by the number of verses (7), followed by the number of each verse, the number of letters in each verse, and the gematrinal value of every letter, writing down 2 [#] [#]4 [#] [#] [#] [#]4 [#] [#] [#]3 [#] [#] [#]4 [#] [#] [#] [#] produces a multiple of 19 (see [1:1](#)).

Rashad Khalifa - End Note 42 (2:246)

This same history is narrated in the Bible's Book of I Samuel, Ch. 9 and 10.

Rashad Khalifa - End Note 44 (2:254)

One of Satan's clever tricks is attributing the power of intercession to powerless human idols such as Jesus and Muhammad (Appendix 8).

Rashad Khalifa - End Note 45 (2:259)

The lesson we learn here is that the period of death--only the unrighteous die; the righteous go straight to Heaven--passes like one day (see [18:19-25](#) and Appendix 17).23068

Rashad Khalifa - End Note 46 (2:275)

It is an established economic principle that excessive interest on loans can utterly destroy a whole country. During the last few years we have witnessed the devastation of the economies of many nations where excessive interest is charged. Normal interest--less than 20%--where no one is victimized and everyone is satisfied, is not usury.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (2:2)

Rayib includes the meanings given in the first three lines. This Divine writ, Al-Qur'an, is a Monograph that, when studied with an open mind, humility and sincerity, finds its own way from the mind to the heart. You will soon notice, as you proceed, that this scripture leaves no lingering doubts in a sincere, seeking mind. If you remember that this is a Book of guidance and treat it as such, the glittering reality will dawn upon you that this is a beacon of light! It is a Guide for all those who wish to journey through life in honor and security - Recorded on parchment by honorable scribes appointed by the messenger. [80:15-16](#). The Almighty Himself guarantees the truth of this revelation, its explanation and its preservation. It is absolutely free of contradictions. Al-Qur'an = The Lecture or Monograph that finds its

own way to sincere hearts, becoming Az-Zikr = The reminder. 4:82, 10:37, 15:9, 29:48-49, 32:2, 52:2-3, 75:17-19

Shabbir Ahmed - End Note 2 (2:3)

Divine System = A noble society in which Permanent Moral Values rule the hearts and minds of men and women. There are neither masters nor subjects in such a system, since therein prevails the Rule of law. 2:177, 22:41, 94:7-8. Al-Ghayeb = The Unseen: The likeness of a seed that is beneath the soil hidden from a farmer's view. Yet the farmer believes that given proper environment and care the seed will sprout. 9:119, 57:20, 89:27-30. Salaat = To follow closely, like a runners-up (Musalli) follows the winning horse (Saabiq) = Follow God's commands closely. Aqimussallat = Establish the System that facilitates the following of Divine Commands. Zakaat = The Just Economic Order where everyone works according to one's capacity and is compensated according to the needs. People spend on others or give to the Central authority (Islamic government) whatever is surplus (2:219). And they do so whenever they earn any income (6:141). The System of Zakaat is managed by the Central authority that ensures the development of the individuals and the society. The 2.5 percent annual mandatory charity is a non-Qur'anic concept that trivializes the comprehensive Qur'anic System of Zakaat. Also, the problems of Fiqh (minor but confusing and contradictory jurisprudential details about what and who are exempt and what and who are not exempt etc.) make the manmade Zakaat an absolute impossibility. For example, a man with an ounce of gold should not pay Zakaat, but a poor man with 52.5 ounces of silver, the value of which is less than 10% of the former instance, must pay! No wonder, God warns us not make His verses a laughing stock. The Central authority can vary this percentage according to the changing times and needs of the society. Charity or Sadaqaat are meant only for the interim period whenever the Divinely Prescribed System of Life is not yet in place. For Central authority, the Qur'an uses the terms Allah and Rasool (3:32). After the exalted Rasool (messenger), it is obligatory upon the believers to elect their leadership through a consultative process in a manner suitable for the times. The basic difference between the western democracy and the Islamic government: Any legislation can pass with the majority approval in the manmade constitutional democracy. On the other hand, no law can pass contradicting the Qur'an in a truly Islamic State. That is one reason why the Qur'an generally gives us the basic Rules with details to be decided by people with mutual consultation according to changing times. 42:38. For God's Right = Divinely ordained right of the poor, see 6:141, 11:64, 55:10

Shabbir Ahmed - End Note 3 (2:4)

Similar were the blessed people who believed in and followed the previous scriptures. Men and women of understanding use their faculty of reasoning and understand that human intellect is not boundless. It can tell people what is, but it cannot tell what ought to be. The human intellect is also affected by emotional, cultural and environmental conditions. Furthermore, direct revelation from the Creator economizes human effort and saves them time on trial and error. They also realize that life is no vain sport. It has a sublime purpose and keeps evolving like everything else in the Cosmos. So, the death of the human body is only a transition to a higher form of life for the human 'self'. Thus, they have conviction in the Hereafter. This can be likened to the birth of a baby who leaves the mother's womb and moves on to a new and higher level of existence. Anyone failing to understand the Eternity of the Nafs ('Self' -commonly termed as 'Soul'), bars himself from seeing life in its totality and, therefore, toils through this life without a higher objective. 2:185, 6:73, 7:52-53, 7:157-158, 10:4, 21:10, 21:24, 40:11, 45:4-5, 67:2. See verse 2:101 - "Confirming the truth in what they have" points to human touch in the Bible even before prophet Muhammad's times

Shabbir Ahmed - End Note 4 (2:5)

Muflihoon from Fallaah = Farmer who ploughs the earth for seeding and gets an abundant crop in return. Huda minr-Rabb = The Lord's light = This Qur'an to which one must turn with an open mind. Those who approach it without clearing their minds of pre-conceived notions will fail to "touch" this Book. For, that frame of mind defies reason and logic. 4:88, 5:15, 23:1-11, 24:35, 31:2-5, 42:5, 56:79

Shabbir Ahmed - End Note 5 (2:6)

[2:89-109](#), [6:26](#), [27:14](#), [35:42-43](#), [36:70](#), [41:26](#), [47:32](#)

Shabbir Ahmed - End Note 6 (2:7)

Khatam or Taba' from God, seal on the hearts, is a natural consequence of one's deeds. Blind following, adamancy, being unjust due to selfish interests and arrogance render the human perception and reasoning unreceptive to Divine revelation. Thus, one loses sensitivity and the ability to perceive reality. It is easy to see how damaging this fall from the high stature of humanity can be, a tremendous suffering that is built-in as the logical consequence of such attitude. [4:88](#), [17:46](#), [18:57](#), [40:35](#), [45:23](#), [83:14](#)

Shabbir Ahmed - End Note 7 (2:8)

Their actions that speak louder than words, contradict their claim. [4:136](#), [49:15](#)

Shabbir Ahmed - End Note 8 (2:9)

Since reason is a faculty that has to be exercised and they have forsaken it, they are little aware of what opportunity of personal development they are missing. They live in a state of denial

Shabbir Ahmed - End Note 9 (2:10)

Their attitude reinforces itself according to the Law of Cause and Effect. The conflict between one's word and action amounts to self-deception that has its own dire consequences

Shabbir Ahmed - End Note 10 (2:12)

They bring forth a common argument that they are acting in good faith and in accordance with their 'conscience'. But conscience is only the "internalized society", a mental reflection of the values prevalent in a given environment. Therefore, it can never be a substitute for Divine revelation (Wahi). [3:20](#), [5:79](#), [9:67](#), [24:21](#)

Shabbir Ahmed - End Note 11 (2:13)

Imaan = Belief = Conviction = Acceptance = Acknowledgement = Embracing the truth

Shabbir Ahmed - End Note 12 (2:16)

Muhtadi = Guided = He who journeys in the right direction

Shabbir Ahmed - End Note 13 (2:17)

The pursuit of instant gains only grants them a fleeting satisfaction since they have forfeited the long-term goal

Shabbir Ahmed - End Note 14 (2:19)

Plugging the ears will not make the storm disappear since denial is no solution to any problem. His changeless laws are implemented in the Universe without any exceptions and none can escape them. [7:183](#), [14:8](#), [29:54](#), [30:24](#)

Shabbir Ahmed - End Note 15 (2:20)

Absaarahum = Their sight = Their vision = Their sight and insight. Those who defy reason, eventually lose their perceptual and conceptual faculties. God is the Powerful Designer of His laws and He has

supreme control over all things. He has prescribed laws for every thing and event in the Universe. And He does not infringe upon these laws even though He is Able to do so. [2:201](#), [6:96](#), [7:182](#), [10:5](#), [11:15](#), [13:8](#), [14:16-18](#), [17:18-21](#), [25:2](#), [29:54](#), [30:24](#), [36:38](#), [42:20](#), [54:49](#), [65:3](#), [79:36](#), [87:3](#). Those who reject the Divine messages and rely solely on their intellect do not realize that revelation is to the human intellect what sunlight is to the human eye. It takes them out of darkness into light. [2:257](#)

Shabbir Ahmed - End Note 16 (2:21)

[7:172](#)

Shabbir Ahmed - End Note 17 (2:22)

The high atmosphere serves as a protecting canopy against meteorites and keeps balance in the gases and temperature. [2:164](#)

Shabbir Ahmed - End Note 18 (2:23)

Bring some chapters of comparable merit that even come close to it in magnificence, eloquence, grandeur and wisdom [10:38](#), [11:13](#), [17:88](#). The use of 'We' and 'I' ♦ God uses for Himself the first person singular 'I' as well as the plural 'We'. The Qur'an being the most eloquent Book on earth has its own unique charisma and style. Slight reflection even on a translation strikes us with the beauty and variety of its usage of semantics. 'We' in relation to God indicates His Supreme Royalty, whereas 'I' gives us some idea of how close the King of kings is to us. King Cyrus of Persia calls himself 'We' in [18:87](#), and that is just one example. But about God, "There is none like unto Him." [112:4](#). Likewise, the use of the masculine gender for God in all scriptures is meant to be in conformity with our social fabric and ease of expression. For third person singular, almost all languages in the world use the male gender except when referring to a specific female

Shabbir Ahmed - End Note 19 (2:24)

This fire is generated in and engulfs the hearts [2:74](#), [9:110](#), [66:6](#), [104:67](#). Hajar = Stone = Rock = A stone-hearted person = Elite leadership = An apparently tough, prominent man = The hard or high segment of a hill

Shabbir Ahmed - End Note 20 (2:25)

This Paradise is not given away as charity. It has to be built in this life and then inherited. It has been described in the Qur'an allegorically and it is not confined to one particular place. It encompasses the entire Universe and is a logical consequence of living upright and contributing to the well-being of humanity. [3:133](#), [13:35](#), [14:24](#), [24:55](#), [32:17](#), [39:74](#), [47:15](#), [57:21](#), [76:5-6](#), [76:17](#)

Shabbir Ahmed - End Note 21 (2:26)

Men and women of reason know that abstract phenomena are frequently best understood in the form of examples, metaphors and allegories. Faasiqoon (singular, Faasiq) = Those who drift away = Who slip out of discipline = Those who cross the bounds of what is right = Fruit whose seed slips out = Egg yolk that drops out of its shell = One who transgresses Divine laws and thus becomes vulnerable to desires and extrinsic challenge. [3:81-82](#), [5:3](#), [5:47](#), [5:108](#), [6:121](#), [7:102](#), [9:24](#), [9:80](#), [24:4](#), [24:55](#), [59:19](#)

Shabbir Ahmed - End Note 22 (2:27)

[9:33-34](#), [9:111](#), [10:19](#), [13:20-24](#), [31:28](#), [83:6](#), [114:1](#)

Shabbir Ahmed - End Note 23 (2:28)

37:58, 40:11, 44:56, 76:1

Shabbir Ahmed - End Note 24 (2:29)

11:7, 53:31, 57:1-2. Saba' indicates seven or several

Shabbir Ahmed - End Note 25 (2:30)

God had programmed the angels (God's forces in nature) with specific tasks that express the Divine will. He created humans through the process of evolution and granted them the ability to make free choices. They may choose to follow Divine guidance or deviate from it (33:72). The "angels" were not even remotely aware of any will other than God's. The Qur'an metaphorically portrays the immense responsibility given to humans in the story of Adam. Free will may be likened to the breathing into humans from the Divine Energy. The angels wondered if a clash of wills would not result in chaos and bloody disorder on earth, while the angelic role had always been that of striving to manifest the Impeccable glory of their Lord and absolute submission to His commands. (15:28-29, 16:49-50). Tasbeeh from Sabah = Swim with long strides = Strive hard = Apply oneself to a mission. Moses and Aaron did Tasbeeh - strove hard against Pharaoh 20:33. Human Evolution ♦ 6:2, 7:189, 15:26-27, 22:5, 23:12-13, 25:54, 32:7-9, 35:11, 37:11, 71:17

Shabbir Ahmed - End Note 26 (2:31)

'Allam-alAdam-al-Asma = He endowed humankind with the capacity to attain knowledge

Shabbir Ahmed - End Note 27 (2:34)

Thus, God endowed mankind with the ability to harness the forces in nature through science. There is, however, an internal domain He has designed within humans, the Nafs or 'Self'. Call it 'I', 'Self', 'Ego', 'Personality', 'I-amness', 'Me'. This has been placed for the humans to exercise free will and achieve personal growth or self-actualization. But this own 'self' is vulnerable to the evil prompting of its own intrinsic selfish desires or that of extrinsic sources. In that situation the 'self' rebels against the higher controls of human judgment, and more importantly, against the Revealed Moral Values. This rebellious state of the 'self' has the ability to rationalize its desires and emotions through the intellect. And this rebellious state of the 'Ego' is Satan or Iblees. It was this Iblees that refused to humble itself to the higher human controls of judgment and Divine Commands. Incidentally, the Qur'an nowhere mentions a human 'soul', 'spirit' or 'spirituality'. Iblees = Deprivation = Hopelessness = Frustration = Desperation and regret = Rebellious state of the human 'self' that drifts away from the Divine Commands, but wishes to escape personal responsibility by blaming God for its own misdeeds. See 7:16. Sajdah = Prostration = Complete submission = Willful obedience = Utter humility = Adoration = Utmost commitment to Divine cause = Humbling one's own self

Shabbir Ahmed - End Note 28 (2:35)

If you branch off into casts, sects, and rivalry, you shall replace your Paradise with Hell. 2:213, 4:65 10:19, 20:117-118. Zulm = To displace something from its rightful place = Replace good with evil = Relegate the truth = Transgression = Oppression = Violation of human rights = Wrongdoing

Shabbir Ahmed - End Note 29 (2:36)

Their straying egos and selfish desires had clashed and led them into dividing among themselves for the pursuit of self-interest. Humanity fell from the height of felicity into contention and rivalry. The plentiful provision of the land that used to be open for all became a matter of private ownership and hoarding. They have since been living in a state of continuous toil, turmoil and strife

Shabbir Ahmed - End Note 30 (2:37)

Adam = Aadam = Man. His wife = Woman. Udma = Ability to live together as a community. Aadam from Udma thus, indicates humankind. The word "Eve" or Hawwa is not mentioned in the Qur'an. She is described with dignity as Mer'a-til-Aadam = Adam's Zaujah = Wife, Consort, Mate of Adam = Mrs. Adam. The Qur'an adopts the beautiful method of either gently correcting or ignoring the errors in other scriptures. It does not repeat the Biblical fallacy of 'Eve' having been created from Adam's rib. She also repented and God treated both of them equally. [7:23-24](#). Again, Adam and his wife mean humankind, male and female. Taubah = Repentance = Returning to the right path = Realizing one's fault and taking corrective action. [4:17](#), [4:18](#), [5:39](#), [3:89](#), [6:54](#), [16:119](#), [24:5](#), [27:71](#)

Shabbir Ahmed - End Note 31 (2:38)

Note here the multiple plural 'all of you' confirming that Adam and his wife are allegorical terms for the humankind. Incidentally, the word 'Eve' is nowhere mentioned in the Qur'an, once again Adam denoting humankind. Khauf = Fear from without. Huzn = Intrinsic depression or grief = Unhappiness = Regret

Shabbir Ahmed - End Note 32 (2:40)

Fear the consequences of violating Divine Commands. [2:47](#), [2:83-85](#), [2:122](#), [3:61](#), [5:12-13](#), [5:70](#), [9:111](#), [45:16](#)

Shabbir Ahmed - End Note 33 (2:41)

'Confirming the truth in' ([2:101](#)). Petty gains = The false dogma of being the 'chosen ones' which is consistently rejected by the Qur'an. The only criterion of honor in the sight of God is character ([2:80-81](#), [10:69-70](#), [29:23](#), [49:13](#)). Kufr = Opposing the truth = Denying the truth = Concealing the truth = Ingratitude = Rejection of truth = Choosing to live in darkness = Hiding or covering something = Closing eyes to light. Kaafir = One given to Kufr = One who adamantly denies the truth = One who opposes the truth = Commonly translated as 'infidel' = Derivatively and positively, a farmer who hides the seed under the soil ([57:20](#)). Therefore, Kufr or Kafir does not apply to the unaware, anyone to whom the message has not been conveyed or reached yet. Taqwa = Seeking to journey through life in security = Protect oneself from disintegration of the personality = Journeying in security = Being careful and observant = Getting empowered against evil = Avoid overstepping the laws = Exercising caution = Preserving oneself against deterioration = Good conduct = Building character = Live upright = Fear the consequences of violating Divine Commands = Being mindful of the Creator = Remaining conscious of the Divinely ordained Values = Taking precaution = Being watchful against error

Shabbir Ahmed - End Note 34 (2:42)

[2:159](#), [3:71](#)

Shabbir Ahmed - End Note 35 (2:44)

Using sense will tell that failing to practice what one preaches is but lying to one's 'self' [2:10](#). Birr = Making room for everyone's welfare and progress in the society = Exponential growth of the 'self'. [2:177](#)

Shabbir Ahmed - End Note 36 (2:45)

[2:153](#), [70:17-27](#), [90:10-18](#). You have become used to thriving on the fruit of others' toil, such as devouring usury, and, therefore, economic equity and social equality strike at your selfish interests. [2:275](#). Khushoo' = Being humbly compliant = Sincerely committed = Being devoted to a noble cause. Sabr = Patience = Facing adversity with courage = Steadfastness = Resolve = Determination in the face of affluence or adversity

Shabbir Ahmed - End Note 37 (2:46)

Meeting the Lord also indicates facing His Law of Requit. Returning to Him signifies being subject to His law. It also denotes following His commands, and of course, it alludes to the life Hereafter

Shabbir Ahmed - End Note 38 (2:47)

of the times when you were faithful to commands. [2:122](#)

Shabbir Ahmed - End Note 39 (2:48)

Shafa'ah = Stand up as witness to the truth = Intercession = Clearing a falsehood assigned to someone. [2:123](#), [6:50-51](#), [6:70](#), [32:4](#), [39:44](#), [40:17-18](#), [10:3](#), [19:87](#). Not even the messengers of God are exempt from the Divine law of Recompense. [6:15](#), [10:15](#), [39:13](#), [72:20-21](#)

Shabbir Ahmed - End Note 40 (2:49)

In addition to killing the newborn boys, as a matter of state policy, Pharaoh humiliated the strong and left the vulnerable for slavery and shameful acts. Abna = Sons = Strong ones. Nisaa = Females = Women = Weak ones. Yastahyoon carries the connotation of 'letting live' as well as 'in shame'. This is what a tyrannical system does. [27:34](#), [28:4-5](#), [40:25](#). Exodus [1:15-22](#)

Shabbir Ahmed - End Note 41 (2:50)

When you faithfully followed Moses, We rescued you through a safe passage in the Red Sea. You crossed over through the Sea of Reeds at low tide, as if it were parted. This Exodus brought you to the safety of Sinai from the persecution in Egypt. [7:138](#), [10:90](#), [20:77](#), [26:63](#), [44:24](#)

Shabbir Ahmed - End Note 42 (2:51)

[7:142](#). Zulm = Displace something from its rightful place = Relegating the truth = Hurting someone or one's own self = Violation of human rights = Live in darkness = Oppression = Diminishing the due measure = Replace good with evil = Relegate the truth = Transgression = Oppression = Violation of human rights = Wrongdoing. See [2:35](#). Was not the calf an object of worship of the Egyptians, your recent masters? You demonstrated that physical emancipation did not equate psychological emancipation

Shabbir Ahmed - End Note 43 (2:52)

Shukr = Thankfulness = Gratitude in word and action = Bring Divine bounties to the most fruitful use = Sharing one's wealth and resources with fellow humans = Opposite of Kufr when the context demands it, ingratitude

Shabbir Ahmed - End Note 44 (2:53)

Hudan = Hidayah = Guidance = Right guidance = A lighted road = Journey with prominent landmarks = A sincere gift = A high rock of identification in the sea = Lighthouse = A fixed sign in the desert

Shabbir Ahmed - End Note 45 (2:54)

[7:148-156](#), [12:53](#). Baari = The Maker = Initiator = Originator = The Original Designer. Unfortunately, blindly following the account of Exodus (to say in all humility, correctly described in QXP [32:26-28](#)), most ancient and modern commentators of the Qur'an, including Maududi of the 20th century, stumble on this verse as well. They maintain that the Israelites in a matter of hours killed one another randomly up to 70,000 men! Others claim that only the culprits were killed! All this confusion arises for giving literal meaning to Qatl and for blindly following some Biblical accounts and fabricated Hadith. This is all the more amazing since the same verse is showing Pardon from God to the Israelites for their worshiping of the calf. Qatl = Subdue = Bring low = Humiliate = Make humble = Killing the inflated or

rebellious Ego = Qatl also means murder, slaying, fighting, but in a different contexts

Shabbir Ahmed - End Note 46 (2:55)

Your minds were still programmed with the primitive ways of the "Age of Worship" when humans could only appreciate the tangible. At that level of intellect, humans come to fear natural phenomena. Thus, when you saw the lightning thunder you almost fell dead in fright. [7:155](#)

Shabbir Ahmed - End Note 47 (2:57)

Zall = Shade. Ghamam = Clouds. Being shaded with clouds in the desert is a blessing, hence my rendition as grace. Manna-wus-Salwa = God's sustenance that reaches all members of the community equitably. Literally, it also means delicious fruit (Manna) and fowl or quail meat (Salwa). Tayyab = Decent and clean = Of one's liking = Not forbidden in the Qur'an = Good for mind and body = Pleasant

Shabbir Ahmed - End Note 48 (2:58)

'This town' = Can'aan = The land of Palestine. See [5:21](#), [7:161](#)

Shabbir Ahmed - End Note 49 (2:59)

Rijz = Weak, shaky legs = Loss of determination and resolve = Losing individual and collective strength = Becoming lazy = Replacing action with word. [7:134-135](#), [7:162](#), [29:34](#). Fisq = Drifting away from the commands or from discipline = 'Sin' = Disregarding moral values. Divinely determined consequences = Divine Law of Requit. You became shaky in your resolve losing discipline and courage, therefore, the promised Land became forbidden to you for forty years. [2:61](#), [3:21](#), [5:22-26](#)

Shabbir Ahmed - End Note 50 (2:60)

Mischief = Creating disruption and chaos in the land for selfish gains. 'Asa = Staff = Force = Conviction = Support = A united community holding on to a mission as the five fingers hold on to a cane. Moses was guided to rocks under which were hidden twelve springs of water ready to gush forth. With the strength of his conviction and with the help of his companions, Moses unclogged those springs. [7:160](#)

Shabbir Ahmed - End Note 51 (2:62)

O You who have chosen to be graced with belief = O You who acknowledge the Qur'an. Reflecting on the above verses makes it clear that the belief in God and the Last Day must be in accordance with the Qur'an. verses [2:62](#) and [5:69](#) emphasize that mere giving of a name to one's religion or creed carries no importance. Sabians = Once a small Monotheistic community that started merging with their environment. In the Judeo-Christian milieu they preferred to announce themselves as 'Followers of John the Baptist'. They sometimes claimed to follow a way between Judaism and Christianity. In Persia, they subscribed to many views of Zoroastrianism. In Arabia, they joined hands with the 'natureworshippers' or 'Star-worshippers'. Mostly living in Arabia, Mesopotamia (Iraq) and Persia, they modified their beliefs most suited to their environment. In some ways, their attitude resembled the modern Agnostics

Shabbir Ahmed - End Note 52 (2:65)

For social and ecological reasons and to inculcate the sanctity of the law in your hearts, We had commanded you to desist from fishing or working on Saturdays and to strengthen your social ties rather than going after business on that day ([4:154](#), [7:163-167](#), [16:124](#)). Persistent indiscipline is more befitting of an apish, rather than human mentality. [4:47](#), [4:154](#), [5:60](#). Note: Strangely enough, some ancient, and even modern commentators like Maududi, maintain that they were physically transformed into apes!

Shabbir Ahmed - End Note 53 (2:66)

Wa'z = Admonition that softens the hearts

Shabbir Ahmed - End Note 54 (2:67)

Slaughter a cow to get rid of the Pharaoh's pagan inclinations you carry in your hearts. That is what prompted you to worship the golden calf. [2:54](#), [7:152](#)

Shabbir Ahmed - End Note 55 (2:71)

They still adored cow-worship and the golden calf. [2:93](#), [5:101](#)

Shabbir Ahmed - End Note 56 (2:73)

There is life for you in the law of Just Recompense. A law that deters murder and, thus, saves lives, in fact, gives you life [2:179](#). The Mosaic law, according to the Bible, ordains the sacrifice of a cow in cases of unsolved murder. The elders of the town wash their hands and say: "Our hands have not shed this blood, nor have our eyes seen it." The community is then absolved of the collective responsibility (Deuteronomy [21:1-9](#)). In this particular instance the mystery was solved and the murderer was identified

Shabbir Ahmed - End Note 57 (2:74)

Rocks may become soft according to Divine laws in nature. They are more compliant than the hearts that defy reason

Shabbir Ahmed - End Note 58 (2:76)

'What God has disclosed to you' = "The Lord your God will raise up for you a prophet like me from among your brethren - him you shall heed --- I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him." Deuteronomy [18:15-18](#)

Shabbir Ahmed - End Note 59 (2:78)

They go to their clergy saying, "What do we know of religion? So, you tell us." [2:79](#), [9:31](#)

Shabbir Ahmed - End Note 60 (2:79)

In the name of religion, they exploit the masses, feeling unduly proud as they peddle the false notion of them being "the chosen ones". Furthermore, they extort money from the ignorant

Shabbir Ahmed - End Note 61 (2:83)

Salaat = To follow closely, like a runners-up (Musalli) follows the winning horse (Saabiq) = Follow God's commands closely. Aqimussallat = Establish the System that facilitates the following of Divine Commands. [2:3](#). Zakaat = Divinely ordained Economic Order in which people work according to their capacity and get compensated according to their needs. It is the System in which all members of the society flourish and, with their basic needs having been met, they are able to rise up on the ladder of self-actualization. The cornerstone of this Economic Order: The God-given natural resources and wealth are the common property of all, and every individual willfully leaves for the welfare of others whatever is over and above his needs. The Central authority will be responsible for administering and maintaining the Economic Order of Zakaat. [2:219](#), [22:41](#), [27:12](#), [53:39](#) Unfortunately, under the influence of fabricated Hadith, most commentators of the Qur'an confuse Zakaat with Sadaqaat. The latter means voluntary charity. See verse [9:60](#). It describes eight categories of the recipients of charity

and not of Zakaat. With the solitary exception of Allama G.A. Parwez, to my knowledge, all commentators fail to notice the word Sadaqaat and somehow 'misread' the word Zakaat which is not there in that verse. So powerful is the influence of blind following! The current 2.5% giving of one's wealth and the complex and contradictory details of Fiqh associated with it find no authority in the Qur'an. One example is the flagrant disparity between the compulsory 'charity or poor-due' to be paid by a rich man who possesses gold versus a poor man who possesses some silver. The poor will pay charity on less than one tenth of what the wealthy has! Ihsan = An act of balance = Restoring symmetry and beauty = Social and individual equity = Selfless service = An act of equity. Yateem = Orphan = Who is left alone in the society = Lonely = Without immediate family = Helpless = Derivatively, a widow. Miskeen = The needy poor = One with no means to earn livelihood = The disabled = One whose life has stalled for any reason = Jobless = Truly bankrupt of finances = One whose running business has stalled. [17:23](#), [29:8](#), [46:15](#), [4:36](#), [6:151](#), [2:177](#), [2:215](#), [17:26](#)]

Shabbir Ahmed - End Note 62 (2:85)

The verse is referring to the Jewish community of Madinah (Medina), but as is always the case in the Qur'an, the commands have a wide historical applicability; in this case, to oppressive societies anywhere anytime. Ithm = Any action that depletes individual or communal energy. 'Udwaan and its derivatives = Wedge = Creating distance between hearts = Discord = Crossing the bounds of law = Committing excesses = Deeds beyond decency = Transgressing moral values

Shabbir Ahmed - End Note 63 (2:86)

Numerous verses underscore the point that the Law of Cause and Effect has no room for making amends in the Hereafter, therefore, the helplessness. Duniya = This world = Immediate gains = Short term benefits = Short-sightedness = Disregarding the Law of Cause and Effect = Forsaking the Future. Aakhirah = Hereafter = Life to come = Eternity = Long term = Far-sightedness = Future = Logical outcome = Tomorrow as built on today

Shabbir Ahmed - End Note 64 (2:87)

Also, you attempted to strike a deal with the messengers to alter the revelations. [10:15](#), [11:113](#), [17:74](#), [68:9](#). Roohul Qudus = Gabriel [2:87](#), [2:253](#), [5:110](#), [16:2](#), [16:102](#), [26:193](#), [42:52](#)

Shabbir Ahmed - End Note 65 (2:88)

[2:6](#). La'nah = Curse = Deprivation of God's grace = God's rejection = Condemnation = Losing citizenship of the Islamic State = To be downgraded = Abasement = Lasting humiliation

Shabbir Ahmed - End Note 66 (2:89)

Kufr = Rejecting, denying, opposing, or concealing the truth = Ingratitude. [2:101](#), [2:41](#), [7:157](#)

Shabbir Ahmed - End Note 67 (2:90)

Ghadhab = Opposite of blessing = Bitter consequences = Logical results of defying Divine laws = Physical and mental destitution for defying God = Suffering loss = Incorrectly translated as anger or wrath in relation to God. See [1:7](#), [2:61](#). Grudgingly: They cannot get over the fact that God has elected a non-Israelite prophet. [2:97](#), [2:100-101](#), [2:142](#), [5:18](#), [7:157](#)

Shabbir Ahmed - End Note 68 (2:91)

[2:101](#). For Qatl, see [2:54](#)

Shabbir Ahmed - End Note 69 (2:93)

It teaches you to go back to the primitive ways of worshiping tangible objects!

Shabbir Ahmed - End Note 70 (2:94)

[2:80](#), [2:211-112](#), [5:18](#), [11:7](#), [67:2](#). Live an open life in the society instead of your secluded enclaves. [33:26](#), [59:2](#)

Shabbir Ahmed - End Note 71 (2:95)

See Zulm in [2:35](#) and in Preface

Shabbir Ahmed - End Note 72 (2:97)

[2:101](#)

Shabbir Ahmed - End Note 73 (2:98)

[2:87](#), [16:2](#), [16:102](#), [26:193](#), [42:52](#). The Divine law intervenes between obstinate rejection and true Success. 'Adu and its derivatives = Enemy = Wedge = Opponent = Causing remoteness = Divider = Bearer of grudge. It must be noted that the Qur'anic terminology carries various shades of meanings according to the context, and whether the terms are referring to humans or to the Creator

Shabbir Ahmed - End Note 74 (2:101)

Moses; unto him ye shall hearken; [18:18](#) I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. Gospel of John [14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [15:26](#) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: [16:7](#) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. [16:8](#) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Farqleet (Arabic) = Paracletos (Greek) = The Comforter = Periclytos (Greek) = The praised One = Mawhamana (Aramaic) = The praised One = Muhammad (Arabic)]

Shabbir Ahmed - End Note 75 (2:102)

The entire story of Haaroot Maaroot was Hazaliat (nonsense). Magic, amulets, ghouls, demon-possession, exorcism, witchcraft, evil eye, fortune telling, astrology, palm reading, clairvoyance, knowledge of the future, Voodoo, are nothing but conjecture. These things can neither harm nor benefit anyone since nothing happens in the Universe contrary to the immutable Divine laws in nature. However, superstitions can harm people by becoming self-fulfilling prophecies. [3:123-127](#), [6:73](#), [7:54](#), [45:22](#)

Shabbir Ahmed - End Note 76 (2:103)

Divine laws never change [33:62](#), [35:43](#), [48:23](#), and you will never find even a slight turn in them [17:77](#)

Shabbir Ahmed - End Note 77 (2:104)

Ya ayyuhallazeena aamanu is generally, but inaccurately, translated as "O You who believe!", "O Believers!", "O You of faith! O faithfuls!" etc. - Firstly, aamanu is a verb. Secondly, attaining to belief must be an act consciously undertaken after due reflection and with free will. 'Passive' faith such as claiming to be a 'believer by birth' has no merit in the sight of God. See [4:136](#), [12:108](#). Also, choosing to believe in truth is a great blessing of God. So, my rendition: O You who have chosen to be graced

with belief! Ra'ina with a slight twist of the tongue and in very similar Hebrew words has derogatory meanings to it, e.g. "Be our shepherd", "O Our proud one!", "May deafness befall you." Some Jews resorted to these kinds of insults to the prophet (4:46). The Lesson is this: Be not ambiguous and speak words straight to the point. 33:70

Shabbir Ahmed - End Note 78 (2:105)

3:70-71, 16:30

Shabbir Ahmed - End Note 79 (2:106)

Some of the People of the Book question why a new revelation was necessary. The evolution of human civilization has now come to a point where the Final message for all mankind can be given, implemented and preserved forever. So, the Qur'an is now the perfected message for all mankind at all times; its exact preservation guaranteed by none but the Almighty Himself. 5:48, 6:115-116, 15:9, 16:101, 22:52

Shabbir Ahmed - End Note 80 (2:107)

He is fully Cognizant of your needs, and knows the messages and timings of His revelations

Shabbir Ahmed - End Note 81 (2:108)

2:67-71. Instead of reflecting on the evidence of the truth, the people of Moses demanded him to bring God face to face! 4:153. And they kept asking him vain questions 5:101, and kept making excuses. 5:24

Shabbir Ahmed - End Note 82 (2:109)

Qadeer = Appointer of laws = Supreme Controller = Able to do all things = Powerful = Almighty. 5:13, 15:85, 73:10, 74:11. Shayi = Thing = Derived meaning, event. Ethnic and nationalistic prejudices give rise to envy. 2:111, 5:18

Shabbir Ahmed - End Note 83 (2:110)

2:3. Inn = Surely, Indeed, Note, Remember, Certainly, Recall, Verily, Ponder

Shabbir Ahmed - End Note 84 (2:111)

2:135. Burhan = Clear proof = Firm evidence = Indomitable argument = Strong logic

Shabbir Ahmed - End Note 85 (2:112)

2:62, 7:180-181, 41:40. They have fulfilled the purpose of life that is, to serve the Creator by serving His creation, thereby developing their personalities in this life, and thus, attaining true immortality with further progress in the life to come

Shabbir Ahmed - End Note 86 (2:113)

Qaul = Utterance = Thought = Assertion = Tenet = Attitude = Expression. Mankind holding divergent views will acknowledge the Divine truth in this world as well. 9:33-34, 11:118-119, 41:53, 48:28, 61:9

Shabbir Ahmed - End Note 87 (2:114)

9:17-19, 9:107, 72:18. Masajid = Mosques = Administration centers of the Divine System = Collective

submission and consultation on how best to follow the Divine Commands = Centers that the Islamic government will establish to implement the Qur'anic Order in the society and manage social welfare. These are Centers where people have open access to their office bearers, where government decrees are announced and every member of the society can voice one's opinion without fear. Masjid = Singular, Mosque = Sincere collective submission [7:29](#)

Shabbir Ahmed - End Note 88 (2:115)

[3:95](#). The benevolent Divinely Prescribed System of Life should be followed everywhere on earth. In the interim, any community may follow it

Shabbir Ahmed - End Note 89 (2:116)

He needs no helpers, associates or offspring to manifest His Magnificence, and there is none like unto Him. 112: 1-4

Shabbir Ahmed - End Note 90 (2:117)

Qaul = Saying = Thought. Badee' = Initiator = Originator = One Who creates from nothing = The Impeccable Creator

Shabbir Ahmed - End Note 91 (2:118)

by exploring the internal evidence in these revelations and in the Universe. [2:108](#), [2:256](#), [18:29](#), [42:51](#), [76:3](#)

Shabbir Ahmed - End Note 92 (2:119)

[13:40](#). Jaheem = Blazing fire = Insurmountable Barrier to the development of the human 'self' = Figuratively, Hell. The human 'self' can make progress only by believing in the Divine System and accordingly helping God's creation. Please see the author's note at the end of this rendition for an understanding of Self-actualization, Afterlife, Paradise and Hellfire

Shabbir Ahmed - End Note 93 (2:120)

[7:3](#), [10:109](#), [13:37](#). It is not a matter of my religion or your religion. AlQur'an is the updated, unadulterated message from the same Creator Who revealed the previous scriptures

Shabbir Ahmed - End Note 94 (2:121)

They read it without understanding, merely for 'pleasing God' instead of reflecting on the guidance. Tilawah = Reciting and studying with reflection

Shabbir Ahmed - End Note 95 (2:123)

Absolute justice is about to prevail in the State of Madinah, then in this world, and ultimately in the Hereafter. [2:48](#), [6:164-165](#)

Shabbir Ahmed - End Note 96 (2:124)

Being the offspring of a great man avails none. Trying circumstances: Abraham stood up to the formidable challenge of a mighty priesthood, rampant idolatry and the tyrannical autocracy of King Nimrod Shaddad in Ur, Mesopotamia. Imam = Plumb line that ensures the verticality of a wall = An outstanding leader

Shabbir Ahmed - End Note 97 (2:125)

Al-Bait = The House = Ka'bah = The Symbolic House of God in Makkah = The meeting point for all mankind = The Source of peace, security and unity for all humanity. [2:142-143](#), [3:96](#), [5:97](#), [14:35](#), [22:25](#). Musalla = The ways to obey God. Maqam-e-Ibrahim = The stature of Abraham = The stand he took. Taifa = Those who might be diverse in color and geography but united in Ideology. Taaif = Watchman = Custodian = One who stands guard. Taifeen = Caretakers of humanity = Guardians of human rights. 'Akafa = To prevent schism and discord = Set things right. 'Aakifeen = Those who strive for a noble objective = Those who prevent divisions = Who set things right. Ismail = Ishmael resided permanently in Makkah, while his father kept traveling between Hagar (Haajirah) in Makkah and Sarah in Can'aan (Palestine). Ishmael married a woman from the Qahtani Tribe of Jurham and became the ancestor of Musta Ribah (Arabianized tribes or the early Arabs). So the Arabs are, interestingly, descendants of a Hebrew father, Ishmael and a Qahtani Jurham mother from the Arabian Peninsula. They had twelve sons in their long and happy married life. The Qahtanis are still abundantly found in Arabia. They were a wandering tribe in Southern Arabia who had settled in Makkah before Ishmael, because of the (contrary to popular legend) pre-existing well of Zam-Zam. The "Wilderness of Beer-Sheba" of Genesis [21:14](#), embraces the Southern Palestine, and Hijaz (the mid-western Arabia). Therefore, the Bible and the Qur'an are in agreement concerning where Ishmael and his mother Hagar had settled after moving from Can'aan. Here is a glimpse of history about Hagar and Ishmael as found in the Bible. Genesis [17:20](#) - As for Ishmael, I have heard you (O Abraham); behold, I will bless him and make him fruitful and multiply him exceedingly; he shall be the father of twelve princes, and I will make him a great nation. Genesis [21:17](#) - And God heard the voice of the lad (Ishmael); and the angel of God called to Hagar from the Heights, and said to her, "What troubles you, Hagar? Fear not; for God has heard the voice of the lad where he is. Arise, lift up the lad, and hold him fast with your hand; for I will make him a great nation. Genesis [21:20](#) - And God was with the lad, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran (Faran, Makkah). This history also explains why the Qur'an repeatedly asserts that the Arabs had not received any scripture before the Qur'an. The Arabs, being the descendants of Ishmael, could only become a community long after Ishmael had passed on and when his progeny had multiplied with time. Note: The Valley was a barren land, but Abraham settled his family in the town of Makkah, near the soon to be built Ka'bah. So, contrary to popular legends, Abraham never left his family in the isolation of a desert

Shabbir Ahmed - End Note 98 (2:126)

[14:37](#), [17:18-20](#), [22:25](#), [95:3](#)

Shabbir Ahmed - End Note 99 (2:128)

[2:186](#), [2:286](#)

Shabbir Ahmed - End Note 100 (2:129)

Tazkiah from Zaku = Development of the 'self' = Personal development = Self-actualization. This teaching will not be mere lecturing, but it will entail establishment of Deen (the Divinely Prescribed System of Life) in the individuals and in the society. Such a Benevolent society in turn helps the individual to grow in goodness and attain self-actualization. [2:231](#), [17:39](#), [33:34](#), [57:25](#)

Shabbir Ahmed - End Note 101 (2:130)

As-Saaliheen = The righteous ones = Those who perfect their personalities = Increase human potential = Who set things right = They help others = Create balance in the society = Fulfill others' needs. [16:120-122](#)

Shabbir Ahmed - End Note 102 (2:132)

Deen = The Divinely Prescribed System of Life = Al-Islam. It has more to do with the collective life of humans and the science of sociology. It concerns itself with people living in this world collectively in

peace according to a Code of permanent values that ensures success in both lives. Religion (Mazhab) is more of a generic term signifying a creed involving certain rites and rituals and seeking individual salvation. Islam being a Collective System of Life is, in fact, a challenge to religion

Shabbir Ahmed - End Note 103 (2:133)

Grammatically, since the word Am in the beginning of this verse is unconnected with the previous verse, it does not necessarily carry the interrogative sense which is so commonly given to it

Shabbir Ahmed - End Note 104 (2:134)

The dogmas of the "Chosen People", "Original Sin" and "Blood Atonement" were invented by the followers of these prophets. But the Divine law stresses individual responsibility. Every person is accountable only for one's own deeds. [6:164](#), [39:7](#), [53:38-39](#)

Shabbir Ahmed - End Note 105 (2:135)

And he was neither a Jew nor a Christian ([3:67](#)). Mushrik = Idolater = Pagan = Anyone who ascribes divinity to other than the One True God = Who associates partners with Him = Who prefers manmade tenets = Who worships idols in any form such as statues, own desires, forces in Nature, any of God's creation = One who uncritically follows what others do = A blind follower = One who considers men as authorities instead of the Divine revelation = Anyone who makes lists of Halaal (permissible) and Haraam (forbidden) from outside the Qur'an = One who believes in clergy against the Divine revelation = Who adores saints, political or religious leaders = Who bows or prostrates physically or mentally before a creation = Who promotes books, dogmas and tenets contrary to the Qur'an. Shirk = The act of being a Mushrik

Shabbir Ahmed - End Note 106 (2:136)

About my interpolation 'the surviving truth', see [2:101](#). Asbaat = The prophets raised among the twelve Israelite Tribes, frequently called the Patriarchs. 'No distinction' = All of them were commissioned by God and they were one in purpose, although their times and places varied. They were given the message emphasizing the social needs of their respective nations. Humanity is now able to receive the Final revelation that embraces all truth and sorts out the human touch in the previous scriptures. [2:101](#), [6:34](#), [6:91](#), [6:115-116](#), [10:64](#), [15:9](#) [18:27](#), [41:53](#), [75:16-19](#). 'No distinction' also indicates that we do not deny some and accept some of the prophets named in the Qur'an. A misconception recently trying to hold grounds should probably be addressed here: It is God alone Who is Impeccable and there is none like unto Him. And no two human beings are identical in every respect. The apostles of God were made to excel one another concerning their specific duties relevant to the times and places of their advent. "We have caused some of them to excel others." ([2:253](#)). "But, We caused some prophets to excel the others." ([17:55](#)). However, they were all one in purpose, so we make no distinction among them on that account, and we do not accept some and deny some of them

Shabbir Ahmed - End Note 107 (2:138)

Hue of God = We take our hue from God. Nearest to God are those who have adopted His Sibghah = Hue or Color = His attributes in the human capacity. [83:28](#). That means adopting the Divine Attributes in our limited human capacity such as: kindness - empathy - creativity - mercy - forgiveness - turning to people in love and affection - (attaining) wisdom - knowledge (learning) - compassion - clemency - taking care - peacefulness - remaining informed and aware - sense of duty - determination - justice - protecting others - generosity - unity - self-control - leniency - approachability - appreciation - moral strength - patience - showing light - guiding - independence - truthfulness - maintenance of people and things - keeping pledges - resolve - benefiting others - beautiful designing - providing - listening - observing - being worthy of trust - nobility of character - giving - sense of responsibility. Interestingly, people can make a self-assessment by this spectrum as to where they stand on the ascending ladder of Tazkiah = Self-actualization or personal development

Shabbir Ahmed - End Note 108 (2:139)

The criterion of honor in the sight of God is character, and not race, color, nationality, religion or genealogy. Some people think that God is only interested in the Children of Israel when He is the Lord of all humanity. And some think that God begot a son and sacrificed him to forgive their sins. But it is the Law of Requitall that is operative in the entire Universe. So, there is no such thing as "Original Sin". Every human being is born with a clean slate and is accountable only for one's own doings. [1:1](#), [2:111](#), [2:123](#), [2:135](#), [2:211](#), [17:70](#), [49:13](#), [53:38-39](#), [114:1](#)

Shabbir Ahmed - End Note 109 (2:140)

Amazingly, the Qur'an is alluding to a historical fact that was unanimously accepted from research done centuries later! Scholars of the Bible know that the concept of 'Jewry' came into being long after the Patriarchs and after Moses. Likewise, the term and the doctrine of 'Christianity' were unknown during the life of Jesus

Shabbir Ahmed - End Note 110 (2:142)

Qiblah = Center of devotion = Symbol of uniform Ideology = Center for the unity of mankind. The Children of Israel have considered Jerusalem as their Center of devotion. But God is the Lord of all humanity. He makes no distinction between Jews and Gentiles. And now the Qur'an invites all mankind to become one community. His Final message is not confined to a particular tribe, nation or group of people. Ka'bah erected by Abraham, the first ever House of monotheism, has now been appointed as the Qiblah for all humanity. [2:213](#), [3:96](#), [4:170](#), [6:91-92](#), [7:158](#), [10:19](#), [12:104](#), [21:107](#), [22:49](#), [34:28](#), [38:87](#), [57:25](#), [114:1](#)

Shabbir Ahmed - End Note 111 (2:143)

Ummah = Community = Specifically, a Community based on Divine Ideology. 'Turns about on his heels' = Goes back to his old ways = Succumbs to traditional beliefs. [2:142](#), [4:88](#), [29:25](#)

Shabbir Ahmed - End Note 112 (2:144)

The verse is not commanding people to turn their faces, as usually misunderstood. See [2:177](#). Wajh = Face = Countenance = Whole being = Purpose. Qiblah = Direction = Center of devotion = Masjid of Security = Source of peace and security for all humanity = The Symbol of a uniform Ideology = Symbol of pure Monotheism = Source of the unity of mankind. [2:142](#), [2:213](#), [3:96](#), [4:170](#), [6:91-92](#), [7:158](#), [10:19](#), [12:104](#), [21:107](#), [22:49](#), [34:28](#), [38:87](#), [57:25](#), [114:1](#)

Shabbir Ahmed - End Note 113 (2:145)

Qiblah = Direction = Focal Point = It is the tangible structure for unity of mankind. People honor the temples of their choice. They will recognize the Ka'bah as their own Qiblah when evolution of human civilization brings them to the right conclusion. [2:158](#), [3:97](#), [4:170](#), [6:84-91](#), [22:2328](#). Zaalimeen = Oppressors = Those who hurt themselves or others = Who displace something from its rightful place = Who relegate the truth = Violators of human rights = Misdirected = Those who prefer to live in the darkness of ignorance = Commonly translated as wrongdoers

Shabbir Ahmed - End Note 114 (2:146)

The advent of prophet Muhammad from the Ishmaelite descendants of Abraham has been foretold in the Bible. Genesis [21:13-18](#). Gospel of John [14:16](#), [15:26](#), [16:7](#). See QXP [2:125](#). Historically, the Gospel of Saint Barnabas, which was accepted and widely read in the churches, had 'Muhammad' in the exact Arabic form. But Pope Gelasius banned that Gospel in 496 CE for finding the Arabic name distasteful. It was only in the 16th century when the Italian translation of Barnabas was discovered in Vienna, Austria. But, obviously, translations can never be as reliable as the original text

Shabbir Ahmed - End Note 115 (2:148)

Innallaha 'ala kulli shayin Qadeer = God is Able to do all things = He is the All Powerful Appointer of His laws = He has assigned due proportion for all things and events. [2:177](#), [57:20](#), [83:19-28](#), [102:1-2](#). Shayi = Thing = Derived meaning, event. The real objective for you is to compete with one another in human welfare and develop your innate capacities. God will bring you all together under the banner of One Ideology, and ultimately gather you on the Day of Resurrection

Shabbir Ahmed - End Note 116 (2:150)

[2:6](#), [5:2-3](#). The blessed results of Unity in diversity will become a living witness to their objections

Shabbir Ahmed - End Note 117 (2:152)

[2:177](#), [2:186](#), [2:220](#), [15:49](#), [21:10](#), [21:23-24](#), [23:70](#), [38:24](#), [43:44](#). Azkurni = Remember Me = Raise My Name. Azkurkum = I will remember you = I will give you eminence. Shukr = Being grateful in word and action = Sharing Divine bounties with others = Opposite of Kufr whenever Kufr denotes concealing = Returning more than receiving = Holding a benefactor in high esteem. Note that lack of Shukr or gratitude in the Qur'anic sense is Kufr, denying the Giver! Tazkiah = Growth of the 'self' = Self-actualization

Shabbir Ahmed - End Note 118 (2:153)

Salaat = Following God's commands closely [2:3](#). Wa in the middle of this verse merges with Salaat as indicated by 'God being with the steadfast', without mentioning Salaat in the end

Shabbir Ahmed - End Note 119 (2:154)

Death is like a prolonged state of sleep until the Resurrection Day ([36:52](#)). However, those who lay their lives in the cause of God, themselves, undergo an emergent evolution, and instantly find themselves in a state of bliss of the Next Life. And they get honorable provision from their Sustainer. [3:169](#)

Shabbir Ahmed - End Note 120 (2:156)

[9:59](#)

Shabbir Ahmed - End Note 121 (2:157)

[33:43](#), [33:56](#)

Shabbir Ahmed - End Note 122 (2:158)

Abraham and Ishmael worked in the region of Mount Safa and Mount Marwah in Makkah, building the Ka'bah. There is nothing wrong in honoring such historical relics ([2:177](#), [22:28](#)). God has appointed the Ka'bah as the focal point for all humanity. And that is the real purpose behind the annual Hajj convention and, when announced by the Islamic Central authority, the 'Umrah conferences. [2:148](#), [2:196](#), [3:96](#), [22:27-28](#). Khair = Good things = Acts of benevolence = Community welfare = Peace and security = Betterment in both lives = Selfless service

Shabbir Ahmed - End Note 123 (2:159)

God has defined the objectives of the Hajj in this Book [22:28](#). Those who conceal the sublime purpose of these assemblies by making them senseless rituals, deprive humanity of a phenomenal blessing. La'nah = Condemnation = Rejection = Curse = Deprivation from grace. Laa'inoon = Those endowed with the sense of distinguishing right from wrong, and thus able to condemn. Related non-Qur'anic

word, 'Al-la'een' = Scare-crow repelling the birds

Shabbir Ahmed - End Note 124 (2:160)

Taubah = Repentance = Turning to God = Returning to the right path. Salah = Corrective action = Reform = Making amends

Shabbir Ahmed - End Note 125 (2:161)

Condemnation of God = Deprivation of His grace. Condemnation of angels = Harm incurred for violating universal laws. Condemnation of mankind = Suffering at the hands of other nations

Shabbir Ahmed - End Note 126 (2:163)

It is only His laws that are operative in the entire Universe, and any nations falling in conflict with His laws will suffer ultimate self-destruction. [1:1-2](#), [6:45](#). Al-Ilah = God = The Sovereign = The One Worthy of service, obedience and worship = The Supreme Master. Ilah = Refers to the One True God = It also indicates a false god, depending upon the context

Shabbir Ahmed - End Note 127 (2:164)

Einstein correctly pointed out, "The Universe is too organized to be the result of an accident." See [6:73](#). Sama = Sky = Heaven = Atmosphere = Canopy = Height

Shabbir Ahmed - End Note 128 (2:165)

[3:30-31](#), [7:3](#). In the Qur'an, reverence or love of God invariably denotes obeying His commands. Hubb = Love = Adoring by obeying = To revere by following commands. Nidd = False god = One who tries to play god. Example: Pharaoh tried to equal God [43:51](#). Andaad = Those who play god = Political tyrants = Religious leaders who issue edicts contrary to the Divine revelation. God being stern in punishment means His Law of Requitall favoring none

Shabbir Ahmed - End Note 129 (2:168)

Satan, the rebellious desires, and satanic people lead people into transgressing. Mubeen = Open = Obvious = Known = Sure [7:22](#)

Shabbir Ahmed - End Note 130 (2:169)

Fahasha = Lewdness = Stinginess to the point of shame = Indecent acts. The satans in the society set up rules contrary to the Divine revelation. They make their own lists of permissible and forbidden and teach people that accumulation of wealth is perfectly alright. Nay, spend on God's servants all that is beyond your needs. [2:21-22](#), [2:219](#), [41:10](#)

Shabbir Ahmed - End Note 131 (2:170)

[5:104](#), [10:78](#), [11:62](#), [11:87](#), [21:53](#), [34:43](#), [38:7](#), [43:23](#). Hudan and derivatives = Prominent = Bright = Lighted = Clearly visible = Leading = Guidance = Lighthouse = A well-lit road = A landmark of identification in the desert or sea

Shabbir Ahmed - End Note 132 (2:171)

This is subhuman level of existence [7:179](#). 'Unq = Shepherd's call. Shepherd here pertains to religious leaders who have learned some meaningless words or tenets, and a herd of sheep is the masses that blindly follow them. Kufr embraces blind following in addition to denying, opposing, or concealing the

truth. Perceptual senses alone cannot distinguish human beings from the rest of the Animal Kingdom. It is the data processing or intellectual analysis that makes them distinct

Shabbir Ahmed - End Note 133 (2:172)

[2:168](#)

Shabbir Ahmed - End Note 134 (2:173)

[6:121](#), [6:145](#). Ithm = A violation that drags down the 'self' = An act that hurts the human 'self' = Anything that makes it difficult to rise up = An impediment to activity = Any action that depletes individual or communal energy. Ghafarah = Helmet and armor. Forgiveness involves protection from the detrimental effects of faults

Shabbir Ahmed - End Note 135 (2:174)

Those who conceal the Book = The ones who start making their own lists of the lawful and unlawful, and thus, usurp the Divine Right of lawmaking. Also note that this verse clearly mentions the ongoing growth and evolution of the 'self' in the Hereafter. Tazkiah from Zaku = Growth = Purity from vice = Development of the 'self' = Self-actualization

Shabbir Ahmed - End Note 136 (2:176)

[4:82](#), [25:30](#). Shaqq and derivatives = To split = Fall apart = Schism = Fall into disputes = Opposition = Oppose one another = Splitting of personality = Break apart the unity = Enmity

Shabbir Ahmed - End Note 137 (2:177)

[2:4](#), [3:91-92](#) Yateem, Miskeen, Ibn-is-Sabeel, Fir-Riqaab, carry all the meanings rendered above. Please also note that the Qur'an has named above the well-known five "Articles of faith." But belief in Taqdeer = Predetermined destiny, has been interjected in the fabricated Ajami accounts as the sixth article of faith by 'Imams', making Muslims fatalistic in their thought and behavior. The Qur'an nowhere mentions Taqdeer or the predestined fates of individuals. Qadar or Taqdeer always denote the law, the due measure of all things appointed by God. And man determines his own destiny by following or defying those laws

Shabbir Ahmed - End Note 138 (2:178)

Equitable compensation takes into account the financial situation of the accused. See [4:92-93](#), [5:32](#), [17:33](#), [42:40](#). Color, creed, race, status or gender of the victim or the offender will have no bearing before the Justice System

Shabbir Ahmed - End Note 139 (2:179)

So, Qisaas is a deterrent and not revenge

Shabbir Ahmed - End Note 140 (2:180)

Any oversight or leftover from the will shall be distributed according to portions Divinely assigned in [4:11-12](#). Please remember that most Muslims forget this point, and some 'authorities' even revoke [4:11-12](#)! How can a father will to impart equal portions to two of his sons when one of them might be righteous and needy, and the other one wicked and prodigal? 'When death approaches any of you' carries the reminder that it is always close and unpredictable. At the same time, it takes into account the final assets of a person

Shabbir Ahmed - End Note 141 (2:181)

A will shall be attested by two trustworthy witnesses. [5:106](#)

Shabbir Ahmed - End Note 142 (2:182)

Ithm = A violation that drags down human potential or harms the 'self'

Shabbir Ahmed - End Note 143 (2:183)

I have translated Saum as 'Abstinence' instead of the common 'fasting' since it involves more than fasting, such as abstaining from intimate husband-wife relationship. Moreover, Saum literally means self-restraint, and not fasting, therefore, it includes desisting from common vices such as impatience, anger, unfair criticism, envy etc. Taqwa = Journeying in security = Being careful and observant = Getting empowered against evil = To avoid overstepping the laws = Exercising caution = Strengthening one's 'self' = Preserving the 'self' against deterioration = Good conduct. Muttaqeen = Those endowed with Taqwa

Shabbir Ahmed - End Note 144 (2:185)

The entire Qur'an was revealed upon the prophet's heart ('downloaded') in Ramadhan of 610 CE in the order as we see today. Thereafter, it was conveyed to people in stages. The concepts therein are not defunct theories and empty hypotheses. It has a Permanent Universal Code of Values and laws. The yearly training of Abstinence in this month connects the message with intensive reflection and study. Note: The Qur'an does not forbid menstruating women from praying or participating in the program of Abstinence. However, a menstruating woman may be considered unwell. The only thing forbidden by the Qur'an during menstruation is intimate husband-wife relationship. Shukr does not mean just verbal thanks. It involves showing gratitude in practice by sharing the God-given bounties with others. It also denotes fulfillment of all noble effort. [2:87-97](#), [2:185](#) [2:222](#), [2:233](#), [7:189](#), [9:32-33](#), [14:1](#), [16:2](#), [17:85-86](#), [26:193](#), [31:14](#), [42:52](#), [44:1-4](#), [46:15](#), [53:13](#), [70:4](#), [81:17-19](#), [97:1](#)

Shabbir Ahmed - End Note 145 (2:186)

God's response = A sincere caller will be shown the right direction = AlQur'an has answers to all their questions. [3:193-195](#), [7:56](#), [8:24](#), [32:1516](#), [40:60](#), [42:25-26](#)

Shabbir Ahmed - End Note 146 (2:187)

I'tikaaf = Special task = To be deputed = Extra duty = Unique assignment. 'Aakifoon = Those on I'tikaaf. Unfortunately, under the Ajami (alien) influences, the concept given to I'tikaaf has reduced this Sublime Ordinance to ten days of ascetic and ritualistic isolation in a mosque in the third part of Ramadhan. Obviously, this invented practice violates the Qur'anic injunctions against monasticism and human rights. ([57:27](#)). Libaas = Garment = Raiment embraces all the meanings rendered

Shabbir Ahmed - End Note 147 (2:188)

Ithm carries all the meanings given in the last sentence

Shabbir Ahmed - End Note 148 (2:189)

[2:138](#), [2:177](#), [2:208](#). There is no such thing as a part-time Muslim

Shabbir Ahmed - End Note 149 (2:190)

[2:194](#), [2:217](#), [4:91](#), [9:5](#), [9:36](#), [22:39](#), [60:8](#). Four months of no wars in the world will train people toward achieving restraint and permanent peace for all. Mu'tadeen = Transgressors = Aggressors =

Those who cross limits

Shabbir Ahmed - End Note 150 (2:191)

Haith = Wherever = Whenever. Thaqif = Find out = Come to know. So, fight them regardless of your knowledge of their socio-geographic origins. The Masjid of Security in Makkah must be a safe Sanctuary, a model of amnesty, and a Meeting point for all mankind. [2:125](#), [2:144](#)148, [3:96](#), [5:2](#), [5:97](#), [9:18](#), [22:25-28](#), [48:25](#). Qatl = Kill = Bring low = Subdue = Fight = Attack = Slay = Strike = Defend

Shabbir Ahmed - End Note 151 (2:192)

People should take their 'hue' from God, and thus, they must be forgiving and compassionate. [2:138](#)

Shabbir Ahmed - End Note 152 (2:193)

No compulsion or coercion in religion [2:256](#). Lillah = For God's sake alone. Zulm = Displace something from its rightful place = Replace good with evil = Oppression = Relegation of the truth = Exploitation = Violation of human rights = Doing wrong to oneself or others

Shabbir Ahmed - End Note 153 (2:194)

Temporary cessation of hostilities provides a cooling off period and it can avert war. There should be at least four months upon which mankind should agree as peacetime. History and Tafseers (expositions of the Qur'an) report the four Months of Peacetime as the first, the seventh, the eleventh and the twelfth month of the Lunar Calendar. However, the Qur'an being the Ultimate authority specifies them differently. The four Months of Security at the time in Arabia were consecutive, beginning with Zil-Hajjah, the 12th Lunar Month. Mankind may agree upon any four consecutive months in the changing times. [9:5](#), [9:36](#)

Shabbir Ahmed - End Note 154 (2:195)

You might throw yourselves into destruction by withholding contributions to this noble cause

Shabbir Ahmed - End Note 155 (2:196)

Hajj is the annual Convention in a specified time while 'Umrah is a visit to the Masjid of Makkah any time during the year. Both have a sublime objective as the Qur'an explains, although Muslims have reduced them into mere rituals similar to the Days of Ignorance. There is no mention of kissing the black-stone in Ka'bah, any "holiness" about the Zam Zam water, or that of throwing rocks at the three pillars signifying Satan. See footnote to Surah 105. The Noble Objective of the Pilgrimage is to arrange regular and intermittent international conferences in Makkah. Delegates from all over the world would get together there and devise ways to make the world a better place to live. Halqirras = Relief of burden = Idiom for relief - 'Imams' Jurjani, Hasan Basari, Shehristani

Shabbir Ahmed - End Note 156 (2:197)

Sexual intimacy, breach of discipline and argumentation would hamper mutual consultation in a focused, amicable environment. Ample provision is meant to avoid asking for help, but rather being able to help others. The Central authority, any time in the Divinely ordained four Months of Peacetime should decide upon and announce the exact dates of Hajj. The current practice of "performing" the ritualistic pilgrimage only in Zilhajjah, the 12th lunar month, finds no authority in the Qur'an. [2:194](#), [9:1-6](#). Ulil albaab = Those who possess understanding, is obviously a common gender

Shabbir Ahmed - End Note 157 (2:201)

He does not forsake the Hereafter for this world, and this world for the Hereafter. [28:77](#)

Shabbir Ahmed - End Note 158 (2:202)

Actions get their imprints stamped upon the human 'self' in this very life

Shabbir Ahmed - End Note 159 (2:204)

[2:8-12](#)

Shabbir Ahmed - End Note 160 (2:207)

[3:4](#), [39:23](#), [91:8](#)

Shabbir Ahmed - End Note 161 (2:208)

Satan, the selfish desires, alienates man from the Creator and divides humanity. Mubeen = Open = Clear

Shabbir Ahmed - End Note 162 (2:209)

He uses His Might with wisdom and His laws remain undefeated

Shabbir Ahmed - End Note 163 (2:210)

But all affairs are directed to God for judgment according to His law. They even have distorted belief about God moving up and down and of Divine Judgment. His Rule is the Rule of law

Shabbir Ahmed - End Note 164 (2:212)

He is the Sustainer of all mankind [114:1](#)

Shabbir Ahmed - End Note 165 (2:213)

Satan, the selfish desires, had rent asunder the unity of mankind. [2:36](#), [10:19](#). Using the perceptual and conceptual faculties in all humility help people achieve guidance, while selfishness, arrogance and blind following lead them astray. [2:170](#), [4:88](#), [6:56](#), [7:173](#), [7:179](#), [17:36](#), [27:80-81](#), [30:22](#), [37:113](#), [40:34-35](#), [41:17](#), [56:79](#)

Shabbir Ahmed - End Note 166 (2:214)

[3:141](#), [9:16](#), [29:2](#), [33:10](#). Unity of mankind will not be easy to attain. The differences and prejudices of race, ethnicity, color, creed, wealth and nationalism will always be the barriers to surmount

Shabbir Ahmed - End Note 167 (2:216)

See [2:190-193](#), [22:39](#)

Shabbir Ahmed - End Note 168 (2:217)

Human personality is not static. It either progresses or retrogresses. Hell and Paradise are the logical consequences of the degree of development of the 'self'. [5:54](#), [91:8](#)

Shabbir Ahmed - End Note 169 (2:218)

He looks at your effort and not the results. [2:132](#), [53:32](#), [53:39-40](#)

Shabbir Ahmed - End Note 170 (2:220)

Islah from its root SLH carries all the meanings rendered above as a part of 'long term betterment'

Shabbir Ahmed - End Note 171 (2:221)

Mushrik = Idol worshiper or idolater = One who ascribes partners to God = Who ascribes divinity besides Him = Who associates others with Him = Who invents or acknowledges authorities parallel to Him = Sets up idols in any form = Who side-lines Divine revelation in favor of manmade books or themes = Who worships his desires = Hero worshiper = A sectarian = Whoever hopes for any dead humans or saints to help him = Ancestor worshiper = Who ascribes children to God = A believer in intercession by angels or humans = Who seeks Divine guidance outside the Final revelation = A subscriber or claimant to mysticism or clairvoyance = Who believes in created beings having Divine Powers = Accepts ultimate law-givers other than God = Prostrates before tyrants or "holy" men. Mushrikah = A Mushrik woman. Shirk [17:111](#), [25:2](#), [18:26](#), [40:12](#), [18:38](#), [18:42](#), [18:110](#), [24:55](#), [10:18](#), [30:31-32](#), [10:66](#), [6:14](#), [6:40-41](#), [9:31](#)

Shabbir Ahmed - End Note 172 (2:222)

See [2:223](#). Mutahhireen = Mutahharoon = Those who are clean = Clean of mind [56:79](#)

Shabbir Ahmed - End Note 173 (2:225)

Therefore, a marriage will not be dissolved for senseless utterances of the husband or the wife

Shabbir Ahmed - End Note 174 (2:226)

They must rethink their decision during this grace period and circumstances might change. Similar rules apply for women, since they have equal rights and obligations, and since no man is permitted to forcibly keep his wife in wedlock against her will as stated later in the Book. [2:228](#), [4:19](#), [4:21](#), [4:34](#), [7:189](#)

Shabbir Ahmed - End Note 175 (2:227)

They must bear in mind that since marriage is a Solemn Covenant [4:21](#), divorce can take place only in accordance with this Book of law

Shabbir Ahmed - End Note 176 (2:228)

Men do not have a waiting period for remarriage for obvious physiological reasons. And this is where men have an advantage over women. [2:228-234](#), [4:3](#), [4:19](#), [4:35](#), [4:128](#), [33:49](#), [58:1](#), [65:1-4](#)

Shabbir Ahmed - End Note 177 (2:230)

There is no room in the Qur'an for the so-called 'Halaalah', a shameful, manmade custom where a divorced woman is made to spend an intimate night with another man under wedlock with a preplanned divorce in the morning! It should better be called 'Haraamah'

Shabbir Ahmed - End Note 178 (2:232)

Fabalghna ajalahunna = The divorced women are about to complete their term of waiting period -

according to the context and Tasreef

Shabbir Ahmed - End Note 179 (2:239)

[3:3](#), [3:190-191](#), [4:103](#)

Shabbir Ahmed - End Note 180 (2:241)

[65:6-7](#)

Shabbir Ahmed - End Note 181 (2:244)

Fight only in self-defense, and against oppression since God does not love aggressors. [2:190-194](#)

Shabbir Ahmed - End Note 182 (2:251)

[12:22](#), [22:39](#), [28:14](#)

Shabbir Ahmed - End Note 183 (2:253)

All messengers were one in purpose [2:136](#), [2:285](#). God did not create human beings like programmed robots. He endowed men and women with free will, and never ordained compulsion in religion ([2:256](#)). God makes His laws in the World of command as He wills, and implements them in the World of Creation [7:54](#). And He never changes His laws. [6:15](#), [6:34](#), [7:54](#), [10:64](#), [17:77](#), [30:30](#), [33:62](#), [35:43](#), [48:23](#). Roohul Qudus = The Noble revelation = Gabriel [2:87](#), [5:110](#), [16:102](#)

Shabbir Ahmed - End Note 184 (2:255)

Verse [2:255](#), commonly known as Ayat-al-Kursi (Verse of the Throne), is greatly revered by many Muslims for its grandeur, eloquence and blessing. Shafa'ah = Commonly translated as Intercession = To stand up as witness = Give evidence = Vindicate the truth. [2:48](#), [2:123](#), [4:85](#), [6:51](#), [6:70](#), [10:3](#), [19:87](#), [20:109](#), [21:28](#), [32:4](#), [34:23](#), [39:44](#), [43:86](#), [74:48](#)

Shabbir Ahmed - End Note 185 (2:256)

[18:29](#), [31:22](#). No compulsion in matters of religion - This Rule shall have no exceptions since Right has been distinguished from Wrong. ([3:4](#)). At-Taaghoot = Those who, in rebellion to the One True God, claim to have Divine powers or try to portray themselves as His representatives = Sufis, mystics, priesthood, clergy, tyrants. Tagha = Rebellion. Idols of stones cannot rebel, therefore, they cannot be At-Taaghoot

Shabbir Ahmed - End Note 186 (2:258)

Nimrod Shaddad, King of Babylon, Abraham's contemporary and staunch enemy, used to proclaim divinity. Being a tyrant king he could impose or cancel death penalty. That is what he means by giving life and causing death

Shabbir Ahmed - End Note 187 (2:259)

[13:18](#), [25:2](#), [65:3](#), [54:49](#)

Shabbir Ahmed - End Note 188 (2:260)

At one call of Abraham, those birds came flying back to him. This is how mankind can be brought to the Word of God with decent advice and training, giving them a new life

Shabbir Ahmed - End Note 189 (2:262)

[17:26](#), [30:38](#). The society will return their generosity in this life as well

Shabbir Ahmed - End Note 190 (2:265)

Your contribution to the society ensures you the Garden which neither a tornado, nor a hurricane can take away from you. [15:48](#)

Shabbir Ahmed - End Note 191 (2:268)

And, In the Divine Order, the society would return to more than one spends on it

Shabbir Ahmed - End Note 192 (2:269)

Making good use of their faculties helps people attain wisdom. [17:36](#)

Shabbir Ahmed - End Note 193 (2:272)

God's laws for guidance: [2:2](#), [2:26](#), [4:88](#), [5:46](#), [7:52](#), [13:27](#), [14:27](#), [20:123](#), [27:2](#), [28:50](#), [31:3](#), [39:3](#), [40:34](#), [40:74](#)

Shabbir Ahmed - End Note 194 (2:275)

Ash-shayitaanu-min-al-muss = Satan by his touch = Snake by its bite. Satan has been described as serpent in many texts. One who has taken usury in the past, it is better for him to return the interest he has earned, but the law shall not force him to do so. Trade is the return on labor that is permissible, while usury is the return on money and therefore, forbidden. [53:39](#)

Shabbir Ahmed - End Note 195 (2:276)

Mankind will eventually realize that the interest based economic system will have to be replaced with an equitable System. God's laws of Economics will erase usury and nurture welfare

Shabbir Ahmed - End Note 196 (2:277)

The government is responsible for setting up the Economic Order of Zakaat

Shabbir Ahmed - End Note 197 (2:282)

The second woman will not be a witness in the court of law. She is there only to support the first woman if she gets distracted, for example, by her baby. Tardhaun from Radha = Those you are satisfied with = Of your just choice = In the context: You shall choose competent men and women as witnesses. Dhall = To get distracted = Losing focus = Attention getting diverted = Mind getting preoccupied with other thoughts = Losing direction = Straying. Zakkar from Zikr = Advise = Support = Remind = Confirm = Strengthen = Remember

Shabbir Ahmed - End Note 198 (2:284)

He has appointed laws of forgiveness and retribution. [3:31](#), [8:29](#), [33:70](#)⁷¹, [57:28](#), [61:11-12](#), [64:17](#), [71:3](#). Wallahu 'ala kulli shaiyin Qadeer = God has Power over all things and events = God has appointed due measure for everything = God is Able to do all things. Shayi = Thing = Derived meaning, event

Shabbir Ahmed - End Note 199 (2:285)

No distinction since all of them were sent by the same Creator and they were one in purpose. [2:253](#), [17:55](#)

Shabbir Ahmed - End Note 200 (2:286)

[9:51](#), [10:30](#). Calling religious leaders as 'Maulana' (Our Master) is a very common but deplorable form of Shirk, associating others with God

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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The Monotheist Group	In the name of God, the Almighty, the Merciful. 3:1 A.L.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 3:1 Alif. Lam. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 3:1 A.L.M. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 3:1 A.L.M. Alif-Laam-Meem. (Allah, Lateef the Unfathomable, Majeed the Magnificent, states that),
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 3:1 Alif-lām-meem
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 3:1 الم
Edip-Layth	3:2 God; there is no god, except He; the Living, the Sustainer.
The Monotheist Group	3:2 God, there is no god but He, the Living, the Sustainer.

Muhammad Asad	3:2 GOD - there is no deity save Him, the Ever-Living, the Self-Subsistent Fount of All Being!
Rashad Khalifa	3:2 GOD: there is no god except He; the Living, the Eternal.
Shabbir Ahmed	3:2 God, there is no god but He, the Living, the Self-Subsistent Sustainer of the Universe proclaims that:
Transliteration	3:2 Allāhu lā ilāha illāhuwa alḥayyu alqayyoomu
A	3:2 الله لا اله الا هو الحي القيوم
Edip-Layth	3:3 He sent down to you the book with truth, authenticating what is present with it; and He sent down the Torah and the Injeel...
The Monotheist Group	3:3 He sent down to you the Scripture with truth, authenticating what is present with it; and He sent down the Torah and the Injeel.
Muhammad Asad	3:3 Step by step has He bestowed upon thee from on high this divine writ, setting forth the truth which confirms whatever there still remains [of earlier revelations]: ² for it is He who has bestowed from on high the Torah and the Gospel
Rashad Khalifa	3:3 He sent down to you this scripture, truthfully, confirming all previous scriptures, and He sent down the Torah and the Gospel
Shabbir Ahmed	3:3 He is the One Who has sent down this Book to you (O Messenger!) in absolute truth, confirming the authentic in what He has revealed before. He is the One Who revealed the Torah and the Gospel.
Transliteration	3:3 Nazzala AAalayka alkitāba bi alḥaqqimusaddiqan limā bayna yadayhi waanzala alṭawratuwaal-injeela
A	3:3 نزل عليك الكتب بالحق مصدقا لما بين يديه وانزل التوراة والانجيل
Edip-Layth	3:4 Before; He sent down the Criterion as guidance for the people. For those who become unappreciative of God's signs, they will have a tough retribution, and God is Noble, exacting in Revenge.
The Monotheist Group	3:4 From before as a guidance for the people, and He sent down the Criterion. Those who rejected God's revelations, they will have a painful retribution, and God is Noble, extracting in Revenge.
Muhammad Asad	3:4 aforetime, as a guidance unto mankind, and it is He who has bestowed [upon man] the standard by which to discern the true from the false. ⁴ Behold, as for those who are bent on denying God's messages - grievous suffering awaits them: for God is almighty, an avenger of evil.
Rashad Khalifa	3:4 before that, to guide the people, and He sent down the statute book. Those who disbelieve in GOD's revelations incur severe retribution. GOD is Almighty, Avenger.
Shabbir Ahmed	3:4 He has bestowed guidance upon mankind before, and now He has sent the Final Criterion between right and wrong. Those who reject the revelations of God, theirs will be a strict retribution. God Almighty's Law of Cause and Effect carries all things and actions to their logical outcome.
Transliteration	3:4 Min qablu hudan li Innasiwaanzala alfurq āna inna alla ṭheena kafaroo bi-ayatiAllāhi lahum AAathābun shadeedun waAllāhuAAazezun ṭhoo intiqāmīn
	3:4 من قبل هدى للناس وانزل الفرقان ان الذين كفروا بايت الله لهم عذاب شديد والله عزيز

A	ذو انتقام
Edip-Layth	3:5 For God nothing is hidden in the earth or in the heaven.
The Monotheist Group	3:5 For God nothing is hidden in the Earth or in the heavens.
Muhammad Asad	3:5 Verily, nothing on earth or in the heavens is hidden from God.
Rashad Khalifa	3:5 Nothing is hidden from GOD, on earth, or in the heaven.
Shabbir Ahmed	3:5 Nothing on earth and nothing in the Sky is hidden from God.
Transliteration	3:5 Inna Allaha la yakhfaAAalayhi shay-on fee al-ardi wala fee alssama/-i
A	3:5 ان الله لا يخفى عليه شيء في الارض ولا في السماء
Edip-Layth	3:6 He is the One who designs you in the wombs as He pleases. There is no god but He, the Noble, the Wise.
The Monotheist Group	3:6 He is the One who pictures you in the wombs as He pleases. There is no god but Him, the Noble, the Wise.
Muhammad Asad	3:6 He it is who shapes you in the wombs as He wills. There is no deity save Him, the Almighty, the Truly Wise.
Rashad Khalifa	3:6 He is the One who shapes you in the wombs as He wills. There is no other god besides Him; the Almighty, Most Wise.
Shabbir Ahmed	3:6 He is the One Who shapes you in the wombs according to His laws. There is no god but He. He is the Almighty, the Wise. ¹
Transliteration	3:6 Huwa alla thee yu sawwirukum feeal-ar hami kayfa yash ao l a il aha ill ahuwa alAAazeezu alhakeemu
A	3:6 هو الذى يصوركم فى الارحام كيف يشاء لا اله الا هو العزيز الحكيم
Edip-Layth	<i>Multiple-Meaning Verses: Requiring Knowledge and Good Intention</i> 3:7 He is the One who sent down to you the book, from which there are definite signs; they are the essence of the book; and others, which are multiple-meaning. As for those who have disease in their hearts, eager to cause confusion and eager to derive their interpretation, they will follow what is multiple-meaning from it. But none knows their meaning except God and those who are well founded in knowledge; they say, "We acknowledge it, all is from our Lord." None will remember except the people of intellect. ²
The Monotheist Group	3:7 He is the One who sent down to you the Scripture, from which there are governing verses; they are the essence of the Scripture; and others which are similar. As for those who have disease in their hearts, they will follow what is similar from it seeking to confuse, and seeking to derive an interpretation. But none know its interpretation except God and those who are well founded in knowledge; they say: "We believe in it, all is from our Lord." And none will remember except the people of understanding.
Muhammad Asad	3:7 He it is who has bestowed upon thee from on high this divine writ, containing messages that are clear in and by themselves - and these are the essence of the divine writ - as well as others that are allegorical. ⁵ Now those whose hearts are given to swerving from the truth go after that part of the divine writ ⁶ which has been expressed in allegory, seeking out [what is bound to create] confusion, ⁷ and seeking [to arrive at] its final meaning [in an arbitrary manner]; but none save

	God knows its final meaning. ⁸ Hence, those who are deeply rooted in knowledge say: "We believe in it; the whole [of the divine writ] is from our Sustainer - albeit none takes this to heart save those who are endowed with insight.
Rashad Khalifa	3:7 He sent down to you this scripture, containing straightforward verses - which constitute the essence of the scripture - as well as multiple-meaning or allegorical verses. Those who harbor doubts in their hearts will pursue the multiple-meaning verses to create confusion, and to extricate a certain meaning. None knows the true meaning thereof except GOD and those well founded in knowledge. They say, "We believe in this - all of it comes from our Lord." Only those who possess intelligence will take heed.
Shabbir Ahmed	3:7 (The Book He has sent down, bears an important Principle.) He is the One Who has revealed to you (O Prophet!) the scripture. In it some verses are literal, while some verses are allegorical. The verses that pertain to Permanent Values have been presented literally. These verses, Muhkamat, are the essence of the Divine law. On the other hand, abstract phenomena, some historical events, and the World of the Unseen are described in similes, metaphors and allegories (Mutashaabihaat) for your understanding. But those who are given to crookedness in their hearts pursue the allegories and try to give them literal meanings, thus creating dissension of thought. None encompasses their final meaning (of such as the Essence of God, His Throne, His Hand, His Book of Decrees, the exact mode of revelation on the heart of the messengers, the Eternity) but God. Those who are well founded in knowledge understand why the allegories have been used and they keep learning from them. They proclaim the belief that the entire Book is from their Lord. As the human knowledge evolves, more and more allegories will unfold their literal meaning. But only the men and women of understanding will bear this fact in mind. ²
Transliteration	3:7 Huwa alla <u>thee</u> anzala AAalayka alkit <u>abaminhu</u> <u>ayatun</u> mu <u>hkatun</u> hunna ommualkitabi waokharu mutash <u>abihatun</u> faamm <u>aallatheena</u> fee quloobihim zayghun fayattabiAAoona m <u>atashabaha</u> minhu ibtigh <u>aa</u> alfitnati waibtighaata/weelihi wam <u>a</u> yaAAalamu ta/weelahu ill <u>a</u> AllahuwaalIrrasikhoona fee alAAilmi yaqooloona <u>amannabihi</u> kullun min AAindi rabbina wama <u>yaththakkaruilla</u> oloo al-albabi
A	3:7 هو الذى انزل عليك الكتب منه آيت محكمات هن ام الكتب واخر متشبهت فاما الذين فى قلوبهم زيغ فيتبعون ما تشبه منه ابتغاء الفتنة وابتغاء تاويله وما يعلم تاويله الا الله والرسخون فى العلم يقولون ءامنا به كل من عند ربنا وما يذكر الا اولوا الالباب
Edip-Layth	3:8 "Our Lord, do not make our hearts deviate after You have guided us, and grant us from You a mercy; You are the Grantor."
The Monotheist Group	3:8 "Our Lord, do not make our hearts deviate after You have guided us, and grant us from You a mercy; You are the Grantor."
Muhammad Asad	3:8 "O our Sustainer! Let not our hearts swerve from the truth after Thou hast guided us; and bestow upon us the gift of Thy grace: verily, Thou art the [true] Giver of Gifts.
Rashad Khalifa	3:8 "Our Lord, let not our hearts waver, now that You have guided us. Shower us with Your mercy; You are the Grantor.
Shabbir Ahmed	3:8 They say, "Our Lord! Let not our hearts waver, now that you have guided us, and bestow upon us grace from Your Presence. You, only You are the Grantor of all that is good."
Transliteration	3:8 Rabbana I <u>a</u> tuzigh qulooban <u>abaAAda</u> i <u>th</u> hadaytan <u>a</u> wahab lan <u>a</u> min ladunkarahmatan innaka anta alwahh<u>abu</u>

A	3:8 ربنا لا ترغ قلوبنا بعد اذ هديتنا وهب لنا من لدنك رحمة انك انت الوهاب
Edip-Layth	3:9 "Our Lord, You are the Gatherer of the people for a day in which there is no doubt; God does not break His appointment."
The Monotheist Group	3:9 "Our Lord, You will gather the people for a Day in which there is no doubt; God does not break His appointment."
Muhammad Asad	3:9 "O our Sustainer! Verily, Thou wilt gather mankind together to witness the Day about [the coming of] which there is no doubt: verily, God never fails to fulfil His promise."
Rashad Khalifa	3:9 "Our Lord, You will surely gather the people on a day that is inevitable. GOD never breaks a promise."
Shabbir Ahmed	3:9 "Our Lord! You will surely gather all mankind together on a Day about the advent of which there is no doubt. God never fails in His promise."
Transliteration	3:9 Rabbana innaka jamiAAu alInnasiliyawmin la rayba feehee inna Allaha layukhlifu almeeAAada
A	3:9 ربنا انك جامع الناس ليوم لا ريب فيه ان الله لا يخلف الميعاد
Edip-Layth	<i>Winners versus Losers</i> 3:10 As for those who did not appreciate, neither their money nor their children will avail them anything from God. They are the fuel for the fire.
The Monotheist Group	3:10 As for those who rejected, neither their money nor their children will avail them anything from God. They are the fuel for the Fire.
Muhammad Asad	3:10 BEHOLD, as for those who are bent on denying the truth - neither their worldly possessions nor their offspring will in the least avail them against God; and it is they, they who shall be the fuel of the fire!
Rashad Khalifa	3:10 Those who disbelieve will never be helped by their money, nor by their children, against GOD. They will be fuel for Hell.
Shabbir Ahmed	3:10 Those who reject Divine guidance, neither their wealth nor their children will avail them against God. They will be fuel for the fire.
Transliteration	3:10 Inna alla ^{the} ena kafaroo lan tughniyaAAanhum amwaluhum wala awladuhum mina Allahishay-an waola-ika hum waqoodu aInnari
A	3:10 ان الذين كفروا لن تغنى عنهم اموالهم ولا اولدهم من الله شيئا واولئكَ هم وقود النار
Edip-Layth	3:11 Like the behavior of the people of Pharaoh and those before them. They rejected Our signs, so God took them for their sins. God is severe in retribution. ³
The Monotheist Group	3:11 Like the behavior of the people of Pharaoh and those before them. They rejected Our signs so God took them for their sins. God is awesome in retribution.
Muhammad Asad	3:11 [To them shall - happen] the like of what happened to Pharaoh's people and those who lived before them: they gave the lie to Our messages - and so God took them to task for their sins: for God is severe in retribution.
Rashad Khalifa	3:11 Like Pharaoh's people and those before them, they rejected our revelations and, consequently, GOD punished them for their sins. GOD is strict in enforcing retribution.
Shabbir Ahmed	3:11 Like Pharaoh's people and the ones before them, these people reject Our revelations, and so God will seize them for their trailing behind in humanity.

	God's Law of Requitil is strong in pursuing and grasping.
Transliteration	3:11 Kada/bi <u>ali</u> firAAawna wa <u>allatheenamin</u> qablihim ka <u>ththaboo</u> bi- <u>ayatin</u> aakha <u>thahumu</u> All <u>ahu</u> bi <u>thunoobihim</u> waAll <u>ah</u> ushadeedu alAAiq <u>abi</u>
A	3:11 كذاب ءال فرعون والذين من قبلهم كذبوا بايتنا فاخذهم الله بذنوبهم والله شديد العقاب
Edip-Layth	3:12 Say to those who did not appreciate, "You will be defeated and gathered towards hell. What a miserable abode!"
The Monotheist Group	3:12 Say to those who have rejected: "You will be defeated and gathered towards Hell, what a miserable abode!"
Muhammad Asad	3:12 Say unto those who are bent on denying the truth: "You shall be overcome and gathered unto hell - and how evil a resting-place!"
Rashad Khalifa	3:12 Say to those who disbelieve, "You will be defeated, then gathered in Hell; what a miserable abode!"
Shabbir Ahmed	3:12 (O Messenger!) Say to the rejecters, "Soon you shall be overcome and then will be gathered together to Hell, a miserable bed to lie on."
Transliteration	3:12 Qul lillat <u>heena</u> kafaroo satughlaboonawatu <u>hsharoona</u> il <u>a</u> jahannama wabi/sa almi <u>h</u> adu
A	3:12 قل للذين كفروا ستغلبون وتحشرون الى جهنم وبئس المهاد
Edip-Layth	3:13 There was a sign for you in the two groups that met. One was fighting in the cause of God, and the other was ingrate. They thus saw them as twice their number with their eyes. God supports with His victory whomever He wills. In this is a lesson for those with vision.
The Monotheist Group	3:13 There was a sign for you in the two groups that met. One was fighting in the cause of God, and the other was rejecting. They thus saw them as twice their number with their eyes. And God supports with His victory whom He wills. In this is a lesson for those with vision.
Muhammad Asad	3:13 You have already had a sign in the two hosts that met in battle, one host fighting in God's cause and the other denying Him; with their own eyes [the former] saw the others as twice their own number: but God strengthens with His succour whom He wills. In this, behold, there is indeed a lesson for all who have eyes to see. ⁹
Rashad Khalifa	Believers: The Ultimate Victors 3:13 An example has been set for you by the two armies who clashed - one army was fighting in the cause of GOD, while the other was disbelieving. They saw with their own eyes that they were twice as many. GOD supports with His victory whomever He wills. This should provide an assurance for those who possess vision.
Shabbir Ahmed	3:13 (Only recently at Badr) there was a sign for you in the two armies that met in combat. One was fighting in the cause of God, the other denying Him. With their own eyes the two armies saw each other as twice their number. But God strengthens people with His support according to His laws. This must be a lesson for people of vision for all times. ³
Transliteration	3:13 Qad k <u>ana</u> lakum <u>ayatu</u> n feefi-atayni iltaqat <u>a</u> fi-atun tuq <u>atilu</u> fee sabeeli All <u>ah</u> iwaokhr <u>a</u> k <u>afiratu</u> n yarawnahum mithlayhim ra/yaalAAayni wa All <u>ah</u> u yu-ayyidu binas <u>rihi</u> manyash <u>ao</u> inna fee <u>th</u> alika laAAibratan li-olee al-abs <u>ari</u>
	3:13 قد كان لكم آية في فئتين التقتا فئة تقاتل في سبيل الله واخرى كافرة يرونهم مثليهم راى

A	العين والله يويد بنصره من يشاء ان فى ذلك لعبرة لاولى الابصر
Edip-Layth	3:14 It has been adorned for people to love the desire of women, buildings, ornaments made from gold and silver, trained horses, the livestock, and fields. These are the enjoyment of the world, and with God is the best place of return. ⁴
The Monotheist Group	3:14 It has been adorned for people to love the desire of the most modern things, and buildings, and ornaments made from gold and silver, and trained horses, and the livestock, and fields. These are the enjoyment of the world, and with God are the best goods.
Muhammad Asad	3:14 ALLURING unto man is the enjoyment of worldly desires through women, and children, and heaped-up treasures of gold and silver, and horses of high mark, and cattle, and lands. All this may be enjoyed in the life of this world - but the most beautiful of all goals is with God.
Rashad Khalifa	<i>Different Priorities</i> 3:14 Adorned for the people are the worldly pleasures, such as the women, having children, piles upon piles of gold and silver, trained horses, livestock, and crops. These are the materials of this world. A far better abode is reserved at GOD.
Shabbir Ahmed	3:14 Beautiful for mankind is love of the joys that come from women and children, heaps of gold and silver, branded horses, cattle and well-tilled land. These are comforts of the life of the world. God! With Him is a more excellent abode. ⁴
Transliteration	3:14 Zuyyina li Innasi hubbualshshahawati mina a Innisa-i waalbaneenawaalqanateeri almuqantarati mina a lththahabiwaalfiddati waalkhayli almusawwamati wa al-anAAamiwaalharthi thalika mat aAAu al hayatialddunya waAllahu AAindahu husnualmaabi
A	3:14 زين للناس حب الشهوات من النساء والبنين والقنطير المقطرة من الذهب والفضة والخيل المسومة والانعم والحرث ذلك متع الحياة الدنيا والله عنده حسن المآب
Edip-Layth	3:15 Say, "Shall I inform you of what is greater than all this? For those who are aware, at their Lord there will be gardens with rivers flowing beneath, abiding there eternally, and purified mates, and an acceptance from God. God is Seer of the servants."
The Monotheist Group	3:15 Say: "Shall I inform you of what is greater than all this? For those who believe in their Lord will be estates with rivers flowing beneath, in them they abide eternally, and with pure mates, and an acceptance from God. And God is watcher over the servants."
Muhammad Asad	3:15 Say: "Shall I tell you of better things than those [earthly joys]? For the God-conscious there are, with their Sustainer, gardens through which running waters flow, therein to abide, and spouses pure, and God's goodly acceptance." And God sees all that is in [the hearts of] His servants -
Rashad Khalifa	3:15 Say, "Let me inform you of a much better deal: for those who lead a righteous life, reserved at their Lord, are gardens with flowing streams, and pure spouses, and joy in GOD's blessings." GOD is Seer of His worshipers.
Shabbir Ahmed	3:15 Say (O Messenger!), "Shall I inform you of something better than these, with which the upright will be rewarded by their Lord? - Gardens with flowing streams beneath, where they will live forever with spouses of spotless character and the blissful Approval of God. God is Seer of His servants."
	3:15 Qul aonabbi-okum bikhayrin min thalikumlillaatheena ittaqaw AAinda

Transliteration	rabbihim jann atun tajreemin ta htiha al-anh aru kh alideena feeh awaazwajun mutahharatun waridwanunmina Allahi waAllahu baseerun bialAAibadi
A	3:15 قل اونبئكم بخير من ذلكم للذين اتقوا عند ربهم جنت تجري من تحتها الانهر خلدن فيها وازوج مطهرة ورضون من الله والله بصير بالعباد
Edip-Layth	3:16 The ones who say, "Our Lord, we acknowledge, so forgive us our sins, and spare us the retribution of the fire."
The Monotheist Group	3:16 The ones who say: "Our Lord, we believe, so forgive us our sins, and spare us the retribution of the Fire."
Muhammad Asad	3:16 those who say, "O our Sustainer! Behold, we believe [in Thee]; forgive us, then, our sins, and keep us safe from suffering through the fire" - :
Rashad Khalifa	3:16 They say, "Our Lord, we have believed, so forgive us our sins, and spare us the agony of the hellfire."
Shabbir Ahmed	3:16 Those who say, "Our Lord! We have chosen to be graced with belief. So, protect us from trailing behind in honor and save us from the agony of fire."
Transliteration	3:16 Allatheena yaqooloona rabban ainnana amanna fa ighfir lan a thunoobanawaqina AAathaba alnnari
A	3:16 الذين يقولون ربنا اننا ءامننا فاغفر لنا ذنوبنا وقنا عذاب النار
Edip-Layth	3:17 The patient, the truthful, the devout, the givers, and the seekers of forgiveness in the late periods of the night.
The Monotheist Group	3:17 The patient, and the truthful, and the dutiful, and the givers, and the seekers of forgiveness in the late hours of the night.
Muhammad Asad	3:17 those who are patient in adversity, and true to their word, and truly devout, and who spend [in God's way], and pray for forgiveness from their innermost hearts. ¹⁰
Rashad Khalifa	3:17 They are steadfast, truthful, submitting, charitable, and meditators at dawn.
Shabbir Ahmed	3:17 They are proactively steadfast, truthful in word and action, ever submitting to the commandments, keeping their wealth open for the society, and guarding themselves early against any forthcoming challenge.
Transliteration	3:17 Alssabireena wa alssadiqeenawaalqaniteena wa almunfiqeena waalmustaghfireenabial-ashari
A	3:17 الصبرين والصدقين والقنتين والمنفقين والمستغفرين بالاسحار
Edip-Layth	<i>The Divine System: Submission to God in Peace</i> 3:18 God bears witness that there is no god but He; as do the angels, and those with knowledge; He is standing with justice. There is no god but Him, the Noble, the Wise. ⁵
The Monotheist Group	3:18 God bears witness that there is no god but He, as do the angels, and those with knowledge, He is standing with justice. There is no god but Him, the Noble, the Wise.
Muhammad Asad	3:18 GOD [Himself] proffers evidence ¹¹ - and [so do] the angels and all who are endowed with knowledge - that there is no deity save Him, the Upholder of Equity: there is no deity save Him, the Almighty, the Truly Wise.

	<i>The Most Important Commandment</i>
Rashad Khalifa	3:18 GOD bears witness that there is no god except He, and so do the angels and those who possess knowledge. Truthfully and equitably, He is the absolute god; there is no god but He, the Almighty, Most Wise. ²
Shabbir Ahmed	3:18 God Himself witnesses that there is no god but He and so do the angels, men and women of science, and those who uphold equity. There is no god but He, the Almighty, the Wise. ⁵
Transliteration	3:18 Shahida Allahu annahu la ilahai ^{la} huwa waal ^{ma} -ikatu waoloo alAAilmi qa- imanbialqisti la ilaha illa huwaalAAazeezu alhakeemu
A	3:18 شهد الله انه لا اله الا هو والملئكة واولوا العلم قائما بالقسط لا اله الا هو العزيز الحكيم
Edip-Layth	3:19 The system with God is to peacefully surrender/submit (islam). Those who received the book did not dispute except after the knowledge came to them out of jealousy between them. Whoever does not appreciate God's signs, then God is swift in computation. ⁶
The Monotheist Group	3:19 The system with God is submission, and those who received the Scripture did not dispute except after the knowledge came to them out of jealousy between them. And whoever rejects God's signs, then God is swift in judgment.
Muhammad Asad	3:19 Behold, the only [true] religion in the sight of God is [man's] self-surrender unto Him; and those who were vouchsafed revelation aforetime ¹² took, out of mutual jealousy, to divergent views [on this point] only after knowledge [thereof] had come unto them. ¹³ But as for him who denies the truth of God's messages - behold, God is swift in reckoning!
Rashad Khalifa	<i>Submission: The Only Religion</i> 3:19 The only religion approved by GOD is "Submission." Ironically, those who have received the scripture are the ones who dispute this fact, despite the knowledge they have received, due to jealousy. For such rejectors of GOD's revelations, GOD is most strict in reckoning.
Shabbir Ahmed	3:19 Remember that the System of Life approved by God is only Submission. Those who were given the scripture, dissented from it through mutual rivalry and envy, after knowledge had come to them. If anyone rejects God's revelations, then God is Swift in reckoning. ⁶
Transliteration	3:19 Inna a Iddeena AAinda All ahial-islamu wam a ikhtalafa alla theena ootooalkitaba illa min baAAadi m a jaahumualAAilmu baghyan baynahum waman yakfur bi-ayati Allahifa-inna Allaha sareeAAu alhisabi
A	3:19 ان الدين عند الله الاسلام وما اختلف الذين اوتوا الكتب الا من بعد ما جاءهم العلم بغيا بينهم ومن يكفر بايت الله فان الله سريع الحساب
Edip-Layth	3:20 If they debate with you, then say, "I have peacefully surrendered myself to God, as well as those who follow me." In addition, say to those who were given the book and the Gentiles: "Have you peacefully surrendered?" If they have peacefully surrendered then they are guided; but if they turn away, then you are only to deliver. God is watcher over the servants. ⁷
The Monotheist Group	3:20 If they debate with you, then say: "I have submitted myself to God, as well as those who follow me." And say to those who have received the Scripture and the Gentiles: "Have you submitted?" If they have submitted then they are guided, and if they turn away, then you are only to deliver, and God is watcher over the servants.

Muhammad Asad	3:20 Thus, [O Prophet,] if they argue with thee, say, "I have surrendered my whole being unto God, and [so have] all who follow me!" - and ask those who have been vouchsafed revelation aforetime, as well as all unlettered people, 14 "Have you [too] surrendered yourselves unto Him?" And if they surrender themselves unto Him, they are on the right path; but if they turn away - behold, thy duty is no more than to deliver the message: for God sees all that is in [the hearts of] His creatures.
Rashad Khalifa	3:20 If they argue with you, then say, "I have simply submitted myself to GOD; I and those who follow me." You shall proclaim to those who received the scripture, as well as those who did not, "Would you submit?" If they submit, then they have been guided, but if they turn away, your sole mission is to deliver this message. GOD is Seer of all people.
Shabbir Ahmed	3:20 If they argue with you (O Messenger!), tell them, "I have submitted to God; I and those who follow me." Say to the People of the scripture, and to those who claim to have no scripture, "Would you submit (to God)?" If they submit, then they have been guided but if they turn away, then your duty is only to convey the message. God is Seer of His servants.
Transliteration	3:20 Fa-in <u>hajjooka</u> faqul aslamtu wajhiyalill <u>ahi</u> wamani ittabaAAani waqul lillat<u>heena</u> ootooalkit <u>aba</u> wa al-ommiyyeena aaslamtum fa-inaslamoo faqadi ihtadaw wa-in tawallaw fa-innam <u>a</u> AAalaykaalbal <u>aghu</u> wa All<u>ahu</u> ba <u>seerun</u> bialAAib<u>adi</u>
A	3:20 فان حاجوك فقل اسلمت وجهي لله ومن اتبعن وقل للذين اوتوا الكتب والامين ءاسلمتم فان اسلموا فقد اهتدوا وان تولوا فانما عليك البلاغ والله بصير بالعباد
Edip-Layth	3:21 Those who do not appreciate God's signs and kill the prophets unjustly, and kill those who order justice from amongst the people; give them the good news of a painful retribution.
The Monotheist Group	3:21 Those who reject God's revelations and kill the prophets unjustly, and kill those who order justice from amongst the people; inform them of a painful retribution.
Muhammad Asad	3:21 Verily, as for those who deny the truth of God's messages, and slay the prophets against all right, and slay people who enjoin equity 15 - announce unto them a grievous chastisement.
Rashad Khalifa	3:21 Those who have rejected GOD's revelations, and killed the prophets unjustly, and killed those who advocated justice among the people, promise them a painful retribution.
Shabbir Ahmed	3:21 Those who reject the message of God, and wrongfully kill the prophets or their Mission by mixing truth with falsehood, and kill the advocates of justice in the society; promise them grievous retribution.
Transliteration	3:21 Inna alla <u>theena</u> yakfuroona bi- <u>ayati</u>All<u>ahi</u> wayaqtuloona a Innabiyyeena bighayri <u>haqqin</u>wayaqtuloona alla <u>theena</u> ya/muroona bi alqist<u>imina</u> a Inn<u>asi</u> fabashshirhum biAAa<u>thabin</u> aleem<u>in</u>
A	3:21 ان الذين يكفرون بايت الله ويقتلون النبيين بغير حق ويقتلون الذين يامرون بالقسط من الناس فبشرهم بعذاب اليم
Edip-Layth	3:22 These are the ones whose works will be lost in this world, and in the Hereafter, they will have no supporters.
The Monotheist Group	3:22 These are the ones whose works will be lost in this world, and in the Hereafter they will have no supporters.

Muhammad Asad	3:22 It is they whose works shall come to nought both in this world and in the life to come; and they shall have none to succour them.
Rashad Khalifa	3:22 Their works have been nullified, both in this life and in the Hereafter, and they will have no helpers.
Shabbir Ahmed	3:22 They are the people whose (good) deeds shall be nullified in this world and in the Hereafter, and they will have no helpers at all.
Transliteration	3:22 Ola-ika alla theena habitataAAamalahum fee a Iddunya wa al-akhiratiwama lahum min nasireena
A	3:22 اولئك الذين حبطت اعمالهم في الدنيا والءاخرة وما لهم من نصرين
Edip-Layth	3:23 Did you not see those who were given a portion of the book being invited to God's book to judge between them, then a group of them turn away while they are adverse?
The Monotheist Group	3:23 Did you not see those who were given a portion of the Scripture being invited to God's Scripture to judge between them, then a group of them turns away while they are adverse?
Muhammad Asad	3:23 Art thou not aware of those who have been granted their share of revelation [aforetime]? They have been called upon to let God's writ be their law 16 - and yet some of them turn away [from it] in their obstinacy,
Rashad Khalifa	3:23 Have you noted those who were given part of the scripture, and how they are invited to uphold this scripture of GOD, and apply it to their own lives, then some of them turn away in aversion?
Shabbir Ahmed	3:23 Have you noticed those who were given guidance through the previous scriptures? When they are invited to uphold this Book of God, to judge their disputes and apply it in their lives, a party among them declines and turns away.
Transliteration	3:23 Alam tara il a alla theena ootoona seeban mina alkit abi yudAAawna il a kitabiAllahi liya hkuma baynahum thumma yatawall afareequn minhum wahum muAAaridoona
A	3:23 الم تر الى الذين اوتوا نصيبا من الكتب يدعون الى كتب الله ليحكم بينهم ثم يتولى فريق منهم وهم معرضون
Edip-Layth	3:24 That is because they said, "The fire will not touch us except a few number of days," and they were arrogant by what they invented in their system. ⁸
The Monotheist Group	3:24 That is because they said: "The Fire will not touch us except a few number of days," and they were arrogant by what they invented in their system.
Muhammad Asad	3:24 simply because they claim, "The fire will most certainly not touch us for more than a limited number of days": 17 and thus the false beliefs which they invented have [in time] caused them to betray their faith. ¹⁸
Rashad Khalifa	3:24 This is because they said, "The hellfire will not touch us, except for a few days." They were thus deceived in their religion by their own fabrications.
Shabbir Ahmed	3:24 This is because they say that the fire will not touch them but only for a few days. See, how what they used to invent has deceived them in their own religion.
Transliteration	3:24 Thalika bi-annahum qaloo lantamassana alInnaru illa ayyamanmaAAadoodatin wagharrahum fee deenihim ma kanooyaftaroonaa

A	3:24 ذلك بانهم قالوا لن تمسنا النار الا اياما معدودت وغرهم في دينهم ما كانوا يفترون
Edip-Layth	3:25 How shall it be when We gather them on the day in which there is no doubt; every person shall receive what it has earned, and they will not be wronged.
The Monotheist Group	3:25 How shall it be when We gather them on the Day in which there is no doubt; and every soul shall receive what it has earned, and they will not be wronged.
Muhammad Asad	3:25 How, then, [will they fare] when We shall gather them all together to witness the Day about [the coming of] which there is no doubt, and every human being shall be repaid in full for what he has done, and none shall be wronged?
Rashad Khalifa	3:25 How will it be for them, when we summon them on that inevitable day? Each soul will be paid for whatever it earned, without the least injustice.
Shabbir Ahmed	3:25 How will they feel on the Day when We will gather them, the Day about the advent of which there is no doubt? Then, every person will be paid in full for what he or she has earned. No injustice will be done to anyone.
Transliteration	3:25 Fakayfa i <u>tha</u> jamaAAan <u>ahumliyawmin</u> la <u>rayba</u> feehi wawuffiyat kullu nafsin <u>makasabat</u> wahum la <u>yuthlamoona</u>
A	3:25 فكيف اذا جمعناهم ليوم لا ريب فيه ووفيت كل نفس ما كسبت وهم لا يظلمون
Edip-Layth	<i>The Absolute Sovereign</i> 3:26 Say, "Our god, Ruler of sovereignty; you grant sovereignty to whom You please, revoke sovereignty from whom You please, dignify whom You please, and humiliate whom You please; in Your hand is goodness. You are capable of all things." ⁹
The Monotheist Group	3:26 Say: "Our god, Possessor of kingship; you grant kingship to whom You please, and revoke kingship from whom You please, and honor whom You please, and humiliate whom You please; in Your hand is goodness. You are capable of all things."
Muhammad Asad	3:26 SAY: "O God, Lord of all dominion! Thou grantest dominion unto whom Thou willest, and takest away dominion from whom Thou willest; and Thou exaltest whom Thou willest, and abasest whom Thou willest. In Thy hand is all good. Verily, Thou hast the power to will anything.
Rashad Khalifa	<i>Attributes of God</i> 3:26 Say, "Our god: possessor of all sovereignty. You grant sovereignty to whomever You choose, You remove sovereignty from whomever You choose. You grant dignity to whomever You choose, and commit to humiliation whomever You choose. In Your hand are all provisions. You are Omnipotent.
Shabbir Ahmed	3:26 Say, "O God! Owner of all Dominion! You give power to nations according to Your laws and You strip off power from nations according to Your laws. You have established Rules for attaining honor and facing humiliation. All good emanates from Your Hand. Certainly, You have Power over all things." ⁷
Transliteration	3:26 Quli all <u>ahumma</u> m <u>alika</u> almulkitu/tee almulka man tash <u>ao</u> watanziAAu almulka mimman tash <u>awatuAAa</u> zzu man tash <u>ao</u> watu <u>thillu</u> man tash <u>agobiyadika</u> alkhayru innaka AAala kulli shay-in qadeer un
A	3:26 قل اللهم ملك الملك توتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير انك على كل شيء قدير
Edip-Layth	3:27 "You blend the night into the day, and blend the day into the night; and you bring the living out of the dead, and bring the dead out of the living; and You

	provide for whom You please with no computation."
The Monotheist Group	3:27 "You blend the night into the day, and blend the day into the night; and you bring the living out of the dead, and bring the dead out of the living; and You provide for whom You please with no reckoning."
Muhammad Asad	3:27 "Thou makest the night grow longer by shortening the day, and Thou makest the day grow longer by shortening the night. And Thou bringest forth the living out of that which is dead, and Thou bringest forth the dead out of that which is alive. And Thou grantest sustenance unto whom `Thou wilt, beyond all reckoning."
Rashad Khalifa	3:27 "You merge the night into the day, and merge the day into the night. You produce the living from the dead, and produce the dead from the living, and You provide for whomever You choose, without limits."
Shabbir Ahmed	3:27 "We witness Your laws in action throughout the Universe. You merge the night into the day and merge the day into the night. You bring forth the living from the dead and bring forth the dead from the living, and Your laws sustain all creation indiscriminately."
Transliteration	3:27 Tooliju allayla fee a Innahariwatooliju a Innahara fee allayli watukhriju alhayyamina almayyiti watukhriju almayyita mina al hayyi watarzuquman tash ao bighayri hisabin
A	3:27 تولج الليل في النهار وتولج النهار في الليل وتخرج الحي من الميت وتخرج الميت من الحي وترزق من تشاء بغير حساب
Edip-Layth	<i>Pick Your Allies Carefully</i> 3:28 Let not those who acknowledge take the ingrates as allies instead of those who acknowledge. Whoever does so will have nothing with God, for you are to be cautious of them for a particular reason. Moreover, God warns you of Himself, and to God is the destiny.
The Monotheist Group	3:28 Let not the believers take the rejecters as allies instead of the believers. And whoever does so will have nothing with God; for you are to be cautious of them as they deserve. And God warns you of Himself, and to God is the destiny.
Muhammad Asad	3:28 LET NOT the believers take those who deny the truth for their allies in preference to the believers ¹⁹ - since he who does this cuts himself off from God in everything - unless it be to protect yourselves against them in this way. ²⁰ But God warns you to beware of Him: for with God is all journeys' end.
Rashad Khalifa	<i>Choose Your Friends Carefully</i> 3:28 The believers never ally themselves with the disbelievers, instead of the believers. Whoever does this is exiled from GOD. Exempted are those who are forced to do this to avoid persecution. GOD alerts you that you shall reverence Him alone. To GOD is the ultimate destiny.
Shabbir Ahmed	3:28 (Those who reject the laws of such an Omnipotent Creator, will not support the Divine Ideology.) Let not the believers take non-believers for their allies instead of (their fellow) believers. If anyone does that, he will have nothing to do with God. The persecuted are exempted (from this obligation) in order to save themselves. But God warns you of His Law of Requit. To God is the ultimate destination. ⁸
Transliteration	3:28 La yattakhi thi almu/minoonaalk afireena awliy aa min dooni almu/mineena wamanyafAAal thalika falaysa mina All ahi fee shay-in ill aan tattaqoo minhum tuqatan wayuhaththirukumAllahu nafsahu wa-ila Allahi almaseru

A	3:28 لا يتخذ المومنون الكافرين اولياء من دون المومنين ومن يفعل ذلك فليس من الله في شيء الا ان تتقوا منهم تقية ويحذركم الله نفسه والى الله المصير
Edip-Layth	3:29 Say, "Whether you hide what is in your chests or reveal it, God knows." He knows what is in the heavens and what is in the earth; and God is capable of all things.
The Monotheist Group	3:29 Say: "If you hide what is in your chests or you reveal it, God will know." And He knows what is in the heavens and what is in the Earth; and God is capable of all things.
Muhammad Asad	3:29 Say: "Whether you conceal what is in your hearts ²¹ or bring it into the open, God knows it: for He knows all that is in the heavens and all that is on earth; and God has the power to will anything."
Rashad Khalifa	3:29 Say, "Whether you conceal your innermost thought, or declare it, GOD is fully aware thereof." He is fully aware of everything in the heavens and the earth. GOD is Omnipotent.
Shabbir Ahmed	3:29 Say, "Whether you hide your strategy or reveal it, God is fully Aware thereof." And He knows all things and events in the heavens and all things and events on earth. God is all-Powerful and He has endowed everything with the potential to become what it is meant to be.
Transliteration	3:29 Qul in tukhfoo m a fee sudoorikumaw tubdoohu yaAAalamhu All ahu wayaAAalamu m a fee a Issamawatiwama fee al-ar di wa Allahu AAal akulli shay-in qadeerun
A	3:29 قل ان تخفوا ما فى صدوركم او تبدوه يعلمه الله ويعلم ما فى السموت وما فى الارض والله على كل شيء قدير
Edip-Layth	3:30 The day every person will find what good it had done present, and what bad it had done; it wishes that between them was a great distance. God warns you of Himself, and God is Kind towards the servants.
The Monotheist Group	3:30 The Day every soul will find what good it had done present, and what bad it had done; it wishes that between them was a great distance. And God warns you of Himself, and God is Compassionate towards the servants.
Muhammad Asad	3:30 On the Day when every human being will find himself faced with all the good that he has done, and with all the evil that he has done, [many a one] will wish that there were a long span of time between himself and that [Day]. Hence, God warns you to beware of Him; but God is most compassionate towards His creatures.
Rashad Khalifa	3:30 The day will come when each soul will find all the good works it had done brought forth. As for the evil works, it will wish that they were far, far removed. GOD alerts you that you shall reverence Him alone. GOD is Compassionate towards the people.
Shabbir Ahmed	3:30 On the Day of Reckoning every 'self' will confront all its doings, good and evil. Every 'self' would wish there might be a gulf of distance between it and that evil. God cautions you in advance, for He is Compassionate to His servants.
Transliteration	3:30 Yawma tajidu kullu nafsin m a AAamilatmin khayrin mu hddaran wam a AAamilat min soo-intawaddu law anna baynah a wabaynahu amadan baAAeedan wayuhaththirukumuAllahu nafsahu waAllahu raoofun bialAAibadi
A	3:30 يوم تجد كل نفس ما عملت من خير محضرا وما عملت من سوء تود لو ان بينها وبينه

Edip-Layth	3:31 Say, "If you love God then follow me so God will love you and forgive your sins." God is Forgiver, Compassionate.
The Monotheist Group	3:31 Say: "If you love God then follow me so God will love you and forgive your sins." God is Forgiver, Merciful.
Muhammad Asad	3:31 Say [O Prophet]: "If you love God, follow me, [and] God will love you and forgive you your sins; for God is much-forgiving, a dispenser of grace."
Rashad Khalifa	3:31 Proclaim: "If you love GOD, you should follow me." GOD will then love you, and forgive your sins. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	3:31 Say, (O Messenger!) "If you love God, follow me. Then God will love you and protect you from trailing behind in humanity. God is Forgiving, Merciful." ⁹
Transliteration	3:31 Qul in kuntum tu <u>hibboona</u> All <u>ahafaittabi</u> AAoonee yu <u>hibbkumu</u> All <u>ahu wayaghfirlakum</u> <u>thunoobakum</u> waAll <u>ahu</u> ghafoorun ra <u>heemun</u>
A	3:31 قل ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور رحيم
Edip-Layth	3:32 Say, "Obey God and the messenger." But if they turn away, then God does not like the ingrates. ¹⁰
The Monotheist Group	3:32 Say: "Obey God and the messenger." But if they turn away, then God does not like the rejecters.
Muhammad Asad	3:32 Say: Pay heed unto God and the Apostle." And if they turn away - verely, God does not love those who deny the truth.
Rashad Khalifa	3:32 Proclaim: "You shall obey GOD and the messenger." If they turn away, GOD does not love the disbelievers.
Shabbir Ahmed	3:32 Say, (O Messenger!) "Obey God and the messenger. But if they turn away, then, God does not love the rejecters." ¹⁰
Transliteration	3:32 Qul a <u>tee</u> AAoo All <u>aha</u> wa <u>alrrasoolafa</u> -in tawallaw fa-inna All <u>aha</u> l <u>a</u> yu <u>hibbu alkafireena</u>
A	3:32 قل اطيعوا الله والرسول فان تولوا فان الله لا يحب الكافرين
Edip-Layth	<i>Family of Imran and Maryam's (Mary) Birth</i> 3:33 God has chosen Adam, Noah, the family of Abraham, and the family of Imran over the worlds.
The Monotheist Group	3:33 God has selected Adam, and Noah, and the family of Abraham, and the family of Imran over the worlds.
Muhammad Asad	3:33 BEHOLD, God raised Adam, and Noah, and the House of Abraham, and the House of `Imran above all mankind,
Rashad Khalifa	<i>The Birth of Mary</i> 3:33 GOD has chosen Adam, Noah, the family of Abraham, and the family of Amram (as messengers) to the people.
Shabbir Ahmed	3:33 (The Qur'an is the Final Perfected guidance for all humanity. But God has elected messengers before to convey His messages.) Indeed, God did choose Adam and Noah (Nooh), and the family of Abraham and the family of Imran above all people (of their times). ¹¹

Transliteration	3:33 Inna Allaha istafa adamawanoohan waala ibraheema waala AAimranaAAala alAAalameena
A	3:33 ان الله اصطفى ءادم ونوحا وءال ابرهيم وءال عمران على العلمين
Edip-Layth	3:34 A progeny each from the other, and God is Hearer, Knower.
The Monotheist Group	3:34 A progeny each from the other, and God is Hearer, Knower.
Muhammad Asad	3:34 in one line of descent. ²² And God was all-hearing, all-knowing ²³
Rashad Khalifa	3:34 They belong in the same progeny. GOD is Hearer, Omniscient.
Shabbir Ahmed	3:34 In one lineage. God is the Hearer, Knower of all things and events. ¹²
Transliteration	3:34 Thurriyyatan baAAaduhamin baAAadin waAllahu sameeAAun AAaleemun
A	3:34 ذرية بعضها من بعض والله سميع عليم
Edip-Layth	3:35 When the wife of Imran said, "My Lord, I have vowed to You what is in my womb, dedicated, so accept it from me. You are the Hearer, the Knower."
The Monotheist Group	3:35 When the wife of Imran said: "My Lord, I have vowed to You what is in my womb, dedicated, so accept from me, You are the Hearer, the Knower."
Muhammad Asad	3:35 when a woman of [the House of] `Imran prayed: "O my Sustainer! Behold, unto Thee do I vow [the child] that is in, my womb, to be devoted to Thy service. Accept it, then, from me: verily, Thou alone art all-hearing, all-knowing!"
Rashad Khalifa	3:35 The wife of Amram said, "My Lord, I have dedicated (the baby) in my belly to You, totally, so accept from me. You are Hearer, Omniscient."
Shabbir Ahmed	3:35 The wife of 'Imran prayed, "My Lord! I have dedicated the baby in my belly to You entirely (for the service of the temple). So accept from me. You are the Hearer, Knower."
Transliteration	3:35 Ith q alati imraatu AAimr anarabbi innee na thartu laka m a fee ba inee muharraranfataqabbal minnee innaka anta alssameeAAu alAAaleemu
A	3:35 اذ قالت امرات عمران رب انى نذرت لك ما فى بطنى محررا فتقبل منى انك انت السميع العليم
Edip-Layth	3:36 So when she delivered she said, "My Lord, I have delivered a female," and God is fully aware of what she delivered, "The male is not like the female, and I have named her Mary, and I seek refuge for her and her progeny with You from the outcast devil." ¹¹
The Monotheist Group	3:36 So when she delivered she said: "My Lord, I have delivered a female," and God is fully aware of what she delivered, "And the male is not like the female, and I have named her Mary, and I seek refuge for her and her progeny with You from the outcast devil."
Muhammad Asad	3:36 But when she had given birth to the child, ²⁴ she said: "O my Sustainer! Behold, I have given birth to a female" - the while God had been fully aware of what she would give birth to, and [fully aware] that no male child [she might have hoped for] could ever have been like this female ²⁵ - "and I have named her Mary. And, verily, I seek Thy protection for her and her offspring against Satan, the accursed."
	3:36 When she gave birth to her, she said, "My Lord, I have given birth to a girl"

Rashad Khalifa	- GOD was fully aware of what she bore - "The male is not the same as the female. I have named her Mary, and I invoke Your protection for her and her descendants from the rejected devil."
Shabbir Ahmed	3:36 When she was delivered she said, "My Lord! I have delivered a female." God knew best what she delivered; the male is not the same as the female. "I have named her Mary. I request Your protection for her and for her descendants from the rejected Satan." ¹³
Transliteration	3:36 Falamma wa daAAat-ha q alatrabbi innee wa daAAatuha onth a waAllahuaAAlamu bim a wa daAAat walaysa a lththakarukaalontha wa-innee sammaytuha maryamawa-innee oAAee thuha bika wa thurriyyatahamina alshshaytani alrrajeemi
A	3:36 فلما وضعتها قالت رب انى وضعتها انثى والله اعلم بما وضعت وليس الذكر كالانثى وانى سميتها مريم وانى اعيذها بك وذريتها من الشيطان الرجيم
Edip-Layth	3:37 So her Lord accepted her with a good acceptance, and made her grow like a flower, and charged Zechariah with her. Every time Zechariah entered upon her in the temple enclosure, he found provisions with her. He said, "O Mary, from where did you get this?" She said, "It is from God, God provides for whom He wishes without computation."
The Monotheist Group	3:37 So her Lord accepted her a good acceptance, and made her grow into a good growth, and charged Zachariah with her. Every time Zachariah entered upon her in the temple enclosure, he found provisions with her. He said: "O Mary, from where did you get this?" She said: "It is from God, God provides for whom He wishes without reckoning."
Muhammad Asad	3:37 And thereupon her Sustainer accepted the girl-child with goodly acceptance, and caused her to grow up in goodly growth, and placed her in the care of Zachariah. ²⁶ Whenever Zachariah visited her in the sanctuary, he found her provided with food. He would ask: "O Mary, whence came this unto thee?" She would answer: "It is from God; behold, God grants sustenance unto whom He wills, beyond all reckoning." ²⁷
Rashad Khalifa	3:37 Her Lord accepted her a gracious acceptance, and brought her up a gracious upbringing, under the guardianship of Zachariah. Whenever Zachariah entered her sanctuary he found provisions with her. He would ask, "Mary, where did you get this from?" She would say, "It is from GOD. GOD provides for whomever He chooses, without limits."
Shabbir Ahmed	3:37 Her Lord accepted her graciously. (Mary was dedicated to the temple) and He made her grow in purity and elegance, a gracious upbringing, under the guardianship of Zechariah (Zakaria). Whenever he entered the chamber of Mary, he found that she had food. (Knowerly) he asked, "O Mary! Where does this food come from?" She said, "It is from God." Certainly, God provides according to His laws, beyond reckoning. ¹⁴
Transliteration	3:37 Fataqabbalaha rabbuh abiqaboolin hasanin waanbatah a nab atan hasananwakaffalaha zakariyy a kullam a dakhalaAAalayh a zakariyy a almi hraba wajadaAAindaha rizqan q ala ya maryamu annalaki hatha qalat huwa min AAindi Allahi innaAllaha yarzuqu man yashao bighayri hisabin
A	3:37 فتقبلها ربها بقبول حسن وانبتها نباتا حسنا وكفلها زكريا كلما دخل عليها زكريا المحراب وجد عندها رزقا قال يمریم انى لك هذا قالت هو من عند الله ان الله يرزق من يشاء بغير حساب

Edip-Layth	<i>The Birth of Yahya (John)</i> 3:38 It was then that Zechariah called on his Lord, he said, "My Lord, grant me from You a good progeny; You are hearer of the prayers."
The Monotheist Group	3:38 It was then that Zachariah called on his Lord, he said: "My Lord, grant me from You a good progeny, You are the hearer of prayers."
Muhammad Asad	3:38 In that self-same place, Zachariah prayed unto his Sustainer, saying: "O my Sustainer! Bestow upon me [too], out of Thy grace, the gift of goodly offspring; for Thou, indeed, hearest all prayer."
Rashad Khalifa	<i>The Birth of John</i> 3:38 That is when Zachariah implored his Lord: "My Lord, grant me such a good child; You are the Hearer of the prayers."
Shabbir Ahmed	3:38 This was when Zechariah prayed to his Lord, "My Lord! Bestow upon me from Your Presence decent offspring. Surely, You are the Hearer of prayer."
Transliteration	3:38 Hunalika daAA a zakariyy arabbahu q ala rabbi hab lee min ladunka thurriyyatanayyibatan innaka sameeAAa aldduAAa/-i
A	3:38 هنالك دعا زكريا ربه قال رب هب لى من لدنك ذرية طيبة انك سميع الدعاء
Edip-Layth	3:39 The angels called to him while he was standing and praying in the temple enclosure: "God gives you good tidings of John, authenticating a word from God, respectable, protected, and a prophet from the reformers."
The Monotheist Group	3:39 The angels called to him whilst he was standing, communing, in the temple enclosure: "God gives you good tidings of John, authenticating the word from God, and a master, and steadfast, and a prophet from the upright."
Muhammad Asad	3:39 Thereupon, as he stood praying in the sanctuary, the angels called out unto him: "God sends thee the glad tiding of [the birth of] John, who shall confirm the truth of a word from God, ²⁸ and [shall be] outstanding among men, and utterly chaste, and a prophet from among the righteous."
Rashad Khalifa	3:39 The angels called him when he was praying in the sanctuary: "GOD gives you good news of John; a believer in the word of GOD, honorable, moral, and a righteous prophet."
Shabbir Ahmed	3:39 While he was still praying in the chamber, angels announced to him, "God gives you the good news of a son, Yahya (John the Baptist) who would reiterate the Word of God, be a disciplined leader and a prophet among those who set things right."
Transliteration	3:39 Fanadat-hu almal'ikatu wahuwaqa-imun yusallee fee almi hrabi annaAllaha yubashshiruka biya hya mu saddiqanbikalimatin mina All ahi wasayyidan wahaṣṣooranwanabiyyan mina alssaliheena
A	3:39 فنادته الملكة وهو قائم يصلى فى المحراب ان الله يبشرك بيحيى مصدقا بكلمة من الله وسيدا وحصورا ونبيا من الصالحين
Edip-Layth	3:40 He said, "My Lord, how can I have a son when old age has reached me and my wife is sterile?" He said, "It is as such that God does what He pleases."
The Monotheist Group	3:40 He said: 'My Lord, how can I have a son when old age has reached me and my wife is infertile?' He said: 'It is as such that God does what He pleases.'
Muhammad Asad	3:40 [Zachariah] exclaimed: "O my Sustainer! How can I have a son when old age has already overtaken me, and my wife is barren?" Answered [the angel]: "Thus it is: God does what He wills."

Rashad Khalifa	3:40 He said, "How can I have a boy, when I am so old, and my wife is sterile?" He said, "GOD does whatever He wills."
Shabbir Ahmed	3:40 Zechariah prayed to God, but then wondered, "My Lord! How could I have a son when old age has overtaken me already and my wife is barren?" He said, "So it will be, God does everything according to His laws." 15
Transliteration	3:40 Qala rabbi ann a yakoonu leeghul amun waqad balaghaniya alkibaru waimraatee AAaqirunqala kathalika Allahu yafAAalu mayasha/o
A	3:40 قال رب انى يكون لى غلم وقد بلغنى الكبر وامراتى عاقر قال كذلك الله يفعل ما يشاء
Edip-Layth	3:41 He said, "My Lord, make for me a sign" He said, "Your sign is not to speak to the people for three days except by symbol, and remember your Lord greatly, and glorify at dusk and dawn." 12
The Monotheist Group	3:41 He said: 'My Lord, make for me a sign.' He said: 'Your sign is not to speak to the people for three days except by symbol, and remember your Lord greatly, and glorify at dusk and dawn.'
Muhammad Asad	3:41 [Zachariah] prayed: "O my Sustainer! Appoint a sign for me!" Said [the angel]: "Thy sign shall be that for three days thou wilt not speak unto men other than by gestures. 29 And remember thy Sustainer unceasingly, and extol His limitless glory by night and by day."
Rashad Khalifa	3:41 He said, "My Lord, give me a sign." He said, "Your sign is that you will not speak to the people for three days, except through signals. Commemorate your Lord frequently; and meditate night and day."
Shabbir Ahmed	3:41 Thankful, Zechariah asked, "My Lord! Give a message to me." He said, "The message to you is that you shall not speak to people for three days (and nights), except by signs. Remember your Lord much and keep striving in His cause night and day." 16
Transliteration	3:41 Qala rabbi ijAAal lee ayatan q alaayatuka all a tukallima a Innasa thalathataayyamin ill a ramzan wa othkur rabbakakatheeran wasabbi h bialAAashiyyi waal-ibkari
A	3:41 قال رب اجعل لى آية قال آيتك الا تكلم الناس ثلاثة ايام الا رمزا واذكر ربك كثيرا وسبح بالعشى والابكر
Edip-Layth	<i>The Birth of Esau (Jesus)</i> 3:42 The angels said, "O Mary, God has selected you and cleansed you, and He has chosen you over the women of the worlds."
The Monotheist Group	3:42 And the angels said: 'O Mary, God has selected you and cleansed you, and He has selected you over the women of the worlds.'
Muhammad Asad	3:42 AND LO! The angels said: "O Mary! Behold, God has elected thee and made thee pure, and raised thee above all the women of the world."
Rashad Khalifa	<i>Mary and Jesus</i> 3:42 The angels said, "O Mary, GOD has chosen you and purified you. He has chosen you from all the women."
Shabbir Ahmed	3:42 (Mary kept a spotless character as she grew up.) Angels told her, "God has chosen you, given you a spotless character and given you distinction among the women of your times." 17

Transliteration	3:42 Wa-i <u>th</u> q alati almal a-ikatuya maryamu inna All aha i <u>staf</u> aki watahharakiwa <u>staf</u> aki AAala nisa-i alAAalameena
A	3:42 واذا قالت الملكة يـمـرـيـم ان الله اصطفـك وطهـرك واصطـفـك على نساء العالمين
Edip-Layth	3:43 "O Mary, be devoted to your Lord and prostrate and kneel with those who kneel."
The Monotheist Group	3:43 "O Mary, be dutiful to your Lord and prostrate and kneel with those who kneel."
Muhammad Asad	3:43 O Mary! Remain thou truly devout unto thy Sustainer, and prostrate thyself in worship, and bow down with those who bow down [before Him]."
Rashad Khalifa	3:43 "O Mary, you shall submit to your Lord, and prostrate and bow down with those who bow down."
Shabbir Ahmed	3:43 She was told by angels to gather courage, quit monasticism, submit to the command of her Lord and join her family for leading a normal life bowing to the design that God has ordained for people.
Transliteration	3:43 Ya maryamu oqnutee lirabbiki waosjudeewairkaAAee maAAa alrrakiAAeena
A	3:43 يـمـرـيـم اقنـتى لربـك واسـجـدى وارـكـعى مع الرـكـعـين
Edip-Layth	3:44 This is from the news of the unseen that We inspire to you. You were not with them when they drew straws as to which one of them will be charged with Mary; you were not with them when they disputed.
The Monotheist Group	3:44 This is from the news of the unseen that We inspire to you. You were not with them when they drew straws as to which one of them will be charged with Mary; you were not with them when they disputed.
Muhammad Asad	3:44 This account of something that was beyond the reach of thy perception We [now] reveal unto thee: ³⁰ for thou wert not with them when they drew lots as to which of them should be Mary's guardian, ³¹ and thou wert not with them when they contended [about it] with one another.
Rashad Khalifa	3:44 This is news from the past that we reveal to you. You were not there when they drew their raffles to select Mary's guardian. You were not present when they argued with one another.
Shabbir Ahmed	3:44 (O Messenger!) We are revealing to you these events of the unseen history (so that you may dispel conjecture). You were not present with them when they threw their pens (casting lots) which of them should take charge of Mary (after Zechariah). And you were not present with them when they quarreled about it.
Transliteration	3:44 <u>Th</u> alika min anb a-i alghaybinoo heehi ilayka wam a kunta ladayhim i <u>th</u> ulqoona aql amahum ayyuhum yakfulu maryama wam akunta ladayhim i <u>th</u> yakhta <u>si</u> moona
A	3:44 ذلك من انباء الغيب نوحيه اليك وما كنت لديهم اذ يلقون اقلامهم ايهم يكفل مريم وما كنت لديهم اذ يختصمون
Edip-Layth	3:45 The angels said, "O Mary, God gives good news of a word from Him. His name is the Messiah, Jesus the son of Mary. Honorable in this world and in the Hereafter, and from among those who are made close." ¹³
The Monotheist Group	3:45 And the angels said: 'O Mary, God gives good news of a word from Him. His name is the Messiah, Jesus the son of Mary. Honorable in this world and in the

	Hereafter, and from among those who are made close.'
Muhammad Asad	3:45 Lo! The angels said: "O Mary! Behold, God sends thee the glad tiding, through a word from Him, [of a son] who shall become known as the Christ Jesus, son of Mary, of great honour in this world and in the life to come, and [shall be] of those who are drawn near unto God. 32
Rashad Khalifa	3:45 The angels said, "O Mary, GOD gives you good news: a Word from Him whose name is `The Messiah, Jesus the son of Mary. He will be prominent in this life and in the Hereafter, and one of those closest to Me.'
Shabbir Ahmed	3:45 Angels said, "O Mary! God gives you the good news through a word from Him. His name would be Messiah Jesus, son of Mary, held in honor in this world and among the ones close to Me in the Hereafter.
Transliteration	3:45 lth q alati almal a-ikatuya maryamu inna All aha yubashshiruki bikalimatinminhu ismuhu almasee hu AAees a ibnu maryama wajeehanfee alddunya waal-akhirati waminaalmuqarrabeen a
A	3:45 اذ قالت الملكة يمریم ان الله يبشرك بكلمة منه اسمه المسيح عيسى ابن مريم وجيها في الدنيا والءاخرة ومن المقربين
Edip-Layth	3:46 "He speaks to the people from the cradle, and as an adult; and he is among the reformers."
The Monotheist Group	3:46 "And he will speak to the people from the cradle and to middle-age, and is from among the upright."
Muhammad Asad	3:46 And he shall speak unto men in his cradle, 33 and as a grown man, and shall be of the righteous."
Rashad Khalifa	3:46 "He will speak to the people from the crib, as well as an adult; he will be one of the righteous."
Shabbir Ahmed	3:46 He will speak to people while very young and in ripe old age with his faculties well intact." 18
Transliteration	3:46 Wayukallimu aInnasa feealmahdi wakahlan wamina a lssaliheena
A	3:46 ويكلم الناس فى المهد وكهلا ومن الصالحين
Edip-Layth	3:47 She said, "My Lord, how can I have a son when no human has touched me?" He said, "It is thus that God creates what He wills, when He decrees a command, He merely says to it 'Be,' and it becomes."
The Monotheist Group	3:47 She said: 'My Lord, how can I have a son when no human has touched me?' He said: 'It is thus that God creates what He wills, when He decrees a command, He merely says to it 'Be,' and it is.'
Muhammad Asad	3:47 Said she: "O my Sustainer! How can I have a son when no man has ever touched me?" [The angel] answered: "Thus it is: God creates what He wills when He wills a thing to be, He but says unto it, 'Be' - and it is. 34
Rashad Khalifa	3:47 She said, "My Lord, how can I have a son, when no man has touched me?" He said, "GOD thus creates whatever He wills. To have anything done, He simply says to it, `Be,' and it is.
Shabbir Ahmed	3:47 Mary exclaimed! "O My Lord, How shall I have a son when no man has (intimately) touched me?" He said, "Just as God creates everyone according to His laws (3:40). When God decrees a matter, it starts happening." 19

Transliteration	3:47 Qalat rabbi ann <u>a</u> yakoonu leewaladun walam yamsasnee basharun q <u>ala</u> ka <u>th</u> aliki Alla <u>h</u> uyakfluqu ma yash <u>ao</u> i <u>th</u> a q <u>ada</u> amranfa-innama yaqoolu lahu kun fayakoon <u>u</u>
A	3:47 قالت رب انى يكون لى ولد ولم يمسنى بشر قال كذلك الله يخلق ما يشاء اذا قضى امرا فانما يقول له كن فيكون
Edip-Layth	3:48 He teaches him the book and the Wisdom, the Torah and the Injeel.
The Monotheist Group	3:48 And He teaches him the Scripture and the Wisdom and the Torah and the Injeel.
Muhammad Asad	3:48 And he will impart unto thy son ³⁵ revelation, and wisdom, and the Torah, and the Gospel,
Rashad Khalifa	3:48 "He will teach him the scripture, wisdom, the Torah, and the Gospel."
Shabbir Ahmed	3:48 "And God will teach him the scripture and the wisdom, the Torah and the Gospel."
Transliteration	3:48 WayuAAallimuhu alkit <u>a</u> ba waal <u>h</u> ikmatawa <u>al</u> ttaw <u>r</u> ata waal-injeela
A	3:48 ويعلمه الكتب والحكمة والتوراة والانجيل
Edip-Layth	3:49 As a messenger to the Children of Israel: "I have come to you with a sign from your Lord; that I create for you from clay the form of a bird, then I blow into it and it becomes a bird by God's leave, and I heal the blind and the lepers, and give life to the dead by God's leave, and I can tell you what you have eaten, and what you have stored in your homes. In that is a sign for you if you have acknowledged."
The Monotheist Group	3:49 And as a messenger to the Children of Israel: 'I have come to you with a sign from your Lord; that I create for you from clay the form of a bird, then I blow into it and it becomes a bird by God's leave, and I heal the blind and the leapers, and give life to the dead by God's leave, and I prophesize for you what you shall eat and what to store in your homes. In that is a sign for you if you are believers.'
Muhammad Asad	3:49 and [will make him] an apostle unto the children of Israel . " ³⁶ "I HAVE COME unto you with a message from your Sustainer. I shall create for you out of clay, as it were, the shape of [your] destiny, and then breathe into it, so that it might become [your] destiny by God's leave; ³⁷ and I shall heal the blind and the leper, and bring the dead back to life by God's leave; ³⁸ and I shall let you know what you may eat and what you should store up in your houses. ³⁹ Behold, in all this there is indeed a message for you, if you are [truly] believers.
Rashad Khalifa	3:49 As a messenger to the Children of Israel: "I come to you with a sign from your Lord - I create for you from clay the shape of a bird, then I blow into it, and it becomes a live bird by GOD's leave. I restore vision to the blind, heal the leprous, and I revive the dead by GOD's leave. I can tell you what you eat, and what you store in your homes. This should be a proof for you, if you are believers.
Shabbir Ahmed	3:49 And He will be a messenger to the Children of Israel. He will say to them, "I come to you with revelation from your Lord. If you follow me, I will raise you from dust to the heights of glory by the command of God (7:176). The blind among you will begin to see the truth. Those of you who are spotted with sin, I will heal them, and I shall grant real life to those who are just dragging on without purpose; all by God's leave, according to His laws. I am here to establish justice

	and equity. I shall see to it how much you hoard in your houses and how much you spend on the community. My teachings are sufficient signs for you to believe."
Transliteration	3:49 Warasoolan ila banee isra-eelaannee qad ji/tukum bi- ayatin min rabbikum annee akhluqulakum mina a lteeni kahay-ati a ttayrifaanfukhu feehee fayakoonu tayran bi-i thni Allahi waobri-o al-akmaha wa al-abrasa wao hyeealmawta bi-i thni Allahi waonabbi-okum bim ata/kuloona wama taddakhiroona fee buyootikum inna fee thalikalaayatan lakum in kuntum mu/mineen a
A	3:49 ورسولا الى بنى اسرائيل انى قد جئتكم باية من ربكم انى اخلق لكم من الطين كهية الطير فانفخ فيه فيكون طيرا باذن الله وابري الاكمه والابرص واحى الموتى باذن الله وانبئكم بما تاكلون وما تدخرون فى بيوتكم ان فى ذلك لآية لكم ان كنتم مومنين
Edip-Layth	3:50 "Authenticating what is present with me of the Torah, and to make lawful some of what was forbidden to you; and I have come to you with a sign from your Lord, so be aware of God and obey me."
The Monotheist Group	3:50 "And authenticating what is present with me of the Torah, and to make lawful some of that which was forbidden to you; and I have come to you with a sign from your Lord, so be aware of God and obey me."
Muhammad Asad	3:50 "And [I have come] to confirm the truth of whatever there still remains ⁴⁰ of the Torah, and to make lawful unto you some of the things which [aforetime] were forbidden to you. And I have come unto you with a message from your Sustainer; remain, then, conscious of God, and pay heed unto me."
Rashad Khalifa	3:50 "I confirm previous scripture - the Torah - and I revoke certain prohibitions imposed upon you. I come to you with sufficient proof from your Lord. Therefore, you shall observe GOD, and obey me."
Shabbir Ahmed	3:50 "I confirm the truth in the Torah before me, and make permissible to you some of what was forbidden. I have come with your Lord's revelation. Be mindful of His commands and obey me." ²⁰
Transliteration	3:50 Wamuṣaddiqan lima baynayadayya mina alttawratī wali-ohilla lakumbaAAda allathee hurrima AAalaykum waji/tukumbi- ayatin min rabbikum fa ittaqoo Allaha waaṭeeAAooni
A	3:50 ومصدقا لما بين يدي من التوراة ولاحل لكم بعض الذى حرم عليكم وجئتكم باية من ربكم فاتقوا الله واطيعون
Edip-Layth	3:51 "God is my Lord and your Lord, so serve Him, this is a Straight Path." ¹⁴
The Monotheist Group	3:51 "God is my Lord and your Lord, so serve Him, this is a Straight Path."
Muhammad Asad	3:51 "Verily, God is my Sustainer as well as your Sustainer; so worship Him [alone]: this is a straight way."
Rashad Khalifa	3:51 "GOD is my Lord and your Lord; you shall worship Him alone. This is the right path."
Shabbir Ahmed	3:51 "Surely, God is my Lord and your Lord, so obey Him. That is the straight path."
Transliteration	3:51 Inna Allaha rabbee warabbukum fa oAAabudoohuathā siratun mustaqeemun
A	3:51 ان الله ربي وربكم فاعبدوه هذا صراط مستقيم

<i>The Muslim Disciples</i>	
Edip-Layth	3:52 So when Jesus felt their rejection, he said, "Who are my supporters towards God?" The disciples said, "We are God's supporters, we acknowledge God and we bear witness that we have peacefully surrendered." ¹⁵
The Monotheist Group	3:52 So when Jesus felt their rejection, he said: "Who are my supporters to God?" The disciples said: "We are God's supporters, we believe in God and we bear witness that we have submitted."
Muhammad Asad	3:52 And when Jesus became aware of their refusal to acknowledge the truth, ⁴¹ he asked: "Who will be my helpers in God's cause?" The white-garbed ones ⁴² replied: "We shall be [thy] helpers [in the cause] of God! We believe in God: and bear thou witness that we have surrendered ourselves unto Him!"
Rashad Khalifa	3:52 When Jesus sensed their disbelief, he said, "Who are my supporters towards GOD?" The disciples said, "We are GOD's supporters; we believe in GOD, and bear witness that we are submitters."
Shabbir Ahmed	3:52 (This is what the angels had told Mary. Then Jesus was commissioned to prophethood.) As he sensed their rejection, he called out, "Who are my supporters towards God?" The disciples said, "We are God's supporters, we believe in God, so bear witness that we are submitters (Muslims)."
Transliteration	3:52 Falamma aḥassa AAeesaminhumu alkufra q ala man an saree ila Allāhiqala alhawariyyoona na ḥnu an saruAllāhi amanna bi Allāhi wa ishhadbi-anna muslimoona
A	3:52 فلما احس عيسى منهم الكفر قال من انصارى الى الله قال الحواريون نحن انصار الله ءامنا بالله واشهد بانا مسلمون
Edip-Layth	3:53 "Our Lord, we acknowledged what You have sent down; we followed the messenger, so record us with those who bear witness."
The Monotheist Group	3:53 "Our Lord, we believe in what You have sent down, and followed the messenger, so record us with those who bear witness."
Muhammad Asad	3:53 O our Sustainer! We believe in what Thou hast bestowed from on high, and we follow this Apostle; make us one, ⁴³ then, with all who bear witness [to the truth]!"
Rashad Khalifa	3:53 "Our Lord, we have believed in what You have sent down, and we have followed the messenger; count us among the witnesses."
Shabbir Ahmed	3:53 They said, "Our Lord! We believe in what You have revealed and we follow the messenger. So enroll us among living witnesses to the truth."
Transliteration	3:53 Rabbana amanna bim anzalta wa ittabaAAana lrrasoola fa oktubnamaAAa alshshahideena
A	3:53 ربنا ءامنا بما انزلت واتبعنا الرسول فاكتبنا مع الشاهدين
<i>The Death of Jesus</i>	
Edip-Layth	3:54 They schemed and God schemed, but God is the best schemer.
The Monotheist Group	3:54 And they schemed and God schemed, but God is the best schemer.
Muhammad Asad	3:54 And the unbelievers schemed [against Jesus]; ⁴⁴ but God brought their scheming to nought: for God is above all schemers.
<i>The Death of Jesus</i>	

Rashad Khalifa	3:54 They plotted and schemed, but so did GOD, and GOD is the best schemer. ⁴
Shabbir Ahmed	3:54 They (the opponents) made some plans, but so did God. God is the most Virtuous of planners. ²¹
Transliteration	3:54 Wamakaroo wamakara Allāhu waAllāhukhayru almagireena
A	3:54 ومكروا ومكر الله والله خير المكرين
Edip-Layth	3:55 God said, "O Jesus, I will terminate you, and raise you to Me, and cleanse you of those who have rejected, and make those who have followed you above those who rejected, until the day of Resurrection; then to Me is your return so I will judge between all of you in what you were disputing." ¹⁶
The Monotheist Group	3:55 For God said: "O Jesus, I will terminate your life, and raise you to Me, and cleanse you of those who have rejected, and make those who have followed you above those who rejected until the Day of Resurrection. Then to Me is your return, all of you, so I will judge between you in what it was that you disputed."
Muhammad Asad	3:55 Lo! God said: "O Jesus! Verily, I shall cause thee to die, and shall exalt thee unto Me, and cleanse thee of [the presence of] those who are bent on denying the truth; and I shall place those who follow thee [far] above those who are bent on denying the truth, unto the Day of Resurrection. In the end, unto Me you all must return, and I shall judge between you with regard to all on which you were wont to differ. ⁴⁵
Rashad Khalifa	3:55 Thus, GOD said, "O Jesus, I am terminating your life, raising you to Me, and ridding you of the disbelievers. I will exalt those who follow you above those who disbelieve, till the Day of Resurrection. Then to Me is the ultimate destiny of all of you, then I will judge among you regarding your disputes.
Shabbir Ahmed	3:55 "O Jesus! I will cause you to die of natural causes, I will exalt you in honor and I will clear you of the slander of the disbelievers. And I will cause those who truly follow you to dominate those who reject, until the Day of Resurrection. Eventually, all of you will return to Me. Then I will judge among you about that wherein you used to differ." ²²
Transliteration	3:55 Ith q ala Allāhu y aAAeesa innee mutawaffeeka war afaAAuka ilayya wamutahhirukamina allatheena kafaroo waj aAAilu alla theenaittabaAAooka fawqa allatheena kafaroo il a yawmialqiy amati thumma ilayya marjiAAukum faahkumubaynakum feema kuntum feehi takhtalifoona
A	3:55 اذ قال الله يعيسى انى متوفيك ورافعك الى ومطهرك من الذين كفروا وجاعل الذين اتبعوك فوق الذين كفروا الى يوم القيمة ثم الى مرجعكم فاحكم بينكم فيما كنتم فيه تختلفون
Edip-Layth	3:56 "As for those who did not appreciate, I will punish them with a severe punishment in this world and in the Hereafter; they will have no supporters."
The Monotheist Group	3:56 "As for those who have rejected, I will punish them severely in this world and in the Hereafter, they will have no supporters."
Muhammad Asad	3:56 "And as for those who are bent on denying the truth, I shall cause them to suffer a suffering severe in this world and in the life to come, and they shall have none to succour them;
Rashad Khalifa	3:56 "As for those who disbelieve, I will commit them to painful retribution in this world, and in the Hereafter. They will have no helpers."
Shabbir Ahmed	3:56 Those who disregard faith (in God's laws of nature), I shall cause them to

	suffer in this world and in the Hereafter. Nor will they have any helpers.
Transliteration	3:56 Faamma alla theena kafaroofaoAAa ththibuhum AAa thaban shadeedan fee alddunyawaal-akhirati wama lahum min nasireena
A	3:56 فاما الذين كفروا فاعذبهم عذابا شديدا فى الدنيا والءاخرة وما لهم من نصرين
Edip-Layth	3:57 "As for those who acknowledged and did good works, We will pay them their reward; God does not like the wicked."
The Monotheist Group	3:57 "And as for those who believed and did good works, We will pay them their reward; God does not like the wicked."
Muhammad Asad	3:57 whereas unto those who attain to faith and do good works He will grant their reward in full: for God does not love evildoers."
Rashad Khalifa	3:57 As for those who believe and lead a righteous life, He will fully recompense them. GOD does not love the unjust.
Shabbir Ahmed	3:57 And those who choose to believe and work for the betterment of the society, He will pay their wages in full. But God does not love the violators of human rights. ²³
Transliteration	3:57 Waamma alla theena amanoowaAAamiloo a Issalihati fayuwaffeehimojoorahum waAllahu la yuhibbu alththalimeena
A	3:57 واما الذين ءامنوا وعملوا الصلحت فيوفىهم اجرهم والله لا يحب الظلمين
Edip-Layth	3:58 This We recite to you is from the revelation and the wise reminder.
The Monotheist Group	3:58 This We recite to you from the revelations and the wise reminder.
Muhammad Asad	3:58 THIS MESSAGE do We convey unto thee, and this tiding full of wisdom: ⁴⁶
Rashad Khalifa	3:58 These are the revelations that we recite to you, providing a message full of wisdom.
Shabbir Ahmed	3:58 (O Messenger!) These are the messages We convey to you, as the reminder full of wisdom. ²⁴
Transliteration	3:58 Thalika natloohu AAalayka mina al-ayatiwaalththikri alhakeemi
A	3:58 ذلك نتلوه عليك من الءايت والذكر الحكيم
Edip-Layth	3:59 The example of Jesus with God is similar to that of Adam; He created him from dust, then He said to him, "Be," and he became. ¹⁷
The Monotheist Group	3:59 The example of Jesus with God is similar to that of Adam; He created him from dust, then He said to him "Be" and he was.
Muhammad Asad	3:59 Verily, in the sight of God, the nature of Jesus is as the nature of Adam, whom He created out of dust and then said unto him, "Be" - and he is. ⁴⁷
Rashad Khalifa	3:59 The example of Jesus, as far as GOD is concerned, is the same as that of Adam; He created him from dust, then said to him, "Be," and he was. ⁵
Shabbir Ahmed	3:59 Surely, with God, the example of Jesus is that of Adam (other humans) who were initially created from dust and then evolved through different stages of life (22:5, 30:20). He created him (the human) beginning from inorganic matter,

	then He said to him, "Be! And he is." 25
Transliteration	3:59 Inna mathala AAeesa AAinda Allāhikamathali adama khalaqahu min tur abin thumma qalalahu kun fayakoonu
A	3:59 ان مثل عيسى عند الله كمثل ءادم خلقه من تراب ثم قال له كن فيكون
Edip-Layth	3:60 The truth is from your Lord; so do not be of those who are doubtful.
The Monotheist Group	3:60 The truth is from your Lord, so do not be of those who doubt.
Muhammad Asad	3:60 [This is] the truth from thy Sustainer; be not, then, among the doubters!
Rashad Khalifa	3:60 This is the truth from your Lord; do not harbor any doubts.
Shabbir Ahmed	3:60 (O Messenger!) This is the truth from your Lord, so do not be of those who argue in this matter.
Transliteration	3:60 Alḥaqqu min rabbika fala takunmina almumtareena
A	3:60 الحق من ربك فلا تكن من الممترين
Edip-Layth	3:61 Whoever debates with you in this after the knowledge has come to you, then say, "Let us call our children and your children, our women and your women, ourselves and yourselves, then, let us call out, and we shall make God's curse upon the liars."
The Monotheist Group	3:61 Whoever debates with you in this after the knowledge has come to you, then say: "Let us call our children and your children, our women and your women, ourselves and yourselves, then, let us call out, and we shall make God's curse upon the liars."
Muhammad Asad	3:61 And if anyone should argue with thee about this [truth] after all the knowledge that has come unto thee, say: "Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves; and then let us pray [together] humbly and ardently, and let us invoke God's curse upon those [of us] who are telling a lie." 48
Rashad Khalifa	Challenging the Disbelievers 3:61 If anyone argues with you, despite the knowledge you have received, then say, "Let us summon our children and your children, our women and your women, ourselves and yourselves, then let us invoke GOD's curse upon the liars."
Shabbir Ahmed	3:61 If anyone argues with you concerning him, after the knowledge has come to you, then say, "Come! Let us call upon our children, and your children, and our women and your women, and our people and your people to leave one another alone, knowing that God's condemnation is upon the liars." 26
Transliteration	3:61 Faman ḥajjaka feeḥi min baAAadi m aḥaaka mina alAAailmi faqul taAA alaw nadAAu abn aana waabnaakum wanis aana wanis aakum waanfusana waanfusakum thumma nabtahil fanajAAal laAAanataAllāhi AAala alkathibeena
A	3:61 فمن حاك فيه من بعد ما جاءك من العلم فقل تعالوا ندع ابناءنا وبناءكم ونساءنا ونساءكم وانفسنا وانفسكم ثم نيتل فنجعل لعنت الله على الكذابين
Edip-Layth	3:62 This is the narration of truth, there is no god but God; and God is the Noble, the Wise.
The Monotheist Group	3:62 This is the narration of truth, there is no god but God; and God is the Noble, the Wise.

Muhammad Asad	3:62 Behold, this is indeed the truth of the matter, and there is no deity whatever save God; and, verily, God - He alone - is almighty, truly wise.
Rashad Khalifa	3:62 Absolutely, this is the narration of the truth. Absolutely, there is no god except GOD. Absolutely, GOD is the Almighty, Most Wise.
Shabbir Ahmed	3:62 This is the true account (of Jesus). There is no god but God. And certainly, God is Almighty, the Wise.
Transliteration	3:62 Inna h <u>atha</u> lahuwa alqa <u>sa</u> sual <u>ha</u> qqu wam <u>a</u> min il <u>a</u> hin ill <u>a</u> All <u>a</u> huwa-inna All <u>a</u> ha lahuwa alAAazeezu al <u>h</u> akeem <u>u</u>
A	3:62 ان هذا لهو القصص الحق وما من اله الا الله وان الله لهو العزيز الحكيم
Edip-Layth	3:63 If they turn away, then God is aware of the corruptors.
The Monotheist Group	3:63 And if they turn away, then God is aware of the corruptors.
Muhammad Asad	3:63 And if they turn away [from this truth] - behold, God has full knowledge of the spreaders of corruption.
Rashad Khalifa	3:63 If they turn away, then GOD is fully aware of the evildoers.
Shabbir Ahmed	3:63 But if they turn away (from the truth), then surely, God is Aware of the corrupters.
Transliteration	3:63 Fa-in tawallaw fa-inna All <u>a</u> haAAaleemun bialmufsideena
A	3:63 فان تولوا فان الله عليم بالمفسدين
Edip-Layth	<i>Invitation to Unite Around a Common Principle</i> 3:64 Say, "O people of the book, let us come to a common statement between us and between you; that we do not serve except God, and do not set up anything at all with Him, and that none of us takes each other as lords beside God." If they turn away, then say, "Bear witness that we have peacefully surrendered."¹⁸
The Monotheist Group	3:64 Say: "O people of the Scripture, let us come to a common understanding between us and between you; that we do not serve except God, and do not set up anything at all with Him, and that none of us takes each other as patrons beside God." If they turn away, then say: "Bear witness that we have submitted."
Muhammad Asad	3:64 Say: "O followers of earlier revelation! Come unto that tenet which we and you hold in common: ⁴⁹ that we shall worship none but God, and that we shall not ascribe divinity to aught beside Him, and that we shall not take human beings for our lords beside God." ⁵⁰ And if they turn away, then say: "Bear witness that it is we who have surrendered ourselves unto Him."
Rashad Khalifa	<i>Invitation to All Believers</i> 3:64 Say, "O followers of the scripture, let us come to a logical agreement between us and you: that we shall not worship except GOD; that we never set up any idols besides Him, nor set up any human beings as lords beside GOD." If they turn away, say, "Bear witness that we are submitters."
Shabbir Ahmed	3:64 Say, "O People of the Book! Let us come to a mutual agreement, that we shall serve none but God. That neither shall we ascribe divinity to anyone beside Him, nor shall we take others for our lords beside God." And if they turn away, then say, "Bear witness that it is we who have surrendered ourselves to Him."
	3:64 Qul y <u>a</u> ahla alkit <u>a</u> bi taAA <u>a</u> lawila kalimatin saw <u>a</u> -in baynan <u>a</u> wabaynakum all <u>a</u> naAAabuda ill <u>a</u> All <u>a</u> ha wal <u>a</u> nushrika bihishay-an wal <u>a</u> yattakhi <u>tha</u>

Transliteration	baAA <u>du</u> n <u>ba</u> AA <u>du</u> an arb <u>ba</u> ban min dooni All <u>ah</u> i fa-intawallaw faqooloo ishhadoo bi-anna muslimoona
A	3:64 قل يا اهل الكتب تعالوا الى كلمة سواء بيننا وبينكم الا نعبد الا الله ولا نشرك به شيئا ولا يتخذ بعضنا بعضا اربابا من دون الله فان تولوا فقولوا اشهدوا بانا مسلمون
Edip-Layth	<i>Abraham</i> 3:65 "O people of the book, why do you debate us about Abraham when the Torah and the Injeel were not sent down except after him? Do you not reason?"
The Monotheist Group	3:65 "O people of the Scripture, why do you debate us regarding Abraham when the Torah and the Injeel were not sent down except after him? Do you not understand?"
Muhammad Asad	3:65 O FOLLOWERS of earlier revelation! Why do you argue about Abraham, seeing that the Torah and the Gospel were not revealed till [long] after him? Will you not, then, use your reason? 51
Rashad Khalifa	3:65 O followers of the scripture, why do you argue about Abraham, when the Torah and the Gospel were not revealed until after him? Do you not understand?
Shabbir Ahmed	3:65 O People of the Book! Why do you argue about Abraham, when the Torah and the Gospel were not revealed until after him? Do you not use your intelligence?
Transliteration	3:65 Ya <u>ah</u> la alkita <u>bi</u> lima tu <u>haj</u> joonafee i <u>bra</u> heema wama onzilati alt <u>ta</u> w <u>ra</u> tuwaal-injeelu ill <u>a</u> min baAA <u>di</u> hi afal <u>ata</u> AA <u>qi</u> loona
A	3:65 يا اهل الكتب لم تحاجون في ابراهيم وما انزلت التوراة والانجيل الا من بعده افلا تعقلون
Edip-Layth	3:66 Here you have debated in what you knew; so why then do you debate in what you do not know? God knows while you may not know.
The Monotheist Group	3:66 Here you have debated in what you knew; so why then do you debate in what you do not know? God knows while you do not know.
Muhammad Asad	3:66 Lo! You are the ones who would argue about that which is known to you; but why do you argue about something which is unknown to you? 52 Yet God knows [it], whereas you do not know:
Rashad Khalifa	3:66 You have argued about things you knew; why do you argue about things you do not know? GOD knows, while you do not know.
Shabbir Ahmed	3:66 You argued (with Moses and Jesus) in matters of which you had knowledge. Why do you dispute in matters that you know nothing about? Indeed, God knows and you know not.
Transliteration	3:66 Ha antum h <u>ao</u> la-i <u>haj</u> ajtumfeema lakum bihi AAilmun falima tu <u>haj</u> joona feema <u>l</u> aysa lakum bihi AAilmun waAll <u>ah</u> u yaAA <u>al</u> amu waantum <u>l</u> a taAA <u>al</u> amoona
A	3:66 هانتم هولاء حججتم فيما لكم به علم فلم تحاجون فيما ليس لكم به علم والله يعلم وانتم لا تعلمون
Edip-Layth	3:67 Abraham was neither a Jew nor a Nazarene, but he was a monotheist who peacefully surrendered; he was not of those who set up partners.
The Monotheist Group	3:67 Abraham was neither a Jew nor a Nazarene, but he was a monotheist who submitted; he was not of those who set up partners.

Muhammad Asad	3:67 Abraham was neither a "Jew" nor a "Christian", but was one who turned away from all that is false, having surrendered himself unto God; and he was not of those who ascribe divinity to aught beside Him.
Rashad Khalifa	3:67 Abraham was neither Jewish, nor Christian; he was a monotheist submitter. He never was an idol worshiper.
Shabbir Ahmed	3:67 Abraham was neither a Jew nor a Christian, but he was a man of life upright who had surrendered to God. He never ascribed divinity to anyone beside the One True God.
Transliteration	3:67 Ma k ana ibraheemuyahoodiyyan wal a na sraniyyan wal akinkana haneefan musliman wama kana minaal mushrikeena
A	3:67 ما كان ابراهيم يهوديا ولا نصرانيا ولكن كان حنيفا مسلما وما كان من المشركين
Edip-Layth	3:68 The closest people to Abraham are those who followed him, this prophet, and those who acknowledged; and God is the ally of those who acknowledge.
The Monotheist Group	3:68 The most legitimate people to Abraham are those who followed him; and this prophet, and those who believed; and God is the supporter of the believers.
Muhammad Asad	3:68 Behold, the people who have the best claim to Abraham are surely those who follow him - as does this Prophet and all who believe [in him] - and God is near unto the believers.
Rashad Khalifa	3:68 The people most worthy of Abraham are those who followed him, and this prophet, and those who believe. GOD is the Lord and Master of the believers.
Shabbir Ahmed	3:68 People most worthy of Abraham are those who followed him, and this prophet and those who believe with him. God is the Protecting Friend of the true believers.
Transliteration	3:68 Inna awla alnnasibi-ibraheema lallatheena ittabaAAoohu wahathaalnnabiyyu waallatheena amanoo waAllahuwaliyyu almu/mineena
A	3:68 ان اولى الناس بابراهيم للذين اتبعوه وهذا النبي والذين ءامنوا والله ولي المومنين
Edip-Layth	3:69 A group from the people of the book wished that they could misguide you, but they only misguide themselves and they do not notice.
The Monotheist Group	3:69 A group from the people of the Scripture wished that they could misguide you, but they only misguide themselves and they do not notice.
Muhammad Asad	3:69 Some of the followers of earlier revelation would love to lead you astray: yet none do they lead astray but themselves, and perceive it not.
Rashad Khalifa	3:69 Some followers of the scripture wish to lead you astray, but they only lead themselves astray, without perceiving.
Shabbir Ahmed	3:69 A party among the People of the Book wish to lead you astray. But, by doing so, they shall only lead themselves astray without knowing it.
Transliteration	3:69 Waddat ta-ifatun min ahli alkit abilaw yu dilloonakum wam a yu dilloona illaanfusahum wama yashAAuroona
A	3:69 وبت طائفة من اهل الكتب لو يضلونكم وما يضلون الا انفسهم وما يشعرون
Edip-Layth	3:70 O people of the book, why do you reject God's signs while you are bearing witness?
	3:70 "O people of the Scripture, why do you reject God's signs while you are

The Monotheist Group	bearing witness?"
Muhammad Asad	3:70 O followers of earlier revelation! Why do you deny the truth of God's messages to which you yourselves bear witness? ⁵³
Rashad Khalifa	3:70 O followers of the scripture, why do you reject these revelations of GOD though you bear witness (that this is the truth)?
Shabbir Ahmed	3:70 O People of the Book! Why do you deny the truth of God's messages to which you yourselves bear witness? ²⁷
Transliteration	3:70 Ya ahla alkitabi limatakfuroona bi- <u>ayati</u> All <u>ahi</u> waantumtashhadoo <u>na</u>
A	3:70 ياهل الكتب لم تكفرون بايت الله وانتم تشهدون
Edip-Layth	3:71 O people of the book, why do you dress the truth with falsehood and conceal the truth while you know? ¹⁹
The Monotheist Group	3:71 "O people of the Scripture, why do you dress the truth with falsehood and conceal the truth while you know?"
Muhammad Asad	3:71 O followers of earlier revelation! Why do you cloak the truth with falsehood and conceal the truth of which you are [so well] aware?
Rashad Khalifa	3:71 O followers of the scripture, why do you confound the truth with falsehood, and conceal the truth, knowingly?
Shabbir Ahmed	3:71 O People of the Book! Why do you cloak the truth with falsehood, and conceal the truth that you are so well aware of?
Transliteration	3:71 Ya ahla alkit <u>abi</u> limatalbisoona al <u>haqqa</u> bi <u>albatili</u> wataktumoon <u>aa</u> l <u>haqqa</u> waantum taAAalamoon <u>a</u>
A	3:71 ياهل الكتب لم تلبسون الحق بالباطل وتكتمون الحق وانتم تعلمون
Edip-Layth	3:72 A group among the people of the book said, "Acknowledge what was revealed to those who acknowledged during the beginning of the day, and reject it by the end of it; perhaps they will return."
The Monotheist Group	3:72 And a group from among the people of the Scripture said: "Believe in what was revealed to those who believed during the beginning of the day, and reject it by the end of it, perhaps they will return."
Muhammad Asad	3:72 And some of the followers of earlier revelation say [to one another]: "Declare your belief in what has been revealed unto those who believe [in Muhammad] at the beginning of the day, and deny the truth of what came later, ⁵⁴ so that they might go back [on their faith];
Rashad Khalifa	3:72 Some followers of the scripture say, "Believe in what was sent down to the believers in the morning, and reject it in the evening; maybe someday they will revert.
Shabbir Ahmed	3:72 A party among the People of the Book say to one another, "Declare belief in what has been revealed to the believers in the early hours of the day, and go back to your word of disbelief in the later hours so that they (the believers) might waver to return (to their old ways)."
Transliteration	3:72 Waq <u>alat</u> <u>ta</u> -ifatun min ahlialkit <u>abi</u> <u>aminoo</u> bi <u>allathee</u> onzilaAAa <u>la</u> alla <u>theena</u> <u>amanoo</u> wajha alInna <u>hari</u> wa <u>ok</u> furoo <u>akhirahu</u> laAAallahum yarjiAAoon <u>a</u>

A	3:72 وقالت طائفة من اهل الكتب ءامنوا بالذى انزل على الذين ءامنوا وجه النهار واكفروا ءاخره لعلهم يرجعون
Edip-Layth	3:73 "Do not acknowledge except for those who follow your system."-- say, "The guidance is God's guidance."-- "That anyone should be given similar to what you have been given, or that they debate with you at your Lord." Say, "The bounty is in God's hand, He gives it to whom He chooses, and God is Encompassing, Knowledgeable."
The Monotheist Group	3:73 "And do not believe except to those who follow your system." Say: "The guidance is God's guidance." "That anyone should be given similar to what you have been given, or that they debate with you at your Lord." Say: "The bounty is in God's hand, He gives it to whom He chooses, and God is Encompassing, Knowledgeable."
Muhammad Asad	3:73 but do not [really] believe anyone who does not follow your own faith." Say: "Behold, all [true] guidance is God's guidance, consisting in one's being granted [revelation] such as you have been granted." 55 Or would they contend against you before your Sustainer? Say: "Behold, all bounty is in the hand of God; He grants it unto whom He wills: 56 for God is infinite, all-knowing,
Rashad Khalifa	3:73 "And do not believe except as those who follow your religion." Say, "The true guidance is GOD's guidance." If they claim that they have the same guidance, or argue with you about your Lord, say, "All grace is in GOD's hand; He bestows it upon whomever He wills." GOD is Bounteous, Omniscient.
Shabbir Ahmed	3:73 "And do not acknowledge anyone except he who follows your own religion." Say (O Messenger!) "Behold! God's guidance is the True guidance. You (People of the Book) find it hard to believe that revelation could be sent to anyone else, like what has been sent to you. Or, do they wish to argue with you (believers) in the Presence of your Lord? Say, "Surely, all grace is in God's Hand. He bestows it according to His laws. God is Infinite, Knowing." 28
Transliteration	3:73 Wala tu/minoo ill a limantabiAAa deenakum qul inna alhud a hud a All ahian yu/ta a hadun mithla m a ooteetum aw yu hajjookumAAinda rabbikum qul inna alfadla biyadi Allahu/teehee man yashao waAllahu wasiAAunAAaleemun
A	3:73 ولا تؤمنوا الا لمن تبع دينكم قل ان الهدى هدى الله ان يوتى احد مثل ما اوتيتم او يحاجوكم عند ربكم قل ان الفضل بيد الله يؤتية من يشاء والله واسع عليم
Edip-Layth	3:74 He specifies with His mercy whomever He chooses, and God is with Great Bounty.
The Monotheist Group	3:74 He specifies with His mercy whom He chooses, and God is with Great Bounty.
Muhammad Asad	3:74 singling out for His grace whom He wills. And God is limitless in His great bounty."
Rashad Khalifa	3:74 He specifies His mercy for whomever He wills; GOD possesses unlimited grace.
Shabbir Ahmed	3:74 He elects for His grace whom He wills according to His laws. God is the Lord of Infinite bounty (and He knows the proper time, place and person for His revelation.)
Transliteration	3:74 Yakhtassu birahmatihi man yashao waAllahu thoo alfadli alAAatheemi
A	3:74 يختص برحمته من يشاء والله ذو الفضل العظيم

Edip-Layth	<i>Honesty</i> 3:75 Among the people of the book are those whom if you entrust him with a large amount he gives it back to you, and there are those whom if you entrust with one gold coin he will not return it to you unless you are standing over him. That is because they said, "We have no obligation towards the Gentiles." They say about God lies while knowing.²⁰
The Monotheist Group	3:75 And from among the people of the Scripture are those whom if you entrust him with a large amount he gives it back to you, and there are those whom if you entrust with one gold coin he will not return it to you unless you are standing over him. That is because they said: "We have no obligation towards the Gentiles." They say about God lies while knowing.
Muhammad Asad	3:75 AND AMONG the followers of earlier revelation there is many a one who, if thou entrust him with a treasure, will [faithfully] restore it to thee; and there is among them many a one who, if thou entrust him with a tiny gold coin, will not restore it to thee unless thou keep standing over him - which is an outcome of their assertion,⁵⁷ "No blame can attach to us [for anything that we may do] with regard to these unlettered folk": and [so] they tell a lie about God, being well aware [that it is a lie]."⁵⁸
Rashad Khalifa	<i>Be Honest With All People</i> 3:75 Some followers of the scripture can be trusted with a whole lot, and they will give it back to you. Others among them cannot be trusted with a single dinar; they will not repay you unless you keep after them. That is because they say, "We do not have to be honest when dealing with the gentiles!" Thus, they attribute lies to GOD, knowingly.
Shabbir Ahmed	3:75 Among the People of the scripture, there is one you can trust with a heap of gold, and he will readily return it to you. And among them there is one who, if you trust him with a single gold coin, he will not repay you unless you keep after him. This is because they (believe and) say, "We owe no way (of honesty) to the Gentiles." Thus they speak lies about God, and they very well know it.
Transliteration	3:75 Wamin ahli alkit <u>a</u>bi man in ta/manhubiqin <u>ta</u>rin yu-addihi ilayka waminhum man in ta/manhubideen <u>a</u>rin la yu-addihi ilayka ill <u>a</u> m <u>a</u>dumta AAalayhi q <u>a</u>-iman <u>tha</u>lika bi-annahum q <u>al</u>oolaysa AAalayn <u>a</u> fee al-ommiyyeena sabeelun wayaqooloonaAAala All<u>a</u>hi alkath<u>i</u>ba wahum yaAAalamoon<u>a</u>
A	3:75 ومن اهل الكتب من ان تامله بقنطار يوده اليك ومنهم من ان تامله بدينار لا يوده اليك الا ما دمت عليه قائما ذلك بانهم قالوا ليس علينا في الامين سبيل ويقولون على الله الكذب وهم يعلمون
Edip-Layth	3:76 Indeed, anyone who fulfils his pledge and is conscientious, then God loves the conscientious.
The Monotheist Group	3:76 Indeed, anyone who fulfils his pledge and is righteous, then God loves the righteous.
Muhammad Asad	3:76 Nay, but [God is aware of] those who keep their bond with Him, ⁵⁹ and are conscious of Him: and, verily, God loves those who are conscious of Him.
Rashad Khalifa	3:76 Indeed, those who fulfill their obligations and lead a righteous life, GOD loves the righteous.
Shabbir Ahmed	3:76 Nay, (the best in conduct) is the one who fulfills his pledge and acts right. Certainly, God loves the righteous.
Transliteration	3:76 Bal<u>a</u> man awfa biAAahdihi waittaqa<u>fa</u>-inna All<u>a</u>ha yu<u>h</u>ibbu almuttaqeen<u>a</u>

A	3:76 بلى من اوفى بعهدہ واتقى فان الله يحب المتقين
Edip-Layth	3:77 The ones that purchase with God's pledge and their oaths a small price, those will have no portion in the Hereafter. God will not speak to them nor look at them on the day of Resurrection, nor purify them, and they will have a painful retribution.
The Monotheist Group	3:77 The ones that purchase with God's pledge and their oaths a small price, those will have no portion in the Hereafter, and God will not speak to them nor look at them on the Day of Resurrection nor purify them, and they will have a painful retribution.
Muhammad Asad	3:77 Behold, those who barter away their bond with God and their own pledges for a trifling gain - they shall not partake in the blessings of the life to come; and God will neither speak unto them nor look upon them on the Day of Resurrection, nor will He cleanse them of their sins; and grievous suffering awaits them.
Rashad Khalifa	3:77 As for those who trade away GOD's covenant, and their obligations, for a cheap price, they receive no share in the Hereafter. GOD will not speak to them, nor look at them, on the Day of Resurrection, nor will He purify them. They have incurred a painful retribution.
Shabbir Ahmed	3:77 Those who trade away the Divine value of keeping pledge and their oaths for petty gains, will have no portion in the Hereafter. God shall neither speak to them nor look at them on the Day of Resurrection, nor will He make their own 'self' grow. So, for them is a torment of suffering. (Mere survival without progress is a torment in itself.)
Transliteration	3:77 Inna alla theena yashtaroon biAAahdiAll ahi waaym anihim thamanan qaleelan ola-ikala khalafa lahum fee al- akhira walayukallimuhumu Allahu wala yanthuru ilayhim yawma alqiy amati wal a yuzakkeehim walahumAAa thabun aleemun
A	3:77 ان الذين يشترون بعهد الله وايمانهم ثمنا قليلا اولئك لا خلاق لهم في الآخرة ولا يكلمهم الله ولا ينظر اليهم يوم القيمة ولا يزكيهم ولهم عذاب اليم
Edip-Layth	<i>Those Who Try to Add to the Book</i> 3:78 From amongst them is a group that twists their tongues with the book so that you may count it from the book, while it is not from the book, and they say it is from God while it is not from God, and they knowingly say lies about God.
The Monotheist Group	3:78 And from amongst them is a group that twist their tongues with the Scripture so that you may think it is from the Scripture, while it is not from the Scripture, and they say it is from God while it is not from God, and they say about God lies while they know.
Muhammad Asad	3:78 And, behold, there are indeed some among them who distort the Bible with their tongues, so as to make you think that [what they say] is from the Bible, the while it is not from the Bible; and who say, "This is from God," the while it is not from God: and thus do they tell a lie about God, being well aware [that it is a lie]. ⁶⁰
Rashad Khalifa	3:78 Among them are those who twist their tongues to imitate the scripture, that you may think it is from the scripture, when it is not from the scripture, and they claim that it is from GOD, when it is not from GOD. Thus, they utter lies and attribute them to GOD, knowingly.
Shabbir Ahmed	3:78 Among them is a group who distort the scripture, to make you think that what they quote is from the scripture, when it is not from the scripture. And they assert that it is from God, when it is not from God. Thus, they tell lies concerning

	God, and they are well aware of it.
Transliteration	3:78 Wa-inna minhum lafareeqan yalwoonaalsinatahum bi alkitabi lita <u>hsaboohu</u> minaalkitabi wam <u>a</u> huwa mina alkit <u>abiwayaqooloona</u> huwa min AAindi All <u>ahi</u> wama huwa minAAindi All <u>ahi</u> wayaqooloona AAal <u>a</u> All <u>ahi</u> alka <u>thibawahum</u> yaAAlamoona
A	3:78 وان منهم لفريقا يلون السنتهم بالكتب لتحسبوه من الكتب وما هو من الكتب ويقولون هو من عند الله وما هو من عند الله ويقولون على الله الكذب وهم يعلمون
Edip-Layth	3:79 It is not for a human that God would give him the book, the authority, and the prophethood, then he would say to the people: "Be servants to me rather than to God!", rather: "Be devotees to what you have been taught of the book, and to what you studied." ²¹
The Monotheist Group	3:79 It is not for a human that God would give him the Scripture and the authority and the prophethood, then he would say to the people: "Be servants to me rather than God!", rather: "Be devotees for what you have been taught of the Scripture, and for what you studied."
Muhammad Asad	3:79 It is not conceivable that a human being unto whom God had granted revelation, and sound judgment, and prophethood, should thereafter have said unto people, ⁶¹ "Worship me beside God"; but rather [did he exhort them], "Become men of God ⁶² by spreading the knowledge of the divine writ, and by your own deep study [thereof]."
Rashad Khalifa	3:79 Never would a human being whom GOD blessed with the scripture and prophethood say to the people, "Idolize me beside GOD." Instead, (he would say), "Devote yourselves absolutely to your Lord alone," according to the scripture you preach and the teachings you learn.
Shabbir Ahmed	3:79 Never would a human being, whom God has blessed with the scripture, wisdom and prophethood, thereafter say to people, "Be servants of me instead of God." Rather, he would say, "Become true devotees of the Lord since you learn and teach the Book and study it as it should be studied."
Transliteration	3:79 Ma kana libasharin anyu/tiyahu Allahu alkitaba waal <u>hukmawaal</u> innubuwwata thumma yaqoola li Innasikoonoo AAib <u>adan</u> lee min dooni All <u>ahi</u> wal <u>akinkoonoo</u> rabbaniyyeena bima kuntum tuAAallimoonaalkitaba wabima kuntum tadrusoon <u>a</u>
A	3:79 ما كان لبشر ان يوتيئه الله الكتب والحكم والنبوة ثم يقول للناس كونوا عبادا لى من دون الله ولكن كونوا ربنيين بما كنتم تعلمون الكتب وبما كنتم تدرسون
Edip-Layth	3:80 Nor does he order you that you take the angels and the prophets as lords. Would he order you to reject after you have peacefully surrendered? ²²
The Monotheist Group	3:80 Nor does He order you that you take the angels and the prophets as patrons. Would He order you to rejection after this, while you have submitted?
Muhammad Asad	3:80 And neither did he bid you to take the angels and the prophets for your lords: ⁶³ [for] would he bid you to deny the truth after you have surrendered yourselves unto God?
Rashad Khalifa	3:80 Nor would he command you to idolize the angels and the prophets as lords. Would he exhort you to disbelieve after becoming submitters?
Shabbir Ahmed	3:80 Nor would he instruct you to take angels and the prophets for lords and patrons. What! Would he ever enjoin upon you unbelief after you have surrendered to God?

Transliteration	3:80 Wala ya/murakum an tattakhi <u>thooalmala</u> -ikata wa a Innabiyyeena arbabanaya/murukum bi <u>alkufri</u> baAAda i <u>th</u> antum muslimoona
A	3:80 ولا يامرکم ان تتخذوا الملئكة والنبيين اربابا يامرکم بالكفر بعد اذ انتم مسلمون
Edip-Layth	<i>The Messenger after All Prophets</i> 3:81 God took a covenant from the prophets: "For what I have given you of the book and wisdom, then a messenger will come to you authenticating what is with you. You will acknowledge him and support him." He said, "Do you testify, and agree to this burden?" they said, "We testify." He said, "Then bear witness, and I am with you bearing witness." ²³
The Monotheist Group	3:81 And God took a covenant from the prophets: "For what I have given you of the Scripture and wisdom, then a messenger will come to you authenticating what is with you. You will believe in him and support him." He said: "Do you testify, and agree to this burden?", they said: "We testify." He said: "Then bear witness, and I am with you bearing witness."
Muhammad Asad	3:81 AND, LO, God accepted, through the prophets, this solemn pledge [from the followers of earlier revelation]: ⁶⁴ "If, after all the revelation and the wisdom which I have vouchsafed unto you, there comes to you an apostle confirming the truth already in your possession, you must believe in him and succour him. Do you" - said He - "acknowledge and accept My bond on this condition?" They answered: "We do acknowledge it." Said He: "Then bear witness [thereto], and I shall be your witness." ⁶⁵
Rashad Khalifa	<i>Major Prophecy Fulfilled God's Messenger of the Covenant</i> 3:81 GOD took a covenant from the prophets, saying, "I will give you the scripture and wisdom. Afterwards, a messenger will come to confirm all existing scriptures. You shall believe in him and support him." He said, "Do you agree with this, and pledge to fulfill this covenant?" They said, "We agree." He said, "You have thus borne witness, and I bear witness along with you." ⁷
Shabbir Ahmed	3:81 Remember! God took a solemn promise from all prophets (and through them with their respective nations that they would welcome each of the next messengers in the process of Divine revelations and support him.) God said to the prophets, "Now! I give you the Book and wisdom. Afterward there shall come a messenger confirming (the truth in) what you have. You must, then, acknowledge him and help him. Do you accept and agree to hold on to this pledge of Mine?" They said, "We do agree." He said, "Then bear witness, and I am with you among the witnesses." ²⁹
Transliteration	3:81 Wa-i <u>th</u> akhath <u>a</u> All <u>ah</u> umeeth <u>aq</u> a aInnabiyyeena la <u>m</u> a <u>a</u> taytukummin kit <u>ab</u> in wa <u>h</u> ikmatin thumma j <u>a</u> aakumrasoolun mu <u>s</u> addiqun li <u>m</u> a <u>m</u> aAAakum latu/minunna bihiwalatan <u>s</u> urunnahu q <u>a</u> la aaqrartum waakha <u>th</u> tumAAala <u>th</u> alikum i <u>s</u> ree q <u>a</u> loo aqrarna <u>q</u> ala faishhadoo waana <u>m</u> aAAakum mina alshshahideena
A	3:81 واذا اخذ الله ميثق النبي لما آتيتكم من كتب وحكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به ولتنصرنه قال ءاقررتم واخذتم على ذلكم اصرى قالوا اقررنا قال فاشهدوا وانا معكم من الشهدين
Edip-Layth	3:82 Whoever turns away after that, they are the wicked ones.
The Monotheist Group	3:82 Whoever turns away after that, then they are the wicked ones.
Muhammad Asad	3:82 And, henceforth, all who turn away [from this pledge] - it is they, they who are truly iniquitous!"

Rashad Khalifa	<i>Rejectors of God's Messenger of the Covenant are Disbelievers</i> 3:82 Those who reject this (Quranic prophecy) are the evil ones.
Shabbir Ahmed	3:82 (People of the Book must uphold this pledge while the prophet is in their midst.) Whoever, after this, turns away, it is those who have drifted away from the right path.
Transliteration	3:82 Faman tawallā baAAada <u>thalikafaola</u> -ika humu alfasiqoona
A	3:82 فمن تولى بعد ذلك فاولئك هم الفسقون
Edip-Layth	3:83 Is it other than God's system that they desire, when those in the heavens and the earth have peacefully surrendered to Him voluntarily or by force? To Him they will be returned.
The Monotheist Group	3:83 Is it other than God's system that they desire, when those in the heavens and the Earth have submitted to Him voluntarily or by force? And to Him they will be returned.
Muhammad Asad	3:83 Do they seek, perchance, a faith other than in God, ⁶⁶ although it is unto Him that whatever is in the heavens and on earth surrenders itself, willingly or unwillingly, since unto Him all must return? ⁶⁷
Rashad Khalifa	3:83 Are they seeking other than GOD's religion, when everything in the heavens and the earth has submitted to Him, willingly and unwillingly, and to Him they will be returned?
Shabbir Ahmed	3:83 What! Do they seek other than the Prescribed way (Deen) of God, when to Him submit all beings in the heavens and earth, either by free will or by their innate nature and programming, and to Him they will be returned - and to Him they go back as their Originating Source. ³⁰
Transliteration	3:83 Afaghayra deeni All <u>ghi</u> yabghoonawalahu aslama man fee a Issamawati waal-arditawAAan wakarhan wa-ilayhi yurjaAAoon a
A	3:83 افغير دين الله ييغون وله اسلم من في السموت والارض طوعا وكرها واليه يرجعون
Edip-Layth	<i>Do not Discriminate Among Prophets</i> 3:84 Say, "We acknowledge God and what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, the Patriarchs, and what was given to Moses, Jesus and the prophets from their Lord. We do not discriminate between them, and to Him we peacefully surrender."
The Monotheist Group	3:84 Say: "We believe in God and what was sent down to us and what was sent down to Abraham and Ishmael and Isaac and Jacob and the Patriarchs, and what was given to Moses and Jesus and the prophets from their Lord. We do not make any distinction between them, and to Him we submit."
Muhammad Asad	3:84 Say: "We believe in God, and in that which has been bestowed from on high upon us, and that which has been bestowed upon Abraham and Ishmael and Isaac and Jacob and their descendants, and that which has been vouchsafed by their Sustainer unto Moses and Jesus and all the [other] prophets: we make no distinction between any of them. ⁶⁸ And unto Him do we surrender ourselves."
Rashad Khalifa	<i>Make No Distinction Among God's Messengers</i> 3:84 Say, "We believe in GOD, and in what was sent down to us, and in what was sent down to Abraham, Ismail, Isaac, Jacob, and the Patriarchs, and in what was given to Moses, Jesus, and the prophets from their Lord. We make no distinction among any of them. To Him alone we are submitters."

Shabbir Ahmed	3:84 Declare, "We believe in God and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob and their descendant prophets, and what was given from their Lord to Moses, Jesus and the other prophets. We make no distinction among any of them. And we submit to Him alone." 31
Transliteration	3:84 Qul a _{ma} anna bi All _{ah} iwa _{ma} onzila AAalayn a _u wam a _u onzila AAal aibra _h eema wa-isma _{AA} eela wa-is _h haqawayaa _{AA} qooba wa al-asba _{ti} wam a _u ootiya moosa _{waAA} eesa wa al _n nabiyyoona min rabbi _{hi} m l _{aa} anufarriqu bayna a _u hadin minhum wana _h nu lahumuslimoona
A	3:84 قل ءامنا بالله وما انزل علينا وما انزل على ابراهيم واسماعيل واسحق ويعقوب والاسباط وما اوتى موسى وعيسى والنبيون من ربهم لا نفرق بين احد منهم ونحن له مسلمون
Edip-Layth	<i>Only One System: Peace and Submission to God</i> 3:85 Whoever follows other than peace/peaceful surrender as a system, it will not be accepted from him, and in the Hereafter he is of the losers. 24
The Monotheist Group	3:85 And whoever follows other than submission as a system, it will not be accepted from him, and in the Hereafter he is of the losers.
Muhammad Asad	3:85 For, if one goes in search of a religion other than self-surrender unto God, it will never be accepted from him, and in the life to come he shall be among the lost.
Rashad Khalifa	<i>Only One Religion Approved by God</i> 3:85 Anyone who accepts other than Submission as his religion, it will not be accepted from him, and in the Hereafter, he will be with the losers.
Shabbir Ahmed	3:85 Whoever seeks as a way of life other than Submission to God, it will never be accepted from him, and in the Eternal Life, he will be among those who have lost their investments completely. 32
Transliteration	3:85 Waman yabtaghi ghayra al-isl _{am} amideenan falan yuqbala minhu wahuwa fee al- <u>a</u> akhirati minaalkha _s sireena
A	3:85 ومن يبتغ غير الاسلام دينا فلن يقبل منه وهو في الءآخرة من الخسرين
Edip-Layth	3:86 How would God guide a people who have rejected after acknowledging and they witnessed that the messenger was true, and the clear evidences had come to them? God does not guide the wicked people.
The Monotheist Group	3:86 How can God guide a people who have rejected after believing, and they witnessed that the messenger is true, and the clarity had come to them? God does not guide the wicked people.
Muhammad Asad	3:86 How would God bestow His guidance upon people who have resolved to deny the truth after having attained to faith, and having borne witness that this Apostle is true, and [after] all evidence of the truth has come unto them? 69 For, God does not guide such evildoing folk.
Rashad Khalifa	3:86 Why should GOD guide people who disbelieved after believing, and after witnessing that the messenger is truth, and after solid proofs have been given to them? GOD does not guide the wicked.
Shabbir Ahmed	3:86 How would God guide a people who go back to their old ways of disbelief after experiencing the blessings of faith, and after witnessing that the messenger is true, and after clear evidence of the truth has come to them! God never intervenes to show the lighted road to those who displace reality with conjecture, and thus, hurt their own 'self'. 33

Transliteration	3:86 Kayfa yahdee Allāhu qawman kafaroobaAAada eem anihim washahidoo anna alrrasoola haqqunwajaahumu albayyin atu wa Allāhu I ayahdee alqawma al th halimeena
A	3:86 كيف يهـدى الله قوما كفروا بعد ايمانهم وشهدوا ان الرسول حق وجاءهم البينـت والله لا يهـدى القوم الظالمين
Edip-Layth	3:87 For these, the consequence will be that God's curse will be upon them as well as that of the angels and the people all together!
The Monotheist Group	3:87 To these the punishment will be that God's curse will be upon them as well as that of the angels and the people all together!
Muhammad Asad	3:87 Their requital shall be rejection by God, and by the angels, and by all [righteous] men.
Rashad Khalifa	3:87 These have incurred condemnation by GOD, and the angels, and all the people.
Shabbir Ahmed	3:87 Such are the people whose logical recompense is God's rejection, and that of the universal laws, and of humanity at large. ³⁴
Transliteration	3:87 Olā-ika jaz āhum annaAAalayhim laAAanata Allāhi wa almalā-ikati waalInnāsiajmaAAeena
A	3:87 اولئك جزاؤهم ان عليهم لعنة الله والملائكة والناس اجمعين
Edip-Layth	3:88 Eternally they will abide in it, the retribution will not be lightened for them, nor will they be reprieved;
The Monotheist Group	3:88 Eternally they will abide in it, the retribution will not be lightened for them, nor will they be reprieved.
Muhammad Asad	3:88 In this state shall they abide; [and] neither will their suffering be lightened, nor will they be granted respite.
Rashad Khalifa	3:88 Eternally they abide therein; the retribution is never commuted for them, nor will they be reprieved.
Shabbir Ahmed	3:88 They will abide in this state. Their torment will neither be diminished, nor will they be given further respite.
Transliteration	3:88 Khālideena feeh ā l āyukhaffafu AAanhumu alAAa thābu wal ā hum yun th haroona
A	3:88 خالدين فيها لا يخفف عنهم العذاب ولا هم ينظرون
Edip-Layth	3:89 Except those who repent after this and reform, then God is Forgiver, Compassionate.
The Monotheist Group	3:89 Except those who repent after this and make amends, then God is Forgiver, Merciful.
Muhammad Asad	3:89 But excepted shall be they that afterwards repent and put themselves to rights: for, behold, God is much-forgiving, a dispenser of grace.
Rashad Khalifa	3:89 Exempted are those who repent thereafter, and reform. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	3:89 Except those who practically repent by ceasing their transgressions, start journeying in the right direction and, thus, take corrective action. God is Absolver

	of faults, Nourisher of the Universe. ³⁵
Transliteration	3:89 Illa alla theena taboomin baAAadi thalika waaslahoo fa-inna All ahaghafoorun raheemun
A	3:89 الا الذين تابوا من بعد ذلك واصلحوا فان الله غفور رحيم
Edip-Layth	<i>Repentance and Criterion for Charity</i> 3:90 Those who have rejected after their acknowledgement, then increased in rejection, their repentance will not be accepted; they are the strayers.
The Monotheist Group	3:90 Those who have rejected after their belief then increased in rejection, their repentance will not be accepted, they are the strayers.
Muhammad Asad	3:90 Verily, as for those who are bent on denying the truth after having attained to faith, and then grow [ever more stubborn] in their refusal to acknowledge the truth, their repentance [of other sins] shall not be accepted: ⁷⁰ for it is they who have truly gone astray.
Rashad Khalifa	<i>When Repentance is Unacceptable</i> 3:90 Those who disbelieve after believing, then plunge deeper into disbelief, their repentance will not be accepted from them; they are the real strayers.
Shabbir Ahmed	3:90 As for those who reject faith after choosing to believe, and then, go on adding to their defiance of faith, their repentance will not be accepted. For, it is those who have chosen the wrong direction. ³⁶
Transliteration	3:90 Inna alla theena kafaroo baAAada eem anihimthumma izd adoo kufran lan tuqbala tawbatuhum waola-ikahumu alddalloona
A	3:90 ان الذين كفروا بعد ايمنهم ثم ازدادوا كفرا لن تقبل توبتهم واولئك هم الضالون
Edip-Layth	3:91 Those who have rejected and died while they are ingrates, if the earth full of gold were to be ransomed with it, it would not be accepted from any of them. For these there will be a painful retribution and they will have no supporters.
The Monotheist Group	3:91 Those who have rejected and died while they are rejecters, if the Earth full of gold were to be ransomed with it would not be accepted from any of them. For these there will be a painful retribution and they will have no supporters.
Muhammad Asad	3:91 Verily, as for those who are bent on denying the truth and die as deniers of the truth - not all the gold on earth could ever be their ransom. ⁷¹ It is they for whom grievous suffering is in store; and they shall have none to succour them.
Rashad Khalifa	3:91 Those who disbelieve and die as disbelievers, an earthful of gold will not be accepted from any of them, even if such a ransom were possible. They have incurred painful retribution; they will have no helpers.
Shabbir Ahmed	3:91 Those who reject the truth and prefer to journey through life in the darkness of ignorance, and die as deniers, thereafter, not even the entire gold of the earth could ever be their ransom. It is they for whom is reserved a grievous torment and for them will be no helpers. ³⁷
Transliteration	3:91 Inna alla theena kafaroo wam atoowahum kuff arun falan yuqbala min ahadihim miloal-ar di thahaban walawi iftad a bihi ol a-ikalahum AAa thabun aleemun wama lahum min nasireena
A	3:91 ان الذين كفروا وماتوا وهم كفار فلن يقبل من ائدهم ملء الارض ذهباً ولو افئدى به واولئك لهم عذاب اليم وما لهم من نصيرين

Edip-Layth	3:92 You will not reach piety until you spend from what you love. Whatever you spend, God is aware of it.
The Monotheist Group	3:92 You will not reach piety until you spend from what you love; and whatever you spend, God is aware of it.
Muhammad Asad	3:92 [But as for you, O believers,] never shall you attain to true piety unless you spend on others out of what you cherish yourselves; and whatever you spend - verily, God has full knowledge thereof. ⁷²
Rashad Khalifa	3:92 You cannot attain righteousness until you give to charity from the possessions you love. Whatever you give to charity, GOD is fully aware thereof.
Shabbir Ahmed	3:92 You will never attain exponential growth of the 'self' unless you open up for others the possessions you cherish. And whatever you spend, certainly, God is well Aware thereof. ³⁸
Transliteration	3:92 Lan tan <u>aloo</u> albirra <u>hattatunfiqoo</u> mimm <u>a</u> tu <u>hibboona</u> wam <u>a</u> tunfiqoo minshay-in fa-inna All <u>ah</u> a bihi AAaleemun
A	3:92 لن تتالوا البر حتى تنفقوا مما تحبون وما تنفقوا من شيء فان الله به عليم
<i>Prohibitions Falsely Attributed to God</i>	
Edip-Layth	3:93 All the food used to be lawful to the Children of Israel except what Israel forbade for himself before the Torah was sent down. Say, "Bring the Torah and recite it if you are truthful."
The Monotheist Group	3:93 All the food was made lawful to the Children of Israel except what Israel forbade for himself before the Torah was sent down. Say: "Bring the Torah and recite it if you are truthful."
Muhammad Asad	3:93 ALL FOOD was lawful unto the children of Israel, save what Israel had made unlawful unto itself [by its sinning] before the Torah was bestowed from on high. ⁷³ Say: "Come forward, then, with the Torah and recite it, if what you say is true!"
Rashad Khalifa	3:93 All food used to be lawful for the Children of Israel, until Israel imposed certain prohibitions on themselves before the Torah was sent down. Say, "Bring the Torah and read it, if you are truthful."
Shabbir Ahmed	3:93 All means of physical sustenance were abundantly available to the Children of Israel, except what Israel as a community had deprived themselves (due to their transgressions) - before the Torah was revealed. Say, "Bring the Torah and study it if you are truthful." ³⁹
Transliteration	3:93 Kullu al <u>tt</u> AAami <u>kanahillan</u> libanee is <u>r</u> a-eela ill <u>a</u> ma <u>harramaisr</u> a-eelu AAala nafsihi min qabli an tunazzala a <u>Ittawratuqul</u> fa/too bi <u>alttawrat</u> i fa <u>otlooha</u> inkuntum <u>sadiqeena</u>
A	3:93 كل الطعام كان حلا لبني اسرائيل الا ما حرم اسرائيل على نفسه من قبل ان تنزل التوربة قل فاتوا بالتوربة فاتلوها ان كنتم صدقين
Edip-Layth	3:94 Whoever invents lies about God after this, these are the wicked.
The Monotheist Group	3:94 Whoever invents lies about God after this, these are the wicked.
Muhammad Asad	3:94 And all who henceforth invent lies about God - it is they, they who are evildoers! ⁷⁴
<i>Do Not Prohibit What Is Lawful</i>	

Rashad Khalifa	3:94 Those who fabricate false prohibitions after this, and attribute them to GOD, are truly wicked.
Shabbir Ahmed	3:94 Then, whoever invents a lie concerning God, after this (clear evidence), it is those who will be unjust.
Transliteration	3:94 Famani iftar a AAal a All ahialkathiba min baAAdi thalika faol a-ika humualthalimoona
A	3:94 فمن افترى على الله الكذب من بعد ذلك فاولئك هم الظالمون
Edip-Layth	3:95 Say, "God bears truth. Follow the creed of Abraham, monotheism, and he was not of those who set up partners."
The Monotheist Group	3:95 Say: "God bears truth. Follow the creed of Abraham, monotheism, and he was not of those who set up partners."
Muhammad Asad	3:95 Say: "God has spoken the truth: follow, then, the creed of Abraham, who turned away from all that is false, and was not of those who ascribe divinity to aught beside God."
Rashad Khalifa	3:95 Say, "GOD has proclaimed the truth: You shall follow Abraham's religion - monotheism. He never was an idolater."
Shabbir Ahmed	3:95 Say, "God has declared the truth. Follow, then, the Creed of Abraham, the upright who shunned all falsehood. For, he was not of those who choose authorities besides God."
Transliteration	3:95 Qul sadaqa Allahu faittabiAAoomillata ibraheema haneefan wama kanamina almushrikeena
A	3:95 قل صدق الله فاتبعوا ملة ابراهيم حنيفا وما كان من المشركين
Edip-Layth	<i>The First Public House</i> 3:96 The first house established for the public is the one in Bakka, blessed, and guidance for the worlds. ²⁵
The Monotheist Group	3:96 The first Dwelling established for the people is the one in Bakk'a, blessed, and a guidance for the worlds.
Muhammad Asad	3:96 Behold, the first Temple ever set up for mankind was indeed the one at Bakkah: ⁷⁵ rich in blessing, and a [source of] guidance unto all the worlds,
Rashad Khalifa	3:96 The most important shrine established for the people is the one in Becca; a blessed beacon for all the people.
Shabbir Ahmed	3:96 In fact, (he erected) the First House (Sanctuary or Meeting Point) appointed for all mankind, that is at the blessed Bakkah, for it is to serve as a beacon of light for all humanity ⁴⁰
Transliteration	3:96 Inna awwala baytin wudiiAAa liInnasilallathee bibakkata mubarakan wahudan liIAAlameena
A	3:96 ان اول بيت وضع للناس للذي ببكة مباركا وهدى للعلمين
Edip-Layth	3:97 In it are clear signs: the place of Abraham. Whoever enters it will be secure. Pilgrimage to the sanctuary is a duty from God for the people who can afford a means to it. Whoever rejects, and then God has no need of the worlds.
	3:97 In it are clear signs: the situation of Abraham. And whoever enters it will be secure. And God is owed from the people to make Pilgrimage to the Dwelling,

The Monotheist Group	whoever can make a path to it. And whoever rejects, then God has no need of the worlds.
Muhammad Asad	3:97 full of clear messages. ⁷⁶ [It is] the place whereon Abraham once stood; and whoever enters it finds inner peace. ⁷⁷ Hence, pilgrimage unto the Temple is a duty owed to God by all people who are able to undertake it. And as for those who deny the truth - verily, God does not stand in need of anything in all the worlds.
Rashad Khalifa	3:97 In it are clear signs: the station of Abraham. Anyone who enters it shall be granted safe passage. The people owe it to GOD that they shall observe Hajj to this shrine, when they can afford it. As for those who disbelieve, GOD does not need anyone.
Shabbir Ahmed	3:97 Therein are clear messages (to achieve that coveted goal and recall) how Abraham once took his stand (against all divisions of humanity and was granted the leadership of all mankind 2:124-125). Those who enter the System symbolized thereby shall find inner peace and external security. So, joining the Hajj Convention at this Meeting Point for the cause of God alone is due on all people who (understand the noble objective and) have the circumstantial means to undertake the visit. One who denies (this wisdom, should know that) certainly, God is Absolutely Independent of His creation. ⁴¹
Transliteration	3:97 Feehi <u>ay</u> atun bayyin <u>at</u> unmaqamu ibr <u>a</u> heema waman dakhalahu k <u>ana</u> <u>amin</u> anwalill <u>ah</u> i AAala <u>a</u> Innasi hijj <u>u</u> albayti mani ista <u>ta</u> AAa ilayhi sabeelan waman kafarafa-inna All <u>ah</u> a ghaniyyun AAani alAA <u>al</u> ameena
A	3:97 فيه ءايت بينت مقام ابراهيم ومن دخله كان ءامنا والله على الناس حج البيت من استطاع اليه سبيلا ومن كفر فان الله غنى عن العلمين
Edip-Layth	3:98 Say, "O people of the book, why do you reject God's signs, while God is witness over what you do?"
The Monotheist Group	3:98 Say: "O people of the Scripture, why do you reject God's signs, while God is witness over what you do?"
Muhammad Asad	3:98 SAY: "O followers of earlier revelation! Why do you refuse to acknowledge the truth of God's messages, when God is witness to all that you do?"
Rashad Khalifa	3:98 Say, "O followers of the scripture, why do you reject these revelations of GOD, when GOD is witnessing everything you do?"
Shabbir Ahmed	3:98 Say, "O People of the Book! Why do you reject God's messages when God Himself is Witness to all that you do?"
Transliteration	3:98 Qul ya <u>a</u> hla alkit <u>ab</u> i limatak <u>f</u> uroona bi- <u>ay</u> ati All <u>ah</u> i waAll <u>ah</u> ushaheedun AAala <u>ma</u> <u>ta</u> AAamaloona
A	3:98 قل يا اهل الكتب لم تكفرون بايت الله والله شهيد على ما تعملون
Edip-Layth	3:99 Say, "O people of the book, why do you repel from the path of God those who acknowledge? You wish to twist it while you were witness. God is not oblivious to what you do."
The Monotheist Group	3:99 Say: "O people of the Scripture, why do you repel from the path of God those who believe? You wish to twist it while you were witness. And God is not unaware of what you do."
	3:99 Say: "O followers of earlier revelation! Why do you [endeavour to] bar those who have come to believe [in this divine writ] from the path of God by trying to

Muhammad Asad	make it appear crooked, when you yourselves bear witness ⁷⁸ [to its being straight]? For, God is not unaware of what you do."
Rashad Khalifa	3:99 Say, "O followers of the scripture, why do you repel from the path of GOD those who wish to believe, and seek to distort it, even though you are witnesses? " GOD is never unaware of anything you do.
Shabbir Ahmed	3:99 Say, "O People of the Book! Why do you bar from the path of God, him who chooses to believe? - Seeking to make it crooked, even though you are witnesses (to the truth)." But God is not unaware of whatever you do.
Transliteration	3:99 Qul y a ahla alkit abi lima ta suddoonaAAan sabeeli All ahi man amana tabghoonahaAAaiwajan waantum shuhad ao wam a All ahu high afilinAAamma taAAamaloona
A	3:99 قل يا اهل الكتب لم تصدون عن سبيل الله من ءامن تبغونها عوجا وانتم شهداء وما الله بغفل عما تعملون
Edip-Layth	3:100 O you who acknowledge, if you obey a group of those who received the book they will turn you after your acknowledgement into ingrates!
The Monotheist Group	3:100 O you who believe, if you obey a group of those who received the Scripture they will turn you after your belief into rejecters!
Muhammad Asad	3:100 O you who have attained to faith! If you pay heed to some of those to whom revelation was vouchsafed aforetime, they might cause you to renounce the truth after you have come to believe [in it].
Rashad Khalifa	3:100 O you who believe, if you obey some of those who received the scripture, they will revert you, after having believed, into disbelievers.
Shabbir Ahmed	3:100 O You who have chosen to be graced with belief! If you were to heed a group of those who have been given the scripture before, they might turn you back to the darkness of ignorance after you have chosen to acknowledge the truth. ⁴²
Transliteration	3:100 Ya ayyuha allatheena amanoo in tuteeAAoo fareeqan mina allatheena ootoo alkitabayaruddookum baAAda eem anikum kafireena
A	3:100 يايها الذين ءامنوا ان تطيعوا فريقا من الذين اوتوا الكتب يردوكم بعد ايمانكم كافرين
Edip-Layth	<i>Reverting Back from the Message</i> 3:101 How can you reject when God's signs are being recited to you and His messenger is among you? Whoever holds firmly to God, has been guided to the straight path.
The Monotheist Group	3:101 And how can you reject when God's revelations are being recited to you and with you is His messenger? And whoever holds firmly to God has been guided to the straight path.
Muhammad Asad	3:101 And how could you deny the truth when it is unto you that God's messages are being conveyed, and it is in your midst that His Apostle lives? But he who holds fast unto God has already been guided onto a straight way.
Rashad Khalifa	3:101 How can you disbelieve, when these revelations of GOD have been recited to you, and His messenger has come to you? Whoever holds fast to GOD will be guided in the right path.
Shabbir Ahmed	3:101 How could you choose the darkness of ignorance when God's messages are being conveyed to you and His messenger is in your midst (implementing these

	messages in the society)? Whoever holds fast to God (dismissing all other 'authorities'), is already guided onto a straight path. ⁴³
Transliteration	3:101 Wakayfa takfuroona waantum tutl aAAalaykum ayatu All ahi wafeekum rasooluhuwaman yaAAtaṣim biAllahi faqad hudiya ilaṣiraṭin mustaqeemin
A	3:101 وكيف تكفرون وانتم تتلى عليكم آيات الله وفيكم رسوله ومن يعتصم بالله فقد هدى الى صراط مستقيم
Edip-Layth	3:102 O you who acknowledge, be aware of God as He deserves awareness, and do not die except as ones who have peacefully surrendered.
The Monotheist Group	3:102 O you who believe, revere God as He deserves to be revered, and do not die except as ones who have submitted.
Muhammad Asad	3:102 O you who have attained to faith! Be conscious of God with all the consciousness that is due to Him, and do not allow death to overtake you ere you have surrendered yourselves unto Him.
Rashad Khalifa	3:102 O you who believe, you shall observe GOD as He should be observed, and do not die except as Submitters.
Shabbir Ahmed	3:102 O You who have chosen to be graced with belief! Live a life upright being mindful of God in a manner befitting to Him. Let not death overtake you but that you are Muslims.
Transliteration	3:102 Ya ayyuh a alla theena amanooittaqoo All aha haqqa tuq atihi walatamootunna illa waantum muslimoona
A	3:102 يايها الذين ءامنوا اتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون
Edip-Layth	3:103 Hold firmly to the rope of God, all of you, and do not be separated. Remember God's blessing upon you when you were enemies and He united your hearts, then you became, with His blessing, brothers; and you were on the verge of a pit of fire and He saved you from it. Thus, God clarifies for you His signs, so that you may be guided.
The Monotheist Group	3:103 And hold firmly to the rope of God, all of you, and do not be separated. And remember God's blessing upon you when you were enemies and He united your hearts. Then you became, with His blessing, as brothers; and you were on the edge of a pit of fire and He saved you from it; it is thus that God clarifies for you His signs that you may be guided.
Muhammad Asad	3:103 And hold fast, all together, unto the bond with God, and do not draw apart from one another. And remember the blessings which God has bestowed upon you: how, when you were enemies, He brought your hearts together, so that through His blessing you became brethren; and [how, when] you were on the brink of a fiery abyss. ⁷⁹ He saved you from it. In this way God makes clear His messages unto you, so that you might find guidance,
Rashad Khalifa	<i>Believers are United</i> 3:103 You shall hold fast to the rope of GOD, all of you, and do not be divided. Recall GOD's blessings upon you - you used to be enemies and He reconciled your hearts. By His grace, you became brethren. You were at the brink of a pit of fire, and He saved you therefrom. GOD thus explains His revelations for you, that you may be guided.
	3:103 You must hold fast, all of you together, to the Bond of God and be not divided into sects. (The Bond or Rope of God is the Qur'an which is an Unbreakable Support 2:256.) Remember God's favor upon you when you were

Shabbir Ahmed	enemies and, almost overnight, He brought mutual affection in your hearts. Thus, you became brothers and sisters by His grace. And recall that you were on the brink of the pit of fire, and He saved you from it. (Various tribes used to attack one another, and personal enmity plagued them.) This is how effectively God has made His messages clear for you to journey on the lighted road. ⁴⁴
Transliteration	3:103 WaiAAata ^s imoo bi ^h abliAlla ^h i jameeAAan wal ^a tafarraqoo wa ^o thkurooniAAMata All ^a hi AAalaykum i th kuntum aAAad ^a anfaallafa bayna quloobikum faa ^s ba ^h tum biniAAamatihiikhwa ^a nan wakuntum AAal ^a shaf ^a ^h ufratinmina a Innari faanqa th akum minh ^a ka th alikayubayyinu All ^a hu lakum ^a yatihi laAAaallakumtahtadoona
A	3:103 واعتصموا بحبل الله جميعا ولا تفرقوا واذكروا نعمت الله عليكم اذ كنتم اعداء فالف بين قلوبكم فاصبحت بنعمته اخونا وكنتم على شفا حفرة من النار فانقذكم منها كذلك يبين الله لكم آياته لعلكم تهتدون
Edip-Layth	3:104 Let there be a nation from amongst you that calls towards goodness, and orders recognized norms, and deters from evil. These are the successful ones.
The Monotheist Group	3:104 And let there be a nation from amongst you which calls towards goodness, and orders kindness, and deters from evil. And these are the successful ones.
Muhammad Asad	3:104 and that there might grow out of you a community [of people] who invite unto all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong: and it is they, they who shall attain to a happy state!
Rashad Khalifa	3:104 Let there be a community of you who invite to what is good, advocate righteousness, and forbid evil. These are the winners.
Shabbir Ahmed	3:104 Let there be a community among you that invites to all that is good, advocating virtue and deterring vice. They are the truly successful. ⁴⁵
Transliteration	3:104 Waltakun minkum ommatun yadAAoona il ^a alkhayri waya/muroona bialmaAAaroofi wayanhawna AAanialmunkari waola-ika humu almuflil ^h oona
A	3:104 ولتكن منكم امة يدعون الى الخير ويامرون بالمعروف وينهون عن المنكر واولئك هم المفلحون
Edip-Layth	<i>Do not get divided into Sects and Factions</i> 3:105 Do not be like those who separated and differed after the proof had come to them. For them is a painful retribution. ²⁶
The Monotheist Group	3:105 And do not be like those who separated and differed after the clarity had come to them. And for them is a painful retribution.
Muhammad Asad	3:105 And be not like those who have drawn apart from one another and have taken to conflicting views after all evidence of the truth has come unto them: ⁸⁰ for these it is for whom tremendous suffering is in store
Rashad Khalifa	3:105 Do not be like those who became divided and disputed, despite the clear proofs that were given to them. For these have incurred a terrible retribution.
Shabbir Ahmed	3:105 Do not be like those who became divided and disputed after all evidence of the truth had come to them. For, they have incurred a tremendous suffering. ⁴⁶
Transliteration	3:105 Wala ^a takoonoo ka ^{alla} theenatafarraqoo wa ikhtalafoo min baAAadi m ^a ^j aahumualbayyin ^a tu waola-ika lahum AAa th abun AAa th eemun

A	3:105 ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينة واولئك لهم عذاب عظيم
Edip-Layth	3:106 The day on which faces will be brightened and faces will be darkened; as for those whose faces will be darkened: "Did you reject after acknowledging? Taste the retribution for what you rejected."
The Monotheist Group	3:106 The Day on which faces will be whitened and faces will be blackened; as for those whose faces will be blackened: "Did you reject after believing? Taste the retribution for what you rejected."
Muhammad Asad	3:106 on the Day [of Judgment] when some faces will shine [with happiness] and some faces will be dark [with grief]. And as for those with faces darkened, [they shall be told:] "Did you deny the truth after having attained to faith? Taste, then, this suffering for having denied the truth!"
Rashad Khalifa	3:106 The day will come when some faces will be brightened (with joy), while other faces will be darkened (with misery). As for those whose faces are darkened, they will be asked, "Did you not disbelieve after believing? Therefore, suffer the retribution for your disbelief."
Shabbir Ahmed	3:106 On that Day, some faces will shine with joy and some faces will be portraits of gloom. (The former are those who hold on to the Bond of God, and the latter are those who get lost in their sectarian beliefs.) Those who will be portraits of gloom, will be told, "Ah, did you, (by falling to sectarianism) elect disbelief after embracing faith? Taste then, the punishment for your disbelief (and electing to live in the darkness of ignorance)."
Transliteration	3:106 Yawma tabya ddu wujoohun wataswadduwujoohun faamm a alla theena iswaddat wujoohuhumakafartum baAAda eem anikum fathooqoo alAAa thababima kuntum takfuroona
A	3:106 يوم تبيض وجوه وتسود وجوه فاما الذين اسودت وجوههم اكفرتم بعد ايمنكم فذوقوا العذاب بما كنتم تكفرون
Edip-Layth	3:107 As for those whose faces are brightened, they are in God's mercy, in it they abide eternally.
The Monotheist Group	3:107 As for those whose faces are whitened, they are in God's mercy, in it they abide eternally.
Muhammad Asad	3:107 But as for those with faces shining, they shall be within God's grace, therein to abide.
Rashad Khalifa	3:107 As for those whose faces are brightened, they will rejoice in GOD's mercy; they abide therein forever.
Shabbir Ahmed	3:107 And those whose faces shine, in the grace of God, they shall abide forever. 47
Transliteration	3:107 Waamma a alla theena ibya ddatwujoohuhum fafee ra hmati Allahi hum feeh a khaldooona
A	3:107 واما الذين ابيضت وجوههم ففي رحمة الله هم فيها خلدون
Edip-Layth	3:108 These are God's signs; We recite them to you with truth. God does not want wickedness for the worlds.
The Monotheist Group	3:108 These are God's revelations, We recite them to you with truth. God does not want wickedness for the worlds.

Muhammad Asad	3:108 These are God's messages: We convey them unto thee, setting forth the truth, since God wills no wrong to His creation. ⁸¹
Rashad Khalifa	3:108 These are GOD's revelations; we recite them to you, truthfully. GOD does not wish any hardship for the people.
Shabbir Ahmed	3:108 (The Rules given in these revelations determine the Rise and Fall of nations.) These are God's messages. We convey them to you in absolute truth, for, God wills no injustice to any of the creation.
Transliteration	3:108 Tilka <u>ayatu</u> All <u>ahinatloo</u> ha AAalayka bi <u>al</u> haqqi wam <u>a</u> All <u>ahuyuredu</u> <u>thulman</u> lilAAa <u>lameena</u>
A	3:108 تلك ءايت الله نتلوها عليك بالحق وما الله يريد ظلما للعلمين
Edip-Layth	3:109 To God is all that is in the heavens and in the earth; and to God the events will be returned.
The Monotheist Group	3:109 And to God is all that is in heavens and in the Earth; and to God the events will be returned.
Muhammad Asad	3:109 And unto God belongs all that is in the heavens and all that is on earth; and all things go back to God [as their source].
Rashad Khalifa	3:109 To GOD belongs everything in the heavens and everything on earth, and all matters are controlled by GOD.
Shabbir Ahmed	3:109 (His Rules are operative in the entire Universe.) Unto God belongs all that is in the Highs and all that is in the Lows, and all things are constantly working to fulfill the Divine Plan, moving and evolving toward what they are meant to be. All affairs turn to God (in order that the incredible discipline in the Universe be maintained.) ⁴⁸
Transliteration	3:109 Walill <u>ahi</u> m <u>a</u> fee a <u>Issamawati</u> wam <u>a</u> fee al-ar <u>di</u> wa-il <u>a</u> All <u>ahiturja</u> AAu al-omooru
A	3:109 والله ما فى السموت وما فى الارض والى الله ترجع الامور
Edip-Layth	3:110 You became the best nation that emerged for the people; you order recognized norms, deter from evil, and trust/acknowledge God. If the people of the book acknowledged, it would have been better for them; from amongst them are acknowledgers, but most remain wicked. ²⁷
The Monotheist Group	3:110 You were the best nation that emerged for the people, you ordered towards kindness and deterred from evil, and believed in God. If the people of the Scripture believed it would have been better for them; from amongst them are believers, but most remain wicked.
Muhammad Asad	3:110 YOU ARE indeed the best community that has ever been brought forth for [the good of] mankind: you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in God. Now if the followers of earlier revelation had attained to [this kind of] faith, it would have been for their own good; [but only few] among them are believers, while most of them are iniquitous:
Rashad Khalifa	<i>The Best Community</i> 3:110 You are the best community ever raised among the people: you advocate righteousness and forbid evil, and you believe in GOD. If the followers of the scripture believed, it would be better for them. Some of them do believe, but the majority of them are wicked.
	3:110 (Since you have been empowered by the Qur'an), you are the best suited

Shabbir Ahmed	Community that has been raised up for the good of mankind. You shall enjoin the Right and discourage the Wrong, since you have conviction in God. Now if the People of the scripture had attained this kind of belief, it would have been for their own good. Some of them do embrace belief, while most of them continue to drift away. ⁴⁹
Transliteration	3:110 Kuntum khayra ommatin okhrijat li Innasita/muroona bi almaAAroofi watanhawna AAani almunkariwatu/minoona bi Allahi walaw amana ahlu alkitabilakana khayran lahum minhumu almu/minoona waaktharuhumualfasiqoona
A	3:110 كنتم خير امة اخرجت للناس تامرون بالمعروف وتنهون عن المنكر وتؤمنون بالله ولو ءامن اهل الكتب لكان خيرا لهم منهم المومنون واكثرهم الفسقون
Edip-Layth	3:111 They will not harm you except in being an annoyance, and if they fight you they will turn and flee; then they will not be supported.
The Monotheist Group	3:111 They will not harm you except in being an annoyance, and if they fight you they will turn and flee, then they will not be supported.
Muhammad Asad	3:111 [but] these can never inflict more than a passing hurt on you; and if they fight against you, they will turn their backs upon you [in flight], and will not be succoured. ⁸²
Rashad Khalifa	3:111 They can never harm you, beyond insulting you. If they fight you, they will turn around and flee. They can never win.
Shabbir Ahmed	3:111 But they will do you no harm except for a trifling inconvenience. And if they fight against you, they will turn their backs to you and then, they will find no helpers.
Transliteration	3:111 Lan ya durrookum ill a a thanwa-in yuq atilookum yuwallookumu al-adb ara thumma layun saroona
A	3:111 لن يضروكم الا اذى وان يقاتلوكم يولوكم الادبار ثم لا ينصرون
Edip-Layth	3:112 They are stricken with humiliation wherever they are found, except through a rope from God and a rope from the people. They earned God's wrath and were stricken with humiliation; that is because they were being unappreciative of God's signs and killing the prophets without just cause. This is the consequence of their disobedience and transgression.
The Monotheist Group	3:112 They are stricken with humiliation wherever they are found, except through a rope from God and a rope from the people. And they stayed in God's wrath and were stricken with humiliation; that is because they were disbelieving in God's signs and killing the prophets without just cause; that is for what they disobeyed and were transgressing.
Muhammad Asad	3:112 Overshadowed by ignominy are they wherever they may be, save [when they bind themselves again] in a bond with God and a bond with men; ⁸³ for they have earned the burden of God's condemnation, and are overshadowed by humiliation: all this [has befallen them] because they persisted in denying the truth of God's messages and in slaying the prophets against all right: all this, because they rebelled [against God], and persisted in transgressing the bounds of what is right. ⁸⁴
Rashad Khalifa	3:112 They shall be humiliated whenever you encounter them, unless they uphold GOD's covenant, as well as their peace covenants with you. They have incurred wrath from GOD, and, consequently, they are committed to disgrace.

	This is because they rejected GOD's revelations, and killed the prophets unjustly. This is because they disobeyed and transgressed.
Shabbir Ahmed	3:112 Humiliation will be branded on them wherever they might be, unless they grasp a bond with God or the patronage of humanity. They have earned God's condemnation, and are committed to an abject state of misery. This is because they have been rejecting God's messages and have been opposing the prophets, even slaying some of them against all right. All this, because they disobeyed, rebelled, and exceeded the bounds of what is right.
Transliteration	3:112 <u>D</u> uribat AAalayhimu a <u>I</u> ththillatuayna m <u>a</u> thuqifoo ill <u>a</u> bi <u>h</u> ablin mina All <u>h</u> iwa <u>h</u> ablin mina alInnasi waba <u>o</u> o bighad <u>a</u> binmina All <u>h</u> i wa <u>d</u> uribat AAalayhimu almaskanatu <u>th</u> alikabi-annahum k <u>a</u> noo yakfuroona bi- <u>ay</u> ati All <u>a</u> hiwayaqtuloona al-anbiy <u>a</u> bighayri <u>h</u> aqqin <u>th</u> alikabima AAasaw wak <u>a</u> noo yaAAatadoona
A	3:112 ضربت عليهم الذلة أين ما تقفوا إلا بحبل من الله وحبل من الناس وبأعو بغضب من الله وضربت عليهم المسكنة ذلك بأنهم كانوا يكفرون بآيت الله ويقتلون الأنبياء بغير حق ذلك بما عصوا وكانوا يعتدون
Edip-Layth	<i>Righteous Jews and Nazarenes</i> 3:113 They are not all the same, from the people of the book are an upright nation; they recite God's signs during parts of the night and they prostrate.
The Monotheist Group	3:113 They are not all the same, from the people of the Scripture are a nation that is upright; they recite God's revelations during the night and they prostrate.
Muhammad Asad	3:113 [But] they are not all alike: among the followers of earlier revelation there are upright people, ⁸⁵ who recite God's messages throughout the night, and prostrate themselves [before Him].
Rashad Khalifa	<i>Righteous Jews & Christians</i> 3:113 They are not all the same; among the followers of the scripture, there are those who are righteous. They recite GOD's revelations through the night, and they fall prostrate.
Shabbir Ahmed	3:113 They are not all alike. Among the People of the scripture are those who take a firm stand for the right cause, reflect on the revelations of God all night long and submit in adoration.
Transliteration	3:113 Laysoo saw <u>a</u> an min ahli alkit <u>a</u> biommatun q <u>a</u> -imatun yatloona <u>ay</u> ati All <u>h</u> ian <u>a</u> allayli wahum yasjudoon <u>a</u>
A	3:113 ليسوا سواء من أهل الكتاب أمة قائمة يتلون آيات الله أناء الليل وهم يسجدون
Edip-Layth	3:114 They acknowledge God and the Last day, promote recognized norms and deter from evil, and they hasten in goodness; these are of the reformed ones.
The Monotheist Group	3:114 They believe in God and the Last Day and order kindness and deter from evil, and they hasten in goodness; these are of the righteous ones.
Muhammad Asad	3:114 They believe in God and the Last Day, and enjoin the doing of what is right and forbid the doing of what is wrong, and vie with one another in doing good works: and these are among the righteous.
Rashad Khalifa	3:114 They believe in GOD and the Last Day, they advocate righteousness and forbid evil, and they hasten to do righteous works. These are the righteous.
Shabbir Ahmed	3:114 They believe in God (as the One True God), and in the Last Day. They advocate virtue by example, and close the doors to vice by example, and try to lead in acts of collective good. Such are the ones who enrich the society, increase

	the human potential and thus, rectify their own 'self'. 50
Transliteration	3:114 Yu/minoona bi Allāhi wa alyawmial-ākhirī waya/muroona bi almaAAaroofi wayanhawnaAAani almunkari wayus ʾarīAAoona fee alkhayr ʾatī waol ʾa-ikamina alssaliheena
A	3:114 يَوْمَنونَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرِ وَأُولَئِكَ مِنَ الصّٰلِحِينَ
Edip-Layth	3:115 What they do of good will not be turned back, and God is aware of the conscientious.
The Monotheist Group	3:115 And what they do of good will not be turned back, and God is aware of the righteous.
Muhammad Asad	3:115 And whatever good they do, they shall never be denied the reward thereof: for, God has full knowledge of those who are conscious of Him.
Rashad Khalifa	3:115 Any good they do will not go unrewarded. GOD is fully aware of the righteous.
Shabbir Ahmed	3:115 Of the good they do, nothing will be rejected of them. God is Aware of those who live a life upright. 51
Transliteration	3:115 Wama yafAAaloo min khayrin falanyukfarooahu wa Allāhu AAaleemun bialmuttaqeena
A	3:115 وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ
Edip-Layth	3:116 As for those who were unappreciative, neither their money nor their children will avail them anything from God. These are the people of the fire, where they abide eternally.
The Monotheist Group	3:116 As for those who rejected, neither their money nor their children will avail them anything from God. These are the people of the Fire, in it they abide eternally.
Muhammad Asad	3:116 [But,] behold, as for those who are bent on denying the truth - neither their worldly possessions nor their children will in the least avail them against God: and it is they who are destined for the fire, therein to abide.
Rashad Khalifa	3:116 Those who disbelieved can never be helped by their money or their children against GOD. They have incurred Hell, wherein they abide forever.
Shabbir Ahmed	3:116 Indeed, those who reject the truth and thus choose to live in the darkness of ignorance, neither their wealth nor their children will avail them in the least against (the inevitable consequences of violating the laws of) God. They are the companions of the fire, abiding therein. 52
Transliteration	3:116 Inna alla theena kafaroo lan tughniyaAAanhum amw aluhum wal ʾawlāduhum mina Allāhishay-an waolʾa-ika as-habu alnnarihum feeḥa khālidooṇa
A	3:116 اِنَّ الَّذِیْنَ كَفَرُوْا لَنْ تَغْنٰی عَنْهُمْ اَمْوَالُهُمْ وَلَا اَوْلَادُهُمْ مِنَ اللّٰهِ شٰیْءًا وَّاولٰئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ
Edip-Layth	3:117 The example of what they spend in this world is like a wind in which there is a frost; it afflicts the field of the people who wronged themselves, and thus destroys it. God did not wrong them, but it was themselves that they wronged.

The Monotheist Group	3:117 The example of what they spend in this world is like a wind in which there is a frost; it afflicts the field of the people who wronged themselves, and thus destroys it. God did not wrong them, but it was their souls that they wronged.
Muhammad Asad	3:117 The parable of what they spend on the life of this world is that of an icy wind which smites the tilth of people who have sinned against themselves, and destroys it: for, it is not God who does them wrong, but it is they who are wronging themselves. ⁸⁶
Rashad Khalifa	3:117 The example of their accomplishments in this life is like a violent wind that hits the harvest of people who have wronged their souls, and wipes it out. GOD never wronged them; it is they who wronged themselves.
Shabbir Ahmed	3:117 The likeness of what they unleash (upon others) in the life of the world is the likeness of an icy wind which destroys their own harvest - a people who failed to protect it. For, it is not God Who wronged them, but it is those who hurt themselves. ⁵³
Transliteration	3:117 Mathalu ma yunfiqoona fee hathihialhayati alddunya kamathali reehinfeeha sirrun a <u>s</u> abat <u>h</u> artha qawmin <u>th</u> alamooanfusahum faahlakat-hu wam <u>a</u> <u>th</u> alamahumu All <u>a</u> huwal <u>a</u> kin anfusahum ya <u>th</u> limoona
A	3:117 مثل ما ينفقون في هذه الحياة الدنيا كمثل ريح فيها صر أصابت حرث قوم ظلموا انفسهم فاهلكته وما ظلمهم الله ولكن انفسهم يظلمون
Edip-Layth	<i>Beware of the Hypocrites</i> 3:118 O you who acknowledge do not take protection from any besides yourselves; they will only disrupt you greatly. They wish that you suffer; the hatred appears from their mouths and what their chests hide is greater! We have made clear for you the signs if you reason.
The Monotheist Group	3:118 O you who believe do not take protection from any besides yourselves; they will only disrupt you greatly. They wish that you suffer; the hatred appears from their mouths and what their chests hide is greater! We have made clear for you the signs if you comprehend.
Muhammad Asad	3:118 O YOU who have attained to faith! Do not take for your bosom-friends people who are not of your kind. ⁸⁷ They spare no effort to corrupt you; they would love to see you in distress. ⁸⁸ Vehement hatred has already come into the open from out of their mouths, but what their hearts conceal is yet worse. We have indeed made the signs [thereof] clear unto you, if you would but use your reason.
Rashad Khalifa	<i>Do Not Befriend Hypocrites</i> 3:118 O you who believe, do not befriend outsiders who never cease to wish you harm; they even wish to see you suffer. Hatred flows out of their mouths and what they hide in their chests is far worse. We thus clarify the revelations for you, if you understand.
Shabbir Ahmed	3:118 (Qur'anic Ideology will always be the basis of an Islamic state.) O You who have chosen to be graced with belief! Do not take as confidant intimates others than your own (believing) personnel. They leave no stone unturned in order to disrupt the harmony in your social fabric, and love to see you in distress. Their malice has already become manifest by their utterances, and what their hearts conceal is far greater. We have made plain the revelations for you so that you exercise reason.
Transliteration	3:118 Ya ayyuh <u>a</u> alla <u>th</u> eena <u>a</u> manoola tattakhi <u>th</u> oo bi <u>tan</u> atan min doonikum <u>laya</u> /loonakum khab <u>alan</u> waddoo m <u>a</u> AAanittum qad badat ^{al} bagh <u>dao</u> min afwa ^{hi} him wam <u>a</u> tukhfee <u>s</u> udooruhumakbaru qad bayyann <u>a</u> lakumu al- <u>ay</u> ati

	inkuntum taAAqiloona
A	3:118 يايها الذين ءامنوا لا تتخذوا بطانة من دونكم لا يالونكم خبالا ودوا ما عنتم قد بدت البغضاء من افواههم وما تخفي صدورهم اكبر قد بينا لكم الءايت ان كنتم تعقلون
Edip-Layth	3:119 Here you love them while they do not love you, and you acknowledge the whole book. When they meet you they say, "We acknowledge," and when they are alone they bite their fingers out of frustration at you. Say, "Die in your frustration, God is aware of what is in the chests."²⁸
The Monotheist Group	3:119 Here you love them while they do not love you, and you believe in the whole Scripture. And if they meet you they say: "We believe," and if they are alone they bite their fingers out of frustration at you. Say: "Die in your frustration, God is aware of what is in the chests."
Muhammad Asad	3:119 Lo! It is you who [are prepared to] love them, but they will not love you, although you believe in all of the revelation. ⁸⁹ And when they meet you, they assert, "We believe [as you believe]"; but when they find themselves alone, they gnaw their fingers in rage against you. Say: "Perish in your rage! Behold, God has full knowledge of what is in the hearts [of men]!"
Rashad Khalifa	3:119 Here you are loving them, while they do not love you, and you believe in all the scripture. When they meet you they say, "We believe," but as soon as they leave, they bite their fingers out of rage towards you. Say, "Die in your rage." GOD is fully aware of the innermost thoughts.
Shabbir Ahmed	3:119 Ah! You are those who love them, but they do not love you, although you acknowledge all the revelation (including the Bible). When they meet you they say, "We believe (as you believe)." But in their privacy, they bite their fingers in rage against you. Say, "Perish in your rage. Surely, God is fully Aware of what is hidden in the hearts."
Transliteration	3:119 Ha antum ol a-i tu hibboonahumwala yu hibboonakum watu/minoona bialkitabikullihi wa-i tha laqookum q aloo amannawa-itha khalaw AAa ddoo AAalaykumu al-an amilamina alghay thi qul mootoo bighay thikuminna All aha AAaleemun bithati alssudoori
A	3:119 هانتم اولاء تحبونهم ولا يحبونكم وتؤمنون بالكتب كله واذا لقوكم قالوا ءامنا واذا خلوا عضوا عليكم الانامل من الغيظ قل موتوا بغيظكم ان الله عليم بذات الصدور
Edip-Layth	3:120 If any good befalls you it disturbs them, and if any bad befalls you they rejoice with it. If you are patient and aware, their planning will not harm you at all. Over all they do God is Encompassing.
The Monotheist Group	3:120 If any good befalls you it disturbs them, and if any bad befalls you they rejoice with it. And if you are patient and righteous their planning will not harm you at all. God is Encompassing all they do.
Muhammad Asad	3:120 If good fortune comes to you, it grieves them; and if evil befalls you, they rejoice in it. But if you are patient in adversity and conscious of God, their guile cannot harm you at all: for, verily, God encompasses [with His might] all that they do.
Rashad Khalifa	3:120 When anything good comes your way they hurt, and when something bad happens to you they rejoice. If you steadfastly persevere, and maintain righteousness, their schemes will never hurt you. GOD is fully aware of everything they do.
	3:120 If you are blessed with good fortune, it grieves them, and if a calamity befalls you, they rejoice in it. But if you persevere and be on guard, their plotting

Shabbir Ahmed	cannot harm you at all. For, surely, God is All Encompassing whatever they may contrive. ⁵⁴
Transliteration	3:120 In tamsaskum <u>h</u> asanatun tasu/humwa-in tu <u>s</u> ibkum sayyi-atun yafra <u>h</u> oo bih <u>a</u> wa-in ta <u>s</u> biroo watattaqoo l <u>a</u> ya <u>d</u> urrukumkayduhum shay-an inna All <u>a</u> ha bima yaAAamaloona mu <u>h</u> ee <u>tun</u>
A	3:120 ان تمسككم حسنة تسوهم وان تصبكم سيئة يفرحوا بها وان تصبروا وتتقوا لا يضركم كيدهم شيا ان الله بما يعملون محيط
Edip-Layth	<i>The Battle of Badr</i> 3:121 Recall when you departed from your family to prepare for those who acknowledged, their stations for battle, and God is Hearer, Knowledgeable.
The Monotheist Group	3:121 Recall when you departed from your family to prepare for the believers their stations for battle, and God is Hearer, Knowledgeable.
Muhammad Asad	3:121 AND [remember, O Prophet, the day] when thou didst set out from thy home at early morn to place the believers in battle array. ⁹⁰ And God was all-hearing, all-knowing
Rashad Khalifa	<i>The Battle of Badr</i> 3:121 Recall that you (Muhammad) were among your people when you set out to assign to the believers their positions for battle. GOD is Hearer, Omniscient.
Shabbir Ahmed	3:121 (And recall O Prophet, the day of the Uhud Battle), when you left your household early in the morning to deploy the believers in battle positions. God is Hearer, Knower. ⁵⁵
Transliteration	3:121 Wa-i <u>th</u> ghada <u>w</u> ta min ahlika tubawwi-oalmu/mineena maq <u>a</u> AAida lilqit <u>al</u> i waAll <u>h</u> usameeAAun AAaleem <u>un</u>
A	3:121 واذ غدت من اهلك تبوء المومنين مقعد للقتال والله سميع عليم
Edip-Layth	3:122 When the two parties from among you were concerned about their failure, though God was their ally. In God those who acknowledge should trust.
The Monotheist Group	3:122 When the two parties from among you were concerned that they should fail; while God was their supporter. In God the believers should trust.
Muhammad Asad	3:122 when two groups from among you were about to lose heart, ⁹¹ although God was near unto them and it is in God that the believers must place their trust:
Rashad Khalifa	3:122 Two groups among you almost failed, but GOD was their Lord. In GOD the believers shall trust.
Shabbir Ahmed	3:122 When two of your units were about to lose heart, God was Patron of them both. God it is, then, in Whom the believers must put their trust. ⁵⁶
Transliteration	3:122 I <u>th</u> hammat <u>ta</u> -ifataniminkum an tafshal <u>a</u> wa All <u>h</u> u waliyyuhum <u>a</u> waAAala All <u>h</u> i falyatawakkali almu/minoon <u>a</u>
A	3:122 اذ همت طائفتان منكم ان تفشلا والله وليهما وعلى الله فليتوكل المومنون
Edip-Layth	3:123 God had granted you victory at Badr while you had been the lesser, so be aware of God that you may be thankful.
The Monotheist Group	3:123 God had granted you victory at Badr, while you had been the lesser, so revere God that you may be thankful.

Muhammad Asad	3:123 for, indeed, God did succour you at Badr, when you were utterly weak. Remain, then, conscious of God, so that you might have cause to be grateful. 92
Rashad Khalifa	3:123 GOD has granted you victory at Badr, despite your weakness. Therefore, you shall observe GOD, to show your appreciation.
Shabbir Ahmed	3:123 God had granted you help and the victory at Badr, although you were utterly disadvantaged (few and ill-equipped 8:9). Therefore, guard yourselves according to God's laws so that your efforts bring results, such that you have cause to be grateful in word and action.
Transliteration	3:123 Walaqad na sarakumu All ahubibadrin waantum a thillatun fa ittaqoo AllahalaAAallakum tashkuroona
A	3:123 ولقد نصركم الله ببدر وانتم اذلة فاتقوا الله لعلكم تشكرون
Edip-Layth	3:124 When you said to those who acknowledge: "Is it not enough for you that your Lord would supply you with three thousand of the angels sent down?"
The Monotheist Group	3:124 When you said to the believers: "Is it not enough for you that your Lord would supply you with three thousand of the angels sent down?"
Muhammad Asad	3:124 [And remember] when thou didst say unto the believers: "Is it not enough for you [to know] that your Sustainer will aid you with three thousand angels sent down [from on high]?"
Rashad Khalifa	God's Angels Help the Believers 3:124 You told the believers, "Is it not enough that your Lord supports you with three thousand angels, sent down?"
Shabbir Ahmed	3:124 Remember when you said to the believers, "Is it not sufficient for you that your Lord should help you with three thousand angels, sent down to your hearts?" 57
Transliteration	3:124 Ith taqoolu lilmu/mineena alanyakfiyakum an yumiddakum rabbukum bithalathati alafinmina almala-ikati munzaleena
A	3:124 اذ تقول للمومنين ان يمدكم ربكم بثلاثة ءالف من الملائكة منزلين
Edip-Layth	3:125 Indeed, if you are patient and are aware and they come and attack you, He will supply you with five thousand of the well-trained angels.
The Monotheist Group	3:125 Indeed, if you are patient and are righteous and they come and attack you, He will supply you with five thousand of the angels battle trained.
Muhammad Asad	3:125 Nay, but if you are patient in adversity and conscious of Him, and the enemy should fall upon you of a sudden, your Sustainer will aid you with five thousand angels swooping down!" 93
Rashad Khalifa	3:125 Indeed, if you steadfastly persevere and maintain righteousness, then they attack you suddenly, your Lord will support you with five thousand angels, well trained.
Shabbir Ahmed	3:125 Surely! If you take a firm stand and be on guard, and the enemy launches on you a sudden attack, your Lord will aid you with five thousand angels, specialized. 58
Transliteration	3:125 Balā in ta sbiroo watattaqoowaya/tookum min fawrihim h atha yumdidkum rabbukum bikhamsati alafin mina almala-ikatimusawwimeena

A	3:125 بلى ان تصبروا وتتقوا ويأتوكم من فورهم هذا يمددكم ربكم بخمسة آلاف من الملائكة مسومين
Edip-Layth	3:126 God did not give this except as good news to you, and so that your hearts may be assured with it. Victory is only from God, the Noble, the Wise.
The Monotheist Group	3:126 And God did not give this except as good news to you, and so that your hearts may be assured with it. Victory is only from God, the Noble, the Wise.
Muhammad Asad	3:126 And God ordained this [to be said by His Apostle ⁹⁴] only as a glad tiding for you, and that your hearts should thereby be set at rest - since no succour can come from any save God, the Almighty, the Truly Wise -
Rashad Khalifa	3:126 GOD thus informs you, in order to give you good news, and to assure your hearts. Victory comes only from GOD, the Almighty, Most Wise.
Shabbir Ahmed	3:126 God made this but an allegory to give you glad tiding, and to comfort your hearts, since there is no victory contrary to the laws of God, the Almighty, the Wise.
Transliteration	3:126 Wama jaAAalahu Allahu illabushra lakum walita tma-inna quloobukum bihi wamaalInnaaru illa min AAindi AllahialAAazeezi alhakeemi
A	3:126 وما جعله الله الا بشرى لكم ولتطمئن قلوبكم به وما النصر الا من عند الله العزيز الحكيم
Edip-Layth	3:127 Thus, He would sever a group of those who reject, or disgrace them; then they will turn back frustrated.
The Monotheist Group	3:127 Thus He would sever a group of those who reject, or disgrace them; then they will turn back frustrated.
Muhammad Asad	3:127 [and] that [through you] He might destroy some of those who were bent on denying the truth, and so abase the others ⁹⁵ that they would withdraw in utter hopelessness.
Rashad Khalifa	3:127 He thus annihilates some disbelievers, or neutralizes them; they always end up the losers.
Shabbir Ahmed	3:127 This is how He cuts off a flank of the rejecters, and abases them so that they turn back utterly dejected. ⁵⁹
Transliteration	3:127 LiyaqtAAAa tarafan mina alla theenakafaroo aw yakbitahum fayanqaliboo kha-ibeenaa
A	3:127 ليقطع طرفا من الذين كفروا او يكبتهم فينقلبوا خائبين
Edip-Layth	3:128 You will have no say in the matter, for He may pardon them, or punish them for their wickedness.
The Monotheist Group	3:128 You will have no say in the matter, for He may pardon them, or punish them; for they are wicked.
Muhammad Asad	3:128 [And] it is in no wise for thee [O Prophet] to decide whether He shall accept their repentance or chastise them - for, behold, they are but wrongdoers,
Rashad Khalifa	3:128 It is not up to you; He may redeem them, or He may punish them for their transgressions.
	3:128 It is not your personal concern (O Messenger!) whether He accepts their

Shabbir Ahmed	repentance or punishes them because they have been unjust aggressors. ⁶⁰
Transliteration	3:128 Laysa laka mina al-amri shay-on aw yatoobaAAalayhim aw yuAAaththibahum fa-innahum <u>th</u> alimoona
A	3:128 ليس لك من الامر شيء او يتوب عليهم او يعذبهم فانهم ظلمون
Edip-Layth	3:129 To God is what is in the heavens and the earth, He forgives whom He pleases, and He punishes whom He pleases; and God is Forgiving, Compassionate.
The Monotheist Group	3:129 And to God is what is in the heavens and the Earth, He forgives whom He pleases, and He punishes whom He pleases; and God is Forgiving, Merciful.
Muhammad Asad	3:129 whereas unto God belongs all that is in the heavens and all that is on earth: He forgives whom He wills, and He chastises whom He wills; and God is much-forgiving, a dispenser of grace. ⁹⁶
Rashad Khalifa	3:129 To GOD belongs everything in the heavens and the earth. He forgives whomever He wills, and punishes whomever He wills. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	3:129 (Their case will be decided by Divine law, since) all that is in the heavens and all that is on earth belongs to God and working His Plan. He (His law) forgives him that deserves to be forgiven, and chastises him that deserves to be chastised. God is Absolver of faults, Merciful. ⁶¹
Transliteration	3:129 Walillahi m_a fee a Issamawatiwama fee al-ar_di yaghfiru liman yashawayuuAAaththibu man yashao waAllahughafafoorun raheemun
A	3:129 والله ما فى السموت وما فى الارض يغفر لمن يشاء ويعذب من يشاء والله غفور رحيم
Edip-Layth	<i>Do Not Exploit the Needy Through Usury</i> 3:130 O you who acknowledge, do not consume usury multiplying over, and be aware of God that you may succeed. ²⁹
The Monotheist Group	3:130 O you who believe, do not consume usury, compounding over and over; and revere God that you may succeed.
Muhammad Asad	3:130 O YOU who have attained to faith! Do not gorge yourselves on usury, doubling and re-doubling it ⁹⁷ - but remain conscious of God, so that you might attain to a happy state;
Rashad Khalifa	<i>Usury Prohibited</i> 3:130 O you who believe, you shall not take usury, compounded over and over. Observe GOD, that you may succeed. ¹¹
Shabbir Ahmed	3:130 (The battle was about repelling aggression. The prime duty is to maintain a benevolent, equitable society to which usury is a big detriment. Usury is the return on money while trade is the return on labor. Usury or interest appears ever-increasing, but God blights usury and nourishes the acts of caring 2:275-279). O You who have chosen to be graced with belief! Devour not other people's money by way of usury which is compounded over and over again. Live upright as ordained by God in order to attain true prosperity of the society.
Transliteration	3:130 Ya ayyuh_a alla theena amanoola ta/kuloo a Irriba_a dAAafanmudaAAafatan waittaqoo Allaha laAAallakumtuflihoona
A	3:130 يا ايها الذين ءامنوا لا تاكلوا الربوا اضعفا مضعفة واتقوا الله لعلكم تفلحون

Edip-Layth	3:131 Be aware of the fire that has been prepared for the ingrates.
The Monotheist Group	3:131 And be aware of the Fire that has been prepared for the rejecters.
Muhammad Asad	3:131 and beware of the fire which awaits those who deny the truth!
Rashad Khalifa	3:131 Beware of the hellfire that awaits the disbelievers.
Shabbir Ahmed	3:131 So, (by avoiding the interest-based economy in your society), guard yourselves against the fire that has been readied for the rejecters (those who run systems contrary to Divine laws). ⁶²
Transliteration	3:131 Waittaqoo alInnaraallatee oAAiddat liika _{fireena}
A	3:131 واتقوا النار التي اعدت للكافرين
Edip-Layth	3:132 Obey God and the messenger so that you may obtain mercy.
The Monotheist Group	3:132 And obey God and the messenger so that you may obtain mercy.
Muhammad Asad	3:132 And pay heed unto God and the Apostle, so that you might be graced with mercy.
Rashad Khalifa	3:132 You shall obey GOD and the messenger, that you may attain mercy.
Shabbir Ahmed	3:132 And obey God and the messenger (the Central authority). That is how you will achieve the development of your 'self'. A benevolent society helps you grow like a mother's womb nourishes the embryo. ⁶³
Transliteration	3:132 Waa _{tee} AAoo Allaha waalrrasoolalaAAallakum tur _{hamoona}
A	3:132 واطيعوا الله والرسول لعلكم ترحمون
Edip-Layth	<i>The Good-doers</i> 3:133 Race towards forgiveness from your Lord and a paradise whose width encompasses the width of the heavens and the earth; it has been prepared for the conscientious.
The Monotheist Group	3:133 And race towards forgiveness from your Lord and a Paradise whose width encompasses the width of the heavens and the Earth; it has been prepared for the righteous.
Muhammad Asad	3:133 And vie with one another to attain to your Sustainer's forgiveness and to a paradise as vast as the heavens and the earth, which has been readied for the God-conscious
Rashad Khalifa	<i>Attributes of the Righteous</i> 3:133 You should eagerly race towards forgiveness from your Lord and a Paradise whose width encompasses the heavens and the earth; it awaits the righteous,
Shabbir Ahmed	3:133 Move forward eagerly to the tranquil security that comes from your Lord, and to the Paradise that transcends spatial boundaries, encompassing the heavens and earth. It has already been prepared for those who live upright, ⁶⁴
Transliteration	3:133 WasariAAoo il a maghfiratinmin rabbikum wajannatin AAar duha alssamawatuwaal-ar _{du} oAAiddat liilmuttaqeena
A	3:133 وسارعوا الى مغفرة من ربكم وجنة عرضها السموات والارض اعدت للمتقين
Edip-Layth	3:134 The ones who spend in prosperity and adversity, repress anger, and pardon the people; God loves the good doers.

The Monotheist Group	3:134 The ones who spend in prosperity and adversity, and who repress anger, and who pardon the people; God loves the good doers.
Muhammad Asad	3:134 who spend [in His way] in time of plenty and in time of hardship, and hold in check their anger, and pardon their fellow-men because God loves the doers of good;
Rashad Khalifa	3:134 who give to charity during the good times, as well as the bad times. They are suppressors of anger, and pardoners of the people. GOD loves the charitable.
Shabbir Ahmed	3:134 And for those who, in ease and in adversity, keep their resources open for others. They divert and sublimate their anger and potentially virulent emotions to creative energy, becoming a source of tranquility and comfort to others. They pardon people gracefully. God loves the benefactors of humanity.
Transliteration	3:134 Allat <u>h</u> eena yunfiqoona fee a Issarra-iwaaliddarra-i waalkathimeenaalghay <u>th</u> a wa alAAa <u>fe</u> ena AAani a InnasiwaAllahu yu <u>hibbu</u> almu <u>h</u> sineena
A	3:134 الذين ينفقون في السراء والضراء والكظمين الغيظ والعافين عن الناس والله يحب المحسنين
Edip-Layth	3:135 If they commit any evil, or wrong themselves, they remember God and seek forgiveness for their sins. Who can forgive the sins except God? They do not persist in what they have done while they know.
The Monotheist Group	3:135 And those who, if they commit any evil, or wrong themselves, they remember God and seek forgiveness for their sins. And who can forgive the sins except God? And they do not persist in what they have done while they know.
Muhammad Asad	3:135 and who, when they have committed a shameful deed or have [otherwise] sinned against themselves, remember God and pray that their sins be forgiven - for who but God could forgive sins? - and do not knowingly persist in doing whatever [wrong] they may have done.
Rashad Khalifa	3:135 If they fall in sin or wrong their souls, they remember GOD and ask forgiveness for their sins - and who forgives the sins except GOD - and they do not persist in sins, knowingly.
Shabbir Ahmed	3:135 Such men and women quickly correct any wrong or indecency that has occurred from them, by remembering the commands of God, and thus, protecting themselves from trailing behind in humanity. And who can absolve such imperfections but God? And they know well enough to refrain from persisting in whatever (wrong or indecency) had occurred from them.
Transliteration	3:135 Waallat <u>h</u> eena i <u>th</u> afaAAaloo f <u>ah</u> ishatan aw <u>th</u> alamoo anfasahum <u>th</u> akarooAllaha fa istaghfaroo li <u>th</u> unoobihim wamanyaghfiru a <u>lthth</u> unooba ill a Allahuwalam yu <u>sir</u> roo AAala <u>m</u> a faAAaloo wahumyaAAlamoon a
A	3:135 والذين اذا فعلوا فحشة او ظلموا انفسهم ذكروا الله فاستغفروا لذنوبهم ومن يغفر الذنوب الا الله ولم يصروا على ما فعلوا وهم يعلمون
Edip-Layth	3:136 To these the reward will be forgiveness from their Lord and gardens with rivers flowing underneath, eternally abiding in it. Excellent is the reward of the workers.
The Monotheist Group	3:136 To these the reward will be forgiveness from their Lord and estates with rivers flowing underneath, eternally abiding in it. Excellent is the reward of the workers.

Muhammad Asad	3:136 These it is who shall have as their reward forgiveness from their Sustainer, and gardens through which running waters flow, therein to abide: and how excellent a reward for those who labour!
Rashad Khalifa	3:136 Their recompense is forgiveness from their Lord, and gardens with flowing streams; they abide therein forever. What a blessed reward for the workers!
Shabbir Ahmed	3:136 These are the ones whose reward from their Lord is their protection against the detrimental effects of their errors, and magnificent Gardens with streams flowing beneath, therein to abide. How excellent a reward for the sincere workers!
Transliteration	3:136 Olā-ika jaz aohum maghfirātunmin rabbiḥim wajann atun tajree min taḥtihaal-anḥarū khalīdeena feeḥa waniAAama ajrualAAamileena
A	3:136 اولئك جزاؤهم مغفرة من ربهم وجنت تجري من تحتها الأنهر خالدين فيها ونعم اجر العاملين
Edip-Layth	3:137 Many nations have come before you. So roam the earth and see what the consequence of the liars was.
The Monotheist Group	3:137 Many nations have come before you, so roam the Earth and see how the punishment for the liars was.
Muhammad Asad	3:137 [MANY] WAYS of life have passed away before your time. ⁹⁸ Go, then, about the earth and behold what happened in the end to those who gave the lie to the truth:
Rashad Khalifa	<i>Victory for the Righteous</i> 3:137 Precedents have been set for you in the past; roam the earth and note the consequences for the unbelievers.
Shabbir Ahmed	3:137 Many ways of life have passed away before your time. Travel, then, in the land and see the end of nations that denied the truth. ⁶⁵
Transliteration	3:137 Qad khalat min qablikum sunanun faseeroofee al-ar di fa onthuroo kayfa kanaAAaqibatu almukaththibeena
A	3:137 قد خلت من قبلكم سنن فسيروا في الارض فانظروا كيف كان عقبة المكذبين
Edip-Layth	3:138 This is a clarification for the people and a guidance and advice for the conscientious.
The Monotheist Group	3:138 This is a clarification for the people and a reminder for the righteous.
Muhammad Asad	3:138 this [should be] a clear lesson unto all men, and a guidance and an admonition unto the God-conscious.
Rashad Khalifa	3:138 This is a proclamation for the people, and a guidance and enlightenment for the righteous.
Shabbir Ahmed	3:138 This Qur'an is a declaration for the entire mankind, and a beacon of light and a beautiful instruction for those who seek to journey through life in honor and security.
Transliteration	3:138 Hatha bayanun lilInnasiwahudan wamawAAiḥatun lilmuttaqeeena
A	3:138 هذا بيان للناس وهدى وموعظة للمتقين
Edip-Layth	<i>You Will be Tested</i>

	3:139 Do not be weak, and do not grieve, for you are superior, if you have acknowledged.
The Monotheist Group	3:139 Do not be weak, and do not grieve, for you will have the upper hand, if you are believers.
Muhammad Asad	3:139 Be not, then, faint of heart, and grieve not: ⁹⁹ for you are bound to rise high if you are [truly] believers.
Rashad Khalifa	3:139 You shall not waver, nor shall you grieve, for you are the ultimate victors, if you are believers.
Shabbir Ahmed	3:139 Do not ever, then, lose heart, and do not grieve, for you are bound to prevail if you are truly believers. ⁶⁶
Transliteration	3:139 Walā tahīnū wal a ta ḥzanoowaantum al-aAAlawna in kuntum mu/mīneenā
A	3:139 ولا تهنوا ولا تحزنوا وانتم الاعلون ان كنتم مومنين
Edip-Layth	3:140 If you are wounded, then know that the other group is also wounded. Such are the days, We alternate them between the people, so that God will know those who acknowledge, and so He may make witnesses from among you; and God does not like the wicked.
The Monotheist Group	3:140 If you are wounded, then know that the other group is also wounded. And such are the days, We alternate them between the people, so that God will distinguish those who believe, and so He may make witnesses from among you; and God does not like the wicked.
Muhammad Asad	3:140 If misfortune ¹⁰⁰ touches you, [know that] similar misfortune has touched [other] people as well; for it is by turns that We apportion unto men such days [of fortune and misfortune]: and [this] to the end that God might mark out those who have attained to faith, and choose from among you such as [with their lives] bear witness to the truth ¹⁰¹ - since God does not love evildoers -
Rashad Khalifa	3:140 If you suffer hardship, the enemy also suffers the same hardship. We alternate the days of victory and defeat among the people. GOD thus distinguishes the true believers, and blesses some of you with martyrdom. GOD dislikes injustice.
Shabbir Ahmed	3:140 If a wound afflicts you, a similar wound has afflicted the other community. Such are the days of fluctuating fortunes that We rotate among mankind. God thus makes known (and distinguishes through perseverance) the believers, and takes among you witnesses (as truth personified). God does not love the oppressors. ⁶⁷
Transliteration	3:140 In yamsaskum qar ḥun faqad massaalqawma qar ḥun mithluhu watilka al-ayyamu nud awiluhabayna a Innasi waliyaAAlama All ahu alla theenaamanoo wayattakhitha minkum shuhadaa waAllahula yuhibbu alththhalimeena
A	3:140 ان يمسسكم قرح فقد مس القوم قرح مثله وتلك الايام نداولها بين الناس وليعلم الله الذين ءامنوا ويتخذ منكم شهداء والله لا يحب الظلمين
Edip-Layth	3:141 God will refine those who acknowledge and He will destroy the ingrates.
The Monotheist Group	3:141 And God will test those who believe and He will condemn the rejecters.
Muhammad Asad	3:141 and that God might render pure of all dross those who have attained to faith, and bring to nought those who deny the truth.

Rashad Khalifa	3:141 GOD thus toughens those who believe and humiliates the disbelievers.
Shabbir Ahmed	3:141 This is how God enables the true believers to emerge stronger after every challenge and causes the rejecters of Divine laws to wither away.
Transliteration	3:141 Waliyumah <u>h</u> isa All <u>a</u> huallat <u>h</u> eena a <u>a</u> manoo wayam <u>h</u> aq <u>a</u> alk <u>a</u> fireena
A	3:141 وليمحص الله الذين ءامنوا ويمحق الكافرين
Edip-Layth	3:142 Or did you calculate that you would enter paradise without God knowing those who would strive amongst you and knowing those who are patient?
The Monotheist Group	3:142 Or did you think that you would enter Paradise without God distinguishing those who would strive amongst you and distinguishing those who are patient?
Muhammad Asad	3:142 Do you think that you could enter paradise unless God takes cognizance of your having striven hard [in His cause], and takes cognizance of your having been patient in adversity? ¹⁰²
Rashad Khalifa	<i>Our Claims Must Be Tested</i> 3:142 Do you expect to enter Paradise without GOD distinguishing those among you who strive, and without distinguishing those who are steadfast?
Shabbir Ahmed	3:142 Do you think that you would enter Paradise without God distinguishing those among you who strive, and without distinguishing the steadfast? ⁶⁸
Transliteration	3:142 Am <u>h</u> asibtum an tadkhuloo aljannatawalam <u>a</u> yaAAami All <u>a</u> hu allat <u>h</u> eena jahadoominkum wayaAAalama al <u>l</u> ssabireena
A	3:142 ام حسبتم ان تدخلوا الجنة ولما يعلم الله الذين جاهدوا منكم ويعلم الصبرين
Edip-Layth	3:143 You used to long for death before you came upon it, and now you see it right in front of you!
The Monotheist Group	3:143 And you used to long for death before you came upon it; so now you see it right in-front of you!
Muhammad Asad	3:143 For, indeed, you did long for death [in God's cause] before you came face to face with it; and now you have seen it with your own eyes! ¹⁰³
Rashad Khalifa	3:143 You used to long for death before you had to face it. Now you have faced it, right before your eyes.
Shabbir Ahmed	3:143 You longed for death (in the cause of God) before you faced it. And now you have seen it with your own eyes. ⁶⁹
Transliteration	3:143 Walaqad kuntum tamannawna almawta min qablian talqawhu faqad raaytumoo <u>h</u> u waantum tan <u>h</u> uroona
A	3:143 ولقد كنتم تمنون الموت من قبل ان تلقوه فقد رايتموه وانتم تنتظرون
Edip-Layth	<i>Muhammad Was No Different</i> 3:144 Muhammad is but a messenger, like many messengers that have passed before him. If he dies or gets killed, will you turn back on your heels? Whoever turns back on his heels, he will not harm God in the least. God will reward the thankful.
The Monotheist Group	3:144 And Mohammed is but a messenger, like many messengers that have passed before him. If he dies or is killed will you turn back on your heels? And whoever turns back on his heels, he will not harm God in the least. And God will

	reward the thankful.
Muhammad Asad	3:144 AND MUHAMMAD is only an apostle; all the [other] apostles have passed away before him: if, then, he dies or is slain, will you turn about on your heels? ¹⁰⁴ But he that turns about on his heels can in no wise harm God - whereas God will requite all who are grateful [to Him].
Rashad Khalifa	3:144 Muhammad was no more than a messenger like the messengers before him. Should he die or get killed, would you turn back on your heels? Anyone who turns back on his heels, does not hurt GOD in the least. GOD rewards those who are appreciative.
Shabbir Ahmed	3:144 Remember that Muhammad is only a messenger. The messengers before him have passed on. So, if he died or were slain, would you turn about on your heels? But anyone who turns about his heels, would not, in the least, harm God. And God will soon reward those who remain appreciative (for the guidance). ⁷⁰
Transliteration	3:144 Wama muhammadun illa rasoolun qad khalat min qablihi a Irrusulu afa-in mataaw qutila inqalabtum AAal a aAAaq abikum wamanyanqalib AAal a AAaqibayhi falan yadurra Allahashay-an wasayajzee Allahu alshshakireena
A	3:144 وما محمد الا رسول قد خلت من قبله الرسل افان مات او قتل انقلبتم على اعقابكم ومن ينقلب على عقبيه فلن يضر الله شيئا وسيجزي الله الشكرين
Edip-Layth	3:145 It is not permitted for a person to die except by God's leave in an appointed record. Whoever wants the rewards of this world We give him of it, and whoever wants the reward of the Hereafter, We give him of it. We will reward the thankful.
The Monotheist Group	3:145 It is not permitted for a soul to die except by God's leave in an appointed record. And whoever wants the rewards of this world We give him of it, and whoever wants the reward of the Hereafter, We give him of it. And We will reward the thankful.
Muhammad Asad	3:145 And no human being can die save by God's leave, at a term pre-ordained. And if one desires the rewards of this world, We shall grant him thereof; and if one desires the rewards of the life to come, We shall grant him thereof; and We shall requite those who are grateful [to Us].
Rashad Khalifa	<i>Time of Death Predetermined</i> 3:145 No one dies except by GOD's leave, at a predetermined time. Whoever seeks the vanities of this world, we give him therefrom, and whoever seeks the rewards of the Hereafter, we bless him therein. We reward those who are appreciative.
Shabbir Ahmed	3:145 No one dies except by God's leave, at a term appointed by His laws. Whoever seeks the rewards of this world, We give him thereof, and whoever seeks the returns of the Hereafter, We shall grant him thereof. We will soon reward those who are appreciative (for serving Him). ⁷¹
Transliteration	3:145 Wama kana linafsin an tamootaila bi-ithni Allahi kitabanmu-ajjalan waman yurid thawaba a lddunya/tihi minh a waman yurid thawaba al-akhiratinu/tihi minh a wasanajzee alshshakireena
A	3:145 وما كان لنفس ان تموت الا باذن الله كتبنا مواعيلها ومن يرد ثواب الدنيا نؤتيه منها ومن يرد ثواب الآخرة نؤتيه منها وسنجزي الشكرين
Edip-Layth	<i>They Did Not Waver Nor Did They Lose Hope</i> 3:146 Many a prophet had a large number of devotees fighting with him. They did

	not waver by what afflicted them in the cause of God, nor did they become weak, nor did they become discouraged; and God loves the steadfast.
The Monotheist Group	3:146 And many a prophet had a large number of devotees fighting with him. They did not waver by what afflicted them in the cause of God, nor did they become weak, nor did they become discouraged; and God loves the patient ones.
Muhammad Asad	3:146 And how many a prophet has had to fight [in God's cause], followed by many God-devoted men: and they did not become faint of heart for all that they had to suffer in God's cause, and neither did they weaken, nor did they abase themselves [before the enemy], since God loves those who are patient in adversity;
Rashad Khalifa	3:146 Many a prophet had godly people fight along with him, without ever wavering under pressure in the cause of GOD, nor did they hesitate or become discouraged. GOD loves the steadfast.
Shabbir Ahmed	3:146 Many a prophet fought, - and with them numerous devotees of their Lord, without wavering under adversity, in the cause of God, nor did they hesitate or become discouraged. Know that God loves those who are determined to achieve a noble objective. ⁷²
Transliteration	3:146 Wakaayyin min nabiyyin qatalamaAAahu ribbiyyoona katheerun famawahanoo limaa sabahumfee sabeeli Allahi wama daAAafoo wamaistakanoo waAllahu yuhibbu alssabireena
A	3:146 وكاين من نبى قتل معه ربيون كثير فما وهنوا لما اصابهم فى سبيل الله وما ضعفوا وما استكانوا والله يحب الصبرين
Edip-Layth	3:147 They said nothing but: "Our Lord, forgive us our sins and our shortcomings in our responsibility, and make firm our foothold, and grant us victory over the ingrates."
The Monotheist Group	3:147 And they did not say except: "Our Lord, forgive us our sins and our shortcomings in our responsibility, and make firm our foothold, and grant us victory over the rejecting people."
Muhammad Asad	3:147 and all that they said was this: "O our Sustainer! Forgive us our sins and the lack of moderation in our doings! And make firm our steps, and succour us against people who deny the truth!" -
Rashad Khalifa	3:147 Their only utterance was, "Our Lord, forgive us our sins, and our transgressions, strengthen our foothold, and grant us victory over the disbelievers."
Shabbir Ahmed	3:147 Their resolve was their utterance, "Our Lord! Protect us from trailing behind in our mission and from wasting our efforts. Make us firm in our stand, and help us against people who oppose the truth."
Transliteration	3:147 Wama kana qawlahum illa an qaloo rabban ighfir lanathunoobanawaisrafana fee amrina wathabbit aqdamanaawansurna AAala alqawmi alkafireena
A	3:147 وما كان قولهم الا ان قالوا ربنا اغفر لنا ذنوبنا واسرافنا فى امرنا وثبت اقدامنا وانصرنا على القوم الكافرين
Edip-Layth	3:148 So God gave them the reward of this world and the best reward of the Hereafter; and God loves the good doers.
The Monotheist Group	3:148 So God gave them the reward of this world and the best reward of the Hereafter; and God loves the good doers.

Muhammad Asad	3:148 whereupon God granted them the rewards of this world, as well as the goodliest rewards of the life to come: for God loves the doers of good.
Rashad Khalifa	3:148 Consequently, GOD granted them the rewards of this world, and the better rewards of the Hereafter. GOD loves the good doers.
Shabbir Ahmed	3:148 So, God gave them excellent returns in this world; and better are the returns of the Hereafter. Remember that God loves the benefactors of humanity.
Transliteration	3:148 Fa <u>a</u> t <u>a</u> h <u>u</u> mu All <u>a</u> hu th <u>a</u> w <u>a</u> ba <u>a</u> lddun <u>y</u> a wa <u>h</u> us <u>n</u> a th <u>a</u> w <u>a</u> bi al- <u>a</u> kh <u>i</u> rat <u>i</u> waAll <u>a</u> hu yu <u>h</u> ib <u>b</u> u almu <u>h</u> sineen <u>a</u>
A	3:148 فاتنهم الله ثواب الدنيا وحسن ثواب الءاخرة والله يحب المحسنين
Edip-Layth	3:149 O you who acknowledge, if you obey those who have rejected, then they will turn you back on your heels and you will turn back as losers.
The Monotheist Group	3:149 O you who believe, if you obey those who have rejected, then they will turn you back on your heels and you will turn back as losers.
Muhammad Asad	3:149 O YOU who have attained to faith! If you pay heed to those who are bent on denying the truth, they will cause you to turn back on your heels, and you will be the losers.
Rashad Khalifa	3:149 O you who believe, if you obey those who disbelieve, they will turn you back on your heels, then you end up losers.
Shabbir Ahmed	3:149 O You who have chosen to be graced with belief! If you heed the rejecters of the Divine System, they will make you turn back on your heels, and you will turn back to your own loss.
Transliteration	3:149 Y <u>a</u> ayyuh <u>a</u> alla <u>t</u> heena <u>a</u> manoo <u>i</u> n tu <u>t</u> eeAAoo alla <u>t</u> heena kafaroo yaruddookum AAa <u>l</u> aaAAa <u>q</u> abikum fatanqaliboo k <u>h</u> asireen <u>a</u>
A	3:149 ياايها الذين ءامنوا ان تطيعوا الذين كفروا يردوكم على اعقابكم فتنقلبوا خسرين
Edip-Layth	3:150 It is God who is your Patron, and He is the best victor. 30
The Monotheist Group	3:150 It is God who is your Patron, and He is the best victor.
Muhammad Asad	3:150 Nay, but God alone is your Lord Supreme, and His is the best succour. 105
Rashad Khalifa	3:150 GOD alone is your Lord and Master, and He is the best supporter.
Shabbir Ahmed	3:150 Remember, only God is your Maula (Master), and He is the Best of helpers.
Transliteration	3:150 Bali All <u>a</u> hu maw <u>l</u> akum wahuwakhayru aIn <u>n</u> asireen <u>a</u>
A	3:150 بل الله مولنكم وهو خير النصرين
Edip-Layth	3:151 We will cast fear in the hearts of those who rejected, because of what they have set up besides God while He never sent down any authority to do so, and their destiny is the fire. Miserable is the abode of the wicked.
The Monotheist Group	3:151 We will cast terror in the hearts of those who rejected, because of what they have set up besides God while He never sent down any authority to do so, and their destiny is the Fire. Miserable is the abode of the wicked.
Muhammad Asad	3:151 Into the hearts of those who are bent on denying the truth We shall cast dread in return for their ascribing divinity, side by side with God, to other beings - [something] for which He has never bestowed any warrant from on high; and

	their goal is the fire - and how evil that abode of evildoers!
Rashad Khalifa	<i>God Controls Your Enemies</i> 3:151 We will throw terror into the hearts of those who disbelieved, since they set up besides GOD powerless idols. Their destiny is Hell; what a miserable abode for the transgressors!
Shabbir Ahmed	3:151 (True belief removes fear and grief 2:38.) We shall cause dread in the hearts of those who defy the Divine laws since they choose masters besides God. For this, He has revealed no authority, and granted power to none contrary to His laws. Fire is their resting place, and miserable is the ultimate home of those who hurt their own 'self' by relegating the truth. ⁷³
Transliteration	3:151 Sanulqee fee quloobi alla theenakafaroo a IrruAAba bim a ashrakoo biAllahima lam yunazzil bihi sul tanan wama/w ahumu a Innaruwabi/sa mathw a alththalimeena
A	3:151 سنلقى فى قلوب الذين كفروا الرعب بما اشرکوا بالله ما لم ينزل به سلطانا وملوهم النار وبئس مثوى الظلمين
Edip-Layth	<i>The Battle of Uhud</i> 3:152 God has fulfilled His promise to you, that you would overwhelm them by His leave; but then you failed and disputed in the matter and disobeyed after He showed you what you had sought. Some of you want this world, and some of you want the Hereafter. Then He let you retreat from them that He may test you; and He has pardoned you. God is with great favor over those who have acknowledged.
The Monotheist Group	3:152 And God has fulfilled His promise to you, that you would overwhelm them by His leave; but then you failed and disputed in the matter and disobeyed after He showed you what you had sought. Some of you want this world, and some of you want the Hereafter. Then He let you retreat from them that He may test you; and He has pardoned you. God is with great favor over the believers.
Muhammad Asad	3:152 AND, INDEED, God made good His promise unto you when, by His leave, you were about to destroy your foes ¹⁰⁶ - until the moment when you lost heart and acted contrary to the [Prophet's] command, ¹⁰⁷ and disobeyed after He had brought you within view of that [victory] for which you were longing. There were among you such as cared for this world [alone], just as there were among you such as cared for the life to come: ¹⁰⁸ whereupon, in order that He might put you to a test, He prevented you from defeating your foes. ¹⁰⁹ But now He has effaced your sin: for God is limitless in His bounty unto the believers.
Rashad Khalifa	<i>The Battle of Uhud</i> 3:152 GOD has fulfilled His promise to you, and you defeated them by His leave. But then you wavered, disputed among yourselves, and disobeyed after He had shown you (the victory) you had longed for. But then, some of you became distracted by the spoils of this world, while others were rightly concerned with the Hereafter. He then diverted you from them to test you. He has pardoned you. GOD showers the believers with His grace.
Shabbir Ahmed	3:152 Indeed, God fulfilled His promise to you when you routed them by following His law - until you wavered and disputed among yourselves about the situation, and disobeyed after He had shown you what you so much loved. (You were winning the battle of Uhud,) but then some of you (were distracted by the spoils of war and) desired the world, while others rightly kept in focus the lasting success in the Hereafter. He then disengaged you from defeating them to let you go through trying circumstances. But He absolved your imperfections (as you realized your fault and stood firm again). God is full of bounty for the true

	believers.	
Transliteration	3:152 Walaqad sadaqakumu Allahu waAdahu i th ta hussoonahum bi-i thnihi hattai <th>ha</th> fashiltum watan azaAAatum fee al-amri waAAa saytummin baAAadi m a arakum m a tu hibboonaminkum man yureedu a Iddunya waminkum man yureedu al-akhirata thumma sarafakum AAanhum liyabtaliyakumwalaqad AAaf a AAankum waAllahu thoofadlin AAala almu/mineena	ha
A	3:152 ولقد صدقكم الله وعده اذ تحسونهم باذنه حتى اذا فشلتم وتترعتم في الامر وعصيتهم من بعد ما اربكم ما تحبون منكم من يريد الدنيا ومنكم من يريد الآخرة ثم صرفكم عنهم ليبتليكم ولقد عفا عنكم والله ذو فضل على المؤمنين	
Edip-Layth	3:153 For you were climbing the hill and would not even glance towards anyone, and the messenger was calling you from behind. Therefore, He gave you worry to replace your worry, so that you would not have sadness by what has passed you, or for what afflicted you, and God is Ever-aware of what you do.	
The Monotheist Group	3:153 For you were climbing to the high ground and would not even glance towards anyone, and the messenger was calling to you from behind. Therefore He gave you worry to replace your worry, so that you would not have sadness by what has passed you, or for what afflicted you, and God is Expert over what you do.	
Muhammad Asad	3:153 [Remember the time] when you fled, paying no heed to anyone, while at your rear the Apostle was calling out to you - wherefore He requited you with woe in return for [the Apostle's] woe, so that you should not grieve [merely] over what had escaped you, nor over what had befallen you: for God is aware of all that you do. ¹¹¹	
Rashad Khalifa	3:153 Recall that you rushed (after the spoils), paying no attention to anyone, even when the messenger was calling from behind you. Consequently, He substituted one misery for another, that you may not grieve over anything you had missed, or agonize over any hardship you had suffered. GOD is Cognizant of everything you do.	
Shabbir Ahmed	3:153 Recall when you rushed after the spoils, caring for none, and the messenger, in your rear, was calling out to you. So He caused you to suffer grief upon grief to teach you a lesson. Grieve not over what you lose, nor over a calamity that befalls you. God is well Aware of all you do.	
Transliteration	3:153 Ith tusAAidoona walatalwoona AAala ahadin waalrrasooluyadAAookum fee okh ^{ra} kum faath ^{ab} akum ghammanbighammin likay la tahzanoo AAala mafatakum wala m a asabakum waAllahukhabeerun bima taAAamaloona	
A	3:153 اذ تصعدون ولا تلوّن على احد والرسول يدعوكم في اخركم فاتّبعكم غما بغم لكيلاً تحزنوا على ما فاتكم ولا ما اصبكم والله خبير بما تعملون	
Edip-Layth	3:154 Then after the worry, He sent down to you sanctity in sleepiness, overtaking a group of you; while another group was worried about themselves; they were thinking about God other than the truth, the thoughts of the days of ignorance. They say, "Why are we involved in this affair?" Say, "The entire affair is up to God." They hide in their persons what they do not show to you; they say, "If we had a say in this affair then none of us would have been killed here." Say, "If you were inside your own homes, then the ones who have been marked for death would have gone forth to their resting place." God will test what is in your chests and bring out what is in your hearts. God is Knowledgeable as to what is in the chests.	
	3:154 Then He sent down to you after the worry sanctity in sleepiness, it	

The Monotheist Group	overtook a group of you; and another group was worried about themselves, they were thinking about God other than the truth, the thoughts of the days of ignorance. They say: "Why are we involved in this affair?" Say: "The entire affair is for God." They hide in their souls what they do not show to you, they say: "If we had a say in this affair then none of us would have been killed here." Say: "If you were inside your own homes, then the ones who have been marked for death would have gone forth to their resting place." God will test what is in your chests and bring out what is in your hearts. God is Knowledgeable as to what is in the chests.
Muhammad Asad	3:154 Then, after this woe, He sent down upon you a sense of security, an inner calm which enfolded some of you, ¹¹² whereas the others, who cared mainly for themselves, entertained wrong thoughts about God - thoughts of pagan ignorance - saying, "Did we, then, have any power of decision [in this matter]?" ¹¹³ Say: "Verily, all power of decision does rest with God" ¹¹⁴ - [but as for them,] they are trying to conceal within themselves that [weakness of faith] which they would not reveal unto thee, [O Prophet, by] saying, "If we had any power of decision, we would not have left so many dead behind." ¹¹⁵ Say [unto them]: "Even if you had remained in your homes, those [of you] whose death had been ordained would indeed have gone forth to the places where they were destined to lie down." And [all this befell you] so that God might put to a test all that you harbour in your bosoms, and render your innermost hearts ¹¹⁶ pure of all dross: for God is aware of what is in the hearts [of men].
Rashad Khalifa	<i>Moment of Death Predetermined</i> 3:154 After the setback, He sent down upon you peaceful slumber that pacified some of you. Others among you were selfishly concerned about themselves. They harbored thoughts about GOD that were not right - the same thoughts they had harbored during the days of ignorance. Thus, they said, "Is anything up to us?" Say, "Everything is up to GOD." They concealed inside themselves what they did not reveal to you. They said, "If it was up to us, none of us would have been killed in this battle." Say, "Had you stayed in your homes, those destined to be killed would have crawled into their death beds." GOD thus puts you to the test to bring out your true convictions, and to test what is in your hearts. GOD is fully aware of the innermost thoughts.
Shabbir Ahmed	3:154 After the setback, He sent down upon you calm that pacified some of you - Whereas another group was unduly anxious within themselves, holding wrong assumptions about God, the assumptions of ignorance. (They were hypocrites worried for their lives.) They said, "Do we have any control?" Tell them, "All control belongs to, and derives from, God." You can control events only within the framework of His laws. These (hypocrites) concealed within themselves what they did not reveal to you. They said, "If we had nothing to do with this battle we would not have been harmed." Say, "Had you stayed in your homes, those destined to be killed would have crawled themselves to the circumstance of death." God thus lets you test your real convictions so that you emerge stronger after every challenge deep down in your hearts. God is Aware of your psyche and what is deep down in the hearts.
Transliteration	3:154 Thumma anzala AAalaykum min baAAadi alghammiamanatan nuAA asan yaghsha ta-ifatan minkumwa ta-ifatun qad ahammat-hum anfusuhum yathunnoonabiAllahi ghayra al^{ha}qqi thannaaljahiliyyati yaqooloona hal lan a mina al-amri minshay-in qul inna al-amra kullahu lill ahi yukhfoona feeanfusihi m a la yubdoona laka yaqooloona law k analana mina al-amri shay-on m a qutiln a ^{ha}hunaqul law kuntum fee buyootikum labaraza alla ^{the}ena kutibaAAalayhimu alqatlu il a ma ^{daj}iAAahim waliyabtaliyaAll ahu m a fee sudoorikum waliyumah^{hi}sama fee quloobikum waAllahu AAaleemun bi^{tha}tial^{ss}udoori
	3:154 ثم انزل عليكم من بعد الغم امانة ناعسا يغشى طائفة منكم وطائفة قد اهتمهم انفسهم

A	يظنون بالله غير الحق ظن الجهلية يقولون هل لنا من الامر من شيء قل ان الامر كله لله يخفون في انفسهم ما لا يبدون لك يقولون لو كان لنا من الامر شيء ما قتلنا ههنا قل لو كنتم في بيوتكم لبرز الذين كتب عليهم القتل الى مضاجعهم وليبتلى الله ما في صدوركم وليمحس ما في قلوبكم والله عليم بذات الصدور
Edip-Layth	3:155 The day the two armies met, the devil caused some of you to turn away, because of what they had gained. God has pardoned them, for God is Forgiver, Compassionate.
The Monotheist Group	3:155 Those of you who turned away on the day that the two hosts met, it was the devil who caused them to deviate because of some of what they had gained. And God has pardoned them, for God is Forgiver, Compassionate.
Muhammad Asad	3:155 Behold, as for those of you who turned away [from their duty] on the day when the two hosts met in battle - Satan caused them to stumble only by means of something that they [themselves] had done. ¹¹⁷ But now God has effaced this sin of theirs: verily, God is much-forgiving, forbearing.
Rashad Khalifa	3:155 Surely, those among you who turned back the day the two armies clashed have been duped by the devil. This reflects some of the (evil) works they had committed. GOD has pardoned them. GOD is Forgiver, Clement.
Shabbir Ahmed	3:155 Those of you, who turned back on that day when the two armies clashed, it was their selfish desires that caused them to backslide. This happened because of some errors they had done. Now God has pardoned them (since their good outweighed their shortcomings). Indeed, God is Absolver of imperfections, Most Clement.
Transliteration	3:155 Inna alla <u>the</u>ena tawallaw minkumyawma iltaq <u>a</u> aljamAA <u>ani</u> innam <u>a</u> istazallahumualshshaytanu bibaAA<u>adi</u> m <u>a</u> kasaboowalaqad AAaf <u>a</u> All<u>ahu</u> AAanhum inna All<u>ah</u>aghafoorun <u>haleem</u><u>un</u>
A	3:155 ان الذين تولوا منكم يوم التقى الجمعان انما استزلهم الشيطان ببعض ما كسبوا ولقد عفا الله عنهم ان الله غفور حلیم
Edip-Layth	3:156 O you who acknowledge do not be like those who rejected and said to their brothers when they were marching in the land or on the offensive: "If they were here with us they would not have died nor been killed." God will make this a source of grief in their hearts, and God grants life and death, and God is watching over what you do.
The Monotheist Group	3:156 O you who believe do not be like those who rejected and said to their brothers when they had gone forth in the land or on the offensive: "If they were here with us they would not have died nor been killed." God will make this a source of grief in their hearts, and God grants life and death, and God is watching over what you do.
Muhammad Asad	3:156 O you who have attained to faith! Be not like those who are bent on denying the truth and say of their brethren [who die] after having set out on a journey to faraway places ¹¹⁸ or gone forth to war, "Had they but remained with us, they would not have died," or, "they would not have been slain" - for God will cause such thoughts to become ¹¹⁹ a source of bitter regret in their hearts, since it is God who grants life and deals death. And God sees all that you do.
Rashad Khalifa	3:156 O you who believe, do not be like those who disbelieved and said of their kinsmen who traveled or mobilized for war, "Had they stayed with us, they would not have died or gotten killed." GOD renders this a source of grief in their hearts. GOD controls life and death. GOD is Seer of everything you do.

Shabbir Ahmed	3:156 O You who have chosen to be graced with belief! Do not be like disbelievers who (regretfully) say of their brethren who went forth or fought in the battle, "If they had stayed (home) with us, they would not have died nor been killed. God creates anguish in the hearts for this kind of attitude. (Fear of death takes away "life" out of life.) For, it is God Who gives life and causes death, and God is Seer of your actions.
Transliteration	3:156 Ya ayyuha allatheena amanoola takoonoo ka allatheena kafaroo waq alooli-ikhwanihim i tha daraboo fee al-ar diaw k anoo ghuzzan law k anoo AAindan a mamatoo wam a qutiloo liyajAAala All ahu thalikahasratan fee quloobihim waAllahu yuhyeewayumeetu waAllahu bima taAAamaloona baseerun
A	3:156 يايها الذين ءامنوا لا تكونوا كالذين كفروا وقالوا لآخونهم اذا ضربوا فى الارض او كانوا غزى لو كانوا عندنا ما ماتوا وما قتلوا ليجعل الله ذلك حسرة فى قلوبهم والله يحيى ويميت والله بما تعملون بصير
Edip-Layth	3:157 If you are killed in the cause of God or die, then forgiveness from God and mercy is far greater than all they can put together.
The Monotheist Group	3:157 And if you are killed in the cause of God or die, then forgiveness from God and mercy is far greater than all they can put together.
Muhammad Asad	3:157 And if indeed you are slain or die in God's cause, then surely forgiveness from God and His grace are better than all that one ¹²⁰ could amass [in this world]:
Rashad Khalifa	3:157 Whether you get killed or die in the cause of GOD, the forgiveness from GOD, and mercy are far better than anything they hoard.
Shabbir Ahmed	3:157 And if you are slain, or die, in the way of God, then a life protected against deterioration (through God's maghfirah) and His grace are better than whatever they could amass. ⁷⁴
Transliteration	3:157 Wala-in qultum fee sabeeli All ahiaw muttum lamaghfiratun mina All ahi warahmatunkhayrun mimma yajmaAAoona
A	3:157 ولئن قتلتم فى سبيل الله او متم لمغفرة من الله ورحمة خير مما يجمعون
Edip-Layth	3:158 If you die or are killed, then to God you will be gathered.
The Monotheist Group	3:158 And if you die or are killed, then to God you will be gathered.
Muhammad Asad	3:158 for, indeed, if you die or are slain, it will surely be unto God that you shall be gathered.
Rashad Khalifa	3:158 Whether you die or get killed, you will be summoned before GOD.
Shabbir Ahmed	3:158 For, whether you die or are slain, life goes on to its destination - it is surely to God that you will be gathered, and every step of yours is heading toward Him.
Transliteration	3:158 Wala-in muttum aw qultum la-ilaAllahi tuhsharoona
A	3:158 ولئن متم او قتلتم لالى الله تحشرون
Edip-Layth	<i>The Good Example of the Messenger: Caring, Tolerant, Consulting People, and Trusting in God</i> 3:159 It was a mercy from God that you were soft towards them; had you been harsh and mean hearted, they would have dispersed from you; so pardon them and ask forgiveness for them, and consult them in the matter; but when you are

	convinced, then put your trust in God; God loves those who trust. ³¹
The Monotheist Group	3:159 It was a mercy from God that you were soft towards them; had you been harsh and mean hearted, they would have dispersed from you; so pardon them and ask forgiveness for them, and consult them in the matter; but when you are convinced, then put your trust in God; God loves those who trust.
Muhammad Asad	3:159 And it was by God's grace that thou [O Prophet] didst deal gently with thy followers: ¹²¹ for if thou hadst been harsh and hard of heart, they would indeed have broken away from thee. Pardon them, then, and pray that they be forgiven. And take counsel with them in all matters of public concern; then, when thou hast decided upon a course of action, place thy trust in God: for, verily, God loves those who place their trust in Him. ¹²²
Rashad Khalifa	<i>The Messenger's Kindness</i> 3:159 It was mercy from GOD that you became compassionate towards them. Had you been harsh and mean-hearted, they would have abandoned you. Therefore, you shall pardon them and ask forgiveness for them, and consult them. Once you make a decision, carry out your plan, and trust in GOD. GOD loves those who trust in Him.
Shabbir Ahmed	3:159 It is God's mercy that you (O Messenger!) are lenient and compassionate with people. For, if you were harsh and stern of heart, they would have broken away from you. So, pardon them, arrange for their security, and consult with them in matters of public interest. Then, once you have taken a decision, put your trust in God. Surely, God loves those who do their best and then trust in God.
Transliteration	3:159 Fabima ra hmatin mina All aghilinta lahum walaw kunta fa ththan ghaleetha alqalbi la infaddoo min hawlika fa oAAafuAAanhum wa istaghfir lahum washawirhum fee al-amrifa-i tha AAazamta fatawakkal AAal a All ahiinna All aha yuhibbu almutawakkileena
A	3:159 فبما رحمة من الله لنت لهم ولو كنت فظا غليظ القلب لانفضوا من حولك فاعف عنهم واستغفر لهم وشاورهم في الامر فاذا عزمت فتوكل على الله ان الله يحب المتوكلين
Edip-Layth	3:160 If God grants you victory then none can defeat you, and if He abandons you then who can grant you victory after Him? In God, those who acknowledge should put their trust. ³²
The Monotheist Group	3:160 If God grants you victory then none can defeat you, and if He abandons you then who can grant you victory after Him? And towards God the believers should put their trust.
Muhammad Asad	3:160 If God succours you, none can ever overcome you; but if He should forsake you, who could succour you thereafter? In God, then, let the believers place their trust!
Rashad Khalifa	3:160 If GOD supports you, none can defeat you. And if He abandons you, who else can support you? In GOD the believers shall trust.
Shabbir Ahmed	3:160 Remember, when God helps you, none can overcome you. But if He forsakes you (for your forsaking Him), who is there to help you thereafter? In God, then, let the believers put their trust. ⁷⁵
Transliteration	3:160 In yan surkumu All ahu fal aghaliba lakum wa-in yakh thulkum faman thaallathee yan surukum min baAAadihi waAAal a All ahifalyatawakkali almu/minoona
A	3:160 ان ينصركم الله فلا غالب لكم وان يخذلكم فمن ذا الذي ينصركم من بعده وعلى الله

	<i>None is Above the Law and Justice</i>
Edip-Layth	3:161 It was not for any prophet that he should embezzle, and he who embezzles will be brought with what he has embezzled on the day of Resurrection, then every person will be given what it has earned without being wronged.
The Monotheist Group	3:161 It was not for any prophet that he should embezzle, and he who embezzles will be brought with what he has embezzled on the Day of Resurrection, then every soul will be given what it has earned without being wronged.
Muhammad Asad	3:161 AND IT IS not conceivable that a prophet should deceive ¹²³ - since he who deceives shall be faced with his deceit on the Day of Resurrection, when every human being shall be repaid in full for whatever he has done, and none shall be wronged.
Rashad Khalifa	<i>No One Above the Law</i> 3:161 Even the prophet cannot take more of the spoils of war than he is entitled to. Anyone who takes more than his rightful share will have to account for it on the Day of Resurrection. That is when each soul is paid for whatever it earned, without the least injustice.
Shabbir Ahmed	3:161 It is inconceivable that a prophet could ever act dishonestly. Anyone who acts dishonestly will have to account for it on the Day of Resurrection. Then every 'self' will be paid in full what it has earned, and they will not face any injustice.
Transliteration	3:161 Wama kana linabiyyin anyaghulla waman yaghlul ya/ti bim a ghalla yawma alqiyamatithumma tuwaffa kullu nafsin ma kasabat wahum layuthlamoon
A	3:161 وما كان لنبي ان يغفل ومن يغفل يات بما غل يوم القيمة ثم توفى كل نفس ما كسبت وهم لا يظلمون
Edip-Layth	3:162 Is one who follows the pleasure of God, as one who draws the wrath of God and whose abode is hell? What a miserable destiny!
The Monotheist Group	3:162 Is one who follows the pleasure of God, as one who draws the wrath of God and whose abode is Hell? What a miserable destiny!
Muhammad Asad	3:162 Is then he ¹²⁴ who strives after God's goodly acceptance like unto him who has earned the burden of God's condemnation ¹²⁵ and whose goal is hell? - and how vile a journey's end!
Rashad Khalifa	3:162 Is one who pursues GOD's pleasure the same as one who incurs wrath from GOD and his destiny is Hell, the most miserable abode?
Shabbir Ahmed	3:162 Is one who seeks the Approval of God the same as one who earned God's disapproval, and whose resting place is Hell? What a miserable destination?
Transliteration	3:162 Afamani ittabaAAa ri dwana All ahikaman b aa bisakha tin mina All ahi wama/wahujahannamu wabi/sa almasaeru
A	3:162 افمن اتبع رضون الله كمن باء بسخط من الله وماوبه جهنم وبئس المصير
Edip-Layth	3:163 They are in degrees with God, and God is seer of what they do.
The Monotheist Group	3:163 They are grades with God, and God is seer of what they do.
	3:163 They are on [entirely] different levels in the sight of God; for God sees all

Muhammad Asad	that they do.
Rashad Khalifa	3:163 They certainly occupy different ranks at GOD. GOD is Seer of everything they do.
Shabbir Ahmed	3:163 They have different ranks in the sight of God, for, God is Seer of what they do. 76
Transliteration	3:163 Hum darajātun AAinda AllāhiwaAllāhu baṣeerun bimā yaAAamaloona
A	3:163 هم درجت عند الله والله بصير بما يعملون
Edip-Layth	3:164 God has bestowed favor upon those who acknowledge by sending them a messenger from amongst themselves reciting His signs, improving them and teaching them the book and the wisdom, though they were before in manifest confusion.
The Monotheist Group	3:164 God has bestowed favor upon the believers by sending them a messenger from amongst themselves reciting His revelations and bettering them and teaching them the Scripture and the wisdom, and they were before in manifest darkness.
Muhammad Asad	3:164 Indeed, God bestowed a favour upon the believers when he raised up in their midst an apostle from among themselves, to convey His messages unto them, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom - whereas before that they were indeed, most obviously, lost in error.
Rashad Khalifa	3:164 GOD has blessed the believers by raising in their midst a messenger from among them, to recite for them His revelations, and to purify them, and to teach them the scripture and wisdom. Before this, they had gone totally astray.
Shabbir Ahmed	3:164 Indeed God has done a great favor to the believers that He has sent a messenger from amongst them, who conveys to them His messages (and establishes the System) enabling them to grow in humanity, and imparts to them the law and the wisdom behind it. Before, they were in manifest error.
Transliteration	3:164 Laqad manna Allāhu AAalaalumu/mineena ith baAAatha feehim rasoolan min anfushihiyatloo AAalayhim ayatihi wayuzakkeehimwayuAAallimuhumu alkit aba waalḥikmata wa-inkānoo min qablu lafee dalālin mubeenīn
A	3:164 لقد من الله على المومنين اذ بعث فيهم رسولا من انفسهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتب والحكمة وان كانوا من قبل لفي ضلال مبين
Edip-Layth	3:165 It was when you suffered setback. Even though you afflicted them with twice as much setback, you said, "Where is this coming from?" Say, "It is from yourselves." God is capable of all things.
The Monotheist Group	3:165 And so it was when you suffered setback; even though you afflicted them with twice as much setback; you said: "Where is this coming from?" Say: "It is from yourselves." God is capable of all things.
Muhammad Asad	3:165 AND DO YOU, now that a calamity has befallen you after you had inflicted twice as much [on your foes], 126 ask yourselves, "How has this come about?" Say: "It has come from your own selves." 127 Verily, God has the power to will anything:
Rashad Khalifa	3:165 Now that you have suffered a setback, and even though you inflicted twice as much suffering (upon your enemy), you said, "Why did this happen to us?" Say, "This is a consequence of your own deeds." GOD is Omnipotent.

Shabbir Ahmed	3:165 What! When a single calamity inflicts you, (that you have suffered a setback at Uhud), although you inflicted twice as much on the enemy (at Badr), you say, "How did this happen?" Say (O Messenger!), "This is from yourselves." God has appointed due measure for all things and events. ⁷⁷
Transliteration	3:165 Awa lamma a_sabat_{kum} museebatunqad asabtum mithlayh_a qultum ann_a <u>hatha</u>qul huwa min AAindi anfusikum inna All_{aha} AAal_akulli shay-in qadeerun
A	3:165 اولما اصبتكم مصيبة قد اصبتم مثليها قلتم انى هذا قل هو من عند انفسكم ان الله على كل شىء قدير
Edip-Layth	3:166 What you suffered on the day the two armies met was by God's leave, and to let those who acknowledge know.
The Monotheist Group	3:166 And what you suffered on the day the two hosts met was by God's leave, and to let the believers know.
Muhammad Asad	3:166 and all that befell you on the day when the two hosts met in battle happened by God's leave, so that He might mark out the [true] believers,
Rashad Khalifa	3:166 What afflicted you the day the two armies clashed was in accordance with GOD's will, and to distinguish the believers.
Shabbir Ahmed	3:166 That which befell you when the two armies clashed, was by according to God's laws that He might let the believers know their strength and weakness.
Transliteration	3:166 Wama_a a_sabakum yawma iltaq_a aljamAAani fabi-i_a thni All_ahi waliyaAAalamaalmu/mineena
A	3:166 وما اصبكم يوم التقى الجمعان فبائن الله وليعلم المؤمنين
Edip-Layth	3:167 To let those who are hypocrites know, that they were told: "Come fight in the cause of God or defend," they said, "If we knew how to fight we would have followed you." That day they were closer to rejection than they were to acknowledgement. They say with their mouths what is not in their hearts, and God knows well what they conceal.
The Monotheist Group	3:167 And to let those who are hypocrites know, that they were told: "Come fight in the cause of God or defend," they said: "If we knew how to fight we would have followed you." They are closer to disbelief than they are to belief. They say with their mouths what is not in their hearts, and God is aware of what they conceal.
Muhammad Asad	3:167 and mark out those who were tainted with hypocrisy and, when they were told, "Come, fight in God's cause" - or, "Defend yourselves" ¹²⁸ - answered, "If we but knew [that it would come to a] fight, we would indeed follow you." Unto apostasy were they nearer on that day than unto faith, uttering with their mouths something which was not in their hearts, ¹²⁹ the while God knew fully well what they were trying to conceal:
Rashad Khalifa	3:167 And to expose the hypocrites who were told, "Come fight in the cause of GOD, or contribute." They said, "If we knew how to fight, we would have joined you." They were closer to disbelief than they were to belief. They uttered with their mouths what was not in their hearts. GOD knows what they conceal.
Shabbir Ahmed	3:167 And that He might mark out those afflicted with hypocrisy. They had been told, "Come! Fight in the cause of God, or at least defend (the city)." They answered, "If we knew that confrontation was forthcoming, we would have joined you." On that day they were closer to disbelief than belief, uttering with their

	mouths something that was not in their hearts. But God was best Aware of what they were trying to conceal.
Transliteration	3:167 WaliyaAAlama alla <u>the</u> ena n <u>a</u> faqoowaqeela lahum taAA <u>a</u> law q <u>a</u> tiloo fee sabeeli All <u>a</u> hiawi idfaAAoo q <u>a</u> loo law naAAlamu qit <u>a</u> lan la ittabaAAan <u>a</u> kumhum lilkufr i yawma-i <u>th</u> in aqrabu minhum lil-eem <u>a</u> niyaqooloona bi-afw <u>a</u> hihim m <u>a</u> laysa fee quloobihim waAll <u>a</u> huaAAlamu bima yaktumoon <u>a</u>
A	3:167 وليعلم الذين نافقوا وقيل لهم تعالوا قتلوا في سبيل الله او ادفعوا قالوا لو نعلم قتالا لاتبعنكم هم للكفر يومئذ اقرب منهم للايمن يقولون بافوههم ما ليس في قلوبهم والله اعلم بما يكتُمون
Edip-Layth	3:168 Those who remained and said to their brothers, "If they obeyed us they would not have been killed." Say, "Then avert death away from yourselves if you are truthful!"
The Monotheist Group	3:168 Those who remained and said to their brothers: "If they obeyed us they would not have been killed." Say: "Then avert death away from yourselves if you are truthful!"
Muhammad Asad	3:168 they who, having themselves held back [from fighting, later] said of their [slain] brethren, "Had they but paid heed to us, they would not have been slain." Say: "Avert, then, death from yourselves, if what you say is true!"
Rashad Khalifa	3:168 They said of their kinsmen, as they stayed behind, "Had they obeyed us, they would not have been killed." Say, "Then prevent your own death, if you are truthful."
Shabbir Ahmed	3:168 Those who sat at home said of their brethren, "If they had listened to us they would not have been slain." Say (O Messenger!), "Then avert death from your own selves if you are truthful."
Transliteration	3:168 Allat <u>h</u> eena q <u>a</u> loo li-ikhwa <u>n</u> ihimwaqaAAadoo law a <u>t</u> aAAoon <u>a</u> m <u>a</u> qutiloo qul faidraooAAan anfusikum al <u>m</u> awta in kuntum <u>s</u> adiqeena
A	3:168 الذين قالوا لآخونهم وقعدوا لو اطاعونا ما قتلوا قل فادعوا عن انفسكم الموت ان كنتم صدقين
Edip-Layth	<i>Death: Transition to Another Universe</i> 3:169 Do not count that those who are killed in the sake of God are dead. No, they are alive at their Lord receiving provisions. ³³
The Monotheist Group	3:169 And do not think that those who are killed in the sake of God are dead. No, they are alive at their Lord receiving a bounty.
Muhammad Asad	3:169 But do not think of those that have been slain in God's cause as dead. Nay, they are alive! With their Sustainer have they their sustenance,
Rashad Khalifa	<i>The Righteous Do Not Really Die</i> 3:169 Do not think that those who are killed in the cause of GOD are dead; they are alive at their Lord, enjoying His provisions. ¹³
Shabbir Ahmed	3:169 Think not of those, who are slain in the cause of God, as dead. Nay, they are living! And by their Lord they are well provided for. ⁷⁸
Transliteration	3:169 Wal <u>a</u> ta <u>h</u> sabanna alla <u>th</u> eenaqutiloo fee sabeeli All <u>a</u> hi amw <u>a</u> tan bal a <u>h</u> y <u>a</u> onAAa <u>i</u> nda rabbi <u>h</u> im yurzaqoon <u>a</u>
A	3:169 ولا تحسبن الذين قتلوا في سبيل الله اموتا بل احياء عند ربهم يرزقون

Edip-Layth	3:170 Happy with what God has granted them from His favor, and they rejoice for those who have yet to follow them. There is no fear over them nor do they grieve. ³⁴
The Monotheist Group	3:170 Happy with what God has granted them from His favor, and they rejoice for those who have yet to follow after them. There is no fear over them nor do they grieve.
Muhammad Asad	3:170 exulting in that [martyrdom] which God has bestowed upon them out of His bounty. And they rejoice in the glad tiding given to those [of their brethren] who have been left behind and have not yet joined them, that no fear need they have, and neither shall they grieve:
Rashad Khalifa	3:170 They are rejoicing in GOD's grace, and they have good news for their comrades who did not die with them, that they have nothing to fear, nor will they grieve.
Shabbir Ahmed	3:170 They are happy in the bounty that God has given them - and pleased for those left behind, who have not yet joined them - that upon them shall be no fear, nor anything to regret.
Transliteration	3:170 Fariḥeena bim a atahumuAllāhu min fa dlihi wayastabshiroona bi ^{allat} heenalam yalḥaqoo bihim min khalfihim all a khawfunAAalayhim wal a hum yaḥzanoona
A	3:170 فرحين بما ءاتتهم الله من فضله ويستبشرون بالذين لم يلحقوا بهم من خلفهم الا خوف عليهم ولا هم يحزنون
Edip-Layth	3:171 They rejoice with God's blessing and bounty; God will not waste the reward of those who acknowledge.
The Monotheist Group	3:171 They rejoice with God's bounty and favor; God will not waste the reward of the believers.
Muhammad Asad	3:171 they rejoice in the glad tiding of God's blessings and bounty, and [in the promise] that God will not fail to requite the believers
Rashad Khalifa	3:171 They have good news of GOD's blessings and grace, and that GOD never fails to reward the believers.
Shabbir Ahmed	3:171 They rejoice because of the favor from God and the bounty. For, God never fails to reward those who have conviction in His laws.
Transliteration	3:171 Yastabshiroona biniAAamin mina All ahiwafadlin waanna All aha l a yuḍeeAAuajra almu/mineena
A	3:171 يستبشرون بنعمة من الله وفضل وان الله لا يضيع اجر المؤمنين
Edip-Layth	3:172 For those who have answered God and the messenger after they were afflicted with wounds, and for those of them who did good and were aware is a great reward.
The Monotheist Group	3:172 Those who have answered God and the messenger after they were afflicted with wounds. For those of them who did good and were righteous is a great reward.
Muhammad Asad	3:172 who responded to the call of God and the Apostle after misfortune had befallen them. ¹³⁰ A magnificent requital awaits those of them who have persevered in doing good and remained conscious of God:

Rashad Khalifa	3:172 For those who respond to GOD and the messenger, despite the persecution they suffer, and maintain their good works, and lead a righteous life, a great reward.
Shabbir Ahmed	3:172 For those who respond to God and the messenger even after harm has struck them - and continue to work for the betterment of humanity and live upright, is a tremendous reward. ⁷⁹
Transliteration	3:172 Allat <u>h</u> eena istaj <u>a</u> boo lill <u>a</u> hiwaalrrasooli min baAAadi m <u>a</u> a <u>s</u> abahumu alqar <u>h</u> ulillat <u>h</u> eena a <u>h</u> sanoo minhum waittaqaw ajrunAAat <u>h</u> eem <u>u</u> n
A	3:172 الذين استجابوا لله والرسول من بعد ما اصابهم القرح للذين احسنوا منهم واتقوا اجر عظيم
Edip-Layth	<i>Monotheists are Fearless</i> 3:173 The ones who the people said to them: "The people have gathered against you, so be fearful of them," but it only increased their acknowledgement and they said, "God is enough for us, and He is the best defender."
The Monotheist Group	3:173 The ones who the people said to them: "The people have gathered against you, so be fearful of them," but it only increased their faith and they said: "God is enough for us, and He is the best to put our trust in."
Muhammad Asad	3:173 those who have been warned by other people, ¹³¹ "Behold, a host has gathered against you; so beware of them!" - whereupon this only increased their faith, so that they answered, "God is enough for us; and how excellent a guardian is He!"
Rashad Khalifa	3:173 When the people say to them, "People have mobilized against you; you should fear them," this only strengthens their faith, and they say, "GOD suffices us; He is the best Protector."
Shabbir Ahmed	3:173 When people warn them, "Indeed, a host has assembled against you - so fear them!" But this only strengthens their faith. And they say, "God suffices for us and how Excellent a Guardian He is!"
Transliteration	3:173 Allat <u>h</u> eena q <u>a</u> la lahumu a Inn <u>a</u> suinna a Inn <u>a</u> sa qad jamaAAoo lakum faikhshawhumfaz <u>a</u> dahum eema <u>n</u> an waq <u>a</u> loo <u>h</u> asbunaAll <u>a</u> hu waniAAama alwakeel <u>u</u>
A	3:173 الذين قال لهم الناس ان الناس قد جمعوا لكم فاخشوهم فزادهم ايمنا وقالوا حسبنا الله ونعم الوكيل
Edip-Layth	3:174 So they came back with a blessing from God and a bounty, no harm would touch them. They had followed the pleasure of God, and God is the One with great bounty.
The Monotheist Group	3:174 So they came back with a reward from God and a bounty, no harm would touch them. And they had followed the pleasure of God, and God is the One with great pleasure.
Muhammad Asad	3:174 - and returned [from the battle] with God's blessings and bounty, without having been touched by evil: ¹³² for they had been striving after God's goodly acceptance - and God is limitless in His great bounty.
Rashad Khalifa	3:174 They have deserved GOD's blessings and grace. No harm ever touches them, for they have attained GOD's approval. GOD possesses infinite grace.
Shabbir Ahmed	3:174 So, they return with God's blessings and bounty, and no harm touches them in either case. They seek God's Approval, and God is the Lord of Great bounty.

Transliteration	3:174 Faingqalaboo biniAAamin mina All ahiwafadlin lam yamsas-hum soo-on waittabaAAoo ri <u>w</u> anaAlla <u>h</u> i waAlla <u>h</u> u <u>th</u> oo fadlinAAa <u>th</u> ee <u>m</u> in
A	3:174 فانقلبوا بنعمة من الله وفضل لم يمسسهم سوء واتبعوا رضوان الله والله ذو فضل عظيم
Edip-Layth	3:175 It is only the devil trying to create fear for his allies, so do not fear them, but fear Me if you have acknowledged.
The Monotheist Group	3:175 It is only the devil trying to create fear for his allies, so do not fear them, but fear Me if you are believers.
Muhammad Asad	3:175 It is but Satan who instils [into you] fear of his allies: ¹³³ so fear them not, but fear Me, if you are [truly] believers!
Rashad Khalifa	<i>Fear: The Devil's Tool</i> 3:175 It is the devil's system to instill fear into his subjects. Do not fear them and fear Me instead, if you are believers.
Shabbir Ahmed	3:175 It is only Satan, that would instill into you fear of his allies. So, do not fear them, but fear Me, if you are indeed believers! ⁸⁰
Transliteration	3:175 Innama <u>th</u> alikumu a lshshay <u>tan</u> uyukhawwifu awliy a <u>h</u> u fal a tak <u>h</u> afoohum wak <u>h</u> afooniin kuntum mu/mineena
A	3:175 انما ذلكم الشيطان يخوف اولياءه فلا تخافوهم وخافون ان كنتم مومنين
Edip-Layth	3:176 Do not be saddened by those who rush into rejection. They will not harm God in the least. God does not wish to make for them any share in the Hereafter, and they will have a great retribution.
The Monotheist Group	3:176 And do not be saddened by those who rush into disbelief. They will not harm God in the least. God does not wish to make for them any share in the Hereafter, and they will have a painful retribution.
Muhammad Asad	3:176 And be not grieved by those who vie with one another in denying the truth: verily, they can in no wise harm God. It is God's will that they shall have no share ¹³⁴ in the [blessings of the] life to come; and tremendous suffering awaits them.
Rashad Khalifa	3:176 Do not be saddened by those who hasten to disbelieve. They never hurt GOD in the least. Instead, GOD has willed that they will have no share in the Hereafter. They have incurred a terrible retribution.
Shabbir Ahmed	3:176 And do not be saddened by those who rush to rejection. For, they cannot harm God at all. God wishes for them no share in the Hereafter. And for them is an awful doom.
Transliteration	3:176 Wala ya <u>h</u> zunka alla <u>th</u> eenayusa <u>ri</u> AAoona fee alkufri inna <u>h</u> um lan ya <u>du</u> rroo Alla <u>h</u> ashay-an yureedu All a <u>h</u> u all a yajAAala lahum <u>hath</u> <u>th</u> anfee al- a <u>kh</u> irati wala <u>h</u> um AAa <u>th</u> abun AAa <u>th</u> ee <u>m</u> un
A	3:176 ولا يحزنك الذين يسرعون في الكفر انهم لن يضروا الله شيئا يريد الله الا يجعل لهم حذا في الءاخرة ولهم عذاب عظيم
Edip-Layth	3:177 Those who have purchased rejection with acknowledgement will not harm God in the least, and they will have a painful retribution.
The Monotheist Group	3:177 Those who have purchased rejection with belief will not harm God in the least, and they will have a painful retribution.

Muhammad Asad	3:177 Verily, they who have bought a denial of the truth at the price of faith can in no wise harm God, whereas grievous suffering awaits them.
Rashad Khalifa	3:177 Those who choose disbelief, instead of belief, do not hurt GOD in the least; they have incurred a painful retribution.
Shabbir Ahmed	3:177 Surely, those who buy denial at the cost of belief, do not harm God in the least. And for them is a painful doom.
Transliteration	3:177 Inna alla <u>the</u> ena ishtarawoo alkufrabi al-eema <u>n</u> i lan ya <u>du</u> rroo All <u>a</u> hashay-an walahum AAa <u>th</u> abun aleem un
A	3:177 ان الذين اشترؤا الكفر بالايمن لن يضرؤوا الله شيئا ولهم عذاب اليم
Edip-Layth	3:178 Those who do not appreciate should not count that We are providing for them out of the goodness of themselves. We are only providing for them so that they may increase in transgression, and they will have a humiliating retribution.
The Monotheist Group	3:178 And let not those who reject think that We are providing for them out of the goodness of themselves. We are only providing for them so that they may increase in transgression, and they will have a humiliating retribution.
Muhammad Asad	3:178 And they should not think - they who are bent on denying the truth - that Our giving them rein is good for them: We give them rein only to let them grow in sinfulness; and shameful suffering awaits them. ¹³⁵
Rashad Khalifa	3:178 Let not the disbelievers think that we lead them on for their own good. We only lead them on to confirm their sinfulness. They have incurred a humiliating retribution.
Shabbir Ahmed	3:178 Let not the rejecters imagine that We give them respite for their good. We give them time so that they increasingly exhaust their energies and potentials, to the extent that they incur a humiliating suffering in the end. ⁸¹
Transliteration	3:178 Wala ya <u>h</u> sabanna alla <u>the</u> enakafaroo annam <u>a</u> numlee lahum khayrun li-anfusi <u>h</u> im innam <u>a</u> numlee lahum liyazd <u>a</u> doo ithman walahum AAa <u>th</u> abunmuheen un
A	3:178 ولا يحسبن الذين كفروا انما نملى لهم خير لانفسهم انما نملى لهم ليزدادوا اثما ولهم عذاب مهين
Edip-Layth	3:179 God was not to leave those who acknowledge as they were without distinguishing the rotten from the good. God was not to let you know the future, but God chooses from His messengers whom He wishes; so acknowledge God and His messengers. If you acknowledge and be aware, then you will have a great reward.
The Monotheist Group	3:179 God was not to leave the believers as they were without distinguishing the rotten from the good. And God was not to let you know the future, but God chooses from His messengers whom He wishes; so believe in God and His messengers. And if you believe and are righteous, then you will have a great reward.
Muhammad Asad	3:179 It is not God's will [O you who deny the truth] to abandon the believers to your way of life: ¹³⁶ [and] to that end He will set apart the bad from the good. And it is not God's will to give you insight into that which is beyond the reach of human perception: but [to that end] God elects whomsoever He wills from among His apostles. ¹³⁷ Believe, then, in God and His apostles; for if you believe and are conscious of Him, a magnificent requital awaits you.

Rashad Khalifa	3:179 GOD is not to leave the believers as you are, without distinguishing the bad from the good. Nor does GOD inform you of the future, but GOD bestows such knowledge upon whomever He chooses from among His messengers. Therefore, you shall believe in GOD and His messengers. If you believe and lead a righteous life, you receive a great recompense.
Shabbir Ahmed	3:179 God will not leave the believers as you are, until He distinguishes what is evil from what is good. But God will not let you know the secrets of the Unseen. God chooses His messengers to receive knowledge of the Unseen as He wills. So, believe in God and His messengers. If you believe and do right, yours will be a great reward. ⁸²
Transliteration	3:179 Ma k ana All ahu liya tharaalmu/mineena AAal a m a antum AAalayhi hattayameeza alkhabeetha mina alittayyibi wama kanaAllahu liyuṭliiAAakum AAala alghaybi wal akinnaAllaha yajtabee min rusulihi man yash ao fa aminooobiAllahi warusulihi wa-in tu/minoo watattaqoofalakum ajrun AAat ^h ee ^h mun
A	3:179 ما كان الله لينذر المومنين على ما انتم عليه حتى يميز الخبيث من الطيب وما كان الله ليطالعكم على الغيب ولكن الله يجتبي من رسله من يشاء فامنوا بالله ورسله وان تومنوا وتتقوا فلکم اجر عظیم
Edip-Layth	3:180 Those who are stingy with what God has given them of His bounty should not count that it is good for them; no, it is evil for them. They will be surrounded by what they were stingy with on the day of Resurrection. To God will be the inheritance of the heavens and the earth; and God is Ever-aware of what you do.
The Monotheist Group	3:180 And let not those who are stingy with what God has given them of His bounty think that it is good for them, no, it is evil for them. They will be surrounded by what they were stingy with on the Day of Resurrection. And to God will be the inheritance of the heavens and the Earth; and God is Expert over what you do.
Muhammad Asad	3:180 AND THEY should not think - they who niggardly cling to all that God has granted them out of His bounty - that this is good for them: nay, it is bad for them. ¹³⁸ That to which they [so] niggardly cling will, on the Day of Resurrection, be hung about their necks: for unto God [alone] belongs the heritage of the heavens and of the earth; and God is aware of all that you do.
Rashad Khalifa	3:180 Let not those who withhold and hoard GOD's provisions think that this is good for them; it is bad for them. For they will carry their hoarding around their necks on the Day of Resurrection. GOD is the ultimate inheritor of the heavens and the earth. GOD is fully Cognizant of everything you do.
Shabbir Ahmed	3:180 Let not those, who withhold the gifts that God has bestowed upon them of His bounty think that this is good for them. Nay, it is bad for them. It will be tied to their necks as shackles on the Day of Resurrection. To God belongs the heritage of the heavens and earth. God is Aware of all you do. ⁸³
Transliteration	3:180 Wala yaḥsabanna allatḥeenayabkhaloona bima atahummu Allahu minfaḍlihi huwa khayran lahum bal huwa sharrun lahum sayu ṭawwaqoonama bakhiloo bihi yawma alqiy amati walill ahimeerathu a Issamawati wa al-ardiwaAllahu bim a taAAamaloona khabeer ^{un}
A	3:180 ولا يحسبن الذين ييخلون بما ءاتتهم الله من فضله هو خيرا لهم بل هو شر لهم سيطوقون ما بخلوا به يوم القيمة والله ميرث السموت والارض والله بما تعملون خبير
Edip-Layth	3:181 God has heard the words of those who said, "God is poor and we are rich!" We will record what they said as well as their killing of the prophets without just

	cause. We will say, "Taste the retribution of the fire!"
The Monotheist Group	3:181 God has heard the words of those who said: "God is poor and we are rich!" We will record what they have said and their killing of the prophets without just cause; and We will say: "Taste the retribution of the Fire!"
Muhammad Asad	3:181 God has indeed heard the saying of those who said, "Behold, God is poor while we are rich!" 139 We shall record what they have said, as well as their slaying of prophets against all right, 140 and We shall say [unto them on Judgment Day]: "Taste suffering through fire
Rashad Khalifa	<i>Humans Continue to Defy God</i> 3:181 GOD has heard the utterances of those who said, "GOD is poor, while we are rich." We will record everything they said, just as we recorded their killing of the prophets unjustly, and we will say, "Suffer the retribution of Hell.
Shabbir Ahmed	3:181 Surely, God has heard the utterance of those who said, "Indeed, God is poor while we are rich!" We will record what they say, just as their slaying of the prophets against all right. And We shall say, "Taste the torment of burning!" 84
Transliteration	3:181 Laqad samiAAa All ahu qawla alla theenaqaloo inna All aha faqeerun wanahnu aghniyaonsanakutubu ma qaloo waqatlahumu al-anbiy aabighayri haqqin wanaqoolu thooqoo AAathabaaalhareeqi
A	3:181 لقد سمع الله قول الذين قالوا ان الله فقير ونحن اغنياء سنكتب ما قالوا وقتلهم الانبياء بغير حق ونقول ذوقوا عذاب الحريق
Edip-Layth	3:182 This is for what their hands have brought forth, and God does not wrong the servants.
The Monotheist Group	3:182 This is for what their hands have brought forth, and God does not wrong the servants.
Muhammad Asad	3:182 in return for what your own hands have wrought - for never does God do the least wrong to His creatures!"
Rashad Khalifa	3:182 "This is the consequence of your own works." GOD is never unjust towards the people.
Shabbir Ahmed	3:182 This, for what your own hands have sent forth. God is never a tyrant over His servants.
Transliteration	3:182 Thalika bim a qaddamataydeekum waanna All aha laysa bihallaminlilAAabeedi
A	3:182 ذلك بما قدمت ايديكم وان الله ليس بظلام للعبيد
Edip-Layth	3:183 Those who said, "God has pledged to us that we should not acknowledge a messenger unless he brings us an offering which the fire will not devour." Say, "Messengers have come to you before me with proof and with what you have said, so why did you kill them if you were truthful?" 35
The Monotheist Group	3:183 Those who said: "God has pledged to us that we should not believe in a messenger unless he brings us an offering which the fire will devour." Say: "Messengers have come to you before me with clarity and with what you have said, so why did you kill them if you were truthful?"
Muhammad Asad	3:183 As for those who maintain, "Behold, God has bidden us not to believe in any apostle unless he comes unto us with burnt offerings" 141 - say [unto them, O Prophet]: "Even before me there came unto you apostles with all evidence of

	the truth, and with that whereof you speak: why, then, did you slay them, if what you say is true?" ¹⁴²
Rashad Khalifa	3:183 It is they who said, "GOD has made a covenant with us that we shall not believe in any messenger, unless he produces an offering that gets consumed by fire." Say, "Messengers before me have come to you with clear proofs, including what you just demanded. Why then did you kill them, if you are truthful?"
Shabbir Ahmed	3:183 It is they (the Children of Israel) who assert, "Indeed, God has taken a promise from us that we shall not believe in any messenger unless he shows us an offering burnt by fire." (Animal sacrifice that a fire from the skies would consume). Say, "messengers before me came to you with self-evident truth, and as you assert, (showed a burnt sacrifice). Why, then, did you slay them, if you are truthful?" ⁸⁵
Transliteration	3:183 Allat ^h heena q aloo inna All ahaAAahida ilayn a all a nu/mina lirasoolin hattaya/tiyana biqu rb anin ta/kuluhu a Innaruqul qad j aakum rusulun min qablee bialbayyinat i wabi allat hee qultum falima qataltumoo h um in kutum sadi qeena
A	3:183 الذين قالوا ان الله عهد الينا الا نؤمن لرسول حتى ياتينا بقربان تاكله النار قل قد جاءكم رسل من قبلى بالبينت وبالذى قلتم فلم قتلتموهم ان كنتم صدقين
Edip-Layth	3:184 If they reject you, then messengers before you were also rejected. They came with proof and the Psalms, and the book of enlightenment.
The Monotheist Group	3:184 If they reject you, then messengers before you were also rejected; they came with proofs and scriptures and the book of enlightenment.
Muhammad Asad	3:184 And if they give thee the lie - even so, before thy time, have [other] apostles been given the lie when they came with all evidence of the truth, and with books of divine wisdom, and with light-giving revelation.
Rashad Khalifa	3:184 If they reject you, messengers before you have been rejected, even though they brought proofs, the Psalms, and the enlightening scripture.
Shabbir Ahmed	3:184 If they deny you (O Messenger!), so were denied messengers before you when they came with clear evidence of the truth, and with books of Divine wisdom, and the light giving revelation.
Transliteration	3:184 Fa-in ka th thabooka faqad ku th thibarusulun min qablika j aoo bi alb ayyinat i waalzzuburi waal kitabi almuneeri
A	3:184 فان كذبوك فقد كذب رسل من قبلك جاءو بالبينت والزبر والكتب المنير
Edip-Layth	3:185 Every person will taste death, and you will be recompensed your dues on the day of Resurrection. Whoever escaped the fire and entered into paradise, he has indeed won. This worldly life is nothing more than the enjoyment of vanity.
The Monotheist Group	3:185 Every soul will taste death, and you will be recompensed your dues on the Day of Resurrection. Whoever is swayed from the Fire and entered into Paradise, he has indeed won. This worldly life is nothing more than the enjoyment of vanity.
Muhammad Asad	3:185 Every human being is bound to taste death: but only on the Day of Resurrection will you be requited in full [for whatever you have done] - whereupon he that shall be drawn away from the fire and brought into paradise will indeed have gained a triumph: for the life of this world is nothing but an enjoyment of self-delusion.
	<i>A Great Triumph</i>

Rashad Khalifa	3:185 Every person tastes death, then you receive your recompense on the Day of Resurrection. Whoever misses Hell, barely, and makes it to Paradise, has attained a great triumph. The life of this world is no more than an illusion.
Shabbir Ahmed	3:185 (You may get some passing delight in denial, but) every living being is bound to taste death. And you will receive your recompense in full on the Day of Resurrection. Then whoever is drawn away from the fire, and gets admitted to the Garden, will have gained supreme triumph. (He who considers it the end in itself should know that for him) the life of this world is nothing but an enjoyment of self-deception. ⁸⁶
Transliteration	3:185 Kullu nafsīn <u>tha</u> -iqatu al ^{ma} wtiwa-innam <u>a</u> tuwaffawna o ^{jo} orakum yawma al ^{qi} yamatifaman zu <u>h</u> ziha AAani a Innari waodkhilaaljannata faqad f <u>a</u> za wam <u>a</u> al ^{ha} yatu al ^{dd} unyailla mataAAu alghuroori
A	3:185 كل نفس ذائقة الموت وانما توفون اجوركم يوم القيمة فمن زحزح عن النار وادخل الجنة فقد فاز وما الحياة الدنيا الا متع الغرور
Edip-Layth	3:186 We will test you with your wealth and with yourselves, and you will hear from those who have been given the book before you and from those who set up partners much annoyance. If you strive and be aware, then these are affairs of great resolve. ³⁶
The Monotheist Group	3:186 We will test you in your wealth and in yourselves, and you will hear from those who have been given the Scripture from before you and from those who set up partners much annoyance. And if you are patient and righteous, then that is from a strength of conviction.
Muhammad Asad	3:186 You shall most certainly be tried in your possessions and in your persons; and indeed you shall hear many hurtful things from those to whom revelation was granted before your time, as well as from those who have come to ascribe divinity to other beings beside God. But if you remain patient in adversity and conscious of Him - this, behold, is something to set one's heart upon.
Rashad Khalifa	<i>The Inevitable Test</i> 3:186 You will certainly be tested, through your money and your lives, and you will hear from those who received the scripture, and from the idol worshipers, a lot of insult. If you steadfastly persevere and lead a righteous life, this will prove the strength of your faith. ¹⁵
Shabbir Ahmed	3:186 You will certainly go through changes of fortune in your wealth and persons. And you will hear much that is hurtful from those who were given the scripture before you, and from the idolaters and those who wish to impose manmade systems. But if you remain steadfast and continue to live upright, this will be strengthen your resolve. ⁸⁷
Transliteration	3:186 Latublawunna fee amw <u>a</u> likumwaanfusikum walatasmaAAunna mina allat ^{he} ena ootoo alkit <u>a</u> bamin qablikum wamina alla <u>the</u> ena ashtrakoo at ^h ankat ^{he} eran wa-in tas ^{bi} roo watattaqoo fa-inna <u>th</u> alikamin AAazmi al-omoori
A	3:186 لتبليون في اموالكم وانفسكم ولتسمعن من الذين اوتوا الكتب من قبلكم ومن الذين اشركوا اذى كثيرا وان تصبروا وتتقوا فان ذلك من عزم الامور
Edip-Layth	<i>Do Not Hide the Truth</i> 3:187 God took the covenant of those who were given the book: "You will proclaim to the people and not conceal it." However, they threw it behind their backs and purchased with it a cheap price. Miserable indeed is what they have purchased.

The Monotheist Group	3:187 And God took the covenant of those who were given the Scripture: "You will make it clear to the people and not conceal it." But they threw it behind their backs and purchased with it a cheap price. Miserable indeed is what they have purchased.
Muhammad Asad	3:187 AND LO, God accepted a solemn pledge from those who were granted earlier revelation [when He bade them]: "Make it known unto mankind, and do not conceal it!" ¹⁴³ But they cast this [pledge] behind their backs, and bartered it away for a trifling gain: and how evil was their bargain! ¹⁴⁴
Rashad Khalifa	3:187 GOD took a covenant from those who received the scripture: "You shall proclaim it to the people, and never conceal it." But they disregarded it behind their backs, and traded it away for a cheap price. What a miserable trade.
Shabbir Ahmed	3:187 God accepted a solemn pledge from those who had received the scripture, "Make it clearly known to people, and never conceal it!" But they flung it behind their backs, and traded it away for a little gain. Then, how evil was the bargain they made! ⁸⁸
Transliteration	3:187 Wa-i <u>th</u> akha <u>th</u> a All <u>a</u> humeeth <u>a</u> qa alla <u>th</u> eena ootoo alkit <u>a</u> balatubayyinunnahu li Inn <u>a</u> si wal <u>a</u> taktumoonahufanaba <u>th</u> oo <u>h</u> u war <u>a</u> a <u>th</u> uhoorihim waishtarawbihi thamanan qaleelan fabi/sa m <u>a</u> yashtaroon <u>a</u>
A	3:187 واخذ الله ميثق الذين اوتوا الكتب لتبيننه للناس ولا تكتمونه فنبذوه وراء ظهورهم واشتروا به ثمنا قليلا فبئس ما يشترون
Edip-Layth	3:188 Do not count that those who are happy with what they have been given, and they love to be praised for what they did not do; do not think they are saved from the punishment. For them is a painful retribution.
The Monotheist Group	3:188 Do not think that those who are happy with what they have been given, and they love to be praised for what they did not do; do not think they are saved from the punishment. For them is a painful retribution.
Muhammad Asad	3:188 Think not that those who exult in what they have thus contrived, and who love to be praised for what they have not done ¹⁴⁵ - think not that they will escape suffering: for grievous suffering does await them [in the life to come].
Rashad Khalifa	3:188 Those who boast about their works, and wish to be praised for something they have not really done, should not think that they can evade the retribution. They have incurred a painful retribution.
Shabbir Ahmed	3:188 Do not think that those who exult in their works, and love to be praised for what they have not done - Never think that they can escape chastisement. For, grievous suffering does await them.
Transliteration	3:188 La ta <u>h</u> sabanna alla <u>th</u> eenaya <u>f</u> ra <u>h</u> oona bim <u>a</u> ataw wayu <u>h</u> ibboona an yu <u>h</u> madoobima lam yafAAaloo fal <u>a</u> ta <u>h</u> sabannahum bimaf <u>a</u> zatinmina alAAa <u>th</u> abi walahum AAa <u>th</u> abun aleem <u>un</u>
A	3:188 لا تحسبن الذين يفرحون بما اتوا ويحبون ان يحمدا بما لم يفعلوا فلا تحسبنهم بمفازة من العذاب ولهم عذاب اليم
Edip-Layth	3:189 To God is the sovereignty of heavens and earth, and God is capable of all things.
The Monotheist Group	3:189 And to God is the sovereignty of heavens and Earth, and God is capable of all things.

Muhammad Asad	3:189 AND UNTO GOD belongs the dominion over the heavens and the earth: and God has the power to will anything.
Rashad Khalifa	3:189 To GOD belongs the sovereignty of the heavens and the earth. GOD is Omnipotent.
Shabbir Ahmed	3:189 Unto God belongs the Kingdom of the heavens and earth. And God, having Power over all things and events, has appointed laws in due measure. ⁸⁹
Transliteration	3:189 Walillāhi mulku a lssamāwātiwaaal-ardi wa Allāhu AAal a kullishay-in qadeerun
A	3:189 والله ملك السموت والارض والله على كل شىء قدير
<i>Study Cosmology and Astronomy</i>	
Edip-Layth	3:190 In the creation of heavens and earth, and the difference between night and day, are signs for those with intelligence. ³⁷
The Monotheist Group	3:190 In the creation of heavens and Earth, and the difference between night and day, are signs for those with understanding.
Muhammad Asad	3:190 Verily, in the creation of the heavens and the earth, and in the succession of night and day, there are indeed messages for all who are endowed with insight,
<i>Those Who Possess Intelligence</i>	
Rashad Khalifa	3:190 In the creation of the heavens and the earth, and the alternation of night and day, there are signs for those who possess intelligence.
Shabbir Ahmed	3:190 Indeed, in the creation of the heavens and earth, and in the alternation of night and day, there are signs for men and women who will to understand.
Transliteration	3:190 Inna fee khalqi alssamāwātiwaaal-ardi waikhtilāfi allayli waaInnaharilaayatin li-olee al-albabi
A	3:190 ان فى خلق السموت والارض واختلف الليل والنهار لءايت لاولى الالب
Edip-Layth	3:191 Those who remember God while standing, and sitting, and on their sides, and they ponder over the creation of the heavens and the earth: "Our Lord you did not create this without purpose, be You glorified, and spare us the retribution of the fire!" ³⁸
The Monotheist Group	3:191 Those who remember God while standing, and sitting, and on their sides, and they ponder in the creation of the heavens and the Earth: "Our Lord you did not create this without purpose, be You glorified, spare us the retribution of the Fire!"
Muhammad Asad	3:191 [and] who remember God when they stand, and when they sit, and when they lie down to sleep, ¹⁴⁶ and [thus] reflect on the creation of the heavens and the earth: "O our Sustainer! Thou hast not created [aught of] this without meaning and purpose. ¹⁴⁷ Limitless art Thou in Thy glory! Keep us safe, then, from suffering through fire!
Rashad Khalifa	3:191 They remember GOD while standing, sitting, and on their sides, and they reflect upon the creation of the heavens and the earth: "Our Lord, You did not create all this in vain. Be You glorified. Save us from the retribution of Hell.
Shabbir Ahmed	3:191 (Such men and women of understanding keep reflecting upon how God's laws operate in the Universe.) Standing, sitting, and reclining, they reflect upon the wonders of creation in the skies and earth, saying, "Our Lord! You have not

	created all this without purpose. glory to You! Save us, then, from (being negligent in attaining knowledge and thus from) the doom of the fire." 90
Transliteration	3:191 Allat <u>h</u> ee <u>n</u> a ya <u>th</u> kuroona All <u>a</u> haqiyaman waquAAoodan waAAal <u>a</u> junoo <u>b</u> ihimwayatafakkaroona fee khalqi a Issamawati wa al-ardirabbana m a khalaqta <u>h</u> at <u>h</u> a <u>b</u> atilan sub <u>h</u> anaka <u>f</u> aqina AAat <u>h</u> aba aInnari
A	3:191 الذين يذكرون الله قيما وقعودا وعلى جنوبهم ويتفكرون في خلق السموت والارض ربنا ما خلقت هذا بطلا سبحنك فقنا عذاب النار
Edip-Layth	3:192 "Our Lord, whoever You admit to the fire has been disgraced. The wicked will have no supporters."
The Monotheist Group	3:192 "Our Lord, whoever You admit to the Fire has been disgraced. The wicked will have no supporters."
Muhammad Asad	3:192 "O our Sustainer! Whomsoever Thou shalt commit to the fire, him, verily, wilt Thou have brought to disgrace [in this world]; 148 and such evildoers will have none to succour them.
Rashad Khalifa	3:192 "Our Lord, whomever You commit to Hell are the ones You have forsaken. Such transgressors have no helpers.
Shabbir Ahmed	3:192 (Reflecting on the Universe and upon their own role on the Planet, such people work for the betterment of humanity 13:17. They say), "Our Lord! Any individuals and nations whom You admit into the fire, You have brought them low (for failing to harness the forces in Nature)." There are no helpers for those who displace knowledge with conjecture and thus wrong themselves. 91
Transliteration	3:192 Rabbana innaka man tudkhili a Innarafaqad akhzaytahu wam a lil <u>th</u> halimeenamin ansarin
A	3:192 ربنا انك من تدخل النار فقد اخزيته وما للظلمين من انصار
Edip-Layth	"We Heard the Caller" 3:193 "Our Lord, we have heard a caller inviting to the acknowledgement: 'Acknowledge your Lord,' so we have acknowledged. Our Lord forgive us our evil deeds and remit our sins, and take us with the obedient ones."
The Monotheist Group	3:193 "Our Lord, we have heard a caller inviting to the faith: "Believe in your Lord," so we have believed. Our Lord forgive us our bad deeds, and remit our sins, and let us die in the company of the righteous."
Muhammad Asad	3:193 "O our Sustainer! Behold, we heard a voice 149 call [us] unto faith, 'Believe in your Sustainer!' - and so we came to believe. O our Sustainer! Forgive us, then, our sins, and efface our bad deeds; and let us die the death of the truly virtuous!
Rashad Khalifa	3:193 "Our Lord, we have heard a caller calling to faith and proclaiming: 'You shall believe in your Lord,' and we have believed. Our Lord, forgive us our transgressions, remit our sins, and let us die as righteous believers.
Shabbir Ahmed	3:193 "Our Lord! We have heard a caller calling to faith, "Believe in your Lord!" So we have believed. Our Lord! Protect us from trailing behind in humanity, blot out from us our iniquities, and let our end be in the company of those who have made room for others to advance in the society." 92
Transliteration	3:193 Rabbana innan a samiAAan amunadiyan yun adee lil-eem ani an aminoobirabbikum fa amanna rabban a fa ighfirlana <u>th</u> unoobana wakaffir AAanna <u>s</u> ayyi- <u>a</u> tina watawaffana maAAa al-abrari

A	3:193 ربنا اننا سمعنا مناديا ينادى للايمان ان ءامنوا بربكم فامنا ربنا فاغفر لنا ذنوبنا وكفر عنا سيئاتنا وتوفنا مع الابرار
Edip-Layth	3:194 "Our Lord, and grant us what You have promised through Your messengers, and do not embarrass us on the day of Resurrection. You do not break the promise."
The Monotheist Group	3:194 "Our Lord, and grant us what You have promised through Your messengers, and do not embarrass us on the Day of Resurrection. You do not break the promise."
Muhammad Asad	3:194 "And, O our Sustainer, grant us that which Thou hast promised us through Thy apostles, and disgrace us not on Resurrection Day! Verily, Thou never failest to fulfil Thy promise!"
Rashad Khalifa	3:194 "Our Lord, shower us with the blessings you promised us through Your messengers, and do not forsake us on the Day of Resurrection. You never break a promise."
Shabbir Ahmed	3:194 "And our Lord! Grant us what You have promised to us through Your messengers. And save us from humiliation on the Day of Resurrection. You never break the promise." 93
Transliteration	3:194 Rabbana wa atina m awaAAadtana AAal a rusulika wal a tukhzin ayawma alqiyamati innaka la tukhlifu almeeAAada
A	3:194 ربنا وءاتنا ما وعدتنا على رسلك ولا تخزنا يوم القيمة انك لا تخلف الميعاد
Edip-Layth	3:195 Their Lord answered them: "I do not waste the work of any worker from among you, be you male or female, you are all as each other. For those who emigrated and were driven-out from their homes and were harmed in My cause, and they fought and were killed, I will remit for them their sins and admit them to paradises with rivers flowing beneath; a reward from God; and God has the best reward."
The Monotheist Group	3:195 Their Lord answered them: "I do not waste the work of any worker from among you, be you male or female, you are all as each other. For those who emigrated and were driven-out from their homes and were harmed in My cause, and they fought and were killed, I will remit for them their sins and admit them to paradises with rivers flowing beneath; a reward from God; and God has the best reward."
Muhammad Asad	3:195 And thus does their Sustainer answer their prayer: "I shall not lose sight of the labour of any of you who labours [in My way], be it man or woman: each of you is an issue of the other. 150 Hence, as for those who forsake the domain of evil, 151 and are driven from their homelands, and suffer hurt in My cause, and fight [for it], and are slain - I shall most certainly efface their bad deeds, and shall most certainly bring them into gardens through which running waters flow, as a reward from God: for with God is the most beautiful of rewards."
Rashad Khalifa	<i>God Responds</i> 3:195 Their Lord responded to them: "I never fail to reward any worker among you for any work you do, be you male or female - you are equal to one another. Thus, those who immigrate, and get evicted from their homes, and are persecuted because of Me, and fight and get killed, I will surely remit their sins and admit them into gardens with flowing streams." Such is the reward from GOD. GOD possesses the ultimate reward.
	3:195 Thus their Lord accepts and answers their prayer, "Indeed, I never let the

Shabbir Ahmed	work of any worker, male or female, go to waste. You are members of one another. So, those who emigrate, and are driven from their homelands, and suffer harm in My cause, and fight, and are slain, I shall certainly blot out their faults, erasing the imprints of their misdeeds on their 'self'. And certainly, I shall admit them into Gardens with streams flowing beneath - a handsome return from God's Presence. For, with God is the fairest return of actions. ⁹⁴
Transliteration	3:195 Faistaj <u>a</u> ba lahum rabbu <u>h</u> umannee I <u>a</u> o <u>d</u> eeAAu AAamala AA <u>a</u> milin minkum min <u>th</u> akar <u>i</u> n aw onth <u>a</u> baAA <u>d</u> ukum min baAA <u>d</u> infaall <u>th</u> ee <u>n</u> a h <u>a</u> jaroo waokhri <u>j</u> oo min diy <u>a</u> rihimwaoo <u>th</u> oo fee sabe <u>e</u> lee waq <u>a</u> taloo waqut <u>i</u> lolaokaffiranna AA <u>a</u> nhum sayyi- <u>a</u> ti <u>h</u> im walaodkhilannahum jann <u>a</u> tintajree min ta <u>h</u> ti <u>h</u> a al- <u>a</u> nh <u>a</u> ru thaw <u>a</u> banmin AA <u>i</u> ndi All <u>a</u> hi waAll <u>a</u> hu AA <u>i</u> ndahu <u>h</u> usnual <u>th</u> haw <u>a</u> bi
A	3:195 فاستجاب لهم ربهم اني لا اضيع عمل عمل منكم من ذكر او انثى بعضهم من بعض فالذين هاجروا واخرجوا من ديارهم واوذوا في سبيلى وقتلوا وقتلوا لا كفرن عنهم سياتهم ولادخلهم جنت تجري من تحتها الانهر ثوابا من عند الله والله عنده حسن الثواب
Edip-Layth	3:196 Do not be deceived by the success of those ingrates throughout the land.
The Monotheist Group	3:196 Do not be deceived by the success of those who disbelieved in the land.
Muhammad Asad	3:196 LET IT NOT deceive thee that those who are bent on denying the truth seem to be able to do as they please on earth:
Rashad Khalifa	3:196 Do not be impressed by the apparent success of disbelievers.
Shabbir Ahmed	3:196 Let not the thump and thud, and decorum of the opponents of the Divine System, in townships, impress you.
Transliteration	3:196 La yaghu <u>r</u> rannaka taqallubu alla <u>th</u> eenakafaroo fee albil <u>a</u> di
A	3:196 لا يغرنك تقلب الذين كفروا فى البلد
Edip-Layth	3:197 A brief enjoyment, then their abode is hell. What a miserable abode!
The Monotheist Group	3:197 A brief enjoyment, then their abode is Hell. What a miserable abode!
Muhammad Asad	3:197 it is [but] a brief enjoyment, with hell thereafter as their goal - and how vile a resting-place! -
Rashad Khalifa	3:197 They only enjoy temporarily, then end up in Hell; what a miserable destiny!
Shabbir Ahmed	3:197 It is but a brief enjoyment. Eventually, Hell is their resting place, and how uncomfortable a bed it is to lie on! ⁹⁵
Transliteration	3:197 MataAAun qaleelun thumma ma/w <u>a</u> humjahannamu wabi/sa almi <u>h</u> <u>a</u> du
A	3:197 متع قليل ثم ماوبهم جهنم وبئس المهاد
Edip-Layth	3:198 As for those who are aware of their Lord, they will have paradises with rivers flowing beneath; eternally they reside in it as a dwelling from God. What is with God is better for the righteous.
The Monotheist Group	3:198 As for those who revere their Lord, they will have paradises with rivers flowing beneath; eternally they reside in it as a dwelling from God. What is with God is better for the obedient.
Muhammad Asad	3:198 whereas those who remain conscious of their Sustainer shall have gardens through which running waters flow, therein to abide: a ready welcome from God.

	And that which is with God is best for the truly virtuous.
Rashad Khalifa	3:198 As for those who observe their Lord, they have deserved gardens with flowing streams; they abide therein forever. Such is the abode given to them by GOD. What GOD possesses is far better for the righteous.
Shabbir Ahmed	3:198 But those who remain mindful of their Lord, for them are Gardens with streams flowing beneath, therein to abide - a Gift of Welcome from their Lord. For, with God is the best reward for those who have grown in humanity and eased the way for others.
Transliteration	3:198 La _k ini alla _h eena ittaqawrabbahum lahum jann atun tajree min ta _h tihaal- anharu khalideena fee _h a nuzulan minAAindi All _{ah} i wama _a AAinda All _{ah} i khayrunlil- abrari
A	3:198 لكن الذين اتقوا ربهم لهم جنت تجري من تحتها الانهر خالدين فيها نزلا من عند الله وما عند الله خير للابرار
Edip-Layth	<i>The Righteous Among The People Of The Book, Such As, Jews And Christians</i> 3:199 Among the people of the book are those who acknowledge God, what was sent down to you and what was sent down to them. They revere God and they do not purchase with God's signs a cheap price. These will have their reward with their Lord. God is quick in computation.
The Monotheist Group	3:199 And from the people of the Scripture are those who believe in God and what was sent down to you and what was sent down to them; fearful to God, they do not purchase with God's revelations a cheap price. These will have their reward with their Lord. God is quick in reckoning.
Muhammad Asad	3:199 And, behold, among the followers of earlier revelation there are indeed such as [truly] believe in God, and in that which has been bestowed from on high upon you as well as in that which has been bestowed upon them. Standing in awe of God, they do not barter away God's messages for a trifling gain. They shall have their reward with their Sustainer - for, behold, God is swift in reckoning!
Rashad Khalifa	<i>Righteous Jews and Christians</i> 3:199 Surely, some followers of the previous scriptures do believe in GOD, and in what was revealed to you, and in what was revealed to them. They reverence GOD, and they never trade away GOD's revelations for a cheap price. These will receive their recompense from their Lord. GOD is the most efficient in reckoning.
Shabbir Ahmed	3:199 Among the People of the Book are some who believe in God, and in what is revealed to you, and in what was revealed to them. They humble themselves before God, and do not trade away God's revelations for a trifling gain. Surely, their reward is with their Lord. God is Swift in taking account. ⁹⁶
Transliteration	3:199 Wa-inna min ahli alkit ab _i lamanyu/minu bi All _{ah} i wama _a onzila ilaykum wama _a onzila ilayhim kh _a ashiAAeena lill _{ah} i l _a yashtaroonabi- ayati All _{ah} i thamananqaleelan ola _{ika} lahum ajruhum AAinda rabbi _{him} inna All _{ah} hasareeAAu alhisabi
A	3:199 وان من اهل الكتب لمن يؤمن بالله وما انزل اليكم وما انزل اليهم خشعين لله لا يشترون بايت الله ثمنا قليلا اولئك لهم اجرهم عند ربهم ان الله سريع الحساب
Edip-Layth	<i>Support Each Other And Strive Individually And Communally</i> 3:200 O you who acknowledge, be patient, call for patience, bond together, and be aware of God that you may succeed. ³⁹
The Monotheist Group	3:200 O you who believe, be patient and call for patience, and bond together and revere God that you may succeed.

Muhammad Asad	3:200 O you who have attained to faith! Be patient in adversity, and vie in patience with one another, and be ever ready [to do what is right], and remain conscious of God, so that you might attain to a happy state!
Rashad Khalifa	3:200 O you who believe, you shall be steadfast, you shall persevere, you shall be united, you shall observe GOD, that you may succeed.
Shabbir Ahmed	3:200 O You who have chosen to be graced with belief! Persevere in patience and constancy, outdo others in steadfastness, and remain united, strengthening each other. And be mindful of God, so that you may prosper.
Transliteration	3:200 Ya ayyuha allatheena amanooisbiroo wasabi-roo warabi-too waittaqooAllaha laAAaallakum tuflihoona
A	3:200 يايها الذين ءامنوا اصبروا وصابروا ورابطوا واتقوا الله لعلكم تفلحون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (3:1)

A1L30M40. These letters/numbers play an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (3:7)

The Arabic word we have translated as "multiple meanings" is mutashabihat. The word comes from shabaha (to became similar), and its singular form is mutashabih, which means "similar," "multiple-meaning," or "allegorical" (see [2:118](#); [2:70](#); [4:157](#); [6:99](#); [6:141](#); [2:25](#)). The verse about the mutashabih (allegorical or multi-meaning) verses itself is mutashabih. This is one of the most commonly mistranslated verses, and it has crucial implications for understanding the Quran. See [2:106](#); [16:44](#); [17:46](#); [23:14](#); [41:44](#); [56:79](#) for examples of multiple-meaning statements. Also, See [39:23](#). The word can be confusing for a novice. Verse [39:23](#), for instance, uses mutashabihat for the entire Quran, referring to its overall similarity -- in other words, its consistency. In a narrower sense, however, mutashabihat refers to all verses which can be understood in more than one way. The various meanings or implications require some special qualities from the person listening to or reading the Quran: an attentive mind, a positive attitude, contextual perspective, the patience necessary for research, and so forth. It is one of the intriguing features of the Quran that the verse about mutashabih verses of the Quran is itself mutashabih -- that is, it has multiple meanings. The word in question, for instance, can mean "similar", as we have seen; it can mean, "possessing multiple meanings"; it can also mean "allegorical" (where one single, clearly identifiable element represents another single, clearly identifiable element). As you may have noticed, interpretation of the last part of [3:7](#) depends on how one punctuates the verse. (There is no punctuation in the original Arabic text.) If one stops after the word "God", then one will assume, as centuries of Sunni and Shiite scholars have, that even those who possess deep levels of knowledge will never be able to understand the "mutashabih" verses. However, if the sentence does not stop there, the meaning will change to the opposite: Those who possess knowledge will be able to understand the meaning of allegorical or

multiple- meaning verses. For a detailed discussion on this verse, see the Sample Comparisons section in the Introduction.

Edip-Layth - End Note 3 (3:11)

The word aya in its singular form occurs 84 times in the Quran and, in all of the occurrences, means miracle, evidence, or lesson. However, its plural form ayat is used both for miracle/evidence/lesson AND for the language of revelation that entails or leads to those miracles/evidences/lessons. See [2:106](#).

Edip-Layth - End Note 4 (3:14)

The topic of the previous verse is the fighting armies, which were almost all male. "The people" in verse [3:14](#) refers to adult males who are expected to draft for military service. Verse [3:14](#) gives a list of weaknesses in the minds of the drafted male population to join the military for defending their community. A short-term preoccupation with those blessings, ironically, could be the cause of long-term destruction and deprivation from all.

Edip-Layth - End Note 5 (3:18)

The act of testifying to the oneness of God (shahada) is considered to be the essential requirement of being a Muslim. The expressions la ilaha illa Allah (there is no god, but the god) and la ilaha illa Hu (there is no god, but He) occur 30 times in the Quran and never in conjunction with another name. Trying a deficiency in the shahada taught by God is a sign of not valuing God as He should be valued. Requiring the addition of another name to God's name implies that God forgot to include Muhammad's name, thirty times ([19:64](#); [6:115](#)). Trying to teach God is the zenith of ignorance and audacity ([49:16](#)). Considering God alone insufficient is the symptom of idolatry ([39:45](#)). The only shahada (testimony) about the messengership of Muhammad is mentioned in verse [63:1](#), and those who feel the need for such a testimony are described as hypocrites. There are different reasons for why a person might be considered a hypocrite while he or she is uttering the expression ashadu anna Muhammadan rasululullah (I testify that Muhammad is a messenger of God). Today, the most common hypocrisy is that those who utter this phrase in fact have considered Muhammad to be much more than a messenger, since they reject his message and messengership by not following the verses of the Quran and associating volumes of fabricated narration and sectarian jurisprudence with it. Their testimony regarding Muhammad's messengership is lip service, since they consider him a god by giving him the power of intercession, the power of collaborating with God in decreeing rules for eternal salvation, the power of amending and abrogating God's law, the power of fabricating prohibitions in the name of God, and the authority of explaining the "ambiguous" words in God's book. Despite the words of Muhammad's Lord, they do not consider Muhammad a human being like them ([18:110](#); [41:6](#)). They do not believe what they say when they say "Muhammad is God's servant" since they consider the title "messenger/mailman" (rasul) of God to be an insult. They can utter God's name without phrases of praise, but they cannot utter Muhammad's name without words of praise. Ironically, they establish their custom of praising Muhammad more than God through distorted and abused meanings of certain verses. Besides, they violate the clear Quranic instruction for not discriminating among His messengers; they put Muhammad in competition with other messengers and consider him high above other prophets and messengers. In today's Sunni mosques, unlike the masjid of Muhammad's and his monotheist companions' ([72:18](#); [20:14](#)), you will find the names of many idols smirking beside the name of God. In addition to Muhammad's name, one may find the names of Abu Bakr, Omar, Osman, Ali, Hasan, and Husayn. The Shiites have their own set of idols and they too adorn their mosques with their names. The list of ways Sunnis and Shiites idolize Muhammad can fill an entire book. Nevertheless, they think that they are monotheists, as today's Trinitarian Christians do. Religious leaders dupe their followers by restricting the meaning of 'idols' to pictures and statues; in fact, the idols during Muhammad's time were abstract names and those mushriks considered themselves to be monotheists ([53:19-28](#); [6:22-24](#); [6:148](#); [16:35](#)). One might ask, "what about adorning the walls of masjids with any of the four verses where Muhammad's name is mentioned?" Well, what about hanging the verses about paradise or hell? What about picking any of the 136 verses where Moses' name is mentioned? What about Jesus? Or, how about adorning the walls of the masjids with verses about the hypocrites and idolatry? Of course, there is no problem in hanging the Quran upon the walls of masjids, but if a particular verse is picked, then the intention or context becomes important. If any verse from

the Quran should be picked, I suggest [39:44/45](#) or [39:11-12](#), or any other verse that reminds us to be righteous and helpful to other people. Also, See [2:285](#); [3:64](#); [39:45](#); [53:23](#); [72:18](#). Numerous archeological evidences explain how decades after the revelation of the Quran people added Muhammad's name to the original shahada. For instance, see, the gold coin from Umayyad 90 AH, or 80 years after the prophet's departure. Though eighty years after Muhammad, those who worked hard to transform islam to Muhammadanism were not yet able to change the shahada (testimony), by adding side notes etc, they gradually replaced the correct Shahada with today's most common one, the one that mentions Muhammad's name after Allah. In the middle of one side of the coin, the expression, "There is no God; He Alone; He has no partner" is prominent. However, the falsifiers by now were able to insert Muhammad's name in the margin by a patchy quotation from the end of verse [48:28](#) and the beginning of [48:29](#), skipping the expression "And God is sufficient as a witness." The expression "Muhammadun Rasulullah" (God's messenger Muhammad) is a fragment, not a statement, taken out of the context of verse [48:29](#). They have performed an interesting surgery (deletion) in order to be able to fit that fragment in the circle. The other side of the coin contains some words from chapter 112, emphasizing God's oneness and rejecting partners. The Umayyad and Abbasid coins later moved Muhammad's name to the center, next to God. This crucial distortion gradually took place in a period of time spanning several generations. See, for instance, the Old Testament, Deuteronomy [5:1-11](#); [6:4-6](#); 1 Samuel [12:20-21](#); Psalms [115:4-8](#).

Edip-Layth - End Note 6 (3:19)

Islam is not a proper name; it is a description of the mindset and actions of those who submit themselves to God alone. Islam is the description of the message delivered by all messengers and it reached another level with Abraham ([4:125](#)). Islam: is universal ([3:83](#)), is the only valid system ([3:85](#)), accepts and utilizes diversity ([49:13](#)), promotes peace among nations ([2:62](#); [2:135-136](#)), promises justice to everyone ([5:8](#)), has the epistemology of requiring objective evidence besides personal experience ([3:86](#); [2:111](#); [21:24](#); [74:30](#)), has as its final book a scripture that is numerically coded and protected ([15:9](#); [2:23](#); [83:9-20](#)), promotes peace and reality ([8:19](#); [60:8,9](#)), rejects holy intermediaries and the clergy class ([2:48](#), [9:31,34](#)), encourages distribution of wealth against monopoly ([59:7](#)), does not tolerate an unproductive economy ([5:90](#); [3:130](#)), requires consultation and elections in public affairs ([42:38](#)), gives utmost value to the individual ([5:32](#)), values women and promotes their rights ([3:195](#); [4:124](#); [16:97](#)), promotes freedom of expression and tolerance ([2:256](#); [4:140](#)), asks us to be in harmony with nature and respect the ecosystem ([30:41](#)), and requires a scientific method utilizing rational and empirical evidences for acquiring knowledge ([17:36](#)) In short, islam is a way of life in accordance with the natural laws and respects the social imperatives and principles dictated to us; the rational, self-interested utility-maximizers. It is also dedicating one's heart, mind and life to the Lord of the worlds.

Edip-Layth - End Note 7 (3:20)

To claim that Muhammad was an illiterate person, the meaning of the word UMmY has been distorted by ignorant people as "illiterate." Muhammad was a literate and progressive leader who delivered a book that promotes reading, comprehension, learning, and studying. For a detailed discussion on this verse, see the Sample Comparisons section in the Introduction. See [7:157-158](#); [2:78](#); [25:5](#).

Edip-Layth - End Note 8 (3:24)

Those who upheld fabricated hadith as partners with the Quran have repeated the same Jewish claim. See [2:80-82](#). Also, see the Appendix titled: Merciful God and Eternal Hell?

Edip-Layth - End Note 9 (3:26)

See [57:22-23](#). Compare this verse to the Old Testament, Judges [1:19](#), where God is claimed to not be able to drive out the Canaanites in the valleys of Palestine because they had chariots of iron. See [7:180](#).

Edip-Layth - End Note 10 (3:32)

Obedying the messenger means obeying the message of the messenger, which is submitting oneself to God alone. [6:112-116](#); [9:1](#).

Edip-Layth - End Note 11 (3:36)

The Arabic root of the word we translated as "the rejected" is RaJaMa and it means excommunication or expulsion. We are not sure when the secondary meaning of "stoning" was attached to it, but the Quranic usage of the word is different from its usage in the books of hadith and sectarian jurisprudence. Decades after the revelation of the Quran when muslims reverted back to the days of ignorance, they started using this word literally to "stone" adulterers to death, or literally to "stone" Satan during Hajj. The Quran describes Satan with the word RaJyM ([3:36](#); [15:17](#); [15:34](#); [16:98](#); [38:77](#); [81:25](#)). Nevertheless, Satan is not stoned but rejected from heaven. Muslims, with the collection of hadith and creation of sects, about two centuries after Muhammad, fully revived the pagan Arab traditions, borrowed superstitions, and backward practices from the distorted teachings of Christianity and Judaism. For instance, while they turned Muhammad's grave into a shrine of idolatry and promoted its visitation among the rituals of annual pilgrimage (Hajj), they also made a mockery of the phrase "rejection of Satan" by innovating the practice of stoning the Satan, as if Satan was a material being. Every year, hundreds of people are injured or killed during the mayhem caused by this absurd ritual. Some pilgrims throw away their shoes or anything they have in their possession to inflict injury to Satan, unfortunately causing injury to their comrades. If Satan has fun watching humans do stupid things in the name of God, this ritual is most likely to be one of the most fun. With this reversion, they imported the practice of stoning to death and named it RaJM, in direct contradiction to the teachings of the Quran (See [24:1-10](#)). For other usages of the word, RaJaMa, see [11:91](#); [18:20](#), [18:22](#); [19:46](#); [26:116](#); [36:18](#); [44:40](#); [67:5](#).

Edip-Layth - End Note 12 (3:41)

The verse reminds us not to give in to peer pressure and cultural norms when God and truth is the issue. God provides signs to those who sincerely seek them. The author of these annotations, experiencing an important theological and intellectual conflict, had asked a sign from God and experienced a chain of incredible objective and subjective signs in July 1st, 1986 that saved him from his skepticism regarding an implication of code 19. See Chapter 74 and the Appendix On it Nineteen.

Edip-Layth - End Note 13 (3:45)

Since Esau (Jesus) Maseh (Messiah; Christ) was born through God's word "Be" and not by a father; he is called God's Word. Jesus is mentioned 25 times while his mother Mary's name is mentioned 34 times in the Quran. The Quran uses the name in various combinations of title: Jesus; Jesus, son of Mary; Messiah; Messiah, Jesus, Son of Mary; and Messiah son of Mary. To emphasize his human nature, the Quran frequently refers to Jesus as "Jesus, Son of Mary" in 16 out of 25 occurrences of which 3 are "the Messiah, Jesus, and Son of Mary." The Quran refers to Jesus as "the Messiah, Son of Mary" 5 times, and "Messiah" 3 times. The Quran uses "Son of Mary" to refer to (J)esu(s) in 21 out of 32 total references. The Gospel authors, however, influenced by the misogynistic teachings of Rabbis and the Pharisee-son-of-Pharisee St. Paul, never call their idols with the name of the woman who gave birth to him. Actually, there might be an exception, Mark [6:3](#), which proves our point. There the "son of Mary" title is used by people who did not expect wonders from him. Obviously, the authors of the Gospels and their guru St. Paul considered the title "son of Mary" to be demeaning. They transformed the original nickname "son of Mary" or "the son of woman" into "the son of man," one of the oft-used Biblical attributes for Jesus. Gospel authors, however, did not stop there. They managed to promote "the son of man" to "the son of God," and from there one step higher, infinitely higher, to "the only son of God," proving the ingenuity of Satan to carve idols in many forms and shapes. If St. Paul had a miracle, his miracle would be his contribution to the evolution of "son of Mary" to "the only begotten son of God." In the case of Christianity, Satan came up with a new formula, "three gods in one," as well as many other saint-gods, and false teachings bonus, and plenty of guilt and drama as incentive. Since then, the package containing the formula has been a great success in the religious market, where people act according to their primitive feelings rather than thoughts! Since the Pauline god is a character of fiction whose major deed is his suffering on crucifixion, it is the embodiment of contradiction. It not only continuously oscillates between humanity and divinity, but occasionally becomes a devil (Revelations [22:16](#) & Isaiah [14:12](#)), accursed of God (Deuteronomy [21:23](#) & Galatians

3:13 & Matthew 27:38 & Mark 15:27 & Luke 23:33 & John 19:38), infinitely patient and curser of a fig tree (1 Timothy 1:16 v Matthew 21:19), liar (John 7:8-10), a very old sheep (John 1:29 & Exodus 12:5), follower of the laws and abolisher of the laws (Matthew 5:17-19 & Luke 16:17 v Hebrews 7:18-19 & Romans 10:4), teller of everything and not teller of everything (John 15:15 v John 16:12); the peacemaker and the warmonger (John 14:27 & Acts 10:36 & Colossians 1:19-20 v Matthew 10:34), a mighty authority and a powerless man (Colossians 2:10 v John 5:30), part of a trinity and part of a quadrinity (Matthew 28:19 v Hebrews 7:1-3), the last and not the last (Revelation 22:13 v John 16:12-13), invisible and visible (John 1:18 v John 18:20), and even one who ends up in hell (1 Peter 3:18-20 & Matthew 25:41). See the Quran: 25:3; 3:18. Also, see 2:59; 3:51, 55; 4:11,157,171; 5:72-79; 7:162; 19:36. Jesus is not the original name of the prophet who brought the New Testament two millennia ago. Its original version in Hebrew is Esau, a common Jewish name at the time. In classical times it was spelled Yashua, and then it past through a series of mutations ending up with what we have now, Jesus, a Western Latin hybrid. If it were not awkward, we would prefer writing the name as (J)esu(s). The same name can be found as Hosea, Hoshea, Jehoshuah, Jeshua, Jeshuah, Osea and Oshea (See Strong's Exhaustive Concordance of the Bible). These names are mentioned hundreds of times in the Old Testament. They are all different spellings of the same original expression, meaning, "Yahweh is salvation." However, Trinitarian Christians use and abuse Matthew 1:1 to create a human-god out of transliterative inconsistencies: "She will give birth to a son, and you are to give him the name Jesus, for he will save his people from their sins." Besides, there is more than one Christ (Anointed) in the Bible. Isaiah 45:1; 1 Samuel 24:6, 10; 1Samuel 26:9-23; Numbers 3:3 are but a few examples. The New Testament refers to the Son of Mary as "Jesus of Nazareth" (John 18:7), and "Jesus the son of Joseph" (John 6:42). Encyclopedia Americana, in its 1959 print, under the entry of Jesus provides the following information: "Although Matthew 1:21 interprets the name (originally Joshua that is Yahweh is salvation) and finds it especially appropriate for Jesus of Nazareth, it was a common one at the time. Josephus, the Jewish historian, refers to 19 different persons by that name." It is evident from St. Paul's letters, that the use of the name continued among Christians for a while (Colossians 4:11). When St. Paul's polytheistic doctrine became the official creed, Christians mostly abandoned giving this name to their children. With the reputation of Jesus and the rise of Christianity, Jews too gave up using that name, since they considered him a heretic, and the name of a new idol. Easton provides the following information about the word Jesus: "This is the Greek form of the Hebrew name Joshua, which was originally Hoshea (Numbers 13:8, 16), but changed by Moses into Jehoshua (Numbers 13:16; 1 Corinthians 7:27), or Joshua. After the Exile it assumed the form Jeshua, whence the Greek form Jesus."

Edip-Layth - End Note 14 (3:51)

In contradiction with the Trinitarian doctrine whose seeds was planted by St. Paul and was harvested by the Church at the Nicene conference of 325 AC, the New Testament contains many verses emphasizing the oneness of God and Jesus being at His service. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17) The translation of Matthew 7:21 in The New American Bible (1970) of Catholic Biblical Association of America, reveals an important distortion by other translations: "None of those who cry out, 'Lord, Lord,' will enter the kingdom of God; but only the one who does the will of my Father in heaven." (Matthew 7:21). The following verses also support the information given by the Quran regarding the true message of Jesus; not polytheism but un-compromised Monotheism. "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." (Mark 12:29-33). See 4:171. Also, see 2:59; 5:13-15; 4:11,157,171,176; 5:73-79; 7:162; 19:36.

Edip-Layth - End Note 15 (3:52)

Compare it to Matthew 26:56; Mark 14:50. Why would the authors of the Gospels, who were all influenced by the teachings of Paul, depict the disciples of Jesus as cowards? See 5:78 for the answer.

Also, see [2:59,165](#); [3:45](#), 51, 55; [4:11,157,171](#); [5:72-79](#); [7:162](#); [19:36](#).

Edip-Layth - End Note 16 (3:55)

During the fertile era of hadith fabrication, Christian converts (like their contemporary Jews, Arab nationalists, proponents of various Sunni and Shiite sects, and propagandists of Umayyad or Abbasid caliphs), used hadith as a tool to import their religious, cultural or political ideas. The later muslims not only imported them, but by attributing them to the idolized name of prophet Muhammad, baptized them and provided a powerful protective shield against time, reason, facts, and utility. The Christian converts were successful in introducing their own fabrications regarding the "second coming of Jesus" into islam via hadith. Though the verse expressly uses the verb mutaWaFeKa (I will terminate you), many commentaries of the Quran ignore the word. The word WaFaYa means Complete ([11:85](#); [12:59](#); [24:39](#)), Fulfill ([2:40](#); [2:177](#); [3:76](#); [5:1](#); [13:20](#); [22:29](#); [47:10](#); [53:37](#); [76:7](#)), Recompense or Pay ([3:57](#); [4:173](#); [8:60](#); [11:15](#); [11:111](#); [16:111](#); [35:30](#); [46:19](#)). In 25 occurrences, however, it is used in the form TaWaFa, and in all of them, it means "terminate" or "put to death" or "take the conscious away." ([2:234](#); [2:240](#); [3:193](#); [4:15](#); [4:97](#); [6:60-61](#); [7:37](#); [7:126](#); [8:50](#); [10:46](#); [10:104](#); [12:101](#); [13:40](#); [16:28](#); [16:32](#); [16:70](#); [22:5](#); [32:11](#); [39:42](#); [40:67](#); [40:77](#); [47:27](#)). Christ's consciousness was uploaded to heaven without possibility of return. His enemies did not crucify him but his unconscious but biologically living body. St. Paul created a pagan religion based on the absurd concept of "God sacrificing his innocent son, or His third personality, to be able to forgive our sins!" See [4:157](#). Also, see [2:59](#); [3:45](#), 51- 52, 55; [4:11,171](#); [5:72-79](#); [7:162](#); [19:36](#).

Edip-Layth - End Note 17 (3:59)

The similarity between Jesus and Adam is supported by numbers too. Both names occur in the Quran an equal amount of times, each exactly 25.

Edip-Layth - End Note 18 (3:64)

Anyone who accepts the principles mentioned in this verse is a Muslim, that is, submitter to God alone. Clergymen and religious leaders have transformed the same divine message into separate and competing religions and sects. A paradigm shift similar to the "Copernican Revolution" is needed in the realm of religion. Instead of Buddha, Jesus, Muhammad centered religions, we should unify in a God-centered system. See [4:171](#); [9:31](#). The Quran mentions major distortion in Christianity, such as claiming the exclusive right to enter Paradise ([2:111- 113](#), [120](#), [135](#)), engaging in deceptive evangelical propaganda tactics ([3:72](#)), committing thievery and embezzlement ([3:75](#)), claiming to be the chosen ones ([5:18](#)), not following the laws of their own book ([5:47](#)), taking their scholars and priests to be lords besides God ([9:31](#)), and hoarding wealth instead of spending in the cause of God, such as for helping the poor.

Edip-Layth - End Note 19 (3:71)

Similar accusations and arguments were made by Jews against Jews. See Jeremiah [8:8](#), Deut [31:29](#).

Edip-Layth - End Note 20 (3:75)

Religious scholars and clergymen have transformed the meaning of the Arabic word UMmY from 'gentile' into 'illiterate.' The main reason for this distortion is their attempt to give more credibility to the so-called "literary miracle" of the Quran. As it can be seen in this verse, Jews and Christians were classifying the population of the region into two groups: people with divine books and people without divine books. It is unreasonable to think that in their religious struggle, Jews and Christians divided people into literate and illiterate groups. See [7:157-158](#); [2:78](#); [3:20](#); [25:5](#).

Edip-Layth - End Note 21 (3:79)

The Quran considers slavery to be polytheism. See [4:3,25,92](#); [5:89](#); [8:67](#); [24:32-33](#); [58:3](#); [90:13](#); [2:286](#); [12:39-42](#); [79:24](#)

Edip-Layth - End Note 22 (3:80)

Those who could not call Muhammad "God's Son" came up with alternative ways of idolizing him and making him a partner with God. They added his name next to God in the statement of testimony (shahada); they commemorated his name in sala prayers; accepted him as a savior through stories of intercession; considered him infallible and free of sins; considered the fabrications attributed to him as the second source of their religion; claimed that the universe was created because of him; and gave him many exclusive divine attributes. According to the Quran, mushriks are ignorant and delusional; even though they have sunk deep into shirk, they think they are monotheists (6:23).

Edip-Layth - End Note 23 (3:81)

The word RaSaLa, with all its derivatives, occurs 513 times in the Quran and the word RaSuL (messenger) in this verse is its 19th occurrence. In other words, this verse is the 19th verse where the derivatives of the root RaSaLa (send message, messenger) occurs. See 33:7 and 33:40; see 72:24-28; 21:2-3; 4:164; 7:35; 40:28-44; 54:1-2; 74:1-56. Also, See Malaki 3:1-21, Luka 17:22-36 and Matta 24:27.

Edip-Layth - End Note 24 (3:85)

Some critics claim there is a contradiction between 3:85, or 5:72 and 2:62, or 5:69. The critic assumes that peacefully surrendering to God is only possible by uttering a magic Arabic word. Islam is not a proper name. It did not start with Muhammad, nor did it end with Muhammad. Any person, regardless of the name of their religion, who dedicates himself to God alone, believes in the day of judgment and lives a righteous life, is considered Muslim (those who peacefully surrender themselves to God alone and promote peace). Many among the Christians and Jews fit this description.

Edip-Layth - End Note 25 (3:96)

It is interesting to see that the name of the city mentioned in 48:24 as Mecca is spelled differently here, as Bakka. Considering the role of the alphabet letters initializing this chapter, one understands the relationship of preferring a different spelling of the same name, a spelling without the letter M in a chapter that starts with A.L.M., where the number of M participates in the numerical structure based on code 19. Does the "Valley of Baca" mentioned in Psalms 84:6 refer to the same city?

Edip-Layth - End Note 26 (3:105)

See 6:159.

Edip-Layth - End Note 27 (3:110)

The verse does not limit the addressee to the era of prophet Muhammad; all monotheists, all submitters to God alone fit the description.

Edip-Layth - End Note 28 (3:119)

The word KiTaB is singular, but it is used for all divine books. Furthermore, since the original Quran did not contain vowels, this word might be read in its plural form KuTuB. All meanings are acceptable as long as they do not create contradictions within the general and specific contexts of the Quran and facts in the natural world.

Edip-Layth - End Note 29 (3:130)

See 2:275-281.

Edip-Layth - End Note 30 (3:150)

See [2:286](#).

Edip-Layth - End Note 31 (3:159)

The Quran provides us with good examples of Muhammad's attitude, behavior and actions. Here we learn that he was not a harsh man. In hadith books, however, we see numerous bad actions attributed to Muhammad. For instance, in a hadith narrated by many so-called "authentic" books, including Bukhari, Muhammad advised a group from the Urayna and Uqayla tribes to drink camel urine as medicine, and then upon learning that they killed his shepherd, he cut off their arms and legs, gouged their eyes with hot nails and left them dying under the sun, denying his companions from giving them water. Bukhari and many other hadith collections contain many insults to Muhammad. The portrait of Muhammad in hadith books is a person with multiple personalities, oscillating between extremes: a merciful person and a violent torturer; a modest person and a sexual maniac; a genius and an imbecile. No wonder the Quran refers to those collections with prophetic language in [6:112-114](#) as devils' revelation. See [33:21](#).

Edip-Layth - End Note 32 (3:160)

A similar rule is also mentioned in the Old Testament. For instance, see Deuteronomy chapter 28; 2 Chronicles [24:23-25](#).

Edip-Layth - End Note 33 (3:169)

The death of righteous people is a pleasant journey to paradise: see [2:154](#); [8:24](#); [16:32](#); [22:58](#); [44:56](#); [36:26-27](#).

Edip-Layth - End Note 34 (3:170)

Prophets, those who affirm their mission, those who witness the truth, and righteous people are together in the hereafter ([4:69](#)). See Psalms [37:29](#), Matthew [22:32](#), Luke [10:25](#) and John [17:3](#).

Edip-Layth - End Note 35 (3:183)

See [5:27](#).

Edip-Layth - End Note 36 (3:186)

Those who prove their conviction and dedication to God alone by successfully passing through a series of tests attain happiness both in this world and in the hereafter. See [10:62](#); [24:55](#) and [29:2](#), 3.

Edip-Layth - End Note 37 (3:190)

The idiosyncratic language of the Quran is interesting. Why does the Quran continuously use the expression "the alteration of night and day" rather than "the setting and rising of the Sun"? See [27:88](#).

Edip-Layth - End Note 38 (3:191)

True monotheists remember God frequently and rejoice when God's name is mentioned alone, without the addition of any other name. Their existence and everything surrounding them reminds them of their Creator, the Lord of the universe. See [13:28](#); [23:84-89](#); [33:42](#); [39:45](#).

Edip-Layth - End Note 39 (3:200)

The teachings of some mystic orders distorted the meaning and implication of the word Rabitu (be connected) and fabricated a ritual that required the follower to meditate frequently by thinking of his guru and even visualizing his face in his imagination while commemorating God's name. The Quran condemns religious exploitation. See [6:21-24](#); [7:37](#); [10:17-18](#) and [9:31](#). The Quran emphasizes the importance of individual freedom and at the same time it reminds us the importance of being active members of a community. Social isolation has many side effects, including rise in crime, corruption in politics, troubled children, and decline in charities. In modern societies where family structure and social fabric is harmed, loneliness contributes to unhappiness despite financial prosperity.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (3:1)

See Appendix II.

Muhammad Asad - End Note 2 (3:3)

The gradualness of the Qur'anic revelation is stressed here by means of the grammatical form nazzala.

Muhammad Asad - End Note 3 (3:3)

Most of the commentators are of the opinion that *ma bayna yadayhi* - lit., "that which is between its hands" - denotes here "the revelations which came before it", i.e., before the Qur'an. This interpretation is not, however, entirely convincing. Although there is not the least doubt that in this context the pronominal *ma* refers to earlier revelations, and particularly the Bible (as is evident from the parallel use of the above expression in other Qur'anic passages), the idiomatic phrase *ma bayna yadayhi* does not, in itself, mean "that which came before it" - i.e., in time - but, rather (as pointed out by me in surah 2, note 247), "that which lies open before it". Since, however, the pronoun "it" relates here to the Qur'an, the metaphorical expression "between its hands" or "before it" cannot possibly refer to "knowledge" (as it does in [2:255](#)), but must obviously refer to an objective reality with which the Qur'an is "confronted": that is, something that was coexistent in time with the revelation of the Qur'an. Now this, taken together (a) with the fact - frequently stressed in the Qur'an and since established by objective scholarship - that in the course of the millennia the Bible has been subjected to considerable and often arbitrary alteration, and (b) with the fact that many of the laws enunciated in the Qur'an differ from the laws of the Bible, brings us forcibly to the conclusion that the "confirmation" of the latter by the Qur'an can refer only to the basic truths still discernible in the Bible, and not to its time-bound legislation or to its present text - in other words, a confirmation of whatever was extant of its basic teachings at the time of the revelation of the Qur'an: and it is this that the phrase *ma bayna yadayhi* expresses in this context as well as in [5:46](#) and [48](#) or in [61:6](#) (where it refers to Jesus' confirming the truth of "whatever there still remained [i.e., in his lifetime] of the Torah").

Muhammad Asad - End Note 4 (3:4)

It is to be borne in mind that the Gospel frequently mentioned in the Qur'an is not identical with what is known today as the Four Gospels, but refers to an original, since lost, revelation bestowed upon Jesus and known to his contemporaries under its Greek name of Evangelion ("Good Tiding"), on which the Arabicized form Injil is based. It was probably the source from which the Synoptic Gospels derived much of their material and some of the teachings attributed to Jesus. The fact of its having been lost and forgotten is alluded to in the Qur'an in [5:14](#). - Regarding my rendering of *al-furqan* as "the standard by which to discern the true from the false", see also note 38 on the identical phrase occurring in [2:53](#).

Muhammad Asad - End Note 5 (3:7)

The above passage may be regarded as a key to the understanding of the Qur'an. Tabari identifies the *ayat muhkamat* ("messages that are clear in and by themselves") with what the philologists and jurists

describe as nass - namely, ordinances or statements which are self-evident (zahir) by virtue of their wording (cf. Lisan at-'Arab, art. nass). Consequently, Tabari regards as ayat muhkamat only those statements or ordinances of the Qur'an which do not admit of more than one interpretation (which does not, of course, preclude differences of opinion regarding the implications of a particular ayah muhkamah). In my opinion, however, it would be too dogmatic to regard any passage of the Qur'an which does not conform to the above definition as mutashabih ("allegorical"): for there are many statements in the Qur'an which are liable to more than one interpretation but are, nevertheless, not allegorical - just as there are many expressions and passages which, despite their allegorical formulation, reveal to the searching intellect only one possible meaning. For this reason, the ayat mutashabihat may be defined as those passages of the Qur'an which are expressed in a figurative manner, with a meaning that is metaphorically implied but not directly, in so many words, stated. The ayat muhkamat are described as the "essence of the divine writ" (umm al-kitab) because they comprise the fundamental principles underlying its message and, in particular, its ethical and social teachings: and it is only on the basis of these clearly enunciated principles that the allegorical passages can be correctly interpreted. (For a more detailed discussion of symbolism and allegory in the Qur'an. see Appendix 1.)

Muhammad Asad - End Note 6 (3:7)

Lit., "that of it".

Muhammad Asad - End Note 7 (3:7)

The "confusion" referred to here is a consequence of interpreting allegorical passages in an "arbitrary manner" (Zamakhshari).

Muhammad Asad - End Note 8 (3:7)

According to most of the early commentators, this refers to the interpretation of allegorical passages which deal with metaphysical subjects - for instance, God's attributes, the ultimate meaning of time and eternity, the resurrection of the dead, the Day of Judgment, paradise and hell, the nature of the beings or forces described as angels, and so forth - all of which fall within the category of al-ghayb, i.e., that sector of reality which is beyond the reach of human perception and imagination and cannot, therefore, be conveyed to man in other than allegorical terms. This view of the classical commentators, however, does not seem to take into account the many Qur'anic passages which do not deal with metaphysical subjects and yet are, undoubtedly, allegorical in intent and expression. To my mind, one cannot arrive at a correct understanding of the above passage without paying due attention to the nature and function of allegory as such. A true allegory - in contrast with a mere pictorial paraphrase of something that could equally well be stated in direct terms - is always meant to express in a figurative manner something which, because of its complexity, cannot be adequately expressed in direct terms or propositions and, because of this very complexity, can be grasped only intuitively, as a general mental image, and not as a series of detailed "statements": and this seems to be the meaning of the phrase, "none save God knows its final meaning".

Muhammad Asad - End Note 9 (3:13)

It is generally assumed that this is an allusion to the battle of Badr, in the third week of Ramadan, 2H., in which three hundred and odd poorly-equipped Muslims, led by the Prophet, utterly routed a well-armed Meccan force numbering nearly one thousand men, seven hundred camels and one hundred horses; it was the first open battle between the pagan Quraysh and the young Muslim community of Medina. According to some commentators, however (e.g., Manar III, 234), the above Qur'anic passage has a general import and alludes to an occurrence often witnessed in history - namely, the victory of a numerically weak and ill-equipped group of people, filled with a burning belief in the righteousness of their cause, over a materially and numerically superior enemy lacking a similar conviction. The fact that in this Qur'an-verse the believers are spoken of as being faced by an enemy "twice their number" (while at the battle of Badr the pagan Quraysh were more than three times the number of the Muslims) lends great plausibility to this explanation - and particularly so in view of the allusion, in the next verse, to material riches and worldly power.

Muhammad Asad - End Note 10 (3:17)

The expression bi'l-ashar is usually taken to mean "at the times before daybreak", or simply "before daybreak". This is in agreement with the Prophet's recommendation to his followers (forthcoming from several authentic Traditions) to devote the latter part of the night, and particularly the time shortly before dawn, to intensive prayer. But while the word sahar (also spelled sahr and suhr), of which ashar is the plural, undoubtedly denotes "the time before daybreak", it also signifies - in the spellings sahar and suhr - "the core of the heart", "the inner part of the heart", or simply "heart" (cf. Lisan al -Arab; also Lane IV, 1316). It seems to me that in the context of the above Qur'an-verse - as well as of [51:18](#) - this latter rendering is preferable to the conventional one: for, although the value of praying before daybreak has undoubtedly been stressed by the Prophet, it is not very plausible that the Qur'an should have tied the prayer for forgiveness to a particular time of day.

Muhammad Asad - End Note 11 (3:18)

Lit., "bears witness" - i.e., through the nature of His creation, which shows plainly that it has been brought into being by a consciously planning Power.

Muhammad Asad - End Note 12 (3:19)

Most of the classical commentators are of the opinion that the people referred to are the followers of the Bible, or of parts of it - i.e., the Jews and the Christians. It is, however, highly probable that this passage bears a wider import and relates to all communities which base their views on a revealed scripture, extant in a partially corrupted form, with parts of it entirely lost.

Muhammad Asad - End Note 13 (3:19)

I.e., all these communities at first subscribed to the doctrine of God's oneness and held that man's self-surrender to Him (islam in its original connotation) is the essence of all true religion. Their subsequent divergencies were an outcome of sectarian pride and mutual exclusiveness.

Muhammad Asad - End Note 14 (3:20)

According to Razi, this refers to people who have no revealed scripture of their own.

Muhammad Asad - End Note 15 (3:21)

See surah 2, note 48.

Muhammad Asad - End Note 16 (3:23)

Lit., "decide [all disputes] between them" - the reference being to the Torah.

Muhammad Asad - End Note 17 (3:24)

Cf. [2:80](#), and the corresponding note.

Muhammad Asad - End Note 18 (3:24)

Lit., "that which they were wont to invent has deluded them in their faith".

Muhammad Asad - End Note 19 (3:28)

I.e., in cases where the interests of those "deniers of the truth" clash with the interests of believers

(Manar 111, 278). Regarding the deeper implications of the term "allies" (awliya'), see [4:139](#) and the corresponding note.

Muhammad Asad - End Note 20 (3:28)

Lit., "unless you fear from them something that is to be feared". Zamakhshari explains this phrase as meaning, "unless you have reason to fear that they might do something which ought to be guarded against" - obviously referring to situations in which "those who deny the truth" are more powerful than the Muslims, and are therefore in a position to damage the latter unless they become their "allies" in a political or moral sense.

Muhammad Asad - End Note 21 (3:29)

Lit., "breasts", This is a reference to the real motives underlying the decision of a Muslim group or power to form an alliance with "those who deny the truth" in preference to, or against the legitimate interests of, other believers.

Muhammad Asad - End Note 22 (3:34)

Lit., "offspring of one another" - an allusion not merely to the physical descent of those prophets but also to the fact that all of them were spiritually linked with one another and believed in one and the same fundamental truth (Tabari). Thus, the above passage is a logical sequence to verses 31-32, which make God's approval contingent upon obedience to His chosen message-bearers. The names which appear in this sentence circumscribe, by implication, all the prophets mentioned in the Qur'an inasmuch as most of them were descendants of two or more of these patriarchs. The House of `Imran comprises Moses and Aaron, whose father was `Imran (the Amram of the Bible), and Aaron's descendants, the priestly caste among the Israelites - thus including John the Baptist, both of whose parents were of the same descent (cf. the reference, in Luke i, 5, to John's mother Elisabeth as one "of the daughters of Aaron"), as well as Jesus, whose mother Mary - a close relation of John - is spoken of elsewhere in the Qur'an ([19:28](#)) as a "sister of Aaron": in both cases embodying the ancient Semitic custom of linking a person's or a people's name with that of an illustrious forebear. The reference to the House of `Imran serves as an introduction to the stories of Zachariah, John, Mary, and Jesus.

Muhammad Asad - End Note 23 (3:34)

My joining of this phrase with the following passage is in agreement with the interpretation advanced by Muhammad `Abduh and Rashid Rida' (Manar III, 289).

Muhammad Asad - End Note 24 (3:36)

Lit., "to her" - implying that it was a girl.

Muhammad Asad - End Note 25 (3:36)

Lit., "and the male is not [or "could not be"] like the female". Zamakhshari reads these words as forming part of the parenthetic sentence relating to God's knowledge, and explains them thus: "The male [child] which she had prayed for could not have been like the female which she was granted" - which implies that Mary's excellence would go far beyond any hopes which her mother had ever entertained.

Muhammad Asad - End Note 26 (3:37)

As is evident from verse 44 of this surah, the guardianship of Mary was entrusted to Zachariah - who was not only her relative but also a priest attached to the Temple - after lots had been drawn to decide which of the priests should have the responsibility for this girl who, in consequence of her mother's vow, was to be dedicated to Temple service (Tabari).

Muhammad Asad - End Note 27 (3:37)

In spite of all the legends quoted in this connection by most of the commentators, there is no indication whatsoever either in the Qur'an or in any authentic Tradition that these provisions were of a miraculous origin. On the other hand, Tabari quotes a story to the effect that when, in his old age, Zachariah became unable to support Mary by his own means, the community decided to assume this responsibility through another of its members, who thereupon provided her daily with food. Whether this story is authentic or not, Mary's answer to Zachariah reflects no more and no less than her deep consciousness of God as the ultimate Provider.

Muhammad Asad - End Note 28 (3:39)

In view of the fact that the expression kalimah is often used in the Qur'an to denote an announcement from God, or a statement of His will, or His promise (e.g., 4:171, 6:34 and 115, 10:64, 18:27, and so forth), we must conclude that in the above passage, too, the "word from God" which would be confirmed by the birth of John (described in the Gospels as "John the Baptist") refers to a divine promise given through revelation: and this, indeed, is the interpretation adopted by the famous philologist Abu `Ubaydah Ma`mar ibn al-Muthanna, who lived in the second century H. and devoted most of his labours to the study of rare expressions in the Arabic language; his identification, in the context under discussion, of kalimah with kitab ("revelation" or "divine writ") has been quoted by Razi in his commentary on this verse and is, moreover, agreeable with a similar announcement conveyed to Mary regarding the birth of Jesus (see verse 45 of this surah).

Muhammad Asad - End Note 29 (3:41)

According to Abu Muslim (quoted with approval by Razi), Zachariah was merely enjoined not to speak to anyone during the period of three days, and not struck dumb as in the New Testament narrative (Luke i, 20-22): thus the "sign" was purely spiritual, and was to consist in Zachariah's utter self-abandonment to prayer and contemplation.

Muhammad Asad - End Note 30 (3:44)

This parenthetic passage, addressed to the Prophet, is meant to stress the fact that the story of Mary, as narrated in the Qur'an, is a direct outcome of revelation and, therefore, inherently true in spite of all the differences between this account and that given in the scriptures regarded by the Christians as authentic (Muhammad `Abduh in Manar III, 301 f.).

Muhammad Asad - End Note 31 (3:44)

See note 26 above. The phrase rendered above as "they drew lots" reads literally, "they cast their reeds" - obviously a reference to an ancient Semitic custom, perhaps similar to the divination by means of blunt arrows practiced by the pre-Islamic Arabs and comprehensively described in Lane III, 1247. The pronoun "they" relates to the priests, of whom Zachariah was one.

Muhammad Asad - End Note 32 (3:45)

Lit., "whose name shall be `the Anointed' (al-masih)". The designation al-masih is the Arabicized form of the Aramaic meshiha which, in turn, is derived from the Hebrew mahsiah, "the anointed" - a term frequently applied in the Bible to the Hebrew kings, whose accession to power used to be consecrated by a touch with holy oil taken from the Temple. This anointment appears to have been so important a rite among the Hebrews that the term "the anointed" became in the course of time more or less synonymous with "king". Its application to Jesus may have been due to the widespread conviction among his contemporaries (references to which are found in several places in the Synoptic Gospels) that he was descended in direct - and obviously legitimate - line from the royal House of David. (It is to be noted that this could not have related to his mother's side, because Mary belonged to the priestly class descending from Aaron, and thus to the tribe of Levi, while David descended from the tribe of Judah.) Whatever may have been the historical circumstances, it is evident that the honorific "the

Anointed" was applied to Jesus in his own lifetime. In the Greek version of the Gospels - which is undoubtedly based on a now-lost Aramaic original - this designation is correctly translated as Christos (a noun derived from the Greek verb chriein, "to anoint"): and since it is in this form - "the Christ" - that the designation al-masih has achieved currency in all Western languages, I am using it throughout in my translation.

Muhammad Asad - End Note 33 (3:46)

A metaphorical allusion to the prophetic wisdom which was to inspire Jesus from a very early age. As regards the expression min al-muqarrabin ("of those who are drawn near", i.e., unto God), see [56:11](#), where the most excellent among the inmates of paradise are thus described.

Muhammad Asad - End Note 34 (3:47)

See [19:16-22](#) and the corresponding notes. In the context of the story of Mary in al-`Imran, the announcement made to her, as well as the parallel one to Zachariah (verses 39-40 above), is meant to stress God's unlimited power of creation - specifically, in both cases, His power to create the circumstances in which His will is to manifest itself - and thus to bring about any event, however unexpected or even improbable it might seem at the time of the announcement.

Muhammad Asad - End Note 35 (3:48)

Lit., "to him".

Muhammad Asad - End Note 36 (3:49)

The passage which follows here - up to the end of verse 51 - may be understood in either of two ways: as part of the announcement made to Mary (implying that he would thus speak in the future) or, alternatively, as a statement of what, at a later time, he actually did say to the children of Israel. In view of the narrative form adopted in verses 52 ff., the second of these two alternatives seems preferable.

Muhammad Asad - End Note 37 (3:49)

Lit., "[something] like the shape of a bird (tayr); and then I shall breathe into it, so that it might [or "whereupon it will"] become a bird...". The noun tayr is a plural of ta'ir ("flying creature" or "bird"), or an infinitive noun ("flying") derived from the verb tara ("he flew"). In pre-Islamic usage, as well as in the Qur'an, the words ta'ir and tayr often denote "fortune" or "destiny", whether good or evil (as, for instance, in [7:131](#), [27:47](#) or [36:19](#), and still more clearly in [17:13](#)). Many instances of this idiomatic use of tayr and ta'ir are given in all the authoritative Arabic dictionaries; see also Lane V, 1904 f. Thus, in the parabolic manner so beloved by him, Jesus intimated to the children of Israel that out of the humble clay of their lives he would fashion for them the vision of a soaring destiny, and that this vision, brought to life by his God-given inspiration, would become their real destiny by God's leave and by the strength of their faith (as pointed out at the end of this verse).

Muhammad Asad - End Note 38 (3:49)

It is probable that the "raising of the dead" by Jesus is a metaphorical description of his giving new life to people who were spiritually dead; cf. [6:122](#) - "Is then he who was dead [in spirit], and whom We thereupon gave life, and for whom We set up a light whereby he can see his way among men - [is then he] like unto one [who is lost] in darkness deep, out of which he cannot emerge?" If this interpretation is - as I believe - correct, then the "healing of the blind and the leper" has a similar significance: namely, an inner regeneration of people who were spiritually diseased and blind to the truth.

Muhammad Asad - End Note 39 (3:49)

I.e., "what good things you may partake of in the life of this world, and what good deeds you should lay up as a treasure for the life to come".

Muhammad Asad - End Note 40 (3:50)

Lit., "whatever there is between my hands": for an explanation, see note 3 on verse 3 of this surah.

Muhammad Asad - End Note 41 (3:52)

This relates to a later time, when Jesus was being opposed by the majority of his people, and particularly the Pharisees.

Muhammad Asad - End Note 42 (3:52)

Al-hawariyyun (sing. hawari) is the designation applied in the Qur'an to the disciples of Jesus. Many interpretations of this term (derived from hawar, "whiteness") are given by the commentators, ranging from "one who whitens clothes by washing them" (because this was allegedly the occupation of some of Jesus' disciples) to "one who wears white garments", or "one whose heart is white", i.e., pure (cf. Tabari, Razi, Ibn Kathir). It is, however, most probable - and the evidence provided by the recently discovered Dead Sea Scrolls strongly supports this view - that the term hawari was popularly used to denote a member of the Essene Brotherhood, a Jewish religious group which existed in Palestine at the time of Jesus, and to which, possibly, he himself belonged. The Essenes were distinguished by their strong insistence on moral purity and unselfish conduct, and always wore white garments as the outward mark of their convictions; and this would satisfactorily explain the name given to them. The fact that the Prophet once said, "Every prophet has his hawari" (Bukhari and Muslim) does not conflict with the above view, since he obviously used this term figuratively, recalling thereby Jesus' "helpers in God's cause".

Muhammad Asad - End Note 43 (3:53)

Lit., "write us down" or "inscribe us". It must, however, be borne in mind that the verb kataba means also "he drew together" or "brought together": hence the noun katibah, "a body of men".

Muhammad Asad - End Note 44 (3:54)

Lit., "they schemed" - here referring to those among the Jews who refused to acknowledge Jesus as a prophet and tried to destroy him.

Muhammad Asad - End Note 45 (3:55)

This refers to all who revere Jesus (i.e., the Christians, who believe him to be "the son of God", and the Muslims, who regard him as a prophet) as well as to those who deny him altogether. Regarding God's promise to Jesus, "I shall exalt thee unto Me", see surah 4, note 172.

Muhammad Asad - End Note 46 (3:58)

Lit., "This We convey unto thee of the messages and of the wise tiding." The expression "this of the messages" bears, to my mind, the connotation of one particular message - namely, the one which follows immediately after this sentence.

Muhammad Asad - End Note 47 (3:59)

Lit., "The parable of Jesus is as the parable of Adam...", etc. The expression mathal (rendered above as "nature") is often metaphorically employed to denote the state or condition (of a person or a thing), and is in this sense - as the commentators have pointed out - synonymous with sifah (the "quality" or "nature" of a thing). As is evident from the sequence, the above passage is part of an argument

against the Christian doctrine of the divinity of Jesus. The Qur'an stresses here, as in many other places, the fact that Jesus, like Adam - by which name, in this context, the whole human race is meant - was only a mortal "created out of dust", i.e., out of substances, both organic and inorganic, which are found in their elementary forms on and in the earth. Cf. also [18:37](#), [22:5](#), [30:20](#), [35:11](#), [40:67](#), where the Qur'an speaks of all human beings as "created out of dust". That "Adam" stands here for the human race is clearly implied in the use of the present tense in the last word of this sentence.

Muhammad Asad - End Note 48 (3:61)

I.e., regarding the true nature of Jesus. According to all the reliable authorities, verses 59-63 of this surah were revealed in the year 10 H., on the occasion of a dispute between the Prophet and a deputation of the Christians of Najran who, like all other Christians, maintained that Jesus was "the son of God" and, therefore, God incarnate. Although they refused the "trial through prayer" (mubalah) proposed to them by the Prophet, the latter accorded to them a treaty guaranteeing all their civic rights and the free exercise of their religion.

Muhammad Asad - End Note 49 (3:64)

Lit., "a word [that is] equitable between you and us". The term kalimah, primarily meaning "word" or "utterance", is often used in the philosophical sense of "proposition" or "tenet".

Muhammad Asad - End Note 50 (3:64)

Lit., "that we shall not take one another for lords beside God". Since the personal pronoun "we" obviously applies to human beings, the expression "one another" necessarily bears the same connotation. In its wider implication, the above call is addressed not merely to the Christians, who attribute divinity to Jesus and certain aspects of divinity to their saints, but also to the Jews, who assign a quasi-divine authority to Ezra and even to some of their great Talmudic scholars (cf. [9:30-31](#)).

Muhammad Asad - End Note 51 (3:65)

I.e., as to whether the principles he followed were those of the Jewish faith, according to which the Torah is considered to be the final Law of God, or of the Christian faith, which conflicts with the former in many respects.

Muhammad Asad - End Note 52 (3:66)

I.e., as to what was the true creed of Abraham. "That which is known to you" is an allusion to their knowledge of the obvious fact that many of the teachings based on the extant versions of the Torah and the Gospels conflict with the teachings of the Qur'an (Razi).

Muhammad Asad - End Note 53 (3:70)

Lit., "when you [yourselves] bear witness": an allusion to the Biblical prophecies relating to the coming of the Prophet Muhammad.

Muhammad Asad - End Note 54 (3:72)

Most of the commentators, relying on views current among some of the tabi'un (i.e., the generation that came after the Companions of the Prophet), understand this passage thus: "Declare at the beginning of the day your belief in what has been revealed unto those who believe in Muhammad, and deny the truth [thereof] in its latter part." This rendering would imply that the Judaeo-Christian attempts at confusing the Muslims, to which the above verse refers, consisted in alternately declaring belief and disbelief in the Qur'anic message. On the other hand, the rendering adopted by me (and supported by Al-Asam, whose interpretation has been quoted by Razi in his commentary on this verse)

implies that some Jews and Christians have been and are hoping to achieve this end by admitting, however reluctantly, that there may be "some truth" in the early Qur'anic revelations ("that which has been revealed at the beginning of the day"), while they categorically reject its later parts inasmuch as they clearly contradict certain Biblical teachings.

Muhammad Asad - End Note 55 (3:73)

This refers to the Jews and the Christians, who are not prepared to accept the Qur'anic message on the ground that it conflicts with parts of their own scriptures.

Muhammad Asad - End Note 56 (3:73)

In this context, the term fadl ("bounty") is synonymous with the bestowal of divine revelation.

Muhammad Asad - End Note 57 (3:75)

Lit., "this, because they say". In Arabic usage, the verb qala (lit., "he said") often signifies "he asserted" or "expressed an opinion". As is evident from many Traditions, the people referred to are the Jews.

Muhammad Asad - End Note 58 (3:75)

I.e., they falsely claim that God Himself has exempted them from all moral responsibility towards non-Jews (contemptuously described as "unlettered folk"), knowing well that their own scriptures provide no basis whatever for such a claim.

Muhammad Asad - End Note 59 (3:76)

Some of the commentators relate the personal pronoun in `ahdihi to the person or persons concerned, and therefore take `ahd as meaning "promise" - thus: "[as for] him who fulfils his promise . . .", etc. It is, however, obvious from the next verse that the pronoun in `ahdihi refers to God; consequently, the phrase must be rendered either as "those who fulfil their duty towards Him", or "those who keep their bond with Him" - the latter being, in my opinion, preferable. (For the meaning of man's "bond with God", see surah 2, note 19.)

Muhammad Asad - End Note 60 (3:78)

Most of the commentators assume that this refers specifically to the Jews, whom the Qur'an frequently accuses of having deliberately corrupted the Old Testament. However, since the next two verses clearly relate to Jesus and to the false beliefs of the Christians regarding his nature and mission, we must conclude that both Jews and Christians are referred to in this passage. For this reason, the term al-kitab, which occurs three times in this sentence, has been rendered here as "the Bible". - According to Muhammad `Abduh (Manar III, 345), the above-mentioned distortion of the Bible does not necessarily presuppose a corruption of the text as such: it can also be brought about "by attributing to an expression a meaning other than the one which was originally intended". As an example, `Abduh quotes the metaphorical use, in the Gospels, of the term "my Father" with reference to God - by which term, as is evident from the Lord's Prayer, was obviously meant the "Father" - i.e., the Originator and Sustainer - of all mankind. Subsequently, however, some of those who claimed to be followers of Jesus lifted this expression from the realm of metaphor and "transferred it to the realm of positive reality with reference to Jesus alone": and thus they gave currency to the idea that he was literally "the son of God", that is, God incarnate.

Muhammad Asad - End Note 61 (3:79)

This obvious reference to Jesus reads, literally, "It is not [possible] for a human being that God should grant him and that thereafter he should say ". Zamakhshari regards the term hukm ("judgment" or

"sound judgment") occurring in the above sentence as synonymous, in this context, with hikmah ("wisdom").

Muhammad Asad - End Note 62 (3:79)

According to Sibawayh (as quoted by Razi), a rabbani is "one who devotes himself exclusively to the endeavour to know the Sustainer (ar-rabb) and to obey Him": a connotation fairly close to the English expression "a man of God".

Muhammad Asad - End Note 63 (3:80)

I.e., to attribute divine or semi-divine powers to them: a categorical rejection of the adoration of saints and angelic beings.

Muhammad Asad - End Note 64 (3:81)

Lit., "the solemn pledge of the prophets". Zamakhshari holds that what is meant here is a pledge taken from the community as a whole: a pledge consisting in their acceptance of the messages conveyed through the prophets.

Muhammad Asad - End Note 65 (3:81)

Lit., "and I am with you among the witnesses".

Muhammad Asad - End Note 66 (3:83)

Lit., "[any] other than God's religion".

Muhammad Asad - End Note 67 (3:83)

Lit., "will be returned". For an explanation of this sentence, see [13:15](#) and the corresponding notes.

Muhammad Asad - End Note 68 (3:84)

See [2:136](#) and the corresponding note 112.

Muhammad Asad - End Note 69 (3:86)

The people referred to are the Jews and the Christians. Their acceptance of the Bible, which predicts the coming of the Prophet Muhammad, has made them "witnesses" to the truth of his prophethood. See also verses 70 and 81 above.

Muhammad Asad - End Note 70 (3:90)

My interpolation, between brackets, of the words "of other sins" is based on Tabari's convincing explanation of this passage.

Muhammad Asad - End Note 71 (3:91)

Lit., "there shall not be accepted from any of them the earth full of gold, were he to proffer it in ransom". The meaning of this sentence is obviously metaphorical; but in view of the mention of "ransom", some of the commentators are of the opinion that what is meant here are otherwise good actions in this world (and, in particular, efforts and possessions spent for the sake of helping one's fellow-men), on the strength of which such stubborn "deniers of the truth" might plead for God's clemency on the Day of Judgment - a plea that would be rejected on the ground of their deliberate

denial of fundamental truths.

Muhammad Asad - End Note 72 (3:92)

After telling those who deliberately deny the truth that even their benevolent spending of efforts and possessions during their lifetime will be of no avail to them on the Day of Judgment, the Qur'an reminds the believers that, on the other hand, their faith in God cannot be considered complete unless it makes them conscious of the material needs of their fellow-beings (cf . [2:177](#)).

Muhammad Asad - End Note 73 (3:93)

Up to this point, most of this surah dealt with the divine origin of the Qur'an and was meant to establish the true nature of the mission entrusted to the Prophet - namely, his call to an acknowledgement of God's oneness and uniqueness. Now, verses 93-97 are devoted to a refutation of two objections on the part of the Jews to what they consider to be an infringement, by the Qur'an, of Biblical laws, in spite of the oft-repeated Qur'anic claim that this revelation confirms the truth inherent in the teachings of the earlier prophets. These two objections relate to (a) the Qur'anic annulment of certain dietary injunctions and prohibitions laid down in the Torah, and (b) the alleged "substitution" of Mecca for Jerusalem as the direction of prayer (qiblah)- see surah 2, note 116. In order to answer the objection relating to Jewish food laws, the Qur'an calls to mind that originally all wholesome foods were lawful to the children of Israel, and that the severe restrictions subsequently imposed upon them in the Torah were but a punishment for their sins (cf. [6:146](#)), and were, therefore, never intended for a community that truly surrenders itself to God. For an answer to the second objection, see verse 96.

Muhammad Asad - End Note 74 (3:94)

This is a reference to the unwarranted Jewish belief that the Mosaic food restrictions were an eternal law decreed by God. As against this claim, the Qur'an stresses that no food restrictions had been imposed before the time of Moses and, secondly, that the restrictions arising from the Mosaic Law were imposed on the children of Israel alone. To claim that they represent an eternal divine law is described here as "inventing lies about God".

Muhammad Asad - End Note 75 (3:96)

All authorities agree that this name is synonymous with Mecca (which, correctly transliterated, is spelt Makkah). Various etymologies have been suggested for this very ancient designation; but the most plausible explanation is given by Zamakhshari (and supported by Razi): in some old Arabic dialects the labial consonants b and m, being phonetically close to one another, are occasionally interchangeable. The mention, in this context, of the Temple in Mecca - that is, the Ka'bah - arises from the fact that it is the direction of prayer (qiblah) stipulated in the Qur'an. Since the prototype of the Ka`bah was built by Abraham and Ishmael (see [2:125](#) ff.) - and is, therefore, much older than the Temple of Solomon in Jerusalem - its establishment as the qiblah of the followers of the Qur'an does not only not imply any break with the Abrahamic tradition (on which, ultimately, the whole Bible rests), but, on the contrary, re-establishes the direct contact with that Patriarch: and herein lies the answer to the second of the two Jewish objections mentioned in note 73 above.

Muhammad Asad - End Note 76 (3:97)

Lit., "in it [are] clear messages" - such as the messages relating to God's oneness and uniqueness (symbolized by the Ka'bah), to the continuity of mankind's religious experience ("the first Temple set up for mankind") and, finally, to the brotherhood of all believers (who, wherever they may be, turn their faces in prayer towards this one focal point).

Muhammad Asad - End Note 77 (3:97)

Or: "is secure" - i.e., in the original sense of amn, which implies "ease of mind and freedom from fear" (cf. Lane I, 100 f.).

Muhammad Asad - End Note 78 (3:99)

I.e., "through your own scriptures" (see note 69 above, as well as note 33 on [2:42](#)). This is an allusion to the attempts of Jews and Christians to "prove" that Muhammad had "borrowed" the main ideas of the Qur'an from the Bible and twisted them out of context so as to suit his own alleged "ambitions".

Muhammad Asad - End Note 79 (3:103)

Lit., "a pit of fire" - a metaphor of the sufferings which are the inescapable consequence of spiritual ignorance. The reminder of their one-time mutual enmity is an allusion to man's lot on earth (cf. [2:36](#) and [7:24](#)), from which only God's guidance can save him (see [2:37-38](#)).

Muhammad Asad - End Note 80 (3:105)

I.e., like the followers of the Bible, who became "Jews" and "Christians" in spite of the fact that their beliefs have a common source and are based on the same spiritual truths (see also [6:159](#) and the corresponding note).

Muhammad Asad - End Note 81 (3:108)

Lit., "to the worlds". For an explanation of this sentence, see [6:131-132](#) and note 117.

Muhammad Asad - End Note 82 (3:111)

As is obvious from the opening sentence of verse 110, this promise to the followers of the Qur'an is conditional upon their being, or remaining, a community of people who "enjoin the doing of what is right and forbid the doing of what is wrong, and [truly] believe in God"; and - as history has shown - this promise is bound to lapse whenever the Muslims fail to live up to their faith.

Muhammad Asad - End Note 83 (3:112)

I.e., if they return to the concept of God as the Lord and Sustainer of all mankind, and give up the idea of being "God's chosen people" which creates a barrier between them and all other believers in the One God.

Muhammad Asad - End Note 84 (3:112)

The above passage - as the very similar one in [2:61](#) - relates specifically to the children of Israel, although this section as a whole (verses 110-115) obviously refers to the followers of the Bible in general, that is, to both the Jews and the Christians.

Muhammad Asad - End Note 85 (3:113)

Lit., "an upright community": a reference to those among the followers of the Bible who are truly believers (cf. the last sentence of verse 110 above) and observe the "bond with God and with men" (verse 112).

Muhammad Asad - End Note 86 (3:117)

In a marginal note connected with his commentary on this verse, Zamakhshari explains this parable thus: "If the 'tilth' [i.e., the gainful achievement] of those who deny the truth is lost, it is lost in its entirety, with nothing remaining to them in this world and in the life to come; while, on the other hand, the 'tilth' of a believer is never lost in its entirety: for even if it is seemingly lost, there remains to him the expectation of a reward, in the life to come, for his patience in adversity." In other words, the above Qur'anic phrase is meant to stress the completeness of loss of all efforts in the case of those who

are bent on denying the truth.

Muhammad Asad - End Note 87 (3:118)

Lit., "from among others than yourselves". Some of the commentators incline to the view that this expression comprises all non-Muslims: but this view obviously conflicts with [60:8-9](#), where the believers are expressly allowed to form friendships with such of the non-believers as are not hostile to them and to their faith. Moreover, the sequence makes it clear that by "those who are not of your kind" are meant only people whose enmity to Islam and its followers has become apparent from their behaviour and their utterances (Tabari). The rendering adopted by me, "people who are not of your kind", implies that their outlook on life is so fundamentally opposed to that of the Muslims that genuine friendship is entirely out of the question.

Muhammad Asad - End Note 88 (3:118)

Lit., "they love that which causes you distress".

Muhammad Asad - End Note 89 (3:119)

I.e., including the revelation of the Bible.

Muhammad Asad - End Note 90 (3:121)

This reference to the battle of Uhud, to which many verses of this surah are devoted, connects with the exhortation implied in the preceding verse, "if you are patient in adversity and conscious of God, their guile cannot harm you at all". Since this and the subsequent references cannot be fully understood without a knowledge of the historical background, a brief account of the battle would seem to be indicated. In order to avenge their catastrophic defeat at Badr in the second year after the hijrah, the pagan Meccans - supported by several tribes hostile to the Muslims - mustered in the following year an army comprising ten thousand men under the command of Abu Sufyan and marched against Medina. On hearing of their approach, in the month of Shawwal 3 H., the Prophet held a council of war at which the tactics to be adopted were discussed. In view of the overwhelming cavalry forces at the disposal of the enemy, the Prophet himself was of the opinion that the Muslims should give battle from behind the fortifications of Medina and, if need be, fight in its narrow streets and lanes; and his plan was supported by some of the most outstanding among his Companions. However, the majority of the Muslim leaders who participated in the council strongly insisted on going forth and meeting the enemy in the open field. In obedience to the Qur'anic principle that all communal affairs must be transacted on the basis of mutually-agreed decisions (see verse 159 of this surah, as well as [42:38](#)), the Prophet sorrowfully gave way to the will of the majority and set out with his followers towards the plain below the mountain of Uhud, a little over three miles from Medina. His army consisted of less than one thousand men; but on the way to Mount Uhud this number was still further reduced by the defection of some three hundred men led by the hypocritical `Abd Allah ibn Ubayy, who pretended to be convinced that the Muslims did not really intend to fight. Shortly before the battle, two other groups from among the Prophet's forces - namely, the clans of Banu Salamah (of the tribe of Al-Aws) and Banu Harithah (of the tribe of Khazraj) almost lost heart and were about to join the defectors ([3:122](#)) on the plea that because of their numerical weakness the Muslims must now avoid giving battle; but at the last moment they decided to follow the Prophet. Having less than seven hundred men with him, the Prophet arrayed the bulk of his forces with their backs to the mountain and posted all his archers - numbering fifty - on a nearby hill in order to provide cover against an outflanking manoeuvre by the enemy cavalry; these archers were ordered not to leave their post under any circumstances. In their subsequent, death-defying assault upon the greatly superior forces of the pagan Quraysh, the Muslims gained a decisive advantage over the former and almost routed them. At that moment, however, most of the archers, believing that the battle had been won and fearing lest they lose their share of the spoils, abandoned their covering position and joined the melee around the encampment of the Quraysh. Seizing this opportunity, the bulk of the Meccan cavalry under the command of Khalid ibn al-Walid (who shortly after this battle embraced Islam and later became one of the greatest Muslim generals of all times) veered round in a wide arc and attacked the Muslim forces from the rear. Deprived of the cover of the archers, and caught between two fires, the Muslims retreated in disorder, with the loss of many lives. The Prophet

himself and a handful of his most stalwart Companions defended themselves desperately; and the Prophet was seriously injured and fell to the ground. The cry immediately arose, "The Apostle of God has been killed!" Many of the Muslims began to flee; some among them were even prepared to throw themselves upon the mercy of the enemy. But a few of the Companions - among them `Umar ibn al-Khattab and Talhah - called out, "What good are your lives without him, O believers? Let us die as he has died!" - and threw themselves with the strength of despair against the Meccans. Their example at once found an echo among the rest of the Muslims, who in the meantime had learnt that the Prophet was alive: they rallied and counter-attacked the enemy, and thus saved the day. But the Muslims were now too exhausted to exploit their chances of victory, and the battle ended in a draw, with the enemy retreating in the direction of Mecca. On the next day the Prophet started in pursuit of them at the head of seventy of his Companions. But when the Muslims reached the place called Hamra' al-Asad, about eight miles south of Medina, it became obvious that the Meccans were in no mood to risk another encounter and were rapidly marching home; and thereupon the tiny Muslim army returned to Medina.

Muhammad Asad - End Note 91 (3:122)

I.e., the clans of Banu Salamah and Banu Harithah, who had almost joined the deserters led by `Abd Allah ibn Ubayy (see preceding note).

Muhammad Asad - End Note 92 (3:123)

A reference to the battle of Badr, in 2 H., which is dealt with extensively in surah 8.

Muhammad Asad - End Note 93 (3:125)

As is evident from the next verse, the Prophet's allusion to God's aiding the believers with thousands of angels signifies, metaphorically, a strengthening of the believers' hearts through spiritual forces coming from God (Manar IV, 112 ff., and IX, 612 ff.). A very similar announcement - relating to the battle of Badr - occurs in [8:9-10](#), where "one thousand" angels are mentioned. As regards these varying numbers (one, three and five thousand), they would seem to indicate the unlimited nature of God's aid to those who are "patient in adversity and conscious of Him". It is reasonable to assume that the Prophet thus exhorted his followers immediately before the battle of Uhud, that is, after three hundred men under the leadership of `Abd Allah ibn Ubayy had deserted him and some of the others "almost lost heart" in the face of the greatly superior enemy forces.

Muhammad Asad - End Note 94 (3:126)

According to many commentators (see Manar IV, 112), this interpolation is justified by the preceding two verses, which show that it was the Prophet who, under divine inspiration, made this promise to his followers. See also [8:9](#), where a similar promise is voiced on the occasion of the battle of Badr.

Muhammad Asad - End Note 95 (3:127)

Lit., "that He might destroy some ... or [so] abase them". It is obvious that the particle aw ("or") does not, in this context, denote an alternative but, rather, a specification (tanwi') - as, for instance, in the phrase "ten persons were killed or injured": meaning that some of them were killed and others injured.

Muhammad Asad - End Note 96 (3:129)

As recorded in several authentic Traditions, the Prophet invoked, during the battle of Uhud, God's curse upon the leaders of the pagan Quraysh (Bukhari, Tirmidhi, Nasa'i and Ahmad ibn Hanbal); and when he lay on the ground severely injured, he exclaimed, "How could those people prosper after having done this to their prophet, who but invites them to [acknowledge] their Sustainer?" - whereupon the above two verses were revealed (Muslim and ibn Hanbal).

Muhammad Asad - End Note 97 (3:130)

For a definition of *riba* ("usury"), see note 35 on [30:39](#), the earliest Qur'anic reference to this term. As for the connection of the above verse with the subject-matter dealt with in the foregoing, the best explanation is, to my mind, the one offered by Qiffal (as quoted by Razi): Since it was mainly through usurious gains that the pagan Meccans had acquired the wealth which enabled them to equip their powerful army and almost to defeat the poorly-armed Muslims at Uhud, the latter might have been tempted to emulate their enemies in this respect; and it was to remove this temptation - from them as well as from later generations of believers - that the prohibition of usury was once again stressed through revelation.

Muhammad Asad - End Note 98 (3:137)

The word *sunnah* (of which *sunan* is the plural) denotes a "way of life" or "conduct" (hence its application, in Islamic terminology, to the way of life of the Prophet as an example for his followers). In the above passage, the term *sunan* refers to the "conditions (*ahwal*) characteristic of past centuries" (Razi), in which, despite all the continuous changes, an ever-recurring pattern can be discerned: a typically Qur'anic reference to the possibility, and necessity, of learning from man's past experiences.

Muhammad Asad - End Note 99 (3:139)

A reference to the near-disaster at Uhud and the heavy loss of lives (about seventy men) which the Muslims had suffered.

Muhammad Asad - End Note 100 (3:140)

Lit., "a wound" (*qarh*) or, according to some philologists, "pain caused by a wound".

Muhammad Asad - End Note 101 (3:140)

I.e., "His decision to let some of you die as martyrs in His cause is not due to love of the sinful enemies who oppose you, but to His love for you." The term *shuhada'* (pl. of *shahid*) denotes "witnesses" as well as "martyrs". The rendering adopted by me comprises both the concepts of "bearing witness to the truth" and of "martyrdom" in God's cause.

Muhammad Asad - End Note 102 (3:142)

Lit., "while God has not yet taken cognizance of those of you who have striven ... and those who are patient in adversity". Since God is all-knowing, His "not taking cognizance" implies, of course, that the thing or happening referred to has not come about or is non-existent (Zamakhshari).

Muhammad Asad - End Note 103 (3:143)

In Zamakhshari's opinion, this is a twofold reproach addressed to the majority of the Companions who took part in the battle of Uhud: firstly, on account of their insistence, against the Prophet's advice, on giving battle to the enemy in the open field and thereby unnecessarily courting a deadly danger; and, secondly, on account of their failure to live up to their faith during the earlier part of the battle (see note 90 above). This passage may have yet another, more positive implication: namely, a reference to the lesson which the believers should draw from their near-defeat, and a reminder of the fact that their future depends on the strength of their faith in God (cf. verse 139 above) and not on a fleeting desire for self-sacrifice.

Muhammad Asad - End Note 104 (3:144)

This stress on the mortality of the Prophet - and that of all the other prophets who preceded him in time - connects, in the first instance, with the battle of Uhud and the rumour of his death, which caused many Muslims to abandon the fight and even brought some of them close to apostasy (Tabari; see also note 90 above). In its wider implication, however, the above verse re-states the fundamental

Islamic doctrine that adoration is due to God alone, and that no human being - not even a prophet - may have any share in it. It was this very passage of the Qur'an which Abu Bakr, the first Caliph, recited immediately after the Prophet's death, when many faint-hearted Muslims thought that Islam itself had come to an end; but as soon as Abu Bakr added, "Behold, whoever has worshipped Muhammad may know that Muhammad has died; but whoever worships God may know that God is ever-living, and never dies" (Bukhari), all confusion was stilled. - The expression "turning about on one's heels" denotes - according to circumstances - either actual apostasy or a deliberate withdrawal from efforts in the cause of God.

Muhammad Asad - End Note 105 (3:150)

Lit., "He is the best of all who bring succour".

Muhammad Asad - End Note (3:151)

Muhammad Asad - End Note 106 (3:152)

I.e., something which He never permits. The use of the adverb "never" in my rendering is based on the grammatical form lam yunazzil (lit., "He has not been sending down" or "bestowing from on high"), which implies continuity in time.

Muhammad Asad - End Note 107 (3:152)

Lit., "when you were destroying them": a reference to the opening stages of the battle of Uhud. Regarding the promise alluded to, see verses 124-125 of this surah.

Muhammad Asad - End Note 108 (3:152)

Lit., "you disagreed with one another regarding the [Prophet's] command" - an allusion to the abandonment of their post by most of the archers at the moment when it seemed that victory had been won (see note 90 above).

Muhammad Asad - End Note 109 (3:152)

Out of the fifty Muslim archers less than ten remained at their post, and were killed by Khalid's cavalry. It is to them, as well as the few Companions who went on fighting after the bulk of the Muslims had fled, that the second part of the above sentence refers.

Muhammad Asad - End Note 111 (3:153)

I.e., the realization of how shamefully they had behaved at Uhud (see note 90 above) would be, in the end, more painful to them than the loss of victory and the death of so many of their comrades: and this is the meaning of the "test" mentioned in the preceding verse.

Muhammad Asad - End Note 112 (3:154)

I.e., those who had remained steadfast throughout the battle. According to some commentators - in particular Raghīb - the term nu`as (lit., "the drowsiness which precedes sleep") is used here metaphorically, and denotes "inner calm".

Muhammad Asad - End Note 113 (3:154)

I.e., in the matter of victory or defeat. The "thoughts of pagan ignorance" is obviously an allusion to the initial reluctance of those faint-hearted people to admit their moral responsibility for what had happened, and to their excusing themselves by saying that their failure to live up to their faith had

been "predestined". See also surah 5, note 71.

Muhammad Asad - End Note 114 (3:154)

I.e., while it is for God alone to apportion actual success or failure to whomever He wills, "nought shall be accounted unto man but what he is [or "was"] striving for" (53:39).

Muhammad Asad - End Note 115 (3:154)

Lit., "we would not have been killed here".

Muhammad Asad - End Note 116 (3:154)

Lit., "all that is in your hearts".

Muhammad Asad - End Note 117 (3:155)

This is an illustration of a significant Qur'anic doctrine, which can be thus summarized: "Satan's influence" on man is not the primary cause of sin but its first consequence: that is to say, a consequence of a person's own attitude of mind which in moments of moral crisis induces him to choose the easier, and seemingly more pleasant, of the alternatives open to him, and thus to become guilty of a sin, whether by commission or omission. Thus, God's "causing" a person to commit a sin is conditional upon the existence, in the individual concerned, of an attitude of mind which makes him prone to commit such a sin: which, in its turn, presupposes man's free will - that is, the ability to make, within certain limitations, a conscious choice between two or more possible courses of action.

Muhammad Asad - End Note 118 (3:156)

Lit., "when they travel on earth".

Muhammad Asad - End Note 119 (3:156)

Lit.; "so that God causes this to be": but since the particle li in li-yaj`al is obviously a lam al-aqibah (i.e., the letter lam denoting a causal sequence), it is best rendered in this context by the conjunctive particle "and", combined with the future tense.

Muhammad Asad - End Note 120 (3:157)

Lit., "they".

Muhammad Asad - End Note 121 (3:159)

Lit., "with them"- i.e., with those of his followers who had failed in their duty before and during the disaster at Uhud. According to all available accounts, the Prophet did not even reproach any of them for what they had done.

Muhammad Asad - End Note 122 (3:159)

This injunction, implying government by consent and council, must be regarded as one of the fundamental clauses of all Qur'anic legislation relating to statecraft. The pronoun "them" relates to the believers, that is, to the whole community; while the word al-amr occurring in this context - as well as in the much earlier-revealed phrase amruhum shura baynahum in 42:38 - denotes all affairs of public concern, including state administration. All authorities agree in that the above ordinance, although addressed in the first instance to the Prophet, is binding on all Muslims and for all times. (For its wider implications see State and Government in Islam, pp. 44 ff.) Some Muslim scholars conclude from the

wording of this ordinance that the leader of the community, although obliged to take counsel, is nevertheless free to accept or to reject it; but the arbitrariness of this conclusion becomes obvious as soon as we recall that even the Prophet considered himself bound by the decisions of his council (see note 90 above). Moreover, when he was asked - according to a Tradition on the authority of `Ali ibn Abi Talib - to explain the implications of the word `azm ("deciding upon a course of action") which occurs in the above verse, the Prophet replied, "[It means] taking counsel with knowledgeable people (ahl ar-ra'y) and thereupon following them [therein]" (see Ibn Kathir's commentary on this verse).

Muhammad Asad - End Note 123 (3:161)

I.e., by attributing his own opinions to God, and then appealing to the believers to place their trust in Him alone. However contrary to reason such deceit may be, it is a common view among non-believers that the Prophet himself "composed" the Qur'an and thereupon falsely attributed it to divine revelation.

Muhammad Asad - End Note 124 (3:162)

An allusion, in this case, to the Prophet Muhammad as well as to prophets in general.

Muhammad Asad - End Note 125 (3:162)

I.e., by falsely attributing his own views to God or distorting His messages by arbitrary interpolations and deliberate changes in the wording of a revelation - an accusation often levelled in the Qur'an (e.g., [2:79](#) and [3:78](#)) against the followers of earlier revelations.

Muhammad Asad - End Note 126 (3:165)

I.e., at the battle of Badr, in the year 2 H.

Muhammad Asad - End Note 127 (3:165)

Many of the followers of the Prophet had been convinced that, whatever the circumstances, God would grant them victory on account of their faith alone. The bitter experience at Uhud came as a shock to them; and so the Qur'an reminds them that this calamity was a consequence of their own doings.

Muhammad Asad - End Note 128 (3:167)

Only a fight in self-defence - in the widest meaning of this term - can be considered a "fight in God's cause" (see [2:190-194](#), and the corresponding notes); and, thus, the particle "or" between these two phrases is almost synonymous with the expression "in other words".

Muhammad Asad - End Note 129 (3:167)

This is an allusion to the three hundred men who, on the way from Medina to Mount Uhud, forsook the Prophet on the specious plea that he did not really intend to give battle (see note 90 above). But since they knew in their hearts that it would come to a fight, their defection from God's cause almost amounted to a denial of Him (kufr, here rendered as "apostasy").

Muhammad Asad - End Note 130 (3:172)

Lit., "after injury had afflicted them". Most of the commentators assume that this is an allusion to the losses sustained by the Muslims at the battle of Uhud. It is, however, probable that the implication is much wider, the more so since this passage connects directly with the preceding verses which speak, in general terms, of the martyrs who die in God's cause. There is a distinct tendency on the part of most of the classical commentators to read minute historical references into many Qur'anic passages which express ideas of a far wider import and apply to the human condition as such. Verses 172-175 are an instance of this. Some commentators are of the opinion that they refer to the fruitless expedition to

Hamra' al-Asad on the day following the battle of Uhud, while others see in it an allusion to the Prophet's expedition, in the following year, known to history as the "Little Badr" (Badr as-Sughra); others, again, think that verse 172 refers to the former and verses 173-174 to the latter. In view of this obvious lack of unanimity - due to the absence of a really authoritative support, either in the Qur'an itself or in authentic Traditions, for any of these speculative assumptions - there is every reason for concluding that the whole passage under consideration expresses a general moral, rounding off, as it were, the historical references to the battle of Uhud and the lessons to be drawn therefrom.

Muhammad Asad - End Note 131 (3:173)

Lit., "those to whom people said".

Muhammad Asad - End Note 132 (3:174)

I.e., the moral evil arising out of weakness of faith and loss of courage: an allusion to what happened to many Muslims at Uhud.

Muhammad Asad - End Note 133 (3:175)

I.e., people who "ally themselves with Satan" by deliberately doing wrong.

Muhammad Asad - End Note 134 (3:176)

Lit., "that He will not assign to them a share".

Muhammad Asad - End Note 135 (3:178)

This is an allusion to the doctrine of natural law (in Qur'anic terminology, sunnat Allah, "God's way") to which man's inclinations and actions - as well as all other happenings in the universe - are subject. The above verse says, as it were, "Since these people are bent on denying the truth, Our giving them rein [that is, freedom of choice and time for a reconsideration of their attitude] will not work out for their benefit but will, on the contrary, cause them to grow in false self-confidence and, thus, in sinfulness." As in many similar passages in the Qur'an, God attributes here their "growing in sinfulness" to His own will because it is He who has imposed on all His creation the natural law of cause and effect. (See also note 4 on [14:4](#).)

Muhammad Asad - End Note 136 (3:179)

Some commentators (e.g., Razi) assume that the expression *ma antum `alayhi* (lit.. "that upon which you are") denotes here "the condition in which you are" - i.e., the state of weakness and confusion in which the Muslim community found itself after the battle of Uhud - and that, therefore, this passage is addressed to the believers. This interpretation, however, is not plausible. Apart from the fact that the believers are here referred to in the third person, while *ma antum `alayhi* is in the second person plural, the latter expression denotes almost invariably, both in the Qur'an and in the Traditions, people's mode of life and beliefs. Moreover, we have reliable reports to the effect that Ibn `Abbas, Qatadah, Ad-Dahhak, Muqatil and Al-Kalbi unhesitatingly declared that the people addressed here are "those who deny the truth" to whom the preceding passages refer (see Tabari's and Baghawi's commentaries on this verse). Read in this sense, the above passage implies that the believers would, in time, differ from the unbelievers not only in their convictions but also in their social aims and their manner of living.

Muhammad Asad - End Note 137 (3:179)

I.e., it is through these apostles that God vouchsafes to man a partial glimpse of the reality of which He alone has full knowledge.

Muhammad Asad - End Note 138 (3:180)

This is an allusion to the way of life of the unbelievers mentioned in verse 179 above: a way of life characterized by extreme attachment to the material things of this world - a materialism based on a lack of belief in anything that transcends the practical problems of life.

Muhammad Asad - End Note 139 (3:181)

According to several authentic Traditions, the Jews of Medina were given to satirizing the phraseology of the Qur'an, and especially 2:245 - "Who is it that will offer up unto God a goodly loan, which He will amply repay, with manifold increase?"

Muhammad Asad - End Note 140 (3:181)

Regarding this accusation levelled against the Jews, see surah 2, note 48.

Muhammad Asad - End Note 141 (3:183)

Lit., "with an offering which the fire consumes" - in other words, unless he conforms to Mosaic Law, which prescribes burnt offerings as an essential part of divine services. Although this aspect of the Law had been left in abeyance ever since the destruction of the Second Temple in Jerusalem, the Jews of post-Talmudic times were convinced that the Messiah promised to them would restore the Mosaic rites in their entirety; and so they refused to accept as a prophet anyone who did not conform to the Law of the Torah in every detail.

Muhammad Asad - End Note 142 (3:183)

At the time of the martyrdom of John the Baptist and of Zachariah, of Jesus' exclamation, "O Jerusalem, Jerusalem, thou that killest the prophets" (Matthew xxiii, 37), and of the reference of Paul of Tarsus to the Jews "who killed their own prophets" (I Thessalonians ii, 15), the Second Temple was still in existence, and burnt offerings were a daily practice: thus, the refusal of the Jews to accept the prophets alluded to, culminating in their killing, could not be attributed to those prophets' lack of conformity with Mosaic Law.

Muhammad Asad - End Note 143 (3:187)

This connects with verses 183-184, where the Jews are spoken of as refusing to accept the message of the Qur'an. The implication of verse 187 above is that the advent of the Prophet Muhammad was predicted in both the Old and New Testaments, and that the followers of the Bible had been called upon to spread this prophecy and not - as they actually have done - to suppress it.

Muhammad Asad - End Note 144 (3:187)

Lit., "that which they are buying" - an allusion to the belief of the Jews that they are "God's chosen people", and to the conviction of the Christians that their belief in Jesus' "vicarious atonement" automatically assures to them salvation: the "bargain" being, in both cases, an illusion of immunity in the life to come.

Muhammad Asad - End Note 145 (3:188)

I.e., they have not, in spite of all their claims, preserved the integrity of the Bible and of Abraham's faith (Razi).

Muhammad Asad - End Note 146 (3:191)

Lit., "and [lying] on their sides".

Muhammad Asad - End Note 147 (3:191)

Lit., "in vain" (batilan): see note 11 on [10:5](#).

Muhammad Asad - End Note 148 (3:192)

I.e., the suffering which a sinner will have to undergo in the life to come will be a consequence of the spiritual disgrace which he has already brought upon himself by his actions in this world.

Muhammad Asad - End Note 149 (3:193)

Lit., "a caller".

Muhammad Asad - End Note 150 (3:195)

I.e., "you all are members of one and the same human race, and therefore equal to one another".

Muhammad Asad - End Note 151 (3:195)

See surah 2, note 203, and surah 4, note 124.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (3:1)

See Footnote [2:1](#) and Appendix One.

Rashad Khalifa - End Note 2 (3:18)

The proclamation of faith (Shahaadah) that is decreed by God is: "There is no god except God," in Arabic "La ElaahaElla Allah" (see also [37:35,47:19](#)). The corrupted Muslims insist upon adding a second "Shahaadah" proclaiming that Muhammad is God's messenger. This is by definition "Shirk" (idolatry) and a flagrant defiance of God and His messenger. Additionally, it violates the major commandments in [2:136,2:285,3:84](#), & [4:150-152](#) prohibiting any distinction among God's messengers. By proclaiming that "Muhammad is a messenger of God," and failing to make the same proclamation for other messengers such as Abraham, Moses, Jesus, Saleh, and Jonah, a distinction is committed and a major commandment is violated.

Rashad Khalifa - End Note 4 (3:54)

We learn that Jesus' soul, the real person, was raised, i.e., Jesus' life on earth was terminated, prior to the arrest, torture, and crucifixion of his empty, soulless, but physiologically living body (See the details in Appendix 22)

Rashad Khalifa - End Note 5 (3:59)

The "equality" of the creation of Jesus and Adam is confirmed mathematically; Jesus and Adam are mentioned in the Quran the same number of times; 25 times each.

Rashad Khalifa - End Note 7 (3:81)

This major prophecy has now been fulfilled. God's Messenger of the Covenant, as prophesied in this verse and in the Bible's Malachi [3:1-21](#), Luke [17:22-36](#), & Matthew [24:27](#) is to purify and unify God's

messages which were delivered by God's prophets. Judaism, Christianity, Islam, Hinduism, Buddhism, etc. have been severely corrupted. It is the will of Almighty God to purify them and unify them under the banner of worshipping Him alone. Overwhelming evidence has been provided by God in support of His Messenger of the Covenant, whose name is incontrovertibly specified into the Quran's mathematical code as "Rashad Khalifa." For example, adding the gematrical value of "Rashad" (505), plus the value of "Khalifa" (725), plus the verse number (81) gives 1311, or 19x69 (see Appendix 2 for the detailed evidence).

Rashad Khalifa - End Note 11 (3:130)

Interest on bank deposits and interest charged on loans are lawful if they are not excessive (5-15%). Banks invest and their profits are passed on to the depositors. Since all parties are happy and no one is victimized, it is perfectly lawful to take interest from the bank (see 2:275).

Rashad Khalifa - End Note 13 (3:169)

We learn from the Quran that the righteous do not really die; they simply leave their worldly bodies and go directly to the same Paradise where Adam and Eve once lived (2:154, 8:24, 16:32, 22:58, 44:56, & 36:26-27; see also Appendix 17).

Rashad Khalifa - End Note 15 (3:186)

After passing the admission tests, the proven worshipers of God ALONE enjoy a perfect life, now and forever. See 10:62, 24:55, and 29:2-3.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (3:6)

He uses His Might with wisdom, and His Rule is the Rule of law

Shabbir Ahmed - End Note 2 (3:7)

Every verse of the Qur'an is Muhkam, absolute truth. The context enables us to understand which ones are to be taken literally and which ones are to be taken allegorically. Each verse in the Book complements another. 11:1, 39:23, 41:53, 47:20, 74:31

Shabbir Ahmed - End Note 3 (3:13)

The believers in their motivation saw the manifold enemy just twice their own numbers, while the deniers saw the smaller opponents twice the size they actually were. God helps those who help themselves

Shabbir Ahmed - End Note 4 (3:14)

Believers in the Divine laws see this comfort as the means to a higher Goal --- Service --- Self-actualization --- Paradise

Shabbir Ahmed - End Note 5 (3:18)

21:22. 'Ilm = Knowledge = Science. Qaaim-am-bil-qist = Those who take the right stand = Those who uphold justice and equity

Shabbir Ahmed - End Note 6 (3:19)

'Ind-Allah = In the sight of God = Approved by God = Before God. Deen = The System of Life = The Divinely Prescribed way of Life = In a loose sense, 'religion', a ritualistic way of life = 'Religion' even with a capital R may scarcely come close in meaning to the term Deen. Al-Islam = Submission to God = Submission to Divine will = Universal Peace achieved by submission to the One True God. [6:87](#)

Shabbir Ahmed - End Note 7 (3:26)

God has appointed due measure for all things in the Universe, and therefore, His Rule is the Rule of law

Shabbir Ahmed - End Note 8 (3:28)

Al-Maseer = Ultimate destination = Journey's end

Shabbir Ahmed - End Note 9 (3:31)

Hubb = Love = Full support = Having a common objective. Loving God = Following His commands = Serving His creation = Benefiting others. God's love = His blessings in both lives. Zanb = Tail = Trailing behind. Ghafarah = Helmet and armor = Protection against deterioration = Forgiveness

Shabbir Ahmed - End Note 10 (3:32)

Obeying the messenger = Obeying God's revelations to him = Obeying the Islamic Central authority. [4:59](#)

Shabbir Ahmed - End Note 11 (3:33)

Adam = Aadam = The human ancestor = The first Homo sapiens = Allegorically, Adami, the first humans = Mankind = Possibly a prominent early human = Perhaps a prophet, but the chain of prophets begins with Noah. See [4:163](#), [6:80-85](#)

Shabbir Ahmed - End Note 12 (3:34)

Muhammad belongs to the same progeny of Abraham through Ishmael, and Jesus belongs to it through the family of 'Imran. Now is related the truth about Jesus son of Mary. History has made fiction of these two great servants of God

Shabbir Ahmed - End Note 13 (3:36)

The male she had prayed for could have not been like the outstanding daughter she was granted. This female would have a role that no male could have, in breaking the shackles of asceticism. As a 'holy' custom, a nun would either remain single, or rarely, would be allowed to marry one of the monks

Shabbir Ahmed - End Note 14 (3:37)

Zechariah was a prophet of God and a distant uncle of Mary. 'It is from God' ♦ Visitors to the sanctuary serve the saints. Many of them bring gifts when their vows are fulfilled. Yasha in reference to God = Through His laws = Common mistranslation, 'as He pleases'. Bighayiri hisaab = Beyond reckoning = Without account = Humans cannot reckon God's Power of sustaining and providing the entire Universe. The last sentence of the verse cannot be a quote from Mary, as generally suggested, since she would not lecture a prophet of God

Shabbir Ahmed - End Note 15 (3:40)

The infertility in his wife was cured. [21:90](#)

Shabbir Ahmed - End Note 16 (3:41)

[19:10](#). Abstaining from speech would save the elderly couple from the embarrassing curiosity of people

Shabbir Ahmed - End Note 17 (3:42)

She guarded her chastity and built a strong moral character in very adverse circumstances. Many monks and devotees of temples used to harbor evil intentions against nuns. She was the first revolutionary feminine voice against the manmade institution of monasticism

Shabbir Ahmed - End Note 18 (3:46)

Saaliheen, see Glossary

Shabbir Ahmed - End Note 19 (3:47)

In the repressive society Mary had to keep her wedding confidential in the family

Shabbir Ahmed - End Note 20 (3:50)

The Qur'an describes denial as a 'disease', calls the deniers 'deaf, dumb and blind' in [2:18](#), 'diseased of the heart' in [2:10](#) and 'dead' in [27:80](#). That is why the revelation, which is the truth, is called a 'healing' in [41:44](#). Taair = Omen = Destiny = Registration of deeds = Fleet-footed horse = Bird. [2:260](#), [5:110](#), [6:38](#), [7:131](#), [17:13](#), [27:16](#), [24:41](#), [27:47](#)

Shabbir Ahmed - End Note 21 (3:54)

They schemed to arrest and crucify Jesus but God assured him

Shabbir Ahmed - End Note 22 (3:55)

Wafaat = Dying of natural causes. Rafa' = Raising in honor

Shabbir Ahmed - End Note 23 (3:57)

Zaalim = Oppressor = Violator of human rights = Wrongdoer = One who relegates the truth = One who displaces something from its rightful place = Unjust

Shabbir Ahmed - End Note 24 (3:58)

Az-Zikr = The reminder = The Book that can give you eminence = The message worth taking to hearts

Shabbir Ahmed - End Note 25 (3:59)

The process of procreation goes on - "IS". Kun fayakoon = The moment God decrees a thing, it starts happening

Shabbir Ahmed - End Note 26 (3:61)

Bahl = To leave alone = Let someone hold on to his views = Let others do as they will = Erroneously, but commonly, Mubahila = A contest of mutual cursing! This verse has been subjected to much conjecture through 'Shan-e-Nuzool' (the circumstances of a revelation.) Some exponents assert that the exalted prophet is being told here to run a cursing contest with some Christians from Najran in Southern Arabia!

Shabbir Ahmed - End Note 27 (3:70)

Was not the scripture revealed to you foretelling the advent of this prophet?

Shabbir Ahmed - End Note 28 (3:73)

He has now chosen a non-Israelite prophet for His grace of revelation. [7:157](#). Manyyasha = In accordance with His laws = Per His due measure. Erroneously translated as 'Whom He wills'. An error like this turns the dynamic Islam into a fatalistic religion. [3:26](#), [4:88](#), [10:25](#), [74:31](#)

Shabbir Ahmed - End Note 29 (3:81)

This was the promise with their nations. The personal covenant made with each messenger is mentioned in [33:7](#). See [2:101](#) for 'the truth in'

Shabbir Ahmed - End Note 30 (3:83)

All things in the Universe surrender to God, either by free will as the believers do, or through their innate nature such as animals, trees, stars, seasons etc. Even the deniers of the truth live by Divine laws in their physical lives

Shabbir Ahmed - End Note 31 (3:84)

All prophets were one in purpose. [2:253](#), [17:55](#)

Shabbir Ahmed - End Note 32 (3:85)

This is because the Deen (Religion) of the entire Universe is Submission

Shabbir Ahmed - End Note 33 (3:86)

Zaalimeen = Oppressors = Those who hurt themselves or others = Who displace something from its rightful place = Who relegate the truth = Violators of human rights = Misdirected = Those who prefer to live in the darkness of ignorance = Commonly translated as wrongdoers

Shabbir Ahmed - End Note 34 (3:87)

Rejecters of the Divine laws trail behind in the community of nations

Shabbir Ahmed - End Note 35 (3:89)

The terms Taubah, Ghafoor and Raheem have been translated according to the Quraish lexicon

Shabbir Ahmed - End Note 36 (3:90)

[4:18](#)

Shabbir Ahmed - End Note 37 (3:91)

We have already seen that 'Azaab = Torment = Chastisement = Punishment = Suffering, is a natural consequence of transgressions according to the Law of Cause and Effect. God does not punish people out of rage like human tyrants and kings. Reward and punishment are built-in results of one's own deeds. So, no helpers either

Shabbir Ahmed - End Note 38 (3:92)

God, the Knower of your own 'self', reminds you that Paradise is for those who attain self-actualization by giving. [92:18](#)

Shabbir Ahmed - End Note 39 (3:93)

Hillan = Halaal = Permissible = Abundantly available. Israel = A title of Jacob = Figuratively here, the Israelites

Shabbir Ahmed - End Note 40 (3:96)

in order to regain their lost unity. [2:125](#). Bakkah came to be known as Makkah later. In the ancient Arabic dialect b was interchangeable with m

Shabbir Ahmed - End Note 41 (3:97)

Mankind can realize the blessings of unity by rallying around this Divinely appointed Center. [22:25-28](#)

Shabbir Ahmed - End Note 42 (3:100)

The very act of heeding or obeying others against the messages of God is an indication that such people have not understood the beauty in these messages

Shabbir Ahmed - End Note 43 (3:101)

[3:144](#)

Shabbir Ahmed - End Note 44 (3:103)

[6:165](#), [30:31-32](#), Huda = Guidance = Walk the right path = Travel on a lighted road

Shabbir Ahmed - End Note 45 (3:104)

Verses [2:143](#), [3:110](#) and [22:78](#) assign this duty to the entire Muslim community. Ma'roof = Virtue = Kindness = All that is good = Declared Ma'roof by the Qur'an. Munkar = Vice = Evil = All that is wrong = Declared Munkar by the Qur'an. [2:143](#), [3:109](#), [23:1](#), [61:2-3](#)

Shabbir Ahmed - End Note 46 (3:105)

Sectarianism, schism and division stand in the way of unity of all mankind. Bayyinaat = Clear evidences. [6:159-160](#), [30:32](#), [42:43](#)

Shabbir Ahmed - End Note 47 (3:107)

[11:118-119](#)

Shabbir Ahmed - End Note 48 (3:109)

Lillah = For God = For the sake of God = In the cause of God = Belonging to God = Being subservient to Him = Working to fulfill the Divine Plan

Shabbir Ahmed - End Note 49 (3:110)

The believers accept the Qur'an as the Criterion of right and wrong ([3:4](#)). It educates people on the Permanent Moral Value System and distinguishes clearly what the otherwise vague terms of 'right' and 'wrong', and 'good' and 'evil' would mean

Shabbir Ahmed - End Note 50 (3:114)

Saaliheen embraces all three meanings given in the last sentence

Shabbir Ahmed - End Note 51 (3:115)

Muttaqeen = Those who walk on a secure path = Those who seek to journey through life in security = The observant = Those who live upright. See Taqwa [2:41](#)

Shabbir Ahmed - End Note 52 (3:116)

Reward and punishment are built-in as the logical consequence of actions e.g. disuse of muscles causes them to atrophy. God does not punish people like human tyrants, out of rage or vengeance [3:182](#), [4:111](#), [20:15](#), [7:147](#), [27:90](#)

Shabbir Ahmed - End Note 53 (3:117)

Nafaq = To keep open = To unleash. Zulm includes wrongful acts of commission and omission

Shabbir Ahmed - End Note 54 (3:120)

Taqwa = Living upright = Being observant = Seeking to journey through life in security = Be on guard. [2:41](#)

Shabbir Ahmed - End Note 55 (3:121)

Knower this, you remembered to use your faculties of listening and observing

Shabbir Ahmed - End Note 56 (3:122)

[3:151-152](#)

Shabbir Ahmed - End Note 57 (3:124)

Fearlessness, determination, inner calm, and courage are the angels God sends down upon those who strive in His cause. [8:9-12](#), [41:30](#). Taking such verses literally, leads us to wrongly conclude the utter feebleness of 'angels' - the Battle of Badr was fought between 313 Muslims and about 1,000 opponents

Shabbir Ahmed - End Note 58 (3:125)

Musawwimeen = Clearly marked = Those given a clear assignment = Branded horses = Destined to succeed = Special forces = Specialized. Once again, the term refers to invincible determination

Shabbir Ahmed - End Note 59 (3:127)

Yaqta' = He cut off = Sets apart = Sets aside. 'Aw' in this case more appropriately indicates 'and'

Shabbir Ahmed - End Note 60 (3:128)

The matter will be decided according to law. Zaalimoon = Oppressors = Violators of human rights =

Those who commit unjust aggression = Who displace right with wrong = Those who relegate the truth

Shabbir Ahmed - End Note 61 (3:129)

[8:42](#). Individuals and nations get to choose which law applies to them. Yasha carries the connotations of 'will', 'deserve', 'choose', 'due measure' and 'law'

Shabbir Ahmed - End Note 62 (3:131)

Kaafireen (disbelievers) in this context, reveals another shade of meaning that is clearly defined in [5:44](#), "Whoever does not judge and rule according to what God has revealed, such are the disbelievers."

Shabbir Ahmed - End Note 63 (3:132)

Turhamoon from Rahm or womb = 'You may find mercy', carries the meanings rendered in the last two sentences

Shabbir Ahmed - End Note 64 (3:133)

Paradise is not confined to the skies. Like Hell, it begins right here in this world

Shabbir Ahmed - End Note 65 (3:137)

Mukazzibeen = Those who deny the truth in practice but not verbally = Those who deny the truth = Who live by conjecture instead of the unalterable Divine laws

Shabbir Ahmed - End Note 66 (3:139)

[4:141](#)

Shabbir Ahmed - End Note 67 (3:140)

Shuhada = Witnesses = Those who uphold the truth = Those who uphold the truth even with their lives = Those slain in the cause of God = Martyrs. All these meanings will apply according to the context

Shabbir Ahmed - End Note 68 (3:142)

[2:214](#)

Shabbir Ahmed - End Note 69 (3:143)

A life of honor in this world belongs to those who have conquered the fear of death, and death is the gateway to eternal life. [2:94](#), [2:243](#)

Shabbir Ahmed - End Note 70 (3:144)

The System the prophet has established is to become a beacon of light for all humanity. The believers will reap the fruit of the Benevolent System here and then, get rewarded in the Hereafter. [3:101](#), [3:185](#), [35:10](#)

Shabbir Ahmed - End Note 71 (3:145)

Being appreciative (Shaakir) is not confined to verbal proclamations. It involves sharing Divine bounties

with the society and individuals. The Qur'an shows humans the way to success in both worlds. [3:148](#), [17:1820](#), [24:55](#), [28:77](#)

Shabbir Ahmed - End Note 72 (3:146)

Wa = And = Since = Witness = Or = For = Then = As a continuum, it may be understood as 'know', 'remember'. Saabir = Steadfast = Persevering = Determined = Patient in ease and adversity

Shabbir Ahmed - End Note 73 (3:151)

The last line defines Zaalimeen in the context

Shabbir Ahmed - End Note 74 (3:157)

Maghfirah = Usually translated as forgiveness = Protection against deterioration. Notice the third person used in the end, pointing to all treasures that any humans, believers or unbelievers, may amass

Shabbir Ahmed - End Note 75 (3:160)

He is Trustworthy since He never changes His laws.

Shabbir Ahmed - End Note 76 (3:163)

Conduct is the sole determining factor for ranks with God. [6:132](#), [49:13](#), [84:19](#)

Shabbir Ahmed - End Note 77 (3:165)

[3:152](#)

Shabbir Ahmed - End Note 78 (3:169)

[2:154](#), [3:156](#)

Shabbir Ahmed - End Note 79 (3:172)

[8:24](#)

Shabbir Ahmed - End Note 80 (3:175)

Satan's allies = Selfish desires in different guises = Satanic people

Shabbir Ahmed - End Note 81 (3:178)

People and nations that mend their behavior in the period of respite, avert this pitiable consequence

Shabbir Ahmed - End Note 82 (3:179)

The believers will stand out not only in their convictions but also in their decent manners of life and the hypocrites will no longer remain hidden. [47:29-30](#), [72:26-27](#)

Shabbir Ahmed - End Note 83 (3:180)

He bestows His provision to humanity for equitable distribution to all. [55:10](#)

Shabbir Ahmed - End Note 84 (3:181)

Most of the first followers of all messengers have been the indigent [11:27](#)

Shabbir Ahmed - End Note 85 (3:183)

I Thessalonians ii, 15 / Mathew xxiii, 37

Shabbir Ahmed - End Note 86 (3:185)

The real success entails striving for both worlds. [2:201](#), [10:63-64](#), [14:27](#), [28:77](#)

Shabbir Ahmed - End Note 87 (3:186)

[2:155](#)

Shabbir Ahmed - End Note 88 (3:187)

[2:16](#)

Shabbir Ahmed - End Note 89 (3:189)

[10:4](#), [34:3-4](#), [53:31](#)

Shabbir Ahmed - End Note 90 (3:191)

When humans harness the forces in Nature and use them for the common good of all, they move away from Hell, rightfully hoping to achieve Paradise in both lives. [13:17](#), [45:13-14](#)

Shabbir Ahmed - End Note 91 (3:192)

Zaalimeen translated according to the context

Shabbir Ahmed - End Note 92 (3:193)

[2:186](#). The caller being the Qur'an. Abraar = Those who create opportunities for others to make progress

Shabbir Ahmed - End Note 93 (3:194)

[24:55](#)

Shabbir Ahmed - End Note 94 (3:195)

[2:186](#)

Shabbir Ahmed - End Note 95 (3:197)

Wrong systems take away inner peace, and collapse to a life of Hell in both worlds

Shabbir Ahmed - End Note 96 (3:199)

[3:113-114](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (*The Final Testament*)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 4:1 O people, be aware of your Lord who has created you from one person and He created from it its mate and sent forth from both many men and women; and be aware of God whom you ask about, and the relatives. God is watcher over you.¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 4:1 O mankind, be aware of your Lord who has created you from one soul and He created from it its mate and sent forth from it many men and women; and be aware of God whom you ask about, and the relatives. God is watcher over you.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 4:1 O MANKIND! Be conscious of your Sustainer, who has created you out of one living entity, and out of it created its mate, and out of the two spread abroad a multitude of men and women.¹ And remain conscious of God, in whose name you demand [your rights] from one another, and of these ties of kinship. Verily, God is ever watchful over you!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 4:1 O people, observe your Lord; the One who created you from one being, and created from it its mate, then spread from the two many men and women. You shall regard GOD, by whom you swear, and regard the parents. GOD is watching over you.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 4:1 * O Mankind! You have a common origin. Your Lord began the creation of life at the unicellular level. There was one life cell that divided into two, male and female (6:99). (Evolution took place, as has been alluded to in this Book (16:8, 20:50, 21:30, 22:45, 30:20, 31:28, 51:49). Eventually, numerous men and women came into existence on the earth. Since all of you have this common

	origin, you must consider all mankind as one community (10:19, 57:25). Your first step in that direction is to strengthen your family relations. Be careful of your duty to God in Whose Name you expect rights from one another. God ever watches over you.
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 4:1 Ya ayyuh a Innasuittaqoo rabbakumu alla thee khalaaqakum min nafsni wahidatinwakhalaaq minh a zawjah a wabaththa minhum arijaan katheeran wanisaan waittaqoo Allahaallathee taaaloona bihi wa al-arhamainna Allaha kana AAalaykum raqeeban
A	بسم الله الرحمن الرحيم 4:1 يايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء واتقوا الله الذى تساءلون به والارحام ان الله كان عليكم رقيبا
Edip-Layth	<i>Polygamy For Protection Of Orphans</i> 4:2 Give the orphans their money; do not replace the good with the bad, and do not consume their money to your money, for truly it is a great sin!
The Monotheist Group	4:2 And give the orphans their money, and do not replace the good with the bad, and do not consume their money with your money; for truly this is a great sin!
Muhammad Asad	4:2 Hence, render unto the orphans their possessions, and do not substitute bad things [of your own] for the good things [that belong to them], and do not consume their possessions together with your own: ² this, verily, is a great crime.
Rashad Khalifa	<i>Regard the Orphans</i> 4:2 You shall hand over to the orphans their rightful properties. Do not substitute the bad for the good, and do not consume their properties by combining them with yours. This would be a gross injustice.
Shabbir Ahmed	4:2 Orphans in the community are like your family members (33:5). Be vigilant in guarding their rights (4:127). Protect their property honestly, and give it to them when they have come of age. Do not exchange their valuables with your worthless items, nor consume their property by combining it with yours; doing such would be a grave offense.
Transliteration	4:2 Waatoo alyatama amwalahumwala tatabaddaloo alkhabeetha biattayyibiwala ta/kuloo amwalahum ila amwalikuminnahu kana hooban kabeeran
A	4:2 وءاتوا اليتيمى امولهم ولا تتبدلوا الخبيث بالطيب ولا تاكلوا امولهم الى امولكم انه كان حوبا كبيرا
Edip-Layth	4:3 If you fear that you cannot be just to fatherless orphans, then marry those whom you see fit from the women, two, and three, and four. But if you fear you will not be fair then only one, or whom you already have contract with. So that you do not commit injustice and suffer hardship. ²
The Monotheist Group	4:3 And if you fear that you cannot be just to the orphans, then you may marry those who are agreeable to you of the women: two, and three, and four. But if you fear you will not be fair, then only one, or to whom you are committed to by oath. This is best that you do not face financial hardship.
Muhammad Asad	4:3 And if you have reason to fear that you might not act equitably towards orphans, then marry from among [other] women such as are lawful to you ³ - [even] two, or three, or four: but if you have reason to fear that you might not be able to treat them with equal fairness, then [only] one - or [from among] those

	whom you rightfully possess. ⁴ This will make it more likely that you will not deviate from the right course.
Rashad Khalifa	<i>Grounds For Polygamy</i> 4:3 If you deem it best for the orphans, you may marry their mothers - you may marry two, three, or four. If you fear lest you become unfair, then you shall be content with only one, or with what you already have. Additionally, you are thus more likely to avoid financial hardship. ²
Shabbir Ahmed	4:3 If you fear that you (the society) shall not be able to do justice with the orphans, (as may happen in times of war and political turbulence, the government shall announce a state of Emergency), then, in order to accommodate widows and orphans, men of sound finances and character shall be encouraged to marry these widows; two, three, and four (4:127). But, if you fear that you shall not be able to deal justly, then, you must not take additional wives, and may continue with what you already have (4:129). This will be more suitable to prevent you from doing injustice and face financial hardship. ²
Transliteration	4:3 Wa-in khiftum all a tuqsi too feealyat ama fa inkihoo m a tabalakum mina alnnisa-i mathn a wathul athawarubaAAa fa-in khiftum all a taAAdiloo fawahidatanaw ma malakat aymanukum thalika adnaalla taAAooloo
A	4:3 وان خفتم الا تقسطوا فى اليتيمى فانكحوا ما طاب لكم من النساء مثنى وثلاث وربع فان خفتم الا تعدلوا فوحدوا او ما ملكت ايمنكم ذلك ادنى الا تعولوا
Edip-Layth	4:4 Give the women their property willingly, and if they remit any of it to you of their own will, then you may take it with good feelings.
The Monotheist Group	4:4 And give the women their property willingly, and if they remit any of it to you of their own will, then you may take it with good feelings.
Muhammad Asad	4:4 And give unto women their marriage portions in the spirit of a gift; ⁵ but if they, of their own accord, give up unto you aught thereof, then enjoy it with pleasure and good cheer.
Rashad Khalifa	4:4 You shall give the women their due dowries, equitably. If they willingly forfeit anything, then you may accept it; it is rightfully yours.
Shabbir Ahmed	4:4 Upon marriage, give women their marital gifts, a generous portion of your property, unless they forgo it voluntarily. In that case you are welcome to accept it as rightfully yours.
Transliteration	4:4 Waatoo a Innisaa saduqatihinnanihlatan fa-in tibna lakum AAan shay-in minhunafsan fakuloohu hanee-an maree-an
A	4:4 وءاتوا النساء صدقتهن نحلة فان طبن لكم عن شيء منه نفسا فكلوه هنيا مريا
Edip-Layth	4:5 Do not give the immature ones your money, which God has entrusted to you. Spend on them from it and clothe them, and speak to them nicely.
The Monotheist Group	4:5 And do not give the immature ones their money which God has entrusted to you, and spend on them from it and clothe them, and speak to them in goodness.
Muhammad Asad	4:5 And do not entrust to those who are weak of judgment the possessions which God has placed in your charge ⁶ for [their] support; but let them have their sustenance therefrom, and clothe them, and speak unto them in a kindly way.
Rashad Khalifa	4:5 Do not give immature orphans the properties that GOD has entrusted with you as guardians. You shall provide for them therefrom, and clothe them, and treat them kindly.

Shabbir Ahmed	4:5 Do not let the immature orphans manage their property that God has entrusted with you as guardians, until they are able to make sound financial decisions. Feed and clothe them decently, take care of all their needs and interact with them kindly.
Transliteration	4:5 Wala tu/too a Issufahaaamwalakumu allatee jaAAala All ahu lakum qiyamanwaorzuqoohum feeha waoksoohum waqooloo lahumqawlan maAAaroofan
A	4:5 ولا توتوا السفهاء اموالكم التي جعل الله لكم قيما وارزقوهم فيها واكسوهم وقولوا لهم قولا معروفا
Edip-Layth	4:6 Test the orphans until they reach the age of marriage, then if you determine in them sound judgment, then give them their wealth, and do not deliberately consume it wastefully or quickly before they grow up. Whoever is rich, then let him not claim anything, and if he is poor then let him consume only properly. If you give to them their wealth, then make a witness for them, and God is enough for Reckoning.
The Monotheist Group	4:6 And test the orphans when they reach puberty, then, if you have determined from them comprehension, then give them their wealth, and do not deliberately consume it wastefully or quickly before they grow up. And whoever is rich, then let him not claim anything, and if he is poor then let him consume only in goodness. If you give to them their wealth, then make a witness for them, and God is enough for Reckoning.
Muhammad Asad	4:6 And test the orphans [in your charge] until they reach a marriage able age; then, if you find them to be mature of mind, hand over to them their possessions; and do not consume them by wasteful spending, and in haste, ere they grow up. And let him who is rich abstain entirely [from his ward's property]; and let him who is poor partake thereof in a fair manner. And when you hand over to them their possessions, let there be witnesses on their behalf - although none can take count as God does.
Rashad Khalifa	4:6 You shall test the orphans when they reach puberty. As soon as you find them mature enough, give them their property. Do not consume it extravagantly in a hurry, before they grow up. The rich guardian shall not charge any wage, but the poor guardian may charge equitably. When you give them their properties, you shall have witnesses. GOD suffices as Reckoner.
Shabbir Ahmed	4:6 Train and educate the orphans well. When they reach the age of marriage, and attain sound judgment, release their property to them. The marriageable age shall mean attainment of physical and mental maturity when one can make a solemn, legal contract (4:21). Do not consume their property, nor hastily spend it fearing that they will come of age. If the guardian is well off, let him claim no compensation for the management of the property. But, if he is poor he may have a just and reasonable amount. When you are releasing the property to the orphans be sure to take witnesses. Remember that God is Competent in taking account.
Transliteration	4:6 Waibtaloo alyat ama hattaiha balaghoo a Innikaha fa-in anastumminhum rushdan fa idfaAAoo ilayhim amw alahum wal ata/kulooha isr afan wabid aran an yakbaroowaman k ana ghaniyyan falyastaAAafif waman k anafaqeeran falya/kul bialmaAAaroofi fa-i tha dafaAAatumulayhim amw alahum faashhidoo AAalayhim wakafa biAllaahihaseeban
A	4:6 وابتلوا اليتيمى حتى اذا بلغوا النكاح فان ءانستم منهم رشدا فادفعوا اليهم اموالهم ولا تاكلوها اسرافا وبدارا ان يكبروا ومن كان غنيا فليستعفف ومن كان فقيرا فلياكل بالمعروف فاذا دفعتم اليهم اموالهم فاشهدوا عليهم وكفى بالله حسيبا

	<i>Inheritance Rights</i>
Edip-Layth	4:7 For the men is a portion from what the parents and the relatives left behind, and for the women is a portion from what the parents and relatives left behind, be it little or much; an imposed portion. ³
The Monotheist Group	4:7 For the men is a portion from what the parents and the relatives left behind, and for the women is a portion from what the parents and relatives left behind, be it little or much; a forced portion.
Muhammad Asad	4:7 MEN SHALL have a share in what parents and kinsfolk leave behind, and women shall have a share in what parents and kinsfolk leave behind, whether it be little or much - a share ordained [by God].
Rashad Khalifa	<i>Women's Inheritance Rights</i> 4:7 The men get a share of what the parents and the relatives leave behind. The women too shall get a share of what the parents and relatives leave behind. Whether it is a small or a large inheritance, (the women must get) a definite share.
Shabbir Ahmed	4:7 Men get a share of what the parents and near relatives leave behind. Women get a share of what the parents and near relatives leave behind. Whether the inheritance is small or large, these shares have been ordained as a duty. ³
Transliteration	4:7 LiIrrijali na seebun mimm ataraka alw alidani wa al-aqraboona wali Innisa-inaseebun mimm a taraka alw alidani wa al-aqraboonamimma qalla minhu aw kathura naseeban mafroodan
A	4:7 للرجال نصيب مما ترك الوالدان والاقربون وللنساء نصيب مما ترك الوالدان والاقربون مما قل منه او كثر نصيبا مفروضا
Edip-Layth	4:8 If the distribution is attended by the relatives, the orphans, and the needy, then you shall give them part of it and say to them a kind saying.
The Monotheist Group	4:8 And if the distribution is attended by the relatives and the orphans and the needy, then you shall give them part of it and say to them a kind saying.
Muhammad Asad	4:8 And when [other] near of kin and orphans and needy persons ⁷ are present at the distribution [of inheritance], give them something thereof for their sustenance, and speak unto them in a kindly way.
Rashad Khalifa	4:8 During distribution of the inheritances, if relatives, orphans, and needy persons are present, you shall give them therefrom, and treat them kindly.
Shabbir Ahmed	4:8 If at the time of distribution of the inheritance, relatives, orphans, and the needy are present, give them from it and treat them kindly.
Transliteration	4:8 Wa-i ^h tha ha ^d ara alqismataoloo alqurb a wa alyatama waalmasakeenufaorzuqoohum minhu waqooloo lahum qawlan maAAaroo ^f an
A	4:8 واذا حضر القسمة اولوا القربى واليتيمى والمسكين فارزقوهم منه وقولوا لهم قولاً معروفاً
Edip-Layth	4:9 What if it was them who had left behind a weak progeny? Would they not be concerned for them? Let them revere God and let them say what is appropriate.
The Monotheist Group	4:9 And what if it was them who had left behind them a weak progeny, would they not be concerned for them? Let them revere God and let them say what is appropriate.
Muhammad Asad	4:9 And let them stand in awe [of God], those [legal heirs] - who, if they [themselves] had to leave behind weak offspring, would feel fear on their account

	- and let them remain conscious of God, and let them speak [to the poor] in a just manner.
Rashad Khalifa	4:9 Those who are concerned about their own children, in case they leave them behind, shall observe GOD and be equitable.
Shabbir Ahmed	4:9 The distribution of inheritance must be done responsibly and according to law. Treat others, as you would like to be treated. You will never want injustice to be done to your children, if you leave them behind. In matters such as these, speak clearly and straight to the point.
Transliteration	4:9 Walyakhsha alla <u>the</u> ena law tarakoo minkhal ^h fihim <u>th</u> urriyyatan <u>di</u> AA ^a fan kh ^a fooAAalayhim falyattaqoo All ^a ha walyaqooloo qawlan sadeed ^a n
A	4:9 وليخش الذين لو تركوا من خلفهم ذرية ضعفا خافوا عليهم فليتقوا الله وليقولوا قولا سديدا
Edip-Layth	4:10 Those who consume the money of the orphans illicitly, in fact are consuming fire in their bellies, and they will end up in a blaze.
The Monotheist Group	4:10 Those who consume the money of the orphans illicitly, in fact they are consuming fire in their bellies, and they will endure the Blaze.
Muhammad Asad	4:10 Behold, those who sinfully devour the possessions of orphans but fill their bellies with fire: for [in the life to come] they will have to endure a blazing flame!
Rashad Khalifa	4:10 Those who consume the orphans' properties unjustly, eat fire into their bellies, and will suffer in Hell.
Shabbir Ahmed	4:10 Those who unjustly consume the wealth of orphans, are filling their bellies with fire and will be exposed to burning Flame.
Transliteration	4:10 Inna allat ^h eena ya/kuloona amw ^a laalyat ^a ma <u>th</u> ulman innam ^a ya/kuloona fee bu ^u toonihim na ^r an wasaya ^l awnasaAAeer ^a n
A	4:10 ان الذين ياكلون اموال اليتيم ظلما انما ياكلون في بطونهم نارا وسيصلون سعيرا
Edip-Layth	4:11 God directs you regarding the inheritance of your children, "To the male shall be as that given to two females. If they are only females and more than two, then they will have two thirds of what is inherited. If there is only one female, then she will have one-half, and to his parents each one of them one sixth of what is inherited if he has children. If he has no children and his parents are the heirs, then to his mother is one third; if he has siblings then to his mother is one sixth. All after a will is carried through or a debt. Your parents and your children, you do not know which is closer to you in benefit, a directive from God, God is Knowledgeable, Wise." ⁴
The Monotheist Group	4:11 God directs you regarding the inheritance of your children: "To the male shall be as that given to two females. If they are only females, two or more, then they will have two thirds of what is inherited. And if there is only one female, then she will have one half. And to his parents, each one of them shall have one sixth of what is inherited, if he has a child. If he has no child and his parents are the heirs, then to his mother is one third; if he has siblings then to his mother is one sixth. All after a will is carried through or a debt. Your parents and your children, you do not know which is closer to you in benefit, a directive from God, God is Knowledgeable, Wise."
	4:11 CONCERNING [the inheritance of] your children, God enjoins [this] upon you: ⁸ The male shall have the equal of two females' share; but if there are more than two females, they shall have two-thirds of what [their parents] leave behind; and if there is only one daughter, she shall have one-half thereof. And as for the parents [of the deceased], each of them shall have one-sixth of what he leaves

Muhammad Asad	behind, in the event of his having [left] a child; but if he has left no child and his parents are his [only] heirs, then his mother shall have one-third; and if he has brothers and sisters, then his mother shall have one-sixth after [the deduction of] any bequest he may have made, or any debt [he may have incurred]. As for your parents and your children - you know not which of them is more deserving of benefit from you: [therefore this] ordinance from God. Verily, God is all-knowing, wise.
Rashad Khalifa	<i>If No Will Is Left</i> 4:11 GOD decrees a will for the benefit of your children; the male gets twice the share of the female³. If the inheritors are only women, more than two, they get two-thirds of what is bequeathed. If only one daughter is left, she gets one-half. The parents of the deceased get one-sixth of the inheritance each, if the deceased has left any children. If he left no children, and his parents are the only inheritors, the mother gets one-third. If he has siblings, then the mother gets one-sixth. All this, after fulfilling any will the deceased has left, and after paying off all debts. When it comes to your parents and your children, you do not know which of them is really the best to you and the most beneficial. This is GOD's law. GOD is Omniscient, Most Wise.
Shabbir Ahmed	4:11 Preparing a will is a duty ordained (2:180-183). God decrees a will for the benefit of your children. (Since the sons have the responsibility to take care of the family, and daughters will be cared for by their husbands, or if unmarried, by other males in the family), sons get twice the share of daughters. - If two or more daughters are the only inheritors, they get two-thirds. - If only one daughter is left, she gets one-half. - If the deceased has left any children, then parents get one-sixth each. - If there are no children, and parents are the only heirs, the mother gets a third and the father gets two-thirds, since the male has the fiscal responsibility of the family. - If the deceased has left brothers or sisters, the mother gets one-sixth and the father gets one third. Remember, this distribution shall take place after fulfilling the will of the deceased and after paying off all debts. As for your parents and your children, you know not which of them is more deserving of benefit from you. Such is the Ordinance from God. Surely, God is All Knower, Wise.
Transliteration	4:11 Yooseekumu Allahu fee awladikum liththakari mithlu <u>hathth</u>ialonthayayni fa-in kunna nis <u>aan</u> fawqa ithnatayni falahunnathuluth <u>a</u> m <u>a</u> taraka wa-in k <u>anat</u> <u>wahid</u>atanfalaha a Innisfu wali-abawayhi likulli w <u>ahidin</u>minhuma a Issudusu mimma taraka in k <u>anal</u>ahu waladun fa-in lam yakun lahu waladun wawarithahu abaw<u>ah</u>fali-ommihi a lththuluthu fa-in k <u>ana</u> lahu ikhwatunfali-ommihi a Issudusu min baAAadi wasiyyatin yoo<u>see</u>biha aw daynin <u>aba</u>okum waabnaokum latadroona ayyuhum aqrabu lakum nafaAAan faree <u>datan</u> mina All <u>ahi</u>inna All <u>aha</u> k <u>ana</u> AAaleeman <u>hakeem</u>an
A	4:11 يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين فإن كن نساء فوق اثنتين فلهن ثلثا ما ترك وإن كانت واحدة فلها النصف ولأبويه لكل واحد منهما السدس مما ترك إن كان له ولد فإن لم يكن له ولد وورثه أبواه فلأمه الثلث فإن كان له أخوة فلأمه السدس من بعد وصية يوصي بها أو دين وأبواكم وأبنواكم لا تدرون أيهم أقرب لكم نفعا فريضة من الله إن الله كان عليما حكيما
Edip-Layth	4:12 For you is half of what your wives leave behind if they have no children; but if they have a child then to you is one quarter of what they leave behind. All after a will is carried through or a debt. To them is one quarter of what you leave behind if you have no child; but if you have a child then to them is one eighth of what you leave behind. All after a will is carried through or a debt. If a man or a woman has no one, but has a brother or sister, then to each one of them is one sixth, but if they are more than this then they are to share in one third. All after a will is carried through or a debt, which does not cause harm. A directive from

	God, and God is Knowledgeable, Compassionate. ⁵
The Monotheist Group	4:12 And for you is half of what your wives leave behind if they have no child; but if they have a child then to you is one quarter of what they leave behind. All after a will is carried through or a debt. And to them is one quarter of what you leave behind if you have no child; but if you have a child then to them is one eighth of what you leave behind. All after a will is carried through or a debt. And if a man or a woman has no one, but has a brother or sister, then to each one of them is one sixth, but if they are more than this then they are to share in one third. All after a will is carried through or a debt, which does not cause harm. A directive from God, and God is Knowledgeable, Compassionate.
Muhammad Asad	4:12 And you shall inherit one-half of what your wives leave behind, provided they have left no child; but if they have left a child, then you shall have one-quarter of what they leave behind, after [the deduction of] any bequest they may have made, or any debt [they may have incurred]. And your widows ⁹ shall have one-quarter of what you leave behind, provided you have left no child; but if you have left a child, then they shall have one-eighth of what you leave behind, after [the deduction of] any bequest you may have made, or any debt [you may have incurred]. And if a man or a woman has no heir in the direct line, but has a brother or a sister, then each of these two shall inherit one-sixth; but if there are more than two, ¹⁰ then they shall share in one-third [of the inheritance], after [the deduction of] any bequest that may have been made, or any debt [that may have been incurred], neither of which having been intended to harm [the heirs].¹¹ [This is] an injunction from God: and God is all-knowing, forbearing.
Rashad Khalifa	<i>Inheritance For the Spouses</i> 4:12 You get half of what your wives leave behind, if they had no children. If they had children, you get one-fourth of what they leave. All this, after fulfilling any will they had left, and after paying off all debts. They get one-fourth of what you leave behind, if you had no children. If you had children, they get one-eighth of what you bequeath. All this, after fulfilling any will you had left, and after paying off all debts. If the deceased man or woman was a loner, and leaves two siblings, male or female, each of them gets one-sixth of the inheritance. If there are more siblings, then they equally share one-third of the inheritance. All this, after fulfilling any will, and after paying off all debts, so that no one is hurt. This is a will decreed by GOD. GOD is Omniscient, Clement.
Shabbir Ahmed	4:12 Additionally: - If a couple had no children, the husband gets half of what the wife leaves behind. -If they had children, the husband gets one-fourth. - If they had no children, then the wives get one-fourth of what the husband leaves behind. -If they had children then the wife gets one-eighth. - If a man or a woman, whose inheritance is in question, was a loner, in the sense of leaving behind no ascendants or descendants, but leaves behind a sister and a brother, each of them gets one-sixth of the inheritance. If there are more than two siblings, they equally share one-third of the inheritance. The above applies after fully satisfying the will, and after paying off all debts, so that no one's rights are infringed upon. This is the will decreed by God Who is Knower, Clement. ⁴
Transliteration	4:12 Walakum ni ṣfu m a taraka azw ajukumin lam yakun lahunna waladun fa-in ḳana lahunna waladunfalakumu a IrrubuAAu mimm a tarakna min baAAdi waṣiyyatinyooṣeena bih a aw daynin walahunna a IrrubuAAumimma taraktum in lam yakun lakum waladun fa-in k analakum waladun falahunna a lththumunu mimma taraktummin baAAdi wa ṣiyyatin too soona bih a awdaynin wa-in k ana rajulun yoorathu kalalatan awiimraatun walahu akhun aw okhtun falikulli w ahidin minhumaaḷṣudusu fa-in k anoo akthara min thalikafahum shurak ao fee alththuluthi min baAAdi wa ṣiyyatinyoosa bih a aw daynin ghayra mu darrin waṣiyyatanmina Allāhi waAllāhu AAaleemun haleemun

A	4:12 ولكم نصف ما ترك ازواجكم ان لم يكن لهن ولد فان كان لهن ولد فلکم الربع مما تركن من بعد وصية يوصين بها او دين ولهن الربع مما تركتم ان لم يكن لكم ولد فان كان لكم ولد فلهن الثمن مما تركتم من بعد وصية توصون بها او دين وان كان رجل يورث كللة او امرأة وله اخ او اخت فلكل واحد منهما السدس فان كانوا اكثر من ذلك فهم شركاء في الثلث من بعد وصية يوصى بها او دين غير مضار وصية من الله والله عليم حلیم
Edip-Layth	4:13 These are God's limits, and whoever obeys God and His messenger, He will admit him to gardens with rivers flowing beneath, eternally abiding therein. This is the greatest victory.
The Monotheist Group	4:13 These are God's limits, and whoever obeys God and His messenger, He will admit him to estates with rivers flowing beneath, eternally abiding therein. This is the greatest victory.
Muhammad Asad	4:13 These are the bounds set by God. And whoever pays heed unto God and His Apostle, him will He bring into gardens through which running waters flow, therein to abide: and this is a triumph supreme.
Rashad Khalifa	<i>God Communicates With Us Through His Messenger</i> 4:13 These are GOD's laws. Those who obey GOD and His messenger, He will admit them into gardens with flowing streams, wherein they abide forever. This is the greatest triumph.
Shabbir Ahmed	4:13 *
Transliteration	4:13 Tilka <u>h</u>udoodu All<u>a</u>hi waman yu <u>t</u>iAAiAll<u>a</u>ha warasoolahu yudkhilhu jann <u>a</u>tin tajree min ta<u>t</u>i<u>h</u>aal-an<u>h</u>aru k<u>h</u>alideena fee<u>h</u>a wa<u>t</u>h<u>a</u>likaalfawzu alAAa<u>t</u>heemu
A	4:13 تلك حدود الله ومن يطع الله ورسوله يدخله جنت تجري من تحتها الانهر خلدین فيها وذلك الفوز العظيم
Edip-Layth	4:14 Whoever disobeys God and His messenger, and transgresses His limits, He will admit him to a fire in which he abides eternally, and he will have a humiliating retribution.
The Monotheist Group	4:14 And whoever disobeys God and His messenger, and transgresses His limits, He will admit him to a Fire in which he abides eternally, and he will have a humiliating retribution.
Muhammad Asad	4:14 And whoever rebels against God and His Apostle and transgresses His bounds, him will He commit unto fire, therein to abide; and shameful suffering awaits him.
Rashad Khalifa	<i>Health Quarantine</i> 4:14 As for the one who disobeys GOD and His messenger, and transgresses His laws, He will admit him into Hell, wherein he abides forever. He has incurred a shameful retribution.
Shabbir Ahmed	4:14 Conversely, those who disobey God and the messenger by going against the Divine System established by the messenger, trespass the Boundaries of the Divine law and they will be admitted into an everlasting fire of humiliation and regret.
Transliteration	4:14 Waman yaAA <u>s</u>i All <u>a</u>hawarasoolahu wayataAAadda <u>h</u>udoodahu yudkhilhu na<u>r</u>ank<u>h</u>alidan fee<u>h</u>a walahu AAa<u>t</u>h<u>a</u>bun muheen<u>u</u>n
A	4:14 ومن يعص الله ورسوله ويتعد حدوده يدخله ناراً خلداً فيها وله عذاب مهين

	<i>Quarantine for Prostitutes</i>	
Edip-Layth	4:15 The women who commit lewdness, you shall bring four witnesses over them from amongst you; if they bear witness, then you shall restrict them in the homes until death takes them, or God makes for them a way out. ⁶	
The Monotheist Group	4:15 And those of your women who commit lewdness, you shall bring four witnesses over them from amongst you; if they bear witness, then you shall restrict them in the homes until death terminates their lives, or God makes for them a way out.	
Muhammad Asad	4:15 AND AS FOR those of your women who become guilty of immoral conduct, call upon four from among you who have witnessed their guilt; and if these bear witness thereto, confine the guilty women ¹² to their houses until death takes them away or God opens for them a way [through repentance].	
Rashad Khalifa	4:15 Those who commit adultery among your women, you must have four witnesses against them, from among you. If they do bear witness, then you shall keep such women in their homes until they die, or until GOD creates an exit for them. ⁴	
Shabbir Ahmed	4:15 (Protection of honor and chastity for men and women, both, is the cornerstone of a virtuous society. 17:32, 4:24.) If any woman or a group of women spread sexual immorality or lewdness in the society, it is required that the appropriate court take four reliable witnesses. If their testimony corroborates with other evidence (12:26), confine them to their houses (since immorality is as contagious as good conduct). This confinement would be for an indefinite period, unless such women seek the way of God (such as repentance and reform or that the singles among them get honorably married). ⁶	
Transliteration	4:15 Waallatee ya/teena alf ahishatamin nis a-ikum fa istashhidoo AAalayhinna arbaAAatanminkum fa-in shahidoo faamsikoohunna fee albuyooti hattayatawaffahunna almawtu aw yajAAala Allahu lahunnasabeelan	
A	4:15 والتي ياتين الفحشة من نسائكم فاستشهدوا عليهن اربعة منكم فان شهدوا فامسكوهن في البيوت حتى يتوفيهن الموت او يجعل الله لهن سبيلا	
Edip-Layth	4:16 The two who commit it from amongst you, then you shall reprimand them. If they repent and amend, then leave them alone. God is Redeemer, Compassionate. ⁷	
The Monotheist Group	4:16 And the two men who commit it from amongst you, you shall trouble them. If they repent and amend, then leave them alone. God is Redeemer, Merciful.	
Muhammad Asad	4:16 And punish [thus] both of the guilty parties; ¹³ but if they both repent and mend their ways, leave them alone: for, behold, God is an acceptor of repentance, a dispenser of grace. ¹⁴	
Rashad Khalifa	4:16 The couple who commits adultery shall be punished. If they repent and reform, you shall leave them alone. GOD is Redeemer, Most Merciful.	
Shabbir Ahmed	4:16 If the two of you spread such immorality or lewdness in the society, both of them shall be punished (as determined by the appropriate court of law). But if they repent and mend their ways, leave them alone. God is the Acceptor of repentance, Merciful. (This includes homosexuality, male and female.)	
Transliteration	4:16 Waallathani ya/tiy anihaminkum fa athoohuma fa-in t aba waaslahafaaAAaridoo AAanhuma inna Allaha kanatawwaban raheeman	
A	4:16 والذان ياتينها منكم فاذوهما فان تابا واصلحا فاعرضوا عنهما ان الله كان توابا رحيمًا	

Edip-Layth	4:17 God's acceptance of repentance is only for those who commit sin out of ignorance and then repent soon after; these will be forgiven by God, God is Knowledgeable, Wise.
The Monotheist Group	4:17 Repentance is only for those who commit sin out of ignorance and then repent soon after; these will be forgiven by God, God is Knowledgeable, Wise.
Muhammad Asad	4:17 Verily, God's acceptance of repentance relates only to those who do evil out of ignorance and then repent before their time runs out: 15 and it is they unto whom God will turn again in His mercy - for God is all-knowing, wise;
Rashad Khalifa	Repentance 4:17 Repentance is acceptable by GOD from those who fall in sin out of ignorance, then repent immediately thereafter. GOD redeems them. GOD is Omniscient, Most Wise.
Shabbir Ahmed	4:17 God graciously accepts the repentance of those who do evil in ignorance, and then return quickly to the right conduct. God blesses them with mercy. He is the Knower, the Wise.
Transliteration	4:17 Innama aIttawbatu AAalaAllahi lilla ^{the} ena yaAAamaloona a Issoo-abijah ^{latin} thumma yatooboona min qareebin faol ^a -ikayatoobu All ^{ahu} AAalayhim wak ^{ana} All ^{ahu} AAaleeman ^{hakeema} n
A	4:17 انما التوبة على الله للذين يعملون السوء بجهلة ثم يتوبون من قريب فالولئك يتوب الله عليهم وكان الله عليما حكيما
Edip-Layth	4:18 There will be no repentance for those who commit sin until death comes upon one of them, then he says, "I repent now!" Nor there will be repentance for those who die while they are ingrates. To those We have prepared a painful retribution. 8
The Monotheist Group	4:18 And there will be no repentance for those who commit sin until death comes upon one of them, then he says: "I repent now!", nor for those who die while they are disbelievers. To those We have prepared a painful retribution.
Muhammad Asad	4:18 whereas repentance shall not be accepted from those who do evil deeds until their dying hour and then say, 16 "Behold, I now repent"; nor from those who die as deniers of the truth: it is these for whom We have readied grievous suffering.
Rashad Khalifa	4:18 Not acceptable is the repentance of those who commit sins until death comes to them, then say, "Now I repent." Nor is it acceptable from those who die as disbelievers. For these, we have prepared a painful retribution.
Shabbir Ahmed	4:18 The forgiveness is not for those who commit transgressions until death comes to one of them, and then he says, "I repent now." (They have no time to make amends.) Nor is the forgiveness for those who die as rejecters of truth. We have prepared an awful suffering for them.
Transliteration	4:18 Walaysati a Ittawbatu lilla ^{theenaya} AAamaloona a Issayyi- ^{ati} ^{hatta} i ^{thahad} ara ^{ahadahumu} almawtu q ^{ala} inneetubtu al- ^{ana} wal ^a alla ^{theena} yamootoonawahum kuff ^{arun} ol ^a -ika aAAatad ^{na} lahum AAat ^h abanaleema ⁿ
A	4:18 وليست التوبة للذين يعملون السيئات حتى اذا حضر احدهم الموت قال انى تبت الن ولا الذين يموتون وهم كفار اولئك اعتدنا لهم عذابا اليما
	Treat Women Nicely and Appreciate them 4:19 O you who acknowledge, it is not lawful for you to inherit the women by

Edip-Layth	force, nor that you become harsh with them to take away some of what you have given them, unless they commit a clear lewdness. Live with them in kindness. If you dislike them, then perhaps you may dislike something and God makes in it much good. ⁹
The Monotheist Group	4:19 O you who believe, it is not lawful for you to inherit the women by force, nor that you become harsh with them to take away some of what you have given them, unless they commit a clear lewdness. And live with them in kindness. If you dislike them, then perhaps you may dislike something and God makes in it much good.
Muhammad Asad	4:19 O YOU who have attained to faith! It is not lawful for you to [try to] become heirs to your wives [by holding onto them] against their will; ¹⁷ and neither shall you keep them under constraint with a view to taking away anything of what you may have given them, unless it be that they have become guilty, in an obvious manner, of immoral conduct. ¹⁸ And consort with your wives ¹⁹ in a goodly manner; for if you dislike them, it may well be that you dislike something which God might yet make a source of ²⁰ abundant good.
Rashad Khalifa	4:19 O you who believe, it is not lawful for you to inherit what the women leave behind, against their will. You shall not force them to give up anything you had given them, unless they commit a proven adultery. You shall treat them nicely. If you dislike them, you may dislike something wherein GOD has placed a lot of good.
Shabbir Ahmed	4:19 O You who have chosen to be graced with belief! It is not lawful for you to force women into marrying or holding on to them in marriage against their will. Pressuring women to remain in wedlock by threatening to take away the marital gift is forbidden. A wife could forfeit the right to the marital gift only if she has indulged in clear lewdness. You shall treat your wives nicely. Even if you dislike them, it may happen that God has placed much good in what you have failed to realize.
Transliteration	4:19 Ya ayyuh a alla theena amanoola ya hilla lakum an tarithoo a Innisaakarhan wala taAA duloohunna lita thhaboobibaAAadi m a ataytumoo hunna ill a anya/teena bifahishatin mubayyinatin waAA ashiroohunnabialmaAAroofi fa-in karihtumoo hunna faAAasa antakrahoo shay-an wayajAAala All ahu feehi khayran katheera
A	4:19 يايها الذين ءامنوا لا يحل لكم ان ترثوا النساء كرها ولا تعضلوهن لتذهبن ببعض ما ءاتيتهن الا ان ياتين بفحشة مبينة وعاشروهن بالمعروف فان كرهتموهن فعسى ان تكرهوا شيئا ويجعل الله فيه خيرا كثيرا
Edip-Layth	4:20 If you wish to replace one mate instead of another, and you have given one of them a large amount, then do not take anything from it. Would you take it by falsehood while it is clearly a sin?
The Monotheist Group	4:20 And if you wish to replace one wife instead of another, and you have given one of them a large amount, then do not take anything from it. Would you take it by falsehood while it is clearly a sin?
Muhammad Asad	4:20 But if you desire to give up a wife and to take another in her stead, do not take away anything of what you have given the first one, however much it may have been. ²¹ Would you, perchance, take it away by slandering her and thus committing a manifest sin? ²²
Rashad Khalifa	<i>Protection for Women</i> 4:20 If you wish to marry another wife, in place of your present wife, and you

	had given any of them a great deal, you shall not take back anything you had given her. Would you take it fraudulently, maliciously, and sinfully?
Shabbir Ahmed	4:20 If you wish to marry another wife in place of your present wife, and you have given her a great deal, you shall not take back anything. Would you take it back by way of slander, a transgression that will drag down your own 'self'?
Transliteration	4:20 Wa-in aradtumu istibd ala zawjin mak anazawjin wa ataytum i hdahunna qintaranfala ta/khu thoo minhu shay-an ata/khu thoonahubuhtanan wa-ithman mubeenan
A	4:20 وان اردتم استبدال زوج مكان زوج وءاتيتم احدهن قنطارا فلا تاخذوا منه شيئا تاخذونه بهتئا واثما مبينا
Edip-Layth	4:21 How can you take it when you have become intimate with each other, and the women have taken from you a strong covenant?
The Monotheist Group	4:21 And how can you take it when you have become intimate with each other, and the women have taken from you a strong covenant.
Muhammad Asad	4:21 And how could you take it away after you have given yourselves to one another, and she has ²³ received a most solemn pledge from you?
Rashad Khalifa	4:21 How could you take it back, after you have been intimate with each other, and they had taken from you a solemn pledge?
Shabbir Ahmed	4:21 And how could you take the marital gift back from her after you have lived intimately with each other and after she has taken from you a very solemn pledge of the marital contract?
Transliteration	4:21 Wakayfa ta/khu thoonahu waqad af dabaAAdukum il a baAA din waakhatnaminkum meethaqan ghaleethan
A	4:21 وكيف تاخذونه وقد افضى بعضكم الى بعض واخذن منكم ميثقا غليظا
Edip-Layth	<i>Incest Prohibited</i> 4:22 Do not marry what your fathers had married from the women, except what has already been done. It is lewdness, abhorrence, and a bad path.
The Monotheist Group	4:22 And do not marry what your fathers had married from the women, except what has already been done. It is a lewdness, and an abhorrence, and a bad path.
Muhammad Asad	4:22 AND DO NOT marry women whom your fathers have previously married - although what is past is past: ²⁴ this, verily, is a shameful deed, and a hateful thing, and an evil way.
Rashad Khalifa	<i>Respect for the Father</i> 4:22 Do not marry the women who were previously married to your fathers - existing marriages are exempted and shall not be broken - for it is a gross offense, and an abominable act.
Shabbir Ahmed	4:22 Do not marry women whom your fathers ever married except what has already happened. Doing such was certainly a shameful and abominable custom.
Transliteration	4:22 Wala tankihoo ma naka haabaokum mina a Innisa-i illa maqad salafa innahu kana fahishatan wamaqtan wasaasabeelan
A	4:22 ولا تتكحوا ما نكح ءابؤكم من النساء الا ما قد سلف انه كان فحشة ومقتا وساء سبيلا

Edip-Layth	4:23 Forbidden for you are your mothers, your daughters, your sisters, your fathers' sisters, your mothers' sisters, the daughters of your brother, and the daughters of your sister, your foster mothers who suckled you, your sisters from suckling, the mothers of your wives, and your step-daughters residing in your homes from your wives which you have already consummated the marriage with; if you have not consummated the marriage then there is no sin upon you; and the wives of your sons that are from your seed, and that you join between two sisters except what has already been done. God is Forgiving, Compassionate.
The Monotheist Group	4:23 Forbidden for you are your mothers, and your daughters, and your sisters, and your fathers sisters, and your mothers sisters, and the daughters of your brother, and the daughters of your sister, and your foster mothers who suckled you, and your sisters from suckling, and the mothers of your wives, and your step-daughters residing in your homes from your wives which you have already consummated the marriage with; if you have not consummated the marriage then there is no sin upon you; and the wives of your sons that are from your seed, and that you join between two sisters except what has already been done. God is Forgiving, Merciful.
Muhammad Asad	4:23 Forbidden to you are your mothers, and your daughters, and your sisters, and your aunts paternal and maternal, and a brother's daughters, and a sister's daughters; and your milk-mothers, and your milk-sisters; and the mothers of your wives; and your step-daughters - who are your foster children - born of your wives with whom you have consummated your marriage; but if you have not consummated your marriage, you will incur no sin [by marrying their daughters]; and [forbidden to you are] the spouses of the sons who have sprung from your loins; and [you are forbidden] to have two sisters [as your wives] at one and the same time - but what is past is past: ²⁵ for, behold, God is indeed much-forgiving, a dispenser of grace.
Rashad Khalifa	<i>Incest Forbidden</i> 4:23 Prohibited for you (in marriage) are your mothers, your daughters, your sisters, the sisters of your fathers, the sisters of your mothers, the daughters of your brother, the daughters of your sister, your nursing mothers, the girls who nursed from the same woman as you, the mothers of your wives, the daughters of your wives with whom you have consummated the marriage - if the marriage has not been consummated, you may marry the daughter. Also prohibited for you are the women who were married to your genetic sons. Also, you shall not be married to two sisters at the same time - but do not break up existing marriages. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	4:23 The following women are prohibited for you in marriage: Your mothers, daughters, sisters, father's sisters, mother's sisters, brother's daughters, sister's daughters, foster-mothers who have ever nursed you, foster-sisters, your wives' mothers, your step-daughters, unless you have divorced their mother without being intimate with her. Also forbidden are women who have ever been the wives of your sons. You are not allowed to keep two sisters in wedlock at one time except what has already happened in the past. God is Forgiving, Merciful.
Transliteration	4:23 Hurrimat AAalaykum ommah atukumwabanatukum waakhaw atukum waAAammaatukum wakh al-atukumwabanatu al-akhi waban atu al-okhti waommahatukumuallatee ar daAAanakum waakhaw atukum mina alrradaAAatiwaommahatu nisa-ikum waraba-ibukum allateefee hujoorikum min nisa-ikumu all ateedakhaltum bihinna fa-in lam takoonoo dakhaltum bihinna falaajunaha AAalaykum wa hala-ilu abn a-ikumuallatheena min a slabikum waan tajmaAAoobayna al-okhtayni ill a m a qad salafa inna All ahakana ghafooran raheemaan
A	4:23 حرمت عليكم امهتكم وبناتكم واخوتكم وعمتكم وبنات الاخ وبنات الاخت وامهتكم التي ارضعنكم واخوتكم من الرضعة وامهت نسائكم وربائبكم التي في حجوركم من

نسائكم التي دخلتم بهن فان لم تكونوا دخلتم بهن فلا جناح عليكم وحلل ابنائكم الذين من اصلبكم وان تجمعوا بين الاختين الا ما قد سلف ان الله كان عفورا رحيمًا

Edip-Layth

4:24 The women who are already married, except those whom you have contractual rights, God's book is over you; and permitted for you is what is beyond this, if you are seeking with your money to be protected and not for illicit sex. As for those whom you have already had joy with them, then you shall give them their wage as an obligation. There is no sin upon you for what you agree to after the obligation. God is Knowledgeable, Wise.¹⁰

The Monotheist Group

4:24 And the already protected from the women, except those committed to you by oath; God's scripture is over you; and permitted for you is what is beyond this, if you are seeking with your money to be protected and not for illicit sex. As for those whom you have already had joy with, then you shall give them their dowries as an obligation. There is no sin upon you for what you agree to after the obligation. God is Knowledgeable, Wise.

Muhammad Asad

4:24 And [forbidden to you are] all married women other than those whom you rightfully possess [through wedlock]:²⁶ this is God's ordinance, binding upon you. But lawful to you are all [women] beyond these, for you to seek out, offering them of your possessions, ²⁷ taking them in honest wedlock, and not in fornication. And unto those with whom you desire to enjoy marriage, you shall give the dowers due to them; but you will incur no sin if, after [having agreed upon] this lawful due, you freely agree with one another upon anything [else]: ²⁸ behold, God is indeed all-knowing, wise.

Rashad Khalifa

Mutual Attraction And Dowry Required
4:24 Also prohibited are the women who are already married, unless they flee their disbelieving husbands who are at war with you. These are GOD's commandments to you. All other categories are permitted for you in marriage, so long as you pay them their due dowries. You shall maintain your morality, by not committing adultery. Thus, whoever you like among them, you shall pay them the dowry decreed for them. You commit no error by mutually agreeing to any adjustments to the dowry. GOD is Omniscient, Most Wise.

Shabbir Ahmed

4:24 Also forbidden to you are women who are already married, except those women who have sought asylum with you against their disbelieving husbands at war with you (60:10). This is God's Ordinance binding upon you. All other categories are permitted for you in marriage, with mutual consent, as confirmed by giving her a generous marital gift or dowry. You shall seek them in honest wedlock and let marriage be a fortress of chastity for the husband and wife. You shall maintain morality and go not near adultery (17:32). You like to marry women for a better quality of life, so give them their portions as a duty. And there is nothing wrong in adjusting the sum with mutual agreement after the duty has been done. These laws are given to you by God, the Knower, the Wise.

Transliteration

4:24 Waalmuhsanatu mina a Innisa-iilla m a malakat aym anukum kit aba AllahiAAalaykum wao hilla lakum m a war aa thalikuman tabtaghoo bi-amw alikum muhsineena ghayra mus afiheenafama istamtaAAatum bihi minhunna faatoohunnaojoorahunna faree datan wal a jun aha AAalaykumfeem a tar adaytum bihi min baAAadi alfaree datiinna Allaha kana AAaleeman hakeeman

A

4:24 والمحصنت من النساء الا ما ملكت ايمنكم كتب الله عليكم واحل لكم ما وراء ذلكم ان تبتغوا بامولكم محصنين غير مسفحين فما استمتعتم به منهن فاتوهن اجورهن فريضة ولا جناح عليكم فيما ترضيتم به من بعد الفريضة ان الله كان عليما حكيما

4:25 Whoever of you cannot afford to marry the acknowledging independent

Edip-Layth	women, then from those young women whom you have contractual rights. God is more aware of your faith; you are equal to one another. You shall marry them with the permission of their family and give them their wage in kindness, to be protected, not for illicit sex or for taking lovers. If they become protected, then any of them who come with lewdness shall have half the punishment of what is for the independent women of the retribution. This is for those who fear hardship from among you. But if you are patient it is better for you, and God is Forgiver, Compassionate. ¹²
The Monotheist Group	4:25 And whoever of you cannot afford to marry the believing protected women, then from those committed to you by oath of the believing young women. God is more aware of your faith, some of you to each other. You shall marry them with the permission of their parents and give them their dowries in kindness; to be protected, not for illicit sex or taking lovers. If they become protected, then any of them who comes with lewdness shall have half the punishment of what is for the protected women. This is for those who fear hardship from among you. But if you are patient it is better for you, and God is Forgiver, Merciful.
Muhammad Asad	4:25 And as for those of you who, owing to circumstances, are not in a position ²⁹ to marry free believing women, [let them marry] believing maidens from among those whom you rightfully possess. ³⁰ And God knows all about your faith; each one of you is an issue of the other. ³¹ Marry them, then, with their people's leave, and give them their dowers in an equitable manner - they being women who give themselves in honest wedlock, not in fornication, nor as secret love-companions. ³² And when they are married, and thereafter become guilty of immoral conduct, they shall be liable to half the penalty to which free married women are liable. ³³ This [permission to marry slave-girls applies] to those of you who fear lest they stumble into evil. ³⁴ But it is for your own good to persevere in patience [and to abstain from such marriages]: and God is much-forgiving, a dispenser of grace.
Rashad Khalifa	4:25 Those among you who cannot afford to marry free believing women, may marry believing slave women. GOD knows best about your belief, and you are equal to one another, as far as belief is concerned. You shall obtain permission from their guardians before you marry them, and pay them their due dowry equitably. They shall maintain moral behavior, by not committing adultery, or having secret lovers. Once they are freed through marriage, if they commit adultery, their punishment shall be half of that for the free women. Marrying a slave shall be a last resort for those unable to wait. To be patient is better for you. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	4:25 (As the Qur'an is being revealed to you O Messenger, the emancipation of the slaves, male and female, is steadily taking place.) A man among you who cannot find a free believing woman willing to marry him, should have no hesitation in asking the hand of a believing maiden from her guardian. God knows your beliefs and reiterates that all human beings are equal in the sight of God (17:70). Pay them a generous marital gift in kindness. They shall maintain moral behavior, by not committing adultery, or having secret relations. Since their upbringing has been deficient in the environment of slavery, their punishment will be half that of the free women, if they commit indecency after marriage. The permission to marry a bonded woman is for him who fears he might commit sin. The better recourse is freeing her first from bondage. Men and women must be patient and exercise self-control while waiting to get married. God is Forgiving, Merciful.
Transliteration	4:25 Waman lam yasta tiAA minkum tawlanan yanki ha almu hsanati almu/minatifamin m a malakat aym anukum min fatay atikumualmu/minati waAllahu aAAlamu bi-eemanikumbaAAadukum min baAAadin fainkihooohunnabi-ithni ahlihinna wa atoohunna ojoorahunna bi almaAAroofimuhsanatin ghayra

	masafihatin wal amuttakhithati akhd anin fa-i tha o hsinnafa-in atayna bif ahishatin faAAalayhinna nisfu maAAala almuhsanati mina alAAa thabi thalikaliman khashiya alAAanata minkum waan tasbiroo khayrunlakum waAllahu ghafoorun raheemun
A	4:25 ومن لم يستطع منكم طولا ان ينكح المحصنت المومنت فمن ما ملكت ايمنكم من فتيتكم المومنت والله اعلم بايمنكم بعضكم من بعض فانكحوهن باذن اهلهن وءاتوهن اجورهن بالمعروف محصنت غير مسفحت ولا متخذت اخدان فاذا احصن فان اتين بفحشة فعليهن نصف ما على المحصنت من العذاب ذلك لمن خشي العنت منكم وان تصبروا خير لكم والله غفور رحيم
Edip-Layth	4:26 God wants to make clear for you and guide you to the ways of those before you, and pardon you, and God is Knowledgeable, Wise.
The Monotheist Group	4:26 God wants to make clear for you and guide you to the ways of those before you, and pardon you, and God is Knowledgeable, Wise.
Muhammad Asad	4:26 God wants to make [all this] clear unto you, and to guide you onto the [righteous] ways of life of those who preceded you, ³⁵ and to turn unto you in His mercy: for God is all-knowing, wise.
Rashad Khalifa	4:26 GOD wills to explain things for you, and to guide you through past precedents, and to redeem you. GOD is Omniscient, Most Wise.
Shabbir Ahmed	4:26 God will explain to you and guide you by the examples of those who were before you, and turn to you (in mercy). God is Knower, Wise.
Transliteration	4:26 Yureedu All ahu liyubayyina lakumwayahdiyakum sunana alla theena min qablikum wayatoobaAAalaykum waAllahu AAaleemun hakeemun
A	4:26 يريد الله ليبين لكم ويهديكم سنن الذين من قبلكم ويتوب عليكم والله عليم حكيم
Edip-Layth	4:27 God wants to pardon you, but those who follow their lusts want that you would be diverted into a great diversion.
The Monotheist Group	4:27 And God wants to pardon you, but those who follow desires want that you would be diverted into a great diversion.
Muhammad Asad	4:27 And God wants to turn unto you in His mercy, whereas those who follow [only] their own lusts want you to drift far away from the right path. ³⁶
Rashad Khalifa	<i>God's Mercy</i> 4:27 GOD wishes to redeem you, while those who pursue their lusts wish that you deviate a great deviation.
Shabbir Ahmed	4:27 God turns to you in kindness, while those who follow their desires want that you drift far away from the right path. ⁷
Transliteration	4:27 WaAllahu yureedu an yatoobaAAalaykum wayureedu alla theena yattabiAAoona alshshahawatian tameeloo maylan AAa theeman
A	4:27 والله يريد ان يتوب عليكم ويريد الذين يتبعون الشهوات ان تميلوا ميلا عظيما
Edip-Layth	4:28 God wants to make easy for you; and humankind was created weak. ¹³
The Monotheist Group	4:28 God wants to make easy for you; and mankind was created weak.
Muhammad Asad	4:28 God wants to lighten your burdens: ³⁷ for man has been created weak.

Rashad Khalifa	4:28 GOD wishes to lighten your burden, for the human being is created weak.
Shabbir Ahmed	4:28 God wishes to lighten your burden with His guidance. The human being is created weak, having the tendency to fall victim to his own selfish desires. ⁸
Transliteration	4:28 Yureedu Allahu an yukhaffifa AAankumwakhuliqa al-insanu daAAaeefan
A	4:28 يريد الله ان يخفف عنكم وخلق الانسان ضعيفا
Edip-Layth	<i>Avoid Major Sins</i> 4:29 O you who acknowledge, do not consume your money between you unjustly, except through a trade, which is mutually agreed by you. Do not kill yourselves; God is Compassionate towards you.
The Monotheist Group	4:29 O you who believe, do not consume your money between you unjustly, except through a trade which is mutually agreed by you. And do not kill yourselves; God is Merciful towards you.
Muhammad Asad	4:29 O YOU who have attained to faith! Do not devour one another's possessions wrongfully - not even by way of trade based on mutual agreement ³⁸ - and do not destroy one another: for, behold, God is indeed a dispenser of grace unto you!
Rashad Khalifa	<i>Murder, Suicide, and Illicit Gains Prohibited</i> 4:29 O you who believe, do not consume each others' properties illicitly - only mutually acceptable transactions are permitted. You shall not kill yourselves. GOD is Merciful towards you.
Shabbir Ahmed	4:29 O You who have chosen to be graced with belief! Do not consume one another's wealth wrongfully, not even by way of trade based on mutual agreement. Do not destroy one another, and thus do not destroy your own 'self'. Certainly, God has been Merciful to you." ⁹
Transliteration	4:29 Ya ayyuh a alla theena amanoola ta/kuloo amw alakum baynakum bialbatiliilla an takoona tij aratan AAan tar adinminkum wal a taqtuloo anfusakum inna Allaha kanabikum raheeman
A	4:29 ياايها الذين ءامنوا لا تاكلوا امولكم بينكم بالباطل الا ان تكون تجرة عن تراض منكم ولا تقتلوا انفسكم ان الله كان بكم رحيمًا
Edip-Layth	4:30 Whoever does so out of animosity and transgression, We will cast him into a fire; and this for God is very easy.
The Monotheist Group	4:30 And whoever does so out of animosity and transgression, We will cast him to a Fire; and this for God is very easy.
Muhammad Asad	4:30 And as for him who does this with malicious intent and a will to do wrong ³⁹ - him shall We, in time, cause to endure [suffering through] fire: for this is indeed easy for God.
Rashad Khalifa	4:30 Anyone who commits these transgressions, maliciously and deliberately, we will condemn him to Hell. This is easy for GOD to do.
Shabbir Ahmed	4:30 Whoever does that through aggression and injustice, We shall soon cast him into the fire. And it is easy for God.
Transliteration	4:30 Waman yafAAal thalika AAudw ananwathulman fasawfa nu sleehi n gran wakanathalika AAala Allahi yaseeran
A	4:30 ومن يفعل ذلك عدونا وظلما فسوف نصليه نارا وكان ذلك على الله يسيرا

Edip-Layth	4:31 If you avoid the major sins that you are forbidden against, then We will cancel your existing sins and admit you to a generous entrance.
The Monotheist Group	4:31 If you avoid the major sins that you are forbidden against, then We will cancel your existing sins and admit you to a generous entrance.
Muhammad Asad	4:31 If you avoid the great sins, which you have been enjoined to shun, We shall efface your [minor] bad deeds, and shall cause you to enter an abode of glory. 40
Rashad Khalifa	4:31 If you refrain from committing the gross sins that are prohibited for you, we will remit your sins, and admit you an honorable admittance.
Shabbir Ahmed	4:31 If you refrain from the great transgressions that you have been forbidden to do, We shall remit your misdeeds and admit you through a gate of honor (in this world and in the Hereafter).
Transliteration	4:31 In tajtaniboo kabā-ira mātunhawna AAanhu nukaffir AAankum sayyi- atikum wanudkhilkummudkhalan kareema <u>n</u>
A	4:31 ان تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم وندخلكم مدخلا كريما
<i>Each Gender Has Own Qualities</i>	
Edip-Layth	4:32 Do not envy what God has favored some of you over others. For the men is a portion of what they gained, and for the women is a portion of what they gained. Ask God from His favor, God is knowledgeable over all things.
The Monotheist Group	4:32 And do not envy what God has favored some of you over others. For the men is a portion of what they gained, and for the women is a portion of what they gained. And ask God from His favor, God is knowledgeable over all things.
Muhammad Asad	4:32 Hence, do not covet the bounties which God has bestowed more abundantly on some of you than on others. Men shall have a benefit from what they earn, and women shall have a benefit from what they earn. Ask, therefore, God [to give you] out of His bounty: behold, God has indeed full knowledge of everything.
<i>Men and Women Endowed With Unique Qualities</i>	
Rashad Khalifa	4:32 You shall not covet the qualities bestowed upon each other by GOD; the men enjoy certain qualities, and the women enjoy certain qualities. You may implore GOD to shower you with His grace. GOD is fully aware of all things.
Shabbir Ahmed	4:32 Do not covet the bounties (and qualities) that God has bestowed more abundantly on some of you than on others. Men shall have a portion from what they earn, and women shall have a portion from what they earn. Therefore, seek out of God's bounty (to the best of your abilities). God is a Witness to everything. 10
Transliteration	4:32 Wala tatamannaw m a faddalaAllahu bihi baAA dakum AAala baAA dinIlIrrijali naseebun mimm a iktasaboowali Innisa-i na seebun mimm a iktasabnawa is-aloo Allaha min fadlihi inna Allahakana bikulli shay-in AAaleema <u>n</u>
A	4:32 ولا تتمنوا ما فضل الله به بعضكم على بعض للرجال نصيب مما اكتسبوا وللنساء نصيب مما اكتسبن وسلوا الله من فضله ان الله كان بكل شيء عليما
Edip-Layth	4:33 For each We have made inheritors for what was left behind by the parents and the relatives. Those whom are dependent on you, you shall give them their portion. God is witness over all things.
The Monotheist Group	4:33 And for each We have made inheritors for what was left behind by the parents and the relatives. And those pledged by your oath, you shall give them their portion. God is witness over all things.

Muhammad Asad	4:33 And unto everyone have We appointed heirs to what he may leave behind: parents, and near kinsfolk, and those to whom you have pledged your troth give them, therefore, their share. Behold, God is indeed a witness unto everything. ⁴¹
Rashad Khalifa	<i>Do Not Object to the Inheritance Laws Proposed by God</i> 4:33 For each of you, we have designated shares from the inheritance left by the parents and the relatives. Also those related to you through marriage, you shall give them their due share. GOD witnesses all things.
Shabbir Ahmed	4:33 We have ordained the writing of will, and for each of you are the designated shares in the property left by the parents and the relatives. As for those to whom you have solemnly pledged, give them in your life. God is Witness over all things and events. ¹¹
Transliteration	4:33 Walikullin jaAAaln a maw aliyamimma taraka alw alidani wa al-aqraboonawaallaatheena AAaqadat aym anukum fa atoohumnaseebahum inna Allaha kana AAalaakulli shay-in shaheedan
A	4:33 ولكل جعلنا مولى مما ترك الودان والاقربون والذين عقدت ايمنكم فاتوهم نصيبهم ان الله كان على كل شىء شهيدا
Edip-Layth	<i>In Case of Disloyalty</i> 4:34 The men are to support the women by what God has gifted them over one another and for what they spend of their money. The reformed women are devotees and protectors of privacy what God has protected. As for those women from whom you fear disloyalty, then you shall advise them, abandon them in the bedchamber, and separate them; if they obey you, then do not seek a way over them; God is High, Great. ¹⁴
The Monotheist Group	4:34 The men are to support the women by what God has bestowed on them over one another and for what they spend of their money. The upright women are dutiful; keeping private the personal matters for what God keeps watch over. As for those women from whom you fear desertion, then you shall advise them, and abandon them in the bedchamber, and separate from them. If they respond to you, then do not seek a way over them; God is High, Great.
Muhammad Asad	4:34 MEN SHALL take full care of women with the bounties which God has bestowed more abundantly on the former than on the latter, ⁴² and with what they may spend out of their possessions. And the righteous women are the truly devout ones, who guard the intimacy which God has [ordained to be] guaranteed. ⁴³ And as for those women whose ill-will ⁴⁴ you have reason to fear, admonish them [first]; then leave them alone in bed; then beat them; ⁴⁵ and if thereupon they pay you heed, do not seek to harm them. Behold, God is indeed most high, great!
Rashad Khalifa	<i>Do Not Beat Your Wife</i> 4:34 The men are made responsible for the women, ⁸ and GOD has endowed them with certain qualities, and made them the bread earners. The righteous women will cheerfully accept this arrangement, since it is GOD's commandment, and honor their husbands during their absence. If you experience rebellion from the women, you shall first talk to them, then (you may use negative incentives like) deserting them in bed, then you may (as a last alternative) beat them. If they obey you, you are not permitted to transgress against them. GOD is Most High, Supreme.
	4:34 Men are the protectors and supporters of women. They shall take full care of women with what they spend of their wealth. God has made men to excel in some

Shabbir Ahmed	areas and women to excel in some areas. Men should ensure that women are able to stand at their feet in the society. So, righteous women are obedient to God's Ordinances and guard the moral values even in privacy, the values that God has commanded to be guarded. If you experience ill-treatment from them, apprise them of possible consequences. Next, leave them in their resting places, but keep admonishing them with examples. If they pay heed to you, do not seek a way against them. God is Most High, Great. ¹²
Transliteration	4:34 Alrrijalu qawwamoonaAAala alnnisa-i bima faddalaAllahu baAAadahum AAala baAAadin wabim aanfaqoo min amw alihim fa alssalihatu q anitahunhafithatun lilghaybi bima hafithaAllahu waallatee takhafoonanushoozahunna faAAai thoo hunna waohjuroohunnafee alma dajiaAi wa idriboohunna fa-in a taAAanakumfala tabghoo AAalayhinna sabeelan inna Allaha kanaAAaliyyan kabeeran
A	4:34 الرجال قومون على النساء بما فضل الله بعضهم على بعض وبما انفقوا من اموالهم فالصلحت قنتت حفظت للغيب بما حفظ الله والتي تخافون نشوزهن فعظوهن واهجروهن في المضاجع واضربوهن فان اطعنكم فلا تبغوا عليهن سبيلا ان الله كان عليا كبيرا
Edip-Layth	4:35 If you fear a split between them, then send a judge from his family and a judge from hers. If they want to reconcile, then God will bring them together. God is Knowledgeable, Ever-aware. ¹⁵
The Monotheist Group	4:35 And if you fear a permanent rift between them, then send a judge from his family and a judge from hers. If they want to reconcile, then God will bring them together. God is Knowledgeable, Expert.
Muhammad Asad	4:35 And if you have reason to fear that a breach might occur between a [married] couple, appoint an arbiter from among his people and an arbiter from among her people; if they both want to set things aright, God may bring about their reconciliation. Behold, God is indeed all-knowing, aware.
Rashad Khalifa	Marriage Arbitration 4:35 If a couple fears separation, you shall appoint an arbitrator from his family and an arbitrator from her family; if they decide to reconcile, GOD will help them get together. GOD is Omniscient, Cognizant.
Shabbir Ahmed	4:35 (Families and communities must adopt a proactive approach regarding a husband and a wife in discord.) If you fear a breach between the two of them (husband and wife), appoint two arbiters, one from his family and one from her family. If they decide to reconcile, God will help them get together. Surely, God is Knower, Aware. ¹³
Transliteration	4:35 Wa-in khiftum shiq aqa baynihim afaibAAathoo hakaman min ahlihi wahakaman minahliha in yureeda islahan yuwaffiqiAllahu baynahuma inna Allaha kanaAAaleeman kabeeran
A	4:35 وان خفتم شقاق بينهما فابعثوا حكما من اهله وحكما من اهلها ان يريدوا اصلاحا يوفق الله بينهما ان الله كان عليما خبيرا
Edip-Layth	4:36 Serve God and do not set up anything with Him, and be kind to the parents, and the relatives, and the needy, and the neighbor who is of kin, and the neighbor next door, and close friend, and the traveler, and those with whom you have contractual rights. God does not like the arrogant, the boastful. ¹⁶
The Monotheist Group	4:36 And serve God and do not set up anything with Him, and be kind to the parents, and the relatives, and the needy, and the neighbor who is of kin, and the neighbor next door, and the friend far away, and the traveler, and those committed to you by oath. God does not like the arrogant, the boastful.

Muhammad Asad	4:36 AND WORSHIP God [alone], and do not ascribe divinity, in any way, to aught beside Him. ⁴⁶ And do good unto your parents, and near of kin, and unto orphans, and the needy, and the neighbour from among your own people, and the neighbour who is a stranger, ⁴⁷ and the friend by your side, and the wayfarer, and those whom you rightfully possess. ⁴⁸ Verily, God does not love any of those who, full of self-conceit, act in a boastful manner;
Rashad Khalifa	<i>Major Commandments</i> 4:36 You shall worship GOD alone - do not associate anything with Him. You shall regard the parents, the relatives, the orphans, the poor, the related neighbor, the unrelated neighbor, the close associate, the traveling alien, and your servants. GOD does not like the arrogant show-offs.
Shabbir Ahmed	4:36 Obey God and associate no partner with Him! -Treat kindly your parents, relatives, -The orphans, -And those who have been left alone in the society. -Take care of the needy, -The disabled, - Those whose hard earned income is insufficient to meet their needs, -And those whose businesses have stalled, -And those who have lost their jobs. -You shall treat kindly your related neighbors, - And unrelated neighbors, -Companions by your side in public gatherings, -Or public transportation. -Be generous to the needy wayfarer, -the homeless son of the street, -and the one who reaches you in a destitute condition. - Be nice to people who work under your care. God does not love the proud and boastful.
Transliteration	4:36 WaoAAbudoo All aha wal atushrikoo bihi shay-an wabi alwalidayni ihsananwabi^{thee} alqurb a wa alyatama wa almasakeeniwaaljari ^{thee} alqurb a waaljarialjunubi wa alssahibi bi aljanbi wa ibniaIssabeeli wam a malakat aymanukum inna Allahala yuhibbu man kana mukhtalan fakhooran
A	4:36 واعبدوا الله ولا تشركوا به شيئا وبالوالدين احسنا وبذى القربى واليتيمى والمسكين والجار ذى القربى والجار الجنب والصاحب بالجنب وابن السبيل وما ملكت ايمانكم ان الله لا يحب من كان مختالا فخورا
Edip-Layth	<i>Philanthropy and God's Justice</i> 4:37 Those who are stingy and order the people to stinginess, and they conceal what God has given them from His bounty. We have prepared for these ingrates a painful retribution.
The Monotheist Group	4:37 Those who are stingy and order the people to stinginess, and they conceal what God has given them from His bounty. We have prepared for these disbelievers a painful retribution.
Muhammad Asad	4:37 [nor] those who are niggardly, and bid others to be niggardly, and conceal whatever God has bestowed upon them out of His bounty; and so We have readied shameful suffering for all who thus deny the truth.
Rashad Khalifa	4:37 The ones who are stingy, exhort the people to be stingy, and conceal what GOD has bestowed upon them from His bounties. We have prepared for the disbelievers a shameful retribution.
Shabbir Ahmed	4:37 Those who are stingy and advise others to be stingy, and hide what God has given them of His bounty, for such ungrateful disbelievers We have prepared a humiliating punishment.
Transliteration	4:37 Allatheena yabkhaloona waya/muroona a Innasabialbukhli wayaktumoona ma atahumuAllahu min fadlihi waaAAtadna lilkafireenaAAathaban muheenan
A	4:37 الذين ييخلون ويامرون الناس بالبخل ويكتمون ما ءاتهم الله من فضله واعتدنا للكافرين عذابا مهينا

Edip-Layth	4:38 Those who spend their money to show-off to the people, and they do not acknowledge God or the Last day. Whoever has the devil as his companion, then what a miserable companion!
The Monotheist Group	4:38 And those who spend their money to show-off to the people, and they do not believe in God or the Last Day. And whoever has the devil as his companion, then what a miserable companion!
Muhammad Asad	4:38 And [God does not love] those who spend their possessions on others [only] to be seen and praised by men, the while they believe neither in God nor in the Last Day; and he who has Satan for a soul-mate, how evil a soul-mate has he! ⁴⁹
Rashad Khalifa	4:38 They give money to charity only to show off, while disbelieving in GOD and the Last Day. If one's companion is the devil, that is the worst companion.
Shabbir Ahmed	4:38 They give money to charity only to show off, and do not believe in God and the Last Day. Such people have taken Satan, their selfish desires, as their intimate companion. What a terrible companion it is!
Transliteration	4:38 Waalla ^h theena yunfiquona amw ^{al} ahumri- ^{aa} a Innasi wal ^a yu/minoona biAlla ^{hi} wala ^a bialyawmi al- ^{akh} iri waman yakuni a lshshay ^{tan} ulahu qareenan fas ^{aa} qareena ⁿ
A	4:38 والذين ينفقون اموالهم رياء الناس ولا يؤمنون بالله ولا باليوم الآخر ومن يكن الشيطان له قرينا فساء قرينا
Edip-Layth	4:39 What would bother them if they acknowledged God and the Last day and spent from God's provisions? God is aware of them.
The Monotheist Group	4:39 What would bother them if they believed in God and the Last Day and spent from God's provisions? God is aware of them.
Muhammad Asad	4:39 And what would they have to fear ⁵⁰ if they would but believe in God and the Last Day, and spend [in His way] out of what God has granted them as sustenance - since God has indeed full knowledge of them?
Rashad Khalifa	4:39 Why do they not believe in GOD and the Last Day, and give from GOD's provisions to them? GOD is fully aware of them.
Shabbir Ahmed	4:39 What do they have to fear if they believe in God and the Last Day and spend of what God has given them? God is ever Aware of them.
Transliteration	4:39 Wama ^{tha} AAalayhim law ^a manoobiAlla ^{hi} wa ^{aly} awmi al- ^{akh} iriwaanfaqoo mimma ^a razaqahumu Alla ^{hu} wakana Alla ^{hu} bihihim AAaleema ⁿ
A	4:39 وماذا عليهم لو ءامنوا بالله واليوم الآخر وانفقوا مما رزقهم الله وكان الله بهم عليما
Edip-Layth	4:40 Indeed, God does not wrong an atom's weight; and if it is good He will double it. He grants from Himself a great reward.
The Monotheist Group	4:40 Indeed, God does not wrong an atom's weight; and if it is good He will double it. And He grants from Himself a great reward.
Muhammad Asad	4:40 Verily, God does not wrong [anyone] by as much as an atom's weight; and if there be a good deed, He will multiply it, and will bestow out of His grace ⁵¹ a mighty reward.
Rashad Khalifa	<i>Divine Justice</i> 4:40 GOD does not inflict an atom's weight of injustice. On the contrary, He multiplies the reward manifold for the righteous work, and grants from Him a

	great recompense.
Shabbir Ahmed	4:40 God wrongs not anyone even the weight of an atom; and He multiplies a good deed, and from His Own Presence grants a great reward.
Transliteration	4:40 Inna All aha l a ya thlimumithqala tharratin wa-in taku hasanatan yudaAAifhawayu/ti min ladunhu ajran AAa theeman
A	4:40 ان الله لا يظلم مثقال ذرة وان تك حسنة يضاعفها ويوت من لذه اجرا عظيما
Edip-Layth	4:41 How is it then when We bring forth from every nation a witness, and bring you as a witness over these? ¹⁷
The Monotheist Group	4:41 How is it then when We bring forth from every nation a witness, and bring you as a witness over these?
Muhammad Asad	4:41 How, then, [will the sinners fare on Judgment Day,] when We shall bring forward witnesses from within every community, ⁵² and bring thee [O Prophet] as witness against them?
Rashad Khalifa	4:41 Thus, when the day (of judgment) comes, we will call upon a witness from each community, and you (the messenger) will serve as a witness among these people.
Shabbir Ahmed	4:41 How will it be with them when (on the Resurrection Day) We bring from every community a witness (their prophet 10:47), and We bring you (O Messenger!), a witness among these people (your contemporaries)? ¹⁴
Transliteration	4:41 Fakayfa i tha ji/na min kulliommatin bishaheedin waji/n a bika AAa la haola-ishaheedan
A	4:41 فكيف اذا جئنا من كل امة بشهيد وجئنا بك على هولاء شهيدا
Edip-Layth	4:42 On that day those who rejected and disobeyed the messenger will wish that the earth would swallow them; but they cannot hide anything said from God.
The Monotheist Group	4:42 On that Day those who rejected and disobeyed the messenger will wish that the Earth would swallow them; but they cannot hide anything said from God.
Muhammad Asad	4:42 Those who were bent on denying the truth and paid no heed to the Apostle will on that Day wish that the earth would swallow them: ⁵³ but they shall not [be able to] conceal from God anything that has happened.
Rashad Khalifa	4:42 On that day, those who disbelieved and disobeyed the messenger will wish that they were level with the ground; not a single utterance will they be able to hide from GOD.
Shabbir Ahmed	4:42 On that Day, those who denied the truth and paid no heed to the messenger will wish that they were level with the ground. But not a single utterance or event could they hide from God.
Transliteration	4:42 Yawma-ithin yawaddu alla theenakafaroo waAAa sawoo a Irrasoola law tusawwabihi mu al-ar du wa la yaktumoona Allaha hadeethan
A	4:42 يومئذ يود الذين كفروا وعصوا الرسول لو تسوى بهم الارض ولا يكتمون الله حديثا
Edip-Layth	<i>Ablution for Contact prayer (sala)</i> 4:43 O you who acknowledge, do not come near the contact prayer while you are drunk, until you know what you are saying. Nor if you have had intercourse, unless traveling, until you bathe. If you are ill, or traveling, or one of you come

	from the bathroom, or you had sexual contact with the women, and could not find water: then you shall seek clean soil and wipe your faces and hands. God is Pardoning, Forgiving. ¹⁸
The Monotheist Group	4:43 O you who believe, do not approach the communion while you are intoxicated, until you know what you are saying. Nor if you have had intercourse, unless traveling, until you bathe. And if you are ill, or traveling, or one of you has excreted feces, or you had sexual contact with the women, and could not find water, then you shall select from the clean soil; you shall wipe your faces and hands. God is Pardoning, Forgiving.
Muhammad Asad	4:43 O YOU who have attained to faith! Do not attempt to pray while you are in a state of drunkenness, ⁵⁴ [but wait] until you know what you are saying; nor yet [while you are] in a state requiring total ablution, ⁵⁵ until you have bathed - except if you are travelling [and are unable to do so]. But if you are ill, or are travelling, or have just satisfied a want of nature, ⁵⁶ or have cohabited with a woman, and can find no water - then take resort to pure dust, passing [there-with] lightly over your face and your hands. ⁵⁷ Behold, God is indeed an absolver of sins, much-forgiving.
Rashad Khalifa	<i>What Nullifies Ablution</i> 4:43 O you who believe, do not observe the Contact Prayers (Salat) while intoxicated, so that you know what you are saying. Nor after sexual orgasm without bathing, unless you are on the road, traveling; if you are ill or traveling, or you had urinary or fecal-related excretion (such as gas), or contacted the women (sexually), and you cannot find water, you shall observe Tayammum (dry ablution) by touching clean dry soil, then wiping your faces and hands therewith. GOD is Pardoner, Forgiver.
Shabbir Ahmed	4:43 (Those who attain belief shall promptly establish the Divine System in the community, and the Masjid would assume the role of the community center. The believers will assemble in the Masjid for prayer, and to address social welfare and community action). O You who have chosen to be graced with belief! Join not the Salaat congregation if your mind is beclouded for any reason, until you understand what you utter, else you might say senseless words that disturb the assembly. Physical cleanliness contributes to moral purity. So, take a bath after ceremonial impurity (post-coital state) If you are traveling, or are ill, or coming from the privy, and cannot find water, take a little clean sand or earth and lightly rub your faces and hands, before entering the Masjid. (This will help you prepare psychologically for the assembly (5:6). God pardons and absolves your imperfections.
Transliteration	4:43 Ya ayyuh a alla theena amanoola taqraboo a Issalata waantum suk arahatta taAAlamoo m a taqooloona wal ajunuban ill a AA abiree sabeelin hattataghtasiloo wa-in kuntum marda aw AAala safarin awj aa a hadun minkum mina algh a-iti aw lamastumualnnisaa falam tajidoo m aan fatayammamoo saAAeedantayyiban faimsahoo biwujoo hikum waaydeekuminna Allaha kana AAafuwwan ghafooran
A	4:43 يايها الذين ءامنوا لا تقربوا الصلوة وانتم سكرى حتى تعلموا ما تقولون ولا جنبا الا عابري سبيل حتى تغتسلوا وان كنتم مرضى او على سفر او جاء احد منكم من الغائط او لمستم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم وايديكم ان الله كان عفوا غفورا
Edip-Layth	<i>Taking the Words Out of Context</i> 4:44 Did you not see those who have been given a portion of the book? They purchased straying, and they want you to stray from the path.
	4:44 Did you not see those who have been given a portion of the Scripture? They

The Monotheist Group	purchased straying, and they want you to stray from the path.
Muhammad Asad	4:44 ART THOU NOT aware of those who, having been granted their share of the divine writ, ⁵⁸ now barter it away for error, and want you [too] to lose your way?
Rashad Khalifa	4:44 Have you noted those who received a portion of the scripture, and how they choose to stray, and wish that you stray from the path?
Shabbir Ahmed	4:44 Have you noted those who were given a portion of the scripture but they purchased error for petty gains. (They fell for manmade books). They desire that you do the same and thus stray from the right path.
Transliteration	4:44 Alam tara il a alla theena ootoona seeban mina alkit abi yashtaroon a lddalalatawayureedoona an tadilloo alsabeela
A	4:44 ألم تر الى الذين اوتوا نصيبا من الكتب يشترون الضلالة ويريدون ان تضلوا السبيل
Edip-Layth	4:45 God is fully aware of your enemies; and God is enough as a supporter, and God is enough as a victor.
The Monotheist Group	4:45 And God is fully aware of your enemies; and God is enough as a supporter, and God is enough as a victor.
Muhammad Asad	4:45 But God knows best who are your enemies: and none can befriend as God does, and none can give succour as God does.
Rashad Khalifa	4:45 GOD knows best who your enemies are. GOD is the only Lord and Master. GOD is the only Supporter.
Shabbir Ahmed	4:45 God knows your enemies. (He shows you the way to protect and help yourselves.) As such, God is Sufficient as a Protecting Friend and God is Sufficient as a Helper.
Transliteration	4:45 WaAllahu aAalamu bi-aAd a-ikumwakafa bi Allahi waliyyan wakaf a biAllahinaaseeran
A	4:45 والله اعلم باعدائكم وكفى بالله وليا وكفى بالله نصيرا
Edip-Layth	4:46 From amongst the Jews there are those who take the words out of context, and they say, "We hear and disobey, and listen but let not any listen, and shepherd us," in a twisting of their tongues and as a mockery of the system! Had they said, "We hear and obey, and listen, and watch over us," it would have been better for them and more upright; but God has cursed them for their rejection, they do not acknowledge except very little. ¹⁹
The Monotheist Group	4:46 From amongst the Jews there are those who take the words out of context, and they say: "We hear and disobey, and listen but let not any listen, and shepherd us," in a twisting of their tongues and as a mockery of the system! And had they said: "We hear and obey, and listen, and watch over us," it would have been better for them and more upright; but God has cursed them for their disbelief, they do not believe except very little.
Muhammad Asad	4:46 Among those of the Jewish faith there are some who distort the meaning of the [revealed] words, taking them out of their context and saying, [as it were,] "We have heard, but we disobey," and, "Hear without hearkening," ⁵⁹ and, "Hearken thou unto us, (O Muhammad)" - thus making a play with their tongues, and implying that the [true] Faith is false. ⁶⁰ And had they but said, "We have heard, and we pay heed," and "Hear [us], and have patience with us," it would indeed have been for their own good, and more upright: but God has rejected them because of their refusal to acknowledge the truth - for it is in but few things

	that they believe. ⁶¹
Rashad Khalifa	4:46 Among those who are Jewish, some distort the words beyond the truth, and they say, "We hear, but we disobey," and "Your words are falling on deaf ears," and "Raa'ena (be our shepherd)," as they twist their tongues to mock the religion. Had they said, "We hear, and we obey," and "We hear you," and "Unzurna (watch over us)," it would have been better for them, and more righteous. Instead, they have incurred condemnation from GOD due to their disbelief. Consequently, the majority of them cannot believe.
Shabbir Ahmed	4:46 Some of those who are Jews, distort words to give a different meaning. They say, "We hear and we disobey," and "Your words are falling on deaf ears," and "Be our shepherd," and they twist their tongues to mock the Deen. It would have been better and more upright for them to say, "We hear and we obey," and "We hear you," and "Please watch over us and guide us." Instead, they have incurred deprivation from the grace of God due to their denial of the truth. Few of them will embrace belief.
Transliteration	4:46 Mina alla theena h adoo yu harrifoonaalkalima AAan maw adiAAihi wayaqooloona samiAAan awaAAasayna wa ismaAA ghayra musmaAAin waraAAainalayyan bi-alsinatihim wa taAAanan fee a Iddeeni walawannahum q aloo samiAAana waa taAAana wa ismaAAawaonthurna lak ana khayranlahum waaqwama walakin laAAanahumu Allahubikufrihim fala yu/minoona illa qaleelan
A	4:46 من الذين هادوا يحرفون الكلم عن مواضعه ويقولون سمعنا وعصينا واسمع غير مسمع ورعنا ليا بالسنتهم وطعنا في الدين ولو انهم قالوا سمعنا واطعنا واسمع وانظرنا لكان خيرا لهم واقوم ولكن لعنهم الله بكفرهم فلا يؤمنون الا قليلا
Edip-Layth	4:47 O you who have received the book, acknowledge what We have sent down authenticating what is with you, before We cast down faces and turn them on their backs or curse them as the people of the Sabbath were cursed. God's will is always done.
The Monotheist Group	4:47 O you who have received the Scripture, believe in what We have sent down authenticating what is with you, before We cast down faces and turn them on their backs or curse them as the people of the Sabbath were cursed. And God's will is always done.
Muhammad Asad	4:47 O you who have been granted revelation [aforetime]! Believe in what We have [now] bestowed from on high in confirmation of whatever [of the truth] you already possess, lest We efface your hopes and bring them to an end ⁶² - just as We rejected those people who broke the Sabbath: for God's will is always done. ⁶³
Rashad Khalifa	4:47 O you who received the scripture, you shall believe in what we reveal herein, confirming what you have, before we banish certain faces to exile, or condemn them as we condemned those who desecrated the Sabbath. GOD's command is done.
Shabbir Ahmed	4:47 O You to whom the scripture was given! Reflect and believe in what We have revealed, that confirms the truth that you already possess, lest We efface your hopes and bring them to an end, just as We rejected those people who broke the Sabbath. The commandment of God is always executed.
Transliteration	4:47 Ya ayyuha allatheenaootoo alkitaba aminoo bima nazzalnaamusaddiqan lim a maAAakum min qabli an na tmisawujoohan fanaruddah a AAal a adb arihaaw naAAanahum kama laAAanna as-habaalssabti wakana amru Allahi mafAAoolan
A	4:47 يايها الذين اوتوا الكتب ءامنوا بما نزلنا مصدقا لما معكم من قبل ان نطمس وجوها

	<i>The Unforgivable Sin</i>
Edip-Layth	4:48 God does not forgive that partners be set up with Him, and He forgives what is beside that for whom He wills. Whoever sets up partners with God has indeed invented a great sin. ²⁰
The Monotheist Group	4:48 God does not forgive that partners be set up with Him, and He forgives what is beside that for whom He wills. Whoever sets-up partners with God has indeed invented a great sin.
Muhammad Asad	4:48 VERILY, God does not forgive the ascribing of divinity to aught beside Him, although He forgives any lesser sin ⁶⁴ unto whomever He wills: for he who ascribes divinity to aught beside God has indeed contrived an awesome sin. ⁶⁵
Rashad Khalifa	<i>The Unforgivable Sin</i> 4:48 GOD does not forgive idolatry, but He forgives lesser offenses for whomever He wills. Anyone who sets up idols beside GOD, has forged a horrendous offense.
Shabbir Ahmed	4:48 God does not forgive that divinity be ascribed to other than Him. But He may forgive anything else, to whom He wills. Whoever associates partners with God, has thus, devised a tremendous drag on his own person. ¹⁵
Transliteration	4:48 Inna All aha l a yaghfiru anyushraka bihi wayaghfiru m a doona thalika limanyashao waman yushrik bi Allahi faqadi iftarathman AAathheeman
A	4:48 ان الله لا يغفر ان يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد افترى اثما عظيما
Edip-Layth	4:49 Did you not see those who exalt themselves? No, it is God who exalts whom He wills, and they will not be wronged in the least.
The Monotheist Group	4:49 Did you not see those who boast about themselves? No, it is God who promotes whom He wills, and they will not be wronged in the least.
Muhammad Asad	4:49 Art thou not aware of those who consider themselves pure? ⁶⁶ Nay, but it is God who causes whomever He wills to grow in purity; and none shall be wronged by as much as a hair's breadth. ⁶⁷
Rashad Khalifa	4:49 Have you noted those who exalt themselves? Instead, GOD is the One who exalts whomever He wills, without the least injustice.
Shabbir Ahmed	4:49 Have you seen those who claim that they have purified their souls? Purification or development of the 'self' can only be achieved according to the laws of God, by service of humanity and not through rituals or mysticism. In the Court of God, men and women shall find full recompense for their doings without the least injustice. ¹⁶
Transliteration	4:49 Alam tara il a alla theenayuzakkoona anfusahum bali All ahu yuzakkee man yashaowala yuthlamoonafateelan
A	4:49 الم تر الى الذين يزكون انفسهم بل الله يزكى من يشاء ولا يظلمون قتيلا
Edip-Layth	4:50 See how they invent upon God the lies; is that not enough as a clear sin?
The Monotheist Group	4:50 See how they invent upon God the lies; is that not enough as a clear sin?
Muhammad Asad	4:50 Behold how they attribute their own lying inventions to God - than which

	there is no sin more obvious.
Rashad Khalifa	4:50 Note how they fabricate lies about GOD; what a gross offense this is!
Shabbir Ahmed	4:50 See, how the claimants to spiritual purity deceive people by inventing lies against God. That is sufficient to flagrantly drag them down in humanity.
Transliteration	4:50 Ont ^h ur kayfa yaftaroona AAal ^a All ^a hi alkath ⁱ ba wakaf ^a bihi ithman mubeen ^a n
A	4:50 انظر كيف يفترون على الله الكذب وكفى به اثما مبينا
Edip-Layth	4:51 Did you not see those who were given a portion of the book, they trust superstition and aggression, and they say of the ingrates, "Those are better guided than these who acknowledged the path."
The Monotheist Group	4:51 Did you not see those who were given a portion of the Scripture, they believe in witchcraft and evil, and they say to those who disbelieved: "You are better guided than those who believed the path."
Muhammad Asad	4:51 Art thou not aware of those who, having been granted their share of the divine writ, [now] believe in baseless mysteries and in the powers of evil, ⁶⁹ and maintain that those who are bent on denying the truth are more surely guided than those who have attained to faith?
Rashad Khalifa	4:51 Have you noted those who received a portion of the scripture, and how they believe in idolatry and false doctrine, then say, "The disbelievers are better guided than the believers?!"
Shabbir Ahmed	4:51 Are you not aware of those who, after receiving their share of the Book (Qur'an), believe in JIBT (baseless mysteries, magic, future-telling, astrology, clairvoyance, evil eye, good and bad omens, amulets, dreams and prophecies, palm-reading, soothsaying, superstitions of all kind, jinn-possession of people, exorcism, blowing verses and senseless words on people or in food and drink, counting names on rosaries). And they believe in Taaghoot (the evil humans who try to play God with their tyranny or with their religious exploitation as priests and monks, Mullahs and Sufis of any religion)? And then they claim that they, the deniers (of the Qur'an) are better guided than the believers in the Book!
Transliteration	4:51 Alam tara il ^a alla ^{the} ena ootoona ^{see} ban mina alkit ^{abi} yu/minoona bialjibt ⁱ waal ^{tt} aghooti wayaqooloona lilla ^{the} enakafaroo h ^{aola} -i ahd ^a mina alla ^{the} ena ^a manoosabeel ^a n
A	4:51 ألم تر الى الذين اوتوا نصيبا من الكتب يؤمنون بالجبت والطغوت ويقولون للذين كفروا هؤلاء اهدى من الذين ءامنوا سبيلا
Edip-Layth	4:52 These are the ones whom God has cursed, and whomever God curses, you will not find for him a victor.
The Monotheist Group	4:52 These are the ones whom God has cursed, and whoever God curses, you will not find for him a victor.
Muhammad Asad	4:52 It is they whom God has rejected: and he whom God rejects shall find none to succour him.
Rashad Khalifa	4:52 It is they who incurred GOD's condemnation, and whomever GOD condemns, you will not find any helper for him.
Shabbir Ahmed	4:52 It is those whom God has rejected, and there is no one to help him whom God rejects.
Transliteration	4:52 Ola-ika alla ^{the} ena laAAanahumuAll ^a hu waman yaAAani All ^a hu falan tajida

	lahu naseeran
A	4:52 اولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا
Edip-Layth	4:53 Or would they have a portion of the sovereignty? If so, then they would not give the people a speck.
The Monotheist Group	4:53 Or would they have a portion of the sovereignty? If so, then they would not give the people a speck.
Muhammad Asad	4:53 Have they, perchance, a share in [God's] dominion? ⁷⁰ But [if they had], 10, they would not give to other people as much as [would fill] the groove of a date-stone!
Rashad Khalifa	4:53 Do they own a share of the sovereignty? If they did, they would not give the people as much as a grain.
Shabbir Ahmed	4:53 Do the people who make claims of divination and clairvoyance have a share in the Divine Kingdom? But if they did, they would not give humanity the speck on a date-stone. ¹⁷
Transliteration	4:53 Am lahum naseebun mina almulki fa-i th anla yu/toona alInnasa naqeeran
A	4:53 ام لهم نصيب من الملك فاذا لا يوتون الناس نقيرا
Edip-Layth	4:54 Or do they envy the people for what God has given them of His bounty? We have given the descendants of Abraham the book and the wisdom; We have given them a great power.
The Monotheist Group	4:54 Or do they envy the people for what God has given them of His bounty? We have given the descendants of Abraham the Scripture and the wisdom; We have given them a great kingship.
Muhammad Asad	4:54 Do they, perchance, envy other people for what God has granted them out of His bounty? ⁷¹ But then, We did grant revelation and wisdom unto the House of Abraham, and We did bestow on them a mighty dominion:
Rashad Khalifa	4:54 Are they envious of the people because GOD has showered them with His blessings? We have given Abraham's family the scripture, and wisdom; we granted them a great authority.
Shabbir Ahmed	4:54 Or do they envy other people whom God has given of His bounty? But, God does not favor any nation arbitrarily. He is the Lord of all humanity (114:1). We gave the Children of Abraham the scripture, the law and wisdom, and We gave them a great kingdom.
Transliteration	4:54 Am ya ^h sudoona alInnasaAAala ma ^a ^a tahumu Allahu min fa ^q lihifaqad ^a ^a tayna ^a ^a la ibraheema alkitabawaal ^h ikmata wa ^a taynahum mulkan AAa th eeaman
A	4:54 ام يحسدون الناس على ما اءتتهم الله من فضله فقد اءتينا آل ابراهيم الكتب والحكمة وءاتينهم ملكا عظيما
Edip-Layth	4:55 Some of them acknowledged it, and some of them turned from it. Hell suffices as a flame.
The Monotheist Group	4:55 Some of them believed in it, and some of them turned from it. In Hell will be enough flames.
Muhammad Asad	4:55 and among them are such as [truly] believe in him, ⁷² and among them are such as have turned away from him. And nothing could be as burning as [the fire

	of] hell:
Rashad Khalifa	4:55 Some of them believed therein, and some of them repelled therefrom; Hell is the only just retribution for these.
Shabbir Ahmed	4:55 Some of the Children of Abraham have attained belief in the prophet while others turn away from him. And enough is Hell for a burning fire.
Transliteration	4:55 Faminhum man amanah bihi waminhum man saddaAAanhu wakaf abijahannama saAAeeran
A	4:55 فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيرا
	<i>The Allegory of hell and Heaven</i>
Edip-Layth	4:56 Those who have rejected Our signs, We will admit them to a fire. Every time their skins are cooked, We replace them with other skin that they may taste the retribution. God is Noble, Wise. 21
The Monotheist Group	4:56 Those who have rejected Our signs, We will admit them to a Fire. Every time their skins are cooked, We replace them with other skin that they may taste the retribution. God is Noble, Wise.
Muhammad Asad	4:56 for, verily, those who are bent on denying the truth of Our messages We shall, in time, cause to endure fire: [and] every time their skins are burnt off, We shall replace them with new skins, so that they may taste suffering [in full] 73 Verily, God is almighty, wise.
	<i>Allegorical Description of Hell</i>
Rashad Khalifa	4:56 Surely, those who disbelieve in our revelations, we will condemn them to the hellfire. Whenever their skins are burnt, we will give them new skins. Thus, they will suffer continuously. GOD is Almighty, Most Wise.
Shabbir Ahmed	4:56 Those who are rejecting Our revelations and opposing the establishment of the Divine System, will soon burn in the agony of defeat. If they come with renewed preparation they will taste further chastisement. God is Almighty, Wise.
Transliteration	4:56 Inna alla theena kafaroo bi- ayatinasawfa nu sleehim n aran kullam anadijatjulooduhum baddalnahum juloodan ghayrah a liya thooqooalAAathaba inna Allaha kana AAazeezan hakeeman
A	4:56 ان الذين كفروا بايتنا سوف نصليهم نارا كلما نضجت جلودهم بدلنهم جلودا غيرها ليذوقوا العذاب ان الله كان عزيزا حكيما
Edip-Layth	4:57 Those who acknowledge and do well, We will admit them to gardens with rivers flowing beneath, eternally they abide therein. In it they will have pure spouses, and We will admit them to a vast shade.
The Monotheist Group	4:57 And those who believe and do good, We will admit them to estates with rivers flowing beneath, eternally they abide therein, in it they will have pure spouses, and We will admit them to a vast shade.
Muhammad Asad	4:57 But those who attain to faith and do righteous deeds We shall bring into gardens through which running waters flow, therein to abide beyond the count of time; there shall they have spouses pure: and [thus] We shall bring them unto happiness abounding. 74
Rashad Khalifa	4:57 As for those who believe and lead a righteous life, we will admit them into gardens with flowing streams; they abide therein forever. They will have pure spouses therein. We will admit them into a blissful shade.

Shabbir Ahmed	4:57 Those who attain belief and translate their belief into action by helping people, thus creating balance in the society, We shall soon admit them into the Gardens underneath which rivers flow. They will dwell therein forever. For them are virtuous companions, and We shall make them enter the pleasing shadows of Our grace.
Transliteration	4:57 Waallatheena amanooowaAAamiloo alissalihati sanudkhiluhum jann atintajree min ta htiha al-anh aru kh alideenafeeha abadan lahum feeh a azw ajun mutahharatunwanudkhiluhum thillan thaleelan
A	4:57 والذين ءامنوا وعملوا الصلحت سندخلهم جنت تجري من تحتها الانهر خلدن فيها ابداهم فيها ازوج مطهرة ندخلهم ظلا ظليلا
Edip-Layth	<i>Elect/Appoint Qualified People and Observe Justice</i> 4:58 God orders you to delegate the responsibilities to those who are qualified. If you judge between the people, then you shall judge with justice. It is always the best that God prescribes for you. God is Hearer, Seer. 22
The Monotheist Group	4:58 God orders you to deliver anything you have been entrusted with to its owners. And if you judge between the people, then you shall judge with justice. It is always the best that God prescribes for you. God is Hearer, Seer.
Muhammad Asad	4:58 BEHOLD, God bids you to deliver all that you have been entrusted with unto those who are entitled thereto, and whenever you judge between people, to judge with justice. 75 Verily, most excellent is what God exhorts you to do: verily, God is all-hearing, all-seeing!
Rashad Khalifa	<i>Honesty & Justice Advocated</i> 4:58 GOD commands you to give back anything the people have entrusted to you. If you judge among the people, you shall judge equitably. The best enlightenment indeed is what GOD recommends for you. GOD is Hearer, Seer.
Shabbir Ahmed	4:58 God commands you to entrust your offices to those who are capable, competent and sincere. They shall rule and judge equitably. Give your trusts to whom they belong. The Enlightenment from God is a blessing for you. He is Hearer, Seer of all that transpires in the Universe and in your society.
Transliteration	4:58 Inna All aha ya/murukum an tu-addooal-am anati il a ahlih a wa-i tha hakamtumbayna a Innasi an ta hkumoo bi alAAadliinna All aha niAAaimm a yaAAait hukum bihiinna Allaha kana sameeAAan baseeran
A	4:58 ان الله يامرکم ان تودوا الامنت الى اهلها واذا حکمتم بين الناس ان تحکموا بالعدل ان الله نعماً يعظکم به ان الله کان سمیعاً بصیراً
Edip-Layth	4:59 O you who acknowledge, obey God and obey the messenger and those entrusted amongst you. But if you dispute in any matter, then you shall refer it to God and His messenger, if you acknowledge God and the Last day. That is better and a more suitable solution. 23
The Monotheist Group	4:59 O you who believe, obey God and obey the messenger, and those in authority amongst you. But if you dispute in any matter, then you shall refer it to God and His messenger if you believe in God and the Last Day. That is better and more suitable for knowing.
Muhammad Asad	4:59 O you who have attained to faith! Pay heed unto God, and pay heed unto the Apostle and unto those from among you 76 who have been entrusted with authority; and if you are at variance over any matter, refer it unto God and the Apostle, 77 if you [truly] believe in God and the Last Day. This is the best [for

	you], and best in the end. ⁷⁸
Rashad Khalifa	4:59 O you who believe, you shall obey GOD, and you shall obey the messenger, and those in charge among you. If you dispute in any matter, you shall refer it to GOD and the messenger, if you do believe in GOD and the Last Day. This is better for you, and provides you with the best solution.
Shabbir Ahmed	4:59 O You who have chosen to be graced with belief! Obey God and obey the messenger, the Central authority of the Divine System, and those whom the System has appointed as office-bearers. If you have a dispute concerning any matter, refer it to the Central authority. If you truly believe in God and the Last Day, this is the best approach for you, and more seemly in the end.
Transliteration	4:59 Ya ayyuh a alla theena amanooateeAAoo All aha waa teeAAoo alrrasoolawaolee al-amri minkum fa-in tan azaAAatum fee shay-infaruddoohu il a Allahi wa alrrasooli in kuntumtu/minoona bi Allahi wa alyawmi al- akhirit ^{halika} khayrun waahsanu ta/weelan
A	4:59 يَا أَيُّهَا الَّذِينَ ءَامَنُوا اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا
Edip-Layth	4:60 Did you not see those who claimed they acknowledged what was sent down to you and what was sent before you? They wanted to seek judgment through aggression, while they were ordered to reject it. It is the devil who wants to lead them astray.
The Monotheist Group	4:60 Did you not see those who claimed they believed in what was sent down to you and what was sent before you? They wanted to seek judgment using evil, while they were ordered to reject it. It is the devil who wants to lead them far astray.
Muhammad Asad	4:60 ART THOU NOT aware of those who claim that they believe in what has been bestowed from on high upon thee, [O Prophet,] as well as in what was bestowed from on high before thee, [and yet] are willing to defer to the rule of the powers of evil ⁷⁹ - although they were bidden to deny it, seeing that Satan but wants to lead them far astray?
Rashad Khalifa	<i>Believers Or Hypocrites?</i> 4:60 Have you noted those who claim that they believe in what was revealed to you, and in what was revealed before you, then uphold the unjust laws of their idols? They were commanded to reject such laws. Indeed, it is the devil's wish to lead them far astray.
Shabbir Ahmed	4:60 Have you thought of those who claim that they believe in what has been revealed to you (O Prophet!), as well as in what was revealed before you? Yet, they resort to Taaghoot (priests and monks of any religion) for judgment in their differences. They had been commanded to reject them but their rebellious desires mislead them far astray.
Transliteration	4:60 Alam tara ila alla theenayazAAumoona annahum amanoo bima onzila ilayka wama onzila min qablika yureedoona an yatah ^{hakamoo} ila al ^{taghooti} waqad omiroo an yakfuroo bihi wayureedu alshshaytanuan yudill ^{allahum} dalalan baAAeedan
A	4:60 أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ يَرِيدُونَ أَنْ يُتَحَكَّمُوا إِلَى الطَّغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا
Edip-Layth	4:61 If they are told, "Come to what God has sent down and to the messenger," you see the hypocrites turning away from you strongly.
	4:61 And if they are told: "Come to what God has sent down and to the

The Monotheist Group	messenger," you see the hypocrites turning away from you strongly.
Muhammad Asad	4:61 And so, whenever they are told, "Come unto that which God has bestowed from on high, and unto the Apostle," thou canst see these hypocrites turn away from thee with aversion. ⁸⁰
Rashad Khalifa	4:61 When they are told, "Come to what GOD has revealed, and to the messenger," you see the hypocrites shunning you completely.
Shabbir Ahmed	4:61 When they are told, "Come to what God has revealed and to the messenger", you see the hypocrites shunning him completely.
Transliteration	4:61 Wa-i <u>tha</u> qeela lahum taAA alawila m a anzala All ahu wa-ila a lrrasooliraayta almunafiqeena ya <u>suddoona</u> AAanka <u>sudooda</u> n
A	4:61 واذا قيل لهم تعالوا الى ما انزل الله والى الرسول رايت المنافقين يصدون عنك صدودا
Edip-Layth	4:62 Why then, when a tragedy befalls them for what their hands have brought forth do they come to you swearing by God that they only wanted to do good and reconcile?
The Monotheist Group	4:62 Why then, when a tragedy befalls them for what their hands have brought forth do they come to you swearing by God that they only wanted to do good and reconcile?
Muhammad Asad	4:62 But how [will they fare] when calamity befalls them [on the Day of Judgment] because of what they have wrought in this world ⁸¹ - whereupon they will come to thee, swearing by God, "Our aim was but to do good, and to bring about harmony"? ⁸²
Rashad Khalifa	4:62 How will it be when a disaster hits them, as a consequence of their own works? They will come to you then and swear by GOD: "Our intentions were good and righteous!"
Shabbir Ahmed	4:62 They feel ashamed when wrong decisions and judgments hurt them for their own doings. Then they come to you (O Messenger!), swearing that they went to others with good and noble intentions.
Transliteration	4:62 Fakayfa i <u>tha</u> a <u>sabat</u> -hum mu <u>seebatunbima</u> qaddamat aydeehim thumma <u>jaooka</u> ya <u>hlifoonabi</u> All <u>ahi</u> in arad <u>na</u> ill <u>a</u> i <u>hsan</u> anwatawfee <u>qa</u> n
A	4:62 فكيف اذا اصبته مصيبة بما قدمت ايديهم ثم جاءوك يحلفون بالله ان اردنا الا احسنا وتوفيقا
Edip-Layth	4:63 These are a people whom God knows what is in their hearts, so do not mind them; advise them, and speak to their persons with a clear saying.
The Monotheist Group	4:63 These are a people whom God knows what is in their hearts, so turn away from them and advise them, and speak to their souls with a clear saying.
Muhammad Asad	4:63 As for them - God knows all that is in their hearts; so leave them alone, and admonish them, and speak unto them about themselves in a gravely searching manner:
Rashad Khalifa	4:63 GOD is fully aware of their innermost intentions. You shall ignore them, enlighten them, and give them good advice that may save their souls.
Shabbir Ahmed	4:63 God knows what is in their hearts. Ignore their attitude, enlighten them and speak to them in plain terms with full understanding of their viewpoints.

Transliteration	4:63 Ola-ika alla theena yaAAalamuAll ahu m a fee quloobihim faaAAari d AAanhumwaAAai <th>hum</th> waqul lahum fee anfusihim qawlan baleegha n	hum	
A	4:63 اولئك الذين يعلم الله ما فى قلوبهم فاعرض عنهم وعظهم وقل لهم فى انفسهم قولا بليغا		
Edip-Layth	<i>Obey the Messenger; Accept the Rule of Law</i> 4:64 We do not send a messenger except to be obeyed by God's leave. Had they come to you when they had wronged themselves and sought God's forgiveness, and the messenger sought forgiveness for them, they would have then found God to be Pardoning, Compassionate. ²⁴		
The Monotheist Group	4:64 We do not send a messenger except to be obeyed by God's leave. And had they come to you when they had wronged themselves and sought God's forgiveness, and the messenger sought forgiveness for them, they would have then found God to be Pardoning, Merciful.		
Muhammad Asad	4:64 for We have never sent any apostle save that he should be heeded by God's leave. ⁸³ If, then, after having sinned against themselves, they would but come round to thee and ask God to forgive them - with the Apostle, too, praying that they be forgiven - they would assuredly find that God is an acceptor of repentance, a dispenser of grace.		
Rashad Khalifa	<i>Unquestioning Submission: Quality of the True Believers</i> 4:64 We did not send any messenger except to be obeyed in accordance with GOD's will. Had they, when they wronged their souls, come to you and prayed to GOD for forgiveness, and the messenger prayed for their forgiveness, they would have found GOD Redeemer, Most Merciful.		
Shabbir Ahmed	4:64 We have sent no messenger but that he should be obeyed by God's leave. They are not sent with hypotheses, but to show people how they can establish an equitable society, in which people flourish individually and collectively. They attain personal development and become worthy of immortal life in the Paradise (89:29). If anyone hurts his or her 'self' by transgressing His laws, or wrongs a member of the community, he or she must come to the messenger, the Central authority of the System, to make amends. Sitting back at home and praying in hiding would not help (9:102-105, 20:82, 5:10). The messenger will then, decide the matter seeing if there is room for forgiveness in the Divine law. Such is the Moral Order that the messenger has inculcated in the hearts and in the society where one becomes the watcher over one's own 'self' (8:74-75, 9:100, 48:29, 59:89). Indeed, there is plenty of room for making amends, and for mercy in the Divine System. God is Acceptor of repentance, Merciful.		
Transliteration	4:64 Wama arsaln a min rasoolin ill aliyutaAAa bi-i <th>thni</th> All ahi walaw annahum i <th>th</th> thalamoo anfusahum j aooka fa istaghfarooAllaha wa istaghfara lahumu alrrasoolulawajadoo Allaha tawwaban raheema n	thni	th
A	4:64 وما ارسلنا من رسول الا ليطاع بانن الله ولو انهم اذ ظلموا انفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا		
Edip-Layth	4:65 No, by your Lord, they will not acknowledge until they make you judge in what they dispute with each other, then they will not find in their persons any animosity for what you have decided, and they will yield completely. ²⁵		
The Monotheist Group	4:65 No, by your Lord, they will not believe until they make you judge in what they dispute with each other, then they will not find in their souls any animosity for what you have decided, and they will comply completely.		
Muhammad Asad	4:65 But nay, by thy Sustainer! They do not [really] believe unless they make thee [O Prophet] a judge of all on which they disagree among themselves, and		

	then find in their hearts no bar to an acceptance of thy decision and give themselves up [to it] in utter self-surrender. ⁸⁴
Rashad Khalifa	4:65 Never indeed, by your Lord; they are not believers unless they come to you to judge in their disputes, then find no hesitation in their hearts whatsoever in accepting your judgment. They must submit a total submission.
Shabbir Ahmed	4:65 By your Lord, they do not really believe unless they make you (O Prophet!) a judge in all their disagreements. And then find no hesitation in their hearts in accepting your judgment, and submit with full submission.
Transliteration	4:65 Falā warabbika lā yu/minoona hattayuhakkimooka feema shajara baynahum thumma layajidoo fee anfusihim harajan mimma qadaytawayusallimoo tasleema ⁿ
A	4:65 فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في انفسهم حرجا مما قضيت ويسلموا تسليما
Edip-Layth	4:66 Had We decreed for them, "Face yourselves," or "Leave your land," they would not have done so except for a few of them. If they had done what they were advised with, it would have been better for them and helped to strengthen them. ²⁶
The Monotheist Group	4:66 And had We decreed for them: "Kill yourselves," or "Leave your land," they would not have done so except for a few of them. And if they had done what they were advised with, it would have been better for them and helped to strengthen them.
Muhammad Asad	4:66 Yet if We were to ordain for them, ⁸⁵ "Lay down your lives," or, "Forsake your homelands," only a very few of them would do it ⁸⁶ - although, if they did what they are admonished to do, it would indeed be for their own good and apt to strengthen them greatly [in faith],
Rashad Khalifa	<i>God's Tests Are Never Unreasonable</i> 4:66 Had we decreed for them: "You must offer your lives," or "Give up your homes," they would not have done it, except for a few of them. (Even if such a command was issued,) had they done what they were commanded to do, it would have been better for them, and would prove the strength of their faith.
Shabbir Ahmed	4:66 And if We had decreed for them, "Lay down your lives," or "Forsake your homelands," a few of them would have done it. Although, if they did as they were admonished, it would have been for their own good, and a cause for strengthening themselves.
Transliteration	4:66 Walaw anna katabnā AAalayhimani oqtuloo anfusakum awi okhrujoo min diyarikum mafaAAaloohu illa qaleelun minhum walaw annahum faAAaloo mayooAAathoona bihi lakana khayran lahumwaashadda tathbeet ⁿ
A	4:66 ولو انا كتبنا عليهم ان يقتلوا انفسكم او اخرجوا من دياركم ما فعلوه الا قليل منهم ولو انهم فعلوا ما يوعدون به لكان خيرا لهم واشد تنبيها
Edip-Layth	4:67 Then We would have given them from Us a great reward.
The Monotheist Group	4:67 Then We would have given them from Us a great reward.
Muhammad Asad	4:67 whereupon We should indeed grant them, out of Our grace, a mighty reward,
Rashad Khalifa	4:67 And we would have granted them a great recompense.
Shabbir Ahmed	

	4:67 And then, We would give them from Our Presence an immense reward.
Transliteration	4:67 Wa-i <u>th</u> an la <u>at</u> ayn <u>ah</u> ummin ladun <u>na</u> ajran AAa <u>th</u> ee <u>ma</u> n
A	4:67 واذا لءاتينهم من لدنا اجرا عظيما
Edip-Layth	4:68 We would have guided them to a Straight Path.
The Monotheist Group	4:68 And We would have guided them to a Straight Path.
Muhammad Asad	4:68 and indeed guide them onto a straight way.
Rashad Khalifa	4:68 And we would have guided them in the right path.
Shabbir Ahmed	4:68 And would direct them straight to the path of Paradise.
Transliteration	4:68 Walahadayn <u>ah</u> um <u>sira</u> tanmustaqeema <u>n</u>
A	4:68 ولهدينهم صراطا مستقيما
Edip-Layth	<i>Together in Eternity</i> 4:69 Whoever obeys God and the messenger will be among those whom God has blessed from the prophets and the truthful and the martyrs and the reformed. What an excellent companionship!²⁷
The Monotheist Group	4:69 And whoever obeys God and the messenger will be among those whom God has blessed from the prophets and the truthful and the martyrs and the upright. What an excellent companionship!
Muhammad Asad	4:69 For, all who pay heed unto God and the Apostle shall be among those upon whom God has bestowed His blessings: the prophets, and those who never deviated from the truth, and those who [with their lives] bore witness to the truth, and the righteous ones: and how goodly a company are these!
Rashad Khalifa	<i>Equality of Believers</i> 4:69 Those who obey GOD and the messenger belong with those blessed by GOD - the prophets, the saints, the martyrs, and the righteous. These are the best company.
Shabbir Ahmed	4:69 Whoever obeys God and the messenger, belongs with those blessed by God: the prophets, the first supporters of the truth, the martyrs, and those who helped humanity. Ah! How beautiful is their company!
Transliteration	4:69 Waman yu tiAAi All a <u>h</u> a wa alrrasoolafaola-ika maAAa alla <u>th</u> eena anAAama All <u>ah</u> uAAalayhim mina a Innabiyyeena wa alssiddeeqeenawaalshshuhada-i waalssaliheenawahasuna ola-ika rafeeqa <u>n</u>
A	4:69 ومن يطع الله والرسول فلونك مع الذين انعم الله عليهم من النبيين والصديقين والشهداء والصالحين وحسن اولئك رفيقا
Edip-Layth	4:70 That is the bounty from God; and God suffices as a Knower.
The Monotheist Group	4:70 That is the bounty from God; and God knows what is best.
Muhammad Asad	4:70 Such is the bounty of God - and none has the knowledge which God has.
Rashad Khalifa	4:70 Such is the blessing from GOD; GOD is the best Knower.
Shabbir Ahmed	4:70 Such is the bounty from God. And sufficient it is that God knows all.
Transliteration	4:70 <u>Th</u> alika alfa <u>d</u> lu mina All <u>ah</u> iwakafa biAll <u>ah</u> i AAaleema <u>n</u>

A	4:70 ذلك الفضل من الله وكفى بالله عليما
Edip-Layth	4:71 O you who acknowledge, take your precaution by going out in clusters, or going out all together.
The Monotheist Group	4:71 O you who believe, take your precaution by going out in clusters, or going out all together.
Muhammad Asad	4:71 O YOU who have attained to faith! Be fully prepared against danger, whether you go to war in small groups or all together. ⁸⁷
Rashad Khalifa	4:71 O you who believe, you shall remain alert, and mobilize as individuals, or mobilize all together.
Shabbir Ahmed	4:71 O You who have chosen to be graced with belief! Be fully prepared against danger. You shall remain alert to meet aggression. Take your precautions then mobilize in groups or all together as determined by your commander.
Transliteration	4:71 Ya ayyuh a alla theena amanookhu ^{hoo} hit ^h rakum fa infiroo thub atinawi infiroo jameeAAan
A	4:71 يايها الذين ءامنوا خذوا حذرکم فانفروا ثبات او انفروا جميعا
Edip-Layth	4:72 From among you will be those that would lag behind, so that if disaster afflicts you he would say, "God has blessed me that I was not a martyr with them!"
The Monotheist Group	4:72 And from among you will be those that would lag behind, so that if disaster afflicts you he would say: "God has blessed me that I was not a martyr with them!"
Muhammad Asad	4:72 And, behold, there are indeed among you such as would lag behind, and then, if calamity befalls you, say, "God has bestowed His favour upon me in that I did not accompany them."
Rashad Khalifa	4:72 Surely, there are those among you who would drag their feet, then, if a setback afflicts you, they would say, "GOD has blessed me that I was not martyred with them."
Shabbir Ahmed	4:72 Among you there is he who would rather lag behind. If a setback occurs he would say, "Thank God! I was not present among them."
Transliteration	4:72 Wa-inna minkum laman layuba tti-annafa-in a sabat ^h kum mu seebatun q ala qad anAAamaAllahu AAalayya it ^h lam akun maAAahum shaheed an
A	4:72 وان منكم لمن ليبطئن فان اصبتم مصيبة قال قد انعم الله على اذ لم اكن معهم شهيدا
Edip-Layth	4:73 If favor from God benefits you, he will speak as if there had been affection between you and him, "Oh, I wish I had been with them so I would win a great prize."
The Monotheist Group	4:73 And if favor from God benefits you, he will speak as if there had been affection between you and him: "Oh, I wish I had been with them so I would win a great prize."
Muhammad Asad	4:73 But if good fortune comes to you from God, such a person ⁸⁸ is sure to say - just as if there had never been any question of love between you and him - : "Oh, would that I had been with them, and thus had a [share in their] mighty triumph !"
	4:73 But if you attain a blessing from GOD, they would say, as if no friendship

Rashad Khalifa	ever existed between you and them, "I wish I was with them, so I could share in such a great victory."
Shabbir Ahmed	4:73 But if you attain the blessing of victory from God, he says, as if the love between you and him was beyond question, "Oh! I wish I had been with them and could be a part of such a great victory."
Transliteration	4:73 Wala-in a <u>sabakum</u> fa <u>dlun</u> minaAll <u>ahi</u> layaqoolanna kaan lam takun baynakum wabaynahumawaddatun y <u>a</u> laytanee kuntu maAAahum faafooza fawzan AAat <u>heeman</u>
A	4:73 ولئن اصبكم فضل من الله ليقولن كان لم تكن بينكم وبينه مودة يليتنى كنت معهم فافوز فوزا عظيما
Edip-Layth	4:74 Let those who seek to purchase the Hereafter rather than this world fight in the cause of God. Whoever fights in the cause of God and is killed or attains victory, then We will grant him a great reward. ²⁸
The Monotheist Group	4:74 Let those who seek to purchase the Hereafter rather than this world fight in the cause of God. And whoever fights in the cause of God and is killed or attains victory, then We will grant him a great reward.
Muhammad Asad	4:74 Hence, let them fight in God's cause - all who are willing to barter the life of this world for the life to come: for unto him who fights in God's cause, whether he be slain or be victorious, We shall in time grant a mighty reward.
Rashad Khalifa	4:74 Those who readily fight in the cause of GOD are those who forsake this world in favor of the Hereafter. Whoever fights in the cause of GOD, then gets killed, or attains victory, we will surely grant him a great recompense.
Shabbir Ahmed	4:74 Let them fight in God's cause, all those who sell the life of this world for the other. Whoever fights in God's cause, be he slain or be he victorious, We shall soon give him an immense reward.
Transliteration	4:74 Falyuqatil fee sabeeli All <u>ahiallatheena</u> yashroona al <u>hayata</u> alddunya abial-akhirati waman yuqatil fee sabeeli All <u>ahifayuqta</u> l aw yaghlib fasawfa nu/tee hi ajran AAatheeman
A	4:74 فليقتل فى سبيل الله الذين يشرون الحياة الدنيا بالءاخرة ومن يقتل فى سبيل الله فيقتل او يغلب فسوف نؤتيه اجرا عظيما
Edip-Layth	<i>Monotheists Side With the Oppressed</i> 4:75 Why do you not fight in the cause of God, when the oppressed amongst the men and women and children say, "Our Lord, bring us out of this town whose people are wicked, and grant us from Yourself a Supporter, and grant us from Yourself a Victor!"
The Monotheist Group	4:75 And why do you not fight in the cause of God, when the weak amongst the men and women and children say: "Our Lord, bring us out of this town whose people are wicked, and grant us from Yourself a Supporter, and grant us from Yourself a Victor!"
Muhammad Asad	4:75 And how could you refuse to fight ⁸⁹ in the cause of God and of the utterly helpless men and women and children who are crying, "O our Sustainer! Lead us forth [to freedom] out of this land whose people are oppressors, and raise for us, out of Thy grace, a protector, and raise for us, out of Thy grace, one who will bring us succour!"
	<i>The Believers are Fearless</i> 4:75 Why should you not fight in the cause of GOD when weak men, women, and

Rashad Khalifa	children are imploring: "Our Lord, deliver us from this community whose people are oppressive, and be You our Lord and Master."
Shabbir Ahmed	4:75 What has happened to you that you do not fight in the cause of God? Defenseless men, women, and children are being oppressed and crying, "Our Lord! Rescue us from this town whose people are oppressors, and raise for us protectors and helpers." 18
Transliteration	4:75 Wama lakum I a tuq atiloonafee sabeeli All ahi wa almustadAAafeena mina alrrijaliwaalnnisa-i wa alwildani alla theenayaqooloona rabban a akhrijn a min hathihialqaryati a lththahimi ahluh awaijAAal lan a min ladunka waliyyan waijAAallana min ladunka naseeran
A	4:75 وما لكم لا تقتلون في سبيل الله والمستضعفين من الرجال والنساء والولدن الذين يقولون ربنا اخرجنا من هذه القرية الظالم اهله واجعل لنا من لدنك وليا واجعل لنا من لدنك نصيرا
Edip-Layth	4:76 Those who acknowledge, fight in the cause of God, while those who reject, fight in the cause of aggression; so fight the supporters of the devil, for the planning of the devil is weak.
The Monotheist Group	4:76 Those who believe fight in the cause of God, while those who reject fight in the cause of evil; so fight the supporters of the devil, for the planning of the devil is weak.
Muhammad Asad	4:76 Those who have attained to faith fight in the cause of God, whereas those who are bent on denying the truth fight in the cause of the powers of evil. Fight, then, against those friends of Satan: verily, Satan's guile is weak indeed! 90
Rashad Khalifa	4:76 Those who believe are fighting for the cause of GOD, while those who disbelieve are fighting for the cause of tyranny. Therefore, you shall fight the devil's allies; the devil's power is nil.
Shabbir Ahmed	4:76 Those who believe fight in the cause of God (against persecution or in self-defense ♦ benign aggression). But the unbelievers fight in the cause of Taaghoot (tyrannical, aggressive forces ♦ malignant aggression). So fight against those friends of the devil. The devil's strategy is ever weak. 19
Transliteration	4:76 Allatheena amanoo yuq atiloonafee sabeeli All ahi wa allatheena kafaroo yuqatiloonafee sabeeli a ltaghooti faq atiloo awliy aaalshshaytani inna kayda alshshaytanikana daAAeefan
A	4:76 الذين ءامنوا يقتلون في سبيل الله والذين كفروا يقتلون في سبيل الطغوت فقتلوا اولياء الشيطان ان كيد الشيطان كان ضعيفا
Edip-Layth	4:77 Did you not see those who were told, "Restrain yourselves, and observe the contact prayer, and contribute towards betterment." But when fighting was decreed for them, a group of them feared the people as much as they feared God or even more so. They said, "Our Lord, why did You decree fighting for us? If only You would delay for us till another time." Say, "The enjoyment of this world is little, and the Hereafter is far better for those who are aware; you will not be wronged in the least."
The Monotheist Group	4:77 Did you not see those who were told: "Restrain yourselves, and uphold the communion, and contribute towards betterment." But when fighting was decreed for them, a group of them feared the people as much as they feared God or even more so. And they said: "Our Lord, why did You decree fighting for us? If only You would delay for us till another time." Say: "The enjoyment of this world is little, and the Hereafter is far better for those who are aware; you will not be wronged in the least."

Muhammad Asad	91 4:77 ART THOU NOT aware of those who have been told, "Curb your hands, and be constant in prayer, and render the purifying dues"? But as soon as fighting [in God's cause] is ordained for them, lo, some of them stand in awe of men as one should stand in awe of God - or in even greater awe - and say, "O our Sustainer! Why hast Thou ordained fighting for us? If only Thou hadst granted us a delay for a little while!" Say: "Brief is the enjoyment of this world, whereas the life to come is the best for all who are conscious of God - since none of you shall be wronged by as much as a hair's breadth."
Rashad Khalifa	4:77 Have you noted those who were told, "You do not have to fight; all you need to do is observe the Contact Prayers (Salat) and give the obligatory charity (Zakat)," then, when fighting was decreed for them, they feared the people as much as they feared GOD, or even more? They said, "Our Lord, why did You force this fighting on us? If only You respite us for awhile!" Say, "The materials of this world are nil, while the Hereafter is far better for the righteous, and you never suffer the slightest injustice."
Shabbir Ahmed	4:77 Have you seen those who had been told, "Hold back your hands from warfare, establish the Divine System and set up the just Economic Order?" But as soon as the command came to fight, some of them feared men as they should have feared God, or even more. They say, "Our Lord! Why have You ordained fighting for us? If only You had granted us a delay for a little while!" Say, "Brief is the enjoyment of this world, whereas the life to come is the best for the righteous. None of you shall be wronged by as much as a date-thread."
Transliteration	4:77 Alam tara il <u>a</u> alla <u>the</u>ena qeelalahum kuffoo aydiyakum waaqeemoo alssalatawaa<u>to</u>o a lzzakata falam <u>a</u> kutibaAAalayhimu alqit <u>alu</u> i <u>tha</u> fareequn minhum yakhshawnaaInn<u>ga</u> kakhshayati All <u>ahi</u> aw ashaddakhashyatan waq <u>aloo</u> rabbana<u>l</u>ima katabta AAalayn <u>aalqita</u>la lawl<u>a</u> akhkhartan<u>a</u> il<u>a</u> ajalinqareebin qul mataAAu a Iddunya qaleelun wa <u>al</u>-<u>akhir</u>atukhayrun limani ittaq <u>a</u> wal <u>a</u> tuthlamoonafateelan
A	4:77 ألم تر الى الذين قيل لهم كفوا ايديكم واقموا الصلوة وءاتوا الزكوة فلما كتب عليهم القتال اذا فريق منهم يخشون الناس كخشية الله او اشد خشية وقالوا ربنا لم كتب علينا القتال لولا اخرتنا الى اجل قريب قل متع الدنيا قليل والءاخرة خير لمن اتقى ولا تظلمون فتيلا
Edip-Layth	4:78 Wherever you may be, death will find you, even if you are in fortified towers. If any good befalls them, they say, "This is from God," and if any bad befalls them, they say, "This is from you!" Say, "All is from God;" what is wrong with these people, they barely understand anything said!
The Monotheist Group	4:78 Wherever you may be, death will find you, even if you are in fortified towers. If any good befalls them, they say: "This is from God," and if any bad befalls them, they say: "This is from you!" Say: "All is from God;" what is wrong with these people, they barely understand anything said!
Muhammad Asad	4:78 Wherever you may be, death will overtake you - even though you be in towers raised high. "Yet, when a good thing happens to them, some [people] say, "This is from God," whereas when evil befalls them, they say, "This is from thee [O fellowman]!"⁹² Say: "All is from God." What, then, is amiss with these people that they are in no wise near to grasping the truth of what they are told?⁹³
Rashad Khalifa	<i>God is the Doer of Everything</i> 4:78 Wherever you are, death will catch up with you, even if you live in formidable castles. When something good happens to them, they say, "This is from GOD," and when something bad afflicts them, they blame you. Say, "Everything comes from GOD." Why do these people misunderstand almost everything?¹¹

Shabbir Ahmed	4:78 Wherever you may be, death will find you, even if you live in fortified castles. When something good happens to them, they say, "It is from God." And when affliction befalls them they say to each other, "This is from you O fellow-man!" Tell them, "All things happen according to God's laws." What is amiss with these people, they do not understand a thing?
Transliteration	4:78 Aynama takoonoo yudrikkumu almawtuwalaw kuntum fee buroojin mushayyadatin wa-in tusibhum hasanatunyaqooloo hathihi min AAindi Allahi wa-in tusibhumsayyi-atun yaqooloo hathihi min AAindika qul kullun minAAindi Allahi famali haola-i alqawmila yakadoona yafqahoona hadeethan
A	4:78 اينما تكونوا يدرككم الموت ولو كنتم في بروج مشيدة وان تصيبهم حسنة يقولوا هذه من عند الله وان تصيبهم سيئة يقولوا هذه من عندك قل كل من عند الله فمال هؤلاء القوم لا يكادون يفقهون حديثا
Edip-Layth	4:79 Any good that befalls you is from God, and any bad that befalls you is from yourself. We have sent you as a messenger to the people and God is enough as a witness. ²⁹
The Monotheist Group	4:79 Any good that befalls you is from God, and any bad that befalls you is from yourself. We have sent you as a messenger to the people and God is enough as a witness.
Muhammad Asad	4:79 Whatever good happens to thee is from God; and whatever evil befalls thee is from thyself. ⁹⁴ AND WE have sent thee [O Muhammad] as an apostle unto all mankind: and none can bear witness [thereto] as God does.
Rashad Khalifa	<i>Nothing Bad Comes From God</i> 4:79 Anything good that happens to you is from GOD, and anything bad that happens to you is from you. We have sent you as a messenger to the people, and GOD suffices as witness.
Shabbir Ahmed	4:79 God never creates evil. Things and events have good and evil aspects. When you act according to the law of God the results are pleasant, and when you act against the law the results are unpleasant (42:30). So whatever good happens to you is from God, and whatever evil happens to you is from yourself. We have sent you as a messenger to mankind and God is Sufficient as Witness.
Transliteration	4:79 Ma asabaka min hasanatinfamina Allahi wama asabaka min sayyi-atinfamin nafsika waarsalnaka liInnasi rasoolanwakafa biAllahi shaheedan
A	4:79 ما اصابك من حسنة فمن الله وما اصابك من سيئة فمن نفسك وارسلناك للناس رسولا وكفى بالله شهيدا
Edip-Layth	4:80 Whoever obeys the messenger has obeyed God; and whoever turns away, We have not sent you as a guardian over them.
The Monotheist Group	4:80 Whoever obeys the messenger has obeyed God; and whoever turns away, We have not sent you as a guardian over them.
Muhammad Asad	4:80 Whoever pays heed unto the Apostle pays heed unto God thereby; and as for those who turn away - We have not sent thee to be their keeper.
Rashad Khalifa	4:80 Whoever obeys the messenger is obeying GOD. As for those who turn away, we did not send you as their guardian.
Shabbir Ahmed	4:80 Whoever obeys the messenger, obeys God. But if any turn away, We have not sent you as a watcher over them. ²⁰

Transliteration	4:80 Man yu tiAAi a Irrasoola faqad a taAAaAllaha waman tawall a fam a arsalnakaAAalayhim hafeethan
A	4:80 من يطع الرسول فقد اطاع الله ومن تولى فما ارسلناك عليهم حفيظا
Edip-Layth	4:81 They say, "Obedience," but when they emerge from you a group of them prepares for other that what you have said, and God records what they planned. So turn away from them and put your trust in God. God is enough for your trust.
The Monotheist Group	4:81 And they say: "Obedience," but when they emerge from you a group of them prepares for other that what you have said, and God records what they planned. So turn away from them and put your trust in God. God is enough for your trust.
Muhammad Asad	4:81 And they say, "We do pay heed unto thee" ⁹⁵ - but when they leave thy presence, some of them devise, in the dark of night, [beliefs] other than thou art voicing; ⁹⁶ and all the while God records what they thus devise in the dark of night. Leave them, then, alone, and place thy trust in God: for none is as worthy of trust as God.
Rashad Khalifa	4:81 They pledge obedience, but as soon as they leave you, some of them harbor intentions contrary to what they say. GOD records their innermost intentions. You shall disregard them, and put your trust in GOD. GOD suffices as an advocate.
Shabbir Ahmed	4:81 They express verbal allegiance, "Obedience!" But when they go away from you a party of them spend the night in planning other than what you tell them. God records what they plan by night. But, ignore them and put your trust in God. For God is enough as Trustee. ²¹
Transliteration	4:81 Wayaqooloona taAAatun fa-i thabarazoo min AAindika bayyata ta-ifatun minhum ghayra alla theetaaqoolu wa Allahu yaktubu m a yubayyitoonafaaAAari d AAanhum watawakkal AAala Allahi wakafa biAllahi wakeelan
A	4:81 ويقولون طاعة فاذا برزوا من عندك بيت طائفة منهم غير الذي تقول والله يكتب ما يبيتون فاعرض عنهم وتوكل على الله وكفى بالله وكيلًا
Edip-Layth	<i>Neither Internal Nor External Contradictions in the Quran</i> 4:82 Do they not reflect on the Quran? If it were from any other than God they would have found many contradictions in it. ³⁰
The Monotheist Group	4:82 Do they not reflect on the Qur'an? If it was from any other than God they would have found it very different.
Muhammad Asad	4:82 Will they not, then, try to understand this Qur'an? Had it issued from any but God, they would surely have found in it many an inner contradiction! ⁹⁷
Rashad Khalifa	<i>Proof of Divine Authorship</i> 4:82 Why do they not study the Quran carefully? If it were from other than GOD, they would have found in it numerous contradictions.
Shabbir Ahmed	4:82 Will they not then, try to understand this Qur'an? If it were from other than God they would surely have found in it much contradiction.
Transliteration	4:82 Afala yatadabbaroona alqur- anawalaw k ana min AAindi ghayri All ahi lawajadoo feehiikhtilafan katheeran
A	4:82 افلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا
	<i>When You are Attacked, Do not Panic and Do Not Spread Rumor</i> 4:83 If any matter regarding security, or fear, comes to them they make it

Edip-Layth	publicly known, but if they had referred it to the messenger and to those entrusted from them then it would have been known by those who studied it from them. Had it not been for God's grace upon you and His mercy, you would have followed the devil, except for a few.
The Monotheist Group	4:83 And if any matter regarding security, or fear, comes to them they make it publicly known, but if they had referred it to the messenger and to those entrusted from them then it would have been known by those who studied it from them. And had it not been for God's grace upon you and His mercy, you would have followed the devil, except for a few.
Muhammad Asad	4:83 AND IF any [secret] matter pertaining to peace or war comes within their ken, they ⁹⁸ spread it abroad - whereas, if they would but refer it unto the Apostle and unto those from among the believers ⁹⁹ who have been entrusted with authority, such of them as are engaged in obtaining intelligence ¹⁰⁰ would indeed know [what to do with] it And but for God's bounty towards you, and His grace, all but a few of you would certainly have followed Satan.
Rashad Khalifa	<i>Beware of the Devil's Rumors</i> 4:83 When a rumor that affects security comes their way, they spread it. Had they referred it to the messenger, and those in charge among them, those who understand these matters would have informed them. If it were not for GOD's grace towards you, and His mercy, you would have followed the devil, except a few.
Shabbir Ahmed	4:83 The Book of God provides easy and practical social guidance. There are people who spread rumors pertaining to safety or fear. Those who hear rumors shall refer the matter concerning public safety and threat, to the messenger and the government officials. Those who endeavor to gain intelligence will know what to do with it. Had it not been for the bounty of God and His mercy, most of you would still be following the satanic elements.
Transliteration	4:83 Wa-i ^{tha} j aahum amrun minaal-amni awi alkhawfi a ^{tha} AAoo bihi walaw raddoohu il aalrrasooli wa-il a olee al-amri minhum laAAalimahualla ^{the} ena yastanbi ^{toon} ahu minhum walawl a fa dluAlla ^{hi} AAalaykum wara ^h matuhu laittabaAAatumualshshay ^t ana illa qaleelan
A	4:83 وإذا جاءهم أمر من الأمن أو الخوف اذاعوا به ولو ردوه إلى الرسول وإلى أولى الأمر منهم لعلمه الذين يستنبطونه منهم ولولا فضل الله عليكم ورحمته لاتبعتم الشيطان الا قليلا
Edip-Layth	4:84 So fight in the cause of God. You are not responsible except for yourself. Enjoin those who acknowledge, "Perhaps God will put a stop to the might of those who are ingrates." God is far Mightier and far more Punishing.
The Monotheist Group	4:84 So fight in the cause of God; you are not responsible except for yourself. And enjoin the believers: "Perhaps God will put a stop to the might of those who disbelieved." And God is far Mightier and far more Punishing.
Muhammad Asad	4:84 Fight thou, ¹⁰¹ then, in God's cause - since thou art but responsible for thine own self - and inspire the believers to overcome all fear of death. ¹⁰² God may well curb the might of those who are bent on denying the truth: for God is stronger in might, and stronger in ability to deter.
Rashad Khalifa	4:84 You shall fight for the cause of GOD; you are responsible only for your own soul, and exhort the believers to do the same. GOD will neutralize the power of those who disbelieve. GOD is much more powerful, and much more effective.
Shabbir Ahmed	4:84 (O Messenger!) Fight in the cause of God. You are responsible only for yourself. Inspire the believers (to conquer all fear). God may well curb the might of the unbelievers (who are bent upon destroying the System). For God is the

	Strongest in Might, and Strongest in the ability to deter. ²²
Transliteration	4:84 Faqatil fee sabeeli All ahi l atukallafu ill a nafsaka wa harridialmu/mineena AAasa All ahu an yakuffa ba/sa alla theenakafaroo wa Allahu ashaddu ba/san waashaddu tankeelan
A	4:84 فقتل في سبيل الله لا تكلف الا نفسك وحرص المومنين عسى الله ان يكف باس الذين كفروا والله اشد باسا واشد تنكيلا
Edip-Layth	4:85 Whoever intercedes with a good intercession, he will have a reward of it; and whoever intercedes with an evil intercession, he will receive a share of it. God has control over all things.
The Monotheist Group	4:85 Whoever intercedes with a good intercession, he will have a reward of it; and whoever intercedes with an evil intercession, he will receive a share of it. And God has control over all things.
Muhammad Asad	4:85 Whoever rallies to a good cause shall have a share in its blessings; ¹⁰³ and whoever rallies to an evil cause shall be answerable for his part in it: for, indeed, God watches over everything. ¹⁰⁴
Rashad Khalifa	<i>Responsibility</i> 4:85 Whoever mediates a good deed receives a share of the credit thereof, and whoever mediates an evil work, incurs a share thereof. GOD controls all things.
Shabbir Ahmed	4:85 Whoever rallies to a cause that benefits people shall have a share in its blessings, and whoever rallies to a cause that creates injustice, shall be answerable for his part in it. God is Watcher over everything.
Transliteration	4:85 Man yashfaAA shaf aAAatan hasanatanyakun lahu na seebun minh a waman yashfaAA shaf aAAatansayyi-atan yakun lahu kiflun minh a wak ana All ahuAAala kulli shay-in muqetaan
A	4:85 من يشفع شفعة حسنة يكن له نصيب منها ومن يشفع شفعة سيئة يكن له كفل منها وكان الله على كل شيء مقبلا
Edip-Layth	<i>Promote Friendship and Peace</i> 4:86 If you are greeted with a greeting, then return an even better greeting or return the same. God is Reckoning over all things.
The Monotheist Group	4:86 And if you are greeted with a greeting, then return an even better greeting or return the same. God is Reckoning over all things.
Muhammad Asad	4:86 But when you are greeted with a greeting [of peace], answer with an even better greeting, or [at least] with the like thereof. ¹⁰⁵ Verily, God keeps count indeed of all things.
Rashad Khalifa	<i>You Shall Be Courteous</i> 4:86 When greeted with a greeting, you shall respond with a better greeting or at least an equal one. GOD reckons all things.
Shabbir Ahmed	4:86 (Good deeds that contribute to the well being of the society begin with kindness. 2:177). When you are greeted with a greeting, respond with a better greeting or return similarly. God reckons all things. ²³
Transliteration	4:86 Wa-i <tha< th=""> huyyeetum bitahiyyatinfahayyoo bi-ahsana minh a aw ruddoohainna Allaha kana AAala kulli shay-in haseeban</tha<>
A	4:86 واذا حييتم بتحية فحيوا باحسن منها او ردوها ان الله كان على كل شيء حسيبا

Edip-Layth	4:87 God, there is no god but He. He will gather you for the day of Resurrection in which there is no doubt. Who is more truthful in saying than God?
The Monotheist Group	4:87 God, there is no god but He. He will gather you for the Day of Resurrection in which there is no doubt. Who is more truthful in saying than God?
Muhammad Asad	4:87 God - save whom there is no deity - will surely gather you all together on the Day of Resurrection, [the coming of] which is beyond all doubt: and whose word could be truer than God's?
Rashad Khalifa	4:87 GOD: there is no god except He. He will surely summon you on the Day of Resurrection - the inevitable day. Whose narration is more truthful than GOD's?
Shabbir Ahmed	4:87 God! There is no god but He. He will summon all of you on the Day of Resurrection about the advent of which there is no doubt. Who can tell you a more reliable Hadith (saying) than God?
Transliteration	4:87 Allahu l a ilaha ill ahuwa layajmaAAannakum il a yawmi alqiy a mati l arayba feehi waman asdaq mina Allahi hadeethan
A	4:87 الله لا اله الا هو ليجمعنكم الى يوم القيمة لا ريب فيه ومن اصدق من الله حديثا
Edip-Layth	4:88 What is the matter with you that you are divided into two groups over the hypocrites, while God has allowed them to regress for what they have earned? Do you want to guide those whom God misguides? Whoever God causes to be misguided, you will never find for him a way.
The Monotheist Group	4:88 What is the matter with you that you are divided into two groups over the hypocrites, while God has regressed them for what they have earned? Do you want to guide those whom God misguides? Whoever God causes to be misguided, you will never find for him a way.
Muhammad Asad	4:88 How, then, could you be of two minds ¹⁰⁶ about the hypocrites, seeing that God [Himself] has disowned them because of their guilt? ¹⁰⁷ Do you, perchance, seek to guide those whom God has let go astray - when for him whom God lets go astray thou canst never find any way?
Rashad Khalifa	<i>How to Deal With the Hypocrites</i> 4:88 Why should you divide yourselves into two groups regarding hypocrites (among you)? GOD is the one who condemned them because of their own behavior. Do you want to guide those who are sent astray by GOD? Whomever GOD sends astray, you can never find a way to guide them.
Shabbir Ahmed	4:88 Then, how could you be of two minds about the hypocrites, seeing that God has disowned them because of their own guilt? Can you guide anyone against God's law? Do you seek to find a way of enlightenment for those who violate God's laws of guidance? ²⁴
Transliteration	4:88 Fam a lakum fee almun a fiqeenafi-atayni wa Allahu arkasahum bim a kasabooatureedoona an tahdoo man adalla Allahu waman yudliliAllahu falan tajida lahu sabeelan
A	4:88 فما لكم في المنافقين فئتين والله اركسهم بما كسبوا اتريدون ان تهتدوا من اضل الله ومن يضل الله فلن تجد له سبيلا
Edip-Layth	4:89 They hope that you would reject as they rejected, then you would be the same. Do not take any of them as allies until they emigrate in the cause of God. If they turn away, then take them and kill them where you find them; and do not take from them any ally or supporter; ³¹

The Monotheist Group	4:89 They hope that you would reject as they rejected, then you would be the same. Do not take any of them as allies until they emigrate in the cause of God. If they turn away, then take them and kill them where you find them; and do not take from them any ally or supporter.
Muhammad Asad	4:89 They would love to see you deny the truth even as they have denied it, so that you should be like them. Do not, therefore, take them for your allies until they forsake the domain of evil ¹⁰⁸ for the sake of God; and if they revert to [open] enmity, seize them and slay them wherever you may find them. And do not take any of them ¹⁰⁹ for your ally or giver of succour,
Rashad Khalifa	4:89 They wish that you disbelieve as they have disbelieved, then you become equal. Do not consider them friends, unless they mobilize along with you in the cause of GOD. If they turn against you, you shall fight them, and you may kill them when you encounter them in war. You shall not accept them as friends, or allies.
Shabbir Ahmed	4:89 They (these hypocrites) wish that you reject faith as they have rejected it, and thus become same as them. So, do not consider them friends unless they practically demonstrate that they have changed, and move along with you in the way of God. But if they turn back, resuming their behavior of being with you in word, and against you in action, (they are more dangerous than your open enemies). Then subdue them regardless of which group they belong to, and choose no friend or helper from among them.
Transliteration	4:89 Waddoo law takfuroona kam a kafaroofatakoonoona saw aan fal a tattakhithoo minhumawliy aa hatta yuh ajiroo fee sabeeliAll ahi fa-in tawallaw fakhuthoo hum wa oqtuloo hum haythu wajadtumoo hum wal a tattakhi thoomin hum waliyyan wala naseeran
A	4:89 ودوا لو تكفروا كما كفروا فتكونون سواء فلا تتخذوا منهم اولياء حتى يهاجروا في سبيل الله فان تولوا فخذوهم واقتلوهم حيث وجدتموهم ولا تتخذوا منهم ولّيا ولا نصيرا
Edip-Layth	4:90 Except for those who join a people between whom you have a covenant, or those who come to you with reluctance in their chests to fight you or to fight their own people. Had God willed He would have given them strength and they would have fought you. But if they retire from you, and did not fight you, and they offer you peace; then God does not make for you a way against them.
The Monotheist Group	4:90 Except for those who reach a people between whom you have a covenant, or if they come to you with a reluctance in their chests to fight you or to fight their own people. Had God willed He would have given them strength and they would have fought you. But if they retire from you, and did not fight you, and they offer you peace; then God does not make for you a way against them.
Muhammad Asad	4:90 unless it be such [of them] as have ties with people to whom you yourselves are bound by a covenant, or such as come unto you because their hearts shrink from [the thought of] making war either on you or on their own folk - although, if God had willed to make them stronger than you, they would certainly have made war on you. ¹¹⁰ Thus, if they let you be, and do not make war on you, and offer you peace, God does not allow you to harm them. ¹¹¹
Rashad Khalifa	4:90 Exempted are those who join people with whom you have signed a peace treaty, and those who come to you wishing not to fight you, nor fight their relatives. Had GOD willed, He could have permitted them to fight against you. Therefore, if they leave you alone, refrain from fighting you, and offer you peace, then GOD gives you no excuse to fight them.
	4:90 Do not fight the hypocrites who join a people with whom you have signed a

Shabbir Ahmed	peace treaty. And do not fight those who come to you wishing not to fight you or their believing relatives. Had God willed they could have fought you. Therefore, if they leave you alone, and offer you peace, God has opened no way for you but the way of peace. ²⁵
Transliteration	4:90 Illā allatheena yaṣiloona ilā qawmin baynakum wabaynahum meeth aqun aw jaookumḥasirat sudooruhum an yuq atilookum awyuq atiloo qawmahum walaw sha'a Allāhu lasalla ṭahumAAalaykum falaq atalookum fa-ini iAAatazlookum falam yuqatilookumwaalqaw ilaykumu a Issalama famā jaAAala Allāhulakum AAalayhim sabeelan
A	4:90 الا الذين يصلون الى قوم بينكم وبينهم ميثق او جاءوكم حصرت صدورهم ان يقاتلوكم او يقاتلوا قومهم ولو شاء الله لسلطهم عليكم فلقتلوكم فان اعتزلوكم فلم يقتلوكم والقوا اليكم السلم فما جعل الله لكم عليهم سبيلا
Edip-Layth	4:91 You will find others who want to be safe amongst you and safe amongst their own people. Every time they are returned to the test, they fall back in it. If they do not withdraw from you, offer you peace, and restrain their hands, then you shall take them and kill them where you find them. For these We have given you a clear authority.
The Monotheist Group	4:91 You will find others who want to be safe amongst you and safe amongst their own people. Every time they are returned to the test, they fall back in it. If they do not withdraw from you, and offer you peace, and restrain their hands, then you shall take them and kill them where you find them. For these We have given you a clear authority.
Muhammad Asad	4:91 You will find [that there are] others who would like to be safe from you as well as safe from their own folk, [but who,] whenever they are faced anew with temptation to evil, plunge into it headlong. ¹¹² Hence, if they do not let you be, and do not offer you peace, and do not stay their hands, seize them and slay them whenever you come upon them: for it is against these that We have clearly empowered you [to make war]. ¹¹³
Rashad Khalifa	4:91 You will find others who wish to make peace with you, and also with their people. However, as soon as war erupts, they fight against you. Unless these people leave you alone, offer you peace, and stop fighting you, you may fight them when you encounter them. Against these, we give you a clear authorization.
Shabbir Ahmed	4:91 You will find others who desire peace for their people and make peace with you. But at the slightest opportune moment they come to fight against you. If they neither leave you alone, nor offer peace, nor hold their hands, subdue them regardless of which group they belong to. In their case, God has given you a clear authority to fight.
Transliteration	4:91 Satajidoona akhareena yureedoona anya/manookum waya/manoo qawmahum kulla m a ruddoo il alfitnati orkiso feeh a fa-in lam yaAAatazilookum wayulqooilaykumu a Issalama wayakuffoo aydiyahum fakhuthooohumwaoqtulooohum haythu thaqiftumooohum waola-ikumjaAAalna lakum AAalayhim sultanan mubeenan
A	4:91 ستجدون ءاخرين يريدون ان يامنوكم ويامنوا قومهم كل ما ردوا الى الفتنة اركسوا فيها فان لم يعتزلوكم ويلقوا اليكم السلم ويكفوا ايديهم فخذوهم واقتلوهم حيث تفتنهم واولئكم جعلنا لكم عليهم سلطنا مبينا
	Do Not Kill! Monetary Compensation in Cases of Manslaughter 4:92 Those who acknowledge cannot kill another who has also acknowledged except by accident. Whoever kills one who acknowledged by accident, then he

Edip-Layth	shall set free an acknowledging slave, and give compensation to the family; except if they remit it. If he was from a people who are enemies to you, and he had acknowledged, then you shall set free an acknowledging slave. If he was from a people between whom you had a covenant, then compensation to his family, and set free an acknowledging slave. Whoever does not find, then the fasting of two months sequentially as repentance from God; God is Knowledgeable, Wise. ³²
The Monotheist Group	4:92 And it is not for a believer to kill another believer except by accident. And whoever kills a believer by accident, then he shall set free a believing slave, and give compensation to the family; except if they remit it. If he was from a people who are enemies to you, and he was a believer, then you shall set free a believing slave. And if he was from a people between whom you had a covenant, then a compensation to his family, and set free a believing slave. Whoever does not find, then the fasting of two months sequentially as a repentance from God; God is Knowledgeable, Wise.
Muhammad Asad	4:92 AND IT IS not conceivable that a believer should slay another believer, unless it be by mistake. ¹¹⁴ And upon him who has slain a believer by mistake there is the duty of freeing a believing soul from bondage and paying an indemnity to the victim's relations, ¹¹⁵ unless they forgo it by way of charity. Now if the slain, while himself a believer, belonged to a people who are at war with you, ¹¹⁶ [the penance shall be confined to] the freeing of a believing soul from bondage; whereas, if he belonged to a people to whom you are bound by a covenant, [it shall consist of] an indemnity to be paid to his relations in addition to the freeing of a believing soul from bondage. ¹¹⁷ And he who does not have the wherewithal shall fast [instead] for two consecutive months. ¹¹⁸ (This is) the atonement ordained by God: and God is indeed all-knowing, wise.
Rashad Khalifa	<i>You Shall Not Kill</i> 4:92 No believer shall kill another believer, unless it is an accident. If one kills a believer by accident, he shall atone by freeing a believing slave, and paying a compensation to the victim's family, unless they forfeit such a compensation as a charity. If the victim belonged to people who are at war with you, though he was a believer, you shall atone by freeing a believing slave. If he belonged to people with whom you have signed a peace treaty, you shall pay the compensation in addition to freeing a believing slave. If you cannot find a slave to free, you shall atone by fasting two consecutive months, in order to be redeemed by GOD. GOD is Knower, Most Wise.
Shabbir Ahmed	4:92 It is not conceivable that a believer will slay another believer unless it be by mistake. If one kills a believer by mistake, there is the duty of freeing a believing person from bondage; may it be slavery, extreme poverty, crushing debt or oppression. And pay compensation to the victim's family unless they forgo it by way of charity. In case the victim was a believer, and belonged to a tribe who are at war with you, free a believing person from bondage. If the victim was a believer, and belonged to a tribe with whom you have a peace treaty, you should pay the compensation to his family in addition to freeing a believing person from bondage. For those who find this settlement beyond their means, two consecutive months of Abstinence (from food, drink and sex during the daytime), as in the month of Ramadhan, are ordained by way of repentance from God. God is the Knower, the Wise.
Transliteration	4:92 Wama k ana limu/minin anyaqtula mu/minan ill a kha taan waman qatala mu/minankhataan fata hreeru raqabatin mu/minatin wadiyatunmusallamatun il a ahlihi ill a an ya ssaddaqaofa-in k ana min qawmin AAaduwwin lakum wahuwa mu/minun fata hreeruraqabatin mu/minatin wa-in k ana min qawmin baynakumwabaynahum meethaqun fadiyatun musallamatun il a ahlihi wata hreeru raqabatin mu/minatin faman lam yajid fa siyamushahrayni mutat abiAAayni

	tawbatan mina Allahi wakanaAllahu AAaleeman hakeeman
A	4:92 وما كان لمومن ان يقتل مومنا الا خطأ ومن قتل مومنا خطأ فتحرير رقبة مومنة ودية مسلمة الى اهله الا ان يصدقوا فان كان من قوم عدو لكم وهو مومن فتحرير رقبة مومنة وان كان من قوم بينكم وبينهم ميثق فدية مسلمة الى اهله وتحرير رقبة مومنة فمن لم يجد فصيام شهرين متتابعين توبة من الله وكان الله عليما حكيما
Edip-Layth	4:93 Whoever kills one who acknowledged intentionally, then his reward shall be hell, eternally abiding therein; God will be angry with him, curse him, and for him is prepared a great retribution.
The Monotheist Group	4:93 And whoever kills a believer intentionally, then his reward shall be Hell, eternally abiding therein, and God will be angry with him, and curse him, and for him is prepared a great retribution.
Muhammad Asad	4:93 But whoever deliberately slays another believer, his requital shall be hell, therein to abide; and God will condemn him, and will reject him, and will prepare for him awesome suffering.
Rashad Khalifa	<i>An Unforgivable Offense</i> 4:93 Anyone who kills a believer on purpose, his retribution is Hell, wherein he abides forever, GOD is angry with him, and condemns him, and has prepared for him a terrible retribution.
Shabbir Ahmed	4:93 Whoever slays a believer intentionally, his or her maximum punishment, considering the circumstances, is up to capital punishment (2:178, 5:32-33). His requital shall be Hell, therein to abide, and God will condemn him, and reject him and prepare for him awful suffering. 26
Transliteration	4:93 Waman yaqtul mu/minan mutaAAammidan fajaz aohujahannamu kh alidan feeha wagha diba All ahuAAalayhi walaAAanahu waaAAadda lahu AAa thaban AAattheeman
A	4:93 ومن يقتل مومنا متعمدا فجزاؤه جهنم خلدا فيها وغضب الله عليه ولعنه واعد له عذابا عظيما
Edip-Layth	<i>Do Not Reject the Offer of Peace</i> 4:94 O you who acknowledge, if you mobilize in the cause of God then make a clear declaration, and do not say to those who greet you with peace, "You are not a acknowledger!" You are seeking the vanity of this world; but with God are many riches. That is how you were before, but God favored you, so make a clear declaration. God is Ever-aware of what you do.
The Monotheist Group	4:94 O you who believe, if you go forth in the cause of God, you shall investigate carefully. And do not say to those who greet you with peace: "You are not a believer!" You are seeking the vanity of this world; but with God are many riches. That is how you were before, but God favored you, so investigate carefully. God is expert over what you do.
Muhammad Asad	4:94 [Hence,] O you who have attained to faith, when you go forth [to war] in God's cause, use your discernment, and do not - out of a desire for the fleeting gains of this worldly life - say unto anyone who offers you the greeting of peace, "Thou art not a believer" 119 for with God there are gains abundant. You, too, were once in the same condition 120 - but God has been gracious unto you. Use, therefore, your discernment: verily, God is always aware of what you do.
	4:94 O you who believe, if you strike in the cause of GOD, you shall be absolutely sure. Do not say to one who offers you peace, "You are not a believer," seeking

Rashad Khalifa	the spoils of this world. For GOD possesses infinite spoils. Remember that you used to be like them, and GOD blessed you. Therefore, you shall be absolutely sure (before you strike). GOD is fully Cognizant of everything you do.
Shabbir Ahmed	4:94 O You who have chosen to be graced with belief! When you go forth in the cause of God (to meet the armed challenge), use your discernment. And do not say, out of a desire for the fleeting gains of this worldly life, to anyone who offers you the greeting of peace, "You are not a believer." For with God are abundant gains. Remember, once you were ignorant, and you were weak like the disbelievers are now. God has been Gracious to you, so be gracious to His servants (9:128, 90:17). Use your discernment. God is always Aware of what you do.
Transliteration	4:94 Ya ayyuha alla ^{the} ena amanooi ^{tha} darabtum fee sabeeli All a ^{hi} fatabayyanoo wala ^{ta} taqooloo liman alq a ^{la} ilaykumu a Issalamalasta mu/minan tabtaghoona AAarada al hayatia ^l ddunya faAAinda All a ^{hi} magh animukatheeratun ka th alika kuntum min qablu famanna All a ^{hu} AAalaykum fatabayyanoo inna All a ^{ha} k ana bima ^{ta} AAamaloona khabeera ⁿ
A	4:94 يايها الذين ءامنوا اذا ضربتم فى سبيل الله فتبينوا ولا تقولوا لمن القى اليكم السلم لست مومنا تبغون عرض الحياة الدنيا فعند الله مغانم كثيرة كذلك كنتم من قبل فمن الله عليكم فتبينوا ان الله كان بما تعملون خبيراً
Edip-Layth	4:95 Except the disabled, not equal are those who stayed behind from those who acknowledge with those who strived in the cause of God with their money and lives. God has preferred those who strive with their money and lives over those who stayed behind by a grade; and to both God has promised goodness; and God has preferred the strivers to those who stay by a great reward. ³³
The Monotheist Group	4:95 Not equal are those who stayed behind from the believers; except those disabled; with those who strived in the cause of God with their money and lives. God has preferred those who strive with their money and lives over those who stayed behind by a grade; and to both God has promised goodness; and God has preferred the strivers over those who stay by a great reward.
Muhammad Asad	4:95 SUCH of the believers as remain passive ¹²¹ - other than the disabled - cannot be deemed equal to those who strive hard in God's cause with their possessions and their lives: ¹²² God has exalted those who strive hard with their possessions and their lives far above those who remain passive. Although God has promised the ultimate good unto all [believers], yet has God exalted those who strive hard above those who remain passive by [promising them] a mighty reward -
Rashad Khalifa	<i>Higher Ranks for the Strivers</i> 4:95 Not equal are the sedentary among the believers who are not handicapped, and those who strive in the cause of GOD with their money and their lives. GOD exalts the strivers with their money and their lives above the sedentary. For both, GOD promises salvation, but GOD exalts the strivers over the sedentary with a great recompense.
Shabbir Ahmed	4:95 Those believers who sit back, except for a disability, are not equal in ranks to those who strive with their wealth and person in the cause of God. God has granted a grade higher to those who strive with their wealth and person than that granted those who remain passive. Although God has promised the ultimate good to all believers, yet God has exalted with immense reward those who strive, above the ones who sit back at home.
	4:95 La yastawee alq aAAidoona minaalmu/mineena ghayru olee a lddarari waalmujahidoonafee sabeeli All a ^{hi} bi-amw alihim waanfusihi ^m fa ddalaAllahu

Transliteration	almujahideena bi-amw alihimwaanfusihi AAal a alq aAAideena darajatan wakullanwaAAada All ahu al husna wafa ddala All ahualmujahideena AAal a alqaAAideena ajran AAa <u>theeman</u>
A	4:95 لا يستوى القعدون من المومنين غير اولى الضرر والمجهدون فى سبيل الله بامولهم وانفسهم فضل الله المجاهدين بامولهم وانفسهم على القعدين درجة وكلا وعد الله الحسنى وفضل الله المجاهدين على القعدين اجرا عظيما
Edip-Layth	4:96 Grades from Him, forgiveness, and a mercy. God is Forgiving, Compassionate.
The Monotheist Group	4:96 Grades from Him and forgiveness and a mercy. God is Forgiving, Merciful.
Muhammad Asad	4:96 [many] degrees thereof - and for giveness of sins, and His grace; for God is indeed much-forgiving, a dispenser of grace.
Rashad Khalifa	4:96 The higher ranks come from Him, as well as forgiveness and mercy. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	4:96 The higher ranks come from Him, as well as forgiveness and grace. God is ever Forgiving, Merciful.
Transliteration	4:96 Darajatin minhu wamaghfiratan wara hmatanwakana All ahu ghafooran raheeman
A	4:96 درجت منه ومغفرة ورحمة وكان الله غفورا رحيما
Edip-Layth	<i>Either Fight Against Oppression or Seek Asylum Elsewhere</i> 4:97 Those whom the angels take, while they had wronged themselves; were asked, "What situation were you in?" They responded, "We were oppressed on earth." They asked, "Was God's earth not wide enough that you could emigrate in it?" To these their abode will be hell; what a miserable destiny;
The Monotheist Group	4:97 Those whose lives are terminated by the angels, while they had wronged their souls; they said: "What situation were you in?", they said: "We were oppressed on Earth." They said: "Was God's Earth not wide enough that you could emigrate in it?" To these their abode will be Hell; what a miserable destiny!
Muhammad Asad	4:97 Behold, those whom the angels gather in death while they are still sinning against themselves, [the angels] will ask, "What was wrong with you?" 123 They will answer: "We were too weak on earth." [The angels] will say: "Was, then, God's earth not wide enough for you to forsake the domain of evil?" 124 For such, then, the goal is hell - and how evil a journey's end!
Rashad Khalifa	<i>Apathy Condemned</i> 4:97 Those whose lives are terminated by the angels, while in a state of wronging their souls, the angels will ask them, "What was the matter with you?" They will say, "We were oppressed on earth." They will say, "Was GOD's earth not spacious enough for you to emigrate therein?" For these, the final abode is Hell, and a miserable destiny.
Shabbir Ahmed	4:97 As for those who wrong their own 'self' by not striving until the angels (the laws of death) approach them, they are asked, "What kept you occupied?" They say, "We were weak and oppressed in the land." The angels say, "Was not the earth of God spacious enough for you to migrate?" As for such, their habitation will be Hell, a miserable destination.
Transliteration	4:97 Inna alla theena tawaff ahumualmala-ikatu thalimee anfusihi q aloofeema kuntum q aloo kunn a musta dAAafeena feeal-ar di q aloo alam takun ar du AllahiwasAAatan fatuh ajiroo feeh a faol a-ikama/wahum jahannamu was aat

	maseeran
A	4:97 ان الذين توفهم الملكة ظالمى انفسهم قالوا فيم كنتم قالوا كنا مستضعفين فى الارض قالوا الم تكن ارض الله وسعة فتهاجروا فيها فاولئك ماوبهم جهنم وساءت مصيرا
Edip-Layth	4:98 Except for those men, women, and children who were oppressed and could not devise a plan nor could be guided to a way.
The Monotheist Group	4:98 Except for those who were oppressed from the men, women, and children who could not devise a plan nor could be guided to a way.
Muhammad Asad	4:98 But excepted shall be the truly helpless - be they men or women or children - who cannot bring forth any strength and have not been shown the right way: 125
Rashad Khalifa	4:98 Exempted are the weak men, women, and children who do not possess the strength, nor the means to find a way out.
Shabbir Ahmed	4:98 Exempted are the feeble, whether men or women, and children who are unable to devise a plan and to find a way out.
Transliteration	4:98 Illa almusta dAAafeena mina a IrrijaliwaalInnisa-i wa alwildani layastaAaona heelatan wala yahtadoonasabeelan
A	4:98 الا المستضعفين من الرجال والنساء والولدن لا يستطيعون حيلة ولا يهتدون سبيلا
Edip-Layth	4:99 For these, perhaps God will pardon them. God is Pardoner, Forgiving.
The Monotheist Group	4:99 For these, perhaps God will pardon them. God is Pardoner, Forgiving.
Muhammad Asad	4:99 as for them, God may well efface their sin - for God is indeed an absolver of sins, much-forgiving.
Rashad Khalifa	4:99 These may be pardoned by GOD. GOD is Pardoner, Forgiver.
Shabbir Ahmed	4:99 God may forgive them (for their limitations). For, God pardons and forgives again and again.
Transliteration	4:99 Faola-ika AAas a All ahuan yaAAafuwa AAanhum wak ana All ahu AAafuwwan ghafooran
A	4:99 فاولئك عسى الله ان يعفو عنهم وكان الله عفوا غفورا
Edip-Layth	4:100 Whoever emigrates in the cause of God will find in the land many spoils and a bounty. Whoever leaves his home emigrating to God and His messenger, then is overcome by death; his reward has fallen to God, and God is Forgiving, Compassionate.
The Monotheist Group	4:100 Whoever emigrates in the cause of God will find in the land many spoils and a bounty. And whoever leaves his home emigrating to God and His messenger, then is overcome by death; his reward has fallen to God, and God is Forgiving, Merciful.
Muhammad Asad	4:100 And he who forsakes the domain of evil for the sake of God shall find on earth many a lonely road, 126 as well as life abundant. And if anyone leaves his home, fleeing from evil unto God and His Apostle, and then death overtakes him - his reward is ready with God: for God is indeed much-forgiving, a dispenser of grace.
	4:100 Anyone who emigrates in the cause of GOD will find on earth great

Rashad Khalifa	bounties and richness. Anyone who gives up his home, emigrating to GOD and His messenger, then death catches up with him, his recompense is reserved with GOD. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	4:100 Anyone who emigrates in the cause of God, will find that God has placed refuge and abundance on earth. Whoever forsakes his home, as 'an immigrant to God and His messenger', and death overtakes him, his reward is then incumbent upon God. God is ever Forgiving, Merciful (the Protector and Provider of guidance).
Transliteration	4:100 Waman yuhajir fee sabeeli All ahiyajid fee al-ar di mur aghaman katheeran wasaAAatanwaman yakhruj min baytihi muh ajiran il a All ahiwarasoolihi thumma yudrik-hu almawtu faqad waqaAAa ajruhu AAal aAllahi wak ana Allahu ghafooran raheema n
A	4:100 ومن يهاجر في سبيل الله يجد في الارض مرغما كثيرا وسعة ومن يخرج من بيته مهاجرا الى الله ورسوله ثم يدركه الموت فقد وقع اجره على الله وكان الله غفورا رحيمًا
Edip-Layth	<i>Keep Contact With God Even During War</i> 4:101 If you are mobilized in the land, then there is no harm that you shorten the contact prayer, if you fear that the ingrates will try you. The ingrates are to you a clear enemy. ³⁴
The Monotheist Group	4:101 And if you go forth in the land, then there is no harm that you shorten from the communion, if you fear that the disbelievers will try you. The disbelievers are to you a clear enemy.
Muhammad Asad	4:101 AND WHEN you go forth [to war] on earth, you will incur no sin by shortening your prayers ¹²⁷ if you have reason to fear that those who are bent on denying the truth might suddenly fall upon you: ¹²⁸ for, verily, those who deny the truth are your open foes.
Rashad Khalifa	4:101 When you travel, during war, you commit no error by shortening your Contact Prayers (Salat), if you fear that the disbelievers may attack you. Surely, the disbelievers are your ardent enemies.
Shabbir Ahmed	4:101 When you go forth in the land, there is no blame on you if you shorten the congregations of prayers, if you fear that the unbelievers may attack you. Surely, the rejecters are an open enemy to you.
Transliteration	4:101 Wa-i <tha aaaduwwan="" aaalaykum="" afreenakanoo="" al-ar="" alk="" alla="" alssalatiin="" an="" darabtum="" difalaysa="" fee="" inna="" junahun="" kafaroo="" khiftum="" lakum="" mina="" mubeena<b="" taqsuroo="" theena="" yaftinakumu="">n</tha>
A	4:101 واذا ضربتم في الارض فليس عليكم جناح ان تقصروا من الصلوة ان خفتم ان يفتنكم الذين كفروا ان الكافرين كانوا لكم عدوا مبينا
Edip-Layth	4:102 If you are with them and hold the contact prayer for them, then let a group from amongst them stand with you and let them bring their weapons; when they have prostrated then let them stand guard from behind; let a group who has not yet contacted come and contact with you, and let them be wary and let them bring their weapons with them. The ingrates hope that you would neglect your weapons and goods so they can come upon you in one blow. There is no sin upon you if you are impeded by rainfall, or if you are ill, that you keep from placing down your weapons. Be wary. God has prepared for the ingrates a humiliating retribution.
	4:102 And if you are with them and you hold the communion for them, then let a group from amongst them stand with you and let them bring their weapons; and

The Monotheist Group	when they have prostrated then let them stand guard from behind; and let a group who has not yet communed come and commune with you, and let them be wary and let them bring their weapons with them. The rejecters hope that you would neglect your weapons and goods so they can come upon you in one blow. There is no sin upon you if you are impeded by rainfall, or if you are ill, that you place down your weapons. And be wary. God has prepared for the rejecters a humiliating retribution.
Muhammad Asad	4:102 Thus, when thou art among the believers ¹²⁹ and about to lead them in prayer, let [only] part of them stand up with thee, retaining their arms. Then, after they have finished their prayer, let them provide you cover ¹³⁰ while another group, who have not yet prayed, shall come forward and pray with thee, being fully prepared against danger and retaining their arms: (for) those who are bent on denying the truth would love to see you oblivious of your arms and your equipment, so that they might fall upon you in a surprise attack. ¹³¹ But it shall not be wrong for you to lay down your arms [while you pray] if you are troubled by rain ¹³² or if you are ill; but [always] be fully prepared against danger. Verily, God has readied shameful suffering for all who deny the truth!
Rashad Khalifa	<i>War Precautions</i> 4:102 When you are with them, and lead the Contact Prayer (Salat) for them, let some of you stand guard; let them hold their weapons, and let them stand behind you as you prostrate. Then, let the other group that has not prayed take their turn praying with you, while the others stand guard and hold their weapons. Those who disbelieved wish to see you neglect your weapons and your equipment, in order to attack you once and for all. You commit no error, if you are hampered by rain or injury, by putting down your weapons, so long as you remain alert. GOD has prepared for the disbelievers a shameful retribution.
Shabbir Ahmed	4:102 When you (O Messenger!) are with them and establish the congregations of Salaat for them, let some of them stand with you, and let them take their arms. Then, after they have received instructions, let them fall to the rear and let another party come that has not received instructions. Let them take precautions and their arms. The disbelievers want you to neglect your arms and other belongings so that they may attack you once and for all. There is no harm for you to lay aside your arms if rain impedes you or if you are ill. But take all possible precaution. Certainly, God has prepared for the disbelievers a humiliating chastisement.
Transliteration	4:102 Wa-i ^{tha} kunta feehim faaqamta lahumua ^{Issalata} faltaqum ^{ta} -ifatun minhummaAAaka walya/khu ^{thoo} asli ^{hatahum} fa-i ^{thasajadoo} falyakoonoo min wara-ikum walta/ti ^{ta} -ifatunokhra lam yu ^{salloo} falyu ^{salloo} maAAakawalya/khu ^{thoo} ^{hithrahum} waasli ^{hatahumwadda} alla ^{theena} kafaroo law taghfuloonaa AAan asli ^{hatikumwaamtiAAatikum} fayameeloona AAalaykum maylatan wahidatanwala ^{junaha} AAalaykum in k ^{ana} bikum a ^{thanmin} matarin aw kuntum mar ^{da} an ta ^{daAAoo} asli ^{hatakumwakhuthoo} ^{hithrakum} inna Allaha ^{AAadda} lilka ^{fireena} AAath ^{aban} muheen ^{an}
A	4:102 واذا كنت فيهم فاقمت لهم الصلوة فلتقم طائفة منهم معك وليأخذوا اسلحتهم فاذا سجدوا فليكونوا من ورائكم ولتات طائفة اخرى لم يصلوا فليصلوا معك وليأخذوا حذرهم واسلحتهم ود الذين كفروا لو تغفلون عن اسلحتكم وامتنعتكم فيميلون عليكم ميلا وحدة ولا جناح عليكم ان كان بكم اذى من مطر او كنتم مرضى ان تضعوا اسلحتكم وخذوا حذرکم ان الله اعد للكافرين عذابا مهينا
Edip-Layth	4:103 So when you are done with the contact prayer, then remember God while standing, or sitting, or on your sides. When you are relieved, you shall hold the contact prayer; the contact prayer for those who acknowledge is a scheduled

	book. ³⁵
The Monotheist Group	4:103 So, when you are done making the communion, then remember God while standing, or sitting, or on your sides. So, when you are relieved, then uphold the communion. Indeed, the communion for the believers becomes a timed schedule.
Muhammad Asad	4:103 And when you have finished your prayer, remember God - standing and sitting and lying down; and when you are once again secure, observe your prayers [fully]. Verily, for all believers prayer is indeed a sacred duty linked to particular times [of day].
Rashad Khalifa	<i>The Contact Prayers</i> 4:103 Once you complete your Contact Prayer (Salat), you shall remember GOD while standing, sitting, or lying down. Once the war is over, you shall observe the Contact Prayers (Salat); the Contact Prayers (Salat) are decreed for the believers at specific times.
Shabbir Ahmed	4:103 Be mindful of God's commands whatever state you are in, standing, sitting or lying down. And when you are once again secure, establish the congregations of Salaat. Joining the congregations of Salaat at the times appointed by the Central authority is a duty to believers. ²⁷
Transliteration	4:103 Fa-i th a qa ^d aytumu a lssalatafa ^o thkuroo All ^a ha qiy ^a man waquAAoodanwaAAala junoo b ikum fa-i th a i ^m a/nantumfaaqeemoo a lssalata inna a lssalatakana t AAala ^a lmu/mineena kitaban mawqoota n
A	4:103 فاذا قضيتم الصلوة فانكروا الله قيما وعودا وعلى جنوبكم فاذا اطمأننتم فاقيموا الصلوة ان الصلوة كانت على المؤمنين كتابا موقوتا
Edip-Layth	4:104 Do not falter in the pursuit of the remaining group. If you are feeling pain, then they are also feeling pain as you are; and you seek from God what they do not seek. God is Knowledgeable, Wise.
The Monotheist Group	4:104 And do not falter in the pursuit of the remaining group. If you are feeling pain, then they are also feeling pain as you are; and you seek from God what they do not seek. God is Knowledgeable, Wise.
Muhammad Asad	4:104 And be not faint of heart when you seek out the [enemy] host. If you happen to suffer pain, behold, they suffer pain even as you suffer it: but you are hoping [to receive] from God what they cannot hope for. And God is indeed all-knowing, wise.
Rashad Khalifa	4:104 Do not waver in pursuing the enemy. If you suffer, they also suffer. However, you expect from GOD what they never expect. GOD is Omniscient, Most Wise.
Shabbir Ahmed	4:104 Do not show weakness in pursuing the enemy. If you suffer hardship they too suffer hardship. But you have hope to receive God's reward that they cannot rightfully hope. God is the Knower, the Wise.
Transliteration	4:104 Wala ^a tahiroo fee ibtigh ^a -ialqawmi in takoonoo ta/lamoona fa-innahum ya/lamoona kam ^a ta/lamoona watarjoona mina All ^a hi m ^a l ^a yarjoona wak ^a na Allahu AAaleeman ^h akeema n
A	4:104 ولا تهنوا في ابتغاء القوم ان تكونوا تالمون فانهم يالمون كما تالمون وترجون من الله ما لا يرجون وكان الله عليما حكيما
Edip-Layth	4:105 We have revealed to you the book with truth that you may judge between the people according to what God has shown you, and do not be an advocate for the treacherous.

The Monotheist Group	4:105 We have revealed to you the Scripture with truth that you may judge between the people by that which God has shown you, and do not be an advocate for the treacherous.
Muhammad Asad	4:105 BEHOLD, We have bestowed upon thee from on high this divine writ, setting forth the truth, so that thou may judge between people in accordance with what God has taught thee. 133 Hence, do not contend with those who are false to their trust,
Rashad Khalifa	4:105 We have sent down to you the scripture, truthfully, in order to judge among the people in accordance with what GOD has shown you. You shall not side with the betrayers.
Shabbir Ahmed	4:105 We have revealed the Book to you in absolute truth that you might judge between people according to what God has shown you (in this revelation). So, do not be an advocate on behalf of the betraying traitors.
Transliteration	4:105 Inna anzalna ilayka alkit <u>ababial</u> haqqi lita <u>hkuma</u> bayna a Inna <u>sibima</u> a ra <u>ka</u> All <u>ahu</u> wa <u>la</u> takun lil <u>kha</u> -ineenakh <u>aseema</u> n
A	4:105 انا انزلنا اليك الكتب بالحق لتحكم بين الناس بما اريك الله ولا تكن للخائنين خصيما
Edip-Layth	4:106 Seek forgiveness from God; God is Forgiver, Compassionate.
The Monotheist Group	4:106 And seek forgiveness from God; God is Forgiver, Merciful.
Muhammad Asad	4:106 but pray God to forgive [them]: 134 behold, God is indeed much-forgiving, a dispenser of grace.
Rashad Khalifa	4:106 You shall implore GOD for forgiveness. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	4:106 And seek forgiveness of God. (Pray to God that the betraying traitors mend their ways and thus become worthy of forgiveness.) For God is Forgiving, Merciful. 28
Transliteration	4:106 Waistaghfiri All <u>aha</u> inna All <u>ah</u> ak <u>ana</u> ghafooran ra <u>heema</u> n
A	4:106 واستغفر الله ان الله كان عفورا رحيمًا
Edip-Layth	<i>The Betrayers</i> 4:107 Do not argue on behalf of those who betray themselves. God does not like those who are betrayers, sinners.
The Monotheist Group	4:107 And do not argue on behalf of those who betray themselves. God does not like those who are betrayers, sinners.
Muhammad Asad	4:107 Yet do not argue in behalf of those who are false to their own selves: 135 verily, God does not love those who betray their trust and persist in sinful ways.
Rashad Khalifa	<i>Do Not Defend the Transgressors</i> 4:107 Do not argue on behalf of those who have wronged their own souls; GOD does not love any betrayer, guilty.
Shabbir Ahmed	4:107 (You may pray for their guidance but) do not plead on behalf of the people who have betrayed their own 'self'. God loves not one who drags down his own humanity by betraying his pledges, duties and trusts.
Transliteration	4:107 Wa <u>la</u> tuj <u>adil</u> AAani alla <u>theen</u> ayakhta <u>noona</u> anfasahum inna All <u>aha</u> l a yu <u>hibb</u> uman <u>kana</u> khawwa <u>nan</u> atheema <u>n</u>

A	4:107 ولا تجدل عن الذين يختانون انفسهم ان الله لا يحب من كان خوانا اثيما
Edip-Layth	4:108 They may conceal this from the people, but they do not conceal it from God, and He was with them when they schemed what He does not approve of to be said. God is Encompassing over what they do.
The Monotheist Group	4:108 They may conceal this from the people, but they do not conceal it from God, and He was with them when they schemed what He does not approve of to be said. God is Encompassing what they do.
Muhammad Asad	4:108 They would conceal their doings from men; but from God they cannot conceal them - for He is with them whenever they devise, in the dark of night, all manner of beliefs ¹³⁶ which He does not approve. And God indeed encompasses [with His knowledge] whatever they do.
Rashad Khalifa	4:108 They hide from the people, and do not care to hide from GOD, though He is with them as they harbor ideas He dislikes. GOD is fully aware of everything they do.
Shabbir Ahmed	4:108 They seek to hide from people and do not seek to hide from God! He is with them when they discuss and plot by night what He dislikes. And God encompasses with His knowledge all they do.
Transliteration	4:108 Yastakhfoona mina a Innasi wal ayastakhfoona mina All ahi wahuwa maAAahum i thyubayytoona m a l a yar da mina alqawli wak anaAllahu bim a yaAAamaloona muheetan
A	4:108 يستخفون من الناس ولا يستخفون من الله وهو معهم اذ يبيتون ما لا يرضى من القول وكان الله بما يعملون محيطا
Edip-Layth	4:109 Here you are arguing on their behalf in this world, but who will argue on their behalf with God on the day of Resurrection? Or who will be their sponsor?
The Monotheist Group	4:109 Here you are arguing on their behalf in this world, but who will argue on their behalf with God on the Day of Resurrection? or who will be their sponsor?
Muhammad Asad	4:109 Oh, you might well argue in their behalf in the life of this world: but who will argue in their behalf with God on the Day of Resurrection, or who will be their defender?
Rashad Khalifa	<i>You Do Not Help Them by Being "Nice"</i> 4:109 Here you are arguing on their behalf in this world; who is going to argue with GOD on their behalf on the Day of Resurrection? Who is going to be their advocate?
Shabbir Ahmed	4:109 You contend on their behalf in this world. But who will contend with God for them on the Resurrection Day? Or who will be their defender?
Transliteration	4:109 Haantum haola-i j adaltumAAanhum fee al hayati a Iddunya famanyuj adilu Allaha AAanhum yawma alqiy amati amman yakoону AAalayhim wakeelan
A	4:109 هانتم هولاء جدلتم عنهم فى الحياة الدنيا فمن يجدل الله عنهم يوم القيمة ام من يكون عليهم وكيلا
Edip-Layth	4:110 Whoever does any evil, or wrongs himself, then seeks God's forgiveness; he will find God Forgiving, Compassionate.
The Monotheist Group	4:110 And whoever does any evil, or wrongs himself, then seeks God's forgiveness; he will find God Forgiving, Merciful.

Muhammad Asad	4:110 Yet he who does evil or [otherwise] sins against himself, and thereafter prays God to forgive him, shall find God much-forgiving, a dispenser of grace:
Rashad Khalifa	4:110 Anyone who commits evil, or wrongs his soul, then implores GOD for forgiveness, will find GOD Forgiving, Most Merciful.
Shabbir Ahmed	4:110 Anyone who transgresses against his or her own 'self', then seeks God's forgiveness, will find God Forgiving, Merciful. 29
Transliteration	4:110 Waman yaAAamal soo-an aw ya thlimnafsahu thumma yastaghfiri All aha yajidi Allaghaghafooran raheemaan
A	4:110 ومن يعمل سوءا او يظلم نفسه ثم يستغفر الله يجد الله غفورا رحيمًا
Edip-Layth	4:111 Whoever earns any sin, it is he who has brought it on himself. God is Knowledgeable, Wise.
The Monotheist Group	4:111 And whoever earns any sin, then he has brought it on himself. And God is Knowledgeable, Wise.
Muhammad Asad	4:111 for he who commits a sin, commits it only to his own hurt; 137 and God is indeed all-knowing, wise.
Rashad Khalifa	4:111 Anyone who earns a sin, earns it to the detriment of his own soul. GOD is Omniscient, Most Wise.
Shabbir Ahmed	4:111 Whoever earns a violation against the Permanent Values, earns it against his own 'self'. God is the Knower, Wise. 30
Transliteration	4:111 Waman yaksib ithman fa-innam ayaksibuhu AAal a nafsihi wak ana AllahuAAaleeman hakeemaan
A	4:111 ومن يكسب اثما فانما يكسبه على نفسه وكان الله عليما حكيما
Edip-Layth	4:112 Whoever does a mistake or wrongdoing, then blames it on an innocent person; he has incurred falsehood and a clear sin.
The Monotheist Group	4:112 And whoever does a mistake or wrongdoing, then blames it on an innocent person; he has incurred falsehood and a clear sin.
Muhammad Asad	4:112 But he who commits a fault or a sin and then throws the blame therefore on an innocent person, burdens himself with the guilt of calumny and [yet another] flagrant sin.
Rashad Khalifa	4:112 Anyone who earns a sin, then accuses an innocent person thereof, has committed a blasphemy and a gross offense.
Shabbir Ahmed	4:112 And whoever commits a fault or such violation, but throws the blame on the innocent, burdens himself with slander and a clear violation that drags down the 'self'.
Transliteration	4:112 Waman yaksib kha tee-atan aw ithmanthumma yarmi bihi baree-an faqadi ihtamala buhtananwa-ithman mubeenaan
A	4:112 ومن يكسب خطية او اثما ثم يرم به بريًا فقد احتمل بهتانا واثما مبینا
Edip-Layth	<i>Do not Divert from the Law and Wisdom</i> 4:113 Had it not been for God's favor upon you and His mercy, when a group of them were insistent on misguiding you; they would not have misguided except themselves, nor would they harm you in anything. God has sent down to you the book and the wisdom, and He has taught you what you did not know. God's grace

	upon you is great.
The Monotheist Group	4:113 And had it not been for God's favor upon you and His mercy, when a group of them were insistent on misguiding you; they would not have misguided except themselves, nor would they harm you in anything. And God has sent down to you the Scripture and the wisdom, and He has taught you that which you did not know. God's grace upon you is great.
Muhammad Asad	4:113 And but for God's favour upon thee and His grace, some of those [who are false to themselves] would indeed endeavour to lead thee astray; yet none but themselves do they lead astray. Nor can they harm thee in any way, since God has bestowed upon thee from on high this divine writ and [given thee] wisdom, and has imparted unto thee the knowledge of what thou didst not know. And God's favour upon thee is tremendous indeed.
Rashad Khalifa	4:113 If it were not for GOD's grace towards you, and His mercy, some of them would have misled you. They only mislead themselves, and they can never harm you in the least. GOD has sent down to you the scripture and wisdom, and He has taught you what you never knew. Indeed, GOD's blessings upon you have been great.
Shabbir Ahmed	4:113 But for the grace of God upon you (O Prophet!), a party among them were bent upon diverting you, but they only misled themselves. They cannot hurt you at all. He has given you the Book and wisdom. He teaches you what you did not know. (Contrary to blind faith, the use of Reason empowers you with Conviction.) God's grace upon you is Infinite. ³¹
Transliteration	4:113 Walawla faḍlu Allāhi AAalayka wara ḥmatuhu lahammat ta-ifatun minhum anyuḍillooka wam a ya ḍilloona ill aṅfusahum wam a ya ḍurroonaka min shay-in waanzalaAllāhu AAalayka alkit āba wa alḥikmatawaAAallamaka m a lam takun taAAalamu wakāna faḍluAllāhi AAalayka AAa ^{theeman}
A	4:113 ولولا فضل الله عليك ورحمته لهمت طائفة منهم ان يضلوك وما يضلون الا انفسهم وما يضررونك من شيء وانزل الله عليك الكتب والحكمة وعلمك ما لم تكن تعلم وكان فضل الله عليك عظيما
Edip-Layth	4:114 There is no good in most of their confidential talk, except whoever orders a charity or kindness or reconciliation between the people. Whoever does this seeking God's favor, We will give him a great reward.
The Monotheist Group	4:114 There is no good in most of what they desire, except whoever orders a charity or kindness or reconciliation between the people. And whoever does this seeking God's favor, We will give him a great reward.
Muhammad Asad	4:114 NO GOOD comes, as a rule, out of secret confabulations - saving such as are devoted to enjoining charity, or equitable dealings, or setting things to rights between people: ¹³⁸ and unto him who does this out of a longing for God's goodly acceptance We shall in time grant a mighty reward.
Rashad Khalifa	4:114 There is nothing good about their private conferences, except for those who advocate charity, or righteous works, or making peace among the people. Anyone who does this, in response to GOD's teachings, we will grant him a great recompense.
Shabbir Ahmed	4:114 There is no good in most of their secret meetings. Nevertheless, if one exhorts to a deed of charity or virtue, or reconciliation between people: whoever does this seeking the good pleasure of God, We shall soon bestow a great reward on him.
	4:114 La khayra fee katheerin min najw aḥumilla man amara bi sadaqatin aw

Transliteration	maAAroofin aw islahin bayna alnnasi waman yafAAal <u>thalika</u> ibtigha <u>amardati</u> Allahi fasawfa nu/tee hi ajran AAat <u>heeman</u>
A	4:114 لا خير في كثير من نجوبهم الا من امر بصدقة او معروف او اصلح بين الناس ومن يفعل ذلك ابتغاء مرضات الله فسوف نؤتيه اجرا عظيما
Edip-Layth	4:115 Whoever is hostile to the messenger after the guidance has been made clear to him, and he follows other than the path of those who acknowledge; We will grant him what he has sought and deliver him to hell; what a miserable destination.
The Monotheist Group	4:115 And whoever is hostile to the messenger after the guidance has been made clear to him, and he follows other than the path of the believers; We will grant him what he has sought and deliver him to Hell; what a miserable destination.
Muhammad Asad	4:115 But as for him who, after guidance has been vouchsafed to him, cuts himself off from the Apostle and follows a path other than that of the believers - him shall We leave unto that which he himself has chosen, ¹³⁹ and shall cause him to endure hell: and how evil a journey's end!
Rashad Khalifa	4:115 As for him who opposes the messenger, after the guidance has been pointed out to him, and follows other than the believers' way, we will direct him in the direction he has chosen, and commit him to Hell; what a miserable destiny!
Shabbir Ahmed	4:115 One who opposes the messenger, dissents and treads contrary to the way of the believers, after the guidance has been made plain to him, We shall let him continue in his chosen direction, and expose him to Hell, a miserable destination.
Transliteration	4:115 Waman yush <u>aqiqi</u> a Irrasoolamin baAAadi m <u>a</u> tabayyana lahu alhud <u>a</u> wayattabiAAaghayra sabeeli almu/mineena nuwallihi m <u>a</u> tawall <u>awanuslihi</u> jahannama was <u>aat</u> maseer <u>an</u>
A	4:115 ومن يشاقق الرسول من بعد ما تبين له الهدى ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم وساءت مصيرا
Edip-Layth	<i>The Unforgivable Sin</i> 4:116 God does not forgive to have partners set up with Him, but He forgives other than that for whom He pleases. Whoever sets up partners with God has indeed strayed a far straying. ³⁶
The Monotheist Group	4:116 God does not forgive to have partners set up with Him, but He forgives other than that for whom He pleases. Whoever sets-up partners with God has indeed strayed a far straying.
Muhammad Asad	4:116 VERILY, God does not forgive the ascribing of divinity to aught beside Him, although He forgives any lesser sin unto whomever He wills: for those who ascribe divinity to aught beside God have indeed gone far astray.
Rashad Khalifa	<i>The Unforgivable Sin</i> 4:116 GOD does not forgive idol worship (if maintained until death), ¹⁷ and He forgives lesser offenses for whomever He wills. Anyone who idolizes any idol beside GOD has strayed far astray.
Shabbir Ahmed	4:116 God will not forgive Shirk (choosing 'authorities' besides Him), though He may forgive other transgressions according to His law of forgiveness. Whoever commits Shirk, has strayed far, far away. ³²
Transliteration	4:116 Inna All <u>aha</u> l <u>a</u> yaghfiru anyushraka bihi wayaghfiru m <u>a</u> doona <u>thalika</u> limanyashao waman yushrik biAllahi faqad <u>dalladalalan</u> baAAeed <u>an</u>

A	4:116 ان الله لا يغفر ان يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد ضل ضللا بعيدا
Edip-Layth	4:117 They are only calling on females beside God. Indeed, they are only calling on a persistent devil.
The Monotheist Group	4:117 They are only calling on females beside God. Indeed, they are only calling on a persistent devil.
Muhammad Asad	4:117 In His stead, they invoke only lifeless symbols¹⁴⁰ - thus invoking none but a rebellious Satan
Rashad Khalifa	4:117 They even worship female gods besides Him; as a matter of fact, they only worship a rebellious devil.
Shabbir Ahmed	4:117 (Think how this attitude downgrades the human 'self'.) They even worship female gods besides Him. In fact, they call upon Satan, their selfish desires, that rebel against Permanent Values.
Transliteration	4:117 In yadAAoona min doonihi ill a in athanwa-in yadAAoona ill a shay tanan mareedan
A	4:117 ان يدعون من دونه الا انتا وان يدعون الا شيطنا مريدا
Edip-Layth	4:118 God has cursed him; and he had said, "I will take from Your servants a sizeable portion."³⁷
The Monotheist Group	4:118 God has cursed him; and he had said: "I will take from Your servants a sizeable portion."
Muhammad Asad	4:118 whom God has rejected for having said, "Verily, of Thy servants I shall most certainly take my due share,
Rashad Khalifa	4:118 GOD has condemned him, and he said, "I will surely recruit a definite share of Your worshipers.
Shabbir Ahmed	4:118 God did reject him. But he said, "Surely, of your servants I will take my due share." ³³
Transliteration	4:118 LaAAanahu All ahu waq alalaattakhithanna min AAib adika naseebanmafroodan
A	4:118 لعنه الله وقال لاتخذن من عبادك نصيبا مفروضا
Edip-Layth	4:119 "I will misguide them and make them desire, and I will command them, so that they will mark the ears of the livestock, and I will command them so they will make change to God's creation." Whoever takes the devil as a supporter other than God, then he has indeed lost a great loss.³⁸
The Monotheist Group	4:119 "And I will misguide them and make them desire, and I will command them, so that they will mark the ears of the livestock, and I will command them so they will make change to God's creation." Whoever takes the devil as a supporter other than God, then he has indeed lost a great loss.
Muhammad Asad	4:119 and shall lead them astray, and fill them with vain desires; and I shall command them - and they will cut off the ears of cattle [in idolatrous sacrifice]; and I shall command them - and they will corrupt God's creation!"¹⁴¹ But all who take Satan rather than God for their master do indeed, most clearly, lose all:

Rashad Khalifa	4:119 "I will mislead them, I will entice them, I will command them to (forbid the eating of certain meats by) marking the ears of livestock, and I will command them to distort the creation of GOD." Anyone who accepts the devil as a lord, instead of GOD, has incurred a profound loss.
Shabbir Ahmed	4:119 (Satan (Iblees) in allegorical terms) had said, "I surely will lead them astray, I will entice them and I will order them." - According to Satan's promise, these representatives of his mislead men and women away from the Qur'an, and confound them with ritualism and superstitions, such as magic, dreams, astrology, amulets, numerology, ghouls, exorcism, and vain beliefs. Marking cattle's ears, choosing red cows or black goats for specific sacrifices, are superstitions that the clergy propagates. They try to present the laws of God operative in the World of Creation in a distorted fashion. They assign miracles to living or dead "saints" ignoring the Law of Cause and Effect. Whoever befriends this handiwork of Satan, has ignored God. Such a person is certainly a loser and his loss is manifest. ³⁴
Transliteration	4:119 Walaodillannahum walaomanniyannahumwala amurannahum falayubattikunna athana al-anAAamiwalaamurannahum falayughayyirunna khalqa Allahi waman yattakhi thi a Ishshaytana waliyyan mindooni All ahi faqad khasira khusranan mubeenan
A	4:119 ولاضلنهم ولامنينهم ولءامرهم فليبتكن ءاذان الانعم ولءامرهم فليغيرن خلق الله ومن يتخذ الشيطان وليا من دون الله فقد خسر خسرانا مبينا
Edip-Layth	4:120 He promises them and makes them desire, but what the devil promises them is only vanity.
The Monotheist Group	4:120 He promises them and makes them desire, but what the devil promises them is only vanity.
Muhammad Asad	4:120 he holds out promises to them, and fills them with vain desires: yet whatever Satan promises them is but meant to delude the mind. ¹⁴²
Rashad Khalifa	4:120 He promises them and entices them; what the devil promises is no more than an illusion.
Shabbir Ahmed	4:120 He makes them promises, and creates in them false hopes. But Satan's promises to them are nothing but deception. ³⁵
Transliteration	4:120 YaAAiduhum wayumanneehim wam ayaAAiduhumu a Ishshaytanu ill a ghurooran
A	4:120 يعدهم ويمنيهم وما يعدهم الشيطان الا غورا
Edip-Layth	4:121 For these, their abode shall be hell; they will find no escape from it.
The Monotheist Group	4:121 For these, their abode shall be Hell, they will find no escape from it.
Muhammad Asad	4:121 Such as these have hell for their goal: and they shall find no way to escape therefrom.
Rashad Khalifa	4:121 These have incurred Hell as their final abode, and can never evade it.
Shabbir Ahmed	4:121 These custodians of manmade dogmas and their followers will have their dwelling in Hell, and from it they will find no way to escape.
Transliteration	4:121 Ola-ika ma/wahum jahannamuwala yajidoona AAanha maheesan
A	4:121 اولئك ماوبهم جهنم ولا يجدون عنها محيصا

Edip-Layth	4:122 As for those who acknowledge and do good work, We will admit them into gardens with rivers flowing beneath, eternally they will abide therein. God's promise is truth; and who is more truthful in saying than God?
The Monotheist Group	4:122 As for those who believe and do good work, We will admit them to estates with rivers flowing beneath, eternally they will abide therein. God's promise is truth; and who is more truthful in saying than God?
Muhammad Asad	4:122 Yet those who attain to faith and do righteous deeds We shall bring into gardens through which running waters flow, therein to abide beyond the count of time: this is, in truth, God's promise - and whose word could be truer than God's?
Rashad Khalifa	4:122 As for those who believe and lead a righteous life, we will admit them into gardens with flowing streams, wherein they live forever. Such is the truthful promise of GOD. Whose utterances are more truthful than GOD's?
Shabbir Ahmed	4:122 On the other hand, We shall soon admit those who attain belief, and work to improve the lot of humanity, to the Gardens beneath which rivers flow. They will abide therein forever. This is the unwavering promise of God; and who can be truer in word than God?
Transliteration	4:122 Wa ^a alla ^h theena ^a manoowaAAamiloo alssalihati sanudkhiluhum jannatintajree min ta ^h tiha al-anh ^a ru kh ^a alideenafeeha ^a abadan waAAda All ^a hi haqqan waman asdaqumina All ^a hi qeel ^a n
A	4:122 والذين ءامنوا وعملوا الصلحٰت سندخلهم جنت تجري من تحتها الانهر خلدن فيها ابدا وعد الله حقا ومن اصدق من الله قيلا
Edip-Layth	4:123 It will be neither by what you desire, nor by what the people of the book desire. Whoever works evil, he will be paid by it; and he will not find for himself besides God any supporter or victor.
The Monotheist Group	4:123 It will not be by what you desire, nor by what the people of the Scripture desire. Whoever works evil, he will be paid by it; and he will not find for himself besides than God any supporter or victor.
Muhammad Asad	4:123 It may not accord with your wishful thinking - nor with the wishful thinking of the followers of earlier revelation ¹⁴³ - [that] he who does evil shall be requited for it, and shall find none to protect him from God, and none to bring him succour,
Rashad Khalifa	<i>The Law</i> 4:123 It is not in accordance with your wishes, or the wishes of the people of the scripture: anyone who commits evil pays for it, and will have no helper or supporter against GOD.
Shabbir Ahmed	4:123 (The clergy have borrowed many of their dogmas from the previous nations.) But neither your wishful thinking, nor the wishful thinking of the People of the Book shall be of any avail. Whoever works disruption in the society, will have a befitting return. And He will find no protector or helper besides God. ³⁶
Transliteration	4:123 Laysa bi-am ^a niyyikum wal ^a am ^a niyyiahli alkit ^a abi man yaAAamal soo-an yujza bihi walayajid lahu min dooni All ^a hi waliyyan wal ^a naseer ^a n
A	4:123 ليس بامانيكم ولا امانى اهل الكتب من يعمل سوءا يجز به ولا يجد له من دون الله وليا ولا نصيرا
Edip-Layth	4:124 Whoever works good whether male or female, and is an acknowledger, then these will be admitted to paradise, and they will not be wronged in the least.

The Monotheist Group	4:124 And whoever works good be he male or female, and he is a believer, then these will be admitted to Paradise, and they will not be wronged in the least.
Muhammad Asad	4:124 whereas anyone - be it man or woman - who does [whatever he can] of good deeds and is a believer withal, shall enter paradise, and shall not be wronged by as much as [would fill] the groove of a date-stone.
Rashad Khalifa	4:124 As for those who lead a righteous life, male or female, while believing, they enter Paradise; without the slightest injustice.
Shabbir Ahmed	4:124 And whoever fulfills the needs of the people, whether male or female, and is a believer, will enter Paradise. And not the least injustice will be done to them (not amounting to the 'speck on a date-stone' 4:53, 35:13.)
Transliteration	4:124 Waman yaAAamal mina alIssalihatinim thakarim aw ontha wahuwa mu/minun faola-ikayadkhuloona aljannata wala yuthlamoonanaqeeran
A	4:124 ومن يعمل من الصلحت من ذكر او انثى وهو مومن فاولئك يدخلون الجنة ولا يظلمون نقيرا
Edip-Layth	<i>Abraham: God's Friend</i> 4:125 Who is better in the system than one who peacefully surrenders himself to God, and is a good doer, and he followed the creed of Abraham in monotheism? God took Abraham as a friend. ³⁹
The Monotheist Group	4:125 And who is better in the system than one who submits himself to God, and is a good doer, and he followed the creed of Abraham in monotheism? And God has taken Abraham as a friend.
Muhammad Asad	4:125 And who could be of better faith than he who surrenders his whole being unto God and is a doer of good withal, and follows the creed of Abraham, who turned away from all that is false - seeing that God exalted Abraham with His love? ¹⁴⁴
Rashad Khalifa	<i>Abraham: Original Messenger of Islam</i> 4:125 Who is better guided in his religion than one who submits totally to GOD, leads a righteous life, according to the creed of Abraham: monotheism? GOD has chosen Abraham as a beloved friend. ¹⁹
Shabbir Ahmed	4:125 Who has a better Deen (System of Life) than the one who submits completely to God, and thus becomes a benefactor of humanity? Such a person is, in fact, following the way of Abraham the Upright whom God chose for friend.
Transliteration	4:125 Waman ahsanu deenan mimman aslamawajhahu lill ahi wahuwa mu hsinun waittabaAAamillata ibraheema haneefan waittakhatthaAllahu ibraheema khaleelan
A	4:125 ومن احسن دينا ممن اسلم وجهه لله وهو محسن واتبع ملة ابراهيم حنيفا واتخذ الله ابراهيم خليلا
Edip-Layth	4:126 To God is what is in the heavens and in the earth; God is Encompassing over all things.
The Monotheist Group	4:126 And to God is what is in heavens and in the Earth; God is Encompassing over all things.
Muhammad Asad	4:126 For, unto God belongs all that is in the heavens and all that is on earth; and, indeed, God encompasses everything.
Rashad Khalifa	4:126 To GOD belongs everything in the heavens and the earth. GOD is in full control of all things.

Shabbir Ahmed	4:126 Unto God belongs all that is in the Highs and all that is in the Lows, and surely, God encompasses all things.
Transliteration	4:126 Walillāhi mā fee alssamāwātiwamā fee al-ardī wakāna Allāhubikulli shay-in muḥeetan
A	4:126 وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيطًا
Edip-Layth	<i>Support Orphans and their Mothers</i> 4:127 They ask you for divine instruction concerning women. Say, "God instructs you regarding them, as has been recited for you in the book about the rights of orphans whose mothers you want to marry without giving them their legal rights. You shall observe the rights of powerless children, and your duty to treat orphans with equity. Whatever good you do, God has full knowledge of it. ⁴⁰
The Monotheist Group	4:127 And they seek a ruling regarding the women, say: "God will give you a ruling regarding them and what is being recited to you in the Scripture regarding the orphan's mothers whom you wish to marry, but have not given them what was decreed for them; as well as the weak from the children: That you stand for the orphans in equality." Whatever good you do, then God is aware of it.
Muhammad Asad	4:127 AND THEY will ask thee to enlighten them about the laws concerning women. ¹⁴⁵ Say: "God [Himself] enlightens you about the laws concerning them"- for [His will is shown] in what is being conveyed unto you through this divine writ about orphan women [in your charge], to whom - because you yourselves may be desirous of marrying them - you do not give that which has been ordained for them; ¹⁴⁶ and about helpless children; and about your duty to treat orphans with equity. And whatever good you may do - behold, God has indeed full knowledge thereof.
Rashad Khalifa	4:127 They consult you concerning women: say, "GOD enlightens you regarding them, as recited for you in the scripture. You shall restore the rights of orphaned girls whom you cheat out of their due dowries when you wish to marry them: you shall not take advantage of them. The rights of orphaned boys must also be protected as well. You shall treat the orphans equitably. Whatever good you do, GOD is fully aware thereof."
Shabbir Ahmed	4:127 (It is imperative to realize that women are no less a part of the society. Moreover, they are the custodians of the future generations like a garden that bears flowery plants 2:223.) They ask you to enlighten them further about the laws concerning women (O Prophet!) Say, "God Himself enlightens you about the laws concerning them, and the Book which has been recited to you conveys the decree. You shall restore the rights of the orphaned women to whom you do not give what is ordained (as their due marital gifts) when you wish to marry them. And God decrees about helpless children, and your duty to treat orphans in a most kind manner. And whatever good you may do, God is ever Aware." ³⁷
Transliteration	4:127 Wayastaftoonaka fee al-Innisa-iquli Allāhu yufteekum feehinna wama ayutlaAAalaykum fee alkitābi fee yatāmā al-Innisa-iallatee lā tu/toonahunna mā kutiba lahunnewatarghaboona an tankiḥuuhunna wa almustadAAafeenaminalwildani waan taqoomoo lilyatāmā bi alqistiwamā tafAAaloo min khayrin fa-inna Allāha kānabihi AAaleeman
A	4:127 وَيَسْتَفْتُونَكَ فِى النِّسَاءِ قُلْ اللّٰهُ يَفْتِكُمْ فِيْهِنَّ وَمَا يُتْلٰى عَلَيْكُمْ فِى الْكُتُبِ فِى يَتَمِّى النِّسَاءِ الَّتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُوْنَ اَنْ تُنْكَحُوْهُنَّ وَالمُسْتَضْعِفِيْنَ مِنَ الْوُلْدِ اِنْ تَقُوْمُوْا لِلْيَتَمٰى بِالْقِسْطِ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهِ عَلِيْمًا
	4:128 If a woman fears from her husband disloyalty, or estrangement, then there

Edip-Layth	is no sin for them to reconcile between themselves; and reconciliation is good. The persons are brought by need. If you are kind and aware, then God is Expert over what you do.
The Monotheist Group	4:128 And if a woman fears from her husband desertion, or disregard, then there is no sin for them to reconcile between themselves; and reconciliation is good. And the souls are brought by need. And if you are kind and do right, then God is expert over what you do.
Muhammad Asad	4:128 And if a woman has reason to fear ill-treatment from her husband, or that he might turn away from her, it shall not be wrong for the two to set things peacefully to rights between themselves: for peace is best, and selfishness is ever-present in human souls. But if you do good and are conscious of Him - behold, God is indeed aware of all that you do.
Rashad Khalifa	<i>Divorce Discouraged</i> 4:128 If a woman senses oppression or desertion from her husband, the couple shall try to reconcile their differences, for conciliation is best for them. Selfishness is a human trait, and if you do good and lead a righteous life, GOD is fully Cognizant of everything you do.
Shabbir Ahmed	4:128 If a woman experiences ill-treatment from her husband or fears that he might turn away from her, there should be no hesitation in taking corrective action and resolving the matter between them amicably. Conciliation is best. Selfishness is ever present in human psyche. And if you take care to benefit each other and be mindful of God, certainly God is ever Aware of all you do. 38
Transliteration	4:128 Wa-ini imraatun kh a _{afat} min baAAalih a _{nushoozan} aw iAAar a _{dan} fal a _{jun} a _{ha} AAalayhima _{an} yu s _{liha} baynahum a s _{ulhan} wa alss _{ulhukhayrun} wao h _{dirati} al-anfusu a lshshu _{hhawa} -in tu h _{sinoo} watattaqoo fa-inna All a _{ha} k a _{nabima} taAAamaloona khabeera _n
A	4:128 وان امرأة خافت من بعلها نشوزا او اعراضا فلا جناح عليهما ان يصلحا بينهما صلحا والصلح خير واحضرت الانفس الشح وان تحسنوا وتتقوا فان الله كان بما تعملون خبيرا
Edip-Layth	4:129 You will not be able to be fair regarding the women even if you make every effort; so do not sway too greatly and leave her as one hanging in a void. If you reconcile and be aware, then God is Forgiving, Compassionate. 41
The Monotheist Group	4:129 And you will not be able to be fair regarding the women even if you make every effort; so do not sway too greatly and leave her as one hanging in a void. And if you reconcile and do right, then God is Forgiving, Merciful.
Muhammad Asad	4:129 And it will not be within your power to treat your wives with equal fairness, however much you may desire it; 147 and so, do not allow yourselves to incline towards one to the exclusion of the other, leaving her in a state, as it were, of having and not having a husband. 148 But if you put things to rights and are conscious of Him - behold, God is indeed much-forgiving, a dispenser of grace.
Rashad Khalifa	<i>Polygamy Discouraged</i> 4:129 You can never be equitable in dealing with more than one wife, no matter how hard you try. Therefore, do not be so biased as to leave one of them hanging (neither enjoying marriage, nor left to marry someone else). If you correct this situation and maintain righteousness, GOD is Forgiver, Most Merciful. 20
Shabbir Ahmed	4:129 *
Transliteration	4:129 Walan tasta teeAAoo an taAAadiloobayna a Innisa-i walaw hara _{stum} falatameeloo kulla almayli fata th _{arooha} ka almuAAa _{llaqatiwa} -in tu s _{lihoo} watattaqoo fa-inna All _a h _a ka _{naghafooran} raheema _n

A	4:129 وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَنُزُّوهُمَا كَالْمِغْلَقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
Edip-Layth	4:130 If they separate, then God will provide for each of them from His bounty. God is Vast, Wise.
The Monotheist Group	4:130 And if they separate, then God will provide for each of them from His bounty. God is Vast, Wise.
Muhammad Asad	4:130 And if husband and wife ¹⁴⁹ do separate, God shall provide for each of them out of His abundance: for God is indeed infinite, wise,
Rashad Khalifa	4:130 If the couple must decide to part, GOD will provide for each of them from His bounties. GOD is Bounteous, Most Wise.
Shabbir Ahmed	4:130 If the couple separate, God will provide for each one of them from His Abundance. God is Infinite, Wise. ⁴⁰
Transliteration	4:130 Wa-in yatafarraq a yughni All ahukullan min saAAatihi wak ana All ahu wasiAAan hakeema
A	4:130 وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَسْعًا حَكِيمًا
Edip-Layth	<i>Trust in God</i> 4:131 To God is what is in the heavens and the earth; and We have recommended to those who were given the book before you, and you, to be aware of God. If you reject, then to God is all that is in the heavens and in earth; God is Rich, Praiseworthy.
The Monotheist Group	4:131 And to God is what is in the heavens and the Earth; and We have recommended to those who were given the Scripture before you, and you, to be aware of God. And if you reject, then to God is all that is in heavens and in Earth; God is Rich, Praiseworthy.
Muhammad Asad	4:131 and unto God belongs all that is in the heavens and all that is on earth. AND, INDEED, We have enjoined upon those who were granted revelation before your time, as well as upon yourselves, to remain conscious of God. And if you deny Him - behold, unto God belongs all that is in the heavens and all that is on earth, and God is indeed self-sufficient, ever to be praised.
Rashad Khalifa	4:131 To GOD belongs everything in the heavens and the earth, and we have enjoined on those who received the scripture before you, and enjoined on you, that you shall reverence GOD. If you disbelieve, then to GOD belongs everything in the heavens and the earth. GOD is in no need, Praiseworthy.
Shabbir Ahmed	4:131 Unto God belongs all things in the Highs and all things in the Lows. We directed those who received the scripture before you, and We direct you to be mindful of God (so that your society operates as smoothly as the Universe is operating). And if you reject the truth, know that all things in the heavens and all things on earth belong to God. God is Absolutely Independent, Owner of praise.
Transliteration	4:131 Walillahi m a fee a Issamawatiwama fee al-ar di walaqad wassaynaallatheena ootoo alkit aba min qablikum wa-iyy akumani ittaqoo All aha wa-in takfuroo fa-inna lill ahi m afee aIssamawati wam a fee al-ar diwakana All ahughaniyyan hameeda
A	4:131 وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

Edip-Layth	4:132 To God is all that is in the heavens and all that is in the earth; and God is enough as a Caretaker.
The Monotheist Group	4:132 And to God is all that is in the heavens and all that is in the Earth; and God is enough as a Caretaker.
Muhammad Asad	4:132 And unto God belongs all that is in the heavens and all that is on earth; and none is as worthy of trust as God.
Rashad Khalifa	4:132 To GOD belongs everything in the heavens and the earth, and GOD is the only Protector.
Shabbir Ahmed	4:132 Unto God belongs whatever is in the heavenss and whatever is on earth. God is Sufficient as Guardian (to carry through all affairs of the Universe).
Transliteration	4:132 Walillāhi mā fee alssamāwātiwamā fee al-ardī wakafā biAllāhiwakeelan
A	4:132 وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَكَفٰ بِاللّٰهِ وَكِيلًا
Edip-Layth	4:133 O you people, if He wills, He could make all of you cease to exist; then He would bring others in your place. God is most able to do this.
The Monotheist Group	4:133 O you people, if He wills, He could make all of you cease to exist; then He would bring others in your place. God is most capable to do this.
Muhammad Asad	4:133 If He so wills, He can cause you, O mankind, to disappear, and bring forth other beings [in your stead]: for God has indeed the power to do this.
Rashad Khalifa	4:133 If He wills, He can annihilate you, O people, and substitute others in your place. GOD is certainly able to do this.
Shabbir Ahmed	4:133 If He wills, He can cause you, O mankind, to disappear, and bring forth other beings (in your stead). For, God has the power to do this.
Transliteration	4:133 In yasha/ yuṭṭhibkum ayyuhā alInnasuwaya/ti bi-akhareena wakana Allāhu AAalathalika qadeeran
A	4:133 اِنْ يَشَا يَذْهَبْكُمْ اَيُّهَا النَّاسُ وَيَاتْ بَاخَرِيْنَ وَكَانَ اللّٰهُ عَلَىٰ ذٰلِكَ قَدِيْرًا
Edip-Layth	4:134 Whoever seeks the reward of this world: with God is the reward of this world and the Hereafter. God is Hearing, Watchful.
The Monotheist Group	4:134 Whoever seeks the reward of this world, then with God is the reward of this world and the Hereafter. God is Hearing, Watchful.
Muhammad Asad	4:134 If one desires the rewards of this world, [let him remember that] with God are the rewards of [both] this world and the life to come: and God is indeed all-hearing, all-seeing.
Rashad Khalifa	4:134 Anyone who seeks the materials of this world should know that GOD possesses both the materials of this world and the Hereafter. GOD is Hearer, Seer.
Shabbir Ahmed	4:134 Whoever desires the reward of the world, let him know that with God is the reward of the world and the Hereafter. God is ever Hearer, Seer. 41
Transliteration	4:134 Man k āna yureedu thaw āba a IddunyaafaAAinda All āhi thaw ābu a Iddunya waal-akhiratiwak āna Allāhu sameeAAan bāseeran
A	4:134 مَنْ كَانَ يَرْيِدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللّٰهُ سَمِيْعًا بَصِيْرًا

Edip-Layth	4:135 O you who acknowledge, stand with justice as witnesses to God, even if against yourselves, or the parents or the relatives, rich or poor, God is more worthy of them, so do not follow your desires from being just. If you twist or turn away, then God is Ever-aware of what you do.
The Monotheist Group	4:135 O you who believe, stand with justice as witnesses to God, even if against yourselves, or the parents or the relatives. Even if he be rich or poor, God is more worthy of them, so do not follow your desires from being just. And if you twist or turn away, then God is Expert over what you do.
Muhammad Asad	4:135 O YOU who have attained to faith! Be ever steadfast in upholding equity, bearing witness to the truth for the sake of God, even though it be against your own selves or your parents and kinsfolk. Whether the person concerned be rich or poor, God's claim takes precedence over [the claims of] either of them. 150 Do not, then, follow your own desires, lest you swerve from justice: for if you distort [the truth], behold, God is indeed aware of all that you do!
Rashad Khalifa	<i>You Shall Not Bear False Witness</i> 4:135 O you who believe, you shall be absolutely equitable, and observe GOD, when you serve as witnesses, even against yourselves, or your parents, or your relatives. Whether the accused is rich or poor, GOD takes care of both. Therefore, do not be biased by your personal wishes. If you deviate or disregard (this commandment), then GOD is fully Cognizant of everything you do.
Shabbir Ahmed	4:135 O You who have chosen to be graced with belief! Stand up firmly for justice, witnesses for God, even if it is against yourselves, your parents and your relatives, and whether the case is of a rich person or a poor person. God is nearer to them than you are. Do not follow your emotions lest you fall short of justice. If you distort your testimony or turn away from this command, God is Aware of all your actions.
Transliteration	4:135 Ya ayyuh a alla theena amanookoonoo qaww ameena bi alqisti shuhadaalillah walaw AAal a anfusikum awi alw alidayniwaal-aqrabeena in yakun ghaniyyan aw faqeeran fa Allahuawla bihim a fala tattabiAAoo alhaw aan taAAdiloo wa-in talwoo aw tuAAariidoo fa-inna Allahakana bima taAAamaloona khabeeran
A	4:135 يايها الذين ءامنوا كونوا قومين بالقسط شهداء لله ولو على انفسكم او الوالدين والاقربين ان يكن غنيا او فقيرا فالله اولى بهما فلا تتبعوا الهوى ان تعدلوا وان تلووا او تعرضوا فان الله كان بما تعملون خبيراً
Edip-Layth	4:136 O you who acknowledge; acknowledge God and His messenger, and the books which was sent down to His messenger, and the books that were sent before. Whoever rejects God, and His angels, and His book, and His messengers, and the Last day; then he has strayed a far straying.
The Monotheist Group	4:136 O you who believe; believe in God and His messenger, and the Scripture which was sent down to His messenger, and the Scripture that was sent before. And whoever rejects God, and His angels, and His Scriptures, and His messengers, and the Last Day; then he has strayed a far straying.
Muhammad Asad	4:136 O you who have attained to faith! Hold fast unto your belief in God and His Apostle, and in the divine writ which He has bestowed from on high upon His Apostle, step by step, as well as in the revelation which He sent down aforetime: 151152 for he who denies God, and His angels, and His revelations, and His apostles, and the Last Day, has indeed gone far astray.
Rashad Khalifa	4:136 O you who believe, you shall believe in GOD and His messenger, and the scripture He has revealed through His messenger, and the scripture He has revealed before that. Anyone who refuses to believe in GOD, and His angels, and

	His scriptures, and His messengers, and the Last Day, has indeed strayed far astray.
Shabbir Ahmed	4:136 O You who believe (and call yourselves Muslims!) Believe in God and His messenger, and the Book He has revealed to His messenger, and in (the existing truth in) the previous scripture. One who denies God, and His Angels, and His Books, and His messengers, and the Last Day, has gone far astray. ⁴²
Transliteration	4:136 Ya ayyuh a alla theena amanooaminoo bi Allahi warasoolihi waalkitabiallathee nazzala AAal a rasoolihi wa alkitabiallathee anzala min qablu waman yakfur bi Allahiwamala-ikatihi wakutubihi warusulihi wa alyawmi al-akhirifaqad dalla dalalan baAAeedan
A	4:136 ياايها الذين ءامنوا ءامنوا بالله ورسوله والكتب الذى نزل على رسوله والكتب الذى انزل من قبل ومن يكفر بالله وملئكته وكتبه ورسله واليوم الاخر فقد ضل ضللا بعيدا
Edip-Layth	4:137 Those who acknowledge, then reject, then acknowledge, then reject, then they increase in rejection; God was neither to forgive them nor to guide them to the path.
The Monotheist Group	4:137 Those who believe, then reject, then believe, then reject, then they increase in rejection; God was neither to forgive them nor to guide them to the path.
Muhammad Asad	4:137 Behold, as for those who come to believe, and then deny the truth, and again come to believe, and again deny the truth, and thereafter grow stubborn in their denial of the truth ¹⁵³ - God will not forgive them, nor will He guide them in any way.
Rashad Khalifa	4:137 Surely, those who believe, then disbelieve, then believe, then disbelieve, then plunge deeper into disbelief, GOD will not forgive them, nor will He guide them in any way.
Shabbir Ahmed	4:137 Those who believe, then disbelieve and again believe, then disbelieve, and thus grow stubborn in denial of the truth, God will not forgive them, nor will He walk them on to the way. ⁴³
Transliteration	4:137 Inna alla theena amanoo thummakafaroo thumma amanoo thumma kafaroo thumma izd adookufra lam yakuni Allahu liyaghfira lahum wal aliyahdiyahum sabeelan
A	4:137 ان الذين ءامنوا ثم كفروا ثم ءامنوا ثم كفروا ثم ازدادوا كفرا لم يكن الله ليغفر لهم ولا ليهديهم سبيلا
Edip-Layth	4:138 Give news to the hypocrites that they will have a painful retribution.
The Monotheist Group	4:138 Give news to the hypocrites that they will have a painful retribution.
Muhammad Asad	4:138 Announce thou to such hypocrites that grievous suffering awaits them.
Rashad Khalifa	4:138 Inform the hypocrites that they have incurred painful retribution.
Shabbir Ahmed	4:138 Give the tiding to such hypocrites that grievous suffering awaits them.
Transliteration	4:138 Bashshiri almunafiqeena bi-annalahum AAa thaban aleeman
A	4:138 بشر المنافقين بان لهم عذابا اليم
Edip-Layth	4:139 They are the ones who ally themselves with the ingrates besides of those

	who acknowledge. "Do they seek glory with them?" All glory belongs to God.
The Monotheist Group	4:139 Those who take the rejecters as allies instead of the believers: "Do they seek glory with them?" All glory belongs to God.
Muhammad Asad	4:139 As for those who take the deniers of the truth for their allies in preference to the believers - do they hope to be honoured by them when, behold, all honour belongs to God [alone]? ¹⁵⁴
Rashad Khalifa	4:139 They are the ones who ally themselves with disbelievers instead of believers. Are they seeking dignity with them? All dignity belongs with GOD alone.
Shabbir Ahmed	4:139 Those who ally themselves with the rejecters of the truth instead of the believers, do they seek honor among them? All Dignity, Honor and Power belong to, and come from, God. ⁴⁴
Transliteration	4:139 Alla <u>the</u> ena yattakhi <u>th</u> oona alk <u>a</u> fireenaawliyaa min dooni almu/mineena ayabtaghoona AAindahumualAAizzata fa-inna alAAizzata lill <u>ah</u> i jameeAA <u>a</u> n
A	4:139 الذين يتخذون الكافرين اولياء من دون المومنين ايبتغون عندهم العزة فان العزة لله جميعا
Edip-Layth	<i>When God's Signs/Revelation Were Insulted or Mocked in Your Presence</i> 4:140 It has been sent down to you in the book, that when you hear God's signs being rejected and ridiculed in, then do not sit with them until they move on to a different subject; if not, then you are like them. God will gather the hypocrites and the ingrates in hell all together. ⁴²
The Monotheist Group	4:140 And it has been sent down to you in the Scripture, that if you hear God's revelations being rejected and ridiculed in, then do not sit with them until they move on to a different subject; if not, then you are like them. God will gather the hypocrites and the disbelievers in Hell all together.
Muhammad Asad	4:140 And, indeed, He has enjoined upon you in this divine writ that whenever you hear people deny the truth of God's messages and mock at them, you shall avoid their company until they begin to talk of other things ¹⁵⁵ - or else, verily, you will become like them. Behold, together with those who deny the truth God will gather in hell the hypocrites,
Rashad Khalifa	4:140 He has instructed you in the scripture that: if you hear GOD's revelations being mocked and ridiculed, you shall not sit with them, unless they delve into another subject. Otherwise, you will be as guilty as they are. GOD will gather the hypocrites and the disbelievers together in Hell.
Shabbir Ahmed	4:140 He has already revealed to you in the Book that, when you hear the revelations of God rejected and ridiculed, sit not with them unless they engage in some other conversation (4:63, 6:68). Otherwise you shall bear similar guilt as they bear. God will gather hypocrites and rejecters together, all of them, into Hell.
Transliteration	4:140 Waqad nazzala AAalaykum fee alkit <u>a</u> bian i <u>th</u> a samiAAatum <u>ay</u> ati All <u>ah</u> iyukfaru bi <u>h</u> a wayustahzao bi <u>h</u> a fal <u>a</u> taqAAudoomaAA <u>ah</u> um <u>h</u> atta yakhoo <u>doo</u> fee <u>h</u> adeethinghayrihi innakum i <u>th</u> an mithluhum inna All <u>a</u> ha jamiAA <u>a</u> almun <u>a</u> fiqueena waalk <u>a</u> fireena fee jahannamajameeAA <u>a</u> n
A	4:140 وقد نزل عليكم فى الكتب ان اذا سمعتم ءايت الله يكفر بها ويستهزا بها فلا تقعدوا معهم حتى يخوضوا فى حديث غيره انكم اذا مثلهم ان الله جامع المنافقين والكافرين فى جهنم جميعا

Edip-Layth	4:141 They linger and observe you. If you have a victory from God they say, "Were we not with you?" If the ingrates have success, they say, "Did we not side with you and deter those who acknowledge from you?" God will judge between you on the day of Resurrection, and God will not grant the ingrates any success over those who acknowledge.
The Monotheist Group	4:141 Those who linger and observe you, if you have a victory from God they say: "Were we not with you?" And if the rejecters have success, they say: "Did we not side with you and deter the believers from you?" God will judge between you on the Day of Resurrection, and God will not grant the rejecters any success over the believers.
Muhammad Asad	4:141 who but wait to see what betides you: thus, if triumph comes to you from God, they say, "Were we not on your side?"- whereas if those who deny the truth are in luck, they say [to them], "Have we not earned your affection by defending you against those be lievers?"¹⁵⁶ But God will judge between you all on the Day of Resurrection; and never will God allow those who deny the truth to harm the believers.¹⁵⁷
Rashad Khalifa	<i>The Hypocrites</i> 4:141 They watch you and wait; if you attain victory from GOD, they say (to you), "Were we not with you?" But if the disbelievers get a turn, they say (to them), "Did we not side with you, and protect you from the believers?" GOD will judge between you on the Day of Resurrection. GOD will never permit the disbelievers to prevail over the believers.
Shabbir Ahmed	4:141 (The hypocrites adopt the opportunistic attitude.) They watch you and wait. If a victory comes to you from God, they say, "Weren't we with you?" And if the rejecters get a portion of success, they say, "Did we not side with you and protect you from the believers?" God will judge between you all on the Day of Resurrection. God will not give the rejecters (of the Qur'an) any way of success against the true believers.
Transliteration	4:141 Allatheena yatarabba soonabikum fa-in k ana lakum fat hun mina All ahi qalooalam nakun maAAakum wa-in k ana lil k afireena na seebunqaloo alam nastahwith AAalaykum wanamnaAAakummina almu/mineena fa Allahu ya hkumu baynakumyawma alqiy amati walan yajAAala All ahu lil k afireenaAAala almu/mineena sabeelan
A	4:141 الذين يترصدون بكم فان كان لكم فتح من الله قالوا الم نكن معكم وان كان للكافرين نصيب قالوا الم نستحوذ عليكم ومنعكم من المؤمنين فانه يحكم بينكم يوم القيمة ولن يجعل الله للكافرين على المؤمنين سبيلا
Edip-Layth	<i>The Hypocrites</i> 4:142 The hypocrites seek to deceive God, while He is deceiving them; and if they attend to the contact prayer, they do so lazily, only to show the people; they do not remember God except very little.
The Monotheist Group	4:142 The hypocrites seek to deceive God, while He is deceiving them; and if they stand to make the communion, they do so lazily, only to show the people; they do not remember God except very little.
Muhammad Asad	4:142 Behold, the hypocrites seek to deceive God - the while it is He who causes them to be deceived [by themselves] ¹⁵⁸ And when they rise to pray, they rise reluctantly, only to be seen and praised by men, remembering God but seldom,
Rashad Khalifa	4:142 The hypocrites think that they are deceiving GOD, but He is the One who leads them on. When they get up for the Contact Prayer (Salat), they get up lazily. That is because they only show off in front of the people, and rarely do

	they think of GOD.
Shabbir Ahmed	4:142 The hypocrites seek to deceive God, but it is God's law that such people deceive themselves (2:9). When they stand up for prayers, they do so reluctantly and only to be seen by people, and rarely do they think of God.
Transliteration	4:142 Inna almunafiqeena yukhadiAAoonaAllaha wahuwa khadiAAuhum wa-i <tha< th="">qamooila a lssalati q amoo kus alayura^oona a Innasa wal a ya thkuroonaAllaha ill a qaleelan</tha<>
A	4:142 ان المنافقين يخدعون الله وهو خدعهم واذا قاموا الى الصلوة قاموا كسالى يراءون الناس ولا يذكرون الله الا قليلا
Edip-Layth	4:143 They are swaying in-between, belonging neither to this group nor to that group. Whomever God will misguide, you will not find for him a way.
The Monotheist Group	4:143 They are swaying in-between, neither belonging to this group nor to that group. Whoever God will misguide, you will not find for him a way.
Muhammad Asad	4:143 wavering between this and that, [true] neither to these nor those. But for him whom God lets go astray thou canst never find any way.
Rashad Khalifa	4:143 They waver in between, neither belonging to this group, nor that group. Whomever GOD sends astray, you will never find a way to guide him.
Shabbir Ahmed	4:143 They waver in between, belonging neither to this group, nor to that group. Anyone whom God lets go astray, you will not find a way to guide him. (law of guidance 4:88).
Transliteration	4:143 Muthabthabeena bayna thalikala ila haola-i wal a ilahaola-i waman yu dlili Allahu falantajida lahu sabeelan
A	4:143 مذبذبين بين ذلك لا الى هواء ولا الى هواء ومن يضل الله فلن تجد له سبيلا
Edip-Layth	4:144 O you who acknowledge, do not take the ingrates as allies instead of those who acknowledge. Do you want God to have a reason against you?
The Monotheist Group	4:144 O you who believe, do not take the rejecters as allies instead of the believers. Do you want God to have a reason against you?
Muhammad Asad	4:144 O you who have attained to faith! Do not take the deniers of the truth for your allies in preference to the believers! Do you want to place before God a manifest proof of your guilt? ¹⁵⁹
Rashad Khalifa	4:144 O you who believe, you shall not ally yourselves with the disbelievers, instead of the believers. Do you wish to provide GOD with a clear proof against you?
Shabbir Ahmed	4:144 O You who have chosen to be graced with belief! Do not take the rejecters for your allies instead of the believers. Do you wish to provide a clear proof to God against yourselves?
Transliteration	4:144 Ya ayyuha alla ^{the} ena amanoola tattakhi ^{thoo} alk ^a fireena awliyaamin dooni almu/mineena atureedoona an tajAAaloo lill ^{hi} AAalaykum sultanan mubeenan
A	4:144 يا ايها الذين ءامنوا لا تتخذوا الكافرين اولياء من دون المومنين اتريدون ان تجعلوا الله عليكم سوطنا مبينا
Edip-Layth	4:145 The hypocrites will be in the lowest level of the fire; and you will not find for them a victor;

The Monotheist Group	4:145 The hypocrites will be in the lowest level of the Fire; and you will not find for them a victor.
Muhammad Asad	4:145 Verily, the hypocrites shall be in the lowest depth of the fire, and thou wilt find none who could succour them.
Rashad Khalifa	<i>They Think That They Are Believers</i> 4:145 The hypocrites will be committed to the lowest pit of Hell, and you will find no one to help them.
Shabbir Ahmed	4:145 Surely, the hypocrites will abide in the lowest pit of the fire and you will find no helper for them.
Transliteration	4:145 Inna almunafiqeena fee a lddarkial-asfali mina a Innari walan tajida lahum naseeran
A	4:145 ان المنافقين فى الدرك الاسفل من النار ولن تجد لهم نصيرا
Edip-Layth	4:146 As for those who repent, amend, hold fast to God, and devote their system to God; these will be with those who acknowledge. God will grant those who acknowledge a great reward.
The Monotheist Group	4:146 Except those who repent, and amend, and hold fast to God, and purify their system to God; then these will be with the believers. And God will grant the believers a great reward.
Muhammad Asad	4:146 But excepted shall be they who repent, and live righteously, and hold fast unto God, and grow sincere in their faith in God alone: for these shall be one with the believers - and in time God will grant to all believers a mighty reward.
Rashad Khalifa	4:146 Only those who repent, reform, hold fast to GOD, and devote their religion absolutely to GOD alone, will be counted with the believers. GOD will bless the believers with a great recompense.
Shabbir Ahmed	4:146 Except those who repent by returning to the right path and make amends and hold fast to God's guidance in all sincerity. Those are with the believers. God will soon grant the believers a reward of immense value.
Transliteration	4:146 Illa alla theena t aboowaaslahoo wa iAAtasamoo bi Allahiwaakhlasoo deenahum lill ahi faol a-ika maAAaalmu/mineena wasawfa yu/ti All ahu almu/mineena ajran AAattheeman
A	4:146 الا الذين تابوا واصلحوا واعتصموا بالله واخلصوا دينهم لله فالولئك مع المؤمنين وسوف يوت الله المؤمنين اجرا عظيما
Edip-Layth	4:147 What would God want with your punishment if you only appreciated and acknowledged? God is Appreciative, Knowledgeable.
The Monotheist Group	4:147 What would God want with your punishment if you were only thankful and believed? God is Appreciative, Knowledgeable.
Muhammad Asad	4:147 Why would God cause you to suffer [for your past sins] if you are grateful and attain to belief - seeing that God is always responsive to gratitude, all-knowing? ¹⁶⁰
Rashad Khalifa	4:147 What will GOD gain from punishing you, if you became appreciative and believed? GOD is Appreciative, Omniscient.
Shabbir Ahmed	4:147 Why should God cause you to suffer if you are grateful and attain belief? Nay, God is always Responsive to gratitude, all Knower.

Transliteration	4:147 Ma yafAAalu All ahu biAAa thabikumin shakartum wa amantum wak ana Allahu shakiranAAaleema <u>n</u>
A	4:147 ما يفعل الله بعذابكم ان شكرتم وءامنتم وكان الله شاكرا عليما
Edip-Layth	<i>Do Not Publicize Personal Negative Events Unless They Cause Injustice</i> 4:148 God does not like that any negative sayings be publicized, except if one is wronged. God is Hearer, Knowledgeable.
The Monotheist Group	4:148 God does not like that any negative sayings be publicized, except if one is wronged. God is Hearer, Knowledgeable.
Muhammad Asad	4:148 God does not like any evil to be mentioned openly, unless it be by him who has been wronged (thereby) ¹⁶¹ And God is indeed all-hearing, all-knowing,
Rashad Khalifa	<i>Do Not Use Bad Language</i> 4:148 GOD does not like the utterance of bad language, unless one is treated with gross injustice. GOD is Hearer, Knower.
Shabbir Ahmed	4:148 God does not like any evil to be mentioned openly, unless it be by him who has been wronged. God is certainly all Hearer, all Knower.
Transliteration	4:148 La yuhibbu Allahualjahra bi alsoo-i mina alqawli ill a man thulimawakana Allahu sameeAAan AAaleema <u>n</u>
A	4:148 لا يحب الله الجهر بالسوء من القول الا من ظلم وكان الله سميعا عليما
Edip-Layth	4:149 If you reveal what is good or hide it, or forgive what is bad, then God is Pardoner, Omnipotent.
The Monotheist Group	4:149 If you reveal what is good or hide it, or forgive what is bad, then God is Pardoner, Capable.
Muhammad Asad	4:149 whether you do good openly or in secret, or pardon others for evil [done unto you]: for, behold, God is indeed an absolver of sins, infinite in His power.
Rashad Khalifa	4:149 If you work righteousness - either declared or concealed - or pardon a transgression, GOD is Pardoner, Omnipotent.
Shabbir Ahmed	4:149 If you contribute to the society, whether openly or secretly, and pardon someone's fault, know that God is Pardoner, Powerful. He absolves your individual and societal imperfections, and He has appointed due measure for all things.
Transliteration	4:149 In tubdoo khayran aw tukhfoo <u>hu</u> aw taAAfooAAan soo-in fa-inna All aha kana AAafuwwan qadeera <u>n</u>
A	4:149 ان تبدوا خيرا او تخفوه او تعفوا عن سوء فان الله كان عفوا قديرا
Edip-Layth	<i>Messengers Do Not Follow Different Teachings than the Teaching of God</i> 4:150 Those who rejected God and His messengers, and they want to make a distinction between God and His messengers, and they say, "We acknowledge some and reject some!", and they desire to take a path in-between. ⁴³
The Monotheist Group	4:150 Those who rejected God and His messengers, and they want to make a distinction between God and His messengers, and they say: "We believe in some and reject some!", and they desire to take a path in-between.
Muhammad Asad	4:150 VERILY, those who deny God and His apostles by endeavouring to make a distinction between [belief in] God and [belief in] His apostles, and who say, "We believe in the one but we deny the other," ¹⁶² and want to pursue a path in-

	between -
Rashad Khalifa	<i>You Shall Not Make Any Distinction Among God's Messengers</i> 4:150 Those who disbelieve in GOD and His messengers, and seek to make distinction among GOD and His messengers, and say, "We believe in some and reject some," and wish to follow a path in between;
Shabbir Ahmed	4:150 Those who deny God and His messengers, and seek to make distinction between God and His messengers, and say, "We believe in some and reject some." And they wish to follow a path in between. ⁴⁵
Transliteration	4:150 Inna allatheena yakfuroona bi Allāhiwarusulihi wayureedoona an yufarriqoo bayna Allāhiwarusulihi wayaqooloona nu/minu bibaAAadīn wanakfuru bibaAAadīnwayureedoona an yattakhithoo bayna thalika sabeelan
A	4:150 ان الذين يكفرون بالله ورسله ويريدون ان يفرقوا بين الله ورسله ويقولون نومن ببعض ونكفر ببعض ويريدون ان يتخذوا بين ذلك سبيلا
Edip-Layth	4:151 These are the true ingrates; and We have prepared for the ingrates a humiliating retribution.
The Monotheist Group	4:151 These are the true rejecters; and We have prepared for the rejecters a humiliating retribution.
Muhammad Asad	4:151 it is they, they who are truly denying the truth: and for those who deny the truth We have readied shameful suffering.
Rashad Khalifa	4:151 these are the real disbelievers. We have prepared for the disbelievers a shameful retribution.
Shabbir Ahmed	4:151 Such are the real disbelievers. And for deniers of the truth We have readied a humiliating retribution.
Transliteration	4:151 Olā-ika humu alkāfiroona haqqanwaaAAatadnā lilkāfireena AAa thāban muheenan
A	4:151 اولئك هم الكفرون حقا واعتدنا للكافرين عذابا مهينا
Edip-Layth	4:152 Those who acknowledge God and His messengers and do not make a distinction between any of them, We will give them their rewards. God is Forgiving, Compassionate.
The Monotheist Group	4:152 And those who believe in God and His messengers and do not make a distinction between any of them, We will give them their rewards. And God is Forgiving, Merciful.
Muhammad Asad	4:152 But as for those who believe in God and His apostles and make no distinction between any of them ¹⁶³ - unto them, in time, will He grant their rewards [in full]. And God is indeed much-forgiving, a dispenser of grace.
Rashad Khalifa	4:152 As for those who believe in GOD and His messengers, and make no distinction among them, He will grant them their recompense. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	4:152 And those who believe in God and His messengers, in word and action, and understand that all messengers were one in purpose, We shall soon give them their rewards. God is ever Forgiving, Merciful.
Transliteration	4:152 Waallatheena amanoo bi Allāhiwarusulihi walam yufarriqoo bayna alhadin minhum olā-ikasawfa yu/teehim ooorahum wakāna Allāhu ghafooranraheeman

A	4:152 والذين ءامنوا بالله ورسله ولم يفرقوا بين احد منهم اولئك سوف يؤتيهم اجرهم وكان الله غفورا رحيما
Edip-Layth	<i>Covenant With the Children of Israel</i> 4:153 The people of the book ask you to bring down to them a book from the heavens. They had asked Moses for even more than that, for they said, "Let us see God plainly!", so the lightning bolt took them for their wickedness. Then they took the calf after the proof had come to them, and We pardoned them for this; We gave Moses a clear authority.⁴⁴
The Monotheist Group	4:153 The people of the Scripture ask you to bring down to them a scripture from the heavens. They had asked Moses for even more than that, for they said: "Let us see God plainly!", so the lightning bolt took them for their wickedness. Then they took the calf after the clarity had come to them, and We pardoned them for this; We gave Moses a clear authority.
Muhammad Asad	4:153 THE FOLLOWERS of the Old Testament ¹⁶⁴ demand of thee [O Prophet] that thou cause a revelation to be sent down to them from heaven. ¹⁶⁵ And an even greater thing than this did they demand of Moses when they said, "Make us see God face to face" - whereupon the thunderbolt of punishment overtook them for this their wickedness. ¹⁶⁶ After that, they took to worshipping the [golden] calf - and this after all evidence of the truth had come unto them! None the less, We effaced this [sin of theirs], and vouchsafed unto Moses a clear proof [of the truth],
Rashad Khalifa	<i>Lessons From Israel</i> 4:153 The people of the scripture challenge you to bring down to them a book from the sky! They have asked Moses for more than that, saying, "Show us GOD, physically." Consequently, the lightning struck them, as a consequence of their audacity. Additionally, they worshipped the calf, after all the miracles they had seen. Yet, we pardoned all this. We supported Moses with profound miracles.
Shabbir Ahmed	4:153 (O Prophet!) People of the scripture ask you to bring a published book from the heaven. They made a greater demand to Moses when they said, "Show us God face to face". And their psyche was such that when a bolt of lightning struck around them, they fell in fear (2:55). They had displaced the true belief with falsehood. After that, they chose the calf for worship although they had seen the Manifest truth. Yet, We pardoned them and gave Moses evident authority (for their guidance).
Transliteration	4:153 Yas-aluka ahlu alkit <u>abi</u> an tunazzilaAAalayhim kit <u>aban</u> mina a Issama-i faqadsaaloo moosa akbara min <u>thalika</u> faq^{aloo} arinaAllaha jahratan faakha <u>that</u>-humu aIssaAAiqatubi<u>th</u>ulmihim thumma ittakha<u>thoo</u> alAAaija minbaAAadi m <u>a</u> jaat-humu albayyina<u>tu</u> faAAaafawnaAAan <u>thalika</u> waatayna moosa sultananmubeenan
A	4:153 يسلك اهل الكتب ان تنزل عليهم كتباً من السماء فقد سألوا موسى اكبر من ذلك فقالوا ارنا الله جهرة فاخذتهم الصعقة بظلمهم ثم اتخذوا العجل من بعد ما جاءتهم البينات فعفونا عن ذلك وءاتينا موسى سلطاناً مبيناً
Edip-Layth	4:154 We raised the mount to be above because of the covenant they took, and We said to them, "Enter the passage by prostrating." We also said to them, "Do not transgress the Sabbath;" and We took from them a solemn covenant.
The Monotheist Group	4:154 And We raised the mount to be above because of the covenant they took, and We said to them: "Enter the passageway by crouching." And We said to them: "Do not transgress the Sabbath;" and We took from them a solemn covenant.

Muhammad Asad	4:154 raising Mount Sinai high above them in witness of their solemn pledge. And We said unto them, Enter the gate humbly"; ¹⁶⁷ and We told them, "Do not break the Sabbath-law"; and We accepted from them a most solemn pledge.
Rashad Khalifa	4:154 And we raised Mount Sinai above them, as we took their covenant. And we said to them, "Enter the gate humbly." And we said to them, "Do not desecrate the Sabbath." Indeed, we took from them a solemn covenant.
Shabbir Ahmed	4:154 Then We made a Covenant with them at the raised Mount Sinai as a witness. We said to them, "Enter the gate of the town humbly (2:63)." And We said to them, "Do not violate the Sabbath." Indeed We had made with them a Solemn Covenant.
Transliteration	4:154 WarafaAAanā fawqahumu a lttoorabimeethaqqihim waqulnā lahumu odkhuloo albabasujjadan waquln ā lahum l ā taAAadoo fee a Issabtiwaakhathnā minhum meethaqqan ghaleethan
A	4:154 ورفعنا فوقهم الطور بميثقهم وقلنا لهم ادخلوا الباب سجدا وقلنا لهم لا تعدوا في السبت واخذنا منهم ميثقا غليظا
Edip-Layth	<i>Crucifixion</i> 4:155 So, for the breaking of their covenant, and their rejection of God's signs, and their killing of the prophets without justice, and their saying, "Our hearts are layered over." Indeed, God has stamped upon their hearts because of their rejection; they do not acknowledge, except for a few.
The Monotheist Group	4:155 So, for the breaking of their covenant, and their rejection of God's signs, and their killing of the prophets without justice, and their saying: "Our hearts are layered over." Indeed, God has stamped upon their hearts because of their rejection; they do not believe, except for a few.
Muhammad Asad	4:155 And so, [We punished them ¹⁶⁸] for the breaking of their pledge, and their refusal to acknowledge God's messages, and their slaying of prophets against all right, and their boast, "Our hearts are already full of knowledge"- nay, but God has sealed their hearts in result of their denial of the truth, and [now] they believe in but few things - ; ¹⁶⁹
Rashad Khalifa	4:155 (They incurred condemnation) for violating their covenant, rejecting GOD's revelations, killing the prophets unjustly, and for saying, "Our minds are made up!" In fact, GOD is the One who sealed their minds, due to their disbelief, and this is why they fail to believe, except rarely.
Shabbir Ahmed	4:155 They incurred condemnation for breaking their Covenant, rejecting God's revelations, and killing the prophets wrongfully. And for saying, "Our hearts are wrapped up; we have made up our minds." Nay, God's law sets the seal on their hearts because of their persistent denial. They lost their faculties of reasoning. So they do not acknowledge the truth, except a few.
Transliteration	4:155 Fabima naqqidhim meethaqqahumwakufrihim bi- ayati All ahi waqatlihimual-anbiyaa bighayri haqqin waqawlihim quloobun aghulfun bal tabaAAa All ahu AAalayhabikufrihim fala yu/minoona illa qaleelan
A	4:155 فبما نقضهم ميثقهم وكفرهم بايت الله وقتلهم الانبياء بغير حق وقولهم قلوبنا غلف بل طبع الله عليها بكفرهم فلا يؤمنون الا قليلا
Edip-Layth	4:156 For their rejection and them saying about Mary a great falsehood,
The Monotheist Group	4:156 And for their rejection and them saying about Mary a great falsehood.

Muhammad Asad	4:156 and for their refusal to acknowledge the truth, and the awesome calumny which they utter against Mary, ¹⁷⁰
Rashad Khalifa	4:156 (They are condemned) for disbelieving and uttering about Mary a gross lie.
Shabbir Ahmed	4:156 And for their disbelief to the extent that they brought a terrible charge against Mary.
Transliteration	4:156 Wabikufrihim waqawlihim AAalamaryama buhtanan AAatheeman
A	4:156 وبكفرهم وقولهم على مريم بهتتا عظيما
Edip-Layth	4:157 For their saying, "We have killed the Messiah Jesus the son of Mary, the messenger of God!" They did not kill him, nor did they crucify him, but it appeared to them as if they had. Those who dispute are in doubt of him, they have no knowledge except to follow conjecture; they did not kill him for a certainty. ⁴⁵
The Monotheist Group	4:157 And their saying: "We have killed the Messiah Jesus the son of Mary, the messenger of God!" And they had not murdered him, nor killed him by crucifixion, but it appeared to them as if they had. Those who dispute are in doubt of him, they have no knowledge except to follow conjecture; they did not kill him for a certainty.
Muhammad Asad	4:157 and their boast, "Behold, we have slain the Christ Jesus, son of Mary, [who claimed to be] an apostle of God!" However, they did not slay him, and neither did they crucify him, but it only seemed to them [as if it had been] so; ¹⁷¹ and, verily, those who hold conflicting views thereon are indeed confused, having no [real] knowledge thereof, and following mere conjecture. For, of a certainty, they did not slay him:
Rashad Khalifa	<i>Crucifying "the Body" of Jesus</i> 4:157 And for claiming that they killed the Messiah, Jesus, son of Mary, the messenger of GOD. In fact, they never killed him, they never crucified him - they were made to think that they did. All factions who are disputing in this matter are full of doubt concerning this issue. They possess no knowledge; they only conjecture. For certain, they never killed him. ²¹
Shabbir Ahmed	4:157 And for claiming, "We killed the Messiah Jesus son of Mary, God's messenger." They never killed him and never crucified him. But it appeared so to them and the matter remained dubious to them. Those who hold conflicting views on this issue are but confused. They have no real knowledge and they are following mere conjecture. Most certainly, they never killed him.
Transliteration	4:157 Waqawlihim inn a qataln aalmaseeha AAees a ibna maryama rasoola Allahi wama qataloohu wam a salaboohu wal akinshubbiha lahum wa-inna allatheena ikhtalafoo feehi lafeeshakkin minhu m a lahum bihi min Aailmin ill a ittibaAAaal th thanni wama qataloohu yaqeenan
A	4:157 وقولهم انا قتلنا المسيح عيسى ابن مريم رسول الله وما قتلوه وما صلبوه ولكن شبه لهم وان الذين اختلفوا فيه لفي شك منه ما لهم به من علم الا اتباع الظن وما قتلوه يقينا
Edip-Layth	4:158 Instead, God raised him to Himself; and God is Noble, Wise.
The Monotheist Group	4:158 Instead, God had raised him to Himself; and God is Noble, Wise.
Muhammad Asad	4:158 nay, God exalted him unto Himself ¹⁷² - and God is indeed almighty, wise.
Rashad Khalifa	4:158 Instead, GOD raised him to Him; GOD is Almighty, Most Wise.

Shabbir Ahmed	4:158 Nay, God exalted him to Himself. (They had plotted thinking that crucifixion was a death of dishonor. But God raised him in honor.) God is Almighty, Wise.
Transliteration	4:158 Bal rafaAAahu Allahu ilayhi wakanaAllahu AAazeezan hakeemaan
A	4:158 بل رفعه الله اليه وكان الله عزيزا حكيما
Edip-Layth	4:159 Among the people of the book are few who would have acknowledged him before his death, and on the day of Resurrection he will be witness against them. ⁴⁶
The Monotheist Group	4:159 And from the people of the Scripture are few who would have believed in him before his death, and on the Day of Resurrection he will be witness against them.
Muhammad Asad	4:159 Yet there is not one of the followers of earlier revelation who does not, at the moment of his death, grasp the truth about Jesus; ¹⁷³ and on the Day of Resurrection he [himself] shall bear witness to the truth against them.
Rashad Khalifa	4:159 Everyone among the people of the scripture was required to believe in him before his death. On the Day of Resurrection, he will be a witness against them.
Shabbir Ahmed	4:159 Everyone among the People of the Book must believe before dying, in the truth just stated. Jesus will be a witness against them on the Day of Resurrection ⁴⁶
Transliteration	4:159 Wa-in min ahli alkit abi ill alayu/minanna bihi qabla mawtihi wayawma alqiyamati yakoonuAAalayhim shaheedaan
A	4:159 وان من اهل الكتب الا ليؤمنن به قبل موته ويوم القيمة يكون عليهم شهيدا
Edip-Layth	4:160 Because of the wickedness from those who are Jews, We made forbidden to them the good things that were lawful to them, and for their deterring many from the path of God.
The Monotheist Group	4:160 Because of the wickedness from amongst those who are Jewish, We made forbidden to them the good things that were lawful to them; and for their deterring many from the path of God.
Muhammad Asad	4:160 So, then, for the wickedness committed by those who followed the Jewish faith did We deny unto them certain of the good things of life which [aforetime] had been allowed to them; ¹⁷⁴ and [We did this] for their having so often turned away from the path of God, ¹⁷⁵
Rashad Khalifa	4:160 Due to their transgressions, we prohibited for the Jews good foods that used to be lawful for them; also for consistently repelling from the path of GOD.
Shabbir Ahmed	4:160 Due to the transgressions of the Jews We had forbidden them good things that were before allowed them, and because of their consistent hindering from the way of God.
Transliteration	4:160 Fabithulmin mina alla theenahadoo harramna AAalayhim tayyibatinohillat lahum wabiṣaddihim AAan sabeeli Allāhikatheeraan
A	4:160 فبظلم من الذين هادوا حرمنا عليهم طيبات احلت لهم وبصدهم عن سبيل الله كثيرا
Edip-Layth	4:161 For practicing usury/interest when they were told not to, and for consuming people's money unjustly. We have prepared for the ingrates amongst ⁴⁷

	them a painful retribution;
The Monotheist Group	4:161 And for their taking of usury, while they were told not to do so, and for their consuming people's money unjustly. We have prepared for the disbelievers amongst them a painful retribution.
Muhammad Asad	4:161 and [for] their taking usury although it had been forbidden to them, and their wrongful devouring of other people's possessions. And for those from among them who [continue to] deny the truth We have readied grievous suffering.
Rashad Khalifa	4:161 And for practicing usury, which was forbidden, and for consuming the people's money illicitly. We have prepared for the disbelievers among them painful retribution.
Shabbir Ahmed	4:161 Their clergy made usury permissible although it was forbidden, and they devoured the wealth of people with falsification. We have readied for the rejecters grievous suffering.
Transliteration	4:161 Waakh th ihimu a Irribawaqad nuhoo AAanhu waaklihim amw ala aInnasibialbatili waaAAtadna lilkafireenaminhum AAa th aban aleema ⁿ
A	4:161 واخذهم الربوا وقد نهوا عنه واكلهم امول الناس بالباطل واعتدنا للكافرين منهم عذابا اليما
Edip-Layth	4:162 But those of them who are firm in knowledge, as well as those who acknowledge, they acknowledge what was sent down to you and what was sent down before you; and those who observe the contact prayer, and those who contribute towards betterment, and those who acknowledge God and the Last day; to these We will give them their reward greatly.
The Monotheist Group	4:162 But those of them who are firm in knowledge, as well as the believers, they believe in what was sent down to you and what was sent down before you; and those who uphold the communion, and those who contribute towards betterment, and those who believe in God and the Last Day; to these We will give them their reward greatly.
Muhammad Asad	4:162 But as for those from among them who are deeply rooted in knowledge, ¹⁷⁶ and the believers who believe in that which has been bestowed upon thee from on high as well as that which was bestowed from on high before thee, and those who are [especially] constant in prayer, ¹⁷⁷ and spend in charity, and all who believe in God and the Last Day - these it is unto whom We shall grant a mighty reward.
Rashad Khalifa	4:162 As for those among them who are well founded in knowledge, and the believers, they believe in what was revealed to you, and in what was revealed before you. They are observers of the Contact Prayers (Salat), and givers of the obligatory charity (Zakat); they are believers in GOD and the Last Day. We grant these a great recompense.
Shabbir Ahmed	4:162 Among them (the Jews) there are those who are well founded in knowledge, and have attained conviction in what has been revealed to you, and in what was revealed before you. They are supporters of the Divine System and of the Just Economic Order, believers in God and in the Last Day. We shall soon give them an immense reward. ⁴⁷
Transliteration	4:162 Lakini a Irrasikhoonafee alAAilmi minhum wa almu/minoona yu/minoona bima ^o nzila ilayka wam a onzila min qablika wa almuqeemeenaalssalata waa ^l mu/toona a Izzakatawaa ^l mu/minoona bi Allahi wa alyawmi al- akhiriola-ika sanu/teehim ajran AAa th eema ⁿ

A	4:162 لكن الرسخون فى العلم منهم والمؤمنون يؤمنون بما انزل اليك وما انزل من قبلك والمقيمين الصلوة والموتون الزكوة والمؤمنون بالله واليوم الءآخر اولئك سنوتهم اجرا عظيما
Edip-Layth	<i>Messengers of God</i> 4:163 We have inspired you as We have inspired Noah and the prophets after him. We inspired Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs, and Jesus, and Job, and Jonah, and Aaron, and Solomon; and We have given David the Psalms.
The Monotheist Group	4:163 We have inspired you as We have inspired Noah and the prophets after him. And We inspired Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs, and Jesus, and Job, and Jonah, and Aaron, and Solomon; and We have given David the Psalms.
Muhammad Asad	4:163 BEHOLD, We have inspired thee [O Prophet] just as We inspired Noah and all the prophets after him - as We inspired Abraham, and Ishmael, and Isaac, and Jacob, and their descendants, including Jesus and Job, and Jonah, and Aaron, and Solomon; and as We vouchsafed unto David a book of divine wisdom; ¹⁷⁸
Rashad Khalifa	<i>God's Messengers</i> 4:163 We have inspired you, as we inspired Noah and the prophets after him. And we inspired Abraham, Ismail, Isaac, Jacob, the Patriarchs, Jesus, Job, Jonah, Aaron, and Solomon. And we gave David the Psalms.
Shabbir Ahmed	4:163 We have sent you the revelation as We sent it to Noah and the prophets after him. We sent revelations to Abraham, Ishmael, Isaac, Jacob, and his progeny (the Tribes), Jesus, Job, Jonah, Aaron, and Solomon; and to David We gave Zaboor. ⁴⁸
Transliteration	4:163 Inna aw hayna ilaykalam a aw hayna il a noo hin wa alInnabiyyeenamin baAAadihi waaw hayna il a ibr aheemawa-ismaAAeela wa-is haqa wayaAAqooba waal-asbatiwaAAeesa waayyooba wayoonusa wah aroona wasulaym anawaatayna dawooda zaboora
A	4:163 انا اوحينا اليك كما اوحينا الى نوح والنبيين من بعده واوحينا الى ابراهيم واسماعيل واسحق ويعقوب والاسباط وعيسى وايوب ويونس وهرون وسليمن وءاتينا داود زبوراً
Edip-Layth	4:164 Messengers of whom We have narrated to you from before, and messengers We have not narrated to you; and God spoke to Moses directly.
The Monotheist Group	4:164 And messengers of whom We have narrated to you from before, and messengers We have not narrated to you; and God spoke to Moses directly.
Muhammad Asad	4:164 and as [We inspired other] apostles whom We have mentioned to thee ere this, ¹⁷⁹ as well as apostles whom We have not mentioned to thee; and as God spoke His word unto Moses:
Rashad Khalifa	4:164 Messengers we have told you about, and messengers we never told you about. And GOD spoke to Moses directly.
Shabbir Ahmed	4:164 We sent Our messengers to all nations with a uniform message. We have told you the stories of some in the Qur'an, of the others We have not. (However, all of them were assigned a Common Mission.) And God spoke directly to Moses.
Transliteration	4:164 Warusulan qad qasasnahumAAalayka min qablu warusulan lam naqsushum AAalaykawakallama Allahu moosa takleema
A	4:164 ورسلا قد قصصنهم عليك من قبل ورسلا لم نقصصهم عليك وكلم الله موسى تكليما

Edip-Layth	4:165 Messengers who were bearers of good news and warners, so that there will be no excuse for the people with God after the messengers. God is Noble, Wise.
The Monotheist Group	4:165 Messengers who were bearers of good news and warners, so that there will be no excuse for the people with God after the messengers. God is Noble, Wise.
Muhammad Asad	4:165 [We sent all these] apostles as heralds of glad tidings and as warners, so that men might have no excuse before God after [the coming of] these apostles: and God is indeed almighty, wise.
Rashad Khalifa	4:165 Messengers to deliver good news, as well as warnings. Thus, the people will have no excuse when they face GOD, after all these messengers have come to them. GOD is Almighty, Most Wise.
Shabbir Ahmed	4:165 All messengers gave good news, as well as warning, so that humans would not have an argument against God, after the messengers conveyed to them the guidance. God is Almighty, Wise.
Transliteration	4:165 Rusulan mubashshireena wamun <u>thireenali-alla</u> yakoona li Innasi AAa <u>a</u> All <u>ah</u> ih <u>u</u> jjatun baAAa <u>a</u> Irrusuli wak <u>ana</u> All <u>ah</u> uAAazeezan <u>h</u> akeema <u>n</u>
A	4:165 رسلا مبشرين ومنذرين لئلا يكون للناس على الله حجة بعد الرسل وكان الله عزيزا حكيمًا
Edip-Layth	4:166 But God bears witness for what He has sent down to you with His knowledge, and the angels bear witness; and God is enough as a witness. ⁴⁸
The Monotheist Group	4:166 But God bears witness for what He has sent down to you with His knowledge, and the angels bear witness; and God is enough as a witness.
Muhammad Asad	4:166 However it be, God [Himself] bears witness to the truth of what He has bestowed from on high upon thee: out of His own wisdom has He bestowed it from on high, with the angels bearing witness thereto - although none can bear witness as God does.
Rashad Khalifa	4:166 But GOD bears witness concerning what He has revealed to you; He has revealed it with His knowledge. And the angels bear witness as well, but GOD suffices as witness.
Shabbir Ahmed	4:166 God bears witness concerning what He has revealed to you. With His Own knowledge He has revealed it. (If you reflect on the Order in the Universe, you shall find that) the angels, the universal laws, also bear witness. Yet, God is Sufficient Witness.
Transliteration	4:166 La <u>ki</u> ni All <u>ah</u> u yashhadu bim <u>a</u> anzala ilayka anzalahu biAAilmihi wa <u>a</u> lmal <u>a</u> -ikatuyashhadoona wakafa <u>bi</u> All <u>ah</u> i shaheeda <u>n</u>
A	4:166 لكن الله يشهد بما انزل اليك انزله بعلمه والملائكة يشهدون وكفى بالله شهيدا
Edip-Layth	4:167 Those who have rejected and turned away from the path of God, they have strayed a far straying.
The Monotheist Group	4:167 Those who have rejected and turned away from the path of God, they have strayed a far straying.
Muhammad Asad	4:167 Behold, those who are bent on denying the truth and on turning others away from the path of God have indeed gone far astray.
Rashad Khalifa	4:167 Surely, those who disbelieve and repel from the way of GOD have strayed far astray.

Shabbir Ahmed	4:167 Those who deny (such obvious truth) and hinder others from the way of God, they have certainly wandered far astray.
Transliteration	4:167 Inna alla <u>the</u> ena kafaroo wa <u>s</u> addooAAan sabeeli All <u>a</u> hi qad <u>d</u> alloo <u>d</u> alalanbaAAeedan
A	4:167 ان الذين كفروا وصدوا عن سبيل الله قد ضلوا ضللا بعيدا
Edip-Layth	4:168 Those who have rejected and did wrong, God was not to forgive them, nor guide them to a path;
The Monotheist Group	4:168 Those who have rejected and did wrong, God was not to forgive them, nor guide them to a path.
Muhammad Asad	4:168 Behold, those who are bent on denying the truth and on evildoing - God will indeed not forgive them, nor will He guide them onto any road
Rashad Khalifa	4:168 Those who disbelieve and transgress, GOD will not forgive them, nor will He guide them in any way;
Shabbir Ahmed	4:168 Those who oppose the truth and violate human rights, God will never forgive them. And He will never show them a road,
Transliteration	4:168 Inna alla <u>the</u> ena kafaroo wa <u>th</u> alamoolam yakuni All <u>a</u> hu liyaghfira lahum wal <u>al</u> iyahdiyahum <u>t</u> areeqan
A	4:168 ان الذين كفروا وظلموا لم يكن الله ليغفر لهم ولا ليهديهم طريقا
Edip-Layth	4:169 Except to the path of hell, in it they will abide eternally. For God this is very easy.
The Monotheist Group	4:169 Except to the path of Hell, in it they will abide eternally. For God this is very easy.
Muhammad Asad	4:169 but the road that leads to hell, therein to abide beyond the count of time: and this is indeed easy for God.
Rashad Khalifa	4:169 except the way to Hell, wherein they abide forever. This is easy for GOD to do.
Shabbir Ahmed	4:169 Except the road of Hell, wherein they abide for ever. And that is ever easy for God. 49
Transliteration	4:169 Illa <u>t</u> areeqa jahannama kh <u>al</u> ideenafeeha abadan wak <u>a</u> na <u>th</u> alika AAal a All <u>ah</u> iyaseeran
A	4:169 الا طريق جهنم خالدين فيها ابدًا وكان ذلك على الله يسيرا
Edip-Layth	4:170 O people, a messenger has come to you with truth from your Lord, so acknowledge; that is better for you. If you do not appreciate, then to God is what is in the heavens and the earth. God is Knowledgeable, Wise.
The Monotheist Group	4:170 O mankind, a messenger has come to you with truth from your Lord, so believe; that is better for you. And if you disbelieve, then to God is what is in heavens and Earth. And God is Knowledgeable, Wise.
Muhammad Asad	4:170 O mankind! The Apostle has now come unto you with the truth from your Sustainer: believe, then, for your own good! And if you deny the truth - behold, unto God belongs all that is in the heavens and all that is on earth, and God is indeed all-knowing, wise!
	4:170 O people, the messenger has come to you with the truth from your Lord.

Rashad Khalifa	Therefore, you shall believe for your own good. If you disbelieve, then to GOD belongs everything in the heavens and the earth. GOD is Omniscient, Most Wise.
Shabbir Ahmed	4:170 O People! The messenger has come to you with truth from your Lord. So if you believe, it is best for you. But if you disbelieve, still to God belongs whatever is in the heavens and earth. God is Knower, Wise. ⁵⁰
Transliteration	4:170 Ya ayyuh a a Innasuqad j aakumu a Irrasoolu bi alhaqqi minrabbikum faaminoo khayran lakum wa-in takfuroo fa-innalill ahi m a fee a Issamawati wa al-ardiwakana Allahu AAaleeman hakeeman
A	4:170 يايها الناس قد جاءكم الرسول بالحق من ربكم فامنوا خيرا لكم وان تكفروا فان الله ما فى السموت والارض وكان الله عليما حكيما
Edip-Layth	<i>Trinity: a Polytheistic Fiction</i> 4:171 O people of the book, do not overstep in your system, nor say about God except the truth. Jesus the son of Mary was no more than God's messenger and the fulfillment of His word to Mary, and an inspiration from Him. So acknowledge God and His messengers, and do not say, "Trinity." Cease, for it is better for you. God is only One god, be He glorified that He should have a son! To Him is all that is in the heavens and what is in the earth. God is enough as a caretaker. ⁴⁹
The Monotheist Group	4:171 O people of the Scripture, do not overstep in your system, nor say about God except the truth. Jesus the son of Mary was no more than God's messenger and the fulfillment of His word to Mary, and Spirit from Him. So believe in God and His messengers, and do not say: "Trinity." Cease, for it is better for you. God is only One god, be He glorified that He should have a son! To Him is all that is in the heavens and what is in the Earth. God is enough as a caretaker.
Muhammad Asad	4:171 O FOLLOWERS of the Gospel! Do not overstep the bounds [of truth] in your religious beliefs, ¹⁸⁰ and do not say of God anything but the truth. The Christ Jesus, son of Mary, was but God's Apostle - [the fulfilment of] His promise which He had conveyed unto Mary - and a soul created by Him. ¹⁸¹ Believe, then, in God and His apostles, and do not say, "[God is] a trinity". Desist [from this assertion] for your own good. God is but One God; utterly remote is He, in His glory, from having a son: unto Him belongs all that is in the heavens and all that is on earth; and none is as worthy of trust as God.
Rashad Khalifa	<i>Trinity: A False Doctrine</i> 4:171 O people of the scripture, do not transgress the limits of your religion, and do not say about GOD except the truth. The Messiah, Jesus, the son of Mary, was a messenger of GOD, and His word that He had sent to Mary, and a revelation from Him. Therefore, you shall believe in GOD and His messengers. You shall not say, "Trinity." You shall refrain from this for your own good. GOD is only one god. Be He glorified; He is much too glorious to have a son. To Him belongs everything in the heavens and everything on earth. GOD suffices as Lord and Master.
Shabbir Ahmed	4:171 O People of the scripture! Do not exaggerate in your religion. Say nothing about God except the truth. The Messiah Jesus son of Mary was a messenger of God, the fulfillment of His Word to Mary, created according to the laws of Creation and given free will from the Divine Energy (like all human beings 15:29, 32:7-9, 38:72). Believe in God and His messengers, and say not: "Three". Cease! It is for your own good. God is but One God. Far removed it is from His Supreme Majesty that He should have a son. Everything in the Highs and everything in the Lows belongs to Him. God is enough as a Trustee (of the Universe). ⁵¹
Transliteration	4:171 Ya ahla alkit abi l ataghloo fee deenikum wal a taqooloo AAal a All ahiilla alhaqqa innam a almasee hu AAees aibnu maryama rasoolu All ahi wakalimatuhu alqahaila maryama waroo hun minhu fa aminoo bi Allahiwarusulihi wal a taqooloo

	thalathatun intahookhayran lakum innam a Allahu ilahun w ahidunsubhanahu an yakoona lahu waladun lahu m a fee a Issamawatiwama fee al-ar di wakaf a biAllahiwakeelan
A	4:171 ياهل الكتب لا تغلوا في دينكم ولا تقولوا على الله الا الحق انما المسيح عيسى ابن مريم رسول الله وكلمته القاها الى مريم وروح منه فامنوا بالله ورسله ولا تقولوا ثلاثة انتهوا خيرا لكم انما الله اله واحد سبحانه ان يكون له ولد له ما في السموت وما في الارض وكفى بالله وكيلًا
Edip-Layth	4:172 The Messiah would not be too proud to be a servant to God, nor would the angels who are close to Him. Whoever is too proud from His service, and is arrogant, then He will summon them all before Him.
The Monotheist Group	4:172 The Messiah is not too proud to be a servant to God, nor are the angels who are close to Him. Whoever is too proud from His service, and is arrogant, then He will gather them all towards Him together.
Muhammad Asad	4:172 Never did the Christ feel too proud to be God's servant, nor do the angels who are near unto Him. And those who feel too proud to serve Him and glory in their arrogance [should know that on Judgment Day] He will gather them all unto Himself:
Rashad Khalifa	4:172 The Messiah would never disdain from being a servant of GOD, nor would the closest angels. Those who disdain from worshipping Him, and are too arrogant to submit, He will summon them all before Him.
Shabbir Ahmed	4:172 Never was the Messiah too proud to serve God, nor the angels nearest to Him shy from obeying Him. Whoever shuns His service and is proud, He will assemble all to Him.
Transliteration	4:172 Lan yastankifa almasee hu an yakoonaAAabdan lill ahi wal a almal a- ikatualmuqarraboona waman yastankif AAan AAib a datihwayastakbir fasayahshuruhum ilayhi jameeAAan
A	4:172 لن يستكف المسيح ان يكون عبدا لله ولا الملكة المقربون ومن يستكف عن عبادته ويستكبر فسيحشرهم اليه جميعا
Edip-Layth	4:173 As for those who acknowledge and do reform, He will give them their rewards and increase for them from His bounty. As for those who are too proud and arrogant, He will punish them a painful retribution, and they will not find besides God any supporter or victor.
The Monotheist Group	4:173 As for those who believe and do good works, He will give them their rewards and increase for them from His bounty. And as for those who are too proud and arrogant, He will punish them a painful retribution, and they will not find besides God any supporter or victor.
Muhammad Asad	4:173 whereupon unto those who attained to faith and did good deeds He will grant their just rewards, and give them yet more out of His bounty; whereas those who felt too proud and gloried in their arrogance He will chastise with grievous suffering: and they shall find none to protect them from God, and none to bring them succour.
Rashad Khalifa	4:173 As for those who believe and lead a righteous life, He will fully recompense them, and shower them with His grace. As for those who disdain and turn arrogant, He will commit them to painful retribution. They will find no lord beside GOD, nor a savior.
	4:173 God will give rewards and add of His bounty on those who attain belief and

Shabbir Ahmed	contribute to the society. On the other hand, His Law of Requitall will dispense an awful doom to those who were scornful and proud. And they will find no one, besides God, to protect or help them.
Transliteration	4:173 Faamma alla theena amanoowaAAamiloo a Issalihati fayuwaffeehimojorahum wayazeeduhum min fa dlihi waamm a allatheenaistankafoo wa istakbaroo fayuuAAa ththibuhum AAa thabanaleeman wal a yajidoona lahum min dooni Allahiwaliyyan wala naseeran
A	4:173 فاما الذين ءامنوا وعملوا الصلح فيوفيههم اجورهم ويزيدهم من فضله واما الذين استتكبوا واستكبروا فيعذبهم عذابا اليما ولا يجدون لهم من دون الله وليا ولا نصيرا
Edip-Layth	4:174 O people, a proof has come to you from your Lord, and We have sent down to you a guiding light.
The Monotheist Group	4:174 O mankind, a proof has come to you from your Lord, and We have sent down to you a guiding light.
Muhammad Asad	4:174 O MANKIND! A manifestation of the truth has now come unto you from your Sustainer, and We have sent down unto you a clear light.
Rashad Khalifa	<i>The Quran's Mathematical Code: Tangible, Irrefutable Proof</i> 4:174 O people, a proof has come to you from your Lord; we have sent down to you a profound beacon.
Shabbir Ahmed	4:174 O Mankind! There has come to you a Convincing proof from your Lord, and We have sent to you a profound beacon of light.
Transliteration	4:174 Ya ayyuha alInnasuqad jaakum burhanun min rabbikum waanzaln ailaikum nooran mubeenan
A	4:174 ياايها الناس قد جاءكم برهن من ربكم وانزلنا اليكم نورا مبينا
Edip-Layth	4:175 As for those who acknowledge God and hold fast to Him, He will admit them into a mercy from Him and a bounty, and He will guide them to Himself, a Straight Path.
The Monotheist Group	4:175 As for those who believe in God and hold fast to Him, He will admit them in a mercy from Him and a bounty, and He will guide them to Himself, a Straight Path.
Muhammad Asad	4:175 And as for those who have attained to faith in God and hold fast unto Him - He will enfold them within ¹⁸² His grace and bounty, and guide them unto Himself by a straight way.
Rashad Khalifa	4:175 Those who believe in GOD, and hold fast to Him, He will admit them into mercy from Him, and grace, and will guide them to Him in a straight path.
Shabbir Ahmed	4:175 God will admit into His grace those who believe in Him and hold fast to His commands, and facilitate for them the straight road to Him.
Transliteration	4:175 Faamma alla theena amanoobiAllahi wa iAAtasamoo bihifasayudkhiluhum fee rahmatin minhu wafadlinwayahdeehim ilayhi siratan mustaqeeman
A	4:175 فاما الذين ءامنوا بالله واعتصموا به فسيدخلهم في رحمة منه وفضل ويهديهم اليه صراطا مستقيما
	<i>Relating Back to the Beginning</i> 4:176 They seek a ruling from you, say, "God gives you the ruling for those who have no descendants. If a person passes away and has no children but has a

Edip-Layth	sister, then she shall receive half of what he leaves behind. He will inherit her fully if she has no child. However, if he has two sisters, then they will receive two thirds of what he left behind; and if he has siblings, male and female, then the male shall receive twice what the female receives." God makes clear to you that you do not stray; God is aware of all things.
The Monotheist Group	4:176 They seek a ruling from you, say: "God gives you the ruling for those who have no descendants. If a person passes away and has no children but has a sister, then she shall receive half of what he leaves behind. And he will inherit from her fully if she has no child. However, if he has two sisters, then they will receive two thirds of what he left behind; and if he has siblings, male and female, then the male shall receive twice what the female receives." God makes clear to you that you do not stray; God is aware of all things.
Muhammad Asad	4:176 THEY WILL ASK thee to enlighten them. 183 Say: "God enlightens you [thus] about the laws concerning [inheritance from] those who leave no heir in the direct line: If a man dies childless and has a sister, she shall inherit one-half of what he has left, just as he shall inherit from her if she dies childless. But if there are two sisters, both [together] shall have two-thirds of what he has left; and if there are brothers and sisters, 184 then the male shall have the equal of two females' share." God makes [all this] clear unto you, lest you go astray; and God knows everything.
Rashad Khalifa	4:176 They consult you; say, "GOD advises you concerning the single person. If one dies and leaves no children, and he had a sister, she gets half the inheritance. If she dies first, he inherits from her, if she left no children. If there were two sisters, they get two-thirds of the inheritance. If the siblings are men and women, the male gets twice the share of the female." GOD thus clarifies for you, lest you go astray. GOD is fully aware of all things.
Shabbir Ahmed	4:176 They ask you about the inheritance of a person who is survived by neither ascendants nor descendants. If one dies and leaves no children, and he had a sister, she gets half the inheritance. If she dies first, he inherits from her if she left no children. If there were two sisters they get two-thirds of the inheritance, if there are sisters and brothers, the brother would get twice the share of the sister for reasons already explained (2:80, 4:11). God clarifies the laws so that you may not go astray. God is the Knower of all things.
Transliteration	4:176 Yastaftoonaka quli Allahu yufteekumfee alkalalati ini imruon halaka laysa lahu waladun walahuokhtun falah alni sful m al taraka wahuwayarithuh alin lam yakun lahal waladun fa-in kanatathnatayni falahumalalththuluthani mimmataraka wa-in kanoo ikhwatan rij alan wanis aanfalilththakari mithlu haththialonthayayni yubayyinu Allahu lakum an tadilloo waAllahubikulli shay-in AAaleemun
A	4:176 يستفتونك قل الله يفتيكم في الكلفة ان امروا هلك ليس له ولد وله اخت فلها نصف ما ترك وهو يرثها ان لم يكن لها ولد فان كانتا اثنتين فلهما الثلثان مما ترك وان كانوا اخوة رجالا ونساء فللذكر مثل حظ الانثيين يبين الله لكم ان تضلوا والله بكل شيء سعليم

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Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (4:1)

Male and female, with little difference, share the same genetic program. The creation of the female from Adam's ribs found in Genesis 2:21-22 does not fit the Quranic description of creation. There is most likely a misunderstanding or deliberate distortion of an original word. On the Biblical account of the creation of Eve, the commentator Matthew Henry makes a beautiful comment, which might give us insight into the original meaning of the text: "This companion was taken from his side to signify that she was to be dear unto him as his own flesh. Not from his head, lest she should rule over him; nor from his feet, lest he should tyrannize over her; but from his side, to denote that species of equality which is to subsist in the marriage state." Ironically, many misogynistic Christian scholars interpreted the Biblical account of Eve's creation to belittle and condemn women. For instance, the 19th century Scottish Presbyterian scholar Easton provides the following information on the verse: "Through the subtle temptation of the serpent she violated the commandment of God by taking of the forbidden fruit, which she gave also unto her husband (1Timothy 2:13-15; 2Corinthians 11:3). When she gave birth to her first son, she said, "I have gotten a man from the Lord" (R.V., "I have gotten a man with the help of the Lord," Genesis 4:1). Thus she welcomed Cain, as some think, as if he had been the Promised One the 'Seed of the woman.'" See 2:36; 49:13.

Edip-Layth - End Note 2 (4:3)

Polygamy is allowed only to provide psychological, social and economic support for widows with orphans (See 4:127). Muhammad's practice of polygamy must have been in accordance with the condition to serve an important social service. Sure, physical attraction of widows might be one of the factors for marriage and there is nothing wrong with that. Those who could afford practicing polygamy, mentally and financially, should try hard to treat them equally, though 4:129 expresses the practical impossibility of attaining that ideal. Additionally, the consent of the first wife is necessary; otherwise, she can always seek divorce. It is clear that polygamy is not an ideal form of marriage and an unusual practice allowed for difficult times, such as a dramatic reduction in the male population during wartime. The age gap between marrying men and women creates a surplus of women who will never be able to find a monogamous partner. By a strict prohibition on polygamy, millions of young women are deprived from having a legitimate relationship with men. The only hope for millions of young girls is to get married with already divorced men, perhaps with kids, or to have a relationship born out of promiscuous sexual practices. The Western world does not prohibit polygamy since many males have sexual relationships with more than one woman at the same time. The only thing that modern societies do is deprive those women from the protection of law; they are there to be used, disposed of and recycled by men! The hypocrisy in the modern attitude becomes clear when homosexuality is defended on the pretext of "consenting adults," but the same standards are not afforded to the polygamists. The conditional permission for polygamy is for the psychological and financial protection of children and their widow mothers, in cases of war or natural disaster. Polygamy, according to the Old Testament, started with the seventh generation after Cain and continued as a common practice in the patriarchal age together with having concubines (Genesis 4:19; 6:2; 16:1-4; 22:21-24; 28:8-9; 29:23-30, etc.). However, the Old Testament also disapproves of polygamy (Deuteronomy 17:17). The Old Testament contains numerous exaggerated stories. One is about the number of Solomon's wives. The roundness of the numbers of wives and concubines and their total, the three numbers being perfectly round, indicate an intentional exaggeration. "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heartâ (1 Kings 11:3). It is highly plausible that the word "hundred" was inserted in the text by later scribes to damage the reputation of Solomon for some political agenda. The following verses depict Solomon as an evil person and idolater. The Quran neither accuses Solomon of indulging in a hedonistic sexual life nor of associating partners with God. Ironically, modern Christians are now bashing Solomon for not sticking to monogamy. To be politically correct, modern Christians do not hesitate to condemn the common practice of polygamy among Jews and their prophets. Contrary to the Quran, which exhorts Muslims to help widows, the misogynistic Rabbinical teachings inserted into the Old Testament put them in the category of harlots, and finds them unworthy of marriage by the privileged class: priests (Leviticus 21:14). The expression Ma malakat aymanukum has been translated by most translations as "whom your right hands possess" or "captive" or "concubines." We translated this and similar expressions found in 4:3,24,25,36; 16:71; 23:6; 24:31,33,58; 30:28; 33:50,52,55; and 70:30, as "those with whom you have contractual rights."

These were the wives of the enemy combatants who were persecuted because they acknowledged the message of Islam and sought asylum at the Muslim community (60:10). Since they did not get through a normal divorce process, an exceptional contract allows them to marry Muslims as free women. Marrying them could create some social, economic and personal complications for the husband. They have nothing to do with IBaD (slaves), as sectarian translations and commentaries state. As we will learn, the Quran categorically rejects slavery and considers it to be the greatest sin (See 3:79; 4:25,92; 5:89; 8:67; 24:32-33; 58:3; 90:13; 2:286; 12:39-42; 79:24). The practice of slavery was justified and resurrected to a certain extent via the influence of Jewish and Christian scholars, as well as fabricated hadith and sharia laws, decades after Muhammad's departure. It is ironic that Jews who suffered the most from slavery and were saved by God through the leadership of Moses (Exodus 1:13-14), later justified enslaving other people, including selling one's own daughter, and inserted that practice into their holy books (Exodus 21:7-8; 21:21-22; 26-27; Leviticus 25:44-46; Joshua 9:6-27). Though Jesus never condoned slavery, St. Paul, the founder of modern Christianity, once asked the masters to treat their slaves nicely (Colossians 3:22), and asked the slaves to be "submissive to your masters with all fear" (1 Peter 2:18; Ephesians 6:5; 1 Timothy 6:2; Colossians 3:22; Titus 2:9) justifying the Marxist maxim, "Religion is the opium of masses." The use of religion by the privileged class to enslave or exploit people is vividly depicted by the South African archbishop Desmond Tutu: "When the missionaries came to Africa, they had the Bible and we had the land. They said 'let us close our eyes and pray'. When we opened them, we had the Bible, and they had the land." The word YaMYN means "right hand" or metaphorically "right," "power" or "control." However, its plural form aYMaN is consistently mentioned in the Quran to mean not "right hands" but to mean "oaths" or "promises," implying the mutual nature of the relationship (See 4:33 5:89; 9:12; 16:91-94; 2:224-225; 30:28; 66:2; 5:53; 6:109). This unique Quranic usage is similar to the semantic difference between the singular and plural forms of the word Ayat (signs) (see 2:106). The expression in question, thus could be translated as "those whom your oaths/contracts have rights over" or "those whom you hold rights through your contracts," or by reading aYMaN (oaths/contracts) as an object rather than a subject, "those who hold/possess your contracts." The marriage declaration is a mutual partnership between two sexes and is formed by participation of family members. A married woman cannot marry another man without getting divorced from her husband. However, if a woman escapes and joins Muslims while her husband stayed behind participating in a war against Muslims, she may marry a Muslim man without actually getting divorced from her combatant husband; she will legally be considered a divorcee (60:10). Since this contract is different from the normal marriage contract, this special relationship is described in different words. The same is valid for a man whose wife allies with the hostile enemy. See 24:31 and 33:55. Those who work for another person according to employment contracts are also referred to with the same expression. See 16:71; 30:28. Also, see 4:25,36; 23:6; 24:58; 33:50; 33:52; 70:30. The Quran does not demand those who lived together based on a mutual promise (AYMaN) during the days of ignorance, without a marriage contract, to get divorced. Similarly, it does not want those who married two sisters before accepting Islam to be a way of life (4:23). This tolerance does not encourage living together without marriage. It only does not want to incur further damage to the family structure and does not want to create hurdles for those who wish to live according to the principles of Islam.

Edip-Layth - End Note 3 (4:7)

Compare this verse to the Old Testament, Numbers 27:8-11.

Edip-Layth - End Note 4 (4:11)

In this and following verses and from 2:180 we learn that priority is given to the will in the distribution of inheritance. According to these verses, first the debt is paid and the distribution according to the will is fulfilled. This Quranic rule allows the testator and the testatrix to adjust their will depending on specific conditions and needs of the inheritors or other personal issues. For instance, one may leave more inheritance to a daughter whom might be more in need than the others might. The testator or the testatrix might leave more to someone who is sick or handicapped. The Quran, by giving precedence to the will over the default distribution provides flexibility and thus accommodates special circumstances. Unfortunately, unable to comprehend the wisdom behind this divine arrangement, the followers of hadith and sunna have abrogated these verses via hadith fabrications and sectarian rules and thereby have deprived the so-called Muslims from God's mercy.

Edip-Layth - End Note 5 (4:12)

After paying the debt and distributing the shares according to the will, the inheritance will be distributed if the deceased had a mother, father, or wife, and the rest will be distributed to men and women according to the instructed ratio. It is important to remember that the ratio of shares instructed by the Quran to each other is as important as their ratio to the whole. In brief, the fractions are compared both to the whole and to each other. A deceased person might leave behind hundreds of combinations of relatives, father or no father, mother or no mother, son or no son, one son or more sons, daughter or no daughter, one daughter or more daughters, brother or no brother, one brother or more brothers, sister or no sister, one sister or more sisters, and numerous combinations among them. If the Quran suggested the fractions as merely their ratio compared to the whole inheritance, since for each combination of inheritors the ratios too would need to be changed, we would need hundreds of verses detailing the ratio for each combination. However, when we comprehend that the ratio in suggested distributions also reflect the amount of inheritance in proportion to each other, the verses about inheritance can easily be understood and implemented. For instance, let us assume that after deducting the debt and other shares, a man left a 50 thousand dollar inheritance to his wife and father without specially allocating the shares. Their shares should be $1/4$ th and $1/6$ th, respectively. Thus, the formula would be $(1/4)+(1/6)=50,000$. If we find the common denominator, then we see the ratio of inheritance as much clearer. When we take the common denominator, the numerator start to make sense in comparison to the share of each inheritor and to the inheritance: $(3/12)+(2/12)=50,000$. That means, the wife receives \$30,000 and the father receives \$20,000 of the inheritance. In sum, to learn the default shares of inheritors the fractions indicating the shares are added up and equated to the inheritance. Let's assume that we are asked to distribute 19 gold pieces among two people; one will receive $1/5$ th and the other $1/3$ rd.

$$(k_1 + k_2 + \dots + k_n) \cdot x = t$$

$$p_n = k_n \cdot x$$

$$k_1 = 1/5$$

$$k_2 = 1/3$$

$$(1/3 + 1/5) \cdot x = 19 \Rightarrow x = 19 \cdot 15 / 8$$

$$p_1 = (1/5) \cdot 19 \cdot 15 / 8 \Rightarrow p_1 = 7 + 1/8$$

$$p_2 = (1/3) \cdot 19 \cdot 15 / 8 \Rightarrow p_2 = 11 + 7/8$$

The Old Testament does deprive daughters of inheritance from their parents and favors the first born against other children. Under the patriarchs, the property of a deceased father was divided among the sons of his legal wives and their concubines would not get a share (Genesis [21:10](#); [24:36](#); [25:5](#)). The Mosaic law made specific regulations regarding the distribution of real property, giving the eldest son a larger portion than the rest. Deuteronomy [21:17](#); Numbers [27:8](#); [36:6](#); [27:9-11](#).

Edip-Layth - End Note 6 (4:15)

The relative pronoun in this verse is *allati*, which refers to a group of women. It indicates an organized prostitution, which might pose a grave health problem for the society. In a society that accepted the jurisdiction of the Quran, if a woman is proven four times to be involved in promiscuous sexual activity, she is considered a hazard to the society and should be quarantined. Perhaps there is also an implication for our time, where genetic identification helps us to find the real father of a child. Our genes are made of various combinations of four acid molecules: Adenine, Guanine, Cytosine, and Thiamine. These four molecules, which are made of four different elements, function as witnesses for the identity of individuals to which they belong. The Quran does not necessarily require the witness to be an eyewitness. For instance, we bear witness to the oneness of God via our intelligence. The witness mentioned in [12:26-27](#) is not considered a witness because he was present during the alleged incident. That witness did not say, "I saw with my eyes." The human witness mentioned in that story is proposing the testimony of circumstantial evidence, and logical conclusions based on both inductive and deductive reasoning. In other words, the Quran accepts the testimony of reliable circumstantial evidence just as it accepts the testimony of a reliable eyewitness.

Edip-Layth - End Note 7 (4:16)

The relative pronoun is not marked; the male dual form *allazani* (both) includes the female partner. In this case, it appears that the illegal or extramarital sexual affair is monogamous. For the punishment of the adulterers, see [24:1](#).

Edip-Layth - End Note 8 (4:18)

See [3:90](#); [10:90](#); [24:31](#); [25:71](#); [42:25](#).

Edip-Layth - End Note 9 (4:19)

According to the Old Testament, a rapist should be forced to marry the girl he violated. This rule punishes the victim and forces her to share the rest of her life with the violent and shameless man who violated her (Deuteronomy [22:28-30](#)). How can this and many other unjust laws be imposed by a Just God? The Bible also forces the widow to marry another brother (Deuteronomy [25:5](#)).

Edip-Layth - End Note 10 (4:24)

For a discussion regarding the expression Ma malakat aymanukum, see the note for verse [4:3](#).

Edip-Layth - End Note 12 (4:25)

Slavery as an evil practice of Pharaoh and other polytheists is abolished by the Quran ([3:79](#); [4:3,25,92](#); [5:89](#); [8:67](#); [24:32-33](#); [58:3](#); [90:13](#); [2:286](#); [12:39-42](#); [79:24](#)). No wonder, this verse emphasizes the equality between men and women, between the free and those who were unjustly enslaved by polytheists. See [60:10](#). God issues a lighter penalty for formerly slave women who commit adultery because of their past. Their tragic history and experience is considered a mitigating factor. This rule, at the same time, rejects the Sunni and Shiite punishment for adultery (death), since there cannot be half of a capital punishment. See [24:2](#).

Edip-Layth - End Note 13 (4:28)

God created humans in an excellent design ([32:7](#); [64:3](#); [82:7](#); [95:4](#)), yet we humans may lower ourselves to the lowest level by following the teachings of devil ([95:5](#)). It is interesting to see the passive voice when degeneration of human nature is mentioned. The Quran does not say "we made humans weak," but it says, "humans were made weak." Thus, whenever our weakness, impatience, or pessimism is mentioned the passive voice is used ([4:28](#); [21:37](#); [70:19](#)). Through this peculiar language, the Best Designer and the Ultimate Creator who created is in best design with freedom of choice, reminds us the negative impact of wrong choices on our excellent design. See [57:22-23](#).

Edip-Layth - End Note 14 (4:34)

As I discussed extensively, in T¹/₄rk¹/₄Şe Kuran Äevirilerindeki Hatalar (Errors in Turkish Translation of the Quran, Istanbul, 1992-1998) and in English article, Beating Women or Beating Around the Bush (Unorthodox Articles, Internet, 1998), four key words or phrases have been mistranslated by traditional translators. To justify the misogynistic and patriarchal practices, deliberately or unknowingly, a majority of translators render the phrase kawamuna ala al-nisa as "in charge of women" rather than "providers for women" or "observant of women." Interestingly, the same translators translate the same verb mentioned in [4:135](#); [5:8](#); [4:127](#); [2:229](#); [20:14](#); [55:9](#) as "observe/maintain." When the same verb is used to depict a relationship between man and woman, it somehow magically transforms into a prescription of hierarchy and authority. The second key word that is commonly mistranslated is iDRiBuhunna. In almost all translations, you will see it translated as "scourge," or "beat" or "beat (lightly)". The verb DaRaBa is a multiple-meaning verb akin to English 'strike' or 'get.' The Quran uses the same verb with various meanings, such as, to travel, to get out ([3:156](#); [4:101](#); [38:44](#); [73:20](#); [2:273](#)), to strike ([2:60,73](#); [7:160](#); [8:12](#); [20:77](#); [24:31](#); [26:63](#); [37:93](#); [47:4](#)), to beat ([8:50](#)), to beat or regret ([47:27](#)), to set up ([43:58](#); [57:13](#)), to give (examples) ([14:24,45](#); [16:75,76,112](#); [18:32,45](#); [24:35](#); [30:28,58](#); [36:78](#); [39:27,29](#); [43:17](#); [59:21](#); [66:10,11](#)), to take away, to ignore ([43:5](#)), to condemn ([2:61](#)), to seal, to draw over ([18:11](#)), to cover ([24:31](#)), and to explain ([13:17](#)). It is again interesting that the scholars pick the meaning BEAT, among the many other alternatives, when the relationship between man and woman is involved, a relationship that is defined by the Quran with mutual love and care ([30:21](#)). The third word that has been traditionally mistranslated is the word NuSHuZ as "rebellion" or "disobedience" or "opposition" to men. If we study [4:34](#) carefully we will find

a clue that leads us to translate that word as embracing a range of related ideas, from "flirting" to "engaging in an extramarital affair" â indeed, any word or words that reflects the range of disloyalty in marriage. The clue is the phrase before nushuz, which reads: ". . . they honor them according to God's commandments, even when alone in their privacy." This phrase emphasizes the importance of loyalty in marital life, and helps us to make better sense of what follows. Interestingly, the same word, nushuz, is used later in the same chapter, in 4:128 â but it is used to describe the misbehavior of husbands, not wives, as it was in 4:34. In our view, the traditional translation of nushuz, that is, "opposition," will not fit in both contexts. However, the understanding of nushuz as marital disloyalty, in a variety of forms, is clearly appropriate for both 4:34 and 4:128. The fourth word is the word QaNiTat, which means "devoted to God," and in some verses it describes both man and woman (2:116,238; 3:17,43; 16:120; 30:26; 33:31,35; 39:9; 66:5,12). Though this word is mostly translated correctly as "obedient," when read in the context of the above-mentioned distortion it conveys a false message as if to imply that women must be "obedient" to their husbands as their inferior, while the word refers to obedience to God's law. The word is mentioned as a general description of Muslim women (66:12), and more interestingly the description of Mary who, according to the Quran, did not even have a husband! (66:12). The traditional distortion of this verse was first questioned by Edip Yuksel in his book, "Kuran Âevirilerindeki Hatalar" (Errors in Turkish Translations) (1992, Istanbul). For a detailed discussion on verse 4:34, see the Sample Comparisons section in the Introduction. After the revelation of the Quran, Muslim scholars turned back to the days of ignorance and they were supported by some Jewish and Christian scholars who apparently converted to Islam yet did not experience a paradigm change. These semi-converts and those Arabs who longed for the old culture of ignorance combined their forces together to take back the rights of women recognized and promoted by the Quran. The rights of women in the West have been recognized through the separation of church and state; however the culture is still basically a male dominant one and thus western women are objectified and exploited tremendously in the business world. The western culture is deeply influenced by the teaching of Christianity originating from the misogynistic authors of Old Testament and St. Paul (not Jesus) who subordinates women to men. For instance, see Ephesians 5:22-33; Colossians 3:18- 19; 1 Peter 3:1-7. "Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says" (I Corinthians 14: 34). "For a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man" (I Corinthians 11:6-9). "Let a women learn in silence with all submission. And do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless, she will be saved in childbearing if they continue in faith, love and holiness, with self-control" (I Timothy 2:11- 15). St. Paul's misogynistic teaching is a reflection and extension of a historical trend. The Old Testament contains many man-made misogynist teachings. For instance, a woman is considered unclean for one week if she gives birth to a son, but unclean for two weeks if she gives birth to a daughter (Leviticus 12:1- 5). The Quran prohibits a sexual relationship with a menstruating woman, not because she is dirty, but because menstruation is painful (2:222). The purpose is to protect women's health from being burdened by the sexual desires of their husbands. However, the male authors of the Old Testament, exaggerated and generalized this divine prohibition so much so that they turned menstruation into a reason for a woman's humiliation, isolation, and punishment (Leviticus 15:19-33). Christianity puts all the blame on the shoulders of women for the troubles in this world. Yet, according to the Quran, we are created from one person (nafs), not one man (4:1). Furthermore, it was not Eve, but it was both Adam and his spouse who were deceived in the Paradise (2:30-39; 7:19-27). The Old Testament contains hyperbolic exaggerations and bizarre practices. For some examples, See the footnote of 4:119.

Edip-Layth - End Note 15 (4:35)

It is clear that divorce does not occur by some magic words uttered by the husband. Furthermore, woman is mentioned as one of the parties whose wish is equally important in case of divorce. See 2:226-230.

Edip-Layth - End Note 16 (4:36)

Keeping the family ties, cooperation, and humbleness are among the traits recommended by God

([2:83](#); [3:92](#); [17:22-37](#)).

Edip-Layth - End Note 17 (4:41)

For Muhammad's testimony, see [25:30](#).

Edip-Layth - End Note 18 (4:43)

The followers of hadith and sunna reject this statement by claiming the presence of a contradiction between this verse and other verses prohibiting the intoxicants. Their rejection of God's verse and their allegation of contradiction in God's book are due to their ignorance of the fact that there could be individuals among muslims who consume alcoholic beverages just as there could be those who steal, commit adultery, or commit false accusation. Acknowledgement of the imperfect nature of a Muslim community does not mean that God justifies sins and crimes. Our Lord informs a Muslim who is doing wrong to himself or herself by consuming alcohol not to commit additional disrespect to God by addressing God in a drunken state of mind. Additionally, this verse indirectly gives permission to the community to not to allow their intoxicated brothers and sisters into the places of prostration. Another lesson derived from this commandment is that we should know what we are saying or reciting during our prayers. Reciting Arabic words without knowing their meanings is like praying while intoxicated. See [2:106](#); [4:82](#). Bleeding, passing gas, or shaking hands with women and other reasons mentioned in hadith and sectarian books, do not void the ablution. Despite this clear verse, Sunni and Shiite sects contain many contradictory rules about ablution. The relationship between washing hands or faces with water and mental readiness to speak to God is not scientifically obvious, but, according to a recent study conducted at the University of Toronto, washing hands may clean of a guilty conscience. See [5:6](#).

Edip-Layth - End Note 19 (4:46)

See [2:104](#).

Edip-Layth - End Note 20 (4:48)

Before death, one may reform from associating partners to God ([4:18](#); [40:66](#)). A majority of the so-called Muslims, like a majority of Christians, have fallen into the trap of Shirk (associating other partners with God) by following the sectarian teachings concocted by their clergymen and scholars ([9:31](#); [12:40](#); [42:21](#); [6:145-150](#)). There is no contradiction between [4:48](#) and [4:153](#). The Quran contains numerous verses regarding polytheists or mushriks accepting the message of islam ([42:25](#)). Most of the supporters and companions of messengers and prophets were associating partners with God before they repented and accepted the message. For instance, the Quran informs us that even Muhammad was an idolater before he received revelation, and obviously, after his acknowledgement of the truth, he repented from his ignorance and God forgave him ([40:66](#); [42:52](#); [93:7](#); [48:2](#)).

Edip-Layth - End Note 21 (4:56)

We learn that the descriptions of Paradise and Hell are metaphors. See [2:24-26](#); [13:35](#); [47:15](#).

Edip-Layth - End Note 22 (4:58)

It is our responsibility to inform ourselves about politics and current affairs so that we can elect trustworthy and qualified people to the public offices.

Edip-Layth - End Note 23 (4:59)

Obedying a messenger while he is a leader or obeying elected or appointed officers does not mean taking their words or commands as "God's commandment" or absolute, infallible, unchangeable and universal law. One of the most frequently cited Quranic instructions by the followers of hadith and

sunna is "obey God and His Messenger" ([4:59](#)). Let us briefly discuss this example to see better the nature of abuse, and how thousands of hadith rabbits are produced from empty hats. Obeying Bukhari, a narrator of hearsay, is not obeying the messenger. Obeying the messenger is obeying the complete, perfect and fully detailed Quran. Verse [25:73](#) describes the attitude of believers towards God's revelations. But the followers of hadith and sunna are very good in ignoring them. They do not see [6:19](#), [7:3](#), and [50:45](#), which say that the only teaching delivered by God's messenger was the Quran. They do not think that Muhammad practiced the Quran, and the Quran alone ([5:48](#), 49). They do not hear Muhammad's only complaint about his people ([25:30](#)). They do not understand that Muhammad disowns those who do not understand that the Quran is enough and fully detailed ([6:114](#)). The first verse of Chapter 9 states that an ultimatum is issued from God and His messenger. Muslims acknowledge that verses about the ultimatum are entirely from God. God did not consult Muhammad about the ultimatum. Muhammad's only mission was to deliver God's message ([16:35](#); [24:54](#)). Thus, the reason that God included the messenger in [9:1](#) is not because he was another authority in issuing it, but because he participated as the deliverer of the ultimatum. Similarly, because people receive God's message through messengers, we are ordered to obey the messengers. We also know that the Quran is a permanent messenger ([65:11](#)), and the Quran is a reminder and deliverer of good news ([41:4](#); [11:2](#)).

Edip-Layth - End Note 24 (4:64)

The divine message delivered by the messenger should be acknowledged and obeyed. Additionally, when the messenger is alive as an elected leader, his instructions and judgment should be obeyed, as long as his instructions are in conformity with known facts ([60:12](#)). The live messenger, as a fallible human, must consult people around him ([3:159](#)). The messenger of God cannot issue rules in the name of God, and like everyone else he is also responsible for following God's judgment ([5:48-50](#)). We may pray for the forgiveness of our friends and subordinates if their mistake involves us. Also, see [12:98](#).

Edip-Layth - End Note 25 (4:65)

See [5:48](#).

Edip-Layth - End Note 26 (4:66)

The phrase traditionally being translated as "kill yourselves" can be read as "faqbilu anfusakum", that is "face yourselves" or "accept yourselves." Here, it is an alternative to leaving the land. It means, either look at the mirror and change yourselves or leave the land. See [2:54,84](#).

Edip-Layth - End Note 27 (4:69)

It is not necessarily that prophets or messengers have the highest rank above those who accept their message and support them. Thus, monotheists who live a righteous life will spend eternity together with prophets and messengers.

Edip-Layth - End Note 28 (4:74)

Attacking atheists, agnostics or the members of other religions and sects by chanting God's name is not "fighting in the cause of God." The fight that is permitted by the Quran is the one done for the purpose of defending self and community against aggressive parties. See [9:3-29](#).

Edip-Layth - End Note 29 (4:79)

Everything is under God's control ([4:78](#); [8:17](#)) and bad things happen to us because of our wrong choices ([42:30](#); [64:11](#)). For instance, one may harm himself by putting his hand in the fire, and the harm is invited by his action. However, since the fire operates and burns according to God's law, it is from God. It is noteworthy that the word indi (side) in verse [4:78](#), which indicates intervening causes, does not exist in verse [4:79](#). In the former the indirectness of the relationship and, in the latter, the

directness of the relationship is implied. Also, see [57:22-23](#).

Edip-Layth - End Note 30 (4:82)

The followers of hadith and sunna deny the truth-value of this verse by claiming numerous contradictions (nasikh-mansukh) in the Quran (see [2:106](#)). It is a proof of divine authorship that, though the Quran was written in a time when superstitions and mythologies were popular, it does not contain even a trace of them. Comparing the verses of the Quran to the commentaries written centuries after it, such as Qurtubi, Ibn Kasir, Tabari, Nasafi, or to the hadith books, will highlight the uniqueness of the Quran. The Quran will stand out as a book that does not contain any falsehood. The Quranic description of the earth, the solar system, the cosmos and the origin of the universe is centuries ahead of the time of its first revelation. For instance, the Quran, delivered in the seventh century C.E., states or implies that: Time is relative ([32:5](#); [70:4](#); [22:47](#)). God created the universe from nothing ([2:117](#)). The earth and heavenly bodies were once a single point and they were separated from each other ([21:30](#)). The universe is continuously expanding ([51:47](#)). The universe was created in six days (stages) and the conditions that made life possible on earth took place in the last four stages ([50:38](#); [41:10](#)). The stage before the creation of the earth is described as a gas nebula ([41:11](#)). Planet earth is floating in an orbit ([27:88](#); [21:33](#); [36:40](#)). The earth is round ([10:24](#); [39:5](#); [55:33](#)) and resembles an egg ([10:24](#); [39:5](#); [79:30](#)). The universe is also round ([55:33](#)). Oceans have subsurface wave patterns ([24:40](#)). Earth's atmosphere acts like a protective shield ([21:32](#)). Wind also pollinates plants ([15:22](#)). The bee has multiple stomachs ([16:69](#)). The workers in honeybee communities are females ([16:68-69](#)). After years of disappearance, Periodical Cicadas emerge all together with a cacophony of songs, testifying a similitude of resurrection for those who appreciate God's signs in the nature ([54:7](#)). The creation of living creatures follows an evolutionary system ([7:69](#); [15:28-29](#); [24:45](#); [32:7-9](#); [71:14-17](#)). The earliest biological creatures were incubated inside flexible layers of clay ([15:26](#)). The stages of human development in the womb are detailed ([23:14](#)). Our biological life span is coded in our genes ([35:11](#)). Photosynthesis is a recreation of energy stored through chlorophyll ([36:77-81](#)). Everything is created in pairs ([13:3](#); [51:49](#); [36:36](#)). The atomic number, atomic weight and isotopes of Iron are specified ([57:25](#)). Atoms of elements found on earth contain a maximum of seven energy layers ([65:12](#)). There will be new and better transportation vehicles beyond what we know ([16:8](#)). The edges of land, that is shores, will be reduced in size because of human's reckless behavior ([13:41](#)). The sound and vision of water and the action of eating dates (which contain oxytocin) reduce labor pains ([19:24-25](#)). There is life (not necessarily intelligent) beyond earth ([42:29](#)). The Quran correctly refers to Egypt's ruler who made Joseph his chief adviser as king (malik), not as Pharaoh ([12:54](#)). Many of the miracles mentioned in the Quran, for instance, represent the ultimate goals of science and technology. The Quran relates that matter (but not humans) can be transported at the speed of light ([27:30-40](#)); that smell can be transported to remote places ([12:94](#)); that extensive communication with animals is possible ([27:16-17](#)); that sleep, in certain conditions, can slow down metabolism and increase life spans ([18:25](#)); and that the vision of blind people can be restored ([3:49](#)). The number of months in a year is stated as 12 and the word Month (shahr) is used exactly twelve times. The number of days in a year is not stated, but the word Day (yawm) is used exactly 365 times. The frequency of the word year (sana) in its singular form occurs 7 times and plural form 12 times and together 19 times; each number relating to an astronomic event. A prophetic mathematical structure based on the number 19 implied in chapter 74 of the Quran was discovered in 1974 by the aid of computers shows that the Quran is embedded with an interlocking extraordinary mathematical system, which was also discovered in the original parts of the Old Testament in the 11th century. And there's more â much more. See [68:1](#); [79:30](#); [74:1-37](#). Also see Appendix titled: There is No Contradiction in the Quran.

Edip-Layth - End Note 31 (4:89)

Note the exception in [4:90](#). The apostates cannot be harmed unless they participate in a war against muslims ([2:256](#)). For the basic principles of war see [8:19](#); [60:8,9](#), and [9:29](#).

Edip-Layth - End Note 32 (4:92)

See [4:25](#).

Edip-Layth - End Note 33 (4:95)

War is permitted only for self-defense. See [60:7-9](#).

Edip-Layth - End Note 34 (4:101)

See [2:239](#).

Edip-Layth - End Note 35 (4:103)

To remain under God's domain and receive his blessings and support, the Quran teaches us to commemorate God constantly ([2:152,200](#); [3:191](#), [33:41,42](#)). However, a great majority of the human population does not use their innate critical thinking and reasoning skills, and thus they believe in superstitions and false teachings that lead them to associate partners with God ([12:106](#); [23:84-89](#); [29:61-63](#); [31:25](#); [39:38](#); [43:87](#)). Also, see [3:191](#).

Edip-Layth - End Note 36 (4:116)

Many of those who associate partners with God in his powers, such as His creative, legislative, guiding, or judiciary powers, do not accept that they are indeed polytheists who associate partners with God ([6:22-23](#)). See [4:48](#); [4:153](#).

Edip-Layth - End Note 37 (4:118)

Majority of people, in fact do not appreciate or acknowledge God ([12:103](#)). A majority of those who acknowledge God set up various idols, such as, prophets, messengers, religious or political leaders, sectarian teachings as partners with Him ([12:106](#)).

Edip-Layth - End Note 38 (4:119)

Modifying God's creation for religious purposes is considered evil. Obviously, foreskin is not an abnormality in God's creation; it is the norm. Attempting to change such a creation through surgery to attain salvation is superstition ([13:8](#); [25:2](#); [32:7](#); [40:64](#); [64:3](#); [82:6-9](#)). Sunni sources report many contradictory stories regarding circumcision. For instance, Ahmed B. Hanbal in his Musnad reports that Usman bin el-As refused to participate in a circumcision ceremony, since he considered circumcision an innovation. The Sunni historian Taberi reports that Caliph Abd al- Aziz rejected the suggestion of his advisors that the people of Khurasan should be circumcised; they were converted to "Islam" to avoid paying extra tax! Bukhari gives contradictory numbers for the year Abraham was allegedly circumcised, 80 versus 120. Bukhari who reports hearsay regarding the circumcision of converts and women, also reports that when Greeks and Abyssinians embraced islam they were not examined at all by Muhammad. Hadith books, including Bukhari, contain numerous hadiths promoting circumcision including female circumcision, which is a torturous mutilation. However, hadith fabricators somehow forgot to fabricate hadiths about the circumcision of prominent figures during the time of Muhammad. More interestingly, since the practice of circumcision was adopted centuries later, they missed the opportunity to attribute this practice to Muhammad himself. Sunni scholars, therefore, came up with another so- called miracle: Muhammad was born circumcised. This would answer those who wondered about the absence of such an "important" record in the books of hadith and sunna. The Quran never mentions Abraham practicing circumcision. If indeed Abraham did such a surgery on himself, perhaps he wanted to eliminate some kind of infection, and the blind followers who later idolized him turned his personal deed into a religious ritual. Looking at the history of the Jewish people and their trials and tribulations, it is more likely that this is an invention of Rabbis to mark the endangered race and protect it from extinction. Introducing innovations in religious communities may need some "holy stories" to attribute the innovation to historical idols. The Quran never mentions the adventures of the Biblical character Samson who had a bizarre hobby of collecting the foreskins of the thousands of people he killed by the jaw of an ass (Old Testament Judges [15:16](#)). The Old Testament contains hyperbolic exaggerations and bizarre practices. For instance, ignoring the discrepancy in the number of mutilated penises read the following verses from Bible: "So David rose and he and his men went and struck down among the Philistines two hundred men, and David came bringing their foreskins and giving them in

full number to the king, to form a marriage alliance with the king. In turn Saul gave him Michal, his daughter, as a wife." (1 Samuel [18:27](#)). "Then David sent messengers to Ish-Bosheth son of Saul, demanding, 'Give me my wife Michal, whom I engaged to myself for a hundred foreskins of the Philistines'" (2 Samuel [3:14](#)). Using a bundle of foreskins of mutilated genitals of the dead bodies of enemy as the symbolic show of manhood, and literally using them in exchange for a woman is appalling and insulting to women. Samson's obsession and adventure with Philistine girls is similarly strange (Judges 14). When Samson is betrayed by his wife, Timnah, or his heifer (Judges [14:18!](#)), he loses the bet during the seven days of the feast. This time thirty men from Ashkelon have to lose their lives. Later, Samson torches Philistine grain fields with torches tied to the tails of foxes; kills a thousand Philistines with a "donkey's jawbone," and prays to God not to let him die in the hands of the "uncircumcised" (Judges [15:15-16](#)). This Biblical hero, in his bloody pursuit of another wife, spends a night with a prostitute (Judges [16:1](#)) and later another wife, Delilah, by shaving his hair, the source of his extraordinary power, betrays him (Jud [16:18-20](#)). Samson dies after killing more Philistines. The story can be outlined in a few words: Marriage, Feast, Foreskins, Slaughtering, Torching, Betraying, Heifer, Prostitute, Superstition, Killing, and Killing more! Muslims, long after the revelation of the Quran and departure of Muhammad, acquired from Jews the bizarre obsession with hair and foreskins! If someone converts to the Sunni or Shiite religions, one of the first troubles he finds himself in is to undergo a small surgery on the foreskin of his penis and a holy recommendation to grow a long beard. Additionally, he will exchange his original name with an Arabic one! This marks just the beginning of becoming a Jewish Arab who follows a concocted culture from the medieval ages.

Edip-Layth - End Note 39 (4:125)

All the messengers of God delivered the same message: Free yourself from idols; appreciate God's blessings, trust in God and His justice; live with the knowledge of one day being judged in the Day of Judgment; do not follow your parents and crowds blindly; engage in philosophical inquiry; be charitable; do good deeds; be optimistic; respect diversity; be humble, stand up for the oppressed; stand against racism, misogynistic ideas and practices, etc. All messengers and their supporters were muslims, that is, peaceful surrenderers to God. The word Islam is not a proper name, but an Arabic descriptive word meaning "to submit," "to peacefully surrender," or "to be in peace." See [3:19](#).

Edip-Layth - End Note 40 (4:127)

This verse has been commonly mistranslated to justify marrying young orphan girls rather than marrying their widow mothers. The mistranslation is so obvious, that it is curious how those who had knowledge of Arabic did not notice it. Unfortunately, this mistranslation helped the justification of marrying girls at a very young age. Though the Quran permits polygamy to men ([4:3](#)), it strictly discourages its actual practice by requiring certain significant preconditions: men may marry more than one wife only if the later ones are widows with children, and they should treat each wife equally and fairly (See [4:19-20](#); 127-129.) Unfortunately, verse [4:127](#) has been traditionally misinterpreted and mistranslated in such a way as to suggest that God permits marriage with juvenile orphans. This is clearly not the case. The Arabic expression yatam al-nisa illati in [4:127](#) has been routinely mistranslated as "women orphans, whom..." The expression is also sometimes translated as "orphans of women whom..." This later translation, though accurate, makes the crucial reference of the objective pronoun "whom" ambiguous: Does the phrase after "whom" describe orphans or women? As it happens, the Arabic plural pronoun in this verse is the female form, allaty (not the male form allazyna), and it can only refer to the women just referenced, not to the orphans. This is because the Arabic word yatama (orphans) is grammatically male in gender! All the English translations of the Quran that we have seen have mistranslated this passage. This is remarkable, because the correct translation requires only an elementary knowledge of Arabic grammar. This error is thus much more than a simple grammatical slip; it is, we would argue, willful misrepresentation. The traditional interpretation of this passage offers an apparent justification for marriage with children, which flatly contradicts the Quran. Like so many passages in the Quran, [4:127](#)'s meaning was severely distorted in order to gain the favor of rich, dominant males. Over the centuries, male scholars with active libidos have used fabricated hadith to pervert the meaning of this and other Quranic verses relating to marriage and sexuality (See [66:5](#)). For a comparative discussion on verse [4:127](#), see the Sample Comparisons section in the Introduction.

Edip-Layth - End Note 41 (4:129)

For the conditions suggested for polygamy, see [4:2-3](#).

Edip-Layth - End Note 42 (4:140)

We are not permitted to kill or punish people for their insults and mockery of God's revelation and signs. Any aggressive behavior against those people is against God's law that recognizes freedom of choice, opinion and their expression ([2:256](#); [4:90](#); [4:140](#); [10:99](#); [18:29](#); [25:63](#); [88:21,22](#). Also see [28:54](#)). In verse [4:140](#), the Quran recommends us to protest passively those who indulge in mockery of our faith by leaving their presence. Furthermore, it recommends us not to cut our relationship with them; we should turn back in peace and continue our dialogue when they come to their senses and are able to engage in a rational discourse. Those who react with violence against those who insult the tenets and principles of islam, are not following the very system they claim to defend. The Quran does not recognize the "fighting words" exception recognized by Western jurisprudence. Specific false accusation against a person, however, is not included in expression of opinion, since it is defamation and it can harm a person in many ways. Insult to someone's values or heroes, however, only harms the person who indulges in such an ignorant and arrogant action. The only unforgivable sin, according to the Quran is the sin of associating other partners/idols with God. God allows this biggest sin to be committed in this world. He fulfills his promise to test humans by giving them free choice. He condemns those who deprive others from exercising that freedom of choice. Who then, in the name of the same God, can force others from any expression of their belief or disbelief? In contrast to what the warmongering Crusaders, Sunnis and Shiites wish to portray, Muhammad was not a man of violence but a man of reason and peace. Numerous verses of the Quran and a critical study of history will reveal that the portrait of Muhammad depicted in Sunni or Shiite hearsay books is fictional; a fiction created by the propagandists of rulers of the Umayyad and Abbasid dynasties to justify their atrocities and aggression! He and his supporters were threatened and tortured in Mecca for their criticism of their corrupt and unjust theocratic system. They were forced to leave everything behind and emigrate to Yathrib (today's Medina). There they established a peaceful city-state, a federal secular democracy, among its multi-religious diverse citizens. Nevertheless, the Meccan oligarchy did not leave them alone to enjoy peace and freedom; they organized several major war campaigns against the coalition of muslims, Christians, Jews and Pagans united under the leadership of Muhammad. In all the wars, including Uhud, Badr, and Handaq (Trenches), the monotheist reformers fought for self-defense. They even dug trenches around the city to defend themselves from the aggressive religious coalition led by Mecca's theocratic oligarchy. Muhammad's message, which promoted reason, freedom, peace, justice, unity of children of Adam, appreciation of diversity, rights of women and slaves, and social consciousness, soon received acceptance by the masses in the land. Yet, after ten years in exile, when Muhammad and his supporters finally returned to Mecca as victors, he declared amnesty for all those oppressors and warmongers who inflicted on them great suffering, who maimed and murdered many of their comrades, all because the muslims had questioned the teachings and culture they inherited from their parents. However, guided by the teachings of the Quran, Muhammad chose forgiveness and peace; he did not punish any of his bloody enemies. After all, he was one of the many messengers of islam, peace and submission to God alone.

Edip-Layth - End Note 43 (4:150)

Those who claim that God is represented by the Quran, and the messenger is represented by hadith hearsay collection are warned. See [9:1](#).

Edip-Layth - End Note 44 (4:153)

See [4:48](#).

Edip-Layth - End Note 45 (4:157)

We understand that Jesus was not conscious when they crucified his body. Jesus' person was already terminated and he was at his Lord. St. Paul created a pagan religion based on the absurd concept of "God sacrificing his innocent son, or His third personality, to be able to forgive our sins!" Christianity is

a religion that is based on a "forsaken God." In 19 Questions for Scholars, I examined the Christian version of crucifixion and argued that it is no more than a "crucifiction"! See, "A Forsaken God?" in Appendices section.

Edip-Layth - End Note 46 (4:159)

The majority of the people of the book, unfortunately, do not acknowledge Jesus who prophetically warned them against the teaching of Pharisees. They have accepted being the sheep of St. Paul, who never met Jesus, yet had intense arguments with Peter (Cephas) and Barnabas (Acts [15:36-41](#); Galatians [2:11-14](#); [4:10-14](#)), and who was also not trusted by disciples who escaped from him (Acts [9:26](#)). The disciples knew that he was a wolf in the midst of sheep. They knew that he was a Pharisee (Acts [23:6](#)), and they also knew well the repeated warning of the Messiah (Matthew [16:11-12](#); 23: 13-33; Luke [12:1-2](#)). It was the self-appointed disciple Saul (The Acts [26:16-19](#)) who after changing his name to Paul (Acts [8:3](#); [22:3-10](#)), changed the name of the supporters of Jesus too (Acts [24:5](#); Acts [11:26](#)). It was Paul who provided grounds for the polytheistic Doctrine of the Trinity, created the story of Jesus' sacrifice for our redemption, raised Jesus to his "Father's right side" for judgment, nailed the written code to the cross (Colossians [2:14](#)), thereby dismissing Jesus (Matthew [19:16-19](#)). He perverted the main message of Jesus, which was to worship God alone. He cunningly cursed him (Galatians [3:13](#) and Deuteronomy [21:23](#)), and he became "all things to all men in order to win them" (1. Corinthians [9:20-22](#)). Indeed, it is not Jesus, the son of Mary, but it is this dubious character that the majority of Christians are now following.

Edip-Layth - End Note 47 (4:161)

See [2:275](#).

Edip-Layth - End Note 48 (4:166)

Learning the testimony about the Quran itself might at first sound like an empty claim. Yet, the extraordinary knowledge contained in the Quran and the extraordinary design in its physical structure provides evidence from within (See [4:82](#); [74:30](#)).

Edip-Layth - End Note 49 (4:171)

Millions of Christians believe in the "Holy Trinity" on faith. Through this formula, they transformed Jesus, the son of Mary, into the "Son of God", and even God himself. However, history, logic, arithmetic, the Old Testament, and the New Testament prove the contrary: Jesus was not Lord; he was a creation of God like Adam was. The doctrine of the Trinity is found in many pagan religions. Brahma, Shiva, and Vishnu are the Trinitarian godhead in Indian religions. In Egypt there was the triad of Osiris, Isis and Horus; in Babylon, Ishtar, Sin, Shamash; in Arabia, Al-Laat, Al-Uzza, and Manat. The Encyclopedia Britannica (1975) gives a critical piece of information: "Trinity, the doctrine of God taught by Christians that asserts that God is one in essence but three in 'person,' Father, Son, and Holy Spirit. Neither the word Trinity, nor the explicit doctrine as such, appears in the New Testament, nor did Jesus and his followers intend to contradict the scheme in the Old Testament: 'Hear, O Israel: The Lord our God is one Lord' (Deuteronomy 6: 4)" This information on the Trinity contradicts the faith of most Christians. They believe that Matthew [28:19](#) and John [1:1](#) and some other verses clearly provide a basis for the doctrine of the Trinity. However, the New Catholic Encyclopedia (1967 edition, Vol: 14, p. 306) acknowledges that the Trinity doctrine does not exist in the Old Testament, and that it was formulated three centuries after Jesus. The Athanasian Creed formulated a polytheistic doctrine with the following words: "We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance (Prayer Book, 1662). The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God." It is unanimously accepted that the doctrine of the Trinity is the product of the Nicene Conference (325 AC). The renowned Christian commentator Easton explains Trinity in one paragraph: "Trinity: a word not found in Scripture, but used to express the doctrine of the unity of God as subsisting in three distinct Persons. This word is derived from the Gr. trias, first used by Theophilus (A.D. 168- 183), or from the Lat. trinitas, first used by Tertullian (A.D. 220), to express this doctrine. The propositions involved in the doctrine are these: 1. That God is one, and that there is but one God (De [6:4](#); 1Ki [8:60](#); Isa [44:6](#); Mr [12:29,32](#); Joh [10:30](#)). 2. That the

Father is a distinct divine Person (hypostasis, subsistentia, persona, suppositum intellectuale), distinct from the Son and the Holy Spirit. 3. That Jesus Christ was truly God, and yet was a Person distinct from the Father and the Holy Spirit. 4. That the Holy Spirit is also a distinct divine Person." Questions such as, "How could the Father, the Son, and the Holy Spirit be totally different and yet participate in the one undivided nature of God?" have given Christian scholars a hard time for centuries. To explain the nature of the Trinity, they have written volumes of books full of interpretations and speculations ending up with a divine paradox, or a divine mystery, which amount to no more than holy gobbledygook. So, it is not worthwhile to question the meaning of the Trinity further as the answer, ultimately, will be that it is a divine mystery which cannot be understood. Instead, we will question the compatibility of the doctrine with the Bible. The Trinity is not taught in any of the thirty-nine books of the Old Testament. None of the Biblical prophets, such as Noah, Abraham, Moses, David mention the Trinity. To the contrary, they emphasized God's oneness (Deuteronomy 4: 39; 6: 4; 32: 39. Exodus 20: 2-3. 1 Samuel 2: 2. 1 Kings 8: 60, Isaiah 42: 8; 45: 5-6). The concept of the Trinity was fabricated within several centuries through gradual distortion and gradual exaggeration of the powers of the hero. Initially, there were many Christian communities rejecting the idea of the deity of Jesus, such as the Ebonites, but ultimately, the followers of St. Paul were victorious against the true supporters of Jesus, and they used force, occasionally in a very cruel way, to impose their authority. The Bible contains many verses rejecting the doctrine of the Trinity. For instance, according to the Bible, we all can become the children of God, that is, the followers of God, thereby contradicting the idea that Jesus was the only one (Matthew 5:9; 6:14, Luke 20:36; John 8:47, 1 John 5:18,19). According to the Bible, Jesus rebukes someone calling him "Good," by asking him rhetorically, "Why do you call me good?" and then answering the question, "Only God is truly good!" (Mark 10:18-19). Furthermore, to those who asked about the time of the end of the world, Jesus rejected the concept of the Trinity, which equates God with Jesus: "No one knows about that day or hour, not even the angels in heaven, nor I myself, but, only the Father." (Mark 13:32) If Jesus were Lord, as St. Paul's followers assert, how could he not know the future? Many verses in the Gospel reject the concept of the deity of Jesus and promote strict monotheism. "Jesus replied, 'The one that says, 'Hear, O Israel! The Lord our God is the one and only God. And you must love him with all your heart and soul and mind and strength.'" (Mark 12:29). Also, see 4:10; 6:24, Mark 10:18, Luke 18:19. Another verse quoting from the Old Testament depicts Jesus as a Servant of God (Matthew 12:17- 18). Isn't there a difference between God and the Servant of God? The polytheist Christians will find it very difficult to answer this simple question and they will seek refuge in their dark cave called "mystery." They will do anything to continue their belief in the fabricated doctrine of the "Pharisee-son-of-a- Pharisee" as their prime holy teaching (Matthew 16:11-12; 23:13-33; Luke 12:1-2; Acts 23:6). Jesus, according to the Gospels, was a "messenger of God" (Matthew 21:11,46; Luke 7:16; 24:19; John 4:19; 6:14), yet to Jesus-worshipping polytheists there is not much difference between the "messenger of God" and "God." If you bring them a dictionary and demand some rational justification, you will hit the wall of "mystery." In St. Paul's Wonderland, Biblical words either do not have much meaning, or they mutate and transform in many incredible ways. Whether Jesus saw God or not, might be another important questing in refuting the Trinity, but verse John 1:18 provides two contradictory answers in two different versions. The Trinity is not a logical or rational theory; its absurdity can be expressed in mathematical terms as $1=1+1+1$. Although it is logically and mathematically false, it survives in the imaginations of people who have faith in the wishful thinking of idolized clergymen. One may find hundreds of Biblical verses rejecting the deity of Jesus and still be unable to convince a Christian inflicted with this virus. The doctrine is based on revering and consecrating a clear logical contradiction: A being who was a creature, a human being, and at the same time a non-human being, a creator, the creator! It ignores the fact that nothing can be both a man and a God, according to the very definition of the word "man" and "God." God is not created, but man is created; God does not need food, but man does; God is eternal, but man is mortal; the eternal cannot be mortal. So on and so forth. The First Cause, or the uncreated cannot be, at the same time, created. Therefore, the doctrine of the Trinity is a virus that attacks and destroys the immunity system of the brain first. A person who received such a virus "on faith," by blindly following the teaching of a particular church or the proximate crowd, will not be healed by the rules of logic, mathematics, history, archeological findings, or scientific evidence. Nothing can sober them up from their intoxication. The virus is made even more invincible by the first planter of the seed of this virus, Paul, who boasted to his "flock" that he becomes everything and anything, all things to all men just to win them over(1 Corinthians 9:20-22): "But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed." (Galatians 1:8-9). No wonder, the idol-carver Pharisee-the-son-of-a- Pharisee has plenty of contempt for those who reason, and wrote the most impressive eulogy for foolishness and packaged it

as part of the "gospel" together with an invincible bug against reason, evidence, and even God's angels. Tertullian, the one who gave birth to the doctrine of the Trinity, wrote one of the fanciest defenses for dogmatism, bigotry and narrow-mindedness, that later gave fruit to indulgences, inquisition, witch-hunts, crusades, and many other tragedies. Tertullian tried to banish reason through lousy reasoning: "These are human and demonic doctrines, engendered for itching ears by the ingenuity of that worldly wisdom which the Lord called foolishness, choosing the foolish things of the world to put philosophy to shame. For worldly wisdom culminates in philosophy with its rash interpretation of God's nature and purpose. It is philosophy that supplies the heresies with their equipment! After Jesus Christ we have no need of speculation, after the Gospel no need of research. When we come to believe, we have no desire to believe anything else; for we begin by believing that there is nothing else which we have to believe." Ironically, a handful of verses are abused to justify the Trinity, and ALL of them are questionable. For instance, many Christian scholars acknowledge that the crucial word, "only begotten" in John [1:14,18](#) and John [3:16,18](#) does not exist in the original manuscripts. The phrase "son of God," through various versions, and translation of translations mutated into "the only begotten Son of God." The difference in the number of words is small, but in theology, the difference is as big as the difference between monotheism and polytheism. Many Western theologians and historians have come to the conclusion that today's Christianity is the product of St. Paul, not (J)esu(s). Here are a few of those books investigating the origin of today's Christianity: The Mythmaker: Paul and Invention of Christianity, Hyam Maccoby, Barnes and Noble, 1986. When Jesus Became God: The Epic Fight over Christ's Divinity in the Last Days of Rome, Richard Rubenstein, Harvest/HBJ Book, 2000. Who wrote the Bible?, Richard E. Friedman, Harper San Francisco, 1997. The Doctrine of the Trinity: Christianity's Self- Inflicted Wound, Sir Anthony Buzzard and Charles Hunting, University Press of America, 1998. Misquoting Jesus: The Story Behind Who Changed the Bible and Why, Bart D. Ehrman, HarperSanFrancisco, 2005. The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament, Bart D. Ehrman, Oxford University Press, 1996. Lost Scriptures: Books That Did Not Make It into the New Testament, Bart D. Ehrman, Oxford University Press, 2003. Truth in Translation: Accuracy and Bias in English Translations of the New Testament, Jason Beduhn and Jason David Beduhn, University Press of America, 2003. We also recommend the following books: Is the Bible God's Word?, Ahmed Deedat, African Islamic Mission Publication, 1990. Jesus: Myths & Message, Lisa Spray, Universal Unity, 1992. Losing Faith in Faith: From Preacher to Atheist, Dan Barker, Freedom From Religion Foundation, 1994. 200+ Ways the Quran Corrects the Bible, Mohamed Ghounem, MNMC, 2004. 19 Questions for Christians, Edip Yuksel, the revised version is in publication. Also, see [2:59](#); [3:45,51-52,55](#); [4:11,157](#); [5:72-79](#); [7:162](#); [19:36](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (4:1)

Out of the many meanings attributable to the term nafs - soul, spirit, mind, animate being, living entity, human being, person, self (in the sense of a personal identity), humankind, life-essence, vital principle, and so forth - most of the classical commentators choose "human being", and assume that it refers here to Adam. Muhammad 'Abduh, however, rejects this interpretation (Manar IV, 323 ff.) and gives, instead, his preference to "humankind" inasmuch as this term stresses the common origin and brotherhood of the human race (which, undoubtedly, is the purport of the above verse), without, at the same time, unwarrantably tying it to the Biblical account of the creation of Adam and Eve. My rendering of nafs, in this context, as "living entity" follows the same reasoning - As regards the expression zawjaha ("its mate"), it is to be noted that, with reference to animate beings, the term zawj ("a pair", "one of a pair" or "a mate") applies to the male as well as to the female component of a pair or couple; hence, with reference to human beings, it signifies a woman's mate (husband) as well as a man's mate (wife). Abu Muslim - as quoted by Razi - interprets the phrase "He created out of it (minha) its mate" as meaning "He created its mate [i.e., its sexual counterpart] out of its own kind (min jinsiha)", thus supporting the view of Muhammad 'Abduh referred to above. The literal translation of minha as "out of it" clearly alludes, in conformity with the text, to the biological fact that both sexes have originated from "one living entity".

Muhammad Asad - End Note 2 (4:2)

This relates to the legal guardians of orphans during the latter's minority.

Muhammad Asad - End Note 3 (4:3)

Lit., "such as are good for you" - i.e., women outside the prohibited degrees enumerated in verses 22-23 of this surah (Zamakhshari, Razi). According to an interpretation suggested by a'ishah, the Prophet's widow, this refers to the (hypothetical) case of orphan girls whom their guardians might wish to marry without, however, being prepared or able to give them an appropriate marriage-portion - the implication being that they should avoid the temptation of committing such an injustice and should marry other women instead (cf. Bukhari, Kitab at-Tafsir, as well as Muslim and Nasa'i). However, not all of a'ishah's contemporaries subscribed to her explanation of this verse. Thus, according to Sa'id ibn Jubayr, Qatadah, and other successors of the Companions, the purport of the above passage is this: "Just as you are, rightly, fearful of offending against the interests of orphans, you must apply the same careful consideration to the interests and rights of the women whom you intend to marry." In his commentary on this passage, Tabari quotes several variants of the above interpretation and gives it his unequivocal approval.

Muhammad Asad - End Note 4 (4:3)

Lit., "whom your right hands possess" - i.e., from among the captives taken in a war in God's cause (regarding which see notes on surah 2, notes 167 and 168, and surah 8, note 72). It is obvious that the phrase "two, or three, or four: but if you have reason to fear...", etc. is a parenthetical clause relating to both the free women mentioned in the first part of the sentence and to female slaves - for both these nouns are governed by the imperative verb "marry". Thus, the whole sentence has this meaning: "Marry from among [other] women such as are lawful to you, or [from among] those whom you rightfully possess - [even] two, or three, or four: but if you have reason to fear that you might not be able to treat them with equal fairness, then [only] one" - implying that, irrespective of whether they are free women or, originally, slaves, the number of wives must not exceed four. It was in this sense that Muhammad 'Abduh understood the above verse (see Manar IV, 350). This view is, moreover, supported by verse 25 of this surah as well as by 22, where marriage with female slaves is spoken of. Contrary to the popular view and the practice of many Muslims in the past centuries, neither the Qur'an nor the life-example of the Prophet provides any sanction for sexual intercourse without marriage. As regards the permission to marry more than one wife (up to the maximum of four), it is so restricted by the condition, "if you have reason to fear that you might not be able to treat them with equal fairness, then [marry only] one", as to make such plural marriages possible only in quite exceptional cases and under exceptional circumstances (see also the first clause of 22 and the corresponding note). Still, one might ask why the same latitude has not been given to women as well; but the answer is simple. Notwithstanding the spiritual factor of love which influences the relations between man and woman, the determinant biological reason for the sexual urge is, in both sexes, procreation: and whereas a woman can, at one time, conceive a child from one man only and has to carry it for nine months before she can conceive another, a man can beget a child every time he cohabits with a woman. Thus, while nature would have been merely wasteful if it had produced a polygamous instinct in woman, man's polygamous inclination is biologically justified. It is, of course, obvious that the biological factor is only one - and by no means always the most important - of the aspects of marital love: none the less, it is a basic factor and, therefore, decisive in the institution of marriage as such. With the wisdom that always takes human nature fully into account, Islamic Law undertakes no more than the safeguarding of the socio-biological function of marriage (which includes also care of the progeny), allowing a man to have more than one wife and not allowing a woman to have more than one husband at one time; while the spiritual problem of marriage, being imponderable and therefore outside the scope of law, is left to the discretion of the partners. In any event - since marriage in Islam is a purely civil contract - recourse to divorce is always open to either of the two partners. (Regarding the dissolution of a marriage at the wife's instance, see note on surah 2, verse 229.)

Muhammad Asad - End Note 5 (4:4)

The expression *nihlah* signifies the giving of something willingly, of one's own accord, without expecting a return for it (Zamakhshari). It is to be noted that the amount of the marriage-portion, or dower which the bridegroom has to give to the bride has not been circumscribed by the Law: it depends entirely on the agreement of the two parties, and may consist of anything, even a mere token. According to several authentic Traditions recorded in most of the compilations, the Prophet made it clear that "even

an iron ring" may be enough if the bride is willing to accept it, or, short of that, even "the imparting to thy bride of a verse of the Qur'an".

Muhammad Asad - End Note 6 (4:5)

Lit., "your possessions which God has assigned to you". The context makes it obvious that this relates to the property of orphans who have not yet reached the age of discretion and are, therefore, "weak of judgment" (lit., "weak-minded").

Muhammad Asad - End Note 7 (4:8)

I.e., people who do not have any legal claim to the inheritance, but nevertheless deserve to be considered.

Muhammad Asad - End Note 8 (4:11)

In my notes on verses 11-12, which spell out the legal shares of inheritance due to the next of kin, no attempt has been made to analyze all the legal implications of this ordinance. The laws of inheritance are the subject of a special, and very elaborate, branch of Islamic jurisprudence, and their full elucidation would go far beyond the scope of explanatory notes which aim at no more than making the text of the Qur'an accessible to the understanding of the non-specialized reader.

Muhammad Asad - End Note 9 (4:12)

Lit., "they".

Muhammad Asad - End Note 10 (4:12)

Lit., "more than that". According to most of the classical commentators, this passage refers to half-brothers and half-sisters. The inheritance of full brothers and sisters is dealt with at the end of this surah (verse 176).

Muhammad Asad - End Note 11 (4:12)

This refers to bequests and fictitious debts meant to deprive the heirs of their legal shares. According to several authentic Traditions, the Prophet forbade, in cases where there are legal heirs, the making of bequests to other persons in excess of one-third of one's estate (Bukhari and Muslim). If, however, there are no near of kin legally entitled to a share of the inheritance, the testator is free to bequeath his fortune in any way he desires.

Muhammad Asad - End Note 12 (4:15)

Lit., "them".

Muhammad Asad - End Note 13 (4:16)

Lit., "and the two from among you who become guilty thereof, punish them both". According to most of the commentators, this refers to immoral conduct on the part of a man and a woman as well as to homosexual relations.

Muhammad Asad - End Note 14 (4:16)

Some of the commentators attribute to the term fahishah (here rendered as "immoral conduct") the meaning of "adultery" or "fornication" and are, consequently, of the opinion that this verse has been "abrogated" by [24:2](#), which lays down the punishment of one hundred stripes for each of the guilty

parties. This unwarranted assumption must, however, be rejected. Quite apart from the impossibility of admitting that any passage of the Qur'an could have been "abrogated" by another of its passages (see note on surah 2 verse 106), the expression *fahishah* does not, by itself, connote illicit sexual intercourse: it signifies anything that is grossly immodest, unseemly, lewd, indecent or abominable in word or in deed (cf. Lane VI, 2344 f.), and is by no means restricted to sexual transgressions. Read in this context, and in conjunction with 24:2, this expression obviously denotes here immoral conduct not necessarily amounting to what is termed *zina* (i.e., "adultery" or "fornication"), and therefore redeemable by sincere repentance (in contrast to a proven act of *zina*, which is punishable by flogging).- It is noteworthy that in all cases of alleged sexual transgressions or misbehaviour the Qur'an stipulates the direct evidence of four witnesses (instead of the two required in all other judicial cases) as a *sine qua non* of conviction. For the reasons underlying this injunction, as well as for its judicial implications, see note on 24:4.

Muhammad Asad - End Note 15 (4:17)

The expression *min qarib*, which here implies nearness in time, could also be rendered as "soon", i.e., soon after having committed the evil deed; most of the classical commentators, however, hold that in this context it denotes the time before the actual approach of death. This interpretation is borne out by the next verse.

Muhammad Asad - End Note 16 (4:18)

Lit., "until, when death approaches one of them, he says".

Muhammad Asad - End Note 17 (4:19)

According to one of the interpretations advanced by Zamakhshari, this refers to a man's forcibly keeping an unloved wife - and thus preventing her from marrying another man - in the hope of inheriting her property under the provisions specified in the first sentence of verse 12 above. Some authorities, however, are of the opinion that the meaning is: "It is not lawful for you to inherit women against their will"- thus expressing a prohibition of the pre-Islamic custom of inheriting the wives of deceased near relatives. But in view of the fact that Islam does not permit the "inheriting" of women under any circumstances (and not only "against their will"), the former interpretation is infinitely more plausible.

Muhammad Asad - End Note 18 (4:19)

In the event that a wife's immoral conduct has been proved by the direct evidence of four witnesses, as stipulated in verse 15 above, the husband has the right, on divorcing her, to demand the return of the whole or of part of the dower which he gave her at the time when the marriage was contracted. If - as is permissible under Islamic Law - the dower has not been actually handed over to the bride at the time of marriage but has taken the form of a legal obligation on the part of the husband, he is absolved of this obligation in the case of proven immoral conduct on the part of his wife.

Muhammad Asad - End Note 19 (4:19)

Lit., "with them".

Muhammad Asad - End Note 20 (4:19)

Lit., "and God might place in it".

Muhammad Asad - End Note 21 (4:20)

Lit., "if you desire the exchange of a wife in place of a wife, and you have given one of them a treasure (*qintar*), do not take away anything thereof". The allusion to the "exchange" of one wife for another is

a clear indication of the Qur'anic view that a monogamous marriage is the desirable norm.

Muhammad Asad - End Note 22 (4:20)

I.e., by falsely accusing her of immoral conduct in the hope of regaining her dower (see note on verse 19 above).

Muhammad Asad - End Note 23 (4:21)

Lit., "they have" - the reference being to all married women.

Muhammad Asad - End Note 24 (4:22)

Lit., "except what has come to pass earlier"- i.e., forgiven shall be he who did it before the promulgation of this Qur'anic ordinance or (in the case of a conversion in later times) before one's acceptance of Islam.

Muhammad Asad - End Note 25 (4:23)

See preceding note.

Muhammad Asad - End Note 26 (4:24)

The term muhsanah signifies literally "a woman who is fortified [against unchastity]", and carries three senses: (1) "a married woman", (2) "a chaste woman", and (3) "a free woman". According to almost all the authorities, al-muhsanat denotes in the above context "married women". As for the expression ma malakat aymanukum ("those whom your right hands possess", i.e., "those whom you rightfully possess"), it is often taken to mean female slaves captured in a war in God's cause (see in this connection [8:67](#), and the corresponding note). The commentators who choose this meaning hold that such slave-girls can be taken in marriage irrespective of whether they have husbands in the country of their origin or not. However, quite apart from the fundamental differences of opinion, even among the Companions of the Prophet, regarding the legality of such a marriage, some of the most outstanding commentators hold the view that ma malakat aymanukum denotes here "women whom you rightfully possess through wedlock"; thus Razi in his commentary on this verse, and Tabari in one of his alternative explanations (going back to 'Abd Allah ibn 'Abbas, Mujahid, and others). Razi, in particular, points out that the reference to "all married women" (al-muhsanat min an-nisa'), coming as it does after the enumeration of prohibited degrees of relationship, is meant to stress the prohibition of sexual relations with any woman other than one's lawful wife.

Muhammad Asad - End Note 27 (4:24)

Lit., "with your possessions" - i.e., offering them, as the Law demands, an appropriate dower.

Muhammad Asad - End Note 28 (4:24)

Cf. verse 4 of this surah, and the corresponding note.

Muhammad Asad - End Note 29 (4:25)

The phrase lam yastati tawlan is often taken to mean "he is not in a position to afford", i.e., in the financial sense; but Muhammad 'Abduh very convincingly expresses the view that it applies to all manner of preventive circumstances, be they of a material, personal or social nature (Manar V, 19).

Muhammad Asad - End Note 30 (4:25)

In this context, *ma malakat aymanukum* (lit., "those whom your right hands possess") denotes women who were captured in a holy war and have subsequently embraced Islam. In the above phrase, the pronoun "you" refers to the community as a whole.

Muhammad Asad - End Note 31 (4:25)

I.e., since all human beings - whatever their outward "social status" - are members of one and the same human family, and are therefore equal to one another in the sight of God (cf. [3:195](#)), it is only the strength or weakness of faith which makes one person superior or inferior to another.

Muhammad Asad - End Note 32 (4:25)

Lit., "and not taking unto themselves secret love-companions". This passage lays down in an unequivocal manner that sexual relations with female slaves are permitted only on the basis of marriage, and that in this respect there is no difference between them and free women; consequently, concubinage is ruled out.

Muhammad Asad - End Note 33 (4:25)

The weaker social status of a slave makes her, obviously, more accessible to temptation than a free married woman is presumed to be.

Muhammad Asad - End Note 34 (4:25)

I.e., to those who for one reason or another are unable to marry free women and are, at the same time, not equal to the temptations arising from celibacy. As is made clear in the next sentence, the Qur'an discourages such marriages - obviously with a view to removing a major attraction from the institution of slavery as such, and thus promoting its abolition.

Muhammad Asad - End Note 35 (4:26)

An allusion to the genuine religious teachings of the past, which aimed at bringing about a harmony between man's physical nature and the demands of his spirit - a harmony which is destroyed whenever asceticism is postulated as the only possible alternative to licentiousness (see also note on surah 2, verse 143). This allusion arises from the discussion of sexual morality in the preceding passages devoted to marital relations.

Muhammad Asad - End Note 36 (4:27)

Lit., "want you to deviate with a tremendous deviation".

Muhammad Asad - End Note 37 (4:28)

I.e., to remove, by means of His guidance, all possibility of conflict between man's spirit and his bodily urges, and to show him a way of life in which these two elements of human nature can be harmonized and brought to full fruition.

Muhammad Asad - End Note 38 (4:29)

If the particle *illa* preceding the above clause is given its usual meaning of "except" or "unless it be", the phrase ought to be rendered thus: "unless it be [an act of] trade based on mutual agreement". This formulation, however, has baffled many a commentator: for, if taken literally, it would imply that wrongful profits from trading based on mutual agreement are excepted from the general prohibition, "Devour not one another's possessions wrongfully" - a supposition impossible to maintain in view of the ethics postulated by the Qur'an. To obviate this difficulty, most of the commentators express the opinion that the particle *illa* has in this context the meaning of "but", and that the clause ought to be

understood as follows: "but it is lawful for you to profit from one another's possessions by way of legitimate trade based on mutual agreement". However, quite apart from the fact that this interpretation is highly laboured and artificial, it does not explain why "legitimate trade" should have been singled out here as a sole means of lawfully deriving economic benefits from one another - for, as Razi, rightly points out in his commentary on this verse, "it is no less lawful to benefit economically through a gift, a bequest, a legal inheritance, alms, a dower, or an indemnity for injuries received: for there are, aside from trade, many ways of acquiring possessions [lawfully]". Why, then, should trade alone have been stressed? - and, moreover, stressed in a context not particularly devoted to matters of trade? A really satisfactory answer to this puzzle can, in my opinion, be obtained only through a linguistic consideration of the particle *illa*. Apart from its usual connotation of "except" or "unless it be", it has sometimes - as has been pointed out in both *Qamus* and *Mughni* - the meaning of the simple conjunction "and" (*wa*); similarly, if it is preceded by a negative clause, it can be synonymous with "nor" or "and neither" (*wa-la*): as, for instance, in [27:10-11](#), "no fear need the message-bearers have in My Presence, and neither (*illa*) need he who...", etc. Now if we apply this particular use of *illa* to the passage under consideration, we arrive at the reading, "nor [shall you do it] by means of trade based on mutual agreement", or simply, "not even by way of trade based on mutual agreement" - whereupon the meaning immediately becomes obvious: the believers are prohibited from devouring another person's possessions wrongfully even if that other person - being the weaker party - agrees to such a deprivation or exploitation under the stress of circumstances. The reading adopted by me logically connects, moreover, with verse 32, which admonishes the believers not to covet one another's possessions.

Muhammad Asad - End Note 39 (4:30)

Lit., "by way of [deliberate] transgression and wrongdoing" ('*udwanan wa-zulman*).

Muhammad Asad - End Note 40 (4:31)

I.e., paradise. However, according to some of the commentators, the expression *mudkhal* denotes not the place but the manner of "entering" (Razi) - in which case the above phrase may be rendered thus: "We shall cause you to enter [upon your afterlife] in a state of glory".

Muhammad Asad - End Note 41 (4:33)

I.e., wives and husbands (Abu Muslim, as quoted by Razi).

Muhammad Asad - End Note 42 (4:34)

Lit., "more on some of them than on the others".- The expression *qawwam* is an intensive form of *qa'im* ("one who is responsible for" or "takes care of" a thing or a person). Thus, *qama ala l-mar'ah* signifies "he undertook the maintenance of the woman" or "he maintained her" (see Lane VIII, 2995). The grammatical form *qawwam* is more comprehensive than *qa'im*, and combines the concepts of physical maintenance and protection as well as of moral responsibility: and it is because of the last-named factor that I have rendered this phrase as "men shall take full care of women".

Muhammad Asad - End Note 43 (4:34)

Lit., "who guard that which cannot be perceived (*al-ghayb*) because God has [willed it to be] guarded".

Muhammad Asad - End Note 44 (4:34)

The term *nushuz* (lit., "rebellion"- here rendered as "ill-will") comprises every kind of deliberate bad behaviour of a wife towards her husband or of a husband towards his wife, including what is nowadays described as "mental cruelty"; with reference to the husband, it also denotes "ill-treatment", in the physical sense, of his wife (cf. verse 128 of this surah). In this context, a wife's "ill-will" implies a deliberate, persistent breach of her marital obligations.

Muhammad Asad - End Note 45 (4:34)

It is evident from many authentic Traditions that the Prophet himself intensely detested the idea of beating one's wife, and said on more than one occasion, "Could any of you beat his wife as he would beat a slave, and then lie with her in the evening?" (Bukhari and Muslim). According to another Tradition, he forbade the beating of any woman with the words, "Never beat God's handmaidens" (Abu Da'ud, Nasa'i, Ibn Majah, Ahmad ibn Hanbal, Ibn Hibban and Hakim, on the authority of Iyas ibn 'Abd Allah; Ibn Hibban, on the authority of 'Abd Allah ibn 'Abbas; and Bayhaqi, on the authority of Umm Kulthum). When the above Qur'an-verse authorizing the beating of a refractory wife was revealed, the Prophet is reported to have said: "I wanted one thing, but God has willed another thing - and what God has willed must be best" (see Manar V, 74). With all this, he stipulated in his sermon on the occasion of the Farewell Pilgrimage, shortly before his death, that beating should be resorted to only if the wife "has become guilty, in an obvious manner, of immoral conduct", and that it should be done "in such a way as not to cause pain (ghayr mubarrih)"; authentic Traditions to this effect are found in Muslim, Tirmidhi, Abu Da'ud, Nasa'i and Ibn Majah. On the basis of these Traditions, all the authorities stress that this "beating", if resorted to at all, should be more or less symbolic - "with a toothbrush, or some such thing" (Tabari, quoting the views of scholars of the earliest times), or even "with a folded handkerchief" (Razi); and some of the greatest Muslim scholars (e.g., Ash-Shafi'i) are of the opinion that it is just barely permissible, and should preferably be avoided: and they justify this opinion by the Prophet's personal feelings with regard to this problem.

Muhammad Asad - End Note 46 (4:36)

The expression shay'an (here rendered as "in any way") makes it clear that shirk ("the ascribing of divinity to anything beside God") is not confined to a worship of other "deities", but implies also the attribution of divine or quasi-divine powers to persons or objects not regarded as deities: in other words, it embraces also saint-worship, etc.

Muhammad Asad - End Note 47 (4:36)

I.e., "whether he belongs to your own or to another community". That the expression "your own people" (dhu l-qurba) refers to the community and not to one's actual relatives is obvious from the fact that "the near of kin" have already been mentioned earlier in this sentence. The Prophet often stressed a believer's moral obligation towards his neighbours, whatever their faith; and his attitude has been summed up in his words, "Whoever believes in God and the Last Day, let him do good unto his neighbour" (Bukhari, Muslim, and other compilations).

Muhammad Asad - End Note 48 (4:36)

According to 'Ali ibn Abi Talib, 'Abd Allah ibn Mas'ud and other Companions, "the friend by your side" (as-sahib bi'l-janb) is one's wife or husband (Tabari). By "those whom you rightfully possess" (lit., "whom your right hands possess") are meant, in this context, slaves of either sex. Since this verse enjoins the "doing of good" towards all people with whom one is in contact, and since the best that can be done to a slave is to free him, the above passage calls, elliptically, for the freeing of slaves (Manar V, 94). See also surah 2, verse 177, as well as [9:60](#), where the freeing of human beings from bondage is explicitly mentioned as one of the objectives to which zakah funds are to be dedicated.

Muhammad Asad - End Note 49 (4:38)

An allusion to [2:268](#), where Satan is spoken of as "threatening you with the prospect of poverty and bidding you to be niggardly", the implication being that those who obey him "have Satan for their soul-mate (qarin)". For the derivation of this term, see note on [41:25](#).

Muhammad Asad - End Note 50 (4:39)

Lit., "what is it that would be upon them". This seems to be a reference to the oft-repeated Qur'anic statement that those who believe in God and live righteously "need have no fear" (la khawf alayhim -

lit., "no fear [shall be] upon them").

Muhammad Asad - End Note 51 (4:40)

Lit., "from himself "- i.e., far in excess of what the doer of good may have merited.

Muhammad Asad - End Note 52 (4:41)

I.e., the earlier apostles, of whom every community or civilization has had a share.

Muhammad Asad - End Note 53 (4:42)

Lit., "become level with them". The term "the apostle" is probably used here in its generic sense, and refers to all the apostles who preached God's message at one time or another.

Muhammad Asad - End Note 54 (4:43)

The reference to prayer at this place arises from the mention, in the preceding verses, of the Day of Judgment, when man will have to answer before God for what he did during his life in this world: for it is in prayer that man faces God, spiritually, during his earthly life, and reminds himself of his responsibility towards the Creator. As regards the prohibition of attempting to pray "while in a state of drunkenness", some of the commentators assume that this ordinance represented the first stage of the total prohibition of intoxicants, and has been, consequently, "abrogated" by the promulgation of the law of total abstinence from all intoxicants ([5:90](#)). However, quite apart from the fact that the doctrine of "abrogation" is entirely untenable (see surah 2, verse 106), there is no warrant whatever for regarding the above verse as a "first step" which has become redundant, as it were, after total prohibition was ordained. It is, of course, true that the Qur'an forbids the use of intoxicants at all times, and not merely at the time of prayer; but since "man has been created weak" ([4:28](#)), his lapse from the way of virtue is always a possibility: and it is to prevent him from adding the sin of praying while in a state of drunkenness to the sin of using intoxicants as such that the above verse was promulgated. Moreover, the expression "while you are in a state of drunkenness (sukara)" does not apply exclusively to alcoholic intoxication, since the term sukr, in its wider connotation, signifies any state of mental disequilibrium which prevents man from making full use of his intellectual faculties: that is to say, it can apply also to a temporary clouding of the intellect by drugs or giddiness or passion, as well as to the state metaphorically described as "drunk with sleep"- in brief, to any condition in which normal judgment is confused or suspended. And because the Qur'an insists throughout on consciousness as an indispensable element in every act of worship, prayer is permitted only when man is in full possession of his mental faculties and "knows what he is saying".

Muhammad Asad - End Note 55 (4:43)

I.e., after sexual intercourse. The term junub (rendered by me as "in a state requiring total ablution") is derived from the verb janaba, "he made (a thing) remote", and signifies one's remoteness from prayer because of immersion in sexual passion.

Muhammad Asad - End Note 56 (4:43)

Lit., "if one of you comes from the place in which one satisfies...", etc.

Muhammad Asad - End Note 57 (4:43)

This symbolic ablution, called tayammum, consists in touching the earth, or anything supposed to contain dust, with the palms of one's hands and then passing them lightly over face and hands. Whenever water is not within reach - or cannot be used because of illness - the tayammum takes the place of both the total ablution after sexual intercourse (ghusl) and the partial ablution before prayers (wudu).

Muhammad Asad - End Note 58 (4:44)

The people referred to are the followers of the Bible. Thus, after having touched in the preceding verse upon the question of prayer, the Qur'an resumes its cardinal theme: man's responsibility for his actions and, in particular, for the manner in which he responds to the guidance offered to him through God's revelations.

Muhammad Asad - End Note 59 (4:46)

Cf. [2:93](#). figure of speech "hear without hearkening" addressed, as it were, by the Jews to themselves, describes their attitude towards both their own scriptures and the message of the Qur'an.

Muhammad Asad - End Note 60 (4:46)

Lit., "making a thrust (ta'n) against the Faith" - i.e., attributing to it a fundamental defect. The saying "Hearken thou unto us" is meant to convey the conviction of the Jews that they had nothing to learn from the teaching propounded by the Prophet Muhammad, and that he should rather defer to their views on religious matters. See, in this connection, their assertion, "Our hearts are already full of knowledge", in [2:88](#).

Muhammad Asad - End Note 61 (4:46)

See surah 2, verse 88.

Muhammad Asad - End Note 62 (4:47)

Lit., "lest We obliterate the faces" - i.e., that towards which one turns, or that which one faces, with expectation ('Abduh in Manar V, 144 ff.) - "and bring them back to their ends". It is to be noted that the term *dubur* (of which *adbar* is the plural) does not always signify the "back" of a thing - as most of the translators assume - but often stands for its "last part" or "end" (cf. Lane III, 846).

Muhammad Asad - End Note 63 (4:47)

This is an allusion to the story of the Sabbath-breakers (lit., "the people of the Sabbath") referred to in [2:65](#) and fully explained in [7:163-166](#).

Muhammad Asad - End Note 64 (4:48)

Lit., "anything below that".

Muhammad Asad - End Note 65 (4:48)

The continuous stress, in the Qur'an, on God's transcendental oneness and uniqueness aims at freeing man from all sense of dependence on other influences and powers, and thus at elevating him spiritually and bringing about the "purification" alluded to in the next verse. Since this objective is vitiated by the sin of shirk ("the ascribing of divine qualities to aught beside God"), the Qur'an describes it as "unforgivable" so long as it is persisted in, i.e., unless and until the sinner repents (cf. verses 17 and 18 of this surah).

Muhammad Asad - End Note 66 (4:49)

I.e., the Jews, who consider, themselves to be "God's chosen people" and, therefore, a priori destined for God's grace, and the Christians, who believe in Jesus' "vicarious atonement" for the sins of mankind. There is also an obvious connection between this observation and the reference to shirk in the preceding verse, inasmuch as the Jews and the Christians, while not actually believing in the

existence of any deity apart from God, ascribe divine or semi-divine qualities, in varying degrees, to certain human beings: the Christians by their elevation of Jesus to the status of a manifestation of God in human form and their open worship of a hierarchy of saints, and the Jews by their attribution of law-giving powers to the great Talmudic scholars, whose legal verdicts are supposed to override, if need be, any ordinance of the scriptures (cf. in this respect [9:31](#)). It goes without saying that this condemnation applies also to those Muslims who have fallen into the sin of worshipping saints and according them something of the reverence which is due to God alone. Consequently, the expression "those who consider themselves pure" comprises, in this context, all who think of themselves as believing in the One God (simply because they do not consciously worship a plurality of deities) but are, nevertheless, guilty of the sin of shirk in the deeper sense of this term.

Muhammad Asad - End Note 67 (4:49)

According to most of the philological authorities (e.g., Qamus), a fatil is any "slender thread which one rolls between one's fingers" - a term which is also, but by no means exclusively, applied to the tiny fibre adhering to the cleft of the date-stone (cf. Lane VI, 2334). Idiomatically, it is best rendered as "a hair's breadth". The above passage implies, firstly, that spiritual purity is not the privilege of any particular group or community, and, secondly, that one can become or remain pure only by God's grace, for "man has been created weak" (verse 28 above). See also note on the second paragraph of [53:32](#).

Muhammad Asad - End Note 68 (4:50)

Lit., "and this is enough as an obvious sin". This passage refers to various theological statements of an arbitrary nature, such as the Jewish assertion that they are "the chosen people" and, thus, immune from God's condemnation; the Christian doctrine of "vicarious atonement"; the definition of God as a "trinity" with Jesus as its "second person"; and so forth.

Muhammad Asad - End Note 69 (4:51)

The word al-jibt - rendered by me as "baseless mysteries" - is probably, as the Lisan al-Arab points out, of non-Arabic origin. It denotes, according to some authorities, "something which is worthless in itself" or "something in which there is no good" (Qamus, Baydawi); according to others, it signifies "enchantment" (Umar ibn al-Khattab, Mujahid and Sha'bi as quoted by Tabari; also Qamus); others, again, interpret it as "anything that is worshipped instead of God" (Zamakhshari), and consequently apply it also to idols and idol-worship (Qamus, Lisan al-Arab) and - according to a Tradition quoted by Abu Da'ud - to all manner of superstitious divination and soothsaying as well. Taking all these interpretations into account, al-jibt may be defined as "a combination of confusing ideas (dijl), fanciful surmises (awham) and fictitious stories (khurafat)" (Manar V, 157) - in other words, abstruse mysteries without any foundation in fact. - As regards the expression "the powers of evil" (at-taghut), it seems to refer here to superstitious beliefs and practices - like soothsaying, foretelling the future, relying on "good" and "bad" omens, and so forth - all of which are condemned by the Qur'an. See also surah 2, verse 256.

Muhammad Asad - End Note 70 (4:53)

An allusion to the Jewish belief that they occupy a privileged position in the sight of God.

Muhammad Asad - End Note 71 (4:54)

I.e., revelation, which - according to the Jews - has been reserved to them alone.

Muhammad Asad - End Note 72 (4:55)

I.e., in Abraham - implying that they are faithful to his message. It is to be borne in mind that the Prophet Muhammad, too, was a direct-line descendant of Abraham, whose message is confirmed and continued in the Qur'an.

Muhammad Asad - End Note 73 (4:56)

This awesome allegory of suffering in the life to come is obviously meant to bring out the long-lasting nature of that suffering (Razi).

Muhammad Asad - End Note 74 (4:57)

The primary meaning of zill is "shade", and so the expression zill zalil could be rendered as "most shading shade"- i.e., "dense shade". However, in ancient Arabic usage, the word zill denotes also "a covering" or "a shelter" and, figuratively, "protection" (Raghib); and, finally, "a state of ease, pleasure and plenty" (cf. Lane V, 1915 f.), or simply "happiness" - and in the combination of zill zalil, "abundant happiness" (Razi) - which seems to agree best with the allegorical implications of the term "paradise".

Muhammad Asad - End Note 75 (4:58)

I.e., in the judicial sense, as well as in the sense of judging other people's motives, attitudes and behaviour. - The term amanah denotes anything one has been entrusted with, be it in the physical or moral sense (Razi). If one reads this ordinance in the context of the verses that precede and follow it, it becomes obvious that it relates to the message or - in view of the plural form amanat - to the truths which have been conveyed to the believers by means of the divine writ, and which they must regard as a sacred trust, to be passed on to "those who are entitled thereto"- i.e., to all mankind, for whom the message of the Qur'an has been intended. This, of course, does not preclude the ordinance from having a wider scope as well - that is, from its being applied to any material object or moral responsibility which may have been entrusted to a believer - and, in particular, to the exercise of worldly power and political sovereignty by the Muslim community or a Muslim state, to which the next verse refers.

Muhammad Asad - End Note 76 (4:59)

I.e., from among the believers.

Muhammad Asad - End Note 77 (4:59)

I.e., to the Qur'an and to the sunnah (the sayings and the practice) of the Prophet. See also verse 65 of this surah.

Muhammad Asad - End Note 78 (4:59)

Read in conjunction with [3:26](#), which speaks of God as "the Lord of all dominion" - and therefore the ultimate source of all moral and political authority - the above passage lays down a fundamental rule of conduct for the individual believer as well as the conceptual basis for the conduct of the Islamic state. Political power is held in trust (amanah) from God; and His will, as manifested in the ordinances comprising the Law of Islam, is the real source of all sovereignty. The stress, in this context, on "those from among you who have been entrusted with authority" makes it clear that the holders of authority (ulu l-amr) in an Islamic state must be Muslims.

Muhammad Asad - End Note 79 (4:60)

Lit., "who summon one another to the judgment [or "rule"] of the powers of evil (at-taghut): an allusion to people like those mentioned in verse 51 above, who, by their deference to what the Qur'an describes as at-tagut (see surah 2, verse 256), nullify all the good that they could derive from guidance through revelation.

Muhammad Asad - End Note 80 (4:61)

The classical commentators see in verses 60-64 a reference to the hypocrites of Medina who, at the

time of the Prophet, outwardly professed to be his followers but did not really believe in his teachings. It seems to me, however, that this passage goes far beyond the possible historical occasion of its revelation, inasmuch as it touches upon an often-encountered psychological problem of faith. People who are not fully convinced that there exists a reality beyond the reach of human perception (al-ghayb, in the sense explained in surah 2, verse 3) find it, as a rule, difficult to dissociate their ethical views from their personal predilections and morally questionable desires - with the result that they are only too often "willing to defer to what the powers of evil tell them". Although they may half-heartedly concede that some of the moral teachings based on revelation (in this case, the Qur'an) contain "certain verities", they instinctively recoil from those teachings whenever they conflict with what their own idiosyncrasies represent to them as desirable: and so they become guilty of hypocrisy in the deepest, religious connotation of this word.

Muhammad Asad - End Note 81 (4:62)

Lit., "what their hands have sent ahead": an allusion to their ambivalent attitude and the confusion which it may have created in others.

Muhammad Asad - End Note 82 (4:62)

I.e., they will plead that their aim was no more than a harmonization of the Qur'anic ethics with a "humanistic" (that is, man-centred) world-view: a plea which the Qur'an implicitly rejects as being hypocritical and self-deceptive (cf. [2:11-12](#)). As regards the phrase "whereupon they will come to thee", see verse 41 of this surah.

Muhammad Asad - End Note 83 (4:64)

The expression "by God's leave" is to be understood, in this context, as "with God's help" or "by God's grace" (Zamakhshari, Razi). As so often in the Qur'an, the sudden change, within one and the same sentence, from the pronoun "We" or "I" to "He", or from "We" to "God", is meant to impress upon the listener or reader of the Qur'an the fact that God is not a "person" but an all-embracing Power that cannot be defined or even adequately referred to within the limited range of any human language.

Muhammad Asad - End Note 84 (4:65)

This verse lays down in an unequivocal manner the obligation of every Muslim to submit to the ordinances, which the Prophet, under divine inspiration, promulgated with a view to exemplifying the message of the Qur'an and enabling the believers to apply it to actual situations. These ordinances constitute what is described as the sunnah (lit., "way") of the Prophet Muhammad, and have (whenever they are authenticated beyond any possibility of doubt) full legal force side by side with the Qur'an: see verse 80 of this surah.

Muhammad Asad - End Note 85 (4:66)

I.e., by means of the God-inspired commands issued by the Prophet (see preceding note).

Muhammad Asad - End Note 86 (4:66)

Lit., "they would not do it, save for a few of them": the pronoun obviously relates to the half-hearted, who are not prepared to undergo the sacrifices which their faith demands of them. The reference to laying down one's life in the defence of faith and freedom and, if necessary, abandoning one's homeland, introduces, as it were, the long passage beginning with verse 71, which deals with fighting in God's cause.

Muhammad Asad - End Note 87 (4:71)

Lit., "and then go forth, [be it] in small detachments or all together"- the latter expression applying to

what nowadays is called "total war". The term *hidhr* connotes not merely an effort to guard oneself against imminent danger but also the making of all necessary preparations with regard to (in this context) military organization, equipment, etc. The problem of war as such arises from the principles of ideological statehood postulated in verse 59 of this surah. Since the Muslims are expected to organize their communal life within the framework of a state based on the ideological premises laid down in the Qur'an, they must be prepared for hostility on the part of groups or nations opposed to the world-view and the social system of Islam and, conceivably, bent on its destruction: consequently, the concept of a defensive war in God's cause (*jihad*) plays a very prominent role in the socio-political scheme of Islam and is frequently alluded to throughout the Qur'an.

Muhammad Asad - End Note 88 (4:73)

Lit., "he".

Muhammad Asad - End Note 89 (4:75)

Lit., "what is amiss with you that you do not fight" - implying that they have no moral excuse for such a refusal.

Muhammad Asad - End Note 90 (4:76)

Thus the Qur'an implies that "evil" is not an independent, esoteric factor of life, but rather a result of man's succumbing to the temptations arising from his own moral weakness and thereby "denying the truth". In other words, the "power" of the negative principle symbolized by Satan has no intrinsic reality ("Satan's guile is weak indeed"): it becomes real only through man's wilfully choosing a wrong course of action.

Muhammad Asad - End Note 91 (4:77)

I.e., from unrighteous violence, to which man so often inclines. The fact that most people have to be told to refrain from violence is contrasted, in the next sentence, with the unwillingness on the part of many of them to expose themselves to physical danger in a righteous cause.

Muhammad Asad - End Note 92 (4:78)

I.e., they do not realize that the evil happening may possibly be a consequence of their own actions or their own wrong choice between several courses open to them, but are prone to attribute it to the failings of others.

Muhammad Asad - End Note 93 (4:78)

Lit., "something [which they are] told" - i.e., a truth which their own reason as well as the teachings of all the prophets should have made obvious to them.

Muhammad Asad - End Note 94 (4:79)

There is no contradiction between this statement and the preceding one that "all is from God". In the world-view of the Qur'an, God is the ultimate source of all happening: consequently, all good that comes to man and all evil that befalls him flows, in the last resort, from God's will. However, not everything that man regards as "evil fortune" is really, in its final effect, evil - for, "it may well be that you hate a thing the while it is good for you, and it may well be that you love a thing the while it is bad for you: and God knows, whereas you do not know" ([2:216](#)). Thus, many an apparent "evil" may sometimes be no more than a trial and a God-willed means of spiritual growth through suffering, and need not necessarily be the result of a wrong choice or a wrong deed on the part of the person thus afflicted. It is, therefore, obvious that the "evil" or "evil fortune" of which this verse speaks has a restricted connotation, inasmuch as it refers to evil in the moral sense of the word: that is to say, to

suffering resulting from the actions or the behaviour of the person concerned, and this in accordance with the natural law of cause and effect which God has decreed for all His creation, and which the Qur'an describes as "the way of God" (sunnat Allah). For all such suffering man has only himself to blame, since "God does not wrong anyone by as much as at atom's weight" (4:40).

Muhammad Asad - End Note 95 (4:81)

Lit., "And they say, 'Obedience'" - a reference to the hypocrites of Medina, in the time of the Prophet, and - by implication - the hypocritical "admirers" and half-hearted followers of Islam at all times.

Muhammad Asad - End Note 96 (4:81)

I.e., they surreptitiously try to corrupt the message of God's Apostle. The verb bata denotes "he spent the night"; in the form bayyata it signifies "he meditated by night [upon something, or upon doing something]", or "he devised (something) by night" (Lisan al-Arab), i.e., in secrecy, which is symbolized by "the dark of night".

Muhammad Asad - End Note 97 (4:82)

I.e., the fact that it is free of all inner contradictions - in spite of its having been revealed gradually, over a period of twenty-three years - should convince them that it has not been "composed by Muhammad" (an accusation frequently levelled against him not only by his contemporaries but also by non-believers of later times), but could only have originated from a supra-human source. See also 25:32 and 39:23.

Muhammad Asad - End Note 98 (4:83)

I.e., the half-hearted followers of Islam spoken of in the preceding verses (Zamakhshari). The above reference to peace or war - lit., "security or danger (khawf)" - is connected, firstly, with the basic principles of statecraft mentioned in verse 59 of this surah and, secondly, with the discourse on fighting in God's cause beginning with verse 71.

Muhammad Asad - End Note 99 (4:83)

Lit., "from among them".

Muhammad Asad - End Note 100 (4:83)

Lit., "those from among them who elicit [the truth]", i.e., the special organs of the state entrusted with gathering and evaluating political and military intelligence.

Muhammad Asad - End Note 101 (4:84)

Although primarily addressed to the Prophet, the "thou" in this sentence relates to every believer. The above exhortation is to be understood in the context of a war already in progress, and not as an incitement to war.

Muhammad Asad - End Note 102 (4:84)

The term harad signifies "corruption of body or mind" or "corruption in one's conduct", as well as "constant disquietude of mind" (Qamus). According to Raghib, the verbal form harradahu means "he rid him of all harad" - analogous to the expression marradahu, "he rid him of illness (marad)". In the two instances where this verb occurs in the Qur'an (in this verse as well as in 8:65), it has the imperative form: "Render the believers free of all disquietude of mind" or, tropically, "of all fear of death" - and may, thus, be suitably expressed as "inspire the believers to overcome all fear of death". The usual rendering of the phrase harrid al-mu minin as "urge (or "rouse" or "stir up") the believers"

does not convey the full meaning of the verb harrada, notwithstanding the fact that it has been suggested by some of the classical philologists (cf. Lane II, 548).

Muhammad Asad - End Note 103 (4:85)

Lit., "shall have a share (nasib) therefrom". Since the term nasib has here a positive meaning, it can be suitably rendered as "a share in its blessings".

Muhammad Asad - End Note 104 (4:85)

The noun kifl is derived from the root-verb kafala, "he made himself responsible (for a thing)". Tabari explains it in this context as denoting "a share in the responsibility and the sin". The expression minha ("out of it") indicates the part played by the transgressor in the evil enterprise, to which the pronoun ha ("it") refers.

Muhammad Asad - End Note 105 (4:86)

Lit., "greet with better than it, or return it". In the above context, this obviously refers to an offer of peace by people with whom the believers are at war as well as to individual persons who, while possibly belonging to the enemy, have, to all outward appearances, peaceful intentions. In accordance with the injunctions, "if they incline to peace, incline thou to it as well" (8:61), and "if they desist (from fighting), then all hostility shall cease" (2:193), the believers are obliged to make peace with an enemy who makes it clear that he wants to come to an equitable understanding; similarly, they must show every consideration to individual persons from among the enemies who do not actively participate in the hostilities (see also verse 94 of this surah).

Muhammad Asad - End Note 106 (4:88)

Lit., "two parties".

Muhammad Asad - End Note 107 (4:88)

Lit., "seeing that God has thrown them back in result of what they have earned". There are various conjectures, almost all of them of a historical nature, as to the identity of these hypocrites. Some of the commentators think that the verse refers to the hypocrites at Medina in the early years after the hijrah; others (e.g., Tabari) prefer the view expressed by Ibn 'Abbas, according to whom this refers to certain people of Mecca who, before the hijrah, outwardly accepted Islam but secretly continued to support the pagan Quraysh. It seems to me, however, that there is no need to search after "historical" interpretations of the above verse, since it can easily be understood in general terms. The preceding verse speaks of God, and stresses His oneness and the obvious truth inherent in His revealed message, as well as the certainty of judgment on Resurrection Day. "How, then," continues the argument, "could you be of two minds regarding the moral stature of people who go so far as to pay lip-service to the truth of God's message and are, nevertheless, not willing to make a sincere choice between right and wrong?"

Muhammad Asad - End Note 108 (4:89)

See surah 2, verse 218, as well as note on verse 97 of this surah.

Muhammad Asad - End Note 109 (4:89)

I.e., any of those who have not "forsaken the domain of evil" and are wavering between belief and disbelief.

Muhammad Asad - End Note 110 (4:90)

Lit., "if God had so willed, He would indeed have given them power over you, whereupon...", etc.- implying that only the lack of requisite power, and not true good will, causes them to refrain from making war on the believers.

Muhammad Asad - End Note 111 (4:90)

Lit., "God has given you no way against them": a reference to the ordinance laid down in verse 86 above.

Muhammad Asad - End Note 112 (4:91)

Lit., "whenever they are returned to temptation (fitnah), they are thrown back into it" or thrown headlong into it".

Muhammad Asad - End Note 113 (4:91)

Lit., "that We have given you clear authority (sultan)" - a solemn reiteration of the ordinance which permits war only in self-defence (cf. [2:190](#) ff. as well as the corresponding notes).

Muhammad Asad - End Note 114 (4:92)

On the strength of this verse, read in conjunction with verse 93, some of the Mu'tazilite scholars are of the opinion that a believer who deliberately kills another believer must be considered an unbeliever (Razi). This does not, of course, apply to the execution of a death sentence passed in due process of law.

Muhammad Asad - End Note 115 (4:92)

Lit., "his people" - i.e., the heirs or dependants of the victim. The "freeing of a believing soul from bondage", mentioned three times in this verse, refers in the first instance to persons who have been taken captive in war (cf surah 8, note 72) But see also note 5 on [58:3](#).

Muhammad Asad - End Note 116 (4:92)

Lit., "who are hostile to you" - implying that they are in an actual state of war.

Muhammad Asad - End Note 117 (4:92)

This relates to cases where the victim is a non-Muslim belonging to a people with whom the Muslims have normal, peaceful relations; in such cases the penalty is the same as that imposed for the killing, under similar circumstances, of a fellow-believer.

Muhammad Asad - End Note 118 (4:92)

I.e., in the way prescribed for fasting during the month of Ramadan (see [2:183-187](#)). This alleviation applies to a person who cannot afford to pay the indemnity and/or purchase the freedom of a slave (Razi), or cannot find a slave to be freed, as may be the case in our times (Manar V, 337).

Muhammad Asad - End Note 119 (4:94)

Sc., "and therefore one of the enemies". This verse prohibits the treating of non combatants as enemies and using their supposed unbelief as a pretext for plundering them. The injunction "use your discernment" (tabayyanu) imposes on the believers the duty of making sure, in every case, whether the persons concerned are actively engaged in hostilities or not.

Muhammad Asad - End Note 120 (4:94)

Lit., "thus have you [too] been aforetime". Since the preceding injunction refers to the whole community, it would seem that the above clause, too, bears the same implication: namely, a reference to the time when the Muslim community was, because of its weakness and numerical insignificance, at the mercy of enemies endowed with greater power. Thus, the believers are told, as it were: "Remember your erstwhile weakness, and treat the peacefully-minded among your enemies with the same consideration with which you yourselves were once hoping to be treated."

Muhammad Asad - End Note 121 (4:95)

Lit., "who sit [at home]" - i.e., who do not participate in the struggle in God's cause, be it physical or moral.

Muhammad Asad - End Note 122 (4:95)

The term mujahid is derived from the verb jahada, which means "he struggled" or "strove hard" or "exerted himself", namely, in a good cause and against evil. Consequently, jihad denotes "striving in the cause of God" in the widest sense of this expression: that is to say, it applies not merely to physical warfare (qital) but to any righteous struggle in the moral sense as well; thus, for instance, the Prophet described man's struggle against his own passions and weaknesses (jihad an-nafs) as the "greatest jihad" (Bayhaqi, on the authority of Jabir ibn 'Abd Allah).

Muhammad Asad - End Note 123 (4:97)

Lit., "in what [condition] were you?" - i.e., while alive. This refers to people who evade, without valid excuse, all struggle in God's cause.

Muhammad Asad - End Note 124 (4:97)

Lit., "was not God's earth wide, so that you could migrate therein?" The term hijrah (lit., "exodus"), derived from the verb hajara ("he migrated"), is used in the Qur'an in two senses: one of them is historical, denoting the exodus of the Prophet and his Companions from Mecca to Medina, while the other has a moral connotation - namely, man's "exodus" from evil towards God - and does not necessarily imply the leaving of one's homeland in the physical sense. It is this wider, moral and ethical meaning of the term hijrah to which the above passage refers - just as the preceding passage (verses 95-96) referred to "striving hard in God's cause" (jihad) in the widest sense of the term, embracing both physical and moral efforts and the sacrifice, if need be, of one's possessions and even one's life. While the physical exodus from Mecca to Medina ceased to be obligatory for the believers after the conquest of Mecca in the year 8 H., the spiritual exodus from the domain of evil to that of righteousness continues to be a fundamental demand of Islam; in other words, a person who does not "migrate from evil unto God" cannot be considered a believer - which explains the condemnation, in the next sentence, of all who are remiss in this respect.

Muhammad Asad - End Note 125 (4:98)

Or: "cannot find the [right] way" - implying that they are helplessly confused and cannot, therefore, grasp this basic demand of Islam; or, alternatively, that the message relating to this demand has not been adequately conveyed and explained to them.

Muhammad Asad - End Note 126 (4:100)

The word muragham is derived from the noun ragham ("dust") and is connected with the idiomatic expression raghima anfuhu, "his nose was made to cleave to dust", i.e., he became humbled and forced to do something against his will. Thus, muragham denotes "a road by the taking of which one leaves one's people against their will" (Zamakhshari), it being understood that this separation from one's familiar environment involves what is described as muraghamah, the "breaking off (from

another)" or the "cutting off from friendly or living communion" (see Lane III, 1113). All this can best be rendered, in the above context, as "a lonely road" - a metaphor of that heartbreaking loneliness which almost always accompanies the first steps of one who sets forth on his "exodus from evil unto God". (Regarding this latter expression, see note on verse 97 above as well as surah 2, verse 218.)

Muhammad Asad - End Note 127 (4:101)

Lit., "the prayer": a reference to the five obligatory daily prayers - at dawn, noon, afternoon, after sunset and late in the evening - which may be shortened and combined (the noon prayer with that of the afternoon, and the sunset prayer with that of the late evening) if one is travelling or in actual danger. While the extension of this permission to peaceful travel has been authorized by the Prophet's sunnah, the Qur'an mentions it only in connection with war situations; and this justifies the interpolation, in the opening sentence, of the words "to war". The prayer described in the next verse - with the congregation praying in shifts - is called salat al-khawf ("prayer in danger").

Muhammad Asad - End Note 128 (4:101)

Lit., "might cause you an affliction" - implying, according to almost all the commentators, a sudden attack.

Muhammad Asad - End Note 129 (4:102)

Lit., "among them". The "thou" in this sentence refers, primarily, to the Prophet and, by implication, to the leader of every group of believers at war with "those who deny the truth".

Muhammad Asad - End Note 130 (4:102)

Lit., "when they have prostrated themselves, let them [i.e., the other group] be behind you". This idiomatic expression is not to be taken literally: in classical Arabic usage, the phrase kana min wara'ika (lit., "he was behind thee") signifies "he protected thee" or (in military parlance) "he covered thee", and is not meant to describe the physical relative position of the two persons or groups.

Muhammad Asad - End Note 131 (4:102)

Lit., "turn upon you in one turning".

Muhammad Asad - End Note 132 (4:102)

I.e., if there is a risk of their weapons being damaged by exposure to unfavourable weather conditions, the warriors are exempted from the obligation of keeping their arms with them while praying. This exemption applies, of course, only to such of the soldiers as are in charge of particularly sensitive weapons; and the same applies to the individual cases of illness mentioned in the sequence. It must, however, be remembered that the term matar (lit., "rain") is often used in the Qur'an to denote "an affliction": and if we adopt this meaning, the above phrase could be rendered as "if you suffer from an affliction"- thus allowing for a wide range of possible emergencies.

Muhammad Asad - End Note 133 (4:105)

The "thou" in this and the following two verses - as well as in verse 113 - refers, on the face of it, to the Prophet; by implication, however, it is addressed to everyone who has accepted the guidance of the Qur'an: this is evident from the use of the plural "you" in verse 109. Consequently, the attempt on the part of most of the commentators to explain this passage in purely historical terms is not very convincing, the more so as it imposes an unnecessary limitation on an otherwise self-explanatory ethical teaching of general purport.

Muhammad Asad - End Note 134 (4:106)

This obviously refers to the hypocrites as well as to the half-hearted followers of the Qur'an spoken of earlier in this surah: both are accused of having betrayed the trust reposed in them, inasmuch as they pretend to have accepted the Qur'anic message but, in reality, are trying to corrupt it (see verse 81). Since they are already aware of what the Qur'an demands of them and are, nevertheless, bent on evading all real self-surrender to its guidance, there is no use in arguing with them.

Muhammad Asad - End Note 135 (4:107)

I.e., "you may ask God to forgive them, but do not try to find excuses for their behaviour". It is significant that the Qur'an characterizes a betrayal of trust, whether spiritual or social, as "being false to oneself" - just as it frequently describes a person who deliberately commits a sin or a wrong (zulm) as "one who sins against himself" or "wronging himself" (zalim nafsahu) - since every deliberate act of sinning damages its author spiritually.

Muhammad Asad - End Note 136 (4:108)

Lit., "that of belief" (min al-qawl). It is to be remembered that the noun qawl does not denote merely "a saying" or "an utterance" (which is its primary significance): it is also employed tropically to denote anything that can be described as a "conceptual statement" - like an opinion, a doctrine, or a belief - and is often used in this sense in the Qur'an.

Muhammad Asad - End Note 137 (4:111)

Lit., "he who earns a sin, earns it only against himself".

Muhammad Asad - End Note 138 (4:114)

Lit., "There is no good in much of their secret confabulation (najwa) - excepting him who enjoins...", etc. Thus, secret talks aiming at positive, beneficial ends - for instance, peace negotiations between states or communities - are excepted from the disapproval of "secret confabulations" because premature publicity may sometimes be prejudicial to the achievement of those ends or may (especially in cases where charity is involved) hurt the feelings of the people concerned.

Muhammad Asad - End Note 139 (4:115)

Lit., "him We shall [cause to] turn to that to which he [himself] has turned" - a stress on man's freedom of choice.

Muhammad Asad - End Note 140 (4:117)

The term inath (which is the plural of untha, "a female being") seems to have been applied by the pre-Islamic Arabs to their idols, probably because most of them were considered to be female. Hence, according to some philologists, the plural form inath signifies "inanimate things" (cf. Lane I, 112). Ibn Abbas, Qatadah and Al-Hasan al-Basri explain it as denoting anything that is passive and lifeless (Tabari); this definition has been adopted by Raghib as well. On the other hand, Tabari mentions a Tradition, on the authority of Urwah, according to which a copy of the Qur'an in the possession of A'ishah contained the word awthan ("idols") instead of inath (cf. also Zamakhshari and Ibn Kathir). The rendering "lifeless symbols" is most appropriate in this context inasmuch as it adequately combines the concept of "idols" with that of "inanimate things".

Muhammad Asad - End Note 141 (4:119)

Cf. 7:16-17. The pre-Islamic Arabs used to dedicate certain of their cattle to one or another of their idols by cutting off or slitting the ears of the animal, which was thereupon considered sacred (Tabari). In the above context, this reference is used metonymically to describe idolatrous practices, or inclinations, in general. The allusion to Satan's inducing man to "corrupt [lit., "change"] God's creation"

has a meaning to which sufficient attention is but seldom paid: Since this creation, and the manner in which it manifests itself, is an expression of God's planning will, any attempt at changing its intrinsic nature amounts to corruption. - For the wider meaning of the term shaytan ("Satan" or "satanic force"), see the first half of the note on [15:17](#).

Muhammad Asad - End Note 142 (4:120)

The term ghurur signifies anything by which the mind is beguiled or deceived - for instance, utter self-abandonment to earthly joys, or the absurd belief that there is no limit to man's aims and achievements.

Muhammad Asad - End Note 143 (4:123)

An allusion to both the Jewish idea that they are "God's chosen people" and, therefore, assured of His grace in the hereafter, and to the Christian dogma of "vicarious atonement", which promises salvation to all who believe in Jesus as "God's son".

Muhammad Asad - End Note 144 (4:125)

Lit., "chose Abraham to be [His] beloved friend (khalil)".

Muhammad Asad - End Note 145 (4:127)

I.e., the laws relating to marital relations, women's share in inheritance, etc. A fatwa or ifta denotes the "clarification of a legal injunction" given in reply to a question; correspondingly, the verb istaftahu means "he asked him to give a legal decision", or "to enlighten him about a [particular] law". Since the laws alluded to in the above passage have already been dealt with early in this surah, the repeated reference to them is meant to stress the great importance of the problems involved, as well as the responsibility which men bear towards their physically weaker counterparts. In accordance with the system prevailing throughout the Qur'an, a lengthy passage dealing with purely moral or ethical questions is usually - as in the present case - followed by verses relating to social legislation, and this with a view to bringing out the intimate connection between man's spiritual life and his social behaviour.

Muhammad Asad - End Note 146 (4:127)

Cf. verse 3 of this surah, "If you have reason to fear that you might not act equitably towards orphans...", and A'ishah's explanation quoted in the corresponding note.

Muhammad Asad - End Note 147 (4:129)

This refers to cases where a man has more than one wife - a permission which is conditional upon his determination and ability to "treat them with equal fairness", as laid down in verse 3 of this surah. Since a man who is fully conscious of his moral responsibility might feel that he is committing a sin if he loves one of his wives more than the other (or others), the above verse provides a "judicial enlightenment" on this point by making it clear that feelings are beyond a human being's control: in other words, that the required equality of treatment relates only to outward behaviour towards and practical dealings with one's wives. However, in view of the fact that a man's behaviour towards another person is, in the long run, almost inevitably influenced by what he feels about that person, the above passage - read in conjunction with verse 3, and especially its concluding sentence - imposes a moral restriction on plural marriages.

Muhammad Asad - End Note 148 (4:129)

Lit., "do not incline with all inclination" - i.e., towards one of the wives, implying thereby an exclusion of the other from all affection - "leaving her, as it were, in suspense (kal-mu allaqah)". Regarding my

rendering of this phrase, see Lane V, 2137.

Muhammad Asad - End Note 149 (4:130)

Lit., "the two".

Muhammad Asad - End Note 150 (4:135)

I.e., "do not allow the fact that a man is rich to prejudice you in his favour or against him, and do not, out of misplaced compassion, favour the poor man at the expense of the truth".

Muhammad Asad - End Note 151 (4:136)

What is meant here is belief in the fact of earlier revelation, and not in the earlier-revealed scriptures in their present form, which - as repeatedly stated in the Qur'an - is the outcome of far-reaching corruption of the original texts.

Muhammad Asad - End Note 152 (4:136)

Since it is through the beings or forces described as angels that God conveys His revelations to the prophets, belief in angels is correlated with belief in revelation as such.

Muhammad Asad - End Note (4:136)

Muhammad Asad - End Note 153 (4:137)

Lit., "increase in a denial of the truth".

Muhammad Asad - End Note 154 (4:139)

See 3: 28. However, the term "allies" (awliya, sing. wali) does not indicate, in this context, merely political alliances. More than anything else, it obviously alludes to a "moral alliance" with the deniers of the truth: that is to say, to an adoption of their way of life in preference to the way of life of the believers, in the hope of being "honoured", or accepted as equals, by the former. Since an imitation of the way of life of confirmed unbelievers must obviously conflict with the moral principles demanded by true faith, it unavoidably leads to a gradual abandonment of those principles.

Muhammad Asad - End Note 155 (4:140)

Lit., "you shall not sit with them until they immerse themselves in talk other than this". The injunction referred to is found in [6:68](#), which was revealed at a much earlier period.

Muhammad Asad - End Note 156 (4:141)

Lit., "did we not gain mastery over you [i.e., "over your hearts"- cf. Lane II, 664] and defend you against the believers?" The term "believers" has obviously a sarcastic implication here, which justifies the use of the demonstrative pronoun "those" instead of the definite article "the".

Muhammad Asad - End Note 157 (4:141)

This announcement has, of course, a purely spiritual meaning, and does not necessarily apply to the changing fortunes of life - since (as this very verse points out) "those who deny the truth" may on occasion be "in luck", that is to say, may gain temporal supremacy over the believers.

Muhammad Asad - End Note 158 (4:142)

Some of the commentators (e.g., Razi) interpret the phrase *huwa khadi uhum* (lit., "He is their deceiver") as "He will requite them for their deception". However, the rendering adopted by me seems to be more in tune with 2:9, where the same type of hypocrisy is spoken of: "They would deceive God and those who have attained to faith - the while they deceive none but themselves, and are not aware of it." See also Manar ,V, 469 f., where both these interpretations are considered to be mutually complementary.

Muhammad Asad - End Note (4:142)

Muhammad Asad - End Note 159 (4:144)

Lit., "a manifest proof against yourselves". See note on verse 139 above.

Muhammad Asad - End Note 160 (4:147)

The gratitude spoken of here is of a general nature - a feeling of thankfulness for being alive and endowed with what is described as a "soul": a feeling which often leads man to the realization that this boon of life and consciousness is not accidental, and thus, in a logical process of thought, to belief in God. According to Zamakhshari, this is the reason why "gratitude" is placed before "belief" in the structure of the above sentence.

Muhammad Asad - End Note 161 (4:148)

As some of the commentators (e.g., Razi) point out, this may refer to giving currency to earlier sayings or deeds of the repentant sinners - both hypocrites and outright deniers of the truth - mentioned in the preceding two verses: an interpretation which seems to be borne out by the context. However, the above statement has a general import as well: it prohibits the public mention of anybody's evil deeds or sayings, "unless it be by him who has been wronged (thereby)" - which also implies that evil behaviour which affects the society as a whole may be made public if the interests of the wronged party - in this case, the society as such - demand it.

Muhammad Asad - End Note 162 (4:150)

Or: "We believe in some and we deny the others"- that is, they believe in God but not in His apostles (Zamakhshari) or, alternatively, they believe in some of the apostles and deny others (Tabari and Zamakhshari). To my mind, the first of these two interpretations is preferable inasmuch as it covers not only a rejection of some of the apostles but also a total rejection of the idea that God may have revealed His will through His chosen message-bearers. In Islam, the rejection of any or all of God's apostles constitutes almost as grave a sin as a denial of God Himself.

Muhammad Asad - End Note 163 (4:152)

I.e., in point of their being God's message-bearers.

Muhammad Asad - End Note (4:152)

Muhammad Asad - End Note 164 (4:153)

As is evident from the sequence, the term *ahl al-kitab* ("followers of earlier revelation") refers here specifically to the Jews, which justifies its rendering as "followers of the Old Testament".

Muhammad Asad - End Note 165 (4:153)

Sc., "in proof of thy prophethood". Alternatively, the sentence may be understood thus: "They ask thee to bring down unto them an [actual] book from heaven." In view, however, of the oft-repeated Qur'anic statement that the Jews were convinced that they alone could be granted divine revelation, it seems to me that the rendering adopted by me is the more appropriate.

Muhammad Asad - End Note 166 (4:153)

See [2:55](#) and the corresponding note.

Muhammad Asad - End Note 167 (4:154)

See [2:58-59](#) and the corresponding notes.

Muhammad Asad - End Note (4:154)

Muhammad Asad - End Note 168 (4:155)

The statement relating to their punishment - clearly implied here - is made explicit in verse.

Muhammad Asad - End Note 169 (4:155)

See [2:88](#) and the corresponding notes.

Muhammad Asad - End Note 170 (4:156)

The calumny referred to is the popular Jewish assertion that Jesus was an illegitimate child.

Muhammad Asad - End Note 171 (4:157)

Thus, the Qur'an categorically denies the story of the crucifixion of Jesus. There exist, among Muslims, many fanciful legends telling us that at the last moment God substituted for Jesus a person closely resembling him (according to some accounts, that person was Judas), who was subsequently crucified in his place. However, none of these legends finds the slightest support in the Qur'an or in authentic Traditions, and the stories produced in this connection by the classical commentators must be summarily rejected. They represent no more than confused attempts at "harmonizing" the Qur'anic statement that Jesus was not crucified with the graphic description, in the Gospels, of his crucifixion. The story of the crucifixion as such has been succinctly explained in the Qur'anic phrase *wa-lakin shubbiha lahum*, which I render as "but it only appeared to them as if it had been so" - implying that in the course of time, long after the time of Jesus, a legend had somehow grown up (possibly under the then-powerful influence of Mithraistic beliefs) to the effect that he had died on the cross in order to atone for the "original sin" with which mankind is allegedly burdened; and this legend became so firmly established among the latter-day followers of Jesus that even his enemies, the Jews, began to believe it - albeit in a derogatory sense (for crucifixion was, in those times, a heinous form of death-penalty reserved for the lowest of criminals). This, to my mind, is the only satisfactory explanation of the phrase *wa-lakin shubbiha lahum*, the more so as the expression *shubbiha li* is idiomatically synonymous with *khuyyila li*, "[a thing] became a fancied image to me", i.e., "in my mind" - in other words, "[it] seemed to me" (see *Qamus*, art. *khayala*, as well as Lane II, 833, and IV, 1500).

Muhammad Asad - End Note 172 (4:158)

Cf. [3:55](#), where God says to Jesus, "Verily, I shall cause thee to die, and shall exalt thee unto Me." The verb *rafa ahu* (lit., "he raised him" or "elevated him") has always, whenever the act of *raf* ("elevating") of a human being is attributed to God, the meaning of "honouring" or "exalting". Nowhere in the Qur'an is there any warrant for the popular belief that God has "taken up" Jesus bodily, in his lifetime, into heaven. The expression "God exalted him unto Himself" in the above verse denotes the elevation of Jesus to the realm of God's special grace - a blessing in which all prophets partake, as is evident from

19:57, where the verb rafa nahu ("We exalted him") is used with regard to the Prophet Idris. (See also Muhammad 'Abduh in Manar III, 316 f., and VI, 20f.) The "nay" (bal) at the beginning of the sentence is meant to stress the contrast between the belief of the Jews that they had put Jesus to a shameful death on the cross and the fact of God's having "exalted him unto Himself".

Muhammad Asad - End Note 173 (4:159)

Lit., "who does not believe in him before his death". According to this verse, all believing Jews and Christians realize at the moment of their death that Jesus was truly a prophet of God - having been neither an impostor nor "the son of God" (Zamakhshari).

Muhammad Asad - End Note 174 (4:160)

Most of the commentators assume that this refers to the severe dietary restrictions imposed on the Jews, which are alluded to in 3:93 and 6:146. Since, however, 3:93 clearly states that these restrictions and prohibitions were a punishment for evil deeds committed "before the Torah was bestowed from on high", while the verse which we are now discussing relates to their sinful behaviour in later times, we must conclude that the punishment spoken of here has another meaning: namely, the age-long deprivation of the Jewish people of the many "good things of life" which other nations enjoy - in other words, the humiliation and suffering which they have had to undergo throughout most of their recorded history, and particularly after the time of Jesus. It is on the basis of this interpretation that I have rendered the expression harramna alayhim (lit., "We forbade them") as "We denied to them".

Muhammad Asad - End Note 175 (4:160)

The verb sadda ("he turned away") can be transitive as well as intransitive, and the same applies to the noun sadd derived from it. In the former case, the sentence would read, "for their having turned away many (others) from the path of God"; in the latter case, "for their having (so) often turned away from the path of God". In view of the repeated stress, in the Qur'an, on the refractory nature of the children of Israel - and the abundant evidence to this effect in the Old Testament - I prefer the intransitive rendering.

Muhammad Asad - End Note 176 (4:162)

I.e., those from among the Jews who do not content themselves with a mere observance of rituals, but try to penetrate to the deepest meaning of faith.

Muhammad Asad - End Note 177 (4:162)

According to the grammarians of the Basrah school, and especially Sibawayh, the use of the accusative (mansub) case in the expression al-muqimin as-salah ("those who are constant in prayer") - instead of the nominative al-muqimun - is a legitimate grammatical device meant to stress the special, praiseworthy quality attaching to prayer and to those who are devoted to it (see Zamakhshari and Razi); hence my interpolation of "especially" between brackets.

Muhammad Asad - End Note 178 (4:163)

I.e., the Psalms (see surah 21, verse 105).

Muhammad Asad - End Note 179 (4:164)

I.e., before the revelation of this surah.

Muhammad Asad - End Note 180 (4:171)

I.e., by raising Jesus to the rank of divinity. Since here the Christians are addressed specifically, I render the term kitab as "Gospel".

Muhammad Asad - End Note 181 (4:171)

Lit., "His word which He conveyed unto Mary and a soul from Him". According to Tabari, the "word" (kalimah) was "the announcement (risalah) which God bade the angels to convey to Mary, and God's glad tidings to her" (a reference to 3:45) - which justifies the rendering of kalimatuhu as "[the fulfilment of] His promise". (See also surah 3 note 28.) As regards the expression, "a soul from Him" or "created by Him", it is to be noted that among the various meanings which the word ruh bears in the Qur'an (e.g., "inspiration" in 2:87 and 253), it is also used in its primary significance of "breath of life", "soul", or "spirit": thus, for instance, in 32:9, where the ever-recurring evolution of the human embryo is spoken of: "and then He forms him [i.e., man] and breathes into him of His spirit" - that is, endows him with a conscious soul which represents God's supreme gift to man and is, therefore, described as "a breath of His spirit". In the verse under discussion, which stresses the purely human nature of Jesus and refutes the belief in his divinity, the Qur'an points out that Jesus, like all other human beings, was "a soul created by Him".

Muhammad Asad - End Note 182 (4:175)

Lit., "cause them to enter into".

Muhammad Asad - End Note 183 (4:176)

I.e., about the laws of inheritance mentioned in the next sentence. Regarding the meaning of istifta ("a request for enlightenment about a [particular] law"), see note on verse 127 of this surah. The seemingly abrupt transition from the preceding passages - dealing with questions of theology - to this one is in accord with the Qur'anic principle of deliberately interweaving moral exhortation with practical legislation: and this in pursuance of the teaching that man's life - spiritual and physical, individual and social - is one integral whole, and therefore requires simultaneous consideration of all its aspects if the concept of "the good life" is to be realized. The above verse completes the series of inheritance laws dealt with early in this surah.

Muhammad Asad - End Note 184 (4:176)

Lit., "brethren (ikhwah), men and women". It is to be noted that the expression ikhwah comprises either brothers, or sisters, or brothers and sisters.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 2 (4:3)

See Appendix 30 for a detailed discussion of polygamy.

Rashad Khalifa - End Note 3 (4:11)

Generally, the son is responsible for a family, while the daughter is taken care of by a husband. However, the Quran recommends in 2:180 that a will shall be left to conform with the specific circumstances of the deceased. For example, if the son is rich and the daughter is poor, one may leave a will giving the daughter everything, or twice as much as the son.

Rashad Khalifa - End Note (4:11)

Rashad Khalifa - End Note 4 (4:15)

A woman witnessed by four people in the act of committing adultery on four different occasions, with four different partners, represents a danger to public health. Such a woman is a depository of germs, and a health quarantine protects the society from her. A good example of an exit that saves a quarantined woman is marriage--someone may wish to marry her, and thus protect her and the society.

Rashad Khalifa - End Note 8 (4:34)

This expression simply means that God is appointing the husband as "captain of the ship." Marriage is like a ship, and the captain runs it after due consultation with his officers. A believing wife readily accepts God's appointment, without mutiny.

Rashad Khalifa - End Note (4:34)

Rashad Khalifa - End Note 11 (4:78)

Bad things are consequences of our own deeds ([42:30,64:11](#)), though God is the doer of everything ([8:17](#)). God created the fire to serve us, but you can decide to put your finger in it. We thus hurt ourselves. It is God's law that if you put your finger in the fire, it will hurt.

Rashad Khalifa - End Note 17 (4:116)

A simple definition of idolatry: Believing that anything beside God can help you.

Rashad Khalifa - End Note 19 (4:125)

All messengers since Adam have preached one and the same religion. Abraham was the original messenger of the creed named "Islam" ([22:78](#), Appendix 26). "Islam" is not a name, but rather a description meaning "Submission."

Rashad Khalifa - End Note 20 (4:129)

See Appendix 30, entitled "Polygamy."

Rashad Khalifa - End Note 21 (4:157)

Jesus, the real person, the soul, was raised in the same manner as in the death of any righteous person. Subsequently, his enemies arrested, tortured, and crucified his living, but empty, body. See Appendices 17 & 22, and the book "Jesus: Myths and Message" by Lisa Spray (Universal Unity, Fremont, California, 1990).

Shabbir Ahmed -

Shabbir Ahmed - End Note 2 (4:3)

Second marriage during peace time is a frank violation of the Qur'an - note 'if you fear' 

Shabbir Ahmed - End Note 3 (4:7)

[4:12](#)

Shabbir Ahmed - End Note 4 (4:12)

Please see [2:219](#), [2:180](#), [2:240](#), [4:8](#). For a deceased who has no ascendants or descendants, see

further [4:176](#)

Shabbir Ahmed - End Note 6 (4:15)

Maut, literally death, has been translated as indefinite period in agreement with Jurjani and Raghīb

Shabbir Ahmed - End Note 7 (4:27)

They would rather have no laws to constrain their desires

Shabbir Ahmed - End Note 8 (4:28)

[7:17](#), [25:28-29](#)

Shabbir Ahmed - End Note 9 (4:29)

So you must be merciful to others. [2:275](#), [53:39](#). Illa in this verse means 'not even' and not 'except'.
[2:188](#), [26:181](#)

Shabbir Ahmed - End Note 10 (4:32)

[4:34](#), [28:77](#)

Shabbir Ahmed - End Note 11 (4:33)

[4:11-12-33-176](#)

Shabbir Ahmed - End Note 12 (4:34)

Qawwam = Protector = Maintainer = One who helps others to stand at their feet. Nushooz = Ill-treatment = Rebellion = To stand up ([2:259](#), [58:11](#)) = To stand up against virtue = Mental abuse = Domestic violence = To rebel against the permanent moral values. Wa'az = Admonishment = To apprise of consequences ([2:231](#), [3:66](#)). Dharb = Example ([13:17](#), [16:74](#), [36:13](#)) = To stop or prevent ([8:11](#), [43:5](#)) = To embark upon a journey = Strike the road or begin to travel ([4:101](#)) = To give examples ([4:34](#), [13:17](#), [16:74](#), [36:13](#), [43:58](#)) = To withdraw ([43:5](#))

Shabbir Ahmed - End Note 13 (4:35)

[2:228-234](#), [4:3](#), [4:19](#), [4:35](#), [4:128](#), [33:49](#), [58:1](#) [65:1-4](#)

Shabbir Ahmed - End Note 14 (4:41)

[2:143](#)

Shabbir Ahmed - End Note 15 (4:48)

Ithm = A dragging violation. Shirk = Ascribing divinity to other than God, associating partners to Him. Included in this category of committing Shirk are those who worship their own desires ([45:23](#)), those who indulge in human worship and in sectarianism ([30:31](#), [42:21](#)), those who follow manmade books in lieu of the Book of God ([6:122](#), [6:137](#)), and those who claim or believe in revelation after the Qur'an, in any form, including claims of attaining Divine knowledge through mystical experience ([6:62](#), [7:173](#), [7:191](#)). And those who uphold Trinity ([4:171](#), [5:72-73](#)), those who claim that God has a son, and those who follow their religious leaders ([9:31](#)). Such people fall from the high station of humanity. Worshipping any entity other than God, sinks the human 'self' down to subhuman levels ([22:31](#)). But even most of those who claim belief (and call themselves Muslims), indulge in Shirk. ([12:106](#))

Shabbir Ahmed - End Note 16 (4:49)

[2:177](#), [13:17](#)

Shabbir Ahmed - End Note 17 (4:53)

[4:124](#), [15:13](#)

Shabbir Ahmed - End Note 18 (4:75)

God does not fight in person, nor does He send His armies or angels in physical form. [22:39](#)

Shabbir Ahmed - End Note 19 (4:76)

Taaghoot = False gods = Tyrants = Oppressors = Deceptive clergy = An oppressive system = Those who play god

Shabbir Ahmed - End Note 20 (4:80)

[5:44](#)

Shabbir Ahmed - End Note 21 (4:81)

[6:106](#)

Shabbir Ahmed - End Note 22 (4:84)

[2:151](#)

Shabbir Ahmed - End Note 23 (4:86)

Anyone who contributes towards peace and betterment of life, do better or as much for him

Shabbir Ahmed - End Note 24 (4:88)

The law: Using the faculties of perception and reasoning, keeping an open mind - and freedom from prejudice, arrogance, and blind following will help people to recognize the truth. [7:173](#), [7:179](#), [17:36](#), [27:80-81](#), [30:22](#), [37:113](#), [40:35](#), [56:79](#)

Shabbir Ahmed - End Note 25 (4:90)

Your prime duty remains the establishment and defense of the Divine Order in which there is no room for revenge. [24:22](#)

Shabbir Ahmed - End Note 26 (4:93)

Unjust killing of any human being, regardless of color, creed, religion or sex is a grievous offense that is tantamount to slaying the entire humankind ([5:32](#)). So, the offender shall be punished accordingly. Intentional murder of any human being is also a crime against the State, therefore, the State would be responsible for tracing, and bringing the offender to justice. Qisaas = The duty of tracing an offender for just recompense

Shabbir Ahmed - End Note 27 (4:103)

Verses [4:101-103](#) indicate two units of Namaz (the ritual Salaat) and that it will always be congregational. Half of Namaz will be one unit only. Salaat = Closely following commands

Shabbir Ahmed - End Note 28 (4:106)

[4:81](#)

Shabbir Ahmed - End Note 29 (4:110)

The way to achieve God's forgiveness (protection from the detriment of violations) is repentance (returning to the right path), taking corrective action (Islaah), and restoring human rights. [4:17](#), [11:114](#)

Shabbir Ahmed - End Note 30 (4:111)

He grants you knowledge and wisdom

Shabbir Ahmed - End Note 31 (4:113)

[12:108](#)

Shabbir Ahmed - End Note 32 (4:116)

[4:48](#). Associating idols or human 'authorities with God in matters of obedience, subservience, worship and law-giving, is choosing parallel authorities ([114:2-3](#)). This is a folly that downgrades human 'self' to the extent that it bars it from rising to the higher levels of self-actualization ([9:113](#)). And the 'self' then faces an Insurmountable Barrier to evolution in both lives. [22:51](#), [79:39](#)

Shabbir Ahmed - End Note 33 (4:118)

A great many people follow their own Satans ([45:23](#)), and the clergy eats a portion from their wealth in the name of idols. That is Satan's share. [9:31](#), [9:34](#), [45:23](#)

Shabbir Ahmed - End Note 34 (4:119)

above is an understanding, and not literal translation of the verse, based upon Tasreef as in [2:34-36](#), [4:51](#), [4:60](#), [7:11](#), [15:30-32](#), [17:62](#), [18:50](#), [20:116](#), [38:74](#)

Shabbir Ahmed - End Note 35 (4:120)

Associating partners with God [4:51](#), [4:60](#), and ignoring the Qur'an in favor of human dogmas, drag the 'self' down to subhuman levels. Satan's deception: The agents of Satan create false hopes, dispensing Paradise and Hell, and vain desires such as the 'seventy two' heavenly beauties, dispensing Paradise and Hell etc

Shabbir Ahmed - End Note 36 (4:123)

'Amal Su = Any action that disrupts the lives of others

Shabbir Ahmed - End Note 37 (4:127)

You shall be especially kind to women who are widowed, orphaned, or left helpless for any reason. [2:83](#), [2:215](#), [4:3](#), [2:240](#), [8:41](#)

Shabbir Ahmed - End Note 38 (4:128)

God, the Cognizant shows you the best way. [2:228-234](#), [4:3](#), [4:19](#), [4:35](#), [4:128](#), [33:49](#), [58:1](#) [65:1-4](#)

Shabbir Ahmed - End Note 40 (4:130)

The Divinely ordained System is versatile enough to accommodate all circumstances

Shabbir Ahmed - End Note 41 (4:134)

Obedience to His commands ensures success in both worlds

Shabbir Ahmed - End Note 42 (4:136)

Note the believers being called to belief! [2:8](#), [49:15](#). The wishful thinking of being Muslims or believers 'by birth' carries no weight in the sight of God [2:62](#). See [2:101](#) for 'the previous scripture'. Belief to the point of Conviction can only be attained through reason and not as a birth right [12:108](#). Angels = God's forces in nature. [2:30](#)

Shabbir Ahmed - End Note 43 (4:137)

Forgiveness = Protection = Shielding against the ill effects of misdeeds. Note that God has prescribed no earthly punishment for 'apostasy' since there is no compulsion in religion. [2:256](#)

Shabbir Ahmed - End Note 44 (4:139)

[3:25](#), [35:10](#), [63:8](#)

Shabbir Ahmed - End Note 45 (4:150)

The first part of the verse refers to those who believe in God as the Creator, but not as the Law-Giver [29:61-63](#)

Shabbir Ahmed - End Note 46 (4:159)

that he was neither crucified nor raised to the skies. God is not confined to the skies

Shabbir Ahmed - End Note 47 (4:162)

Islam is for all humanity. Any prior affiliations are irrelevant. [2:62](#), [3:19](#), [4:125](#)

Shabbir Ahmed - End Note 48 (4:163)

Zaboor = The Psalms = A book of Divine wisdom

Shabbir Ahmed - End Note 49 (4:169)

Hindering people from truth is one of the worst violations of human rights

Shabbir Ahmed - End Note 50 (4:170)

Following His commands brings you in harmony with the Universe

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (*The Final Testament*)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 5:1 O you who acknowledge, honor your contracts. Made lawful for you are all the animals of the livestock, except what is being recited to you, and what you are not allowed to hunt of the game while you are under restriction. God decrees as He pleases.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 5:1 O you who believe, honor your contracts. Made lawful for you are all the animals of the livestock, except that which is being recited to you, and what you are not allowed to hunt of the game while you are under restriction. God decrees as He pleases.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 5:1 O YOU who have attained to faith! Be true to your covenants! ¹ Lawful to you is the [flesh of every] beast that feeds on plants, save what is mentioned to you [hereinafter²]: but you are not allowed to hunt while you are in the state of pilgrimage. Behold, God ordains in accordance with His will.³
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 5:1 O you who believe, you shall fulfill your covenants. Permitted for you to eat are the livestock, except those specifically prohibited herein. You shall not permit hunting throughout Hajj pilgrimage. GOD decrees whatever He wills.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 5:1 O You who have chosen to be graced with belief! Fulfill your pledges and obligations. Permitted for you for food are all plant-eating livestock with the exceptions named (5:3). God has ordained that all hunting is prohibited during Hajj. Surely, God ordains as He deems fit. ¹

	Bismi Allāhi alRrahmani alRraheemi
Transliteration	5:1 Ya ayyuh a alla theena amanooawfoo bi alAAuqoodi o hilla lakum baheematu al-anAAamiilla ma yutla AAalaykum ghayra mu hilleealssaydi waantum hurumun inna Allāhayaḥkumu ma yureedu
A	بسم الله الرحمن الرحيم 5:1 يايها الذين ءامنوا اوفوا بالعقود احلت لكم بهيمة الانعم الا ما يتلى عليكم غير محلى الصيد وانتم حرم ان الله يحكم ما يريد
Edip-Layth	5:2 O you who acknowledge, do not violate God's decrees, nor the restricted month, nor the donations, nor what is regulated, nor maintainers of the Restricted Sanctuary who are seeking a bounty from their Lord and a blessing. When it is permitted for you, then you may hunt. Let not the hatred of another people, because they had barred you from the Restricted Temple, tempt you to aggress. Bond together in piety and righteousness, and do not bind together in sin and animosity. Be aware of God, for God's retribution is severe. ¹
The Monotheist Group	5:2 O you who believe, do not violate the symbols of God, nor the restricted month, nor the donations, nor what is regulated, nor the safety made by the Sacred Dwelling; for they are seeking a bounty from their Lord and a blessing. And when it is permitted for you, then you may hunt. And let not the hatred of another people; because they had barred you from the Sacred Temple; make you aggress. And bond together in piety and righteousness, and do not bind together in sin and aggression. And be aware of God, for God's retribution is severe.
Muhammad Asad	5:2 O you who have attained to faith! Offend not against the symbols set up by God, nor against the sacred month [of pilgrimage], nor against the garlanded offerings, ⁴ nor against those who flock to the Inviolable Temple, seeking favour with their Sustainer and His goodly acceptance; and [only] after your pilgrimage is over ⁵ are you free to hunt. And never let your hatred of people who would bar you from the Inviolable House of Worship lead you into the sin of aggression: ⁶ but rather help one another in furthering virtue and God-consciousness, and do not help one another in furthering evil and enmity; and remain conscious of God: for, behold, God is severe in retribution!
Rashad Khalifa	5:2 O you who believe, do not violate the rites instituted by GOD, nor the Sacred Months, nor the animals to be offered, nor the garlands marking them, nor the people who head for the Sacred Shrine (Ka`bah) seeking blessings from their Lord and approval. Once you complete the pilgrimage, you may hunt. Do not be provoked into aggression by your hatred of people who once prevented you from going to the Sacred Masjid. You shall cooperate in matters of righteousness and piety; do not cooperate in matters that are sinful and evil. You shall observe GOD. GOD is strict in enforcing retribution.
Shabbir Ahmed	5:2 O You who have chosen to be graced with belief! Do not violate the symbols set up by God, nor the Sacred Months (2:194), neither the gifts nor the camels for use as transport or slaughter, nor the garlands marking them, nor the people who proceed to the Sacred Sanctuary, Ka'bah, seeking God's blessings and Approval. When you have completed the Hajj, you are free to hunt. Let not your hatred (or disapproval) of a people lead you to transgression, because they prevented you from going to the Sacred Masjid (48:25). Help one another in acts of collective benefit and in being mindful of God, and do not help one another in deeds that hurt humanity and in creating a wedge between people. Be mindful of God. His Law of Requitall is strong in grasping.
	5:2 Ya ayyuh a alla theena amanoola tu hilloo shaAA a-ira All ahi wal aalshshahra alharama wal a alhadya wal aalqala-ida wal a ammeena albayta

Transliteration	alharāmayabtaghoona fa dlan min rabbihim wari dwananwa-itha halaltum faistadoo walayajrimannakum shana anu qawmin an saddookum AAAnialmasjidi alharāmi an taAAtadoo wataAA awanooAAala albirri wa alIttaqwa wal a taAAawanooAAala al-ithmi wa alAAudwani wa ittaqooAllaha inna All aha shadeedu alAAaiqabi
A	5:2 يايها الذين ءامنوا لا تحلوا شعئر الله ولا الشهر الحرام ولا الهدى ولا القلند ولا ءامين البيت الحرام يبتغون فضلا من ربهم ورضونا واذا حللتم فاصطادوا ولا يجرمكم شنان قوم ان صدوكم عن المسجد الحرام ان تعتدوا وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدون واتقوا الله ان الله شديد العقاب
Edip-Layth	<i>Only Four Dietary Prohibitions</i> 5:3 Forbidden to you is what is already dead, and the blood, the meat of pig, and animals sacrificed to other than God. The strangled, killed by a blow, fallen from height, gored, eaten by wild animals except what you managed to rescue, and those slaughtered on altars... Also what you divide through gambling. This is all vile. Today the ingrates have given up from your system, so do not revere them, but revere Me. Today I have perfected your system for you, completed My blessings upon you, and I have accepted peaceful surrenderas the system for you. So, whoever is forced by severe hunger and not seeking sin, then God is Forgiving, Compassionate.²
The Monotheist Group	5:3 Forbidden to you is that which is already dead, and the blood, and the meat of pig, and what was sacrificed to other than God, and that which has been strangled, and that which has been beaten to death, and that which has fallen from a height, and that which has been gored, and that which the wild animals have eaten from except what you managed to rescue, and what has been slaughtered on alters, and what you divide by the arrows of chance. This is all vile. Today the rejecters have given up from your system, so do not fear them, but fear Me. Today I have perfected your system for you, and completed My blessings upon you, and I have accepted submission as the system for you. So, whoever is forced by severe hunger and not seeking sin, then God is Forgiving, Merciful.
Muhammad Asad	5:3 FORBIDDEN to you is carrion, and blood, and the flesh of swine, and that over which any name other than God's has been invoked, ⁷ and the animal that has been strangled, or beaten to death, or killed by a fall, or gored to death, or savaged by a beast of prey, save that which you [yourselves] may have slaughtered while it was still alive; and [forbidden to you is] all that has been slaughtered on idolatrous altars. ⁸ And [you are forbidden] to seek to learn through divination what the future may hold in store for you: ⁹ this is sinful conduct. Today, those who , are bent on denying the truth have lost all hope of [your ever forsaking] your religion: do not, then, hold them in awe, but stand in awe of Me! Today have I perfected your religious law for you, and have bestowed upon you the full measure of My blessings, and willed that self-surrender unto Me shall be your religion.¹⁰ As for him, however, who is driven [to what is forbidden] by dire necessity ¹¹ and not by an inclination to sinning -behold, God is much-forgiving, a dispenser of grace.
Rashad Khalifa	<i>Only Four Meats Prohibited "Animals that die of themselves" Defined</i> 5:3 Prohibited for you are animals that die of themselves, blood, the meat of pigs, and animals dedicated to other than GOD. (Animals that die of themselves include those) strangled, struck with an object, fallen from a height, gored, attacked by a wild animal - unless you save your animal before it dies - and animals sacrificed on altars. Also prohibited is dividing the meat through a game of chance; this is an abomination. Today, the disbelievers have given up concerning (the eradication of) your religion; do not fear them and fear Me

	instead. Today, I have completed your religion, perfected My blessing upon you, and I have decreed Submission as the religion for you. If one is forced by famine (to eat prohibited food), without being deliberately sinful, then GOD is Forgiver, Merciful.
Shabbir Ahmed	5:3 Forbidden to you (for food) are: Carrion, blood, the flesh of swine, anything (not just meat) that has been dedicated to any other than God (such as an idol, grave or saint), any animal that has been strangled to death, or beaten to death, or killed by fall, or gored to death, or eaten by a wild animal unless you are able to slaughter it while it is still alive, and (also forbidden is) what is slaughtered on idolatrous altars (devotional stones or blocks in shrines considered sacred). And (you are forbidden) from dividing one another's portions through raffling, for these are deviations. This Day, the rejecters of the truth have lost all hope of (making compromises with) your System of Life. But, do not fear them, but fear Me. This Day, I have perfected your law for you, completed My favor upon you, and chosen for you Submission (Al-Islam) as the System of Life. If anyone is forced by dire necessity (to consume the forbidden), with no intention of transgression, (should remember that) God is Forgiving, Merciful. ²
Transliteration	5:3 Hurrimat AAalaykumu almaytatu waalddamuwalahumu alkhinzeeri wama ohilla lighayri All ahibihi wa almunkhaniqatu wa almaxqoothatu waalmutaraddiyatuwaalnnateehatu wama akala a IssabuAAuilla ma th akkaytum wama thubihaAAala a Innusubi waan tastaqsimoo bi al-azlamithalikum fisqun alyawma ya-isa allatheena kafaroomin deenikum fal a takhshawhum waikhshawni alyawmaakmaltu lakum deenakum waatmamtu AAalaykum niAAamatee waradeetulakumu al-isl ama deenan famani i dturra fee makhma satinghayra mutajanifin li-ithmin fa-inna Allaghaghafoorun raheemun
A	5:3 حرمت عليكم الميتة والدم ولحم الخنزير وما اهل لغير الله به والمنخنقة والموقوذة والمتردية والنطيحة وما اكل السبع الا ما ذكيت وما ذبح على النصب وان تستقسموا بالازلم ذلکم فسق الیوم یئس الذین کفروا من دینکم فلا تخشوهم واخشون الیوم اکملت لکم دینکم واتممت علیکم نعمتی ورضیت لکم الاسلام دینا فمن اضطر فی مخصة غیر متجانف لاثم فان الله غفور رحیم
Edip-Layth	5:4 They ask you what was made lawful to them, say, "All the good things have been made lawful for you, and what the trained dogs and birds catch; you teach them from what God teaches you." So eat from what they have captured for you and mention God's name upon it, and be aware of God. God is quick in reckoning. ³
The Monotheist Group	5:4 They ask you what was made lawful to them, say: "All the good things have been made lawful for you, and what the trained dogs and birds catch, you teach them from what God teaches you." So eat from what they have captured for you and mention God's name upon it, and be aware of God. God is quick in reckoning.
Muhammad Asad	5:4 They will ask thee as to what is lawful to them. Say: "Lawful to you are all the good things of life." ¹² And as for those hunting animals ¹³ which you train by imparting to them something of the knowledge that God has imparted to yourselves-eat of what they seize for you, but mention God's name over it. and remain conscious of God: verily, God is swift in reckoning.
Rashad Khalifa	5:4 They consult you concerning what is lawful for them; say, "Lawful for you are all good things, including what trained dogs and falcons catch for you." You train them according to GOD's teachings. You may eat what they catch for you, and mention GOD's name thereupon. You shall observe GOD. GOD is most efficient in reckoning.
	5:4 They ask you (O Prophet!) what foods are permissible. Tell them all good

Shabbir Ahmed	things of life are lawful to you. As for the hunting animals, the catch of your trained dogs and falcons, as God has taught you, is permissible. Mention God's name thereupon and be mindful of God. Indeed, God is swift to take account.
Transliteration	5:4 Yas-aloonaka m <u>atha</u> o <u>hilla</u> lahumqul o <u>hilla</u> lakumu a <u>Ittayyibatu</u> wamaAAallamtum mina aljaw <u>arihi</u> mukallibeenatuAAallimoonahunna mimm <u>a</u> AAallamakumu All <u>ah</u> ufakuloo mimm <u>a</u> amsakna AAalaykum wa <u>oth</u> kurooisma All <u>ah</u> i AAalayhi waittaqoo All <u>ah</u> a innaAll <u>ah</u> a sareeAAu al <u>hisabi</u>
A	5:4 يسلونك ماذا احل لهم قل احل لكم الطيبات وما علمتم من الجوارح مكلبين تعلمونهن مما علمكم الله فكلوا مما امسكن عليكم واذكروا اسم الله عليه واتقوا الله ان الله سريع الحساب
Eidip-Layth	5:5 Today, the good things have been made lawful to you, the food of those who have been given the book is lawful for you, and your food is lawful for them; and the acknowledging independent women, and the independent women from the people of the book before you, when you have given them their wages, protected, chaste, and not seeking to take lovers. Whoever rejects acknowledgement, then his work has fallen, and in the Hereafter he is of the losers.
The Monotheist Group	5:5 Today, the good things have been made lawful to you, and the food of those who have been given the Scripture is lawful for you, and your food is lawful for them; and the protected from the believing women, and the protected from the people of the Scripture before you, if you have given them their dowries, protected, chaste, and not seeking to take lovers. And whoever rejects belief, then his work has fallen, and in the Hereafter he is of the losers.
Muhammad Asad	5:5 Today, all the good things of life have been made lawful to you. And the food of those who have been vouchsafed revelation aforetime is lawful to you, ¹⁴ and your food is lawful to them. And [lawful to you are], in wedlock, women from among those who believe [in this divine writ], and, in wedlock, women from among those who have been vouchsafed revelation before your time -provided that you give them their dowers, taking them in honest wedlock, not in fornication, nor as secret love-companions. ¹⁵ But as for him who rejects belief [in God] - in vain will be all his works: for in the life to come he shall be among the lost. ¹⁶
Rashad Khalifa	5:5 Today, all good food is made lawful for you. The food of the people of the scripture is lawful for you, [and your food is lawful for them] ³ . Also, you may marry the chaste women among the believers, as well as the chaste women among the followers of previous scripture, provided you pay them their due dowries. You shall maintain chastity, not committing adultery, nor taking secret lovers. Anyone who rejects faith, all his work will be in vain, and in the Hereafter he will be with the losers.
Shabbir Ahmed	5:5 This Day, all good food of your choice is made lawful for you. The food of the People of the scripture is lawful for you. And your food is lawful for them. You are permitted to marry chaste women of the People of the scripture, (provided they do not indulge in Shirk ❖ not associate anyone with God 2:221). You are permitted to marry the virtuous, chaste women among the believers and the virtuous, chaste women of those who were given the scripture before. You must give them their marriage portions and live with them in honor, not in fornication, nor as secret lovers. (It must be an honest wedlock 4:24.) Anyone who rejects belief, his work is vain and he will be among the losers in the Hereafter.
Transliteration	5:5 Alyawma o <u>hilla</u> lakumu a <u>Ittayyibatu</u> wa <u>ta</u> AAamu alla <u>theena</u> ootoo alkit <u>aba</u> <u>hillun</u> lakum wa <u>ta</u> AAamukum <u>hillun</u> lahum wa <u>almuhsanatu</u> mina almu/min <u>ati</u> wa <u>almuhsanatu</u> minaalla <u>theena</u> ootoo alkit <u>aba</u> min qablikum i <u>tha</u> <u>ataytumo</u> ohunnaojoorahunna mu <u>hsineena</u> ghayra mus <u>afiheenawala</u> muttakhit <u>hee</u> akhd <u>anin</u> waman yakfur bi <u>al-eeman</u> nifaqad <u>habita</u> AAamaluhu wahuwa fee

	al- <u>akhirat</u> imina al <u>hasi</u> reena
A	5:5 اليوم احل لكم الطيبات وطعام الذين اوتوا الكتب حل لكم وطعامكم حل لهم والمحصنت من المومنات والمحصنت من الذين اوتوا الكتب من قبلكم اذا ءاتيتموهن اجورهن محصنين غير مسفحين ولا متخذى اخدان ومن يكفر بالايمن فقد حبط عمله وهو فى الءاخرة من الخسرين
Edip-Layth	<i>Ablution for Sala</i> 5:6 O you who acknowledge, when you rise to attend the contact prayer, then wash your faces and your hands up to the elbows, and wipe your heads and your feet to the ankles; and if you have had intercourse, then you shall bathe. If you are ill, or traveling, or you have excreted feces, or you have had sexual contact with the women, and you could not find water, then you shall do ablution from clean soil; you shall wipe your faces and your hands. God does not want to make any hardship over you, but He wants to cleanse you and to complete His blessings upon you that you may be appreciative.⁴
The Monotheist Group	5:6 O you who believe, if you rise to hold the communion, then wash your faces and your hands up to the elbows, and wipe your heads and your feet to the ankles; and if you have had intercourse, then you shall bathe. And if you are ill, or traveling, or you have excreted feces, or you have had sexual contact with the women, and you cannot not find water, then you shall select from the clean soil; you shall wipe your faces and your hands with it. God does not want to place any hardship on you, but He wants to cleanse you and to complete His blessings upon you that you may be appreciative.
Muhammad Asad	5:6 O YOU who have attained to faith! When you are about to pray, wash your face, and your hands and arms up to the elbows, and pass your [wet] hands lightly over your head, and [wash] your feet up to the ankles. And if you are in a state. requiring total ablution, purify yourselves. ¹⁷ But if you are ill, or are travelling, or have just satisfied a want of nature, or have cohabited with a woman, and can find no water-then take resort to pure dust, passing therewith lightly over your face and your hands. God does not want to impose any hardship on you, but wants to make you pure, and to bestow upon you the full measure of His blessings, so that you might have cause to be grateful.
Rashad Khalifa	<i>Ablution</i> 5:6 O you who believe, when you observe the Contact Prayers (Salat), you shall: (1) wash your faces, (2) wash your arms to the elbows, (3) wipe your heads, and (4) wash your feet to the ankles. If you were unclean due to sexual orgasm, you shall bathe. If you are ill, or traveling, or had any digestive excretion (urinary, fecal, or gas), or had (sexual) contact with the women, and you cannot find water, you shall observe the dry ablution (Tayammum) by touching clean dry soil, then rubbing your faces and hands. GOD does not wish to make the religion difficult for you; He wishes to cleanse you and to perfect His blessing upon you, that you may be appreciative.
Shabbir Ahmed	5:6 O You who have chosen to be graced with belief! When you congregate for Salaat, wash your faces and your forearms, hands to the elbows. Lightly rub your heads and your feet to the ankles. If you are in the post-coital state with your spouses, bathe your whole body. But, if you are ill or traveling, or coming from the privy, or are in the post-coital state and find no water, then observe dry ablution by touching clean dry soil and lightly rub your faces and hands. God does not wish to place upon you any difficulty, but to make you clean and to perfect His blessings upon you, that you be grateful. ³
	5:6 Ya ayyuh <u>a</u> alla <u>the</u>ena <u>a</u>manoo<u>itha</u> qumtum il <u>a</u> a <u>I</u>ssalati faighsiloo<u>wu</u>joo<u>h</u>akum waaydiyakum il <u>a</u> almar <u>a</u>fiqi wa <u>i</u>msa<u>ho</u>obiru<u>o</u>sikum

Transliteration	waarjulakum ila alkaAAbayni wa-in kuntumjunuban fa ittahharoo wa-in kuntum marda awAAal a safarin aw j aa a hadun minkum mina algh a-itiaw l amastumu alnnisaa falam tajidoo m aanfatayammamoo saAAeedan tayyiban faimsahoobiwujoo hikum waaydeekum minhu m a yureedu All ahuliyajAAala AAalaykum min harajin walakin yureeduliyutahhirakum waliyutimma niAAamatahu AAalaykum laAAallakum tashkuroona	
A	5:6 يايها الذين ءامنوا اذا قمتم الى الصلوة فاغسلوا وجوهكم وايديكم الى المرافق وامسحوا برءوسكم وارجلكم الى الكعبين وان كنتم جنبا فاطهروا وان كنتم مرضى او على سفر او جاء احد منكم من الغائط او لمستتم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم وايديكم منه ما يريد الله ليجعل عليكم من حرج ولكن يريد ليطهركم وليتم نعمته عليكم لعلكم تشكرون	
Edip-Layth	5:7 Recall God's blessings over you and His covenant that He has bound you with, for which you have said, "We hear and obey," and be aware of God; for God knows what is inside the chests.	
The Monotheist Group	5:7 And recall God's blessings over you and His covenant that He has bound you with, for which you have said: "We hear and obey," and be aware of God; for God knows what is inside the chests.	
Muhammad Asad	5:7 And [always] remember the blessings which God has bestowed upon you, and the solemn pledge by which He bound you to Himself ¹⁸ when you said, "We have heard, and we pay heed." Hence, remain conscious of God: verily, God has full knowledge of what is in the hearts [of men].	
Rashad Khalifa	5:7 Remember GOD's blessing upon you, and His covenant that He covenanted with you: you said, "We hear and we obey." You shall observe GOD; GOD is fully aware of the innermost thoughts.	
Shabbir Ahmed	5:7 Remember God's blessing (guidance) upon you and His Covenant binding upon you when you said, "We hear and we obey." Be mindful of God. God is fully Aware of what is in the hearts. ⁴	
Transliteration	5:7 Waothkuroo niAAamata All ahiAAalaykum wameeth aqahu alla thee wathaqaakumbihi i th qultum samiAAan a waa taAAna wa ittaqooAllaha inna All aha AAaleemun bi<th>ati</th> alssudoori	ati
A	5:7 واذكروا نعمة الله عليكم وميثقه الذى واثقكم به اذ قلتم سمعنا واطعنا واتقوا الله ان الله عليم بذات الصدور	
Edip-Layth	<i>Justice</i> 5:8 O you who acknowledge, stand for God as witnesses for justice, and let not the hatred towards a people make you avoid being just. Be just, for it is closer to awareness, and be aware of God. God is Expert over what you do.	
The Monotheist Group	5:8 O you who believe, stand for God and be witnesses for justice, and let not the hatred towards a people make you avoid being just. Be just, for it is closer to righteousness, and be aware of God. God is expert over what you do.	
Muhammad Asad	5:8 O YOU who have attained to faith! Be ever steadfast in your devotion to God, bearing witness to the truth in all equity; and never let hatred of any-one ¹⁹ lead you into the sin of deviating from justice. Be just: this is closest to being God-conscious. And remain conscious of God: verily, God is aware of all that you do.	
	<i>You Shall Not Bear False Witness</i> 5:8 O you who believe, you shall be absolutely equitable, and observe GOD, when	

Rashad Khalifa	you serve as witnesses. Do not be provoked by your conflicts with some people into committing injustice. You shall be absolutely equitable, for it is more righteous. You shall observe GOD. GOD is fully Cognizant of everything you do.
Shabbir Ahmed	5:8 O You who have chosen to be graced with belief! Be upholders of justice for the sake of God as witnesses to the truth. Let not the hatred of any people move you away from justice. Deal justly. That is closer to being upright. Be mindful of your duty to God. Surely, God is fully Aware of what you do.
Transliteration	5:8 Ya ayyuh a alla theena amanookoonoo qaww ameena lill ahi shuhad aa bialqistiwalā yajrimannakum shanaanu qawmin AAalā allataAAdiloo iAAdiloo huwa aqrabu lilttaqwa waittaqooAllaha inna Allaha khabeerun bima taAAamaloona
A	5:8 يايها الذين ءامنوا كونوا قومين لله شهداء بالقسط ولا يجرمنكم شنان قوم على الا تعدلوا اعدلوا هو اقرب للتقوى واتقوا الله ان الله خير بما تعملون
Edip-Layth	5:9 God has promised those who acknowledge and do right that they will have forgiveness and a great reward.
The Monotheist Group	5:9 God has promised those who believe and do right that they will have forgiveness and a great reward.
Muhammad Asad	5:9 God has promised unto those who attain to faith and do good works [that] theirs shall be forgiveness of sins, and a mighty reward;
Rashad Khalifa	5:9 GOD promises those who believe and lead a righteous life forgiveness and a great recompense.
Shabbir Ahmed	5:9 God promises the protection of forgiveness and a Great reward to those who attain belief and do works that fulfill the needs of people and increase the well being of society.
Transliteration	5:9 WaAAada All ahu alla theena amanoowaAAamiloo a Issalihati lahum maghfiratunwaaajrun AAattheemun
A	5:9 وعد الله الذين ءامنوا وعملوا الصلحت لهم مغفرة واجر عظيم
Edip-Layth	5:10 Those who reject and deny Our signs, they are the dwellers of hell.
The Monotheist Group	5:10 And those who reject and deny Our revelations, they are the dwellers of Hell.
Muhammad Asad	5:10 whereas they who are bent on denying the truth and giving the lie to Our messages-they are destined for the blazing fire.
Rashad Khalifa	5:10 As for those who disbelieve and reject our revelations, they are the dwellers of Hell.
Shabbir Ahmed	5:10 On the other hand, there are those who oppose Our revelations openly, or deny them. They are the companions of the Insurmountable Barrier. ⁵
Transliteration	5:10 Waallatheena kafaroo waka th thaboobi-ayatina ola-ika as-habualjaheemi
A	5:10 والذين كفروا وكذبوا بايتنا اولئك اصحاب الجحيم
Edip-Layth	5:11 O you who acknowledge, recall God's blessings upon you when a group desired to extend their hands against you, and He restrained their hands from you. So, revere God; and in God those who acknowledge should put their trust.
The Monotheist Group	5:11 O you who believe, recall God's blessings upon you when a group desired to aggress against you, and He restrained their hands from you. And reverence God.

	And in God the believers should put their trust.
Muhammad Asad	5:11 O you who have attained to faith! Remember the blessings which God bestowed upon you when [hostile] people were about to lay hands on you ²⁰ and He stayed their hands from you. Remain, then, conscious of God: and in God let the believers place their trust.
Rashad Khalifa	<i>God Defends the Believers</i> 5:11 O you who believe, remember GOD's blessings upon you; when some people extended their hands to aggress against you, He protected you and withheld their hands. You shall observe GOD; in GOD the believers shall trust. Conditions for Staying Within God's Protection
Shabbir Ahmed	5:11 O You who have chosen to be graced with belief! Remember the blessing of God. There were people who had aggressive designs against you but He withheld their hands from you. (Due preparation against danger is a strong deterrent 4:71, 8:60). Remain mindful of God and in God let believers put their trust.
Transliteration	5:11 Ya ayyuh a alla theena amanooothkuroo niAAamata All ahi AAalaykum i th hammaqawmun an yabsu too ilaykum aydiyahum fakaffa aydiyahumAAankum waittaqoo Allaha waAAala Allahifalyatawakkali almu/minoon a
A	5:11 يايها الذين ءامنوا اذكروا نعمت الله عليكم اذ هم قوم ان يبسطوا اليكم ايديهم فكف ايديهم عنكم واتقوا الله وعلى الله فليتوكل المؤمنون
Edip-Layth	5:12 God took the covenant of the Children of Israel and sent from them twelve representatives, and God said, "I am with you if you hold the contact prayer, contribute towards betterment, acknowledge My messengers, support them, and give God a loan of righteousness; then I will cancel your sins and admit you into gardens with rivers flowing beneath." Whoever rejects after this from you, then he has strayed from the path.
The Monotheist Group	5:12 God has taken the covenant of the Children of Israel and raised from them twelve representatives, and God said: "I am with you if you uphold the communion, and contribute towards betterment, and believe in My messengers, and support them, and give God a loan of righteousness; then I will cancel your sins and admit you into estates with rivers flowing beneath." Whoever rejects after this from you, then he has strayed from the path.
Muhammad Asad	5:12 AND, INDEED, God accepted a [similar] solemn pledge ²¹ from the children of Israel when We caused twelve of their leaders to be sent [to Canaan as spies]. ²² And God said: "Behold, I shall be with you! If you are constant in prayer, and spend in charity, and believe in My apostles and aid them, and offer up unto God a goodly loan, ²³ I will surely efface your bad deeds and bring you into gardens through which running waters flow. But he from among you who, after this, denies the truth, will indeed have strayed from the right path!"
Rashad Khalifa	5:12 GOD had taken a covenant from the Children of Israel, and we raised among them twelve patriarchs. And GOD said, "I am with you, so long as you observe the Contact Prayers (Salat), give the obligatory charity (Zakat), and believe in My messengers and respect them, and continue to lend GOD a loan of righteousness. I will then remit your sins, and admit you into gardens with flowing streams. Anyone who disbelieves after this, has indeed strayed off the right path." Consequences of Violating God's Covenant
Shabbir Ahmed	5:12 Indeed God made a Covenant with the Children of Israel. We appointed twelve leaders among them. God said to them, "I am with you so long as you follow the Divine Commands, spend your wealth for the community, believe in My messengers, assist them, and give a beautiful loan to God (that is paid back to

	you manifold in both lives 2:261). I will absolve your imperfections, help you create balance in the society and admit you to Gardens with rivers flowing beneath. But, whoever among you disbelieves after this, will go astray from the right path."
Transliteration	5:12 Walaqad akha ^{tha} All ^{ahu} meeth ^a qabane ^e isr ^a -eela wabaAAathn ^a a minhumu ithnay AAasharanaqeeban waq ^{ala} All ^{ahu} innee maAAakum la-inaqamtumu alssalata wa ataytumu a lzzakatawaa ^a mantum birusulee waAAazzartumoohum waaqra ^d tumuAll ^{aha} qar ^{dan} hasanan laokaffiranna AAankumsayyi- ^{atikum} walaodkhilannakum jann ^{atin} tajree minta ^{htiha} al-anh ^{aru} faman kafara baAAada thalikaminkum faqad ^{dalla} saw ^{aa} alssabeeli
A	5:12 ولقد اخذ الله ميثق بني اسرائيل وبعثنا منهم اثني عشر نقيبا وقال الله اني معكم لن اقمتم الصلوة وءاتيتم الزكوة وءامنتم برسلي وعزرتموهم واقرضتم الله قرضا حسنا لا كفرن عنكم سياتكم ولا دخلنكم جنت تجري من تحتها الانهر فمن كفر بعد ذلك منكم فقد ضل سواء السبيل
Edip-Layth	5:13 But because of them breaking their covenant, We have cursed them, made their hearts become hardened. They take the words out of context; and they forgot much of what they were reminded of. You will still discover betrayal in them except for a few; so pardon them and overlook; God loves the good doers.
The Monotheist Group	5:13 But because of them breaking their covenant, We have cursed them, and made their hearts become hardened; they take the words out of context; and they forgot much of what they were reminded of. And you will still discover betrayal in them except for a few; so pardon them and overlook; God loves the good doers.
Muhammad Asad	5:13 Then, for having broken their solemn pledge, ²⁴ We rejected them and caused their hearts to harden-[so that now] they distort the meaning of the [re-vealed] words, taking them out of their context; ²⁵ and they have forgotten much of what they had been told to bear in mind; and from all but a few of them thou wilt always experience treachery. But pardon them, and forbear: verily, God loves the doers of good.
Rashad Khalifa	5:13 It was a consequence of their violating the covenant that we condemned them, and we caused their hearts to become hardened. Consequently, they took the words out of context, and disregarded some of the commandments given to them. You will continue to witness betrayal from them, excepting a few of them. You shall pardon them, and disregard them. GOD loves those who are benevolent.
Shabbir Ahmed	5:13 When they broke their promise, We rejected them and Our law caused their hearts to harden. So, now they change words from their context and ignore a good part of the message, forgetting what they were told to bear in mind. (O Prophet!) You will not cease to discover betrayal from all but a few of them. Pardon them and forbear. Indeed, God loves those who serve humanity.
Transliteration	5:13 Fabima naq ^d ihim meeth ^a qahumlaAAannahum wajaAAaln ^a a quloobahum qasiyatanyuh ^{arrifoona} alkalima AAan maw ^{adi} AAihi wanasoo ^{haththan} mimma thukkiroo bihi wal ^a taz ^{alu} ta ^{ttali} AAuAAala ^{kh} a-inatin minhum ill ^a qaleelan minhumfaoAAafu AAanhum waisfah ^{inna} All ^{ah} ayuh ^{ibbu} almuhsineena
A	5:13 فيما نقضهم ميثقهم لعنهم وجعلنا قلوبهم قسية يحرفون الكلم عن مواضعه ونسوا حظا مما ذكروا به ولا تزال تطلع على خائنة منهم الا قليلا منهم فاعف عنهم واصفح ان الله يحب المحسنين
	5:14 From those who have said, "We are Nazarenes," We have taken their covenant and they have forgotten much of what they were reminded of; so We

Edip-Layth	planted between them animosity and hatred until the day of Resurrection; and God will inform them of what they had done.
The Monotheist Group	5:14 And from those who have said: "We are Nazarenes," We have taken their covenant and they have forgotten much of what they were reminded of; so We planted between them animosity and hatred till the Day of Resurrection; and God will inform them of what they had done.
Muhammad Asad	5:14 And [likewise,] from those who say, "Behold, we are Christians." ²⁶ We have accepted a solemn pledge: and they, too, have forgotten much of what they had been told to bear in mind - wherefore We have given rise among them to enmity and hatred, [to last] until Resurrection Day: ²⁷ and in time God will cause them to understand what they have contrived.
Rashad Khalifa	<i>Christians, too, Must Obey God's Messenger</i> 5:14 Also from those who said, "We are Christian," we took their covenant. But they disregarded some of the commandments given to them. Consequently, we condemned them to animosity and hatred among themselves, until the Day of Resurrection. GOD will then inform them of everything they had done.
Shabbir Ahmed	5:14 We also made a Covenant with those who say, "We are Christians." But they ignored a good part of the message that was sent to them and forgot what they were told to bear in mind. As a result, Our law has caused enmity and hatred among them till the Resurrection Day, when God will inform them of what they contrived, (Rivalry based upon Sectarianism and Nationalism, a natural consequence of deviating from the True message, whether people call themselves Jews, Christians or Muslims.)
Transliteration	5:14 Wamina alla theena q aloo inn anasara akha thna meeth aqahumfanasoo haththan mimm a thukkiroobihi faaghrayn a baynahumu alAAad awata waalbaghdaaila yawmi alqiy amati wasawfa yunabbi-ohumu All ahubima k anoo yasnaAAoona
A	5:14 ومن الذين قالوا انا نصرى اخذنا ميثقهم فنسوا حظا مما ذكروا به فاغرينا بينهم العداوة والبغضاء الى يوم القيمة وسوف ينبئهم الله بما كانوا يصنعون
Edip-Layth	<i>See the Light and Accept the Truth</i> 5:15 People of the book, Our messenger has come to you to proclaim for you much of what you were hiding from the book, and to ignore over much. A light has come to you from God and a clarifying book.
The Monotheist Group	5:15 O people of the Scripture, Our messenger has come to you to clarify for you much of what you were hiding from the Scripture, and to pardon over much. A light has come to you from God and a clarifying Scripture.
Muhammad Asad	5:15 O followers of the Bible! Now there has come unto you Our Apostle, to make clear unto you much of what you have been concealing [from yourselves) of the Bible, ²⁸ and to pardon much. Now there has come unto you from God a light, and a clear divine writ,
Rashad Khalifa	<i>The Quran: God's Message to the Jews and Christians</i> 5:15 O people of the scripture, our messenger has come to you to proclaim for you many things you have concealed in the scripture, and to pardon many other transgressions you have committed. A beacon has come to you from GOD, and a profound scripture.
Shabbir Ahmed	5:15 O People of the Book! Now has come to you Our messenger, to make clear to you much of what you have been concealing from yourselves and others. He ignores much of the irrelevant accounts and pardons much of your misdeeds. Now has come to you from God a beacon of light and a clear Book.

Transliteration	5:15 Ya ahla alkit <u>abi</u> qad j <u>aakumrasooluna</u> yubayyinu lakum katheeran mimm <u>a</u> kuntumtuhfooona mina alkit <u>abi</u> wayaAAfoo AAan katheerin qad j <u>aakummina</u> All <u>ah</u> i noorun wakit <u>abun</u> mubeen <u>un</u>
A	5:15 ياهل الكتب قد جاءكم رسولنا يبين لكم كثيرا مما كنتم تخفون من الكتب ويعفوا عن كثير قد جاءكم من الله نور وكتب مبين
Edip-Layth	5:16 God guides with it whoever follows His acceptance, to the ways of peace; and He brings them out of the darkness and into the light by His leave; and He guides them to a Straight Path.
The Monotheist Group	5:16 God guides with it whoever follows His acceptance, to the ways of peace; and He brings them out of the darkness and into the light by His leave; and He guides them to a Straight Path.
Muhammad Asad	5:16 through which God shows unto all that seek His goodly acceptance the paths leading to salvation ²⁹ and, by His grace, brings them out of the depths of darkness into the light and guides them onto a straight way.
Rashad Khalifa	5:16 With it, GOD guides those who seek His approval. He guides them to the paths of peace, leads them out of darkness into the light by His leave, and guides them in a straight path.
Shabbir Ahmed	5:16 Through this Book God guides to paths of Peace, those who seek His Approval. He brings them out of darkness into the light of His grace, and guides them to the straight path.
Transliteration	5:16 Yahdee bihi All <u>ahu</u> mani ittabaAAa ri <u>dwan</u> ahusubula a Issal <u>ami</u> wayukhrijuhum mina a <u>lthth</u> ulum <u>atiila</u> a Innoori bi-i <u>thni</u> hi wayahdeehim il <u>asira</u> tin mustaqeem <u>in</u>
A	5:16 يهـدى به الله من اتبع رضونه سبل السلم ويخرجهم من الظلمت الى النور باذنه ويهديهم الى صراط مستقيم
Edip-Layth	5:17 Ingrates indeed are those who have said, "God is the Messiah the son of Mary." Say, "Who has any power against God if He had wanted to destroy the Messiah son of Mary, and his mother, and all who are on earth!" To God is the sovereignty of heavens and earth and all that is in-between; He creates what He pleases. God is capable of all things.
The Monotheist Group	5:17 Rejecters indeed are those who have said: "God is the Messiah the son of Mary." Say: "Who has any power against God if He had wanted to destroy the Messiah son of Mary, and his mother, and all who are on Earth!" And to God is the sovereignty of heavens and Earth and all that is in-between; He creates what He pleases. God is capable of all things.
Muhammad Asad	5:17 Indeed, the truth deny they who say, "Behold, God is the Christ, son of Mary." Say: "And who could have prevailed with God in any way had it been His will to destroy the Christ, son of Mary, and his mother, and everyone who is on earth-all of them? For, God's is the dominion over the heavens and the earth and all that is between them; He creates what He wills: and God has the power to will anything!"
Rashad Khalifa	Gross Blasphemy 5:17 Pagans indeed are those who say that GOD is the Messiah, the son of Mary. Say, "Who could oppose GOD if He willed to annihilate the Messiah, son of Mary, and his mother, and everyone on earth?" To GOD belongs the sovereignty of the heavens and the earth, and everything between them. He creates whatever He wills. GOD is Omnipotent.

Shabbir Ahmed	5:17 They have certainly denied the truth who say, "God is the Messiah, son of Mary." Say, "Who could oppose God if He willed to annihilate the Messiah son of Mary, and his mother and everyone on earth, all of them?" God's is the Dominion of the heavens and earth and all that is between them. He creates all things according to His laws. And God has Power over all things and events.
Transliteration	5:17 Laqad kafara alla <u>theena q alooinna</u> All <u>aha</u> huwa almasee <u>hu</u> ibnu maryama qul famanyamliku mina All <u>ahi</u> shay-an in ar <u>ada</u> an yuhlikaalmasee <u>ha</u> ibna maryama waommahu waman fee al-ar <u>dijameeAAan</u> walill <u>ahi</u> mulku alssamawatiwaal-ardi wam <u>a</u> baynahum <u>a</u> yakhluku m <u>ayashao</u> wa All <u>ahu</u> AAal <u>a</u> kulli shay-inqadeer <u>un</u>
A	5:17 لقد كفر الذين قالوا ان الله هو المسيح ابن مريم قل فمن يملك من الله شيا ان اراد ان يهلك المسيح ابن مريم وامه ومن فى الارض جميعا والله ملك السموت والارض وما بينهما يخلق ما يشاء والله على كل شىء قدير
Edip-Layth	5:18 The Jews and the Nazarenes said, "We are God's children and His loved ones." Say, "Then why does He punish you for your sins?" No, you are merely humans from what He has created. He forgives whom He pleases, and He punishes whom He pleases. To God is the sovereignty of heavens, earth, and all that is in-between, and to Him is the destiny.
The Monotheist Group	5:18 And the Jews and the Nazarenes said: "We are God's children, and His loved ones." Say: "Then why does He punish you for your sins?" No, you are merely humans from what He has created. He forgives whom He pleases, and He punishes whom He pleases. And to God is the sovereignty of heavens and Earth and all that is in-between, and to Him is the destiny.
Muhammad Asad	5:18 And [both] the Jews and the Christians say, "We are God's children, ³⁰ and His beloved ones." Say: "Why, then, does He cause you to suffer for your sins? Nay, you are but human beings of His creating. He forgives whom He wills, and He causes to suffer whom He wills: for God's is the dominion over the heavens and the earth and all that is between them, and with Him is all journeys' end."
Rashad Khalifa	<i>God's Messenger to the Jews, Christians and Muslims</i> 5:18 The Jews and the Christians said, "We are GOD's children and His beloved." Say, "Why then does He punish you for your sins? You are just humans like the other humans He created." He forgives whomever He wills and punishes whomever He wills. To GOD belongs the sovereignty of the heavens and the earth, and everything between them, and to Him is the final destiny.
Shabbir Ahmed	5:18 Jews and Christians say, "We are God's children and his loved ones". Ask them "Why does He, then, take you to task for your transgressions?" Nay, you are but human beings of His creating. He forgives and punishes according to His laws. The Dominion of the heavens and earth and all that is in between them, belongs to God. To Him is the Final destination of all.
Transliteration	5:18 Waq <u>alati</u> alyahoodu wa alnnas <u>ar</u> an <u>ahnu</u> abn <u>ao</u> All <u>ahi</u> waa <u>hibba</u> ohuqul falima yuAAa <u>th</u> thibukum bi <u>th</u> unoobikum bal antumbasharun mimman khalaqa yaghfiru liman yash <u>ao</u> wayuAAa <u>th</u> thibuman yash <u>ao</u> walill <u>ahi</u> mulku a Issamawatiwaal-ardi wama baynahum <u>a</u> wa-ilayhialmaseeru
A	5:18 وقالت اليهود والنصرى نحن ابنوا الله واحبوه قل فلم يعذبكم بذنوبكم بل انتم بشر ممن خلق يغفر لمن يشاء ويعذب من يشاء والله ملك السموت والارض وما بينهما واليه المصير
Edip-Layth	5:19 O people of the book, Our messenger has come to clarify for you after a period of absence of messengers; so that you cannot say, "No bearer of good news or warner has come to us;" for a bearer of good news and a warner has

	come to you; and God is capable of all things.
The Monotheist Group	5:19 O people of the Scripture, Our messenger has come to clarify for you after a lack of messengers; so that you cannot say: "No bearer of good news or warner has come to us;" for a bearer of good news and a warner has come to you; and God is capable of all things.
Muhammad Asad	5:19 O followers of the Bible! Now, after a long time during which no apostles have appeared, there has come unto you [this] Our Apostle to make [the truth] clear to you, lest you say, "No bearer of glad tidings has come unto us, nor any warner ": for now there has come unto you a bearer of glad tidings and a warner -since God has the power to will anything.
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 5:19 O people of the scripture, our messenger has come to you, to explain things to you, after a period of time without messengers, lest you say, "We did not receive any preacher or warner." A preacher and warner has now come to you. GOD is Omnipotent.
Shabbir Ahmed	5:19 O People of the scripture! Our messenger has come to you, to make the truth clear, after an interval without messengers. Lest you say, "No messenger came to us to give good news and to warn." Now has come to you the giver of glad tiding and warning. God has Power over all things and events.
Transliteration	5:19 Ya ahla alkit <u>abi qad j</u> <u>aakumrasooluna</u> yubayyinu lakum AAal <u>a</u> fatratin mina alrrusulian taqooloo m <u>a j</u> <u>aana</u> min basheerin wal <u>anat</u> heerin faqad j <u>a</u> akum basheerun wana <u>theerunwa</u> Al <u>l</u> ahu AAala kulli shay-in qadeer un
A	5:19 ياهل الكتب قد جاءكم رسولنا يبين لكم على فترة من الرسل ان تقولوا ما جاءنا من بشير ولا نذير فقد جاءكم بشير ونذير والله على كل شيء قدير
Edip-Layth	<i>The Holy Land</i> 5:20 Moses said to his people, "My people, remember God's favor upon you that he made amongst you prophets, and made you sovereigns, and he gave you what He had not given any from the worlds."
The Monotheist Group	5:20 And Moses said to his people: "My people, remember God's favor upon you that he made amongst you prophets, and made you kings, and he gave you what He had not given any from the worlds."
Muhammad Asad	5:20 AND, LO, Moses said unto his people:" ³¹ O my people! Remember the blessings which God bestowed upon you when he raised up prophets among you, and made you your own masters, ³² and granted unto you [favours] such as He had not granted to anyone else in the world.
Rashad Khalifa	5:20 Recall that Moses said to his people, "O my people, remember GOD's blessings upon you: He appointed prophets from among you, made you kings, and granted you what He never granted any other people.
Shabbir Ahmed	5:20 Moses told his people, "Remember God's blessings that He raised prophets among you and made you your own masters. And He gave you what He had not given to any other people.
Transliteration	5:20 Wa-i <u>th</u> qala moosa <u>liqawmihi</u> ya qawmi o <u>th</u> kuroo niAAamata All <u>ah</u> iAAalaykum i <u>th</u> jaAAala feekum anbiy <u>aa</u> wajaAAalakummulookan wa <u>at</u> akum m <u>a</u> lam yu/ti a <u>h</u> adanmina alAA <u>alameena</u>
A	5:20 واذا قال موسى لقومه يقوم اذكروا نعمة الله عليكم اذ جعل فيكم انبياء وجعلكم ملوكا وعاتكم ما لم يوت احدا من العلمين

Edip-Layth	5:21 "O my people, enter the holy land that God Has decreed for you, and do not turn your backs, or you will become losers."
The Monotheist Group	5:21 "O my people, enter the holy land that God Has decreed for you, and do not turn your backs, or you will become losers."
Muhammad Asad	5:21 O my people! Enter the holy land which God has promised you; but do not turn back [on your faith], for then you will be lost!"
Rashad Khalifa	<i>God Gives the Holy Land to Israel</i> 5:21 "O my people, enter the holy land that GOD has decreed for you, and do not rebel, lest you become losers."
Shabbir Ahmed	5:21 O My people! Enter the Sacred Land that God has decreed for you, as long as you hold fast to His laws. But, if you turn back in flight, you will be overthrown to your own ruin." 6
Transliteration	5:21 Ya qawmi odkhuloo al-ar daalmuqaddasata allatee kataba All ahu lakum walatartaddoo AAala adbārikum fatanqaliboo khasireena
A	5:21 يقوم ادخلوا الارض المقدسة التي كتب الله لكم ولا تترتدوا على ادباركم فتتقلبوا خسرین
Edip-Layth	5:22 They said, "O Moses, in it are a mighty people, and we will not enter it until they leave. So when they leave, then we will enter it."
The Monotheist Group	5:22 They said: "O Moses, in it are a mighty people, and we will not enter it until they leave. So when they leave, then we will enter it."
Muhammad Asad	5:22 They answered: "O Moses! Behold, ferocious people -dwell in that land, 33 and we will surely not enter it unless they depart therefrom; but if they depart therefrom, then, behold, we will enter it."
Rashad Khalifa	5:22 They said, "O Moses, there are powerful people in it, and we will not enter it, unless they get out of it. If they get out, we are entering."
Shabbir Ahmed	5:22 They said to Moses, "In this land there are ferocious people. Never shall we enter it until they leave. If they leave, than we will enter."
Transliteration	5:22 Qaloo y a moos a innafeeh a qawman jabb areena wa-inn a lannadkhulah a hatta yakhrujoo minha-fa-in yakhrujoo minha fa-inna dakhiloona
A	5:22 قالوا يموسى ان فيها قوما جبارين وانا لن ندخلها حتى يخرجوا منها فان يخرجوا منها فانا دخلون
Edip-Layth	5:23 Among those who were afraid, two men whom God had blessed, said, "Enter upon them through the gate; when you enter it then you will be the victors. You shall put your trust in God if you had acknowledged."
The Monotheist Group	5:23 Two men who were from among those that were aware; and God had bestowed upon both of them; said: "Enter upon them through the gate, if you enter it then you will be the victors; and put your trust in God if you are believers."
Muhammad Asad	5:23 [Whereupon] two men from among those who feared [God, and] whom God had blessed, said: "Enter upon them through the gate" 34 -for as soon as you enter it, behold, you shall be victorious! And in God you must place your trust if you are [truly] believers!"
Rashad Khalifa	5:23 Two men who were reverent and blessed by GOD said, "Just enter the gate. If you just enter it, you will surely prevail. You must trust in GOD, if you are believers."

Shabbir Ahmed	5:23 Then two men who feared violating God's command, and whom God had blessed, said, "Enter the gate daringly, and you will be in command of the situation and will be victorious. Put your trust in God if you are believers." ⁷
Transliteration	5:23 Qala rajul ani mina alla theenayakhafoona anAAama All ahu AAalayhimaodkhuloo AAalayhimu alb aba fa-i tha dakhaltumoohufa-innakum ghaliiboon waAAala Allahifatawakkaloo in kuntum mu/mineen a
A	5:23 قال رجلان من الذين يخافون انعم الله عليهما ادخلوا عليهم الباب فاذا دخلتموه فانكم غلبون وعلى الله فتوكلوا ان كنتم مومنين
Edip-Layth	5:24 They said, "O Moses, we will never enter it as long as they are in it, so go you and your Lord and fight, we will stay right here!"
The Monotheist Group	5:24 They said: "O Moses, we will never enter it as long as they are in it, so go you and your Lord and fight, we will stay right here!"
Muhammad Asad	5:24 [But] they said: "O Moses! Behold, never shall we enter that [land] so long as those others are in it. Go forth, then, thou and thy Sustainer, and fight, both of you! We, behold, shall remain here!"
Rashad Khalifa	<i>Despite All the Miracles They Saw</i> 5:24 They said, "O Moses, we will never enter it, so long as they are in it. Therefore, go - you and your Lord - and fight. We are sitting right here."
Shabbir Ahmed	5:24 They said, "O Moses! We shall never enter the land while they are in it. You and your Lord should go and fight, while we sit here."
Transliteration	5:24 Qaloo ya moosa innalan nadkhulaha abadan ma damoo feeha-fa-ithhab anta warabbuka faqatila innahahuna qaAAidoona
A	5:24 قالوا يموسى انا لن ندخلها ابدا ما داموا فيها فاذهب انت وربك فقتلا انا ههنا قعدون
Edip-Layth	5:25 He said, "My Lord, I do not control except myself and my brother, so separate between us and between the wicked people."
The Monotheist Group	5:25 He said: "My Lord, I do not possess except myself and my brother, so separate between us and between the wicked people."
Muhammad Asad	5:25 Prayed [Moses]: "O my Sustainer! Of none am I master but of myself and my brother [Aaron]: draw Thou, then, a dividing-line between us and these iniquitous folk!"
Rashad Khalifa	5:25 He said, "My Lord, I can only control myself and my brother. So, allow us to part company with the wicked people."
Shabbir Ahmed	5:25 Moses said, "My Lord! I have power only over myself and my brother, allow us to part ways from those who keep drifting away from the commands."
Transliteration	5:25 Qala rabbi innee I a amliku ill anafsee waakhee fa ofruq baynan a wabayna alqawmi alfasiqeena
A	5:25 قال رب انى لا املك الا نفسى واخى فافرق بيننا وبين القوم الفسقين
Edip-Layth	5:26 He said, "Then it has become forbidden for them for forty years, and they will be lost in the land." Do not be sorrowful over the wicked people. ⁵
The Monotheist Group	5:26 He said: "Then it has become forbidden for them for forty years, and they will be lost in the land." Do not be sorrowful over the wicked people.

Muhammad Asad	5:26 Answered He: "Then, verily, this [land] shall be forbidden to them for forty years, while they wander on earth, bewildered, to and fro; and sorrow thou not over these iniquitous folk."
Rashad Khalifa	5:26 He said, "Henceforth, it is forbidden them for forty years, during which they will roam the earth aimlessly. Do not grieve over such wicked people."
Shabbir Ahmed	5:26 Their Lord said, "This land will be forbidden for them for forty years. They will wander on earth, bewildered. So grieve not over these people who keep drifting away from the right path." 8
Transliteration	5:26 Qala fa-innahā muḥarramatunAAalayhim arbaAAeena sanatan yateehoona fee al-arḍi falata/sa AAala alqawmi alfasiqeena
A	5:26 قال فانها محرمة عليهم اربعين سنة يتيهون في الارض فلا تأس على القوم الفسقين
Edip-Layth	<i>Each Human is as Important as All of Humanity</i> 5:27 Recite for them the news of Adam's two sons in truth. They had both made an offering, and it was accepted from one of them, and not accepted from the other. He said, "I will kill you!"; he said, "God only accepts from the righteous." 6
The Monotheist Group	5:27 And recite to them the news of Adam's two sons in truth. They had both made an offering, and it was accepted from one of them, and not accepted from the other. He said: "I will kill you!"; he said: "God only accepts from the righteous."
Muhammad Asad	5:27 AND CONVEY unto them, setting forth the truth, the story of the two sons of Adam ³⁵ -how each offered a sacrifice, and it was accepted from one of them whereas it was not accepted from the other. [And Cain] said: "I will surely slay thee!" [Abel] replied: "Behold, God accepts only from those who are conscious of Him."
Rashad Khalifa	<i>The First Murder</i> 5:27 Recite for them the true history of Adam's two sons. They made an offering, and it was accepted from one of them, but not from the other. He said, "I will surely kill you." He said, "GOD accepts only from the righteous." 6
Shabbir Ahmed	5:27 (O Messenger!) Tell them the true story of the two descendants of Adam. Each of them made an offering, and they thought that it was accepted from one of them, but not from the other. The latter, out of jealousy, said, "Surely I will kill you." The former said, "God accepts every action of the righteous like an accepted offering."
Transliteration	5:27 Waotlu AAalayhim nabaa ibnay adamabialḥaqqi i th qarrab a qurbananfatuqubbila min a ḥadihima walam yutaqabbal mina al-akhariqala laaqtulannaka qala innama yataqabbaluAllahu mina almuttaqeena
A	5:27 وائل عليهم نبا ابني اءدم بالحق اذ قربا قربانا فتقبل من احدهما ولم يتقبل من الءآخر قال لاقتلنك قال انما يتقبل الله من المتقين
Edip-Layth	5:28 "If you stretch your hand to kill me, I will not stretch my hand to kill you, for I fear God, the Lord of the worlds."
The Monotheist Group	5:28 "If you stretch your hand to kill me, I will not stretch my hand to kill you, for I fear God, the Lord of the worlds."
Muhammad Asad	5:28 Even if thou lay thy hand on me to slay me, I shall not lay my hand on thee to slay thee: behold, I fear God, the Sustainer of all the worlds.
	5:28 "If you extend your hand to kill me, I am not extending my hand to kill you.

Rashad Khalifa	For I reverence GOD, Lord of the universe.
Shabbir Ahmed	5:28 "If you extend your hand to kill me, I would not extend my hand against you to kill you. I fear God, the Lord of the worlds."
Transliteration	5:28 La-in basa ita ilayya yadakalitaqtulaneen m a an a bib asiṭin yadiyailayka li-aqtulaka innee akhafu Allāha rabba alAAalameena
A	5:28 لن بسطت الى يدك لتقتلني ما انا بباسط يدي اليك لاقتلك اني اخاف الله رب العلمين
Edip-Layth	5:29 "I want you to have both my sin as well as your own sin, and you will then be among the dwellers of the fire. Such is the reward of the wicked."
The Monotheist Group	5:29 "I want you to have both my sin as well as your own sin, and you will then be among the dwellers of the Fire. Such is the reward of the wicked."
Muhammad Asad	5:29 I am willing, indeed, for thee to bear [the burden of] all the sins ever done by me as well as of the sin done by thee: 36 [but] then thou wouldst be destined for the fire, since that is the requital of evildoers!"
Rashad Khalifa	5:29 "I want you, not me, to bear my sin and your sin, then you end up with the dwellers of Hell. Such is the requital for the transgressors."
Shabbir Ahmed	5:29 "I would rather have you carry two sins. First, of slaying me, and second, of slaying the person inside you, and be among the dwellers of the fire. That is the reward for the wrongdoers."
Transliteration	5:29 Innee oreedu an taboo-a bi-ithmee wa-ithmikafatakoona min as-habi alnnari wathalikajazao alithhalimeena
A	5:29 اني اريد ان تبوا باثمي واثمك فتكون من اصحب النار وذلك جزوا الظلمين
Edip-Layth	5:30 So he found it in himself to kill his brother, and he killed him. He thus became one of the losers.
The Monotheist Group	5:30 So he found it in himself to kill his brother; so he killed him. He thus became one of the losers.
Muhammad Asad	5:30 But the other's passion 37 drove him to slaying his brother; and he slew him: and thus he became one of the lost.
Rashad Khalifa	5:30 His ego provoked him into killing his brother. He killed him, and ended up with the losers.
Shabbir Ahmed	5:30 His ego led him into killing his brother. He killed him and became a loser.
Transliteration	5:30 FaṭawwaAAat lahu nafsuhu qatlaakheehi faqatalahu faa sbaḥa mina alkhāsireena
A	5:30 فطوعت له نفسه قتل اخيه فقتله فاصبح من الخسرين
Edip-Layth	5:31 So God sent forth a raven to scratch the land and show him how to bury his brother's body. He said, "Woes on me, I failed to be like this raven and bury my brother's body!" So he became of those who regretted. 7
The Monotheist Group	5:31 So God sent forth a raven to scratch the land and show him how to deal with the body of his brother. He said: "O my, am I not able to be like this raven and deal with the body of my brother!" So he became of those who regretted.
	5:31 Thereupon God sent forth a raven which scratched the earth, to show him

Muhammad Asad	how he might conceal the nakedness of his brother's body. [And Cain] cried out: "Oh, woe is me! Am I then too weak to do what this raven did, ³⁸ and to conceal the nakedness of my brother's body?" - and was thereupon smitten with remorse. ³⁹
Rashad Khalifa	5:31 GOD then sent a raven to scratch the soil, to teach him how to bury his brother's corpse. He said, "Woe to me; I failed to be as intelligent as this raven, and bury my brother's corpse." He became ridden with remorse.
Shabbir Ahmed	5:31 God then sent a raven scratching up the soil, to allude to him that he might have concealed and ignored the imperfections of his brother. He said, "Oh, I failed even to be like this raven to conceal my brother's imperfections, (and hide his naked body)!" Then he became full of regret. ⁹
Transliteration	5:31 FabaAAatha Allahu ghuraban yab hathufee al-arḍi liyuriyahu kayfa yuw agree saw-ataakheehi q ala y a waylat a aAAajaztu an akoonamithla h atha alghur abi faowariya saw-ataakhee faasbaha mina alnnadimeena
A	5:31 فبعث الله غرابا يبحث في الارض ليريه كيف يورى سوءة اخيه قال يويلتى اعجزت ان اكون مثل هذا الغراب فلورى سوءة اخى فاصبح من الندمين
Edip-Layth	5:32 It is because of this that We have decreed for the Children of Israel, "Anyone who kills a person who has not committed murder, or who has not committed mischief in the land; then it is as if he has killed all the people! Whoever spares a life, then it is as if he has given life to all the people." Our messengers had come to them with clarification, but many of them are, after this, still transgressing on the earth.
The Monotheist Group	5:32 It is because of this that We have decreed for the Children of Israel: "Anyone who kills a person who has not committed murder, or who has not committed corruption in the land; then it is as if he has killed all the people! And whoever spares a life, then it is as if he has given life to all the people." Our messengers had come to them with clarification, but many of them are, after this, still corrupting on the Earth.
Muhammad Asad	5:32 Because of this did We ordain unto the children of Israel that if anyone slays a human being-unless it be [in punishment] for murder or for spreading corruption on earth-it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind. ⁴⁰ And, indeed, there came unto them ⁴¹ Our apostles with all evidence of the truth: yet, behold, notwithstanding all this, many of them go on committing all manner of excesses on earth. ⁴²
Rashad Khalifa	Grossness of Murder 5:32 Because of this, we decreed for the Children of Israel that anyone who murders any person who had not committed murder or horrendous crimes, it shall be as if he murdered all the people. And anyone who spares a life, it shall be as if he spared the lives of all the people. Our messengers went to them with clear proofs and revelations, but most of them, after all this, are still transgressing.
Shabbir Ahmed	5:32 On that account, We decreed to the Children of Israel (the Eternal Moral Ordinance for all humanity 2:178) that whoever kills a human being, unless it be for murder or bloody crimes on the earth, it would be as if he killed all mankind. And whoever saves one life it would be as if he saved the life of all mankind. And Our messengers came to them with evident truth, yet, even after this, many of them continue to commit excesses in the land.
	5:32 Min ajli thalika katabn a AAal abanee isr a-eela annahu man qatala nafsana

Transliteration	bighayri nafsinaw fas <u>adin</u> fee al-ar <u>di</u> fakaannam <u>a</u> qatala a InnasajameeAAan waman a <u>hyaha</u> fakaannam <u>a</u> a <u>hyaa</u> Innasa jameeAAan walaqad j <u>aat</u> -hum rusulun <u>ab</u> ialbayyinati thumma inna katheeran minhum baAAada <u>thalika</u> fee al-ar <u>di</u> lamusrifoona
A	5:32 من اجل ذلك كتبنا على بنى اسرائيل انه من قتل نفسا بغير نفس او فساد فى الارض فكانما قتل الناس جميعا ومن احيائها فكانما احيا الناس جميعا ولقد جاءتهم رسلنا بالبينت ثم ان كثيرا منهم بعد ذلك فى الارض لمسرفون
Edip-Layth	<i>Live by the Sword, Die by the Sword</i> 5:33 The recompense of those who fight God and His messenger and seek to corrupt the land, is that they will be killed or crucified or that their hands and feet be cut off on alternate sides or that they be banished from the land. That is a disgrace for them in this world. In the Hereafter, they will have a great retribution; ⁸
The Monotheist Group	5:33 The recompense of those who fight God and His messenger, and seek to make corruption in the land, is that they will be killed or crucified or that their hands and feet be cut off from alternate sides or that they be banished from the land; that is a disgrace for them in this world and in the Hereafter they will have a great retribution.
Muhammad Asad	5:33 It is but a just recompense for those who make war on God and His apostle, ⁴³ and endeavour to spread corruption on earth, that they are being slain in great numbers, or crucified in great numbers, or have, in the result of their perverseness, their hands and feet cut off in great numbers, ⁴⁴ or are being [entirely] banished from [the face of] the earth: such is their ignominy in this world . ⁴⁵ But in the life to come [yet more] awesome suffering awaits them-
Rashad Khalifa	<i>Capital Punishment: When is it Justified?</i> 5:33 The just retribution for those who fight GOD and His messenger, and commit horrendous crimes, is to be killed, or crucified, or to have their hands and feet cut off on alternate sides, or to be banished from the land. This is to humiliate them in this life, then they suffer a far worse retribution in the Hereafter.
Shabbir Ahmed	5:33 The just punishment for those who wage war against God and His messenger and endeavor to commit bloody crimes on earth, is that they be killed or crucified, or have their hands and feet severed on alternate sides, or be entirely banished from the land. Such is their disgrace in this world, and an awful suffering awaits them in the Hereafter. ¹⁰
Transliteration	5:33 Innama jaz <u>ao</u> alla <u>theenayuh</u> ariboona All <u>aha</u> warasoolahu wayasAAawna feeal-ar <u>di</u> fas <u>adan</u> an yuqattaloo aw yu <u>sallabo</u> aw tuqa <u>tta</u> AAa aydeehim waarjuluhum min khil <u>afin</u> awyunfaw mina al-ar <u>di</u> <u>thalika</u> lahum khizyun fee alDdunya <u>w</u> alahum fee al- <u>akhirati</u> AAa <u>thabun</u> AAa <u>theemun</u>
A	5:33 انما جزوا الذين يحاربون الله ورسوله ويسعون فى الارض فسادا ان يقتلوا او يصلبوا او تقطع ايديهم وارجلهم من خلف او ينفوا من الارض ذلك لهم خزي فى الدنيا ولهم فى الآخرة عذاب عظيم
Edip-Layth	5:34 Except for those who repent before you overpower them, then know that God is Forgiving, Compassionate.
The Monotheist Group	5:34 Except for those who repent before you overpower them, then know that God is Forgiving, Merciful.

Muhammad Asad	5:34 save for such [of them] as repent ere you [O believers] become more powerful than they: ⁴⁶ for you must know that God is much-forgiving, a dispenser of grace.
Rashad Khalifa	5:34 Exempted are those who repent before you overcome them. You should know that GOD is Forgiver, Most Merciful.
Shabbir Ahmed	5:34 Unless the corruptors repent before you become more powerful than they are. Know that God is Forgiving, Merciful. ¹¹
Transliteration	5:34 Illa alla theena t aboom in qabli an taqdiroo AAalayhim fa iAAalamoo anna Allaghaghafoorun raheemun
A	5:34 الا الذين تابوا من قبل ان تقدروا عليهم فاعلموا ان الله غفور رحيم
Edip-Layth	5:35 O you who acknowledge, be aware of God and seek a way to Him, and strive in His cause; that you may succeed.
The Monotheist Group	5:35 O you who believe, be aware of God and seek a way to Him, and strive in His cause; that you may succeed.
Muhammad Asad	5:35 O YOU who have attained to faith! Remain conscious of God, and seek to come closer unto Him, and strive hard in His cause, so that you might attain to a happy state.
Rashad Khalifa	5:35 O you who believe, you shall reverence GOD and seek the ways and means to Him, and strive in His cause, that you may succeed.
Shabbir Ahmed	5:35 O You who have chosen to be graced with belief! Be mindful of God and seek earnestly to come closer to Him by obeying His commands, and strive hard in His cause so that you may truly prosper. ¹²
Transliteration	5:35 Ya ayyuha alla theena amanooittaqoo Allaha wa ibtaghoo ilayhi alwaseelata wajahidoofee sabeelihi laAAallakum tuflihoona
A	5:35 يايها الذين ءامنوا اتقوا الله وابتغوا اليه الوسيلة وجهدوا فى سبيله لعلكم تفلحون
Edip-Layth	5:36 Those who have rejected, if they had all that is on earth and the same again with it to ransom against the retribution of the day of Resurrection, it will not be accepted from them; and they will have a painful retribution.
The Monotheist Group	5:36 Those who have rejected, if they had all that is on Earth and the same again with it to ransom against the retribution of the Day of Resurrection, it will not be accepted from them; and they will have a painful retribution.
Muhammad Asad	5:36 Verily, if those who are bent on denying the truth had all that is on earth, and twice as much, ⁴⁷ to offer as ransom from suffering on the Day of Resurrection, it would not be accepted from them: for grievous suffering awaits them.
Rashad Khalifa	<i>The Cost of Disbelief</i> 5:36 Certainly, those who disbelieved, if they possessed everything on earth, even twice as much, and offered it as ransom to spare them the retribution on the Day of Resurrection, it would not be accepted from them; they have incurred a painful retribution.
Shabbir Ahmed	5:36 (Those who reject this revelation, exclude themselves from taking part in the establishment of the Ideal Society.) If the rejecters possessed everything on earth and twice as much, and offered it as ransom to spare them from the retribution on the Day of Resurrection, it would not be accepted from them. For them is a painful doom.

Transliteration	5:36 Inna alla <u>the</u> ena kafaroo law annalahum m <u>a</u> fee al-ar <u>di</u> jameeAAan wamithlahu maAAahuliyaftadoo bihi min AAa <u>thabi</u> yawmi alqiy <u>a</u> mati m <u>at</u> uqubbila minhum walahum AAa <u>thabun</u> aleem un
A	5:36 ان الذين كفروا لو ان لهم ما فى الارض جميعا ومثله معه ليفتدوا به من عذاب يوم القيمة ما تقبل منهم ولهم عذاب اليم
Edip-Layth	5:37 They want to get out of the fire, but they can never leave it; and they will have a lasting retribution.
The Monotheist Group	5:37 They want to get out of the Fire, but they can never leave it; and they will have a permanent retribution.
Muhammad Asad	5:37 They will wish to come out of the fire, but they shall not come out of it; and long-lasting suffering awaits them.
Rashad Khalifa	5:37 They will want to exit Hell, but alas, they can never exit therefrom; their retribution is eternal.
Shabbir Ahmed	5:37 They will wish to come out of the fire, but they will not be able to come out of it. Theirs will be a lasting punishment.
Transliteration	5:37 Yureedoona an yakhrujoo mina a <u>Innari</u> wama <u>a</u> hum bikh <u>ari</u> jeena minh <u>a</u> walahum AAa <u>thabun</u> muqeem un
A	5:37 يريدون ان يخرجوا من النار وما هم بخارجين منها ولهم عذاب مقيم
Edip-Layth	<i>Penalty for thieves</i> 5:38 The male thief, and the female thief, you shall mark, cut, or cut-off their hands/means as a punishment for their crime, and to serve as a deterrent from God. God is Noble, Wise. ⁹
The Monotheist Group	5:38 As for the thief, both male and female, you shall cut from their resources - as a penalty for what they have earned - to be made an example of from God. God is Noble, Wise.
Muhammad Asad	5:38 NOW AS FOR the man who steals and the woman who steals, cut off the hand of either of them in requital for what they have wrought, as a deterrent ordained by God: ⁴⁸ for God is almighty, wise.
Rashad Khalifa	<i>Mathematical Proof Supports Quranic Justice</i> 5:38 The thief, male or female, you shall mark their hands ⁷ as a punishment for their crime, and to serve as an example from GOD. GOD is Almighty, Most Wise.
Shabbir Ahmed	5:38 (Theft is a crime that steals away the sense of security from a society.) A habitual thief, male or female, must have their ability (to steal) cut off. This is the reward for their doings, and a deterrent from God. God is Mighty, Wise. ¹³
Transliteration	5:38 Waalssariqu wa <u>alssari</u> qatufaiqtAAao aydiyahum <u>a</u> jaz <u>aan</u> bim <u>akasaba</u> nak <u>alan</u> mina All <u>ahi</u> waAll <u>ahu</u> AAazeezun <u>hakeem</u> un
A	5:38 والسارق والسارقة فاقطعوا ايديهما جزاء بما كسبا نكلا من الله والله عزيز حكيم
Edip-Layth	5:39 Whoever repents after his wrongdoing and makes reparations, then God will accept his repentance. God is Forgiving, Compassionate.
The Monotheist Group	5:39 Whoever repents after his wrongdoing and makes reparations, then God will accept his repentance. God is Forgiving, Merciful.

Muhammad Asad	5:39 But as for him who repents after having thus done wrong, and makes amends, ⁴⁹ behold, God will accept his repentance: verily, God is much-forgiving, a dispenser of grace.
Rashad Khalifa	5:39 If one repents after committing this crime, and reforms, GOD redeems him. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	5:39 Whoever repents after the crime and makes amends, certainly, God grants him pardon. Surely, God is Forgiving, Merciful. ¹⁴
Transliteration	5:39 Faman t_aba min baAAadi <u>th</u> ulmihiwaas <u>l</u> aha fa-inna All_aha yatoobu AAalayhiinna All <u>h</u> aha ghafoorun ra <u>h</u> ee <u>u</u> n
A	5:39 فمن تاب من بعد ظلمه واصلح فان الله يتوب عليه ان الله غفور رحيم
Edip-Layth	5:40 Did you not know that God possesses the sovereignty of heavens and earth? He punishes whom He wills and He forgives whom He wills; and God is capable of all things.
The Monotheist Group	5:40 Did you not know that God possesses the sovereignty of heavens and Earth. He punishes whom He wills and He forgives whom He wills; and God is capable of all things.
Muhammad Asad	5:40 Dost thou not know that God's is the dominion over the heavens and the earth? He chastises whom He wills, and He forgives whom He wills: for God has the power to will anything.
Rashad Khalifa	5:40 Do you not know that GOD possesses the sovereignty of the heavens and the earth? He punishes whomever He wills, and forgives whomever He wills. GOD is Omnipotent.
Shabbir Ahmed	5:40 Do you not know that God's is the Dominion of the heavens and earth? He is the law-giving authority. He punishes and forgives according to His Law of Requital. God has Control over all things and He has appointed due measure for all things.
Transliteration	5:40 Alam taAAalam anna All_aha lahu mulku a Issam <u>a</u> watiwaal-ardi yuAAa <u>th</u> hibu man yash <u>a</u> owayaghfiru liman yash <u>a</u> o waAll <u>h</u> ahu AAal <u>a</u> kulli shay-in qadeer <u>u</u> n
A	5:40 ألم تعلم ان الله له ملك السموت والارض يعذب من يشاء ويغفر لمن يشاء والله على كل شىء قدير
Edip-Layth	<i>Corrupt People Distort the Message</i> 5:41 O messenger, do not be saddened by those who compete with each other in rejection from among those who said, "We acknowledge" with their mouths while their hearts did not acknowledge. From among the Jews, there are those who listen to lies; they listen to people who never came to you; they distort the words from their context, and they say, "If you are given this, then take it; but if you are given anything different, then beware!" Whomever God wants to test, you will not possess anything for him against God. These are the ones whose hearts God did not want to cleanse; in this world, they will have humiliation, and in the Hereafter, they will have a great retribution.
The Monotheist Group	5:41 O messenger, do not be saddened by those who increase in disbelief from among those who said: "We believe" with their mouths while their hearts did not believe. And from among the Jews, there are those who listened to lies; they listened to people who never came to you; they distort the words from their context, and they say: "If you are given this, then take it, but if you are given anything different, then beware!" And whoever God wants to test, then you will not possess anything for him against God. These are the ones whose hearts God

	did not want to cleanse; in this world they will have humiliation, and in the Hereafter they will have a great retribution.
Muhammad Asad	5:41 O APOSTLE! Be not grieved by those who vie with one another in denying the truth: such as those ⁵⁰ who say with their mouths, "We believe," the while their hearts do not believe; and such of the Jewish faith as eagerly listen to any falsehood, eagerly listen to other people without having come to thee [for enlightenment].⁵¹ They distort the meaning of the [revealed] words, taking them out of their context, saying [to themselves], "If such-and-such [teaching] is vouchsafed unto you, accept it; but if it is not vouchsafed unto you, be on your guard!"⁵² [Be not grieved by them-] for if God wills anyone to be tempted to evil, thou canst in no wise prevail with God in his behalf. ⁵³ It is they whose hearts God is not willing to cleanse. Theirs shall be ignominy in this world, and awesome suffering in the life to come-
Rashad Khalifa	5:41 O you messenger, do not be saddened by those who hasten to disbelieve among those who say, "We believe," with their mouths, while their hearts do not believe. Among the Jews, some listened to lies. They listened to people who never met you, and who distorted the words out of context, then said, "If you are given this, accept it, but if you are given anything different, beware." Whomever GOD wills to divert, you can do nothing to help him against GOD. GOD does not wish to cleanse their hearts. They have incurred humiliation in this world, and in the Hereafter, they will suffer a terrible retribution.
Shabbir Ahmed	5:41 O Messenger! Let not those grieve you who run to disbelief, saying, "We believe," with their mouths, while their hearts do not believe. And grieve not about those Jews who listen for the sake of fabricating lies. They listen and go to their people who have never met with you. Then they distort the words out of context and tell others to accept only a part and reject a part. You can do nothing to help those who decide to go astray. guidance and straying depend upon the laws of God (4:88). God does not intervene to purify the hearts of such people. For those who go astray, there is disgrace in this world and an awful punishment in the Hereafter.
Transliteration	5:41 Ya ayyuh a lrrasoolu l ayyahzunka alla theena yus ariAAoona fee alkufrimina alla theena q aloo amanna bi-afw ahihimwalam tu/min quloobuhum wamina alla theena h adooosammaAAoona lilka thibi samma aAAoona liqawmin akhareenalam ya/tooka yu harrifoona alkalima min baAAadi maw adiAAihiyaqooloona in ooteetum ha tha fakhu thoohu wa-in lamtu/tawhu fa i htharoo waman yuridi All ahufitnatahu falan tamlika lahu mina All ahi shay-an ol a-ikaalla theena lam yuridi All ahu an yu tahhiraquloobahum lahum fee a lddunya khizyun walahum feeal- akhirati AAa thabun AAa theemun
A	5:41 يايها الرسول لا يحزنك الذين يسرعون في الكفر من الذين قالوا ءامنا بافوههم ولم تؤمن قلوبهم ومن الذين هادوا سمعون للكذب سمعون لقوم ءاخرين لم ياتوك يحرفون الكلم من بعد مواضعه يقولون ان اوتيتهم هذا فخذوه وان لم تؤتوه فاحذروا ومن يرد الله فتنته فلن تملك له من الله شيئا اولئك الذين لم يرد الله ان يطهر قلوبهم لهم في الدنيا خزي ولهم في الءاخرة عذاب عظيم
Edip-Layth	5:42 They listen to lies, and consume money illicitly. If they come to you, then you may judge between them or turn away from them. If you turn away from them then they cannot harm you in the least; and if you judge then you should judge between them with justice. God loves those who are just.¹⁰
The Monotheist Group	5:42 They listen to lies, and consume money illicitly. If they come to you, then you may judge between them or turn away from them; and if you turn away from them then they cannot harm you in the least; and if you judge then judge

	between them with justice. God loves those who are just.
Muhammad Asad	5:42 those who eagerly listen to any falsehood, greedily swallowing all that is evil! ⁵⁴ Hence, if they come to thee [for judgment], ⁵⁵ thou mayest either judge between them or leave them alone: for, if thou leave them alone, they cannot harm thee in any way. But if thou dost judge, judge between them with equity : ⁵⁶ verily, God knows those who act equitably.
Rashad Khalifa	5:42 They are upholders of lies, and eaters of illicit earnings. If they come to you to judge among them, you may judge among them, or you may disregard them. If you choose to disregard them, they cannot harm you in the least. But if you judge among them, you shall judge equitably. GOD loves those who are equitable.
Shabbir Ahmed	5:42 They are upholders of falsehood and they make wealth by unfair means. They get bribed into spying. If they come to you asking to judge among them, the choice to accept or reject their request is yours. You have the right to disclaim jurisdiction since they have not yet accepted the Qur'an and they have the Torah. If you disclaim jurisdiction they cannot harm you at all. However, if you decide to judge among them, do so equitably. God loves the equitable.
Transliteration	5:42 SammaAAoona lilka ^h ibi akka ^l oonali ^l ssu ^h ti fa-in j ^a ooka fa ^o hkumbaynahum aw aAAari ^d AA ^a anhum wa-in tuAAari ^d AA ^a anhumfalan ya ^d urrooka shay-an wa-in ^h akamta fa ^o hkumbaynahum bialqisti inna All ^a ha yu ^h ibbualmuqsi ^t een ^a
A	5:42 سمعون للكذب اكلون للسحت فان جاءوك فاحكم بينهم او اعرض عنهم وان تعرض عنهم فلن يضروك شيئا وان حكمت فاحكم بينهم بالقسط ان الله يحب المقسطين
Edip-Layth	5:43 How can they make you their judge when they have the Torah, containing God's judgment; then they turn away after that. They do not acknowledge.
The Monotheist Group	5:43 And how can they make you their judge when they have the Torah, in which is God's judgment; then they turn away after that. Those are not believers.
Muhammad Asad	5:43 But how is it that they ask thee for judgment seeing that they have the Torah, containing God's injunctions - and thereafter turn away [from thy judgment]? Such as these, then, are no [true] believers. ⁵⁷
Rashad Khalifa	5:43 Why do they ask you to judge among them, when they have the Torah, containing GOD's law, and they chose to disregard it? They are not believers.
Shabbir Ahmed	5:43 Why do they ask you to act as a judge among them when they have the Torah, containing God's law and they disregard it? They are not believers.
Transliteration	5:43 Wakayfa yu ^h akkimoonaka waAAindahumu a ^l ttawratufeeha ^h ukmu All ^a hi thumma yatawallawna minbaAAadi ^h alika wama ^a ola-ika bialmu/mineena
A	5:43 وكيف يحكمونك وعندهم التوراة فيها حكم الله ثم يتولون من بعد ذلك وما أولئك بالمومنين
Edip-Layth	5:44 We have sent down the Torah, in it is guidance and a light; the prophets who have peacefully surrendered judged with it for those who are Jews, as well as the Rabbis, and the Priests, for what they were entrusted of God's book, and they were witness over it. So do not revere the people but revere Me; and do not purchase with My signs a cheap price. Whoever does not judge with what God has sent down, then these are the ingrates. ¹¹
	5:44 We have sent down the Torah, in it is guidance and a light; the prophets who have submitted judged with it for those who are Jews, as well as the Rabbis,

The Monotheist Group	and the Priests, for what they were entrusted of God's Scripture, and they were witness over. So do not fear the people but fear Me; and do not purchase with My revelations a cheap price. And whoever does not judge with what God has sent down, then these are the rejecters.
Muhammad Asad	5:44 Verily, it is We who bestowed from on high the Torah, wherein there was guidance and light. On `its strength did the prophets, who had surrendered themselves unto God, deliver judgment unto those who followed the Jewish faith; ⁵⁸ and so did the [early] men of God and the rabbis, inasmuch as some of God's writ had been entrusted to their care; ⁵⁹ and they [all] bore witness to its truth. Therefore, [O children of Israel,] hold not men in awe, but stand in awe of Me; and do not barter away My messages for a trifling gain: ⁶⁰ for they who do not judge in accordance with what God has bestowed from on high are, indeed, deniers of the truth!
Rashad Khalifa	<i>Honoring Previous Scripture</i> 5:44 We have sent down the Torah, containing guidance and light. Ruling in accordance with it were the Jewish prophets, as well as the rabbis and the priests, as dictated to them in GOD's scripture, and as witnessed by them. Therefore, do not reverence human beings; you shall reverence Me instead. And do not trade away My revelations for a cheap price. Those who do not rule in accordance with GOD's revelations are the disbelievers.
Shabbir Ahmed	5:44 We did send down the Torah containing guidance and a light. By it the prophets who always sincerely submitted to God, judged the Jews. And the rabbis and the priests judged according to God's scripture as they were commanded to observe. For, to them was entrusted the protection of God's Book, and they were witnesses to it. So, fear not people, but fear Me and do not trade away My revelations for petty gains. Whoever does not judge and does not rule according to what God has revealed, such are the disbelievers.
Transliteration	5:44 Inna anzaln a a Ittawratafeeha hudan wanoorun ya hkumu bih a alnnabiyyoonaallatheena aslamoo lilla theena h adoo wa alrrabbaniyyoonawaal-ahbbaru bim a istu hfithoomin kit abi All ahi wak anoo AAalayhi shuhad aafala takhshawoo a Innasa wa ikhshawniwala tashtaroo bi- ayatee thamanan qaleelanwaman lam yahkum bima anzala Allahu faola-ikahumu alkafiroona
A	5:44 انا انزلنا التوراة فيها هدى ونور يحكم بها النبيون الذين اسلموا للذين هادوا والربنيون والاحبار بما استحفظوا من كتب الله وكانوا عليه شهداء فلا تخشوا الناس واخشون ولا تشتروا بايتي ثمنا قليلا ومن لم يحكم بما انزل الله فاولئك هم الكفرون
Edip-Layth	5:45 We have decreed for them in it that a life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and wounds to be similar; and whoever remits anything of it, then it will cancel sins for him. Whoever does not judge by what God has sent down, then these are the wicked. ¹²
The Monotheist Group	5:45 And We have decreed for them in it that a life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and wounds to be similar; and whoever remits anything of it, then it will cancel sins for him. And whoever does not judge with what God has sent down, then these are the wicked.
Muhammad Asad	5:45 And We ordained for them in that [Torah]: A life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and a [similar] retribution for wounds; ⁶¹ but he who shall forgo it out of charity will atone thereby for some of his past sins. ⁶² And they who do not judge in accordance with what God has revealed - they, they are the evildoers! ,

Rashad Khalifa	<i>The Law of Equivalence</i> 5:45 And we decreed for them in it that: the life for the life, the eye for the eye, the nose for the nose, the ear for the ear, the tooth for the tooth, and an equivalent injury for any injury. If one forfeits what is due to him as a charity, it will atone for his sins. Those who do not rule in accordance with GOD's revelations are the unjust.
Shabbir Ahmed	5:45 For them (Jews), We had decreed in the Torah: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and equal injury for injury (Exodus 21:23). But If one shall forgo retaliation by way of charity, it shall absolve his or her imperfections. Whoever does not judge or rule according to what God has Revealed, such are the wrongdoers." 15
Transliteration	5:45 Wakatabna AAalayhim feeh a annaa Innafsa bi alInnafi wa alAAayna bi alAAayni wa al-anfa bi al-anfi wa alothuna bi alothuni wa al-Issinna bi al-Issinni wa al-jurooha qī sasunfaman ta saddaqa bihi fahuwa kaff aratun lahu wamanlam yahkum bimā anzala Allahu faola-ikahumu alththalimoona
A	5:45 وكتبنا عليهم فيها ان النفس بالنفس والعين بالعين والانف بالانف والاذن بالاذن والسن بالسن والجروح قصاص فمن تصدق به فهو كفارة له ومن لم يحكم بما انزل الله فاولئك هم الظالمون
Edip-Layth	<i>The Injeel (Good News) and the Quran</i> 5:46 We followed their teaching with Jesus the son of Mary, authenticating what was present with him of the Torah. We gave him the Injeel, in it is guidance and light, and to authenticate what is present with him of the Torah, and a guidance and lesson for the righteous.
The Monotheist Group	5:46 And We sent in their footsteps Jesus the son of Mary, authenticating what was present with him of the Torah. And We gave him the Injeel, in it is guidance and light, and to authenticate what is present with him of the Torah, and a guidance and lesson for the righteous.
Muhammad Asad	5:46 And We caused Jesus, the son of Mary, to follow in the footsteps of those [earlier prophets], confirming the truth of whatever there still remained 63 of the Torah; and We vouchsafed unto him the Gospel, wherein there was guidance and light, confirming the truth of whatever there still remained of the Torah, and as a guidance and admonition unto the God-conscious.
Rashad Khalifa	<i>The Gospel of Jesus: Guidance and Light</i> 5:46 Subsequent to them, we sent Jesus, the son of Mary, confirming the previous scripture, the Torah. We gave him the Gospel, containing guidance and light, and confirming the previous scriptures, the Torah, and augmenting its guidance and light, and to enlighten the righteous.
Shabbir Ahmed	5:46 And after them We caused Jesus, son of Mary, to follow in their footsteps, confirming the (remaining truth in) what was revealed before him. We gave him the Gospel in which there was guidance and a light, and it confirmed the (truth in) what was revealed before it in the Torah, a guidance and admonition to those who wished to live upright. 16
Transliteration	5:46 Waqaffayna AAal a atharihim bi AAeesa ibni maryama mu saddiqan lim a baynayadayhi mina a Ittawrati wa atayna hual-injeela feehi hudan wanoorun wamu saddiqan lim abayna yadayhi mina a Ittawrati wahudan wama AAi thatan lilmuttaqeen
A	5:46 وقفينا على آثارهم بعيسى ابن مريم مصدقا لما بين يديه من التوراة وءاتيناه الانجيل فيه هدى ونور ومصدقا لما بين يديه من التوراة وهدى وموعظة للمتقين

Edip-Layth	5:47 Let the people of the Injeel judge with what God has sent down in it. Whoever does not judge by what God has sent down, then these are the vile ones.
The Monotheist Group	5:47 And let the people of the Injeel judge with what God has sent down in it. And whoever does not judge with what God has sent down, then these are the vile ones.
Muhammad Asad	5:47 Let, then, the followers of the Gospel judge in accordance with what God has revealed therein: for they who do not judge in the light of what God has bestowed from on high-it is they, they who are truly iniquitous!
Rashad Khalifa	5:47 The people of the Gospel shall rule in accordance with GOD's revelations therein. Those who do not rule in accordance with GOD's revelations are the wicked.
Shabbir Ahmed	5:47 Let the People of the Gospel judge by what God has revealed therein. Those who fail to judge and rule according to God's revelation, are drifters from the right path.
Transliteration	5:47 Walyaḥkum ahlu al-injeeli bim āanzala Allāhu feehi waman lam ya ḥkum bimaanzala Allāhu faola-ika humu alfasiqoona
A	5:47 وليحكم اهل الانجيل بما انزل الله فيه ومن لم يحكم بما انزل الله فاولئك هم الفسقون
Edip-Layth	5:48 We have sent down to you the book with truth, authenticating what is present of the book and superseding it. So judge between them by what God has sent down, and do not follow their desires from what has come to you of the truth. For each of you We have made laws, a structure. Had God willed, He would have made you all one nation, but He tests you with what He has given you, so advance the good deeds. To God you will return all of you, and He will inform you regarding that in which you dispute. ¹³
The Monotheist Group	5:48 And We have sent down to you the Scripture with truth, authenticating what is present of the Scripture and superseding it. So judge between them by what God has sent down, and do not follow their desires from what has come to you of the truth. For each of you We have made laws, and a structure; and had God willed, He would have made you all one nation, but He tests you with what He has given you; so strive to do good. To God you will return all of you, and He will inform you regarding that in which you dispute.
Muhammad Asad	5:48 And unto thee [O Prophet] have We vouchsafed this divine writ, setting forth the truth, confirming the truth of whatever there still remains of earlier revelations and determining what is true therein. ⁶⁴ Judge, then, between the followers of earlier revelation in accordance with what God has bestowed from on high, ⁶⁵ and do not follow their errant views, forsaking the truth that has come unto thee. Unto every one of you have We appointed a [different] law and way of life. ⁶⁶ And if God had so willed, He could surely have made you all one single community: but [He willed it otherwise] in order to test you by means of what He has vouchsafed unto, you. ⁶⁷ Vie, then, with one another in doing good works! Unto God you all must return; and then He will make you truly understand all that on which you were wont to differ. ⁶⁸
Rashad Khalifa	<i>Quran: The Ultimate Reference</i> 5:48 Then we revealed to you this scripture, truthfully, confirming previous scriptures, and superseding them. You shall rule among them in accordance with GOD's revelations, and do not follow their wishes if they differ from the truth that came to you. For each of you, we have decreed laws and different rites. Had GOD willed, He could have made you one congregation. But He thus puts you to the

	test through the revelations He has given each of you. You shall compete in righteousness. To GOD is your final destiny - all of you - then He will inform you of everything you had disputed.
Shabbir Ahmed	5:48 (O Messenger!) We have sent to you this Divine writ, setting forth the truth. It confirms the remaining truth in the earlier scriptures since it is a watcher over them. So, judge between them by what God has revealed, and do not follow their desires diverging from the truth that has come to you. For each (community) among you We have appointed certain rites and a traced-out way. If God had willed, He could have made you all one single community. But He decided to let you test yourselves by what (potentials) He has granted you. So, outdo one another in doing good to the society. To God you will all return, and He will then make you understand wherein you differed. ¹⁷
Transliteration	5:48 Waanzalna ilayka alkit aba bi alhaqqimusaddiqan lim a bayna yadayhi mina alkitabiwamuhayminan AAalayhi fa ohkum baynahum bim aanzala All ahu wal a tattabiAA ahw aahum AAamm ajaaka mina al haqqi likullin jaAAaln a minkumshirAAatan waminh ajan walaw sh aa All ahulajaAAalakum ommatan wahidatan wal akin liyabluwakumfeem a atakum fa istabiqoo alkhayr atila All ahi marjiAAukum jameeAAan fayunabbi-okum bimakuntum feehee takhtalifoona
A	5:48 وانزلنا اليك الكتب بالحق مصدقا لما بين يديه من الكتب ومهيما عليه فاحكم بينهم بما انزل الله ولا تتبع اهواءهم عما جاءك من الحق لكل جعلنا منكم شرعة ومنهاجا ولو شاء الله لجعلكم امة واحدة ولكن ليلوكم في ما اءاتكم فاستبقوا الخيرات الى الله مرجعكم جميعا فينبئكم بما كنتم فيه تختلفون
Edip-Layth	5:49 You should rule among them by what God has sent down, and do not follow their wishes, and beware lest they divert you away from some of what God has sent down to you. If they turn away, then know that God wants to inflict them with some of their sins. Indeed, many among the people are corrupt.
The Monotheist Group	5:49 And judge between them by what God has sent down, and do not follow their wishes, and beware lest they divert you away from some of what God has sent down to you. If they turn away, then know that God wants to inflict them with some of their sins; and most of the people are corrupt.
Muhammad Asad	5:49 Hence, judge between the followers of earlier revelation ⁶⁹ in accordance with what God has bestowed from on high, and do not follow their errant views; and beware of them, lest they tempt thee away from aught that God has bestowed from on high upon thee. And if they turn away [from His commandments], then know that it is but God's will [thus] to afflict them for some of their sins: ⁷⁰ for, behold, a great many people are iniquitous indeed.
Rashad Khalifa	5:49 You shall rule among them in accordance with GOD's revelations to you. Do not follow their wishes, and beware lest they divert you from some of GOD's revelations to you. If they turn away, then know that GOD wills to punish them for some of their sins. Indeed, many people are wicked.
Shabbir Ahmed	5:49 So judge between them by what God has revealed. And do not follow their vain desires. Beware of them, lest they divert you from some of what God has revealed to you. If they turn away from the truth, be assured that God has decided to chastise them for some of their crimes. A great many people drift away from the right path.
Transliteration	5:49 Waani o hkum baynahum bim aanzala All ahu wal a tattabiAA ahw aahum waihttharhuman yaftinooka AAan baAA di m a anzala All ahuilayka fa-in tawallaw faiAAlam annam a yureedu All ahuan yu seebahum bibaAA di thunoobihim wa-innakatheeran mina alInnasi lafasiqoona

A	5:49 وان احكم بينهم بما انزل الله ولا تتبع اهواءهم واحذرهم ان يفتنوك عن بعض ما انزل الله اليك فان تولوا فاعلم انما يريد الله ان يصيبهم ببعض ذنوبهم وان كثيرا من الناس لفسقون
Edip-Layth	5:50 Is it the judgment of the days of ignorance that they seek? Who is better than God as a judge for a people that comprehend?
The Monotheist Group	5:50 Is it the judgment of the days of ignorance that they seek? Who is better than God as a judge for a people that comprehend?
Muhammad Asad	5:50 Do they, perchance, desire [to be ruled by] the law of pagan ignorance? ⁷¹ But for people who have inner certainty, who could be a better law-giver than God?
Rashad Khalifa	5:50 Is it the law of the days of ignorance that they seek to uphold? Whose law is better than GOD's for those who have attained certainty?
Shabbir Ahmed	5:50 Do they seek after a judgment of the Days of Ignorance? But who can give better judgment than God, for a people who have attained conviction in the truth?
Transliteration	5:50 Afahukma alj ahiliyyatiyabghoona waman a hsanu mina All ahu hukmanliqawmin yooqinoona
A	5:50 افحكم الجاهلية يبغون ومن احسن من الله حكما لقوم يوقنون
Edip-Layth	<i>Why Do the People of the book Hate Muslims?</i> 5:51 O you who acknowledge, do not take the Jews and the Nazarenes as allies, for they are allies to one another; and whoever takes them as such from amongst you is one of them. God does not guide the wicked people. ¹⁴
The Monotheist Group	5:51 O you who believe, do not take the Jews and the Nazarenes as allies, for they are allies to one another; and whoever takes them as such from amongst you is one of them. God does not guide the wicked people.
Muhammad Asad	5:51 O YOU who have attained to faith! Do not take the Jews and the Christians for your allies: they are but allies of one another ⁷² and whoever of you allies himself with them becomes, verily, one of them; behold, God does not guide such evildoers. ⁷³
Rashad Khalifa	<i>Certain Jews and Christians Cannot Be Friends</i> 5:51 O you who believe, do not take certain Jews and Christians as allies; these are allies of one another. Those among you who ally themselves with these belong with them. GOD does not guide the transgressors. ⁹
Shabbir Ahmed	5:51 O You who have chosen to be graced with belief! (Since they deny the Final revelation that is the Constitution of your state), Do not take the Jews and Christians as your allies. They are allies of one another. He among you who takes them for allies is one of them. God does not guide those who displace command with desires. ¹⁸
Transliteration	5:51 Ya ayyuha allatheena amanoola tattakhi<thoo< th=""> alyahooda waalnnasaraawliyyaabaAAduhum awliy ao baAA dinwaman yatawallahum minkum fa-innahu minhum inna Allaha layahdee alqawma al<thth< th="">alimeena</thth<></thoo<>
A	5:51 ياايها الذين ءامنوا لا تتخذوا اليهود والنصرى اولياء بعضهم اولياء بعض ومن يتولهم منكم فانه منهم ان الله لا يهدى القوم الظالمين
Edip-Layth	5:52 You will see those who have a disease in their hearts hurrying to them, saying, "We fear that a disaster will befall us!" Perhaps God will bring a victory or

	a decree from Himself, then they will become regretful over what they had kept hidden within themselves.
The Monotheist Group	5:52 You will see those who have a disease in their hearts hurrying to them, saying: "We fear that a disaster will befall us!" Perhaps God will bring a victory or a decree from Himself, then they will become regretful over what they had kept hidden within themselves.
Muhammad Asad	5:52 And yet thou canst see how those in whose hearts there is disease vie with one another for their good will, ⁷⁴ saying [to themselves], "We fear lest fortune turn against us." But God may well bring about good fortune [for the believers] or any [other] event of His own devising, ⁷⁵ whereupon those [waverers] will be smitten with remorse for the thoughts which they had secretly harboured within themselves-
Rashad Khalifa	5:52 You will see those who harbor doubt in their hearts hasten to join them, saying, "We fear lest we may be defeated." May GOD bring victory, or a command from Him, that causes them to regret their secret thoughts.
Shabbir Ahmed	5:52 You will see those who harbor doubt in their hearts running to them saying, "We fear that a change of fortune may befall us." But, God will bring you victory, or His command will come to pass and they will regret what they harbored in their hearts.
Transliteration	5:52 Fatarā alla <u>theena</u> feequloobihim mara <u>dun</u> yus <u>ari</u> AAoona fee him yaqooloonanakhshā an tuseebana <u>da</u> -iratun faAAasa <u>Allahu</u> an ya/tiya bi <u>alfat</u> hi aw amrin minAAindihi fayus <u>bi</u> hoo AAala <u>ma</u> asarroofee an fusi him na <u>dimeena</u>
A	5:52 فترى الذين فى قلوبهم مرض يسرعون فيهم يقولون نخشى ان تصيبنا دائرة فعسى الله ان ياتى بالفتح او امر من عنده فيصبحوا على ما اسروا فى انفسهم ندمين
Edip-Layth	5:53 Those who acknowledge said, "Were these the ones who swore oaths by God that they were with you?" Their works have collapsed, and they have become losers.
The Monotheist Group	5:53 And those who believe said: "Were these the ones who swore oaths by God that they are with you?" Their works have collapsed, and they have become losers.
Muhammad Asad	5:53 while those who have attained to faith will say [to one another], "Are these the selfsame people who swore by God with their most solemn oaths that they were indeed with you? In vain are all their works, for now they are lost!"
Rashad Khalifa	5:53 The believers will then say, "Are these the same people who swore by GOD solemnly that they were with you?" Their works have been nullified; they are the losers.
Shabbir Ahmed	5:53 The believers will then wonder: "Are these the same people who swore by God that they were with the believers?" Eventually, all their deeds will go to waste and they will be great losers.
Transliteration	5:53 Wayaqoolu alla <u>theena</u> amanoo ah <u>aola</u> -iallat <u>theena</u> aqsamoo bi <u>Allahi</u> jahda ayma <u>ni</u> himinnahum lamaAAakum <u>habita</u> t aAAa <u>ma</u> luhum faasba <u>hook</u> hasireena
A	5:53 ويقول الذين ءامنوا اهلوا الذين اقساموا بالله جهد ايمنهم انهم لمعكم حبطت اعمالهم فاصبحوا خسرين
Edip-Layth	5:54 O you who acknowledge, whoever from among you turns away from His system, then God will bring a people whom He loves and they love Him; humble towards those who acknowledge, dignified towards the ingrates; they strive in the

	cause of God and do not fear the blame of those who blame. This is God's grace, He bestows it upon whom He wills; God is Encompassing, Knowledgeable.
The Monotheist Group	5:54 O you who believe, whoever from among you turns away from His system, then God will bring a people whom He loves and they love Him; humble towards the believers, proud towards the rejecters; they strive in the cause of God and do not fear to be blamed by those who blame. This is God's grace, He bestows it upon whom He wills; God is Encompassing, Knowledgeable.
Muhammad Asad	5:54 O you who have attained to faith! If you ever abandon your faith," ⁷⁶ God will in time bring forth [in your stead] people whom He loves and who love Him - humble towards the believers, proud towards all who deny the truth: [people] who strive hard in God's cause, and do not fear to be censured by anyone who might censure them: such is God's favour, which He grants unto whom He wills. And God is infinite, all-knowing.
Rashad Khalifa	5:54 O you who believe, if you revert from your religion, then GOD will substitute in your place people whom He loves and who love Him. They will be kind with the believers, stern with the disbelievers, and will strive in the cause of GOD without fear of any blame. Such is GOD's blessing; He bestows it upon whomever He wills. GOD is Bounteous, Omniscient.
Shabbir Ahmed	5:54 O You who have chosen to be graced with belief! If any of you reverts from his faith, soon God will bring forth people whom He will love and they will love Him. They will be kind to the believers, and stern with the rejecters. They will strive in the cause of God without fear of any blame of a fault-finder. Such is the bounty of God that He bestows according to His laws. God is All Encompassing, All Knower.
Transliteration	5:54 Ya ayyuh <u>a</u> alla <u>the</u> ena <u>a</u> manooman yartadda minkum AAan deenihi fasawfa ya/tee All <u>a</u> hubiqawmin yu <u>hib</u> buhum wayu <u>hib</u> boonahu a <u>th</u> illatinAAala almu/mineena aAAizzatin AAal <u>a</u> alk <u>a</u> fireenayuj <u>ah</u> idoona fee sabeeli All <u>a</u> hi wal <u>a</u> yakh <u>a</u> foonalawmata l <u>a</u> -imin <u>th</u> alika fa <u>dlu</u> All <u>a</u> hiyu/teehi man yash <u>ao</u> wa All <u>ah</u> u wasiAAunAAaleem <u>un</u>
A	5:54 يايها الذين ءامنوا من يرتد منكم عن دينه فسوف ياتى الله بقوم يحبهم ويحبونه اذلة على المؤمنين اعزة على الكافرين يجهدون فى سبيل الله ولا يخافون لومة لائم ذلك فضل الله يؤتيه من يشاء والله واسع عليم
Edip-Layth	5:55 Your ally is God, His messenger and those who acknowledge, who hold the contact prayer, and contribute towards betterment, and they are kneeling.
The Monotheist Group	5:55 For your supporter is God and His messenger and those who believe; they uphold the communion, and contribute towards betterment while yielding.
Muhammad Asad	5:55 Behold, your only helper shall be God, and His Apostle, and those who have attained to faith - those that are constant in prayer, and render the purifying dues, and bow down [before God]:
Rashad Khalifa	5:55 Your real allies are GOD and His messenger, and the believers who observe the Contact Prayers (Salat), and give the obligatory charity (Zakat), and they bow down.
Shabbir Ahmed	5:55 Your real friends and protectors are God, His messenger and those believers who establish the Divine System, set up the equitable Economic Order and humble themselves before God's commands.
Transliteration	5:55 Innam <u>a</u> waliyyukumu All <u>a</u> huwarasooluhu wa <u>all</u> atheena <u>a</u> manoo alla <u>th</u> eenayuqeemoona al <u>ss</u> alata wayu/toona alzzak <u>a</u> tawahum rak <u>i</u> AAoona

A	5:55 انما وليكم الله ورسوله والذين ءامنوا الذين يقيمون الصلوة ويؤتون الزكاة وهم ركعون
Edip-Layth	5:56 Whoever allies God, His messenger and those who acknowledge; then the party of God is the ones who will be victorious.
The Monotheist Group	5:56 And whoever allies God and His messenger and those who believe; then the party of God are the ones who will be victorious.
Muhammad Asad	5:56 for, all who ally themselves with God and His Apostle and those who have attained to faith - behold, it is they, the partisans of God, who shall be victorious!
Rashad Khalifa	5:56 Those who ally themselves with GOD and His messenger, and those who believed, belong in the party of GOD; absolutely, they are the victors.
Shabbir Ahmed	5:56 Those who ally themselves with God and His messenger and the believers, belong in the party of God. Absolutely, they are the victorious.
Transliteration	5:56 Waman yatawalla All aha warasoolahu wa allatheenaamanoo fa-inna hizba Allahi humu alghaliboona
A	5:56 ومن يتول الله ورسوله والذين ءامنوا فان حزب الله هم الغالبون
Edip-Layth	5:57 O you who acknowledge, do not take as allies those who have taken your system as fun and games from among those who have been given the book before you and the ingrates. Be aware of God if you are those who acknowledge.
The Monotheist Group	5:57 O you who believe, do not take as allies those who have taken your system as fun and games from among those who have been given the Scripture before you and the rejecters. And be aware of God if you are believers.
Muhammad Asad	5:57 O you who have attained to faith! Do not take for your friends such as mock at your, faith and make a jest of it-be they from among those who have been vouchsafed revelation before your time, or [from among] those who deny the truth [of revelation as such] -but remain conscious of God, if you are [truly] believers:
Rashad Khalifa	<i>Which Jews and Christians</i> 5:57 O you who believe, do not befriend those among the recipients of previous scripture who mock and ridicule your religion, nor shall you befriend the disbelievers. You shall reverence GOD, if you are really believers.
Shabbir Ahmed	5:57 O You who have chosen to be graced with belief! Do not take for allies, some of the people who were given the scripture before you, and the rejecters who mock and ridicule your Religion. Be mindful of God if you are true believers.
Transliteration	5:57 Ya ayyuh a alla theena amanoola tattakhi thoo alla theena ittakhathoodeenakum huzuwan walaAiban mina alla theena ootoo alkit abamin qablikum waalkuffara awliyaa waittaqooAllaha in kuntum mu/mineena
A	5:57 ياايها الذين ءامنوا لا تتخذوا الذين اتخذوا دينكم هزوا ولعبا من الذين اوتوا الكتب من قبلكم والكفار اولياء واتقوا الله ان كنتم مومنين
Edip-Layth	5:58 If you call to the contact prayer, they take it as fun and games. That is because they are a people who do not reason.
The Monotheist Group	5:58 And if you call to the communion, they take it as fun and games. That is because they are a people who do not understand.
Muhammad Asad	5:58 for, when you call to prayer, they mock at it and make a jest of it-simply because they are people who do not use their reason.

Rashad Khalifa	<i>Recipients of the Scriptures Transgress</i> 5:58 When you call to the Contact Prayers (Salat), they mock and ridicule it. This is because they are people who do not understand.
Shabbir Ahmed	5:58 When you call to prayer, they mock it and make a jest of it, simply because they are a people who do not use reason. ¹⁹
Transliteration	5:58 Wa-itha na^{day}tum il^a al^{ss}alatⁱittakhathoo^ha huzuwan wala^{AA}Aiban thalikabi-annahum qawmun la^a ya^{AA}Aqiloon^a
A	5:58 وإذا ناديتهم الى الصلوة اتخذوها هزوا ولعبا ذلك بانهم قوم لا يعقلون
Edip-Layth	5:59 Say, "O people of the book, do you hate us simply because we acknowledge God and what was sent down to us and what was sent down before?" Alas, most of them are wicked.
The Monotheist Group	5:59 Say: "O people of the Scripture, do you hate us simply because we believe in God and in what was sent down to us and what was sent down before?" Alas, most of them are vile.
Muhammad Asad	5:59 Say: "O followers of earlier revelation! Do you find fault with us for no other reason than that we believe in God [alone], and in that which He has bestowed from on high upon us as well as that which He has bestowed aforetime? - or [is it only] because most of you are iniquitous?"
Rashad Khalifa	5:59 Say, "O people of the scripture, do you not hate us because we believe in GOD, and in what was revealed to us, and in what was revealed before us, and because most of you are not righteous?"
Shabbir Ahmed	5:59 Say, "O People of the scripture! Do you not blame us just because we believe in God, and what is revealed to us and what was revealed before? And because most of you are drifting away from the Right Direction?"
Transliteration	5:59 Qul y^a ahla alkit ^{abi} haltanqimoona minn ^a ill ^a an ^aman^{na} bi All^{ah}i wama onzila ilay^{na} wama onzila min qablu waanna aktharakum fa^{si}qoon^a
A	5:59 قل يا اهل الكتب هل تنقمون منا الا ان ءامنا بالله وما انزل الينا وما انزل من قبل وان اكثركم فسقون
Edip-Layth	5:60 Say, "Shall I inform you of worse than this as a punishment from God? Those whom God cursed and displeased with them, and He made from them apes, pigs and servants of the aggressor. Those have a worst place and are more astray from the right path."¹⁵
The Monotheist Group	5:60 Say: "Shall I inform you of worse than this as a punishment from God? Those whom God cursed and became angry at them, and He made from them apes and pigs and servants of evil. Those have a worst place and are more astray from the right path."
Muhammad Asad	5:60 Say: "Shall I tell you who, in the sight of God, deserves a yet worse retribution than these? They whom God has rejected and whom He has condemned, and whom He has turned into apes and swine because they worshipped the powers of evil: ⁷⁷ these are yet worse in station, and farther astray from the right path [than the mockers]."⁷⁸
Rashad Khalifa	5:60 Say, "Let me tell you who are worse in the sight of GOD: those who are condemned by GOD after incurring His wrath until He made them (as despicable as) monkeys and pigs, and the idol worshipers. These are far worse, and farther from the right path."

Shabbir Ahmed	5:60 Say, "Shall I point out to you something much worse for retribution with God? Worse is the case of those whom God has rejected, and His requital hits them. And remember those whom God's law relegated from the honorable stature of humanity and they started behaving like apes and swine. And they fell into becoming the slaves of Taaghoot (tyrants and the priesthood of any religion). Such are in worse plight, and farther astray than the mockers." 20
Transliteration	5:60 Qul hal onabbi-okum bisharrin min <u>thalikamathoobatan</u> AAinda All <u>ahi</u> man laAAanahu All <u>ahuwaghadiba</u> AAalayhi wajaAAala minhumu alqiradata waalkhan <u>azeerawa</u> AAabada a <u>Ittaghooti</u> ol <u>a-ika</u> sharrun mak <u>ananwaadallu</u> AAan saw <u>a-i</u> a lssabeeli
A	5:60 قل هل انبئكم بشر من ذلك مثوبة عند الله من لعنه الله وغضب عليه وجعل منهم القردة والخنازير وعبد الطغوت اولئك شر مكانا واضل عن سواء السبيل
Edip-Layth	<i>Sinful, Hateful, Greedy, and yet Self-Righteous</i> 5:61 If they come to you, they say, "We acknowledge," while they had entered in with rejection and went out with the same. God is aware of what they were hiding.
The Monotheist Group	5:61 And if they come to you they say: "We believe," while they had entered in with rejection and went out with the same. God is aware of what they were hiding.
Muhammad Asad	5:61 For, when they come unto you, they say, "We do believe": whereas, in fact, they come with the resolve to deny the truth, and depart in the same state. 79 But God is fully aware of all that they would conceal.
Rashad Khalifa	5:61 When they come to you, they say, "We believe," even though they were full of disbelief when they entered, and they are full of disbelief when they leave. GOD is fully aware of everything they conceal.
Shabbir Ahmed	5:61 When they come to you O believers, they say, "We believe". In fact they come in disbelief and depart in disbelief. God knows best what they conceal.
Transliteration	5:61 Wa-i <u>tha</u> j <u>aookum</u> q <u>aloo</u> <u>amanna</u> waqad dakhloo bi <u>alkufri</u> wahum qad kharajoo bihi waAll <u>ahua</u> AAalamu bima <u>kanoo</u> yaktumoon <u>a</u>
A	5:61 واذا جاءوكم قالوا ءامنا وقد دخلوا بالكفر وهم قد خرجوا به والله اعلم بما كانوا يكتمون
Edip-Layth	5:62 You see many of them hasten to sin, animosity, and consuming money illicitly. Miserable indeed is what they were doing.
The Monotheist Group	5:62 And you see many of them hasten to sin and transgression and consuming money illicitly. Miserable indeed is what they were doing.
Muhammad Asad	5:62 And thou canst see many of them vie with one another in sinning and tyrannical conduct and in their swallowing of all that is evil.
Rashad Khalifa	5:62 You see many of them readily committing evil and transgression, and eating from illicit earnings. Miserable indeed is what they do.
Shabbir Ahmed	5:62 You will see many of them race towards actions that drag down the human potential, create division in the society and they earn wealth through illicit means. Indeed condemnable is what they do.
Transliteration	5:62 Watara <u>katheeran</u> minhum yus <u>ari</u> AAoonafee al-ithmi wa <u>alAAudwani</u> waaklihimu alssu <u>htalabi</u> /sa ma <u>kanoo</u> yaAAamaloona
A	5:62 وترى كثيرا منهم يسرعون فى الاثم والعدون واكلهم السحت لبئس ما كانوا يعملون

Edip-Layth	5:63 Shouldn't the Rabbis and Priests deter them from speaking evil and consuming money illicitly? Miserable indeed is what they had done.
The Monotheist Group	5:63 Did not the Rabbis and Priests deter them for speaking evil and consuming money illicitly? Miserable indeed is what they had done.
Muhammad Asad	5:63 Why do not their men of God and their rabbis ⁸⁰ forbid them to make sinful assertions and to swallow all that is evil? Vile indeed is what they contrive!
Rashad Khalifa	5:63 If only the rabbis and the priests enjoin them from their sinful utterances and illicit earnings! Miserable indeed is what they commit.
Shabbir Ahmed	5:63 Why do not the rabbis and the priests forbid them from their downgrading assertions and illicit earnings? Indeed condemnable is what they manufacture. (A great many religious leaders, rabbis, priests, monks, Mullahs, yogis, and mystics devour the wealth of people deceptively, and hinder them from the way of God 9:34)
Transliteration	5:63 Lawla yanh aḥumu a Irrabbaniyyoonawaal-ahḥaru AAan qawlihimu al-ithmawaaklihimu alssuḥta labi/sa ma kanooyaṣnaAAoona
A	5:63 لولا ينههم الربنيون والاحبار عن قولهم الاثم واكلهم السحت لبئس ما كانوا يصنعون
Edip-Layth	5:64 The Jews said, "The hand of God is tied-down!" Their hands will be tied-down, and they will be cursed for what they have said. No, His hands are wide open, spending as He wills. For many of them, what has been sent down to you will increase them in aggression and rejection; and We have cast between them animosity and hatred until the day of Resurrection. Every time they ignite the fire of war, God puts it out; and they seek to make corruption in the land; and God does not like the corrupters.
The Monotheist Group	5:64 And the Jews said: "The hand of God is tied-down!" Their hands will be tied-down, and they will be cursed for what they have said. No, His hands are wide open spending as He wills. And for many of them, what has been sent down to you will increase them in rebellion and rejection; and We have cast between them animosity and hatred until the Day of Resurrection. Every time they ignite the fire of war, God puts it out; and they seek to make corruption in the land; and God does not like the corrupters.
Muhammad Asad	5:64 And the Jews say, "God's hand is shackled!" It is their own hands that are shackled; and rejected [by God] are they because of this their assertion. ⁸¹ Nay, but wide are His hands stretched out: He dispenses [bounty] as He wills. But all that has been bestowed from on high upon thee [O Prophet] by thy Sustainer is bound to make many of them yet more stubborn in their overweening arrogance and in their denial of the truth. And so We have cast enmity and hatred among the followers of the Bible , ⁸² [to last] until Resurrection Day; every time they light the fires of war, God extinguishes them ; ⁸³ and they labour hard to spread corruption on earth: and God does not -love the spreaders of corruption.
Rashad Khalifa	Blaspheming Against God 5:64 The Jews even said, "GOD's hand is tied down!" It is their hands that are tied down. They are condemned for uttering such a blasphemy. Instead, His hands are wide open, spending as He wills. For certain, your Lord's revelations to you will cause many of them to plunge deeper into transgression and disbelief. Consequently, we have committed them to animosity and hatred among themselves until the Day of Resurrection. Whenever they ignite the flames of war, GOD puts them out. They roam the earth wickedly, and GOD dislikes the evildoers.
	5:64 (The Divine System wants people to contribute to the society.) The Jews

Shabbir Ahmed	say, "God's hand is tied down." It is their hands that are tied down and they are condemned for saying so. Nay, His hands are widely outstretched, and He showers His bounties according to His laws. What your Lord reveals to you (O Prophet!) is certain to increase many of them in transgression and rejection of the truth. Consequently, We have placed enmity and malice among them until the Day of Resurrection. God has already put down the flames of war that they repeatedly ignited. But they strive to create corruption and disorder in the land, although God does not love those who create corruption and disorder. ²¹
Transliteration	5:64 Waqalati alyahoodu yadu All ahimaghloolatun ghullat aydeehim waluAAainoo bima q aloobal yad ahu mabsoo tatani yunfiqu kayfa yash aowalayazeedanna katheeran minhum m a onzila ilayka minrabbika tughyanan wakufran waalqaynabaynahumu alAAad awata wa albaghdaa il yawmi alqiy amati kullam a awqadoo naran lil harbiatfaaha Allahu wayasAAawna fee al-ar difasadan wa Allahu la yuhibbualmufsideena
A	5:64 وقالت اليهود يد الله مغلولة غلت ايديهم ولعنوا بما قالوا بل يداه مبسوطتان ينفق كيف يشاء وليزين كثيرا منهم ما انزل اليك من ربك طغيانا وكفرا والقينا بينهم العداوة والبغضاء الى يوم القيمة كلما اوقدوا نارا للحرب اطفأها الله ويسعون في الارض فسادا والله لا يحب المفسدين
Edip-Layth	5:65 If the people of the book only would have acknowledged and been aware, We would have cancelled for them their sins and admitted them to gardens of paradise.
The Monotheist Group	5:65 And if the people of the Scripture only would have believed and been aware, We would have cancelled for them their sins and admitted them to estates of Paradise.
Muhammad Asad	5:65 If the followers of the Bible would but attain to [true] faith and God-consciousness, We should indeed efface their [previous] bad deeds, and indeed bring them into gardens of bliss;
Rashad Khalifa	<i>Salvation For Jews and Christians</i> 5:65 If only the people of the scripture believe and lead a righteous life, we will then remit their sins, and admit them into gardens of bliss.
Shabbir Ahmed	5:65 If the People of the scripture would believe in the Qur'an and be mindful of the Divine laws, We would remit their sins from them and admit them into the Gardens of bliss.
Transliteration	5:65 Walaw anna ahla alkit abi amanoowaittaqaw lakaffarn a AAanhum sayyi-atihimwalaadkhalnahum jannati alInnaAAeemi
A	5:65 ولو ان اهل الكتب ءامنوا واتقوا لكفرنا عنهم سيئاتهم ولادخلنهم جنت النعيم
Edip-Layth	5:66 If they had upheld the Torah, the Injeel, and what was sent down to them from their Lord, they would have been rewarded from above them and below their feet. From among them is a pious nation, but many of them commit evil.
The Monotheist Group	5:66 And if they had upheld the Torah and the Injeel, and what was sent down to them from their Lord, they would have been rewarded from above them and below their feet. From among them is a pious nation, but most of them only do evil.
Muhammad Asad	5:66 and if they would but truly observe the Torah and the Gospel and all [the revelation] that has been bestowed from on high upon them by their Sustainer, they would indeed partake of all the blessings of heaven and earth. Some of them do pursue a right course; but as for most of them -vile indeed is what they do! ⁸⁴

Rashad Khalifa	<i>They Must Believe in This Quran</i> 5:66 If only they would uphold the Torah and the Gospel, and what is sent down to them herein from their Lord, they would be showered with blessings from above them and from beneath their feet. Some of them are righteous, but many of them are evildoers.
Shabbir Ahmed	5:66 If they had observed the Torah and the Gospel, and all that was sent down upon them by their Lord, they would surely have received the blessings of the heavens and earth. Among them there are people who are moderate, but a great many of them follow a course that is evil. ²²
Transliteration	5:66 Walaw annahum aq <u>a</u>moo alIttawrat^{awaa}l-injeela wama <u>a</u> onzila ilayhim min rabbihi^{mla}akaloo min fawqihim wamin ta <u>h</u>ti arjuli^{him} minhum ommatunmuqtasidatun wakatheerun minhum <u>saa</u> <u>m</u>ayaAAamaloona
A	5:66 ولو انهم اقاموا التوراة والانجيل وما انزل اليهم من ربهم لاكلوا من فوقهم ومن تحت ارجلهم منهم امة مقتصدة وكثير منهم ساء ما يعملون
Edip-Layth	5:67 O messenger, deliver what was sent down to you from your Lord; if you do not, then you have not delivered His message. God will protect you from the people. God does not guide the rejecting people.
The Monotheist Group	5:67 O messenger, deliver what was sent down to you from your Lord, and if you do not then you have not delivered His message; and God will protect you from the people. God does not guide the disbelieving people.
Muhammad Asad	5:67 O APOSTLE! Announce all that has been bestowed from on high upon thee by thy Sustainer: for unless thou doest it fully, thou wilt not have delivered His message [at all]. And God will protect thee from [unbelieving] men: behold, God does not guide people who refuse to acknowledge the truth.
Rashad Khalifa	<i>The Messenger Must Deliver</i> 5:67 O you messenger, deliver what is revealed to you from your Lord - until you do, you have not delivered His message - and GOD will protect you from the people. GOD does not guide the disbelieving people.
Shabbir Ahmed	5:67 O Messenger! Make known all that your Lord has revealed to you. If you do not do it, then you have not fulfilled your duty of conveying His message at all. God will protect you from people. Remember that God does not step in to guide those who refuse to acknowledge the truth.
Transliteration	5:67 Ya ayyu^{ha} alrrasooluballigh ma <u>a</u> onzila ilayka min rabbika wa-in lam tafAAal famaballaghta ris <u>al</u>atahu wa <u>All</u>ahu yaAA <u>s</u>imukamina a Innasi inna All <u>a</u>ha l a yahdeecalqawma alkafireena
A	5:67 ياايها الرسول بلغ ما انزل اليك من ربك وان لم تفعل فما بلغت رسالته والله يعصمك من الناس ان الله لا يهدي القوم الكافرين
Edip-Layth	5:68 Say, "O people of the book, you are not upon anything until you uphold the Torah and the Injeel and what was sent down to you from your Lord." For many of them, what was sent down to you from your Lord will only increase them in transgression and rejection. So do not feel sorry for the ingrates.
The Monotheist Group	5:68 Say: "O people of the Scripture, you are not upon anything until you uphold the Torah and the Injeel and what was sent down to you from your Lord." And for many of them, what was sent down to you from your Lord will only increase them in transgression and rejection. So do not feel sorry for the rejecting people.
	5:68 Say: "O followers of the Bible! You have no valid ground for your beliefs -

Muhammad Asad	unless you [truly] observe the Torah and the Gospel, and all that has been bestowed from on high upon you by your Sustainer!" ⁸⁵ Yet all that has been bestowed from on high upon thee [O Prophet] by thy Sustainer is bound to make many of them yet more stubborn in their overweening arrogance and in their denial of the truth. But sorrow not over people who deny the truth:
Rashad Khalifa	5:68 Say, "O people of the scripture, you have no basis until you uphold the Torah, and the Gospel, and what is sent down to you herein from your Lord." For sure, these revelations from your Lord will cause many of them to plunge deeper into transgression and disbelief. Therefore, do not feel sorry for the disbelieving people.
Shabbir Ahmed	5:68 Say, "O People of the scripture! You have no valid ground for your beliefs unless you uphold the Torah and the Gospel and all that has been revealed to you from your Lord." (The truth in them has been incorporated into the Final revelation). Yet all that has been revealed to you (O Prophet!), by your Lord is bound to make many of them more stubborn in their arrogance and denial. But grieve not for the disbelieving people.
Transliteration	5:68 Qul y a ahla alkit abi lastumAAal a shay-in hatta tuqeemoo a Ittawratawaal-injeela wam a onzila ilaykum min rabbikumwalayazeedanna katheeran minhum ma onzila ilayka minrabbika tughyanan wakufran fal a ta/sa AAal alqawmi alkafireena
A	5:68 قل يا اهل الكتب لستم على شيء حتى تقيموا التوراة والانجيل وما انزل اليكم من ربكم وليزيدين كثيرا منهم ما انزل اليك من ربك طغيينا وكفرا فلا تأس على القوم الكافرين
Edip-Layth	<i>Requirements for Attaining Eternal Salvation</i> 5:69 "Those who acknowledge, those who are Jewish, those who are the followers of other religions, and the Nazarenes... Whoever acknowledges God and the Last day and does good works, then they will have nothing to fear nor will they grieve." ¹⁶
The Monotheist Group	5:69 Surely those who believe; and those who are Jewish, and the Sabians, and the Nazarenes, whomever of them believes in God and the Last Day and does good work; then they will have nothing to fear nor will they grieve.
Muhammad Asad	5:69 for, verily, those who have attained to faith [in this divine writ], as well as those who follow the Jewish faith, and the Sabians, ⁸⁶ and the Christians - all who believe in God and the Last Day and do righteous deeds - no fear need they have, and neither shall they grieve.
Rashad Khalifa	<i>Minimum Requirements For Salvation</i> 5:69 Surely, those who believe, those who are Jewish, the converts, and the Christians; any of them who (1) believe in GOD and (2) believe in the Last Day, and (3) lead a righteous life, have nothing to fear, nor will they grieve.
Shabbir Ahmed	5:69 Those who attain belief (and call themselves Muslims) and those who are Jews, and the agnostics, and Christians; whoever believes in God and the Last Day, and helps people, for them shall be no fear from without, nor shall grief touch them from within. ²³
Transliteration	5:69 Inna alla theena amanoo wa allatheenahadoo wa alssabi-oona waalnnasaraman amana bi Allahi wa alyawmi al- akhiriwaAAamila salihan fal a khawfun AAalayhim walahum yahzanoona
A	5:69 ان الذين ءامنوا والذين هادوا والصابون والنصرى من ءامن بالله واليوم الءاخر وعمل صالحا فلا خوف عليهم ولا هم يحزنون

Edip-Layth	5:70 We have taken the covenant of the Children of Israel and We sent to them Our messengers. Every time a messenger came to them with what their minds did not desire, a group of them they would reject, and a group of them they would kill.
The Monotheist Group	5:70 We have taken the covenant of the Children of Israel and We sent to them Our messengers. Every time a messenger came to them with what their souls did not desire, a group of them they would reject, and a group of them they would kill.
Muhammad Asad	5:70 INDEED, We accepted a solemn pledge from the children of Israel, and We sent apostles unto them; [but] every time an apostle came unto them with anything that was not to their liking, [they rebelled:] to some of them they gave the lie, while others they would slay, ⁸⁷
Rashad Khalifa	5:70 We have taken a covenant from the Children of Israel, and we sent to them messengers. Whenever a messenger went to them with anything they disliked, some of them they rejected, and some they killed.
Shabbir Ahmed	5:70 We took a Covenant with the Children of Israel (to follow the commandments) and sent messengers to them. Whenever We sent a messenger to them with what they disliked, some of these they rejected, and some they killed.
Transliteration	5:70 Laqad akha <u>thna</u> meeth <u>aqabane</u> isr <u>a</u> -eela waarsaln <u>a</u> ilayhim rusulan kullam <u>a</u> <u>ja</u> hum rasoolun bim <u>a</u> l <u>a</u> tahw <u>an</u> fususuhum fareeqan ka <u>thth</u> aboo wafareeqan yaqtuloona
A	5:70 لقد اخذنا ميثق بنى اسرائيل وارسلنا اليهم رسلا كلما جاءهم رسول بما لا تهوى انفسهم فريقا كذبوا وفريقا يقتلون
Edip-Layth	5:71 They did not consider that it might be a test, so they turned blind and deaf. Then God accepted the repentance from them. But again many of them turned blind and deaf. God is watcher over what they do.
The Monotheist Group	5:71 And they did not consider it might be a test, so they were blind and deaf. But God would have accepted the repentance from them; but many of them were still blind and deaf. God is watcher over what they do.
Muhammad Asad	5:71 thinking that no harm would befall them; and so they became blind and deaf [of heart]. Thereafter God accepted their repentance: and again many of them became blind and deaf. But God sees all that they do.
Rashad Khalifa	5:71 They thought that they would not be tested, so they turned blind and deaf, then GOD redeemed them, but then many of them turned blind and deaf again. GOD is Seer of everything they do.
Shabbir Ahmed	5:71 They thought there would be no trial, so they became blind and deaf (to reason). Yet God turned to them, but again many of them (faltered and) became blind and deaf. But God is Seer of all they did.
Transliteration	5:71 Wa <u>h</u> asiboo all <u>a</u> takoonafitnatun faAAamoo wa <u>s</u> ammoo thumma t <u>a</u> ba All <u>h</u> uAAalayhim thumma AAamoo wa <u>s</u> ammoo katheerun minhum waAll <u>h</u> ubaseerun bim <u>a</u> yaAAamaloona
A	5:71 وحسبوا الا تكون فتنة فعموا وصموا ثم تاب الله عليهم ثم عموا وصموا كثير منهم والله بصير بما يعملون
<i>Many Modern Christians are Not the Followers of Jesus, the Messiah</i> 5:72 Ingrates indeed are those who have said, "God is the Messiah son of Mary!"	

Edip-Layth	Although the Messiah had said, "O Children of Israel, serve God, my Lord and your Lord. Whoever sets up partners with God, then God will forbid paradise for him, and his destiny will be the fire; and the wicked will have no supporters." ¹⁷
The Monotheist Group	5:72 Rejecters indeed are those who have said: "God is the Messiah son of Mary!" And the Messiah said: "O Children of Israel, serve God, my Lord and your Lord. Whoever sets-up partners with God, then God will forbid Paradise for him, and his destiny will be the Fire; and the wicked will have no supporters."
Muhammad Asad	5:72 Indeed, the truth deny they who say, "Behold, God is the Christ, son of Mary" - seeing that the Christ [himself] said, "O children of Israel! Worship God [alone], who is my Sustainer as well as your Sustainer." ⁸⁸ Behold, whoever ascribes divinity to any being beside God, unto him will God deny paradise, and his goal shall be the fire: and such evildoers will have none to succour them!
Rashad Khalifa	<i>Today's Christianity Not Jesus' Religion</i> 5:72 Pagans indeed are those who say that GOD is the Messiah, son of Mary. The Messiah himself said, "O Children of Israel, you shall worship GOD; my Lord and your Lord." Anyone who sets up any idol beside GOD, GOD has forbidden Paradise for him, and his destiny is Hell. The wicked have no helpers. ¹⁰
Shabbir Ahmed	5:72 Rejecters of the truth certainly are those who proclaim that God is Messiah, son of Mary. The Messiah himself taught them, "O Children of Israel! You shall worship God, my Lord and your Lord." Whoever associates deities with God, for such God has forbidden Paradise and their abode is the fire. For those who displace truth with falsehood there will be no helpers.
Transliteration	5:72 Laqad kafara alla <u>the</u> ena q <u>aloo</u> inna All <u>a</u> ha huwa almasee <u>hu</u> ibnu maryama waq <u>a</u> almasee <u>hu</u> ya banee is <u>r</u> a-eela oAA <u>u</u> budoo All <u>a</u> harabbee warabbakum innahu man yushrik biAll <u>a</u> hi faqad <u>h</u> arrama All <u>a</u> hu AAalayhi aljannata wama/w <u>a</u> hualnnaru wama lil <u>th</u> th <u>al</u> imeenamin ans <u>a</u> rin
A	5:72 لقد كفر الذين قالوا ان الله هو المسيح ابن مريم وقال المسيح بيني اسرئيل اعبدوا الله ربي وربكم انه من يشرك بالله فقد حرم الله عليه الجنة وماؤه النار وما للظالمين من انصار
Edip-Layth	5:73 Ingrates indeed are those who have said, "God is the third of trinity!" There is no god but One god. If they do not cease from what they are saying, then those who reject from among them will be afflicted with a painful retribution.
The Monotheist Group	5:73 Rejecters indeed are those who have said: "God is a trinity!" There is no god but One god. If they do not cease from what they are saying, then those who reject from among them will be afflicted with a painful retribution.
Muhammad Asad	5:73 Indeed, the truth deny they who say, "Behold, God is the third of a trinity" - seeing that there is no deity whatever save the One God. And unless they desist from this their assertion, grievous suffering is bound to befall such of them as are bent on denying the truth.
Rashad Khalifa	5:73 Pagans indeed are those who say that GOD is a third of a trinity. There is no god except the one god. Unless they refrain from saying this, those who disbelieve among them will incur a painful retribution.
Shabbir Ahmed	5:73 And surely they disbelieve who say that God is one of three in a Trinity when there is no god whatever but the One God. Unless they desist from saying what they say, grievous suffering is bound to befall such of them who oppose the truth.
Transliteration	5:73 Laqad kafara alla <u>the</u> ena q <u>aloo</u> inna All <u>a</u> ha th <u>al</u> ithu th <u>al</u> <u>ath</u> atin wam <u>a</u> min il <u>a</u> hin ill <u>a</u> il <u>a</u> hun wa <u>h</u> idun wa-inlam yantahoo AA <u>a</u> mm <u>a</u> yaqooloona layamassanna alla <u>the</u> enakafaroo minhum AA <u>a</u> th <u>ab</u> un aleem <u>un</u>

A	5:73 لقد كفر الذين قالوا ان الله ثالث ثلاثة وما من اله الا اله واحد وان لم ينتهوا عما يقولون ليمسن الذين كفروا منهم عذاب اليم
Edip-Layth	5:74 Would they not repent to God and seek His forgiveness? God is Forgiving, Compassionate.
The Monotheist Group	5:74 Would they not repent to God and seek His forgiveness? God is Forgiving, Merciful.
Muhammad Asad	5:74 Will they not, then, turn towards God in repentance, and ask His forgiveness? For God is much-forgiving, a dispenser of grace.
Rashad Khalifa	5:74 Would they not repent to GOD, and ask His forgiveness? GOD is Forgiver, Most Merciful.
Shabbir Ahmed	5:74 Will they not rather turn to God and seek His forgiveness? For God is Forgiving, Merciful.
Transliteration	5:74 Afala yatooboona il a All ahiwayastaghfiroonahu wa Allahu ghafoorun raheemun
A	5:74 افلا يتوبون الى الله ويستغفرونه والله غفور رحيم
Edip-Layth	5:75 The Messiah son of Mary, was no more than a messenger; like the messengers before him. His mother was trustworthy, and they used to eat the food. See how We clarify the signs for them, then see how they deviate.
The Monotheist Group	5:75 The Messiah son of Mary, is no more than a messenger; like whom messengers have passed away; and his mother was trustworthy, they used to eat the food. See how We clarify the signs for them, then see how they deviate.
Muhammad Asad	5:75 The Christ, son of Mary, was but an apostle: all [other] apostles had passed away before him; and his mother was one who never deviated from the truth; and they both ate food [like other mortals]. 90 Behold how clear We make these messages unto them: and then behold how perverted are their minds!
Rashad Khalifa	5:75 The Messiah, son of Mary, is no more than a messenger like the messengers before him, and his mother was a saint. Both of them used to eat the food. Note how we explain the revelations for them, and note how they still deviate!
Shabbir Ahmed	5:75 The Messiah, son of Mary, was no other than a messenger, like other messengers before him who passed on. And his mother was a woman of truth. Both of them were human beings who had to eat food (like all other mortals). See how clearly We explain Our verses for them, and note how they still deviate!
Transliteration	5:75 Ma almaseehu ibnu maryama ill a rasoolun qad khalat min qablihi a Irrusulu waommuhu siddeeqatunkana ya/kul ani a IttaAamaonthur kayfa nubayyinu lahumu al-ayathithumma onthur anna yu/fakoon
A	5:75 ما المسيح ابن مريم الا رسول قد خلت من قبله الرسل وانه صديقة كانا ياكلان الطعام انظر كيف نبين لهم الءايت ثم انظر انى يوفكون
Edip-Layth	5:76 Say, "Do you serve other than God what cannot harm you or benefit you?" God is the Hearer, the Knower.
The Monotheist Group	5:76 Say: "Do you serve other than God what cannot harm you or benefit you?" God is the Hearer, the Knower.
Muhammad Asad	5:76 Say: "Would you worship, beside God, aught that has no power either to harm or to benefit you-when God alone is all-hearing, all-knowing?"

Rashad Khalifa	5:76 Say, "Would you worship beside GOD powerless idols who can neither harm you, nor benefit you? GOD is Hearer, Omniscient."
Shabbir Ahmed	5:76 Say, "Would you worship in place of God what possesses no power of harm or benefit to you?" God is the One Who is the Hearer, the Knower.
Transliteration	5:76 Qul ataAAbudoona min dooni All ahi m ala yamliku lakum darran wal a nafAAan waAllahuhuwa alssameeAAu alAAaleem u
A	5:76 قل اتعبدون من دون الله ما لا يملك لكم ضرا ولا نفعا والله هو السميع العليم
Edip-Layth	5:77 Say, "O followers of the book, do not overstep in your system other than the truth, and do not follow the desires of a people who have been misguided before, and they misguide many; and they strayed from the right path."
The Monotheist Group	5:77 Say: "O followers of the Scripture, do not overstep in your system other than the truth, and do not follow the desires of a people who have been misguided before, and they misguide many; and they strayed from the right path."
Muhammad Asad	5:77 Say: "O followers of the Gospel! Do not overstep the bounds [of truth] in your religious beliefs; ⁹¹ and do not follow the errant views of people who have gone astray aforetime, and have led many [others] astray, and are still straying from the right path." ⁹²
Rashad Khalifa	<i>Choose Your Friends Carefully</i> 5:77 Say, "O people of the scripture, do not transgress the limits of your religion beyond the truth, and do not follow the opinions of people who have gone astray, and have misled multitudes of people; they are far astray from the right path."
Shabbir Ahmed	5:77 Say, "O People of the Book! Do not overstep the bounds of truth in your religious beliefs. And do not follow the errant views of people who have gone astray long before, and led a great many others astray, and those who are still straying from the Even way.
Transliteration	5:77 Qul y a ahla alkit abi l ataghloo fee deenikum ghayra al haqqi wal a tattabiAAooahwaa qawmin qad dalloo min qablu waa dallookatheeran wa dalloo AAan sawa-i alssabeeli
A	5:77 قل يا اهل الكتب لا تغلوا في دينكم غير الحق ولا تتبعوا اهواء قوم قد ضلوا من قبل واضلوا كثيرا وضلوا عن سواء السبيل
Edip-Layth	5:78 Cursed are those who have rejected from among the Children of Israel by the tongue of David and Jesus son of Mary. That is for what they have disobeyed, and for what they transgressed. ¹⁸
The Monotheist Group	5:78 Cursed are those who have rejected from among the Children of Israel by the tongue of David and Jesus son of Mary. That is for what they have disobeyed, and for what they transgressed.
Muhammad Asad	5:78 THOSE of the children of Israel who were bent on denying the truth have [already] been cursed by the tongue of David and of Jesus, the son of Mary? ⁹³ this, because they rebelled [against God] and persisted in transgressing the bounds of what is right.
Rashad Khalifa	5:78 Condemned are those who disbelieved among the Children of Israel, by the tongue of David and Jesus, the son of Mary. This is because they disobeyed and transgressed.

Shabbir Ahmed	5:78 Those Children of Israel who were bent upon opposing the truth have already been condemned by the tongue of David and of Jesus, son of Mary. This is so because they rebelled and persisted in overstepping the bounds of what is right.
Transliteration	5:78 LuAAina alla <u>the</u> ena kafaroo min baneeisr <u>a</u> -eela AAal <u>a</u> lis <u>ani</u> d <u>aw</u> oodawaAAees <u>a</u> ibni maryama <u>tha</u> lika bima AA <u>a</u> sawwak <u>anoo</u> yaAAatadoona
A	5:78 لعن الذين كفروا من بنى اسرائيل على لسان داود وعيسى ابن مريم ذلك بما عصوا وكانوا يعتدون
Edip-Layth	5:79 They would not stop each other from doing sin. Wickedness is what they used to do.
The Monotheist Group	5:79 They would not stop each other from doing sin. Wickedness is what they used to do.
Muhammad Asad	5:79 They would not prevent one another from doing whatever hateful things they did: vile indeed was what they were wont to do!
Rashad Khalifa	<i>Apathy Condemned</i> 5:79 They did not enjoin one another from committing evil. Miserable indeed is what they did.
Shabbir Ahmed	5:79 They did not restrain one another from violating the Permanent Values. Evil was what they used to do.
Transliteration	5:79 <u>K</u> anoo l <u>a</u> yatan <u>a</u> hawnaAAan munkarin faAAaloohu labi/sa m <u>a</u> k <u>anoo</u> yafAAaloona
A	5:79 كانوا لا يمتنعون عن منكروا فعلوه لبئس ما كانوا يفعلون
Edip-Layth	5:80 You see many of them allying the ingrates. Wicked is what they have provided for themselves, for God's wrath is upon them, and in the retribution they will abide.
The Monotheist Group	5:80 You see many of them allying the rejecters. Wicked is what their souls have provided for them, for God's wrath is upon them, and in the retribution they will abide.
Muhammad Asad	5:80 [And now] thou canst see many of them allying themselves with those who are bent on denying the truth! [So] vile indeed is what their passions make them do ⁹⁴ that God has condemned them; and in suffering shall they abide.
Rashad Khalifa	5:80 You would see many of them allying themselves with those who disbelieve. Miserable indeed is what their hands have sent forth on behalf of their souls. GOD is angry with them and, consequently, they will abide forever in retribution.
Shabbir Ahmed	5:80 Even now you see many of them allying themselves with the rejecters. Evil indeed is what they send forth for their own 'self'. God is displeased with them, and they will abide in the doom.
Transliteration	5:80 Tar <u>a</u> katheeran minhum yatawallawnaalla <u>the</u> ena kafaroo labi/sa m <u>a</u> qaddamat lahumanfusuhum an sakhi <u>ta</u> All <u>a</u> hu AAalayhim wafee alAAa <u>tha</u> bihum khalidoona
A	5:80 ترى كثيرا منهم يتولون الذين كفروا لبئس ما قدمت لهم انفسهم ان سخط الله عليهم وفي العذاب هم خلدون
	5:81 If they had only acknowledged God and the prophet, and what was sent

Edip-Layth	down to him, then they would not have taken them as allies; but many of them are corrupt.
The Monotheist Group	5:81 And if they had only believed in God and the prophet, and what was sent down to him, then they would not have taken them as allies; but many of them are corrupt.
Muhammad Asad	5:81 For, if they [truly] believed in God and their Prophet ⁹⁵ and all that was bestowed upon him from on high, they would not take those [deniers of the truth] for their allies: but most of them are iniquitous.
Rashad Khalifa	5:81 Had they believed in GOD, and the prophet, and in what was revealed to him herein, they would not have befriended them. But many of them are evil.
Shabbir Ahmed	5:81 If they had believed in God and the prophet, and what is revealed to him, they (the People of the scripture) would not ally themselves with the rejecters. But a great many of them are drifting away from the truth.
Transliteration	5:81 Walaw k anoo yu/minoona bi AllahiwaalInnabiyyi wam a onzila ilayhi m a ittakhathoohumawliya walakinna katheeran minhum fasiqoona
A	5:81 ولو كانوا يؤمنون بالله والنبي وما انزل اليه ما اتخذوهم اولياء ولكن كثيرا منهم فسقون
Edip-Layth	5:82 You will find the people with greatest animosity towards those who acknowledge are the Jews and those who set up partners; and you will find the closest in affection to those who acknowledge are those who said, "We are Nazarenes;" that is because amongst them are Priests and Monks, and they are not arrogant. ¹⁹
The Monotheist Group	5:82 You will find the people with the greatest animosity towards those who believe are the Jews and those who have set up partners; and you will find the closest in affection to those who believe are those who said: "We are Nazarenes;" that is because amongst them are Priests and Monks, and they are not arrogant.
Muhammad Asad	5:82 Thou wilt surely find that, of all people, the most hostile to those who believe [in this divine writ] are the Jews as well as those who are bent on ascribing divinity to aught beside God; and thou wilt surely find that, of all people, ⁹⁶ they who say, "Behold, we are Christians," come closest to feeling affection for those who believe [in this divine writ]: this is so because there are priests and monks among them, and because these are not given to arrogance. ⁹⁷
Rashad Khalifa	<i>A Statement of Fact</i> 5:82 You will find that the worst enemies of the believers are the Jews and the idol worshipers. And you will find that the closest people in friendship to the believers are those who say, "We are Christian." This is because they have priests and monks among them, and they are not arrogant.
Shabbir Ahmed	5:82 (O Prophet!) You will find the most vehement of mankind in hostility to the believers to be the Jews and the idolaters. Closer in affection to the believers you will find those who say, "We are Christians." That is because among them there are priests and monks and because they are not given to arrogance.
Transliteration	5:82 Latajidanna ashadda a InnasiAAadaawatan lilla theena amanoo alyahooda waallatheenaashrakoo walatajidanna aqrabahum mawaddatan lilla theena amanooallatheena q aloo inn a na sara thalikabi-anna minhum qisseeseena waruhbanan waannahum layastakbiroona
A	5:82 لتجدن اشد الناس عدوة للذين ءامنوا اليهود والذين اشركوا ولتجدن اقربهم مودة للذين ءامنوا الذين قالوا انا نصرى ذلك بان منهم قسيسين ورهبانا وانهم لا يستكبرون

Edip-Layth	5:83 If they hear what was sent down to the messenger you see their eyes flooding with tears, for what they have known as the truth, they say, "Our Lord, we acknowledge, so record us with the witnesses."
The Monotheist Group	5:83 And if they hear what was sent down to the messenger you see their eyes flooding with tears, for what they have known as the truth, they say: "Our Lord, we believe, so record us with the witnesses."
Muhammad Asad	5:83 For, when they come to understand what has been bestowed from on high upon this Apostle, thou canst see their eyes overflow with tears, because they recognize something of its truth; ⁹⁸ [and] they say: "O our Sustainer! We do believe; make us one, then, with all who bear witness to the truth."
Rashad Khalifa	5:83 When they hear what was revealed to the messenger, you see their eyes flooding with tears as they recognize the truth therein, and they say, "Our Lord, we have believed, so count us among the witnesses."
Shabbir Ahmed	5:83 When they hear and understand what has been revealed to the messenger, you see their eyes overflow with tears because they recognize the truth in it. They say, "Our Lord! We choose to believe, so write us down with those who bear witness to the truth." ²⁴
Transliteration	5:83 Wa-i ^{tha} samiAAoo m a onzila il aalrrasooli tar a aAAyunahum tafee du mina alddamAAimimma AAarafoo mina al haqqi yaqooloona rabban aamanna faoktubna maAAa alshshahideena
A	5:83 وإذا سمعوا ما انزل الى الرسول ترى اعينهم تفيض من الدمع مما عرفوا من الحق يقولون ربنا ءامنا فاكثبنا مع الشاهدين
Edip-Layth	5:84 "Why shouldn't we acknowledge God and what has come to us of the truth? We yearn that our Lord admits us with the righteous people."
The Monotheist Group	5:84 "And why shouldn't we believe in God and what has come to us of the truth? And we yearn that our Lord admits us with the righteous people."
Muhammad Asad	5:84 And how could we fail to believe in God and in whatever truth has come unto us, when we so fervently desire that our Sustainer count us among the righteous?"
Rashad Khalifa	5:84 "Why should we not believe in GOD, and in the truth that has come to us, and hope that our Lord may admit us with the righteous people?"
Shabbir Ahmed	5:84 "How could we not believe in God and the truth that has come to us? We so fervently desire for our Sustainer to admit us to the company of the righteous?"
Transliteration	5:84 Wama lan a la nu/minu bi Allahi wama j aana mina al haqqi wana tmaAAuan yudkhlana rabbuna maAAa alqawmi alssaliheena
A	5:84 وما لنا لا نؤمن بالله وما جاءنا من الحق ونطمع ان يدخلنا ربنا مع القوم الصالحين
Edip-Layth	5:85 So God rewarded them for what they have said with paradises that have rivers flowing beneath them, in them they shall abide; such is the reward of the good doers.
The Monotheist Group	5:85 So God rewarded them for what they have said with paradises that have rivers flowing beneath them, in them they shall abide; such is the reward of the good doers.
Muhammad Asad	5:85 And for this their belief ⁹⁹ God will reward them with gardens through which

	running waters flow, therein to abide: for such is the requital of the doers of good;
Rashad Khalifa	5:85 GOD has rewarded them for saying this; He will admit them into gardens with flowing streams. They abide therein forever. Such is the reward for the righteous.
Shabbir Ahmed	5:85 For their saying this, God rewarded them with Gardens, with rivers flowing underneath, to abide therein. Such is the recompense of the doers of good. ²⁵
Transliteration	5:85 Faathabahu All ahu bim aqaloo jann atin tajree min ta htihaal-anharu khalideena fee ha wathalikajaza almuhsineena
A	5:85 فآثبهم الله بما قالوا جنت تجري من تحتها الأنهر خلدین فیها وذلك جزاء المحسنين
Edip-Layth	5:86 Those who rejected and denied Our signs, they are the dwellers of hell.
The Monotheist Group	5:86 And those who rejected and denied Our revelations; they are the dwellers of Hell.
Muhammad Asad	5:86 whereas they who are bent on denying the truth and giving the lie to Our messages - they are destined for the blazing fire.
Rashad Khalifa	5:86 As for those who disbelieve and reject our revelations, they are the dwellers of Hell.
Shabbir Ahmed	5:86 Whereas those who oppose the truth and deny Our revelations, are companions of the Insurmountable Barrier. ²⁶
Transliteration	5:86 Waallatheena kafaroo wakaththaboobi-ayatina ola-ika as-habualjaheemi
A	5:86 والذين كفروا وكذبوا بايتنا اولئك اصحاب الجحيم
Edip-Layth	<i>Do not Transgress by Fabricating Prohibitions in the Name of God</i> 5:87 O you who acknowledge, do not forbid the good things that God has made lawful to you, and do not transgress; God does not like the transgressors. ²⁰
The Monotheist Group	5:87 O you who believe, do not forbid the good things that God has made lawful to you, and do not aggress; God does not like the aggressors.
Muhammad Asad	5:87 O YOU who have attained to faith! Do not deprive yourselves of the good things of life which God has made lawful to you, ¹⁰⁰ but do not transgress the bounds of what is right: verily, God does not love those who transgress the bounds of what is right.
Rashad Khalifa	<i>Do Not Prohibit Lawful Things</i> 5:87 O you who believe, do not prohibit good things that are made lawful by GOD, and do not aggress; GOD dislikes the aggressors.
Shabbir Ahmed	5:87 O You who have chosen to be graced with belief! Do not deprive yourselves of the good things of life that God has made lawful to you. But commit no excesses. God does not love those who exceed the limits. ²⁷
Transliteration	5:87 Ya ayyuha allatheena amanoola tuharrimoo tayyibati ma ahallaAllahu lakum wala taAatadoo inna Allaha layuhibbu almuAatadeena
A	5:87 يا ايها الذين ءامنوا لا تحرموا طيبات ما احل الله لكم ولا تعتدوا ان الله لا يحب المعتدين
Edip-Layth	5:88 Eat from what God has provided for you, good and lawful; and be aware of God in whom you acknowledge.

The Monotheist Group	5:88 And eat from what God has provided for you, good and lawful; and be aware of God in whom you believe.
Muhammad Asad	5:88 Thus, partake of the lawful, good things which God grants you as sustenance, and be conscious of God, in whom you believe.
Rashad Khalifa	5:88 And eat from the good and lawful things that GOD has provided for you. You shall reverence GOD, in whom you are believers.
Shabbir Ahmed	5:88 Thus, partake of the lawful, good things that God grants you as sustenance. And be conscious of God, in Whom you are believers.
Transliteration	5:88 Wakuloo mimm <u>a</u> razaqakumu All <u>ahuh</u> alalan <u>t</u> ayyiban wa ittaqoo All <u>aha</u> allat <u>hee</u> antum bihi mu/minoona
A	5:88 واكلوا مما رزقكم الله حلالا طيبا واتقوا الله الذى انتم به مومنون
Edip-Layth	5:89 God will not hold you for your unintentional oaths, but He will hold you for what oaths you have made binding with consideration. Its cancellation shall be the feeding of ten poor people from the average of what you feed your family, or that you clothe them, or that you free a slave; whoever cannot find shall fast for three days; as an atonement when you swear. You shall fulfill your oaths. It is such that God clarifies for you His signs that you may be thankful. ²¹
The Monotheist Group	5:89 God will not hold you for your unintentional oaths, but He will hold you for what oaths you have made binding; its cancellation shall be the feeding of ten poor from the average of what you feed your family, or that you clothe them, or that you free a slave; whoever cannot find shall fast for three days; this is a cancellation for making your oaths when you swear. And be careful from making oaths. It is such that God clarifies for you His revelations that you may be thankful.
Muhammad Asad	5:89 GOD will not take you to task for oaths which you may have uttered without thought, ¹⁰¹ but He will take you to task for oaths which you have sworn in earnest. Thus, the breaking of an oath must be atoned for by ¹⁰² feeding ten needy persons with more or less the same food as you are wont to give to your own families, ¹⁰³ or by clothing them, or by freeing a human being from bondage; and he who has not the wherewithal shall fast for three days [instead]. This shall be the atonement for your oaths whenever you have sworn [and broken them]. But be mindful of your oaths!' ¹⁰⁴ Thus God makes clear unto you His messages, so that you might have cause to be grateful.
Rashad Khalifa	Do Not Take God's Name in Vain 5:89 GOD does not hold you responsible for the mere utterance of oaths; He holds you responsible for your actual intentions. If you violate an oath, you shall atone by feeding ten poor people from the same food you offer to your own family, or clothing them, or by freeing a slave. If you cannot afford this, then you shall fast three days. This is the atonement for violating the oaths that you swore to keep. You shall fulfill your oaths. GOD thus explains His revelations to you, that you may be appreciative.
Shabbir Ahmed	5:89 God will not call you to account for vain utterances of your oaths. He will hold you accountable for your deliberate and intentional oaths. If you violate such oaths, that would be a transgression against your 'self'. If you do violate an oath, the expiation for that is: Feeding ten needy persons of what is standard for your own family, or clothing them - Or, freeing one human being from bondage, whether it is slavery, extreme poverty, heavy debt, or oppression. If you do not have the means to do so, then observe Abstinence for three days, as in Ramadhan. This is the expiation of your (breaking of) intentional oaths. But be mindful of your <u>oaths</u> . God explains His messages, so that you may have reason

	to be grateful. 28
Transliteration	5:89 La yu- akhithukumu All ahubiallaghwi fee aym anikum wal akin yu-akhithukumbima AAaqqadtumu al-aym ana fakaff aratuhi i tAAamuAAasharati masakeena min awsa ti m a tu tAAaimoonaahleekum aw kiswatuhum aw ta hreeru raqabatin faman lamyajid fa siyamu thal athati ayy amin thalikakaffaratu aymanikum i tha halaftum wa ihfathooaymanakum ka thalika yubayyinu All ahu lakum ayatihilaAAallakum tashkuroona
A	5:89 لا يواخذكم الله باللغو في ايمنكم ولكن يواخذكم بما عقدتم الايمن فكفرته اطعام عشرة مسكين من اوسط ما تطعمون اهليكم او كسوتهم او تحرير رقبة فمن لم يجد فصيام ثلاثة ايام ذلك كفرة ايمنكم اذا حلقتم واحفظوا ايمنكم كذلك يبين الله لكم آياته لعلكم تشكرون
Edip-Layth	<i>Stay Away from Alcohol, Drugs, Gambling</i> 5:90 O you who acknowledge, intoxicants, and gambling, and altars, and arrows of chance are tools of affliction used by the devil. You shall avoid him so that you may be successful. 22
The Monotheist Group	5:90 O you who believe, intoxicants, and gambling, and sacraments, and fortunes are foul tools used by the devil. You shall avoid him so that you may be successful.
Muhammad Asad	5:90 O YOU who have attained to faith! Intoxicants, and games of chance, and idolatrous practices, and the divining of the future are but a loathsome evil of Satan's doing: 105 shun it, then, so that you might attain to a happy state!
Rashad Khalifa	<i>Intoxicants and Gambling Prohibited</i> 5:90 O you who believe, intoxicants, and gambling, and the altars of idols, and the games of chance are abominations of the devil; you shall avoid them, that you may succeed.
Shabbir Ahmed	5:90 O You who have chosen to be graced with belief! Intoxicants and gambling and games of chance, sacrificing animals on stones (altars of idols) and forecasting the future by such means as arrows, raffles and omens (all) is an immoral handiwork of Satan. Refrain from it that you may prosper.
Transliteration	5:90 Ya ayyuh a alla theena amanooinnama alkhamru wa almaysiru wa al-ansabuwaal-azlamu rijsun min AAamali a Ishshaytanifaitaniboohu laAAallakum tuflihoona
A	5:90 يايها الذين ءامنوا انما الخمر والميسر والانصاب والازلم رجس من عمل الشيطان فاجتنبوه لعلكم تفلحون
Edip-Layth	5:91 The devil only wants to cause strife between you through intoxicants and gambling, and to repel you away from remembering God and from the contact prayer. Will you then desist?
The Monotheist Group	5:91 The devil only wants to cause strife between you through intoxicants and gambling, and to repel you away from remembering God and from the communion. Will you be deterred?
Muhammad Asad	5:91 By means of intoxicants and games of chance Satan seeks only to sow enmity and hatred among you, and to turn you away from the remembrance of God and from prayer. Will you not, then, desist? 106
Rashad Khalifa	5:91 The devil wants to provoke animosity and hatred among you through intoxicants and gambling, and to distract you from remembering GOD, and from observing the Contact Prayers (Salat). Will you then refrain?

Shabbir Ahmed	5:91 By means of intoxicants and games of chance Satan, your rebellious and selfish desires, excites you to enmity and hatred among you and hinders you from being conscious of God and following the Divine System. Will you not then abstain?
Transliteration	5:91 Innama yureedu a Ishshaytanuan yooqiAAa baynakumu alAAad awata waalbaghd ^{aa} afee alkhamri wa almayisiri waya ^u suddakum AAan thikriAllahi waAAani alssalati fahal antummunta ^u hoona
A	5:91 انما يريد الشيطان ان يوقع بينكم العداوة والبغضاء في الخمر والميسر ويصدكم عن ذكر الله وعن الصلوة فهل انتم منتهون
Edip-Layth	5:92 Obey God and obey the messenger, and beware. If you turn away then know that the duty of the messenger is clear deliverance.
The Monotheist Group	5:92 And obey God and obey the messenger, and be aware. If you turn away then know that it is the duty of the messenger to deliver clearly.
Muhammad Asad	5:92 Hence, pay heed unto God, and pay heed unto the Apostle, and be ever on your guard [against evil]; and if you turn away, then know that Our Apostle's only duty is a clear delivery of the message [entrusted to him]. ¹⁰⁷
Rashad Khalifa	5:92 You shall obey GOD, and you shall obey the messenger, and beware. If you turn away, then know that the sole duty of our messenger is to deliver the message efficiently.
Shabbir Ahmed	5:92 You shall obey God and the messenger, the Divine System that the messenger has established, and be careful in this regard. If you turn away, it will be to your own detriment. Know that the duty of Our messenger is just to convey the message clearly.
Transliteration	5:92 Waa ^{tee} AAoo All aha waa ^{tee} AAooalrrasoola wa i th haroo fa-in tawallaytum faiAAlamooannama AAala rasoolina albalaghualmubeenu
A	5:92 واطيعوا الله واطيعوا الرسول واحذروا فان توليتم فاعلموا انما على رسولنا البلق المبين
Edip-Layth	5:93 There is no sin upon those who acknowledge and do good works for what they eat when they are aware, acknowledge, and do good work; then they are aware and acknowledge, then they are aware and do good; God loves the good doers.
The Monotheist Group	5:93 There is no sin upon those who believe and do good works for what they eat if they are aware and believe and do good work, then they are aware and believe, then they are aware and do good; God loves the good doers.
Muhammad Asad	5:93 Those who have attained to faith and do righteous deeds incur no sin by partaking of whatever they may, ¹⁰⁸ so long as they are conscious of God and [truly] believe and do righteous deeds, and continue to be conscious of God and to believe, and grow ever more ¹⁰⁹ conscious of God, and persevere in doing good: for God loves the doers of good.
Rashad Khalifa	5:93 Those who believe and lead a righteous life bear no guilt by eating any food, so long as they observe the commandments, believe and lead a righteous life, then maintain their piety and faith, and continue to observe piety and righteousness. GOD loves the righteous.
Shabbir Ahmed	5:93 Those who have chosen to believe and do works beneficial to the society, bear no guilt for whatever they partake (of the lawful), as long as they live upright and continue to believe, and grow ever in righteousness, and continue with their good works benefiting others. Remember that God loves the

	benefactors of humanity. 29
Transliteration	5:93 Laysa AAal a alla theena amanoowaAAamiloo a Issalihati jun ahun feemataAAimoo i tha m a ittaqaw wa amanoowaAAamiloo a Issalihati thumma ittaqaw waamanoothumma ittaqaw waaḥsanoo waAllahu yuḥibbualmuḥsineena
A	5:93 ليس على الذين ءامنوا وعملوا الصلح جناح فيما طعموا اذا ما اتقوا وءامنوا وعملوا الصلح ثم اتقوا وءامنوا ثم اتقوا واحسنوا والله يحب المحسنين
Edip-Layth	<i>Respect the Environmental Restrictions</i> 5:94 O you who acknowledge, God will test you with some of the game for hunting, coming within reach of your hands and your spears, so that God will know who reveres Him when unseen. Whoever transgresses after this, then he will have a painful retribution.
The Monotheist Group	5:94 O you who believe, God will test you with some of the game for hunting coming within reach of your hands and your spears, so that God will know who reveres Him when unseen. Whoever aggresses after this, then he will have a painful retribution.
Muhammad Asad	5:94 O YOU who have attained to faith! Most certainly God will try you by means of the game which may come within the reach of your hands and your weapons ¹¹⁰ [while you are on pilgrimage], so that God might mark out those who fear Him although He is beyond the reach of human perception. ¹¹¹ And as for him who, after all this, transgresses the bounds of what is right-grievous suffering awaits him!
Rashad Khalifa	<i>Game Conservation</i> 5:94 O you who believe, GOD will test you with some game within reach of your hands and your arrows (during pilgrimage). GOD thus distinguishes those among you who observe Him in their privacy. Those who transgress after this have incurred a painful retribution.
Shabbir Ahmed	5:94 O You who have chosen to be graced with belief! During Hajj, God may let you test your belief in privacy with some game or someone else's wandering livestock within easy reach of your hands and your arrows. Refrain from hunting it. Whoever crosses the limits after this, will face an awful requital.
Transliteration	5:94 Ya ayyuh a alla theena amanoolayabluwannakumu All ahu bishay-in mina alssayditanaluhu aydeekum warim ahukum liyaAAlama All ahuman yakh afuhu bialghaybi famani iAAtadabaAAda thalika falahu AAathabun aleem un
A	5:94 يايها الذين ءامنوا ليبلونكم الله بشيء من الصيد تناله ايديكم ورماحكم ليعلم الله من يخافه بالغيب فمن اعتدى بعد ذلك فله عذاب اليم
Edip-Layth	5:95 O you who acknowledge, do not kill any game while you are restricted; and whosoever of you kills it deliberately, then the recompense is to value what was killed against the livestock, which shall be judged by two equitable persons from you, and to make such as a donation to reach the Quadrangle. Or, its expiation shall be in using it to feed the needy ones, or by an equivalent fast; to taste the consequence of his deed; God forgives what has past. Whosoever returns, then God will avenge it. God is Noble, Avenger.
The Monotheist Group	5:95 O you who believe, do not kill any game while you are restricted; and whosoever of you kills it deliberately, then the recompense is to value what was killed against the livestock, which shall be judged by two equitable persons from you, and to make it as a donation to reach the Kaaba. Or, its expiation shall be in using it to feed the needy ones, while he abstains from it; that is to suffer the results of his deed; God forgives what has past. And whosoever returns, then God

	will seek vengeance on him. God is Noble, capable of vengeance.
Muhammad Asad	5:95 O you who have attained to faith! Kill no game while you are in the state of pilgrimage. And whoever of you kills it intentionally, ¹¹² [shall make] amends in cattle equivalent to what he has killed - with two persons of probity giving their judgment thereon- to be brought as an offering to the Ka`bah; ¹¹³ or else he may atone for his sin by feeding the needy, or by the equivalent thereof in fasting: ¹¹⁴ [this,] in order that. he taste the full gravity of his deed, [while] God shall have effaced the past. But whoever does it again, God will inflict His retribution on him: for God is almighty, an avenger of evil.
Rashad Khalifa	5:95 O you who believe, do not kill any game during pilgrimage. Anyone who kills any game on purpose, his fine shall be a number of livestock animals that is equivalent to the game animals he killed. The judgment shall be set by two equitable people among you. They shall make sure that the offerings reach the Ka`bah. Otherwise, he may expiate by feeding poor people, or by an equivalent fast to atone for his offense. GOD has pardoned past offenses. But if anyone returns to such an offense, GOD will avenge it. GOD is Almighty, Avenger.
Shabbir Ahmed	5:95 O You who have chosen to be graced with belief! Do not kill animals of game while you are in the state of Pilgrimage. Whoever kills it intentionally, must send a permissible domestic animal to the Ka'bah, as a gift for the needy. Two equitable persons will decide what domestic animal is equivalent to the game animal that was killed. They must ensure that the offering reaches the Ka'bah (for use by the needy pilgrims 22:28). Or for expiation, feed some poor at a cost equal to the cost of the animal. If someone has no means to do that, then Abstinence (for three days as in Ramadhan. Three days of Abstinence would equal feeding ten poor persons (5:89). God has pardoned past violations. An appropriate court shall punish those who persist in violating this law. God is Almighty, Able to requite.
Transliteration	5:95 Ya ayyuh a alla theena amanoola taqtuloo a Issayda waantum hurumunwaman qatalahu minkum mutaAAammidan fajaz aon mithlu m aqatala mina alInnaAAami yahkumu bihi thawaAAadlin minkum hadyan baligha alkaAAabati aw kaffaratuntaAAamu masakeena aw AAadlu thalika siyamanliyathooqa wab ala amrihi AAaf a All ahuAAamma salafa waman AA ada fayantaqimu All ahuminhu waAllahu AAazeezun thoo intiqamin
A	5:95 يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْتُلُوْا الصَّيْدَ وَاَنْتُمْ حَرَمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُّتَعَمَّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ اَوْ كَفْرَةً طَعَامٍ مَّسْكِيْنَ اَوْ عَدْلَ ذٰلِكَ صِيَامًا لِّیَذُوْقَ وِبَالَ اَمْرِهٖ عَفَا اللّٰهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمِ اللّٰهُ مِنْهٗ وَاللّٰهُ عَزِیْزٌ ذُوْ اِنْتِقَامٍ
Edip-Layth	5:96 Lawful for you is the catch of the sea, to eat it as enjoyment for you and for those who travel; and forbidden for you is the catch of the land as long as you are under restriction; and be aware of God to whom you will be summoned.
The Monotheist Group	5:96 Lawful for you is the catch of the sea, to eat it as enjoyment for you and for those who travel; and forbidden for you is the catch of the land as long as you are under restriction; and be aware of God to whom you will be gathered.
Muhammad Asad	5:96 Lawful to you is all water-game, and what the sea brings forth, ¹¹⁵ as a provision for you [who are settled] as well as for travellers, although you are forbidden to hunt on land while you are in the state of pilgrimage. ¹¹⁶ And be conscious of God, unto whom you shall be gathered.
Rashad Khalifa	<i>All Creatures of the Sea Lawful to Eat</i> 5:96 All fish of the sea are made lawful for you to eat. During pilgrimage, this may provide for you during your journey. You shall not hunt throughout the pilgrimage. You shall reverence GOD, before whom you will be summoned.

Shabbir Ahmed	5:96 lawful to you is all water-game. This is decent provision for you and for those who are traveling (to Hajj) by sea. Do not pursue land-game during Pilgrimage. Be mindful of God to Whom you will be summoned. ³⁰
Transliteration	5:96 Ohilla lakum saydu alba hriwataAAamuhu mat aAAan lakum waliIssayyaratiwahurrima AAalaykum saydu albarri m a duntum hurumanwaittaqoo Allaha allathee ilayhi tuhsharoona
A	5:96 احل لكم صيد البحر وطعامه متعا لكم وللسيارة وحرم عليكم صيد البر ما دمتم حرما واتقوا الله الذي اليه تحشرون
Edip-Layth	5:97 God has made the Quadrangle, the Restricted Sanctuary, a maintenance for the people, and also the restricted month, the donations, the regulations so that you know that God knows what is in heavens and what is in earth, and that God is aware of all things. ²³
The Monotheist Group	5:97 God has made the Kaaba to be the Sacred Dwelling; to enforce for the people, and for the restricted month, and for the donations, and for regulation; that is so you know that God knows what is in heavens and what is in Earth, and that God is aware of all things.
Muhammad Asad	5:97 God has laid down that the Ka'bah, the Inviolable Temple, shall be a symbol for all mankind; ¹¹⁷ and [so, too,] the sacred month [of pilgrimage] and the garlanded offerings [are symbols] meant to make you aware ¹¹⁸ that God is aware of all that is in the heavens and all that is on earth, and that God has full knowledge of everything.
Rashad Khalifa	5:97 GOD has appointed the Ka`bah, the Sacred Masjid, to be a sanctuary for the people, and also the Sacred Months, the offerings (to the Sacred Masjid), and the garlands marking them. You should know that GOD knows everything in the heavens and the earth, and that GOD is Omniscient.
Shabbir Ahmed	5:97 God has appointed the Ka'bah, the Sacred House, a Standard for mankind to unite and stand at their feet, as also the Sacred Months (2:194), the gifts for pilgrims, and the garlands that mark them. Thus it is: So that you may know that God knows whatever is the heavens and whatever is on earth, and that God is Aware of all things and events.
Transliteration	5:97 JaAAala Allahu alkaABata albayta al haramaqiyaman li Innasi wa alshshahra alharamawaalhadya wa alqala-ida thalikalitaAAlamoo anna Allaha yaAAlamu m a fee alssamawatiwama fee al-ardi waanna Allaha bikullishay-in AAaleem un
A	5:97 جعل الله الكعبة البيت الحرام قيما للناس والشهر الحرام والهدى والقلئد ذلك لتعلموا ان الله يعلم ما فى السموت وما فى الارض وان الله بكل شىء عليم
Edip-Layth	5:98 Know that God is powerful in retribution, and that God is Forgiving, Compassionate.
The Monotheist Group	5:98 Know that God is powerful in retribution, and that God is Forgiving, Merciful.
Muhammad Asad	5:98 Know that God is severe in retribution -and that God is much-forgiving, a dispenser of grace.
Rashad Khalifa	5:98 Know that GOD is strict in enforcing retribution, and that GOD is Forgiving, Most Merciful.
Shabbir Ahmed	5:98 Beware that God's Law of Requitil is ever vigilant. God is Forgiving, Merciful. (So, He has shown you how to become worthy of His grace.)

Transliteration	5:98 IAAalamoo anna All aha shadeedu alAAiq abiwaanna All aha ghafoorun raheemun
A	5:98 اعلموا ان الله شديد العقاب وان الله غفور رحيم
Edip-Layth	5:99 The only duty of the messenger is to deliver. God knows what you reveal and what you conceal.
The Monotheist Group	5:99 The messenger is only to deliver. And God knows what you reveal and what you conceal.
Muhammad Asad	5:99 No more is the Apostle bound to do than deliver the message [entrusted to him]: and God knows all that you do openly, and all that you would conceal.
Rashad Khalifa	5:99 The sole duty of the messenger is to deliver the message, and GOD knows everything you declare and everything you conceal.
Shabbir Ahmed	5:99 The messenger's duty is to convey the message, and God knows what you declare and what you hide.
Transliteration	5:99 Ma AAal a Irrasooli ill albalaghu wa Allahu yaAAalamu m atubdoona wam a taktumoon
A	5:99 ما على الرسول الا البلغ والله يعلم ما تبذون وما تكتمون
Edip-Layth	<i>Trivial Questions Create an Abundance of False Teachings</i> 5:100 Say, "The bad and the good are not equal, even if the abundance of the bad pleases you." So be aware of God, O you who have intelligence, that you may succeed.
The Monotheist Group	5:100 Say: "The bad and the good are not equal, even if the abundance of the bad pleases you." So be aware of God, O you who have understanding, that you may succeed.
Muhammad Asad	5:100 Say: "There is no comparison between the bad things and the good things, ¹¹⁹ even though very many of the bad things may please thee greatly. Be, then, conscious of God, O you who are endowed with insight, so that you might attain to a happy state!"
Rashad Khalifa	5:100 Proclaim: "The bad and the good are not the same, even if the abundance of the bad may impress you. You shall reverence GOD, (even if you are in the minority) O you who possess intelligence, that you may succeed."
Shabbir Ahmed	5:100 Say, "The bad and the good are not same. Let not the abundance of evil dazzle you. O People of understanding! Be mindful of God if you wish to reap a rich harvest. ³¹
Transliteration	5:100 Qul I a yastawee alkhabeethu wa attayyibuwalaw aAAabaka kathratu alkhabeethi faittaqoo Allahaya olee al-albabi laAAallakum tuflihoona
A	5:100 قل لا يستوى الخبيث والطيب ولو اعجبك كثرة الخبيث فاتقوا الله ياولى الالباب لعلمكم تقلحون
Edip-Layth	5:101 O you who acknowledge, do not ask about things, which if revealed to you, would harm you. If you ask about them after the Quran has been sent down, then they will become clear to you. God pardons for them, and God is Forgiving, Compassionate. ²⁴ 5:101 O you who believe, do not ask about things which, if revealed to you, would harm you; and if you ask about them after the Qur'an has been sent down,

The Monotheist Group	then they will become clear to you. God pardons for them, and God is Forgiving, Compassionate.
Muhammad Asad	5:101 O YOU who have attained to faith! Do not ask about matters which, if they were to be made manifest to you [in terms of law], might cause you hardship; ¹²⁰ for, if you should ask about them while the Qur'an is being revealed, they might [indeed] be made manifest to you [as laws]. ¹²¹ God has absolved [you from any obligation] in this respect: for God is much-forgiving, forbearing. ¹²²
Rashad Khalifa	5:101 O you who believe, do not ask about matters which, if revealed to you prematurely, would hurt you. If you ask about them in light of the Quran, they will become obvious to you. GOD has deliberately overlooked them. GOD is Forgiver, Clement.
Shabbir Ahmed	5:101 O You who have chosen to be graced with belief! Do not ask unnecessary details of things (as the Israelites asked of Moses about the cow 2:68.) This attitude may bring unpleasant consequences for you. But if you ask them as the Qur'an is being revealed, the minor details of Ordinances might be given which will be hard for you to follow. God has pardoned you in this respect, for God is Forgiving, Clement. ³²
Transliteration	5:101 Ya ayyuh a alla theena amanoola tas-aloo AAan ashy aa in tubda lakum tasu/kumwa-in tas-aloo AAanh a heena yunazzalu alqur- anutubda lakum AAaf a Allahu AAanh waAllahughafafoorun haleemun
A	5:101 يايها الذين ءامنوا لا تسئلوا عن اشيء ان تبد لكم تسوكم وان تسئلوا عنها حين ينزل القرآن تبد لكم عفا الله عنها والله غفور حلِيم
Edip-Layth	5:102 A community before you had asked the same, then they became ingrates in it. ²⁵
The Monotheist Group	5:102 A people before you had asked the same, then they became rejecters in it.
Muhammad Asad	5:102 People before your time have indeed asked such questions-and in result thereof have come to deny the truth. ¹²³
Rashad Khalifa	5:102 Others before you have asked the same questions, then became disbelievers therein.
Shabbir Ahmed	5:102 Some people before you asked such questions and then rejected the instructions. ³³
Transliteration	5:102 Qad saalahā qawmun min qablikumthumma asbahoo biha kafiireena
A	5:102 قد سالها قوم من قبلكم ثم اصبحوا بها كافرين
Edip-Layth	<i>Superstitions, Responsibility and Will</i> 5:103 God did not prohibit livestock for begetting five or seven, for oaths, for begetting twins, for fathering ten; but the people who rejected invented lies to God, and most of them do not reason.
The Monotheist Group	5:103 God did not decree any restrictions for combining of livestock, or roaming livestock, or ones that give twin births, or a stallion freed from work; but the people who rejected invented lies to God, and most of them do not understand.
Muhammad Asad	5:103 IT IS NOT of God's ordaining that certain kinds of cattle should be marked out by superstition and set aside from the use of man; ¹²⁴ yet those who are bent on denying the truth attribute their own lying inventions to God. And most of

	them never use their reason:
Rashad Khalifa	5:103 GOD did not prohibit livestock that begets certain combinations of males and females, nor livestock liberated by an oath, nor the one that begets two males in a row, nor the bull that fathers ten. It is the disbelievers who invented such lies about GOD. Most of them do not understand.
Shabbir Ahmed	5:103 God did not ordain that certain kinds of cattle and other livestock be marked out, assigned names, and set aside from human use or consumption. Disbelievers invented such superstitions and attributed them to God. Most of them do not use their intellect.
Transliteration	5:103 Ma jaAAala All ahu min ba heeratinwala s a-ibatin wal a wa seelatin walahamin wal akinna alla theena kafarooyaftaroona AAal a All ahi alkathibawaaktharuhum la yaAAaqiloon a
A	5:103 ما جعل الله من بحيرة ولا سائبة ولا وصيلة ولا حام ولكن الذين كفروا يفترون على الله الكذب واكثرهم لا يعقلون
Edip-Layth	5:104 If they are told, "Come to what God has sent down, and to the messenger;" they say, "We are content with what we found our fathers doing." What if their fathers did not know anything nor were they guided?
The Monotheist Group	5:104 And if they are told: "Come to what God has sent down, and to the messenger;" they say: "We are content with what we found our fathers doing." What if their fathers did not know anything nor were guided?
Muhammad Asad	5:104 for when they are told, "Come unto that which God has bestowed from on high, and unto the Apostle" - they answer, "Enough for us is that which we found our forefathers believing in and doing." Why, even though their forefathers knew nothing, and were devoid of all guidance?
Rashad Khalifa	<i>Do Not Follow Your Parents' Religion Blindly</i> 5:104 When they are told, "Come to what GOD has revealed, and to the messenger," they say, "What we found our parents doing is sufficient for us." What if their parents knew nothing, and were not guided?
Shabbir Ahmed	5:104 When it is said to them, "Come to what God has revealed and to His messenger, they say, "Enough for us is what we found our parents doing." What! Even though their parents had no knowledge whatsoever and no guidance?
Transliteration	5:104 Wa-itha qeela lahum taAA alawila m a anzala All ahu wa-il a Irrasooliqaloo hasbuna m a wajadn aAAalayhi abaana awa law k ana abaohumla yaAAalamoon a shay-an wal a yahtadoon a
A	5:104 واذا قيل لهم تعالوا الى ما انزل الله والى الرسول قالوا حسبنا ما وجدنا عليه اباؤنا اولو كان اباؤهم لا يعلمون شيئا ولا يهتدون
Edip-Layth	5:105 O you who acknowledge, you are responsible for yourselves. None of the misguided can harm you when you are guided. To God is your return, all of you, and then He will inform you of what you have done.
The Monotheist Group	5:105 O you who believe, you are responsible for yourselves; none who are misguided can harm you if you are guided. To God is your return, all of you, and then He will inform you of what you have done.
Muhammad Asad	5:105 O you who have attained to faith! It is [but] for your own selves that you are responsible: those who go astray can do you no harm if you [yourselves] are on the right path. Unto God you all must return: and then He will make you [truly] understand all that you were doing [in life].

Rashad Khalifa	5:105 O you who believe, you should worry only about your own necks. If the others go astray, they cannot hurt you, as long as you are guided. To GOD is your ultimate destiny, all of you, then He will inform you of everything you had done.
Shabbir Ahmed	5:105 O You who have chosen to be graced with belief! You are responsible for yourselves. He who goes astray cannot harm you if you are rightly guided. All of you will return to God; and He will make you understand all that you were doing in life.
Transliteration	5:105 Ya ayyuh <u>a</u> alla <u>the</u> ena <u>a</u> manooAAalaykum anfusakum l <u>a</u> ya <u>d</u> urrukum man <u>d</u> allai <u>th</u> a ihtadaytum il <u>a</u> All <u>a</u> hi marjiAAukumjameeAAan fayunabbi-okum bim <u>a</u> kuntum taAAamaloona
A	5:105 يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
Edip-Layth	5:106 O you who acknowledge, witnessing a will when death is approaching to one of you shall be done by two who are just amongst you. Or, if you have ventured out in the land, then two others may suffice if death is approaching you; you will hold them after the contact prayer, and let them swear by God if you have doubt, "We will not sell it for any price, even if he was a near relative, and we will not conceal the testimony of God, or else we are then of the sinners."
The Monotheist Group	5:106 O you who believe, witnessing a will if death is approaching one of you shall be done by two who are just amongst you. Or, if you have gone forth in the land, then two others may suffice if death is approaching you; you will hold them after making the communion, and they will swear by God if you have doubt: "We will not purchase with it any price, even if he was a near relative, and we will not conceal the testimony of God, or else we are then of the sinners."
Muhammad Asad	5:106 O YOU who have attained to faith! Let there be witnesses to what you do when death approaches you and you are about to make bequests: ¹²⁵ two persons of probity from among your own people, or -if the pangs of death come upon you while you are travelling far from home ¹²⁶ -two other persons from [among people] other than your own. Take hold of the two after having prayed; and if you have any doubt in your mind, let each of them swear by God, "We shall not sell this [our word] for any price, even though it were [for the sake of] a near kinsman; and neither shall we conceal aught of what we have witnessed before God ¹²⁷ -or else, may we indeed be counted among the sinful."
Rashad Khalifa	<i>Witnessing A Will</i> 5:106 O you who believe, witnessing a will when one of you is dying shall be done by two equitable people among you. If you are traveling, then two others may do the witnessing. After observing the Contact Prayer (Salat), let the witnesses swear by GOD, to alleviate your doubts: "We will not use this to attain personal gains, even if the testator is related to us. Nor will we conceal GOD's testimony. Otherwise, we would be sinners."
Shabbir Ahmed	5:106 * O You who have chosen to be graced with belief! When death approaches you, two equitable persons among you should witness your will. If the pangs of death come upon you when you are traveling far from home, then two of others (equitable persons other than your own people, non-Muslims) may do the witnessing. After you have prayed, let the witnesses swear by God, "We shall not sell our word for any price, even if the (beneficiary) is our near relative, and we will not conceal what we have witnessed before God, or we will be among the violators of law."
	5:106 Ya ayyuh <u>a</u> alla <u>the</u> ena <u>a</u> manooshah <u>a</u> datu baynikum i <u>th</u> a <u>h</u> adara <u>a</u> hadakumualmawtu <u>h</u> eena alwas <u>i</u> yyati ithn <u>n</u> ani <u>th</u> awaAAadlin minkum aw <u>a</u> khara <u>n</u> i min ghayrikum in antum <u>d</u> arabtumfee al-ar <u>d</u> i faa <u>s</u> abatkum mu <u>s</u> eebatu almawti

Transliteration	tahbisoonahumamin baAAadi alssalati fayuqsimani biAllahiini irtabtum la nashtaree bihi thamanan walaw k ana thaqurba wal a naktumu shah adata All ahiinna i than lamina al-athimeena
A	5:106 يايها الذين ءامنوا شهدة بينكم اذا حضر احدكم الموت حين الوصية اثنان ذوا عدل منكم او اخران من غيركم ان انتم ضربتم فى الارض فاصبتكم مصيبة الموت تحبسونهما من بعد الصلوة فيقسمان بالله ان ارتبتم لا نشتري به ثمنا ولو كان ذا قربى ولا نكتم شهادة الله انا اذا لمن الءاثمين
Edip-Layth	5:107 In case it is noticed that they were biased, then two others belonging to the discriminated party shall take their place. They should swear by God, "Our testimony is more truthful than their testimony, and if we transgress, then we are of the wicked."
The Monotheist Group	5:107 If it is then found out that they had lied, then two others will take their place from those who were present, and they will swear by God: "Our testimony is more truthful than their testimony, and if we aggress, then we are of the wicked."
Muhammad Asad	5:107 But if afterwards it should come to light that the two [witnesses] have become guilty of [this very] sin, then two others - from among those whom the two former have deprived of their right 128 - shall take their place and shall swear by God, "Our testimony is indeed truer than the testimony of these two, and we have not transgressed the bounds of what is right - or else, may we indeed be counted among the evildoers!"
Rashad Khalifa	5:107 If the witnesses are found to be guilty of bias, then two others shall be asked to take their places. Choose two persons who were victimized by the first witnesses, and let them swear by GOD: "Our testimony is more truthful than theirs; we will not be biased. Otherwise, we will be transgressors."
Shabbir Ahmed	5:107 If it is ascertained that these two have been guilty of bias, then let two others take their place - nearest in kin from among those who claim a lawful right - and let them swear by God, "We affirm that our testimony is truer than the testimony of these two, and we have not trespassed beyond truth. If we did, we would be among the wrongdoers."
Transliteration	5:107 Fa-in AAuthira AAal a annahum aistahaqqa ithman fa akharani yaqoomanimaqamahuma mina alla theena ista haqqaAAalayhimu al-awlay ani fayuqsimani bi Allahilashahadatuna a haqu min shah adatihimawama iAatadayn a inna ithan lamina aliththalimeena
A	5:107 فان عثر على انهما استحقا اثما فاخران يقومان مقامهما من الذين استحق عليهم الاولين فيقسمان بالله لشهدتنا احق من شهدتهما وما اعتدينا انا اذا لمن الظالمين
Edip-Layth	5:108 This is best so that they would bring the testimony on its face value, for fear that their oaths would be discarded after being made. Be aware of God, and listen; God does not guide the wicked people.
The Monotheist Group	5:108 This is best so that they would bring the testimony on its face value, for fear that their oaths would be discarded after being made. And be aware of God, and listen; God does not guide the wicked people.
Muhammad Asad	5:108 Thus it will be more likely that people will offer testimony in accordance with the truth-or else they will [have cause to] fear that their oaths will be refuted by the oaths of others. 129 Be, then, conscious of God, and hearken [unto Him]: for God does not bestow His guidance upon iniquitous folk.

Rashad Khalifa	5:108 This is more apt to encourage an honest testimony on their part, fearing that their oath may be disregarded like that of the previous witnesses. You shall observe GOD and listen. GOD does not guide the wicked.
Shabbir Ahmed	5:108 This procedure will encourage an honest testimony to begin with. The first witnesses will be more likely to bear true witness fearing that after their oath, the oath of others might be taken. Be mindful of God and listen: God does not guide people who drift away from the truth.
Transliteration	5:108 <u>Th</u> alika adn <u>a</u> an ya/too bi <u>a</u> lshshah <u>a</u> datiAAa <u>a</u> l <u>a</u> wajhih <u>a</u> aw yakh <u>a</u> foo an turadda aym <u>a</u> nunbaAAa <u>a</u> aym <u>a</u> nihim wa ittaqoo All <u>a</u> ha wa ismaAAoowaAll <u>a</u> hu l <u>a</u> yahdee alqawma alf <u>a</u> siqeena
A	5:108 ذَلِكَ ادنى ان يأتوا بالشهادة على وجهها او يخافوا ان ترد ايمن بعد ايمنهم واتقوا الله واسمعوا والله لا يهدى القوم الفسقين
Edip-Layth	<i>Dead Messengers and Saints Cannot Hear You</i> 5:109 The day God will gather the messengers and He will say, "What was the response you received?"; they said, "We have no knowledge, you are the Knower of all the unseen." ²⁶
The Monotheist Group	5:109 The Day God will gather the messengers and He will say: "What was the response you received?"; they said: "We have no knowledge, you are the Knower of all the unseen."
Muhammad Asad	5:109 ON THE DAY when God shall assemble all the apostles and shall ask, "What response did you receive?" -they will answer, "We have no knowledge; verily, it is Thou alone who fully knowest all the things that are beyond the reach of a created being's perception." ¹³⁰
Rashad Khalifa	<i>The Dead Messengers Totally Unaware</i> 5:109 The day will come when GOD will summon the messengers and ask them, "How was the response to you?" They will say, "We have no knowledge. You are the Knower of all secrets."
Shabbir Ahmed	5:109 On the Day when God will assemble all messengers and ask them, "What was the long term response to your teachings?" They will say, "We have no knowledge. You, only You are the Knower of the Unseen."
Transliteration	5:109 Yawma yajmaAAu All <u>a</u> hu alrrusulafayaqoolu m <u>a</u> tha ojibtum q <u>a</u> loo l <u>a</u> AAilma lan <u>a</u> innaka anta AAall <u>a</u> mu alghuyoobi
A	5:109 ئ يوم يجمع الله الرسل فيقول ماذا اجبتم قالوا لا علم لنا انك انت علم الغيوب
Edip-Layth	<i>Jesus and His Disciples Were Muslims</i> 5:110 God said, "O Jesus son of Mary, recall My blessings upon you and your mother that I supported you with the Holy Spirit; you spoke to the people in the cradle and in old age; and I taught you the book and the wisdom, and the Torah, and the Injeel; and you would create from clay the shape of a bird, then blow into it and it becomes a bird by My leave; and you heal the blind and the leper by My leave; and you brought out the dead by My leave. I have restrained the Children of Israel from you, that you came to them with proofs; but those who rejected amongst them said, "This is an obvious magic!""
The Monotheist Group	5:110 God said: "O Jesus son of Mary, recall My blessings upon you and your mother that I supported you with the Holy Spirit; you spoke to the people in the cradle and to middle-age; and I taught you the Scripture and the wisdom, and the Torah, and the Injeel; and you would create from clay the shape of a bird, then blow into it and it becomes a bird by My leave; and you heal the blind and the leaper by My leave; and you brought out the dead by My leave. And I have

	restrained the Children of Israel from you, that you came to them with proofs; but those who rejected amongst them said: "This is clearly magic!"
Muhammad Asad	5:110 Lo! ¹³¹ God will say: "O Jesus, son of Mary! Remember the blessings which I bestowed upon thee and thy mother-how I strengthened thee with holy inspiration, ¹³² so that thou couldst speak unto men in thy cradle, and as a grown man; and how I imparted unto thee revelation and wisdom, including the Torah and the Gospel; ¹³³ and how by My leave thou didst create out of clay, as it were, the shape of [thy followers'] destiny, and then didst breathe into it, so that it might become, by My leave, [their] destiny ; ¹³⁴ and how thou didst heal the blind and the leper by My leave, and how thou didst raise the dead by My leave; ¹³⁵ and how I prevented the children of Israel from harming thee when thou camest unto them with all evidence of the truth, and [when] those of them who were bent on denying the truth were saying, `This is clearly nothing but deception!'"
Rashad Khalifa	5:110 GOD will say, "O Jesus, son of Mary, remember My blessings upon you and your mother. I supported you with the Holy Spirit, to enable you to speak to the people from the crib, as well as an adult. I taught you the scripture, wisdom, the Torah, and the Gospel. Recall that you created from clay the shape of a bird by My leave, then blew into it, and it became a live bird by My leave. You healed the blind and the leprous by My leave, and revived the dead by My leave. Recall that I protected you from the Children of Israel who wanted to hurt you, despite the profound miracles you had shown them. The disbelievers among them said, `This is obviously magic.'
Shabbir Ahmed	5:110 Then God will say, "O Jesus, son of Mary! Recall My blessings upon you and your mother. I strengthened you with Sacred revelation, enabled you to speak eloquently to the people in childhood, and also at the advanced age. I gave you revelation and wisdom including the Torah and the Gospel. Recall that you told them that you would raise them from dust up into the heights of glory, by My leave. You made people see the truth otherwise given to blind following, by My leave. You healed the wounds of inequity on people, by My leave, and you gave a new meaning to life to those who were otherwise no better than dead, by My leave. Recall, how I prevented the Children of Israel from harming you when you came to them with all evidence of the truth. And those who were bent upon denying the truth said, "This is nothing but clear deception." ³⁵
Transliteration	5:110 Ith q ala All ahu y aAAeesa ibna maryama o thkur niAAamatee AAalaykawaAAala walidatika ith ayyadtuka biroo hialqudusi tukallimu a Innasa fee almahdi wakahlanwa-i th AAallamtuka alkit aba wa alhikmatawaalttawrata wa al-injeela wa-i thtakhluqu mina a lteeni kahay-ati a lttayribi-ithnee fatanfukhu feeh a fatakoonu tayranbi-ithnee watubri-o al-akmaha wa al-abrasabi-ithnee wa-i th tukhriju almahd a bi-i thneewa-ith kafaftu banee isr a-eela AAanka i thji/tahum bialbayyinati faqala allatheenakafaroo minhum in hatha illa sihrun mubeenun
A	5:110 اذ قال الله يعيسى ابن مريم اذكر نعمتي عليك وعلى ولدك اذ ايدتك بروح القدس تكلم الناس في المهد وكهلا واذ علمتك الكتب والحكمة والتوراة والانجيل واذ تخلق من الطين كهية الطير باذن فتفتخ فيها فتكون طيرا باذن وتبرئ الاكمة والابرص باذن واذ تخرج الموتى باذن واذ كففت بنى اسرئيل عنك اذ جئتهم بالبينات فقال الذين كفروا منهم ان هذا الا سحر مبين
Edip-Layth	5:111 I inspired the disciples that you shall acknowledge Me and My messenger; they Said, 'We acknowledge, and bear witness that we have peacefully surrendered.'
	5:111 "And I inspired the disciples that you shall believe in Me and My

The Monotheist Group	messenger; they said: "We believe, and bear witness that we have submitted.""
Muhammad Asad	5:111 AND [remember the time] when I inspired the white-garbed ones: 136 Believe in Me and in My Apostle!" They answered: "We believe; and bear Thou witness that we have surrendered ourselves [unto Thee]."
Rashad Khalifa	5:111 "Recall that I inspired the disciples: `You shall believe in Me and My messenger.' They said, `We have believed, and bear witness that we are submitters.' "
Shabbir Ahmed	5:111 Recall, I told the disciples in the Gospel, "Believe in Me and in My messenger. They said, "We believe, and be Witness that we have submitted."
Transliteration	5:111 Wa-i th aw <u>haytu il a al hawariyyeenaan</u> aminoo bee wabirasoolee q <u>aloo amannawaishhad bi-annana muslimoona</u>
A	5:111 واذا وحيث الى الحواريين ان ءامنوا بي وبرسولي قالوا ءامننا واشهد باننا مسلمون
Edip-Layth	5:112 When the disciples said, "O Jesus son of Mary, can your Lord send down for us a feast from heaven?" he said, "Be aware of God if you are those who acknowledge."
The Monotheist Group	5:112 And the disciples said: "O Jesus son of Mary, can your Lord send down for us a feast from heaven?" He said: "Be aware of God if you are believers."
Muhammad Asad	5:112 [And,] lo, the white-garbed ones said: "O Jesus, son of Mary! Could thy Sustainer send down unto us a repast from heaven?" 137 [Jesus] answered: "Be conscious of God, if you are [truly] believers!"
Rashad Khalifa	<i>The Feast</i> 5:112 Recall that the disciples said, "O Jesus, son of Mary, can your Lord send down to us a feast from the sky?" He said, "You should reverence GOD, if you are believers."
Shabbir Ahmed	5:112 When the disciples said, "O Jesus, son of Mary! Is your Lord Able to send down for us a Table Spread with Divine sustenance? Jesus said, "Be mindful of God if you are believers." 36
Transliteration	5:112 I th qala al <u>hawariyyoonaya</u> AAeesa ibna maryama hal yasta teeAAurabbuka an yunazzila AAalayn a m a-idatan mina a Issama-iqala ittaqoo All <u>aha in kuntum mu/mineena</u>
A	5:112 اذ قال الحواريون يعيسى ابن مريم هل يستطيع ربك ان ينزل علينا مائدة من السماء قال اتقوا الله ان كنتم مومنين
Edip-Layth	5:113 They said, "We want to eat from it and to reassure our hearts, and so we know that you are truthful, and so that we can become a witness over it."
The Monotheist Group	5:113 They said: "We want to eat from it and so our hearts become relieved, and so we know that you are truthful, and so that we can become a witness over it."
Muhammad Asad	5:113 Said they: "We desire to partake thereof, so that our hearts might be set fully at rest, and that we might know that thou hast spoken the truth to us, and that we might be of those who bear witness thereto!"
Rashad Khalifa	5:113 They said, "We wish to eat from it, and to reassure our hearts, and to know for sure that you have told us the truth. We will serve as witnesses thereof."
	5:113 They said, "This is exactly what we want. So that we live with a contented

Shabbir Ahmed	heart and know that your System is truly workable. And that we may be witnesses for the future generations."
Transliteration	5:113 Qaloo nureedu an na/kula minh <u>awata</u> tma-inna quloobuna wanaAAlama an qad <u>sadaqtan</u> awanakoona AAalayha mina alshshahideena
A	5:113 قالوا نريد ان ناكل منها وتطمئن قلوبنا ونعلم ان قد صدقتنا ونكون عليها من الشهدين
Edip-Layth	<i>Witnessing Miracles Increases the Responsibility</i> 5:114 Jesus son of Mary said, "Our Lord and god, send down to us a feast from heaven, that it becomes a joy to us from the first to the last, and a sign from You, and provide for us, you are the best provider." 27
The Monotheist Group	5:114 Jesus son of Mary, said: "Our Lord and god, send down to us a feast from heaven, that it becomes a joy to us from the first to the last, and a sign from You, and provide for us, you are the best provider."
Muhammad Asad	5:114 Said Jesus, the son of Mary: "O God, our Sustainer! Send down upon us a repast from heaven: it shall be an ever-recurring feast for us - for the first and the last of us -and a sign from Thee. And provide us our sustenance, for Thou art the best of providers!"
Rashad Khalifa	<i>Greater Miracles Bring Greater Responsibility</i> 5:114 Said Jesus, the son of Mary, "Our god, our Lord, send down to us a feast from the sky. Let it bring plenty for each and every one of us, and a sign from You. Provide for us; You are the best Provider." 12
Shabbir Ahmed	5:114 Jesus son of Mary said, "O God, our Lord! Send forth for us the Divinely System that ensures abundance of provision for all of us. Let there be a happy feast for the founders and the followers among us. And let this be a Sign from You (that the Divine System guarantees prosperity for all). Provide for us, for You are the Best of providers." 37
Transliteration	5:114 Qala AAeesa ibnu maryama all <u>ahummarabbana</u> anzil AAalayn <u>a m a</u> -idatan mina a Issama-itakoonu lan <u>a</u> AAeedan li-awwalin <u>a</u> wa <u>akhirin</u> awaayatan minka wa <u>orzuqna</u> waanta khayru alrraziqeena
A	5:114 قال عيسى ابن مريم اللهم ربنا انزل علينا مائدة من السماء تكون لنا عيدا لاولنا وءاخرنا وءاية منك وارزقنا وانت خير الرزقين
Edip-Layth	5:115 God said, "I will send it down to you, but whoever rejects after this from amongst you, I will punish him a punishment like no one else from the worlds will be punished!"
The Monotheist Group	5:115 God said: "I will send it down to you, but whoever rejects after this from amongst you, I will punish him a punishment like no one else from the worlds will be punished!"
Muhammad Asad	5:115 God answered: "Verily, I [always] do send it down unto you: 138 and so, if any of you should henceforth deny [this] truth, on him, behold, will I inflict suffering the like of which I have never [yet] inflicted upon anyone in the world!"
Rashad Khalifa	5:115 GOD said, "I am sending it down. Anyone among you who disbelieves after this, I will punish him as I never punished anyone else."
Shabbir Ahmed	5:115 God said, "I will make abundance for you as long as you remain loyal to the System. But, for those who disbelieve afterward, I will punish them as I have never punished anyone else."
	5:115 Qala Allahu innee munazziluh <u>a</u> AAalaykum faman yakfur baAAadu minkum

Transliteration	fa-innee oAAaththibuhuAAathaban la oAAaththibuhu ahadanmina alAAalameena
A	5:115 قال الله انى منزلها عليكم فمن يكفر بعد منكم فانى اعذبه عذابا لا اعذبه احدا من العلمين
Edip-Layth	5:116 God will say, "O Jesus son of Mary, did you tell the people to take you and your mother as gods besides God?" He said, "Be you glorified, I cannot say what I have no right to. If I had said it then You know it, You know what is in my person while I do not know what is in Your person. You are the Knower of the unseen."
The Monotheist Group	5:116 And God will say: "O Jesus son of Mary, did you tell the people to take you and your mother as gods instead of God?" He said: "Be you glorified, I cannot say what I have no right of. If I had said it then You know it, You know what is in my soul while I do not know what is in Your soul. You are the Knower of the unseen."
Muhammad Asad	5:116 AND LO! God said: 139 O Jesus, son of Mary! Didst thou say unto men, `Worship me and my mother as deities beside God?'" [Jesus] answered: "Limitless art Thou in Thy glory! It would not have been possible for me to say what I had no right to [say]! Had I said this, Thou wouldst indeed have known it! Thou knowest all that is within myself, whereas I know not what is in Thy Self. Verily, it is Thou alone who fully knowest all the things that are beyond the reach of a created being's perception.
Rashad Khalifa	<i>On The Day Of Resurrection</i> 5:116 GOD will say, "O Jesus, son of Mary, did you say to the people, `Make me and my mother idols beside GOD?' " He will say, "Be You glorified. I could not utter what was not right. Had I said it, You already would have known it. You know my thoughts, and I do not know Your thoughts. You know all the secrets.
Shabbir Ahmed	5:116 On the Resurrection Day, God will say: O Jesus, son of Mary! Did you say to mankind, "Worship me and my mother as deities besides God?" He will respond, "Be You Glorified! I could never say what was not my right. If I said such a thing, You would certainly know it. You know what is in my mind, and I do not know what is in Your mind. You, only You are the Knower of what is beyond human perception."
Transliteration	5:116 Wa-ith q ala All ahu y aAAeesa ibna maryama aanta qulta liInnaasiittakhithoonee waommiya il ahayni min dooni All ahiqala sub hanaka m a yakoonu lee an aqoola m alaysa lee bi haqqin in kuntu qultuhu faqad AAalimtahutaAAalamu m a fee nafsee wal a aAAalamu m a feenafsika innaka anta AAallaamu alghuyoobi
A	5:116 واذا قال الله يعيسى ابن مريم ءانت قلت للناس اتخذونى وامى الهين من دون الله قال سبحنك ما يكون لى ان اقول ما ليس لى بحق ان كنت قلته فقد علمته تعلم ما فى نفسى ولا اعلم ما فى نفسك انك انت علم الغيوب
Edip-Layth	5:117 "I only said to them what You commanded me to say, that you shall serve God my Lord and your Lord; and I was witness over them as long as I was with them, but when You took me, You were watcher over them. You are witness over all things."
The Monotheist Group	5:117 "I only said to them what You commanded me to say, that you shall serve God my Lord and your Lord; and I was witness over them as long as I was with them, but when You terminated my life, You were watcher over them. You are witness over all things."
Muhammad Asad	5:117 Nothing did I tell them beyond what Thou didst bid me [to say]: `Worship God, [who is] my Sustainer as well as your Sustainer.' And I bore witness to what

	they did as long as I dwelt in their midst; but since Thou hast caused me to die, Thou alone hast been their keeper: 140 for Thou art witness unto everything.
Rashad Khalifa	5:117 "I told them only what You commanded me to say, that: `You shall worship GOD, my Lord and your Lord.' I was a witness among them for as long as I lived with them. When You terminated my life on earth, You became the Watcher over them. You witness all things.
Shabbir Ahmed	5:117 "Never did I say to them except what You commanded me to say, 'Worship and obey God my Lord and your Lord.' I was a witness to them as long as I lived among them. After You caused me to die, You were the Watcher over them and You are Witness over all things and events."
Transliteration	5:117 Ma qultu lahum ill a m aamartanee bihi ani oAAabudoo All aha rabbee warabbakumwakuntu AAalayhim shaheedan m a dumtu feehim falammatawaffaytanee kunta anta a Irraqeeba AAalayhim waanta AAalaakulli shay-in shaheedun
A	5:117 ما قلت لهم الا ما امرتني به ان اعبدوا الله ربي وربكم وكنتم عليهم شهيذا ما دمت فيهم فلما توفيتني كنت انت الرقيب عليهم وانت على كل شيء شهيد
Edip-Layth	5:118 "If You punish them, then they are Your servants, and if You forgive them, then You are the Noble, Wise."
The Monotheist Group	5:118 "If You punish them, then they are Your servants, and if You forgive them, then You are the Noble, Wise."
Muhammad Asad	5:118 If thou cause them to suffer - verily, they are Thy servants; and if Thou forgive them - verily, Thou alone art almighty, truly wise!"
Rashad Khalifa	5:118 "If You punish them, they are Your constituents. If You forgive them, You are the Almighty, Most Wise."
Shabbir Ahmed	5:118 "If You punish them, they are Your servants, and if You forgive them, You alone are Almighty, Wise."
Transliteration	5:118 In tuAAa ththibhum fa-innahum AAib a dukawa-in taghfir lahum fa-innaka anta alAAazeezu alhakeemu
A	5:118 ان تعذبهم فانهم عبادك وان تغفر لهم فانك انت العزيز الحكيم
Edip-Layth	5:119 God will say, "This is a day when the truth will benefit the truthful." They will have gardens with rivers flowing beneath; eternally they will abide therein. God has become pleased with them and they are pleased with Him. Such is the greatest victory.
The Monotheist Group	5:119 God will say: "This is a Day when the truth will benefit the truthful; they will have estates with rivers flowing beneath, eternally they will abide therein; God has become pleased with them and they are pleased with Him. Such is the greatest victory."
Muhammad Asad	5:119 [AND on Judgment Day] God will say: 141 "Today, their truthfulness shall benefit all who have been true to their word: theirs shall be gardens through which running waters flow, therein to abide beyond the count of time; well-pleased is God with them, and well-pleased are they with Him: this is the triumph supreme."
Rashad Khalifa	5:119 GOD will proclaim, "This is a day when the truthful will be saved by their truthfulness." They have deserved gardens with flowing streams. They abide therein forever. GOD is pleased with them, and they are pleased with Him. This is

	the greatest triumph.
Shabbir Ahmed	5:119 God will say, "This is a Day when the truthful will benefit from their truthfulness. For them are Gardens with rivers flowing beneath, wherein they will be immortal. God is pleased with them and they are pleased with Him. This is the Greatest Triumph."
Transliteration	5:119 Qala Allahu hathayawmu yanfaAAu a Issadiqeena sidquhum lahumjannatun tajree min ta htiha al-anh arukhalideena feeh a abadan ra diya All ahuAAanhum waradoo AAanhu thalika alfawzu alAAaath <u>heemu</u>
A	5:119 قال الله هذا يوم ينفع الصادقين صدقهم لهم جنت تجري من تحتها الانهر خلدین فیها ابدًا رضى الله عنهم ورضوا عنه ذلك الفوز العظيم
Edip-Layth	5:120 To God is the sovereignty of heavens, earth, and all that is in them; and He is capable of all things.
The Monotheist Group	5:120 To God is the sovereignty of heavens and Earth and all that is in them; and He is capable of all things.
Muhammad Asad	5:120 God's is the dominion over the heavens and the earth and all that they contain; and He has the power to will anything.
Rashad Khalifa	5:120 To GOD belongs the sovereignty of the heavens and the earth, and everything in them, and He is Omnipotent.
Shabbir Ahmed	5:120 To God belongs the Kingdom of the heavens and earth and everything therein. He has Power over all things and events, and He has appointed due measure for all things.
Transliteration	5:120 Lillahi mulku a Issamawatiwaal-ardi wam a feehinna wahuwa AAa al <u>akulli</u> shay-in qadeer <u>un</u>
A	5:120 لله ملك السموت والارض وما فيهن وهو على كل شىء قدير

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (5:1)

The term `aqd ("covenant") denotes a solemn undertaking or engagement involving more than one party. According to Raghīb, the covenants referred to in this verse "are of three kinds: the covenants between God and man [i.e., man's obligations towards God], between man and his own soul, and between the individual and his fellow-men" - thus embracing the entire area of man's moral and social responsibilities.

Muhammad Asad - End Note 2 (5:1)

I.e. in verse 3. Literally, the expression bahimat al-an'am could be translated as "a beast of the cattle"; but since this would obviously be a needless tautology, many commentators incline to the view that what is meant here is "any beast which resembles [domesticated] cattle-insofar as it feeds on plants and is not a beast of prey" (Razi; also Lisan al-'Arab, art. na'ma). I have adopted this convincing interpretation in my rendering of the above phrase.

Muhammad Asad - End Note 3 (5:1)

Lit. "whatever He wills" or "deems fit": i.e., in accordance with a plan of which He alone has full knowledge. Regarding the prohibition of hunting while on pilgrimage, see verses 94-96 of this surah.

Muhammad Asad - End Note 4 (5:2)

Lit., "nor against the offerings, nor the garlands" - a reference to the 'animals which are brought to Mecca at the time of pilgrimage, to be sacrificed there in the name of God and most of their flesh distributed among the poor. In order to mark out such animals, and to prevent their being inadvertently used for profane (e.g., commercial) ends, garlands are customarily hung around their necks. See also [2:196](#). -The term sha'a'ir Allah (lit., "God's symbols"), occurring earlier in this sentence, denotes the places reserved for particular religious rites (e.g., the Ka`bah) as well as the religious rites themselves. (Cf. [2:158](#), where As-Safa and Al-Marwah are described as "symbols set up by God"). In the above context, the rites of pilgrimage, in particular, are alluded to.

Muhammad Asad - End Note 5 (5:2)

Lit., "when you have become free of the obligations attaching to the state of pilgrimage" (idha halaltum).

Muhammad Asad - End Note 6 (5:2)

Inasmuch as this surah was undoubtedly revealed in the year 10 H. (Tabari, Ibn Kathir), it is difficult to accept the view of some of the commentators that the above verse alludes to the events culminating in the truce of Hudaibiyyah, in 6 H., when the pagan Quraysh succeeded in preventing the Prophet and his followers from entering Mecca on pilgrimage. At the time of the revelation of this surah Mecca was already in the possession of the Muslims, and there was no longer any question of their being barred from it by the Quraysh, almost all of whom had by then embraced Islam. We must, therefore, conclude that the above injunction cannot be circumscribed by a historical reference but has a timeless, general import: in other words, that it refers to anybody who might endeavour to bar the believers - physically or metaphorically - from the exercise of their religious duties (symbolized by the "Inviolable House of Worship") and thus to lead them away from their faith. In view of the next sentence, moreover, this interpretation would seem to be the only plausible one.

Muhammad Asad - End Note 7 (5:3)

See [2:173](#).

Muhammad Asad - End Note 8 (5:3)

The nusub (sing. nasibah) were the altar-stones set up in pre-Islamic times around the Ka`bah on which the pagan Quraysh used to sacrifice animals to their idols. However, from the story of Zayd ibn `Amr ibn Nufayl (Bukhari) it appears that not only sacrificial animals but also such as were, destined for common consumption were often slaughtered there for the sake of a supposed "blessing" (see Fath al-Bari VII, 113). Some philologists consider the form nusub a singular, with ansab as its plural (cf. verse 90 of this surah). In either case the term denotes an association with all manner of practices which could be described as "idolatrous", and should not be taken merely in its literal sense. Cf. in this respect also verse 90 of this surah, and the corresponding note 105.

Muhammad Asad - End Note 9 (5:3)

Lit., "to aim at divining [the future] by means of arrows". This is a reference to the divining-arrows without a point and without feathers used by the pre-Islamic Arabs to find out what the future might hold in store for them. (A comprehensive description of this practice may be found in Lane III, 1247.) As is usual with such historical allusions in the Qur'an, this one, too, is used metonymically: it implies a prohibition of all manner of attempts at divining or foretelling the future.

Muhammad Asad - End Note 10 (5:3)

According to all available Traditions based on the testimony of the Prophet's contemporaries, the above passage - which sets, as it were, a seal on the message of the Qur'an - was revealed at `Arafat in the afternoon of Friday, the 9th of Dhu 'l-Hijjah, 10 H., eighty-one or eighty-two days before the death of the Prophet. No legal injunction whatsoever was revealed after this verse: and this explains the reference to God's having perfected the Faith and bestowed the full measure of His blessings upon the believers. Man's self-surrender (islam) to God is postulated as the basis, or the basic law, of all true religion (din): This self-surrender expresses: itself not only in belief in Him but also in obedience to His commands: and this is the reason why the announcement of the completion of the Qur'anic message is placed within the context of a verse containing the last legal ordinances ever revealed to the Prophet Muhammad.

Muhammad Asad - End Note 11 (5:3)

Lit., "in [a condition of] emptiness' (fi makhmasah). This is generally taken to mean "in extreme hunger"; but while this expression does, in the first instance, signify "emptiness caused by hunger", the reference to divination in the above verse points to a metonymical use of the term makhmasah as well: that is to say, it covers here not merely cases of actual, extreme hunger (which makes the eating of otherwise prohibited categories of meat permissible. as is explicitly stated in [2:173](#)) but also other situations in which overwhelming; extraneous forces beyond a person's control may compel him, against his will, to do something that is normally prohibited by Islamic Law - as, for instance, to use intoxicating drugs whenever illness makes their use imperative and unavoidable.

Muhammad Asad - End Note 12 (5:4)

The implication is, firstly, that what has been forbidden does not belong to the category of "the good things of life" (at-tayyibat), and, secondly, that all that has not been expressly forbidden is allowed. It is to be noted that the Qur'an forbids only those things or actions which are injurious to man physically, morally or socially.

Muhammad Asad - End Note 13 (5:4)

Lit., "such of the trained beasts of chase" (min al-jawarih mukallibin). The term mukallib signifies "trained like a [hunting) dog", and is applied to every animal used for hunting -a hound, a falcon, a cheetah, etc.

Muhammad Asad - End Note 14 (5:5)

This permission to partake of the food of the followers of other revealed religions excludes, of course, the forbidden categories of meat enumerated in verse 3 above. As a matter of fact, the Law of Moses, too, forbids them explicitly; and there is no statement whatsoever in the Gospels to the effect that these prohibitions were cancelled by Jesus: on the contrary, he is reported to have said, "Think not that I have come to destroy the Law [of Moses]. .. : I am not come to destroy, but to fulfil" (Matthew v, 17). Thus, the latitude enjoyed by post-Pauline followers of Jesus in respect of food does not correspond to what he himself practiced and enjoined.

Muhammad Asad - End Note 15 (5:5)

Whereas Muslim men are allowed to marry women from among the followers of another revealed religion, Muslim women may not marry non-Muslims: the reason being that Islam enjoins reverence of all the prophets, while the followers of other religions reject some of them-e.g., the Prophet Muhammad or, as is the case, with the Jews, both Muhammad and Jesus. Thus, while a non-Muslim woman who marries a Muslim can be sure that - despite all doctrinal differences-the prophets of her faith will be mentioned with utmost respect in her Muslim environment, a Muslim woman who would marry a non-Muslim would always be exposed to an abuse of him whom she regards as God's Apostle.

Muhammad Asad - End Note 16 (5:5)

The above passage rounds off, as it were, the opening sentences of this surah, "O you who have attained to faith, be true to your covenants" - of which belief in God and the acceptance of His commandments are the foremost. It is immediately followed by a reference to prayer: for it is in prayer that man's dependence on God finds its most conscious and deliberate expression.

Muhammad Asad - End Note 17 (5:6)

For an explanation of this and the following passage, see [4:43](#) and the corresponding notes. Here, the reference to prayer connects with the last sentence of the preceding verse, which speaks of belief in God.

Muhammad Asad - End Note 18 (5:7)

Lit., "His solemn pledge by which He bound you". Since this pledge is given by the believers to God and not by Him to them, the personal pronoun in "His pledge" can have only one meaning: namely, God's binding thereby the believers to Himself.

Muhammad Asad - End Note 19 (5:8)

Lit., "of people".

Muhammad Asad - End Note 20 (5:11)

Lit., "to stretch their hands towards you": an allusion to the weakness of the believers at the beginning of the Qur'anic revelation, and - by implication - to the initial weakness of every religious movement.

Muhammad Asad - End Note 21 (5:12)

The interpolation of "similar" is justified by the obvious reference to verse 7 above. The pledge was similar in that it related to obedience to God's commandments.

Muhammad Asad - End Note 22 (5:12)

Lit., "when We sent out twelve leaders from among them". This is a reference to the Biblical story (in Numbers xiii), according to which God commanded Moses to send out one leading personality from each of the twelve tribes "to spy out the land of Canaan- before the children of Israel invaded it. (The noun naqib, here rendered as "leader", has also the meaning of "investigator" or "spy" inasmuch as it is derived from the verb naqaba, which signifies - among other things - "he scrutinized" or "investigated"). The subsequent near-revolt of the children of Israel-caused by their fear of the powerful tribes which inhabited Canaan (cf. Numbers xiv)-is briefly referred to in the first sentence of verse 13 and more fully described in verses 20-26- of this surah.

Muhammad Asad - End Note 23 (5:12)

I.e., by doing righteous deeds.

Muhammad Asad - End Note 24 (5:13)

An allusion to their lack of trust in God and their persistent sinning.

Muhammad Asad - End Note 25 (5:13)

See [4:46](#), where the same accusation is levelled against the children of Israel.

Muhammad Asad - End Note 26 (5:14)

Thus the Qur'an elliptically rejects their claim of being true followers of Jesus: for, by wrongfully elevating him to the status of divinity they have denied the very essence of his message.

Muhammad Asad - End Note 27 (5:14)

I.e., their going astray from the genuine teachings of Jesus-and thus from true faith in God-is the innermost cause of the enmity and hatred which has so often set the so-called Christian nations against one another and led to unceasing wars and mutual persecution.

Muhammad Asad - End Note 28 (5:15)

Inasmuch as verses 15-19 are addressed to the Jews and the Christians, the term al-kitab may suitably be rendered here as "the Bible". It is to be borne in mind that the primary meaning of the verb khafiya is "it became imperceptible" or "not apparent" or "obscure". and that the same significance attaches to the transitive form akhfa. There is, of course, no doubt that in its transitive form the verb also denotes "he concealed [something]". i.e., from others: but in view of the preceding phrase, "there has come unto you Our Apostle to make clear unto you", it is obvious that what is alluded to in this context is the concealing of something from oneself: in other words, it is a reference to the gradual obscuring, by the followers of the Bible, of its original verities which they are now unwilling to admit even to themselves.

Muhammad Asad - End Note 29 (5:16)

The word salam, here rendered as "salvation", has no proper equivalent in the English language. It denotes inner peace, soundness and security from evil of any kind, both physical and spiritual, and the achievement of what, in Christian terminology, is described as "salvation": with the difference, however, that the Christian concept of salvation presupposes the existence of an a-priori state of sinfulness, which is justified in Christianity by the doctrine of "original sin", but is not justified in Islam, which does not subscribe to this doctrine. Consequently, the term "salvation" - which I am using here for want of a better word- does not adequately convey the full meaning of salam. Its nearest equivalents in Western languages would be the German Heil or the French salut, both of which express the idea of spiritual peace and fulfilment without being necessarily (i.e., linguistically) connected with the Christian doctrine of salvation.

Muhammad Asad - End Note 30 (5:18)

Cf. Exodus iv, 22-23 ("Israel is My son"), Jeremiah xxxi, 9 ("I am a father to Israel"), and the many parallel expressions in the Gospels.

Muhammad Asad - End Note 31 (5:20)

With these words the Qur'an returns to the story of the children of Israel alluded to in verses 12 and 13 - namely, to an illustration of their having "broken their solemn pledge" and gone back on their faith in God. The following story is, moreover, directly connected with the preceding verse inasmuch as Moses appeals here to the children of Israel as "a bearer of glad tidings and a warner".

Muhammad Asad - End Note 32 (5:20)

Lit., "made you kings". According to most of the commentators (e.g., Tabari, Zamakhshari, Razi), the "kingship" of the Israelites is a metaphorical allusion to their freedom and independence after their Egyptian bondage, the term "king" being equivalent here to "a free man who is master of his own affairs" (Manar VI, 323 f.) and can, therefore, adopt any way of life he chooses.

Muhammad Asad - End Note 33 (5:22)

Lit., "are in it". See Numbers xiii, 32-33, and also the whole of ch. xiv, which speaks of the terror that overwhelmed the Israelites on hearing the report of the twelve scouts mentioned in verse 12 of this surah, and of the punishment of their cowardice and lack of faith.

Muhammad Asad - End Note 34 (5:23)

I.e., by frontal attack. According to the Bible (Numbers xiv, 6-9, 24, 30, 38), the two God-fearing men were Joshua and Caleb, who had been among the twelve spies sent out to explore Canaan, and who now tried to persuade the terror-stricken children of Israel to place their trust in God. As so often in the Qur'an, this story of the Israelites serves to illustrate the difference between real, selfless faith and worldly self-love.

Muhammad Asad - End Note 35 (5:27)

I.e., the story of Cain and Abel, mentioned in Genesis iv, 1-16. The pronoun in "tell them" refers to the followers of the Bible, and obviously connects with verse 15 of this surah, "Now there has come unto you Our Apostle, to make clear unto you much of what you have been concealing [from yourselves] of the Bible", the meaning of which has been explained in note 28 above. The moral of this particular Biblical story - a moral which the followers of the Bible have been "concealing from themselves" - is summarized in verse 32.

Muhammad Asad - End Note 36 (5:29)

Lit., "my sin as well as thy sin". It is evident from several well-authenticated ahadith that if a person dies a violent death not caused, directly or indirectly, by his own sinful actions, his previous sins will be forgiven (the reason being, evidently, that he had no time to repent, as he might have done had he been allowed to live). In cases of unprovoked murder, the murderer is burdened-in addition to the sin of murder-with the sins which his innocent victim might have committed in the past and of which he (the victim) is now absolved: this convincing interpretation of the above verse has been advanced by Mujahid (as quoted by Tabari).

Muhammad Asad - End Note 37 (5:30)

Among the many meanings attributable to the noun nafs (primarily, "soul", or "mind", or "self"), there is also that of "desire" or "passionate determination" (Qamu; see also Zamakhshari's Asas); in this context, the best rendering seems to be "passion".

Muhammad Asad - End Note 38 (5:31)

Lit., "to be like this raven".

Muhammad Asad - End Note 39 (5:31)

Lit., "became of those who feel remorse". The thought of burying his dead brother's body, suggested to Cain by the raven's scratching the earth, brought home to him the enormity of his crime.

Muhammad Asad - End Note 40 (5:32)

This moral truth is among those to which the first sentence of verse 15 of this surah alludes, and its succinct formulation fully explains the reason why the story of Cain and Abel is mentioned in this context. The expression "We have ordained unto the children of Israel" does not, of course, detract from the universal validity of this moral: it refers merely to its earliest enunciation.

Muhammad Asad - End Note 41 (5:32)

I.e., to the followers of the Bible, both the Jews and the Christians.

Muhammad Asad - End Note 42 (5:32)

The present participle *la-musrifun* indicates their "continuously committing excesses" (i.e., crimes), and is best rendered as "they go on committing" them. In view of the preceding passages, these "excesses" obviously refer to crimes of violence and, in particular, to the ruthless killing of human beings.

Muhammad Asad - End Note 43 (5:33)

The term "apostle" is evidently generic in this context. By "making war on God and His apostle" is meant a hostile opposition to, and wilful disregard of, the ethical precepts ordained by God and explained by all His apostles, combined with the conscious endeavour to destroy or undermine other people's belief in God as well.

Muhammad Asad - End Note 44 (5:33)

In classical Arabic idiom, the "cutting off of one's hands and feet" is often synonymous with "destroying one's power", and it is possibly in this sense that the expression has been used here. Alternatively, it might denote "being mutilated", both physically and metaphorically -similar to the (metonymical) use of the expression "being crucified" in the sense of "being tortured". The phrase *min khilaf*-usually rendered as "from opposite sides"-is derived from the verb *khalafahu*, "he disagreed with him", or "opposed him", or "acted contrarily to him": consequently, the primary meaning of *min khilaf* is "in result of contrariness" or "of perverseness".

Muhammad Asad - End Note 45 (5:33)

Most of the classical commentators regard this passage as a legal injunction, and interpret it, therefore, as follows: "The recompense of those who make war on God and His apostle and spread corruption on earth shall but be that they shall be slain, or crucified, or that their hands and feet be cut off on opposite sides, or that they shall be banished from the earth: such shall be their ignominy in this world." This interpretation is, however, in no way warranted by the text, and this for the following reasons:

- (a) The four passive verbs occurring in this sentence- "slain", "crucified", "cut off" and "banished" -are in the present tense and do not, by themselves, indicate the future or, alternatively, the imperative mood.
- (b) The form *yūqattalu* does not signify simply "they are being slain" or (as the commentators would have it) "they shall be slain", but denotes - in accordance with a fundamental rule of Arabic grammar-"they are being slain in great numbers"; and the same holds true of the verbal forms *yusallabu* ("they are being crucified in great numbers") and *tuqatta'a* ("cut off in great numbers"). Now if we are to believe that these are "ordained punishments", it would imply that great numbers - but not necessarily all - of "those who make war on God and His apostle" should be punished in this way: obviously an inadmissible assumption of arbitrariness on the part of the Divine Law-Giver. Moreover, if the party "waging war on God and His apostle" should happen to consist of one person only, or of a few, how could a command referring to "great numbers" be applied to them or to him?
- (c) Furthermore, what would be the meaning of the phrase, "they shall be banished from the earth", if the above verse is to be taken as a legal injunction'.? This point has, indeed,

perplexed the commentators considerably. Some of them assume that the transgressors should be "banished from the land [of Islam]": but there is no instance in the Qur'an of such a restricted use of the term "earth" (ard). Others, again, are of the opinion that the guilty ones should be imprisoned in a subterranean dungeon, which would constitute their "banishment from [the face of] the earth"!

- (d) Finally-and this is the weightiest objection to an interpretation of the above verse as a "legal injunction" -the Qur'an places exactly the same expressions referring to mass-crucifixion and mass-mutilation (but this time with a definite intent relating to the future) in the mouth of Pharaoh, as a threat to believers (see [7:124](#), [20:71](#) and [26:49](#)). Since Pharaoh is invariably described in the Qur'an as the epitome of evil and godlessness, it is inconceivable that the same Qur'an would promulgate a divine law in precisely the terms which it attributes elsewhere to a figure characterized as an "enemy of God".

Muhammad Asad - End Note 46 (5:34)

I.e. before belief in God and in the ethical principles decreed by Him becomes prevalent: for, in that event, repentance on the part of "those who make war on God and His apostle" would be no more than an act of conforming to the dominant trend and, therefore, of no moral value ,whatever. It is to be noted that the exemption from suffering relates to the hereafter.

Muhammad Asad - End Note 47 (5:36)

Lit., "and the like with it".

Muhammad Asad - End Note 48 (5:38)

The extreme severity of this Qur'anic punishment can be understood only if one bears in mind the fundamental principle of Islamic Law that no duty (taklif) is ever imposed on man without his being granted a corresponding right (haqq); and the term "duty" also comprises, in this context, liability to punishment. Now, among the inalienable rights of every member of the Islamic society - Muslim and non-Muslim alike - is the right to protection (in every sense of the word) by the community as a whole. As is evident from innumerable Qur'anic ordinances as well as the Prophet's injunctions forthcoming from authentic Traditions, every citizen is entitled to a share in the community's economic resources and, thus, to the enjoyment of social security: in other words, he or she must be assured of an equitable standard of living commensurate with the resources at the disposal of the community. For, although the Qur'an makes it clear that human life cannot be expressed in terms of physical existence alone-the ultimate values of life being spiritual in nature-the believers are not entitled to look upon spiritual truths and values as something that could be divorced from the physical and social factors of human existence. In short, Islam envisages and demands a society that provides not only for the spiritual needs of man, but for his bodily and intellectual needs as well. It follows, therefore, that-in order to be truly Islamic - a society (or state) must be so constituted that every individual, man and woman, may enjoy that minimum of material well-being and security without which there can be no human dignity, no real freedom and, in the last resort, no spiritual progress: for, there can be no real happiness and strength in a society that permits some of its members to suffer undeserved want while others have more than they need. If the whole society suffers privations owing to circumstances beyond its control (as happened, for instance, to the Muslim community in the early days of Islam), such shared privations may become a source of spiritual strength and, through it, of future greatness. But if the available resources of a community are so unevenly distributed that certain groups within it live in affluence while the majority of the people are forced to use up all their energies in search of their daily bread, poverty becomes the 'most dangerous enemy of spiritual progress, and occasionally drives whole communities away from God-consciousness and into the arms of soul-destroying materialism. It was undoubtedly this that the Prophet had in mind when he uttered the warning words (quoted by As-Suyuti in Al-Jami' as-Saghir), "Poverty may well turn into a denial of the truth (kufr)." Consequently, the social legislation of Islam aims at a state of affairs in which every man, woman and child has (a) enough to eat and wear, (b) an adequate home, (c) equal opportunities and facilities for education, and (d) free medical care in health and in sickness. A corollary of these rights is the right to productive and remunerative work while of working age and in good health, and a provision (by the community or the state) of adequate nourishment, shelter, etc. in cases of disability resulting from illness, widowhood, enforced unemployment, old age, or under-age. As already mentioned, the

communal obligation to create such a comprehensive social security scheme has been laid down in many Qur'anic verses, and has been amplified and explained by a great number of the Prophet's commandments. It was the second Caliph, `Umar ibn al-Khattab, who began to translate these ordinances into a concrete administrative scheme (see Ibn Sa'd , Tabaqat I11/1, 213-217); but after his premature death, his successors had neither the vision nor the statesmanship to continue his unfinished work. It is against the background of this social security scheme envisaged by Islam that the Qur'an imposes the severe sentence of hand-cutting as a deterrent punishment for robbery. Since, under the circumstances outlined above, "temptation" cannot be admitted as a justifiable excuse, and since, in the last resort, the entire socio-economic system of Islam is based on the faith of its adherents, its balance is extremely delicate and in need of constant, strictly-enforced protection. In a community in which everyone is assured of full security and social justice, any attempt on the part of an individual to achieve an easy, unjustified gain at the expense of other members of the community must be considered an attack against the system as a whole, and must be punished as such: and, therefore, the above ordinance which lays down that the hand of the thief shall be cut off. One must, however, always bear in mind the principle mentioned at the beginning of this note: namely, the absolute interdependence between man's rights and corresponding duties (including liability to punishment). In a community or state which neglects or is unable to provide complete social security for all its members, the temptation to enrich oneself by illegal means often becomes irresistible - and, consequently, theft cannot and should not be punished as severely as it should be punished in a state in which social security is a reality in the full sense of the word. If the society is unable to fulfil its duties with regard to every one of its members, it has no right to invoke the full sanction of criminal law (hadd) against the individual transgressor, but must confine itself to milder forms of administrative punishment. (It was in correct appreciation of this principle that the great Caliph `Umar waived the hadd of hand-cutting in a period of famine which afflicted Arabia during his reign.) To sum up, one may safely conclude that the cutting-off of a hand in punishment for theft is applicable only within the context of an already-existing, fully functioning social security scheme, and in no other circumstances.

Muhammad Asad - End Note 49 (5:39)

Le., by restituting the stolen goods before being apprehended by the authorities (Manar VI, 382).

Muhammad Asad - End Note 50 (5:41)

Lit., "from among those".

Muhammad Asad - End Note 51 (5:41)

Although this verse is, in the first instance, addressed to the Prophet, it concerns all followers of the Qur'an and is, therefore, valid for all times. The same observation applies to the people of whom this verse speaks: although it mentions only the hypocrites and the Jews, it refers, by implication, to all people who are prejudiced against Islam and willingly lend ear to any false statement about its teachings, preferring to listen to unfriendly non-Muslim "experts" rather than to turn to the Qur'an itself for enlightenment-which is the meaning of the phrase, "without having come to thee [O Muhammad]".

Muhammad Asad - End Note 52 (5:41)

I.e., they are prepared to accept such of the Qur'anic teachings as might suit their preconceived notions, but are not prepared to accept anything that goes against their own inclinations.

Muhammad Asad - End Note 53 (5:41)

This connects with the beginning of this verse; hence my interpolation. For the meaning of fitnah, see surah 8, note 25.

Muhammad Asad - End Note 54 (5:42)

The noun suht is derived from the verb sahata, "he utterly destroyed [a thing]", and signifies, primarily, the "doing of anything that leads to destruction" because it is abominable and, therefore, forbidden (Lisan al-Arab). Hence, it denotes anything that is evil itself. In the above context, the intensive expression akkalun li's-suht may denote "those who greedily devour all that is forbidden" (i.e., illicit gain), or, more probably, "those who greedily swallow all that is evil" - i.e., every false statement made about the Qur'an by its enemies with a view to destroying its impact.

Muhammad Asad - End Note 55 (5:42)

I.e., as to what is right and what is wrong in the sight of God. Most of the commentators assume that this passage refers to a specific judicial case, or cases, which the Jews of Medina brought before the Prophet for decision; but in view of the inherent Qur'anic principle that every historical reference contained in it has also a general import, I rather believe that the "judgment" alluded to in this verse relates to deciding as to whether any of their beliefs-other than those which the Qur'an explicitly confirms or rejects-is right or wrong.

Muhammad Asad - End Note 56 (5:42)

I.e., on the basis of the ethical laws revealed by God, and not personal, arbitrary likes or dislikes.

Muhammad Asad - End Note 57 (5:43)

This verse illustrates the strange mentality of the Jews, who-despite the fact that they believe the Torah to contain all of the Divine Law - surreptitiously turn to a religious dispensation in which they do not believe. in the hope that its verdict on certain ethical questions might confirm some of their own wishful beliefs which happen to run counter to the Torah. In other words, they are not really prepared to submit to the judgment of the Torah-although they assert their belief in it -nor the judgment of the Qur'an, which confirms some of the laws of the Torah and abrogates others: for, as soon as they come to realize that the Qur'an does not agree with their preconceived ideas, they turn away from it.

Muhammad Asad - End Note 58 (5:44)

Implying that the Law of Moses (the Torah) was intended only for the children of Israel, and was never meant to have universal validity.

Muhammad Asad - End Note 59 (5:44)

The expression "some of God's writ (kitab)" implies that the Torah did not exhaust the whole of God's revelation, and that more was yet to be revealed. For an explanation of the term rabbaniyun, see surah 3, note 62.

Muhammad Asad - End Note 60 (5:44)

I.e., for the illusory feeling of superiority based on the spurious belief that the children of Israel are "God's chosen people" and, therefore, the sole recipients of God's grace and revelation. The "messages" referred to in this sentence relate to the Qur'an as well as to the Biblical prophecies concerning the advent of Muhammad.

Muhammad Asad - End Note 61 (5:45)

See Exodus xxi, 23 ff., where details of the extremely harsh penalties provided under Mosaic Law are given in accordance with their

Muhammad Asad - End Note 62 (5:45)

Lit., "it shall be an atonement for him". The Pentateuch does not contain this call to forgiveness which

is brought out with great clarity not only in the Qur'an but also in the teachings of Jesus; especially in the Sermon on the Mount: and this, read in conjunction with the following verses, would seem to be an allusion to the time-bound quality of Mosaic Law. Alternatively, the above admonition may have been part of the original teachings of the Torah which have been subsequently corrupted or deliberately abandoned by its followers, whom the Qur'an accuses of "distorting the meaning of the revealed words" (see verse 41 above).

Muhammad Asad - End Note 63 (5:46)

Regarding the meaning of *ma bayna yadayhi* (lit., "that which was between his [or "its"] hands") occurring twice in this verse, as well as in verse 48, see surah 3, note 3.

Muhammad Asad - End Note 64 (5:48)

The participle *muhaymin* is derived from the quadriliteral verb *haymana*, "he watched [over a thing]" or "controlled [it]", and is used here to describe the Qur'an as the determinant factor in deciding what is genuine and what is false in the earlier scriptures (see Manar VI, 410 ff.).

Muhammad Asad - End Note 65 (5:48)

Lit., "judge, then, between them. . .", etc. This apparently applies not merely to judicial cases but also to opinions as to what is right or wrong in the ethical sense (see note 55 above'). As is evident from the mention of the "followers of the Gospel" in the preceding verse, and of the Torah in the earlier passages, the people spoken of here are both the Jews and the Christians.

Muhammad Asad - End Note 66 (5:48)

The expression "every one of you" denotes the various communities of which mankind is composed. The term *shir'ah* (or *shari'ah*) signifies, literally, "the way to a watering-place" (from which men and animals derive the element indispensable to their life), and is used in the Qur'an to denote a system of law necessary for a community's social and spiritual welfare. The term *minhaj*, on the other hand, denotes an "open road", usually in an abstract sense: that is, "a way of life". The terms *shir'ah* and *minhaj* are more restricted in their meaning than the term *din*, which comprises not merely the laws relating to a particular religion but also the basic, unchanging spiritual truths which, according to the Qur'an, have been preached by every one of God's apostles, while the particular body of laws (*shir'ah* or *shari'ah*) promulgated through them, and the way of life (*minhaj*) recommended by them, varied in accordance with the exigencies of the time and of each community's cultural development. This "unity in diversity" is frequently stressed in the Qur'an (e.g., in the first sentence of 2:148, in 21:92-93, or in 23:52 ff.). Because of the universal applicability and textual incorruptibility of its teachings-as well as of the fact that the Prophet Muhammad is "the seal of all prophets", i.e., the last of them (see 33:40) - the Qur'an represents the culminating point of all revelation and offers the final, perfect way to spiritual fulfilment. This uniqueness of the Qur'anic message does not, however, preclude all adherents of earlier faiths from attaining to God's grace: for-as the Qur'an so often points out-those among them who believe uncompromisingly in the One God and the Day of Judgment (i.e., in individual moral responsibility) and live righteously "need have no fear, and neither shall they grieve".

Muhammad Asad - End Note 67 (5:48)

I.e., "in order to test, by means of the various religious laws imposed on you, your willingness to surrender yourselves to God and to obey Him" (Zamakhshari, Razi), "and thus to enable you to grow, spiritually and socially, in accordance with the God-willed law of evolution" (Manar VI, 418 f.).

Muhammad Asad - End Note 68 (5:48)

Lit., "inform you of that wherein you used to differ" (cf. surah 2, note 94). Thus, the Qur'an impresses upon all who believe in God - Muslims and non-Muslims alike - that the differences in their religious practices should make them "vie with one another in doing good works" rather than lose themselves in

mutual hostility.

Muhammad Asad - End Note 69 (5:49)

Lit., "between them": see notes 55 and 65 above.

Muhammad Asad - End Note 70 (5:49)

The implication is that a conscious disregard of God's commandments brings with it its own punishment: namely, a gradual corruption of the community's moral values and, thus, growing social disruption and internecine conflict.

Muhammad Asad - End Note 71 (5:50)

By "pagan ignorance" (jahiliyyah) is meant here not merely the time before the advent of the Prophet Muhammad but, in general, a state of affairs characterized by a lack of moral perception and a submission of all personal and communal concerns to the criterion of "expediency" alone: that is, exclusively to the consideration as to whether a particular aim or action is useful or damaging (in the short-term, practical sense of these words) to the interests of the person concerned or of the community to which he belongs. Inasmuch as this "law of expediency" is fundamentally opposed to the concepts of morality preached by every higher religion, it is described in the Qur'an as "the law (hukm) of pagan ignorance".

Muhammad Asad - End Note 72 (5:51)

According to most of the commentators (e.g., Tabari), this means that each of these two communities extends genuine friendship only to its own adherents-i.e., the Jews to the Jews, and the Christians to the Christians-and cannot, therefore, be expected to be really friendly towards the followers of the Qur'an. See also [8:73](#), and the corresponding note.

Muhammad Asad - End Note 73 (5:51)

Lit., "the evildoing folk": i.e., those who deliberately sin in this respect. As regards the meaning of the "alliance" referred to here, see [3:28](#), and more particularly [4:139](#) and the corresponding note, which explains the reference to a believer's loss of his moral identity if he imitates the way of life of, or-in Qur'anic terminology-"allies himself" with, non-Muslims. However, as has been made abundantly clear in [60:7-9](#) (and implied in verse 57 of this surah), this prohibition of a "moral alliance" with non-Muslims does not constitute an injunction against normal, friendly relations with such of them as are well-disposed towards Muslims. It should be borne in mind that the term wali has several shades of meaning: "ally", "friend", "helper", "protector", etc. The choice of the particular term - and sometimes a -combination of two terms-is always dependent on the context.

Muhammad Asad - End Note 74 (5:52)

Lit., "vie with one another concerning them" - the pronoun referring to the hostile Jews and Christians, for whose good-will the hypocrites within the Muslim community vie with one another by trying to imitate their way of life.

Muhammad Asad - End Note 75 (5:52)

Lit., "from Himself". Some of the commentators assume that the word fath (lit., "victory" or "triumph") occurring in this sentence is a prophetic reference to the conquest of Mecca by the Muslims. This assumption, however, cannot be correct since Mecca was already in the hands of the Muslims at the time of the revelation of this surah. Hence, the term fath has obviously been used here in its primary significance of "opening" - namely, the opening of good fortune. (Cf. the idiomatic expression futiha 'ala fulan, "so-and-so became fortunate" or "possessed of good fortune", mentioned in Zamakhshari's

Asas and in the Taj al' Arus.) The "other event of God's own devising" may conceivably refer to a divine punishment of the hypocrites apart from the good fortune that might be in store for the true believers.

Muhammad Asad - End Note 76 (5:54)

Lit., "whosoever from among you abandons his faith" - i.e., in result of having placed his reliance on non-Muslims who are hostile to Islam, and having taken them for his "allies" and spiritual mentors.

Muhammad Asad - End Note 77 (5:60)

Contrary to many of the commentators who take this reference to "apes and swine" in a literal sense, the famous tabi'i Mujahid explains it as a metaphorical description (mathal) of the moral degradation which such sinners undergo: they become wildly unpredictable like apes, and as abandoned to the pursuit of lusts as swine (Manar VI, 448). This interpretation has also been quoted by Tabari in his commentary on 2 : 65. - As regards the expression "powers of evil" (at-,taghut), see surah 2, note 250.

Muhammad Asad - End Note 78 (5:60)

As is evident from the following verses, the sinners who are even worse than the mockers are the hypocrites, and particularly those among them who claim to be followers of the Bible: for the obvious reason that, having been enlightened through revelation, they have no excuse for their behaviour. Although in verse 64 the Jews are specifically mentioned, the reference to the Gospel in verse 66 makes it clear that the Christians, too, cannot be exempted from this blame.

Muhammad Asad - End Note 79 (5:61)

Lit., "they come in with a denial of the truth and depart with it".

Muhammad Asad - End Note 80 (5:63)

According to Baghawi', the rabbaniyun ("men of God" - see surah 3, note 62) stand, in this 156 context, for the spiritual leaders of the Christians, and the ahbar for the Jewish scholars ("rabbis"). Regarding the "swallowing of evil", see note 54 above.

Muhammad Asad - End Note 81 (5:64)

The phrase "one's hand is shackled" is a metaphorical expression denoting niggardliness, just as its opposite-"his hand is stretched out wide" -signifies generosity (Zamakhshari). However, these two phrases have a wider meaning as well, namely, "lack of power" and "unlimited power", respectively (Razi). It would appear that the Jews of Medina, seeing the poverty of the Muslims, derided the latter's conviction that they were struggling in God's cause and that the Qur'an was divinely revealed. Thus, the "saying" of the Jews mentioned in this verse, "God's hand is shackled", as well as the parallel one in [3:181](#), "God is poor while we are rich", is an elliptical description of their attitude towards Islam and the Muslims - an attitude of disbelief and sarcasm which could be thus paraphrased: "If it were true that you Muslims are doing God's will, He would have bestowed upon you power and riches; but your poverty and your weakness contradict your claim - or else this claim of yours amounts, in effect, to saying that God cannot help you." This outstanding example of the elliptic mode of expression (ijaz) so often employed in the Qur'an has, however, a meaning that goes far beyond the historical circumstances to which it refers: it illustrates an attitude of mind which mistakenly identifies worldly riches or power with one's being, spiritually, "on the right way". In the next sentence the Qur'an takes issue with this attitude and declares, in an equally elliptical manner, that all who see in material success an alleged evidence of God's approval are blind to spiritual truths and, therefore, morally powerless and utterly self-condemned in the sight of God.

Muhammad Asad - End Note 82 (5:64)

Lit., "among them". The personal pronoun refers to the hypocritical followers of the Bible - both the Jews and the Christians - spoken of in verses 57-63 (Tabari); cf. verse 14 of this surah, which makes a similar statement with regard to such of the Christians as "have forgotten much of what they had been told to bear in mind".

Muhammad Asad - End Note 83 (5:64)

Le., He does not allow any of the warring parties to resolve their conflicts through a final victory, with the result that they continue to live in a state of "enmity and hatred".

Muhammad Asad - End Note 84 (5:66)

The expression "partake of all the blessings of heaven and earth" (lit., "eat from above them and from beneath their feet") is an allusion to the blessing which accompanies the realization of a spiritual truth, as well as to the social happiness which is bound to follow an observance of the moral principles laid down in the genuine teachings of the Bible. It should be borne in mind that the phrase "if they would but truly observe (law annahum aqamu) the Torah and the Gospel", etc., implies an observance of those scriptures in their genuine spirit, free of the arbitrary distortions due to that "wishful thinking" of which the Qur'an so often accuses the Jews and the Christians such as the Jewish concept of "the chosen people", or the Christian doctrines relating to the alleged divinity of Jesus and the "vicarious redemption" of his followers.

Muhammad Asad - End Note 85 (5:68)

Le., all the other God-inspired books of the Old Testament which stress the oneness of God and are full of prophecies relating to the advent of the Prophet Muhammad (Razi). This must be understood in conjunction with the oft-repeated Qur'anic statement that the Bible, as it exists now, has undergone many textual changes and corruptions.

Muhammad Asad - End Note 86 (5:69)

See surah 2, note 49.

Muhammad Asad - End Note 87 (5:70)

Lit., "and some they are slaying". Regarding the significance of the change from the past to the present tense (yaqtulun), see surah 2, note 72.

Muhammad Asad - End Note 88 (5:72)

Cf. Matthew iv; 10; Luke iv, 8; John xx, 17.

Muhammad Asad - End Note 90 (5:75)

Lit., "how turned away they are [from the truth]". Primarily, the verb afaka signifies "he turned [someone or something] away"; in an abstract sense it often denotes "he uttered a lie" (because it implies a turning away from the truth). The passive form ufika has frequently the meaning of "he was turned away from his opinion" (or "from his judgment") and, thus, "his mind became perverted" or "deluded". (Cf. Qamus and Taj al' Arus; also Lane 1, 69.)

Muhammad Asad - End Note (5:75)

Muhammad Asad - End Note 91 (5:77)

Cf. 4:171. This passage, like the preceding ones, is obviously addressed to the Christians, whose love

for Jesus has caused them to "overstep the bounds of truth" by elevating him to the rank of divinity; therefore my rendering, in this context, of ahl al-kitab as "followers of the Gospel".

Muhammad Asad - End Note 92 (5:77)

Lit., "have gone astray from the right path": i.e., are persisting in this condition until now (Razi): an allusion to the many communities who, in the course of time, have come to attribute divinity to their spiritual leaders -a phenomenon frequently encountered in the history of religions.

Muhammad Asad - End Note 93 (5:78)

Cf. Psalms lxxviii, 21-22, 31-33, and passim; also Matthew xii, 34, and xxiii, 33-35.

Muhammad Asad - End Note 94 (5:80)

Lit., "what their passions (anfusuhum) have proffered to them". (Regarding the rendering of nafs as "passion", see note 37 on verse 30 of this surah.) What is alluded to here is their stubborn belief that they are "God's chosen people" and, consequently, their rejection of any revelation that may have been vouchsafed to others.

Muhammad Asad - End Note 95 (5:81)

Lit., "the Prophet". According to Zamakhshari and Razi, the prophet referred to is Moses, whom the Jews claim to follow -a claim which the Qur'an denies by implication.

Muhammad Asad - End Note 96 (5:82)

Lit., "of them".

Muhammad Asad - End Note 97 (5:82)

I.e., they do not believe, as do the Jews, that revelation is God's exclusive gift to the children of Israel; and their "priests and monks" teach them that humility is the essence of all true faith. -It is noteworthy that the Qur'an does not in this context include the Christians among "those who are bent on ascribing divinity to aught beside God" (alladhina ashraqu-the element of intent being expressed in the use of the past tense, similar to alladhina kafaru, alladhina zalamu, etc.): for although, by their deification of Jesus, they are guilty of the sin of shirk ("the ascribing of divinity to anyone or anything beside God"), the Christians do not consciously worship a plurality of deities inasmuch as, theoretically, their theology postulates belief in the One God, who is conceived as manifesting Himself in a trinity of aspects, or "persons", of whom Jesus is supposed to be one. However repugnant this doctrine may be to the teachings of the Qur'an, their shirk is not based on conscious intent, but rather flows from their "overstepping the bounds of truth" in their veneration of Jesus (see [4:171](#), [5:77](#)). Cf. in this context Razi's remarks mentioned in note 16 on [6:23](#).

Muhammad Asad - End Note 98 (5:83)

Regarding this rendering of the phrase mimma `arafu min al-hagq, see Zamakhshari and Razi; also Manar VII, 12. As for my translation of the expression idhd sami'u as "when they come to understand", it is to be noted that beyond its primary significance of "he heard", the verb sami'a has often the meaning of "he understood" or "came to understand" (cf. Lane IV, 1427).

Muhammad Asad - End Note 99 (5:85)

Lit., "for what they have said"- i.e., expressed as their belief (Zamakhshari).

Muhammad Asad - End Note 100 (5:87)

Most of the commentators - including tabari, Zamakhshari and Razi - explain the expression *la tuharrimu* (lit., "do not forbid" or "do not declare as forbidden") in the sense given by me above, and take it to refer to the self-mortification practiced, in particular, by Christian priests and monks. The term *at-tayyibat* comprises all that is good and wholesome in life - "the delightful things which human beings desire and towards which their hearts incline" (Tabari): hence my rendering, "the good things of life".

Muhammad Asad - End Note 101 (5:89)

Lit., "for a thoughtless word (*laghw*) in your oaths". This refers primarily to oaths aiming at denying to oneself something which the Law of Islam does not prohibit (i.e., "the good things of life"); and, generally, to all oaths uttered without premeditation, e.g., under the influence of anger (cf. [2:224-225](#); also [38:44](#) and the corresponding note 41).

Muhammad Asad - End Note 102 (5:89)

Lit., "its atonement shall be" - the pronoun referring to the (implied) sin of breaking an oath. It is obvious from the context that this possibility of atonement relates only to "oaths uttered without thought", and not to deliberate undertakings affecting other persons. which-as has been explicitly stated in the opening sentence of this surah -a believer is bound to observe faithfully to the best of his ability. Regarding exceptions from this general rule, see surah 2, note 212.

Muhammad Asad - End Note 103 (5:89)

Lit., "the average of what you feed your families with".

Muhammad Asad - End Note 104 (5:89)

Le., "do not make them lightly or often" (Razi).

Muhammad Asad - End Note 105 (5:90)

According to all the lexicographers, the word *khamr* (derived from the verb *khamara*, "he concealed" or "obscured") denotes every substance the use of which obscures the intellect, i.e., intoxicates. Hence, the prohibition of intoxicants laid down in this verse comprises not merely alcoholic drinks, but also drugs which have a similar effect. The only exception from this total prohibition arises in cases of "dire necessity" (in the strictest sense of these words), as stipulated in the last sentence of verse 3 of this surah: that is to say, in cases where illness or a bodily accident makes the administration of intoxicating drugs or of alcohol imperative and unavoidable. - As regards the expression "idolatrous practices" (*ansab*, lit., "idolatrous altars"), see note 8 of this surah. This term has, I believe, been used here metaphorically, and is meant to circumscribe all practices of an idolatrous nature -like saint-worship, the attribution of "magic" properties to certain inanimate objects, the observance of all manner of superstitious taboos, and so forth. -For an explanation of the expression rendered by me as "divining of the future" (*al-azlam*, lit., "divining-arrows"), see note 9 on the second paragraph of verse 3 of this surah.

Muhammad Asad - End Note 106 (5:91)

Lit., "Will you, then, desist?" -a rhetorical question implying the necessity of desisting, which can be expressed in English only by the use of the negative form.

Muhammad Asad - End Note 107 (5:92)

This implies that he cannot force people to believe, and cannot, therefore, be held responsible for their failure to do so.

Muhammad Asad - End Note 108 (5:93)

Lit., "in whatever they eat" or "taste" (fi-ma ta'imu). The verb ta'ima, which primarily signifies "he ate", applies to eating and drinking as well as - metaphorically - to "partaking of" anything that may be desirable. Most of the commentators assume that this verse relates to the believers who had died before the promulgation of the prohibitions mentioned in verse 90 above. It seems to me, however, that it has a much wider meaning, and relates to the partaking of "the good things of life"-i.e., to those which have not been prohibited by God and which, therefore, the believers need not deny themselves (cf. verse 87 above).

Muhammad Asad - End Note 109 (5:93)

Lit., "and then (thumma) are...": a sequence expressing growth and intensification (Razi). Hence, the particle thumma - occurring twice in this sentence - has been rendered by me, in the first instance, as "[they] continue to be" and, in the second instance, as "[they] grow ever more [conscious of God]".

Muhammad Asad - End Note 110 (5:94)

Lit., "with something of the game which your hands and your lances [may] reach".

Muhammad Asad - End Note 111 (5:94)

With this verse, the Qur'an returns to the prohibition of hunting during pilgrimage enunciated in verse 1 of this surah. The "trial" arises from the fact that hunting, although lawful in itself (and therefore included among the things which the believer, according to the preceding verse, may normally partake of), is prohibited in the state of pilgrimage. -As regards the expression bi'lghayb, rendered by me as "although He is beyond the reach of human perception", see surah 2,. note 3.

Muhammad Asad - End Note 112 (5:95)

From the last sentence of this verse it appears that by the "intentional" killing referred to here only an isolated incident (or a first offence) can be meant, and not a wilful, persistent "transgressing of the bounds of what is right", which the preceding verse condemns so severely. It is to be borne in mind that the term "game" (sayd) relates in this context only to edible animals: for, according to several authentic Traditions, the killing of a dangerous or highly obnoxious animal-for instance, a snake, a scorpion, a rabid dog, etc.-is permitted even in the state of pilgrimage.

Muhammad Asad - End Note 113 (5:95)

I.e., for distribution among the poor. In this context, the Ka`bah signifies, metonymically, the sacred precincts of Mecca, and not only the sanctuary itself (Razi). The "two persons of probity" are supposed to determine the approximate flesh-value of the wild animal which has been killed, and to decide on this basis as to what domestic animal should be offered in compensation.

Muhammad Asad - End Note 114 (5:95)

Lit., "or [there shall be] an atonement by way of feeding the needy, or an equivalent by way of fasting". These two alternatives are open to a pilgrim who is too poor to provide a head or heads of cattle corresponding in value to the game which he has killed, or-in the last-named alternative - too poor even to feed other poor people. Since neither the Qur'an nor any authentic Tradition specifies the number of poor to be fed or the number of days of fasting, these details are obviously left to the conscience of the person concerned.

Muhammad Asad - End Note 115 (5:96)

Lit., "the game of the sea and its food". Since the term bahr denotes any large accumulation of water, the classical commentators and jurists agree in that the above ordinance comprises all water-game, whether derived from seas, rivers, lakes or ponds (tabari). The pronoun in ta'amuhu (lit., "its food") relates to the word bahr, and thus indicates the fish and other marine animals which may have been cast forth by the waves onto the shore (tabari, Razi). Zamakhshari, however, regards the pronoun as relating to the object of the game (sayd) as such, and, consequently, understands the phrase as meaning "the eating thereof". Either of these two readings is agreeable with the text inasmuch as the above verse lays down that all kinds of water-game are lawful to a believer - even if he is in the state of pilgrimage - whereas hunting on land (sayd al-barr) is forbidden to the pilgrim.

Muhammad Asad - End Note 116 (5:96)

According to Al-Hasan al-Basri (as quoted by tabari), the "travellers" are, in this context, synonymous with "pilgrims": in other words, water-game of all descriptions is lawful to the believers irrespective of whether they are on pilgrimage or not.

Muhammad Asad - End Note 117 (5:97)

All hunting, whether by pilgrims or non-pilgrims, is prohibited in the vicinity of the Ka'bah -i.e., within the precincts of Mecca and its environs -because it is a sanctuary (amn, see [2:125](#)) for all living beings. For its association with Abraham, see 2 :125 ff., and the corresponding notes. The noun ka`bah, by which, owing to its shape, the sanctuary has always been known, denotes any "cubical building". It would seem that he who first built the Ka`bah (for, since the time of Abraham, it has been rebuilt several times. always in the same shape) consciously chose the simplest three-dimensional form imaginable - a cube - as a parable of man's humility and awe before the idea of God, whose glory is beyond anything that man could conceive by way of architectural beauty. This symbolism is clearly expressed in the term giyam (lit., "support" or "mainstay"), which - in its abstract sense - signifies "a standard by which [men's] affairs are made sound or improved" (Razi): hence my rendering of qiyam li'n-nas as "a symbol for all mankind".

Muhammad Asad - End Note 118 (5:97)

Lit., "this, so that you may know". The "garlanded offerings" (lit., "offerings and garlands") are a reference to the sacrificial animals (see note 4 of this surah). Thus, the pilgrimage and the rites connected, with it are stated to be symbols of man's self-surrender to God.

Muhammad Asad - End Note 119 (5:100)

Lit., "the bad things and the good things are not equal".

Muhammad Asad - End Note 120 (5:101)

Muhammad Asad - End Note 121 (5:101)

I.e., with possibly unfortunate consequences. An illustration of this problem has been provided in the following authentic Tradition, quoted by Muslim on the authority of Abu Hurayrah. In one of his sermons, the Prophet said: "O my people! God has ordained the pilgrimage (al-hajj) for you; therefore perform it." Thereupon somebody asked, "Every year, O Apostle of God?" The Prophet remained silent; and the man repeated his question twice. Then the Prophet said: "Had I answered `yes', it would have become incumbent on you [to perform the pilgrimage every year]: and, indeed, it would have been beyond your ability to do so. Do not ask me about matters which I leave unspoken: for, behold, there were people before you who went to their doom because they had put too many questions to their prophets and thereupon disagreed [about their teachings]. Therefore, if I command you anything, do of it as much as you are able to do. and if I forbid you anything, abstain from it." Discussing this Tradition, Ibn Hazm observes: "It circumscribes all the principles of religious law (ahkam ad-din) from the first to the last namely: what the Prophet has left unspoken-neither ordering nor forbidding it-is allowed (mubah), that is, neither forbidden nor obligatory; whatever he ordered is obligatory (fard), and

whatever he forbade is unlawful (haram); and whatever he ordered us to do is binding on us to the extent of our ability alone" (Muhalla I, 64). It should be borne in mind that the term "the Prophet" comprises, in this context, the Qur'an as well, since it was through the Prophet that the Qur'anic message was communicated to mankind.

Muhammad Asad - End Note 122 (5:101)

I.e., by leaving certain matters unspoken, God has left them to man's discretion, thus enabling him to act in accordance with his conscience and the best interests of the community.

Muhammad Asad - End Note 123 (5:102)

Following -Ibn Hazm's principles of jurisprudence, Rashid Rida' thus explains the above verse: "Many of our jurists (fugaha') have, by their subjective deductions, unduly widened the range of man's religious obligations (takalif), thus giving rise to the very difficulties and complications which the clear wording (of the Qur'an) had put an end to; and this has led to the abandonment, by many individual Muslims as well as by their governments, of Islamic Law in its entirety" (Manar VII, 138).

Muhammad Asad - End Note 124 (5:103)

Lit., "God has not ordained anything [in the nature] of a bahirah, nor a sa'ibah, nor a wasilah, nor a ham." These expressions denote certain categories of domestic animals which the pre-Islamic Arabs used to dedicate to their various deities by setting them free to pasture and prohibiting their use or slaughter. They were selected mainly on the basis of the number, sex and sequence of their offspring; but the lexicographers and commentators are by no means unanimous in their attempts at definition. For this reason-as well as because of their inherent complexity the above four terms cannot be translated into any other language; consequently, I am rendering them in the text as "certain kinds of cattle marked out by superstition and set aside from the use of man": this being, in the consensus of all authorities, the common denominator of the four categories. It is obvious that their mention at this place (as well as, by implication, in [6:138-139](#) and 143-144) serves as an illustration of the arbitrary invention of certain supposedly "religious" obligations and prohibitions alluded to in the preceding two verses and explained in the corresponding notes.

Muhammad Asad - End Note 125 (5:106)

Lit., "[let there be] testimony between you" - i.e., between you and your heirs - "when death approaches any of you, at the time of [making a] bequest".

Muhammad Asad - End Note 126 (5:106)

Lit., "travelling on earth". According to most of the commentators (cf. Razi), the expression minkum (lit., "from among you") signifies here "from among your own people", i.e., from among the Muslim community.

Muhammad Asad - End Note 127 (5:106)

Lit., "we shall not conceal God's, testimony".

Muhammad Asad - End Note 128 (5:107)

I.e., from among the rightful heirs of the deceased.

Muhammad Asad - End Note 129 (5:108)

Lit., "lest [contradictory] oaths be proffered after their oaths".

Muhammad Asad - End Note 130 (5:109)

Cf. verse 99 above: "No more is the Apostle bound to do than deliver the message"-for, neither can he force people to follow the right path, nor can he know what is in their hearts. (See also [4:41-42](#).)

Muhammad Asad - End Note 131 (5:110)

Regarding my occasional rendering of idh (at the beginning of a sentence) as "lo", see surah 2, note 21. In the above context, this interjection connects with the preceding passage, which states, by implication, that the apostles are not responsible for the reactions of those to whom they communicate the divine message: a connection that is brought out fully in verses 116-117 below.

Muhammad Asad - End Note 132 (5:110)

See surah 2, note 71.

Muhammad Asad - End Note 133 (5:110)

Lit., "and the Torah and the Gospel". The conjunction "and" at the beginning of this clause is meant to stress the fact that both the Torah and the Gospel were included in the revelation (al-kitab) vouchsafed to Jesus. Although the Torah was an earlier revelation, it is described as "imparted to Jesus" because his own prophetic mission was based on the Law of Moses, which was only confirmed, and not abrogated, by the Gospel (cf. Matthew v, 17-19). As regards the expression "in thy cradle", see surah 3, note 33 (first sentence).

Muhammad Asad - End Note 134 (5:110)

See [3:49](#), as well as the corresponding note 37.

Muhammad Asad - End Note 135 (5:110)

See surah 3, note 38.

Muhammad Asad - End Note 136 (5:111)

I.e.. the disciples of Jesus (see surah 3, note 42).

Muhammad Asad - End Note 137 (5:112)

The relevant words. in the generally accepted reading of the Qur'an, are hal yastati` rabbuka, meaning "can thy Sustainer", or "could thy Sustainer", or "is thy Sustainer able". Inasmuch as, on the face of it, this reading would imply a fundamental doubt in God's power to do anything that He wills (an imputation which does not agree with the characterization, in the Qur'an, of Jesus' disciples as firm believers), most of the commentators see in the query of the disciples something similar to one person's asking another, "Could you go with me?" - that is to say, not implying a doubt as to the other's ability to go but, rather, an uncertainty as to his willingness to do it (cf. in this respect, tabari, Baghawi, Razi, Raghbi; also Manar VII, 250 ff.). We have, however, positive evidence of the fact that several of the most outstanding Companions of the Prophet -'Ali, Ibn `Abbas, `A'ishah and Mu'adh ibn Jabal-read the words in question in the spelling hal tastati ` rabbaka, which might be rendered as "Couldst thou prevail upon thy Sustainer?" (tabari, Zamakhshari, Baghawi, Razi, Ibn Kathir): a reading which implies the disciples' uncertainty as to Jesus' ability (in the spiritual sense of this word) to make the above request of God. Thus, `A'ishah, refusing to accept the more common reading hat yastati` rabbuka ("can" or "could thy Sustainer"), is reported to have said: "The disciples of Jesus knew better than to ask whether God is able to do anything: they merely asked [of Jesus], 'Art thou able to request thy Sustainer?' - (Razi). Moreover, according to an authentic Tradition quoted in the Mustadrak. Mu'adh ibn Jabal stated unequivocally that the Prophet himself had imparted to him the reading hal tastati `

rabbaka ("Couldst thou prevail upon thy Sustainer?"). To my mind, the weight of evidence points to this second alternative; but in view of the more general reading, I have rendered the phrase as above. As regards the disciples' request-and Jesus' subsequent prayer-for a heavenly "repast" (ma'idah, the word which gave the title to this surah), it might possibly be an echo of the request for daily bread contained in the Lord's Prayer (cf. Matthew vi, 11), since, in religious terminology, every benefit that accrues to man is "sent down from heaven"-that is, by God-even if it comes into being through man's own efforts. But, on the other hand, the manner in which the disciples are said to have asked for the "repast"-and particularly their explanation given in the next verse-rather seems to point to a request for a miracle which would assure them of God's "acceptance" of their faith. (See also next note.)

Muhammad Asad - End Note 138 (5:115)

The grammatical form munazzil in the phrase inni munazziluha (lit., "I am sending it down") implies a continued recurrence of bestowal -a continuity which I have expressed by interpolating the word "always" between brackets. This stress on God's ever-recurrent provision of sustenance, both physical and spiritual, explains the extreme severity of His condemnation of all who - in their arrogant presumption that man is self-sufficient and independent - deny this obvious truth; and, in addition, it implies a condemnation of any demand for a miracle as a "proof" of God's existence.

Muhammad Asad - End Note 139 (5:116)

Sc., "after Jesus' death": this is fully evident from Jesus' subsequent reference, in the past tense, to his own death ("since Thou hast caused me to (fie)") in verse 117. On the other hand, the verb qala (lit., "He said") can also have the meaning of "He will say" (see note 141 below).

Muhammad Asad - End Note 140 (5:117)

The definite article in anta'r-raqib expresses God's exclusiveness in His function as raqib ("keeper"), and can only be rendered by an interpolation of the (elliptically implied) word "alone". Similar expressions relating to God are very often met with in the Qur'an -e.g., at the end of the next verse.

Muhammad Asad - End Note 141 (5:119)

Lit., "said" - but many of the classical commentators understand the verb qala as denoting here the future tense ("He will say"), sc., "on the Day of Judgment".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (5:1)

Baheematul-An'aam = The herbivorous cattle = Plant-eating quadrupeds = Livestock

Shabbir Ahmed - End Note 2 (5:3)

Mayitah = Carrion = Dead meat = An animal that dies of itself. Azlaam = Dividing eating portions by placing or shooting arrows = In other contexts Azlaam also includes the conjecture of foretelling the future = Raffle = Lottery = Divining arrows = Clairvoyance = Dividing things or time for one another through randomly picking up slips of paper. Deen = System of Life = The law. [2:173](#), [2:185](#), [2:219](#), [5:90](#)

Shabbir Ahmed - End Note 3 (5:6)

[4:43](#). Wudhu = Ablution will help prepare mentally for congregational prayer. Tayammum = Dry ablution

Shabbir Ahmed - End Note 4 (5:7)

[1:4-5](#)

Shabbir Ahmed - End Note 5 (5:10)

'Selves' that fail to develop, are unfit to move up to the higher levels of existence, so they merely survive instead of achieving true immortality. [69:27](#)

Shabbir Ahmed - End Note 6 (5:21)

Sacred Land = Can'aan = Syria-Palestine, [2:125](#), [6:137](#), [12:58](#), [12:94](#), [21:71](#), [23:50](#), [26:59](#), [29:26](#), [30:3](#), [44:3](#), Introduction to Surahs: 12, 14, 19

Shabbir Ahmed - End Note 7 (5:23)

The two men were Joshua and Caleb. Bible; Numbers 14: 6-30

Shabbir Ahmed - End Note 8 (5:26)

Among mankind there always have been those who submit, and those who transgress. The Children of Israel enjoyed great Divine blessings, but for their repeated transgressions they were chastised ([2:259](#), [17:56](#)), and God's bounty of prophethood, in His Infinite wisdom, moved away from the Children of Israel to the Children of Ishmael, among whom was raised Muhammad, the Final prophet/messenger of God. The dire opposition of Jews and Christians to the Final messenger is now alluded to, in the following verses, in reference to the famous story of the two brothers, Abel (Haabeel) and Cain (Qaabeel)

Shabbir Ahmed - End Note 9 (5:31)

Sauaat = Imperfections, faults. Yuwaari sauaat = Literally, hide the naked body. [7:20-22](#)

Shabbir Ahmed - End Note 10 (5:33)

Fasaad = Bloody crimes = Spreading corruption in the land = Creating disorder. 'God and Rasool' ♦ None can physically fight against God, and the Rasool (S) was a mortal man. So, God and Rasool denote the Central authority of the Islamic State. Waging war against God and Rasool would mean rebellion against the true Islamic State. 'Severing the hands and feet' may also be understood as cutting of their ability to create Fasaad. See [5:38](#) & [12:31](#). 'Banishing from the land' indicates exile or imprisonment for life

Shabbir Ahmed - End Note 11 (5:34)

Peace will prevail when the righteous become more powerful than the guilty

Shabbir Ahmed - End Note 12 (5:35)

Waseelah = Seeking earnestly = Applying the mind and heart to reach a noble goal. Verses [2:186](#) and [17:57](#) are many of the verses that negate the concept of Waseelah as some saints, sages or even prophets interceding on people's behalf

Shabbir Ahmed - End Note 13 (5:38)

Saariq = Habitual thief. Nakala = Deterrent. For Qat'a yadd, the so-called cutting of hand, please see [12:31](#) about Egyptian women 'cutting their hands'. Yadd = Hand = Ability = Power. 'God's hand' at

many places in the Qur'an, of course, denotes His Power and authority. So, consider all circumstances with wisdom, and take measures to prevent this crime in the society. See [5:39](#) for repentance and making amends. If the hand is cut off, where is the room for mercy? Here is an interesting reference from Mathew Chapter 18, verses 8-9, The New King James Version. "And if your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. "And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into Hell fire

Shabbir Ahmed - End Note 14 (5:39)

If the hands are cut off, where are the making amends, pardon and mercy?

Shabbir Ahmed - End Note 15 (5:45)

See [5:41](#). That was a time-bound Mosaic law specific to the Israelites. The Final revelation of God, the Qur'an has updated laws for all humanity for all Times. Incidentally, Exodus in the Bible, as seen today, does not leave room for forgiveness on the subject

Shabbir Ahmed - End Note 16 (5:46)

[2:101](#)

Shabbir Ahmed - End Note 17 (5:48)

[2:101](#), [2:148](#), [21:92-93](#), [23:52](#). Muhaimin = Watcher. Shari'ah = Rites = Usual, diverse trends of a community. Minhaaj = A traced-out way = A set of laws

Shabbir Ahmed - End Note 18 (5:51)

The verse is talking about taking allies on a national scale, and not about individual friends. See [60:7-9](#)

Shabbir Ahmed - End Note 19 (5:58)

They do not know that the call with its clearest Mission Statement is unique in the world and speaks volumes of the conviction behind it

Shabbir Ahmed - End Note 20 (5:60)

[2:65](#), [4:51](#)

Shabbir Ahmed - End Note 21 (5:64)

[22:40](#). The Qur'an increases many people in their opposition since it is a great equalizer of humanity

Shabbir Ahmed - End Note 22 (5:66)

Literally, min fauqihim wa min tahti arjulihi = From above them and from underneath their feet'. Akl = Food = Eating = Partaking = Blessings

Shabbir Ahmed - End Note 23 (5:69)

Surely, those who attain belief (and call themselves Muslims), and those who are Jews, and Christians and the agnostics, whoever believes in God and the Last Day and helps people, shall have their reward with their Sustainer. For them there shall be no fear from without, nor shall grief touch them from

within. ([2:62](#)). Note: Dear reader, I am not aware of any instance in the Qur'an where the use of Tasreef, the Big Picture could be more crucial than in the understanding of these verses, [2:62](#), [5:69](#). Respectfully speaking, some great commentators have misinterpreted this verse for not looking at other related verses. Please read on the Tasreef. It is inconceivable that those who oppose the truth, whether they are the People of the Book or the idolaters, could get out of error until the clear proof Al-Qur'an comes to them. ([98:1-3](#)) ---- The non-Israelite prophet liberates the People of the Book from the shackles of their manmade dogmas and brings them from darkness to light ----- ([7:157](#)) They say, "Be Jews or Christians, then you will be rightly guided." Say, "Nay, we follow the religion of Abraham, the upright. He associated no one with the One True God." And Abraham was neither a Jew nor a Christian. ([2:135](#)) O you who believe, say, "We believe in God and the revelation that has been conveyed to us, and in what was sent down to Abraham, Ishmael, Isaac, Jacob as well as the tribal Israelite prophets; and in what was given to Moses and Jesus and to other prophets from their Lord. We make no distinction among them since all of them were one in purpose and they got their guidance from the One True God. And for Him, we are Muslims." ([2:136](#)) So, if they come to believe in the way you believe, they will be rightly guided. But if they turn away, they will be falling into opposition and God will be Sufficient for you against them. He is the Hearer, Knower of all things and events. [2:137](#)

Shabbir Ahmed - End Note 24 (5:83)

Sama' = Hear = Hear and understand

Shabbir Ahmed - End Note 25 (5:85)

Muhsineen = Doers of good = Benefactors of humanity = Those who create balance in the society

Shabbir Ahmed - End Note 26 (5:86)

Their own 'self' face Jaheem, a great hindrance to self-actualization = Blazing fire

Shabbir Ahmed - End Note 27 (5:87)

Self-mortification by ascetics, monks and mystics is not the way to 'purify' the 'soul'

Shabbir Ahmed - End Note 28 (5:89)

Abstinence, [2:183](#)

Shabbir Ahmed - End Note 29 (5:93)

Ta'm, beyond eating and drinking, includes enjoying God's bounties in all forms

Shabbir Ahmed - End Note 30 (5:96)

Bahr = Sea = River = Any body of water

Shabbir Ahmed - End Note 31 (5:100)

The bad or evil is what harms the collective good of humanity and drags the 'self' down [14:24-27](#). The right is right, and the wrong is wrong regardless of what the majority think. [2:243](#), [6:116-119](#), [11:17](#)

Shabbir Ahmed - End Note 32 (5:101)

The general rule has been given that all pure and good things are permissible to you. Your questions are very clearly answered in the Qur'an [5:15](#), [15:1](#), [22:40](#). The Qur'an is for all times, and while the basic laws and Principles remain immutable, minor details are intended to be flexible according to

temporal and spatial requirements [11:1](#). This Day I have perfected your law for you, completed My favor upon you, and chosen for you Al-Islam as the way of Life. [5:3](#)

Shabbir Ahmed - End Note 33 (5:102)

[2:68](#)

Shabbir Ahmed - End Note 35 (5:110)

[3:45-48](#), [3:111](#), [4:157](#), [6:123](#). [7:176](#)

Shabbir Ahmed - End Note 36 (5:112)

Establish the Divine Order on earth and that will ensure Divine provision in abundance and equity. [7:96](#)

Shabbir Ahmed - End Note 37 (5:114)

[3:7](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (5:2)

The prohibition on hunting during the pilgrimage not only provides a more peaceful social and psychological environment but also protects the ecosystem at a time when so many people visit Mecca from around the world. Without such a hunting prohibition during the time of such an international conference, the area would lose all its wild animals ([2:196](#)).

Edip-Layth - End Note 2 (5:3)

This verse does not add another item to the list in [6:145](#). It repeats the list and explains the two items, carcasses and those which are slaughtered for other than God. The Quran is explained by its author and verses of the Quran explain and detail each other ([11:1](#); [6:119](#); [75:19](#)).

Edip-Layth - End Note 3 (5:4)

We should remember God's name or attributes before eating. This remembrance could be verbal or mental and in any language we understand. There is no condition that this remembrance, commonly practiced as uttering Bismillah, should be done when the animals are slaughtered. In the following verse, we are told that the food of the People of the Book is permitted for us. We cannot expect them to remember God's name as we remember and the way we remember.

Edip-Layth - End Note 4 (5:6)

The Quran, which is complete, and sufficiently detailed, describes ablution in four steps. We should not add more steps to it. The Arabic word, which is translated "your feet," can be read in two different ways, arjulakum or arjulikum, changing its reference verb and thus changing the meaning from "wash your feet" to "wipe your feet." One may prefer one of these readings, or follow both depending on occasion. See [4:43](#). The Bible contains various references to ablution (Deuteronomy [23:10-15](#); Exodus [30:17-21](#); Leviticus [8:6](#); Psalms [26:6](#); Hebrews [10:22](#)). The Bible also refers to Jesus being critical of Pharisees for being too scrupulous regarding the formalities of ablution, exactly like today's Sunnis and Shiites are (Matthew [23:25](#)).

Edip-Layth - End Note 5 (5:26)

For the same event, see the Old Testament, Numbers [14:33-34](#); Deuteronomy [8:2-3](#).

Edip-Layth - End Note 6 (5:27)

Killing a human intentionally without justice, is equivalent to killing all of humanity ([5:32](#)), since if one loses his respect for the life of one human being he will lose his respect for the basic principle of the unity of humanity. For the Biblical version of this story, see Genesis [4:1-25](#); Joshua [15:57](#); Hebrews [11:4](#); 1 John [3:12](#); Jude [1:11](#).

Edip-Layth - End Note 7 (5:31)

Burying the body is not the only way of eliminating the health and psychological harms of decaying corpses. In some countries, burning the corpse is more economical than burying. Some scientists studying the intelligence level of birds consider the crow to be the bird with the highest I.Q (The I.Q. level of those scientists has not yet been investigated, though).

Edip-Layth - End Note 8 (5:33)

The repeated use of the passive voice is not a coincidence; it is to indicate that the acts are not instructions, but statements of fact. In other words, those who roam the earth to promote and commit atrocities and bloodshed are going to get what they promote. Those who live by the sword die by the sword. The Arabic word fasad means destruction, mischief, discord, warmongering or corruption. It is frequently contrasted with islah and its derivatives, which mean reform or promoting peace ([7:56,85](#)). Fasad is not mere faith or opinion; it refers to the acts of corruption or aggressive and destructive actions (See [2:30,205,251](#); [5:64](#); [10:91](#); [18:94](#); [21:22](#); [22:40](#); [28:4](#); [33:71](#); [89:12](#); [2:256](#), and [4:140](#)). The Bible has a similar statement: "those who kill by the sword must die by the sword." See Matthew [26:52](#); Revelation [13:10](#). Also see the Quran [9:3-29](#).

Edip-Layth - End Note 9 (5:38)

The Arabic word we translated as "cut," occurs 36 times with all its derivatives. Nineteen of these are read in trilateral form QaTaA, and with the exceptions of [5:38](#) and [13:4](#), in all occurrences mean the non-physical or metaphorical action of "cutting off relationship" or "ending" ([2:27](#); [3:127](#); [6:45](#); [7:72](#); [8:7](#); [9:121](#); [10:27](#); [11:81](#); [15:65](#); [15:66](#); [13:25](#); [22:15](#); [27:32](#); [29:29](#); [56:33](#); [59:5](#); [69:46](#)). In [13:4](#), the noun form is used to describe "pieces," and its usage in [69:46](#) is understood by some scholars to be physical too. The derivatives that are read in the QaTTaa form occur 17 times. This form, which expresses intensity or frequency of the action, is used both to mean physical cutting off ([5:33](#); [7:124](#); [20:71](#); [26:49](#); [13:31](#)) and metaphorical cutting off ([2:166](#); [6:94](#); [7:160](#); [7:167](#); [9:110](#); [47:15](#); [47:22](#); [21:93](#); [22:19](#); [23:53](#)) as well as physically cutting or marking something ([12:31](#); [12:50](#)). Verse [12:31](#) mentions women gathered for a party cutting their fingers with knives, for they were awed by the physical attraction of Joseph. Obviously, those women did not cut off their fingers. Thus, it is possible to understand the punishment for thieves in three alternative ways, (1) cutting off their hands, or (2) cutting or marking their hands, or (3) cutting their means to steal, or cutting their hands from committing the crime. It is up to the society to choose one of these meanings or a combination of them depending on the severity of the crime (See [7:52](#)). It is not right to see theft merely as an individual crime. Family structures, social norms, economic systems, social institutions and values are also responsible for this crime. A society might reduce the crime of theft and burglary by increasing the strength of the family structure and ties, by establishing social and charity institutions, prohibiting usury, changing their wasteful lifestyle, and distributing wealth in a way that is more egalitarian. Punishment alone is not the right way to fight crimes; preventive measures need to be taken. For a discussion of this verse, see the Sample Comparisons section in the Introduction. According to the Bible, thieves were punished by punitive restitution (Exodus [22:1-8](#); 2 Samuel [12:6](#)). If the thief could not pay the fine, he was to be sold to a Hebrew master till he could pay (Exodus [22:1-4](#)). A night-thief might be smitten till he died (Exodus [22:2](#)).

Edip-Layth - End Note 10 (5:42)

This verse alone is an answer to those who consider Muhammad to be God's partner in legislation (hukm); the messenger was not a co- legislator (shari) of Islam. A group of Jews who sought Muhammad to judge among them was criticized for not referring to the Bible. The criticism, as it seems, had two reasons: Muhammad was not a legislator in the divine sense. Moreover, they should not jurisdiction-shop; they should stick with the laws they had agreed to apply in their community. It seems that no Muslim during the time of Muhammad demonstrated the ignorance of seeking Muhammad's judgment on matters expressed in the Quran. No wonder, [6:114](#); [98:5](#) and many other verses emphasize that the authority in Islamic system is God alone. However, when issues do not involve universal and absolute divine rules, muslims should refer to their elected officials and their appointees. Since Muhammad was the elected leader of the city-state of Yathrib, which had multiple jurisdictions accommodating a racially and religiously diverse population, he was in position to make judgments in daily affairs and the application of its secular Constitution. See [4:60](#). In brief, God alone has the power to legislate the universal laws of islam, and the leaders elected by muslims should follow those laws. They may issue laws, as long as they do not contradict universal laws issued by God, after consultation, and subject to change whenever the society wishes so. For Biblical verses on "laws," see Genesis [26:5](#); Exodus [16:28](#); [18:16,20](#); Leviticus [26:46](#); Ezra [7:25](#); Nehemiah [9:13-14](#); Esther [1:19](#); Psalms [105:45](#); Isaiah [24:5](#); Ezekiel [43:11](#); [44:5,24](#); Daniel [7:25](#); [9:10](#); Hebrews [8:10](#); [10:16](#).

Edip-Layth - End Note 11 (5:44)

The Torah is known as the name of the book given to Moses. However, this common knowledge might be wrong. The Quran nowhere mentions that the Torah was given to Moses. The word Torah occurs 18 times in the Quran and it refers to the collection of books given to Jewish prophets excluding the Injeel delivered by Jesus. Though the name of the book(s) given to Moses is not mentioned, it is described with various adjectives such as Furqan (the distinguisher), Emam (the leader), Rahma (mercy), Noor (light) and Huda (guidance). There is ample scholarly work indicating that current books of the Old Testament were extensively tampered with and written by Ezra and other rabbis. See [2:59](#); [2:79](#); [9:30-31](#). Also, see the Old Testament, Jeremiah [8:8](#).

Edip-Layth - End Note 12 (5:45)

Compare it to Exodus [21:24-36](#). Though the Old Testament version contains many more instructions, it does not mention the Quranic version reminding the Children of Israel that remission or giving up the punishment is a better choice. The Quranic version of the Old Testament rule is the Golden-plated Brazen rule, or "Generous tit-for-tat" which is the most effective moral rule in the real world. See [9:2-29](#). Also see [8:61](#); [4:90](#); [41:34](#).

Edip-Layth - End Note 13 (5:48)

Prophet Muhammad was not judging among people according to divine instructions besides the Quran. The Quran was the only divine authority. However, decades after Muhammad, those who turned away from the Quran turned Muhammad himself into a competing, supplementing, or contradicting authority through hadith collections and thereby regressed to the days of ignorance. The system belongs to God alone. Muhammad's sole mission was to deliver God's system to humanity. See [6:19](#), 112-116.

Edip-Layth - End Note 14 (5:51)

Verse [5:57](#) provides the characteristics of the people of the book, whom we are instructed not to ally ourselves with. Muslims should not ally themselves with those who insult their values or promote hatred against them. Obviously, this instruction is in the context of religious conflict; not in the context of social, personal, or financial relationship. There are righteous people among the people of the book ([3:113](#); [3:199](#); [5:69](#)). Eating their food or marriage with them is permitted ([5:5](#)). Verses [5:57](#) and [60:7-9](#) are among the verses that provide us with basic principles in dealing with others.

Edip-Layth - End Note 15 (5:60)

See [2:65](#) and [7:166](#).

Edip-Layth - End Note 16 (5:69)

See [2:62](#).

Edip-Layth - End Note 17 (5:72)

Despite the Pauline Church's polytheistic teaching that transformed ONE God into a fictional Triune god with contradictory multiple personalities, the Gospels are filled with verses rejecting the deity of Jesus. See John [7:16,28-29](#); [5:30](#); [14:28](#); [12:44-50](#); [20:127](#); Mark [10:17-18](#); [12:29](#); Matthew [7:21](#). One of the chapters in 19 Questions for Christians is dedicated to the discussion of the few Biblical verses abused to promote polytheism. See [4:171](#). Also, see [2:59](#); [3:45,51-52,55](#); [4:11,157](#); [7:162](#); [19:36](#).

Edip-Layth - End Note 18 (5:78)

The following Biblical verses where David and Jesus condemn the unappreciative people among the Children of Israel fit the Quranic reference: Psalms 109; Matthew [16:11-12](#); [23:1-39](#); Luke [12:1-13](#) "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to. 15"Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are. 16"Woe to you, blind guides! You say, 'If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.' 17You blind fools! Which is greater: the gold, or the temple that makes the gold sacred? 18You also say, 'If anyone swears by the altar, it means nothing; but if anyone swears by the gift on it, he is bound by his oath.' 19You blind men! Which is greater: the gift, or the altar that makes the gift sacred? 20Therefore, he who swears by the altar swears by it and by everything on it. 21And he who swears by the temple swears by it and by the one who dwells in it. 22And he who swears by heaven swears by God's throne and by the one who sits on it. 23"Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spicesmint, dill and cumin. But you have neglected the more important matters of the lawjustice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. 24You blind guides! You strain out a gnat but swallow a camel. 25"Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. 26Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean. 27"Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean. 28In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness. 29"Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous. 30And you say, 'If we had lived in the days of our forefathers, we would not have taken part with them in shedding the blood of the prophets.' 31So you testify against yourselves that you are the descendants of those who murdered the prophets. 32Fill up, then, the measure of the sin of your forefathers! 33"You snakes! You brood of vipers! How will you escape being condemned to hell? (Matthew [23:13-33](#)). To learn the identity of a "Pharisee" and a "hypocrite" who turned the above Biblical condemnation into a prophecy, see the New Testament, Acts [23:6](#); 1. Corinthians [9:20-22](#); Acts [15:36-41](#); Galatians [2:11-14](#); [4:10-14](#); Galatians [3:13](#) & Deuteronomy [21:23](#). See the Quran [2:59](#); [3:45,51-52,55](#); [4:11,157,171](#); [5:72-79](#); [7:162](#); [19:36](#).

Edip-Layth - End Note 19 (5:82)

The word Masihiy (Christian) is not used in the Quran. The Quran refers to the supporters of Jesus with the Arabic word, Nasara, literally meaning "supporters" ([2:62,111,113,120,135,140](#); [5:14,18,51,69,82](#); [9:30](#); [22:17](#)). When Jesus asked them who would be his supporters in the cause of God, his disciples answered, "We are supporters of God" ([3:52](#); [61:14](#)). It is interesting that Jesus was called Jesus the Nazarene in the Bible, from the name of the town of Nasara. The name of the town Nasara (supporters) perhaps comes from what Jesus' disciples called themselves. Ironically, the name of the son of Mary was not Jesus either. Christianity, as the product of the Pharisee-son-of-a-Pharisee is a polytheistic religion with a fabricated name and falsely attributed to a fabricated idol (See [3:45](#) and [2:62](#)). When we read this verse within context, starting from verse [5:77](#), it becomes clear that the Jews referred to in verse [5:82](#) are not all Jews, but those who are considered unappreciative of God's blessings and

message.

Edip-Layth - End Note 20 (5:87)

The Quran condemns those who decree laws in the name of God as the worst people. Throughout history, Satan used clergymen of all sorts as his favorite tool to fight against God's system by introducing a myriad of man-made rules and prohibitions in the name of God. They turned God's system into a theo-fiction consisting of superstitions, collections of silly rituals, frivolous rules, absurd doctrines, numerous prohibitions, opium of masses, intellectual slavery and wishful thinking. See [6:21,145](#); [7:17,30,31,37](#); [42:21](#).

Edip-Layth - End Note 21 (5:89)

Slavery is prohibited by the Quran. See [4:3,25](#);92; [3:79](#); [5:89](#); [8:67](#); [24:32-33](#); [58:3](#); [90:13](#); [2:286](#); [12:39-42](#); [79:24](#).

Edip-Layth - End Note 22 (5:90)

Hamr is derived from the verb that means, "to cover," and is used for all intoxicants and drugs that cover the mind. Translating it as "wine" limits its intended reference. While accepting some benefits of intoxicants, the Quran prohibits its intake ([2:219](#)). This prohibition is categorical and the Quran does not recommend the slippery and deceptive measure known as "drinking in moderation." The Quran does not legally prohibit alcohol though. It is up to society to regulate its consumption. The societies that lack strict moral or religious norms against alcohol pay a hefty price in terms of loss and problems with economy, social life, relationships, health, and personal happiness. See [2:219](#). The word ansab denotes altars and shrines. For instance, worshipping Kaba, which was originally a temple built to worship God alone violates the principles of monotheism. Kaba is not a holy building, but merely a historic point for the annual conference of Monotheists. Visiting a place to commemorate God does not mean idolizing such a place. The black stone next to Kaba, which was perhaps originally used as a marker to indicate the start of circumvolution, is another big idol with millions of worshipers. Muhammad's grave, which did not exist during the revelation of the Quran, is too one of the most popular idols in the world. All these shrines and stones are within the reference set of the word ansab. Contrary to unequivocal verses of the Quran, millions of Sunnis and Shiites worship rocks, stones, shrines, and the rotten bones of their idols. See [2:48](#); [25:3](#).

Edip-Layth - End Note 23 (5:97)

The Quran mentions only one restricted masjid; yet the followers of hadith and sunna centuries after the revelation of the Quran increased the number to two by calling Muhammad's tomb the second "restricted masjid."

Edip-Layth - End Note 24 (5:101)

The Quran explains and details all that we need for attaining salvation. Those who were not satisfied with the details provided by God, asked many trivial questions like some Jews asked before ([2:67-71](#)), and since they could not find answers in the Quran to their questions, they were attracted to hadith. Because of the great demand for more and more details on trivial issues, hadith narration and collection became a booming business. We are told many things ranging from, which order one should clip his or her fingernails in , and how long one should grow his beard, to which foot one should use to first step into the bathroom and on which side one should sleep on ([9:31](#); [42:21](#)).

Edip-Layth - End Note 25 (5:102)

Jewish Rabbis produced piles of Mishna (words) and Gemara (practice) to explain, detail, and supplement God's book, which contained sufficient explanation and details ([5:13-15](#); [6:154](#); [7:145](#); [37:117](#)). Thus, they distorted God's system. Muslims too repeated the exact same blunder and produced piles of Hadith (words) and Sunna (practice), to explain, detail, and supplement God's book,

which contained sufficient explanation and details ([6:38](#); 114; [12:111](#); [16:89](#)). As a result, they divided themselves into sects and factions ([23:52-56](#); [25:30](#)). Many people with sound minds have chosen to stay away from this mishmash collection of nonsense. Agnostics are much closer to God than the majority of people who follow manmade teachings in the name of God.

Edip-Layth - End Note 26 (5:109)

What about those who believe that Muhammad would save them on the Day of Judgment? They will be rejected by their idol on that day, and they will be surprised to hear his intercession in the form of testimony to the truth ([25:30](#)). Also, see [2:48](#).

Edip-Layth - End Note 27 (5:114)

The responsibility of those who witness the mathematical system of the Quran is similarly great since the mathematical system is one of the greatest prophecies and divine signs ([74:35](#)). It is also of note, that (J)esu(s) is frequently referred to as "son of Mary" in the Quran.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 3 (5:5)

The statement [and your food is lawful to them] occurs in the original Arabic Quran after "lawful for you" and is not included in the last edition of the English translation. (submission.org editorial change)

Rashad Khalifa - End Note (5:11)

Rashad Khalifa - End Note 6 (5:27)

The names of the two sons involved in this first murder are not relevant. But they are given in the Bible as Abel and Cain (Genesis [4:2-9](#)).

Rashad Khalifa - End Note 7 (5:38)

The practice of cutting off the thief's hand, as decreed by the false Muslims, is a satanic practice without Quranic basis. Due to the special importance of this example, God has provided mathematical proof in support of marking the hand of the thief, rather than severing it. Verse [12:31](#) refers to the women who so admired Joseph that they "cut" their hands. Obviously, they did not "cutoff" their hands; nobody can. The sum of sura and verse numbers are the same for [5:38](#) and [12:31](#), i.e., 43. It is also the will and mercy of God that this mathematical relationship conforms with the Quran's 19-based code. Nineteen verses after [12:31](#), we see the same word ([12:50](#)).

Rashad Khalifa - End Note 9 (5:51)

Relations with other people are governed by the basic rule in [5:57](#) & [60:8-9](#). The Jews and Christians who cannot be friends are specifically mentioned in [5:57](#); they are the ones who mock and ridicule the believers, or attack them.

Rashad Khalifa - End Note 10 (5:72)

In John [20:17](#), we see that Jesus taught that he was neither God, nor the son of God. Many theologians have concluded, after careful research, that today's Christianity is not the same Christianity taught by Jesus. Two outstanding books on this subject are "The Myth of God Incarnate" (The Westminster Press, Philadelphia, 1977) and "The Mythmaker" (Harper & Row, New York, 1986). On the front jacket of "The Mythmaker" we read the following statement: "... Hyam Maccoby presents new arguments to support

the view that Paul, not Jesus, was the founder of Christianity....it was Paul alone who created a new religion through his vision of Jesus as a divine Saviour who died to save humanity."

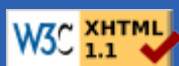
Rashad Khalifa - End Note 12 (5:114)

The Quran's overwhelming miracle (Appendix 1) is described in [74:35](#) as "One of the greatest miracles," and brings with it an uncommonly great responsibility.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 6:1 Praise be to God who created the heavens and the earth, and Who made darkness and light. Yet those who have been unappreciative of their Lord continue to deviate.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 6:1 Praise be to God who created the heavens and the Earth, and Who made darkness and light; yet those who have rejected their Lord continue to deviate.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 6:1 ALL PRAISE is due to God, who has created the heavens and the earth, and brought into being deep darkness as well as light: 1 and yet, those who are bent on denying the truth regard other powers as their Sustainer's equals!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 6:1 Praise be to GOD, who created the heavens and the earth, and made the darkness and the light. Yet, those who disbelieve in their Lord continue to deviate.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 6:1 All praise in word and action belongs to God, Who created the heavens and earth, and appointed darkness and light. (All things in the Universe are witness to, and manifest His glory.) Yet those who reject the truth hold others as equal with their Sustainer.
Transliteration	Bismi All<u>a</u>hi al<u>r</u>rah<u>m</u>ani al<u>r</u>ra<u>h</u>eemi 6:1 Al<u>h</u>amdu lill <u>a</u>hi alla <u>t</u>heekhalaqa a Issam<u>a</u>wa<u>t</u>i wa al-ard<u>a</u>wajaAAala al<u>th</u>huluma<u>t</u>i waalInnoorathumma allat<u>h</u>eena kafaroo birabbihim yaAAadiloon a

A

6:1 الحمد لله الذى خلق السموت والارض وجعل الظلمت والنور ثم الذين كفروا بربهم يعدلون

Edip-Layth

6:2 He is the One who created you from clay, then decreed a fixed time period for you; a time defined by Him. Yet you are still skeptical.

The Monotheist Group

6:2 He is the One who created you from clay, then decreed a fixed time period for you; a time only known by Him. Yet you still deny.

Muhammad Asad

6:2 He it is who has created you out of clay, and then has decreed a term [for you] - a term known [only] to him.² And yet you doubt

Rashad Khalifa

6:2 He is the One who created you from mud, then predetermined your life span, a life span that is known only to Him. Yet, you continue to doubt.

Shabbir Ahmed

6:2 He is the One Who created you from inorganic matter, and decreed a term for you, a term known to Him. It is determined according to His laws, for individuals (3:144, 56:60) and nations (7:34, 10:49, 13:38). Yet you keep doubting and arguing about Him.

Transliteration

6:2 Huwa alla thee khalaqakum min teeninthumma qa da ajalan waajalun musamman AAindahum thumma antumtamtaroonaa

A

6:2 هو الذى خلقكم من طين ثم قضى اجلا واجل مسمى عنده ثم انتم تمترون

Edip-Layth

6:3 He is God in the heavens and the earth. He knows your secrets and what you reveal; and He knows what you earn.

The Monotheist Group

6:3 And He is God in the heavens and the Earth. He knows your secrets and what you reveal; and He knows what you earn.

Muhammad Asad

6:3 although He is God in the heavens and on earth, knowing all that you keep secret as well as all that you do openly, and knowing what you deserve.

Rashad Khalifa

6:3 He is the one GOD in the heavens and the earth. He knows your secrets and your declarations, and He knows everything you earn.

Shabbir Ahmed

6:3 He is God in the heavens as well as on earth. He knows all that you keep secret as well as all that you do openly.

Transliteration

6:3 Wahuwa All ahu fee a Issamawatiwafee al-ar di yaAAlamu sirrakum wajahrakum wayaAAlamu mataksiboona

A

6:3 وهو الله فى السموت وفى الارض يعلم سركم وجهركم ويعلم ما تكسبون

Edip-Layth

They do not Witness the Signs
6:4 Whenever a sign came to them from their Lord, they turned away from it.

The Monotheist Group

6:4 And every sign that came to them from their Lord, they turned away from it.

Muhammad Asad

6:4 Yet whenever any of their Sustainer's messages comes unto them, they [who are bent on denying the truth] turn their backs upon it:³

Rashad Khalifa

6:4 No matter what kind of proof comes to them from their Lord, they turn away from it, in aversion.

Shabbir Ahmed

6:4 Yet whenever a message from the revelations of their Sustainer came to them, they turned away from it.

Transliteration	6:4 Wama ta/teehim min ayatin min ayatirabbihim ill a k anoo AAanh a muAAarideena
A	6:4 وما تأتيهم من آية من آيات ربهم الا كانوا عنها معرضين
Edip-Layth	6:5 They have denied the truth when it came to them. The news will ultimately come to them of what they were mocking.
The Monotheist Group	6:5 They have denied the truth when it came to them. The news will ultimately come to them of what they were mocking.
Muhammad Asad	6:5 and so they give the lie to this truth now that it has come unto them. In time, however, they will come to understand what it was that they were wont to deride. ⁴
Rashad Khalifa	6:5 Since they rejected the truth when it came to them, they have incurred the consequences of their heedlessness.
Shabbir Ahmed	6:5 And so they are denying this truth as it has come to them. However, soon they will come to understand what they used to ridicule.
Transliteration	6:5 Faqad ka ththaboo bi alhaqqilamma j aahum fasawfa ya/teehim anb ao makanoo bihi yastahzi-oonaa
A	6:5 فقد كذبوا بالحق لما جاءهم فسوف يأتهم انبوا ما كانوا به يستهزون
Edip-Layth	6:6 Did they not see how many generations We have destroyed before them? We granted them dominance over the land more than what We granted you, We sent the clouds to them abundantly, and We made rivers flow beneath them; then We destroyed them for their sins, and established after them a new generation.
The Monotheist Group	6:6 Did they not see how many generations We have destroyed before them? We granted them dominance over the land more than what We granted you, and We sent the clouds to them abundantly, and We made rivers flow beneath them; then We destroyed them for their sins, and established after them a new generation.
Muhammad Asad	6:6 Do they not see how many a generation We have destroyed before their time - [people] whom We had given a [bountiful] place on earth, the like of which We never gave unto you, and upon whom We showered heavenly blessings abundant, and at whose feet We made running waters flow? And yet we destroyed them for their sins, and gave rise to other people in their stead. ⁵
Rashad Khalifa	6:6 Have they not seen how many generations before them we have annihilated? We established them on earth more than we did for you, and we showered them with blessings, generously, and we provided them with flowing streams. We then annihilated them because of their sins, and we substituted another generation in their place.
Shabbir Ahmed	6:6 Do they not see how many a generation We (Our law) annihilated before them? We had established them on earth better than We have established you, and We showered on them abundant blessings from the heaven, and caused the rivers to flow beneath them. But, when they trailed behind in humanity, We (Our law) annihilated them and raised in their stead other generations.
Transliteration	6:6 Alam yaraw kam ahlakn a min qablihimmin qarnin makkann ahum fee al-ar di ma lamnumakkin lakum waarsaln a alssamaa AAalayhimmidraran wajaAAaln a al-anhara tajree min ta htihimfaahlaknahum bi thunoobihim waansha/n a minbaAAadihim qarnan akhareena

A	6:6 ألم يروا كم اهلكنا من قبلهم من قرن مكنهم فى الارض ما لم نمكن لكم وارسلنا السماء عليهم مدرارا وجعلنا الانهر تجري من تحتهم فاهلكنهم بذنوبهم وانشانا من بعدهم قرنا اخرين
Edip-Layth	6:7 If We had sent down to you a book already written on paper, and they touched it with their own hands, then those who have rejected would say, "This is but clear magic!"
The Monotheist Group	6:7 And if We had sent down to you a scripture already written on paper, and they touched it with their own hands, then those who have rejected would say: "This is but clear magic!"
Muhammad Asad	6:7 But even if we had sent down unto thee [O Prophet] a writing on paper, and they had touched it with their own hands - those who are bent on denying the truth would indeed have said, "This is clearly nothing but a deception!"
Rashad Khalifa	6:7 Even if we sent down to them a physical book, written on paper, and they touched it with their hands, those who disbelieved would have said, "This is no more than clever magic."
Shabbir Ahmed	6:7 Even if We had sent down to you (O Prophet!) a pre-printed book written upon parchment, so that they could feel it with their hands, the rejecters would have said, "This is nothing but obvious magic!"
Transliteration	6:7 Walaw nazzaln <u>a</u> AAalayka kit <u>aban</u> fee qir <u>tasin</u> falamasoo <u>hu</u> bi-aydeehim laqala allat <u>heen</u> akafaroo in <u>hatha</u> illa <u>sihrun</u> mubeen <u>un</u>
A	6:7 ولو نزلنا عليك كتابا فى قرطاس فلمسوه بايديهم لقال الذين كفروا ان هذا الا سحر مبين
Edip-Layth	6:8 They said, "If only an angel were sent down to him?" But if We had sent down an angel, then the matter would be over, and they would not be reprieved.
The Monotheist Group	6:8 And they said: "If only an angel were sent down to us?" But if We had sent down an angel, then the matter would be over, and they would not be reprieved.
Muhammad Asad	6:8 They are saying, too, "Why has not an angel (visibly] been sent down unto him?" But had we sent down an angel, all would indeed have been decided, ⁶ and they would have been allowed no further respite [for repentance.
Rashad Khalifa	6:8 They also said, "If only an angel could come down with him!" Had we sent an angel, the whole matter would have been terminated, and they would no longer be respited.
Shabbir Ahmed	6:8 They ask, "Why is not an angel sent down to him (for them to see)?" Well, if We did send down an angel, the matter would be judged at once. And no further time would be granted them after that. ¹
Transliteration	6:8 Waq <u>aloo</u> lawla <u>anzila</u> AAalayhimalakun walaw anzaln <u>a</u> malakan laqu <u>diya</u> al-amruthumma la <u>yuntharoon</u> a
A	6:8 وقالوا لولا انزل عليه ملك ولو انزلنا ملكا لقضى الامر ثم لا ينظرون
Edip-Layth	6:9 If We had chosen an angel, We would have made him appear as a man, and We would have confused them in what they already are confused.
The Monotheist Group	6:9 And if We had chosen an angel, We would have made him appear as a man, and We would have confused them in what they already are confused.
Muhammad Asad	6:9 And (even] if We had appointed an angel as Our message-bearer, ⁷ We would certainly have made him [appear as] a man - and thus We would only have confused them in the same way as they are now confusing themselves. ⁸

Rashad Khalifa	<i>Requirements of the Test</i> 6:9 Had we sent an angel, we would have sent him in the form of a man, and we would have kept them just as confused as they are confused now.
Shabbir Ahmed	6:9 And even if We sent an angel, We would certainly have made him in the form of a man. And We (per our law) would have kept them just as confused as they are confused now. ²
Transliteration	6:9 Walaw jaAAaln ahu malakan lajaAAaln ahurajulan walalabasna AAalayhim m a yalbisoon a
A	6:9 ولو جعلناه ملكا لجعلناه رجلا وللبسنا عليهم ما يلبسون
Edip-Layth	6:10 Messengers before you were ridiculed; but those who mocked them suffered the consequences of what they ridiculed.
The Monotheist Group	6:10 Messengers before you were ridiculed; but those who mocked them suffered the consequences of what they ridiculed.
Muhammad Asad	6:10 And, indeed, [even] before thy time have apostles been derided - but those who scoffed at them were [in the end] overwhelmed by the very thing which they were wont to deride. ⁹
Rashad Khalifa	6:10 Messengers before you have been ridiculed. It is those who mocked them who suffered the consequences of their ridiculing.
Shabbir Ahmed	6:10 And messengers before you have been mocked. But the very thing they used to mock surrounded them in the end, for their ridiculing.
Transliteration	6:10 Walaqadi istuhzi-a birusulin min qablika fa haqabi allatheena sakhiroo minhum ma kanoobihi yastahzi-oona
A	6:10 ولقد استهزئ برسل من قبلك فحاق بالذين سخروا منهم ما كانوا به يستهزءون
Edip-Layth	6:11 Say, "Roam the earth, then see what the punishment of the ingrates was!"
The Monotheist Group	6:11 Say: "Roam the Earth, then see what the punishment of the rejecters was!"
Muhammad Asad	6:11 Say: "Go all over the earth, and behold what happened in the end to those who gave the lie to the truth!"
Rashad Khalifa	6:11 Say, "Roam the earth and note the consequences for the rejecters."
Shabbir Ahmed	6:11 Say, "Travel through the earth and notice the end of those who denied these laws." ³
Transliteration	6:11 Qul seeroo fee al-ar di thumma on thurookayfa k ana AA aqibatu almukaththibeena
A	6:11 قل سيروا فى الارض ثم انظروا كيف كان عقبة المكذبين
Edip-Layth	<i>God's Compassion</i> 6:12 Say, "To whom is all that is in heavens and earth?" Say, "To God." He has decreed mercy on Himself, that He will gather you to the day of Resurrection in which there is no doubt. Those who have lost themselves, they do not acknowledge. ¹
The Monotheist Group	6:12 Say: "To whom is all that is in heavens and Earth?" Say: "To God." He has decreed mercy on Himself, that He will gather you to the Day of Resurrection in which there is no doubt. Those who have lost their souls, they do not believe.

Muhammad Asad	6:12 Say: "Unto whom belongs all that is in the heavens and on earth?" Say: "Unto God, who has willed upon Himself the law of grace and mercy. ¹⁰ He will assuredly gather you all together on the Day of Resurrection, [the coming of] which is beyond all doubt: yet those who have squandered their own selves-it is they who refuse to believe [in Him],
Rashad Khalifa	6:12 Say, "To whom belongs everything in the heavens and the earth?" Say, "To GOD." He has decreed that mercy is His attribute. He will surely summon you all on the Day of Resurrection, which is inevitable. The ones who lose their souls are those who disbelieve.
Shabbir Ahmed	6:12 (From history, let them turn their attention to the Universe.) Say, "To whom belongs all that is in the heavens and earth?" Say, "To God Who has prescribed for Himself mercy." (He nourishes the entire Universe as a mother's womb nourishes the fetus with no returns, while meeting its needs at all stages of development. He does not task individuals and nations to doom, without giving them a period of respite to mend their behavior.) He will assemble all individuals and nations on the Day when humanity stands on its feet, and ultimately on the Day of Resurrection about which there is no doubt. Only those who have destroyed their own 'self' will keep denying the truth.
Transliteration	6:12 Qul liman m_a fee a Issamawatiwaal-ardi qul lill_ahi kataba AAal_anafsihi alrrahmata layajmaAAannakum il_ayawmi alqiy_ amati l_a rayba feehi allatheenakhasiroo anfusahum fahum la_yu/minoona
A	6:12 قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ
Edip-Layth	6:13 For Him is what resides in the night and in the day; and He is the Hearer, the Knower.
The Monotheist Group	6:13 And for Him is what resides in the night and in the day; and He is the Hearer, the Knower.
Muhammad Asad	6:13 although His is all that dwells in the night and the day, and He alone is all-hearing, all-knowing.
Rashad Khalifa	6:13 To Him belongs everything that dwells in the night and the day. He is the Hearer, the Knower.
Shabbir Ahmed	6:13 To Him belongs all that dwells in the night and the day. He is the Knower, the Hearer.
Transliteration	6:13 Walahu ma sakana fee allayli waalInnahariwahuwa alssameeAAu alAAaleemu
A	6:13 وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ
Edip-Layth	6:14 Say, "Shall I take other than God as an ally; the creator of heavens and earth; while He feeds and is not fed!" Say, "I have been commanded to be the first who peacefully surrenders." Do not be of those who set up partners.
The Monotheist Group	6:14 Say: "Shall I take other than God as an ally; the initiator of heavens and Earth; while He feeds and is not fed!" Say: "I have been commanded to be the first who submits." And do not be of those who set up partners.
Muhammad Asad	6:14 Say: "Am I to take for my master anyone but God, the Originator of the heavens and the earth, when it is He who gives nourishment and Himself needs none?" ¹¹ Say: "I am bidden to be foremost among those who surrender themselves unto God, and not to be ¹² among those who ascribe divinity to aught

	beside Him."
Rashad Khalifa	6:14 Say, "Shall I accept other than GOD as a Lord and Master, when He is the Initiator of the heavens and the earth, and He feeds but is not fed?" Say, "I am commanded to be the most devoted submitter, and, `Do not be an idol worshiper.' "
Shabbir Ahmed	6:14 Say, "Shall I take for my master other than God Who is the Initiator of the heavens and earth? And He provides all without return. He feeds but is not fed." Say, "Nay, but I have been commanded to be the foremost among those who submit to Him. And you shall not be (O Muhammad) of the idolaters."
Transliteration	6:14 Qul aghayra Allāhi attakhi <u>th</u> uwaliyyan fa <u>t</u> iri a lssamawati wa al- <u>ar</u> diwahuwa yu ^{AA} aimu walā yu ^{AA} amu qul inneeomirtu an akoona awwala man aslama walā <u>a</u> takoonanna minaalmushrikeena
A	6:14 قل اغير الله اتخذ وليا فاطر السموت والارض وهو يطعم ولا يطعم قل انى امرت ان اكون اول من اسلم ولا تكونن من المشركين
Edip-Layth	6:15 Say, "I fear if I disobey my Lord, the retribution of a great day!"
The Monotheist Group	6:15 Say: "I fear if I disobey my Lord, the retribution of a great Day!"
Muhammad Asad	6:15 Say: "Behold, I would dread, were I [thus] to rebel against my Sustainer, the suffering [which would befall me] on that awesome Day [of Judgment]."
Rashad Khalifa	6:15 Say, "I fear, if I disobeyed my Lord, the retribution of an awesome day.
Shabbir Ahmed	6:15 Say, "I fear, if I disobey my Lord, the retribution of an awesome Day."
Transliteration	6:15 Qul innee akh <u>a</u> fu in AAa <u>s</u> ayturabee AAa <u>th</u> aba yawmin AAa <u>th</u> eemin
A	6:15 قل انى اخلف ان عصيت ربى عذاب يوم عظيم
Edip-Layth	6:16 Whoever He spares from it, then He had treated him with mercy; and that is the obvious success.
The Monotheist Group	6:16 Whoever He spares from it, then He has had mercy on him; and that is the clearest success.
Muhammad Asad	6:16 Upon him who shall be spared on that Day, He will indeed have bestowed His grace: and this will be a manifest triumph.
Rashad Khalifa	6:16 "Whoever is spared (the retribution), on that day, has attained His mercy. And this is the greatest triumph."
Shabbir Ahmed	6:16 Whoever is saved from retribution on that Day, has attained God's mercy, and that is the signal triumph.
Transliteration	6:16 Man yu <u>s</u> raf AAanhu yawma-i <u>th</u> infaqad ra <u>h</u> imahu wa <u>th</u> alika alfawzu almubeenu
A	6:16 من يصرف عنه يومئذ فقد رحمه وذلك الفوز المبين
Edip-Layth	6:17 If God were to touch you with harm, then none can remove it except Him; and if He were to touch you with good, then He is capable of all things.
The Monotheist Group	6:17 And if God were to inflict you with harm, then none can remove it except Him; and if He were to bless you with good, then He is capable of all things.
Muhammad Asad	6:17 And if God should touch thee with misfortune, there is none who could

	remove it but He; and if He should touch thee with good fortune -it is He who has the power to will anything:
Rashad Khalifa	<i>Only God Controls Happiness</i> 6:17 If GOD touches you with adversity, none can relieve it except He. And if He touches you with a blessing, He is Omnipotent.
Shabbir Ahmed	6:17 Whatever adversity touches you for violating God's laws, the only way to redress it is to turn to His laws. And you attain all blessings by following His laws, for He is Able to do all things. He has appointed due measure for all things including harm and benefit.
Transliteration	6:17 Wa-in yamsaska All ahu bi durrinfala k ashifa lahu ill a huwa wa-in yamsaskabikhayrin fahuwa AAala kulli shay-in qadeer un
A	6:17 وان يمسسك الله بضر فلا كاشف له الا هو وان يمسسك بخير فهو على كل شيء قدير
Edip-Layth	6:18 He is the Supreme over His servants; and He is the Wise, the Ever-aware. ²
The Monotheist Group	6:18 And He is the Supreme over His servants; and He is the Wise, the Expert.
Muhammad Asad	6:18 for He alone holds sway over His creatures, and He alone is truly wise, all-aware.
Rashad Khalifa	6:18 He is Supreme over His creatures. He is the Most Wise, the Cognizant.
Shabbir Ahmed	6:18 He is Supreme over His servants, and He is the Wise, the Aware. ⁴
Transliteration	6:18 Wahuwa alqahiru fawqa AAibadihiwahuwa alhakeemu alkhabeeru
A	6:18 وهو القاهر فوق عباده وهو الحكيم الخبير
Edip-Layth	<i>Muhammad was Given Only the Quran</i> 6:19 Say, "Which is the greatest testimony?" Say, "God is witness between me and you, and He has inspired to me this Quran that I may warn you with it and whomever it reaches. Do you bear witness that along with God are other gods?" Say, "I do not bear witness!" Say, "He is only One god, and I am innocent of your setting up partners!"³
The Monotheist Group	6:19 Say: "Which is the greatest testimony?" Say: "God is witness between me and you, and He has inspired to me this Qur'an that I may warn you with it and whomever it reaches, that you bear witness that along with God are other gods!" Say: "I do not bear witness!" Say: "He is only One god, and I am innocent of what you set up!"
Muhammad Asad	6:19 Say: "What could most weightily bear witness to the truth?" Say: "God is witness between me and you; and this Qur'an has been revealed unto me so that on the strength thereof I might warn you and all whom it may reach." Could you in truth bear witness that there are other deities side by side with God? Say: "I bear no [such] witness!" Say: "He is the One God; and, behold, far be it from me to ascribe divinity, as, you do, to aught beside Him!"¹³
Rashad Khalifa	<i>Quran, the Whole Quran, and Nothing But the Quran</i> 6:19 Say, "Whose testimony is the greatest?" Say, "GOD's. He is the witness between me and you that this Quran has been inspired to me, to preach it to you and whomever it reaches. Indeed, you bear witness that there are other gods beside GOD." Say, "I do not testify as you do; there is only one god, and I disown your idolatry."
	6:19 Say (O Messenger!), "What could be the greatest witness?" Say, "God is Witness between me and you. This Qur'an has been revealed to me so that I may

Shabbir Ahmed	warn you as well as whomever it reaches. Do you bear witness that there are other deities besides God?" Say, "I bear no such witness." Say, "He is the One God. I disown what you associate with Him."
Transliteration	6:19 Qul ayyu shay-in akbaru shah <u>a</u> datanquli All <u>a</u> hu shaheedun baynee wabaynakum wao <u>o</u> hiyailayya h <u>a</u> th <u>a</u> alqur- <u>a</u> nu li-on <u>th</u> irakum bihiwaman balagha a-innakum latashhadoona anna maAA <u>a</u> All <u>a</u> hi <u>a</u> lihatanokhr <u>a</u> qul l <u>a</u> ashhadu qul innam <u>a</u> huwa il <u>a</u> hunw <u>a</u> hidun wa-innanee baree-on mim <u>a</u> tushrikoona
A	6:19 قل اى شىء اكبر شهادة قل الله شهيد بينى وبينكم واوحى الى هذا القرآن لانزركم به ومن بلغ انكم لتشهدون ان مع الله الهة اخرى قل لا اشهد قل انما هو اله وحد واننى برىء مما تشركون
Edip-Layth	6:20 Those to whom We have given the book know it as they know their children. Those who lost themselves, they do not acknowledge.
The Monotheist Group	6:20 Those to whom We have given the Scripture know it as they know their children. Those who lost their souls, they do not believe.
Muhammad Asad	6:20 They unto whom we have vouchsafed revelation aforetime know this ¹⁴ as they know their own children; yet those [of them] who have squandered their own selves -it is they who refuse to believe.
Rashad Khalifa	6:20 Those to whom we have given the scripture recognize this as they recognize their own children. The ones who lose their souls are those who do not believe.
Shabbir Ahmed	6:20 Those who have been given the scripture, recognize this (message) as they recognize their sons. Yet those who have squandered their own 'self' fail to accept such undeniable truth.
Transliteration	6:20 Allat <u>h</u> eena <u>a</u> tayna <u>h</u> umualkit <u>a</u> ba yaAAarifoona <u>h</u> u kam <u>a</u> yaAAarifoona abna <u>a</u> humallat <u>h</u> eena khasiroo anfusahum fahum l <u>a</u> yu/minoona
A	6:20 الذين ءاتينهم الكتب يعرفونه كما يعرفون ابناءهم الذين خسروا انفسهم فهم لا يؤمنون
Edip-Layth	6:21 Who is more wicked than one who invents lies about God, or denies His signs! The wicked will never succeed.
The Monotheist Group	6:21 And who is more wicked than one who invents lies about God, or denies His revelations! The wicked will never succeed.
Muhammad Asad	6:21 And who could be more wicked than he who attributes his own lying inventions to God or gives the lie to His messages? Verily, such evildoers will never attain to a happy state:
Rashad Khalifa	6:21 Who is more evil than one who lies about GOD, or rejects His revelations? The transgressors never succeed.
Shabbir Ahmed	6:21 Who can be a greater transgressor than the one who invents a lie against God and denies His revelations? The wrongdoers who displace reality with falsehood, will not succeed.
Transliteration	6:21 Waman a <u>th</u> lamu mimmani iftar <u>a</u> AAa <u>l</u> a All <u>a</u> hi ka <u>th</u> iban aw kath <u>th</u> ababi- <u>a</u> yatihi innahu l <u>a</u> yufli <u>h</u> u al <u>thth</u> alimoona
A	6:21 ومن اظلم ممن افترى على الله كذبا او كذب بايته انه لا يفلح الظالمون
Edip-Layth	<i>Polytheists Deny Their Polytheism</i> 6:22 The day We gather them all, then We say to those who set up partners: "Where are your partners whom you used to claim?" ⁴

The Monotheist Group	6:22 And the Day We gather them all, then We say to those who set up partners: "Where are your partners whom you used to claim?"
Muhammad Asad	6:22 for one Day We shall gather them all together, and then We shall say unto those who ascribed divinity to aught beside God: "Where, now, are those beings whom you imagined to have a share in God's divinity?" ¹⁵
Rashad Khalifa	<i>Idol Worshipers Deny Their Idolatry</i> 6:22 On the day when we summon them all, we will ask the idol worshipers, "Where are the idols you set up?"
Shabbir Ahmed	6:22 On the Day We assemble them, We will ask the idolaters, "Where are now those partners of God that you conceived?"
Transliteration	6:22 Wayawma na <u>h</u> shuruhum jameeAAan thummanaqoolu lilla <u>t</u> heena ashrakoo ayna shuraka <u>o</u> kumu alla <u>t</u> heenakuntum tazAAaumoon <u>a</u>
A	6:22 ويوم نحشرهم جميعا ثم نقول للذين اشركوا اين شركاؤكم الذين كنتم تزعمون
Edip-Layth	6:23 Then, their only trial was to say, "By God, our Lord, we did not set up partners!"
The Monotheist Group	6:23 Then, their only excuse was to say: "By God, our Lord, we did not set up partners!"
Muhammad Asad	6:23 Whereupon, in their utter confusion, they will only [be able to] say: "By God, our Sustainer, we did not [mean to] ascribe divinity to aught beside Him !" ¹⁶
Rashad Khalifa	6:23 Their disastrous response will be, "By GOD our Lord, we never were idol worshipers."
Shabbir Ahmed	6:23 They will hardly have a response, but they will swear," By God, our Lord, we were never idolaters."
Transliteration	6:23 Thumma lam takun fitnatuhum ill <u>a</u> an q <u>a</u> loowaAll <u>h</u> hi rabb <u>i</u> n <u>a</u> m <u>a</u> kunna <u>m</u> ushrikeena
A	6:23 ثم لم تكن فتنتهم الا ان قالوا والله ربنا ما كنا مشركين
Edip-Layth	6:24 See how they lied to themselves; and what they invented deserted them.
The Monotheist Group	6:24 See how they lied to themselves; and that which they invented deserted them.
Muhammad Asad	6:24 Behold how they have lied to themselves ¹⁷ -and [how] their false imagery has forsaken them!
Rashad Khalifa	6:24 Note how they lied to themselves, and how the idols they had invented have abandoned them.
Shabbir Ahmed	6:24 Imagine how they lie against themselves, and how their fabricated gods abandon them.
Transliteration	6:24 On <u>t</u> hur kayfa ka <u>t</u> habooAAa <u>l</u> a an <u>f</u> usi <u>h</u> im wa <u>d</u> alla AAanhum m <u>a</u> ka <u>n</u> ooyaftaroona
A	6:24 انظر كيف كذبوا على انفسهم وضل عنهم ما كانوا يفترون
	<i>Hypocrites Call the Divine Signs Mythology</i> 6:25 Among them are those who listen to you; and We have made covers over

Edip-Layth	their hearts to prevent them from understanding it, and deafness in their ears; and if they see every sign they will not acknowledge; even when they come to you they argue, those who reject say, "This is nothing but the tales from the past!" ⁵
The Monotheist Group	6:25 And from them are those who listen to you; and We have made covers over their hearts to prevent them from understanding it, and a deafness in their ears; and if they see every sign they will not believe; even when they come to you they argue, those who reject say: "This is nothing but the tales from the past!"
Muhammad Asad	6:25 And there are among them such as [seem to] listen to thee [O Prophet]: but over their hearts We have laid veils which prevent them from grasping the truth, and into their ears, deafness. ¹⁸ And were they to see every sign [of the truth], they would still not believe in it-so much so that when they come unto thee to contend with thee, those who are bent on denying the truth say, "This is nothing but fables of ancient times!"
Rashad Khalifa	6:25 Some of them listen to you, but we place veils on their hearts to prevent them from understanding, and deafness in their ears. Thus, no matter what kind of proof they see, they cannot believe. Thus, when they come to argue with you, the disbelievers say, "These are tales from the past."
Shabbir Ahmed	6:25 Some of them pretend to listen to you, but We (Our laws) have already veiled their hearts from understanding and caused deafness in their ears. Blind followers fail to believe even when they see all kinds of proofs. When they come to argue with you, they say about the Qur'an, "These are stories of the bygoners."
Transliteration	6:25 Waminhum man yastamiAAu ilayka wajaAAaln aAAala quloobihim akinnatan an yafqahoohu wafee athanihimwaqran wa-in yaraw kulla ayatin l a yu/minoo bihahatta i tha j aooka yuj adiloonakayaqoolu alla theena kafaroo in h atha ill a asateerual-awwaleena
A	6:25 ومنهم من يستمع اليك وجعلنا على قلوبهم اكنة ان يفقهوه وفي اذانهم وقرا وان يروا كل آية لا يؤمنوا بها حتى اذا جاءوك يجدلونك يقول الذين كفروا ان هذا الا اسطير الاولين
Edip-Layth	6:26 They are deterring others from it, and keeping away themselves; but they will only destroy themselves, yet they do not notice.
The Monotheist Group	6:26 And they are deterring others from it, and keeping away themselves; but they will only destroy themselves, yet they do not notice.
Muhammad Asad	6:26 And they bar others therefrom. and go far away from it: but they destroy none but themselves, and perceive it not.
Rashad Khalifa	6:26 They repel others from this (Quran), as they themselves stay away from it, and thus, they only destroy themselves without perceiving.
Shabbir Ahmed	6:26 They repel others from the Qur'an and deprive themselves of it. They hurt their own 'self' without even knowing it.
Transliteration	6:26 Wahum yanhawna AAanhu wayan-awna AAanhuwa-in yuhlikoona ill a anfusahum wama yashAAuroona
A	6:26 وهم ينهون عنه وينون عنه وان يهلكون الا انفسهم وما يشعرون
Edip-Layth	6:27 If you could see when they are standing over the fire, they say, "If only we were sent back, we would not deny the signs of our Lord, and we would be those who acknowledge!"
The Monotheist Group	6:27 And if you could see when they are standing over the Fire, they say: "If only

	we could be sent back, we would not deny the revelations of our Lord, and we would be believers!"
Muhammad Asad	6:27 If thou couldst but see [them] when they will be made to stand before the fire and will say, "Oh, would that we were brought back [to life]: then we would not give the lie to our Sustainer's messages, but would be among the believers!"
Rashad Khalifa	6:27 If only you could see them when they face the hellfire! They would say then, "Woe to us. Oh, we wish we could go back, and never reject our Lord's revelations, and join the believers."
Shabbir Ahmed	6:27 If only you could see them when they face the fire! They would say then, "Woe to us. Oh, we wish we could go back. We would never then reject our Lord's revelations, and would join the believers."
Transliteration	6:27 Walaw tar a i th wuqifoo AAal aaInnari faq aloo y a laytan anuraddu wal a nukaththiba bi-aytirabbina wanakoona mina almu/mineena
A	6:27 ولو ترى اذ وقفوا على النار فقالوا يليتنا نرد ولا نكذب بايت ربنا ونكون من المومنين
Edip-Layth	6:28 No, it is merely what they have been concealing that has now become evident to them; and if they were sent back they would return to what they were deterred from doing, they are but liars!
The Monotheist Group	6:28 No, it is merely what they have been concealing that has now become evident to them; and if they were sent back they would return to what they were deterred from doing, they are but liars!
Muhammad Asad	6:28 But nay -[they will say this only because] the truth which they used to conceal [from themselves] in the past will have become obvious to them; and if they were brought back [to life], they would return to the very thing which was forbidden to them: for behold, they are indeed liars! ¹⁹
Rashad Khalifa	6:28 As a matter of fact, (they only say this because) their secrets have been exposed. If they go back, they will commit exactly the same crimes. They are liars.
Shabbir Ahmed	6:28 Nay, it has now become clear to them what they used to conceal. And even if they were sent back, they would revert to doing what they were forbidden. Surely, they are liars.
Transliteration	6:28 Bal bad a lahum m a k anooyukhfoona min qablu walaw ruddoo laAA adoo limanuhoo AAanhu wa-innahum lakathiboona
A	6:28 بل بدا لهم ما كانوا يخفون من قبل ولو ردوا لعادوا لما نهوا عنه وانهم لكذبون
Edip-Layth	6:29 They had also said, "There is only this worldly life, and we will not be resurrected!"
The Monotheist Group	6:29 And they had said: "There is only this worldly life, and we will not be resurrected!"
Muhammad Asad	6:29 And some [of the unbelievers] say, "There is nothing beyond our life in this world, for We shall not be raised from the dead."
Rashad Khalifa	6:29 They say (subconsciously), "We live only this life; we will not be resurrected."
Shabbir Ahmed	6:29 There are people who think that the only life is the life of this world and that they will not be raised again.
Transliteration	6:29 Waqaaloo in hiya illa hayatunaalddunya wama nahnu bimabAAootheena

A	6:29 وقالوا ان هى الا حياتنا الدنيا وما نحن بمبعوثين
Edip-Layth	6:30 If you could see them when they are standing at their Lord? He said, "Is this not the truth?" They said, "Yes, by our Lord." He said, "Then taste the retribution for what you have rejected."
The Monotheist Group	6:30 And if you could see them when they are standing at their Lord; He said: "Is this not the truth?", they said: "Yes, by our Lord," He said: "Then taste the retribution for what you have rejected."
Muhammad Asad	6:30 If thou couldst but see [them] when they shall be made to stand before their Sustainer [and] He will say, "Is not this the truth?" They will answer: "Yea, indeed, by our Sustainer!" [Whereupon] He will say: "Taste, then, the suffering that comes from ²⁰ your having refused to acknowledge the truth!"
Rashad Khalifa	6:30 If you could only see them when they stand before their Lord! He would say, "Is this not the truth?" They would say, "Yes, by our Lord." He would say, "You have incurred the retribution by your disbelief."
Shabbir Ahmed	6:30 But if only you could see when they stand before their Lord! He will ask, "Is not this real?" They will say "Yes, by our Lord!" God will then say, "Taste the requital for your rejection of the truth."
Transliteration	6:30 Walaw tara ith wuqifoo AAal ^a rabbihim qala alaysa hatha bial ^a haqqiqaloo bala warabbina qala fathooqooalAAathaba bima kuntum takfuroona
A	6:30 ولو ترى اذ وقفوا على ربهم قال اليس هذا بالحق قالوا بلى وربنا قال فذوقوا العذاب بما كنتم تكفرون
Edip-Layth	6:31 Losers are those who have denied their meeting with God; until the moment comes to them suddenly, then they say, "We deeply regret what we have wasted in it," and they will carry their burdens on their backs; miserable indeed is their burden.
The Monotheist Group	6:31 Losers are those who have denied their meeting with God; until the Hour comes to them suddenly, then they say: "We deeply regret that which we have wasted in it," and they will carry their burdens on their backs; miserable indeed is their burden.
Muhammad Asad	6:31 Lost indeed are they who consider it a lie that they will have to meet God - till the Last Hour suddenly comes upon them, [and] they cry, "Alas for us, that we disregarded it!" - for they shall bear on their backs the burden of their sins: ²¹ oh, how evil the load with which they shall be burdened!
Rashad Khalifa	6:31 Losers indeed are those who disbelieve in meeting GOD, until the Hour comes to them suddenly, then say, "We deeply regret wasting our lives in this world." They will carry loads of their sins on their backs; what a miserable load!
Shabbir Ahmed	6:31 Losers are those who deny meeting with God, until the Hour suddenly comes upon them. Then they will say, "We deeply regret wasting our lives in this world!" They will bear their burdens on their backs. Evil are the burdens that they bear.
Transliteration	6:31 Qad khasira alla theena ka ththaboobiliqa-i All ahi hatta i tha j aat-humualssaAAatu baghtatan q aloo y a hasratanaAAala m a farra tna feeh a wahumyahmiloona awzarahum AAala thuhoorihimala saa ma yaziroona
A	6:31 قد خسر الذين كذبوا بقاء الله حتى اذا جاءتهم الساعة بغتة قالوا يحسرتنا على ما فرطنا فيها وهم يحملون اوزارهم على ظهورهم الا ساء ما يزرّون

Edip-Layth	<i>Don't be Distracted by the Trivial Issues</i> 6:32 This worldly life is nothing more than games and a diversion, and the abode of the Hereafter is far better for those who are aware. Do you not understand?
The Monotheist Group	6:32 This worldly life is nothing more than games and a diversion, and the abode of the Hereafter is far better for those who are righteous. Do you not understand?
Muhammad Asad	6:32 And nothing is the life of this world but a play and a passing delight; and the life in the hereafter is by far the better for all who are conscious of God. Will you not, then, use your reason?
Rashad Khalifa	<i>Rearranging Our Priorities</i> 6:32 The life of this world is no more than illusion and vanity, while the abode of the Hereafter is far better for the righteous. Do you not understand?!
Shabbir Ahmed	6:32 The life of this world is a play and a passing delight in comparison to the Eternal Life. The abode of the Hereafter is far better for those who live according to the Divine laws. Will you not use Reason?
Transliteration	6:32 Wama al hayatu a lddunyaila laAAibun walahwun wala Iddaru al-akhiratikhayrun lilla^{the}ena yattaqoona afala taAAqiloona
A	6:32 وما الحياة الدنيا الا لعب ولهو وللدار الءاخرة خير للذين يتقون افلا تعقلون
Edip-Layth	6:33 We know that you are saddened by what they say; they are not rejecting you, but it is God's signs which the wicked disregard.
The Monotheist Group	6:33 We know that you are saddened by what they say; they are not rejecting you, but it is God's revelations which the wicked disregard.
Muhammad Asad	6:33 Well do We know that what such people say ²² grieves thee indeed: yet, behold, it is not thee to whom they give the lie, but God's messages do these evildoers deny.
Rashad Khalifa	6:33 We know that you may be saddened by what they say. You should know that it is not you that they reject; it is GOD's revelations that the wicked disregard.
Shabbir Ahmed	6:33 We know well how their talk grieves you (O Messenger!). In truth they do not deny you. It is the revelations of God that the wicked deny.
Transliteration	6:33 Qad naAAalamu innahu laya hzunuka alla theeyaqooloona fa-innahum l a yukaththiboonaka walakinnaalththlimeena bi-ayatiAllahi yajhadooona
A	6:33 قد نعلم انه ليحزنك الذى يقولون فانهم لا يكذبونك ولكن الظالمين بآيت الله يجحدون
Edip-Layth	6:34 Messengers before you were denied, but they were patient for what they were denied, and they were harmed until Our victory came to them; nothing changes the words of God. News of the messengers has come to you.
The Monotheist Group	6:34 Messengers before you were denied, but they were patient for what they were denied, and they were harmed until Our victory came to them; there is no changing the words of God. News of the messengers has come to you.
Muhammad Asad	6:34 And, indeed, [even] before thy time have apostles been given the lie, and they endured with patience all those charges of falsehood, and all the hurt done to them, till succour came unto them from Us: for there is no power that could alter [the outcome of] God's promises. And some of the histories of those apostles have already come within thy ken. ²³
	6:34 Messengers before you have been rejected, and they steadfastly persevered

Rashad Khalifa	in the face of rejection. They were persecuted until our victory came to them. Such is GOD's system that will never change. The history of My messengers thus sets the precedents for you.
Shabbir Ahmed	6:34 messengers before you, were denied and opposed. They steadfastly faced persecution until Our help reached them. There is none to alter the decisions, laws and Words of God. Some history of the messengers has already come to you and sets examples for you. ⁵
Transliteration	6:34 Walaqad ku <u>ththibat</u> rusulun minqablika fa <u>sabaroo</u> AAal <u>a m a</u> ku <u>ththiboowaoothoo</u> <u>hatta</u> at <u>ahum</u> na <u>srunawala</u> mubaddila likalim <u>ati</u> All <u>ahi</u> walaqad <u>jakamin</u> naba-i almursaleen <u>a</u>
A	6:34 ولقد كذبت رسل من قبلك فصبروا على ما كذبوا واونوا حتى اتتهم نصرنا ولا مبدل لكلمت الله ولقد جاءك من نبأ المرسلين
Edip-Layth	<i>Warning to the Messenger: Do not Be Ignorant</i> 6:35 If their aversion has become too much for you, then perhaps you could make a tunnel in the earth, or a ladder to the heavens, and bring them a sign. Had God willed, He would have summoned them to the guidance; so do not be of the ignorant ones.
The Monotheist Group	6:35 And if their aversion has become too much for you, then perhaps you could make a tunnel in the Earth, or a ladder to the heavens, and bring them a sign. Had God willed, He would have gathered them to the guidance; so do not be of the ignorant ones.
Muhammad Asad	6:35 And if it distress thee that those who deny the truth ²⁴ turn their backs on thee - why, then, if thou art able to go down deep into the earth or to ascend a ladder unto heaven ²⁵ in order to bring them a [yet more convincing] message, [do so;] but [remember that] had God so willed, He would indeed have gathered them all unto [His] guidance. Do not, therefore, allow thyself to ignore [God's ways]. ²⁶
Rashad Khalifa	6:35 If their rejection gets to be too much for you, you should know that even if you dug a tunnel through the earth, or climbed a ladder into the sky, and produced a miracle for them (they still would not believe). Had GOD willed, He could have guided them, unanimously. Therefore, do not behave like the ignorant ones.
Shabbir Ahmed	6:35 If their rejection is hard on you, (remember they would still not believe) even if you were able to seek a tunnel in the ground or a ladder to the sky and bring them a miracle. If it were God's will, He could assemble them together to true guidance. So, do not be among those who are swayed by ignorance (about free will given to humans). ⁶
Transliteration	6:35 Wa-in k <u>ana</u> kabura AAalayka iAAar <u>aduhumfa</u> -ini ista <u>taAAata</u> an tabtaghiya nafaqan fee al-ar <u>diaw</u> sullaman fee a Issama <u>i</u> fata/tyahum bi- <u>ayatin</u> walaw sh <u>aa</u> All <u>ahu</u> lajamaAAahum AAala <u>alhudafala</u> takoonanna mina al <u>jahileena</u>
A	6:35 وان كان كبير عليك اعراضهم فان استطعت ان تبتغي نفقا في الارض او سلما في السماء فتاتيهم باية ولو شاء الله لجمعهم على الهدى فلا تكونن من الجاهلين
Edip-Layth	6:36 Only those who listen will respond. As for the dead, God will resurrect them, then to Him they will return.
The Monotheist Group	6:36 Only those who listen will respond. As for the dead, God will resurrect them, then to Him they will return.

Muhammad Asad	6:36 Only they who listen [with their hearts] can respond to a call; and as for the dead [of heart], God [alone] can raise them from the dead, whereupon unto Him they shall return. ²⁷
Rashad Khalifa	6:36 The only ones to respond are those who listen. GOD resurrects the dead; they ultimately return to Him.
Shabbir Ahmed	6:36 Only those can accept the truth who hear and listen with an open mind (10:100). The living dead will only hear when God raises them (to use their faculties (2:260), or when God will raise them to the second life. Ultimately, to Him they will be returned.
Transliteration	6:36 Innama yastajeebu alla theenayasmaAAoona wa al mawta yabAAathuhumu Allahu huthumma ilayhi yurjaAAoona
A	6:36 انما يستجيب الذين يسمعون والموتى بيعثهم الله ثم اليه يرجعون
Edip-Layth	<i>Everything is Recorded</i> 6:37 They said, "If only a sign was sent to him from his Lord!" Say, "God is able to send a sign, but most of them would not know."
The Monotheist Group	6:37 And they said: "If only a sign was sent to him from his Lord!" Say: "God is able to send a sign, but most of them would not know."
Muhammad Asad	6:37 And they say, "Why has no miraculous sign been bestowed on him ²⁸ from on high by his Sustainer?" Say: "Behold, God has the power to bestow any sign from on high." Yet most human beings are unaware of this ²⁹
Rashad Khalifa	6:37 They said, "If only a certain sign could come down to him from his Lord!" Say, "GOD is able to send down a sign, but most of them do not know."
Shabbir Ahmed	6:37 They say, "If only a miracle could come down to him from his Lord!" Say, "God surely has the Power to send down a miracle, but most of them do not use their knowledge." ⁷
Transliteration	6:37 Waqaaloo lawl a nuzzila AAalayhi ayatun min rabbihi qul inna All aha qadirunAAala an yunazzila ayatun wala kinna aktharahum la yaAAalamoona
A	6:37 وقالوا لولا نزل عليه آية من ربه قل ان الله قادر على ان ينزل آية ولكن اكثرهم لا يعلمون
Edip-Layth	6:38 There is not a creature in the earth, or a bird that flies with its wings, but are nations like you. We did not leave anything out of the book; then to their Lord they will be summoned. ⁶
The Monotheist Group	6:38 And there is not a creature in the Earth, or a bird that fly's with its wings, but are nations like you. We did not leave anything out of the record; then to their Lord they will be gathered.
Muhammad Asad	6:38 although there is no beast that walks on earth and no bird that flies on its two wings which is not [God's] creature ³⁰ like yourselves: no single thing have We neglected in Our decree. And once again: ³¹ Unto their Sustainer shall they [all] be gathered.
Rashad Khalifa	<i>Animals and Birds: Submitting Creatures</i> 6:38 All the creatures on earth, and all the birds that fly with wings, are communities like you. We did not leave anything out of this book ⁴ . To their Lord, all these creatures will be summoned.

Shabbir Ahmed	6:38 (There are signs in the Universe to behold.) There is not an animal on the earth, nor a flying creature flying on two wings, but they are communities like you. We have omitted nothing in the Book (that was essential to be given through revelation.) Then to their Lord they will be gathered.
Transliteration	6:38 Wama min dabbatin fee al-arḍi wala ta-irin yaṭeeru bijanahayhi illaomamun amthalukum m a farra in feealkit abi min shay-in thumma il a rabbihim yuḥsharoon
A	6:38 وما من دابة في الارض ولا طئر يطير بجناحيه الا امم امثالكم ما فرطنا في الكتاب من شيء ثم الى ربهم يحشرون
Edip-Layth	6:39 Those who deny Our signs, they are deaf and dumb, in darkness. Whoever God wishes He misguides, and whoever He wishes He makes him on a straight path.
The Monotheist Group	6:39 And those who deny Our signs, they are deaf and dumb, in darkness. Whoever God wishes He misguides, and whoever He wishes He makes him on a straight path.
Muhammad Asad	6:39 And they who give the lie to Our messages are deaf and dumb, in darkness deep. Whomever God wills, He lets go astray; and whomever He wills, He places upon a straight way. 32
Rashad Khalifa	<i>Overwhelming Miracle of the Quran</i> 6:39 Those who reject our proofs are deaf and dumb, in total darkness. Whomever GOD wills, He sends astray, and whomever He wills, He leads in a straight path.
Shabbir Ahmed	6:39 Those who deny Our signs are deaf and dumb, in total darkness. Straying and guidance take place according to the Divine laws. 8
Transliteration	6:39 Waallatheena ka ththaboobi-ayatina summun wabukmun fee alththulumatiman yasha-i All ahu yuḍlihu waman yasha/ yajAAalhuAAal a siratin mustaqeemin
A	6:39 والذين كذبوا بايتنا صم وبكم في الظلمت من يشا الله يضلله ومن يشا يجعله على صراط مستقيم
Edip-Layth	6:40 Say, "We will see when God's retribution comes to you, or the moment comes to you, if you will still call on any other than God. If you are being truthful."
The Monotheist Group	6:40 Say: "We will see when God's retribution comes to you, or the Hour comes to you, if you will still call on any other than God. If you are being truthful."
Muhammad Asad	6:40 Say: "Can you see yourselves invoking any but God when God's chastisement befalls you [in this world], or the Last Hour comes upon you? [Tell me this,] if you are men of truth!
Rashad Khalifa	6:40 Say, "What if GOD's retribution came to you, or the Hour came to you: would you implore other than GOD, if you are truthful?"
Shabbir Ahmed	6:40 Say, "Can you see yourselves calling upon other than God, if the Divine retribution comes upon you or the Hour comes upon you? (Answer that) if you are truthful."
Transliteration	6:40 Qul araaytakum in atakum AAathabuAllahi aw atatkumu alssaAAatu aghayra AllahitadAAaona in kuntum sadiqeena

A	6:40 قل ارءيتكم ان اتكم عذاب الله او اتكم الساعة اغير الله تدعون ان كنتم صدقين
Edip-Layth	6:41 "No, it is Him alone you will call on; then He will remove what you called Him for, if He wills; you will forget what you set up."
The Monotheist Group	6:41 "No, it is Him alone you will call on; and He will remove that which you called Him for, if He wills; and you will forget what you set up."
Muhammad Asad	6:41 Nay, but it is Him alone that you will invoke - whereupon He may, if He so wills, remove that [ill] which caused you to call unto Him; and you will have forgotten all that. to which you [now] ascribe divinity side by side with Him."
Rashad Khalifa	6:41 The fact is: only Him you implore, and He answers your prayer, if He so wills, and you forget your idols.
Shabbir Ahmed	6:41 Nay, you will call to Him alone, and He removes your affliction that caused to you call upon Him, if He wills. At that time you forget your idols.
Transliteration	6:41 Bal iyyahu tadAAoona fayakshifu m atadAAoona ilayhi in sh aa watansawna ma tushrikoona
A	6:41 بل اياه تدعون فيكشف ما تدعون اليه ان شاء وتنسون ما تشركون
Edip-Layth	6:42 We have sent others to nations before you. We then took them with adversity and hardship, perhaps they would implore.
The Monotheist Group	6:42 And We have sent others to nations before you. We then took them with adversity and hardship, perhaps they would implore.
Muhammad Asad	6:42 And, indeed, We sent Our messages unto people before thy time, [O Prophet,] and visited them with misfortune and hardship so that they might humble themselves:
Rashad Khalifa	6:42 We have sent (messengers) to communities before you, and we put them to the test through adversity and hardship, that they may implore.
Shabbir Ahmed	6:42 We sent messengers to nations before you. (They compassionately advised their people that the Supreme law is operative on the earth, as it is in the Universe that is in the heavens and all that is on earth.) When those nations violated Our laws in their societies, they had to face the consequences. They should have become humble and taken corrective action right away.
Transliteration	6:42 Walaqad arsaln a il a omamin minqabluka faakha thnahum bi alba/sa-i waalddarra-ilaAAallahum yatadarraAAoona
A	6:42 ولقد ارسلنا الى امم من قبلك فاخذنهم بالبساء والضراء لعلهم يتضرعون
Edip-Layth	6:43 If only they had implored when Our punishment came to them; but their hearts hardened, and the devil adorned for them what they used to do.
The Monotheist Group	6:43 If only they had implored when Our punishment came to them; but their hearts hardened, and the devil adorned for them what they used to do.
Muhammad Asad	6:43 yet when the misfortune decreed by Us befell them, they did not humble themselves, but rather their hearts grew hard, for Satan had made all their doings seem goodly to them.
Rashad Khalifa	6:43 If only they implored when our test afflicted them! Instead, their hearts were hardened, and the devil adorned their works in their eyes.
Shabbir Ahmed	6:43 But, instead of being humble when Our requital touched them, their selfish desires led their minds into rationalizing their actions. This is because their hearts

	had been hardened with arrogance and repeated rejection of the truth. ⁹
Transliteration	6:43 Falawla i th j aahumba/suna ta darraAAoo wal akin qasat quloobuhumwazayyana lahumu alshshaytanu ma kanooyaAAamaloona
A	6:43 فلولا اذ جاءهم باسنا تضرعوا ولكن قست قلوبهم وزين لهم الشيطان ما كانوا يعملون
Edip-Layth	<i>The System</i> 6:44 So when they forgot what they had been reminded of, We opened for them the gates of all opportunities; and when they became haughty with what they were given, We took them suddenly! They were confounded.
The Monotheist Group	6:44 So when they forgot what they had been reminded of, We opened for them the gates of all opportunities; and when they were happy with what they were given, We took them suddenly! They were confounded.
Muhammad Asad	6:44 Then, when they had forgotten all that they had been told to take to heart, We threw open to them the gates of all [good] things ³³ until -even as they were rejoicing in what they had been granted - We suddenly took them to task: and lo! they were broken in spirit; ³⁴
Rashad Khalifa	<i>The System</i> 6:44 When they thus disregard the message given to them, we open for them the gates of everything. Then, just as they rejoice in what was given to them, we punish them suddenly; they become utterly stunned. ⁵
Shabbir Ahmed	6:44 When they forgot the reminder given to them, We opened for them the gates of all (good) things until just as they were enjoying Our gifts, suddenly We called them to account. Then, they were plunged in despair. ¹⁰
Transliteration	6:44 Famma nasoo m a thukkiroobihi fatahna AAalayhim abw aba kulli shay-in hattai tha farihoo bima ootoo akha thnaghumbaghtatan fa-i tha hum mublisoon a
A	6:44 فلما نسوا ما ذكروا به فتحنا عليهم ابواب كل شيء حتى اذا فرحوا بما اوتوا اخذناهم بغتة فاذا هم مبلسون
Edip-Layth	6:45 It was thus that the remainder of the wicked people was wiped out; and praise be to God, the Lord of the worlds.
The Monotheist Group	6:45 It was thus that the remainder of the wicked people were wiped out; and praise be to God, the Lord of the worlds.
Muhammad Asad	6:45 and [in the end,] the last remnant of those folk who had been bent on evildoing was wiped out. ³⁵ For all praise is due to God, the Sustainer of all the worlds.
Rashad Khalifa	6:45 The wicked are thus annihilated. Praise be to GOD, Lord of the universe.
Shabbir Ahmed	6:45 When nations violated human rights with their unjust systems they were uprooted (6:6, 7:129). God replaced them with people who were not like them (10:14, 11:57). You can understand that all praise in word and action belongs to the Lord of the worlds. ¹¹
Transliteration	6:45 FaqutiAAa d abiru alqawmi alla theenathalamoo wa alhamdu lill aghirabbi alAAalameena
A	6:45 فقطع دابر القوم الذين ظلموا والحمد لله رب العلمين
	6:46 Say, "Do you see that if God were to take away your hearing and your

Edip-Layth	eyesight, and He seals your hearts; which god besides God can bring it to you?" Look how We cite the signs, but then they turn away.
The Monotheist Group	6:46 Say: "Do you see that if God were to take away your hearing and your eyesight, and He seals your hearts; which god besides God can bring it to you?" Look how We put forth the revelations, but then they turn away.
Muhammad Asad	6:46 Say: "What do you think? If God should take away your hearing and your sight and seal your hearts - what deity but God is there that could bring it all back to you?" Behold how many facets we give to our messages-and yet they turn away in disdain!
Rashad Khalifa	<i>God Alone Worthy of Worship</i> 6:46 Say, "What if GOD took away your hearing and your eyesight, and sealed your minds; which god, other than GOD, can restore these for you?" Note how we explain the revelations, and note how they still deviate!
Shabbir Ahmed	6:46 (The exploiters of the masses think that they are smarter, and therefore, they deserve to take advantage of people 28:76-82.) Say, "Will you think? If God took away your hearing and your sight and sealed up your hearts, which god other than God could restore them to you? Note how We explain the verses by various facets, and note how they still turn away.
Transliteration	6:46 Qul araaytum in akha <u>tha</u> All <u>ghusamAAakum</u> waab <u>sarakum</u> wakhatama AAala quloobikumman il <u>ahun</u> ghayru All <u>ahi</u> ya/teekum bihi on <u>thurkayfa</u> nusarrifu al- <u>ayati</u> thumma hum ya <u>sdifoona</u>
A	6:46 قل ارءيتم ان اخذ الله سمعكم وابصركم وختم على قلوبكم من اله غير الله ياتيكم به انظر كيف نصرف الءايت ثم هم يصدفون
Edip-Layth	6:47 Say, "Do you see if God's retribution comes to you suddenly, or gradually, will anyone be destroyed except the wicked people?"
The Monotheist Group	6:47 Say: "Do you see if God's retribution comes to you suddenly, or gradually, will anyone be destroyed except the wicked people?"
Muhammad Asad	6:47 Say: "Can you imagine what your condition will be ³⁶ if God's chastisement befalls you, either suddenly or in a [gradually] perceptible manner? [But then-] will any but evildoing folk [ever] be destroyed? ³⁷
Rashad Khalifa	6:47 Say, "What if GOD's retribution came to you suddenly, or after an announcement, is it not the wicked who incur annihilation?"
Shabbir Ahmed	6:47 Tell them that the punishment according to the Law of Requital, sneaks up or suddenly hits nations that are transgressors (11:104). Would any people perish unless they are oppressors of the masses? ¹²
Transliteration	6:47 Qul araaytakum in at <u>akum</u> AAa <u>thabuAllahi</u> baghtatan aw jahratan hal yuhlaku illa <u>alqawmu</u> al <u>ththalimoona</u>
A	6:47 قل ارءيتكم ان اتكم عذاب الله بغتة او جهرة هل يهلك الا القوم الظالمون
Edip-Layth	<i>Messengers are not Supermen</i> 6:48 We do not send the messengers except as bearers of good news and warners; whoever acknowledges, and reforms, then there is no fear for them nor will they grieve.
The Monotheist Group	6:48 And We do not send the messengers except as bearers of good news and warners; whoever believes, and does good, then there is no fear for them nor will they grieve.

Muhammad Asad	6:48 And We send [Our] message-bearers only as heralds of glad tidings and as warners: hence, all who believe and live righteously -no fear need they have, and neither shall they grieve;
Rashad Khalifa	<i>Role of the Messengers</i> 6:48 We do not send the messengers except as deliverers of good news, as well as warners. Those who believe and reform have nothing to fear, nor will they grieve.
Shabbir Ahmed	6:48 We have sent Our messengers to give good news and to warn. Those who attain belief, mend their ways and work for social equity fulfilling the needs of others, will have nothing to fear nor will they have any regrets.
Transliteration	6:48 Wama nursilu almursaleena illa amubashshireena wamun thireena faman amana waaslahafala khawfun AAalayhim wala hum yahzanoona
A	6:48 وما نرسل المرسلين الا مبشرين ومنذرين فمن آمن واصلح فلا خوف عليهم ولا هم يحزنون
Edip-Layth	6:49 Those who deny Our signs, the retribution will touch them for their wickedness.
The Monotheist Group	6:49 And those who deny Our revelations, the retribution will inflict them for their vileness.
Muhammad Asad	6:49 whereas those who give the lie to Our messages - suffering will afflict them in result of all their sinful doings.
Rashad Khalifa	6:49 As for those who reject our revelations, they incur the retribution for their wickedness.
Shabbir Ahmed	6:49 But those who deny Our revelations, retribution will afflict them, for they keep drifting from the secure path. 13
Transliteration	6:49 Waallatheena ka ththaboobi-ayatina yamassuhumu alAAa thabu bim akanoo yafsuqoona
A	6:49 والذين كذبوا بآيتنا يمسه العذاب بما كانوا يفسقون
Edip-Layth	6:50 Say, "I do not say to you that I possess God's treasures, nor do I know the future, nor do I say to you that I am an angel. I merely follow what is inspired to me." Say, "Are the blind and the seer the same? Do you not think?"
The Monotheist Group	6:50 Say: "I do not say to you that I possess God's treasures, nor do I know the future, nor do I say to you that I am an angel. I merely follow what is inspired to me." Say: "Are the blind and the seer the same? Do you not think?"
Muhammad Asad	6:50 Say [O Prophet]: "I do not say unto you, 'God's treasures are with me,'; nor [do I say], 'I know the things that are beyond the reach of human perception'; nor do I say unto you, 'Behold, I am an angel': I but follow what is revealed to me." 38 Say: "Can the blind and the seeing be deemed equal? 39 Will you not, then, take thought?"
Rashad Khalifa	6:50 Say, "I do not say to you that I possess the treasures of GOD. Nor do I know the future. Nor do I say to you that I am an angel. I simply follow what is revealed to me." Say, "Is the blind the same as the seer? Do you not reflect?"
Shabbir Ahmed	6:50 Say, (O Messenger!), "I do not claim that I have the Treasures of God, nor do I have the knowledge of the Unseen, nor do I tell you that I am an angel. I follow what is revealed to me. (You blindly follow your ancestors.) Say, "Is the

	blind of the heart the same as the seer who uses reason? Would you not reflect?"
Transliteration	6:50 Qul l <u>a</u> aqoolu lakum AAindee khaz <u>a</u> -inuAll <u>a</u> hi wal <u>a</u> aAAalamu alghayba wal <u>a</u> aqoolulakum innee malakun in attabiAAu ill <u>a</u> m <u>a</u> yoo <u>h</u> ailayya qul hal yastawee al-aAAam <u>a</u> waalbaseeruafal <u>a</u> tatafakkaroona
A	6:50 قل لا اقول لكم عندى خزان الله ولا اعلم الغيب ولا اقول لكم انى ملك ان اتبع الا ما يوحى الى قل هل يستوى الاعمى والبصير افلا تتفكرون
Edip-Layth	6:51 Warn with it those who realize that they will be summoned to their Lord; they do not have besides Him any protector nor intercessor; so that they may be righteous. ⁷
The Monotheist Group	6:51 And warn with it those who realize that they will be gathered to their Lord; they do not have besides Him any protector nor intercessor; so that they may be righteous.
Muhammad Asad	6:51 And warn hereby those who fear lest they be gathered unto their Sustainer with none to protect them from Him or to intercede with Him, so that they might become [fully] conscious of Him. ⁴⁰
Rashad Khalifa	6:51 And preach with this (Quran) to those who reverence the summoning before their Lord - they have none beside Him as a Lord and Master, nor an intercessor - that they may attain salvation.
Shabbir Ahmed	6:51 Give this warning to those who fear that they will be brought to judgment before their Lord. Except for Him, they will have no protector and no intercessor. (Counsel them) so that they may live upright.
Transliteration	6:51 Waan <u>th</u> ir bihi alla <u>th</u> eena yak <u>h</u> afoonaan yu <u>h</u> sharoo il <u>a</u> rabbi <u>h</u> im laysa lahum min doon <u>ih</u> waliyyun wal <u>a</u> shafeeAAun laAAallahum yattaqoon <u>a</u>
A	6:51 وانذر به الذين يخافون ان يحشروا الى ربهم ليس لهم من دونه ولى ولا شفيع لعلمهم يتقون
Edip-Layth	6:52 Do not turn away those who call on their Lord at dawn and dusk seeking His presence; you are not responsible for their account, nor are they responsible for your account; if you turn them away, then you will be of the wicked.
The Monotheist Group	6:52 And do not turn away those who call on their Lord at dawn and dusk seeking His presence; you are not responsible for their judgment, nor are they responsible for your judgment; if you turn them away, then you will be of the wicked.
Muhammad Asad	6:52 Hence, repulse not [any of] those who at morn and evening invoke their Sustainer, seeking His countenance. ⁴¹ Thou art in no wise accountable for them- just as they are in no wise accountable for thee ⁴² -and thou hast therefore no right to repulse them: for then thou wouldst be among the evildoers. ⁴³
Rashad Khalifa	6:52 And do not dismiss those who implore their Lord day and night, devoting themselves to Him alone. You are not responsible for their reckoning, nor are they responsible for your reckoning. If you dismiss them, you will be a transgressor.
Shabbir Ahmed	6:52 Do not send away those who call on their Lord morning and evening, seeking His Countenance (devoting themselves to Him alone). You are, by no means, accountable for them, and they are not accountable for you. (In spite of the demands of the rich and powerful leaders, you shall not turn away the sincere servants of God.) If you send them away, then you will be among the

	unjust.
Transliteration	6:52 Wala ta trudi alla theenayadAAoona rabbahum bi alghadati waalAAashiiyyureedoona wajhahu m_a AAalayka min hisabihimmin shay-in wama min hisabika AAalayhim minshay-in fatatrudahum fatakoona mina alththalimeena
A	6:52 ولا تطرد الذين يدعون ربهم بالغدوة والعشى يريدون وجهه ما عليك من حسابهم من شيء وما من حسابك عليهم من شيء فتطردهم فتكون من الظالمين
Edip-Layth	6:53 Thus, We test them with one another, so that they may say, "Are these the ones whom God has blessed from amongst us?" Is God not aware of the thankful?
The Monotheist Group	6:53 And it is such that We test them with one another, so that they may say: "Are these the ones whom God has blessed from amongst us?" Is God not aware of the thankful?
Muhammad Asad	6:53 For it is in this way 44 that We try men through one another - to the end that they might ask, "Has God, then, bestowed His favour upon those others in preference to us?" 45 Does not God know best as to who is grateful [to Him]?
Rashad Khalifa	6:53 We thus test the people by each other, to let them say (mockingly), "Are these the people among us who are blessed by GOD?" Is GOD not aware of the appreciative ones?
Shabbir Ahmed	6:53 Thus did We test some of them by means of others, so that they said, "Is it these that God has favored from among us?" But, does not God know best those who are appreciative?
Transliteration	6:53 Wakathalika fatann a baAA dahumbibaAAdin liyaqooloo ah aola-i manna AllahuAAalayhim min baynina alysa Allahu bi-aAAlama bialshshakireena
A	6:53 وكذلك فتننا بعضهم ببعض ليقولوا أهولاء من الله عليهم من بيننا ليس الله باعلم بالشكرين
Edip-Layth	6:54 If those who acknowledge Our signs come to you, then say, "Peace be upon you, our Lord has decreed mercy upon Himself, that any of you who commits sin out of ignorance and then repents afterwards and reforms, then He is Forgiving, Compassionate."
The Monotheist Group	6:54 And if those who believe in Our revelations come to you, then say: "Peace be upon you, our Lord has decreed mercy upon Himself, that any of you who commits sin out of ignorance and then repents afterwards and amends, then He is Forgiving, Merciful."
Muhammad Asad	6:54 And when those who believe in Our messages come unto thee, say: "Peace be upon you. Your Sustainer has willed upon Himself the law of grace and mercy 46 - so that if any of you does a bad deed out of ignorance, and thereafter repents and lives righteously, He shall be [found] much-forgiving, a dispenser of grace."
Rashad Khalifa	6:54 When those who believe in our revelations come to you, you shall say, "Salmun `Alaykum (Peace be upon you). Your Lord has decreed that mercy is His attribute. Thus, anyone among you who commits a transgression out of ignorance, and repents thereafter and reforms, then He is Forgiving, Most Merciful."
Shabbir Ahmed	6:54 When those who believe in Our revelations come to you, say, Salamun Alaikum (Peace be upon you! = Salutes to you!) Your Lord has decreed mercy

	upon Himself. Thus anyone among you who commits a bad deed out of ignorance, and then repents and makes amends should know that He is Forgiving, Merciful.
Transliteration	6:54 Wa-i <u>tha</u> j <u>a</u> aka alla <u>theen</u> ayu/minoona bi- <u>ayati</u> na faqul sal <u>a</u> munAAalaykum kataba rabbukum AAala <u>a</u> nafs <u>i</u> hi a Irrah <u>m</u> ataannahu man AAamila minkum soo-an bijah <u>l</u> atin thumma <u>ta</u> bamin baAAadihi waas <u>l</u> ah <u>a</u> faannahu ghafoorun ra <u>h</u> ee <u>m</u> un
A	6:54 واذا جاءك الذين يؤمنون بايتنا فقل سلم عليكم كتب ربكم على نفسه الرحمة انه من عمل منكم سوءا بجهلة ثم تاب من بعده واصلح فانه غفور رحيم
Edip-Layth	6:55 It is such that We explain the signs, and make clear the way of the criminals.
The Monotheist Group	6:55 And it is such that We explain the revelations, and make clear the way of the criminals.
Muhammad Asad	6:55 And thus clearly do We spell out Our messages: and [We do it] so that the path of those who are lost in sin might be distinct [from that of the righteous].
Rashad Khalifa	6:55 We thus explain the revelations, and point out the ways of the wicked.
Shabbir Ahmed	6:55 We explain Our laws to distinguish (between minor, unintended violations and) the way of the criminals who steal the fruit of others' labor.
Transliteration	6:55 Wakat <u>h</u> alika nufass <u>i</u> lu al- <u>ay</u> atiwalitastabeena sabeelu almu <u>j</u> rimeena
A	6:55 وكذلك نفصل الءايت ولتستبين سبيل المجرمين
Edip-Layth	6:56 Say, "I am warned to stop serving those you call upon other than God." Say, "I will not follow your desires; otherwise I would go astray and I would not be of those guided." ⁸
The Monotheist Group	6:56 Say: "I am warned not to serve those you call upon other than God" Say: "I will not follow your desires, otherwise I would go astray and I would not be of those guided."
Muhammad Asad	6:56 SAY [to the deniers of the truth]: "Behold, I have been forbidden to worship those [beings] whom you invoke instead of God." Say: "I do not follow your errant views -or else I should have gone astray, and should not be among those who have found the right path."
Rashad Khalifa	6:56 Say, "I am forbidden from worshipping what you worship besides GOD." Say, "I will not follow your opinions. Otherwise, I will go astray, and not be guided."
Shabbir Ahmed	6:56 Say, "I am forbidden to worship and obey on whom you call instead of God." Say, "I will not follow your desires, otherwise I will go astray and not be among the rightly guided."
Transliteration	6:56 Qul innee nuheetu an aAAabuda alla <u>theen</u> atadAAoona min dooni All <u>ah</u> i qul la attabiAAu ahwa <u>a</u> akumqad <u>da</u> laltu i <u>th</u> an wama <u>a</u> na minaalmuhtadeena
A	6:56 قل انى نهيت ان اعبد الذين تدعون من دون الله قل لا اتبع اهواءكم قد ضللت اذا وما انا من المهتدين
Edip-Layth	6:57 Say, "I am on a proof from my Lord and you have denied it. I do not have what you hasten towards; the judgment is with God only; He carves out the truth, and He is the best analyzer." ⁹
	6:57 Say: "I am on a clarity from my Lord and you have denied it. I do not have

The Monotheist Group	what you hasten towards; the judgment is with God only; He carves out the truth, and He is the best decider."
Muhammad Asad	6:57 Say: "Behold, I take my stand on a clear evidence from my Sustainer-and [so] it is to Him that you are giving the lie! Not in my power is that which [in your ignorance] you so hastily demand: ⁴⁷ judgment rests with none but God. He shall declare the truth, since it is He who is the best judge between truth and falsehood."
Rashad Khalifa	6:57 Say, "I have solid proof from my Lord, and you have rejected it. I do not control the retribution you challenge me to bring. Judgment belongs with GOD alone. He narrates the truth, and He is the best judge."
Shabbir Ahmed	6:57 Say, "I have a manifest proof from my Lord that you deny. I do not control the retribution you challenge me to bring. Judgment belongs to none but God. And no one has the Ultimate Rule. He declares the truth and He is the Best of deciders."
Transliteration	6:57 Qul innee AAal a bayyinat min rabbeewaka <u>th</u> thabtum bihi m a AAindee matastaAAajiloona bihi ini al hukmu ill a lill ahiyaqu <u>ssu</u> al haqqa wahuwa khayru alfa <u>sileena</u>
A	6:57 قل انى على بينة من ربي وكذبتم به ما عندي ما تستعجلون به ان الحكم الا لله يقص الحق وهو خير الفصلين
Edip-Layth	6:58 Say, "If I had what you are hastening for, then the matter between us would have been resolved. God is fully aware of the wicked."
The Monotheist Group	6:58 Say: "If I had what you were hastening towards, then the matter between us would have been resolved. And God is fully aware of the wicked."
Muhammad Asad	6:58 Say: "If that which you so hastily demand were in my power, everything would indeed have been decided between me and you. ⁴⁸ But God knows best as to who is doing wrong."
Rashad Khalifa	6:58 Say, "If I controlled the retribution you challenge me to bring, the whole matter would have been terminated long ago. GOD knows best who the wicked are."
Shabbir Ahmed	6:58 Say, "If the ultimate decision you are hastening for was up to me, the case would have been already decided. God is best Aware of the wrongdoers."
Transliteration	6:58 Qul law anna AAindee m atastaAAajiloona bihi laqu diya al-amru baynee wabaynakum waAlla <u>h</u> uaAAalamu bial <u>th</u> thalimeena
A	6:58 قل لو ان عندي ما تستعجلون به لقضى الامر بيني وبينكم والله اعلم بالظلمين
Edip-Layth	<i>God the Omniscient, the Omnipotent</i> 6:59 With Him are the keys to the unseen, none knows them except He. He knows what is in the land and in the sea; and not a leaf falls except with His knowledge; nor a seed in the darkness of the earth; nor anything moist or anything dry; all is in a clear book. ¹⁰
The Monotheist Group	6:59 And with Him are the keys to the unseen, none know them except He. And He knows what is in the land and in the sea; and not a leaf falls except with His knowledge; nor a seed in the darkness of the Earth; nor anything moist or anything dry; all is in a clear record.
	6:59 For, with Him are the keys to the things that are beyond the reach of a created being's perception: none knows them but He. And He knows all that is on

Muhammad Asad	land and in the sea; and not a leaf falls but He knows it; and neither is there a grain in the earth's deep darkness, nor anything: living or dead, ⁴⁹ but is recorded in [His] clear decree.
Rashad Khalifa	<i>Almighty God</i> 6:59 With Him are the keys to all secrets; none knows them except He. He knows everything on land and in the sea. Not a leaf falls without His knowledge. Nor is there a grain in the depths of the soil. Nor is there anything wet or dry, that is not recorded in a profound record.
Shabbir Ahmed	6:59 With Him are the keys of the Unseen. (None but He knows the subtle processes and their stages where actions culminate into their logical outcome.) He knows everything in the land and in the sea. Not even a leaf falls without His knowledge. Neither is there a grain in the dark depths of the soil, nor anything fresh or withered, that He knows not. But all is written in the Open Book of the Universe around you.
Transliteration	6:59 WaAAindahū maf̣aṭihū alghaybi ḷ ayaAAalamuhā ilḷa huwa wayaAAalamu ṃ a feealbarri wa albahri waṃ a tasqu tū minwaraqatin ilḷa yaAAalamuḥ a waḷa habbatinf̣ee tḥulumaṭi al-ardi waḷa raṭbinwaḷa yabisin ilḷa fee kiṭabin mubeenin
A	6:59 وعنده مفاتيح الغيب لا يعلمها الا هو ويعلم ما فى البر والبحر وما تسقط من ورقة الا يعلمها ولا حبة فى ظلمات الارض ولا رطب ولا يابس الا فى كتب مبين
Edip-Layth	6:60 He is the One who takes you at night, and He knows what you have done during the day, then He sends you back to it until a fixed span; then to Him is your return and He will inform you of what you used to do. ¹¹
The Monotheist Group	6:60 And He is the One who seizes you during the night, and He knows what you have done during the day, then He sends you back again to complete an appointed term; then to Him is your return and He will inform you of what you used to do.
Muhammad Asad	6:60 And He it is who causes you to be [like] dead ⁵⁰ at night, and knows what you work in daytime; and He brings you back to life each days ⁵¹ in order that a term set [by Him] be fulfilled. In the end, unto Him you must return: and then He will make you understand all that you were doing [in life].
Rashad Khalifa	<i>Death and Resurrection: Every Day</i> 6:60 He is the One who puts you to death during the night, and knows even the smallest of your actions during the day. He resurrects you every morning, until your life span is fulfilled, then to Him is your ultimate return. He will then inform you of everything you had done.⁶
Shabbir Ahmed	6:60 He suspends your consciousness during sleep at night, and knows what you do by day, when awake. He resurrects you every morning until your life span is completed. Death is, likewise, a temporary suspension of consciousness and afterward to Him is your return (39:42). Then, He will inform you of what you really accomplished.
Transliteration	6:60 Wahuwa alla tḥee yatawaff̣ akumbiallayli wayaAAalamu ṃ a jara htum bialInnaharithumma yabAAathukum feehi liyuq̣ da ajalun musamman thummailayhi marjiAAukum thumma yunabbi-okum biṃa kuntumtaAAamaloona
A	6:60 وهو الذى يتوفىكم بالليل ويعلم ما جرحتم بالنهار ثم يبعثكم فيه ليقضى اجل مسمى ثم اليه مرجعكم ثم ينبئكم بما كنتم تعملون
	6:61 He is the Supreme over His servants, and He sends over you guardians. So

Edip-Layth	that when the time of death comes to one of you, Our messengers take him, and they do not neglect any. ¹²
The Monotheist Group	6:61 And He is the Supreme over His servants, and He sends over you guardians. So that when the time of death comes to one of you, Our messengers terminate his life, and they do not neglect any.
Muhammad Asad	6:61 And He alone holds sway over His servants. And He sends forth heavenly forces to watch over you ⁵² until, when death approaches any of you, Our messengers cause him to die: and they do not overlook [anyone].
Rashad Khalifa	6:61 He is Supreme over His creatures, and He appoints guards to protect you. When the appointed time of death comes to any of you, our messengers put him to death without delay.
Shabbir Ahmed	6:61 He is Supreme over His servants. His laws guard your life until the inescapable law of death approaches you. When death comes to one of you, Our couriers receive him without delay.
Transliteration	6:61 Wahuwa alqahiru fawqa AAibadihiwayursilu AAalaykum hafathatan hattaitha jaa ahadakumu almawtu tawaffat-hurusuluna wahum la yufarriṭoona
A	6:61 وهو القاهر فوق عباده ويرسل عليكم حفظة حتى اذا جاء احدكم الموت توفته رسلنا وهم لا يفرطون
Edip-Layth	6:62 Then they are returned to God, their true Patron; to Him is the judgment and He is the swiftest in reckoning.
The Monotheist Group	6:62 Then they are returned to God, their true Patron; to Him is the judgment and He is the swiftest in reckoning.
Muhammad Asad	6:62 And they [who have died] are thereupon brought before God, ⁵³ their true Lord Supreme. Oh, verily, His alone is all judgment: and He is the swiftest of all reckoners!
Rashad Khalifa	6:62 Then everyone is returned to GOD, their rightful Lord and Master. Absolutely, He is the ultimate judge; He is the most accurate Reckoner.
Shabbir Ahmed	6:62 Then they are returned to God, their Rightful Master. Surely, His is the command and His is the judgment. And He is the Swiftest of those who take account.
Transliteration	6:62 Thumma ruddoo il a Allahi mawl ahumualhaqqi al a lahu al hukmu wahuwa asraAAu alhasibeena
A	6:62 ثم ردوا الى الله مولئهم الحق الا له الحكم وهو اسرع الحسبين
Edip-Layth	6:63 Say, "Who rescues you from the darkness of the land and the sea?," you call on Him openly and secretly: "If You save us from this, we will be of the thankful!"
The Monotheist Group	6:63 Say: "Who rescues you from the darkness of the land and the sea?" you call on Him in humility and in secret: "If You save us from this, we will be of the thankful!"
Muhammad Asad	6:63 Say: "Who is it that saves you from the dark dangers ⁵⁴ of land and sea [when] you call unto Him humbly, and in the secrecy of your hearts, `If He will but save us from this [distress], we shall most certainly be among the grateful'?"
Rashad Khalifa	6:63 Say, "Who can save you from the darkness of the land or the sea?" You implore Him loudly and secretly: "If He saves us this time, we will be eternally

	appreciative."
Shabbir Ahmed	6:63 Say, "Who saves you, in the darkness of the land and the sea, when you call upon Him humbly and quietly saying, "If He saves us this time, we will always be thankful?"
Transliteration	6:63 Qul man yunajjeekum min <u>th</u> ulum <u>a</u> tialbarri wa <u>a</u> lbah <u>ri</u> tadAAoonahu tadarruAAanwakhufyatan la-in anj <u>a</u> na min h <u>a</u> thihilanakoonanna mina alshshakireena
A	6:63 قل من ينجيكم من ظلمت البر والبحر تدعونه تضرعا وخفية لن انجنا من هذه لنكونن من الشكرين
Edip-Layth	6:64 Say, "God will save you from it and from all distresses, yet you still set up partners!"
The Monotheist Group	6:64 Say: "God will save you from it and from all distresses, yet you still set up partners!"
Muhammad Asad	6:64 Say: "God [alone] can save you from this and from every distress - and still you ascribe divinity to other powers beside Him!"
Rashad Khalifa	6:64 Say, "GOD does save you this time, and other times as well, then you still set up idols besides Him."
Shabbir Ahmed	6:64 Say, "It is God (Whose laws you trust never to change), Who protects you from different afflictions. Even then you attribute partners to Him!"
Transliteration	6:64 Quli All <u>a</u> hu yunajjeekum minh <u>a</u> wamin kulli karbin thumma antum tushrikoona
A	6:64 قل الله ينجيكم منها ومن كل كرب ثم انتم تشركون
Edip-Layth	6:65 Say, "He is able to send retribution from above you or from below your feet, or He will make you belong to opposing factions, then He will let you taste the might of each other." See how We cite the signs, perhaps they may comprehend.
The Monotheist Group	6:65 Say: "He is able to send retribution from above you or from below your feet, or He will make you belong to opposing factions, then He will let you taste the might of each other." See how We put forth the revelations, perhaps they may comprehend.
Muhammad Asad	6:65 Say: "It is He alone who has the power to let loose upon you suffering from above you or from beneath your feet, ⁵⁵ or to confound you with mutual discord and let you taste the fear of one another." ⁵⁶ Behold how many facets we give to these messages, so that they might understand the truth.
Rashad Khalifa	6:65 Say, "He is certainly able to pour upon you retribution from above you, or from beneath your feet. Or He can divide you into factions and have you taste each others' tyranny. Note how we explain the revelations, that they may understand."
Shabbir Ahmed	6:65 Say, "He is Able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny of one another. (Violation of His laws can inflict you from the top in the form of tyrannical rule, or from the bottom in the form of popular rebellion. You could then divide into hateful parties, and taste smite of one another.) Note how We use Tasreef, explaining Our verses from various vantage points, that men and women may understand.
	6:65 Qul huwa alqadiru AAala anyabAAatha AAalaykum AAathaban min fawqikum

Transliteration	aw min ta <u>h</u> tiarjulikum aw yalbisakum shiyaAAan wayu <u>theeqa</u> baAA <u>dakumba/sa</u> baAA <u>d</u> in on <u>th</u> ur kayfa nu <u>s</u> arrafual- <u>ay</u> ati laAAallahum yafqahoon a
A	6:65 قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُذِيقَ بَعْضَكُمْ لِبَاسَ بَعْضٍ أَنْظِرْ كَيْفَ نَصْرُفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ
Edip-Layth	<i>Some of the News of the Quran left for Future Generations</i> 6:66 Your people denied it, while it is the truth. Say, "I am not a guardian over you!"
The Monotheist Group	6:66 And your people denied it, while it is the truth. Say: "I am not a guardian over you!"
Muhammad Asad	6:66 and yet, to all this thy peoples ⁵⁷ have given the lie, although it is the truth. Say [then]: "I am not responsible for your conduct.
Rashad Khalifa	6:66 Your people have rejected this, even though it is the truth. Say, "I am not a guardian over you."
Shabbir Ahmed	6:66 Even then, (O Messenger!) Your people deny the truth. Tell them, "I have not been appointed a guardian over you."
Transliteration	6:66 Wakath <u>h</u> aba bihi qawmuka wahuwa al <u>ha</u> quququl lastu AAalaykum biwakeelin
A	6:66 وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ
Edip-Layth	6:67 For every news there is a time, and you will come to know."
The Monotheist Group	6:67 "For every news there is a time, and you will come to know."
Muhammad Asad	6:67 Every tiding [from God] has a term set for its fulfilment: and in time you will come to know [the truth]."
Rashad Khalifa	6:67 Every prophecy herein will come to pass, and you will surely find out.
Shabbir Ahmed	6:67 Every tiding given in the Qur'an shall come to pass and you (mankind) will surely find out.
Transliteration	6:67 Likulli naba-in mustaqarrun wasawfataAAalamoon a
A	6:67 لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ
Edip-Layth	<i>If they Make Fun of God's Signs</i> 6:68 If you encounter those who make fun of Our signs, then turn away from them until they move on to a different topic; and if the devil lets you forget, then do not sit after remembering with the wicked people. ¹³
The Monotheist Group	6:68 And if you encounter those who make fun of Our revelations, then turn away from them until they move on to a different topic; and if the devil lets you forget, then do not sit after remembering with the wicked people.
Muhammad Asad	6:68 NOW, whenever thou meet such as indulge in [blasphemous] talk about Our messages, turn thy back upon them until they begin to talk of other things ⁵⁸ and if Satan should ever cause thee to forget [thyself], remain not, after recollection, in the company of such evil-doing folk,
Rashad Khalifa	<i>Respect for the Word of God</i> 6:68 If you see those who mock our revelations, you shall avoid them until they delve into another subject. If the devil causes you to forget, then, as soon as you

	remember, do not sit with such evil people.
Shabbir Ahmed	6:68 When you see them engaged in vain discourse about Our verses, turn away from them unless they engage in a different subject. If Satan ever makes you forget (your mind gets engrossed in their discourse,) then as soon as you recollect, no longer sit in the company of the people who confound the truth with falsehood. ¹⁴
Transliteration	6:68 Wa-i <u>tha</u> raayta alla <u>theenayakhoodoona</u> fee <u>ayatina</u> faaAAri <u>dAA</u> anhum <u>hatta</u> yakho <u>o</u> doo fee <u>hadeethinghayrihi</u> wa-imm <u>a</u> yunsiyannaka a <u>Ishshaytanufala</u> taqAAud baAAada al <u>ththikra</u> maAAa <u>alqawmi</u> al <u>ththalimeena</u>
A	6:68 وإذا رايت الذين يخوضون في آيتنا فأعرض عنهم حتى يخوضوا في حديث غيره وأما ينسبك الشيطان فلا تقعد بعد الذكرى مع القوم الظالمين
Edip-Layth	6:69 Those who are aware are not held accountable for them, but a reminder may help them to be aware.
The Monotheist Group	6:69 And the righteous are not required to take responsibility for them, but a reminder so perhaps they will be aware.
Muhammad Asad	6:69 for whom those who are conscious of God are in no wise accountable. Theirs, however, is the duty to admonish [the sinners], ⁵⁹ so that they might become conscious of God.
Rashad Khalifa	6:69 The righteous are not responsible for the utterances of those people, but it may help to remind them; perhaps they may be saved.
Shabbir Ahmed	6:69 Those who live upright bear no responsibility for them, except to remind them, that they may protect themselves against personal detriment. ¹⁵
Transliteration	6:69 Wama <u>AAala</u> alla <u>theenayattaqoona</u> min <u>hisabihi</u> min min shay-in wal <u>akinthikra</u> laAAallahum yattaqoona
A	6:69 وما على الذين يتقون من حسابهم من شيء ولكن ذكري لهم يتقون
Edip-Layth	6:70 Leave alone those who have taken their system as a game and diversion, and this worldly life has tempted them. Remind with it that a person will suffer for what s/he has earned, s/he will not have besides God any supporter nor intercessor; and even if s/he offers every ransom, none will be accepted from it. These are the ones who have suffered with what they have earned; for them will be a boiling drink, and a painful retribution for what they had rejected.
The Monotheist Group	6:70 Leave alone those who have taken their system as fun and games, and this worldly life has tempted them. And remind with it that a soul will suffer for what it has earned, it will not have besides God any supporter nor intercessor; and even if it brings all justice, none will be accepted from it. These are the ones who have suffered with what they have earned; for them will be a boiling drink, and a painful retribution for what they had rejected.
Muhammad Asad	6:70 And leave to themselves all those who, beguiled by the life of this world, have made play and passing delights their religion; ⁶⁰ but remind [them] herewith that [in the life to come] every human being shall be held in pledge for whatever wrong he has done, and shall have none to protect him from God, and none to intercede for him; and though he offer any conceivable ransom, ⁶¹ it shall not be accepted from him. It is [people such as] these that shall be held in pledge for the wrong they have done; for them there is [in the life to come] a draught of burning despair ⁶² and grievous suffering awaits them because of their persistent refusal to acknowledge the truth.

Rashad Khalifa	6:70 You shall disregard those who take their religion in vain, as if it is a social function, and are totally absorbed in this worldly life. Remind with this (Quran), lest a soul may suffer the consequences of its evil earnings. It has none beside GOD as a Lord and Master, nor an intercessor. If it could offer any kind of ransom, it would not be accepted. They suffer the consequences of the evil works they earn; they have incurred hellish drinks, and a painful retribution because of their disbelief.
Shabbir Ahmed	6:70 Leave to themselves those who take their religion as nothing but pastime, amusement, games of ritual, and social partying; their life revolving around quick gains of the worldly life. But follow up with reminders with the Qur'an on appropriate occasions. Remind people lest a 'self' be ruined for its own actions. No 'self' has a protecting friend, master or intercessor against the law of God even if it offered any conceivable ransom. Such is the end of those who land themselves into ruin with their own actions. For them is a draught of burning despair and a painful doom. They had kept denying the truth.
Transliteration	6:70 Wathari alla theena ittakha thoodeenahum laAAiban walahwan wagharrat-humu alhayatualddunya wathakkir bihi an tubsala nafsunbim a kasabat laysa lah a min dooni Allahiwaliyyun wala shafeeAAun wa-in taAADil kulla AAadlin I ayu/khath minh a ol a-ika alla theenaobsiloo bim a kasaboo lahum shar abun min hameeminwaAAathabun aleemun bim a kanoo yakfuroona
A	6:70 ونذر الذين اتخذوا دينهم لعبا ولهوا وغرتهم الحياة الدنيا وذكر به ان تبسل نفس بما كسبت ليس لها من دون الله ولي ولا شفيع وان تعدل كل عدل لا يؤخذ منها أولئك الذين ابسلوا بما كسبوا لهم شراب من حميم وعذاب اليم بما كانوا يكفرون
Edip-Layth	6:71 Say, "Shall we call upon other than God what cannot benefit us or harm us, and we turn back on our heels after God has guided us?" This is like the one whom the devils have managed to mislead on earth, he is confused, having friends who call him to the guidance: "Come to us!" Say, "The guidance is God's guidance, and we have been ordered to peacefully surrender to the Lord of the worlds."
The Monotheist Group	6:71 Say: "Shall we call upon other than God what cannot benefit us or harm us, and we turn back on our heels after God has guided us?" This is like the one whom the devils have managed to mislead on Earth, he is confused, having friends who call him to the guidance: "Come to us!" Say: "The guidance is God's guidance, and we have been ordered to submit to the Lord of the worlds."
Muhammad Asad	6:71 SAY: "Shall we invoke, instead of God, something that can neither benefit us nor harm us, and [thus] turn around on our heels after God has guided us aright? -like one whom the satans have enticed into blundering after earthly lusts, the while his companions, trying to guide him, call out unto him [from afar] , ⁶³ `Come thou to us!'" Say: "Verily, God's guidance is the only guidance: and so we have been bidden to surrender ourselves unto the Sustainer of all the worlds,
Rashad Khalifa	6:71 Say, "Shall we implore, beside GOD, what possesses no power to benefit us or hurt us, and turn back on our heels after GOD has guided us? In that case, we would join those possessed by the devils, and rendered utterly confused, while their friends try to save them: `Stay with us on the right path.' " Say, "GOD's guidance is the right guidance. We are commanded to submit to the Lord of the universe.
Shabbir Ahmed	6:71 Say, "Should we call unto those who can neither benefit nor harm us, and turn back on our heels after God has guided us right? In that situation we would be like one whom satans (his satanic comrades) have enticed and he is wandering bewildered on earth. His companions invite him for showing him the way, but in vain. Say, "The guidance of God is the true guidance, and we are

	commanded to submit to the Lord of the worlds."
Transliteration	6:71 Qul anadAAoo min dooni Allāhi mālā yanfaAAunā walā yaḍurrunāwanuraddu AAalā aAAaqabina baAAda iḥḥadānā Allāhu kaallathee istahwat-hualshshayateenu fee al-arḍi ḥayranalahu aṣ-ḥabun yadAAoonahu il ā alhud ai/tina qul inna hud ā Allāhi huwa alhudāwaomirna linuslima lirabbi alAAalameena
A	6:71 قل اندعوا من دون الله ما لا ينفعنا ولا يضرنا ونرد على اعقابنا بعد اذ هدىنا الله كالذى استهوته الشياطين فى الارض حيران له اصحب يدعونه الى الهدى انتننا قل ان هدى الله هو الهدى وامرنا لنسلم لرب العلمين
Edip-Layth	6:72 Hold the contact prayer, and be aware; and to Him you will be summoned.
The Monotheist Group	6:72 And you shall uphold the communion, and be aware; and to Him you will be gathered.
Muhammad Asad	6:72 and to be constant in prayer and conscious of Him: for it is He unto whom you all shall be gathered."
Rashad Khalifa	6:72 "And to observe the Contact Prayers (Salat), and to reverence Him - He is the One before whom you will be summoned (for the reckoning)."
Shabbir Ahmed	6:72 "And to establish the Divine System and live upright. He it is to Whom you will be summoned."
Transliteration	6:72 Waan aqeeru aḥṣalatawattawāqūhu wahuwa allathee ilayhi tuḥsharūna
A	6:72 وان اقيموا الصلوة واتقوه وهو الذى اليه تحشرون
Edip-Layth	6:73 He is the One who created the heavens and the earth with truth, and the day He says: "Be," then it is! His saying is truth; and to Him is the sovereignty, the day the trumpet is blown. Knower of the unseen and the seen; He is the Wise, the Ever-aware.
The Monotheist Group	6:73 And He is the One who created the heavens and the Earth with truth, and the day He says: "Be," then it is! His saying is truth; and to Him is the sovereignty the Day the trumpet is blown. Knower of the unseen and the seen; He is the Wise, the Expert.
Muhammad Asad	6:73 And He it is who has created the heavens and the earth in accordance with [an inner] truth ⁶⁴ - and whenever He says, "Be," His word comes true; and His will be the dominion on the Day when the trumpet [of resurrection] is blown. He knows all that is beyond the reach of a created being's perception, as well as all that can be witnessed by a creature's senses or mind: ⁶⁵ for He alone is truly wise, all-aware.
Rashad Khalifa	6:73 He is the One who created the heavens and the earth, truthfully. Whenever He says, "Be," it is. His word is the absolute truth. All sovereignty belongs to Him the day the horn is blown. Knower of all secrets and declarations, He is the Most Wise, the Cognizant.
Shabbir Ahmed	6:73 And He is the One Who has created the heavens and earth with a definite purpose. Whenever He says "Be!" it is. His Word is the truth. And His will be the Dominion on the Day the Trumpet (of Resurrection) is blown. Knower of the Invisible and the Visible, for, He is the Wise, the Aware. ¹⁶
Transliteration	6:73 Wahuwa alla ḥee khalaqa a ḥṣamawatiwaal-arda bi alḥaqqi wayawma yaqoolukun fayakoonu qawluhu al ḥaqqu walahu almulku yawmayunfakhu fee alṣsoori AAalimu alghaybi waalshshahadatiwahuwa alḥakeemu alkhabeeru

A	6:73 وهو الذى خلق السموت والارض بالحق ويوم يقول كن فيكون قوله الحق وله الملك يوم ينفخ فى الصور علم الغيب والشهدة وهو الحكيم الخبير
Edip-Layth	<i>The Abrahamic Method of Reasoning</i> 6:74 Abraham said to his father, Azar: "Will you take idols as gods? I see you and your people clearly misguided." ¹⁴
The Monotheist Group	6:74 And Abraham said to his father, Azar: "Will you take idols as gods? I see you and your people clearly misguided."
Muhammad Asad	6:74 AND, LO, [thus] spoke Abraham unto his father Azar: ⁶⁶ "Takest thou idols for gods? Verily, I see that thou and thy people have obviously gone astray!"
Rashad Khalifa	<i>Abraham Debates With Idol Worshipers</i> 6:74 Recall that Abraham said to his father Azar, "How could you worship statues as gods? I see that you and your people have gone far astray."
Shabbir Ahmed	6:74 Remember when Abraham said to his father Azar (Terah), "How could you worship idols as gods? I see you and your people are in obvious error." ¹⁷
Transliteration	6:74 Wa-i <u>th</u> q <u>ala</u> ib <u>ra</u> heemuli-abeehi <u>az</u> ara atattakhi <u>th</u> u a <u>sn</u> aman <u>al</u> ihataninee ar <u>a</u> ka waqawmaka fee <u>dal</u> alin mubeen <u>in</u>
A	6:74 واذا قال ابراهيم لابييه ازر اتخذ اصناما ءالهة انى اربك وقومك فى ضلال مبين
Edip-Layth	6:75 Thus We showed Abraham the kingdom of heavens and earth, so that he will be of those who have certainty.
The Monotheist Group	6:75 And it is such that We showed Abraham the kingdom of heavens and Earth, so that he will be of those who have certainty.
Muhammad Asad	6:75 And thus We gave Abraham [his first] insight into [God's] mighty dominion over the heavens and the earth - and [this] to the end that he might become one of those who are inwardly sure.
Rashad Khalifa	6:75 We showed Abraham the marvels of the heavens and the earth, and blessed him with certainty:
Shabbir Ahmed	6:75 And to this end, We gave Abraham insight into the Mighty Dominion of the Universe so that he might attain firm conviction.
Transliteration	6:75 Wakath <u>al</u> ika nuree ib <u>r</u> aheemamalakoota al <u>ss</u> amawati wa al- <u>ar</u> diwaliyakoonaminalmoqqineena
A	6:75 وكذلك نرى ابراهيم ملكوت السموت والارض وليكون من الموقنين
Edip-Layth	6:76 When the night covered him, he saw a planet, and he said, "This is my Lord." But when it disappeared he said, "I do not like those that disappear."
The Monotheist Group	6:76 When the night covered him, he saw a planet, and he said: "This is my Lord." But when it disappeared he said: "I do not like those that disappear."
Muhammad Asad	6:76 Then, when the night overshadowed him with its darkness, he beheld a star;., [and] he exclaimed, "This is my Sustainer!" -but when it went down, he said, "I love not the things that go down."
Rashad Khalifa	6:76 When the night fell, he saw a shining planet. "Maybe this is my Lord," he said. When it disappeared, he said, "I do not like (gods) that disappear."
	6:76 (Some of his people were idolaters and others were nature-worshipers.) One

Shabbir Ahmed	night when it grew dark upon him he saw a planet (Venus). Abraham exclaimed to them, "This is my Lord!" But when it went down, he said, "I do not love things that go down."
Transliteration	6:76 Falamma janna AAalayhi allaylu ra akawkaban q ala hatha rabbee falamm a afala qalala ohibbu al-afileen
A	6:76 فلما جن عليه الليل رءا كوكبا قال هذا ربي فلما افل قال لا احب الءافلين
Edip-Layth	6:77 So when he saw the moon rising, he said, "This is my Lord." But when it disappeared he said, "If my Lord will not guide me, then I will be amongst the wicked people!"
The Monotheist Group	6:77 So when he saw the moon rising, he said: "This is my Lord." But when it disappeared he said: "If my Lord will not guide me, then I will be amongst the wicked people!"
Muhammad Asad	6:77 Then, when he beheld the moon rising, he said, "This is my Sustainer!"-but when it went down, he said, "Indeed, if my Sustainer guide me not. I will most certainly become one of the people who go astray!"
Rashad Khalifa	6:77 When he saw the moon rising, he said, "Maybe this is my Lord!" When it disappeared, he said, "Unless my Lord guides me, I will be with the strayers."
Shabbir Ahmed	6:77 (Another night) when the moon was rising, he exclaimed, "This is my Lord." But when it went down, he said to himself and to the people, "Unless my Lord guides me, I surely will go astray."
Transliteration	6:77 Falamma raq alqamara b azighanqala hatha rabbee falamm a afala q alala-in lam yahdinee rabbee laakoonanna mina alqawmi alddalleena
A	6:77 فلما رءا القمر بازغا قال هذا ربي فلما افل قال لنن لم يهدنى ربي لآكونن من القوم الضالين
Edip-Layth	6:78 So when he saw the sun rising, he said, "This is my Lord, this is bigger." But when it disappeared he said, "My people, I am innocent of what you have set up."
The Monotheist Group	6:78 So when he saw the sun rising, he said: "This is my Lord, this is bigger." But when it disappeared he said: "My people, I am innocent of that which you have set up."
Muhammad Asad	6:78 Then, when he beheld the sun rising, he said, "This is my Sustainer! This one is the greatest [of all]!" - but when it [too] went down, he exclaimed: "O my people! Behold, far be it from me to ascribe divinity, as you do, to aught beside God!"
Rashad Khalifa	6:78 When he saw the sun rising, he said, "This must be my Lord. This is the biggest." But when it set, he said, "O my people, I denounce your idolatry."
Shabbir Ahmed	6:78 (In the morning) he saw the sun rising in splendor, and he said, "This is my Lord! This is greater!" But, as the sun went down, Abraham exclaimed, "O My people! I am free from all that you associate with God." 18
Transliteration	6:78 Falamma ra a Ishshamsabazighatan q ala h atha rabbee h athaakbaru falamma afalat qala ya qawmi inneebarree-on mimma tushrikoona
A	6:78 فلما رءا الشمس بازغة قال هذا ربي هذا اكبر فلما افلت قال يقوم انى برىء مما تشركون
	6:79 "I shall turn my face to the One who created the heavens and the earth, as

Edip-Layth	a monotheist, and I am not of those who set up partners." ¹⁵
The Monotheist Group	6:79 "I shall turn my face to the One who initiated the heavens and the Earth, in monotheism, and I am not of those who set up partners."
Muhammad Asad	6:79 Behold, unto Him who brought into being the heavens and the earth have I turned my face, having turned away from all that is false; and I am not of those who ascribe divinity to aught beside Him."
Rashad Khalifa	6:79 "I have devoted myself absolutely to the One who initiated the heavens and the earth; I will never be an idol worshiper."
Shabbir Ahmed	6:79 "I have focused firmly on Him Who initiated the heavens and earth; as an upright man I turn away from all that is false. I will never be an idol worshiper in any form."
Transliteration	6:79 Innee wajjahtu wajhiya lilla <u>thee</u> fa <u>taraalssamawati</u> wa <u>al-arda</u> <u>haneefanwama</u> <u>ana</u> mina almushrikeena
A	6:79 اَنِى وَجَّهْتُ وَجْهِيَ لِلَّذِى فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا اَنَا مِنَ الْمُشْرِكِينَ
Edip-Layth	6:80 His people argued with him. He said, "Do you argue with me regarding God, when He has guided me? I do not fear what you have set up except if my Lord wishes it so; my Lord encompasses all things with knowledge; will you not remember?"
The Monotheist Group	6:80 And his people debated with him. He said: "Do you debate with me regarding God, when He has guided me? I do not fear that which you have set up except if my Lord wishes it so; my Lord encompasses all things with knowledge; will you not remember?"
Muhammad Asad	6:80 And his people argued with him. He said: "Do you argue with me about God, when it is He who has guided me? But I do not fear anything to which you ascribe divinity side by side with Him, [for no evil can befall me] unless my Sustainer so wills. ⁶⁷ All things does my Sustainer embrace within His knowledge; will you not, then, keep this in mind?
Rashad Khalifa	6:80 His people argued with him. He said, "Do you argue with me about GOD, after He has guided me? I have no fear of the idols you set up. Nothing can happen to me, unless my Lord wills it. My Lord's knowledge encompasses all things. Would you not take heed?
Shabbir Ahmed	6:80 His people argued with him, but Abraham said, "Do you dispute with me about God when He has guided me? I do not fear those you associate with Him. Nothing can happen to me contrary to the laws of God. My Lord encompasses all things in His knowledge. Will you not then, reflect and use your intellect?" ¹⁹
Transliteration	6:80 Wa <u>hajjahu</u> qawmuhu q <u>ala</u> atu <u>hajjoonneefee</u> All <u>ahi</u> waqad had <u>ani</u> wal <u>a</u> ak <u>hafu</u> m <u>atushrikoona</u> bihi ill <u>a</u> an yash <u>aa</u> rabbee shay-anwasiAAa rabbee kulla shay-in AAilman afala <u>tata<thakkaroon< u="">a</thakkaroon<></u>
A	6:80 وَحَاجَهُ قَوْمُهُ قَالَ اتَّخُذْنِي فِي اللَّهِ وَقَدْ هَدِينِ وَلَا اخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يُشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عُلَمَا أَفَلَا تَتَذَكَّرُونَ
Edip-Layth	6:81 "How can I possibly fear what you have set up; yet you do not fear that you have set up partners with God, for which He has not sent down to you any authority! So which of our two groups is more worthy of security if you know?"
The Monotheist Group	6:81 "And how can I possibly fear what you have set up; yet you do not fear that you have set up partners with God, for which He has not sent down to you any

	authority! So which of our two groups is more worthy of security if you know?"
Muhammad Asad	6:81 And why should I fear anything that you worship side by side with Him, seeing that you are not afraid of ascribing divinity to other powers beside God without His ever having bestowed upon you from on high any warrant therefor? [Tell me,] then, which of the two parties has a better right to feel secure -if you happen to know [the answer]?
Rashad Khalifa	6:81 "Why should I fear your idols? It is you who should be afraid, since you worship instead of GOD idols that are utterly powerless to help you. Which side is more deserving of security, if you know?"
Shabbir Ahmed	6:81 He said, "Why should I fear what you set up beside Him, when you do not fear to set up besides God, deities for which He has sent no authority and are utterly powerless. Think which of the two sides among us deserves peace and security? Answer me if you have the answer." 20
Transliteration	6:81 Wakayfa akh <u>a</u> fu m <u>a</u> ashraktumwal <u>a</u> takh <u>a</u> foona annakum ashraktum bi <u>Alla</u> hima lam yunazzil bihi AAalaykum sul <u>tan</u> an faayyualfareeqayni a <u>ha</u> quq bial-amni in kuntum taAAalamoona
A	6:81 وكيف اخاف ما اشركتم ولا تخافون انكم اشركتم بالله ما لم ينزل به عليكم سلطانا فاي الفريقين احق بالامن ان كنتم تعلمون
Edip-Layth	<i>Pure Monotheism</i> 6:82 Those who acknowledge and do not dress their acknowledgement with inequity; they will have security, and they are guided. 16
The Monotheist Group	6:82 Those who believe and do not dress their belief with wrongdoing; they will have security, and they are guided.
Muhammad Asad	6:82 Those who have attained to faith, and who have not obscured their faith by wrongdoing-it is they who shall be secure, since it is they who have found the right path!"
Rashad Khalifa	<i>Perfect Security for Believers</i> 6:82 Those who believe, and do not pollute their belief with idol worship, have deserved the perfect security, and they are truly guided.
Shabbir Ahmed	6:82 Those who attain belief and do not cloak their belief with wrong, for them is inner peace and security. They are rightly guided. 21
Transliteration	6:82 Alla <u>th</u> eena <u>a</u> manoo walamyalbiso eem <u>a</u> nahum bi <u>th</u> ulmin ola-ikalahumu al-amnu wahum muhtadoona
A	6:82 الذين ءامنوا ولم يلبسوا ايمنهم بظلم اولئك لهم الامن وهم مهتدون
Edip-Layth	6:83 Such was Our argument that We gave Abraham over his people; We raise the degree of whom We please. Your Lord is Wise, Knowledgeable. 17
The Monotheist Group	6:83 And such was Our argument that We gave Abraham over his people; We raise the degree of whom We please. Your Lord is Wise, Knowledgeable.
Muhammad Asad	6:83 And this was Our argument 68 which We vouchsafed unto Abraham against his people: [for] We do raise by degrees whom We will. 69 Verily, thy Sustainer is wise, all-knowing.
Rashad Khalifa	6:83 Such was our argument, with which we supported Abraham against his people. We exalt whomever we will to higher ranks. Your Lord is Most Wise,

	Omniscient.
Shabbir Ahmed	6:83 This is the logic (examples of the star, the moon and the sun) that We taught Abraham (Ibrahim) against his people. We exalt people in ranks when they follow Our laws. Your Lord is Wise, All Knower.
Transliteration	6:83 Watilka <u>hujjatuna</u> <u>ataynah</u> <u>ibraheema</u> AAal <u>a</u> qawmihi narfaAAu darajatinman nashao inna rabbaka <u>hakeemun</u> AAaleem <u>un</u>
A	6:83 وتلك حجتنا آتيناها ابراهيم على قومه نرفع درجات من نشاء ان ربك حكيم عليم
Edip-Layth	Prophets 6:84 We granted him Isaac and Jacob, both of whom We guided; and Noah We guided from before; and from his progeny is David, Solomon, Job, Joseph, Moses, and Aaron. It is such that We reward the good doers.
The Monotheist Group	6:84 And We granted him Isaac and Jacob, both of whom We guided; and Noah We guided from before; and from his progeny is David, and Solomon, and Job, and Joseph, and Moses, and Aaron. It is such that We reward the good doers.
Muhammad Asad	6:84 And We bestowed upon him Isaac and Jacob; and We guided each of them as We had guided Noah aforetime. And out of his offspring, [We bestowed prophethood upon] David, and Solomon, and Job, and Joseph, and Moses, and Aaron: for thus do We reward the doers of good;
Rashad Khalifa	6:84 And we granted him Isaac and Jacob, and we guided both of them. Similarly, we guided Noah before that, and from his descendants (we guided) David, Solomon, Job, Joseph, Moses, and Aaron. We thus reward the righteous.
Shabbir Ahmed	6:84 We gave him Isaac the son, and Jacob the grandson, and We guided them. Before Abraham, We guided Noah and from his descendants, We guided David (Dawood), Solomon (Sulaiman), Job (Ayub), Joseph (Yusuf), Moses (Musa), and Aaron (Haroon). We thus reward the benefactors of humanity.
Transliteration	6:84 Wawahabna lahu is <u>haqawaya</u> AAaqooba kullan hadayn <u>a</u> wanoo <u>han</u> hadaynamin qablu wamin <u>thurriyyatihi</u> d <u>awooda</u> wasulaym <u>anawaayyooba</u> wayoosufa wamoosa <u>waharoona</u> wakathalika <u>na</u> jzee almu <u>hsineena</u>
A	6:84 ووهبنا له اسحق ويعقوب كلا هدينا ونوحا هدينا من قبل ومن نريته داود وسليمان وايوب ويوسف وموسى وهرون وكذلك نجزي المحسنين
Edip-Layth	6:85 And Zachariah and John, and Jesus, and Elias; all were of the reformed.
The Monotheist Group	6:85 And Zachariah and John, and Jesus, and Elias; all were from the upright.
Muhammad Asad	6:85 and [upon] Zachariah, and John, and Jesus, and Elijah: every one of them was of the righteous;
Rashad Khalifa	6:85 Also, Zachariah, John, Jesus, and Elias; all were righteous.
Shabbir Ahmed	6:85 And Zachariah (Zakariya), John (Yahya), Jesus ('Isa) and Elijah (Ilyas); all in the ranks of the righteous who fulfilled the needs of mankind.
Transliteration	6:85 Wazakariyya waya <u>hyawa</u> AAeesa wailyasa kullun mina a <u>Issali</u> heena
A	6:85 وزكريا ويحيى وعيسى والياس كل من الصالحين
Edip-Layth	6:86 Also Ishmael, Elisha, Jonah, and Lot; each We have distinguished over the worlds.
The Monotheist Group	6:86 And Ishmael and Elisha and Jonah and Lot; and each We have preferred

	over the worlds.
Muhammad Asad	6:86 and [upon] Ishmael, and Elisha, and Jonah, and Lot. ⁷⁰ And every one of them did We favour above other people;
Rashad Khalifa	6:86 And Ismail, Elisha, Jonah, and Lot; each of these we distinguished over all the people.
Shabbir Ahmed	6:86 And Ishmael (Ismail), Elisha (Al-Yasa'), Jonah (Yunus), and Lot (Lut). To all of them We gave distinction over people of their times.
Transliteration	6:86 Wa-ismaAAeela wa ilyasaAAawayoonusa waloo tan wakullan fa ddaalna AAalaalAAalameena
A	6:86 واسماعيل واليسع ويونس ولوطا وكلا فضلنا على العلمين
Edip-Layth	6:87 From their fathers and their progeny and their brothers We have also chosen; and We guided them to a straight path.
The Monotheist Group	6:87 And from their fathers and their progeny and their brothers We have also chosen; and We guided them to a straight path.
Muhammad Asad	6:87 and [We exalted likewise] some of their forefathers and-their offspring and their brethren: We elected them [all], and guided them onto a straight way.
Rashad Khalifa	6:87 From among their ancestors, their descendants, and their siblings, we chose many, and we guided them in a straight path.
Shabbir Ahmed	6:87 And We gave distinction to some of their ancestors, children and siblings and guided them to the straight path. ²²
Transliteration	6:87 Wamin aba-ihim wa thurriyyatihihwa-ikhwanihim wa ijtabaynahum wahadaynahumila siratin mustaqeemin
A	6:87 ومن آبائهم وذريتهم واخوانهم واجتبتينهم وهدينهم الى صراط مستقيم
Edip-Layth	6:88 Such is the guidance of God, He guides with it whom He pleases of His servants. If they set up partners, then all that they had worked would fall away from them. ¹⁸
The Monotheist Group	6:88 Such is the guidance of God, He guides with it whom He pleases of His servants. And if they set up partners, then all that they had worked would fall away from them.
Muhammad Asad	6:88 Such is God's guidance: He guides therewith whomever He wills of His servants. And had they ascribed divinity to aught beside Him-in vain, indeed, would have been all [the good] that they ever did:
Rashad Khalifa	6:88 Such is GOD's guidance, with which He guides whomever He chooses from among His servants. Had any of them fallen into idolatry, their works would have been nullified.
Shabbir Ahmed	6:88 This is the guidance of God. He guides His servants according to His laws (4:88). If they had associated others with God, their actions would have been vain.
Transliteration	6:88 Thalika hud a All ahiyahdee bihi man yash ao min AAib adihi walaw ashrakoolahabiAaAanhum ma kanoo yaAAamaloona
A	6:88 ذلك هدى الله يهدى به من يشاء من عباده ولو اشركوا لحبط عنهم ما كانوا يعملون

Edip-Layth	6:89 Those to whom We have given the book, the law, and the prophethood, if they reject it, then We will entrust it to a people who will not reject it.
The Monotheist Group	6:89 Those to whom We have given the Scripture, and the law, and the prophethood, if they reject it, then We will entrust it to a people who will not reject it.
Muhammad Asad	6:89 [but] it was to them that We vouchsafed revelation, and sound judgment, and prophethood. And now, although the unbelievers may choose to deny these truths, ⁷¹ [know that] We have entrusted them to people who will never refuse to acknowledge them-
Rashad Khalifa	6:89 Those were the ones to whom we have given the scripture, wisdom, and prophethood. If these people disbelieve, we will substitute others in their place, and the new people will not be disbelievers.
Shabbir Ahmed	6:89 They were the ones to whom We gave the scripture, Sound Judgment and prophethood. Now, if these people reject these truths, We have entrusted these truths to people who will not refuse to acknowledge them.
Transliteration	6:89 Ola-ika alla theena ataynāhumu alkitāba wa alḥukma wa alnubuwwatafa-in yakfur bihā haola-i faqad wakkalnā bihā qawman laysoo bihā bikāfireena
A	6:89 اولئك الذين ءاتينهم الكتب والحكم والنبوة فان يكفر بها هؤلاء فقد وكلنا بها قوما ليسوا بها بكافرين
Edip-Layth	6:90 These are the ones guided by God; so let their guidance be an example. Say, "I do not ask you for a wage; this is but a reminder for the worlds."
The Monotheist Group	6:90 These are the ones guided by God; so let their guidance be an example. Say: "I do not ask you for a wage; this is but a reminder for the worlds."
Muhammad Asad	6:90 to those whom God has guided. Follow, then, their guidance, [and] say: "No reward do I ask of you for this [truth]: behold, it is but an admonition unto all mankind!"
Rashad Khalifa	6:90 These are the ones guided by GOD; you shall be guided in their footsteps. Say, "I do not ask you for any wage. This is but a message for all the people."
Shabbir Ahmed	6:90 Those were the ones guided by God, so follow their guidance. Say, (O Messenger!), "I ask of you no wage for this. This (guidance in the Qur'an) is but a reminder to all nations."
Transliteration	6:90 Ola-ika alla theena had Allahu fabihud āhumu iqtadih qul I ā as-alukum AAalayhi ajran in huwa illā thikrā lilAAāameena
A	6:90 اولئك الذين هدى الله فبهداهم اقتده قل لا اسلكم عليه اجرا ان هو الا ذكرى للعلمين
Edip-Layth	<i>The Most Wicked People</i> 6:91 They did not value God as He deserves to be valued, for they said, "God has never sent down anything to any human being." Say, "Who then has sent down the book which Moses had come with, a light and guidance for the people? You treat it just as scrolls of paper; you show some of it and conceal much, though you were taught what neither you nor your fathers knew." Say, "God has." Then leave them playing in their folly.
The Monotheist Group	6:91 And they did not appreciate God as He deserves to be appreciated, for they said: "God has never sent down anything to any human being." Say: "Who then has sent down the Scripture which Moses had come with, a light and a guidance for the people? You treat it just as paper, you show some of it and conceal much, and you were taught what neither you nor your fathers knew." Say: "God has."

	Then leave them playing in their folly.
Muhammad Asad	6:91 For, no true understanding of God have they when they say, "Never has God revealed anything unto man." Say: "Who has bestowed from on high the divine writ which Moses brought unto men as a light and a guidance, [and] which you treat as ⁷² [mere] leaves of paper, making a show of them the while you conceal [so] much - although you have been taught [by it] what neither you nor your forefathers had ever known?" ⁷³ Say: "God [has revealed that divine writ]!" - and then leave them to play at their vain talk.
Rashad Khalifa	<i>God's Messages to the World</i> 6:91 They never valued GOD as He should be valued. Thus, they said, "GOD does not reveal anything to any human being." Say, "Who then revealed the scripture that Moses brought, with light and guidance for the people?" You put it down on paper to proclaim it, while concealing a lot of it. You were taught what you never knew - you and your parents. Say, "GOD (is the One who revealed it)," then leave them in their heedlessness, playing.
Shabbir Ahmed	6:91 People do not value God as He must be valued when they say, "God has not revealed His message to any human being." Ask them, "Who then revealed the scripture which Moses brought, a light and guidance for people? Although you put it down on parchment which you show, but you conceal a lot. You were taught what neither you, nor your ancestors knew before." Say, "God (revealed it)." Then leave them to enjoy their vain talk.
Transliteration	6:91 Wama qadaroo All aha haqqaqadrihi i th q aloo m a anzala All ahuAAala basharin min shay-in qul man anzala alkit abaallathee j aa bihi moos a nooran wahudan li InnasitajAAaloonahu qar ateesa tubdoonah a watukhfoonakatheeran waAAullimtum m a lam taAAlamoo antum wal a abakumquli All ahu thumma tharhum fee khawdihimyalAAaboona
A	6:91 وما قدروا الله حق قدره اذ قالوا ما انزل الله على بشر من شيء قل من انزل الكتب الذي جاء به موسى نورا وهدى للناس تجعلونه قراطيس تبدونها وتخفون كثيرا وعلمتم ما لم تعلموا انتم ولا ءاباؤكم قل الله ثم نرهم في خوضهم يلعبون
Edip-Layth	6:92 This too is a book which We have sent down, blessed, authenticating what is before it, that you may warn the capital city and those around it. Those who acknowledge the Hereafter, will acknowledge this, and they are dedicated to their contact prayer.
The Monotheist Group	6:92 And this is a Scripture which We have sent down, blessed, authenticating what is present with him, and that you may warn the capital of the towns and those around it. And those who believe in the Hereafter believe in it, and they are dedicated to their communion.
Muhammad Asad	6:92 And this, too, is a divine writ which We have bestowed from on high - blessed, confirming the truth of whatever there still remains [of earlier revelations] ⁷⁴ -and [this] in order that thou mayest warn the foremost of all cities and all who dwell around it. ⁷⁵ And those who believe in the life to come do believe in this [warning]; and it is they who are ever-mindful of their prayers.
Rashad Khalifa	6:92 This too is a blessed scripture that we have revealed, confirming the previous scriptures, that you may warn the most important community and all those around it. Those who believe in the Hereafter will believe in this (scripture), and will observe the Contact Prayers (Salat).
Shabbir Ahmed	6:92 And this Qur'an is the Blessed Book that We have sent down, confirming the (truth in) what was revealed before it, that you (O Prophet!) may warn the Central Town, Makkah, and places around it. (From this Center, the message will

	fan out 6:90, 12:104, 2:101.) Those who believe in (the law of Recompense and the Hereafter, accept this Book as a comprehensive Guide. And they ensure that following the Divine Commands is facilitated in the society. ²³
Transliteration	6:92 Wah <u>a</u> tha kit <u>a</u> bun anzaln <u>a</u> humubarakun mu <u>s</u> addiqu alla <u>t</u> hee bayna yadayhiwalitun <u>t</u> hira omma alqur <u>a</u> waman <u>h</u> awlah <u>a</u> waalla <u>t</u> heena yu/minoona bial- <u>a</u> khiratiyu/minoona bihi wahum AAala <u>s</u> alatihim yu <u>h</u> afit <u>h</u> oona
A	6:92 وهذا كتب انزلنه مبارك مصدق الذى بين يديه ولتتذر ام القرى ومن حولها والذين يومنون بالءاخرة يومنون به وهم على صلاتهم يحافظون
Edip-Layth	6:93 Who is more wicked than one who invents lies about God, or says: "It has been inspired to me," when no such thing inspired to him; or who says: "I will bring down the same as what God has sent down." If you could only see the wicked at the moments of death when the angels have their arms opened: "Bring yourselves out, today you will be given the disgraceful punishment for what you used to say about God without truth, and you used to be arrogant towards His signs."
The Monotheist Group	6:93 And who is more wicked than one who invents lies about God, or says: "It has been inspired to me," when We did not inspire anything to him; or who says: "I will bring down the same as what God has sent down." And if you could only see the wicked at the moments of death when the angels have their arms opened: "Bring yourselves out, today you will be given the severest punishment for what you used to say about God without truth, and you used to be arrogant towards His revelations."
Muhammad Asad	6:93 And who could be more wicked than he who invents a lie about God, ⁷⁶ or says, "This has been revealed unto me," the while nothing has been revealed to him? - or he who says, "I, too, can bestow from on high the like of what God has bestowed"? ⁷⁷ If thou couldst but see [how it will be] when these evildoers find themselves in the agonies of death, and the angels stretch forth their hands [and call]: "Give up your souls! Today you shall be requited with the suffering of humiliation for having attributed to God something that is not true, and for having persistently scorned His messages in your arrogance!"
Rashad Khalifa	<i>False Messengers Condemned</i> 6:93 Who is more evil than one who fabricates lies and attributes them to GOD, or says, "I have received divine inspiration," when no such inspiration was given to him, or says, "I can write the same as GOD's revelations?" If only you could see the transgressors at the time of death! The angels extend their hands to them, saying, "Let go of your souls. Today, you have incurred a shameful retribution for saying about GOD other than the truth, and for being too arrogant to accept His revelations."
Shabbir Ahmed	6:93 Who can be a greater wrongdoer than the one who fabricates a lie and attributes it to God, or claims receiving revelation while he has received none? Or someone who says, "I, too, can write the same as what God has revealed." If only you could see such transgressors at the time of death! The angels extend their power to them saying, "Bring out your egos. This day you will be awarded a punishment of disgrace for speaking lies concerning God, and for being too arrogant to accept His revelations." ²⁴
Transliteration	6:93 Waman a <u>t</u> hamu mimmani iftar aAAala All <u>a</u> hi ka <u>t</u> hiban aw q <u>a</u> la oo <u>h</u> iyailayya walam yoo <u>h</u> a ilayhi shay-on waman q <u>a</u> lasaonzilu mithla m <u>a</u> anzala All <u>a</u> hu walaw tarai <u>t</u> hi a <u>t</u> h <u>t</u> halimoona fee ghamar <u>a</u> tialmawti wa <u>a</u> lmala-ikatu b <u>a</u> si <u>t</u> ooaydeehim akhrijoo anfusakumu alyawma tujzawna AAa <u>t</u> habaalhooni bim <u>a</u> kuntum taqooloona AAala All <u>a</u> highayra al <u>h</u> aqqi wakuntum AAan <u>a</u> yatihitastakbiroona

A	6:93 ومن اظلم ممن افترى على الله كذبا او قال اوحى الى ولم يوح اليه شيء ومن قال سائر ما انزل الله ولو ترى اذ الظالمون في غمرت الموت والملئكة باسطوا ايديهم اخرجوا انفسكم اليوم تجزون عذاب الهون بما كنتم تقولون على الله غير الحق وكنتم عن آياته تستكبرون
Edip-Layth	<i>Don't Expect to be Saved by an Intercessor</i> 6:94 "You have come to Us individually, just as We had created you the first time; and you have left behind you all that We have provided for you. We do not see your intercessors with you that you used to claim were with you in partnership; all is severed between you, and what you have claimed has abandoned you."¹⁹
The Monotheist Group	6:94 "And you have come to Us individually, just as We had created you the first time; and you have left behind you all that We have provided for you; and We do not see your intercessors with you that you used to claim were with you in partnership; all is severed between you, and what you have claimed has abandoned you."
Muhammad Asad	6:94 [And God shall say:] "And now, indeed, you have come unto Us in a lonely state, even as We created you in the first instance; and you have left behind you all that We bestowed on you [in your lifetime]. And We do not see with you those intercessors of yours whom you supposed to have a share in God's divinity with regard to yourselves!⁷⁸ Indeed, all the bonds between you [and your earthly life] are now severed, and all your former fancies have forsaken you!⁷⁹
Rashad Khalifa	6:94 "You have come back to us as individuals, just as we created you the first time, and you have left behind what we provided for you. We do not see with you the intercessors that you idolized and claimed that they will help you. All ties among you have been severed; the idols you set up have abandoned you."
Shabbir Ahmed	6:94 Now you have come to Us, alone just as We created you individuals the first time. You have left behind all your belongings. We do not see with you the intercessors you idolized. Now all ties among you have been cut off and your assumptions have failed you.
Transliteration	6:94 Walaqad ji/tumoon a fur adakama khalaqn akum awwala marratin wataraktum m akhawwalnakum war aa thuhoorikum wam anara maAAakum shufaAAakumu alla theenazaAAamtum annahum feekum shurak ao laqad taqattaAAabaynakum wadalla AAankum ma kuntum tazAAumoonaa
A	6:94 ولقد جئتمونا فردي كما خلقنكم اول مرة وتركتم ما خولنكم وراء ظهوركم وما نرى معكم شفعاءكم الذين زعمتم انهم فيكم شركوا لقد تقطع بينكم وصل عنكم ما كنتم ترعون
Edip-Layth	<i>The Creator, the Noble, the Subtle, the Ever-aware</i> 6:95 God is the splitter of the seeds and the grains; He brings the living out from the dead and He is the bringer of the dead out from the living. Such is God; so why are you deluded?
The Monotheist Group	6:95 God is the splitter of the seeds and the grains; He brings the living out from the dead and He brings the dead out from the living. Such is God; so why are you deluded?
Muhammad Asad	6:95 VERILY, God is the One who cleaves the grain and the fruit-kernel asunder, bringing forth the living out of that which is dead, and He is the One who brings forth the dead out of that which is alive. This, then, is God: and yet, how perverted are your minds!⁸⁰

	<i>Greatness of God</i>
Rashad Khalifa	6:95 GOD is the One who causes the grains and the seeds to crack and germinate. He produces the living from the dead, and the dead from the living. Such is GOD; how could you deviate!
Shabbir Ahmed	6:95 God is the One Who causes the grains and the seeds to split and germinate. He produces the living from the dead, and the dead from the living. Such is God. Where are you headed in bewilderment? ²⁵
Transliteration	6:95 Inna All <u>a</u> ha f <u>a</u> liqu al <u>h</u> abbiwaaInnawa yukhriju al <u>h</u> ayya mina almayyitiwamukhriju almayyiti mina al <u>h</u> ayyi <u>th</u> alikumu All <u>ah</u> ufaanna tu/fakoona
A	6:95 ان الله فالق الحب والنوى يخرج الحى من الميت ومخرج الميت من الحى ذلکم الله فانى توفکون
Edip-Layth	6:96 Initiator of morning. He made the night to reside in, and the sun and the moon as a calculation device. Such is the measure of the Noble, the Knowledgeable.
The Monotheist Group	6:96 Initiator of morning and Maker of the night to reside in; and the sun and the moon for counting. Such is the measure of the Noble, the Knowledgeable.
Muhammad Asad	6:96 [He is] the One who causes the dawn to break; and He has made the night to be [a source of] stillness, and the sun and the moon to run their appointed courses: ⁸¹ [all] this is laid down by the will of the Almighty, the All-Knowing.
Rashad Khalifa	6:96 At the crack of dawn, He causes the morning to emerge. He made the night still, and He rendered the sun and the moon to serve as calculation devices. Such is the design of the Almighty, the Omniscient.
Shabbir Ahmed	6:96 He is the Cleaver of the daybreak. He has appointed the night for stillness, (rest and tranquility) and the sun and the moon to run their well-calculated courses. They become means of calculating time for you (10:5). Such is the Design of the All-Powerful, the Knower.
Transliteration	6:96 Fa <u>l</u> iqu al-i <u>s</u> bahiwajaAAala allayla sakanan wa <u>a</u> lshshamsa wa <u>a</u> lqamara <u>h</u> usbanan <u>th</u> alika taqdeeru alAAazeezi alAAaleem i
A	6:96 فالق الاصباح وجعل اليل سكنا والشمس والقمر حسبانا ذلك تقدير العزيز العليم
Edip-Layth	6:97 He is the One who made for you the stars, to guide you by them in the darkness of the land and the sea. We have explained the signs to a people who know.
The Monotheist Group	6:97 And He is the One who made for you the stars, to guide you by them in the darkness of the land and the sea. We have explained the signs to a people who know.
Muhammad Asad	6:97 And He it is who has set up for you the stars so that you might be guided by them in the midst of the deep darkness of land and sea: clearly, indeed, have We spelled out these messages unto people of [innate] knowledge!
Rashad Khalifa	6:97 And He is the One who made the stars to guide you during the darkness, on land and on sea. We thus clarify the revelations for people who know.
Shabbir Ahmed	6:97 He is the One Who has made the stars to guide you through the darkness of the land and the sea. (And they never fail to guide you 21:33, 36:40.) We have scattered Our signs throughout the Universe for people who use their knowledge.
Transliteration	6:97 Wahuwa alla <u>th</u> ee jaAAala lakumu a Innujoomalitahtadoo bi <u>h</u> a fee <u>th</u> ulumati albarriwaalbahri qad fassalna al-ayatiqawmin yaAAlamoona

A	6:97 وهو الذى جعل لكم النجوم لتهتدوا بها فى ظلمات البر والبحر قد فصلنا الاءايت لقوم يعلمون
Edip-Layth	6:98 He is the One who initiated you from one person; a repository and a sojourn. We have explained the signs to a people who comprehend.
The Monotheist Group	6:98 And He is the One who initiated you from one person; with a place for stability and development. We have explained the signs to a people who comprehend.
Muhammad Asad	6:98 And He it is who has brought you [all] into being out of one living entity, ⁸² and [has appointed for each of you] a time-limit [on earth] and a resting-place [after death] : ⁸³ clearly, indeed, have We spelled out these messages unto people who can grasp the truth!
Rashad Khalifa	6:98 He initiated you from one person, and decided your path, as well as your final destiny. We thus clarify the revelations for people who understand.
Shabbir Ahmed	6:98 And He is the One Who initiated you from a single life cell. Then in the process of evolution He appointed stages, from one station to the next destination. (Thus goes on the journey of life here and in the Hereafter.) Thus We explain Our messages for people who use their insight. ²⁶
Transliteration	6:98 Wahuwa alla <u>thee</u> anshaakum min nafsinnw <u>ah</u>idatin famustaqarrun wamustawdaAAun qad fassaln<u>aal-ayati</u> liqawmin yafqahoon<u>a</u>
A	6:98 وهو الذى انشاكم من نفس وحدة فمستقر ومستودع قد فصلنا الاءايت لقوم يفقهون
Edip-Layth	6:99 He is the One who sent down water from the sky, and We brought out with it plants of every kind. We brought out from it the green, from which We bring out multiple seeds; and what is from the palm trees, from its sheaths hanging low and near; and gardens of grapes, olives and pomegranates, similar and not similar. Look at its fruit when it blossoms and its ripeness. In this are signs for a people that acknowledge.
The Monotheist Group	6:99 And He is the One who sent down water from the sky, and We brought out with it plants of every kind. We brought out from it the green, from which We bring out multiple seeds; and what is from the palm trees, from its sheaths hanging low and near; and gardens of grapes and olives and pomegranates, similar and not similar. Look at its fruit when it blossoms and its ripeness. In this are signs for a people that believe.
Muhammad Asad	6:99 And He it is who has caused waters to come down from the sky; and by this means have We brought forth all living growth, and out of this have We brought forth verdure.⁸⁴ Out of this do We bring forth close-growing grain; and out of the spathe of the palm tree, dates in thick clusters; and gardens of vines, and the olive tree, and the pomegranate: [all] so alike, and yet so different! ⁸⁵ Behold their fruit when it comes to fruition and ripens! Verily, in all this there are messages indeed for people who will believe!
Rashad Khalifa	6:99 He is the One who sends down from the sky water, whereby we produce all kinds of plants. We produce from the green material multitudes of complex grains, palm trees with hanging clusters, and gardens of grapes, olives and pomegranate; fruits that are similar, yet dissimilar. Note their fruits as they grow and ripen. These are signs for people who believe.
	6:99 (He took care of your provision even before you were created.) He is the One Who sends down water from the heights. With it We produce vegetation of all

Shabbir Ahmed	kind; green multitudes, complex grains, palm trees, from their pollens spring pendant clusters, and gardens of grapes, olives and pomegranate; fruits that are similar and diverse. Look upon the fruit thereof and look upon its ripening. These are signs for those who reach conviction through reason.
Transliteration	6:99 Wahuwa alla <u>thee</u> anzala mina a Issama-ima <u>an</u> faakhraj <u>a</u> bihi nab <u>ata</u> kulli shay-infaakhraj <u>a</u> minhu kha <u>diran</u> nukhriju minhu <u>habban</u> mutar <u>ak</u> iban wamina alInnakhli min <u>talAAi</u> ha <u>qin</u> wa <u>nun</u> d <u>ani</u> yatun wajann <u>atin</u> min aAAan <u>abin</u> waalzzaytoona wa alrrum <u>ana</u> mushtabihanwaghayra mutash <u>abi</u> hin on <u>thu</u> roo il <u>ath</u> amarihi i <u>tha</u> athmara wayanAAihi inna fee <u>thal</u> ikumla <u>ay</u> atin liqawmin yu/minoona
A	6:99 وهو الذى انزل من السماء ماء فاخرجنا به نبات كل شىء فاخرجنا منه خضرا نخرج منه حبا متراكبا ومن النخل من طلعها قنوان دانية وجنت من اعناب والزيتون والرمان مشتبها وغير متشبه انظروا الى ثمره اذا اثمر وينعه ان فى ذلكم لءايت لقوم يؤمنون
Edip-Layth	<i>No appreciation of God</i> 6:100 Yet, they made partners with God from among the Jinn, while He had created them. They invented for Him sons and daughters without having any knowledge! Be He glorified and far above what they describe.
The Monotheist Group	6:100 And they made partners with God from among the Jinn, while He had created them. And they invented for Him sons and daughters without them having any knowledge! Be He glorified and far above what they describe.
Muhammad Asad	6:100 And yet, some [people] have come to attribute to all manner of invisible beings ⁸⁶ a place side by side with God - although it is He who has created them [all]; and in their ignorance they have invented for Him sons and daughters! ⁸⁷ Limitless is He is His glory, and sublimely exalted above anything that men may devise by way of definition: ⁸⁸
Rashad Khalifa	6:100 Yet, they set up beside GOD idols from among the jinns, though He is the One who created them. They even attribute to Him sons and daughters, without any knowledge. Be He glorified. He is the Most High, far above their claims.
Shabbir Ahmed	6:100 Yet, they set up besides God idols among the Jinns, though He is the One Who created them. They even assign to Him sons and daughters, without any knowledge. Be He Glorified! He is Exalted above all that they attribute to Him. ²⁷
Transliteration	6:100 WajaAAaloo lill <u>ahi</u> shurak <u>aal</u> jinna wakhalaaqahum wakharaqoo lahu baneena waban <u>atin</u> bighayri AAilmin sub <u>han</u> ahu wataAA <u>ala</u> AAammaya <u>s</u> ifoona
A	6:100 وجعلوا لله شركاء الجن وخلقهم وخرقوا له بنين وبنات بغير علم سبحانه وتعالى عما يصفون
Edip-Layth	6:101 Originator of the heavens and the earth, how can He have a son when He did not take a wife? He created all things and He is knowledgeable over all things.
The Monotheist Group	6:101 Originator of the heavens and the Earth, how can He have a son when He did not take a wife? And He created all things and He is knowledgeable over all things.
Muhammad Asad	6:101 the Originator of the heavens and the earth! How could it be that He should have a child without there ever having been a mate for Him - since it is He who has created everything, and He alone knows everything?
Rashad Khalifa	6:101 The Initiator of the heavens and the earth. How can He have a son, when He never had a mate? He created all things, and He is fully aware of all things.

Shabbir Ahmed	6:101 Wonderful Originator of the heavens and earth; how can He have a son when He never chose for Himself a mate? He creates all things (and does not procreate 112:3.) and He is the Profound Knower of all things and events.
Transliteration	6:101 BadeeAAu aIssamawatiwaal-ardi anna yakoonu lahu waladun walamtakun lahu <u>sahibatun</u> wakhalaa kulla shay-in wahuwabikulli shay-in AAaleem un
A	6:101 بديع السموت والارض انى يكون له ولد ولم تكن له صحبة وخلق كل شىء وهو بكل شىء عليم
Edip-Layth	6:102 Such is God, your Lord, there is no god but He; creator of all things, so serve Him. He is caretaker over all things.
The Monotheist Group	6:102 Such is God, your Lord, there is no god but He; creator of all things, so serve Him. And He is caretaker over all things.
Muhammad Asad	6:102 Such is God, your Sustainer: there is no deity save Him, the Creator of everything: worship, then, Him alone -for it is He who has everything in His care.
Rashad Khalifa	<i>God</i> 6:102 Such is GOD your Lord, there is no god except He, the Creator of all things. You shall worship Him alone. He is in control of all things.
Shabbir Ahmed	6:102 Such is God, your Sustainer. There is no god but He. No one is worthy of worship and obedience but He, the Creator of all things. So, obey Him! He is the Guardian of all and takes care of every thing.
Transliteration	6:102 <u>Thalikumu</u> All <u>ahu</u> rabbukum I <u>ailaha</u> ill <u>a</u> huwa kh <u>aliqu</u> kulli shay-in faoAAabudoohuwahuwa AAala kulli shay-in wakeel un
A	6:102 ذلكم الله ربكم لا اله الا هو خلق كل شىء فاعبدوه وهو على كل شىء وكيل
Edip-Layth	6:103 The eyesight cannot reach Him, yet He can reach all eyesight; and He is the Subtle, the Ever-aware.
The Monotheist Group	6:103 The eyesight cannot reach Him, yet He can reach all eyesight; and He is the Subtle, the Expert.
Muhammad Asad	6:103 No human vision can encompass Him, whereas He encompasses all human vision: for He alone is unfathomable, all-aware. ⁸⁹
Rashad Khalifa	6:103 No visions can encompass Him, but He encompasses all visions. He is the Compassionate, the Cognizant.
Shabbir Ahmed	6:103 No vision can grasp Him while He grasps all vision. He is Unfathomable, Aware.
Transliteration	6:103 La tudrikuhu al-ab <u>saru</u> wahuwayudriku al-ab <u>sara</u> wahuwa alla <u>teefu</u> alkhabeeru
A	6:103 لا تتركه الابصر وهو يدرك الابصر وهو اللطيف الخبير
Edip-Layth	6:104 "Visible proofs have come to you from your Lord; so whoever can see, does so for himself, and whoever is blinded, does the same. I am not a guardian over you."
The Monotheist Group	6:104 "Visible proofs have come to you from your Lord; so whoever can see, does so for himself, and whoever is blinded, does the same. I am not a watcher over you."
	6:104 Means of insight have now come unto you from your Sustainer [through

Muhammad Asad	this divine writ]. Whoever, therefore, chooses to see, does so for his own good; and whoever chooses to remain blind, does so to his own hurt. And [say unto the blind of heart]: "I am not your keeper."
Rashad Khalifa	6:104 Enlightenments have come to you from your Lord. As for those who can see, they do so for their own good, and those who turn blind, do so to their own detriment. I am not your guardian.
Shabbir Ahmed	6:104 (You are not expected to know His Essence.) Say (O Prophet!), "The manifest Enlightenment has come to you from your Lord. Whoever sees the truth, does so for his own good. And whoever turns blind, hurts himself. I am not your keeper or guardian."
Transliteration	6:104 Qad j aakum ba sa-iru minrabbikum faman ab saara falinafsihi waman AAamiya faAAalayhawaama ana AAalaykum bihafeethin
A	6:104 قد جاءكم بصائر من ربكم فمن ابصر فلنفسه ومن عمى فعليها وما انا عليكم بحفيظ
Edip-Layth	6:105 It is thus that We cite the signs and that they may say, "You have studied," and We will make it clear for a people who know.
The Monotheist Group	6:105 It is thus that We put forth the revelations and that they may say: "You have studied," and We will make it clear for a people who know.
Muhammad Asad	6:105 And thus do We give many facets to Our messages. And to the end that they might say, "Thou hast taken [all this] well to heart," ⁹⁰ and that We might make it clear unto people of [innate] knowledge,
Rashad Khalifa	6:105 We thus explain the revelations, to prove that you have received knowledge, and to clarify them for people who know.
Shabbir Ahmed	6:105 Thus We give many facets to Our verses so that they may admit that you (O Prophet!) have taken all this to heart in the most excellent manner. And (through this method of Tasreef) We make it clear to people who use what they learn.
Transliteration	6:105 Wakathalika nu sarriфу al- ayatiwaliyaqooloo darasta walinubayyinahu liqawmin yaAAalamoonaa
A	6:105 وكذلك نصرف الءايت وليقولوا درست ولنبينه لقوم يعلمون
Edip-Layth	6:106 Follow what is inspired to you from your Lord; there is no god but He, and turn away from those who have set up partners.
The Monotheist Group	6:106 Follow what is inspired to you from your Lord; there is no god but He, and turn away from those who have set up partners.
Muhammad Asad	6:106 follow thou what has been revealed unto thee by thy Sustainer - save whom there is no deity - and turn thy back upon all who ascribe divinity to aught beside Him.
Rashad Khalifa	6:106 Follow what is revealed to you from your Lord, there is no god except He, and disregard the idol worshipers.
Shabbir Ahmed	6:106 Follow what is revealed to you from your Lord. There is no god but He. And disregard those who associate others with Him. ²⁸
Transliteration	6:106 IttabiAA m a oo hiya ilayka minrabbika l a il aha ill a huwa waaAAari dAAani almushrikeena
A	6:106 اتبع ما اوحى اليك من ربك لا اله الا هو واعرض عن المشركين

Edip-Layth	6:107 If God had willed, they would not have set up partners. We did not place you over them as a guardian, nor are you their lawyer.
The Monotheist Group	6:107 And if God had willed, they would not have set up partners. And We did not place you over them as a guardian, nor are you over them as a sponsor.
Muhammad Asad	6:107 Yet if God had so willed, they would not have ascribed divinity to aught beside Him; ⁹¹ hence, We have not made thee their keeper, and neither art thou responsible for their conduct.
Rashad Khalifa	6:107 Had GOD willed, they would not have worshipped idols. We did not appoint you as their guardian, nor are you their advocate.
Shabbir Ahmed	6:107 We could have created all people without free will and they would then not associate any partners with Him. (But guidance has been distinguished from straying 2:256.) And We have not appointed you as their guardian, nor are you responsible for them.
Transliteration	6:107 Walaw sh aa All ahu m aashrakoo wam a jaAAaln aka AAalayhim hafeethanwama anta AAalayhim biwakeelin
A	6:107 ولو شاء الله ما اشركوا وما جعلناك عليهم حفيظا وما انت عليهم بوكيل
Edip-Layth	<i>Do not Provoke the Ignorant People</i> 6:108 Do not insult those who call on other than God, lest they insult God without knowledge. We have similarly adorned for every nation their works; then to their Lord is their return and He will inform them of what they had done.
The Monotheist Group	6:108 And do not insult those who call on other than God, lest they insult God out of ignorance. And We have similarly adorned for every nation their works; then to their Lord is their return and He will inform them of what they had done.
Muhammad Asad	6:108 But do not revile those [beings] whom they invoke instead of God, ⁹² lest they revile God out of spite, and in ignorance: for, goodly indeed have We made their own doings appear unto every community ⁹³ In time, [however,] unto their Sustainer they must return: and then He will make them [truly] understand all that they were doing.
Rashad Khalifa	6:108 Do not curse the idols they set up beside GOD, lest they blaspheme and curse GOD, out of ignorance. We have adorned the works of every group in their eyes. Ultimately, they return to their Lord, then He informs them of everything they had done.
Shabbir Ahmed	6:108 (O Believers) Do not insult the idols they set up besides God. They might insult God in their ignorance and hurt themselves. To every community We have made their deeds seem fair. Then to their Lord is their return and He will explain to them exactly what they used to do.
Transliteration	6:108 Wala tasubboo alla theenayadAAoona min dooni All ahi fayasubboo AllahaAAadwan bighayri Aailmin ka thalika zayyanna likulliommatin AAamalahum thumma ila rabbihim marjiAAuhumfayunabbi-ohum bim a kanoo yaAAamaloona
A	6:108 ولا تسبوا الذين يدعون من دون الله فيسبوا الله عدوا بغير علم كذلك زينا لكل امة عملهم ثم الى ربهم مرجعهم فينبئهم بما كانوا يعملون
Edip-Layth	<i>Bigotry and Prejudice Deprive From Witnessing God's Signs</i> 6:109 They swore by God using their strongest oaths; that if a sign came to them they would acknowledge it. Say, "The signs are from God; and how do you know that once it comes, that they would not reject?"

The Monotheist Group	6:109 And they swore by God using their strongest oaths; that if a sign came to them they would believe in it. Say: "The signs are from God; and how do you know that once it comes, that they would not disbelieve?"
Muhammad Asad	6:109 Now they swear by God with their most solemn oaths that if a miracle were shown to them, they would indeed believe in this [divine writ]. Say: "Miracles are in the power of God alone." ⁹⁴ And for all you know, even if one should be shown to them, they would not believe
Rashad Khalifa	6:109 They swore by GOD, solemnly, that if a miracle came to them, they would surely believe. Say, "Miracles come only from GOD." For all you know, if a miracle did come to them, they would continue to disbelieve.
Shabbir Ahmed	6:109 They swear by God that if a miracle comes to them, they would surely believe in it (the Book). Say, "All miracles are with God (if you reflect on the Universe). What can make you understand that even if a physical miracle came to them, they would find other excuses and still not believe?"
Transliteration	6:109 Waaqsamoo bi Allāhi jahda aymānihilma-in jāat-hum āyatun layu/minunna biha qulinnam ā al- āyatu AAinda All āhi wam āyushAAirukum annah ā i thā j āat layu/minoonā
A	6:109 واقسموا بالله جهد ايمانهم لئن جاءتهم آية ليؤمنن بها قل انما الـآيات عند الله وما يشعركم انها اذا جاءت لا يؤمنون
Edip-Layth	6:110 We divert their hearts and eyesight, as they did not acknowledge it the first time; and We leave them wandering in their transgression. ²⁰
The Monotheist Group	6:110 And We divert their hearts and eyesight, as they did not believe in it the first time; and We leave them wandering in their transgression.
Muhammad Asad	6:110 so long as We keep their hearts and their eyes turned [away from the truth], ⁹⁵ even as they did not believe in it in the first instance: and [so] We shall leave them in their overweening arrogance, blindly stumbling to and fro.
Rashad Khalifa	6:110 We control their minds and their hearts. Thus, since their decision is to disbelieve, we leave them in their transgressions, blundering.
Shabbir Ahmed	6:110 Our law keeps their hearts and their eyes turned away from the truth. Since they have preemptively rejected it (the Qur'an), We let them wander blindly in their rebellious attitude.
Transliteration	6:110 Wanuqallibu af-idatahum waab sarahumkama lam yu/minoo bihi awwala marratin wanatharuhumfee tughyanihim yaAAamahoonā
A	6:110 ونقلب افدتهم وابصرهم كما لم يؤمنوا به اول مرة ونذرهم فى طغيانهم يعمهون
Edip-Layth	6:111 If We had sent down to them the angels, and the dead spoke to them, and We had gathered before them everything, they still would not acknowledge except if God wills. But most of them are ignorant.
The Monotheist Group	6:111 And if We had sent down to them the angels, and the dead spoke to them, and We had gathered before them everything, they still would not believe except if God wills. Alas, most of them are ignorant.
Muhammad Asad	6:111 And even if We were to send down angels unto them, and if the dead were to speak unto them ⁹⁶ and [even if] We were to assemble before them, face to face, all the things [that can prove the truth], they would still not believe unless God so willed ⁹⁷ But [of this] most of them are entirely unaware.

Rashad Khalifa	<i>A Consequence of Their Own Decision</i> 6:111 Even if we sent down the angels to them; even if the dead spoke to them; even if we summoned every miracle before them; they cannot believe unless GOD wills it. Indeed, most of them are ignorant.
Shabbir Ahmed	6:111 Even if We caused the angels to descend to them, and the dead to speak to them, and lined up all the miracles before them, they would not believe. People can be guided only according to God's laws, but most of them choose the way of ignorance.
Transliteration	6:111 Walaw annan a nazzaln alayhimu almal a-ikata wakallamahumu almawt a wahasharnaAAalayhim kulla shay-in qubulan m a kanoo liyu/minooilla an yash aa Allahu walakinnaaktharahum yajhaloon a
A	6:111 ولو اننا نزلنا اليهم الملائكة وكلمهم الموتى وحشرنا عليهم كل شيء قبلا ما كانوا ليؤمنوا الا ان يشاء الله ولكن اكثرهم يجهلون
Edip-Layth	<i>Hadith: Satanic Inspiration</i> 6:112 We have permitted the enemies of every prophet, human and Jinn devils, to inspire in each other fancy words in order to deceive. Had your Lord willed, they would not have done it. You shall disregard them and their fabrications.²¹
The Monotheist Group	6:112 And as such, We have permitted the enemies of every prophet - human and Jinn devils - to inspire each other with fancy words in order to deceive. Had your Lord willed, they would not have done it. You shall disregard them and their fabrications.
Muhammad Asad	6:112 AND THUS it is that against every prophet We have set up as enemies the evil forces from among humans as well as from among invisible beings that whisper unto one another glittering half-truths meant to delude the mind ⁹⁸ But they could not do this unless thy Sustainer had so willed: stand, therefore, aloof from them and from all their false imagery!
Rashad Khalifa	<i>Hadith & Sunna: Fabrications by the Prophet's Enemies</i> 6:112 We have permitted the enemies of every prophet - human and jinn devils - to inspire in each other fancy words, in order to deceive. Had your Lord willed, they would not have done it. You shall disregard them and their fabrications.
Shabbir Ahmed	6:112 Remember, We have appointed to every prophet enemies. The rebellious among the urban and the rural populations rose in opposition, (since the message struck at their personal interests.) They plotted and inspired each other with fancy words. If your Lord willed, they would not do that. Disregard them and whatever they fabricate.
Transliteration	6:112 Wakathalika jaAAaln a likullinabiyyin AAaduwwan shay a teena al-insi waaljinni yooheebaAAaduhum ila baAAdin zukhrufa alqawlighurooran walaw sh a rabbuka ma faAAaloohu fatharhumwama yaftaroon a
A	6:112 وكذلك جعلنا لكل نبي عدوا شيطيين الانس والجن يوحى بعضهم الى بعض زخرف القول غرورا ولو شاء ربك ما فعلوه فذرهم وما يفترون
Edip-Layth	6:113 That is so the hearts of those who do not acknowledge the Hereafter will listen to it, and they will accept it, and they will take of it what they will.
The Monotheist Group	6:113 That is so the hearts of those who do not believe in the Hereafter will listen to it, and they will accept it, and they will take of it what they will.
Muhammad Asad	6:113 Yet, to the end that the hearts of those who do not believe in the life to come might incline towards Him, and that in Him they might find contentment, and that they might earn whatever they can earn [of merit] -

	<i>Important Criterion</i>
Rashad Khalifa	6:113 This is to let the minds of those who do not believe in the Hereafter listen to such fabrications, and accept them, and thus expose their real convictions.
Shabbir Ahmed	6:113 Those who love quick gains and neglect the long-term benefits and the Hereafter, are parties to such fabrications. Let them delight in it and let them earn from it what they may.
Transliteration	6:113 Walitasgha ilayhi af-idatualla theena I a yu/minoona bial-akhiratiwaliyar dawhu waliyaqtarifoo m a hum muqtarifoona
A	6:113 ولتصغى اليه افدة الذين لا يؤمنون بالآخرة وليرضوه وليقتروا ما هم مقترفون
Edip-Layth	6:114 "Shall I seek other than God as a judge when He has sent down to you this book sufficiently detailed?" Those to whom We have given the book know it is sent down from your Lord with truth; so do not be of those who have doubt. ²²
The Monotheist Group	6:114 "Shall I seek other than God as a judge when He has sent down to you this Scripture fully detailed?" Those to whom We have given the Scripture know it is sent down from your Lord with truth; so do not be of those who have doubt.
Muhammad Asad	6:114 [say thou:] "Am I, then, to look unto anyone but God for judgment ⁹⁹ [as to what is right and wrong], when it is He who has bestowed upon you from on high this divine writ, clearly spelling out the truth?" ¹⁰⁰ And those unto whom We have vouchsafed revelation aforetime know that this one, too, has been bestowed from on high, step by step, by thy Sustainer. ¹⁰¹ Be not, then, among the doubters-
	<i>Quran: Fully Detailed</i>
Rashad Khalifa	6:114 Shall I seek other than GOD as a source of law, when He has revealed to you this book fully detailed? Those who received the scripture recognize that it has been revealed from your Lord, truthfully. You shall not harbor any doubt.
Shabbir Ahmed	6:114 Say, "Shall I seek for Judge and Ruler someone other than God? He is the One Who has revealed this Book, well expounded in detail for you." Those whom We have given the Book know that this is revealed in truth from your Lord. Be not among those who argue for the sake of argument.
Transliteration	6:114 Afaghayra All ahi abtaghee hakamanwahuwa alla thee anzala ilaykumu alkitaba mufa ssalanwaallatheena ataynahumu alkit abayaAAlamoona annahu munazzalun min rabbika bialhaqqifala takoonanna mina almumtareena
A	6:114 افغير الله ابتغى حكما وهو الذى انزل اليكم الكتب مفصلا والذين ءاتينهم الكتب يعلمون انه منزل من ربك بالحق فلا تكونن من الممترين
Edip-Layth	6:115 The word of your Lord has been completed with truth and justice; there is no changing His words. He is the Hearer, the Knower.
The Monotheist Group	6:115 And the word of your Lord has been completed with truth and justice; there is no changing His words. He is the Hearer, the Knower.
Muhammad Asad	6:115 for, truly and justly has thy Sustainer's promise been fulfilled. ¹⁰² There is no power that could alter [the fulfilment of] His promises: and He alone is all-hearing, all-knowing.
Rashad Khalifa	6:115 The word of your Lord is complete, in truth and justice. Nothing shall abrogate His words. He is the Hearer, the Omniscient.

Shabbir Ahmed	6:115 Perfected is the Word of your Lord in truth and Justice. None can change His Words and His laws. And He is the Profound Hearer, the Knower. ²⁹
Transliteration	6:115 Watammat kalimatu rabbika sidqanwaAAadlan l a mubaddila likalim atihi wahuwa alssameeAAualAAaleemu
A	6:115 وتمت كلمت ربك صدقا وعدلا لا مبدل لكلمته وهو السميع العليم
Edip-Layth	6:116 If you obey the majority of those on earth they will lead you away from God's path; that is because they follow conjecture, and that is because they only guess.
The Monotheist Group	6:116 And if you obey the majority of those on Earth they will lead you away from God's path; that is because they follow conjecture, and that is because they only guess.
Muhammad Asad	6:116 Now if thou pay heed unto the majority of those [who live] on earth, they will but lead thee astray from the path of God: they follow but [other people's] conjectures, and they themselves do nothing but guess. ¹⁰³
Rashad Khalifa	6:116 If you obey the majority of people on earth, they will divert you from the path of GOD. They follow only conjecture; they only guess.
Shabbir Ahmed	6:116 (People will confront you with what the majority is doing.) Now if you pay heed to, or get intimidated by majority of those who live on earth, they will lead you astray from God's way. Most of the people follow nothing but conjecture and they only live by guesswork.
Transliteration	6:116 Wa-in tu tiAA akthara man fee al-ar diyudillooka AAan sabeeli All ahi in yattabiAAoona illa al <i>th</i> anna wa-in hum illa yakhrusoona
A	6:116 وان تطع اكثر من فى الارض يضلوك عن سبيل الله ان يتبعون الا الظن وان هم لا يخرصون
Edip-Layth	6:117 Your Lord is fully aware of who strays from His path, and He is fully aware of the guided ones.
The Monotheist Group	6:117 Your Lord is fully aware of who strays from His path, and He is fully aware of the guided ones.
Muhammad Asad	6:117 Verily, thy Sustainer knows best as to who strays from His path, and best knows He as to who are the right-guided.
Rashad Khalifa	6:117 Your Lord is fully aware of those who stray off His path, and He is fully aware of those who are guided.
Shabbir Ahmed	6:117 Only your Lord (shows the right path and) knows best those who stray and those who are rightly guided.
Transliteration	6:117 Inna rabbaka huwa aAAalamu man ya dilluAAan sabeelihi wahuwa aAAalamu bialmuhtadeena
A	6:117 ان ربك هو اعلم من يضل عن سبيله وهو اعلم بالمهتدين
Edip-Layth	6:118 So eat from that on which God's name has been mentioned, if you indeed acknowledge His signs. ²³
The Monotheist Group	6:118 So eat from that on which God's name has been mentioned, if you indeed believe in His revelations.

Muhammad Asad	6:118 EAT, then, of that over which God's name has been pronounced, if you truly believe in His messages. ¹⁰⁴
Rashad Khalifa	6:118 You shall eat from that upon which GOD's name has been pronounced, if you truly believe in His revelations.
Shabbir Ahmed	6:118 So eat of what God has made permissible, if you are believers in His revelations. ³⁰
Transliteration	6:118 Fakuloo mimm a thukira ismuAll ahi AAalayhi in kuntum bi-ayatihimu/mineena
A	6:118 فكلوا مما ذكر اسم الله عليه ان كنتم بآيته مومنين
Edip-Layth	6:119 Why should you not eat that on which God's name has been mentioned, when He has sufficiently detailed to you what has been made forbidden; except what you are forced to? Many misguide by their desires without knowledge; your Lord is fully aware of the transgressors.
The Monotheist Group	6:119 And why should you not eat that on which God's name has been mentioned, when He has fully detailed to you what has been made forbidden; except what you are forced to? Many misguide by their desires without knowledge; your Lord is fully aware of the transgressors.
Muhammad Asad	6:119 And why should you not eat of that over which God's name has been pronounced, seeing that He has so clearly spelled out to you what He has forbidden you [to eat] unless you are compelled [to do so]? But, behold, [it is precisely in such matters that] many people lead others astray by their own errant views, without [having any real] knowledge. Verily, thy Sustainer is fully aware of those who transgress the bounds of what is right.
Rashad Khalifa	<i>Chance to Remember God: Mention God's Name Before You Eat</i> 6:119 Why should you not eat from that upon which GOD's name has been mentioned? He has detailed for you what is prohibited for you, unless you are forced. Indeed, many people mislead others with their personal opinions, without knowledge. Your Lord is fully aware of the transgressors.
Shabbir Ahmed	6:119 Why should you not eat of that on which God's Name has been pronounced (i.e. it is not dedicated to other than Him)? He has explained to you in detail what is forbidden along with certain exception, when in dire need. Numerous of the clergy mislead people in this matter without knowledge, and with their personal opinions. Surely, your Lord! He is best Aware of those who transgress and go beyond limits. ³¹
Transliteration	6:119 Wama lakum all a ta/kuloo mimm athukira ismu All ahi AAalayhi waqad fassalalakum ma harrama AAalaykum illa ma idturirtumilayhi wa-inna katheeran layudilloona bi-ahw a-ihimbighayri AAilmin inna rabbaka huwa aAAlamu bialmuAAatadeena
A	6:119 وما لكم الا تاكلوا مما ذكر اسم الله عليه وقد فصل لكم ما حرم عليكم الا ما اضطررتم اليه وان كثيرا ليضلون باهوائهم بغير علم ان ربك هو اعلم بالمعتدين
Edip-Layth	6:120 Leave what is openly a sin as well as what is discreet; those who earn sin will be punished for what they have taken.
The Monotheist Group	6:120 And leave what is openly a sin as well as what is discreet; those who earn sin will be punished for what they have taken.
	6:120 But abstain from sinning, ¹⁰⁵ be it open or secret-for, behold, those who

Muhammad Asad	commit sins shall be requited for all that they have earned.	
Rashad Khalifa	6:120 You shall avoid obvious sins, as well as the hidden ones. Those who have earned sins will surely pay for their transgressions.	
Shabbir Ahmed	6:120 Abstain from violating the Divine Commands, whether openly or secretly. Those who drag down their own 'self' by such violations will be awarded what they have earned. ³²	
Transliteration	6:120 Watharoo <u>th</u> ahiraal-ithmi wab <u>a</u> tinahu inna alla <u>th</u> eena yaksiboonaal-ithma sayujzawna bima <u>k</u> anoo yaqtarifoona	
A	6:120 ونزروا ظهر الاثم وباطنه ان الذين يكسبون الاثم سيجزون بما كانوا يقتفون	
Edip-Layth	6:121 Do not eat from what God's name has not been mentioned, for it is vile. The devils inspire their supporters to argue with you; and if you obey them, then you have set up partners. ²⁴	
The Monotheist Group	6:121 And do not eat from that which God's name has not been mentioned, for it is vile. And the devils they inspire their supporters to argue with you; and if you obey them, then you have set up partners.	
Muhammad Asad	6:121 Hence, eat not of that over which God's name has not been pronounced: for this would be sinful conduct indeed. And, verily, the evil impulses [within men's hearts] whisper unto those who have made them their own ¹⁰⁶ that they should involve you in argument [as to what is and what is not a sin]; and if you pay heed unto them, lo! you will become [like] those who ascribe divinity to other beings or forces beside God. ¹⁰⁷	
Rashad Khalifa	6:121 Do not eat from that upon which the name of GOD has not been mentioned, for it is an abomination. The devils inspire their allies to argue with you; if you obey them, you will be idol worshipers.	
Shabbir Ahmed	6:121 Do not eat anything (not just meat) without mentioning the name of God over it, for, that will be drifting away from what is right. Satans (the rebellious among people) inspire their companions to dispute with you. If you were to obey them, you would be as idolaters. ³³	
Transliteration	6:121 Wala ta/kuloo mimma lam yu <th>kariismu All<u>h</u>ah AAalayhi wa-innahu lafisqun wa-inna a lshshaya<u>teen</u>alayoo<u>h</u>oona il <u>a</u> awliy <u>a</u>-ihim liyuj <u>a</u>dilookumwa-in a<u>ta</u>AAatumoohum innakum lamushrikoona</th>	kariismu All <u>h</u> ah AAalayhi wa-innahu lafisqun wa-inna a lshshaya <u>teen</u> alayoo <u>h</u> oona il <u>a</u> awliy <u>a</u> -ihim liyuj <u>a</u> dilookumwa-in a <u>ta</u> AAatumoohum innakum lamushrikoona
A	6:121 ولا تاكلوا مما لم يذكر اسم الله عليه وانه لفسق وان الشيطان ليوحون الى اوليائهم ليجدلوكم وان اطعتموهم انكم لمشركون	
Edip-Layth	6:122 Is one who was dead and to whom We gave life, and We made for him a light to walk with amongst the people, as one whose example is in darkness and he will not exit from it? It is such that the work of the ingrates has been adorned for them.	
The Monotheist Group	6:122 Is one who was dead and to whom We gave life, and We made for him a light to walk with amongst the people, as one whose example is in darkness and he will not exit from it? It is such that the work of the rejecters has been adorned for them.	
Muhammad Asad	6:122 IS THEN -HE who was dead [in spirit] and whom We thereupon gave life, and for whom We set up a light whereby he might see his way among men ¹⁰⁸ - [is then he] like one [who is lost] in darkness deep, out of which he cannot	

	emerge? [But] thus it is: goodly seem all their own doings to those who deny the truth.
Rashad Khalifa	6:122 Is one who was dead and we granted him life, and provided him with light that enables him to move among the people, equal to one in total darkness from which he can never exit? The works of the disbelievers are thus adorned in their eyes.
Shabbir Ahmed	6:122 (God's light revives the living dead and makes them walk honorably among mankind.) Is one who was living dead and We gave him life, and a light whereby he sees his way (honorably) among people, - Is he like one who is lost in total darkness out of which he cannot emerge? Thus it is: Goodly seems their own deeds to the deniers. 34
Transliteration	6:122 Awa man kana maytan faahyaynahuwajaAAalna lahu nooran yamshee bihi fee aInnasikaman mathaluhu fee a lththulumatilaysa bikh arijin minh a ka thalika zuyyinalilkafireena ma kanoo yaAAamaloona
A	6:122 او من كان ميتا فاحيينه وجعلنا له نورا يمشى به في الناس كمن مثله في الظلمات ليس بخارج منها كذلك زين للكافرين ما كانوا يعملون
Edip-Layth	6:123 As such, We have permitted in every town the influential from its criminals, to scheme in it. They only scheme their own selves without perceiving.
The Monotheist Group	6:123 And as such, We have permitted in every town the influential from its criminals, to scheme in it. They only scheme their own souls without perceiving.
Muhammad Asad	6:123 And it is in this way that We cause the great ones in every land to become its [greatest] evildoers, 109 there to weave their schemes: yet it is only against themselves that they scheme -and they perceive it not.
Rashad Khalifa	6:123 We allow the leading criminals of every community to plot and scheme. But they only plot and scheme against their own souls, without perceiving.
Shabbir Ahmed	6:123 This is how We allow the greatest ones in every community to become its greatest criminals, to weave their schemes. Yet it is only against themselves that they scheme without even knowing it.
Transliteration	6:123 Wakathalika jaAAaln a feekulli qaryatin ak abira mujrimeeh a liyamkuroo feehawama yamkuroona illa bi-anfusihim wam ayashAAuroona
A	6:123 وكذلك جعلنا في كل قرية اكبر مجرميها ليمكروا فيها وما يمكرون الا بانفسهم وما يشعرون
Edip-Layth	<i>Blind Followers do not Appreciate Originality</i> 6:124 If a sign comes to them they say, "We will not acknowledge until we are given the same as what God's messengers were given!" God is fully aware of where He makes His message; those criminals will have debasement with God and a painful retribution for what they had schemed. 25
The Monotheist Group	6:124 And if a sign comes to them they say: "We will not believe until we are given the same as what God's messengers were given!" God is fully aware where He makes His message; those criminals will have debasement with God and a painful retribution for what they had schemed.
Muhammad Asad	6:124 And whenever. a [divine] message comes to them, they say, "We shall not believe unless we are given the like of what God's apostles were given!" 110 [But] God knows best upon whom to bestow His message. Abasement in the sight of God will befall those who have become guilty of evildoing, and suffering severe

	for all the schemes which they were wont to weave.
Rashad Khalifa	<i>Questioning God's Wisdom</i> 6:124 When a powerful proof comes to them, they say, "We will not believe, unless we are given what is given to GOD's messengers!" GOD knows exactly who is best qualified to deliver His message. Such criminals will suffer debasement at GOD, and terrible retribution as a consequence of their evil scheming.¹¹
Shabbir Ahmed	6:124 When a message comes to them, they say, "We will not believe until we are directly given what God's messengers are given." But, God knows best with whom to place His message. Such criminals will be humiliated by God's Law of Requit, and suffer a heavy punishment for their scheming.
Transliteration	6:124 Wa-i <u>tha</u> jaat-hum <u>aya</u> tun <u>q</u> aloo lan nu/mina <u>hatta</u> nu/ <u>t</u> a mithlam <u>a</u> ootiya rusulu All <u>a</u> hi All <u>a</u> hu aAAlamu <u>hay</u> thuyajAAalu ris <u>al</u> atahu sayu <u>see</u> bu allat <u>he</u> enaajramoo <u>sag</u> harun AAinda All <u>a</u> hi waAAa <u>th</u> abunshadeedun bim <u>a</u> k <u>a</u> noo yamkuroona
A	6:124 واذا جاءتهم آية قالوا لن نؤمن حتى نوتي مثل ما اوتى رسل الله اعلم حيث يجعل رسالته سيصيب الذين اجرموا صغار عند الله وعذاب شديد بما كانوا يمكرون
Edip-Layth	6:125 Whomever God wishes to guide, He will open his chest towards peacefully surrender; and whomever He wishes to misguide, He will make his chest tight and constricted, as one who is climbing towards the sky. It is such that God afflicts those who do not acknowledge.
The Monotheist Group	6:125 Whoever God wishes to guide, He will open his chest towards submission; and whoever He wishes to misguide, He will make his chest tight and constricted, as one who is climbing towards the sky. It is such that God afflicts those who do not believe.
Muhammad Asad	6:125 And whomsoever God wills to guide, his bosom He opens wide with willingness towards self-surrender [unto Him]; and whomsoever He wills to let go astray, his bosom He causes to be tight and constricted, as if he were climbing unto the skies: it is thus that God inflicts horror upon those who will not believe.
Rashad Khalifa	<i>Quranic Knowledge Far Ahead of Human Progress</i> 6:125 Whomever GOD wills to guide, He renders his chest wide open to Submission. And whomever He wills to send astray, He renders his chest intolerant and straitened, like one who climbs towards the sky ¹². GOD thus places a curse upon those who refuse to believe.
Shabbir Ahmed	6:125 Whoever follows God's law of guidance, He expands his chest wide open to submission. And whoever violates God's law of guidance, feels his chest tight and narrowed as if he were climbing to the sky. Thus God's law appoints disgrace for those who continue to reject the truth.
Transliteration	6:125 Faman yuridi All <u>a</u> hu an yahdiyahuyashra <u>h</u> <u>s</u> adrahu lil-isl <u>a</u> mi waman yurid an yu <u>d</u> illahuyajAAal <u>s</u> adrahu <u>day</u> yiqan <u>har</u> ajan kaannam <u>ay</u> assaAAAAadu fee alssama <u>a</u> -i ka <u>th</u> alikayajAAalu All <u>a</u> hu alrrijsa AAala alla <u>th</u> eenala yu/minoona
A	6:125 فمن يرد الله ان يهديه يشرح صدره للإسلام ومن يرد ان يضله يجعل صدره ضيقا حرجا كأنما يصعد في السماء كذلك يجعل الله الرجس على الذين لا يؤمنون
Edip-Layth	6:126 This is your Lord's straight path. We have sufficiently detailed the signs to a people who take heed.
The Monotheist Group	6:126 And this is your Lord's straight path. We have fully detailed the revelations

	to a people who remember.
Muhammad Asad	6:126 And undeviating is this thy Sustainer's way. ¹¹¹ Clearly, indeed, have We spelled out these messages unto people who [are willing to] take them to heart!
Rashad Khalifa	6:126 This is the straight path to your Lord. We have explained the revelations for people who take heed.
Shabbir Ahmed	6:126 And this (Qur'an) is the path of your Lord, a straight path. Certainly, We have detailed Our revelations for those who pay attention and take them to heart!
Transliteration	6:126 Wah <u>a</u> tha <u>s</u> iratu rabbikamustaqeeman qad fa <u>s</u> salna al- <u>a</u> yatiliqawmin yath <u>h</u> akkaroo <u>n</u> a
A	6:126 وهذا صراط ربك مستقيما قد فصلنا الءايت لقوم يذكرون
Edip-Layth	6:127 They will have the abode of peace with their Lord; He is their supporter because of what they used to do.
The Monotheist Group	6:127 They will have the abode of peace with their Lord; He is their supporter because of what they used to do.
Muhammad Asad	6:127 Theirs shall be an abode of peace with their Sustainer; and He shall be near unto them in result of what they have been doing.
Rashad Khalifa	6:127 They have deserved the abode of peace at their Lord; He is their Lord and Master, as a reward for their works.
Shabbir Ahmed	6:127 For them is the wonderful Abode of Peace with their Sustainer. He will be their Protecting Friend because of what they used to do.
Transliteration	6:127 Lahum d <u>a</u> ru a Issalam <i>i</i> AAinda rabbi <u>h</u> im wahuwa waliyyuhum bim <u>a</u> kanooyaAAamaloona
A	6:127 ئ لهم دار السلم عند ربهم وهو وليهم بما كانوا يعملون
Edip-Layth	6:128 The day He summons them all: "O tribes of Jinn, you have managed to take many humans." Their supporters from the humans said, "Our Lord, we have indeed enjoyed one another, and we have reached our destiny to which You delayed us." He said, "The fire is your dwelling, in it you shall abide eternally, except as your Lord wishes." Your Lord is Wise, Knowledgeable.
The Monotheist Group	6:128 And the Day We gather them all: "O tribes of Jinn, you have managed to take many humans." Their supporters from the humans said: "Our Lord, we have indeed enjoyed one another, and we have reached our destiny to which You delayed us." He said: "The Fire is your dwelling, in it you shall abide eternally, except as your Lord wishes." Your Lord is Wise, Knowledgeable.
Muhammad Asad	6:128 AND ON THE DAY when He shall gather them [all] together, [He will say:] "O you who have lived in close communion with [evil] invisible beings! A great many [other] human beings have you ensnared! ¹¹² And those of the humans who were close to them ¹¹³ will say: "O our Sustainer! We did enjoy one another's fellowship [in life]; but (now that] we have reached the end of our term-the term which Thou hast laid down for us - (we see the error of our ways]!" [But] He will say: "The fire shall be your abode, therein to abide-unless God wills it otherwise." ¹¹⁴ Verily, thy Sustainer is wise, all-knowing.
Rashad Khalifa	6:128 The day will come when He summons all of them (and says): "O you jinns, you have claimed multitudes of humans." Their human companions will say, "Our Lord, we enjoyed each others' company until we wasted the life span You had set for us." He will say, "Hell is your destiny." They abide therein forever, in

	accordance with GOD's will. Your Lord is Wise, Omniscient.
Shabbir Ahmed	6:128 The day will come when He gathers all of them and says, "O You nomads! You have seduced many of the urban." Their urbanite friends will say, "Our Lord! We enjoyed each other's company (and both used each other opportunistically as happens in a chaotic society) until we wasted a life span You had given us." He will say, "fire is your home. Abide therein forever according to God's Design." Surely, (O Messenger!) your Lord is Wise, Knower. (He has designed His laws in all wisdom and knowledge.)
Transliteration	6:128 Wayawma ya hshuruhum jameeAAan y amaAAashara aljinni qadi istakthartum mina al-insi waq alaawliyaohum mina al-insi rabban a istamtaAAa baAADunabibaAAadin wabalaghn a ajalan a alla theeajjalta lan a q ala a Innaru mathwakumkhalideena feeh a ill a m a sh aaAllahu inna rabbaka hakeemun AAaleemun
A	6:128 ويوم يحشرهم جميعا يمعشر الجن قد استكثرتم من الانس وقال اولياؤهم من الانس ربنا استمتع بعضنا ببعض وبلغنا اجلنا الذى اجلت لنا قال النار مثوكم خلدن فيها الا ما شاء الله ان ربك حكيم عليم
Edip-Layth	6:129 It is such that We make the wicked as supporters to one another for what they had earned.
The Monotheist Group	6:129 It is such that We make the wicked as supporters to one another for what they had earned.
Muhammad Asad	6:129 And in this manner do We cause evildoers to seduce one another ¹¹⁵ by means of their (evil] doings.
Rashad Khalifa	6:129 We thus match the wicked to be companions of each other, as a punishment for their transgressions.
Shabbir Ahmed	6:129 Thus We make the wrongdoers turn to, and befriend, each other because of what they earn. ³⁵
Transliteration	6:129 Wakathalika nuwallee baAA da a lththalimeenabaAADan bim a k anoo yaksiboona
A	6:129 وكذلك نولى بعض الظالمين بعضا بما كانوا يكسبون
Edip-Layth	<i>God Does not Commit Injustice</i> 6:130 "O you tribes of Jinn and humans, did not messengers come to you from amongst you and relate to you My signs, and warn you of the meeting of this day?" They said, "Yes, we bear witness upon ourselves;" and the worldly life deceived them, and they bore witness on themselves that they were ingrates.
The Monotheist Group	6:130 "O you tribes of Jinn and humans, did not messengers come to you from amongst you and relate to you My revelations, and warn you of the meeting of this Day?" They said: "Yes, we bear witness upon ourselves;" and the worldly life deceived them, and they bore witness on themselves that they were rejecters.
Muhammad Asad	6:130 [And thus will God continue:] "O you who have lived in close communion with [evil] invisible beings and [like-minded] humans! Have there not come unto you apostles from among yourselves, who conveyed unto you My messages and warned you of the coming of this your Day [of Judgment]?" They will answer: "We do bear witness against ourselves!"-for the life of this world had beguiled them: and so they will bear witness against themselves that they had been denying the truth.
	6:130 O you jinns and humans, did you not receive messengers from among you,

Rashad Khalifa	who narrated to you My revelations, and warned you about the meeting of this day? They will say, "We bear witness against ourselves." They were totally preoccupied with the worldly life, and they will bear witness against themselves that they were disbelievers.
Shabbir Ahmed	6:130 O You, assembly of the nomads and the urbanites! Did not messengers come to you from among yourselves, conveyed to you My messages and warned you of the meeting of this your Day? They will say, "We testify against ourselves." Pursuit of only the worldly life preoccupied their hearts and minds. They will bear witness against themselves that they disregarded the truth.
Transliteration	6:130 Ya maAAashara aljinni waal-insialam ya/tikum rusulun minkum yaqu ssoona AAalaykum ayatewayunthiironakum liq aa yawmikum h atha q alooshahidna AAala anfusina wagharrat-humu al hayatualddunya washahidoo AAal a anfusihim annahumkanoo kafiirena
A	6:130 يمعشر الجن والانس الم ياتكم رسل منكم يقصون عليكم آيتي وينذرونكم لقاء يومكم هذا قالوا شهدنا على انفسنا وغرتهم الحياة الدنيا وشهدوا على انفسهم انهم كانوا كافرين
Edip-Layth	6:131 That is because your Lord was not to destroy any town because of its wickedness while its people were unaware.
The Monotheist Group	6:131 That is because your Lord was not to destroy any town because of its wickedness while its people were unaware.
Muhammad Asad	6:131 And so it is that thy Sustainer would never destroy a community ¹¹⁶ for its wrongdoing so long as its people are still unaware [of the meaning of right and wrong]:
Rashad Khalifa	6:131 This is to show that your Lord never annihilates any community unjustly, while its people are unaware.
Shabbir Ahmed	6:131 And so it is that your Lord never destroys communities while their people are unaware of their wrongdoings.
Transliteration	6:131 Thalika an lam yakun rabbuka muhlikaalqur a bi thulmin waahluh a ghafiloon
A	6:131 ذلك ان لم يكن ربك مهلك القرى بظلم واهلها غفلون
Edip-Layth	6:132 But there are degrees for what they had done; and your Lord is never unaware of what they do.
The Monotheist Group	6:132 But there are degrees for what they had done; and your Lord is not unaware of what they do.
Muhammad Asad	6:132 for all shall be judged according to their [conscious] deeds ¹¹⁷ - and thy Sustainer is not unaware of what they do.
Rashad Khalifa	6:132 Everyone will attain a rank commensurate with their deeds. Your Lord is never unaware of anything they do.
Shabbir Ahmed	6:132 The ranks of all individuals and nations are determined solely by their deeds, and your Lord is not unaware of what they do. ³⁶
Transliteration	6:132 Walikullin daraj atun mimm aAAamiloo wam a rabbuka bigh afilin AAammayaAAamaloona
A	6:132 ولكل درجات مما عملوا وما ربك بغفل عما يعملون

Edip-Layth	6:133 Your Lord is Rich, full of Compassion. If He wished, He could remove you and bring after you whom He pleases, just like He established you from the seed of another people.
The Monotheist Group	6:133 And your Lord is Rich with Mercy. If He wished, He could remove you and bring after you whom He pleases, just like He established you from the seed of another people.
Muhammad Asad	6:133 And thy Sustainer alone is self-sufficient, limitless in His grace. If He so wills, He may put an end to you and thereafter cause whom He wills to succeed you - even as He has brought you into being out of other people's seed.
Rashad Khalifa	6:133 Your Lord is the Rich One; possessor of all mercy. If He wills, He can remove you, and substitute whomever He wills in your place, just as He produced you from the progeny of other people.
Shabbir Ahmed	6:133 Your Lord is Self-sufficient, Full of mercy. If it were His Will, He could destroy you and replace you with whomever He wills, just as He produced you from the posterity of other creation. ³⁷
Transliteration	6:133 Warabbuka alghaniyyu <u>thoo</u> aIrrah <u>mati</u> in yasha/ yu <u>th</u> hibkum wayastakhli <u>f</u> min baAAadi <u>kum</u> <u>may</u> ash <u>ao</u> ka <u>ma</u> anshaakum min <u>th</u> urriyyati qawmin <u>akh</u> hareena
A	6:133 وربك الغنى ذو الرحمة ان يشا يذهبكم ويستخلف من بعدكم ما يشاء كما انشاكم من نرية قوم اخرين
Edip-Layth	6:134 What you have been promised will come, you cannot escape it.
The Monotheist Group	6:134 What you have been promised will come, you cannot escape it.
Muhammad Asad	6:134 Verily, that [reckoning] which you are promised is bound to come, and you cannot elude it!
Rashad Khalifa	6:134 What is promised to you will come to pass, and you can never evade it.
Shabbir Ahmed	6:134 That which you are promised will surely come to pass, and you can never evade the Divine laws.
Transliteration	6:134 Inna <u>ma</u> tooAAadoona la <u>atin</u> wam <u>a</u> antum bimuaAJizeen <u>a</u>
A	6:134 ان ما توعدون لءات وما انتم بمعجزين
Edip-Layth	6:135 Say, "My people, do your best, and so will I. You will then know those who deserve the ultimate abode. The wicked will not succeed."
The Monotheist Group	6:135 Say: "My people, work as you see fit, and I will work. You will then know to whom will be the punishment of the Hereafter. The wicked will not succeed."
Muhammad Asad	6:135 Say: "O my [unbelieving] people! Do yet all that may be within your power, [while] I, behold, shall labour [in God's way]; and in time you will come to know to whom the future belongs. ¹¹⁸ Verily, never will evildoers attain to a happy state!"
Rashad Khalifa	6:135 Say, "O my people, do your best, and so will I. You will surely find out who the ultimate victors are." Certainly, the wicked will never succeed.
Shabbir Ahmed	6:135 Say, "O My people! Go on doing what you wish, and so will I. Soon, you will know to whom belongs the ultimate (success). Most certainly, the wrongdoers will never prosper." ³⁸
Transliteration	6:135 Qul y <u>a</u> qawmi iAAamaloo AAal <u>am</u> akanatikum innee AA <u>am</u> ilun fasawfa

	taAAalamoona mantakoonu lahu AAaqibatu alddari innahu layuflihu al th halimoona
A	6:135 قل يقوم اعملوا على مكانتكم انى عامل فسوف تعلمون من تكون له عقبة الدار انه لا يفلح الظلمون
Edip-Layth	<i>Prohibitions in the Name of God</i> 6:136 Of crops and the livestock He provided, they set aside a portion for God, they said, "This is for God," according to their claim, "This is for our partners." However, what was for their partners did not reach God, while what was for God reached their partners! Miserable is how they judged.²⁶
The Monotheist Group	6:136 And they made for God a portion of what He provided them of crops and the livestock; they said: "This is for God," by their claims, "And this is for our partners." So what was for their partners did not reach God, and what was for God, it reached their partners! Miserable is how they judged.
Muhammad Asad	6:136 AND OUT OF whatever He has created of the fruits of the field and the cattle, they assign unto God a portion, saying, "This belongs to God"-or so they [falsely] claim¹¹⁹ - "and this is for those beings who, we are convinced, have a share in God's divinity."¹²⁰ But that which is assigned to the beings associated in their minds with God does not bring [them] closer to God - whereas that which is assigned to God brings [them but] closer to those beings to whom they ascribe a share in His divinity.¹²¹ Bad, indeed, is their judgment!
Rashad Khalifa	<i>Abusing God's Provisions</i> 6:136 They even set aside a share of GOD's provisions of crops and livestock, saying, "This share belongs to GOD," according to their claims, "and this share belongs to our idols." However, what was set aside for their idols never reached GOD, while the share they set aside for GOD invariably went to their idols. Miserable indeed is their judgment.
Shabbir Ahmed	6:136 *
Transliteration	6:136 WajaAAaloo lill ahi mimm a tharaamina al harthi wa al-anAAami naseebanfaqaaloo h atha lill ahi bizaAAamihim wah athalishuraka-ina fam a k ana lishuraka-ihimfala ya silu il a All ahi wam a k analillahi fahuwa ya silu il a shurak a-ihimsaa ma yahkumoonaa
A	6:136 وجعلوا لله مما ذرا من الحرث والانعم نصيبا فقالوا هذا لله بزعمهم وهذا لشركائنا فما كان لشركائهم فلا يصل الى الله وما كان لله فهو يصل الى شركائهم ساء ما يحكمون
Edip-Layth	6:137 Thus, for those who set up partners their partners adorned the killing of born children, in order to turn them and to confuse their system for them. Had God willed they would not have done this, so ignore them and what they invent.²⁷
The Monotheist Group	6:137 And it was adorned for those who set up partners, by such partners, to kill their children in order to turn them and to confuse their system for them. Had God willed they would not have done this, so ignore them and what they invent.
Muhammad Asad	6:137 And, likewise, their belief in beings or powers that are supposed to have a share in God's divinity makes¹²² [even] the slaying of their children seem goodly to many of those who ascribe divinity to aught beside God, thus bringing them to ruin and confusing them in their faith. ¹²³ Yet, unless God had so willed, they would not be doing all this: ¹²⁴ stand, therefore, aloof from them and all their false imagery!

Rashad Khalifa	6:137 Thus were the idol worshipers duped by their idols, to the extent of killing their own children. In fact, their idols inflict great pain upon them, and confuse their religion for them. Had GOD willed, they would not have done it. You shall disregard them and their fabrications.
Shabbir Ahmed	6:137 (At the prompting of the mystics and monks, and in the name of their temples, idols, sanctuaries, and the dead "holy" men and women), the Mushrikeen (idolaters) do acts of omission and commission against their own children! They inflict great pain upon themselves and their families in the name of religion. If God had willed (they would have followed the laws of guidance and), they would not have done it. (Since they take this abuse as a part of their plan to salvation), leave them alone and what they fabricate.
Transliteration	6:137 Wakathalika zayyana likatheerin minaalmushrikeena qatla awl adihim shurakaohumliyurdoohum waliyalbisoo AAalayhim deenahum walaw sh aa Allahuma faAAalooHu fatharhum wama yaftaroonaa
A	6:137 وكذلك زين لكثير من المشركين قتل اولدهم شركاؤهم ليردوهم وليلبسوا عليهم دينهم ولو شاء الله ما فعلوه فذرهم وما يفترون
Edip-Layth	6:138 They said by asserting that: "These are livestock and crops that are restricted, and none shall eat from them except as we please." Even, livestock whose backs are forbidden, and livestock over which they do not mention God's name as invention against Him. He will recompense them for what they invented.
The Monotheist Group	6:138 And they said: "These are livestock and crops that are restricted, and none shall eat from them except as we please," by their claims; and livestock whose backs are forbidden, and livestock over which they do not mention God's name as invention against Him. He will recompense them for what they invented.
Muhammad Asad	6:138 And they say, "Such-and-such cattle and fruits of the field are sacred; none may eat thereof save those whom we will [to do so]" -so they [falsely] claim; ¹²⁵ and [they declare that] it is forbidden to burden the backs of certain kinds of cattle; and there are cattle over which they do not pronounce God's name ¹²⁶ - falsely attributing [the origin of these customs] to Him. [But] He will requite them for all their false imagery.
Rashad Khalifa	<i>Religious Innovations Condemned</i> 6:138 They said, "These are livestock and crops that are prohibited; no one shall eat them except whomever we permit," so they claimed. They also prohibited the riding of certain livestock. Even the livestock they ate, they never pronounced GOD's name as they sacrificed them. Such are innovations attributed to Him. He will surely requite them for their innovations.
Shabbir Ahmed	6:138 And they say, "Such and such cattle and fruits of the field are sacred. No one will eat of them except whom we permit." They also arbitrarily prohibit the riding of some animals. And there are cattle over which they do not pronounce the Name of God (but of someone else, to please people). Such are their fabrications in His Name. Soon He will reward them for their false imagery. 40
Transliteration	6:138 Waqaloo h athihi anAA amunwaharthun hijrun l a ya tAAamuhaila man nashao bizaAAamihim waanAA amun hurrimatthuhooruh waanAA amun l a yathkuroonaisma All ahi AAalayh a iftir aan AAalayhisayajzeehim bim a k anoo yaftaroonaa
A	6:138 وقالوا هذه انعم وحرث حجر لا يطعمها الا من نشاء يزعمهم وانعم حرمت ظهورها وانعم لا يذكرون اسم الله عليها افتراء عليه سيجزيهم بما كانوا يفترون
Further Discrimination against Females	

Edip-Layth	6:139 They said, "What is in the bellies of these livestock is purely for our males and forbidden for our spouses, and if it comes out dead, then they will be partners in it." God will recompense them for what they describe. He is Wise, Knowledgeable.
The Monotheist Group	6:139 And they said: "What is in the bellies of these livestock is purely for our males and forbidden for our wives, and if comes out dead, then they will be partners in it." God will recompense them for what they describe. He is Wise, Knowledgeable.
Muhammad Asad	6:139 And they say, "All that is in the wombs of such-and-such cattle is reserved for our males and forbidden to our women; but if it be stillborn, then both may have their share thereof." [God] will requite them for all that they [falsely] attribute [to Him]: behold, He is wise, all-knowing.
Rashad Khalifa	6:139 They also said, "What is in the bellies of these livestock is reserved exclusively for the males among us, and prohibited for our wives." But if it was a still birth, they permitted their wives to share therein. He will certainly requite them for their innovations. He is Most Wise, Omniscient.
Shabbir Ahmed	6:139 (They display their bias toward women in weird ways.) They say, "What is in the bellies of these cattle is reserved for the males among us, and forbidden to our wives." But if it is a stillbirth, they permit their wives to share it. He, the Wise, the Knower, will repay them for their innovations.
Transliteration	6:139 Waqaloo m a fee bu toonihathihi al-anAA ami kh alisatun lithukoorinawamuharramun AAal a azw ajina wa-inyakun maytatan fahum feehee shurakao sayajzeehim wasfahuminnahu hakeemun AAaleemun
A	6:139 وقالوا ما فى بطون هذه الانعم خالصة لذكورنا ومحرم على ازوجنا وان يكن ميتة فهم فيه شركاء سيجزيهم وصفهم انه حكيم عليم
Edip-Layth	6:140 Losers are those who have killed their born children foolishly, without knowledge, and they forbade what God had provided for them by attributing lies to God. They have strayed and they were not guided.
The Monotheist Group	6:140 Losers are those who have killed their children foolishly, without knowledge, and they forbade what God had granted them by lying about God. They have strayed and they were not guided.
Muhammad Asad	6:140 Lost, indeed, are they who, in their weak-minded ignorance, slay their children and declare as forbidden that which God has provided for them as sustenance, falsely ascribing [such prohibitions] to God: they have gone astray and have not found the right path.
Rashad Khalifa	6:140 Losers indeed are those who killed their children foolishly, due to their lack of knowledge, and prohibited what GOD has provided for them, and followed innovations attributed to GOD. They have gone astray; they are not guided.
Shabbir Ahmed	6:140 Lost are those who kill their children foolishly, and forbid what God has provided them as sustenance. And they attribute their innovations to God! Their straying is far from the way of the rightly guided. 41
Transliteration	6:140 Qad khasira alla theena qataloo awl adahumsafahan bighayri AAilmin waharramoo m a razaqahumuAllahu iftiraan AAal a Allahi qad dalloowama kanoo muhtadeena
A	6:140 قد خسر الذين قتلوا اولدهم سفها بغير علم وحرموا ما رزقهم الله افتراء على الله قد ضلوا وما كانوا مهتدين

Edip-Layth	<i>Enumerated List of Dietary Prohibitions;</i> 6:141 He is the One Who initiated gardens; both trellised and untrellised; palm trees, and plants, all with different tastes; and olives and pomegranates, similar and not similar. Eat from its fruit when it blossoms and give its due on the day of harvest; and do not waste. He does not like the wasteful. ²⁸
The Monotheist Group	6:141 And He is the One Who initiated gardens; both trellised and untrellised; and palm trees, and plants, all with different taste; and olives and pomegranates, similar and not similar. Eat from its fruit when it blossoms and give its due on the day of harvest; and do not waste. He does not like the wasteful.
Muhammad Asad	6:141 For it is He who has brought into being gardens-[both] the cultivated ones and those growing wild ¹²⁷ -and the date-palm, and fields bearing multiform produce, and the olive tree, and the pomegranate: [all] resembling one another and yet so different! ¹²⁸ Eat of their fruit when it comes to fruition, and give [unto the poor] their due on harvest day. And do not waste [God's bounties]: verily, He does not love the wasteful!
Rashad Khalifa	<i>Zakat Must Be Given "On The Day Of Harvest"</i> 6:141 He is the One who established gardens, trellised and untrellised, and palm trees, and crops with different tastes, and olives, and pomegranate - fruits that are similar, yet dissimilar. Eat from their fruits, and give the due alms on the day of harvest ¹⁴, and do not waste anything. He does not love the wasters.
Shabbir Ahmed	6:141 He is the One Who creates bounties for you, such as gardens that are cultivated, greens that are wild, palm trees of various kinds, crops in diversity, olives and pomegranates, fruits that are similar and diverse. Enjoy them, but give Him His Right on the Day of the Harvest. And waste not the bounty of God. Surely, He does not love the wasteful. ⁴²
Transliteration	6:141 Wahuwa alla^{thee} anshaa janna^{tin}maAAroosh^{atin} waghayra maAAroosh^{atin} waalInnakhlawaal^{al}zzarAAa mukhtalifan okuluhu wa ^{al}zzaytoona waal^{rum}manamutash^{ab}ihan waghayra mutash ^{ab}ihin kuloo minthamarihi i ^{tha} athmara wa ^{atoo} ^{ha}qqahu yawma ^{hasa}adihiwala^a tusrifoo innahu l ^a yu ^{hibbu} almusrifeena
A	6:141 وهو الذى انشا جنت معروشت وغير معروشت والنخل والزرع مختلفا اكله والزيتون والرمان متشبهها وغير متشبهه كلوا من ثمره اذا اثمر وءاتوا حقه يوم حصاده ولا تسرفوا انه لا يحب المسرفين
Edip-Layth	6:142 From the livestock are those for burden, and also for clothing. Eat from what God has provided you and do not follow the footsteps of the devil; he is to you a clear enemy.
The Monotheist Group	6:142 And from the livestock are those for burden, and also for clothing. Eat from what God has provided you and do not follow the footsteps of the devil; he is to you a clear enemy.
Muhammad Asad	6:142 And of the cattle reared for work and for the sake of their flesh, eat whatever God has provided for you as sustenance, and follow not Satan's footsteps: ¹²⁹ behold, he is your open foe!
Rashad Khalifa	6:142 Some livestock supply you with transportation, as well as bedding materials. Eat from GOD's provisions to you, and do not follow the steps of Satan; he is your most ardent enemy.
Shabbir Ahmed	6:142 Among the quadrupeds some are for work and transportation and others for consumption, and their skins for bedding materials. Enjoy what God has provided you. And do not follow the footsteps of Satan. Satan (your selfish

	desires) is your open enemy.
Transliteration	6:142 Wamina al-anAA <u>ami</u> <u>hamoolatanwafarshan</u> kuloo mimm <u>a</u> razaqakumu All <u>ahu</u> wal <u>atattabiAAoo</u> khu <u>tuwati</u> a <u>Ishshaytaniinnahu</u> lakum AAaduwwun mubeen <u>un</u>
A	6:142 ومن الانعم حمولة وفرشا كلوا مما رزقكم الله ولا تتبعوا خطوات الشيطان انه لكم عدو مبين
Edip-Layth	6:143 Eight pairs: from the sheep two, and from the goats two; say, "Is it the two males that He forbade or the two females, or what the womb of the two females bore? Inform me if you are truthful!" ²⁹
The Monotheist Group	6:143 Eight pairs: from the lambs two, and from the goats two. Say: "Is it the two males that He forbade or the two females, or what the womb of the two females bore? Inform me if you are truthful!"
Muhammad Asad	6:143 [His followers would have it that, in certain cases, any of these] four kinds of cattle of either sex [is unlawful to man]: either of the two sexes of sheep and of goats. ¹³⁰ Ask [them]: "Is it the two males that He has forbidden, or the two females, or that which the wombs of the two females may contain? Tell me what you know in this respect, ¹³¹ if what you say is true."
Rashad Khalifa	<i>Innovated Dietary Prohibitions Condemned</i> 6:143 Eight kinds of livestock: regarding the two kinds of sheep, and the two kinds of goats, say, "Is it the two males that He prohibited, or the two females, or the contents of the wombs of the two females? Tell me what you know, if you are truthful."
Shabbir Ahmed	6:143 Take the example of eight quadrupeds: Two sheep, one male and one female, two goats, one male and one female. Say, "Is it the two males that He has forbidden, or the two females, or the calves in the wombs of the females? Tell me if you have true knowledge.
Transliteration	6:143 Tham <u>aniyata</u> azw <u>ajin</u> mina a <u>Id</u> da/niithnayni wamina almaAA <u>azi</u> ithnayni qul <u>al</u> ththakarayni <u>h</u> arrama <u>ami</u> alonthayayni amm <u>a</u> ishtamalat AAalayhiar <u>hamu</u> alonthayayni nabbi-oonee biAA <u>ilmin</u> in kuntum <u>s</u> adiqeena
A	6:143 ثمانية ازوج من الضان اثنين ومن المعز اثنين قل ءالذكرين حرم ام الانثيين اما اشتملت عليه ارحام الانثيين نبوني بعلم ان كنتم صدقين
Edip-Layth	6:144 From the camels two, and from the cattle two; say, "Is it the two males that He forbade or the two females, or what the womb of the two females bore? Or were you witnesses when God ordered you with this?" Who is more wicked than one who invents lies about God to misguide the people without knowledge? God does not guide the wicked people.
The Monotheist Group	6:144 And from the camels two, and from the cattle two. Say: "Is it the two males that He forbade or the two females, or what the womb of the two females bore? Or were you witnesses when God ordered you with this?" Who is more wicked than one who invents lies about God to misguide the people without knowledge. God does not guide the wicked people.
Muhammad Asad	6:144 And [likewise they declare as unlawful] either of the two sexes of camels and of bovine cattle. ¹³² Ask [them]: "Is it the two males that He has forbidden, or the two females, or that which the wombs of the two females may contain? Is it, perchance, that you [yourselves] were witnesses when God enjoined [all] this upon you?" And who could be more wicked than he who, without any [real]

	knowledge, attributes his own lying inventions to God, and thus leads people astray'? ¹³³ Behold, God does not grace [such] evildoing folk with His guidance.
Rashad Khalifa	6:144 Regarding the two kinds of camels, and the two kinds of cattle, say, "Is it the two males that He prohibited, or the two females, or the contents of the wombs of the two females? Were you witnesses when GOD decreed such prohibitions for you? Who is more evil than those who invent such lies and attribute them to GOD? They thus mislead the people without knowledge. GOD does not guide such evil people."
Shabbir Ahmed	6:144 Then two camels, one male and one female, two cows, one male and one female. Say, "Is it the two males that He has forbidden, or the two females, or the calves in the wombs of the two females? Were you witnesses when God made such prohibitions? Who can be a greater transgressor than the one who invents a lie and attributes it to God? They mislead people without knowledge. God does not intervene to guide those who displace knowledge with conjecture."
Transliteration	6:144 Wamina al-ibili ithnayni wamina albaqariithnayni qul <u>al</u> ththakarayni harramaami alonthayayni amm <u>a</u> ishtamalat AAalayhi ar <u>ha</u> mualonthayayni am kuntum shuhada <u>aa</u> i <u>th</u> wa <u>ss</u> akumuAllahu bih <u>atha</u> faman a <u>th</u> lamu mimmaniiftar <u>a</u> AAala All <u>ahi</u> ka <u>th</u> iban liyu <u>d</u> illaalnnasa bighayri AAilmin inna All <u>aha</u> l <u>ay</u> ahdee alqawma <u>al</u> thth al imeena
A	6:144 ومن الابل اثنتين ومن البقر اثنتين قل ءالذكرين حرم ام الانثيين اما اشتملت عليه ارحام الانثيين ام كنتم شهداء اذ وصكم الله بهذا فمن اظلم ممن افترى على الله كذبا ليضل الناس بغير علم ان الله لا يهدى القوم الظالمين
Edip-Layth	6:145 Say, "I do not find in what is inspired to me forbidden except that it be already dead, or blood poured forth, or the meat of pig, for it is foul; or what is corruptly dedicated to other than God." Whoever is forced without seeking disobedience or transgression, then your Lord is Forgiving, Compassionate. ³⁰
The Monotheist Group	6:145 Say: "I do not find in what is inspired to me forbidden except that it be already dead, or blood, or the meat of pig, for it is foul; or what is corruptly dedicated to other than God." Whoever is forced without seeking disobedience or transgression, then your Lord is Forgiving, Merciful.
Muhammad Asad	6:145 Say [O Prophet]: "In all that has been revealed unto me, I do not find anything forbidden to eat, if one wants to eat thereof, ¹³⁴ unless it be carrion, or blood poured forth, or the flesh of swine-for that, behold, is loathsome-or a sinful offering ¹³⁵ over which any name other than God's has been invoked. But if one is driven by necessity - neither coveting it nor exceeding his immediate need -then [know that], behold, thy Sustainer is much-forgiving, a dispenser of grace." ¹³⁶
Rashad Khalifa	The Only Dietary Prohibitions 6:145 Say, "I do not find in the revelations given to me any food that is prohibited for any eater except: (1) carrion, (2) running blood, (3) the meat of pigs, for it is contaminated, and (4) the meat of animals blasphemously dedicated to other than GOD." If one is forced (to eat these), without being deliberate or malicious, then your Lord is Forgiver, Most Merciful. ¹⁵
Shabbir Ahmed	6:145 Say, "I do not find in the revelation given to me, any food that is prohibited for one who wishes to eat except: Carrion (dead meat), or running blood, or the flesh of swine - for, certainly, it is a barrier to moral development. Or, anything (not just meat) that, in defiance to commands, has been dedicated to other than God." If one is forced by dire need without being deliberate and without transgressing, your Lord is Forgiving, Merciful. ⁴³

Transliteration	6:145 Qul I a ajidu feem a oo hiyailayya mu harraman AAal a taAAamin yaAAamuhuilla an yakoon maytatan aw daman masfoo han aw lahmakhinzeerin fa-innahu rijsun aw fisqan ohilla lighayri All ahibihi famani i dturra ghayra b aghin wala AAadinfa-inna rabbaka ghafoorun raheemun
A	6:145 قل لا اجد في ما اوحى الى محرما على طاعم يطعمه الا ان يكون ميتة او دما مسفوحا او لحم خنزير فانه رجس او فسقا اهل لغير الله به فمن اضطر غير باغ ولا عاد فان ربك غفور رحيم
Edip-Layth	6:146 For those who are Jewish, We forbade all that have claws; and from the cattle and the sheep We forbade their fat except what is attached to the back, or entrails, or mixed with bone. That is a punishment for their rebellion, and We are truthful.
The Monotheist Group	6:146 And for the Jews We have forbidden all that have claws; and from the cattle and the sheep We forbade their fat except what is attached to the back, or entrails, or mixed with bone. That is a punishment for their rebellion, and We are truthful.
Muhammad Asad	6:146 And [only] unto those who followed the Jewish faith did We forbid all beasts that have claws; ¹³⁷ and We forbade unto them the fat of both oxen and sheep, excepting that which is in their backs or entrails or that which is within the bone: ¹³⁸ thus did We requite them for their evildoing-for, behold, We are true to Our word!" ¹³⁹
Rashad Khalifa	6:146 For those who are Jewish we prohibited animals with undivided hoofs; and of the cattle and sheep we prohibited the fat, except that which is carried on their backs, or in the viscera, or mixed with bones. That was a retribution for their transgressions, and we are truthful.
Shabbir Ahmed	6:146 For those who are Jewish, We had prohibited some edibles, such as animals with undivided hoof, the fat of the cow and the sheep, except what is attached to their backs or their intestines, or what is mixed-up in the bone. But that was only a temporary retribution for their disobedience (4:160). We are absolutely True to Our Word.
Transliteration	6:146 WaAAala alla theena h adoo harramna kulla thee thufurinwamina albaqari waalghanami harramnaAAalayhim shuhoomahuma illa ma hamalatthuhooruhuma awi al hawayaw m a ikhtala ta biAAa thmin thalikajazaynahum bibaghyihim wa-inna lasadiqoona
A	6:146 وعلى الذين هادوا حرمنا كل ذى ظفر ومن البقر والغنم حرمنا عليهم شحومهما الا ما حملت ظهورهما او الحوايا او ما اختلط بعظم ذلك جزينهم ببغيهم وانا لصدقون
Edip-Layth	6:147 If they deny you, then say, "Your Lord has vast Compassion, but His Might will not be turned away from the criminal people."
The Monotheist Group	6:147 If they deny you, then say: "Your Lord has vast Mercy, but His Might will not be turned away from the criminal people."
Muhammad Asad	6:147 And if they give thee the lie, ¹⁴⁰ say: "Limitless is your Sustainer in His grace; but His punishment shall not be averted from people who are lost in sin."
Rashad Khalifa	6:147 If they disbelieve you, then say, "Your Lord possesses infinite mercy, but His retribution is unavoidable for the guilty people."
Shabbir Ahmed	6:147 If they accuse you of falsehood (O Prophet!), tell them, "Your Lord is the Lord of Infinite mercy, but His requital will not be averted from the guilty."

Transliteration	6:147 Fa-in kaththabooka faqul rabbukum thoora ^h matin wasiAAatin wala yuraddu ba/suhuAAani alqawmi almujrimeena
A	6:147 فان كذبوك فقل ربكم ذو رحمة وسعة ولا يرد باسه عن القوم المجرمين
Edip-Layth	6:148 Those who set up partners will say, "If God wished, we would not have set up partners, nor would have our fathers, nor would we have forbidden anything." Those before them lied in the same way, until they tasted Our might. Say, "Do you have any knowledge to bring out to us? You only follow conjecture, you only guess." ³¹
The Monotheist Group	6:148 Those who have set up partners will say: "If God wished, we would not have set up partners, nor would have our fathers, nor would we have forbidden anything." Those before them lied in the same way, until they tasted Our might. Say: "Do you have any knowledge to bring out to us? You only follow conjecture, you only guess."
Muhammad Asad	6:148 THOSE who are bent on ascribing divinity to aught beside God will say, "Had God so willed, we would not have ascribed divinity to aught but Him, nor would our forefathers [have done so]; and neither would we have declared as forbidden anything [that He has allowed]." Even so did those who lived before them give the lie to the truth ¹⁴¹ -until they came to taste Our punishment! Say: "Have you any [certain] knowledge which you could proffer to us? ¹⁴² You follow but [other people's] conjectures, and you yourselves do nothing but guess."
Rashad Khalifa	6:148 The idol worshipers say, "Had GOD willed, we would not practice idolatry, nor would our parents, nor would we prohibit anything." Thus did those before them disbelieve, until they incurred our retribution. Say, "Do you have any proven knowledge that you can show us? You follow nothing but conjecture; you only guess."
Shabbir Ahmed	6:148 Those who associate others with God will say, "Had God willed, we would not have practiced idolatry, nor would our ancestors, nor would we have prohibited anything." So did their ancestors argue falsely until they tasted Our requital. Say, "Do you have any proven knowledge that you can present (that the human being is created without free will 18:29, 76:3, 90:10)? Nay, you follow nothing but conjecture and you only run after guess-work."
Transliteration	6:148 Sayaqoolu alla theena ashrakoo law sh aaAllahu m a ashrakn a wal a abaonawala harramna min shay-in ka thalikakaththaba alla theena min qablihim hattathaqqoo ba/san a qul hal AAindakum min AAilminfatukhrijoo hu lan a in tattabiAAoona illa alththannawa-in antum illa takhrusoona
A	6:148 سيقول الذين اشركوا لو شاء الله ما اشركنا ولا ءاباونا ولا حرمننا من شيء كذلك كذب الذين من قبلهم حتى ذاقوا باسنا قل هل عندكم من علم فتخرجوه لنا ان تتبعون الا الظن وان انتم الا تخرصون
Edip-Layth	6:149 Say, "God has the conclusive argument. If He wished He would have guided you all." ³²
The Monotheist Group	6:149 Say: "With God is the greatest argument. If He wished He would have guided you all."
Muhammad Asad	6:149 Say: "[Know,] then, that the final evidence [of all truth] rests with God alone; and had He so willed, He would have guided you all aright." ¹⁴³
Rashad Khalifa	<i>The Most Powerful Argument</i> 6:149 Say, "GOD possesses the most powerful argument; if He wills He can guide

	all of you." ¹⁶
Shabbir Ahmed	6:149 Say, "The most Powerful Reasoning, the Final evidence belongs to God. If He willed, He could have made all of you innately guided (like other creation who spontaneously follow Divine laws 16:49, 41:11.)"
Transliteration	6:149 Qul falillahi al <u>h</u> ujjatu al <u>ba</u> lighatufalaw sha lahad <u>a</u> kum ajmaAAeena
A	6:149 قل فله الحجة البالغة فلو شاء لهدىكم اجمعين
Edip-Layth	6:150 Say, "Bring forth your witnesses who bear witness that God has forbidden this." If they bear witness, then do not bear witness with them, nor follow the desires of those who deny Our signs, and those who do not acknowledge the Hereafter; and they make equals with their Lord! ³³
The Monotheist Group	6:150 Say: "Bring forth your witnesses who bear witness that God has forbidden this." If they bear witness, then do not bear witness with them, nor follow the desires of those who deny Our revelations, and those who do not believe in the Hereafter; and they make equals with their Lord!
Muhammad Asad	6:150 Say: "Bring forward your witnesses who could bear witness that God has forbidden [all] this!" ¹⁴⁴ -and if they bear witness [falsely], do not bear witness with them; and do not follow the errant views of those who have given the lie to Our messages, nor of those who believe not in the life to come, and who regard other powers as their Sustainer's equals! ¹⁴⁵
Rashad Khalifa	6:150 Say, "Bring your witnesses who would testify that GOD has prohibited this or that." If they testify, do not testify with them. Nor shall you follow the opinions of those who reject our revelations, and those who disbelieve in the Hereafter, and those who stray away from their Lord.
Shabbir Ahmed	6:150 Say, "Come, bring forward your witnesses who can bear witness that God forbade all this. And if they bear witness falsely, do not bear witness with them. You shall not follow the opinions of those who deny Our revelations, nor of those who do not believe in the life to come, and deem others equal with their Lord. ⁴⁴
Transliteration	6:150 Qul halumma shuhada <u>a</u> kumu alla <u>th</u> eenayashhadoona anna All <u>a</u> ha <u>h</u> arrama <u>h</u> atha fa-inshahidoo fal <u>a</u> tashhad maAAahum wal <u>a</u> tattabiAA ahw <u>aa</u> allat <u>h</u> eena kath <u>th</u> aboo bi- <u>ay</u> atin <u>aw</u> aallat <u>h</u> eena la yu/minoona bial- <u>ak</u> hiratiwahum birabbihim yaAADiloona
A	6:150 قل هلم شهداءكم الذين يشهدون ان الله حرم هذا فان شهدوا فلا تشهد معهم ولا تتبع اهواء الذين كذبوا بايتنا والذين لا يؤمنون بالآخرة وهم يربهم يعدلون
Edip-Layth	6:151 Say, "Come let me recite to you what your Lord has forbidden for you: that you should not set up anything with Him; and be kind to your parents; and do not kill your born children for fear of poverty, We provide for you and for them; and do not come near lewdness, what is plain of it or subtle; and do not kill the person which God has forbidden, except in justice. That is what He enjoined you that you may comprehend."
The Monotheist Group	6:151 Say: "Come let me recite for you what your Lord has forbidden for you: that you should not set up anything with Him; and be kind to your parents; and do not kill your children for fear of poverty, We provide for you and for them; and do not come near lewdness, what is plain of it or subtle; and do not kill the soul which God has forbidden, except in justice. That is what He enjoined you that you may comprehend."
	6:151 Say: "Come, let me convey unto you what God has [really] forbidden to

Muhammad Asad	you: "Do not ascribe divinity, in any way, to aught beside Him; and [do not offend against but, rather,] do good unto your parents; ¹⁴⁶ and do not kill your children for fear of poverty - [for] it is We who shall provide sustenance for you as well as for them; ¹⁴⁷ and do not commit any shameful deeds, be they open or secret; and do not take any human being's life-[the life] which God has declared to be sacred -otherwise than in [the pursuit of] justice: this has He enjoined upon you so that you might use your reason;¹⁴⁸
Rashad Khalifa	<i>The Major Commandments</i> 6:151 Say, "Come let me tell you what your Lord has really prohibited for you: You shall not set up idols besides Him. You shall honor your parents. You shall not kill your children from fear of poverty - we provide for you and for them. You shall not commit gross sins, obvious or hidden. You shall not kill - GOD has made life sacred - except in the course of justice. These are His commandments to you, that you may understand."
Shabbir Ahmed	6:151 Say, "Come, let me convey to you what your Sustainer has enjoined upon you as a sacred duty: i. Associate none with Him. ii. Honor your parents, do good to them, fulfill their needs. iii. Neither kill your children for fear of poverty nor deprive them of proper training and education. We provide for you and for them. (The Divine System will take care of your needs and their needs.) iv. Do not go near immodesty or lewdness whether openly or in secret. v. Do not slay a life - life that God has made sacred - except in the course of justice. This He has commanded you so that you may use your intelligence."
Transliteration	6:151 Qul taAAalaw atlu m a harramarabbukum AAalaykum all a tushrikoo bihi shay-an wabi alwalidaynihsanan wal a taqtuloo awl adakum miniml aqin na hnu narzuqukum wa-iyi ahum wal ataqraboo alfaw ahisha m a thahara minh awama batana wal a taqtuloo a Innafsaallatee harrama All ahu ill a bi alhaqqithalikum wassakum bihi laAAaallakum taAAaqiloonaa
A	6:151 ئى قل تعالىوا اتل ما حرم ربكم عليكم الا تشرکوا به شيا وبالوالدين احسنا ولا تقتلوا اولدکم من املق نحن نرزقکم وایاهم ولا تقربوا الفوحش ما ظهر منها وما بطن ولا تقتلوا النفس التى حرم الله الا بالحق ذلکم وصکم به لعکم تعقلون
Edip-Layth	6:152 "Do not come near the money of the orphan, except for what is best, until he reached his maturity; and give honestly full measure and weight equitably. We do not burden a person beyond its capacity. When you speak you must observe justice, even if against a relative. You shall also observe the pledges you made to God. He has enjoined you this so that you may take heed."
The Monotheist Group	6:152 "And do not come near the money of the orphan, except for what is best, until he reaches his independence; and give honestly full measure and weight equitably. We do not burden a soul except by what it can bear, and if you speak then be just even if against a relative; and regarding the pledges made to God, you shall observe them. This He has enjoined you that you may remember."
Muhammad Asad	6:152 and do not touch the substance of an orphan - save to improve it-before he comes of age."¹⁴⁹ And [in all your dealings] give full measure and weight, ¹⁵⁰ with equity: [however,] We do not burden any human being with more than he is well able to bear; ¹⁵¹ and when you voice an opinion, be just, even though it be [against] one near of kin.¹⁵² And [always] observe your bond with God: ¹⁵³ this has He enjoined upon you, so that you might keep it in mind.
Rashad Khalifa	<i>Additional Commandments</i> 6:152 You shall not touch the orphans' money except in the most righteous manner, until they reach maturity. You shall give full weight and full measure when you trade, equitably. We do not burden any soul beyond its means. You

	shall be absolutely just when you bear witness, even against your relatives. You shall fulfill your covenant with GOD. These are His commandments to you, that you may take heed.
Shabbir Ahmed	6:152 God commands you further: vi. Do not approach the wealth of the orphan except to improve it until they come of age with full maturity of body and mind. vii. Give full weight and full measure in all your dealings. Uphold justice in all aspects of your life. Our commands are meant to widen your human potential. We do not assign any 'self' responsibility beyond its means. viii. And when you voice an opinion, be just, even if it is against a relative. ix. Fulfill your Covenant with God, the unwavering allegiance to the Divine System (1:4-5, 9:111). This He commands for you to bear in mind.
Transliteration	6:152 Wala taqraboo m <u>ala</u> alyateemiill <u>a</u> bi <u>allatee</u> hiya a <u>hsanu</u> <u>hattayablugh</u> a ashuddahu waawfoo alkayla wa <u>almeezana</u> bi <u>alqistila</u> nukallifu nafsana ill <u>a</u> wusAAaha wa-i <u>thaqultum</u> fa iAAadiloo walaw k <u>ana</u> <u>tha</u> qurb <u>awabi</u> AAahdi All <u>ahi</u> awfoo <u>thalikum</u> wassakumbihi laAAallakum tathakkaroon
A	6:152 ولا تقربوا مال اليتيم الا بالتى هى احسن حتى يبلغ اشده وافوا الكيل والميزان بالقسط لا نكلف نفسا الا وسعها واذا قلتم فاعدلوا ولو كان ذا قربى وبعهد الله اوفوا ذلكم وصمكم به لعلكم تذكرون
Edip-Layth	6:153 This is My path, a Straight One. "So follow it, and do not follow the other paths lest they divert you from His path. That is what He has enjoined you so that you may be aware."
The Monotheist Group	6:153 And this is My path, a Straight One. "So follow it, and do not follow the other paths lest they divert you from His path. That is what He has enjoined you to that you may be righteous."
Muhammad Asad	6:153 And [know] that this is the way leading straight unto Me: follow it, then, and follow not other ways, lest they cause you to deviate ¹⁵⁴ from His way. [All] this has He enjoined upon you, so that you might remain conscious of Him.
Rashad Khalifa	6:153 This is My path - a straight one. You shall follow it, and do not follow any other paths, lest they divert you from His path. These are His commandments to you, that you may be saved.
Shabbir Ahmed	6:153 (Say, O My people,) this is my straight path, (and I, Muhammad, walk this path and so do my companions 12:108)). Follow it, then, and follow not other ways that take you away from His path. This He has ordained for you so that you live upright.
Transliteration	6:153 Waanna h <u>atha</u> <u>sirateemustaqeeman</u> fa ittabiAAoohu wal <u>a</u> tattabiAAoo alssubulafatafarraqa bikum AAan sabeelihi <u>thalikum</u> wa <u>ssakumbihi</u> laAAallakum tattaqoon
A	6:153 وان هذا صراطى مستقيما فاتبعوه ولا تتبعوا السبل فتفرق بكم عن سبيله ذلكم وصمكم به لعلكم تتقون
Edip-Layth	<i>God's Signs Only Help the Open-Minded</i> 6:154 Then We gave Moses the book, complete with the best and sufficiently detailing all things, and a guide and mercy that they may acknowledge the meeting of their Lord.
The Monotheist Group	6:154 Then We gave Moses the Scripture, to complete for those who do right, and to fully detail all things, and a guide and mercy that they may believe in the meeting of their Lord.

Muhammad Asad	6:154 AND ONCE AGAIN: ¹⁵⁵ We vouchsafed the divine writ unto Moses in fulfilment [of Our favour] upon those who persevered in doing good, clearly spelling out everything, ¹⁵⁶ and [thus providing] guidance and grace, so that they might have faith in the [final] meeting with their Sustainer.
Rashad Khalifa	6:154 And we gave Moses the scripture, complete with the best commandments, and detailing everything, and a beacon and mercy, that they may believe in meeting their Lord.
Shabbir Ahmed	6:154 We had given Moses the scripture complete for him who would do good to others. We gave him the scripture in detail as guidance and a mercy that they might believe in the meeting of their Lord (and in that all actions are duly recompensed.)
Transliteration	6:154 Thumma <u>a</u> tayna moos <u>a</u> alkit <u>a</u> ba tam <u>a</u> man AAal <u>a</u> alla <u>thee</u> <u>a</u> hsanawataf <u>se</u> elan likulli shay-in wahudan wara <u>h</u> matanlaAAallahum biliq <u>a</u> -i rabbi <u>h</u> im yu/minoona
A	6:154 ثم ءاتينا موسى الكتب تماما على الذى احسن وتقصيلا لكل شىء وهدى ورحمة لعلمهم بلقاء ربهم يومنون
Edip-Layth	6:155 This too is a blessed book that We have sent down. So follow it and be aware, that you may receive mercy.
The Monotheist Group	6:155 And this is a Scripture that We have sent down which is blessed, so follow it and be aware, that you may receive mercy.
Muhammad Asad	6:155 And this, too, is a divine writ which We have bestowed from on high, a blessed one: follow it, then, and be conscious of God, so that you might be graced with His mercy.
Rashad Khalifa	6:155 This too is a blessed scripture that we have revealed; you shall follow it and lead a righteous life, that you may attain mercy.
Shabbir Ahmed	6:155 And now this Qur'an is the Blessed Book that We have revealed. So follow it and live upright so that you attain mercy (and your human potential is guaranteed development, like the fetus grows in the mother's womb.)
Transliteration	6:155 Wah <u>a</u> tha kit <u>a</u> bun anzaln <u>a</u> humub <u>a</u> rakun fa ittabiAAoohu waittaqoolaAAallakum tur <u>h</u> amoona
A	6:155 وهذا كتب انزلنه مبارك فاتبعوه واتقوا لعلمكم ترحمون
Edip-Layth	6:156 Lest you say, "The book was only sent down to two groups before us, and we were unaware of their study!"
The Monotheist Group	6:156 Lest you say: "The Scripture was only sent down to two groups before us, and we were unaware of their study!"
Muhammad Asad	6:156 It has been given to you] lest you say, "Only unto two groups of people, [both of them] before our time, has a divine writ been bestowed from on high ¹⁵⁷ and we were indeed unaware of their teachings";
Rashad Khalifa	6:156 Now you can no longer say, "The scripture was sent down to two groups before us, and we were unaware of their teachings."
Shabbir Ahmed	6:156 (Now the Qur'an has been given to you) lest you say, "The scripture was sent down to two groups (Jews and Christians) before our time, and we remained unaware of what they originally read." ⁴⁵

Transliteration	6:156 An taqooloo innam <u>a</u> onzila alkit <u>abuAAala</u> <u>ta</u> -ifatayni min qablin <u>a</u> wa-in kunnaAAan dirasatihim lagha <u>fileena</u>
A	6:156 ان تقولوا انما انزل الكتب على طائفتين من قبلنا وان كنا عن دراستهم لغفلين
Edip-Layth	6:157 Or you say, "If the book was sent to us we would have been more guided than they!" Proof has come to you from your Lord, guidance and a mercy. Who is more wicked than one who denies God's signs and turns away from them? We will punish those who turn away from Our signs with the pain of retribution for what they turned away.
The Monotheist Group	6:157 Or you say: "If the Scripture was sent to us we would have been more guided than they!" Clarity has come to you from your Lord, and a guidance and a mercy. Who is more wicked than one who denies God's revelations and turns away from them? We will punish those who turn away from Our revelations with the pain of retribution for what they turned away.
Muhammad Asad	6:157 or lest you say, "If a divine writ had been bestowed from on high upon us, we would surely have followed its guidance better than they did." 158 And so, a clear evidence of the truth has now come unto you from your Sustainer, and guidance, and grace. Who, then, could be more wicked than he who gives the lie to God's messages, and turns away from them in disdain? We shall requite those who turn away from Our messages in disdain with evil suffering for having thus turned away!
Rashad Khalifa	<i>Mathematics: The Ultimate Proof</i> 6:157 Nor can you say, "If only a scripture could come down to us, we would be better guided than they." A proven scripture has now come to you from your Lord, and a beacon, and a mercy. Now, who is more evil than one who rejects these proofs from GOD, and disregards them? We will commit those who disregard our proofs to the worst retribution for their heedlessness. 17
Shabbir Ahmed	6:157 Or lest you say, "If a Divine scripture had come to us, we would have been better guided than they. Now has come to you a clear evidence of truth from your Lord. It is a beacon and mercy. Who can be a greater transgressor than the one who denies the revelations of God and turns away from them in disregard? Our Law of Requital will award those who turn away from Our revelations, an awful suffering for their disregard.
Transliteration	6:157 Aw taqooloo law anna onzila AAalaynaalkitabu lakunna ahda minhum faqad jaakumbayyinatan min rabbikum wahudan wara hmatun faman a thlamumimman kaththaba bi- ayati Allahi wasadafaAAanha sanajzee alla theena ya sdifoona AAan ayatina ^{soo} -a alAAathabi bima kanoo yasdifoona
A	6:157 او تقولوا لو انا انزل علينا الكتب لكنا اهدى منهم فقد جاءكم بينة من ربكم وهدى ورحمة فمن اظلم ممن كذب بايت الله وصدف عنها سنجزي الذين يصدفون عن آياتنا سوء العذاب بما كانوا يصدفون
Edip-Layth	6:158 Do they wait until the angels will come to them, or your Lord comes, or some signs from your Lord? The day some signs come from your Lord, it will do no good for any person to acknowledge if s/he did not acknowledge before, or s/he gained good through his/her acknowledgement. Say, "Wait, for we too are waiting."
The Monotheist Group	6:158 Do they wait until the angels will come to them, or your Lord comes, or some signs from your Lord? The day some signs come from your Lord, it will do no good for any soul to believe if it did not believe before, or it gained good through its belief. Say: "Wait, for we are waiting."

Muhammad Asad	6:158 Do they, perchance, wait for the angels to appear unto them, or for thy Sustainer [Himself] to appear, or for some of thy Sustainer's [final] portents to appear?¹⁵⁹ [But] on the Day when thy Sustainer's [final] portents do appear, believing will be of no avail to any human being who did not believe before, or who, while believing, did no good works. ¹⁶⁰ Say: "Wait, [then, for the Last Day, O unbelievers:] behold, we [believers] are waiting, too!"
Rashad Khalifa	<i>Requirements of the Test</i> 6:158 Are they waiting for the angels to come to them, or your Lord, or some physical manifestations of your Lord? The day this happens, no soul will benefit from believing if it did not believe before that, and did not reap the benefits of belief by leading a righteous life. Say, "Keep on waiting; we too are waiting."
Shabbir Ahmed	6:158 Are they waiting for angels, your Lord, or some physical miracles to come to them? On the Day one of such signs comes, no person will benefit from declaring belief if he did not believe before. Or who, while believing, did not do good works. (Belief has to be based on Reason and it must lead you to a productive life 12:108, 13:17.) Say, "Keep on waiting (for miracles or the doom), we too are waiting (for the results of our efforts)."
Transliteration	6:158 Hal yan <u>th</u>uroona ill a<u>a</u>n ta/tiyahumu almal a-ikatu aw ya/tiya rabbuka aw ya/tiyabaAA<u>u</u> <u>a</u>yati rabbika yawma ya/tee baAA <u>du</u>ayati rabbika l a yanfaAA<u>u</u> nafs<u>a</u>n eema<u>n</u>u<u>h</u>alam takun a<u>a</u>manat min qablu aw kasabat fee eem <u>a</u>ni<u>h</u>a<u>kh</u>ayran quli inta<u>th</u>iroo inna munta<u>th</u>iroona
A	6:158 هل ينظرون الا ان تاتيهم الملائكة او ياتي ربك او ياتي بعض ءايت ربك يوم ياتي بعض ءايت ربك لا ينفع نفسا ايمنها لم تكن ءامنت من قبل او كسبت في ايمنها خيرا قل انتظروا انا منتظرون
Edip-Layth	<i>Sunni and Shiite Sects Have Nothing to do with the Prophet</i> 6:159 Those who have divided their system and become sects, you have nothing to do with them. Their matter will be with God, then, He will inform them of what they had done.³⁴
The Monotheist Group	6:159 Those who have divided their system and become sects, you are not with them in anything. Their matter will be with God, then He will inform them of what they had done.
Muhammad Asad	6:159 VERILY, as for those who have broken the unity of their faith and have become sects - thou hast nothing to do with them. ¹⁶¹ Behold, their case rests with God: and in time He will make them understand what they were doing.
Rashad Khalifa	<i>Religious Sects Condemned</i> 6:159 Those who divide themselves into sects do not belong with you. Their judgment rests with GOD, then He will inform them of everything they had done.
Shabbir Ahmed	6:159 (There is only one straight path) O Messenger! Those who break the unity of their Deen and become sects, you have nothing to do with them whatsoever. Their case will go to God and He will then tell them what they had been doing.
Transliteration	6:159 Inna alla<u>th</u>eena farraqoo deenahumwak a<u>n</u>oo shiyaAA<u>a</u>n lasta minhum fee shay-in innam a<u>a</u>mruhum il a All a<u>h</u>i thumma yunabbi-ohum bim a<u>k</u>anoo yafAA<u>a</u>loona
A	6:159 ان الذين فرقوا دينهم وكانوا شيعا لست منهم في شيء انما امرهم الى الله ثم ينبئهم بما كانوا يفعلون
	6:160 Whoever comes with a good deed, he will receive ten times its worth, and

Edip-Layth	whoever comes with a sin, he will only be recompensed its like; they will not be wronged.
The Monotheist Group	6:160 Whoever comes with a good deed, he will receive ten times its worth, and whoever comes with a sin, he will only be recompensed its like; they will not be wronged.
Muhammad Asad	6:160 Whoever shall come [before God] with a good deed will gain ten times the like thereof; but whoever shall come with an evil deed will be requited with no more than the like thereof; and none shall be wronged. ¹⁶²
Rashad Khalifa	6:160 Whoever does a righteous work receives the reward for ten, and the one who commits a sin is requited for only one. No one suffers the slightest injustice.
Shabbir Ahmed	6:160 Whoever brings a good deed will receive a tenfold reward. And whoever brings an ill deed will be requited for one. And they will not be wronged.
Transliteration	6:160 Man j aa bi alhasanatifalahu AAashru amth aliha waman j aa bialssayyi-atifala yujza illa mithlaha wahum layuthlamooana
A	6:160 من جاء بالحسنة فله عشر امثالها ومن جاء بالسيئة فلا يجزى الا مثلها وهم لا يظلمون
Edip-Layth	6:161 Say, "My Lord has guided me to a Straight Path. An upright system, the creed of Abraham the monotheist; he was not from those who set up partners."
The Monotheist Group	6:161 Say: "My Lord has guided me to a Straight Path, an upright system, the creed of Abraham the monotheist; he was not from those who set up partners."
Muhammad Asad	6:161 SAY: "Behold, my Sustainer has guided me onto a straight way through an ever-true faith-the way of Abraham, who turned away from all that is false, and wa,. not of those who ascribe divinity to aught beside Him."
Rashad Khalifa	6:161 Say, "My Lord has guided me in a straight path - the perfect religion of Abraham, monotheism. He never was an idol worshiper."
Shabbir Ahmed	6:161 Say, "As for me, my Lord has guided me to a straight path, the perfect Deen (way) of Abraham, the upright, who was no idolater in any sense."
Transliteration	6:161 Qul innanee had anee rabbee il asiratin mustaqeemin deenan qiyaman millata ibraheemahaneefan wama kana mina almushrikeena
A	6:161 قل اننى هدىنى ربى الى صراط مستقيم ديننا قيما ملة ابراهيم حنيفا وما كان من المشركين
Edip-Layth	6:162 Say, "My contact prayer, my devotion and offerings, my life, and my death, are all to God the Lord of the worlds."
The Monotheist Group	6:162 Say: "My communion, and my rites, and my life, and my death, are all to God the Lord of the worlds."
Muhammad Asad	6:162 Say: "Behold, my prayer, and (all] my acts of worship, and my living and my dying are for God [alone], the Sustainer of all the worlds,
Rashad Khalifa	6:162 Say, "My Contact Prayers (Salat), my worship practices, my life and my death, are all devoted absolutely to GOD alone, the Lord of the universe.
Shabbir Ahmed	6:162 Say, "All my duties to the Divine System, the ways to discharge them, my living and my dying are for God alone, the Lord of the worlds.
Transliteration	6:162 Qul inna salatee wanusukeewama hyaya wamam atee lill ahi rabbialAAalameena

A	6:162 قل ان صلاتي ونسكي ومحياي ومماتي لله رب العلمين
Edip-Layth	6:163 "He has no partner, and this is what I was commanded; I am the first of those who have peacefully surrendered."
The Monotheist Group	6:163 "He has no partner, and it is to this that I was commanded, and I am the first of those who have submitted."
Muhammad Asad	6:163 in whose divinity none has a share: for thus have I been bidden-and I shall [always] be foremost among those who surrender themselves unto Him."
Rashad Khalifa	6:163 "He has no partner. This is what I am commanded to believe, and I am the first to submit."
Shabbir Ahmed	6:163 He has no partner. This is what I have been commanded and I am the foremost of those who surrender to Him."
Transliteration	6:163 La shareeka lahu wabi ^h alikaomirtu waana awwalu almuslimeen a
A	6:163 لا شريكى له وبذلك امرت وانا اول المسلمين
Edip-Layth	6:164 Say, "Shall I seek other than God as a Lord when He is the Lord of everything?" Every person earns what is for it, and none will bear the burden of another. Then to your Lord is your return and He will inform you regarding your disputes. ³⁵
The Monotheist Group	6:164 Say: "Shall I seek other than God as a Lord when He is the Lord of everything?" And every soul earns what is for it, and none will bear the burden of another. Then to your Lord is your return and He will inform you of what you disputed in.
Muhammad Asad	6:164 Say: "Am I, then, to seek a sustainer other than God, when He is the Sustainer of all things?" And whatever [wrong] any human being commits rests upon himself alone; and no bearer of burdens shall be made to bear another's burden. ¹⁶³ And, in time, unto your Sustainer you all must return: and then He will make you. [truly] understand all that on which you were wont to differ. ¹⁶⁴
Rashad Khalifa	6:164 Say, "Shall I seek other than GOD as a lord, when He is the Lord of all things? No soul benefits except from its own works, and none bears the burden of another. Ultimately, you return to your Lord, then He informs you regarding all your disputes."
Shabbir Ahmed	6:164 Say, "Shall I seek anyone other than God as a lord when He is the Sustainer of all things? No 'self' benefits but from its own works, and none bears the load of another. Then to your Lord is your return and He will make you understand wherein you differed.
Transliteration	6:164 Qul aghayra Alla ^h i abghee rabbanwahuwa rabbu kulli shay-in wal a taksibu kullu nafs in illa ^a Alay ^h a wala taziru w aziratun wizra okhr a th umma il a rabbikum marjiAAukum fayunabbi-okum bimakuntum feehi takhtalifoona
A	6:164 قل اغير الله ابغى ربا وهو رب كل شىء ولا تكسب كل نفس الا عليها ولا تزر وازرة وزر اخرى ثم الى ربكم مرجعكم فينبئكم بما كنتم فيه تختلفون
Edip-Layth	6:165 He is the One who made you successors on earth, and He raised some of you over others in grades, to test you with what He had given you. Your Lord is quick to punishment, and He is Forgiving, Compassionate.
The Monotheist Group	6:165 And He is the One who made you inheritors on Earth, and He raised some of you over others in grades, to test you with what He had given you. Your Lord is

	quick to punishment, and He is Forgiving, Merciful.
Muhammad Asad	6:165 For, He it is who has made you inherit the earth, 165 and has raised some of you by degrees above others, so that He might try you by means of what He has bestowed upon you. 166 Verily, thy Sustainer is swift in retribution: yet, behold, He is indeed much-forgiving, a dispenser of grace.
Rashad Khalifa	6:165 He is the One who made you inheritors of the earth, and He raised some of you above others in rank, in order to test you in accordance with what He has given you. Surely, your Lord is efficient in enforcing retribution, and He is Forgiver, Most Merciful.
Shabbir Ahmed	6:165 He is the One Who has made you the inheritors of the earth after other nations. He determines your ranks, some above others (according to His laws). He tries you in what He has given you, for your Lord is Swift in grasping. Yet, He is Forgiving, Merciful. 46
Transliteration	6:165 Wahuwa alla ^{thee} jaAAalakum khal ^a -ifaal-ard ⁱ warafaAAa baAAa ^d akum fawqa baAAa ^d indaraja ^{tin} liyabluwakum fee m a ^a ta ^k uminna rabbaka sareeAAu alAAiq ^a bi wa-innahu laghafoorun ra ^{heem} un
A	6:165 وهو الذى جعلكم خلائف الارض ورفع بعضكم فوق بعض درجات ليلوكم فى ما ءاتكم ان ربك سريع العقاب وانه لغفور رحيم

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (6:1)

Both "darkness" and "light" are used here in their spiritual connotation. As always in the Qur'an, "darkness" is spoken of in the plural (zulumat) in order to stress its intensity, and is best translated as "deep darkness" or "depths of darkness".

Muhammad Asad - End Note 2 (6:2)

Lit., "and a term is stated with Him" -i.e., known to Him alone (Manar VII, 298). Some of the authorities are of the opinion that the "term" refers to the end of the world and the subsequent resurrection, while others relate it to individual human lives. Other commentators, again, see in the first mention of this word a reference to individual lives, and in the second, to the Day of Resurrection; according to this latter interpretation, the concluding phrase might be rendered thus: "and there is [another] term...", etc. However, in view of several other occurrences of the expression ajal musamma in the Qur'an, it is best rendered here as "a term set [by Him]" or "known [to Him]", i.e., relating both to individual lives and to the world as a whole.

Muhammad Asad - End Note 3 (6:4)

Lit., "there has not come unto them a message of their Sustainer's messages without that they turned their backs upon it".

Muhammad Asad - End Note 4 (6:5)

Lit., "there will come to them information about that which they used to mock at" or "deride" -i.e., the continuation of life after death, in particular, and the Quranic message, in general.

Muhammad Asad - End Note 5 (6:6)

Lit., "a generation of others after them". However, in Qur'anic usage, the term qarn does not always denote "a generation", but - rather more frequently - "an epoch", or "people belonging to one particular epoch", as well as "a civilization" in the historical sense of this word.

Muhammad Asad - End Note 6 (6:8)

I.e., Judgment Day would have come - for it is only then that the forces described as angels will manifest themselves to man in their true form and become comprehensible to him. (Cf. a similar passage in [2:210](#).)

Muhammad Asad - End Note 7 (6:9)

Lit., "if We had made him God's message (Zamakhshari). an angel" -with the pronoun obviously referring to the bearer of

Muhammad Asad - End Note 8 (6:9)

Lit., "We would have made confusing to them that which they are making confused". Since it is impossible for man to perceive angels as they really are, the hypothetical angelic message-bearer would have to assume the shape of a human being - and so their demand for a direct "verification" of the message would have remained unfulfilled, and their self-caused confusion unresolved.

Muhammad Asad - End Note 9 (6:10)

Lit., "that which they were wont to deride enfolded those who scoffed at them", (i.e., at the apostles): the meaning being that a derisive rejection of spiritual truths inexorably rebounds on the scoffers and has not only a disastrous effect on their individual lives after death but also-if persisted in by the majority within a community - destroys the moral basis of their society and, thus; their earthly happiness and sometimes even their physical existence.

Muhammad Asad - End Note 10 (6:12)

The expression "God has willed upon Himself as a law" (kataba `ala nafsihi) occurs in the Qur'an only twice - here and in verse 54 of this surah - and in both instances with reference to His grace and mercy (rahmah); none of the other divine attributes has been similarly described. This exceptional quality of God's grace and mercy is further stressed in [7:156](#) "My grace overspreads everything"-and finds an echo in the authentic Tradition in which, according to the Prophet, God says of Himself, "Verily, My grace and mercy outstrips My wrath" (Bukhari and Muslim).

Muhammad Asad - End Note 11 (6:14)

Lit., "when it is He who feeds [others] and is not fed".

Muhammad Asad - End Note 12 (6:14)

Lit., "and be thou not" - an elliptic reference to the words in which this commandment has been expressed.

Muhammad Asad - End Note 13 (6:19)

Lit., "I am clear of that which you associate [with Him]."

Muhammad Asad - End Note 14 (6:20)

I.e., the truth of God's transcendental uniqueness and oneness, which is stressed in all authentic scriptures.

Muhammad Asad - End Note 15 (6:22)

Lit., "those [God-]partners of yours whom you supposed [to exist]". Whenever the term shuraka' (pl. of sharik) is used in the Qur'an with reference to beliefs, it invariably denotes real or imaginary beings or forces to whom one ascribes a share in God's divinity: consequently, this concept-and its utter condemnation in Islam-relates not merely to the worship of false deities but also to the attribution of semi-divine qualities and powers to saints (in the liturgical sense of this word), as well as to abstract notions like wealth, social status, power, nationality, etc., to which men so often ascribe an objective influence on human destinies.

Muhammad Asad - End Note 16 (6:23)

This refers to beliefs which undoubtedly imply shirk ("the ascribing of divinity or divine qualities to beings or forces other than God") in the objective sense of this concept, but which the person concerned does not subjectively visualize as denying God's oneness (Razi): for instance, the mystical dogma of, the "Trinity" which, in the Christian view, does not conflict with the principle of God's oneness inasmuch as it is supposed to express a "threefold aspect" of the One Deity, or the attribution of divine or semi-divine qualities to saints as supposed "mediators" between man and God, and so forth. All such beliefs are, of course, emphatically rejected by the Qur'an.

Muhammad Asad - End Note 17 (6:24)

I.e., by allowing themselves to think, in their lifetime, that their beliefs did not offend against the principle of God's oneness (Razi). But see also [10:28](#) and the corresponding notes 45 and 46.

Muhammad Asad - End Note 18 (6:25)

Regarding the problem of God's "causing" this spiritual blindness and deafness, see [2:7](#) and the corresponding note, as well as note 4 on [14:4](#).

Muhammad Asad - End Note 19 (6:28)

I.e., their longing for a "second chance" is not dictated by love of truth for its own sake but, rather, by their dread of the evil consequences of their doings; and "faith is useless unless it is desired for its own sake" (Razi).

Muhammad Asad - End Note 20 (6:30)

Lit., "the suffering [or "chastisement"] because of" or "in consequence of". The particle bi-ma expresses here a causal connection between the denial of the truth and the subsequent suffering, and is best rendered as above.

Muhammad Asad - End Note 21 (6:31)

Lit., "their burdens". My use of the words "the burden of their sins" rests on the interpretation given by Ibn `Abbas, as quoted by Razi.

Muhammad Asad - End Note 22 (6:33)

Lit., "what they say" - i.e., about life after death (which they regard as a "fable") in particular, and about the Qur'anic message in general.

Muhammad Asad - End Note 23 (6:34)

Lit., "some of the information concerning the apostles has already come to thee": a reference to the fact that only a few of the earlier prophets and their histories have been specifically mentioned in the Qur'an (always in connection with a particular moral lesson), while the great majority of them are only alluded to in a general manner, in support of the divine statement that no community or civilization has been left without prophetic guidance.

Muhammad Asad - End Note 24 (6:35)

Lit., "that they".

Muhammad Asad - End Note 25 (6:35)

Lit., "to seek out an opening in the earth or a ladder to heaven".

Muhammad Asad - End Note 26 (6:35)

Lit., "be not, therefore, of the ignorant".

Muhammad Asad - End Note 27 (6:36)

Lit., "they shall be returned". Most of the classical commentators (e.g., Tabari. Zamakhshari, Razi, as well as the earlier authorities whom they quote) interpret this verse in the metaphorical sense in which it has been rendered by me. As is so often the case with Qur'anic diction, its elliptical meaning can only be brought out by means of interpolations.

Muhammad Asad - End Note 28 (6:37)

I.e., on Muhammad. to demonstrate that he is really a bearer of God's message.

Muhammad Asad - End Note 29 (6:37)

Lit., "most of them do not know", i.e., that God manifests Himself always-as the next verse points out - through the ever-recurring miracle of His creation.

Muhammad Asad - End Note 30 (6:38)

Lit., "but they are [God's] creatures (umam)". The word ummah (of which umam is the plural) primarily denotes a group of living beings having certain characteristics or circumstances in common. Thus, it is often synonymous with "community", "people", "nation", "genus", "generation", and so forth. Inasmuch as every such grouping is characterized by the basic fact that its constituents (whether human or animal) are endowed with life, the term ummah sometimes signifies "[God's] creatures" (Lisan al-Arab', with particular reference to this very Qur'an-verse; also Lane 1, 90). Thus, the meaning of the above passage is this: Man can detect God's "signs" or "miracles" in all the life-phenomena that surround him, and should, therefore, try to observe them with a view to better understanding "God's way" (sunnat Allah)-which is the Qur'anic term for what we call "laws of nature".

Muhammad Asad - End Note 31 (6:38)

The particle thumma is mostly used as a conjunction indicating a sequence in time or order ("then", "thereafter" or "thereupon."), and occasionally also as a simple conjunction equivalent to "and". But in yet another usage-of which there are frequent instances in the Qur'an as well as in pre-Islamic Arabian poetry -thumma has the significance of a repetitive stress, alluding to something that has already been stated and is now again emphasized. This particular usage of thumma is best rendered by the words "and once again", followed by a colon.

Muhammad Asad - End Note 32 (6:39)

See note 4 on [14:4](#).

Muhammad Asad - End Note 33 (6:44)

I.e., to test them by happiness after the test by misery.

Muhammad Asad - End Note 34 (6:44)

The verb ablasa signifies "he despaired of all hope" or "became broken in spirit". (For the linguistic connection of this word with the name of Iblis, the Fallen Angel, see Surah 7, note 10.)

Muhammad Asad - End Note 35 (6:45)

Lit., "cut off". The above passage illustrates a phenomenon well known in history: namely, the inevitable social and moral disintegration of communities which have lost sight of spiritual truths.

Muhammad Asad - End Note 36 (6:47)

Lit., "Can you see yourselves".

Muhammad Asad - End Note 37 (6:47)

I.e., the righteous will never be really "destroyed"-for, even if they should suffer physical destruction, they are found to attain to spiritual bliss and cannot, therefore, be said to have been "destroyed" like the evildoers, who, by their actions, lose their happiness both in this world and in the life to come (Razi).

Muhammad Asad - End Note 38 (6:50)

This denial on the part of the Prophet of any claim to supernatural powers refers, primarily, to the demand of the unbelievers (mentioned in verse 37) that he should prove his prophetic mission by causing a "miraculous sign" to be bestowed on him. Beyond this specific reference, however, the above passage is meant to prevent any deification of the Prophet and to make it clear that he - like all other prophets before him - was but a mortal human being, a servant whom, God had chosen to convey His message to mankind. See also [7:188](#).

Muhammad Asad - End Note 39 (6:50)

I.e., "Can those who remain blind and deaf to God's messages find their way through life equally well as those who have achieved a spiritual vision and guidance through God's revelation?"

Muhammad Asad - End Note 40 (6:51)

It is obvious from the context that this verse refers to followers of earlier scriptures-such as the Jews and the Christians-who share with the followers of the Qur'an the belief in life after death (Zamakhshari), as well as to agnostics who, without having definite beliefs on this point, admit the possibility of life after death.

Muhammad Asad - End Note 41 (6:52)

According to Traditions, this and the next verse were revealed when, several years before the Muslims' exodus to Medina, some of the pagan chieftains at Mecca expressed their willingness to consider accepting Islam on the condition that the Prophet would dissociate himself from the former slaves and other "lowly" persons among his followers - a demand which the Prophet, of course, rejected. This historical reference does not, however, provide a full explanation of the above 'passage. In accordance with the Qur'anic method, allusions to historical events -whether relating to contemporary occurrences or to earlier times -are always made with a view to expressing ethical teachings of a permanent nature; and the passage under consideration is no exception in this respect. As the wording shows, it relates not to "lowly" followers of Islam but to people who, while not being Muslims in the current sense of this word, believe in God and are always ("at morn and evening") "seeking His countenance" (i.e., His grace and acceptance): and, thus, verses 52-53 connect logically with verse 51. Although primarily addressed to the Prophet, the exhortation voiced in this passage is directed to all followers of the Qur'an: they are enjoined not to repulse anyone who believes in God-even though his beliefs may not fully answer to the demands of the Qur'an - but, on the contrary, to try to help him by means of a patient explanation of the Qur'anic teachings.

Muhammad Asad - End Note 42 (6:52)

Le., for whatever in their beliefs or actions does not coincide with the teachings of the Qur'an, and vice-versa. In, other words, all are accountable to God alone.

Muhammad Asad - End Note 43 (6:52)

Lit., "so that thou shouldst repulse them and thus be of the evildoers".

Muhammad Asad - End Note 44 (6:53)

I.e., by endowing man with the power of reasoning and thus, indirectly, giving rise to a multiplicity of faiths.

Muhammad Asad - End Note 45 (6:53)

Lit., "Is it those upon whom God has bestowed His favour from among us (min baynina)?" As mentioned by Zamakhshari, the expression min baynina is here equivalent to min dunina, which, in this context, may suitably be rendered as "in preference to us". This would seem to be an allusion to the sarcastic incredulity with which, as a rule, non-Muslims receive the claim of the Muslims that the Qur'an is the final formulation of God's message to man. The "trial" referred to above consists in the unwillingness of people of other faiths to accept this claim as valid, and so to renounce the prejudice against Islam to which their cultural and historical environment has made them, consciously or subconsciously, predisposed.

Muhammad Asad - End Note 46 (6:54)

See note 10 above. Regarding the word salam, which has been translated here as "peace", see surah 5, note 29. The "peace" referred to in the above expression -which occurs many times in the Qur'an and has become the standard form of Muslim greeting-has a spiritual connotation comprising the concepts of ethical soundness, security from all that is evil and, therefore, freedom from all moral conflict and disquiet.

Muhammad Asad - End Note 47 (6:57)

Lit., "not with me is that which you would hasten": a reference to the sarcastic demand of the unbelievers, mentioned in [8:32](#), that God should chastise them forthwith in proof of the Prophet's claim to be His message-bearer.

Muhammad Asad - End Note 48 (6:58)

I.e., "you would have been convinced that I am really a bearer of God's message"-the implication being that a conviction based solely on a "miraculous" proof would have no spiritual value.

Muhammad Asad - End Note 49 (6:59)

Lit., "fresh or dry".

Muhammad Asad - End Note 50 (6:60)

For a full explanation of the verb tawaffa - lit., "he took [something] in full" - see note 44 on [39:42](#), which is the earliest instance of its use in the Qur'an.

Muhammad Asad - End Note 51 (6:60)

Lit., "therein" -referring to the daytime. The polarity of sleep and wakefulness contains an allusion to life and death (cf. [78:9-11](#)).

Muhammad Asad - End Note 52 (6:61)

Lit., "sends forth guardians over you".

Muhammad Asad - End Note 53 (6:62)

Lit., "brought back [or "referred"] to God"-i.e., placed before Him for judgment.

Muhammad Asad - End Note 54 (6:63)

Lit., "the darkneses" or "the deep darkness".

Muhammad Asad - End Note 55 (6:65)

Le., from any direction or by any means whatsoever.

Muhammad Asad - End Note 56 (6:65)

Or: "the violence of one against another"-inner disintegration, fear, violence and tyranny being the inevitable consequences of a society's departure from spiritual truths.

Muhammad Asad - End Note 57 (6:66)

Le., the unbelieving compatriots of the Prophet and, by implication, all who deny the truth.

Muhammad Asad - End Note 58 (6:68)

Lit., "until they immerse themselves in talk other than this".

Muhammad Asad - End Note 59 (6:69)

This is a paraphrase of the elliptic expression wa-lakin dhikra ("however, an admonition").

Muhammad Asad - End Note 60 (6:70)

The phrase attakhadhu dinahum la'iban wa-lahwan can be understood in either of two ways: (1) "they have made their religion [an object of] play and fun", or (2) "they have made play and fun [or "passing delights"] their religion" - i.e., the main goal of their lives. To my mind, the latter reading is definitely preferable inasmuch as it brings out the fact that many of those who are "beguiled by the life of this world" devote themselves to the pursuit of what the Qur'an describes as "passing delights" - including the pleasures which money and power can provide - with something akin to religious fervour: an attitude of mind which causes them to lose sight of all spiritual and moral values.

Muhammad Asad - End Note 61 (6:70)

Lit., "though he might [try to] ransom himself with all ransom" - i.e., though he might proffer, after resurrection, any atonement whatever for his past sins.

Muhammad Asad - End Note 62 (6:70)

Among the various meanings attributable to the word hamim are the concepts of intense heat as well as of painful cold (Qamus, Taj al' Arus). In the eschatology of the Qur'an it invariably refers to the suffering of the sinners in the life to come; and since all Qur'anic references to life after death are, necessarily, allegorical, the term hamim may be rendered as "burning despair".

Muhammad Asad - End Note 63 (6:71)

Lit., "whom the satans have enticed with lusts on earth, [rendering him] bewildered, [while] he has companions who call him unto guidance". See in this connection note 10 on 2 : 14, as well as note 31 on [14:22](#) and note 16 on [15:17](#).

Muhammad Asad - End Note 64 (6:73)

See surah 10, note 11.

Muhammad Asad - End Note 65 (6:73)

The term ash-shahadah (lit., "that which is [or "can be"] witnessed") is used in this and similar contexts as the exact antithesis of al-ghayb ("that which is beyond the reach of a created being's perception"). Thus, it circumscribes those aspects of reality which can be sensually or conceptually grasped by a created being.

Muhammad Asad - End Note 66 (6:74)

The subsequent passage (verses 74 ff.) continues, by way of narrative, the exposition of God's oneness and uniqueness. - In the Bible, the name of Abraham's father is given not as Azar but as Terah (the Tarah or Tarakh of the early Muslim genealogists). However, he seems to have been known by other names (or designations) as well, all of them obscure as to origin and meaning. Thus, in various Talmudic stories he is called Zarah, while Eusebius Pamphili (the ecclesiastical historian who lived towards the end of the third and the beginning of the fourth century of the Christian era) gives his name as Athar. Although neither the Talmud nor Eusebius can be regarded as authorities for the purposes of a Qur'an-commentary, it is not impossible that the designation Azar (which occurs in the Qur'an only once) is the pre-Islamic, Arabicized form of Athar or Zarah.

Muhammad Asad - End Note 67 (6:80)

Lit., "unless my Sustainer wills a thing".

Muhammad Asad - End Note 68 (6:83)

The description of Abraham's reasoning as God's own argument implies that it was divinely inspired, and is therefore valid for the followers of the Qur'an as well.

Muhammad Asad - End Note 69 (6:83)

This is evidently an allusion to Abraham's gradual grasp of the truth, symbolized by his intuitive progress from an adoration of celestial bodies - stars, moon and sun - to a full realization of God's transcendental, all-embracing existence. Alternatively, the expression "by degrees" may be taken to mean "by many degrees", signifying the great spiritual dignity to which this forerunner of a long line of prophets was ultimately raised (see [4:125](#)).

Muhammad Asad - End Note 70 (6:86)

Although Lot was not a "descendant" of Abraham since he was his brother's son, his name is included here for two reasons: firstly, because he followed Abraham from his earliest youth as a son follows his father, and, secondly, because in ancient Arabian usage a paternal uncle is often described as "father" and, conversely, a nephew as "son". - For the Hebrew prophets Elijah (Ilyas) and Elisha (Al-Yasa`), see note 48 on [37:123](#).

Muhammad Asad - End Note 71 (6:89)

Lit., "if these deny them" - i.e., the manifestations of God's oneness and of the revelation of His will through the prophets.

Muhammad Asad - End Note 72 (6:91)

Lit., "which you make into": but it should be remembered that the verb ja'lahu has also the abstract meaning of "he considered it to be" or "regarded it as" or "treated it as" (Jawhari, Raghib, et al.): a significance often met with in the Qur'an.

Muhammad Asad - End Note 73 (6:91)

This passage is obviously addressed to those followers of the Bible who pay lip-service to its sacred character as a revealed scripture but, in reality, treat it as "mere leaves of paper" - that is, as something that is of little consequence to their own conduct: for, although they pretend to admire the moral truths which it contains, they conceal from themselves the fact that their own lives have remained empty of those truths.

Muhammad Asad - End Note 74 (6:92)

See surah 3, note 3.

Muhammad Asad - End Note 75 (6:92)

"The foremost of all cities" (lit., "the mother of all towns") is an epithet applied in the Qur'an to Mecca because it is the place where the first temple ever dedicated to the One God was built (cf. [3:96](#)) and subsequently became the qiblah (direction of prayer) of all believers. The expression "all who dwell around it" denotes all mankind (Tabari, on the authority of Ibn `Abbas; Razi).

Muhammad Asad - End Note 76 (6:93)

In this context, the "lie" would seem to refer to the denial, spoken of in verse 91, of the fact of divine revelation as such.

Muhammad Asad - End Note 77 (6:93)

Implying, in a sarcastic manner, that the purported revelation has in reality been composed by a human being and that, therefore, the like of it can be produced by other men.

Muhammad Asad - End Note 78 (6:94)

Muhammad Asad - End Note 79 (6:94)

Lit., "all that you were wont to assert [or "to suppose"] has gone away from you" - i.e., all the, imaginary intercessors or mediators between man and God.

Muhammad Asad - End Note 80 (6:95)

See surah 5, note 90.

Muhammad Asad - End Note 81 (6:96)

Lit., "to be [according to] a definite reckoning".

Muhammad Asad - End Note 82 (6:98)

See surah 4, note 1.

Muhammad Asad - End Note 83 (6:98)

The commentators differ widely as to the meaning of the terms mustaqarr and mustawda` in this context. However, taking into account the primary meaning of musstagarr as "the limit of a course"-i.e., the point at which a thing reaches its fulfilment or end-and of mustawda` as "a place of consignment" or "repository", we arrive at the rendering adopted by me above. This rendering finds, moreover, strong support in [11:6](#), where God is spoken of as providing sustenance for every living being and knowing "its time-limit [on earth] and its resting-place [after death]" (mustagarraha wa-mustawda'aha), as well as in verse 67 of the present surah, where mustaqarr is used in the sense of "a term set for the fulfilment [of God's tiding]".

Muhammad Asad - End Note 84 (6:99)

In contrast with its sequence, which is governed by the present tense, the whole of the above sentence is expressed in the past tense-thus indicating, obliquely, the original, basic aspect of God's creating life "out of water" (cf. [21:30](#) and the corresponding note 39).

Muhammad Asad - End Note 85 (6:99)

I.e., all so alike in the basic principles of their life and growth, and yet so different in physiology, appearance and taste.

Muhammad Asad - End Note 86 (6:100)

The plural noun jinn (popularly, but incorrectly, taken to denote "genii" or "demons") is derived from the verb janna, "he was (or "became") concealed" or "veiled from sight"; thus, the veiling darkness of night is called jinn (Jawhari). According to Arab philologists, the term jinn signifies, primarily, "beings that are concealed from [man's] senses" (Qamus, Lisan al-'Arab, Raghib), and is thus applicable to all

kinds of invisible beings or forces. For a further discussion of this term and of its wider implications, see Appendix III.

Muhammad Asad - End Note 87 (6:100)

Lit., "they have invented for Him [or "falsely attributed to Him"] sons and daughters without [having any] knowledge": a reference to the beliefs of the pre-Islamic Arabs who regarded the angels as "God's daughters" (a designation which they also applied to certain of their goddesses), as well as to the Christian view of Jesus as "the son of God". See also [19:92](#) and the corresponding note 77.

Muhammad Asad - End Note 88 (6:100)

I.e., utterly remote is He from all imperfection and from the incompleteness which is implied in the concept of having progeny. The very concept of "definition" implies the possibility of a comparison or correlation of an object with other objects; God, however, is unique, there being "nothing like unto Him" ([42:11](#)) and, therefore, "nothing that could be compared with Him" ([112:4](#)) - with the result that any attempt at defining Him or His "attributes" is a logical impossibility and, from the ethical point of view, a sin. The fact that He is un-definable makes it clear that the "attributes" (sifat) of God mentioned in the Qur'an do not circumscribe His reality but, rather, the perceptible effect of His activity on and within the universe created by Him.

Muhammad Asad - End Note 89 (6:103)

The term *latif* denotes something that is extremely subtle in quality, and therefore intangible and unfathomable. Whenever this term occurs in the Qur'an with reference to God in conjunction with the adjective *khafir* ("all-aware"), it is invariably used to express the idea of His inaccessibility to human perception, imagination or comprehension, as Contrasted with His Own all-awareness (see, apart from the above verse, also [22:63](#), [31:16](#), [33:34](#) and [67:14](#)). In the two instances where the combination of *latif* and *khafir* carries the definite article *al* (and [67:14](#)), the expression *huwa 'l-latif* has the meaning of "He alone is unfathomable"-implying that this quality of His is unique and absolute.

Muhammad Asad - End Note 90 (6:105)

Lit., "thou hast learned [it well]"-i.e., God's message.

Muhammad Asad - End Note 91 (6:107)

Le., no mortal has it in his power to cause another person to believe unless God graces that person with His guidance.

Muhammad Asad - End Note 92 (6:108)

This prohibition of reviling anything that other people hold sacred - even in contravention of the principle of God's oneness - is expressed in the plural and is, therefore, addressed to all believers. Thus, while Muslims are expected to argue against the false beliefs of others, they are not allowed to abuse the objects of those beliefs and to hurt thereby the feelings of their erring fellow-men.

Muhammad Asad - End Note 93 (6:108)

Lit., "thus goodly have We made...", etc., implying that it is in the nature of man to regard the beliefs which have been implanted in him from childhood, and which he now shares with his social environment, as the only true and possible ones - with the result that a polemic against those beliefs often tends to provoke a hostile psychological reaction.

Muhammad Asad - End Note 94 (6:109)

Lit., "Miracles are only with God." It is to be noted that the Qur'anic term ayah denotes not only a "miracle" (in the sense of a happening that goes beyond the usual-that is, commonly observable-course of nature), but also a "sign" or "message": and the last-mentioned significance is the one which is by far the most frequently- met with in the Qur'an. Thus, what is commonly described as a "miracle" constitutes, in fact, an unusual message from God, indicating sometimes in a symbolic manner - a spiritual truth which would otherwise have remained hidden from man's intellect. But even such extraordinary, "miraculous" messages cannot be regarded as "supernatural": for the so-called "laws of nature" are only a perceptible manifestation of "God's way" (sunnat Allah) in respect of His creation- and, consequently, everything that exists and happens, or could conceivably exist or happen, is "natural" in the innermost sense of this word, irrespective of whether it conforms to the ordinary course of events or goes beyond it. Now since the extraordinary messages referred to manifest themselves, as a rule, through the instrumentality of those specially gifted and divinely elected personalities known as "prophets", these are sometimes spoken of as "performing miracles" - a misconception which the Qur'an removes by the words, "Miracles are in the power of God alone". (See also [17:59](#) and the corresponding note.)

Muhammad Asad - End Note 95 (6:110)

Le., so long as they remain blind to the truth in consequence of their unwillingness to acknowledge it - and this in accordance with the law of cause and effect which God has imposed on His creation (see surah 2, note 7).

Muhammad Asad - End Note 96 (6:111)

Sc., of the fact that there is life after death.

Muhammad Asad - End Note 97 (6:111)

See note 95 above.

Muhammad Asad - End Note 98 (6:112)

Lit., "embellished speech" or "varnished falsehood" (Lane III, 1223 - oy way of delusion" - i.e., half-truths which entice man by their deceptive attractiveness and cause him to overlook all real spiritual values (see also [25:30-31](#)). - Regarding my rendering of jinn as "invisible beings", see note 86 above and Appendix III. The term shayatin (lit., "satans"), on the other hand, is often used in the Qur'an in the sense of evil forces inherent in man as well as in the spiritual world (cf. [2:14](#), and the corresponding note). According to several well-authenticated Traditions, quoted by Tabari, the Prophet was asked, "Are there satans from among men?" -and he replied, "Yes, and they are more evil than the satans from among the invisible beings (al-jinn). Thus, the meaning of the above verse is that every prophet has had to contend against the spiritual - and often physical-enmity of the evil ones who, for whatever reason, refuse to listen to the voice of truth and try to lead others astray.

Muhammad Asad - End Note 99 (6:114)

Lit., "to seek a judge other than God".

Muhammad Asad - End Note 100 (6:114)

The expression mufasssalan could also be rendered as "in a manner that brings out the distinction (fasl) between truth and falsehood" (Zamakhshari). The use of the plural "you" indicates that the divine writ is addressed to all who may come to know it.

Muhammad Asad - End Note 101 (6:114)

See [2:146](#), and the corresponding note. The pronoun "it" may refer either to- the earlier divine writ-the

Bible-and to its prediction of the advent of a prophet descended from Abraham, or, more probably, to the Qur'an: in which case it must be rendered as "this one, too". In either case, the above phrase seems to allude to the instinctive (perhaps only subconscious) awareness of some of the followers of the Bible that the Qur'an is, in truth, an outcome of divine revelation.

Muhammad Asad - End Note 102 (6:115)

When related to God, the term kalimah (lit., "word") is often used in the Qur'an in the sense of "promise". In this instance it obviously refers to the Biblical promise (Deuteronomy xviii, 15 and 18) that God would raise up a prophet "like unto Moses" among the Arabs (see surah 2, note 33).

Muhammad Asad - End Note 103 (6:116)

Le., regarding the true nature of human life and its ultimate destiny, the problem of revelation, the relationship between God and man, the meaning of good and evil, etc. Apart from leading man astray from spiritual truths, such guesswork gives rise to the arbitrary rules of conduct and self-imposed inhibitions to which the Qur'an alludes, by way of example, in verses 118 and 119.

Muhammad Asad - End Note 104 (6:118)

The purpose of this and the following verse is not, as might appear at first glance, a repetition of already-promulgated food laws but, rather, a reminder that the observance of such laws should not be made an end in itself and an object of ritual: and this is the reason why these two verses have been placed in the midst of a discourse on God's transcendental unity and the ways of man's faith. The "errant views" spoken of in verse 119 are such as lay stress on artificial rituals and taboos rather than on spiritual values.

Muhammad Asad - End Note 105 (6:120)

This injunction connects with verse 118, thus: "Eat, then, of that over which God's name has been pronounced, but abstain from sinning" -i.e., "do not go beyond that which God has made lawful to you".

Muhammad Asad - End Note 106 (6:121)

Lit., "the satans whisper unto those who are near to them (ila awliya'ihim)". For my above rendering of shayatin as "evil impulses", see note 10 on [2:14](#) and note 31 on 14: 22.

Muhammad Asad - End Note 107 (6:121)

I.e., "your own evil impulses are trying to draw you into argument as to what does and what does not constitute a sin in order to make you lose sight of God's clear ordinances in this respect; and if you follow their arbitrary, deceptive reasoning, you will elevate them, as it were, to the position of moral law-givers, and thus ascribe to them a right that belongs to God alone."

Muhammad Asad - End Note 108 (6:122)

Lit., "whereby he walks among men". All the commentators agree in that the expression "he who was dead" is metaphorical, and that it refers to people who become spiritually alive through faith and are thereupon able to pursue their way through life unerringly.

Muhammad Asad - End Note 109 (6:123)

Because the consciousness of their importance makes them more or less impervious to criticism, the "great ones" are, as a rule, rather less inclined than other people to question the moral aspects of their own behaviour; and the resulting self-righteousness only too often causes them to commit grave

misdeeds.

Muhammad Asad - End Note 110 (6:124)

I.e., direct revelation.

Muhammad Asad - End Note 111 (6:126)

Lit., "and this thy Sustainer's way is straight" - i.e., unchanging in its application of the law of cause and effect to man's inner life as well.-The term *rijs* occurring in the preceding sentence, and rendered by me as "horror", signifies anything that is intrinsically loathsome, horrible or abominable; in this case, it would seem to denote that awesome feeling of utter futility which, sooner or later, overcomes everyone who does not believe that life has meaning and purpose.

Muhammad Asad - End Note 112 (6:128)

According to most of the commentators, the invisible beings (*al-jinn*) referred to here are the "evil forces" (*shayatin*) among them, such as are spoken of in verse 112 of this surah. It is generally assumed that these very beings or forces are addressed here; but the primary meaning of the term *ma'shar* appearing in this context warrants, in my opinion, a different conclusion. It is true that this term is often used to denote a group or community or genus of sentient beings which have certain characteristics in common: a conventional -and undoubtedly justifiable-use based on the verb *`asharahu*, "he consorted [or "was on intimate terms"] with him" or "lived in close communion with him". But it is precisely this verbal origin of the term *ma'shar* which gives us a clue as to what is really meant here. Since, in its primary significance, a person's *ma'shar* denotes those who are on intimate terms or in close communion with him (cf. *Lisan al-'Arab*: "A man's *ma'shar* is his family"), we may well assume that it has a similar significance in the above Qur'anic phrase. Thus, to my mind, the allocution *ya ma'shar al-jinn* does not denote, "O you community of [evil] invisible beings" but, rather, "O you who are [or "have lived"] in close communion with [evil] invisible beings": in other words, it is addressed to the misguided human beings- who have been seduced by "glittering half-truths meant to delude the mind" (verse 112). This interpretation is reinforced by the words, "Have there not come unto you apostles from among yourselves", occurring in verse 130 below: for the Qur'an speaks always only of apostles who belonged to the human race, and never of apostles from among the *jinn*. (As regards the wide significance of this latter term, see Appendix III.)

Muhammad Asad - End Note 113 (6:128)

Le., close to the evil invisible beings. It is to be remembered that the primary meaning of *wali* (of which *awliya'* is the plural) is "one who is close [to another]".

Muhammad Asad - End Note 114 (6:128)

I.e., unless He graces them with His mercy (see verse 12 of this surah, and the corresponding note). Some of the great Muslim theologians conclude from the above and from the similar phrase occurring in [11:107](#) (as well' as from several well-authenticated sayings of the Prophet) that-contrary to the bliss of paradise, which will be of unlimited duration-the suffering of the sinners in the life to come will be limited by God's mercy. (See in this connection the hadith quoted in note 10 on [40:12.](#)) ,

Muhammad Asad - End Note 115 (6:129)

Lit., "to be close to one another", or "get hold of one another". The expression "in this manner" (*kadhalika*), which introduces the above sentence, is an obvious allusion to the manner in which the evil ones "whisper unto one another glittering half-truths meant to delude the mind" (verse 112 of this surah).

Muhammad Asad - End Note 116 (6:131)

Lit., "communities". The term qaryah (lit., "town", "village" or "land") denotes also the people of a town or land - in short, a "community" - and it is in this sense that this term is mostly, though not always, used in the Qur'an.

Muhammad Asad - End Note 117 (6:132)

Lit., "all shall have grades out of what they did", i.e., consciously - since God does not take people to task for any wrong they may have committed unless it was done in conscious contravention of a moral law already made clear to them by the prophets.

Muhammad Asad - End Note 118 (6:135)

Lit., "to whom the [happy] end of the abode shall belong". The term "abode" (dar) is used in the Qur'an with reference to both the life of this world (dar ad-dunya) and the life to come (dar al-akhirah). Most of the commentators are of the opinion that it refers here to the life to come; Zamakhshari, however, relates it to life on earth. Since either of these interpretations is agreeable with the text, I have chosen the above rendering which comprises both.

Muhammad Asad - End Note 119 (6:136)

Falsely -because everything that exists belongs, in the last resort, to God alone.

Muhammad Asad - End Note 120 (6:136)

Lit., "for our [God-]partners" -i.e., "those whom we consider to be associated with God". For an explanation of the term sharik, see note 15 on verse 22 of this surah. The pre-Islamic Arabs used to dedicate a part of their agricultural produce and cattle to some of their deities, and a part to God, whom they regarded as one - albeit the greatest- of them. In consonance, however, with the method of the Qur'an, the above verse does not allude merely to this historical aspect of pre-Islamic Arabian life but has a wider, more general implication as well: that is, it refers not only to the apportioning of devotional "shares" between God and the imaginary deities, but also to the attribution of any share in His creative powers to anyone or anything beside Him.

Muhammad Asad - End Note 121 (6:136)

I.e., the fact that they assign a "share" of their devotions to God does not strengthen their belief in Him but, rather, implies a negation of His transcendental uniqueness and, thus, makes them more and more dependent on imaginary divine or semi-divine "mediators".

Muhammad Asad - End Note 122 (6:137)

Lit., "their [God-]partners make". As pointed out by Razi, some early commentators were of the opinion that the expression shuraka'uhum (lit., "their associates") denotes here the "evil beings" or "forces" (shayatin) from among men and jinn referred to in verses 112, 121, 128 and 130 of this surah. It seems to me, however, that what is meant here - as in the preceding verse - is the belief in the existence of anything that could be "associated" with God; hence my rendering of the above phrase as "their belief in beings or powers that are supposed. . .", etc.

Muhammad Asad - End Note 123 (6:137)

This is a reference to the custom prevalent among the pre-Islamic Arabs of burying alive some of their unwanted children, mainly girls, and also to the occasional offering of a boy-child in sacrifice to one or another of their idols (Zamakhshari). Apart from this historical reference, the above Qur'an-verse seems to point out, by implication, the psychological fact that an attribution of divinity to anyone or anything but God brings with it an ever-growing dependence on all kinds of imaginary powers which must be "propitiated" by formal and often absurd and cruel rites: and this, in turn, leads to the loss of

all spiritual freedom and to moral self-destruction.

Muhammad Asad - End Note 124 (6:137)

I.e., He allows them to behave as they do because He wants them to make use of their reason and of the free will with which He has endowed man.

Muhammad Asad - End Note 125 (6:138)

The pre-Islamic Arabs falsely claimed that these taboos were ordained by God, as is made clear in the last part of this verse. One of these supposed, arbitrary "ordinances" laid down that only the priests of the particular idol and some men belonging to the tribe could eat the flesh of such dedicated animals, while women were not allowed to do so (Zamakhshari).

Muhammad Asad - End Note 126 (6:138)

Le., while sacrificing them to their idols (see also [5:103](#) and the corresponding note). It would seem from this allusion that, as a rule, the pagan Arabs did pronounce the name of God-whom they regarded as the supreme deity-over the animals which they slaughtered; in the above-mentioned exceptional cases, however, they refrained from doing so in the belief that God Himself had forbidden it.

Muhammad Asad - End Note 127 (6:141)

This is the generally-accepted explanation of the term ma'rushat and ghavr ma'rushat (lit., "those which are and those which are not provided with trellises"). The mention of "gardens" serves here to illustrate the doctrine that everything living and growing-like everything else in the universe-owes its existence to God alone, and that it is, therefore, blasphemous to connect it causally or devotionally with any other power, be it real or imaginary.

Muhammad Asad - End Note 128 (6:141)

See note 85 on verse 99 of this surah.

Muhammad Asad - End Note 129 (6:142)

Le., by superstitiously declaring as forbidden what God has made lawful to man. All the references to pre-Islamic taboos given in verses 138-140 as well as 142-144 are meant to stress the lawfulness of any food (and, by implication, of any other physical enjoyment) which God has not expressly forbidden through revelation.

Muhammad Asad - End Note 130 (6:143)

Lit., "eight [in] pairs - of sheep two and of goats two" (the two other pairs are mentioned in the next verse). This is an outstanding example of the ellipticism often employed in the Qur'an: a mode of expression which cannot be correctly rendered in any other language without the use of explanatory interpolations. The term zawj denotes a pair of things as well as each of the two constituents of a pair: hence my rendering of thamaniyat azwaj (lit., "eight [in] pairs") as "four kinds of cattle of either sex". The particular superstition to which this and the next verse refer is probably identical with the one mentioned in [5:103](#).

Muhammad Asad - End Note 131 (6:143)

Lit., "tell me with knowledge" - i.e., not on the basis of guesswork but of knowledge acquired through authentic revelation. The preceding and subsequent ironical questions are meant to bring out the vagueness and inconsistency which characterizes all such superstitious, self-imposed prohibitions.

Muhammad Asad - End Note 132 (6:144)

Lit., "and of camels two, and of bovine the "eight kinds [i.e., four pairs] of cattle".

Muhammad Asad - End Note 133 (6:144)

Lit., "[thus] to lead people astray". However, the conjunction li prefixed to the verb yudill ("he leads astray") does not denote here - as is usually the case - an intent ("in order that") but, rather, a logical sequel ("and thus..."): a use which is described by the grammarians as lam al'aqibah, "the letter lam signifying a causal sequence".

Muhammad Asad - End Note 134 (6:145)

Lit., "forbidden to an eater to eat thereof".

Muhammad Asad - End Note 135 (6:145)

Lit., "a sinful deed" (fisq) - here signifying an idolatrous offering.

Muhammad Asad - End Note 136 (6:145)

Cf. [2:173](#) and [5:3](#).

Muhammad Asad - End Note 137 (6:146)

The construction of the above sentence makes it clear that this prohibition was imposed specifically on the Jews, to the exclusion of believers of later times (Razi).

Muhammad Asad - End Note 138 (6:146)

Cf. Leviticus vii, 23 (where, however, "all manner" of fat of ox, sheep or goat is declared forbidden).

Muhammad Asad - End Note 139 (6:146)

See [3:93](#).

Muhammad Asad - End Note 140 (6:147)

I.e., regarding the Qur'anic statement (in verse 145) that God forbids only a few, clearly defined categories of food. The pronoun "they" refers to the Jews as well as to the pagan Arabs spoken of in the preceding verses -both of whom claim that God has imposed on man various complicated restrictions in the matter of food. According to the Qur'an, the Jews are wrong in their claim inasmuch as they overlook the fact that the severe Mosaic food laws were a punishment for their past misdeeds (see [3:93](#)) and, therefore, intended for them alone; and the pagan Arabs are wrong because their taboos have no divine basis whatsoever and are due to mere superstition.

Muhammad Asad - End Note 141 (6:148)

I.e., the truth that God has endowed man with the ability to choose between right and wrong. The above verse constitutes a categorical rejection of the doctrine of "predestination" in the commonly accepted sense of this term.

Muhammad Asad - End Note 142 (6:148)

I.e., knowledge regarding "predestination".

Muhammad Asad - End Note 143 (6:149)

In other words, the real relationship between God's knowledge of the future (and, therefore the ineluctability of what is to happen in the future) on the one side, and man's free will, on the other - two propositions which, on the face of it, seem to contradict one another - is beyond man's comprehension; but since both are postulated by God, both must be true. The very concept of "God" presupposes His omniscience; and the very concept of morality and moral responsibility presupposes free will on man's part. Had God so willed, every human being would have been forced to live righteously; but this would have amounted to depriving man of his free will, and morality of all its meaning.

Muhammad Asad - End Note 144 (6:150)

A reference to the arbitrary prohibitions mentioned in the preceding passages.

Muhammad Asad - End Note 145 (6:150)

Lit., "make [others] equal to their Sustainer": i.e., attribute divine or almost-divine qualities to certain ill-defined natural powers - e.g., believe in "spontaneous" creative evolution, or in a "self-created" universe, or in a mysterious, impersonal elan vital that supposedly underlies all existence, etc.

Muhammad Asad - End Note 146 (6:151)

In the consensus of all the commentators, the phrase interpolated by me between brackets is clearly implied in the above commandment, since it is mentioned among the things which God has forbidden - and being good towards one's parents is not only not forbidden but, on the contrary, enjoined over and over in the Qur'an.

Muhammad Asad - End Note 147 (6:151)

This may possibly refer to abortions dictated by economic considerations.

Muhammad Asad - End Note 148 (6:151)

Sc., "and not resort to brute force whenever your private interests are involved". The expression "otherwise than in (the pursuit of) justice" refers to the execution of a legal punishment or to killing in a just-that is, defensive-war, or to individual, legitimate self-defence.

Muhammad Asad - End Note 149 (6:152)

I.e., after the orphan in one's charge has come of age, the former guardian may "touch" his property, legally, by borrowing from it or otherwise utilizing it with the owner's consent. The phrase rendered by me as "save to improve it" reads, literally, "in a manner that is best", which implies the intent of bettering it.

Muhammad Asad - End Note 150 (6:152)

This refers metonymically to all dealings between men and not only to commercial transactions: hence my interpolation of "in all your dealings".

Muhammad Asad - End Note 151 (6:152)

The meaning is that God does not expect man to behave with "mathematical" equity which, in view of the many intangible factors involved, is rarely attainable in human dealings - but expects him to do his

best towards achieving this ideal.

Muhammad Asad - End Note 152 (6:152)

According to Razi, the phrase "when you voice an opinion" (lit., "when you speak") applies to expressing an opinion on any subject, whether it concerns one personally or not; but the subsequent reference to one's "near of kin" makes it probable that the above injunction relates, in particular, to the giving of evidence in cases under dispute.

Muhammad Asad - End Note 153 (6:152)

See surah 2, note 19.

Muhammad Asad - End Note 154 (6:153)

Lit., "to become scattered"

Muhammad Asad - End Note 155 (6:154)

See note 31 on the last paragraph of verse 38 of this surah. In this instance, the stress implied in the use of thumma seems to point to verse 91 of this surah.

Muhammad Asad - End Note 156 (6:154)

I.e., everything that they needed by way of laws and injunctions appropriate to their time and the stage of their development (Razi). See in this connection the phrase, "Unto every one of you have We appointed a [different] law and way of life", occurring in [5:48](#), and the corresponding note 66.

Muhammad Asad - End Note 157 (6:156)

Le., to the Jews and the Christians, who were the only two communities known to the Arabs as possessing revealed scriptures.

Muhammad Asad - End Note 158 (6:157)

Although this passage refers, in the first instance, to the Arabian contemporaries of the Prophet, its message is not restricted to them but relates to all people, at all times, who refuse to believe in revelation unless they themselves are its direct recipients.

Muhammad Asad - End Note 159 (6:158)

I.e., the signs announcing the Day of Judgment.

Muhammad Asad - End Note 160 (6:158)

Lit., "or [did not] earn good in his faith": thus, faith without good works is here declared to be equivalent to having no faith at all (Zamakhshari).

Muhammad Asad - End Note 161 (6:159)

A reference, primarily, to the Jews and the Christians, who have departed from the fundamental religious principles which they had originally shared in their entirety, and have gone different ways in respect of doctrine and ethics (cf. [3:105](#)). Beyond }this "primary" reference, however, the above verse connects logically with verse 153 above, "this is the way leading straight unto Me: follow if, then, and follow not other ways, lest they cause you to deviate from His way" -and thus relates prophetically to

the followers of the Qur'an as well: in other words, it expresses a condemnation of all sectarianism arising out of people's intolerant, mutually-exclusive claims to being "the only true exponents" of the Qur'anic teachings. Thus, when asked about the implications of this verse, the Prophet's Companion Abu Hurayrah is reported to have answered, "It has been revealed with reference to this [our] community" (Tabari).

Muhammad Asad - End Note 162 (6:160)

Lit., "and they shall not be wronged". See in this connection the statement that God "has willed upon Himself the law of grace and mercy", occurring in verse 12 of this surah, and the corresponding note 10.

Muhammad Asad - End Note 163 (6:164)

This statement - which is also found in [17:15](#) , [35:18](#). [39:7](#) and [53:38](#) - constitutes a categorical rejection of the Christian doctrines of "original sin" and "vicarious atonement". For the wider ethical implications of this statement, see 53 : 38, where it occurs for the first time in the chronological order of revelation.

Muhammad Asad - End Note 164 (6:164)

See surah 2, note 94.

Muhammad Asad - End Note 165 (6:165)

See [2:30](#), and the corresponding note 22.

Muhammad Asad - End Note 166 (6:165)

Le., by way of character, strength, knowledge, social position, wealth, etc.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (6:8)

Angels to be seen are sent only when the period of respite is over. [16:33](#), [25:22](#)

Shabbir Ahmed - End Note 2 (6:9)

It would not fulfill their demand of seeing an angel as a messenger

Shabbir Ahmed - End Note 3 (6:11)

Taking lessons from history as we travel in order to comprehend the laws of the Rise and Fall of nations

Shabbir Ahmed - End Note 4 (6:18)

He uses his authority with wisdom and knowledge

Shabbir Ahmed - End Note 5 (6:34)

[6:116](#), [10:64](#), [17:77](#), [18:27](#), [33:38](#), [33:62](#), [40:85](#), [48:23](#)

Shabbir Ahmed - End Note 6 (6:35)

God wants His servants to reflect and make free choices. [2:256](#), [10:98-99](#), [12:108](#)

Shabbir Ahmed - End Note 7 (6:37)

He does not wish to stun the human intellect with supernatural phenomena. He wants people to reflect and use reason. [12:108](#)

Shabbir Ahmed - End Note 8 (6:39)

[4:88](#)

Shabbir Ahmed - End Note 9 (6:43)

[2:74](#), [5:13](#)

Shabbir Ahmed - End Note 10 (6:44)

[16:112](#)

Shabbir Ahmed - End Note 11 (6:45)

His Rule is the Rule of law [8:53](#), [13:11](#)

Shabbir Ahmed - End Note 12 (6:47)

[11:117](#)

Shabbir Ahmed - End Note 13 (6:49)

[7:147](#), [91:9-10](#)

Shabbir Ahmed - End Note 14 (6:68)

Zaalimeen = Those who relegate the truth from its rightful place = In this verse, trying to displace or confound the truth with falsehood

Shabbir Ahmed - End Note 15 (6:69)

See Taqwa, [2:41](#)

Shabbir Ahmed - End Note 16 (6:73)

[3:191](#), [38:27](#)

Shabbir Ahmed - End Note 17 (6:74)

Azar is called Terah in the Bible and Zarah in Talmud

Shabbir Ahmed - End Note 18 (6:78)

Of course, Abraham knew that the celestial bodies were not gods. He is only preaching his people by example

Shabbir Ahmed - End Note 19 (6:80)

This is how Abraham tried that his people reflect and be rational

Shabbir Ahmed - End Note 20 (6:81)

[3:150-151](#), [29:41](#), [33:39](#)

Shabbir Ahmed - End Note 21 (6:82)

Zulm = Wrong, in this verse, conveys falsehood and Shirk

Shabbir Ahmed - End Note 22 (6:87)

Aaba = Fathers = Forefathers = Ancestors

Shabbir Ahmed - End Note 23 (6:92)

Wa hum 'ala salaatihim yuhaafizoon = They guard their prime commitment = They protect the Divine System that they have established. The common translation, "They guard their prayers," makes no sense here

Shabbir Ahmed - End Note 24 (6:93)

Angels = God's forces in nature. Yadd = Hand = Powers = Abilities. [5:38](#)

Shabbir Ahmed - End Note 25 (6:95)

Similar are the laws that apply to individuals and nations. They must develop their inherent potentials in order to prosper

Shabbir Ahmed - End Note 26 (6:98)

[11:6](#)

Shabbir Ahmed - End Note 27 (6:100)

Jinn = The mythical invisible creatures with occult powers. For details, see introduction to Surah 72, Al-Jinn

Shabbir Ahmed - End Note 28 (6:106)

[21:20-22](#), [29:61-63](#)

Shabbir Ahmed - End Note 29 (6:115)

[6:34](#), [6:115](#), [10:64](#), [17:77](#), [18:27](#), [33:38](#), [33:62](#), [40:85](#), [48:23](#)

Shabbir Ahmed - End Note 30 (6:118)

People wonder why different things have been made lawful or unlawful in the Qur'an. But what the majority thinks, shall never be the criterion [3:93](#)

Shabbir Ahmed - End Note 31 (6:119)

[5:3](#)

Shabbir Ahmed - End Note 32 (6:120)

They will live a subhuman existence and meet a befitting consequence

Shabbir Ahmed - End Note 33 (6:121)

[6:145](#), [6:173](#). Using Tasreef, this verse has been translated differently, but correctly. Fisq = Drifting away = Disobedience. Mentioning the name of God draws our attention to Him as the Provider and Sustainer. Mushrikoon = Idolaters = Pagans = Those who ascribe divinity besides God = Those who prefer human 'authorities' or clergy over revelation = Who 'worship' their own desires

Shabbir Ahmed - End Note 34 (6:122)

When people have their belief systems jumbled up, they lose the power to distinguish between the right and wrong

Shabbir Ahmed - End Note 35 (6:129)

The criminals of the same kind tend to hang around together

Shabbir Ahmed - End Note 36 (6:132)

Calling yourselves 'believers' will not help. [2:8](#)

Shabbir Ahmed - End Note 37 (6:133)

Please see 'evolution' [22:5](#)

Shabbir Ahmed - End Note 38 (6:135)

'Uqba = End = The final outcome = The ultimate destination = Life Hereafter. The last is probably not applicable here because of the context

Shabbir Ahmed - End Note 40 (6:138)

They claim that it has been dedicated to some saint. Are not such VIP favors very much alive in the modern day Jahilyah?

Shabbir Ahmed - End Note 41 (6:140)

They deprive their children to the point of starvation and death in the name of religious service, when under the instructions of the priesthood they abandon their families

Shabbir Ahmed - End Note 42 (6:141)

'give Him His Right' = Give God His Right = Render to the poor what is their Divinely ordained right. Time to reflect on Zakaat: See [2:3](#), [11:64](#), [55:10](#)

Shabbir Ahmed - End Note 43 (6:145)

[2:173](#), [5:3](#). Rijs = Unclean = Disapproved = Contaminated = Foul = A barrier to moral development. Science still needs to learn how pork can be a barrier to morality. Fisq = Deviation = Abomination = In defiance of Divine Commands = Disobedience of God = Drifting away from reason

Shabbir Ahmed - End Note 44 (6:150)

Nine commandments ♦ Graven images of the Bible not mentioned

Shabbir Ahmed - End Note 45 (6:156)

[2:101](#)

Shabbir Ahmed - End Note 46 (6:165)

[10:14](#), [13:11](#). Nations determine their own condition and destiny according to the laws of Rise and Fall of Nations given in the Qur'an

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (6:12)

The most repeated attributes of God are those that emphasize His mercy and care towards His creation.

Edip-Layth - End Note 2 (6:18)

See [53:42-62](#).

Edip-Layth - End Note 3 (6:19)

Accepting other authorities besides the Quran to define God's system is considered polytheism ([6:112-115](#); [7:2-3](#); [9:31](#); [17:46](#); [16:89](#); [45:6](#); [42:21](#)).

Edip-Layth - End Note 4 (6:22)

Those who associate man-made religious teachings and the opinions of their religious scholars with God's word and judgment are mushriks (polytheists), and yet they deny their shirk (polytheism). The relationship between the verses is obvious (Also, see [3:80](#); [6:148](#); [16:35](#); [53:19-23](#)).

Edip-Layth - End Note 5 (6:25)

The followers of hadith and sunna are implied by this verse, because of their depiction of the Quran's code 19 as a "myth." A book written by four top Sunni scholars in Turkey, including Edip Yuksel's father, picked the "The Myth of 19" as the title of their book. Their choice of words to reject God's signs, demonstrates their intellectual and spiritual genetic link with their unappreciative ancestors; this is no coincidence ([47:29-30](#); [74:30-31](#)).

Edip-Layth - End Note 6 (6:38)

This verse is primarily about the master record that records everything we do. However, with its secondary meaning it implies the Quran too, since it contains all we need to attain eternal salvation ([16:89](#)).

Edip-Layth - End Note 7 (6:51)

See [2:48](#).

Edip-Layth - End Note 8 (6:56)

Also, see [42:52](#); [93:7](#).

Edip-Layth - End Note 9 (6:57)

The fanatics who are slaves of their environment, traditions, irrational interests, and unguided emotions, cannot and would not want to see/appreciate God's signs.

Edip-Layth - End Note 10 (6:59)

Said Nursi, an influential Sunni scholar and political figure, in his incomplete commentary of the Quran, Isharat ul-'Icaz pulls our attention to the implication of verses narrating the miracles of previous messengers. He argued that the Quran, expressly or implicitly, symbolically or indicatively contains all the information in the world. Though this fancy assertion is not plausible, his argument regarding the purpose of the miracles mentioned in the Quran makes sense: to support their missions in their lifetime and to show us the ultimate goals of scientific and technological progress, and to inspire us to repeat them by acquiring the knowledge of divine laws embedded in nature. See [6:38](#); [16:89](#).

Edip-Layth - End Note 11 (6:60)

See [39:42](#).

Edip-Layth - End Note 12 (6:61)

God uses protectors'/preservers' powers to download the program/data information containing conscious personalities from human brains and upload them to the master record. These protectors/preservers are mentioned in plural, and thus the verse rejects the traditional belief about Azrail, the so-called sole angel of death.

Edip-Layth - End Note 13 (6:68)

God has given ultimate freedom of thought, belief and expression ([2:256](#); [4:140](#); [6:110](#); [10:99](#); [18:29](#); [88:20-21](#)). Those who threaten the lives of those who criticize or insult their faith, ignore God's advice in this and other verses. If God asks us to ignore those who insult and mock God's revelations and signs by protesting passively, how can we get enraged and mad in the name of the same God? We should enlighten ignorant people without falling to their level. The technique known as the Socratic Method is an efficient and positive method for discussing issues involving religion and faith. The following verses, [6:74-83](#), will give us an example from Abraham's method for pulling the attention of the faithful people to engage in a rational discussion. "The Lord said to Moses: 'Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him. Say to the Israelites: If anyone curses his God, he will be held responsible; anyone who blasphemes the name of the Lord must be put to death. The entire assembly must stone him. Whether an alien or native-born, when he blasphemes the Name, he must be put to death.... Then Moses spoke to the Israelites, and they took the blasphemer outside the camp and stoned him. The Israelites did as the Lord commanded Moses" (Leviticus [24:13-16](#)). "If your very own brother, or your son or daughter, or the wife you love, or your closest friend secretly entices you, saying, 'Let us go and worship other gods' ... Show him no pity. Do not spare him or shield him. You must certainly put him to death. Your hand must be the first in putting him to death, and then the hands of all the people. Stone him to death, because he tried to turn you away from the Lord your God, who brought you out of Egypt, out the land of slavery. Then all Israel will hear and be afraid, and no one among you will do such an evil thing again" (Deuteronomy [13:6-11](#)).

Edip-Layth - End Note 14 (6:74)

Abraham was a rational monotheist. Before his messengership, Abraham, as a young philosopher, reached the idea of the "greatest" by a series of hypothetical questions. His method of proving the existence of the creator of all things was both empirical and rational. He invited people to observe the heavenly bodies and then deduce the existence of an absolute creator from their contingent characteristics. God supports this empirical and rational methodology. Abraham, not only supported his monotheistic faith through rational arguments, but also falsified the claims of his opponents via rational arguments by breaking the little statutes of his pagan people and sparing the biggest one. When the polytheists inquired about the "disbeliever" who committed such a blasphemous act to their idols, Abraham stood up and pointed at the biggest statute, thereby forcing his people to reflect and examine their religious dogmas ([21:51-67](#)). The Quran provides a rational argument for why God cannot have partners or equals. The argument in verse [21:21-22](#) is a logical argument called Denying Antecedent. Thus, it is no wonder that the Quran invites us not to be gullible. We should not follow anything without sufficient knowledge, including belief in God ([17:36](#)). Abraham's methodology of emphasizing reason, valiantly examining the religious dogmas of his people, engaging his opponents with intellectual dialogues, and occasionally modeling the thinking process for his audience, later was made famous by Socrates, a messenger of God to Greece. Socrates, like Abraham criticized the superstitions and polytheistic religious dogmas of his people through dialogues where he subjected them to a series of questions and inferences. Socrates, similarly received the wrath of the ruling class, whose authority depended on the ignorance of their subjects. The Abrahamic method has been used by many messengers of God. Thus, we are asked to follow Abraham's example ([60:4](#)).

Edip-Layth - End Note 15 (6:79)

The word fatara which is translated as "create," or "initiate" contains the meaning of "splitting/cracking" ([82:1](#)). We learn from embryology and cosmology, that the creation of new bodies usually involves a splitting and diversification process. The universe was created approximately 13.7 billion years ago with a big separation ([21:30](#)) and it will collapse back as it started ([21:104](#)). See [4:82](#).

Edip-Layth - End Note 16 (6:82)

Shirk, that is associating equal or lower level partners to God, is injustice ([31:13](#)). See [2:48,286](#); [3:18](#).

Edip-Layth - End Note 17 (6:83)

In these verses, 18 names of prophets are mentioned and they are praised by God. Though the Quran refers to some of their errors and weaknesses, and underscores their human nature, they are depicted as role models. Nevertheless, through using their intellect and determination, we are informed that they worked hard to avoid temptations, sins, and injustices. The Old Testament, which was extensively distorted by Ezra and numerous Rabbis, contains many wicked and despicable acts, some of which should have been x-rated, to these role models. The New Testament's hero, however, is treated to the contrary; he is transformed into a human-god, into an oxymoron, or more accurately into a logical contradiction. Evangelicals try to defend those shameful stories as a merit, as a sign of a realistic account of the Old Testament. Knowing that numerous disgraceful and wicked stories were falsely attributed to Muhammad to justify the actions of corrupt and oppressive rulers who came after him, we are justified in speculating that the real motive behind the x-rated and v-rated Biblical stories was most likely to reduce the guilt from the fabricators of the stories who themselves either committed or contemplated similar acts of sexual abuse and violence, or to reduce the guilt of their criminal friends and rulers. Indeed, this is a cynical view, and the Bible contains more than enough reasons to be cynical. For instance, according to the Old Testament, Lot had incest with his daughters while he was drunk (Genesis [19:30-38](#)); Judah too committed incest (Genesis [38:15-30](#)); David tempted and committed adultery with someone else's wife and had her husband killed (2 Samuel [11:1-27](#)); David's son rapes his sister Tamar, causing interfamily conflict. (2 Samuel [13:1-34](#)). See the Quran [2:59](#).

Edip-Layth - End Note 18 (6:88)

The Arabic text supports two meanings: (1) God guides whoever He wishes. (2) God guides whomever

wishes so. It seems that both meanings are equally intended. See [57:22-23](#); [6:110](#); [7:30](#); [14:4](#); [42:13](#)

Edip-Layth - End Note 19 (6:94)

See [2:48](#).

Edip-Layth - End Note 20 (6:110)

Individuals makes their initial decision with the freedom of choice given to them ([18:29](#)) and God leads them according to their choice. Those who have decided deep in their minds to reject God's signs/miracles with prejudice, will not see, witness, acknowledge, or appreciate those signs/miracles ([7:146](#)). These people label the divine signs and miracles as "myth" or "illusion/magic" ([6:7,25](#)). To witness a 3-D stereogram made with computer generated random dots, one needs to have an open mind, open both his eyes, and follow certain rules. Recent studies by Mahzarin Banaji Anthony Greenwald and other scientists using Implicit Association Test, or IAT show that our unconscious attitudes create strong biases. Bruce Bower, in April 22, 2006 issue of Science News described these hidden biases with the following statements: "It lurks in the mind's dark basement, secretly shaping our opinions, attitudes, and stereotypes. This devious manipulator does its best to twist our behavior to its nefarious end. Its stock in trade: stirring up racial prejudice and a host of other pernicious preconceptions about members of various groups. Upstairs, our conscious mind ignores this pushy cellar dweller and assumes that we're decent folk whose actions usually reflect good intentions." Inductive reasoning, which creates stereotyping or generalization is an important tool for our survival. Occasionally we need to react fast in events when we sense risk to our lives or well-being. However, the quick retrieval of stored conclusions of inductive reasoning, has also the chance to be wrong. Thus, when we have more than few seconds to reflect, to reach an accurate or beneficial judgment it is always important to examine our biases. To overcome against this stealthy prejudice, the Quran recommends us to engage in self-examination, critical thinking, and deliberate and constant struggle to be open-minded ([53:33](#); [54:43](#); [17:36](#); [39:18](#)).

Edip-Layth - End Note 21 (6:112)

None who acknowledges the reality of life after death would be attracted to the fancy words presented as divine inspiration or revelation. Those who idolized (J)esu(s), a human messenger, by alleging him to be literally the "son of God," are in fact, his ardent enemies. Comparing the hearsay stories in Hadith books with the precepts in the Quran, we can see why and how their narrators and collectors were indeed the enemies of Muhammad, another human messenger and servant of God.

Edip-Layth - End Note 22 (6:114)

Knowing that the enemies of Jesus fabricated the doctrine of the Trinity and associated him as a partner with One God by creating multiple personalities for God, similarly those who gave lip service to islam also fabricated hadith books and associated Muhammad as partner with God in His judgment. The Quran informs us about many ways of setting up partners with God, or polytheism. A careful reader will notice that the verses quoted above reject all the major excuses used by the proponents of hadith and sunna. These verses describe the adherents of fancy hadiths with the following qualities: Despite their lip service, they do not appreciate God's signs/miracles (We have witnessed a modern example of this lack of appreciation regarding the prophetic fulfillment of the number 19 mentioned in chapter 74).

-
- Most of them are ignorant, blind followers.
- They tell each other fancy hadiths presenting them as divine inspiration or revelation.
- The hadiths that they are narrating to each other are fabrications.
- Despite their lip service, they do not appreciate the hereafter.
- They seek Muhammad and other idols as partners with God's judgment regarding islam.
- They do not accept that the Quran is sufficiently detailed.
- They do not accept that that God's word is complete.
- They put too much confidence in the numbers of those who follow their sect; they follow the crowd.

- They follow conjecture.
See [17:39](#); [33:38](#); [49:1](#)

Edip-Layth - End Note (6:116)

Edip-Layth - End Note 23 (6:118)

One of the common characteristics of those who associate religious leaders as partners with God is to prohibit things that God has not prohibited. Thus, the description of mushriks (polytheists) starting from [6:112](#), continues with a specific example until [6:155](#). The followers of the same mushriks might deceive themselves by assuming that those verses have no application in our times; that they were about some people who lived and perished 15 centuries ago! They ignore the warning of the Quran ([36:70](#)).

Edip-Layth - End Note (6:119)

Edip-Layth - End Note 24 (6:121)

We should commemorate God's name while slaughtering animals and eating their product. We are not asked to monitor or even investigate whether the person who slaughtered it commemorated God's name or not. However, if we know that the animal was slaughtered according to the rules of a religion falsely attributed to God, then we should not consume it since it would legitimize that blasphemy. This verse is a commonly misunderstood one, and it creates problems for muslims who live in foreign countries. If we evaluate this verse under the light of [6:145](#) and similar verses, its meaning gains clarity. This verse does not prohibit eating the animal food slaughtered by non-muslims or atheists. This verse asks muslims to protest the mushriks who did not eat the meat of the animals over which they mentioned God's name when they slaughtered; they let it go to waste for the sake of God. In order to make the animal clean for consumption, when they slaughter them, they deliberately and specifically did not mention God's name. This tradition was based on the fabricated rules of their religion and it was thus, for other than God. Verse [6:119](#) refers to this tradition. In brief, if we read [6:119-121,145](#) and [22:37](#) carefully, we will learn that the prohibition in this verse is about the animals sacrificed by mushriks (polytheists) who deliberately did not mention God's name, because of false religious teachings and traditions. The Quran requires offering of domesticated animals only during the Haj (pilgrim) as a penalty for violation of the conference rules ([2:196](#); [5:2,95-97](#); [48:25](#)), and it has practical purposes: to regulate the conference in peaceful manner and feed participants of the annual international conference where hunting is prohibited to protect the wild life and environment. The Old Testament requires offerings for many different reasons and contains complicated instructions, which were partially adopted by Sunni and Shiite mushriks through hadith, sunna, and sharia (Genesis [8:20](#); [12:7](#); [13:4,18](#); [15:9-11](#); [22:1-18](#); Ex [12:3-27](#); Leviticus [23:5-8](#); Nu [9:2-14](#)). Torrey's index lists the following verses under the title, "Offerings": To be made to God alone (Ex [22:20](#); Jg [13:16](#)); Its origin (Genesis [4:3-4](#)). DIFFERENT KINDS OF; Burnt (Leviticus [1:3-17](#); Ps [66:15](#)); Sin (Leviticus [4:3-35](#); [6:25](#); [10:17](#)); Trespass (Leviticus [5:16-19](#); [6:6](#); [7:1](#)); Peace (Leviticus [3:1-17](#); [7:11](#)); Heave (Ex [29:27](#); [7:14](#); Nu [15:19](#)); Wave (Ex [29:26](#); Leviticus [7:30](#)); Meat (Leviticus [2:1-16](#); Nu [15:4](#)); Drink (Genesis [35:14](#); Ex [29:40](#); Nu [15:5](#)); Thank (Leviticus [7:12](#); [22:29](#); Ps [50:14](#)); Free-will (Leviticus [23:38](#); De [16:10](#); [23:23](#)); Incense (Ex [30:8](#); Mal [1:11](#); Lu [1:9](#)); First-fruits (Ex [22:29](#); De [18:4](#)); Tithe (Leviticus [27:30](#); Nu [18:21](#); De [14:22](#)); Gifts (Ex [35:22](#); Nu [7:2-88](#)); Jealousy (Nu [5:15](#)); Personal, for redemption (Ex [30:13,15](#)); Declared to be most holy (Nu [18:9](#)), REQUIRED TO BE Perfect (Leviticus [22:21](#)); The best of their kind (Mal [1:14](#)); Offered willingly (Leviticus [22:19](#)); Offered in righteousness (Mal [3:3](#)); Offered in love and charity (Mt [5:23-24](#)); Brought in a clean vessel (Isa [66:20](#)); Brought to the place appointed of God (De [12:6](#); Ps [27:6](#); Heb [9:9](#)); Laid before the altar (Mt [5:23-24](#)); Presented by the priest (Heb [5:1](#)); Brought without delay (Ex [22:29-30](#)) Unacceptable, without gratitude (Ps [50:8,14](#) (Could not make the offerer perfect (Heb [9:9](#)); THINGS FORBIDDEN AS; The price of fornication (De [23:18](#)); The price of a dog (De [23:18](#)); Whatever was blemished (Leviticus [22:20](#)); Whatever was imperfect (Leviticus [22:24](#)); Whatever was unclean (Leviticus [27:11,27](#)); Laid up in the temple (2Ch [31:12](#); Ne [10:37](#)); Hezekiah prepared chambers for (2Ch [31:11](#)); THE JEWS OFTEN Slow in presenting (Ne [13:10-12](#)); Defrauded God of (Mal [3:8](#)) Gave the worst they had as (Mal [1:8,13](#)); Rejected in, because of sin (Isa [1:13](#); Mal [1:10](#)); Abhorred, on account of the sins of the priests (1 Samuel [2:17](#)); Presented to idols (Eze [20:28](#)).

Edip-Layth - End Note 25 (6:124)

Those who followed their ancestors and religious leaders blindly opposed the messengers of God throughout history, by using the past and the number of the crowd as a justification for their lack of appreciation. Ignorant people rejected and opposed Muhammad who claimed to not bring any evidence, sign or miracle except the Quran ([29:50-51](#)); they expected evidences/miracles which were only similar to those given to the previous messengers ([17:90-93](#)). What they cared about was not the truth, but conformity with the past and preservation of the status quo. They would reject any evidence without evaluating it, with prejudice and in a reflexive manner to keep conformity with their proximate group. The same unappreciative mind now is rejecting the mathematical signs and miracles of the Quran. Verses [38:1-15](#), and [26:1-6](#) criticizes these conservative conformists.

Edip-Layth - End Note 26 (6:136)

The Quran was not revealed to warn only the Meccan polytheists; it is a warning and good news for all humanity. Thus, we notice that the characteristics of medieval mushriks are found in modern mushriks. The verse refers to the following common claim of the followers of manmade religious teachings: "According to God this is haram (prohibited), according to Prophet Muhammad (peace and blessings be upon him), or according to this or that imam/alim (may God be pleased from them), these and those are haram."

Edip-Layth - End Note 27 (6:137)

The word "awlad" is a derivative of the verb "WaLaDa" and means "born children." The verse condemns the tradition of infanticide based on sex discrimination. For abortion, see [46:15](#); [31:14](#); [22:5](#); [23:14](#); [16:58-59](#) and [17:31](#)

Edip-Layth - End Note 28 (6:141)

Betterment by sharing (zaka) is so important that God specifically mentions it in connection with His mercy ([7:156](#)). Sunni and Shiite mushriks reduced the universal implication of zaka, which means, purification by sharing a portion of any blessing one may have, such as talents, professional skills, knowledge, presence. Not only did they restrict the meaning of zaka with alms (sadaqa) or feeding the poor (infaq), but they also limited it to an annual practice. The amount needed for purification is left up to us to decide within guidelines. See [2:219](#); [17:29](#).

Edip-Layth - End Note 29 (6:143)

The triviality and complexity of cleric- made prohibitions is reminded by directing more detailed questions to the proponents of those prohibitions. The verse uses an excellent rhetorical device to debunk the claims of those who follow man-made fabrications based on their common excuse, "God's word is not detailed." God informs us that His word is sufficiently detailed, and there is no limit for details if one wishes to see more of them by asking further questions. Bring me any hadith or sectarian practice you claim to be detailed, I will find deficiency in their explanation by just asking a few more questions. For instance, you claim that you follow hadith books because they taught you how to hold your hands during prayers; well, what about how to breathe during prayers? From your nose or mouth, or both? What about the color of clothes you should wear during prayers? Red, green, yellow, blue, white, black or a particular combination? Thus, your very excuse (seeking more and more details) for following hearsay and manmade religions, will come back and haunt you. The moment you wish to rebuttal and come up with answers to the demands for further details, you have to start fabricating new rules; thereby proving the origins of your previous details: man-made fabrications. However, if you reject answering those questions by saying, "Your question will make prayers more difficult to fulfill. Hadith, sunna and sectarian jurisprudence provide us with sufficient details that we need. We are not held responsible for following further details." That would be the best answer. Now look at the mirror: when you demand more details from people who follow the Quran alone, they too would respond to you with exactly the same answer by just replacing the word hadith, sunna and sectarian jurisprudence with the Quran! "The Quran provides us with the sufficient details that we need. We are not held

responsible for following further details. Your question will make prayers more difficult to fulfill."

Edip-Layth - End Note (6:144)

Edip-Layth - End Note 30 (6:145)

The Quran enumerates the list of the dietary prohibitions and states clearly that only the enumerated ones are prohibited by God. It is up to your experience, taste, cultural cuisine, or doctor to pick what to eat or not to eat. You may choose to not eat frog legs, but you cannot attribute your personal taste to God and criticize others in the name of God. In verses 145 and 146, God indirectly tells us that He is able to distinguish meat from fat, as opposed to clergymen's claim, and if He wishes to prohibit fat alone He could express that. Those who do not appreciate God's wisdom and ability to use the language to communicate His will, despite these clear verses, follow numerous contradictory prohibitions falsely attributed to Muhammad, who followed the Quran alone. See [10:59-60](#); [16:112-116](#). Similar prohibitions are found in the Old Testament, Leviticus [17:11-15](#); Deuteronomy [12:24](#); [14:8](#); [14:21](#). Deuteronomy [14:7](#) mentions the additional prohibition.

Edip-Layth - End Note 31 (6:148)

Fabricating prohibitions and attributing them to God through his messenger is shirk, that is associating partners with God. Modern mushriks, like their predecessors, accuse God for their commitment of shirk. The portrait of mushriks drawn by the Quran is universal. See [3:18](#); [6:22-24](#); [16:35](#); [10:59-60](#).

Edip-Layth - End Note 32 (6:149)

God's evidence is in his mathematically coded and detailed book; not in hadith books that contain hearsay stories and contradictory prohibitions.

Edip-Layth - End Note 33 (6:150)

This verse provides an excellent question for cross-examination and impeachment. When discussing this issue with clerics who claim many more prohibitions such as mussel, crab, or lobster, start reading from five verses before and stop at the question in this verse by directing the question personally to them while looking in their eyes. Wait for their response. If they list the names of hadith books and sect leaders, then convict them with the rest of the verse. You will be surprised to see that many of them will incriminate themselves. Also, see [9:31](#); [42:21](#).

Edip-Layth - End Note 34 (6:159)

The followers of hearsay, and the sharia concocted by clerics, divided themselves into many hostile sects, factions and orders. See [3:105](#); [23:52-56](#).

Edip-Layth - End Note 35 (6:164)

None can save another from their responsibility. Those who mislead others will get a share from the crimes of those who were misled. None can assume someone else's responsibility; however, if someone misleads another one he will also be held responsible for that. See [16:25](#).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 4 (6:38)

All information relevant to our eternal life of the Hereafter is contained in the Quran. The true believers accept, without hesitation, God's assertion: "We did not leave anything out of this book." The

importance of this statement, and similar statements, is reflected in the fact that each of them consists of 19 Arabic letters (Appendix 19).

Rashad Khalifa - End Note (6:38)

Rashad Khalifa - End Note 5 (6:44)

Before the guilty are thrown out the window, they are taken up to a high floor.

Rashad Khalifa - End Note 6 (6:60)

The righteous do not really die; they go straight to the same Paradise where Adam and Eve once lived. The unrighteous die and experience a nightmare that lasts until the Day of Resurrection (see [2:154](#), [3:169](#), [8:24](#), [16:32](#), [22:58](#), [36:26-27](#), [44:56](#), and Appendix 17).

Rashad Khalifa - End Note (6:114)

Rashad Khalifa - End Note 11 (6:124)

Jealousy and ego are human traits that provoke some people to question God's wisdom in selecting His messengers. Corrupted Muslim scholars have uttered this same utterance regarding the revelation of the Quran's mathematical code through God's Messenger of the Covenant.

Rashad Khalifa - End Note 12 (6:125)

Centuries after the revelation of the Quran, we learned that the proportion of oxygen diminishes as we climb towards the sky, and we gasp for air.

Rashad Khalifa - End Note (6:125)

Rashad Khalifa - End Note 14 (6:141)

Zakat charity is so important, the Most Merciful has restricted His mercy to those who give it ([7:156](#)). Yet, the corrupted Muslims have lost this most important commandment; they give Zakat only once a year. We see here that Zakat must be given away "On the day we receive income." The proportion that came to us through Abraham is 2.5% of our net income.

Rashad Khalifa - End Note (6:141)

Rashad Khalifa - End Note 15 (6:145)

Only four kinds of animal products are prohibited: animals that die of themselves, running blood (not trapped within the meat), the meat of pigs, and animals dedicated to other than their Creator. Verse 146 informs us that such prohibitions are very specific; God prohibits either "the meat" or "the fat," or both, if He so wills.

Rashad Khalifa - End Note 16 (6:149)

The Quran's mathematical code is a tangible and utterly incontrovertible proof that this is God's message to the world. It takes divine intervention to prevent any reader from appreciating this extraordinary phenomenon, then falling prostrate, and accepting this overwhelming miracle (see [17:45-46](#), [18:57](#), [56:79](#), and Appendix One).

Rashad Khalifa - End Note 17 (6:157)

The role of the Quran's mathematical code is evident from the fact that the sum of the verse number (157) plus the gematrical value of "RashadKhalifa" (1230), through whom the code was revealed, gives 1387, or 19×73 .

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▾

 Chapter/Verse ▾

 Refresh



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Edip-Layth	In the name of God, the Gracious, the Compassionate. 7:1 A1L30M40S90 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 7:1 A.L.M.S'
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 7:1 Alif. Lam. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 7:1 A. L. M. S.. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 7:1 A.L.M.S. Alif-Laam-Meem-Saad. (Allah, Lateef the Unfathomable, Majeed the Magnificent, Saadiq the True, states that),
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 7:1 Alif-lām-meem-sād
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 7:1 المص
Edip-Layth	7:2 A book that has been sent down to you, so let there not be any burden in your chest from it, that you may warn with it; and a reminder to those who acknowledge.

The Monotheist Group	7:2 A Scripture that has been sent down to you, so let there not be any burden in your chest from it, that you may warn with it; and a reminder to the believers.
Muhammad Asad	7:2 A DIVINE WRIT has been bestowed from on high upon thee -and let there be no doubt about this in thy heart-in order that thou mayest warn [the erring] thereby, and [thus] admonish the believers: ²
Rashad Khalifa	7:2 This scripture has been revealed to you - you shall not harbor doubt about it in your heart - that you may warn with it, and to provide a reminder for the believers.
Shabbir Ahmed	7:2 This Book has been revealed to you (O Messenger!), so you shall harbor no doubt about it in your heart - in order that with it you may warn (the erring). And it is a reminder for the believers. ¹
Transliteration	7:2 Kitābun onzila ilayka fal ayyakun fee ṣadrika ḥarajun minhu litun thirabihi wathikra lilmu/mineena
A	7:2 كتب انزل اليك فلا يكن في صدرك حرج منه لتنذر به وذكرى للمومنين
Edip-Layth	<i>Do Not Follow Any Other Source Besides God</i> 7:3 Follow what was sent down to you all from your Lord, and do not follow besides Him any supporters. Little do you remember!
The Monotheist Group	7:3 Follow what was sent down to you all from your Lord, and do not follow besides Him any supporters. Little do you remember!
Muhammad Asad	7:3 "Follow what has been sent down unto you by your Sustainer, and follow no masters other than Him. ³ How seldom do you keep this in mind!
Rashad Khalifa	7:3 You shall all follow what is revealed to you from your Lord; do not follow any idols besides Him. Rarely do you take heed.
Shabbir Ahmed	7:3 You shall all follow what has been revealed to you from your Lord and follow no masters other than Him. How seldom do you keep this in mind! ²
Transliteration	7:3 IttabiAAoo m a onzila ilaykum minrabbikum wal a tattabiAAoo min doonihi awliyaqaaleelan ma tathakkaroona
A	7:3 اتبعوا ما انزل اليكم من ربكم ولا تتبعوا من دونه اولياء قليلا ما تذكرون
Edip-Layth	7:4 How many a town have We destroyed; for Our punishment came to them while sleeping, or while resting.
The Monotheist Group	7:4 And how many a town have We destroyed; for Our punishment came to them while sleeping, or while resting.
Muhammad Asad	7:4 And how many a [rebellious] community have We destroyed, with Our punishment coming upon it by night, or while they were resting at noontide! ⁴
Rashad Khalifa	7:4 Many a community we annihilated; they incurred our retribution while they were asleep, or wide awake.
Shabbir Ahmed	7:4 (You will find ample documentation in history that when communities ignored Our Permanent Value System they met with destruction.) How many a community We (Our laws) have annihilated! Our requital visited them by night, or while they slept for their afternoon rest.
Transliteration	7:4 Wakam min qaryatin ahlaknahafajaaha ba/suna bayatan aw hum qa-iloona
A	

7:4 وكم من قرية اهلكناها فجاءها باسنا بيتا او هم قائلون

Edip-Layth	7:5 Then their only saying when Our punishment came to them was: "We were wicked!"
The Monotheist Group	7:5 Then their only saying when Our punishment came to them was: "We were wicked!"
Muhammad Asad	7:5 And when Our punishment came upon them, they had nothing to say for themselves, and could only cry, ⁵ "Verily, we were wrongdoers!"
Rashad Khalifa	7:5 Their utterance when our retribution came to them was: "Indeed, we have been transgressors."
Shabbir Ahmed	7:5 They had no plea when Our requital came to them, but they said, "We were unjust, and used to oppress the vulnerable."
Transliteration	7:5 Fama k ana daAAaw ahum i thjaahum ba/sun a ill a an q aloo inn akunna thalimeena
A	7:5 فما كان دعوتهم اذ جاءهم باسنا الا ان قالوا انا كنا ظلمين
Edip-Layth	7:6 We will ask those who received the message, and We will ask the messengers.
The Monotheist Group	7:6 We will ask those to whom We have sent, and We will ask the messengers.
Muhammad Asad	7:6 Thus, [on Judgment Day] We shall most certainly call to account all those unto whom a [divine] message was sent, and We shall most certainly call to account the message-bearers [themselves]; ⁶
Rashad Khalifa	7:6 We will certainly question those who received the message, and we will question the messengers.
Shabbir Ahmed	7:6 We will certainly question those to whom Our messengers were sent, and certainly We will question the messengers.
Transliteration	7:6 Falanas-alanna alla ^{the} ena orsilailayhim walanas-alanna almursaleen a
A	7:6 فلنسلن الذين ارسل اليهم ولنسلن المرسلين
Edip-Layth	7:7 We will narrate to them with knowledge; We were not absent.
The Monotheist Group	7:7 We will narrate to them with knowledge; We were not absent.
Muhammad Asad	7:7 and thereupon We shall most certainly reveal unto them Our knowledge [of their doings]: ⁷ for never have We been absent [from them].
Rashad Khalifa	7:7 We will inform them authoritatively, for we were never absent.
Shabbir Ahmed	7:7 We shall recount the whole story for them, for We were never absent in Time and Place.
Transliteration	7:7 Falanaqussanna AAalayhim biAAilmin wamakunna gha-ibeen a
A	7:7 فلنقصن عليهم بعلم وما كنا غائبين
Edip-Layth	7:8 The scales on that day will be the truth. Whoever has heavy scales, these are the successful ones.
	7:8 And the scales on that Day will be the truth. Whoever has heavy weights,

The Monotheist Group	then these are the successful ones.
Muhammad Asad	7:8 And true will be the weighing on that Day; and those whose weight [of good deeds] is heavy in the balance -it is they, they who shall attain to a happy state;
Rashad Khalifa	7:8 The scales will be set on that day, equitably. Those whose weights are heavy will be the winners.
Shabbir Ahmed	7:8 The scales on that Day will be truly equitable. Those whose constructive deeds are heavy, will prosper.
Transliteration	7:8 Waalwaznu yawma-i <u>th</u> ini al <u>h</u> aqqufaman thaqulat maw <u>a</u> zeenuhu faol <u>a</u> -ika humu almufl <u>i</u> hoona
A	7:8 والوزن يومئذ الحق فمن ثقلت موزينه فالولئك هم المفلحون
Edip-Layth	7:9 Whoever has light scales, these are the ones who lost themselves for they wrongfully treated Our signs. ²
The Monotheist Group	7:9 And whoever has light weights, then these are the ones who lost their souls for what they transgressed of Our revelations.
Muhammad Asad	7:9 whereas those whose weight is light in the balance - it is they who will have squandered their own selves by their wilful rejection of Our messages. ⁸
Rashad Khalifa	7:9 As for those whose weights are light, they will be the ones who lost their souls as a consequence of disregarding our revelations, unjustly.
Shabbir Ahmed	7:9 And those whose scales are light, will be the ones who have put their own 'self' in loss. This is because they used to replace Our revelations with manmade dogmas.
Transliteration	7:9 Waman khaffat maw <u>a</u> zeenuhu faol <u>a</u> -ikaall <u>th</u> eena khasiroo anfusahum bim <u>a</u> kanoo bi- <u>ay</u> atinaya <u>th</u> limoona
A	7:9 ومن خفت موزينه فالولئك الذين خسروا انفسهم بما كانوا بآيتنا يظلمون
Edip-Layth	<i>The Test</i> 7:10 We granted you dominion on earth, and made for you in it a habitat; little do you give thanks!
The Monotheist Group	7:10 And We granted you dominion on Earth, and made for you in it a habitat; little do you give thanks!
Muhammad Asad	7:10 YEA, INDEED, [O men,] We have given you a [bountiful] place on earth, and appointed thereon means of livelihood for you: [yet] how seldom are you grateful!
Rashad Khalifa	7:10 We have established you on earth, and we have provided for you the means of support therein. Rarely are you appreciative.
Shabbir Ahmed	7:10 (Take heed before the final scales are set.) We have placed you on earth and given you means for a fulfilling life. How seldom are you grateful! ³
Transliteration	7:10 Walaqad makkann <u>a</u> kum fee al-ar <u>d</u> iwajaAAal <u>n</u> a lakum feeh <u>a</u> maAA <u>ay</u> isha qaleelan ma <u>t</u> ashkuroona
A	7:10 ولقد مكنكم فى الارض وجعلنا لكم فيها معيش قليلا ما تشكرون
Edip-Layth	7:11 We created you, We shaped you, and then We said to the angels: "Submit

	to Adam;" so they submitted except for Satan, he was not of those who submitted.
The Monotheist Group	7:11 And We created you, then We shaped you, then We said to the angels: "Yield to Adam;" so they yielded except for Satan, he was not of those who yielded.
Muhammad Asad	7:11 Yea, indeed, We have created you, and then formed you; ⁹ and then We said unto the angels, "Prostrate yourselves before Adam!" - whereupon they [all] prostrated themselves, save Iblis: he was not among those who prostrated themselves. ¹⁰
Rashad Khalifa	7:11 We created you, then we shaped you, then we said to the angels, "Fall prostrate before Adam." They fell prostrate, except Iblees (Satan); he was not with the prostrators.
Shabbir Ahmed	7:11 We created you, then shaped you, then told the angels, "Be of service to Adam! And they agreed to be of service, all but Iblees (Satan). He was not of the subservient. ⁴
Transliteration	7:11 Walaqad khalaqn a_kum thumma sawwarnakumthumma quln a lilmal a-ikati osjudoo li-adamafasajadoo illa ibleesa lam yakun mina a lssajideena
A	7:11 ولقد خلقكم ثم صوركم ثم قلنا للملائكة اسجدوا لآدم فسجدوا الا ابليس لم يكن من السجدين
Edip-Layth	7:12 He said, "What has prevented you from submitting when I have ordered you?" He said, "I am better than him, You created me from fire and created him from clay!" ³
The Monotheist Group	7:12 He said: "What has prevented you from yielding when I have ordered you?" He said: "I am far better than him, You created me from fire and created him from clay!"
Muhammad Asad	7:12 [And God] said: "What has kept thee from prostrating thyself when I commanded thee?" Answered [Iblis]: "I am better than he: Thou hast created me out of fire, whereas him Thou hast created out of clay."
Rashad Khalifa	<i>The Test Begins</i> 7:12 He said, "What prevented you from prostrating when I ordered you?" He said, "I am better than he; You created me from fire, and created him from mud."
Shabbir Ahmed	7:12 God said, "What stopped you from being subservient when I ordered you?" Iblees responded, "I am better than he. You created me from fire, and created him from clay." ⁵
Transliteration	7:12 Qala m a manaAAaka all atasjuda i th amartuka q ala an a khayrun minhukhalaqtanee min narin wakhalaqtahu min teenin
A	7:12 قال ما منعك الا تسجد اذ امرتك قال انا خير منه خلقتني من نار وخلقته من طين
Edip-Layth	7:13 He said, "Descend from it, it is not for you to be arrogant here; depart, for you are disgraced."
The Monotheist Group	7:13 He said: "Descend from it, it is not for you to be arrogant here; depart, for you are disgraced."
Muhammad Asad	7:13 [God] said: "Down with thee, then, from this [state] -for it is not meet for thee to show arrogance here! Go forth, then: verily, among the humiliated shalt thou be!"

Rashad Khalifa	7:13 He said, "Therefore, you must go down, for you are not to be arrogant here. Get out; you are debased."
Shabbir Ahmed	7:13 (Recall that many of the verses of the Qur'an are allegorical.) God said, "You are dismissed and degraded hence. It is not for you to be arrogant here. Go forth, then! You shall be among the humiliated."
Transliteration	7:13 Qala faihibi minha fama yakoonu laka an tatakabbara feeh a faokhrujinnaka mina alssaghireena
A	7:13 قال فاهبط منها فما يكون لك ان تتكبر فيها فاخرج انك من الصغرين
Edip-Layth	7:14 He said, "Grant me respite until the day they are resurrected?"
The Monotheist Group	7:14 He said: "Grant me respite until the Day they are resurrected?"
Muhammad Asad	7:14 Said [Iblis]: "Grant me a respite till the Day when all shall be raised from the dead."
Rashad Khalifa	7:14 He said, "Grant me a respite, until the Day of Resurrection."
Shabbir Ahmed	7:14 He (Iblees) said, "Give me respite till the Day they are raised up."
Transliteration	7:14 Qala anthirnee ilayawmi yubAAathoona
A	7:14 قال انظرني الى يوم يبعثون
Edip-Layth	7:15 He said, "You are granted respite." 4
The Monotheist Group	7:15 He said: "You are granted."
Muhammad Asad	7:15 [And God] replied: "Verily, thou shalt be among those who are granted a respite."
Rashad Khalifa	7:15 He said, "You are granted a respite."
Shabbir Ahmed	7:15 (The request was granted.) "Be among those who are given respite."
Transliteration	7:15 Qala innaka mina almunthareena
A	7:15 قال انك من المنظرين
Edip-Layth	7:16 He said, "For You having me sent astray, I will stalk for them on Your Straight Path." 5
The Monotheist Group	7:16 He said: "For that which You have caused me to be misled, I will stalk for them on Your Straight Path."
Muhammad Asad	7:16 [Whereupon Iblis] said: "Now that Thou hast thwarted me," 11 shall most certainly lie in ambush for them all along Thy straight way,
Rashad Khalifa	7:16 He said, "Since You have willed that I go astray, I will skulk for them on Your straight path."
Shabbir Ahmed	7:16 Iblees said, "Since You have willed that I go astray, I will lurk in ambush for them in Your straight path."
Transliteration	7:16 Qala fabima aghwaytaneelaaAAudanna lahum sirataka almustaqeema
A	7:16 قال فيما اغويتني لاقعدن لهم صراطك المستقيم

Edip-Layth	7:17 "Then I will come to them from between their hands, and from behind them, and from their right, and from their left; You will not find most of them to be appreciative."
The Monotheist Group	7:17 "Then I will come to them from between their hands, and from behind them, and from their right, and from their left; You will find most of them are unappreciative."
Muhammad Asad	7:17 and shall most certainly fall upon them openly as well as in a manner beyond their ken, ¹² and from their right and from their left: and most of them Thou wilt find ungrateful."
Rashad Khalifa	7:17 "I will come to them from before them, and from behind them, and from their right, and from their left, and You will find that most of them are unappreciative."
Shabbir Ahmed	7:17 "Then I will assault them openly and secretly, through their strengths and through their weaknesses. And You will not find most of them grateful (for the guidance)."
Transliteration	7:17 Thumma la atiyannahum min bayniaydeehim wamin khalfihim waAAan aymanihim waAAan shama-ilihimwala tajidu aktharahum shakireena
A	7:17 ثم لءاتينهم من بين ايديهم ومن خلفهم وعن ايمنهم وعن شمالهم ولا تجد اكثرهم شكرين
Edip-Layth	7:18 He said, "Get out from this, you are despised and banished. As for those among them who follow you, I will fill hell with you all!"
The Monotheist Group	7:18 He said: "Get out from this, you are despised and banished. As for those of them who follow you, I will fill Hell with you all!"
Muhammad Asad	7:18 [And God] said: "Go forth from here, disgraced and disowned! [And] as for such of them as follow thee - I will most certainly fill hell with you all!"
Rashad Khalifa	7:18 He said, "Get out therefrom, despised and defeated. Those among them who follow you, I will fill Hell with you all.
Shabbir Ahmed	7:18 He said, "Go forth from here, degraded and banished. Whoever follows you among them, I will surely fill Hell with you all." ⁶
Transliteration	7:18 Qala okhruj minh a ma thoomanmadhooran laman tabiAAaka minhum laamlaanna jahannamaminkum ajmaAAeena
A	7:18 قال اخرج منها مذعوما مدحورا لمن تبعك منهم لاملان جهنم منكم اجمعين
Edip-Layth	7:19 "Adam, reside with your mate in the paradise, and eat from wherever you please; but do not approach this tree or you will be of the wicked." ⁶
The Monotheist Group	7:19 "And Adam, reside with your mate in the paradise, and eat from wherever you please; but do not approach this tree or you will be of the wicked."
Muhammad Asad	7:19 And [as for thee], O Adam', dwell thou and thy wife in this garden, and eat, both of you, whatever you may wish; but do not approach this one tree, lest you become evildoers!" ¹³
Rashad Khalifa	7:19 "As for you, Adam, dwell with your wife in Paradise, and eat therefrom as you please, but do not approach this one tree, lest you fall in sin."
Shabbir Ahmed	7:19 "O Adam! Dwell you and your wife in the Garden and eat from whatever you

	may wish; but do not approach this one tree, lest you become wrong doers." ⁷
Transliteration	7:19 Waya adamu oskun antawazawjuka aljannata fakul a min haythu shi/tumawala taqraba hathihi alshshajaratafatakoona mina al th halimeena
A	7:19 ويادم اسكن انت وزوجك الجنة فكلا من حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظلمين
Edip-Layth	7:20 But the devil whispered to them, to reveal their bodies which was hidden from them; and he said, "Your Lord did not forbid you from this tree except that you would become angels, or you would be immortals."
The Monotheist Group	7:20 But the devil whispered to them, to reveal to them what was no longer apparent to them of their bodies; and he said: "Your Lord did not forbid you from this tree except that you would become angels, or you would be immortal."
Muhammad Asad	7:20 Thereupon Satan whispered unto the two with a view to making them conscious of their nakedness, of which [hitherto] they had been unaware; ¹⁴ and he said: "Your Sustainer has but forbidden you this tree lest you two become .[as] angels, or lest you live forever." ¹⁵
Rashad Khalifa	7:20 The devil whispered to them, in order to reveal their bodies, which were invisible to them. He said, "Your Lord did not forbid you from this tree, except to prevent you from becoming angels, and from attaining eternal existence."
Shabbir Ahmed	7:20 Then Satan deceived them in order to reveal their imperfections and fallibility to them. He said, "Your Lord forbade this tree lest you become angels or become immortals." ⁸
Transliteration	7:20 Fawaswasa lahum a a lshshaytanuliyubdiya lahum a m a wooriya AAanhum a minsaw-atihima waq ala m a nah akumarabbukuma AAan h athihi a lshshajarati illaan takoona malakayni aw takoona mina alkh h alideena
A	7:20 فوسوس لهما الشيطان ليبيد لهما ما ورى عنهما من سوءتهما وقال ما نهكما ربكما عن هذه الشجرة الا ان تكونا ملكين او تكونا من الخلد
Edip-Layth	7:21 He swore to them: "I am giving good advice."
The Monotheist Group	7:21 And he swore to them: "I am giving good advice."
Muhammad Asad	7:21 And he swore unto them, "Verily, I am of those who wish you well indeed!"
Rashad Khalifa	7:21 He swore to them, "I am giving you good advice."
Shabbir Ahmed	7:21 And Satan swore to both, man and woman, "I am a sincere advisor to you."
Transliteration	7:21 Waqasamahuma innee lakum alamina aln n asiheena
A	7:21 وقاسمهما انى لكما لمن الناصحين
Edip-Layth	7:22 So he misled them with deception; and when they tasted the tree, their bodies became apparent to them, and they rushed to cover themselves with the leaves of the paradise; and their Lord called to them: "Did I not forbid you from that tree, and tell you that the devil is your clear enemy?" ⁷
The Monotheist Group	7:22 So he misled them with deception; and when they tasted the tree, their bodies became apparent to them, and they rushed to cover themselves with the leaves of the paradise; and their Lord called to them: "Did I not forbid you from that tree, and tell you that the devil is your clear enemy?"

Muhammad Asad	7:22 -and thus he led them on with deluding thoughts. But as soon as the two had tasted [the fruit] of the tree, they became conscious of their nakedness; and they began to cover themselves with pieced-together leaves from the garden. And their Sustainer called unto them: "Did I not forbid that tree unto you and tell you, `Verily, Satan is your open foe?'"
Rashad Khalifa	7:22 He thus duped them with lies. As soon as they tasted the tree, their bodies became visible to them, and they tried to cover themselves with the leaves of Paradise. Their Lord called upon them: "Did I not enjoin you from that tree, and warn you that the devil is your most ardent enemy?"
Shabbir Ahmed	7:22 So by deceit Satan brought about their downfall. They tasted of the tree of discord and started to divide into branches. Soon their imperfections became obvious and they tried to conceal them in vain with superficial courtesy. Then came a reminder from their Lord, "Did I not forbid you that tree and tell you that Satan is your open enemy?" 9
Transliteration	7:22 Fadallaḥuma bighuroorin falamm athaqa a Ishshajarata badat lahum a saw- <u>atuhumawatafiqa</u> yakh <u>sifani</u> AAalayhim <u>amin</u> waraqi aljannati wan <u>adahuma</u> rabbuhum ^a alam anhakum <u>a</u> AAan tilkum <u>a</u> a Ishshajaratiwaaqul lakum <u>a</u> inna alshshay ^{ta} na lakum ^a AAaduwwun mubeen ^{un}
A	7:22 فدللهما بغرور فلما ذاقا الشجرة بدت لهما سوءتهما وطفقا يخصفان عليهما من ورق الجنة وناديهما ربهما الم انهكما عن تلكما الشجرة واقل لكما ان الشيطان لكما عدو مبين
Edip-Layth	7:23 They said, "Our Lord, we have wronged ourselves and if You do not forgive us and have mercy on us, then we will be of the losers!"
The Monotheist Group	7:23 They said: "Our Lord, we have wronged ourselves and if You do not forgive us and have mercy on us, then we will be of the losers!"
Muhammad Asad	7:23 The two replied: "O our Sustainer! We have sinned against ourselves -and unless Thou grant us forgiveness and bestow Thy mercy upon us, we shall most certainly be lost!"
Rashad Khalifa	7:23 They said, "Our Lord, we have wronged our souls, and unless You forgive us and have mercy on us, we will be losers."
Shabbir Ahmed	7:23 They said, "Our Lord! We have wronged ourselves. Unless You forgive us and have mercy on us, we will certainly be lost." 10
Transliteration	7:23 Qala rabban a <u>thalamna</u> anfusana wa-in lam taghfir lan a watar ^{hamna} alanakoonanna mina alkh ^a sireena
A	7:23 قالوا ربنا ظلمنا انفسنا وان لم تغفر لنا وترحمنا لنكونن من الخسرين
Edip-Layth	7:24 He said, "Descend as enemies to one another; on earth you will have residence and provisions until the appointed time."
The Monotheist Group	7:24 He said: "Descend; for you are enemies to one another; and on Earth you will have residence and provisions until the appointed time."
Muhammad Asad	7:24 Said He: "Down with you, 16 [and be henceforth] enemies unto one another, having on earth your abode and livelihood for a while:
Rashad Khalifa	7:24 He said, "Go down as enemies of one another. On earth shall be your habitation and provision for awhile."
	7:24 (Self interests of people had given rise to unjust marking of land and individual hoarding. Suppression of the weak had begun.) God told them that

Shabbir Ahmed	they had fallen down from the high station of humanity. They had ignored the law that "Mankind is one community" (10:19). From then on, they would live as tribes and nations, enemies to one another, "There will be for you on land an abode and sustenance for a while." ¹¹
Transliteration	7:24 Qala ihbi too baAA dukumlibaAAadin AAaduwwun walakum fee al-ar di mustaqarrunwamatAAun ila heenin
A	7:24 قال اهبطوا بعضكم لبعض عدو ولكم فى الارض مستقر ومتع الى حين
Edip-Layth	7:25 He said, "In it you will live and in it you will die, and from it you will be brought forth."
The Monotheist Group	7:25 He said: "In it you will live and in it you will die, and from it you will be brought forth."
Muhammad Asad	7:25 there shall you live" - He added - "and there shall you die, and thence shall you be brought forth [on Resurrection Day]!
Rashad Khalifa	7:25 He said, "On it you will live, on it you will die, and from it you will be brought out."
Shabbir Ahmed	7:25 He said, "You shall live on earth and die there and be resurrected from there." ¹²
Transliteration	7:25 Qala feeha tahyawnawafeeha tamootoona waminha tukhrajoona
A	7:25 قال فيها تحيون وفيها تموتون ومنها تخرجون
Edip-Layth	7:26 O Children of Adam, We have sent down for you garments to cover your bodies, as well as ornaments; and the garment of awareness is the best. That is from God's signs, perhaps they will remember. ⁸
The Monotheist Group	7:26 O Children of Adam, We have sent down for you garments to alleviate your sin, as well as feathers; and the garment of righteousness is the best. That is from God's signs, perhaps they will remember.
Muhammad Asad	7:26 O CHILDREN of Adam! Indeed, We have bestowed upon you from on high [the knowledge of making] garments to cover your nakedness, and as a thing of beauty: ¹⁷ but the garment of God-consciousness is the best of all. Herein lies a message from God, so that man ¹⁸ might take it to heart.
Rashad Khalifa	7:26 O children of Adam, we have provided you with garments to cover your bodies, as well as for luxury. But the best garment is the garment of righteousness. These are some of GOD's signs, that they may take heed.
Shabbir Ahmed	7:26 O Children of Adam! We have provided you with garments to cover your bodies as well as to adorn you. The best garment for you to wear, in addition, is good conduct. (Your character decorates you inside out.) These are the verses of God that they must take to heart.
Transliteration	7:26 Ya banee adama qad anzaln aAAalaykum lib asan yuw aree saw-atikumwareeshan walib asu a Ittaqwa thalikakhayrun thalika min ayati AllahilaAAallahum yaththakkaroonaa
A	7:26 يبنى اءادم قد انزلنا عليكم لباسا يورى سوءتكم وريشا ولباس التقوى ذلك خير ذلك من اءايت الله لءلهم يذكرون
	7:27 O Children of Adam, do not let the devil afflict you as he evicted your

Edip-Layth	parents from the paradise; removing from them their garments to show them their bodies. He and his tribe see you from where you do not see them. We have made the devils as allies for those who do not acknowledge. ⁹
The Monotheist Group	7:27 O Children of Adam, do not let the devil afflict you as he evicted your parents from the paradise; he removes from them their garments to show them their bodies. He and his tribe see you from where you do not see them. We have made the devils as allies for those who do not believe.
Muhammad Asad	7:27 O children of Adam! Do not allow Satan to seduce you in the same way as he caused your ancestors to be driven out of the garden: he deprived them of their garment [of God-consciousness] in order to make them aware of their nakedness. Verily, he and his tribe are lying in wait for you where you cannot perceive them! ¹⁹ Verily, We have placed [all manner of] satanic forces near unto those who do not [truly] believe; ²⁰
Rashad Khalifa	7:27 O children of Adam, do not let the devil dupe you as he did when he caused the eviction of your parents from Paradise, and the removal of their garments to expose their bodies. He and his tribe see you, while you do not see them. We appoint the devils as companions of those who do not believe.
Shabbir Ahmed	7:27 O Children of Adam! Let not your selfish desires deceive you as it deceived your ancestors, caused them to lose their Paradise, and exposed their imperfections. A host of selfish and rebellious desires lurk within you. You can't even see them but these Satans see you and befriend those who do not believe.
Transliteration	7:27 Ya banee adama layaftinannakumu a lshshaytanu kama akhrajaaawaykum mina aljannati yanziAAu AAanhum a libasahumaliyuriyahuma saw-atihima innahu yarakumhuwa waqabeeluhu min haythu l a tarawnahum inn ajaAAalna alshshayateena awliya lillaheenala yu/minoona
A	7:27 بينى آدم لا يفتنكم الشيطان كما اخرج ابويكم من الجنة ينزع عنهما لباسهما ليريهما سوءتهما انه يريكم هو وقبيله من حيث لا ترونهم انا جعلنا الشيطان اولياء للذين لا يؤمنون
Edip-Layth	<i>Examine Claims About God With Knowledge</i> 7:28 When they commit evil acts, they say, "We found our fathers doing such, and God ordered us to it." Say, "God does not order evil! Do you say about God what you do not know?" ¹⁰
The Monotheist Group	7:28 And if they commit evil acts, they say: "We found our fathers doing such, and God ordered us to it." Say: "God does not order evil! Do you say about God what you do not know?"
Muhammad Asad	7:28 and [so,] whenever they commit a shameful deed, they are wont to say, "We found our forefathers doing it," and, "God has enjoined it upon us." Say: "Behold, never does God enjoin deeds of abomination. Would you attribute unto God something of which you have no knowledge?"
Rashad Khalifa	7:28 They commit a gross sin, then say, "We found our parents doing this, and GOD has commanded us to do it." Say, "GOD never advocates sin. Are you saying about GOD what you do not know?"
Shabbir Ahmed	7:28 (As an example) when people commit an indecency they say, "We found our forefathers doing it and God has enjoined it upon us." (Made it natural for us). Say (O Prophet!), "God never enjoins indecency. Do you attribute to God that of which you have no knowledge?"
Transliteration	7:28 Wa-itha faAAaloo f ahishatan q aloowajadna AAalayh a abaana waAllahuamarana bih a qul inna All aha l aya/muru bi alfaahsha-i ataqooloona AAalaAllahi ma la taAAlamoona

A	7:28 واذا فعلوا فحشة قالوا وجدنا عليها ءاباءنا والله امرنا بها قل ان الله لا يامر بالفحشاء اتقولون على الله ما لا تعلمون
Edip-Layth	7:29 Say, "My Lord orders justice, and that you be devoted at every temple, and that you call on Him, while being faithful to Him in the system; as He initiated you, so you will return."¹¹
The Monotheist Group	7:29 Say: "My Lord orders justice, and that you be devoted at every temple, and that you call on Him, while being faithful to Him in the system; as He initiated you, so you will return."
Muhammad Asad	7:29 Say: "My Sustainer has [but] enjoined the doing of what is right; and [He desires you to] put your whole being into every act of worship, ²¹ and to call unto Him, sincere in your faith in Him alone. As it was He who brought you into being in the first instance, so also [unto Him] you will return:
Rashad Khalifa	7:29 Say, "My Lord advocates justice, and to stand devoted to Him alone at every place of worship. You shall devote your worship absolutely to Him alone. Just as He initiated you, you will ultimately go back to Him."
Shabbir Ahmed	7:29 Say (O Messenger!), "My Lord enjoins justice and moderation and to stand devoted to Him alone in complete obedience. Call unto Him, sincere in your faith in Him alone. He is the One Who brought you into being in the first place, and to Him you will return." (And this is how you can regain your lost Paradise in both worlds.)
Transliteration	7:29 Qul amara rabbee bi alqistiwaaqeemoo wujoohakum AAinda kulli masjidin waodAAoohumukhliseenah lahu alIddeena kama badaakumtaAAoodoona
A	7:29 قل امر ربى بالقسط واقيموا وجوهكم عند كل مسجد وادعوه مخلصين له الدين كما بداكم تعودون
Edip-Layth	7:30 A group He has guided and a group has deserved misguidance; that is because they have taken the devils as allies besides God; and they think they are guided!
The Monotheist Group	7:30 A group He has guided and a group have deserved misguidance; that is because they have taken the devils as allies besides God; and they think they are guided!
Muhammad Asad	7:30 some [of you] He will have graced with His guidance, whereas, for some a straying from the right path will have become unavoidable: ²² for, behold, they will have taken [their own] evil impulses for their masters in preference to God, thinking all the while that they have found the right path!"
Rashad Khalifa	<i>Beware: They Believe that They Are Guided</i> 7:30 Some He guided, while others are committed to straying. They have taken the devils as their masters, instead of GOD, yet they believe that they are guided.
Shabbir Ahmed	7:30 But there will be two parties among people. Some of them will live upright according to the Divine laws of guidance while others will ally with Satans as their friends. They take their religious leadership as their masters instead of God, and think that they are rightly guided. ¹³
Transliteration	7:30 Fareeqan had a wafareeqan haqqaAAalayhimu a lddalalatu innaahumu ittakhathooalshshayaateena awliy aa min dooni All ahiwayahsaboona annahum muhtadoona

A	7:30 فريقا هدى وفريقا حق عليهم الضلالة انهم اتخذوا الشيطين اولياء من دون الله ويحسبون انهم مهتدون
Edip-Layth	7:31 O Children of Adam, dress nicely at every temple, and eat and drink and do not indulge or waste; He does not like the indulgers and the prodigals.
The Monotheist Group	7:31 O Children of Adam, dress nicely at every temple, and eat and drink and do not indulge; He does not like the indulgers.
Muhammad Asad	7:31 O CHILDREN of Adam! Beautify yourselves ²³ for every act of worship, and eat and drink [freely], but do not waste: verily, He does not love the wasteful!
Rashad Khalifa	<i>Dress Nicely For The Masjid</i> 7:31 O children of Adam, you shall be clean and dress nicely when you go to the masjid. And eat and drink moderately; Surely, He does not love the gluttons.
Shabbir Ahmed	7:31 O Children of Adam! Subservience and obedience to the Divine Commands ensures for you adornment and nice things in life. So enjoy God's bounties, but do not commit excesses. God does not love the wasters.
Transliteration	7:31 Ya banee adama khu thoozeenatakum AAinda kulli masjidin wakuloo waishraboo walatusrifoo innahu la yuhibbu almusrifeena
A	7:31 بينى اءام خءوا زينءكم عءء كل مسءء وكلوا واشربوا ولا ءسرفوا انه لا ءبب المسرفين
Edip-Layth	<i>Do Not Prohibit in the Name Of God</i> 7:32 Say, "Who has forbidden the nice things that God has brought forth for His servants and the good provisions?" Say, "They are in this worldly life for those who acknowledge, and they will be exclusive for them on the day of Resurrection" We thus explain the signs for those who know. ¹²
The Monotheist Group	7:32 Say: "Who has forbidden the nice things that God has brought forth for His servants and the good provisions?" Say: "They are meant for those who believe during this worldly life, and they will be exclusive for them on the Day of Resurrection." It is such that We explain the revelations for those who know.
Muhammad Asad	7:32 Say: "Who is there to forbid the beauty which God has brought forth for His creatures, and the good things from among the means of sustenance?" Say: "They are [lawful] in the life of this world unto all who have attained to faith - to be theirs alone on Resurrection Day." ²⁴ Thus clearly do We spell out these messages unto people of [innate] knowledge!
Rashad Khalifa	<i>Innovated Prohibitions Condemned</i> 7:32 Say, "Who prohibited the nice things GOD has created for His creatures, and the good provisions?" Say, "Such provisions are to be enjoyed in this life by those who believe. Moreover, the good provisions will be exclusively theirs on the Day of Resurrection." We thus explain the revelations for people who know.
Shabbir Ahmed	7:32 Say, "Who is there to forbid the beauty that God has brought forth for His servants, and the good things of sustenance?" Say, "On the Day of Resurrection, these things will be only for those who chose to believe during the life of this world." Thus do We detail Our messages for people who make use of what they learn. ¹⁴
Transliteration	7:32 Qul man harrama zeenata All ahiallatee akhraja liAAib adihi waalttayyibatimina a Irrizqi qul hiya lilla theena amanoofee al hayati a Iddunya khalisatanyawma alqiyamati kathalika nufassilu al-ayatiliqawmin yaAAlamoonaa
A	7:32 قل من ءرم زينة الله الءى اءرء لعباده والطيبء من الرزق قل هى للءين ءامءوا فى

Edip-Layth	7:33 Say, "My Lord has forbidden all lewd action, what is obvious from them and what is subtle, and sin, aggression without cause, your setting up partners with God that were never authorized by Him, and saying about God what you do not know."
The Monotheist Group	7:33 Say: "My Lord has forbidden all lewd action, what is obvious from them and what is subtle, and sin, and aggression without cause, and that you set up partners with God that which He has never authorized, and that you say about God what you do not know."
Muhammad Asad	7:33 Say: "Verily, my Sustainer has forbidden only shameful deeds, be they open or secret, and [every kind of] sinning, and unjustified envy, and the ascribing of divinity to aught beside Him - since He has never bestowed any warrant therefor from on high and the attributing unto God of aught of which you have no knowledge."
Rashad Khalifa	7:33 Say, "My Lord prohibits only evil deeds, be they obvious or hidden, and sins, and unjustifiable aggression, and to set up beside GOD powerless idols, and to say about GOD what you do not know."
Shabbir Ahmed	7:33 Say, "My Lord forbids only: Indecent shameful deeds, open or secret, actions that hurt the 'self' and drag down the individual and collective human potential, unjust aggression, associating others with God (Shirk), for which He has sent down no authority, and that you say things about God that you do not know."
Transliteration	7:33 Qul innam a harrama rabbiyaalfaw ahisha m a thahara minh awama ba tana waal-ithma waalbaghyabighayri al haqqi waan tushrikoo bi Allahi m alam yunazzil bihi sultanan waan taqooloo AAala Allahima la taAAalamoonaa
A	7:33 قل انما حرم ربى الفوحش ما ظهر منها وما بطن والاثم والبغى بغير الحق وان تشركوا بالله ما لم ينزل به سلطانا وان تقولوا على الله ما لا تعلمون
Edip-Layth	7:34 For every nation will be an allotted time; when their time is reached, they will not delay by one moment nor advance it.
The Monotheist Group	7:34 And for every nation will be an allotted time; when their time is reached, they will not delay by one hour nor advance.
Muhammad Asad	7:34 And for all people a term has been set: ²⁵ and when [the end of] their term approaches, they can neither delay it by a single moment, ²⁶ nor can they hasten it.
Rashad Khalifa	7:34 For each community, there is a predetermined life span. Once their interim comes to an end, they cannot delay it by one hour, nor advance it.
Shabbir Ahmed	7:34 All nations and communities determine the terms of their Rise and Fall in accordance with these Divine laws. And these laws work with meticulous timing, without delay and without hastening.
Transliteration	7:34 Walikulli ommatin ajalun fa-i tha jaaajaluhum la yasta/khiroona s aAAatan walayastaqdimoonaa
A	7:34 ولكل امة اجل فاذا جاء اجلهم لا يستأخرون ساعة ولا يستقدمون
Edip-Layth	<i>When Messengers Come To You</i> 7:35 O Children of Adam, when messengers come to you from amongst yourselves and narrate My signs to you; then for those who are aware, and

	reform, there will be no fear over them nor will they grieve.
The Monotheist Group	7:35 O Children of Adam, when messengers come to you from amongst yourselves and narrate My revelations to you; then for those who are aware, and upright, there will be no fear over them nor will they grieve.
Muhammad Asad	7:35 O CHILDREN of Adam! Whenever there come unto you apostles of your own, conveying My messages unto you, then all who are conscious of Me and live righteously - no fear need they have, and neither shall they grieve;
Rashad Khalifa	<i>Messengers From Among You</i> 7:35 O children of Adam, when messengers come to you from among you, and recite My revelations to you, those who take heed and lead a righteous life, will have nothing to fear, nor will they grieve.
Shabbir Ahmed	7:35 O Children of Adam! (I had revealed in the early stages of human civilization that I will keep sending My guidance to you 2:213.) So, when messengers of your own come to you narrating My messages, those who will live upright and mend their ways, will have nothing to fear or grieve.
Transliteration	7:35 Ya banee <u>a</u> dama imm <u>a</u> ya/tiyannakum rusulun minkum yaqu <u>s</u> soona AAalaykum <u>a</u> yateefamani ittaq <u>a</u> waa <u>s</u> lah <u>a</u> fal <u>a</u> khawfunAAalayhim wal <u>a</u> hum yahzan <u>oo</u> na
A	7:35 يَبْنَىٰ ءَادَمَ اِمَّا يَاتِيْنَكُمْ رَسُلٌ مِّنْكُمْ يَقْصُوْنَ عَلَيْكُمْ ءَايَتِيْ فَمَنْ اَتَقٰى وَاصْلَحْ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ
Edip-Layth	7:36 As for those who reject Our signs, and become arrogant towards them; then these are the dwellers of the fire, in it they will abide"
The Monotheist Group	7:36 As for those who reject Our revelations, and become arrogant towards them; then these are the dwellers of the Fire, in it they will abide"
Muhammad Asad	7:36 but they who give the lie to Our messages and scorn them in their pride- these are destined for the fire, therein to abide.
Rashad Khalifa	7:36 As for those who reject our revelations, and are too arrogant to uphold them, they have incurred Hell, wherein they abide forever.
Shabbir Ahmed	7:36 On the other hand, those who reject Our revelations and scorn them, will dwell in the Hellfire to live therein, forever.
Transliteration	7:36 Wa <u>a</u> llat <u>h</u> een <u>a</u> ka <u>t</u> h <u>t</u> h <u>a</u> boobi- <u>a</u> y <u>a</u> t <u>i</u> na wa istakbaroo AAanh <u>a</u> ola-ika a <u>s</u> - <u>h</u> abu alnn <u>a</u> ri humfe <u>h</u> a k <u>h</u> alidoona
A	7:36 وَالَّذِيْنَ كَذَبُوْا بِآيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا اُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ
Edip-Layth	<i>The Worst People</i> 7:37 Who is more wicked than one who invents lies about God, or denies His signs? These will receive their recompense from the book; so that when Our messengers come to take them, they will say, "Where are those whom you used to call on besides God?" they said, "They have abandoned us!" and they bore witness upon themselves that they were ingrates.
The Monotheist Group	7:37 Who is more wicked than one who invents lies about God, or denies His revelations? These will receive their recompense from the record; so that when Our messengers come to terminate their lives, they will say: "Where are those whom you used to call on besides God?" they said: "They have abandoned us!" and they bore witness upon themselves that they were rejecters.
	7:37 And who could be more wicked than they who attribute their own lying

Muhammad Asad	inventions to God or give the lie to His messages? Whatever has been decreed to be their lot [in life] will be theirs ²⁷ -till there shall come _ unto them Our messengers to cause them to die, [and] shall say, "Where, now, are those beings whom you were wont to invoke beside God?" And [those sinners] will reply, "They have forsaken us!" -and [thus] they will bear witness against themselves that they had been denying the truth.
Rashad Khalifa	7:37 Who is more evil than those who invent lies about GOD, or reject His revelations? These will get their share, in accordance with the scripture, then, when our messengers come to terminate their lives, they will say, "Where are the idols you used to implore beside GOD?" They will say, "They have abandoned us." They will bear witness against themselves that they were disbelievers.
Shabbir Ahmed	7:37 Who can do a greater wrong than the one who invents lies about God, or rejects His revelations? They get their due share according to the Law of Respite till Our couriers of death come to them saying, "Where are those on whom you called besides God?" They will respond, "They have left us hanging." Then they will testify against themselves that they had been disbelievers.
Transliteration	7:37 Faman a th lamu mimmani iftarāAAalā Allāhi kathīban aw kath th hababi- ^{ay} atihi olā-ika yan aluhum na seebuhummina alkit ^{abi} hatta i ^{tha} j ^{aat} -humrusuluna yatawaffawnahum q ^{aloo} ayna m ^{akuntum} tadAAoona min dooni All ^{ahi} q ^{aloo} ^{daloo} AAanna washahidoo AAalā anfusihim annahum ka ^{nook} a ^{fi} reena
A	7:37 فمن اظلم ممن افترى على الله كذبا او كذب بايته اولئك ينالهم نصيبهم من الکتب حتی اذا جاءتهم رسلنا يتوفونهم قالوا این ما کنتم تدعون من دون الله قالوا ضلوا عنا وشهدوا على انفسهم انهم کانوا کفرین
Edip-Layth	7:38 He said, "Enter with the multitude of nations before you from humans and Jinn to the fire!" Every time a nation entered, it cursed its sister nation, until they are all gathered inside it; then the last of them says to the first: "Our Lord, these are the ones who have misguided us, so give them double the retribution of the fire!" He replied: "Each will receive double, but you do not know." ¹³
The Monotheist Group	7:38 He said: "Enter with the multitude of nations before you from humans and Jinn to the Fire!" Every time a nation entered, it cursed its sister nation, until they are all gathered inside it; then the last of them says to the first: "Our Lord, these are the ones who have misguided us, so give them double the retribution of the Fire!" He replied: "Each will receive double, but you do not know."
Muhammad Asad	7:38 [And God] will say: "Join those hosts of invisible beings and humans who have gone before you into the fire!" [And] every time a host enters [the fire], it will curse its fellow-host -so much so that, when they all shall have passed into it, one after another, the last of them will speak [thus] of the first of them: ²⁸ "O our Sustainer! It is they who have led us astray: give, them, therefore, double suffering through fire!" He, will reply: "Every one of you deserves double suffering ²⁹ -but you know it not."
Rashad Khalifa	Mutual Blaming 7:38 He will say, "Enter with the previous communities of jinns and humans into Hell." Every time a group enters, they will curse their ancestral group. Once they are all in it, the latest one will say of the previous one, "Our Lord, these are the ones who misled us. Give them double the retribution of Hell." He will say, "Each receives double, but you do not know."
Shabbir Ahmed	7:38 God will command them to join the previous uncivilized and civilized communities into the fire. Every later group will blame the earlier one, "Our Lord! These are the ones who misled us; double their punishment." He will say, "Doubled for all": but this you do not know. ¹⁵

Transliteration	7:38 Qala odkhuloo fee omamin qad khalatmin qablikum mina aljinni wa al-insi fee a Innarikullama dakhalat ommatun laAAanat okhtah a hattaitha idd arakoo fee^ha jameeAAan q alatokhrahum li-ool ahum rabban a h aola-ia^dalloona fa atihim AAathaban diAAfanmina alNnari qala likullin diAAfunwalakin la taAAlamoona
A	7:38 قال ادخلوا في امم قد خلت من قبلكم من الجن والانس في النار كلما دخلت امة لعنت اخنها حتى اذا اداركوا فيها جميعا قالت اخرهم لاولهم ربنا هؤلاء اضلونا فاتهم عذابا ضعفا من النار قال لكل ضعف ولكن لا تعلمون
Edip-Layth	7:39 The first of them said to the last: "You have no preference over us, so taste the retribution for what you earned!"
The Monotheist Group	7:39 And the first of them said to the last: "You have no preference over us, so taste the retribution for what you earned!"
Muhammad Asad	7:39 And the first of them will say unto the last of them: "So you were in no wise superior to us! ³⁰ Taste, then, this suffering for all [the evil] that you were wont to do!"
Rashad Khalifa	7:39 The ancestral group will say to the later group, "Since you had an advantage over us, taste the retribution for your own sins."
Shabbir Ahmed	7:39 The first nation will say to the last, "You are not the least bit better than us. So taste the doom for what you earned."
Transliteration	7:39 Waqalat ool ahum li-okhr ahumfama k ana lakum AAalayn a min fadlinfathooqoo alAAathaba bima kuntum taksiboona
A	7:39 وقالت اولهم لآخرهم فما كان لكم علينا من فضل فتوقوا العذاب بما كنتم تكسبون
Edip-Layth	<i>Do Not Be Unappreciative of God's Signs</i> 7:40 Those who have denied Our signs, and reacted to them with arrogance, the gates of the sky will not open for them, nor will they enter paradise until the camel passes through the eye of a needle. It is such that We recompense the criminals. ¹⁴
The Monotheist Group	7:40 Those who have denied Our revelations, and became arrogant towards them, the gates of the sky will not open for them, nor will they enter Paradise until the camel passes through the eye of a needle. It is such that We recompense the criminals.
Muhammad Asad	7:40 VERILY, unto those who give the lie to Our messages and scorn them in their pride, the gates of heaven shall not be opened; ³¹ and they shall not enter paradise any more than a twisted rope can pass through a needle's eye: ³² for thus do We requite such as are lost in sin.
Rashad Khalifa	<i>Rejecting God's Revelations: An Unforgivable Offense</i> 7:40 Surely, those who reject our revelations and are too arrogant to uphold them, the gates of the sky will never open for them, nor will they enter Paradise until the camel passes through the needle's eye. We thus requite the guilty.
Shabbir Ahmed	7:40 Those who deny Our messages, and scorn them, the gates of heaven will not be opened for them, and they will not enter the Garden until the camel goes through the eye of a needle. This is how We recompense the guilty. ¹⁶
Transliteration	7:40 Inna alla theena ka ththaboo bi- ayatinawaistakbaroo AAanh a l a tufattahulahum abw abu a Issama-i wal ayadkhuloona aljannata hatta yaliya aljamalu feesammi alkhiyati wakathalika najzee almujrimeena

A	7:40 ان الذين كذبوا بايتنا واستكبروا عنها لا تفتح لهم ابواب السماء ولا يدخلون الجنة حتى يلج الجمل في سم الخياط وكذلك نجزي المجرمين
Edip-Layth	7:41 They will have hell as an abode, and from above them will be barriers. It is thus We recompense the wicked.
The Monotheist Group	7:41 They will have Hell as an abode, and from above them will be barriers. It is thus We recompense the wicked.
Muhammad Asad	7:41 Hell will be their resting-place and their covering as well: ³³ for thus do We requite the evildoers.
Rashad Khalifa	7:41 They have incurred Hell as an abode; they will have barriers above them. We thus requite the transgressors.
Shabbir Ahmed	7:41 Hell is their bed and their covering as well. This is how We recompense the guilty, those who steal the fruit of others' labor and thus violate human rights. ¹⁷
Transliteration	7:41 Lahum min jahannama mih <u>adun</u> waminfawqihim ghaw <u>ashin</u> waka <u>thalika</u> najzee al <u>ththalimeena</u>
A	7:41 لهم من جهنم مهاد ومن فوقهم غواش وكذلك نجزي الظلمين
Edip-Layth	7:42 As for those who acknowledge and do good; We do not burden a person beyond its capacity; those are the dwellers of paradise, in it they will abide.
The Monotheist Group	7:42 As for those who believe and do good; We do not burden a soul beyond its means; those are the dwellers of Paradise, in it they will abide.
Muhammad Asad	7:42 But those who attain to faith and do righteous deeds - [and] We do not burden any human being with more than he is well able to bear - they are destined for paradise, therein to abide,
Rashad Khalifa	7:42 As for those who believe and lead a righteous life - we never burden any soul beyond its means - these will be the dwellers of Paradise. They abide in it forever.
Shabbir Ahmed	7:42 On the other hand, those who attain conviction in Divine laws and work to augment the individual and collective potential of humanity, will succeed in attaining Paradise of their own making (3:136). We never assign goals to people that are beyond their capacity. ¹⁸
Transliteration	7:42 Waallat <u>heena</u> <u>amanoowa</u> AAamiloo a <u>Issalihati</u> l <u>a</u> nukallifunafsan ill <u>a</u> wusAAah <u>a</u> ola-ika as- <u>hab</u> ualjannati hum fee <u>ha</u> kh <u>alidoona</u>
A	7:42 والذين ءامنوا وعملوا الصلحت لا نكلف نفسا الا وسعها اولئك اصحب الجنة هم فيها خلدون
Edip-Layth	7:43 We removed what was in their chests of jealousy and hidden enmity; rivers will flow beneath them; and they will say, "Praise be to God who has guided us to this, and we would not have been guided unless God guided us. The messengers of our Lord had come with truth." It will be announced to them: "This is paradise; you have inherited it for what you have done."
The Monotheist Group	7:43 And We removed what was in their chests of hate; rivers will flow beneath them; and they will say: "Praise be to God who has guided us to this, and we would not have been guided unless God guided us. The messengers of our Lord had come with truth." And it was called to them: "This is Paradise; you have inherited it for what you have done."

Muhammad Asad	7:43 after We shall have removed whatever unworthy thoughts or feelings may have been [lingering] in their bosoms. Running waters will flow at their feet; and they will say: "All praise is due to God, who has guided us unto this; for we would certainly not have found the right path unless God had guided us! Indeed, our Sustainer's apostles have told us the truth!" And [a voice] will call out unto them: "This is the paradise which you have inherited by virtue of your past deeds!"
Rashad Khalifa	<i>By God's Grace</i> 7:43 We will remove all jealousy from their hearts. Rivers will flow beneath them, and they will say, "GOD be praised for guiding us. We could not possibly be guided, if it were not that GOD has guided us. The messengers of our Lord did bring the truth." They will be called: "This is your Paradise. You have inherited it, in return for your works."
Shabbir Ahmed	7:43 *
Transliteration	7:43 WanazaAAana ma fee sudoorihimmin ghillin tajree min ta htihimu al-anharu waqalooalhamdu lillahi alla thee hadanalihattha wama kunn linahadiya lawl aan hadana Allahu laqad jaat rusulurabbina bi alhaqqi wanoodoo an tilkumualjannatu oorithtumooaha bima kuntum taAamaloonaa
A	7:43 ونزعلنا ما فى صدورهم من غل تجرى من تحتهم الانهر وقالوا الحمد لله الذى هدانا لهذا وما كنا لنهتدى لولا ان هدانا الله لقد جاءت رسل ربنا بالحق ونودوا ان تلکم الجنة اورثتموها بما كنتم تعملون
Edip-Layth	<i>A Dialogue Between People of Paradise and Hell</i> 7:44 The companions of paradise called the dwellers of the fire: "We have found what our Lord promised us to be true; did you find what your Lord promised to be true?" They said, "Indeed!" Then a caller announced between them: "God's curse is on the wicked."
The Monotheist Group	7:44 And the dwellers of Paradise called the dwellers of the Fire: "We have found what our Lord promised us to be true; did you find what your Lord promised to be true?" They said: "Indeed!" Then a caller announced between them: "God's curse is on the wicked."
Muhammad Asad	7:44 And the inmates of paradise will call out to the inmates of the fire: "Now we have found that what our Sustainer promised us has come true; have you, too, found that what your Sustainer promised you has come true?" [The others] will answer, "Yes!"-whereupon from their midst a voice 35 will loudly proclaim: "God's rejection is the due of the evildoers
Rashad Khalifa	7:44 The dwellers of Paradise will call the dwellers of Hell: "We have found our Lord's promise to be the truth; have you found your Lord's promise to be the truth?" They will say, "Yes." An announcer between them will announce: "GOD's condemnation has befallen the transgressors;
Shabbir Ahmed	7:44 The dwellers of the Garden will call out to the dwellers of the fire, "We have found that what our Sustainer promised us has come true. Have you too, found that what your Sustainer promised you has come true?" They will answer, "Yes!" Then from their midst a voice will proclaim, "God rejects the oppressors who wrongfully violated human rights."
Transliteration	7:44 Wanada as-habualjannati as-haba alnnari an qadwajadna ma waAAadana rabbuna haqqanfahal wajadtum ma waAAada rabbukum haqqan qaloonaaaam faaththana mu-atththinun baynahum an laAAnatuAllahi AAala alththalimeena
	7:44 ونادى اصحاب الجنة اصحاب النار ان قد وجدنا ما وعدنا ربنا حقا فهل وجدتم ما وعد

A	ربكم حقا قالوا نعم فانن مؤذن بينهم ان لعنة الله على الظلمين
Edip-Layth	7:45 "The ones who hinder from the path of God, and seek to distort it, are the rejecters of the Hereafter."
The Monotheist Group	7:45 "The ones who hinder from the path of God, and sought to make it crooked; and with regard to the Hereafter they were rejecters."
Muhammad Asad	7:45 who turn others away from God's path and try to make it appear crooked, and who refuse to acknowledge the truth of the life to come!"
Rashad Khalifa	7:45 "who repel from the path of GOD, and strive to make it crooked, and, with regard to the Hereafter, they are disbelievers."
Shabbir Ahmed	7:45 They hindered men and women from the path of God and tried to make it crooked, thus practically denying the Law of Requital and the life Hereafter.
Transliteration	7:45 Allat <u>h</u> eena ya <u>s</u> uddoona AAansabeeli All <u>a</u> hi wayabghoonah <u>a</u> AAiwajan wahum bial- <u>a</u> khira <u>tika</u> firoona
A	7:45 الذين يصدون عن سبيل الله وييغونها عوجا وهم بالآخرة كفرون
Edip-Layth	<i>Identification Station</i> 7:46 A barrier separates them. At the identification station there are pedestrians who recognize others by their features. They called out to the dwellers of paradise: "Peace be upon you!" They have not yet entered it, but they are hoping. ¹⁵
The Monotheist Group	7:46 And between them is a barrier, and on the elevated platform are men who recognized others by their features. And they called out to the dwellers of Paradise: "Peace be upon you!" They have not yet entered it, but they are hoping.
Muhammad Asad	7:46 And between the two there will be a barrier. ³⁶ And there will be persons who [in life] were endowed with the faculty of discernment [between right and wrong], recognizing each by its mark. ³⁷ And they will call out unto the inmates of paradise, "Peace be upon you!"-not having entered it themselves, but longing [for it].
Rashad Khalifa	7:46 A barrier separates them, while the Purgatory is occupied by people who recognize each side by their looks. They will call the dwellers of Paradise: "Peace be upon you." They did not enter (Paradise) through wishful thinking.
Shabbir Ahmed	7:46 Between the people of Paradise and Hell there will be a veil. On the Heights there will be people with insight who will recognize others by their looks. They will greet those who, in their estimate, are worthy of entering the Garden, with "Peace!" ²⁰
Transliteration	7:46 Wabaynahuma <u>h</u> ijabunwaAAala al-aAAar <u>a</u> fi rij <u>a</u> lun yaAAarifoona kullan biseema <u>h</u> um wan <u>a</u> daw a <u>s</u> - <u>h</u> abaaljannati an sal <u>a</u> mun AAalaykum lam yadkhulooh <u>a</u> wahum ya <u>i</u> maAAoona
A	7:46 وبينهما حجاب وعلى الاعراف رجال يعرفون كلا بسيماهم ونادوا اصحاب الجنة ان سلم عليكم لم يدخلوها وهم يطمعون
Edip-Layth	7:47 When their eyes are turned towards the dwellers of the fire, they say, "Our Lord, do not make us with the wicked people!"
The Monotheist Group	7:47 And when their eyes are turned towards the dwellers of the Fire, they say: "Our Lord, do not make us with the wicked people!"

Muhammad Asad	7:47 And whenever their eyes are turned towards the inmates of the fire, they will cry: "O our Sustainer! Place us not among the people who have been guilty of evildoing!"
Rashad Khalifa	7:47 When they turn their eyes towards the dwellers of Hell, they will say, "Our Lord, do not put us with these wicked people."
Shabbir Ahmed	7:47 When their eyes turn toward the dwellers of the hellish societies, they will say, "Our Lord! Do not place us with the unjust people."
Transliteration	7:47 Wa-i ^{tha} surifat absaruhumtilqaa as- ^{habi} alnnari qaloorabbana la tajAAalna maAAa alqawmi al ^{ththalimeena}
A	7:47 وإذا صرفت ابصرهم تلقاء اصحب النار قالوا ربنا لا تجعلنا مع القوم الظلمين
Edip-Layth	7:48 Those attending the identification station called on men they recognized by their features, they said, "What good did your large number do for you, or what you were arrogant for?"
The Monotheist Group	7:48 And the people standing on the elevated platform called on men they recognized by their features, they said: "What good did your large number do for you, or what you were arrogant for?"
Muhammad Asad	7:48 And they who [in life] had possessed this faculty of discernment will call out to those whom they recognize by their marks [as sinners], saying: "What has your amassing [of wealth] availed you, and all the false pride of your past?"
Rashad Khalifa	<i>The Majority Doomed</i> 7:48 The dwellers of the Purgatory will call on people they recognize by their looks, saying, "Your great numbers did not avail you in any way, nor did your arrogance."
Shabbir Ahmed	7:48 The people on the Heights will recognize another group by their appearance and say to them, "How did your multitude, the wealth you amassed and the things you took pride in, help you?" ²¹
Transliteration	7:48 Wanada a s- ^{habual} -aAAafi rij alan yaAAarifoonahum biseem ahumqaloo m a aghna AAankum jamAAukum wamakuntum tastakbiroona
A	7:48 ونادى اصحب الاعراف رجالا يعرفونهم بسيماهم قالوا ما اغنى عنكم جمعكم وما كنتم تستكبرون
Edip-Layth	7:49 "Weren't these the ones whom you swore God would not grant them of His mercy? "Enter paradise, there is no fear for you nor will you grieve."
The Monotheist Group	7:49 Weren't these the ones whom you swore God would not grant them of His mercy? "Enter Paradise, there is no fear for you nor will you grieve."
Muhammad Asad	7:49 Are those [blessed ones] the self-same people of whom you once solemnly declared, 'Never will God bestow His grace upon them'? ³⁸ [For now they have been told,] 'Enter paradise; no fear need you have, and neither shall you grieve!'"
Rashad Khalifa	7:49 "Are those the people you swore that GOD will never touch them with mercy?" (The people in the Purgatory will then be told,) "Enter Paradise; you have nothing to fear, nor will you grieve."
Shabbir Ahmed	7:49 And pointing to the dwellers of the Garden, they will say, "Are these not the people about whom you used to swear that God will never bestow His grace upon them? They are entering the Garden where there will be no fear or grief." ²²

Transliteration	7:49 Aha <u>ola</u> -i alla <u>the</u> ena <u>aq</u> samtum l a yan <u>al</u> uhumu All <u>a</u> hu bira <u>h</u> matinodkhuloo aljannata la <u>khawfun</u> AAalaykum wala antumta <u>h</u> zanoona
A	7:49 اهولاء الذين اقستم لا ينالهم الله برحمة ادخلوا الجنة لا خوف عليكم ولا انتم تحزنون
Edip-Layth	7:50 The dwellers of the fire called on the dwellers of paradise: "Give us some water, or what God has provided for you?" They said, "God has forbidden it for the ingrates."
The Monotheist Group	7:50 And the dwellers of the Fire called on the dwellers of Paradise: "Give us some water, or what God has provided for you?" They said: "God has forbidden it for the rejecters."
Muhammad Asad	7:50 And the inmates of the fire will call out unto the inmates of paradise: "Pour some water upon us, or some of the sustenance [of paradise] which God has provided for you!" [The inmates of paradise] will reply: "Verily, God has denied both to those who have denied the truth -
Rashad Khalifa	7:50 The dwellers of Hell will call on the dwellers of Paradise: "Let some of your water, or some of GOD's provisions to you flow towards us." They will say, "GOD has forbidden them for the disbelievers."
Shabbir Ahmed	7:50 The dwellers of Hell will say to the dwellers of Paradise, "Give us something of the life-giving resources and the provisions bestowed on you by God." They will reply, "God has made these things forbidden to the rejecters of His laws." ²³
Transliteration	7:50 Wan <u>a</u> da as- <u>habu</u> a l <u>n</u> arias- <u>haba</u> aljannati an afee <u>doo</u> AAalayn <u>a</u> mina alm <u>a</u> -i aw mimma <u>razaqakumu</u> All <u>ahu</u> q <u>aloo</u> inna All <u>aha</u> <u>h</u> arramahuma AAala <u>al</u> ka <u>f</u> ireena
A	7:50 ونادى اصحب النار اصحب الجنة ان افيضوا علينا من الماء او مما رزقكم الله قالوا ان الله حرمهما على الكافرين
Edip-Layth	7:51 The ones who took their system as diversion and games, and were preoccupied with this worldly life. Today we ignore them as they ignored their meeting on this day, and they denied Our signs.
The Monotheist Group	7:51 The ones who took their system as amusement and games, and were preoccupied with this worldly life. Today We forget them as they forgot their meeting on this Day, and they did not heed Our revelations.
Muhammad Asad	7:51 those who, beguiled by the life of this world, have made play and passing delights their religion! ³⁹ [And God will say:] "And so We shall be oblivious of them today as they were oblivious of the coming of this their Day [of Judgment], and as Our messages they did deny:
Rashad Khalifa	7:51 Those who do not take their religion seriously, and are totally preoccupied with this worldly life, we forget them on that day, because they forgot that day, and because they spurned our revelations.
Shabbir Ahmed	7:51 Those who took their religion as mere amusement and ritual partying, were deceived by immediate gains of the worldly life (6:70). We will forget them as they forgot the meeting of this Day, and rejected Our revelations.
Transliteration	7:51 Allat <u>he</u> ena ittakha <u>thoo</u> deenahum lahwan walaAAiban wagharrat-humu al <u>hayat</u> ualddunya fa <u>alyawma</u> nans <u>ahum</u> kama <u>nasoo</u> liq <u>aa</u> yawmihim <u>hatha</u> wama <u>kanoobi-ayatina</u> yaj <u>h</u> adoona
A	7:51 الذين اتخذوا دينهم لهوا ولعبا وغرتهم الحياة الدنيا فالיום ننسهم كما نسوا لقاء يومهم هذا وما كانوا بايتنا يجحدون

Edip-Layth	<i>The Quran Is Detailed in Knowledge</i> 7:52 We have brought them a book which We have detailed with knowledge; a guide and a mercy to those who acknowledge. ¹⁶
The Monotheist Group	7:52 And We have come to them with a Scripture which We have detailed with knowledge; a guide and a mercy to those who believe.
Muhammad Asad	7:52 for, indeed, We did convey unto them a divine writ which We clearly, and wisely, ⁴⁰ spelled out - a guidance and a grace unto people who will believe."
Rashad Khalifa	<i>Quran: Fully Detailed</i> 7:52 We have given them a scripture that is fully detailed, with knowledge, guidance, and mercy for the people who believe.
Shabbir Ahmed	7:52 We have given them a Book of knowledge that explains the guidance in full detail. It is a mercy for those who accept it. (It has the Power to change hellish societies into Paradise on earth.)
Transliteration	7:52 Walaqad ji/n ahum bikit abin fa ssalnahuAAala AAilmin hudan wara hmatan liqawmin yu/minoona
A	7:52 ولقد جننهم بكتب فصلنه على علم هدى ورحمة لقوم يؤمنون
Edip-Layth	7:53 Are they waiting for its fulfillment? On the day which its fulfillment happens, those who previously forgot it will say, "Our Lord's messengers have come with truth! Are there any intercessors to intercede for us? Or could we be returned so that we may act differently than what we did?" They have lost themselves and what they have invented has abandoned them.
The Monotheist Group	7:53 Are they waiting for what it says to come true? On the day it comes true, those who previously forgot it will say: "Our Lord's messengers have come with truth! Are there any intercessors to intercede for us? or can we be sent back and we will work differently than what we did?" They have lost their souls and what they have invented has abandoned them.
Muhammad Asad	7:53 Are [the unbelievers] but waiting for the final meaning of that [Day of Judgment] to unfold? ⁴¹ [But] on the Day when its final meaning is unfolded, those who aforetime had been oblivious thereof will say: "Our Sustainer's apostles have indeed told us the truth! Have we, then, any intercessors who could intercede in our behalf? Or could we be brought back [to life] so that we might act otherwise than we were wont to act?" ⁴² Indeed, they will have squandered their own selves, and all their false imagery will have forsaken them.
Rashad Khalifa	7:53 Are they waiting until all (prophecies) are fulfilled? The day such fulfillment comes to pass, those who disregarded it in the past will say, "The messengers of our Lord have brought the truth. Are there any intercessors to intercede on our behalf? Would you send us back, so that we change our behavior, and do better works than what we did?" They have lost their souls, and their own innovations have caused their doom.
Shabbir Ahmed	7:53 Are they waiting until the consequences stare them in the eyes? The Day the consequences appear, those who disregarded it will say, "The messengers of our Lord did bring the truth. Are there any intercessors to intercede on our behalf? Or can we be returned so that we behave differently from our past?" They have put their own 'self' in loss and their own forgery fails them. ²⁴
Transliteration	7:53 Hal yan thuroona ill ata/weelahu yawma ya/tee ta/weeluhu yaqoolu allatheenanasoohu min qablu qad j aat rusulu rabbil a bi alhaqqifahlan a min shufaAAaa fayashfaAAoo lan aaw nuraddu fanaAAMala ghayra alla thee

	kunnanaAAmalu qad khasiroo anfusahum waḍalla AAanhum maḵanoo yaftaroon a
A	7:53 هل ينظرون الا تاويله يوم ياتى تاويله يقول الذين نسوه من قبل قد جاءت رسل ربنا بالحق فهل لنا من شفعاء فيشفعوا لنا او نرد فنعمل غير الذى كنا نعمل قد خسروا انفسهم وضل عنهم ما كانوا يفترون
Edip-Layth	7:54 Your Lord is God who created the heavens and earth in six days, and then He established the authority. The night covers the day, which seeks it continually; and the sun and the moon and the stars are all subjected to His law; to Him is the creation and the law. Glory be to God, the Lord of the worlds. ¹⁷
The Monotheist Group	7:54 Your Lord is God who created the heavens and Earth in six days, then He settled upon the throne. The night runs from the day, which seeks it continually; and the sun and the moon and the stars are all subjected by His command; to Him is the creation and the command. Glory be to God, the Lord of the worlds.
Muhammad Asad	7:54 VERILY, your Sustainer is God, who has created the heavens and the earth in six aeons, and is established on the throne of His almightiness. ⁴³ He covers the day with the night in swift pursuit, with the sun and the moon and the stars subservient to His command: oh, verily, His is all creation and all command. Hallowed is God, the Sustainer of all the worlds!
Rashad Khalifa	7:54 Your Lord is the one GOD, who created the heavens and the earth in six days, then assumed all authority. The night overtakes the day, as it pursues it persistently, and the sun, the moon, and the stars are committed to serve by His command. Absolutely, He controls all creation and all commands. Most Exalted is GOD, Lord of the universe.
Shabbir Ahmed	7:54 Surely, your Sustainer is God Who created the heavens and earth in six stages, and then established Himself on the Throne of His Almighty. He draws the night over the day, each seeking the other in rapid succession. The sun, the moon and the stars are committed to serve by His command. Remember! To Him belongs the World of Creation, and to Him belongs the World of command. Exalted is God, the Lord of the worlds. ²⁵
Transliteration	7:54 Inna rabbakumu All ahu alla theekhalaqa a Issamawati wa al-ardaḥee sittati ayyamin thumma istaw a AAal aalAAarshi yughshee allayla a Innahra yaṭlubuhuhatheethan wa alshshamsa wa alqamara wa alInnujoomamusakhkharatin bi-amrihi ala lahu alkhalqu waal-amrutabaraka Allahu rabbu alAAalameena
A	7:54 ان ربكم الله الذى خلق السموت والارض فى ستة ايام ثم استوى على العرش يعشى الليل النهار يطلبه حثيثا والشمس والقمر والنجوم مسخرت بامره الا له الخلق والامر تبارك الله رب العلمين
Edip-Layth	7:55 Call on your Lord openly and in secret. He does not like the aggressors.
The Monotheist Group	7:55 Call on your Lord in humility and in secret. He does not like the aggressors.
Muhammad Asad	7:55 Call unto your Sustainer humbly, and in the secrecy of your hearts. Verily, He loves not those who transgress the bounds of what is right:
Rashad Khalifa	7:55 You shall worship your Lord publicly and privately; He does not love the transgressors.
Shabbir Ahmed	7:55 (He has the power to revive dead nations.) Call unto your Lord humbly and in the secrecy of your hearts. He does not love those who transgress the bounds of what He has ordained as right.

Transliteration	7:55 OdAAoo rabbakum ta darruAAanwakhufyatan innahu l a yu hibbu almuAAatadeena
A	7:55 ادعوا ربكم تضرعا وخفية انه لا يحب المعتدين
Edip-Layth	<i>Do Not Corrupt the Earth</i> 7:56 Do not corrupt the earth after it has been reformed; and call on Him out of fear and want. God's mercy is near to the righteous.
The Monotheist Group	7:56 And do not corrupt the Earth after it has been made right; and call on Him out of fear and want. God's mercy is near to the righteous.
Muhammad Asad	7:56 hence, do not spread corruption on earth after it has been so well ordered. And call unto Him with fear and longing: verily, God's grace is ever near unto the doers of good!
Rashad Khalifa	7:56 Do not corrupt the earth after it has been set straight, and worship Him out of reverence, and out of hope. Surely, GOD's mercy is attainable by the righteous.
Shabbir Ahmed	7:56 So, do not spread corruption on earth after it has been set in order. Call upon Him in fear and hope. God's mercy is close to the benefactors of humanity. 26
Transliteration	7:56 Walā tufsidoo fee al-ar dībaAAda i slaḥiḥa wa odAAoohu khawfan waṭamaAAaninna raḥmata Allāhi qareebun mina almuḥsineena
A	7:56 ولا تفسدوا في الارض بعد اصلحها وادعوه خوفا وطمعا ان رحمت الله قريب من المحسنين
Edip-Layth	7:57 He is the One who sends the winds to be dispersed between His hands of mercy; so when it carries a heavy cloud, We drive it to a dead town, and We send down the water with it and We bring forth fruits of all kind. Thus We will bring out the dead, perhaps you may remember.
The Monotheist Group	7:57 He is the One who sends the winds to be dispersed between His hands of mercy; so when it carries a heavy cloud, We drive it to a dead town, and We send down the water with it and We bring forth fruits of all kind. It is thus that We will bring out the dead, perhaps you will remember.
Muhammad Asad	7:57 And He it is who sends forth the winds as a glad tiding of His coming grace- so that, when they have brought heavy clouds, We may drive them towards dead land and cause thereby water to descend; and by this means do We cause all manner of fruit to come forth. Even thus shall We cause the \dead to come forth: [and this] you ought to keep in mind. 44
Rashad Khalifa	7:57 He is the One who sends the wind with good omen, as a mercy from His hands. Once they gather heavy clouds, we drive them to dead lands, and send down water therefrom, to produce with it all kinds of fruits. We thus resurrect the dead, that you may take heed.
Shabbir Ahmed	7:57 He is the One who sends pleasant winds bearing good news of the forthcoming rain of His blessings. When the winds carry the heavy clouds, We drive them to a land that is dead. The water then causes all kinds of fruit and vegetation to sprout. This is how We can revive dead people and nations. Herein is a sign for those who pay heed.
Transliteration	7:57 Wahuwa alla thee yursilu a Irriyahabushran bayna yaday ra hmatihi hatta ithaaqallat sa haban thiq alan suqn ahu libaladinmayyitin faanzaln a bihi alm aa faakhrajnabihi min kulli a lththamarati ka thalīkanukhriju almawt a laAAaallakum tathakkaroonā

A	7:57 وهو الذى يرسل الريح بشرا بين يدي رحمته حتى اذا اقلبت سحابا ثقالا سقنه لبلد ميت فانزلنا به الماء فاخرجنا به من كل الثمرات كذلك نخرج الموتى لعلكم تذكرون
Edip-Layth	7:58 As for the good town, its plants are produced by its Lord's permission, while the inferior land does not produce except very little. It is such that We cite the signs for a people who are thankful.
The Monotheist Group	7:58 And the good town, its plants are brought forth by its Lord's leave. And for the one that is evil, it does not bring forth except very little. It is such that We put forth the revelations for a people who are thankful.
Muhammad Asad	7:58 As for the good land, its vegetation comes forth [in abundance] by its Sustainer's leave, whereas from the bad it comes forth but poorly. Thus do We give many facets to Our messages for [the benefit of] people who are grateful!
Rashad Khalifa	7:58 The good land readily produces its plants by the leave of its Lord, while the bad land barely produces anything useful. We thus explain the revelations for people who are appreciative.
Shabbir Ahmed	7:58 The land that has been well prepared springs up rich produce by the Leave of its Lord. The land that has not been well prepared only yields scant vegetation. (Similar is the situation of nations that wish to come back to life. They need reform at the grassroots level.) This is how We explain Our verses from various vantage points for those who are grateful to receive such clear guidance.
Transliteration	7:58 Waalbaladu a lttayyibuyakhruju nab atuhu bi-i thni rabbihi waallatheekhabutha la yakhruju ill a nakidan ka thalikanusarrifu al-ayati liqawmin yashkuroona
A	7:58 والبلد الطيب يخرج نباته باذن ربه والذى خبث لا يخرج الا نكدا كذلك نصرف الاءايت لقوم يشكرون
Edip-Layth	Noah 7:59 We have sent Noah to his people, so he said, "My people, serve God, you have no god besides Him. I fear for you the retribution of a great day!"
The Monotheist Group	7:59 We have sent Noah to his people, so he said: "My people, serve God, you have no god besides Him. I fear for you the retribution of a great Day!"
Muhammad Asad	7:59 INDEED, We sent forth Noah unto his people, ⁴⁵ and he said: "O my people! Worship God alone: you have no deity other than Him. Verily, I fear lest suffering befall you on an awesome Day!"⁴⁶
Rashad Khalifa	Noah 7:59 We sent Noah to his people, saying, "O my people, worship GOD; you have no other god beside Him. I fear for you the retribution of an awesome day."
Shabbir Ahmed	7:59 * We sent Noah to his people. He said, "O My people! Serve God (by serving His creation). You have no other god beside Him. (If you do not reform) I fear for you the retribution of an awesome day."
Transliteration	7:59 Laqad arsaln a noo han il aqawmihi faq ala y a qawmi oAAbudoo All aha malakum min il ahin ghayruhu innee akh afu AAalaykumAAa thaba yawmin AAattheemin
A	7:59 لقد ارسلنا نوحا الى قومه فقال يقوم اعبدوا الله ما لكم من اله غيره انى اخاف عليكم عذاب يوم عظيم
Edip-Layth	7:60 The leaders from his people said, "We see that you are clearly misguided."

The Monotheist Group	7:60 The leaders from his people said: "We see that you are clearly misguided."
Muhammad Asad	7:60 The great ones among his people replied: "Verily, we see that thou art obviously lost in error!"
Rashad Khalifa	7:60 The leaders among his people said, "We see that you are far astray."
Shabbir Ahmed	7:60 The chiefs of his people said, "We surely see you in manifest error."
Transliteration	7:60 Qala almalao min qawmihi innalanaraka fee dalalin mubeenin
A	7:60 قال الملا من قومه انا لنرىك فى ضلال مبين
Edip-Layth	7:61 He said, "My people, I am not misguided, but I am a messenger from the Lord of the worlds."
The Monotheist Group	7:61 He said: "My people, I am not misguided, but I am a messenger from the Lord of the worlds."
Muhammad Asad	7:61 Said [Noah]: "O my people! There is no error in me, but I am an apostle from the Sustainer of all the worlds."
Rashad Khalifa	7:61 He said, "O my people, I am not astray; I am a messenger from the Lord of the universe."
Shabbir Ahmed	7:61 Noah said, "O My people! There is no error in me. I am a messenger from the Lord of the worlds."
Transliteration	7:61 Qala y a qawmi laysa bee dalalatunwalakinnee rasoolun min rabbi alAAalameena
A	7:61 قال يقوم ليس بى ضللة ولكنى رسول من رب العلمين
Edip-Layth	7:62 "I deliver to you my Lord's messages, I advise you, and I know from God what you do not know."
The Monotheist Group	7:62 "I deliver to you my Lord's messages, and I advise you, and I know from God what you do not know."
Muhammad Asad	7:62 I am delivering unto you my Sustainer's messages and giving you good advice: for I know [through revelation] from God what you do not know."
Rashad Khalifa	7:62 "I deliver to you the messages of my Lord, and I advise you, and I know from GOD what you do not know."
Shabbir Ahmed	7:62 I only convey to you the messages of my Lord. My advice to you is sincere and I know from God what you do not know."
Transliteration	7:62 Obalighukum risalatI rabbeewaan sahu lakum waaAAalamu mina All ahi m ala taAAalamoon
A	7:62 ابليغكم رسلت ربي وانصح لكم واعلم من الله ما لا تعلمون
Edip-Layth	7:63 "Are you surprised that a reminder has come to you from your Lord through a man from amongst you to warn you so that you become aware, and that you may receive mercy?"
The Monotheist Group	7:63 "Are you surprised that a reminder has come to you from your Lord through a man from amongst you to warn you, and that you may receive mercy?"
	7:63 Why, do you deem it strange that a tidings from your Sustainer should have

Muhammad Asad	come unto you through a man from among yourselves, so that he might warn you, and that you might become conscious of God, and that you might be graced with His mercy?"
Rashad Khalifa	7:63 "Is it too much of a wonder that a reminder should come to you from your Lord, through a man like you, to warn you, and to lead you to righteousness, that you may attain mercy?"
Shabbir Ahmed	7:63 Why do you wonder that there has come to you a reminder from your Lord through a man from amongst you - to warn you, and to show you the secure path so that you may flourish in grace?"
Transliteration	7:63 Awa AAajibtum an j aakum thikrunmin rabbikum AAal a rajulin minkum liyunthirakumwalitattaqoo walaAAallakum turhamoona
A	7:63 اوعجبتم ان جاءكم ذكر من ربكم على رجل منكم لينذركم ولتتقوا ولعلكم ترحمون
Edip-Layth	7:64 They denied him, so We saved him and those with him in the ship, and We drowned those who denied Our signs; they were a blind people.
The Monotheist Group	7:64 They denied him, so We saved him and those with him in the Ship, and We drowned those who denied Our revelations; they were a blind people.
Muhammad Asad	7:64 And yet they gave him the lie! And so We saved him and those who stood by him, in the ark, the while We caused those who had given the lie to Our messages to drown: verily, they were blind folk! ⁴⁷
Rashad Khalifa	7:64 They rejected him. Consequently, we saved him and those with him in the ark, and we drowned those who rejected our revelations; they were blind.
Shabbir Ahmed	7:64 But they denied him. So, We saved him and those with him in the ship, and drowned those who denied Our revelations. They were a people blind in arrogance. ²⁸
Transliteration	7:64 Fakaththaboohu faanjaynahu waallatheenamaAAahu fee alfulki waaghraqn a allatheena kaththaboobi-ayatina innaahum kanoo qawmanAAameena
A	7:64 فكذبوه فاتجينه والذين معه فى الفلك واغرقنا الذين كذبوا بايتنا انهم كانوا قوما عمين
Edip-Layth	Hud 7:65 To Aad We sent their brother Hud, he said, "My people, serve God, you have no god besides Him. Will you not be aware?"
The Monotheist Group	7:65 And to 'Aad We sent their brother Hud, he said: "My people, serve God, you have no god besides Him. Will you not be righteous?"
Muhammad Asad	7:65 AND UNTO [the tribe of] `Ad [We sent] their brother Hud. ⁴⁸ He said: "O my people! Worship God alone: you have no deity other than Him. Will you not, then, be conscious of Him?"
Rashad Khalifa	Hood 7:65 To `Aad we sent their brother Hood. He said, "O my people, worship GOD; you have no other god beside Him. Would you then observe righteousness?"
Shabbir Ahmed	7:65 To the people of 'Aad, We sent their brother, Hud. He said, "O My people! Serve God. You have no god beside Him. Do you not wish to live upright?"
Transliteration	7:65 Wa-ilā AAadin akhahumhoodan qala ya qawmi oAAabudoo Allaha malakum min ilahin ghayruhu afala tattaqoona
A	7:65 والى عاد اخاهم هودا قال يقوم اعبدوا الله ما لكم من اله غيره افلا تتقون

Edip-Layth	7:66 The leaders who rejected from among his people said, "We see you in foolishness, and we think you are one of the liars"
The Monotheist Group	7:66 The leaders who rejected from among his people said: "We see you in foolishness, and we think you are one of the liars"
Muhammad Asad	7:66 Said the great ones among his people, who refused to acknowledge the truth: "Verily, we see that thou art weak-minded; and, verily, we think that thou art a liar!" ⁴⁹
Rashad Khalifa	7:66 The leaders who disbelieved among his people said, "We see that you are behaving foolishly, and we think that you are a liar."
Shabbir Ahmed	7:66 The elite among his people who were disbelieving said, "Ah! We see that you are in folly, and we think that you are a liar."
Transliteration	7:66 Qala almalao allatheenakafaroo min qawmihi inna lanaraka fee safahatinwa-inna lanathunnuka mina alkathibeenaa
A	7:66 قال الملا الذين كفروا من قومه انا لئربك فى سفاهة وانا لنظنك من الكذبين
Edip-Layth	7:67 He said, "My people, there is no foolishness in me, but I am a messenger from the Lord of the worlds."
The Monotheist Group	7:67 He said: "My people, there is no foolishness in me, but I am a messenger from the Lord of the worlds."
Muhammad Asad	7:67 Said [Hud]: "O my people! There is no weak-mindedness in me, but I am an apostle from the Sustainer of all the worlds."
Rashad Khalifa	7:67 He said, "O my people, there is no foolishness in me; I am a messenger from the Lord of the universe."
Shabbir Ahmed	7:67 He said, "O My people! There is no folly in me. I am a messenger from the Lord of the worlds."
Transliteration	7:67 Qala y a qawmi laysa bee saf ahatunwalakinnee rasoolun min rabbi alAAalameena
A	7:67 قال يقوم ليس بى سفاهة ولكنى رسول من رب العلمين
Edip-Layth	7:68 "To deliver to you my Lord's messages, and to you I am a trustworthy advisor."
The Monotheist Group	7:68 "To deliver to you my Lord's messages, and to you I am a trustworthy advisor."
Muhammad Asad	7:68 I am delivering unto you my Sustainer's messages and advising you truly and wells. ⁵⁰
Rashad Khalifa	7:68 "I deliver to you my Lord's messages, and I am honestly advising you."
Shabbir Ahmed	7:68 I convey to you the messages of my Lord, and I am a sincere and trustworthy adviser to you."
Transliteration	7:68 Obalighukum risalat rabbeewaana lakum nasihun ameenun
A	7:68 اببلغكم رسلت ربى وانا لكم ناصح امين
	7:69 "Are you surprised that a reminder has come to you from your Lord through a man from amongst you to warn you? Recall that he made you successors after

Edip-Layth	the people of Noah, and He increased you in status. So recall God's blessings that you may succeed." ¹⁸
The Monotheist Group	7:69 "Are you surprised that a reminder has come to you from your Lord through a man from amongst you to warn you? And recall that he made you successors after the people of Noah, and He increased you in status. So recall God's grace, that you may succeed."
Muhammad Asad	7:69 Why, do you deem it strange that a tiding from your Sustainer should have come unto you through a man from among yourselves, so that he might warn you? Do but remember how He made you heirs to Noah's people, and endowed you abundantly with power: ⁵¹ remember, then, God's blessings, so that you might attain to a happy state!"
Rashad Khalifa	7:69 "Is it too much of a wonder that a message should come to you from your Lord, through a man like you, to warn you? Recall that He made you inheritors after the people of Noah, and multiplied your number. Remember GOD's blessings, that you may succeed."
Shabbir Ahmed	7:69 Why do you wonder that there has come to you a reminder from your Lord through a man from amongst you, to warn you? Recall that He made you successors to Noah's people and gave you abundant power. Keep in mind God's authority and blessings that you may continue to prosper."
Transliteration	7:69 Awa AAajibtum an j aakum thikrunmin rabbikum AAal a rajulin minkum liyunthirakum wa othkurooith jaAAalakum khulaf aa min baAAadi qawmi noohinwazadukum fee alkhalqi bas tatan fa othkurooalaa All ahi laAAaallakum tuflihoona
A	7:69 اوعجبتم ان جاءكم ذكر من ربكم على رجل منكم لينذركم واذكروا اذ جعلكم خلفاء من بعد قوم نوح وزادكم في الخلق بسطة فاذكروا ءالاء الله لعلكم تفلحون
Edip-Layth	7:70 They said, "Have you come to us to serve God alone and abandon what our fathers had served? Bring us what you promise if you are of the truthful ones!"
The Monotheist Group	7:70 They said: "Have you come to us to serve God alone and abandon what our fathers had served? Bring us what you promise if you are of the truthful ones!"
Muhammad Asad	7:70 They answered: "Hast thou come to us [with the demand] that we worship God alone, and give up all that our forefathers were wont to worship? Bring about, then, that [punishment] with which thou hast threatened us, if thou art a man of truth!"
Rashad Khalifa	<i>Following the Parents Blindly: A Human Tragedy</i> 7:70 They said, "Did you come to make us worship GOD alone, and abandon what our parents used to worship? We challenge you to bring the doom you threaten us with, if you are truthful."
Shabbir Ahmed	7:70 They said, "Have you come to us that we worship God alone and give up what our forefathers worshiped? Bring upon us what you threaten us with, if you are truthful."
Transliteration	7:70 Qaloo aji/tan a linaABuda All ahawahdahu wana thara m a k ana yaABudu abaonafa/tina bima taAAiduna in kunta mina alssadiqeena
A	7:70 قالوا اجئتنا لنعبد الله وحده ونذر ما كان يعبد ءابولنا فاتنا بما تعدنا ان كنت من الصادقين
Edip-Layth	7:71 He said, "An affliction and wrath shall befall you from your Lord. Do you argue with me over names which you and your fathers have created with no authority being sent down by God? Wait then, and I will wait with you." ¹⁹

The Monotheist Group	7:71 He said: "An affliction and wrath shall befall you from your Lord. Do you argue with me over names which you and your fathers have created with no authority being sent down by God? Wait then, and I will wait with you."
Muhammad Asad	7:71 Said [Hud]: "You are already beset by loathsome evils ⁵² and by your Sustainer's condemnation! Do you argue with me about the [empty] names which you have invented ⁵³ - you and your forefathers - for which God has bestowed no warrant from on high? Wait, then, [for what will happen:] verily, I shall wait with you!" ⁵⁴
Rashad Khalifa	7:71 He said, "You have incurred condemnation and wrath from your Lord. Do you argue with me in defense of innovations you have fabricated - you and your parents - which were never authorized by GOD? Therefore, wait and I will wait along with you."
Shabbir Ahmed	7:71 ('Aad were a powerful community, but their society had gone unjust. Since there is a Law of Respite for nations, they flourished and were unable to see the wrong thus far.) Hud said, "God's Law of Requitment is already hovering over you. Do you argue with me about certain names that you and your forefathers have fabricated, whereas God never authorized them. Then wait for the consequences, and I am also waiting." ²⁹
Transliteration	7:71 Qala qad waqaAAa AAalaykum minrabbikum rijsun wagha dabun atujadiloonanee fee asm a-insammaytumooaha antum wa abaokum m anazzala Allahu biha min sultanin faintathirooinnee maAAakum mina almuntaathireena
A	7:71 قال قد وقع عليكم من ربكم رجس وغضب اتجدلونني في اسماء سميتموها انتم وءابؤكم ما نزل الله بها من سلطان فانتظروا اني معكم من المنتظرين
Edip-Layth	7:72 We saved him and those with him by a mercy from Us, and We destroyed the remnant of those who rejected Our signs and did not acknowledge.
The Monotheist Group	7:72 We saved him and those with him by a mercy from Us, and We destroyed the remnant of those who rejected Our revelations, they were never believers.
Muhammad Asad	7:72 And so, by Our grace, We saved him and those who stood by him, the while We wiped out the last remnant of those who gave the lie to Our messages and would not believe. ⁵⁵
Rashad Khalifa	7:72 We then saved him and those with him, by mercy from us, and we annihilated those who rejected our revelations and refused to be believers.
Shabbir Ahmed	7:72 * We saved him and those with him by mercy from Us, and cut the root of those who denied Our messages and would not believe.
Transliteration	7:72 Faanjaynahu wa allatheenamaAAahu bira hmatin minn a waqa taAAna dabiraallaheena kaththaboo bi-ayatinawama kanoo mu/mineena
A	7:72 فانجينه والذين معه برحمة منا وقطعنا دابر الذين كذبوا بايتنا وما كانوا مؤمنين
Edip-Layth	Saleh 7:73 To Thamud, We sent their brother Saleh, he said, "My people, serve God, you have no god besides Him; proof has come to you from your Lord. This is God's camel, in her you have a sign, so leave her to eat in God's land, and do not harm her, else a painful retribution will take you."
The Monotheist Group	7:73 And to Thamud, We sent their brother Saleh, he said: "My people, serve God, you have no god besides Him; clarity has come to you from your Lord, this is God's camel, in her you have a sign, so leave her to eat in God's land, and do

	not harm her, else the painful retribution will take you."
Muhammad Asad	7:73 AND UNTO [the tribe of] Thamud [We sent] their brother salih ⁵⁶ He said: "O my people! Worship God alone: you have no deity other than Him. Clear evidence of the truth has now come unto you from your Sustainer. "This she-camel belonging to God shall be a token for you: so leave her alone to pasture on God's earth, and do her no harm, lest grievous chastisement befall you." ⁵⁷
Rashad Khalifa	Saaleh 7:73 To Thamoud we sent their brother Saaleh. He said, "O my people, worship GOD; you have no other god beside Him. Proof has been provided for you from your Lord: here is GOD's camel, to serve as a sign for you. Let her eat from GOD's land, and do not touch her with any harm, lest you incur a painful retribution.
Shabbir Ahmed	7:73 The people of Thamud were successors to 'Aad. To them We sent their brother, Saaleh. He said, "O My people! Serve God. You have no other god but He. The clear truth has come to you from your Lord. This is the she-camel of God, a token for your obedience. So let her feed in God's earth and do not harm her lest painful torment seize you." ³¹
Transliteration	7:73 Wa-ila thamooda akhahum salihanqala ya qawmi oAAabudoo Allaha malakum min ilahin ghayruhu qad j aatukum bayyinatunmin rabbikum h athihi naqatu Allahi lakum ayatanfatharooha ta/kul fee ar di All ahi wal atamassooha bisoo-in faya/khuthakum AAathabunaleemun
A	7:73 والى ثمود اخاهم صلحا قال يقوم اعبدوا الله ما لكم من اله غيره قد جاءتكم بينة من ربكم هذه ناقة الله لكم آية فذروها تاكل في ارض الله ولا تمسوها بسوء فياخذكم عذاب اليم
Edip-Layth	7:74 "Recall that He made you successors after Aad, and He established you in the land so that you make palaces on its plains, and you carve homes in the mountains. So recall God's grace, and do not roam the earth as corrupters."
The Monotheist Group	7:74 "And recall that He made you successors after 'Aad, and He established you in the land so that you make palaces on its plains, and you carve homes in the mountains. So recall God's grace, and do not roam the Earth as corrupters."
Muhammad Asad	7:74 "And remember how He made you heirs to [the tribe of] `Ad ⁵⁸ and settled you firmly on earth, so that you [are able to] build for yourselves castles on its plains and hew out mountains [to serve you] as dwellings: ⁵⁹ remember, then, God's blessings, and do not act wickedly on earth by spreading corruption."
Rashad Khalifa	7:74 "Recall that He made you inheritors after `Aad, and established you on earth, building mansions in its valleys, and carving homes from its mountains. You shall remember GOD's blessings, and do not roam the earth corruptingly."
Shabbir Ahmed	7:74 Saaleh said, "Remember how He made you inherit the land after 'Aad and established you therein. You build castles in the valleys and carve out homes in the mountains. So, remember God's bounties and do not spread corruption in the land."
Transliteration	7:74 Waothkuroo ithjaAAalakum khulafaa min baAAadi AA adin wabawwaakumfee al-ardi tattakhi thoona min suhoolih a qu sooranwatanhitoona aljib ala buyootan faothkurooalaa Allahi wala taAAathaw fee al-ardimufsideena
A	7:74 واذكروا اذ جعلكم خلفاء من بعد عاد وبواكم في الارض تتخذون من سهولها قصورا وتتحتون الجبال بيوتا فاذكروا ءلاء الله ولا تعثوا في الارض مفسدين
	7:75 The leaders who were arrogant from among his people said to those who

Edip-Layth	had acknowledged among the powerless: "How do you know that Saleh was sent from his Lord?" They said, "We acknowledge the message he has been sent with."
The Monotheist Group	7:75 The leaders who were arrogant from among his people said to those who were weak and believed from amongst them: "How do you know that Saleh was sent from his Lord?" They said: "We believe in what he has been sent with."
Muhammad Asad	7:75 The great ones among his people, who gloried in their arrogance towards all who were deemed weak, said unto the believers among them: "Do you [really] know that salih has been sent by his Sustainer?" They answered: "Verily, we believe in the message which he bears." ⁶⁰
Rashad Khalifa	<i>The Message: Proof of Messengership</i> 7:75 The arrogant leaders among his people said to the common people who believed, "How do you know that Saaleh is sent by his Lord?" They said, "The message he brought has made us believers."
Shabbir Ahmed	7:75 Their leaders said to the believers, "How do you know that Saaleh is sent from his Lord?" They responded, "We believe in the message he has brought." ³²
Transliteration	7:75 Qala almalao allatheenaistakbaroo min qawmihi lilla theena istu dAAaifooliman amana minhum ataAAalamoona anna salihanmursalun min rabbihi qaloo inna bima orsilabihi mu/minoona
A	7:75 قال الملا الذين استكبروا من قومه للذين استضعفوا لمن ءامن منهم اتعلمون ان صلحا مرسل من ربه قالوا انا بما ارسل به مومنون
Edip-Layth	7:76 Those who were arrogant said, "We reject what you acknowledge!"
The Monotheist Group	7:76 Those who were arrogant said: "In that which you believe, we reject!"
Muhammad Asad	7:76 [But] the arrogant ones said: "Behold, what you have come to believe in we refuse to regard as true!"
Rashad Khalifa	7:76 The arrogant ones said, "We disbelieve in what you believe in."
Shabbir Ahmed	7:76 (The arrogant leaders and the feudal lords could see their personal interests getting hit, so they decided to reject the message.) The arrogant ones said to the believers, "We reject what you believe in."
Transliteration	7:76 Qala allatheena istakbaroo innabiallathee amantum bihi kaffiroona
A	7:76 قال الذين استكبروا انا بالذى ءامنتم به كفرون
Edip-Layth	7:77 They thus killed the camel and defied their Lord's command, and they said, "O Saleh, bring us what you promised us if you are of the messengers!"
The Monotheist Group	7:77 They thus killed the camel and defied their Lord's command, and they said: "O Saleh, bring us what you promised us if you are of the messengers!"
Muhammad Asad	7:77 And then they cruelly slaughtered the she-camel ⁶¹ and turned with disdain from their Sustainer's commandment, and said: "O Salih! Bring about that [punishment] with which thou hast threatened us, if thou art truly one of God's message bearers!"
Rashad Khalifa	7:77 Subsequently, they slaughtered the camel, rebelled against their Lord's command, and said, "O Saaleh, bring the doom you threaten us with, if you are really a messenger."
Shabbir Ahmed	7:77 They killed the she-camel, rebelled against their Lord's command and challenged, "O Saaleh! Bring the doom you threaten us with, if you are really a

	messenger."
Transliteration	7:77 FaAAaqaroo a Innaqata waAAatawAAan amri rabbihi waq aloo y a salihui/tina bima taAAiduna in kunta minaalmursaleena
A	7:77 فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحْ أُنْتُمْ بِمَا تَعْدُنَا إِن كُنْتَ مِنَ الْمُرْسَلِينَ
Edip-Layth	7:78 The earthquake took them, so they fell motionless in their homes.
The Monotheist Group	7:78 The Earthquake took them, so they became lifeless in their homes.
Muhammad Asad	7:78 Thereupon an earthquake overtook them: and then they lay lifeless, in their very homes, on the ground. ⁶²
Rashad Khalifa	7:78 Consequently, the quake annihilated them, leaving them dead in their homes.
Shabbir Ahmed	7:78 (In their life of luxury, like other strong nations, they felt invincible.) The destruction came from under their feet. A powerful earth-quake annihilated them, leaving them lifeless in their homes.
Transliteration	7:78 Faakhat ^h at-humu alrrajfatu faasba ^h oofee darihim jathimeena
A	7:78 فَاخْذَتْهُمْ الرِّجْفَةُ فَاصْبَحُوا فِي دَارِهِمْ جَثْمِينَ
Edip-Layth	7:79 Thus he turned away from them, and said, "My people, I had delivered to you the message of my Lord and advised you; but you do not like the advisers."
The Monotheist Group	7:79 Thus he turned away from them, and said: "My people, I had delivered to you the message of my Lord and advised you; but you do not like the advisers."
Muhammad Asad	7:79 And [Salih] turned away from them, and said: "O my people! Indeed, I delivered unto you my Sustainer's message and gave you good advice: but you did not love those who gave [you] good advice."
Rashad Khalifa	7:79 He turned away from them, saying, "O my people, I have delivered my Lord's message to you, and advised you, but you do not like any advisers."
Shabbir Ahmed	7:79 Saaleh was grieved that his people disregarded the message of his Lord. He moved away from the township saying to himself, "O My people! I gave my Lord's message to you, and advised you sincerely, but you never liked good advisers."
Transliteration	7:79 Fatawalla AAanhum waq ala y aqawmi laqad ablaghtukum ris alata rabbee wana ^s at ^h ulakum walakin la tuhibboona aInnasiheena
A	7:79 فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ
Edip-Layth	<i>Lot</i> 7:80 And Lot, when he said to his people: "Do you commit lewdness to an extend that none in the worlds had surpassed you?"
The Monotheist Group	7:80 And Lot, he said to his people: "Do you commit lewdness such as none of those of the worlds had done before?"
Muhammad Asad	7:80 AND [remember] Lot , ⁶³ when he said unto his people: "Will you commit abominations such as none in all the world has ever done before you?"
Rashad Khalifa	<i>Lot: Homosexuality Condemned</i> 7:80 Lot said to his people, "You commit such an abomination; no one in the world has done it before!"

Shabbir Ahmed	7:80 Lot told them, "You commit such an abomination that no one in the worlds has done before you." 33
Transliteration	7:80 Walootān i th qalaliqawmihi ata/toona alf ahishata m a sabaqakum bih amin ahadin mina alAAalameena
A	7:80 ولوطا اذ قال لقومه اتاتون الفحشة ما سبقكم بها من احد من العلمين
Edip-Layth	7:81 "You come to men with desire instead of women; you are a transgressing people."
The Monotheist Group	7:81 "You come to men with desire instead of women; you are a transgressing people."
Muhammad Asad	7:81 Verily, with lust you approach men instead of women: nay, but you are people given to excesses!"
Rashad Khalifa	7:81 "You practice sex with the men, instead of the women. Indeed, you are a transgressing people."
Shabbir Ahmed	7:81 You approach men with lust in preference to women. Nay, but you are a people crossing all bounds."
Transliteration	7:81 Innakum lata/toona a Irrijalashahwatan min dooni a Innisa-i bal antum qawmunmusrifoona
A	7:81 انكم لتاتون الرجال شهوة من دون النساء بل انتم قوم مسرفون
Edip-Layth	7:82 The only response of his people was, "Drive them out of your town; they are a people who wish to be pure!"
The Monotheist Group	7:82 The only response of his people was: "Drive them out of your town; they are a people who wish to be pure!"
Muhammad Asad	7:82 But his people's only answer was this: 64 "Expel them from your land! Verily, they are folk who make themselves out to be pure!" 65
Rashad Khalifa	7:82 His people responded by saying, "Evict them from your town. They are people who wish to be pure."
Shabbir Ahmed	7:82 They said, "Drive them out of your town! These people want to be models of purity."
Transliteration	7:82 Wama k ana jaw abaqawmihi ill a an q aloo akhrijoohum min qaryatikuminnahum onasun yataahharoona
A	7:82 وما كان جواب قومه الا ان قالوا اخرجوهم من قريبتكم انهم اناس يتطهرون
Edip-Layth	7:83 We saved him and his family, except for his wife; she was of those who lagged behind.
The Monotheist Group	7:83 We saved him and his family, except for his wife; she was of those who were destroyed.
Muhammad Asad	7:83 Thereupon We saved him and his household except his wife, who was among those that stayed behind 66
Rashad Khalifa	7:83 Consequently, we saved him and his family, but not his wife; she was with the doomed.
	7:83 We saved him and his followers. But his wife who lagged behind in belief

Shabbir Ahmed	stayed with the crowd, and was destroyed.
Transliteration	7:83 Faanjaynahu waahlahu illaimraatahu kanat mina alghabireena
A	7:83 فانجينه واهله الا امراته كانت من الغبرين
Edip-Layth	7:84 We showered them with a shower, so see what the punishment for the criminals was.
The Monotheist Group	7:84 And We rained down upon them a rain, so see how was the punishment for the criminals.
Muhammad Asad	7:84 the while We rained a rain [of destruction] upon the others: and behold what happened in the end to those people lost in sin!
Rashad Khalifa	7:84 We showered them with a certain shower; note the consequences for the guilty.
Shabbir Ahmed	7:84 And We rained a rain upon them (a huge shower of stones). See now how grievous was the end of the guilty. 34
Transliteration	7:84 Waamtarna AAalayhim mataranfaonthur kayfa kana AAaqibatualmujrimeena
A	7:84 وامطرنا عليهم مطرا فانظر كيف كان عقبة المجرمين
Edip-Layth	<i>Shuayb</i> 7:85 To Midian, their brother Shuayb, he said, "My people, serve God, you have no god besides Him. Proof has come to you from your Lord, so give full weight and measure, and do not hold back from the people what belongs to them, and do not make mischief on the earth after it has been reformed. That is better for you if you acknowledge."
The Monotheist Group	7:85 And to Midyan, their brother Shu'ayb, he said: "My people, serve God, you have no god besides Him. Clarity has come to you from your Lord, so give full weight and measure, and do not hold back from the people what belongs to them, and do not make corruption on the Earth after it has been set-right. That is better for you if you believe."
Muhammad Asad	7:85 AND UNTO [the people of] Madyan [We sent] their brother Shu'ayb. 67 He said: "O my people! Worship God alone: you have no deity other than Him. Clear evidence of the truth has now come unto you from your Sustainer. Give, therefore, full measure and weight [in all your dealings], and do not deprive people of what is rightfully theirs; 68 and do not spread corruption on earth after it has been set so well ordered: [all] this is for your own good, 'if you would but believe."
Rashad Khalifa	<i>Shu`aib: Cheating, Dishonesty Condemned</i></p> <p>7:85 To Midyan we sent their brother Shu`aib. He said, "O my people, worship GOD; you have no other god beside Him. Proof has come to you from your Lord. You shall give full weight and full measure when you trade. Do not cheat the people out of their rights. Do not corrupt the earth after it has been set straight. This is better for you, if you are believers.
Shabbir Ahmed	7:85 To Midyan, We sent Shoaib (Jethro), their brother, to them (around 1300 BC). He said, "O My people! Obey God. There is none else worthy of obedience and law-giving. Now has come to you the clear evidence of truth from your Lord. Give just measure and weight and do not withhold from people the things that are rightfully theirs. And do no corruption (and crimes) in the land after it has been set in order. This will be best for you if you are believers. 35

Transliteration	7:85 Wa-ilā madyana akh ḡhumshuAAayban q ala y a qawmi oAAabudoo All ḡha malakum min il ḡhin ghayruhu qad j ḡatkum bayyinatinmin rabbikum faawfoo alkayla waalmeezana walatabkhasoo alnnasa ashyāahum walatufsidoo fee al-ardi baAAda islahiha thalikumkhayrun lakum in kuntum mu/mineen a
A	7:85 والى مدین اخاهم شعيبا قال يقوم اعبدوا الله ما لكم من اله غيره قد جاءكم بينة من ربكم فافوا الكيل والميزان ولا تبخسوا الناس اشياءهم ولا تفسدوا فى الارض بعد اصلحها نلكم خير لكم ان كنتم مومنين
Edip-Layth	7:86 "Do not stand on every road to threaten and repel from the path of God those who acknowledged Him, by attempting to distort it. Recall that you were few and He multiplied you; and see what the retribution of the troublemakers is."
The Monotheist Group	7:86 "And do not stand on every road, robbing, and turning away from the path of God those who believe in Him, and you seek to make it crooked. And recall that you were few and He multiplied you; and see how is the retribution of the corrupters."
Muhammad Asad	7:86 And do not lie in ambush by every road [that leads to the truth ⁶⁹], threatening and trying to turn away from God's path all who believe in Him, and trying to make it appear crooked. And remember [the time] when you were few, and [how] He made you many: and behold what happened in the end to the spreaders of corruption!
Rashad Khalifa	7:86 "Refrain from blocking every path, seeking to repel those who believe from the path of GOD, and do not make it crooked. Remember that you used to be few and He multiplied your number. Recall the consequences for the wicked.
Shabbir Ahmed	7:86 Lurk not on every road threatening travelers, and hindering from the path of God those who believe in Him, nor seek to make it crooked. Remember, when you were few and weak and how He multiplied and strengthened you. And see how (miserable) was the end of the corrupters.
Transliteration	7:86 Wala taqAAudoo bikulli siratintooAAaidoona wata suddoona AAan sabeeli Allāhi man amanabihi watabghoonahā AAiwan wa othkuroo i thkuntum qaleelan fakaththarakum waonthurookayfa kana AAaqibatu almufsideena
A	7:86 ولا تقعدوا بكل صرط توعدون وتصدون عن سبيل الله من ءامن به وتبغونها عوجا واذكروا اذ كنتم قليلا فكثركم وانظروا كيف كان عقبة المفسدين
Edip-Layth	7:87 "If a group of you acknowledges what I have been sent with, and another group rejects, then wait until God judges between us. He is the best of judges."
The Monotheist Group	7:87 "And if a group of you believes in what I have been sent with, and a group disbelieves, then wait until God judges between us. He is the best of judges."
Muhammad Asad	7:87 "And if there be some among you who have come to believe in the message which I bear, the while the others do not believe, then have patience in adversity till God shall judge between us [and them]: for He is the best of all judges!"
Rashad Khalifa	7:87 "Now that some of you have believed in what I was sent with, and some have disbelieved, wait until GOD issues His judgment between us; He is the best judge."
Shabbir Ahmed	7:87 A group among you has believed in what I have been sent with and the other group has not believed. Then have patience (let the believers work their program of reform), until God judges between us. He is the Best of deciders."
Transliteration	7:87 Wa-in k ana ta-ifatun minkum amanoobialla thee orsiltu bihi wa ta-ifatun

	lamyu/minoo fa isbiroo hatta ya hkumaAllahu baynan a wahuwa khayru alhakimeena
A	7:87 وان كان طائفة منكم ءامنوا بالذى ارسلت به وطائفة لم يؤمنوا فاصبروا حتى يحكم الله بيننا وهو خير الحكمين
Edip-Layth	7:88 The leaders who became arrogant from among his people said, "We will evict you Shuayb, along with those who acknowledged, or else you will return to our creed!" He said, "Even though we detest?"
The Monotheist Group	7:88 And the leaders who became arrogant from among his people said: "We will drive you out of our town Shu'ayb, along with those who believed with you, or else you will return to our creed!" He said: "Would you force us?"
Muhammad Asad	7:88 Said the great ones among his people, who gloried in their arrogance: "Most certainly, O Shu'ayb, we shall expel thee and thy fellow-believers from our land, unless you indeed return to our ways!" Said [Shu'ayb]: "Why, even though we abhor [them]?"
Rashad Khalifa	7:88 The arrogant leaders among his people said, "We will evict you, O Shu`aib, together with those who believed with you, from our town, unless you revert to our religion." He said, "Are you going to force us?"
Shabbir Ahmed	7:88 The arrogant leaders of his community said, "O Shoaib! We will certainly drive you and those who believe with you out of our town unless you return to our ways." Shoaib said, "Why, even though we detest your ways?"
Transliteration	7:88 Qala almalao alla theenaistakbaroo min qawmihi lanukhrijannaka y a shuAAaybu wa allatheenaamanoo maAAaka min qaryatin a aw lataAAoodunna feemillatina qala awa law kunna kariheena
A	7:88 قال الملا الذين استكبروا من قومه لنخرجنك يشعيب والذين ءامنوا معك من قريتنا او لتعودن فى ملتنا قال اولو كنا كرهين
Edip-Layth	7:89 "We would then be inventing lies about God if we return to your creed after God had saved us from it; and we would not return to it except if God our Lord wishes. Our Lord encompasses everything with knowledge. In God we put our trust. Our Lord, separate between us and between our people with truth, you are the best separator."
The Monotheist Group	7:89 "We would then be inventing lies about God if we return to your creed after God had saved us from it; and we would not return to it except if God our Lord wishes, our Lord encompasses everything with knowledge, in God we put our trust. Our Lord, open between us and between our people with truth, you are the best opener."
Muhammad Asad	7:89 We should be guilty of blaspheming against God ⁷⁰ were we to return to your ways after God has saved us from them! It is not conceivable that we should return to them-unless God, our Sustainer, so wills. ⁷¹ All things does our Sustainer embrace within His knowledge; in God do we place our trust. O our Sustainer! Lay Thou open the truth between us and our people -for Thou art the best of all to lay open the truth!" ⁷²
Rashad Khalifa	7:89 "We would be blaspheming against GOD if we reverted to your religion after GOD has saved us from it. How could we revert back to it against the will of GOD our Lord? Our Lord's knowledge encompasses all things. We have put our trust in GOD. Our Lord, grant us a decisive victory over our people. You are the best supporter."

Shabbir Ahmed	7:89 "We will be inventing a lie against God if we reverted to your religion after God has saved us from it. It is not for us to return to it against the will of God, our Lord. Our Lord comprehends all things in knowledge. In God do we put our trust. Our Lord! Decide with truth between us and our people. Certainly, You are the Best of deciders."
Transliteration	7:89 Qadi iftarayn a AAal a All ahikathiban in AAudn a fee millatikum baAAAda ithnajjana All ahu minh a wam ayakoonu lan a an naAAooda feeh a ill a an yashaAllahu rabbun a wasiAAa rabbun a kulla shay-inAAilman AAal a All ahi tawakkalna rabban aiftah baynan a wabayna qawmin a bi alhaqqiwaanta khayru alfatihena
A	7:89 قد افترينا على الله كذبا ان عدنا في ملتكم بعد اذ نجينا الله منها وما يكون لنا ان نعود فيها الا ان يشاء الله ربنا وسع ربنا كل شيء علما على الله توكلنا ربنا افتح بيننا وبين قومنا بالحق وانت خير الفتحين
Edip-Layth	7:90 The leaders who rejected from among his people said, "If you follow Shuayb, then you are losers."
The Monotheist Group	7:90 And the leaders who rejected from among his people said: "If you follow Shu'ayb, then you are losers."
Muhammad Asad	7:90 But the great ones among his people, who were bent on denying the truth, said [to his followers]: "Indeed, if you follow Shu'ayb, you will, verily, be the losers!"
Rashad Khalifa	7:90 The disbelieving leaders among his people said, "If you follow Shu`aib, you will be losers."
Shabbir Ahmed	7:90 But the disbelieving chiefs of his nation said, "O People! If you follow Shoaib, then be sure, you will be ruined." 36
Transliteration	7:90 Waqala almalao alla theenakafaroo min qawmihi la-ini ittabaAAatum shuAAayban innakum ithanlakhasiroona
A	7:90 وقال الملا الذين كفروا من قومه لن اتبعن شعيبا انكم اذا لخسرون
Edip-Layth	7:91 The earthquake took them, thus they fell motionless in their homes.
The Monotheist Group	7:91 The Earthquake took them, thus they became lifeless in their homes.
Muhammad Asad	7:91 Thereupon an earthquake overtook them: and then they lay lifeless, in their very homes, on the ground 73 -
Rashad Khalifa	7:91 The quake annihilated them, leaving them dead in their homes.
Shabbir Ahmed	7:91 A tremendous earth-quake seized them and the morning found them dead in their homes, on the ground.
Transliteration	7:91 Faakhathat-humu alRrajfatu faasbaahoofee darihim jathimeena
A	7:91 فاخذتهم الرجفة فاصبحوا في دارهم جثمين
Edip-Layth	7:92 Those who denied Shuayb, it is as if they never prospered therein. Those who denied Shuayb, they were the losers.
The Monotheist Group	7:92 Those who denied Shu'ayb, it is as if they never prospered therein. Those who denied Shu'ayb, they were the losers.
Muhammad Asad	7:92 they who had given the lie to Shu'ayb - as though they had never lived

	there: they who had given the lie to Shu'ayb -it was they who were the losers!
Rashad Khalifa	7:92 Those who rejected Shu`aib vanished, as if they never existed. Those who rejected Shu`aib were the losers.
Shabbir Ahmed	7:92 Those who denied Shoaib became as though they had never lived there. Those who denied Shoaib, were the losers.
Transliteration	7:92 Alla <u>the</u> ena ka <u>th</u> thabooshuAAayban kaan lam yaghnaw feeh <u>a</u> alla <u>the</u> ena ka <u>th</u> thabooshuAAayban ka <u>n</u> oo humu alkha <u>s</u> ireena
A	7:92 الذين كذبوا شعيبا كان لم يغنوا فيها الذين كذبوا شعيبا كانوا هم الخسرين
Edip-Layth	7:93 Thus he turned away from them, and said, "My people, I had delivered to you the messages of my Lord and advised you. How can I feel sorry over a rejecting people?"
The Monotheist Group	7:93 Thus he turned away from them, and said: "My people, I had delivered to you the messages of my Lord and advised you. How can I feel sorry over a rejecting people?"
Muhammad Asad	7:93 And he turned away from them, and said: "O my people! Indeed, I delivered unto you my Sustainer's message and gave you good advice: how, then, could I mourn for people who have denied the truth?"
Rashad Khalifa	7:93 He turned away from them, saying, "O my people, I have delivered to you the messages of my Lord, and I have advised you. How can I grieve over disbelieving people."
Shabbir Ahmed	7:93 (The prophet of God had been forewarned of the oncoming catastrophe and he moved out into the valley along with his followers.) As he was leaving, he said, "O My people! I delivered my Lord's messages to you and gave you sincere advice. How could I mourn for people who rejected the truth?"
Transliteration	7:93 Fatawalla AAanhum waq <u>a</u> la y <u>a</u> qawmi laqad ablaghtukum ris <u>a</u> la ti rabbee wana <u>s</u> ahtulakum fakayfa <u>a</u> s <u>a</u> AAala qawmin ka <u>f</u> ireena
A	7:93 فتولى عنهم وقال يقوم لقد ابلغتكم رسالت ربي ونصحت لكم فكيف ءاسى على قوم كافرين
Edip-Layth	<i>A Majority Fail the Test That Determines Their Eternity</i> 7:94 Whenever We sent a prophet to any town, We would afflict its people with hardship and adversity so that they may implore.
The Monotheist Group	7:94 And We do not send a prophet to any town, except afterwards We would afflict its people with hardship and adversity that they may implore.
Muhammad Asad	7:94 AND NEVER YET have We sent a prophet unto any community without trying its people with misfortune and hardship, so that they might humble themselves;
Rashad Khalifa	<i>Blessings in Disguise</i> 7:94 Whenever we sent a prophet to any community, we afflicted its people with adversity and hardship, that they may implore.
Shabbir Ahmed	7:94 We sent no prophet to a community without Our Law of Requitul trying them with adversity and tribulation for their wrongdoings, so that they become humble.
Transliteration	7:94 Wama <u>a</u> arsaln <u>a</u> fee qaryatin minnabiyyin ill <u>a</u> akha <u>th</u> na ahlak <u>a</u> bi alba/ <u>s</u> a-iwa <u>a</u> ld <u>d</u> arra-i laAAallahum ya <u>d</u> darraAAoona
A	7:94 وما ارسلنا في قرية من نبي الا اخذنا اهلها بالبأساء والضراء لعلهم يضرعون

Edip-Layth	7:95 Then We replaced the bad with the good until they had plenty and they said, "Our fathers were the ones afflicted by hardship, and adversity." We then take them suddenly, while they do not perceive.
The Monotheist Group	7:95 Then We replace the bad with good, until they have plenty, then they say: "Our fathers were the ones afflicted by hardship, and adversity." We then take them suddenly, while they are unaware.
Muhammad Asad	7:95 then We transformed the affliction into ease of life, ⁷⁴ so that they throve and said [to themselves], "Misfortune and hardship befell our forefathers as well ⁷⁵ -whereupon We took them to task, all of a sudden, without their being aware [of what was coming]. ⁷⁶
Rashad Khalifa	7:95 Then we substituted peace and prosperity in place of that hardship. But alas, they turned heedless and said, "It was our parents who experienced that hardship before prosperity." Consequently, we punished them suddenly when they least expected.
Shabbir Ahmed	7:95 Then We changed their plight for better till they became affluent. Then they said, "Even our forefathers were touched by suffering and affluence." We seized them all of a sudden when they least expected it. ³⁷
Transliteration	7:95 Thumma baddaln a mak ana a Issayyi-atialhasanata hatta AAafaw waq aloo qadmassa abaana a Iddarraowaalssarrao faakha thnahun baghtatanwahum l a yashAAuroona
A	7:95 ثم بدلنا مكان السيئة الحسنة حتى عفوا وقالوا قد مس اباؤنا الضراء والسراء فاخذنهم بغتة وهم لا يشعرون
Edip-Layth	7:96 If the people of the towns had only acknowledged and been aware, then We would have opened for them blessings from the sky and the land; but they denied, so We took them for what they used to earn.
The Monotheist Group	7:96 And if the town's people had only believed and been aware, then We would have opened for them blessings from the sky and the land; but they denied, so We took them for what they used to earn.
Muhammad Asad	7:96 Yet if the people of those communities had but attained to faith and been conscious of Us, We would indeed have opened up for them blessings out of heaven and earth: but they gave the lie to the truth - and so We took them to task through what they [themselves] had been doing. ⁷⁷
Rashad Khalifa	<i>Most People Make the Wrong Choice</i> 7:96 Had the people of those communities believed and turned righteous, we would have showered them with blessings from the heaven and the earth. Since they decided to disbelieve, we punished them for what they earned.
Shabbir Ahmed	7:96 If the people of the towns had believed in the Divine laws and run their system right, We would have opened for them blessings from the heaven and the earth. But they denied and what they earned with their deeds seized them.
Transliteration	7:96 Walaw anna ahla alqur a amanoowaittaqaw lafata hna AAalayhim barakatinmina a Issama-i wa al-ardi wal akinkaththaboo faakha thnahun bim a kanooyaksiboona
A	7:96 ولو ان اهل القرى ءامنوا واتقوا لفتحنا عليهم بركات من السماء والارض ولكن كذبوا فاخذنهم بما كانوا يكسبون

Edip-Layth	7:97 Are the people of the towns sure that Our punishment will not come to them at night while they are sleeping?
The Monotheist Group	7:97 Are the people of the towns sure that Our punishment will not come to them at night while they are sleeping?
Muhammad Asad	7:97 Can, then, the people of any community ever feel secure that Our punishment will not come upon them by night, while they are asleep?
Rashad Khalifa	7:97 Did the people of the present communities guarantee that our retribution will not come to them in the night as they sleep?
Shabbir Ahmed	7:97 Can the people of any community ever feel secure that Our requital will not come upon them at night, while they are asleep?
Transliteration	7:97 Afaamina ahlu alqurā an ya/tyahumba/sunā bayatan wahum na-imoona
A	7:97 افامن اهل القرى ان ياتيهم باسنا بيئا وهم نائمون
Edip-Layth	7:98 Or are the people of the towns sure that Our punishment will not come to them during the late morning while they are playing?
The Monotheist Group	7:98 Or are the people of the towns sure that Our punishment will not come to them during the late morning while they are playing?
Muhammad Asad	7:98 Why, can the people of any community ever feel secure that Our punishment will not come upon them in broad daylight, while they are engaged in (worldly] play? ⁷⁸
Rashad Khalifa	7:98 Did the people of today's communities guarantee that our retribution will not come to them in the daytime while they play?
Shabbir Ahmed	7:98 Or do the people of townships feel secure from the coming of Our requital upon them in the daytime while they play?
Transliteration	7:98 Awa amina ahlu alqurā an ya/tyahumba/sunā duhan wahum yaAAaboon a
A	7:98 اوامن اهل القرى ان ياتيهم باسنا ضحى وهم يلعبون
Edip-Layth	7:99 Have they become sure about God's scheming? None feels secure about God's scheming except the losing people.
The Monotheist Group	7:99 Have they become sure about God's scheming? None are sure about God's scheming except the people who are losers.
Muhammad Asad	7:99 Can they, then, ever feel secure from God's deep devising? But none feels secure from God's deep devising save people who are [already] lost. ⁷⁹
Rashad Khalifa	7:99 Have they taken GOD's plans for granted? None takes GOD's plans for granted except the losers.
Shabbir Ahmed	7:99 Do they feel secure from the subtle progression of the Divine laws? Do they think that the Divine law grants them unconditional security? Only the losers feel secure from the subtle progression of God's Law of Requital.
Transliteration	7:99 Afaaminoo makra All ahi fal aya/manu makra All ahi ill a alqawmu alkhasiroona
A	7:99 افامنوا مكر الله فلا يامن مكر الله الا القوم الخسرون
Edip-Layth	7:100 Is it not clear for those who inherited the land after them, that if We

	wished, We could have punished them immediately for their sins and We could have stamped on their hearts, so they would not hear.
The Monotheist Group	7:100 Is it not a guide for those who inherited the land after them, that if We wished We could have punished them immediately for their sins? And We stamp on their hearts, so they do not hear.
Muhammad Asad	7:100 Has it, then, not become obvious unto those who have inherited the earth in the wake of former generations ⁸⁰ that, if We so willed, We could smite them [too] by means of their sins, sealing their hearts so that they cannot hear [the truth]? ⁸¹
Rashad Khalifa	7:100 Does it ever occur to those who inherit the earth after previous generations that, if we will, we can punish them for their sins, and seal their hearts, causing them to turn deaf?
Shabbir Ahmed	7:100 Is it not a lesson for those who inherit the earth from previous generations that they could suffer similar consequences? Trailing behind in the community of nations is a tribulation in itself. And Our law can cause their intellectual and perceptual faculties to be sealed and blunted for their failings.
Transliteration	7:100 Awa lam yahdi lilla <u>the</u> ena yarithoonaal-ar <u>da</u> min baAAadi ahlih <u>a</u> an law nash <u>ao</u> a <u>sabna</u> humbith <u>u</u> noobihim wana <u>tba</u> AAu AAal <u>a</u> quloobihimfahum l <u>a</u> yasmaAAoona
A	7:100 اولم يهد للذين يرثون الارض من بعد اهلها ان لو نشاء اصبينهم بذنوبهم ونطبع على قلوبهم فهم لا يسمعون
Edip-Layth	7:101 These are the towns whose stories We relate to you; their messengers had come to them with proofs, but they would not acknowledge what they had denied before. It is such that God stamps on the hearts of the ingrates.
The Monotheist Group	7:101 These are the towns whose news We narrate to you; their messengers had come to them with proofs, but they would not believe in what they had denied before. It is such that God stamps on the hearts of the rejecters.
Muhammad Asad	7:101 Unto those [earlier] communities - some of whose stories We [now] relate unto thee -there had indeed come apostles of their own with all evidence of the truth; but they would not believe in anything to which they had once given the lie: ⁸² thus it is that God seals the hearts of those who deny the truth;
Rashad Khalifa	7:101 We narrate to you the history of those communities: their messengers went to them with clear proofs, but they were not to believe in what they had rejected before. GOD thus seals the hearts of the disbelievers.
Shabbir Ahmed	7:101 Such were the communities whose historical accounts We relate to you (O Prophet!). Their messengers came to them with clear evidence of truth. But they preemptively rejected it, and then stuck to rejection. Or they denied the truth in blind following since their ancestors had denied it. This is how the rejecters cause God's law to seal their hearts to reason.
Transliteration	7:101 Tilka alqura <u>naqu</u> ssu AAalaykamin anb <u>a</u> -i <u>ha</u> walaqad j <u>aat</u> -hum rusuluhum bialbayyin <u>at</u> ifama <u>k</u> <u>anoo</u> liyu/minoo bim <u>a</u> ka <u>th</u> thaboomin qablu ka <u>th</u> alika ya <u>tba</u> AAu All <u>ahu</u> AAala <u>quloobi</u> alka <u>fireena</u>
A	7:101 تلك القرى نقص عليك من انبائها ولقد جاءتهم رسلهم بالبينت فما كانوا ليؤمنوا بما كذبوا من قبل كذلك يطبع الله على قلوب الكافرين
Edip-Layth	7:102 We did not find most of them up to their pledge, rather, We found most of

	them corrupt.
The Monotheist Group	7:102 And We did not find most of them up to their pledge, rather, We found most of them corrupt.
Muhammad Asad	7:102 and in most of them We found no [inner] bond with anything that is right ⁸³ -and most of them We found to be iniquitous indeed.
Rashad Khalifa	7:102 We found that most of them disregard their covenant; we found most of them wicked.
Shabbir Ahmed	7:102 And in most of them We found no bond with their honored stature of humanity (17:70). And We found that most of them slipped away from the Permanent Values.
Transliteration	7:102 Wama wajadn a li-aktharihimmin AAahdin wa-in wajadn a aktharahum lafasiqeena
A	7:102 وما وجدنا لاكثرهم من عهد وان وجدنا اكثرهم لفسقين
Edip-Layth	Moses 7:103 Then after them We sent Moses with Our signs to Pharaoh and his leaders. But they treated them with prejudice, so see what the end of the corrupters is.
The Monotheist Group	7:103 Then after them We sent Moses with Our signs to Pharaoh and his leaders. But they did wrong in them, so see how is the end of the corrupters.
Muhammad Asad	7:103 AND AFTER those [early people] We sent Moses with Our messages unto Pharaoh and his great ones, and they wilfully rejected them: ⁸⁴ and behold what happened in the end to those spreaders of corruption!
Rashad Khalifa	Moses 7:103 After (those messengers,) we sent Moses with our signs to Pharaoh and his people, but they transgressed. Note the consequences for the wicked.
Shabbir Ahmed	7:103 * We sent Moses to Pharaoh and his chiefs with Our revelations and they willfully rejected them. Now see the consequence for the corrupters.
Transliteration	7:103 Thumma baAAathn a min baAAadihim moos abi-ayatina il a firAAawna wamala-ihifa ^h alamoo biha faonuthurkayfa kana AAaqibatu almufsideena
A	7:103 ثم بعثنا من بعدهم موسى بايتنا الى فرعون وملايه فظلموا بها فانظر كيف كان عقبة المفسدين
Edip-Layth	7:104 Moses said, "O Pharaoh, I am a messenger from the Lord of the worlds."
The Monotheist Group	7:104 And Moses said: "O Pharaoh, I am a messenger from the Lord of the worlds."
Muhammad Asad	7:104 And Moses said: "O Pharaoh! Verily, I am an apostle from the Sustainer of all the worlds,
Rashad Khalifa	7:104 Moses said, "O Pharaoh, I am a messenger from the Lord of the universe.
Shabbir Ahmed	7:104 Moses said, "O Pharaoh! I am a messenger from the Lord of the worlds.
Transliteration	7:104 Waqala moosa yafirAAawnu innee rasoolun min rabbi alAAalameena
A	7:104 وقال موسى يفرعون انى رسول من رب العلمين
	7:105 "It is not proper for me to say about God except the truth; I have come to

Edip-Layth	you with proof from your Lord. So send with me the Children of Israel."
The Monotheist Group	7:105 "It is not proper for me to say about God except the truth; I have come to you with proof from your Lord. So send with me the Children of Israel."
Muhammad Asad	7:105 so constituted that I cannot say anything about God but the truth. I have now come unto you with a clear evidence from your Sustainer: let, then, the children of Israel go with me!"
Rashad Khalifa	7:105 "It is incumbent upon me that I do not say about GOD except the truth. I come to you with a sign from your Lord; let the Children of Israel go."
Shabbir Ahmed	7:105 It is incumbent upon me that I say about God nothing but the truth. I come to you with clear evidence of the truth from your Lord. So let the Children of Israel go with me."
Transliteration	7:105 <u>H</u> aqeequn AAal <u>a</u> an I <u>a</u> aqoola AAal <u>a</u> All <u>a</u> hi ill <u>a</u> al <u>h</u> aqqa qadji/tukum bibayyinatin min rabbikum faarsil maAAiya banee isra-eela
A	7:105 حقيق على ان لا اقول على الله الا الحق قد جئتكم ببينة من ربكم فارسل معي بنى اسرئيل
Edip-Layth	7:106 He said, "If you have come with a sign then bring it, if you are of the truthful?"
The Monotheist Group	7:106 He said: "If you have come with a sign then bring it, if you are of the truthful?"
Muhammad Asad	7:106 Said [Pharaoh]: "If thou hast come with a sign, produce it-if thou art a man of truth!"
Rashad Khalifa	7:106 He said, "If you have a sign, then produce it, if you are truthful."
Shabbir Ahmed	7:106 Pharaoh said, "If you have come with clear evidence, produce it if you are of the truthful."
Transliteration	7:106 Qala in kunta ji/ta bi- <u>a</u> yatinf ^a /ti bi <u>h</u> a in kunta mina a <u>l</u> ssadiqeena
A	7:106 قال ان كنت جئت باية فات بها ان كنت من الصادقين
Edip-Layth	7:107 He threw down his staff and there it was an obvious serpent.
The Monotheist Group	7:107 He threw down his staff and it manifested into a serpent.
Muhammad Asad	7:107 Thereupon [Moses] threw down his staff, and lo! it was a serpent, plainly visible;
Rashad Khalifa	7:107 He threw down his staff, and it turned into a tremendous serpent.
Shabbir Ahmed	7:107 Moses presented his argument that he held fast, with vibrant confidence and logic.
Transliteration	7:107 Faalqa AAasa <u>h</u> u fa-i <u>h</u> ahiya thuAAbanun mubeen <u>u</u> n
A	7:107 فالقى عصاه فاذا هي ثعبان مبين
Edip-Layth	7:108 He drew out his hand, and it became pure white for the spectators.
The Monotheist Group	7:108 And he drew out his hand, and it became pure white for the onlookers.
Muhammad Asad	7:108 and he drew forth his hand, and lo! it appeared [shining] white to the

	beholders. ⁸⁵
Rashad Khalifa	7:108 He took out his hand, and it was white to the beholders.
Shabbir Ahmed	7:108 The strength of his conviction shone bright to those present. ³⁹
Transliteration	7:108 WanazaAAa yadahu fa-i ^{tha} hiya bay ^{daolil} nna th ireena
A	7:108 ونزع يده فاذا هي بيضاء للنظرين
Edip-Layth	7:109 The commanders among the people of Pharaoh said, "This is a knowledgeable magician!"
The Monotheist Group	7:109 The commanders from among the people of Pharaoh said: "This is a knowledgeable magician!"
Muhammad Asad	7:109 The great ones among Pharaoh's people said: "Verily, this is indeed a sorcerer of great knowledge,
Rashad Khalifa	7:109 The leaders among Pharaoh's people said, "This is no more than a clever magician.
Shabbir Ahmed	7:109 The chiefs of Pharaoh's nation said, "This is some knowing wizard!
Transliteration	7:109 Qala almalao min qawmi firAAawnainna h ^{atha} lasa ^{hirun} AAaleem ^{un}
A	7:109 قال الملا من قوم فرعون ان هذا لسحر عليم
Edip-Layth	7:110 "He wishes to drive you out of your land; what do you recommend?"
The Monotheist Group	7:110 "He wishes to drive you out of your land; what is your command?"
Muhammad Asad	7:110 who wants to drive you out of your land! " ⁸⁶ [Said Pharaoh:] "What, then, do you advise?"
Rashad Khalifa	7:110 "He wants to take you out of your land; what do you recommend?"
Shabbir Ahmed	7:110 It appears to us that Moses, after gaining some following, plans to throw you out of your land." Said Pharaoh, "Now, what do you advise?"
Transliteration	7:110 Yureedu an yukhrijakum min ar ^{dikum} fama ^{tha} ta/muroona
A	7:110 يريد ان يخرجكم من ارضكم فماذا تلمرون
Edip-Layth	7:111 They said, "Delay him and his brother, and send gatherers to the cities."
The Monotheist Group	7:111 They said: "Delay him and his brother, and send gatherers to the cities."
Muhammad Asad	7:111 They answered: "Let him and his brother ⁸⁷ wait awhile, and send unto all cities heralds
Rashad Khalifa	7:111 They said, "Respite him and his brother, and send summoners to every city.
Shabbir Ahmed	7:111 (After consulting, they said, "Put him and his brother off for a while and send to the cities men to summon.
Transliteration	7:111 Qaloo arjih waakh ^{ahu} waarsilfee almada ^a -ini ha ^{shireena}
A	7:111 قالوا ارجه واخاه وارسل في المدن حشرين

Edip-Layth	7:112 "They will come to you with every knowledgeable magician."
The Monotheist Group	7:112 "They will come to you with every knowledgeable magician."
Muhammad Asad	7:112 who shall bring before thee every sorcerer of great knowledge."
Rashad Khalifa	7:112 "Let them summon every experienced magician."
Shabbir Ahmed	7:112 To bring all master debaters to your court." 40
Transliteration	7:112 Ya/tooka bikulli sahirin AAaleemin
A	7:112 ياتوك بكل سحر عليم
Edip-Layth	7:113 The magicians came to Pharaoh and said, "There should be a reward for us if we are the victors."
The Monotheist Group	7:113 And the magicians came to Pharaoh, they said: "We require a reward if we are the victors."
Muhammad Asad	7:113 And the sorcerers came unto Pharaoh [and] said: "Verily, we ought to have a great reward ⁸⁸ if it is we who prevail."
Rashad Khalifa	7:113 The magicians came to Pharaoh and said, "Do we get paid if we are the winners?"
Shabbir Ahmed	7:113 The master debaters came to Pharaoh. They said, "Surely there will be reward for us if we are victors."
Transliteration	7:113 Wajaa a IssaharatufirAAawna q aloo inna lan a laajran in kunn anahnu alghalibeena
A	7:113 وجاء السحرة فرعون قالوا ان لنا لاجرا ان كنا نحن الغلبين
Edip-Layth	7:114 He said, "Yes, and you will be made close to me."
The Monotheist Group	7:114 He said: "Yes, and you will be made close to me."
Muhammad Asad	7:114 Answered [Pharaoh]: "Yes; and, verily, you shall be among those who are near unto me."
Rashad Khalifa	7:114 He said, "Yes indeed; you will even become close to me."
Shabbir Ahmed	7:114 He answered, "Yes, certainly, and you will be among those who are close to me."
Transliteration	7:114 Qala naAAam wa-innakum laminaalmuqarrabeena
A	7:114 قال نعم وانكم لمن المقربين
Edip-Layth	7:115 They said, "O Moses, either you cast, or shall we cast?"
The Monotheist Group	7:115 They said: "O Moses, either you cast, or we will cast?"
Muhammad Asad	7:115 They said: "O Moses! Either thou shalt throw [thy staff first], or we shall [be the first to] throw."
Rashad Khalifa	7:115 They said, "O Moses, either you throw, or we are throwing."
Shabbir Ahmed	7:115 The debaters said, "O Moses! Either you begin or let us be the first to present our case."

Transliteration	7:115 Qaloo ya moosa immaan tulqiya wa-imma an nakoona nahnu almulqeena
A	7:115 قالوا يموسى اما ان تلقى واما ان نكون نحن الملقين
Edip-Layth	<i>Magic Has No Objective Reality: It Is Merely the Product Of Illusion and Suggestion</i> 7:116 He said, "You cast." So when they cast, they deceived the people's eyes, intimidated them, and they produced a great magic. ²⁰
The Monotheist Group	7:116 He said: "You cast." So when they cast, they bewitched the eyes of the people, and struck terror in them, and they came with a great magic.
Muhammad Asad	7:116 He answered: "You throw [first]." And when they threw down [their staffs], they cast a spell upon the people's eyes, and struck them with awe, and produced mighty sorcery.
Rashad Khalifa	7:116 He said, "You throw." When they threw, they tricked the people's eyes, intimidated them, and produced a great magic.
Shabbir Ahmed	7:116 Moses asked them to begin. When they began they cast a spell on the people's eyes, and struck them with awe, and stunned the assembly with their spellbinding eloquence.
Transliteration	7:116 Qala alqoo falam a alqaw sa harooaAAayuna a Innasi wa istarhaboohum wajaoobisihrin AAatheemin
A	7:116 قال القوا فلما القوا سحروا اعين الناس واسترهبوهم وجاءوا بسحر عظيم
Edip-Layth	7:117 We inspired Moses: "Throw down your staff;" and soon it was swallowing what they had invented.
The Monotheist Group	7:117 And We inspired Moses: "Throw down your staff;" and it swallowed what they invented.
Muhammad Asad	7:117 And [then] We inspired Moses, "Throw down thy staff!" -and lo! it swallowed up all their deceptions: ⁸⁹
Rashad Khalifa	7:117 We then inspired Moses: "Throw down your staff," whereupon it swallowed whatever they fabricated.
Shabbir Ahmed	7:117 So, We inspired Moses, "Respond with conviction. And then see how it swallows their deceptive rhetoric." ⁴¹
Transliteration	7:117 Waawhayna ila moosaan alqi AAasaka fa-itha hiya talqafu maya/fikoona
A	7:117 واوحينا الى موسى ان الق عصاك فاذا هى تلقف ما يافكون
Edip-Layth	7:118 Thus the truth was confirmed, and what they were doing was falsified.
The Monotheist Group	7:118 Thus the truth was set, and what they did was made of no effect.
Muhammad Asad	7:118 whereupon the truth was established, and vain was proved all that they had been doing.
Rashad Khalifa	<i>The Truth Recognized by the Experts</i> 7:118 Thus, the truth prevailed, and what they did was nullified.
Shabbir Ahmed	7:118 The truth prevailed and their arguments were manifestly proven false.
Transliteration	7:118 FawaqaAAa alhaqu wabatala makanoo yaAamaloona

A	7:118 فوق الحق وبطل ما كانوا يعملون
Edip-Layth	7:119 They were thus defeated there, and they turned in disgrace.
The Monotheist Group	7:119 They were thus defeated there and then, and they turned in disgrace.
Muhammad Asad	7:119 And thus were they vanquished there and then, and became utterly humiliated.
Rashad Khalifa	7:119 They were defeated then and there; they were humiliated.
Shabbir Ahmed	7:119 Thus, they were defeated right there and humiliated.
Transliteration	7:119 Faghuliboo hun <u>a</u> lika wainqalaboos <u>a</u> ghireena
A	7:119 فغلبوا هنالك وانقلبوا صغرين
Edip-Layth	7:120 The magicians fell down prostrating.
The Monotheist Group	7:120 And the magicians went down prostrating.
Muhammad Asad	7:120 And down fell the sorcerers, ⁹⁰ prostrating themselves
Rashad Khalifa	7:120 The magicians fell prostrate.
Shabbir Ahmed	7:120 The debaters fell down prostrate.
Transliteration	7:120 Waolqiya alssah <u>a</u> ratu sa <u>j</u> ideena
A	7:120 والقي السحرة سجدين
Edip-Layth	7:121 They said, "We acknowledge the Lord of the worlds."
The Monotheist Group	7:121 They said: "We believe in the Lord of the worlds."
Muhammad Asad	7:121 [and] exclaiming: "We have come to believe in the Sustainer of all the worlds,
Rashad Khalifa	7:121 They said, "We believe in the Lord of the universe.
Shabbir Ahmed	7:121 They were convinced and said, "We believe in the Lord of the worlds.
Transliteration	7:121 Qa <u>l</u> oo a <u>m</u> anna birabbialAAa <u>l</u> ameena
A	7:121 قالوا ءامنا برب العلمين
Edip-Layth	7:122 "The Lord of Moses and Aaron."
The Monotheist Group	7:122 "The Lord of Moses and Aaron."
Muhammad Asad	7:122 the Sustainer of Moses and Aaron!"
Rashad Khalifa	7:122 "The Lord of Moses and Aaron."
Shabbir Ahmed	7:122 The Lord of Moses and Aaron."
Transliteration	7:122 Rabbi moosa <u>a</u> wah <u>a</u> roona
A	7:122 رب موسى وهرون
Edip-Layth	7:123 Pharaoh said, "Did you acknowledge him before I have given you permission? This is surely some scheme which you have schemed in the city to

	drive its people out; but soon you shall know."
The Monotheist Group	7:123 Pharaoh said: "Have you become believers before I have given you permission? This is surely some scheme which you have schemed in the city to drive its people out; you will reveal what you know."
Muhammad Asad	7:123 Said Pharaoh: "Have you come to believe in him ⁹¹ ere I have given you permission? Behold, this is indeed a plot which you have cunningly devised in this [my] city in order to drive out its people hence! But in time you shall come to know, [my revenge]:
Rashad Khalifa	7:123 Pharaoh said, "Did you believe in him without my permission? This must be a conspiracy you schemed in the city, in order to take its people away. You will surely find out.
Shabbir Ahmed	7:123 Pharaoh got annoyed, "You believe in Him before I give you permission! This is a political conspiracy you all have made up in the city, so that you get my subjects out on the streets in rebellion and topple the government. You will see the punishment very soon.
Transliteration	7:123 Qala firAAawnu amantum bihiqabla an athana lakum inna h atha lamakrunmakartumooahu fee almadeenati litukhrijoo minh a ahlah afasawfa taAAalamoonaa
A	7:123 قال فرعون ءامنتم به قبل ان ءاذن لكم ان هذا لمكر مكرتموه فى المدينة لتخرجوا منها اهلها فسوف تعلمون
Edip-Layth	7:124 "I will cut off your hands and feet from alternate sides; then I will crucify you all."
The Monotheist Group	7:124 "I will cut off your hands and feet from alternate sides, then I will crucify you all."
Muhammad Asad	7:124 most certainly shall I cut off your hands and your feet in great numbers, because of [your] perverseness, and then I shall most certainly crucify you, in great numbers, all together! " ⁹²
Rashad Khalifa	7:124 "I will cut your hands and feet on alternate sides, then I will crucify you all."
Shabbir Ahmed	7:124 I will immobilize you in handcuffs and fetters. Then I will crucify every one of you." ⁴²
Transliteration	7:124 LaoqaṭiAAanna aydiyakum waarjulakummin khil afin thumma laosallibannakum ajmaAAeena
A	7:124 لاقطعن ايديكم وارجلكم من خلف ثم لاصلبكنم اجمعين
Edip-Layth	7:125 They said, "To our Lord shall we return."
The Monotheist Group	7:125 They said: "It is to our Lord that we will return."
Muhammad Asad	7:125 They answered: "Verily, unto our Sustainer do we turn-
Rashad Khalifa	7:125 They said, "We will then return to our Lord.
Shabbir Ahmed	7:125 They responded, "We are determined to turn to our Lord."
Transliteration	7:125 Qaloo inna ila rabbinamunqaliboona
A	7:125 قالوا انا الى ربنا منقلبون

Edip-Layth	7:126 "You are only seeking revenge on us because we acknowledged our Lord's signs when they came to us. Our Lord, grant us patience and let us die having peacefully surrendered."
The Monotheist Group	7:126 "And you are only seeking revenge on us because we believed in our Lord's signs when they came to us. Our Lord, provide us with patience, and let us die as submitters."
Muhammad Asad	7:126 for thou takest vengeance on us only because we have come to believe in our Sustainer's messages as soon as they came to us. O our Sustainer! Shower us with patience in adversity, and make us die as men who have surrendered themselves unto Thee!"
Rashad Khalifa	7:126 "You persecute us simply because we believed in the proofs of our Lord when they came to us." "Our Lord, grant us steadfastness, and let us die as submitters."
Shabbir Ahmed	7:126 "You take vengeance on us simply because we believed in the revelations of our Lord when they came to us? Our Lord! Bestow on us steadfastness and let us die as submitters." 43
Transliteration	7:126 Wama tanqimu minn a ill aan amanna bi- ayati rabbinn alamma j atna rabbana afrigh AAalaynasa bran watawaffana muslimena
A	7:126 وما تنتقم منا الا ان ءامنا بايت ربنا لما جاءتنا ربنا افرغ علينا صبرا وتوفنا مسلمين
Edip-Layth	7:127 The leaders among the people of Pharaoh said, "Will you let Moses and his people corrupt the land, and abandon you and your gods?" He said, "We will kill their children and shame their women; we will be supreme over them."
The Monotheist Group	7:127 And the commanders from among the people of Pharaoh said: "Will you let Moses and his people corrupt the land, and abandon you and your gods?" He said: "We will kill their children and rape their women; we will be supreme over them."
Muhammad Asad	7:127 And the great ones among Pharaoh's people said: "Wilt thou allow Moses and his people to spread corruption on earth, and to [cause thy people to] forsake thee and thy gods?" [Pharaoh] replied: "We shall slay their sons in great numbers and shall spare [only] their women: for, verily, we hold sway over them!"
Rashad Khalifa	7:127 The leaders among Pharaoh's people said, "Will you allow Moses and his people to corrupt the earth, and forsake you and your gods?" He said, "We will kill their sons, and spare their daughters. We are much more powerful than they are."
Shabbir Ahmed	7:127 The chiefs among Pharaoh's people said, "Will you allow Moses and his people to create disorder in the land, and forsake your rule and your gods?" He said, "We will slay their sons and spare their women. We are in power over them."
Transliteration	7:127 Waqala almalao min qawmi firAAawnaata tharu moos a waqawmahu liyufsidoo fee al-ar diwayatharaka wa alihataka q ala sanuqattilu abnaahumwanastahyee nisaahum wa-inna fawqahum qahiroona
A	7:127 وقال الملا من قوم فرعون انذر موسى وقومه ليفسدوا فى الارض ويتركوا الهتك قال سنقتل ابناءهم ونستحي نساءهم وانا فوقهم قهرون
Edip-Layth	7:128 Moses said to his people: "Seek help with God, and be patient; for the land is God's. He will inherit it to whom He pleases of His servants; and the victory

	belongs to the righteous."
The Monotheist Group	7:128 Moses said to his people: "Seek help with God, and be patient; for the land is God's, He will inherit it to whom He pleases of His servants; and the end will be to the righteous."
Muhammad Asad	7:128 [And] Moses said unto his people: "Turn unto God for aid, and have patience in adversity. Verily, all the earth belongs to God: He gives it as a heritage - to such as He wills of His servants; and the future belongs to the God-conscious!"
Rashad Khalifa	7:128 Moses said to his people, "Seek GOD's help, and steadfastly persevere. The earth belongs to GOD, and He grants it to whomever He chooses from among His servants. The ultimate victory belongs to the righteous."
Shabbir Ahmed	7:128 Moses assured his people, "Seek help in God and patiently persevere. Remember that the earth belongs to God. He grants it as a heritage to His servants according to His laws. And the ultimate end belongs to the upright." ⁴⁴
Transliteration	7:128 Qala moos a liqawmihiistaAAeenoo bi Allahi wa isbiroo innaal-ar da lill ahi yoorithuha man yashaomin AAibadihi waalAAaqibatu lilmuttaqeen
A	7:128 قال موسى لقومه استعينوا بالله واصبروا ان الارض لله يورثها من يشاء من عباده والعقبه للمتقين
Edip-Layth	7:129 They said, "We were being harmed before you came to us and since you have come to us." He said, "Perhaps your Lord will destroy your enemy, and make you successors in the land, so He sees how you behave."
The Monotheist Group	7:129 They said: "We were being harmed before you came to us and since you have come to us." He said: "Perhaps your Lord will destroy your enemy, and make you successors in the land, so He sees how you act?"
Muhammad Asad	7:129 [But the children of Israel] said: "We have suffered hurt ere thou camest to us and since thou hast come to us! ⁹³ [Moses] replied: "It may well be that your Sustainer will destroy your foe and make you inherit the earth: and thereupon he will behold how you act." ⁹⁴
Rashad Khalifa	7:129 They said, "We were persecuted before you came to us, and after you came to us." He said, "Your Lord will annihilate your enemy and establish you on earth, then He will see how you behave."
Shabbir Ahmed	7:129 Fearing persecution they said, "We suffered before you came to us and after you have come to us." Moses said, "Your Lord will annihilate your enemy, and you will inherit the earth. Then He will see what kind of works you do."
Transliteration	7:129 Qaloo ootheenaa minqabli an ta/tiyana wamin baAAadi m a ji/tana qalaAAasa rabbukum an yuhlika AAaduwwakum wayastakhlifakum feeal-ar di fayana thura kayfa taAAamaloona
A	7:129 قالوا اودينا من قبل ان تاتينا ومن بعد ما جئتنا قال عسى ربكم ان يهلك عدوك ويستخلفكم فى الارض فينظر كيف تعملون
Edip-Layth	Disasters 7:130 We then afflicted the people of Pharaoh with years of drought, a shortage in crops, so that they might take heed.
The Monotheist Group	7:130 And We afflicted the people of Pharaoh with years of drought, and a shortage in crops, perhaps they will remember.

Muhammad Asad	7:130 And most certainly did We overwhelm Pharaoh's people with drought and scarcity of fruits, so that they might take it to heart.
Rashad Khalifa	<i>The Plagues</i> 7:130 We then afflicted Pharaoh's people with drought, and shortage of crops, that they may take heed.
Shabbir Ahmed	7:130 The unjust system of Pharaoh and his people began to waver (7:94). When Our requital struck them with famine, and scanty crop (they found themselves ill prepared for the relief efforts). They should have stopped to think.
Transliteration	7:130 Walaqad akha <u>thna</u> <u>alafir</u> AAawna bi <u>alssineena</u> wanaq <u>sin</u> mina <u>alththamar</u> <u>atila</u> AAallahum ya <u>ththakkar</u> oona
A	7:130 ولقد اخذنا آل فرعون بالسنين ونقص من الثمرات لعلهم يذكرون
Edip-Layth	7:131 When any good comes to them, they say, "This is ours," and when any bad afflicts them, they blame it on Moses and those with him. Their blame is with God, but most of them do not know.
The Monotheist Group	7:131 When any good comes to them, they say: "This is ours," and when any bad afflicts them, they blame it on Moses and those with him. Their blame is with God, but most of them do not know.
Muhammad Asad	7:131 But whenever good fortune alighted upon them, they would say, "This is [but] our due"; and whenever affliction befell them, they would blame their evil fortune on Moses and those who followed him. ⁹⁵ Oh, verily, their [evil] fortune had been decreed by God-but most of them knew it not.
Rashad Khalifa	7:131 When good omens came their way, they said, "We have deserved this," but when a hardship afflicted them, they blamed Moses and those with him. In fact, their omens are decided only by GOD, but most of them do not know.
Shabbir Ahmed	7:131 (Instead of reflecting and taking corrective action, they sought the easy way out.) All good that came along, they ascribed it to their own worthiness, and any affliction that struck them, they blamed it on the bad omen of Moses and his companions. Most people do not know that there is no such thing as a bad omen or a good omen. People determine their destiny according to God's laws. In that sense, then, omens are with God alone.
Transliteration	7:131 Fa-itha <u>jaat</u> -humu al <u>hasanatu</u> qaloo lana <u>hathihi</u> wa-in tu <u>sibhumsayyi</u> -atun ya <u>tattayyaroo</u> bimoos <u>a</u> waman maAAahu al <u>ainnama</u> <u>ta</u> -iruhum AAinda All <u>ahi</u> wal <u>akinna</u> aktharahum <u>la</u> yaAAlamoona
A	7:131 فاذا جاءتهم الحسنة قالوا لنا هذه وان تصيبهم سيئة يطيروا بموسى ومن معه الا انما طئروهم عند الله ولكن اكثرهم لا يعلمون
Edip-Layth	7:132 They said, "No matter what you bring us of a sign to bewitch us with, we will never acknowledge you."
The Monotheist Group	7:132 And they said: "No matter what you bring us of a sign to bewitch us with, we will never believe in you."
Muhammad Asad	7:132 And they said [unto Moses]: "Whatever sign thou mayest produce before us in order to cast a spell upon us thereby, we shall not believe thee!"
Rashad Khalifa	7:132 They said, "No matter what kind of sign you show us, to dupe us with your magic, we will not believe."
Shabbir Ahmed	7:132 They kept telling Moses, "Whatever the verses might say, whatever bad omens you could bring, or bewitch us with your logic, we will not believe in you."

	(And will not consider reformation).
Transliteration	7:132 Waq <u>a</u> loo mahm <u>a</u> ta/tin <u>a</u> bihi min <u>a</u> ya <u>t</u> in litas <u>h</u> arana <u>b</u> ih <u>a</u> fam <u>a</u> nah <u>nu</u> laka bim <u>u</u> /mineena
A	7:132 وقالوا مهما تاتنا به من آية لتسحرنا بها فما نحن لك بمومنين
Edip-Layth	7:133 So We sent them the flood, the locust, the lice, the frogs, and the blood; all detailed signs; but they turned arrogant, they were a criminal people. ²¹
The Monotheist Group	7:133 So We sent them the flood, and the locust, and the lice, and the frogs, and the blood; all detailed signs; but they turned arrogant, they were a criminal people.
Muhammad Asad	7:133 Thereupon We let loose upon them floods, and [plagues of] locusts, and lice, and frogs, and [water turning into] blood ⁹⁶ -distinct signs [all]: but they gloried in their arrogance, for they were people lost in sin.
Rashad Khalifa	<i>The Warnings Go Unheeded</i> 7:133 Consequently, we sent upon them the flood, the locusts, the lice, the frogs, and the blood - profound signs. But they maintained their arrogance. They were evil people.
Shabbir Ahmed	7:133 Their System was too inefficient to fight off natural calamities, such as, floods, swarms of locusts, and diseases of crops, livestock and humans. These were open signs for them to wake up to reform, but Pharaoh and his chiefs were too arrogant to accept responsibility, and too involved in luxury to take action. They were guilty of misrule.
Transliteration	7:133 Faarsalna AAalayhimu a <u>I</u> toof <u>a</u> nawaaljar <u>a</u> da wa alqummala waal <u>d</u> daf <u>a</u> diAAawaalddama <u>a</u> ya <u>t</u> in mufa <u>s</u> alat <u>i</u> nfaistakbaroo wak <u>a</u> noo qawman mujrimeena
A	7:133 فارسلنا عليهم الطوفان والجراد والقمل والضفادع والدم آيات مفصلت فاستكبروا وكانوا قوما مجرمين
Edip-Layth	7:134 When the plague befell them, they said, "O Moses, call on your Lord for what pledge He gave you. If you remove this plague from us, then we will acknowledge you and we will send with you the Children of Israel."
The Monotheist Group	7:134 And when the plague befell them, they said: "O Moses, call on your Lord for what pledge He gave you, that if you remove this plague from us, then we will believe you and we will send with you the Children of Israel."
Muhammad Asad	7:134 And whenever a plague struck them, they would cry: "O Moses, pray for us to thy Sustainer on the strength of the covenant [of prophethood] which He has made with thee! If thou remove this plague from us, we will truly believe in thee. and will let the children of Israel go with thee!"
Rashad Khalifa	7:134 Whenever a plague afflicted them, they said, "O Moses, implore your Lord - you are close to Him. If you relieve this plague, we will believe with you, and will send the Children of Israel with you."
Shabbir Ahmed	7:134 (The irrational Egyptians continued to remain sunken in superstition.) Whenever hardship struck, they turned to Moses for prayer stating that God had a pledge with him, and promising that they would believe and let the Children of Israel go with him. ⁴⁵
Transliteration	7:134 Walamma waqaAAa AAalayhimu a <u>I</u> rrijzuq <u>a</u> loo y <u>a</u> moos <u>a</u> odAAu lan <u>a</u> rabbaka bim <u>a</u> AAahida AAindaka la-in kashafta AAann <u>a</u> lIrijzalanu/minanna laka

	walanursilanna maAAaka banee isra-eela
A	7:134 ولما وقع عليهم الرجز قالوا يموسى ادع لنا ربك بما عهد عندك لئن كشفت عنا الرجز لنؤمنن لك ولنرسلن معك بنى اسرائيل
Edip-Layth	7:135 So when We removed from them the plague until a future time; they broke their pledge.
The Monotheist Group	7:135 So when We removed from them the plague until a future time; they broke their pledge.
Muhammad Asad	7:135 But whenever We removed the plague from them, giving them time to make good their promise, ⁹⁷ lo, they would break their word.
Rashad Khalifa	7:135 Yet, when we relieved the plague for any length of time, they violated their pledge.
Shabbir Ahmed	7:135 When the hardship ran its course according to Our laws, they would break their promise with Moses.
Transliteration	7:135 Falamma kashafn a AAanhumu a Irrijzaila ajalin hum b alighoohu i tha humyankuthoona
A	7:135 فلما كشفنا عنهم الرجز الى اجل هم بلغوه اذا هم ينجثون
Edip-Layth	<i>Children of Israel Tested After Receiving Divine Support</i> 7:136 For their denial and disregard of Our signs, We thus inflicted them with punishment by drowning them in the sea,
The Monotheist Group	7:136 We thus took vengeance upon them by drowning them in the sea, for their denial of Our signs, and their disregard of them.
Muhammad Asad	7:136 And so We inflicted Our retribution on them, and caused them to drown in the sea, because they had given the lie to Our messages and had been heedless of them;
Rashad Khalifa	<i>The Inevitable Retribution</i> 7:136 Consequently, we avenged their actions, and drowned them in the sea. That is because they rejected our signs, and were totally heedless thereof.
Shabbir Ahmed	7:136 They had to meet with Our Law of Requit as they continued to deny Our revelations and remained heedless. Instead of mending their ways, they tried to annihilate Moses and his people and We drowned them in the sea as they were pursuing Moses and his people, in rage and arrogance.
Transliteration	7:136 Faintaqamna minhum faaghraqnahumfee alyammi bi-annahum ka th thaboo bi- ^{ay} atinawakanoo AAanha ghafileena
A	7:136 فانتقمنا منهم فاغرقنهم فى اليم بانهم كذبوا بايتنا وكانوا عنها غفلين
Edip-Layth	7:137 We let the people who were oppressed inherit the east and the west of the land which We have blessed, and good word of your Lord was completed towards the Children of Israel. For they were patient, and We destroyed what Pharaoh and his people were doing, and what they contrived.
The Monotheist Group	7:137 And We let the people who were weak inherit the east of the land and the west of it which We have blessed. And the good word of your Lord was completed towards the Children of Israel for their patience; and We destroyed what Pharaoh and his people were doing, and what they contrived.
	7:137 whereas unto the people who [in the past] had been deemed utterly low,

Muhammad Asad	We gave as their heritage the eastern and western parts of the land that We had blessed. ⁹⁸ And [thus] thy Sustainer's good promise unto the children of Israel was fulfilled in result of their patience in adversity; ⁹⁹ whereas We utterly destroyed all that Pharaoh and his people had wrought, and all that they had built. ¹⁰⁰
Rashad Khalifa	7:137 We let the oppressed people inherit the land, east and west, and we blessed it. The blessed commands of your Lord were thus fulfilled for the Children of Israel, to reward them for their steadfastness, and we annihilated the works of Pharaoh and his people and everything they harvested.
Shabbir Ahmed	7:137 We made the oppressed people inherit the east and the west of the land that We had blessed with abundant provision. The commands of your Lord were fulfilled for the Children of Israel to reward them for their steadfastness. Pharaoh and his people eventually met destruction for violating Our laws. And We leveled to the ground (the great works and fine buildings, temples, palaces, tombs, statues and stately) structures of all kinds that Pharaoh and his people had built with so much skill and pride. ⁴⁶
Transliteration	7:137 Waawrathna alqawma alla theenakanoo yusta dAAafoona mash ariqa al-ardiwamagharibaha allatee b arakna feeh awatammat kalimatu rabbika al husna AAalabaneer isr a-eela bim a sabaroo wadammarna ma kana ya snaAAu firAAawnu waqawmuhu wamakanoo yaAAarishoona
A	7:137 واورثنا القوم الذين كانوا يستضعفون مشرق الارض ومغربها التي بركنها فيها وتمت كلمت ربك الحسنی على بنی اسرئیل بما صبروا ودمرنا ما كان یصنع فرعون وقومه وما كانوا یعرشون
Edip-Layth	7:138 We let the Children of Israel cross the sea, then they passed by a people who were devoted to idols they had. They said, "O Moses, make for us a god like the gods they have." He said, "You are an ignorant people!"
The Monotheist Group	7:138 And We let the Children of Israel cross the sea, then they came upon a people who were devoted to idols made for them; they said: "O Moses, make for us a god like they have gods?" He said: "You are an ignorant people!"
Muhammad Asad	7:138 AND WE BROUGHT the children of Israel across the sea; and thereupon they came upon people who were devoted to the worship of some idols of theirs. ¹⁰¹ Said [the children of Israel]: "O Moses, set up for us a god even as they have gods!" He replied: "Verily, you are people without any awareness [of right and wrong]!"
Rashad Khalifa	<i>After All the Miracles</i> 7:138 We delivered the Children of Israel across the sea. When they passed by people who were worshipping statues, they said, "O Moses, make a god for us, like the gods they have." He said, "Indeed, you are ignorant people.
Shabbir Ahmed	7:138 After they crossed the sea (into Sinai 2:50-51), the Children of Israel passed by some people who were worshipping statues. They said, 'O Moses! Make a god for us, like the gods they have.' Moses said, "You are a people who wish to lurk in darkness.
Transliteration	7:138 Wajawazna bibanee isr a-eelaalbahra faataw AAal a qawmin yaAAakufoona AAalaasnamin lahum qaloo ya moosaijAAal lana ilahan kama lahum alihatunqala innakum qawmun tajhaloona
A	7:138 وجوزنا ببني اسرئيل البحر فاتوا على قوم يعكفون على اصنام لهم قالوا يموسى اجعل لنا الها كما لهم ءالهة قال انكم قوم تجهلون

Edip-Layth	7:139 "These people are ruined for what they are in, and worthless is what they do."
The Monotheist Group	7:139 "These people are ruined for what they are in, and evil is what they do."
Muhammad Asad	7:139 As for these here -verily, their way of life is bound to lead to destruction; and worthless is all that they have ever done!"
Rashad Khalifa	7:139 "These people are committing a blasphemy, for what they are doing is disastrous for them.
Shabbir Ahmed	7:139 What these idol worshipers are doing is senseless and vain.
Transliteration	7:139 Inna haqla-i mutabbarun maḥum feeḥi wabaṭilun ma kanoo yaAAamaloona
A	7:139 ان هؤلاء متبر ما هم فيه وبطل ما كانوا يعملون
Edip-Layth	7:140 He said, "Shall I seek other than God as a god for you when He has preferred you over the worlds?"
The Monotheist Group	7:140 He said: "Shall I seek other than God as a god for you when He has preferred you over the worlds?"
Muhammad Asad	7:140 [And] he said: "Am I to seek for you a deity other than God, although it is He who has favoured you above all other people?" ¹⁰²
Rashad Khalifa	7:140 "Shall I seek for you other than GOD to be your god, when He has blessed you more than anyone else in the world?"
Shabbir Ahmed	7:140 Shall I seek a god for you other than God, when He has blessed you more than the other existing nations?"
Transliteration	7:140 Qala aghayra All aḥi abgheekumil aḥan wahuwa fa ddalakum AAal a alAAalameena
A	7:140 قال اغير الله ابغىكم الها وهو فضلكم على العلمين
Edip-Layth	7:141 When We saved you from the people of Pharaoh, who were afflicting you with the worst punishment, killing your children and shaming your women; and in that was a great trial from your Lord.
The Monotheist Group	7:141 And We have saved you from the people of Pharaoh, they were afflicting you with the worst punishment; they used to kill your children and rape your women; and in that was a great trial from your Lord.
Muhammad Asad	7:141 And [he reminded them of this word of God]: "Lo, We saved you from Pharaoh's people who afflicted you with cruel suffering, slaying your sons in great numbers and sparing [only] your women - which was an awesome trial from your Sustainer." ¹⁰³
Rashad Khalifa	<i>Reminder to the Children of Israel</i> 7:141 Recall that we delivered you from Pharaoh's people, who inflicted the worst persecution upon you, killing your sons and sparing your daughters. That was an exacting trial for you from your Lord.
Shabbir Ahmed	7:141 Also remember when We saved you from Pharaoh's people. They persecuted you (by assigning hard tasks and) with a dreadful torment. They slaughtered your sons and let your women people live (for slavery and shameful acts). That was a great tribulation, a test from your Lord Supreme. ⁴⁷
	7:141 Wa-iṭḥ anjaynākum min alifirAAawna yasoomoonakum soo-a alAAa ṭḥabī

Transliteration	yuqattiloona abn aakumwayastahyoona nis aakum wafee thalikum bal aonmin rabbikum AAat heem un
A	7:141 واذا انجينكم من آل فرعون يسومونكم سوء العذاب يقتلون أبناءكم ويستحيون نساءكم وفي ذلكم بلاء من ربكم عظيم
Edip-Layth	<i>Moses Receives The Commandments</i> 7:142 We appointed for Moses thirty nights and completed them with ten, so the appointed time of his Lord was completed at forty nights. Moses said to his brother Aaron: "Be my successor with my people and reform, and do not follow the path of the corrupters." ²²
The Monotheist Group	7:142 And We appointed for Moses thirty nights and completed them with ten, so the appointed time of his Lord was completed at forty nights. And Moses said to his brother Aaron: "Be my successor with my people and be upright, and do not follow the path of the corrupters."
Muhammad Asad	7:142 AND [then] We appointed for Moses thirty nights [on Mount Sinai]; and We added to them ten, whereby the term of forty nights set bye, his Sustainer was fulfilled. ¹⁰⁴ And Moses said unto his brother Aaron: "Take thou my place among my people; and act righteously, and follow not the path of the spreaders of corruption."
Rashad Khalifa	<i>Our World Cannot Stand the Physical Presence of God</i> 7:142 We summoned Moses for thirty ⁷ nights, and completed them by adding ten. Thus, the audience with his Lord lasted forty nights. Moses said to his brother Aaron, "Stay here with my people, maintain righteousness, and do not follow the ways of the corrupters."
Shabbir Ahmed	7:142 We summoned Moses for thirty nights and completed them by adding ten. Thus We completed the term with His Lord, forty nights. Before leaving for Mount Sinai, Moses assigned his brother Aaron, as his deputy and told him to keep social order after him and not to be intimidated by trouble makers. ⁴⁸
Transliteration	7:142 WawaAAadna moos a thal atheenalaylatan waatmamn aha biAAashrin fatamma meeqaturabbihi arbaAAeena laylatan waq ala moosa li-akheehih groona okhlufnee fee qawmee waaslih walatattabiAA sabeela almufsideena
A	7:142 ووعدنا موسى ثلاثين ليلة واتممنها بعشر فتم ميقت ربه اربعين ليلة وقال موسى لاخيه هرون اخلفنى فى قومى واصلح ولا تتبع سبيل المفسدين
Edip-Layth	7:143 So when Moses came to Our appointed time, and his Lord spoke to him, he said, "My Lord, let me look upon you." He said, "You will not see Me, but look upon the mountain, if it stays in its place then you will see Me." So, when his Lord manifested Himself to the mountain, He caused it to crumble; thus Moses fell unconscious. When he recovered, he said, "Glory be to You, I repent to You and I am the first of those who acknowledge." ²³
The Monotheist Group	7:143 So when Moses came to Our appointed time, and his Lord spoke to him, he said: "My Lord, let me look upon you." He said: "You will not see Me, but look upon the mountain, if it stays in its place then you will see Me." So when his Lord revealed Himself to the mountain, He caused it to crumble; thus Moses fell unconscious. When he awoke, he said: "Glory be to You, I repent to You and I am the first of those who believe."
	7:143 And when Moses came [to Mount Sinai] at the time set by Us, and his Sustainer spoke unto him, he said: "O my Sustainer! Show [Thyself] unto me, so that I might behold Thee!" Said [God]: "Never canst thou see Me. However,

Muhammad Asad	behold this mountain: if it remains firm in its place, then - only then - wilt thou see Me. ¹⁰⁵ And as soon as his Sustainer revealed His glory to the mountain, He caused it to crumble to dust; and Moses fell down in a swoon. And when he came to himself, he said: "Limitless art Thou in Thy glory! Unto Thee do I turn in repentance; and I shall [always] be the first to believe in Thee!" ¹⁰⁶
Rashad Khalifa	7:143 When Moses came at our appointed time, and his Lord spoke with him, he said, "My Lord, let me look and see You." He said, "You cannot see Me. Look at that mountain; if it stays in its place, then you can see Me." Then, his Lord manifested Himself to the mountain, and this caused it to crumble. Moses fell unconscious. When he came to, he said, "Be You glorified. I repent to You, and I am the most convinced believer."
Shabbir Ahmed	7:143 When Moses arrived at the appointed time, and his Lord spoke to him, Moses said, "My Lord! Give me the power to better perceive You." His Lord said, "You will not perceive Me unless you look pensively at the mountain. If it remains firm in its place, then shall you perceive Me." (You will realize that even a single mountain is made of countless particles that were scattered as dust and it is your Lord Who has made it stand firm.) Thus did his Lord choose for the mountain to be a manifestation of His glory. Moses pictured the mountain as dust and was stunned! When he recovered his senses, he said, "Infinite are You in Your glory! I turn to you repentant and I am among the foremost believers." ⁴⁹
Transliteration	7:143 Walamma j aa moos alimeeqatina wakallamahu rabbuhu q ala rabbiarinee anthur ilayka qala lan taraneewalakin onthur ila aljabali fa-iniistaqarra makanahu fasawfa tar anee falam aatajalla rabbuhu liljabali jaAAalahu dakkan wakharra moosasaAAiqan falam a af aqa q ala sub hanakatubtu ilayka waan a awwalu almu/mineena
A	7:143 ولما جاء موسى لميقتنا وكلمه ربه قال رب ارني انظر اليك قال لن ترني ولكن انظر الى الجبل فان استقر مكانه فسوف ترني فلما تجلى ربه للجبل جعله دكا وخر موسى صعقا فلما افاق قال سبحنك تبت اليك وانا اول المؤمنين
Edip-Layth	7:144 He said, "O Moses, I have chosen you over people with My message and My words; so take what I have given you and be of the thankful."
The Monotheist Group	7:144 He said: "O Moses, I have chosen you over the people with My message and My words; so take what I have given you and be of the thankful."
Muhammad Asad	7:144 Said [God]: "O Moses! Behold, I have raised thee above all people by virtue of the messages which I have entrusted to thee, ¹⁰⁷ and by virtue of My speaking [unto thee]: hold fast, therefore, unto what I have vouchsafed thee, and be among the grateful!"
Rashad Khalifa	7:144 He said, "O Moses, I have chosen you, out of all the people, with My messages and by speaking to you. Therefore, take what I have given you and be appreciative."
Shabbir Ahmed	7:144 God said, "O Moses! I have chosen you, out of all people, with My messages and by speaking to you. Therefore, take what I have given you and be among the grateful."
Transliteration	7:144 Qala y a moos a innee i stafaytukaAAala a Innasi biris alateewabikalamee fakhuth ma ataytuka wakunmina alshshakireena
A	7:144 قال يموسى انى اصطفيتك على الناس برسلتى وبكلمى فخذ ما اتيئك وكن من الشكرين

Edip-Layth	7:145 We wrote for him on the tablets from everything a lesson, and detailing all things. You shall uphold them firmly and order your people to take the best from it. I will show you the abode of the corrupt. ²⁴
The Monotheist Group	7:145 And We wrote for him on the tablets from everything a lesson, and detailing all things. Take it with strength and order your people to take the best from it. I will show you the abode of the corrupt.
Muhammad Asad	7:145 And We ordained for him in the tablets [of the Law] all manner of admonition, clearly spelling out everything. ¹⁰⁸ And [We said:] "Hold fast unto them with [all thy] strength, and bid thy people to hold fast to their most goodly rules." I will show you the way the iniquitous shall go. ¹⁰⁹
Rashad Khalifa	7:145 We wrote for him on the tablets all kinds of enlightenments and details of everything: "You shall uphold these teachings strongly, and exhort your people to uphold them - these are the best teachings. I will point out for you the fate of the wicked."
Shabbir Ahmed	7:145 We ordained for him, in the Tablets of law, Enlightenment and clearly spelled out guidance. And told him, "Uphold these teachings strongly, and tell your people to uphold them. These are excellent teachings. I will soon let you and your people see (how blessed the end of compliance will be and) to which abode the drifters will be headed." ⁵⁰
Transliteration	7:145 Wakatabna lahu fee al-alw ahimin kulli shay-in mawAAi thatan watafseelanlikulli shay-in fakhu thha biquwwatin wa/mur qawmakaya/khu thoo bi-ahsaniha saoreekum daraalfasiqeena
A	7:145 وكتبنا له في الألواح من كل شيء موعظة وتفصيلا لكل شيء فخذها بقوة وأمر قومك ياخذوها باحسنها ساوريكم دار الفسقين
Edip-Layth	<i>Those Who Deny Signs and Miracles</i> 7:146 I will divert from My signs those who are arrogant on earth unjustly, and if they see every sign they do not acknowledge it, and if they see the path of guidance they do not take it as a path; and if they see the path of straying, they take it as a path. That is because they have denied Our signs and were heedless of them. ²⁵
The Monotheist Group	7:146 I will turn away from My revelations those who are arrogant on Earth without right, and if they see every sign they do not believe in it, and if they see the path of guidance they do not take it as a path; and if they see the path of mischief, they take it as a path. That is because they have denied Our revelations and were heedless of them.
Muhammad Asad	7:146 From My messages shall I cause to turn away all those who, without any right, behave haughtily on earth: for, though they may see every sign [of the truth], they do not believe in it, and though they may see the path of rectitude, they do not choose to follow it-whereas, if they see a path of error, they take it for their own: this, because they have given the lie to Our messages, and have remained heedless of them," ¹¹⁰
Rashad Khalifa	<i>Divine Intervention Keeps the Disbelievers in the Dark</i> 7:146 I will divert from My revelations those who are arrogant on earth, without justification. Consequently, when they see every kind of proof they will not believe. And when they see the path of guidance they will not adopt it as their path, but when they see the path of straying they will adopt it as their path. This is the consequence of their rejecting our proofs, and being totally heedless thereof.

Shabbir Ahmed	7:146 Even if they went through the entire script, and saw clear evidence of the truth, their arrogance will keep them from believing. When they see the right guidance, they do not accept it, but they readily accept straying. This is because they choose to deny Our revelations and to remain unaware of the wisdom in them. ⁵¹
Transliteration	7:146 Saasrifu AAan ayatiyaallatheena yatakabbaroona fee al-ar di bighayri alhaqqiwa-in yaraw kulla ayatin la yu/minoo bihaawa-in yaraw sabeela alrrushdi la yattakhi th oohusabeelan wa-in yaraw sabeela alghayyi yattakhi th oohusabeelan th alika bi-annahum ka th thaboo bi-ayatinawakanoo AAanha ghafileena
A	7:146 سألصرف عن آياتي الذين يتكبرون في الأرض بغير الحق وإن يروا كل آية لا يؤمنوا بها وإن يروا سبيل الرشد لا يتخذوه سبيلا وإن يروا سبيل الغي يتخذوه سبيلا ذلك بأنهم كذبوا بآيتنا وكانوا عنها غفلين
Edip-Layth	7:147 Those who deny Our signs and the meeting of the Hereafter, their work has collapsed. Will they not be rewarded except for what they used to do?
The Monotheist Group	7:147 And those who deny Our revelations and the meeting of the Hereafter, their work has collapsed. Will they not be rewarded except for what they used to do?
Muhammad Asad	7:147 Hence, all who give the lie to Our messages, and [thus] to the truth ¹¹¹ of the life to come -in vain shall be all their doings: [for] are they to be rewarded for aught but what they were wont to do? ¹¹²
Rashad Khalifa	7:147 Those who reject our revelations and the meeting of the Hereafter, their works are nullified. Are they requited only for what they committed?
Shabbir Ahmed	7:147 Those who deny Our messages and the meeting of the Hereafter, their works are fruitless. Are they rewarded anything but what they deserved for their decisions? ⁵²
Transliteration	7:147 Waallatheena ka th thaboobi-ayatina waliq a-i al- akhirati ^h abitat aAAamaluhum hal yujawna illama kanoo yaAAamaloona
A	7:147 والذين كذبوا بآيتنا ولقاء الءآخرة حبطت اعمالهم هل يجزون الا ما كانوا يعملون
Edip-Layth	<i>Children of Israel are Tested With the Symbol Of Their Former Masters</i> 7:148 The people of Moses, in his absence, made from their ornaments the statue of a calf which had a sound. Did they not see that it could not speak to them, nor guide them to any way. They took it and turned wicked. ²⁶
The Monotheist Group	7:148 And the people of Moses, in his absence, made from their ornaments the image of a calf which made a sound. Did they not see that it could not speak to them, nor guide them to any way? They took it and they were wicked.
Muhammad Asad	7:148 AND IN his absence the people of Moses took to worshipping the effigy of a calf [made] of their ornaments, which gave forth a lowing sound." ¹¹³ Did they not see that it could neither speak unto them nor guide them in any way? [And yet] they took to worshipping it, for they were evildoers:
Rashad Khalifa	<i>The Golden Calf</i> 7:148 During his absence, Moses' people made from their jewelry the statue of a calf, complete with the sound of a calf. Did they not see that it could not speak to them, or guide them in any path? They worshipped it, and thus turned wicked.
	7:148 The people of Moses made up a calf out of their ornaments while Moses

Shabbir Ahmed	was at the Mount Sinai. They made it such that blowing into it produced a lowing sound. They did not even see that it could not talk to them or show them any path. Still they chose it as a god, and thus wronged their own 'self'.
Transliteration	7:148 Wa ¹ it ² tak ³ ha ⁴ tha qawmu moos a ⁵ min baA ⁶ Adi ⁷ hi min h ⁸ uliyyi ⁹ him AA ¹⁰ ijlan jasad ¹¹ an lahu khuw a ¹² runalam yaraw annahu l a ¹³ yukallimuhum wal a ¹⁴ yahdeehimsabeelan itt ¹⁵ ak ¹⁶ ha ¹⁷ thoo ¹⁸ hu wa ¹⁹ kanoo <u>tha</u> limeena
A	7:148 واتخذ قوم موسى من بعده من حليهم عجلا جسدا له خوار الم يروا انه لا يكلمهم ولا يهديهم سبيلا اتخذوه وكانوا ظلمين
Edip-Layth	7:149 When they were smitten with remorse and they saw that they had gone astray, they said, "If our Lord will not have mercy on us and forgive us, then we will be of the losers!"
The Monotheist Group	7:149 And when they realized what their hands had done, and they saw that they had gone astray, they said: "If our Lord will not have mercy on us and forgive us, then we will be of the losers!"
Muhammad Asad	7:149 although [later,] when they would smite their hands in remorse, ¹¹⁴ having perceived that they had gone astray, they would say, "Indeed, unless our Sustainer have mercy on us and grant us forgiveness, we shall most certainly be among the lost!" ¹¹⁵
Rashad Khalifa	7:149 Finally, when they regretted their action, and realized that they had gone astray, they said, "Unless our Lord redeems us with His mercy, and forgives us, we will be losers."
Shabbir Ahmed	7:149 When they regretted their action and realized that they had gone astray, they said, "Unless our Lord embraces us with mercy and forgives us, we surely will be lost."
Transliteration	7:149 W ¹ alamma suq ² ita fee aydeehimwaraaw annahum qad d ³ alloo q ⁴ aloo la-in lam yar ⁵ ham ⁶ na ⁷ rabbu ⁸ na wayaghfir lan ⁹ a lanakoonanna mina al ¹⁰ kh ¹¹ asireena
A	7:149 ولما سقط في ايديهم وراوا انهم قد ضلوا قالوا لن لم يرحمنا ربنا ويغفر لنا لنكونن من الخسرين
Edip-Layth	7:150 When Moses returned to his people, angry and grieved, he said, "Miserable is what you have done after me; do you wish to hasten the action of your Lord?" He cast down the tablets, and took his brother by his head dragging him towards him. He said, "Son of my mother, the people overpowered me and nearly killed me, so do not make the enemies rejoice over me, and do not make me with the wicked people." ²⁷
The Monotheist Group	7:150 And when Moses returned to his people, angry and grieved, he said: "Miserable is what you have done after I was gone; do you wish to hasten the action of your Lord?" And he cast down the tablets, and took his brother by his head dragging him towards him. He said: "Son of my mother, the people overpowered me and nearly killed me, so do not make the enemies rejoice over me, and do not make me with the wicked people."
Muhammad Asad	7:150 And when Moses returned to his people, full of wrath and sorrow, he exclaimed: "Vile is the course which you have followed in my absence! Have you forsaken ¹¹⁶ your Sustainer's commandment?" And he threw down the tablets [of the Law], and seized his brother's head, dragging him towards himself. Cried Aaron: "O my mother's son! Behold, the people brought me low ¹¹⁷ and almost slew me: so let not mine enemies rejoice at my affliction, and count me not

	among the evildoing folk!"	
Rashad Khalifa	7:150 When Moses returned to his people, angry and disappointed, he said, "What a terrible thing you have done in my absence! Could you not wait for the commandments of your Lord?" He threw down the tablets, and took hold of his brother's head, pulling him towards himself. (Aaron) said, "Son of my mother, the people took advantage of my weakness, and almost killed me. Let not my enemies rejoice, and do not count me with the transgressing people."	
Shabbir Ahmed	7:150 Moses returned to his people and was upset and grieved. He said, "You have chosen a terrible thing after me. Do you wish your Lord's requital to smite you soon? He put down the tablets of the commands among them and questioned his brother, Aaron, very strictly. Aaron explained, "O Son of my mother! These people treated me harshly and took my patience as weakness, and almost killed me. Let not my opponents rejoice, and do not count me among the wrongdoers." 53	
Transliteration	7:150 Walamma rajaAAa moos a il aqawmihi gha dbana asifan q ala bi/samakhalaftumoonnee min baAAadee aAAajiltum amra rabbikum waalq a al-alwahawaakhatha bira/si akheehi yajurruhu ilayhi q alaibna omma inna alqawma istadAAafoonee wak adooyaqtuloonanee fal a tushmit biya al-aAAD aa walatajAAalnee maAAa alqawmi al <th>th</th> alimeena	th
A	7:150 ولما رجع موسى الى قومه غضبن اسفا قال بئسما خلفتموني من بعدى اعجلتم امر ربكم والقي الألواح واخذ براس اخيه يجره اليه قال ابن ام ان القوم استضعفوني وكادوا يقتلونني فلا تشمت بي الاعداء ولا تجعلني مع القوم الظلمين	
Edip-Layth	7:151 He said, "My Lord, forgive me and my brother, and admit us in your mercy; you are the most Compassionate of the compassionate."	
The Monotheist Group	7:151 He said: "My Lord, forgive me and my brother, and admit us in Your mercy; and you are the Most Merciful of those who show mercy."	
Muhammad Asad	7:151 Said [Moses]: "O my Sustainer! Grant Thou forgiveness unto me 118 and my brother, and admit us unto Thy grace: for Thou art the most merciful of the merciful!"	
Rashad Khalifa	7:151 (Moses) said, "My Lord, forgive me and my brother, and admit us into Your mercy. Of all the merciful ones, You are the Most Merciful."	
Shabbir Ahmed	7:151 Moses said, "My Lord! Forgive me and my brother and admit us in Your grace. Of all the merciful ones, You are the Most Merciful."	
Transliteration	7:151 Qala rabbi ighfir lee wali-akheewaadkhiln a fee ra hmatika waanta ar hamu alrrahimeena	
A	7:151 قال رب اغفر لي ولاخي وادخلنا في رحمتك وانت ارحم الرحمين	
Edip-Layth	7:152 Those who took up the calf will be dealt with a wrath from their Lord and a humiliation in this worldly life. We thus punish the fabricators.	
The Monotheist Group	7:152 Those who took-up the calf will be dealt with a wrath from their Lord and a humiliation in this worldly life. It is such that We punish the fabricators.	
Muhammad Asad	7:152 [And to Aaron he said:] "Verily, as for those who have taken to worshipping the [golden] - calf - their Sustainer's condemnation will overtake them, and ignominy [will be their lot] in the -life of this world!" For thus do We requite all who invent [such] falsehood. 119	
	7:152 Surely, those who idolized the calf have incurred wrath from their Lord,	

Rashad Khalifa	and humiliation in this life. We thus requite the innovators.
Shabbir Ahmed	7:152 Those who chose the calf for worship, were seized by their Lord's Law of Requital, and faced humiliation in the life of this world. Thus do We recompense those who invent lies.
Transliteration	7:152 Inna alla <u>the</u> ena ittakha <u>thoo</u> alAAijla sayan <u>al</u> uhum gha <u>da</u> bun min rabbihi <u>m</u> wa <u>thi</u> llatunfee al <u>hay</u> ati alddunya wakathalika <u>naj</u> zee almuftareen <u>a</u>
A	7:152 ان الذين اتخذوا العجل سينالهم غضب من ربهم وذلة في الحياة الدنيا وكذلك نجزي المفترين
Edip-Layth	7:153 As for those who commit sin but then repent afterwards and acknowledge; your Lord afterward is Forgiving, Compassionate.
The Monotheist Group	7:153 As for those who commit sin but then repent afterwards and believe; your Lord after that is Forgiving, Merciful.
Muhammad Asad	7:153 But as for those who do bad deeds and afterwards repent and [truly] believe- <u>verily</u> , after such repentance ¹²⁰ thy Sustainer is indeed much forgiving, a dispenser of grace!
Rashad Khalifa	7:153 As for those who committed sins, then repented thereafter and believed, your Lord - after this - is Forgiver, Most Merciful.
Shabbir Ahmed	7:153 Those who have done ill deeds, but then repent and attain belief, for them, afterward, God is Forgiving, Merciful.
Transliteration	7:153 Waallat <u>he</u> ena AAamiloo a Issayyi- <u>at</u> ithumma t <u>a</u> boo min baAAadi <u>h</u> <u>a</u> wa <u>a</u> manoo innarabbaka min baAAadi <u>h</u> laghafoorun ra <u>he</u> em <u>un</u>
A	7:153 والذين عملوا السيئات ثم تابوا من بعدها وءامنوا ان ربك من بعدها لغفور رحيم
Edip-Layth	7:154 When the anger subsided from Moses, he took the tablets; and in its inscription was a guidance and mercy for those who revere their Lord.
The Monotheist Group	7:154 And when the anger subsided from Moses, he took the tablets; and in its inscription was a guidance and mercy for those who revere their Lord.
Muhammad Asad	7:154 And when Moses' wrath as stilled, he took up the tablets, in the writing whereof there was guidance and grace for all who stood in awe of their Sustainer. ¹²¹
Rashad Khalifa	7:154 When Moses' anger subsided, he picked up the tablets, containing guidance and mercy for those who reverence their Lord.
Shabbir Ahmed	7:154 When Moses calmed down, he picked up the tablets, on which was inscribed merciful guidance for those who fear violating the law of their Lord.
Transliteration	7:154 Walamma sakata AAan moos <u>a</u> algha <u>da</u> bu akha <u>tha</u> al-alw <u>a</u> ha wafee nuskhati <u>h</u> g <u>hu</u> dan wara <u>h</u> matun lilla <u>th</u> eena hum lirabbi <u>hi</u> myarhaboon <u>a</u>
A	7:154 ولما سكنت عن موسى الغضب اخذ الاواح وفي نسختها هدى ورحمة للذين هم لربهم يرهبون
Edip-Layth	7:155 Moses selected from his people seventy men for Our appointed time; so when the quake seized them, he said, "My Lord, if You wished You could have destroyed them before this, and me as well. Will you destroy us for what the foolish amongst us have done? It is all Your test, You misguide with it whom You

	please and You guide with it whom You please. You are our supporter, so forgive us and have mercy on us; You are the best forgiver." ²⁸
The Monotheist Group	7:155 And Moses selected from his people seventy men for Our appointed time; so when the Earthquake seized them, he said: "My Lord, if You wished You could have destroyed them before this, and me as well. Will you destroy us for what the foolish amongst us have done? It is all Your test, You misguide with it whom You please and You guide with it whom You please. You are our supporter, so forgive us and have mercy on us; You are the best forgiver."
Muhammad Asad	7:155 And Moses chose out of his people seventy men to come [and pray for forgiveness] at a time set by Us. Then, when violent trembling seized them, ¹²² he prayed: "O my Sustainer! Hadst Thou so willed, Thou wouldst have destroyed them ere this, and me [with them]. Wilt Thou destroy us for what the weak-minded among us have done? (All) this is but a trial from Thee, whereby Thou allowest to go astray whom Thou wilt, and guidest aright whom Thou wilt. Thou art near unto us: grant us, then, forgiveness and have mercy on us - for Thou art the best of all forgivers!
Rashad Khalifa	7:155 Moses then selected seventy men from among his people, to come to our appointed audience. When the quake shook them, he said, "My Lord, You could have annihilated them in the past, together with me, if You so willed. Would You annihilate us for the deeds of those among us who are foolish? This must be the test that You have instituted for us. With it, You condemn whomever You will, and guide whomever You will. You are our Lord and Master, so forgive us, shower us with Your mercy; You are the best Forgiver.
Shabbir Ahmed	7:155 Then, Moses selected seventy of his people for Our place of meeting. When they were seized with violent quaking, he said, "My Lord! You could have destroyed them and me long before, if You so willed. Would You destroy us for the actions of the foolish ones among us? This must be Your trial. By such trials, You let go astray those who will to go astray, and You guide those who will to be guided. You are our Protector. So, forgive us and grant us mercy. You are the Best of forgivers. ⁵⁴
Transliteration	7:155 Waikhtara moos aqawmahu sabAAeena rajulan limeeq atina falammaakhatat-humu alrrajfatu qala rabbi lawshi/ta ahlaktahum min qablu wa- iyyaya atuhlikunabima faAAala alssufahao minna in hiyailla fitnatuka tudillu biha man tashaowatahdee man tashao anta waliyyuna faighfirlana wairhamna waanta khayru alghafireena
A	7:155 واختار موسى قومه سبعين رجلا لميقتنا فلما اخذتهم الرجفة قال رب لو شئت اهلكتهم من قبل وايي اهلكنا بما فعل السفهاء منا ان هي الا فتنتك تضل بها من تشاء وتهدي من تشاء انت ولينا فاغفر لنا وارحمنا وانت خير الغفرين
Edip-Layth	<i>Importance of Charity and Social Work</i> 7:156 "Decree for us good in this world, and in the Hereafter; we have been guided towards You." He said, "I will afflict with My punishment whom I chose, but My mercy encompasses all things. I will thus decree it for those who are aware and contribute towards betterment, and those who acknowledge Our signs." ²⁹
The Monotheist Group	7:156 "And decree for us good in this world, and in the Hereafter; we have been guided towards You." He said: "My punishment, I afflict with it whom I chose, and My mercy encompasses all things. I will thus decree it for those who are aware and contribute towards betterment, and those who believe in Our revelations."
	7:156 And ordain Thou for us what is good in this world as well as in the life to come: behold, unto Thee have we turned in repentance!" [God] answered: "With

Muhammad Asad	My chastisement do I afflict whom I will - but My grace overspreads everything: ¹²³ and so I shall confer it on those who are conscious of Me and spend in charity, and who believe in Our messages-
Rashad Khalifa	<i>Requirements For Attaining God's Mercy The Importance of Zakat</i> 7:156 "And decree for us righteousness in this world, and in the Hereafter. We have repented to You." He said, "My retribution befalls whomever I will. But My mercy encompasses all things. However, I will specify it for those who (1) lead a righteous life, (2) give the obligatory charity (Zakat), (3) believe in our revelations, and
Shabbir Ahmed	7:156 So, appoint for us the good in this world and in the Hereafter. We turn to You for guidance." (He answered), "My punishment is but through My law. But My mercy embraces all things. Yet, I (especially) appoint it for those who live upright and keep their wealth open for others and those who truly believe in Our messages." ⁵⁵
Transliteration	7:156 Waoktub lana fee hathihialdunya hasanatan wafee al- akhiratiinna hudna ilayka qala AAathabee oseebubihi man ash ao wara hmatee wasiAAat kulla shay- infasaaktubuha lilla theena yattaqoona wayu/toona a Izzakatawaaalla theena hum bi-ayatinayu/minoona
A	7:156 واكتب لنا فى هذه الدنيا حسنة وفى الءآخرة انا هدنا اليك قال عذابى اصيب به من اشاء ورحمتى وسعت كل شء فساكتبها للذين يتقون ويوتون الزكوة والذين هم بايتنا يومنون
Edip-Layth	<i>Muhammad: The Gentile Prophet</i> 7:157 "Those who follow the gentile prophet whom they find written for them in the Torah and the Injeel; he orders them to goodness, deters them from evil, he makes lawful for them the good things, he forbids for them the evil, and he removes their burden and the shackles imposed upon them. So those who acknowledged him, honored him, supported him, and followed the light that was sent down with him; these are the successful." ³⁰
The Monotheist Group	7:157 "Those who follow the Gentile messenger prophet whom they find written for them in the Torah and the Injeel; he orders them to goodness, and deters them from evil, and he makes lawful for them the good things, and he forbids for them the evil, and he removes their burden and the shackles that are upon them. So those who believe in him, and support him, and help him persevere, and follow the light that was sent down with him; these are the successful."
Muhammad Asad	7:157 those who shall follow the [last] Apostle, the unlettered Prophet whom they shall find described in the Torah that is with them, and [later on] in the Gospel: ¹²⁴ [the Prophet] who will enjoin upon them the doing of what is right and forbid them the doing of what is wrong, and make lawful to them the good things of life and forbid them the bad things, and lift from them their burdens and the shackles that were upon them [aforetime]. ¹²⁵ Those, therefore, who shall believe in him, and honour him, and succour him, and follow the light that has been bestowed from on high through him-it is they that shall attain to a happy state."
Rashad Khalifa	7:157 "(4) follow the messenger, the gentile prophet (Muhammad), whom they find written in their Torah and Gospel. He exhorts them to be righteous, enjoins them from evil, allows for them all good food, and prohibits that which is bad, and unloads the burdens and the shackles imposed upon them. Those who believe in him, respect him, support him, and follow the light that came with him are the successful ones."
	7:157 (Now the law has been revealed to prophet Muhammad.) Follow the messenger, the prophet who is a non-Israelite, and who was unlettered before

Shabbir Ahmed	the revelation (29:48). They find him well described ⁵⁶ in the Torah and the Gospel with them. He enjoins upon them the Right, and forbids them the Wrong. He declares lawful all good things, and declares unlawful only the unclean things. He relieves people from the burdens they carried. He breaks the shackles of mental and physical slavery that they used to wear, and brings them out from darkness to light (5:15-16, 65:11, 76:4). Those who believe in him, honor him, support him, and follow the light that has come with him, are the eternally successful.
Transliteration	7:157 Allatheena yattabiAAoona a IrrasoolaaInnabiyya al-ommiyya alla thee yajidoonahumaktooban AAindahum fee a Ittawraati wa al-injeeliya/muruhum bialmaAAaroofi wayanh ahum AAani almunkariwayu hillu lahumu a Ittayyibati wayuharrimuAAalayhimu alkhaba-itha wayadaAAu AAanhum israhumwaal-aghlala allatee kanat AAalayhim fa allatheenaamanoo bihi waAAazzaroohu wana sarooHu waittabaAAooalInnoora allaalthee onzila maAAahu ola-ikahumu almuflihooona
A	7:157 الذين يتبعون الرسول النبي الامى الذى يجدونه مكتوبا عندهم فى التوراة والانجيل يامرهم بالمعروف وينههم عن المنكر ويحل لهم الطيبات ويحرم عليهم الخبث ويضع عنهم اصرهم والاغل التى كانت عليهم فالذين ءامنوا به وعزروه ونصروه واتبعوا النور الذى انزل معه اولئك هم المفلحون
Edip-Layth	7:158 Say, "O people, I am God's messenger to you all. The One who has the sovereignty of heavens and earth, there is no god but He; He gives life and causes death." So acknowledge God and His gentile prophet, who acknowledges God and His words; and follow him that you may be guided. ³¹
The Monotheist Group	7:158 Say: "O mankind, I am God's messenger to you all. The One who has the sovereignty of heavens and Earth, there is no god but He; He gives life and causes death." So believe in God and His Gentile messenger prophet, who believes in God and His words; and follow him that you may be guided.
Muhammad Asad	7:158 Say [O Muhammad]: "O mankind! Verily, I am an apostle of God to all of you, ¹²⁶ [sent by Him] unto whom the dominion over the heavens and the earth belongs! There is no deity save Him; He [alone] grants life and deals death!" Believe, then, in God and His Apostle-the unlettered Prophet who believes in God and His words-and follow him, so that you might find guidance!
Rashad Khalifa	7:158 Say, "O people, I am GOD's messenger to all of you. To Him belongs the sovereignty of the heavens and the earth. There is no god except He. He controls life and death." Therefore, you shall believe in GOD and His messenger, the gentile prophet, who believes in GOD and His words. Follow him, that you may be guided.
Shabbir Ahmed	7:158 Say, "O Mankind! I am God's messenger to all of you (beyond temporal and geographical bounds.) The messenger of Him to Whom belongs the Dominion of the heavens and earth. There is no god but He. He has absolute control over the fountain spring of life and over the laws of transition to death. So, believe in God and His messenger, the prophet to whose people no scripture was given before, and who believes in God and in His Words. Follow him so that you may be rightly guided."
Transliteration	7:158 Qul y a ayyuh a a Innasuinnee rasoolu All ahi ilaykum jameeAAan allatheelahu mulku a Issamawati wa al-ardila il aha ill a huwa yu hyee wayumeetufaaminoo biAllahi warasoolihi a Innabiyyial-ommiyyi alla thee yu/minu biAllahi wakalimatihawaittabiAAoohu laAAaallakum tahtadoona
A	7:158 قل يا ايها الناس انى رسول الله اليكم جميعا الذى له ملك السموت والارض لا اله الا هو يحيى ويميت فامنوا بالله ورسوله النبي الامى الذى يؤمن بالله وكلماته واتبعوه لعلكم تهتدون

Edip-Layth	7:159 Among the people of Moses are a nation who guide with truth and with it they become just.
The Monotheist Group	7:159 And from among the people of Moses are a nation who guide with truth and with it they become just.
Muhammad Asad	7:159 AND AMONG the folk of Moses there have been people who would guide [others] in the way of the truth and act justly in its light. ¹²⁷
Rashad Khalifa	<i>The Guided Jews</i> 7:159 Among the followers of Moses there are those who guide in accordance with the truth, and the truth renders them righteous.
Shabbir Ahmed	7:159 The people of Moses were given similar guidance and a section among them was guided and did justice in truth.
Transliteration	7:159 Wamin qawmi moosa ommatun yahdoonabi alhaqqi wabihi yaAAadiloon a
A	7:159 ومن قوم موسى امة يهدون بالحق وبه يعدلون
Edip-Layth	7:160 We separated them into twelve tribes as nations; and We inspired Moses when his people wanted to drink: "Strike the rock with your staff," thus twelve springs burst forth. Every group knew where from to drink. We shaded them with clouds and We sent down to them manna and quail: "Eat from the good things that We have provided for you." They did not wrong Us, but it was themselves that they wronged.
The Monotheist Group	7:160 And We separated them into twelve tribes as nations; and We inspired Moses when his people wanted to drink: "Strike the rock with your staff," thus twelve springs burst forth. Every group knew where from to drink. And We shaded them with clouds and We sent down to them manna and quail: "Eat from the good things that We have provided for you." They did not wrong Us, but it was their souls that they wronged.
Muhammad Asad	7:160 And We divided them into twelve tribes, [or] communities. And when his people asked Moses for water, We inspired him, "Strike the rock with thy staff!" - whereupon twelve springs gushed forth from it, so that all the people knew whence to drink., And We caused the clouds to comfort them with their shade, and We sent down unto them manna and quails, [saying:] "Partake of the good things which We have provided for you as sustenance." And [by all their sinning] they did no harm unto Us-but [only] against their own selves did they sin.
Rashad Khalifa	<i>Miracles in Sinai</i> 7:160 We divided them into twelve tribal communities, and we inspired Moses when his people asked him for water: "Strike the rock with your staff," whereupon twelve springs gushed out therefrom. Thus, each community knew its water. And we shaded them with clouds, and sent down to them manna and quails: "Eat from the good things we provided for you." It is not us that they wronged; it is they who wronged their own souls.
Shabbir Ahmed	7:160 We set up twelve tribal communities among the Israelites (for effective administration). When his people asked for water, We revealed to Moses, "Strike the rock with your staff!" And twelve springs gushed forth from there. Each group knew its own place of water. We gave them the shade of clouds, and manna and quails, saying, "Eat of the good things We have provided you." (After a time, the corrupters in that wonderful society started dissenting.) They did not harm Us, but they did harm their own 'self'. ⁵⁷
	7:160 WaqattaAAanahumu ithnatayAAashrata asb atan omaman waaw hayna ilamoosa ithi istasqahu qawmuhu ani i dribbiAAasaka alhajara fa inbajasat minhu

Transliteration	ithnataAAashrata AAaynan qad AAalima kullu on asin mashrabahum wathallalnaAAalayhimu algham ama waanzaln a AAalayhimu almannawa alssalwa kuloo min tayyibati marazaqnakum wama a thalamoona walakinkanoo anfusahum yathlimoona
A	7:160 وقطعهم اثنتى عشرة اسباطا امما واوحينا الى موسى اذ استسقى قومه ان اضرب بعصاك الحجر فانجست منه اثنتا عشرة عينا قد علم كل اناس مشربهم وظللنا عليهم الغم وانزلنا عليهم المن والسلوى كلوا من طيبات ما رزقناكم وما ظلمونا ولكن كانوا انفسهم يظلمون
Edip-Layth	<i>Children of Israel Trade Humility and Peace With Violence and Arrogance</i> 7:161 When they were told: "Reside in this town and eat from it as you please, talk amicably and enter the passage by prostrating, We will then forgive for you your wrong doings. We will increase for the good doers."
The Monotheist Group	7:161 And they were told: "Reside in this town and eat from it as you please, and say: "Our load is removed," and enter the passageway by crouching, We will forgive for you your wrong doings, and We will increase for the good doers."
Muhammad Asad	7:161 And [remember] when you were told: "Dwell in this land and eat of its food as you may desire; but say, 'Remove Thou from us the burden of our sins,' and enter the gate humbly - [whereupon] We shall forgive you your sins [and] shall amply reward the doers of good."
Rashad Khalifa	<i>Rebellion Despite the Miracles</i> 7:161 Recall that they were told, "Go into this town to live, and eat therefrom as you please, treat the people amicably, and enter the gate humbly. We will then forgive your transgressions. We will multiply the reward for the righteous."
Shabbir Ahmed	7:161 And remember it was said to them, "Dwell in this town (Palestine 5:21) and enjoy the provisions as you wish. Enter the gate humbly and say, 'Hittatun', 'Our Lord! Absolve our misdeeds as we mend our ways.' Then do what you say and We shall forgive you your misdeeds. We increase the reward for the doers of good." 58
Transliteration	7:161 Wa-ith qeela lahumu oskunoo h athihialqaryata wakuloo minh a haythu shi/tum waqooloo hittatunwaodkhuloo alb aba sujjadan naghfir lakum kha tee-atikumsanazeedu almuhsineena
A	7:161 واذ قيل لهم اسكنوا هذه القرية وكلوا منها حيث شئتم وقولوا حطة وادخلوا الباب سجدا نغفر لكم خطيئكم سنزيد المحسنين
Edip-Layth	7:162 Those who were wicked amongst them altered what was said to them with something different; so We sent to them a pestilence from the sky because they were wicked.
The Monotheist Group	7:162 Those who were wicked amongst them altered what was said to them with something different; so We sent to them an affliction from the sky because they were wicked.
Muhammad Asad	7:162 But those among them who were bent on wrongdoing substituted another saying for that which they had been given: and so We let loose against them a plague from heaven in requital of all their evil doings. 128
Rashad Khalifa	7:162 But the evil ones among them substituted other commands for the commands given to them. Consequently, we sent upon them condemnation from the sky, because of their wickedness.
	7:162 But, some of the wrongdoers began changing the Word of God that was taught to them, and displaced it with their own fabrications. (They became

Shabbir Ahmed	disobedient). So, We (Our law) caused them to weaken and waver, for they violated the commands. ⁵⁹
Transliteration	7:162 Fabaddala alla <u>the</u> ena <u>th</u> alamoominhu qawlan ghayra alla <u>the</u> e qeela lahum faarsalnaAAalayhim rijzan mina alssama-i bima <u>ka</u> nooya <u>th</u> limoona
A	7:162 فبدل الذين ظلموا منهم قولا غير الذى قيل لهم فارسلنا عليهم رجزا من السماء بما كانوا يظلمون
Edip-Layth	7:163 Ask them about the town which was by the sea, after they had transgressed the Sabbath; their fish would come to them openly on the day of their Sabbath, and when they were not in Sabbath, they would not come to them! It is such that We afflicted them for what they corrupted.
The Monotheist Group	7:163 And ask them about the town which was by the sea, after they had transgressed the Sabbath; their fish would come to them openly on the day of their Sabbath, and when they are not in Sabbath, they do not come to them! It is such that We afflicted them for what they corrupted.
Muhammad Asad	7:163 And ask them about that town which stood by the sea: how its people would profane the Sabbath whenever their fish came to them, breaking the water's surface, on a day on which they ought to have kept Sabbath -because they would not come to them on other than Sabbath-days! ¹²⁹ Thus did We try them by means of their [own] iniquitous doings.
Rashad Khalifa	<i>Observing the Commandments ` Brings Prosperity</i> 7:163 Remind them of the community by the sea, who desecrated the Sabbath. When they observed the Sabbath, the fish came to them abundantly. And when they violated the Sabbath, the fish did not come. We thus afflicted them, as a consequence of their transgression.
Shabbir Ahmed	7:163 Ask the Israelites about the township (Elat) that was located by the sea, and they had violated the Sabbath. The big fish used to come on the surface in abundance on their day of Sabbath, feeling secure, and did not come up on other days. (But the community failed to persevere, and broke the Sabbath to get a good catch.) Thus We tested them to see for themselves how they drift away from discipline.
Transliteration	7:163 Wais-alhum AAani alqaryati allatee k <u>an</u> ath <u>ad</u> irata alba <u>h</u> ri i <u>th</u> yaAAadoona fee alssabti <u>i</u> th ta/teehim <u>heet</u> anuhum yawma sabtihimshurraAAan wayawma l <u>a</u> yasbitoona l <u>a</u> ta/teehim ka <u>th</u> alikanabloohum bima <u>ka</u> noo yafsuqoona
A	7:163 وسلمهم عن القرية التى كانت حاضرة البحر اذ يعدون فى السبت اذ تاتيهم حينانهم يوم سبتهم شرعا ويوم لا يسبتون لا تاتيهم كذلك نبلوهم بما كانوا يفسقون
Edip-Layth	7:164 A nation from amongst them said, "Why do you preach to a people whom God will destroy or punish a painful retribution?" They said, "To fulfill our duty to your Lord, and perhaps they may become aware."
The Monotheist Group	7:164 And a nation from amongst them said: "Why do you preach to a people whom God will destroy or punish a painful retribution?" They said: "A plea to your Lord, and perhaps they may be aware."
Muhammad Asad	7:164 And whenever some people ¹³⁰ among them asked [those who tried to restrain the Sabbath-breakers], "Why do you preach to people whom God is about to destroy or [at least] to chastise with suffering severe?" -the pious ones ¹³¹ would answer, "In order to be free from blame before your Sustainer, and that these [transgressors, too,] might become conscious of Him."

	<i>Mocking and Ridiculing God's Message</i>
Rashad Khalifa	7:164 Recall that a group of them said, "Why should you preach to people whom GOD will surely annihilate or punish severely?" They answered, "Apologize to your Lord," that they might be saved.
Shabbir Ahmed	7:164 The kind-hearted among them kept reminding the violators. And others said, "Why do you preach a people whom God's requital is going to destroy or punish them with a severe torment?" The counselors said, "In order to be free of guilt before your Lord that we failed to advise -And in the hope that they live upright."
Transliteration	7:164 Wa-i <u>th</u> q <u>a</u> lat ommatun minhumlima taAAi <u>th</u> oona qawman All <u>a</u> hu muhlikuhum awmuAAa <u>th</u> thibuhum AAa <u>th</u> aban shadeedan q <u>a</u> loomaAA <u>th</u> iratan il <u>a</u> rabbikum walaAAallahum yattaqoona
A	7:164 واذا قالت امة منهم لم تعظون قوما الله مهلكهم او معذبهم عذابا شديدا قالوا معذرة الى ربكم ولعلمهم يتقون
Edip-Layth	7:165 So when they forgot what they were reminded of, We saved those who desisted from evil, and We took those who transgressed with a grievous retribution for what they were corrupting.
The Monotheist Group	7:165 So when they forgot that which they were reminded of, We saved those who prohibited evil, and We took those who transgressed with a grievous retribution for what they were corrupting.
Muhammad Asad	7:165 And thereupon, when those [sinners] had forgotten all that they had been told to take to heart, We saved those who had tried to prevent the doing of evil, ¹³² and overwhelmed those who had been bent on evil-doing with dreadful suffering for all their iniquity;
Rashad Khalifa	7:165 When they disregarded what they were reminded of, we saved those who prohibited evil, and afflicted the wrongdoers with a terrible retribution for their wickedness.
Shabbir Ahmed	7:165 When they disregarded the reminders, We saved the ones who admonished them, and punished those who transgressed and drifted away from the command.
Transliteration	7:165 Falamma <u>a</u> nasoo m <u>a</u> <u>th</u> ukkiroobihi anjayn <u>a</u> alla <u>th</u> eena yanhawna AAani alssoo-iwaakhath <u>na</u> alla <u>th</u> eena <u>th</u> alamoobiAAa <u>th</u> abin ba-eesin bim <u>a</u> k <u>a</u> noo yafsuqoona
A	7:165 فلما نسوا ما ذكروا به انجينا الذين ينهاون عن السوء واخذنا الذين ظلموا بعذاب بئيس بما كانوا يفسقون
Edip-Layth	7:166 When they persisted in what they had been forbidden from, We said to them: "Be despicable apes!" ³²
The Monotheist Group	7:166 When they persisted in that which they had been prohibited from, We said to them: "Be despicable apes!"
Muhammad Asad	7:166 and then, when they disdainfully persisted in doing what they had been forbidden to do, We said unto them: "Be as apes despicable!" ¹³³
Rashad Khalifa	7:166 When they continued to defy the commandments, we said to them, "Be you despicable apes."
Shabbir Ahmed	7:166 As they persisted with their rebellious behavior, Our law caused their disposition take a downward turn and they developed apish mentality. We told

	them, "Be the living symbols of humiliation."
Transliteration	7:166 Falamma <u>a</u> AAataw AAan m <u>a</u> nuhooAAanhu quln <u>a</u> lahum koonoo qiradatan <u>kh</u> asi-eena
A	7:166 فلما عتوا عن ما نهوا عنه قلنا لهم كونوا قردة خسین
Edip-Layth	7:167 Furthermore, your Lord declared that He will rise against them people who would inflict severe persecution on them, until the day of Resurrection. Your Lord is quick to punish, and He is Forgiving, Compassionate.
The Monotheist Group	7:167 And your Lord has sworn that He will send upon them, until the Day of Resurrection, people who would inflict severe punishment on them. Your Lord is quick to punish, and He is Forgiving, Merciful.
Muhammad Asad	7:167 And lo! Thy Sustainer made it known that most certainly He would rouse against them, unto Resurrection Day, people who would afflict them with cruel suffering: verily, thy Sustainer is swift in retribution - yet, verily, He is [also] much-forgiving, a dispenser of grace.
Rashad Khalifa	7:167 Additionally, your Lord has decreed that He will raise up against them people who will inflict severe persecution upon them, until the Day of Resurrection. Your Lord is most efficient in enforcing retribution, and He is certainly the Forgiver, Most Merciful.
Shabbir Ahmed	7:167 And remember, your Lord proclaimed that He would raise against them till the Day of Resurrection, people who will persecute them. Your Lord is Swift in retribution, yet any people who mend their ways, will find Him Forgiving, Merciful.
Transliteration	7:167 Wa-i <u>th</u> taa <u>th</u> thana rabbukalayabAAathanna AAalayhim il <u>a</u> yawmi alqiy <u>a</u> mati manyasoomuhum soo-a alAAa <u>th</u> abi inna rabbaka lasareeAAu alAAiq <u>a</u> biwa-innahu laghafoorun ra <u>h</u> eem <u>un</u>
A	7:167 واذا تاذن ربك ليعثن عليهم الى يوم القيمة من يسومهم سوء العذاب ان ربك لسريع العقاب وانه لغفور رحيم
Edip-Layth	7:168 We divided them through the land as nations. From them are the reformed, and from them are other than that. We tested them with good things and bad, perhaps they will return.
The Monotheist Group	7:168 And We divided them through the land as nations. From them are the upright, and from them are other than that. And We tested them with good things and bad, perhaps they will return.
Muhammad Asad	7:168 And We dispersed them as [separate] communities all over the earth; some of them were righteous, and some of them less than that: and the latter We tried with blessings as well as with afflictions, so that they might mend their ways. ¹³⁴
Rashad Khalifa	7:168 We scattered them among many communities throughout the land. Some of them were righteous, and some were less than righteous. We tested them with prosperity and hardship, that they may return.
Shabbir Ahmed	7:168 And We scattered them into different communities throughout the earth. Among them some are righteous, and some are opposite. Through the turns of history We have caused them to experience easy and difficult times, in order that they might return to Our laws.
Transliteration	7:168 WaqattaAAan <u>a</u> hum fee al-ar <u>d</u> iomaman minhumu a <u>l</u> ssali <u>h</u> oona waminhum doona <u>th</u> alikawabalawn <u>a</u> hum bial <u>h</u> asan <u>ati</u> waal <u>l</u> sayyi- <u>a</u> tilaAAallahum yarjiAAoon <u>a</u>

A	7:168 وقطعهم فى الارض امما منهم الصلحون ومنهم دون ذلك وبلونهم بالحسنت والسيات لعلهم يرجعون
Edip-Layth	7:169 A generation came after them who inherited the book, but they indulged in the petty materials of this world by saying, "It will be forgiven for us." They continued choosing materials, whenever they were given a chance. Did they not make a covenant to uphold the book that they would only say the truth about God? They studied what was in it; but the abode of the Hereafter is better for those who are aware. Do you not reason?
The Monotheist Group	7:169 A generation came after them who inherited the Scripture, but they took the materialism of this world, which is lower; and they say: "It will be forgiven for us." And if materialism again comes to them they take it; was not the covenant of the Scripture taken on them that they would only say the truth about God? And they studied what was in it; but the abode of the Hereafter is better for those who are aware. Do you not comprehend?
Muhammad Asad	7:169 And they have been succeeded by [new] generations who - [in spite of] having inherited the divine writ-clutch but at the fleeting good of this lower world and say, "We shall be forgiven, ¹³⁵ the while they are ready, if another such fleeting good should come their way, to clutch at it [and sin again]. Have they not been solemnly pledged through the divine writ not to attribute unto God aught but what is true, ¹³⁶ and [have they not] read again and again all that is therein? Since the life in the hereafter is the better [of the two] for all who are conscious of God -will you not, then, use your reason?
Rashad Khalifa	7:169 Subsequent to them, He substituted new generations who inherited the scripture. But they opted for the worldly life instead, saying, "We will be forgiven." But then they continued to opt for the materials of this world. Did they not make a covenant to uphold the scripture, and not to say about GOD except the truth? Did they not study the scripture? Certainly, the abode of the Hereafter is far better for those who maintain righteousness. Do you not understand?
Shabbir Ahmed	7:169 But, the succeeding generations that inherited the scripture, did no better. They became more materialistic, falling for instant gains. Yet, they insist, "We will be forgiven, and would not have to account for it." And they keep longing for material gains. Didn't they promise to uphold the scripture, and not to say about God but the truth? And they have studied the commands in it! The long-term benefit and the abode of the Hereafter are better for those who deal justly with people and live upright. Will you not use sense?
Transliteration	7:169 Fakhalafa min baAAadihim khalfun warithooalkit aba ya/khu thoona AAarada hathaal-adna wayaqooloona sayughfaru lan a wa-in ya/tihimAAara dun mithluhu ya/khuthoohu alam yu/kha thAAalayhim meethaqu alkitabi an l a yaqoolooAAal a Allahi ill a al haqqa wadarasoo m afeehi wa alddaru al- akhira khayrun lillatheenayattaqoona afala taAAqiloona
A	7:169 ف خلف من بعدهم خلف ورثوا الكتب ياخذون عرض هذا الادنى ويقولون سيغفر لنا وان ياتهم عرض مثله ياخذوه الم يوخذ عليهم ميثق الكتب ان لا يقولوا على الله الا الحق ودرسوا ما فيه والدار الءاخرة خير للذين يتقون افلا تعقلون
Edip-Layth	7:170 As for those who adhere to the book, and they hold the contact prayer; We will not waste the reward of the reformers.
The Monotheist Group	7:170 As for those who adhere to the Scripture, and they uphold the communion; We will not waste the reward of the righteous.
Muhammad Asad	7:170 For [We shall requite] all those who hold fast to the divine writ and are

	constant in prayer: verily, We shall not fail to requite those who enjoin the doing of what is right!
Rashad Khalifa	7:170 Those who uphold the scripture, and observe the Contact Prayers (Salat), we never fail to recompense the pious.
Shabbir Ahmed	7:170 Those who hold fast to the Book of God, and strive to establish the Divine System, should know that We never squander the reward of the righteous.
Transliteration	7:170 Wa ^a lla th eeena yumassikoona bi alkitabiwaaqamoo a lssalata inn a lanudeeAAu ajra almu ^s li th eeena
A	7:170 والذين يمسكون بالكتب واقاموا الصلوة انا لا نضيع اجر المصلحين
Edip-Layth	7:171 When We raised the mountain above them as if it were a cloud, and they thought it would fall on them: "Take what We have given you with strength and remember what is in it that you may be aware."
The Monotheist Group	7:171 And We raised the mountain above them as if it were a cloud, and they thought it would fall on them: "Take what We have given you with strength and remember what is in it that you may be righteous."
Muhammad Asad	7:171 And [did We not say,] when We caused Mount Sinai to quake above the children of Israel ¹³⁷ as though it were a [mere] shadow, and they thought that it would fall upon them, "Hold fast with [all your] strength unto what We have vouchsafed you, and bear in mind all that is therein, so that you might remain conscious of God"? ¹³⁸
Rashad Khalifa	7:171 We raised the mountain above them like an umbrella, and they thought it was going to fall on them: "You shall uphold what we have given you, strongly, and remember the contents thereof, that you may be saved."
Shabbir Ahmed	7:171 They must recall that the Mount Sinai stands over them as a telling Witness. The mountain could shake with a quake and fall to be level with them but the Divine guidance is the unwavering truth (13:31, 59:61). We said, "Hold firmly what We have given you and remember its teachings so that you live upright."
Transliteration	7:171 Wa-i th nataqna aljabalafawqahum kaannahu th ullatun wa th annooannahu waqiAAun bihim khu ^{thoo} m a ataynakumbiquwwatin wa o th ku ^{roo} m a feehi laAAallakumtattaqoon ^a
A	7:171 واذ نتقنا الجبل فوقهم كانه ظلة وظنوا انه واقع بهم خذوا ما ءاتينكم بقوة واذكروا ما فيه لعلكم تتقون
Edip-Layth	<i>We Are Born With the Genetic Program To Infer the Creator of Universe</i> 7:172 When your Lord took from the children of Adam from their backs, their progeny; and He made them witness over themselves: "Am I not your Lord?" They said, "Yes, we bear witness." Thus you cannot say on the day of Resurrection that you were unaware of this. ³³
The Monotheist Group	7:172 And your Lord took for the children of Adam from their backs, their progeny; and He made them witness over themselves: "Am I not your Lord?" They said: "Yes, we bear witness." Thus you cannot say on the Day of Resurrection that you were unaware of this.
Muhammad Asad	7:172 AND WHENEVER thy Sustainer brings forth their offspring from the loins of the children of Adam, He [thus] calls upon them to bear witness about themselves: "Am I not your Sustainer?" - to which they answer: "Yea, indeed, we do bear witness thereto!" ¹³⁹ [Of this We remind you,] lest you say on the Day of

	Resurrection, "Verily, we were unaware of this";
Rashad Khalifa	<i>We Are Born With Instinctive Knowledge About God</i> 7:172 Recall that your Lord summoned all the descendants of Adam, and had them bear witness for themselves: "Am I not your Lord?" They all said, "Yes. We bear witness." Thus, you cannot say on the Day of Resurrection, "We were not aware of this."¹¹
Shabbir Ahmed	7:172 When your Lord brought forth generations in succession from the Children of Adam, and made them bear witness, "Am I not your Sustainer?" They said, "Yes, we bear witness." Thus you cannot say on the Resurrection Day, "We were not aware of this." ⁶⁰
Transliteration	7:172 Wa-i<u>th</u> akha <u>th</u>a rabbuka minbanee <u>a</u>dama min <u>th</u>uhoorihim <u>th</u>urriyyatahumwaashhadahum AAal <u>a</u> anfusihi alastu birabbikum q <u>a</u>loobala shahid<u>na</u> an taqooloo yawma alqiy <u>a</u>matiinna kun<u>na</u> AAan ha<u>th</u>a gh<u>a</u>fileena
A	7:172 واذا اخذ ربك من بنى اادم من ظهورهم ذريتهم واشهدهم على انفسهم الست بربكم قالوا بلى شهدنا ان تقولوا يوم القيمة انا كنا عن هذا غفلين
Edip-Layth	7:173 Nor can you say, "It was our fathers who set up partners before and we were simply a progeny who came after them. Would You destroy us for what the innovators did?"
The Monotheist Group	7:173 Nor can you say: "It was our fathers who set up partners before and we were simply a progeny who came after them. Would You destroy us for what the innovators did?"
Muhammad Asad	7:173 or lest you say, "Verily, it was but our forefathers who, in times gone by, began to ascribe divinity to other beings beside God; and we were but their late offspring: wilt Thou, then, destroy us for the doings of those inventors of falsehoods?"
Rashad Khalifa	7:173 Nor can you say, "It was our parents who practiced idolatry, and we simply followed in their footsteps. Will You punish us because of what others have innovated?"
Shabbir Ahmed	7:173 Nor will any excuse avail them such as, "It was our forefathers who took false gods and we inherited their belief system. Will you punish us for what falsehood others practiced?" ⁶¹
Transliteration	7:173 Aw taqooloo innam <u>a</u> ashrafa <u>a</u>ba<u>on</u>amin qablu wakunn <u>a</u> <u>th</u>urriyyatan min baAAadihimafatuhlikun<u>a</u> bim<u>a</u> faAAala almub<u>i</u>loona
A	7:173 او تقولوا انما اشرك اباونا من قبل وكنا ذرية من بعدهم افتهلكنا بما فعل المبطلون
Edip-Layth	7:174 We thus explain the signs, perhaps they will return. ³⁴
The Monotheist Group	7:174 It is such that We explain the revelations, perhaps they will revert.
Muhammad Asad	7:174 And thus clearly do We spell out these messages; and [We do it] so that they [who have sinned] might return [unto Us].
Rashad Khalifa	7:174 We thus explain the revelations, to enable the people to redeem themselves. ¹²
Shabbir Ahmed	7:174 We explain Our verses in detail so that people turn toward the Book.
Transliteration	7:174 Waka<u>th</u>alika nufassilu al-<u>a</u>y<u>a</u>tiwalaAAallahum yarjiAAoon<u>a</u>

A	وكذلك نفصل الءآيت ولعلمهم يرجعون 7:174
Edip-Layth	7:175 Relate to them the news of the person whom We gave him Our signs, but he withdrew from them, and thus the devil followed him, and He became of those who went astray.
The Monotheist Group	7:175 And recite to them the story of the person whom Our revelations were given to him, but he removed himself from them, and thus the devil followed him, and He became of those who went astray.
Muhammad Asad	7:175 And tell them what happens to him ¹⁴⁰ to whom We vouchsafe Our messages and who then discards them: Satan catches up with him, and he strays, like so many others, into grievous error. ¹⁴¹
Rashad Khalifa	7:175 Recite for them the news of one who was given our proofs, but chose to disregard them. Consequently, the devil pursued him, until he became a strayer.
Shabbir Ahmed	7:175 And tell them what happened to him whom Our messages were conveyed but he cast them off. Thus Satan (his selfish desires) overpowered him until he became of those who lost their way.
Transliteration	7:175 Waotlu AAalayhim nabaa alla theeataynahu ayatina fa insalakhaminha faatbaAAahu alshshaytanu faknamina alghaweena
A	7:175 وائل عليهم نبا الذى ءاتينه ءايتنا فانسلك منها فاتبعه الشيطان فكان من الغالوين
Edip-Layth	7:176 Had We willed, We could have elevated him by it, but he stuck to the earth and he followed his wishful thinking. His example is like the dog; if you scold him he pants, and if you leave him he pants; such is the example of the people who deny Our signs. Relate the stories, perhaps they will think.
The Monotheist Group	7:176 Had We wished, We could have elevated him by it, but he stuck to the Earth and he followed his desire. His example is like the dog, if you scold him he pants, and if you leave him he pants; such is the example of the people who deny Our revelations. Relate the stories, perhaps they will think.
Muhammad Asad	7:176 Now had We so willed, We could indeed have exalted him by means of those [messages]: but he always clung to the earth and followed but his own desires. Thus, his parable is that of an [excited] dog: if thou approach him threateningly, he will pant with his tongue lolling; and, if thou leave him alone, he will pant with his tongue lolling. ¹⁴² Such is the parable of those who are bent on giving the lie to Our messages. Tell [them], then, this story, so that they might take thought.
Rashad Khalifa	7:176 Had we willed, we could have elevated him therewith, but he insisted on sticking to the ground, and pursued his own opinions. Thus, he is like the dog; whether you pet him or scold him, he pants. Such is the example of people who reject our proofs. Narrate these narrations, that they may reflect.
Shabbir Ahmed	7:176 He could have raised himself in honor according to Our laws, but he clung to the earth and followed his own desires. Therefore his likeness is as the likeness of a dog. Whether you pet him or scold him, he pants. Such is the example of nations that deny Our revelations. So, relate this narration that they may reflect. ⁶²
Transliteration	7:176 Walaw shi/n a larafaAAan ahu bih awalakinnahu akhlada il a al-ar di waittabaAAahawahu famathaluhu kamathali alkalbi in ta hmilAAalayhi yalhath aw tatruk-hu yalhath thalika mathalualqawmi alla theena ka ththaboo bi-ayatinafaoqsusi alqasasa laAAallahumyatafakkaroona

A	7:176 ولو شئنا لرفعنه بها ولكنه اخلد الى الارض واتبع هوبه فمثله كمثل الكلب ان تحمل عليه يلهث او تتركه يلهث ذلك مثل القوم الذين كذبوا بايتنا فاقصص القصص لعلهم يتفكرون
Edip-Layth	7:177 Miserable is the example of the people who denied Our signs, and it was themselves that they had wronged.
The Monotheist Group	7:177 Miserable is the example of the people who denied Our revelations, and it was their souls that they had wronged.
Muhammad Asad	7:177 Evil is the example of people who are bent on giving the lie to Our messages: for it is against their own selves that they are sinning!
Rashad Khalifa	7:177 Bad indeed is the example of people who reject our proofs; it is only their own souls that they wrong.
Shabbir Ahmed	7:177 Evil as an example are the people who reject Our verses, since they hurt their own 'self'.
Transliteration	7:177 Saa mathalan alqawmu alla <u>theenakath</u>thaboo bi- <u>ayatina</u> waanfusahum kanooya<u>th</u>limoona
A	7:177 ساء مثلاً القوم الذين كذبوا بايتنا وانفسهم كانوا يظلمون
Edip-Layth	7:178 Whoever God guides, then he is the guided one; and whoever He misguides, then these are the losers.
The Monotheist Group	7:178 Whoever God guides, then he is the guided one; and whoever He misguides, then these are the losers.
Muhammad Asad	7:178 He whom God guides, he alone is truly guided; whereas those whom He lets go astray-it is they, they who are the losers!
Rashad Khalifa	7:178 Whomever GOD guides is the truly guided one, and whomever He commits to straying, these are the losers.
Shabbir Ahmed	7:178 Whoever attains God's guidance according to His laws is led right. And goes astray he who violates God's law of guidance. 63
Transliteration	7:178 Man yahdi All <u>ahu</u> fahuwa almuhtadeewaman yu <u>dlil</u> faol <u>a</u>-ika humu alkh<u>as</u>iroona
A	7:178 من يهد الله فهو المهتدى ومن يضلل فاولئك هم الخسرون
Edip-Layth	<i>Satan Hypnotizes His Followers</i> 7:179 We have committed to hell many Jinns and humans. They have hearts, yet they do not comprehend; they have eyes yet they do not see; they have ears yet they do not hear. They are like cattle; no, they are even more astray. These are the heedless ones.
The Monotheist Group	7:179 And We have committed to Hell many Jinn and humans; they had hearts with which they did not comprehend, and they had eyes with which they did not see, and they had ears with which they did not hear. They are like cattle; no, they are even more astray. These are the unaware ones.
Muhammad Asad	7:179 And most certainly have We destined for hell many of the invisible beings¹⁴³ and men who have hearts with which they fail to grasp the truth, and eyes with which they fail to see, and ears with which they fail to hear. They are like cattle -nay, they are even less conscious of the right way: ¹⁴⁴ it is they, they who are the [truly] heedless!

Rashad Khalifa	<i>Satan Hypnotizes His Constituents</i> 7:179 We have committed to Hell multitudes of jinns and humans. They have minds with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like animals; no, they are far worse - they are totally unaware.
Shabbir Ahmed	7:179 Our law has committed to Hell numerous people, rural and urban; they are living a life of Hell. They have hearts that they use not to understand. They have eyes with which they see not, and ears with which they hear not. They are like cattle. Nay, they are even worse. Such are the people who have chosen to live through life in total darkness of ignorance.
Transliteration	7:179 Walaqad <u>th</u>ara/<u>na</u> lijahannamakatheeran mina aljinni wa al-<u>in</u>si lahum quloobun l <u>ay</u>afqahoona bih <u>a</u> walahum aAAayunun l <u>a</u> yub <u>si</u>roonabiha walahum <u>ath</u>anun l <u>a</u> yasmaAAoona bih <u>ola</u>-ika ka al-anAA<u>am</u>i bal hum a <u>dalluola</u>-ika humu algha<u>fi</u>loona
A	7:179 ولقد ذرانا لجهنم كثيرا من الجن والانس لهم قلوب لا يفقهون بها ولهم اعين لا يبصرون بها ولهم اذان لا يسمعون بها اولئك كالانعم بل هم اضل اولئك هم الغفلون
Edip-Layth	<i>Beautiful Names Belong To God</i> 7:180 To God belong the beautiful names, so call Him by them; and disregard those who blaspheme in His names. They will be punished for what they used to do. 35
The Monotheist Group	7:180 And to God belong the beautiful names, so call Him by them; and ignore those who blaspheme in His names. They will be punished for what they used to do.
Muhammad Asad	7:180 AND GOD'S [alone] are the attributes of perfection; 145 invoke Him, then, by these, and stand aloof from all who distort the meaning of His attributes: 146 they shall be requited for all that they were wont to do!
Rashad Khalifa	7:180 To GOD belongs the most beautiful names; call upon Him therewith, and disregard those who distort His names. They will be requited for their sins.
Shabbir Ahmed	7:180 All Names of God are the fairest names. You can invoke Him by any of them. Be mindful not to over-emphasize a single attribute of His. (For example, the Merciful God is also a Just God). Disregard those who distort His Names or the meaning of His Attributes (like calling Him, Father, Son, the Destroyer, the man upstairs, etc). Be assured that all of you will be rewarded according to your doings, and by no other criterion.
Transliteration	7:180 Walilla<u>hi</u> al-asmao al<u>hus</u>nafao<u>d</u>AAoohu biha watharoo alla<u>the</u>enayul<u>hi</u>doona fee asma-i<u>hi</u> sayujzawna ma <u>ka</u>nooyaAAamaloona
A	7:180 والله الاسماء الحسنی فادعوه بها وذروا الذين يلحدون فی اسمئه سيجزون ما كانوا يعملون
Edip-Layth	7:181 From among those We created is a community who guides with truth, and with it they establish justice.
The Monotheist Group	7:181 And from among those We created is a community who guides with truth, and with it they are just.
Muhammad Asad	7:181 Now, among those whom We have created there are people who guide [others] in the way of the truth and act justly in its light. 147
Rashad Khalifa	7:181 Among our creations, there are those who guide with the truth, and the

	truth renders them righteous.
Shabbir Ahmed	7:181 Among the communities We have created there have been those who guide with truth and establish justice with it.
Transliteration	7:181 Wamimman khalaqna ommatun yahdoonabialhaqqi wabihi yaAAdiloon a
A	7:181 وممن خلقنا امة يهدون بالحق وبه يعدلون
Edip-Layth	7:182 As for those who deny Our signs, We will gradually lead them from where they do not know.
The Monotheist Group	7:182 As for those who deny Our revelations, We will entice them from where they do not know.
Muhammad Asad	7:182 But as for those who are bent on giving the lie to Our messages-We shall bring them low, step by step, without their perceiving how it came about: ¹⁴⁸
Rashad Khalifa	7:182 As for those who reject our revelations, we lead them on without them ever realizing it.
Shabbir Ahmed	7:182 And those who deny Our revelations, Our law of Recompense leads them in stages to the miserable destination they have no idea of.
Transliteration	7:182 Waallatheena ka ththaboobi-ayatina sanastadrijuhum min haythula yaAAalamoon a
A	7:182 والذين كذبوا بايتنا سنستدرجهم من حيث لا يعلمون
Edip-Layth	7:183 I will respite them, for My scheming is formidable.
The Monotheist Group	7:183 And I will encourage them, for My scheming is formidable.
Muhammad Asad	7:183 for, behold, though I may give them rein for a while. My subtle scheme is exceedingly firm!
Rashad Khalifa	7:183 I will even encourage them; My scheming is formidable.
Shabbir Ahmed	7:183 I give them respite but My Law of Requital is designed to be strong.
Transliteration	7:183 Waomlee lahum inna kaydee mateen un
A	7:183 واملى لهم ان كيدى متين
Edip-Layth	7:184 Do they not reflect that their companion is not crazy; but he is a clear warner.
The Monotheist Group	7:184 Do they not reflect? Their companion has no madness; but he is a clear warner.
Muhammad Asad	7:184 Has it, then, never occurred to them ¹⁴⁹ that there is no madness whatever in [this] their fellowman? He is only a plain warner. ¹⁵⁰
Rashad Khalifa	7:184 Why do they not reflect upon their friend (the messenger)? He is not crazy. He is simply a profound warner.
Shabbir Ahmed	7:184 Has it never occurred to them that there is no madness whatsoever in their fellow-man? He has lived a whole life among you (10:16). He is only a plain warner.
Transliteration	7:184 Awa lam yatafakkaroo m a bisahibihimmin jinnatin in huwa ill a na theerun

	mubeenun
A	7:184 اولم يتفكروا ما بصاحبهم من جنة ان هو الا نذير مبين
Eidip-Layth	7:185 Do they not look at the dominion of heavens and earth, and all that God has created, and perhaps their time is drawing near? In which hadith after this one will they acknowledge? ³⁶
The Monotheist Group	7:185 Did they not look at the dominion of heavens and Earth, and all that God has created? Perhaps their time is drawing near; so in which narrations after this one will they believe?
Muhammad Asad	7:185 Have they, then, never considered [God's] mighty dominion over the heavens and the earth, and all the things that God has created, and [asked themselves] whether, perchance, the end of their own term might already have drawn nigh? In what other tiding, then, will they, after this, believe? ¹⁵¹
Rashad Khalifa	7:185 Have they not looked at the dominion of the heavens and the earth, and all the things GOD has created? Does it ever occur to them that the end of their life may be near? Which Hadith, beside this, do they believe in?
Shabbir Ahmed	7:185 Can they not see (and correlate what he tells them with) the Dominion of the heavens and earth and what God has created? Does it ever occur to them that the end of their own life may be near (hence the time to make the right decisions is not unlimited)? In what Hadith after this (Qur'an) are they going to believe then?
Transliteration	7:185 Awalam yan <u>th</u> uroo feemalakooti a Issamawati wa al-ardiwama khalafa Allahu min shay-in waan AAas aan yakoona qadi iqtaraba ajaluhum fabi-ayyi hadeethinbaAAadahu yu/minoona
A	7:185 اولم ينظروا فى ملكوت السموت والارض وما خلق الله من شىء وان عسى ان يكون قد اقترب اجلهم فباى حديث بعده يؤمنون
Eidip-Layth	7:186 Whoever God misguides, then there is none to guide him; and He leaves them blundering in their transgression.
The Monotheist Group	7:186 Whoever God misguides, then there is none to guide him; and He leaves them blindly wandering in their transgression.
Muhammad Asad	7:186 For those whom God lets go astray, there is no guide; and He shall leave them in their overweening arrogance, blindly stumbling to and fro. ¹⁵²
Rashad Khalifa	7:186 Whomever GOD commits to straying, there is no way for anyone to guide him. He leaves them in their sins, blundering.
Shabbir Ahmed	7:186 There is no guide for him who misleads himself by violating God's law of guidance. When he leaves the law, the law leaves him wandering in the wilderness of arrogant trespassing. ⁶⁴
Transliteration	7:186 Man yu dlili All ahu fal ahadiya lahu waya tharuhum fee tughyanihimyaAAamahoona
A	7:186 من يضل الله فلا هادى له وينرهم فى طغيانهم يعمهون
Eidip-Layth	<i>Only God Can Reveal the Time of the End; Messengers Are Humans Like You</i> 7:187 They ask you regarding the moment: "When will be its time?" Say, "Its knowledge is with my Lord, none can reveal its time except Him. It is heavy through the heavens and the earth; it will not come to you except suddenly."

	They ask you, as if you are too curious about it! Say, "Its knowledge is with God, but most people do not know." ³⁷
The Monotheist Group	7:187 They ask you regarding the Hour: "When will be its time?" Say: "Its knowledge is with my Lord, none can reveal its coming except Him. It is heavy through the heavens and the Earth; it will not come to you except suddenly." They ask you, as if you are responsible for it! Say: "Its knowledge is with God, but most people do not know."
Muhammad Asad	7:187 THEY WILL ASK thee [O Prophet] about the Last Hour: "When will it come to pass?" Say: "Verily, knowledge thereof rests with my Sustainer alone. None but He will reveal it in its time. Heavily will it weigh on the heavens and the earth; [and] it will not fall upon you otherwise than of a sudden." They will ask thee - as if thou couldst gain insight into this [mystery] by dint of persistent inquiry! ¹⁵³ Say: "Knowledge thereof rests with my Sustainer alone; but [of this] most people are unaware."
Rashad Khalifa	7:187 They ask you about the end of the world (the Hour), and when it will come to pass. Say, "The knowledge thereof is with my Lord. Only He reveals its time. Heavy it is, in the heavens and the earth. It will not come to you except suddenly." They ask you as if you are in control thereof. Say, "The knowledge thereof is with GOD," but most people do not know.
Shabbir Ahmed	7:187 (They even venture into predicting the end of the world.) They ask you (O Messenger!), about the Hour, when the end of the world will come to pass. Say, "That knowledge is only with my Lord. He alone will manifest it at the appropriate time. Heavy it is in the heavens and earth. It will come upon you suddenly." They ask you as if you could gain insight into this mystery with persistent inquiry. Say, "The knowledge thereof is with God only. But most people do not know that even messengers were not given this knowledge."
Transliteration	7:187 Yas-aloonaka AAani a IssaAAatiayyana murs aha qul innam a AilmuhaAAinda rabbee la yujalleeha liwaqtiha illahuwa thaqulat fee alssamawati waal-ardila ta/teekum illa baghtatan yas-aloonaka kaannaka hafiiyyunAAanha qul innama Ailmuha AAinda Allahiwalakinna akthara alnnasi layaAAlamoona
A	7:187 يسألونك عن الساعة ايان مرسدها قل انما علمها عند ربى لا يجليها لوقتها الا هو ثقلت فى السموت والارض لا تاتيكم الا بغتة يسألونك كانك حفى عنها قل انما علمها عند الله ولكن اكثر الناس لا يعلمون
Edip-Layth	7:188 Say, "I do not possess for myself any benefit or harm, except what God wills. If I could know the future, then I would have increased my good fortune, and no harm would have come to me. I am but a warner and a bearer of good news to a people who acknowledge." ³⁸
The Monotheist Group	7:188 Say: "I do not possess for myself any benefit or harm, except what God wills. And if I could know the future, then I would have increased my good fortune, and no harm would have come to me. I am but a warner and a bearer of good news to a people who believe."
Muhammad Asad	7:188 Say [O Prophet]: "It is not within my power to bring benefit to, or avert harm from, myself, except as God may please. And if I knew that which is beyond the reach of human perception, abundant good fortune-would surely have fallen to my lot, and no evil would ever have touched me. I am nothing but a warner, and a herald of glad tidings unto people who will believe." ¹⁵⁴
Rashad Khalifa	<i>Messengers Are Powerless; They Do Not Know the Future.</i> 7:188 Say, "I have no power to benefit myself, or harm myself. Only what GOD wills happens to me. If I knew the future, I would have increased my wealth, and

	no harm would have afflicted me. I am no more than a warner, and a bearer of good news for those who believe."
Shabbir Ahmed	7:188 Say, "I do not even have the power to benefit myself or to avert harm from myself, contrary to the laws of God. If I had the knowledge of the Unseen, I would have amassed abundant fortune, and no adversity would have touched me. I am but a warner and a bearer of good news for those who have faith."
Transliteration	7:188 Qul <u>la</u> amliku linafsee nafAAan wal <u>ad</u> arran ill <u>a</u> ma sh <u>aa</u> All <u>ahu</u> walaw kuntu aAAalamu alghayba la istakthartu mina alkhayriwam <u>a</u> massaniya a Issoo-o in an <u>a</u> ill <u>an</u> at <u>hee</u> run wabasheerun liqawmin yu/minoona
A	7:188 قل لا املك لنفسي نفعا ولا ضرا الا ما شاء الله ولو كنت اعلم الغيب لاستكثرت من الخير وما مسنى السوء ان انا الا نذير وبشير لقوم يؤمنون
Edip-Layth	7:189 He is the One who created you from one person, and He made from it its mate to attain tranquility. When he covered her, she became pregnant with a light load, and she continued with it. When it became heavy, they called on God, their Lord: "If You give us a healthy child, then we will be among the thankful."
The Monotheist Group	7:189 He is the One who created you from one person, and He made from it its mate to reside with. When he dwelled with her, she became pregnant with a light load, and she continued with it; then when it became heavy, they called on God, their Lord: "If You give us an upright child, then we will be among the thankful."
Muhammad Asad	7:189 IT IS HE who has created you [all] out of one living entity, and out of it brought into being its mate, so that man might incline [with love] towards woman. ¹⁵⁸ And so, when he has embraced her, she conceives [what at first is] a light burden, and continues to bear it. Then, when she grows heavy [with child], they both call unto God, their Sustainer, "If Thou indeed grant us a sound [child], we shall most certainly be among the grateful!"
Rashad Khalifa	<i>Our Children Can be Idols</i> 7:189 He created you from one person (Adam). Subsequently, He gives every man a mate to find tranquility with her. She then carries a light load that she can hardly notice. As the load gets heavier, they implore GOD their Lord: "If You give us a good baby, we will be appreciative."
Shabbir Ahmed	7:189 (The message encompasses life in its totality.) Recall that God created life from a single life cell, then made male and female cells, and then shaped you into human beings, males and females. He designed it such that man might incline with love towards the woman. When he gets intimate with her, she carries a light load that she can hardly notice. As she grows heavy with the child, they both implore God, their Lord, "If you grant us a healthy baby, we shall certainly be among the grateful."
Transliteration	7:189 Huwa allat <u>hee</u> khalaqakum min nafsinw <u>ah</u> idatin wajaAAala minh <u>a</u> zawjah <u>a</u> liyaskunailayh <u>a</u> falamm <u>a</u> taghashsh <u>ah</u> <u>a</u> <u>h</u> amalath <u>am</u> lan khafeefan famarrat bihi falamm <u>a</u> athqalatdaAAaw <u>a</u> All <u>aha</u> rabbahum <u>a</u> la-in <u>at</u> aytan <u>as</u> ali <u>h</u> an lanakoonanna mina alshsh <u>ak</u> ireena
A	7:189 هو الذى خلقكم من نفس وحدة وجعل منها زوجها ليسكن اليها فلما تغشها حملت حملا خفيفا فمرت به فلما اثقلت دعوا الله ربهما لن ءاتيتنا صلحا لنكونن من الشكرين
Edip-Layth	7:190 But when He gave them a healthy child, they made partners with Him in what He had given them. God be exalted above what they set up as partners.
The Monotheist Group	7:190 But when He gave them an upright child, they made partners with Him in what He had given them. God be exalted above what they set up as partners.

Muhammad Asad	7:190 And yet, as soon as He has granted them sound [offspring], they begin to ascribe to other powers beside Him a share in bringing about what He has granted them ! ¹⁵⁶ Sublimely exalted, however, is God- above anything to which men may ascribe a share in His divinity!
Rashad Khalifa	7:190 But when He gives them a good baby, they turn His gift into an idol that rivals Him. GOD be exalted, far above any partnership.
Shabbir Ahmed	7:190 But as soon as He grants them a sound baby, they begin to ascribe to other powers beside Him a share in bringing about what He has granted them. Exalted is He, High above all that they associate with Him.
Transliteration	7:190 Falamma <u>atahumasali</u> han jaAAala lahu shuraka <u>aa</u> feema <u>ata</u> huma fataAAala AllahuAAamma yushrikoona
A	7:190 فلما ءاتنهما صلحا جعل لهما شركاء فيما ءاتنهما فتعالى الله عما يشركون
Edip-Layth	7:191 Do they set up those who do not create anything, while they are created?
The Monotheist Group	7:191 Do they set up those who do not create anything, while they are created?
Muhammad Asad	7:191 Will they, then,- ascribe divinity, side by side with Him, unto beings that cannot create anything ¹⁵⁷ since they themselves are created -
Rashad Khalifa	7:191 Is it not a fact that they are idolizing idols who create nothing, and are themselves created?
Shabbir Ahmed	7:191 Do they ascribe to Him as partners things that can create nothing, but are themselves created?
Transliteration	7:191 Ayushrikoona ma la yakhluqushay-an wahum yukhlaqoon a
A	7:191 ايشركون ما لا يخلق شيئا وهم يخلقون
Edip-Layth	7:192 They cannot help them, nor can they help themselves?
The Monotheist Group	7:192 And they cannot give them aid, nor can they aid themselves?
Muhammad Asad	7:192 and neither are able to give them succour nor can succour themselves,
Rashad Khalifa	7:192 Idols that can neither help them, nor even help themselves?
Shabbir Ahmed	7:192 And they cannot help them, nor can they help themselves.
Transliteration	7:192 Wala yastateeAAoona lahum nasranwala anfusahum yansuroona
A	7:192 ولا يستطيعون لهم نصرا ولا انفسهم ينصرون
Edip-Layth	7:193 If you invite them to the guidance they will not follow you. It is the same whether you invite them or simply remain silent.
The Monotheist Group	7:193 And if you invite them to the guidance they will not follow you. It is the same whether you invite them or simply keep quiet.
Muhammad Asad	7:193 and, if you pray to them for guidance, do not respond to you? As far as you are concerned, it is all one whether you invoke them or keep silent.
Rashad Khalifa	7:193 When you invite them to the guidance, they do not follow you. Thus, it is the same for them whether you invite them, or remain silent.
Shabbir Ahmed	7:193 When you invite them to the guidance, they do not follow you. Thus, it is

	the same for them whether you invite them, or remain silent.
Transliteration	7:193 Wa-in tadAAoohum il <u>a</u> alhud <u>a</u> l <u>ay</u> attabiAAookum saw <u>on</u> AAalaykum adaAAawtumoohum am antum <u>sam</u> itoona
A	7:193 وان تدعوهم الى الهدى لا يتبعوكم سواء عليكم ادعوتوهم ام انتم صمتون
Edip-Layth	<i>Prophets, Messengers, Saints Whom You Implore Are Powerless Humans Like You</i> 7:194 Those whom you call on besides God are servants like you; so let them answer for you if you are truthful.
The Monotheist Group	7:194 Those whom you call on besides God are servants like you; so let them answer for you if you are truthful.
Muhammad Asad	7:194 Verily, all those whom you invoke beside God are but created beings ¹⁵⁹ like yourselves: invoke them, then, and let them answer your prayer - if what you claim is true!
Rashad Khalifa	7:194 The idols you invoke besides GOD are creatures like you. Go ahead and call upon them; let them respond to you, if you are right.
Shabbir Ahmed	7:194 Those whom you call upon besides God, such as the mystics and saints, are people like you. Go ahead and call upon them, let them respond by helping you if you are true in your belief.
Transliteration	7:194 Inna alla <u>the</u> ena tadAAoona min dooniAll <u>ahi</u> AAib <u>adun</u> amth <u>al</u> ukum faodAAoohumfalyastajeeboo lakum in kuntum <u>sadi</u> qeena
A	7:194 ان الذين تدعون من دون الله عباد امثالكم فادعوهم فليستجيبوا لكم ان كنتم صدقين
Edip-Layth	7:195 Do they have feet to walk with? Or do they have hands to strike with? Or do they have eyes to see with? Or do they have ears to hear with? Say, "Call on your partners, then scheme against me with no respite."
The Monotheist Group	7:195 Do they have feet with which to walk?, or do they have hands with which to strike?, or do they have eyes with which to see?, or do they have ears with which to hear? Say: "Call on your partners, then scheme against me. You will not be given respite."
Muhammad Asad	7:195 Have these [images], perchance, feet on which they could walk? Or have they hands with which they could grasp? Or have they eyes with which they could see? Or have they ears with which they could hear? Say [O Prophet]: "Summon to your aid all those to whom you ascribe a share in God's divinity, ¹⁶⁰ and thereupon contrive [anything you may wish] against me, and give me no respite!"
Rashad Khalifa	7:195 Do they have legs on which they walk? Do they have hands with which they defend themselves? Do they have eyes with which they see? Do they have ears with which they hear? Say, "Call upon your idols, and ask them to smite me without delay.
Shabbir Ahmed	7:195 Do the idols have feet to walk, hands to hold, eyes to see and ears to hear? Tell the opponents of the message, "Call upon your idols and your so-called partners of God, contrive what you can, and give me no respite. ⁶⁵
Transliteration	7:195 Alahum arjulun yamshoona bih <u>a</u> amlahum aydin yab <u>ish</u> oona bih <u>a</u> am lahum aAAayunun yub <u>s</u> iroonabiha am lahum <u>athan</u> un yasmaAAoona bih <u>a</u> quliodAAoo shurakaakum thumma keedooni fala <u>tun</u> <u>thi</u> rooni
A	7:195 الهم ارجل يمشون بها ام لهم ايد يبطشون بها ام لهم اعين يبصرون بها ام لهم اذان يسمعون بها قل ادعوا شركاءكم ثم كيون فلا تنظرون

Edip-Layth	7:196 "My supporter is God who sent down the book; and He takes care of the good-doers."
The Monotheist Group	7:196 "My supporter is God who sent down the Scripture; and He takes care of the righteous."
Muhammad Asad	7:196 Verily, my protector is God, who has bestowed this divine writ from on high: for it is He who protects the righteous,
Rashad Khalifa	7:196 "GOD is my only Lord and Master; the One who revealed this scripture. He protects the righteous.
Shabbir Ahmed	7:196 My Protecting Friend is God Who has revealed this Book, and He befriends the righteous."
Transliteration	7:196 Inna waliyyiya All ahu alla theenazzala alkit aba wahuwa yatawall a alssaliheena
A	7:196 ان ولي الله الذى نزل الكتب وهو يتولى الصالحين
Edip-Layth	7:197 As for those whom you call on beside Him, they cannot help you, nor can they help themselves.
The Monotheist Group	7:197 As for those whom you call on beside Him, they cannot aid you, nor can they aid themselves.
Muhammad Asad	7:197 whereas all those whom you invoke in His stead are neither able to give you succour nor can succour themselves;
Rashad Khalifa	7:197 "As for the idols you set up beside Him, they cannot help you, nor can they help themselves."
Shabbir Ahmed	7:197 Whomever you call instead of Him, have no power to help you, nor can they help themselves.
Transliteration	7:197 Waallatheena tadAAoona mindoonihi l a yasta teeAAoona na srakum walaanfusahum yansuroona
A	7:197 والذين تدعون من دونه لا يستطيعون نصركم ولا انفسهم ينصرون
Edip-Layth	7:198 If you invite them to the guidance, they do not listen; you see them looking at you, while they do not see.
The Monotheist Group	7:198 And if you invite them to the guidance, they do not listen. And you see them looking at you, while they do not see.
Muhammad Asad	7:198 and if you pray unto them for guidance, they do not hear; and though thou mayest imagine that they behold thee, ¹⁶¹ they do not see."
Rashad Khalifa	7:198 When you invite them to the guidance, they do not hear. And you see them looking at you, but they do not see.
Shabbir Ahmed	7:198 When you invite them to the guidance, they do not hear. And you see them looking at you, but they do not see.
Transliteration	7:198 Wa-in tadAAoohum il a alhud a l ayasmaAAoo watar ahum yan thuroona ilayka wahumla yubsiroona
A	7:198 وان تدعوهم الى الهدى لا يسمعون وترىهم ينظرون اليك وهم لا يبصرون
Be Tolerant And Promote Recognition Of Diversity	

Edip-Layth	7:199 You shall resort to pardoning, and advocate recognition, and turn away from the ignorant ones.
The Monotheist Group	7:199 Take to pardoning, and order with what is good, and turn away from the ignorant ones.
Muhammad Asad	7:199 MAKE due allowance for man's nature, ¹⁶² and enjoin the doing of what is right; and leave alone all those who choose to remain ignorant. ¹⁶³
Rashad Khalifa	7:199 You shall resort to pardon, advocate tolerance, and disregard the ignorant.
Shabbir Ahmed	7:199 Resort to pardon, go ahead with your program of enjoining virtue and disregard those who adamantly choose to remain ignorant.
Transliteration	7:199 Khuthi alAAafwa wa/mur bi aAAurfiwaaAArid AAani aljahileena
A	7:199 خذ العفو وامر بالعرف واعرض عن الجاهلین
Edip-Layth	7:200 If a provocation from the devil incites you, then seek refuge with God. He is the Hearer, the Knower.
The Monotheist Group	7:200 And if the devil harms you in any way, then seek refuge with God. He is the Hearer, the Knower.
Muhammad Asad	7:200 And if it should happen that a prompting from Satan stirs thee up [to blind anger], ¹⁶⁴ seek refuge with God: behold, He is all-hearing, all-knowing.
Rashad Khalifa	7:200 When the devil whispers to you any whisper, seek refuge in GOD; He is Hearer, Omniscient.
Shabbir Ahmed	7:200 Seek refuge in God's laws by staying alert to any covert actions of the satanic opponents. He is Hearer, Knower.
Transliteration	7:200 Wa-imma yanzaghannaka mina a Ishshaytaninazghun fa istaAAith bi Allahi innahusameeAAun AAaleemun
A	7:200 واما ينزغناك من الشیطن نزغ فاستعذ بالله انه سميع عليم
Edip-Layth	7:201 Those who are aware, when a visit from the devil touches them, they remember; soon they are seers.
The Monotheist Group	7:201 Those who are pious, when any evil from the devil touches them, they remember, then they can see.
Muhammad Asad	7:201 Verily, they who are conscious of God bethink themselves [of Him] whenever any dark suggestion from Satan touches them ¹⁶⁵ - whereupon, lo! they begin to see [things] clearly,
Rashad Khalifa	7:201 Those who are righteous, whenever the devil approaches them with an idea, they remember, whereupon they become seers.
Shabbir Ahmed	7:201 Those who are mindful of God, stay alert to the covert actions of the hinderers and see them with an observant mind.
Transliteration	7:201 Inna alla theena ittaqaw i thamassahum ta-ifun mina a Ishshaytani tathakkaroofa-itha hum mubsiroona
A	7:201 ان الذین اتقوا اذا مسهم طئف من الشیطن تذکروا فاذا هم مبصرون
Edip-Layth	7:202 But their brethren plunge them into error; they do not cease.

The Monotheist Group	7:202 And their brethren attempt to drive them towards error, they do not cease.
Muhammad Asad	7:202 even though their [godless] brethren would [like to] draw them into error: ¹⁶⁶ and then they cannot fail [to do what is right].
Rashad Khalifa	7:202 Their brethren ceaselessly entice them to go astray.
Shabbir Ahmed	7:202 The hinderers and their comrades plunge one another deeper into error, and cease not.
Transliteration	7:202 Wa-ikhwanuhum yamuddoonahum feealghayyi thumma la yuqsiroona
A	7:202 واخونهم يمدونهم فى الغى ثم لا يقصرون
Edip-Layth	7:203 Since you do not bring them a sign, they say, "If only you had brought one." Say, "I only follow what is inspired to me from my Lord. These are enlightenments from your Lord, a guide and a mercy to a people who acknowledge."
The Monotheist Group	7:203 And because you do not bring them a sign, they say: "If only you had brought one." Say: "I only follow what is inspired to me from my Lord. This is an evidence from your Lord, and a guide and mercy to a people who believe."
Muhammad Asad	7:203 And yet, when thou [O Prophet] dost not produce any miracle for them, some [people] say, "Why dost thou not seek to obtain it [from God]? ¹⁶⁷ Say: "I only follow whatever is being revealed to me by my Sustainer: this [revelation] is a means of insight from your Sustainer, and a guidance and grace unto people who will believe.
Rashad Khalifa	7:203 If you do not produce a miracle that they demand, they say, "Why not ask for it?" Say, "I simply follow what is revealed to me from my Lord." These are enlightenments from your Lord, and guidance, and mercy for people who believe.
Shabbir Ahmed	7:203 When you do not produce a miracle that they demand, they say, "Why not ask God for it?" Say, "I simply follow and convey what is revealed to me from my Lord." These verses are the enlightening miracle from your Lord, the guidance and grace for those who accept them.
Transliteration	7:203 Wa-i ^{tha} lam ta/tihim bi- ^{ayatin} qaloo lawla ijtabaytaha qul innama ^{attabi} AAu ma ^{yoo} ha ilayya min rabbee h ^{athabasa} -iru min rabbikum wahudan wara ^h matun liqawminyu/minoona
A	7:203 واذا لم تاتهم باية قالوا لولا اجتبيتها قل انما اتبع ما يوحى الى من ربي هذا بصائر من ربكم وهدى ورحمة لقوم يؤمنون
Edip-Layth	<i>Constantly Remember Your Lord</i> 7:204 If the Quran is being recited, then listen to it and pay attention, so that you may receive mercy.
The Monotheist Group	7:204 And if the Qur'an is being related, then listen to it and pay attention, that you may receive mercy.
Muhammad Asad	7:204 Hence, when the Qur'an is voiced, hearken unto it, and listen in silence, so that you might be graced with [God's] mercy."
Rashad Khalifa	7:204 When the Quran is recited, you shall listen to it and take heed, that you may attain mercy.
Shabbir Ahmed	7:204 When the Qur'an is read, listen to it with full attention, and listen to it silently, that you may receive mercy.

Transliteration	7:204 Wa-i <u>tha</u> quri-a alqur- <u>anu</u> fa istamiAAoolahu waan <u>sitoo</u> laAAallakum tur <u>hamoona</u>
A	7:204 واذا قرئ القرآن فاستمعوا له وانصتوا لعلكم ترحمون
Edip-Layth	7:205 Remember your Lord in yourself out of humility and fear, and without being loud during the morning and the evening. Do not be of the heedless ones.
The Monotheist Group	7:205 And remember your Lord within yourself, in humility and in reverence; and without loudness in words, during the morning and the evening. And do not be of the careless ones.
Muhammad Asad	7:205 And bethink thyself of thy Sustainer humbly and with awe, and without raising thy voice, at morn and at evening; and do not allow thyself to be heedless.
Rashad Khalifa	7:205 You shall remember your Lord within yourself, publicly, privately, and quietly, day and night; do not be unaware.
Shabbir Ahmed	7:205 Remember your Sustainer within yourself humbly and in reverence, and without raising your voice, morning and evening. Be not among the neglectful.
Transliteration	7:205 Wa <u>oth</u> kur rabbaka fee nafsikata <u>d</u> arruAAan wakheefatan wadoona aljahri mina alqawli bial <u>gh</u> huduwwiwaal- <u>as</u> ali wala takun mina al <u>gha</u> fileena
A	7:205 واذكر ربك في نفسك تضرعا وخيفة ودون الجهر من القول بالغدو والءاصل ولا تكن من الغفلين
Edip-Layth	7:206 Those who are at your Lord, they are never too proud to serve Him, and they glorify Him, and to Him they prostrate.
The Monotheist Group	7:206 Those who are at your Lord, they are never too proud to serve Him, and they glorify Him, and to Him they yield.
Muhammad Asad	7:206 Behold, those who are near unto thy Sustainer ¹⁶⁸ are never too proud to worship Him; and they extol His limitless glory, and prostrate themselves before Him [alone].
Rashad Khalifa	7:206 Those at your Lord are never too proud to worship Him; they glorify Him and fall prostrate before Him.
Shabbir Ahmed	7:206 Those who are with your Lord (the truly devoted), are never too proud to serve Him. They strive to establish His glory on earth by adoring Him and submitting to His commands.
Transliteration	7:206 Inna alla <u>the</u> ena AAinda rabbika l <u>ay</u> astakbироona AAan AAib <u>a</u> datihi wayusabbi <u>ho</u> onahuwalahu yasjudoon <u>a</u>
A	7:206 ان الذين عند ربك لا يستكبرون عن عبادته ويسبحونه وله يسجدون

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Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (7:1)

A1L30M40S90. These letters/numbers play an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (7:9)

Our personality weakens by not following the instruction of its creator.

Edip-Layth - End Note 3 (7:12)

Satan demonstrated an unjustified pride in something that was not his own work. Racism finds its roots in such a diabolic false pride. See [15:28](#).

Edip-Layth - End Note 4 (7:15)

The so-called "problem of evil" has created a great challenge for theologians and philosophers who accept a Benevolent and Omnipotent God. The Christian medieval philosopher St. Augustine, in *Enchiridion*, has an interesting argument regarding the existence of Satan: "He used the very will of the creature which was working in opposition to the Creator's will as an instrument for carrying out his will"

Edip-Layth - End Note 5 (7:16)

Satan is a convicted liar; his followers too ([7:20](#); [6:22-23](#)).

Edip-Layth - End Note 6 (7:19)

The Quran describes the tree as the tree of eternity. Satan tempted Adam and his mate with the false promise of eternity. The Old Testament, in Genesis [2:1-25](#) and [3:1-24](#), narrates the same event with some differences. According to Genesis, the tree is about the knowledge of evil and good, and the one who was first tempted is Eve. The Biblical accusation of Eve for the failure of Adam in this major event, would later be exploited fully by misogynistic clergymen. St. Paul justifies his male chauvinist teaching based on women's serpentine-like role in the original sin. The other major difference in the account of this event is the depiction of the tree. The Bible describes the tree as the tree of knowledge. This depiction might be one of the causes of dogmatic and anti-scientific attitude developed by the Church. Sunni and Shiite mushriks imported and adopted this Judeo-Christian distortion regarding creation and the role of man and woman in our failure, through hadith narrations. These misogynistic ideas later were sneaked into the commentaries of the Quran that relied on hadiths. See [2:36](#); [20:115-123](#).

Edip-Layth - End Note 7 (7:22)

Our creation on earth with material bodies starts with our failure of a divine test. We believed in Satan's promise and we ended up with a temporal body rather than an eternal one. We are given a second chance in this temporal body, which is designed to fail in a short time. The temptation of attaining eternity, shame, body, and covering the body all imply that the temptation was sexual intercourse between man and woman. In this second test, however, sexual attraction and intercourse per se is not prohibited; to the contrary, it is considered a divine blessing ([30:21](#); [33:52](#)). Nevertheless, the purpose of the test is the same: we should peacefully surrender ourselves to God alone, lead a righteous life to redeem ourselves, and expect that there will be a Day after death in which God alone will judge our intentions, attitude and actions, which will determine our eternal salvation or damnation. See [7:26](#) and [15:29](#).

Edip-Layth - End Note 8 (7:26)

Some translators and commentators render the word sawa as "sin" or "ugly parts" or "genitals." Though the word is etymologically related to "sin" or "shame," we prefer translating it as "body," which appeared to us after our sinful and shameful failure of the first test. For the other usages of the same word, see [5:31](#); [7:20,22,27](#); [20:121](#).

Edip-Layth - End Note 9 (7:27)

There is no contradiction between [7:27](#) and [7:30](#). While the Quran states that every event happens in accordance to God's design and permission ([8:17](#); [57:22-25](#)), the Quran also informs us regarding our freedom to choose our path ([6:110](#); [13:11](#); [18:29](#) [42:13,48](#); [46:15](#)).

Edip-Layth - End Note 10 (7:28)

In Euthyphro, Plato narrates a conversation between Socrates and a pious priest on the meaning of virtue and the baffling question, "is it right because God says so or does God says so because it is right?" We know from the Quran that Truth or Justice are among God's attributes and thus their existence is the essence of God's self. In other words, the answer to the Socratic question should be "both are true: it is right because God says so and God says so because it is right." See [37:105-107](#).

Edip-Layth - End Note 11 (7:29)

See [2:139](#); [39:2,11,14](#); [40:14,65](#); [98:5](#).

Edip-Layth - End Note 12 (7:32)

This verse implicitly criticizes the clerics who prohibited gold and silk for men.

Edip-Layth - End Note 13 (7:38)

The last word could also be read la ya'lamun (they do not know). See [6:31](#); [16:25](#). For examples of different readings, see [2:54](#).

Edip-Layth - End Note 14 (7:40)

If the word jamal is read as jummal (rope), then it changes the meaning of the phrase to "until the rope passes through the eye of a needle." The Bible uses the same metaphor. "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matthew [19:24](#); Mark [10:25](#); Luke [18:25](#)). Ironically, despite these Biblical verses, many modern evangelical Christians, who worship the fictional Jesus, have become avid proponents of wild capitalism and big corporations.

Edip-Layth - End Note 15 (7:46)

The word araf is a plural noun derived from the verb ARaFa (recognize, discern, know, identify). The usage of both of these forms in this very verse clarifies the meaning of araf as identification station, where people are separated according to their failure and success in their test during their lives on the planet earth. Traditional translations render it as "purgatory, limbo" or an elevated third place between paradise and hell. We translated the word rijal as "pedestrians" rather than "man," since the verse is not in the context of relations between men and women. Unlike zakar (male), rijal (men, walkers on feet; humans) does not necessarily exclude women (See, [9:108](#); [16:43](#); [17:64](#); [21:7](#); [38:62](#); [64:6](#); [72:6](#)). At the identification station, people are recognized and separated based on certain marks recognized by detectors commissioned by God. See [2:26](#); [13:35](#); [47:15](#). Also, see [12:109](#); [33:4](#); [39:29](#); [72:5](#). The idea of limbo has been much more important among Catholics. However, in 2006, after a week- long deliberation, the Theological Commission recommended to Pope Benedict XVI that he abolish limbus infantium which has been in existence for the last 700 years. Below is an excerpt

from the Internationalist Humanist News authored by Babu Gogineni about this "radical restructuring of the heavens": "Since early days, Christians have wrestled with the thorny question of the fate of unbaptised prophets, as well as the fate of children who die before they are baptized. Catholics believe that all human beings, with the exception of Mary and Jesus, are born in original sin and that only the ritual of baptism will cleanse their sins and will redeem them. Without baptism, there can be no union of the believer with Christ in His death, burial and resurrection, and there can be no holy communion with God, either in this life or in the next. Such a person cannot go to heaven even if he or she has never committed sin. "To help solve the problem, St. Gregory of Nazianzus (329-390 AD) proposed that the unbaptised should neither be punished nor could they access the full glory of God. However, the hardliner St Augustine of Hippo (354-430 AD) rejected this idea, insisting that baptism was necessary for salvation, and that even babies would be consigned to hell if they were not baptized. Though St. Augustine made the generous concession that their torment would be the mildest of all of hell's residents, this torture of the innocent was unacceptable to St Thomas Aquinas (1226-1274 AD), the first major theologian to speculate about the existence of a place called limbo where these souls would be lodged for ever. Limbo is now a part of Canon Law. "This safe passage to heaven that the Catholic Church now assures children who are dying young is a significant step in the right direction. One should now hope and pray that in the Catholic heaven the children will also receive adequate protection from sexual abuse by Catholic priests. Since the Church did not deem sexual abuse by its clergy a matter worthy of punishment in this world, they will all no doubt now be going to heaven too. The Church needs to take immediate steps to ensure that the millions of little children who are now being admitted to heaven are adequately protected in line with the Holy See's international obligations as an early ratifier of the 1990 Convention on the Rights of the Child." On the other hand, a Lutheran theologian Martin E Marty, in an article published at Christian Post, criticized the timing of this papal amendment and its ramification: "The post-limbo announcement awakens all kinds of responses, many of them easily accessible on the internet or in the press. Taunters who have heard that Catholicism does not change now taunt, "Here's a change." Catholic pastors who have always found the reference to limbo, a place of non-descriptness and non-happening, to be more chilling than comforting to parents of unbaptized children can be relieved of the charge to pass on word about it. Catholics who lean toward a most expansive Catholic view of salvation and tend toward universalism cheer, for this proclamation that unbaptized infants can go straight to heaven might open the door for Catholic witness that some non-infants could have the same experience. "Pro-choice" Catholics are coming on record as seeing that this can fortify their cause: If fetuses are babies, and they no longer go to limbo but can go to heaven, then abortion may not be as dire a fate as it is often pictured to be. Abort and send them prematurely to heaven. Catholic traditionalists you'll find plenty of them rage at Pope Benedict and others involved in this announcement, seeing them as traitors to the Catholic cause: If this can change, can't other things? Relativism, which the pope abhors, will take over. "Pope Benedict made clear in his announcement that limbo was never an infallible teaching and was not even a formal doctrine of the church. We wonder whether generations of parents who suffered endlessly as they imagined their infants endlessly denied the vision of God or much of any other kind of vision knew of that nuance. Those of us who are not Catholic, and who care about Catholic teaching and Catholic parents, but cannot appreciate all the niceties of gradation of authority among "infallible" and "not quite infallible" and "traditional" and "easy to change" teachings, will look for clarification. "So will Catholics of many stripes, including some who had not thought about limbo for a long time, but in response to press coverage now find themselves in an intellectual limbo."

Edip-Layth - End Note (7:48)

Edip-Layth - End Note 16 (7:52)

See [11:1](#).

Edip-Layth - End Note 17 (7:54)

This verse, like many other verses informs us that God is employing evolution and stages in His creation ([41:9-10](#); [7:69](#); [15:28-29](#); [24:45](#); [29:18-20](#); [32:7-9](#); [71:14-17](#)). Furthermore, creation in six days provides a yardstick regarding the times allocated for the creation of the earth and the universe. According the Quran the creation of earth took four out of six days. If universe started 13.7 billion years ago, ignoring the possibility of early inflation, then 4/6th of this, would be approximately 9 billion

years, which is about 4 billion years more than currently estimated age. According to the Bible, God created the universe for a special purpose (Psalms 135:6), and creation shows the power of God (Isaiah 40:26,28), His glory and handiwork (Psalms 19:1), and the wisdom of God (Psalms 104:24; 136:5). In six days. Exodus 20:11; 31:17). First day, making light and dividing it from darkness (Genesis 1:3-5; 2Co 4:6). Second day, making the firmament or atmosphere, and separating the waters (Genesis 1:6-8). Third day, separating the land from the water, and making it fruitful (Genesis 1:9-13). Fourth day, placing the sun, moon, and stars to give light (Genesis 1:14-19). Fifth day, making birds, insects, and fish (Genesis 1:20-23). Sixth day, making beasts of the earth, and man (Genesis 1:24,28). God rested on the seventh day (Genesis 2:2-3). Those who distorted the revelation in the Bible misunderstood the meaning of the phrase "six days" as "six 24-hour days." According to the Bible, the earth is only 5700-plus years old. The Quran rejects the assertion of God "resting" on the seventh day (50:38).

Edip-Layth - End Note 18 (7:69)

The word Basta is erroneously misspelled in modern manuscripts. Some manuscripts indicate a correction through a tiny letter S (Sin) on top of the erroneous letter S (Sad). This spelling error came to our attention when we noticed that the frequency of the letter/number S90 in the three S90-initialed chapters were 153, rather than the expected 152 (19x8). Our study of the oldest available manuscripts supported the implied correction of the mathematical system. The mathematical system of the Quran is a verifiable and falsifiable scientific theory that is supported by textual facts, historical events, and fulfilled predictions and prophecies. See 74:1-56; 1:1; 2:1; 13:38; 27:82; 38:1-8; 40:28-38; 46:10; 72:28. This verse also informs us of the evolutionary stage or genetic improvement in our creation after Noah. Chapter 71, which focuses on the story of Noah, informs us of our creation on this planet in terms of evolution rather than an instantaneous one (71:14-17). See 7:69; 15:28-29; 24:45; 32:7-9).

Edip-Layth - End Note 19 (7:71)

Those who follow the teachings of Bukhari, Muslim, Ibn Maja, Ibn Hanbal, Tirmizi, Abu Dawud, Imam Azam, Imam Shafi, Imam Yusuf, Imam Rabbani, Abdulqadir Gaylani, Naqshibendi, Gazzali, Said Nursi, and many more, besides the Quran are addressees of this verse.

Edip-Layth - End Note 20 (7:116)

Magic, according to the description of the Quran, is not a paranormal phenomenon. Magic is a tool employed by people with devious intentions to manipulate individuals and societies via trickery and suggestion. These verses refer to both its physical and psychological components.

Edip-Layth - End Note 21 (7:133)

We are receiving warning signs in our times too. AIDS and many other sexually transmitted diseases that became epidemics as a consequence of our transgression and indulgence in sexual promiscuity; deformed frogs providing signs of the hazards of toxic chemicals contaminating our lakes, groundwater, and environment; the greenhouse effect and related climatic disasters caused by our wasteful lifestyle and irresponsible consumption of coal, petroleum and forests; putting the entire planet at risk of destruction by stockpiling nuclear weapons in a frenzy; these and many other problems are divine warnings for our irresponsible and unappreciative ways of life. The Quran mentions numerous animals, each being witnesses to God's creative and intelligent design and signs, which started from a single cell: mosquito (2:26); calf (2:51,54,92,93; 4:153; 7:148,152; 11:69; 20:88; 51:26); monkey (2:65; 5:60; 7:166); cow, heifer (2:67-71; 6:144,146; 12:43,46); pig (2:173; 5:3; 6:145; 16:115); donkey (2:259; 16:8; 31:19; 62:5); horse (3:14; 8:60; 16:8; 17:64; 59:6); falcon (5:4); dog, (5:4; 7:176; 18:18-22); crow (5:31); bird (6:38; 27:20); goat, sheep (6:143); camel (6:144; 88:17); adult he camel (7:40); she camel (7:73,77; 11:64; 17:59; 26:155; 54:27; 91:13); snake (7:107; 26:32); locust (7:133; 54:7); lice (7:133); frog (7:133); fish, whale (7:163; 18:61,63; 37:142; 68:48); wolf (12:17); bee (16:68); sheep/goat/ewe (20:18); fly (22:73); ant (27:18); hoopoe (27:20); spider (29:41); termite (34:14); ewe/sheep (38:23-24); lion (74:51); zebra (74:50); butterfly (101:4); elephant (105:1).

Edip-Layth - End Note 22 (7:142)

One of the reasons that the number "forty" is expressed curiously as "thirty plus ten" is the role that numbers play in the numerical structure of the Quran.

Edip-Layth - End Note 23 (7:143)

People in paradise will see God ([39:69](#); [75:23](#), [89:22](#)). Some critics claim that the last statement of this verse contradicts [39:12](#) and [2:132](#). If we check a search engine with the following words: Olympic first place 100-meters, we will find many names of athletes who got first place. If we use the logic of the critics, we would think there is a great confusion and contradictory claims regarding the first place winner of the 100-meters race. What is wrong with that logic? Obviously, we need to consider the two important dimensions: time and space! Abraham was the first Muslim (submitter and promoter of peace) in his time and location. Similarly, Moses and Muhammad were too pioneer muslims of their times and location.

Edip-Layth - End Note 24 (7:145)

See the Old Testament, Deuteronomy [5:1- 22](#) for the Ten Commandments. Also see Deuteronomy [6:4-5](#).

Edip-Layth - End Note 25 (7:146)

Religious clerics who oppose the numerical miracle of the Quran are one example. See [74:1-56](#).

Edip-Layth - End Note 26 (7:148)

The verse does not say the calf made a sound; but a calf that had a sound, indicating its mechanical function. This sound was most likely created by wind passing through its holes. Indeed, archeologists discovered in Egyptian temples calf statues that created sound by the help of wind. See [20:83-99](#).

Edip-Layth - End Note 27 (7:150)

The tablets containing God's commandments were not sacred or important but the commandments themselves were. Thus, as a reaction to the Children of Israel's disobedience to the first commandment, Moses reacted in anger. His throwing away the physical medium carrying the commandments and interrogating his brother for letting his people regress into idolatry has a message. There are those who ignore many commandments of the Quran, including its first commandment, yet demonstrate extreme respect to the paper and ink comprising the manuscript of the Quran. This behavior is materialistic and totemic.

Edip-Layth - End Note 28 (7:155)

Compare it with the Old Testament, Numbers [11:16-30](#).

Edip-Layth - End Note 29 (7:156)

The importance of zaka (purification and betterment) through giving from blessings, is emphasized. Infaq is the financial zaka. The amount of financial charity ([2:219](#); [17:26,29](#)), its time ([6:141](#)), the list of recommended recipients ([2:215](#)), how it will be given ([2:274](#); [13:22](#)), and why it should be given ([30:39](#)) are all clarified.

Edip-Layth - End Note 30 (7:157)

The prophetic statements in Deuteronomy [18:15-19](#), and John [14:16-17](#) and [16:13](#) might be

understood to be about Muhammad.

Edip-Layth - End Note 31 (7:158)

By distorting the meaning of ummi, clerics turned Muhammad into an illiterate person. For the meaning of ummi, see [3:20](#) and [2:78](#). For a detailed discussion of this verse, see the Sample Comparisons section in the Introduction.

Edip-Layth - End Note 32 (7:166)

See [2:65](#) and [5:60](#).

Edip-Layth - End Note 33 (7:172)

The past tense denotes the creation of human prototype. We translated the verse by taking its whole meaning. The dialog here is not necessarily verbal; it is by the nature. We, the humans, are all born with innate ability to infer God's existence and power. In other words, by the very possession of DNA we are born with a divine contract not to corrupt our person, discover our creator and devote ourselves to Him alone. Compare this to verse [41:11](#).

Edip-Layth - End Note 34 (7:174)

This life is our last chance to return to God.

Edip-Layth - End Note 35 (7:180)

The Quran uses more than a hundred attributes for God, and attributes indicate continuity. Not every verb used for God can be considered an attribute. For instance, not every person who writes can be called a "writer." Furthermore, God's attributes are not necessarily Arabic. God sent messengers in many different languages to each nation, and informed them about His attributes in their languages. Thus, the Quran teaches us that to God belong all beautiful attributes. However, hadith books lists 99 attributes of which some cannot be considered "beautiful." The list, which is very popular among Sunni and Shiite mushriks and many people memorize, include "bad" names such as al- Dar (the one who harms). Quran tells us otherwise ([42:30](#)). Those who have confused Arab nationalism with islam might criticize our use of the English word God in the English text, rather than the word Allah. We would like to pull the attention of those who are not intoxicated with hadith and sunna that promotes Arab culture to the following points: the word Allah is not a proper name; it is an Arabic word contraction of the article Al (the) and Elah (god). Also, see [2:165](#); [3:26](#); [6:12](#); [17:110](#); [20:52](#); [42:11](#); [58:7](#). The Quran informs us that God has been sending messengers to every nation in their own language ([14:4](#)). In each language, names or attributes represented by different sounds and symbols are used for the creator. For instance, the Old Testament uses Yehovah or Elohim. The New Testament quotes from Jesus addressing to God as Eloi (my lord), which is very close to the Arabic word Elahi (my lord) (Mark [15:34](#)). Through distortion and mistranslations, some Biblical verses depict God as less than a perfect being. For instance, Judges [1:19](#) (powerless); Genesis [6:6-7](#) (fallible); Psalms [13:1](#); Lamentations [5:20](#) (forgetful); Genesis [3:8-10](#) (can't see); 1 Samuel [15:2-3](#) (cruel). For more on divine attributes in the Quran and the Bible, see [59:22-24](#). The Quran contains more than a hundred attributes for God and they are designed letter by letter in accordance with the mathematical structure based on code 19. The studies of Prof. Adib Majul, which was continued by Edip Yuksel on the attributes of God, demonstrate an interlocking system. For instance, among the attributes of God, the frequency of only four of them are multiples of 19. They are Shahyd (Witness) 19, Allah (God) 2698, Rahman (Gracious) 57, Rahym (Compassionate) 114 times. When we analyze the attributes of God in according to their numerical values, we learn that only four of them are multiples of 19 and each correspond to the frequency of the other four: Wahid (One) 19, Zulfadl-il Azym (The Possessor of Great Bounty) 2698, Majyd (Glorious) 57, and Jami (Editor) 114. The details of this extraordinary and intricate mathematical design will be discussed in a book, which might be titled "On it 19" or "Nineteen: God's Signature in Nature and Scripture." See: [74:30](#).

Edip-Layth - End Note 36 (7:185)

Whenever the word hadith is used for a word other than the Quran, it is used in a negative context. God knew that those who would revert back to their polytheistic religion would call their false teachings hadith (12:111; 31:6; 33:38; 35:43; 45:6; 52:34; 77:50).

Edip-Layth - End Note 37 (7:187)

God revealed that knowledge in 1980. See 20:15; 15:87; 72:27. From this and similar verses, we may infer that monotheists will not experience the horror of the end of the world. (See 6:31,44; 12:107; 21:40; 22:55; 26:202; 29:53; 43:66; 47:18).

Edip-Layth - End Note 38 (7:188)

None knows the future, including Muhammad (6:50; 7:188; 10:20; 27:65; 81:24). Only God knows the future and this knowledge can be attained only through divine revelations/signs (3:44; 11:49; 12:102; 30:2; 72:27).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (7:1)

See Appendix II.

Muhammad Asad - End Note 2 (7:2)

The expression haraj (lit., "straitness" or "tightness") is often used idiomatically to denote "doubt": and this is, according to Ibn `Abbas, Mujahid and Qatadah, the meaning of the term here (see Tabari, Zamakhshari, Baghawi, Razi, Ibn Kathir). The construction of the whole sentence makes it clear that the "doubt" does not relate to the origin of the divine writ but to its purpose: and thus, although ostensibly addressed to the Prophet, the above passage is meant to draw the attention of all whom the Qur'anic message may reach to the fact that it has a twofold objective - namely, to warn the rejectors of the truth and to guide those who already believe in it. Both the warning and the admonition are summarized in the sequence.

Muhammad Asad - End Note 3 (7:3)

Some of the great Muslim thinkers, and particularly Ibn Hazm and Ibn Taymiyyah, maintain' that the expression awliya' (here rendered as "masters") denotes, in this context, "authorities" in the religious sense of the word, implying a prohibition of attributing legal validity-side by side with Qur'anic ordinances - to the subjective opinions of any person below the Prophet. See in this connection 5:101, and the corresponding notes.

Muhammad Asad - End Note 4 (7:4)

I.e., suddenly, when the people felt completely secure and at ease. This passage connects with the obligation, laid down in the preceding two verses, to follow God's revealed messages.

Muhammad Asad - End Note 5 (7:5)

Lit., "their plea was nothing but that they said".

Muhammad Asad - End Note 6 (7:6)

Cf. 5:109.

Muhammad Asad - End Note 7 (7:7)

Lit., "relate to them with knowledge".

Muhammad Asad - End Note 8 (7:9)

Lit., "for that they were wont to act wrongfully with regard to Our messages".

Muhammad Asad - End Note 9 (7:11)

The sequence of these two statements - "We have created you [i.e., "brought you into being as living organisms"] and then formed you" [or "given you your shape", i.e., as human beings]-is meant to bring out the fact of man's gradual development, in the individual sense, from the embryonic stage to full-fledged existence, as well as of the evolution of the human race as such.

Muhammad Asad - End Note 10 (7:11)

As regards God's allegorical command to the angels to "prostrate themselves" before Adam, see [2:30-34](#), and the corresponding notes. The reference to all mankind which precedes the story of Adam in this surah makes it clear that his name symbolizes, in this context, the whole human race. Western scholars usually take it for granted that the name "Iblis" is a corruption of the Greek word diabolos, from which the English "devil" is derived. There is, however, not the slightest evidence that the pre-Islamic Arabs borrowed this or any other mythological term from the Greeks-while, on the other hand, it is established that the Greeks derived a good deal of their mythological concepts (including various deities and their functions) from the much earlier South-Arabian civilization (cf. Encyclopaedia of Islam I, 379 f.). One may, therefore, assume with something approaching certainty that the Greek diabolos is a Hellenized form of the Arabic name for the Fallen Angel, which, in turn, is derived from the root-verb ablasa, "he despaired" or "gave up hope" or "became broken in spirit" (see Lane I, 248). The fact that the noun diabolos ("slanderer" -derived from the verb diaballein, "to throw [something] across") is of genuinely Greek origin does not, by itself, detract anything from this hypothesis: for it is conceivable that the Greeks, with their well-known tendency to Hellenize foreign names, identified the name "Iblis" with the, to them, much more familiar term diabolos -As regards Iblis' statement, in the next verse, that he had been created "out of fire", see surah 38. note 60.

Muhammad Asad - End Note 11 (7:16)

Or: "allowed me to fall into error". The term aghwahu denotes both "he caused [or "allowed"] him to err" or "he caused him to be disappointed" or "to fail in attaining his desire" (cf. Lane VI, 2304f.). Since, in this case, the saying of Iblis refers to the loss of his erstwhile position among the angels, the rendering adopted by me seems to be the most appropriate.

Muhammad Asad - End Note 12 (7:17)

Lit., "from between their hands and from behind them". Regarding this idiomatic expression and my rendering of it, see the similar phrase in [2:255](#) ("He knows all that lies open before men and all that is hidden from them"). The subsequent phrase "from their right and from their left" signifies "from all directions and by all possible means".

Muhammad Asad - End Note 13 (7:19)

See [2:35](#) and [20:120](#), as well as the corresponding notes.

Muhammad Asad - End Note 14 (7:20)

Lit., "so as to make manifest to them that of their nakedness which [hitherto] had been imperceptible

to them": an allegory of the state of innocence in which man lived before his fall from grace-that is, before his consciousness made him aware of himself and of the possibility of choosing between alternative courses of action, with all the attending temptations towards evil and the misery which must follow a wrong choice.

Muhammad Asad - End Note 15 (7:20)

Lit., "or [lest] you become of those who are enduring": thus instilling in them the desire to live forever and to become. in this respect, like God. (See note 106 on [20:120](#).)

Muhammad Asad - End Note 16 (7:24)

Sc., "from this state of blessedness and innocence". As in the parallel account of this parable of the Fall in [2:35-36](#), the dual form of address changes at this stage into the plural, thus connecting once again with verse 10 and the beginning of verse 11 of this surah, and making it clear that the story of Adam and Eve is, in reality, an allegory of human destiny. In his earlier state of innocence man was unaware of the existence of evil and, therefore, of the ever-present necessity of making a choice between the many possibilities of action and behaviour: in other words, he lived, like all other animals, in the light of his instincts alone. Inasmuch, however, as this innocence was only a condition of his existence and not a virtue, it gave to his life a static quality and thus precluded him from moral and intellectual development. The growth of his consciousness-symbolized by the wilful act of disobedience to God's command-changed all this. It transformed him from a purely instinctive being into a full-fledged human entity as we know it - a human being capable of discerning between right and wrong and thus of choosing his way of life. In this deeper sense, the allegory of the Fall does not describe a retrogressive happening but, rather, a new stage of human development: an opening of doors to moral considerations. By forbidding him to "approach this tree", God made it possible for man to act wrongly-and, therefore, to act rightly as well: and so man became endowed with that moral free will which distinguishes him from all other sentient beings. - Regarding the role of Satan - or Iblis - as the eternal tempter of man, see note 26 on [2:34](#) and note 31 on [15:41](#) .

Muhammad Asad - End Note 17 (7:26)

Lit., "as plumage" - a metaphorical expression derived from the beauty of birds' plumage.

Muhammad Asad - End Note 18 (7:26)

Lit., "this is [one] of God's messages, so that they.. .", etc.

Muhammad Asad - End Note 19 (7:27)

Lit., "see you from where you do not see them".

Muhammad Asad - End Note 20 (7:27)

The interpolated word "truly" is implied in this phrase in view of the subsequent reference to the erroneous beliefs of such people: for, although their beliefs are wrong, some of them are under the impression that the "shameful deeds" subsequently referred to have been enjoined by God. As for the "satanic forces" (shayatin), it is to be remembered that this designation is applied in the Qur'an to all kinds of wicked impulses or propensities that are "near unto" (i.e., in the hearts of) those who do not truly believe in God (see note 31 on [14:22](#)): hence, the term shayatin occurring in verse 30 below has been rendered as "evil impulses".

Muhammad Asad - End Note 21 (7:29)

The term wajh (lit., "face") occurring here is often used, in the abstract sense, to denote a person's entire being or entire attention-as, for instance, in the phrase aslamtu wajhi li'llahi, "I have

surrendered my whole being unto God" ([3:20](#)). The word masjid, which usually signifies the time or place of prostration in prayer (sujud), evidently stands in this context-as well as in verse 31 below-for any act of worship.

Muhammad Asad - End Note 22 (7:30)

Lit., "will have become incumbent upon them" (hagqa `alayhim), implying that this straying was an inevitable consequence of their own doings and attitudes.

Muhammad Asad - End Note 23 (7:31)

Lit., "take to your adornment (zinah)". According to Raghib (as quoted in Lane III, 1279 f.), the proper 'meaning of zinah is "a [beautifying] thing that does not disgrace or render unseemly ... either in the present world or in that which is to come": thus, it signifies anything of beauty in both the physical and moral connotations of the word.

Muhammad Asad - End Note 24 (7:32)

By declaring that all good and beautiful things of life-i.e., those which are not expressly prohibited-are lawful to the believers, the Qur'an condemns, by implication, all forms of life-denying asceticism, world-renunciation and self-mortification. While, in the life of this world, those good things are shared by believers and unbelievers alike, they will be denied to the latter in the hereafter (cf. verses 51 of this surah).

Muhammad Asad - End Note 25 (7:34)

Lit., "for every community (ummah) there is a term": i.e., all people have a life-term decreed by God, during which they are at liberty to accept or to reject the guidance offered them through revelation. The word ummah often denotes "living beings" -in this context, "people".

Muhammad Asad - End Note 26 (7:34)

In Arabic usage, the term sa'ah (lit., "hour") signifies not merely the astronomical hour-i.e., the twenty-fourth part of a mean solar day -but also "time" in an absolute sense, or any fraction of it, whether large or small. In the above context, it has obviously been used in the sense of "a least fraction of time" or "a single moment".

Muhammad Asad - End Note 27 (7:37)

Lit., "their share of the [divine] decree (al-kitab) will reach them": i.e., they will have in their lifetime, like all other people, all the good or bad fortune envisaged for them in God's eternal decree. The "messengers" (rusul) referred to in the next clause are, apparently, the angels of death.

Muhammad Asad - End Note 28 (7:38)

The terms "first" and "last" refer here either to a sequence in time ("those who came earlier" and "those who came later") or in status ("leaders" and "followers"); and in both cases they relate, as the next sentence indicates, to the evil influence which the former exerted on the latter during their lifetime-either directly, as leaders of thought and persons of distinction, or indirectly, as forerunners in time, whose example was followed by later generations.

Muhammad Asad - End Note 29 (7:38)

Lit., "to everyone a double [suffering]": i.e., for having gone astray and for having, by his example, led others astray. Cf. [16:25](#) - "on Resurrection Day they shall bear the full weight of their own burdens, as well as some of the burdens of those ignorant ones whom they have led astray".

Muhammad Asad - End Note 30 (7:39)

I.e., "You went the wrong way, as we did, out of your own free will, and you bear the same responsibility as we do." Another possible interpretation is: "You are not superior to us because you have learnt nothing from our mistakes."

Muhammad Asad - End Note 31 (7:40)

According to Ibn `Abbas (as quoted by Razi), this metaphor signifies that God will not accept any of the good deeds of such sinners, nor their subsequent supplications.

Muhammad Asad - End Note 32 (7:40)

Lit., "until (hatta) a twisted rope passes through a needle's eye"; since this phrase is meant to express an impossibility, the rendering of hatta as "any more than" seems to be appropriate here. As for the word jamal occurring in this sentence, there is hardly any doubt that its translation, in this context, as "camel" is erroneous. As pointed out by Zamakhshari (and confirmed by other classical commentators, including Razi), Ibn `Abbas used to read the word in the spelling jummal, which signifies "a thick rope" or "a twisted cable"; and the same reading is attributed to 'Ali ibn Abi Talib (Taj al-'Arus). It is to be noted that there are also several other dialectical spellings of this word, namely, jumal, jumal, jumal and, finally, jamal (as in the generally-accepted version of the Qur'an) - all of them signifying "a thick, twisted rope" (Jawhari, and all of them used in this sense by some of the Prophet's Companions or their immediate successors (tabi'un). Ibn `Abbas is also quoted by Zamakhshari as having said that God could not have coined so inappropriate a metaphor as "a camel passing through a needle's eye" - meaning that there is no relationship whatsoever between a camel and a needle's eye whereas, on the other hand, there is a definite relationship between the latter and a rope (which, after all, is but an extremely thick thread). On all accounts, therefore, the rendering of jamal as "a twisted rope" is, in this context, infinitely preferable to that of "a camel". The fact that the latter rendering occurs in a somewhat similar phrase in the Greek version of the Synoptic Gospels (Matthew xix, 24, Mark x, 25 and Luke xviii, 25) does not affect this contention. One should remember that the Gospels were originally composed in Aramaic, the language of Palestine at the time of Jesus, and that those Aramaic texts are now lost. It is more than probable that, owing to the customary absence of vowel signs in Aramaic writing, the Greek translator misunderstood the consonant spelling g-m-l (corresponding to the Arabic j-m-l), and took it to mean "a camel": a mistake repeated since, with regard to the above Qur'an-verse, by many Muslims and all, non-Muslim orientalisks as well.

Muhammad Asad - End Note 33 (7:41)

Lit., "for them there will be a resting-place of [the fires of] hell and, from above them, coverings [thereof]".

Muhammad Asad - End Note 34 (7:43)

Lit., "beneath them": i.e., all blessings will be at their command.

Muhammad Asad - End Note 35 (7:44)

Lit., "an announcer" (mu'adhdhin).

Muhammad Asad - End Note 36 (7:46)

The word hijab denotes anything that intervenes as an obstacle between things or conceals one thing from another; it is used in both an abstract and a concrete sense.

Muhammad Asad - End Note 37 (7:46)

The term al-a'raf (which gave to this surah its title) occurs in the Qur'an only twice-namely, in the above verse and in verse 48. It is the plural of `urf, which primarily denotes "acknowledgement" or "discernment", and is also used to denote the highest, or most elevated, part of anything (because it is most easily discerned): for instance, the `urf of a cock is the cockcomb, that of a horse its mane, and so forth. On the basis of this idiomatic usage, many commentators assume that the a'raf referred to here are "elevated places", like the heights of a wall or its ramparts, and identify it with the "barrier" (hijab) mentioned at the end of the preceding sentence. A far more likely interpretation, however, is forthcoming from the primary significance of the word `urf and its plural a'raf: namely, "discernment" and "the faculty of discernment", respectively. This interpretation has been adopted by some of the great, early commentators of the Qur'an, like Al-Hasan al-Basri and Az-Zajjaj, whose views Razi quotes with evident approval. They state emphatically that the expression `ala 'l-a'raf is synonymous with `ala ma'rifah, that is, "possessing knowledge" or "endowed with the faculty of discernment" (i.e., between right and wrong); and that the persons thus described are those who in their lifetime were able to discern between right and wrong ("recognizing each by its mark"), but did not definitely incline to either: in brief, the indifferent ones. Their lukewarm attitude has prevented them from doing either much good or much wrong-with the result that, as the next sentence shows, they deserve neither paradise nor hell. (Several Traditions to this effect are quoted by Tabari as well as by Ibn Kathir in their commentaries on this verse.) -The noun rijal (lit., "men") at the beginning of the next sentence as well as in verse 48 obviously denotes "persons" of both sexes.

Muhammad Asad - End Note 38 (7:49)

Implying either that the believers did not deserve God's grace or, alternatively, that God does not exist. The expression "you solemnly declared" (lit., "you said under oath") is a metaphor for the unbelievers' utter conviction in this respect.

Muhammad Asad - End Note 39 (7:51)

See [6:70](#) and the corresponding note 60.

Muhammad Asad - End Note 40 (7:52)

Lit., "with knowledge".

Muhammad Asad - End Note 41 (7:53)

In this context, the term ta'wil (which literally means "an endeavour to arrive at the final meaning [of a saying or occurrence]"-cf. [3:7](#)) signifies the fulfilment of the warnings contained in the Qur'an: and in this sense it connotes the "unfolding of its final meaning"

Muhammad Asad - End Note 42 (7:53)

Cf. [6:27](#) -28.

Muhammad Asad - End Note 43 (7:54)

The conjunctive particle thumma which precedes this clause does not always denote order in time ("then" or "thereupon"). In cases where it is used to link parallel statements it has often the function of the simple conjunction wa ("and") - as, for instance, in [2:29](#) ("and has applied His design. . .", etc.) As regards the term `arsh (lit., "throne" or "seat of power"), all Muslim commentators, classical and modern, are unanimously of the opinion that its metaphorical use in the Qur'an is meant to express God's absolute sway over all His creation. It is noteworthy that in all the seven instances where God is spoken of in the Qur'an as "established on the throne of His almightiness" (, [10:3](#), [13:2](#), [20:5](#), [25:59](#), [32:4](#) and [57:4](#)), this expression is connected with a declaration of His having created the universe.-The word yawm, commonly translated as "day" - but rendered above as "aeon" - is used in Arabic to denote any period, whether extremely long ("aeon") or extremely short ("moment"): its application to an earthly "day" of twenty-four hours is only one of its many connotations. (Cf. in this respect note 26

above, where the meaning of sa'ah - lit., "hour" - is explained.)

Muhammad Asad - End Note 44 (7:57)

This is the key-sentence of the parable set forth in verses 57-58: by the exercise of the same life-giving power by which God causes plants to grow, He will resurrect the dead at the end of time. The next sentence continues the parable by likening those whose hearts are open to the voice of truth to fertile earth, and those who are bent on denying it, to barren earth.

Muhammad Asad - End Note 45 (7:59)

In continuation of the stress, in the preceding passages, on God's omnipotence and transcendental oneness, verses 59-93 refer to several of the earlier prophets, who preached the same truth, and whose names were familiar to the Arabs before the revelation of the Qur'an. Their stories - beginning with that of Noah, who is considered the first apostle ever sent to mankind - are reduced here to the warnings with which they unsuccessfully tried to persuade their people to worship God alone and to live righteously.

Muhammad Asad - End Note 46 (7:59)

This refers either to the Day of Judgment or to the approaching deluge.

Muhammad Asad - End Note 47 (7:64)

Explaining this verse in his translation of the Qur'an, Muhammad Ali rightly points out that the latter "does not support the theory of a world deluge, for it plainly states ... that only people to whom Noah had delivered his message called him a liar, and ... were drowned Hence the deluge affected the territory of Noah's people, not the whole world, as the Bible would have us believe." To this may be added that the deluge spoken of in the Bible, in the myths of Sumeria and Babylonia, and, finally, in the Qur'an, most probably represents the inundation, during the Ice Age, of the huge basin which today is covered by the Mediterranean: an inundation which was due to the break-in of the Atlantic through the land-barrier at the modern Gibraltar, and of the Black Sea through what is now the Dardanelles.

Muhammad Asad - End Note 48 (7:65)

Hud is said to have been the first Arabian prophet. He may be identical with the Biblical `Eber, the ancestor of the Hebrews (`Ibrim) who - like most of the Semitic tribes - had probably originated in South Arabia. (References to `2b& are found in Genesis x, 24-25 and xi, 14 ff.) The ancient Arabian name Hud is still reflected in that of Jacob's son Judah (Yahudah in Hebrew), which provided the subsequent designation of the Jews. The name `Eber - both in Hebrew and in its Arabic form `Abir - signifies "one who crosses over" (i.e., from one territory to another), and may be a Biblical echo of the fact that this tribe "crossed over" from Arabia to Mesopotamia in pre-Abrahamic times. -The tribe of `Ad, to which Hud belonged ("their brother Hud"), inhabited the vast desert region known as Al-Ahqaf, between `Uman and Hadramawt, and was noted for its great power and influence (see 89:8 - "the like of whom has never been reared in all the land"). It disappeared from history many centuries before the advent of Islam, but its memory always remained alive in Arabian tradition.

Muhammad Asad - End Note 49 (7:66)

They considered him "weak-minded" because he expected them to give up their traditional beliefs and deities; and a "liar", because he claimed to be a prophet of God.

Muhammad Asad - End Note 50 (7:68)

Lit., "I am a trustworthy adviser to you".

Muhammad Asad - End Note 51 (7:69)

Lit., "successors after Noah's people"-i.e., the most numerous and powerful of all the tribes that descended from Noah - "and increased you abundantly in respect of [your] natural endowment (khalq)". The latter term also signifies "power" (Razi).

Muhammad Asad - End Note 52 (7:71)

A reference to their idolatry and obstinacy.

Muhammad Asad - End Note 53 (7:71)

Lit., "names which you have named"-i.e., the false deities, which have no real existence.

Muhammad Asad - End Note 54 (7:71)

Lit., "I shall be, together with you, among those who wait."

Muhammad Asad - End Note 55 (7:72)

As is shown in 69 :6-8, this destruction came about through a violent sandstorm raging without a break for seven nights and eight days.

Muhammad Asad - End Note 56 (7:73)

The Nabataean tribe of Thamud descended from the tribe of 'Ad mentioned in the preceding passage, and is, therefore, often referred to in pre-Islamic poetry as the "Second `Ad". Apart from Arabian sources, "a series of older references, not of Arabian origin, confirm the historical existence of the name and people of Thamud. Thus the inscription of Sargon of the year 715 B.C. mentions the Thamud among the people of eastern and central Arabia subjected by the Assyrians. We also find the Thamudaei, Thamudenes mentioned in Aristo, Ptolemy, and Pliny" (Encyclopaedia of Islam IV, 736). At the time of which the Qur'an speaks, the Thamud were settled in the northernmost Hijaz, near the confines of Syria . Rock-inscriptions attributed to them are still extant in the region of Al-Hijr.-As in the case of the `Adite prophet Hud-and the prophet Shu'ayb spoken of in verses 85-93 of this surah - salih is called the "brother" of the tribe because he belonged to it.

Muhammad Asad - End Note 57 (7:73)

The commentators cite various legends to the effect that this she-camel was of miraculous origin. Since neither the Qur'an nor any authentic Tradition provides the least support for these legends, we must assume that they are based on the expression naqat Allah ("God's she-camel"), which has led some pious Muslims to fantastic conjectures. However, as Rashid Rida' points out (Manar VIII, 502), this expression denotes merely the fact that the animal in question was not owned by any one person, and was therefore to be protected by the whole tribe; a further, analogous expression is found in the words "God's earth" in the same verse: an illustration of the fact that everything belongs to God. The particular stress placed by salih on good treatment of this ownerless animal - referred to in several places in the Qur'an - was obviously due to the cruel high-handedness displayed by the tribe, who, as the next two verses show, were wont to "act wickedly on earth by spreading corruption" and "gloried in their arrogance towards all who were deemed weak": in other words, their treatment of the defenceless animal was to be a "token" of their change of heart or (as is made clear in [54:27](#)) "a test for them".

Muhammad Asad - End Note 58 (7:74)

Cf. the parallel expression in verse 69 above - "heirs to Noah's people" - and the corresponding note. From all the historical references to the Thamud it is apparent that they were one of the greatest and most powerful Arab tribes of their time.

Muhammad Asad - End Note 59 (7:74)

A reference to the elaborate rock-dwellings or tombs-to be seen to this day-which the Thamud carved out of the cliffs west of Al-Hijaz, in northern Hijaz, and embellished with sculptures of animals as well as many inscriptions attesting to the comparatively high degree of their civilization and power. In popular Arabian parlance, these rock-dwellings are nowadays called Mada'in salih ("The Towns of Salih").

Muhammad Asad - End Note 60 (7:75)

The contents of his message (lit., "that with which he has been sent") appeared to them justification enough to accept it on its merits, without the need of any esoteric "proof" of Salih's mission. In a subtle way, this statement of faith has a meaning which goes far beyond the story of the Thamud. It is an invitation to the sceptic who is unable to believe in the divine origin of a religious message, to judge it on its intrinsic merits and not to make his acceptance dependent on extraneous, and objectively impossible, proofs of its origin: for only through the contents of a message can its truth and validity be established.

Muhammad Asad - End Note 61 (7:77)

The verb `aqara primarily denotes "he hamstrung [an animal]"-i.e., before slaughtering it, so that it might not run away. This barbarous custom was widely practiced in pre-Islamic Arabia, so that `aqr ("hamstringing") gradually became synonymous with slaughtering in a cruel manner (Razi; see also Lane V, 2107 f.).

Muhammad Asad - End Note 62 (7:78)

Lit., "they became, in their homes, prostrate on the ground". The term rajfah which occurs at the beginning of this sentence signifies any violent commotion or trembling, and is often, though not always, applied to an earthquake (rajfat al-ard). It is possible that the earthquake mentioned here was accompanied by the volcanic eruption which at some time overtook the historical dwelling-places of the Thamud tribe, and to which the extensive black lava-fields (harrah) of northern Hijaz, and particularly near Mada'in Salih (see note 59 above), bear eloquent witness to this day.

Muhammad Asad - End Note 63 (7:80)

The story of Lot, Abraham's nephew (Lut in Arabic), is given in greater detail in [11:69-83](#).

Muhammad Asad - End Note 64 (7:82)

Lit., "their answer was nothing but that they said".

Muhammad Asad - End Note 65 (7:82)

Lit., "who purify themselves"; also, "who keep aloof from unclean things": here obviously used ironically. The plural relates to Lot, his family and his followers (cf. [27:56](#)).

Muhammad Asad - End Note 66 (7:83)

Contrary to the Biblical account; according to which Lot's wife only "looked back" inadvertently (Genesis xix, 26), the Qur'an makes it clear in [11:81](#) and [66:10](#) that she remained behind deliberately, being at heart one with the sinning people of Sodom and having no faith in her husband.

Muhammad Asad - End Note 67 (7:85)

Shu'ayb is said to be identical with Jethro, the father-in-law of Moses, also called in the Bible Reú-el

(Exodus ii, 18), meaning "Faithful to God". The region of Madyan - the Midian of the Bible-extended from the present-day Gulf of Aqabah westwards deep into the Sinai Peninsula and to the mountains of Moab east of the Dead Sea ; its inhabitants were Arabs of the Amorite group of tribes.

Muhammad Asad - End Note 68 (7:85)

Lit., "do not diminish to people their things" - an expression which applies to physical possessions as well as to moral and social rights. Regarding my interpolation of "in all your dealings", see surah 6, note 150.

Muhammad Asad - End Note 69 (7:86)

Thus Zamakhshari and Razi, stressing the metaphorical meaning of the above phrase. Cf. a similar expression, attributed to Satan, in verse 16 of this surah.

Muhammad Asad - End Note 70 (7:89)

Lit., "inventing a lie about God".

Muhammad Asad - End Note 71 (7:89)

An expression of humility, and not of the idea that God might "will" them to blaspheme.

Muhammad Asad - End Note 72 (7:89)

Or: "Thou art the best of all deciders" - since the verb fataha can also be rendered as "he decided". However, Shu'ayb's prayer could not have implied a request for God's "decision" (for there was no doubt in his mind as to who was right), and therefore the primary significance of iftah ("lay open") and fatih ("one who lays open", i.e., the truth) is preferable.

Muhammad Asad - End Note 73 (7:91)

See note 62 above. Like the harrah once inhabited by the Thamud tribe, the adjoining region of Madyan (the Biblical Midian) shows ample evidence of volcanic eruptions and earthquakes.

Muhammad Asad - End Note 74 (7:95)

Lit., "then We put good [things] in place of the bad".

Muhammad Asad - End Note 75 (7:95)

Le., they regarded it as a normal course of events and did not draw any lesson from it.

Muhammad Asad - End Note 76 (7:95)

Cf. [6:42](#) -45.

Muhammad Asad - End Note 77 (7:96)

Thus the discourse returns to its starting-point at the beginning of this surah (verses 4-5): namely, that the destruction which is bound to overtake any community (the proper significance of the term qaryah in this context) which lives in opposition to the eternal moral verities amounts, in the last resort, to self-annihilation: for this is the real meaning of God's "taking them to task through what (bi-ma) they themselves were doing".

Muhammad Asad - End Note 78 (7:98)

I.e., while they enjoy ease and a sense of security, and are unaware of any danger that may threaten them (cf. verse 4 of this surah).

Muhammad Asad - End Note 79 (7:99)

I.e., morally lost and, therefore, destined to perish. The term *makr* Allah ("God's deep devising") denotes here His unfathomable planning, which is alluded to elsewhere in the Qur'an by the expression *sunnat* Allah ("God's [unchangeable] way"-cf., in particular, [33:62](#), [35:43](#) and [48:23](#)).

Muhammad Asad - End Note 80 (7:100)

Lit., "after its [former] people". The people "who have inherited the earth" are those now living.

Muhammad Asad - End Note 81 (7:100)

See surah 2, note 7. Here, again, we have an affirmation that what the Qur'an describes as "God's punishment" (as well as "God's reward") is, in reality, a consequence of man's own doings, and not an arbitrary act of God: it is "by means of their sins" (*bi-dhunubihim*) that God "sets a seal" upon the hearts of men. This statement is further elucidated at the end of verse 101.

Muhammad Asad - End Note 82 (7:101)

Lit., "to which they had given the lie aforetime": an allusion to the instinctive unwillingness of most people to give up the notions - positive or negative - to which they are accustomed.

Muhammad Asad - End Note 83 (7:102)

Thus Raghīb explains the term *`ahd* occurring in this sentence. Its usual rendering as "covenant" or "loyalty to their covenant" is entirely meaningless in this context. Rashid Rida' widens Raghīb's interpretation and includes in the above term man's instinctive ability to discern between right and wrong and, thus, to follow the dictates of his own conscience (*Manar* IX, 33 ff.). Regarding the deeper implications of this expression, see surah 2, note 19.

Muhammad Asad - End Note 84 (7:103)

Lit., "they did wrong to them".

Muhammad Asad - End Note 85 (7:108)

As is evident from [20:22](#) , [27:12](#) and [28:32](#), the hand of Moses was "[shining] white, without blemish", i.e., endowed with transcendent luminosity in token of his prophethood-and not, as stated in the Bible (Exodus iv, 6), "leprous as snow". Regarding the possible mystic significance of the miracle of the staff, see note 14 on [20:21](#) .

Muhammad Asad - End Note 86 (7:110)

I.e., "deprive you of your rule". The plural "you" relates to Pharaoh and the ruling class.

Muhammad Asad - End Note 87 (7:111)

I.e., Aaron, who-as is mentioned in several other places in the Qur'an-accompanied Moses on his mission.

Muhammad Asad - End Note 88 (7:113)

The particle *la* preceding the noun *ajr* ("reward") indicates an emphasis which gives to this combination the meaning of "great reward".

Muhammad Asad - End Note 89 (7:117)

Implying that the act of Moses was a genuine miracle, whereas that of the sorcerers was a feat of make-believe (cf. [20:66](#)).

Muhammad Asad - End Note 90 (7:120)

Lit., "the sorcerers were thrown down" -i.e., they fell to the ground as if thrown by a superior force (Zamakhshari).

Muhammad Asad - End Note 91 (7:123)

This personal pronoun may refer either to God or to Moses; but a similar expression in [20:71](#) and [26:49](#) makes it obvious that it refers here to Moses.

Muhammad Asad - End Note 92 (7:124)

The grammatical forms *la-ugatti' anna* and *la-usallibannakum* must be rendered as "most certainly shall I cut off [your hands and feet] in great numbers" and "crucify you in great numbers": and this indicates that either the repentant sorcerers thus addressed were many or, alternatively, that they had a large following among the people of Egypt. The latter assumption seems to be corroborated by the Biblical reference to the fact that many Egyptians joined the Israelites in their exodus from Egypt: "And a mixed multitude went up also with them" (Exodus xii, 38). As regards my rendering of *min khilaf* as "because of [your] perverseness", see surah 5, note 44 (last sentence).

Muhammad Asad - End Note 93 (7:129)

This is, in the above context, the first hint of the inconstancy and weakness of faith for which the Qur'an so often blames the children of Israel: and this, together with what follows in verses 138-140 and 148 ff., is the reason why the story of Moses has been included here among the stories of the earlier prophets whose warnings were neglected by their communities.

Muhammad Asad - End Note 94 (7:129)

I.e., "He will judge you by your actions". As is evident from the reference, in verse 137 below, to the "patience in adversity" which the children of Israel subsequently displayed, it would seem that the hope held out to them by Moses helped them, once again, to overcome their moral weakness; but, at the same time, his words "God will behold how you act" imply a distinct warning.

Muhammad Asad - End Note 95 (7:131)

The phrase *tatayyara bihi* signifies "he attributed an evil omen to him" or "he augured evil, from him". It is based on the pre-Islamic Arab custom of divining the future or establishing an omen from the flight of birds. Thus, the noun *ta'ir* (lit., "a flying creature" or "a bird") is often used in classical Arabic to denote "destiny" or "fortune", both good and evil, as in the next sentence of the above verse ("their [evil] fortune had been decreed by [lit., "was with"] God"). Instances of this tropical employment of the expressions *ta'ir* and *tayr* and their verbal derivations are also found in [3:49](#), [5:110](#), [17:13](#), [27:47](#), [36:18-19](#).

Muhammad Asad - End Note 96 (7:133)

For a description of these plagues, see Exodus vii-x.

Muhammad Asad - End Note 97 (7:135)

Lit., "until a term which they should reach".

Muhammad Asad - End Note 98 (7:137)

Palestine is spoken of as "blessed" because it was the land in which Abraham, Isaac and Jacob had lived, and because so many other prophets were to appear there.

Muhammad Asad - End Note 99 (7:137)

The promise of God referred to here is the one given to the children of Israel through Moses (see verses 128 and 129).

Muhammad Asad - End Note 100 (7:137)

The story of the suffering of the Israelites during their bondage in Egypt, their deliverance through Moses, their crossing of the Red Sea (or, more probably, of what today is known as the Gulf of Suez) and the destruction of Pharaoh and his hosts is narrated in considerable detail in the Bible (Exodus i-xiv). The Qur'an, on the other hand, does not give us a consecutive narrative: for historical narrative as such is never its purpose. Whenever the Qur'an refers to past events-whether recorded in the Bible or alive in Arabian tradition-it does so exclusively with a view to bringing out elements that are relevant to the ethical, teachings which it propounds.

Muhammad Asad - End Note 101 (7:138)

The Qur'an does not say who those people were. It is, however, probable that they belonged to the group of Arabian tribes described in the Bible as "Amalekites", who inhabited southernmost Palestine, the adjoining regions of the Hijaz, and parts of the Sinai Peninsula.

Muhammad Asad - End Note 102 (7:140)

I.e., by having raised so many prophets out of their midst.

Muhammad Asad - End Note 103 (7:141)

Cf. 2:49. It appears that this passage is part of Moses' reminder to his people (Manar IX, 115 ff.); I have brought this out by interpolating "he reminded them of this word of God" between brackets.

Muhammad Asad - End Note 104 (7:142)

According to several of the Prophet's Companions, and particularly Ibn `Abbas, the first thirty nights were to be spent by Moses in spiritual preparation, including fasting, whereupon the Law would be revealed to him in the remaining ten (Zamakhshari and Razi); see also Manar IX, 119 ff.). In Arabic usage, a period of time designated as "nights" comprises the days as well.

Muhammad Asad - End Note 105 (7:143)

Lit., "then, in time (sawfa) wilt thou see Me". As these words express the impossibility of man's seeing God-which is clearly implied in the Arabic construction -a literal rendering would not do justice to it.

Muhammad Asad - End Note 106 (7:143)

Since Moses was already a believer, his words do not merely allude to belief in God's existence but, rather, belief in the impossibility of man's seeing God (Ibn Kathir, on the authority of Ibn `Abbas).

Muhammad Asad - End Note 107 (7:144)

Lit., "by virtue of My messages".

Muhammad Asad - End Note 108 (7:145)

See surah 6, note 156.

Muhammad Asad - End Note 109 (7:145)

Lit., "I will show you the abode of the iniquitous". The rendering adopted by me corresponds to the interpretations given by Tabari (on the authority of Mujahid and Al-Hasan al-Basri) and by Ibn Kathir; regarding the meaning of dar ("abode") in this context, see surah 6, note 118. Some of the commentators are of the opinion that the above sentence concludes God's admonition to Moses, but the plural form of address in "I will show you" makes it more probable that it is the beginning of a parenthetic passage connected, no doubt, with the preceding one, but having a general import not confined to Moses.

Muhammad Asad - End Note 110 (7:146)

As so often in the Qur'an, God's "causing" the sinners to sin is shown to be a consequence of their own behaviour and the result of their free choice. By "those who, without any right, behave haughtily on earth". are obviously meant people who think that their own judgment as to what constitutes right and wrong is the only valid one, and who therefore refuse to submit their personal concerns to the criterion of absolute (i.e., revealed) moral standards; cf. [96:6-7](#) - "man becomes grossly overweening whenever he believes himself to be self-sufficient".

Muhammad Asad - End Note 111 (7:147)

Lit., "to the meeting (liqa')"- in the sense of its being a pre-ordained fact.

Muhammad Asad - End Note 112 (7:147)

This is the end of the parenthetic passage beginning with the words, "I will show you the way the iniquitous shall go".

Muhammad Asad - End Note 113 (7:148)

The golden calf of the Israelites was obviously a result of centuries-old Egyptian influences. The Egyptians worshipped at Memphis the sacred bull, Apis, which they believed to be an incarnation of the god Ptah. A new Apis was supposed always to be born at the moment when the old one died, while the soul of the latter was believed to pass into Osiris in the Realm of the Dead, to be henceforth worshipped as Osiris-Apis (the "Serapis" of the Greco-Egyptian period). The "lowing sound" (khuwar) which the golden calf emitted was probably produced by wind effects, as was the case with some of the hollow Egyptian temple effigies.

Muhammad Asad - End Note 114 (7:149)

Lit., "when it was made to fall upon their hands"-an idiomatic phrase denoting intense remorse, probably derived from the striking ("falling") of hand upon hand as an expression of grief or regret.

Muhammad Asad - End Note 115 (7:149)

The whole of verse 149 is a parenthetic clause (jumlah mu'taridah) referring to a later time-for the repentance of the Israelites came after Moses' return from Mount Sinai, of which the next verse speaks.

Muhammad Asad - End Note 116 (7:150)

Lit., "outrun". The expression "one has outrun a forsaken it" or "left it undone" (Zamakhshari).

Muhammad Asad - End Note 117 (7:150)

Lit., "made me [or "deemed me"] utterly weak". Contrary to the Biblical account (Exodus xxxii, 1-5), the Qur'an does not accuse Aaron of having actually participated in making or worshipping the golden calf; his guilt consisted in having remained passive in the face of his people's idolatry for fear of causing a split among them (cf. [20:92-94](#)).

Muhammad Asad - End Note 118 (7:151)

Sc., "for my anger and my harshness" (Razi).

Muhammad Asad - End Note 119 (7:152)

Throughout the Qur'an, this expression is used to describe (a) the attribution of divine qualities to any concrete or imaginary object, or person, and (b) the making of false statements about God, His attributes, or the contents of His messages. In the above context it refers to any false imagery which deflects man from the worship of the One God.

Muhammad Asad - End Note 120 (7:153)

Lit., "after it".

Muhammad Asad - End Note 121 (7:154)

According to the Bible (Exodus xxxii, 19), Moses broke the tablets when he threw them down in anger; the Qur'anic narrative, however, shows them as having remained intact.

Muhammad Asad - End Note 122 (7:155)

Most of the commentators take rajfah to mean here "earthquake", as it evidently does in matter" is synonymous with "he has other places in the Qur'an (e.g., in verses 78 and 91 of this surah). However, it should be remembered that this noun denotes any "violent commotion" or "trembling", from whatever cause; and since there is no reason to suppose that in this context an earthquake is meant, we may assume that the violent trembling which seized the seventy elders was caused by their intense regret and fear of God's punishment.

Muhammad Asad - End Note 123 (7:156)

Cf. [6:12](#) (and the corresponding note 10), as well as [6:54](#).

Muhammad Asad - End Note 124 (7:157)

The interpolation of the words "later on" before the reference to the Gospel is necessitated by the fact that the whole of this passage is addressed to Moses and the children of Israel, that is, long before the Gospel (in the Qur'anic sense of this term -cf. surah 3, note 4) was revealed to Jesus. The stories of some of the earlier prophets given in this surah -beginning with the story of Noah and ending with that of Moses and the children of Israel - constitute a kind of introduction to this command to follow the "unlettered Prophet", Muhammad. The stress on his having been "unlettered" (ummi), i.e., unable to

read and write, serves to bring out the fact that all his knowledge of the earlier prophets and of the messages transmitted by them was due to divine inspiration alone, and not to a familiarity with the Bible as such. For the Old Testament predictions of the advent of the Prophet Muhammad (especially in Deuteronomy xviii, 15 and 18), see surah 2, note 33; for the New Testament prophecies to the same effect, see [61:6](#) and the corresponding note 6.

Muhammad Asad - End Note 125 (7:157)

A reference to the many severe rituals and obligations laid down in Mosaic Law, as well as to the tendency towards asceticism evident in the teachings of the Gospels. Thus the Qur'an implies that those "burdens and shackles", intended as means of spiritual discipline for particular communities and particular stages of man's development, will become unnecessary as soon as God's message to man shall have achieved its final, universal character in the teachings of the Last Prophet, Muhammad.

Muhammad Asad - End Note 126 (7:158)

This verse, placed parenthetically in the midst of the story of Moses and the children of Israel, is meant to elucidate the preceding passage. Each of the earlier prophets was sent to his, and only his, community: thus, the Old Testament addresses itself only to the children of Israel, and even Jesus, whose message had a wider bearing, speaks of himself as "sent only unto the lost sheep of the house of Israel" (Matthew xv. 24). In contrast, the message of the Qur'an is universal-that is, addressed to mankind as a whole-and is neither time-bound nor confined to any particular cultural environment. It is for this reason that Muhammad, through whom this message was revealed, is described in the Qur'an ([21:107](#)) as an evidence of "[God's] grace towards all the worlds" (i.e. towards all mankind), and as "the Seal of all Prophets" ([33:40](#)) - in other words, the last of them.

Muhammad Asad - End Note 127 (7:159)

I.e., people like those spoken of in [3:113-115](#). With this verse, the discourse returns to the moral history of the children of Israel. The stress on the fact that there have always been righteous people among them is meant to contrast this righteousness with the rebellious sinfulness which most of them displayed throughout their Biblical history. It provides, at the same time, an indication that, although the wrongdoing of some of its members may sometimes plunge whole communities into suffering, God judges men individually, and not in groups.

Muhammad Asad - End Note 128 (7:162)

For an explanation of this and the preceding verse, see [2:58-59](#), and the corresponding notes.

Muhammad Asad - End Note 129 (7:163)

Lit., "on a day when they did not keep Sabbath". Under Mosaic Law, they were obliged to refrain from all work-and, therefore, also from fishing-on Sabbath-days, with the result that the fish were more plentiful and would come closer to the shore on those days: and the inhabitants of the town took this as an excuse to break the Sabbath-law. Since the Qur'an does not mention the name of the town nor give any indication as to the historical period in which those offences were committed, it may be assumed that the story of the Sabbath-breakers (alluded to in several places in the Qur'an) is a general illustration of the tendency, so often manifested by the children of Israel, to offend against their religious laws in pursuit of their passions or for the sake of worldly gain. Although, according to the teachings of Islam, the Mosaic dispensation has since been abrogated, the Qur'an frequently points out its great role in the history of man's monotheistic beliefs, and stresses again and again its (time-bound) importance as a means of enforcing spiritual discipline on the children of Israel. Their repeated, deliberate breaches of the Mosaic Law are shown as evidence of their rebellious attitude towards that discipline and, thus, towards God's commandments in general.

Muhammad Asad - End Note 130 (7:164)

Lit., "a community" - obviously people who, while not actively protesting against the impiety of their environment, did not themselves participate in this profanation of the Sabbath.

Muhammad Asad - End Note 131 (7:164)

Lit., "they" - an allusion to the really pious among them, such as are described in verse 159 above.

Muhammad Asad - End Note 132 (7:165)

Lit., "who were forbidding the evil".

Muhammad Asad - End Note 133 (7:166)

According to Zamakhshari and Razi, the expression "We said unto them" is here synonymous with "We decreed with regard to them" - God's "saying" being in this case a metonym for a manifestation of His will. As for the substance of God's decree, "Be as apes despicable", the famous tabi'i Mujahid explain it thus: "[Only] their hearts were transformed, that is, they were not [really] transformed into apes: this is but a metaphor (mathal) coined by God with regard to them, similar to the metaphor of 'the ass carrying books' [62:5]" (Tabari, in his commentary on 2:65; also Manar I, 343; VI, 448; and IX, 379). A similar explanation is given by Raghib. It should be borne in mind that the expression "like an ape" is often used in classical Arabic to describe a person who is unable to restrain his gross appetites or passions.

Muhammad Asad - End Note 134 (7:168)

Lit., "so that they might return [to righteousness]".

Muhammad Asad - End Note 135 (7:169)

I.e., for breaking God's commandments in their pursuit of worldly gain: an allusion to their persistent belief that they are "God's chosen people" and that, no matter what they do, His forgiveness and grace are assured to them by virtue of their being Abraham's descendants.

Muhammad Asad - End Note 136 (7:169)

A reference to their erroneous idea that God's forgiveness could be obtained without sincere repentance. The divine writ mentioned twice in this passage is obviously the Bible.

Muhammad Asad - End Note 137 (7:171)

Lit., "when We shook the mountain over the, ~, : possibly a reference to an earthquake which took place at the time of the revelation of the L xw (the "tablets") to Moses.

Muhammad Asad - End Note 138 (7:171)

This is the end, so far as this surah is concerned, of the story of the children of Israel. In accordance with the method of the Qur'an, their story is made an object-lesson for all believers in God, of whatever community or time: and, therefore, the next passage speaks of the "children of Adam", that is, of the whole human race.

Muhammad Asad - End Note 139 (7:172)

In the original, this passage is in the past tense ("He brought forth", "He asked them", etc.), thus stressing the continuous recurrence of the above metaphorical "question" and "answer": a continuity which is more clearly brought out in translation by the use of the present tense. According to the

Qur'an, the ability to perceive the existence of the Supreme Power is inborn in human nature (fitrah); and it is this instinctive cognition-which may or may not be subsequently blurred by self-indulgence or adverse environmental influences - that makes every sane human being "bear witness about himself" before God. As so often in the Qur'an, God's "speaking" and man's "answering" is a metonym for the creative act of God and of man's existential response to it.

Muhammad Asad - End Note 140 (7:175)

Lit., "convey to them the tiding of him".

Muhammad Asad - End Note 141 (7:175)

Lit., "he became one of those who have strayed into grievous error". In the original, this whole verse is in the past tense; but since its obvious purport is the statement of a general truth (cf. Razi, on the authority of Qatadah, `Ikrimah and Abu Muslim) and not, as some commentators assume, a reference to a particular person, it is best rendered in the present tense. The kind of man spoken of here is one who has understood the divine message but, nevertheless, refuses to admit its truth because - as is pointed out in the next verse - he "clings to the earth", i.e., is dominated by a materialistic, "earthly" outlook on life. (Cf. the allegory of "a creature out of the earth" in [27:82](#).)

Muhammad Asad - End Note 142 (7:176)

Because his attitudes are influenced only by what his earth-bound desires represent to him as his immediate "advantages" or "disadvantages", the type of man alluded to in this passage is always - whatever the outward circumstances - a prey to a conflict between his reason and his base urges and, thus, to inner disquiet and imaginary fears. and cannot attain to that peace of mind which a believer achieves through his faith.

Muhammad Asad - End Note 143 (7:179)

See Appendix III.

Muhammad Asad - End Note 144 (7:179)

Lit.; "they are farther astray"-inasmuch as animals follow only their instincts and natural needs and are not conscious of the possibility or necessity of a moral choice.

Muhammad Asad - End Note 145 (7:180)

This passage connects with the mention, at the end of the preceding verse, of "the heedless ones" who do not use their faculty of discernment in the way intended for it by God, and remain heedless of Him who comprises within Himself all the attributes of perfection and represents, therefore, the Ultimate Reality. As regards the expression al-asma' al-husna (lit., "the most perfect [or "most goodly"] names"), which occurs in the Qur'an four times-i.e., in the above verse as well as in [17:110](#), [20:8](#) and [59:24](#)-it is to be borne in mind that the term ism is, primarily, a word applied to denote the substance or the intrinsic attributes of an object under consideration, while the term al-husna is the plural form of al-ahsan ("that which is best" or "most goodly"). Thus, the combination al-asma' al-husna may be appropriately rendered as "the attributes of perfection" - a term reserved in the Qur'an for God alone.

Muhammad Asad - End Note 146 (7:180)

Le., by applying them to other beings or objects or, alternatively, by trying to "define" God in anthropomorphic terms and relationships, like "father" or "son" (Razi).

Muhammad Asad - End Note 147 (7:181)

Sc., "and they will be rewarded accordingly". See verse 159 above, where the righteous "among the folk of Moses" are thus described. In this verse, the reference is broadened to include the righteous of all times and communities - that is, all those who are receptive to God's messages and live up to them by virtue of their conviction that God is the Ultimate Reality.

Muhammad Asad - End Note 148 (7:182)

Lit., "without their knowing whence [it comes]". For an explanation of the term kayd ("subtle scheme") occurring in the next verse, see note 25 on [68:45](#), where this term appears for the first time in Qur'anic revelation.

Muhammad Asad - End Note 149 (7:184)

Lit., "Have they, then, not reflected".

Muhammad Asad - End Note 150 (7:184)

Because he enunciated a message that differed radically from anything to which- the Meccans had been accustomed, the Prophet was considered mad by many of his unbelieving contemporaries. The stress on his being "their fellow-man" (sahibuhum - lit., "their companion") is meant to emphasize the fact that he is human, and thus to counteract any possible tendency on the part of his followers to invest him with superhuman qualities: an argument which is more fully developed in verse 188.

Muhammad Asad - End Note 151 (7:185)

Apart from a reminder of man's utter dependence on God, the implication of the above passage is this: Since everything in the observable or intellectually conceivable universe is obviously caused, it must have had a beginning and, therefore, must also have an end. Furthermore, since the universe is not eternal in the sense of having had no beginning, and since it cannot possibly have evolved "by itself" out of nothing, and since "nothingness" is a concept devoid of all reality, we are forced to predicate the existence of a Primary Cause which is beyond the limits of our experience and, hence, beyond the categories of our thought-that is, the existence of God: and this is the meaning of the "tiding" to which this verse refers.

Muhammad Asad - End Note 152 (7:186)

As in verse 178 above - and in many other places in the Qur'an - the expression "he whom God lets [or "causes to"] go astray" indicates the natural law instituted by God (sunnat Allah), whereby a wilful neglect of one's inborn, cognitive faculties unavoidably results in the, loss of all ethical orientation: that is, not an act of "predestination" but a result of one's own choice. See also surah 2, note 7, and surah 14, note 4.

Muhammad Asad - End Note 153 (7:187)

The verb ahfa means "he did [a thing] in an excessive measure" or "he exceeded the usual bounds in doing [something]". In connection with an inquiry, and especially when followed by `anhu or `anha ("about it"), it signifies "he tried hard to gain insight [into something] by persistently inquiring about it". Thus, used as a participle, it means "one who has gained insight [into something] through persistent inquiry". In the above context, the implication is that no amount of inquiry or speculation can reveal to man-the prophets included-the coming of the Last Hour before its actual manifestation.

Muhammad Asad - End Note 154 (7:188)

See [6:50](#), as well as the corresponding note. The repeated insistence in the Qur'an on the humanness of the Prophet is in tune with the doctrine that no created being has or could have any share, however small, in any of the Creator's qualities or powers. In logical continuation of this argument, the next

passage (verses 189-198) stresses the uniqueness and exclusiveness of God's creative powers.

Muhammad Asad - End Note 158 (7:189)

Lit., "do not follow you". As regards my translation of in tad' uhum ila 'l-huda as "if you pray to them for guidance" (instead of the erroneous -but common -translation "if you invite [or "call") them to guidance"), see Zamakhshari, Razi and Ibn Kathir. Cf. also verse 198 below.

Muhammad Asad - End Note 156 (7:190)

Lit., "they attribute to Him partners with regard to that which He has granted them": i.e., many of them look upon the contributing factors of sound childbirth (like personal care during pregnancy, medical assistance, eugenics, etc.) as something independent of God, forgetting that all these contributing factors are - like the birth of the child itself - but an outcome of God's will and grace: a manifestation of what the Qur'an calls "the way of God" (sunnat Allah). Since this kind of mental association of "other" factors with God is not really intentional, it does not amount to the unforgivable sin of shirk ("the ascribing of divine qualities to powers other than God"); but it is close enough to it to warrant the subsequent discourse on shirk in the real meaning of this term.

Muhammad Asad - End Note 157 (7:191)

Lit., "that which does not create anything": a phrase expressed in the singular, but having the plural meaning of "beings" - that is, either animate beings (like saints or supposedly "divine" personalities) or their inanimate representations.

Muhammad Asad - End Note (7:193)

Muhammad Asad - End Note 159 (7:194)

Lit., "servants" (`ibad)-i.e., created beings subservient to God's will. This refers to saints. living or dead, as well as to inanimate objects of every description, including idols, fetishes and representational images-physical or mental-of saints or deified persons.

Muhammad Asad - End Note 160 (7:195)

Lit., "summon your [God-]partners" (see surah 6, note 15).

Muhammad Asad - End Note 161 (7:198)

Lit., "though thou seest them looking at thee" -but since the pronoun "them" inn tarahum ("thou seest them") refers to mental images no less than to physical representations, the verb must be understood in its abstract sense of "seeing with the mind", i.e., "considering" or "imagining". In contrast with the preceding passages, which are addressed to those who actually invoke false deities or images, the last sentence is addressed to man in general, sinner and believer alike: and this generalization is brought out by changing the form of address from "you" to "thou".

Muhammad Asad - End Note 162 (7:199)

Lit., "accept what is easily forthcoming [from man's nature]". According to Zamakhshari, khudh al-afw means: "Accept what comes easily to thee [or "what is willingly accorded to thee"] of the doings and the nature of men, and make things easy [for them], without causing them undue hardship (kulfah); and do not demand of them efforts that may be too difficult for them." This interpretation - which has been adopted by many other classical commentators as well - is based on the identical explanation of the phrase khudh al'afw by `Abd Allah ibn az-Zubayr and his brother `Urwah (Bukhari), as well as by `A'ishah and, in the next generation, by Hisham ibn `Urwah and Mujahid (see Tabari, Baghawi and Ibn Kathir). Thus, in accordance with the Qur'anic statements that "man has been created weak" (4:28)

and that "God does not burden any human being with more than he is well able to bear" ([2:286](#), [6:152](#), [7:42](#), [23:62](#)), the believer is admonished to make due allowance for human nature and not to be too harsh with those who err. This admonition is the more remarkable as it follows immediately upon a discourse on the most unforgivable of all sins - the ascribing of divine powers or qualities to anyone or anything but God.'

Muhammad Asad - End Note 163 (7:199)

Lit., "the ignorant ones*" - i.e., those who wilfully remain deaf to moral truths. and not' those who are simply unaware of them.

Muhammad Asad - End Note 164 (7:200)

Le., anger at the rejection of the truth by "those who choose to remain ignorant". The words "to blind anger" interpolated between brackets are based on a Tradition according to which the Prophet, after the revelation of the preceding verse calling for forbearance, exclaimed, "And what about [justified] anger, O my Sustainer?"-whereupon the above verse was revealed to him (Tabari, Zamakhshari, Razi, Ibn Kathir).

Muhammad Asad - End Note 165 (7:201)

The noun ta'if (also forthcoming in the forms tayf and tayyif denotes any ungraspable phantom, image or suggestion, as in a dream, or "an imperceptible obsession which obscures the mind" (Taj al-'Arus). Since, in the above context, it is described as coming from Satan, "a dark suggestion" seems to be an appropriate rendering.

Muhammad Asad - End Note 166 (7:202)

I.e., by goading them to anger or trying to engage them in futile argument. "Their brethren" are those who wilfully remain ignorant of the truth (with the pronoun referring to the God-conscious). The conjunctive particle wa preceding this clause has here the meaning of "although" or "even though".

Muhammad Asad - End Note 167 (7:203)

Sc., "if thou art really His apostle" (cf. [6:37](#) and 109, and the corresponding notes). Some of the commentators assume that the term ayah - translated by me as "miracle" - denotes here a verbal "message" which would answer the objections of those who did not believe in the Prophet. Since, however, the continuous revelation of the Qur'an was full of such messages, the demand of the unbelievers must have related to some particular manifestation or "proof" of his divinely-inspired mission: namely, to a concrete miracle which would establish the truth of his claim in a supposedly "objective" manner. In its wider implication, the above verse relates to the primitive mentality of all who regard miracles, and not the message itself, as the only valid "proof" of prophethood.

Muhammad Asad - End Note 168 (7:206)

Lit., "those who are with thy Sustainer": a metaphorical description of utter God-consciousness.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (7:1)

See Appendix 1 for the role of these initials in the Quran's mathematical miracle.

Rashad Khalifa - End Note 7 (7:142)

The manner in which these numbers are mentioned is significant. As detailed in Appendix 1, all the numbers mentioned in the Quran add up to 162146,19x8534.

Rashad Khalifa - End Note (7:142)

Rashad Khalifa - End Note 11 (7:172)

Thus, every human being is born with an instinctive knowledge about God.

Rashad Khalifa - End Note 12 (7:174)

This life is our last chance to return to God's Kingdom (See INTRODUCTION).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (7:2)

Sadr = Chest = Breast = Heart. Haraj = Difficulty = Burden = Doubt = Hardship = Loss = Tightness in chest

Shabbir Ahmed - End Note 2 (7:3)

Awliya = Protecting friends = Allies = Masters

Shabbir Ahmed - End Note 3 (7:10)

Being grateful is not only verbal thanks. It involves sharing God's bounties with fellow humans and other creation. [16:114](#), [31:12](#)

Shabbir Ahmed - End Note 4 (7:11)

Take a panoramic view of your common origin. Life began as a single life cell from hydrated inorganic matter ([23:13](#)) We made you Adam (Homo sapiens, male and female). And We made the angels (the Universal forces) subservient to you. Satan or Iblees, your own rebellious desires, refused to submit to your higher controls of judgment

Shabbir Ahmed - End Note 5 (7:12)

Emotions are fiery in relation to sound judgment. The criterion of honor is not lineage, color, caste or nation. It is nothing but good conduct. [49:13](#)

Shabbir Ahmed - End Note 6 (7:18)

Jahannam = Hell = Fire = Hebrew Gehenna = Destruction of the 'self' in this life and the Hereafter for succumbing to Satan, the selfish desires

Shabbir Ahmed - End Note 7 (7:19)

Contrary to the popular beliefs that the forbidden Tree was the tree of knowledge, fruit of this plant and that plant, or of sexual charms, it refers to humanity dividing itself like the branches of a tree. [2:35-36](#), [2:213](#), [20:120](#)

Shabbir Ahmed - End Note 8 (7:20)

The selfish desires of humans prompted them to think about their own children rather than the collective good. That would, in a way, give them power and immortality

Shabbir Ahmed - End Note 9 (7:22)

Personal interests dominated their minds rather than the collective good of all. Humanity began to fall into mutual contention

Shabbir Ahmed - End Note 10 (7:23)

Men and women accepted responsibility acknowledging that they had free will, while Satan blamed God and ascribed his disobedience to the will of God. [7:16](#)

Shabbir Ahmed - End Note 11 (7:24)

Tribes [49:13](#)

Shabbir Ahmed - End Note 12 (7:25)

In the meantime they could regain their lost Paradise if they followed the Divine Commands. [2:213](#)

Shabbir Ahmed - End Note 13 (7:30)

[7:3](#), [22:13](#)

Shabbir Ahmed - End Note 14 (7:32)

[17:18-20](#), [20:117-123](#)

Shabbir Ahmed - End Note 15 (7:38)

The first group violated the laws and misled others, and the second group was guilty of blind following and misleading their successors

Shabbir Ahmed - End Note 16 (7:40)

Likewise nations that ignore the Divine laws in nature will utterly fail to establish a Paradise on earth. The parable of the camel and the needle conveys a perception, the impossibility of attaining success in defiance of these laws

Shabbir Ahmed - End Note 17 (7:41)

Nations that fail to build their own Paradise on earth only lurk on hellish ground. They have a ceiling of chaos above, keeping them from rising in the community of nations

Shabbir Ahmed - End Note 18 (7:42)

The Paradise of people's own making will never be lost. It will be their heritage in the life to come. [2:25](#), [3:133](#), [55: 45-47](#)

Shabbir Ahmed - End Note 20 (7:46)

A barrier of distinction will exist between the heavenly and the hellish societies. On the heights of wisdom and knowledge will be some sincere leaders. They will recognize the strengths and the weaknesses of communities. Striving for peace and security, they will show the way to establish the right system to people who will be craving for it

Shabbir Ahmed - End Note 21 (7:48)

In my opinion, the people of Heights will advise corrective action to be taken against the hoarding of wealth, population explosion, and self-glorification of nations. Jam'ukum = Your great numbers = Your multitude = Your hoardings = What you have amassed

Shabbir Ahmed - End Note 22 (7:49)

They will make it clear that the Divine law favors no particular people. Obeying His laws brings His grace and bounties

Shabbir Ahmed - End Note 23 (7:50)

The hellish societies will expect God's provisions to be granted to them as free-bees. They will be told that God's bounties can only be achieved by establishing the Right System

Shabbir Ahmed - End Note 24 (7:53)

They will seek mediation for their mutual conflicts and long for starting from scratch. Since they have hurt their own 'self', they have lost the power of judgment and they would need help. They have been dragging unworkable systems

Shabbir Ahmed - End Note 25 (7:54)

[10:3](#), [13:2](#). Six Stages or Eras: [7:54](#), [10:3](#), [11:7](#), [25:59](#), [50:38](#), [57:4](#), See [41:10](#)

Shabbir Ahmed - End Note 26 (7:56)

Fear the consequences of violating His commands and hope for His grace since His promise is always true

Shabbir Ahmed - End Note 28 (7:64)

A great flood was about to come as revealed to Noah. He and his followers built an Ark. They were with him in belief and in the ship, so they were saved

Shabbir Ahmed - End Note 29 (7:71)

[53:23](#)

Shabbir Ahmed - End Note 31 (7:73)

The feudal lords controlled land, crop, oases and water resources, and the weak were suffering. Saaleh assigned a she-camel as a symbol of their reformation

Shabbir Ahmed - End Note 32 (7:75)

The bringer of such a Sublime message cannot be a liar

Shabbir Ahmed - End Note 33 (7:80)

Hud, Saaleh, and their respective followers, escaped destruction because they believed in the revelation and took appropriate precautions. The people of prophet Lot lived by the Dead Sea in Sodom

Shabbir Ahmed - End Note 34 (7:84)

A huge volcano was about to erupt. The prophet of God had advance knowledge and he moved out at the right time, along with his followers

Shabbir Ahmed - End Note 35 (7:85)

The Nation of Midyan lived between Madinah and Damascus since around 2000 BC. They were the descendants of prophet Abraham's son Midyan from his third wife Qatoora. Most of them were traders but they squandered justice and equity in business

Shabbir Ahmed - End Note 36 (7:90)

as you lose the big profits in trade

Shabbir Ahmed - End Note 37 (7:95)

They thought that hardships and prosperity were just a matter of chance. To them the requital appeared sudden, but unjust systems insidiously move toward disaster

Shabbir Ahmed - End Note 39 (7:108)

[20:17-21](#)

Shabbir Ahmed - End Note 40 (7:112)

Saahir from Sihr = Magician, liar, stunningly eloquent, smart poet, deceitful, trickster, cheater, defrauder, dodger, hoaxer, swindler

Shabbir Ahmed - End Note 41 (7:117)

'Asaa = Staff = Cane = Strength = Conviction = Authority = Power = Strong logic = Convincing argument

Shabbir Ahmed - End Note 42 (7:124)

Cutting off the hands and feet on the alternate side refers to immobilizing a person, otherwise crucifixion would not be necessary. [20:71](#), [26:49](#), [38:12](#)

Shabbir Ahmed - End Note 43 (7:126)

[2:250](#)

Shabbir Ahmed - End Note 44 (7:128)

[21:105](#)

Shabbir Ahmed - End Note 45 (7:134)

They did not understand that the pledge of God with His messenger was only that of obeying His commands and His blessings in return. It did not involve any supernatural phenomena such as miracles

Shabbir Ahmed - End Note 46 (7:137)

The Children of Israel later inherited a sizeable and highly prosperous kingdom including Syria and Palestine under David and Solomon

Shabbir Ahmed - End Note 47 (7:141)

In addition to killing the newborn boys, as a matter of state policy, Pharaoh humiliated the strong and left the vulnerable for slavery and shameful acts. Abna = Sons = Strong ones. Nisaa = Females = Women = Derivatively, the weak ones. Yastahyoon carries the connotation of 'letting live' as well as 'in shame'. A tyrannical system has little tolerance for men of courage. [27:34](#), [28:4-5](#), [40:25](#). Exodus [1:15-22](#)

Shabbir Ahmed - End Note 48 (7:142)

[2:51](#)

Shabbir Ahmed - End Note 49 (7:143)

The 7,359 feet high Mount Sinai is standing to this day. Therefore, contrary to popular literal translation of this verse, its understanding in allegorical terms is preferred. Also, a prophet of God is least likely to make a demand to see God in physical form. See [2:55](#), [2:118](#), [7:155](#). Now let us suppose that it was some other mountain that had crumbled to dust. In that case, the place would most certainly have become the greatest historical relic of all times. As I have stated in preface to QXPI, the earliest Tafseers of the Qur'an were written centuries after the exalted prophet. By then the Ajami (Zoroastrian-Persian, alien) politics and culture dominated the Islamic Empire centered in Baghdad. It is a hard fact of the historical dynamics that the rulers' political supremacy, profoundly affects the culture and language of the entire nation. Just as an example, Khalifa Haroon Rasheed's mother Khaizran was a Zoroastrian (Parsi or Maggian), and so were his wives. Khaizran's son, the succeeding Khalifa Mamoon's wives were also Ajami. Even the Baramakah, the viziers of the Empire were Ajamis. So, the Zoroa-Persian concepts left a very heavy impact on the Arabic language, giving Ajami (alien) concepts even to the Qur'anic themes and terminology - So much so that they became Ma'roof (generally recognized and well-accepted). Let us see how our clergy handled this verse. They had the unchangeable Qur'an before them, but the concepts they adopted were foreign and pliable like wax. A Hadith was concocted in the name of the exalted messenger. Here it is as related by a recent Mullah: "The prophet, after reciting this verse ([7:143](#)), placed his thumb on the little finger and said that only this much of the light of God had touched the mountain. Therefore, only that much portion (the size of a little finger) of the mountain was affected." - Ma'arifil Qur'an, Mufti Aazam (the Chief Mufti) of Pakistan, 'Maulana' Mufti Muhammad Shafi; tafseer of [7:143](#) vol 4 - quoting Anas bin Malik from the ancient Tirmizi, Hanbal and Hakam. Whoever made up this Hadith forgot that the wrong Ajami translations talk of the whole mountain crumbling to dust!

Shabbir Ahmed - End Note 50 (7:145)

[39:18](#)

Shabbir Ahmed - End Note 51 (7:146)

The law stands that those who are arrogant without justification will turn away from My revelations. Takabbur bil-Haqq (rightful pride with gratitude to God) is different from Takabbur bighairil-Haqq (Pride against all right). God ascribes to Himself, the consequences according to His Law of Requitall, such as, "God did it."

Shabbir Ahmed - End Note 52 (7:147)

Human beings should remember that every action has a consequence and it gets imprinted on the 'self'. While every tomorrow is the Akhirah (after) of today, the final Judgment and Recompense for us rests with the life to come

Shabbir Ahmed - End Note 53 (7:150)

[20:86](#). Seizing the beard and head is indicative of interrogating harshly. Aaron had been extra patient with their idolatry to avoid division among them ([20:94](#)). Aaron, the prophet of God, preferred Shirk over Sectarianism. This is how reprehensible sectarianism and division in religion is

Shabbir Ahmed - End Note 54 (7:155)

[2:55](#)

Shabbir Ahmed - End Note 55 (7:156)

Sha = Due measure = Divine law = Will. Taqwa = To live upright = Being mindful of God = Being observant = Being God-conscious = Seeking to journey through life in security. Nafaq = An open-ended tunnel = Shun hoarding = Leaving wealth open for others = Spend on others

Shabbir Ahmed - End Note 56 (7:157)

Deuteronomy: [18:15-18](#). Gospel of John: [14:16](#), [15:26](#), [16:7](#) Paracletos = Comforter, from original Greek Periclytos = The praised one. In Aramaic, Mawhamana = The praised one

Shabbir Ahmed - End Note (7:157)

Shabbir Ahmed - End Note 57 (7:160)

[2:60](#), [3:7](#). Remember the times when they were in the Sinai desert and there was shortage of water. Moses asked for water for his people and God guided him to a rock under which were hidden twelve springs of water ready to gush forth. Moses, with the strength of his conviction and with the help of his companions, unclogged those springs and each of the twelve tribes found their respective source of fresh cool water. Moses had established the Divine System of life. God will open the blessings of the heavens and earth for any nation that accepts His laws and works for the collective good of humanity. Such abundance with equity is no less than a heavenly "Table spread" that ensures freedom from want for all, in the shadow of Divine grace. They enjoyed delicious bird meat and vegetation they had grown in the oasis of their own making. For Manna and Salwa, see Glossary in Introduction to QXP

Shabbir Ahmed - End Note 58 (7:161)

[2:58](#)

Shabbir Ahmed - End Note 59 (7:162)

Rijz = Weakness = Disease = Plague = Beri beri, a neurological weakness in the camel and in humans caused by Vit B1 deficiency (erroneously described under Ithm in QXPi). Rijam-min-Assama = Heavenly punishment resulting in moral and physical weakness. [2:59-61](#), [5:22-24](#), [7:134](#), [8:11](#), [29:34](#), [34:5](#)

Shabbir Ahmed - End Note 60 (7:172)

Min Zuhoorihim = From their posterity = In succession = Their seed = One generation following another. The uninterrupted survival of mankind is a telling witness for them that there is an Almighty

Sustainer of the Universe

Shabbir Ahmed - End Note 61 (7:173)

You will not be questioned what others used to do. No one will bear the load of another. [2:134](#), [39:7](#)

Shabbir Ahmed - End Note 62 (7:176)

If it had been Our Will = If so applied Our laws. God's revelation lightens your burdens, while manmade dogmas burden you. [7:157](#)

Shabbir Ahmed - End Note 63 (7:178)

[4:88](#)

Shabbir Ahmed - End Note 64 (7:186)

[2:15](#)

Shabbir Ahmed - End Note 65 (7:195)

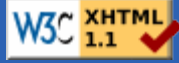
These human demigods have no foundation of truth to stand on, nor the power to avert requital, nor the faculties to confront Reason

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 8:1 They ask you regarding the spoils of war, say, "The spoils of war are for God and the messenger." So be aware of God, and peacefully reform the matters between you; and obey God and His messenger if you are those who acknowledge.¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 8:1 They ask you regarding the spoils of war, say: "The spoils of war are for God and the messenger." So be aware of God, and be upright in matters between you; and obey God and His messenger if you are believers.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 8:1 HEY WILL ASK thee about the spoils of war. Say: "All spoils of war belong to God and the Apostle."¹ Remain, then, conscious of God, and keep alive the bonds of brotherhood among yourselves, ² and pay heed unto God and His Apostle, if you are [truly] believers!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 8:1 They consult you about the spoils of war. Say, "The spoils of war belong to GOD and the messenger." You shall observe GOD, exhort one another to be righteous, and obey GOD and His messenger, if you are believers.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 8:1 They ask you (O Messenger!), about the spoils of war. Say, "The spoils of war belong to God and the messenger. Be mindful of God's commands and maintain the bonds of brotherhood among you. Obey God and the messenger if you are believers. ¹
	Bismi Allāhi alRrahmāni alRrahēemi

Transliteration	8:1 Yas-aloonaka AAani al-anf <u>ali</u> qulial-anf <u>alu</u> lill <u>ahi</u> wa alIrrasooli fa ittaqooAllaha waasli <u>hoo</u> <u>thata</u> baynikum waa <u>tee</u> AAooAllaha warasoolahu in kuntum mu/mineena
A	بسم الله الرحمن الرحيم 8:1 يسلونك عن الانفال قل الانفال لله والرسول فاتقوا الله واصلحوا ذات بينكم واطيعوا الله ورسوله ان كنتم مومنين
Edip-Layth	8:2 The acknowledgers are those whom, when God is mentioned, their hearts tremble; when His signs are recited to them, it strengthens their acknowledgement; and they put their trust in their Lord.
The Monotheist Group	8:2 The believers are those whom, when God is mentioned, their hearts reverence; and when His revelations are recited to them, it increases their faith; and they put their trust in their Lord.
Muhammad Asad	8:2 Believers are only they whose hearts tremble with awe whenever God is mentioned, and whose faith is strengthened whenever His messages are conveyed unto them, ³ and who in their Sustainer place their trust -
Rashad Khalifa	<i>The True Believers</i> 8:2 The true believers are those whose hearts tremble when GOD is mentioned, and when His revelations are recited to them, their faith is strengthened, and they trust in their Lord.
Shabbir Ahmed	8:2 The true believers are those who feel a tremor in their hearts when God is mentioned. (They beat synchronously with the commands of God.) And when His revelations are conveyed to them, they find their faith strengthened. They do their best and then put their trust in their Lord.
Transliteration	8:2 Innama almu/minoona alla <u>theenai</u> <u>tha</u> <u>thukira</u> All <u>ahu</u> wajilat quloobuhum wa- <u>ithat</u> uliyat AAalayhim <u>ayat</u> uhu z <u>adat</u> -hum eem <u>ananwa</u> AAala rabbi <u>him</u> yatawakkaloona
A	8:2 انما المومنون الذين اذا ذكر الله وجلت قلوبهم واذا تليت عليهم آياته زادتهم ايمنا وعلى ربهم يتوكلون
Edip-Layth	8:3 They hold the contact prayer, and from Our provisions to them they spend.
The Monotheist Group	8:3 They uphold the communion, and from Our provisions to them they spend.
Muhammad Asad	8:3 those who are constant in prayer and spend on others out of what We provide for them as sustenance : ⁴
Rashad Khalifa	8:3 They observe the Contact Prayers (Salat), and from our provisions to them, they give to charity.
Shabbir Ahmed	8:3 They help establish the Divine System and keep the provision that We have given them, open for the good of humanity.
Transliteration	8:3 Alla <u>theena</u> yuqeemoona al <u>ssalata</u> wamimma razaq <u>nahum</u> yunfiqoona
A	8:3 الذين يقيمون الصلوة ومما رزقنهم ينفقون
Edip-Layth	8:4 These are the true acknowledgers; they will have ranks at their Lord, forgiveness, and a generous provision.

The Monotheist Group	8:4 These are the true believers; they will have grades with their Lord and a forgiveness and a generous provision.
Muhammad Asad	8:4 it is they, they who are truly believers! Theirs shall be great dignity in their Sustainer's sight, and forgiveness of sins, and a most excellent sustenance. ⁵
Rashad Khalifa	8:4 Such are the true believers. They attain high ranks at their Lord, as well as forgiveness and a generous provision.
Shabbir Ahmed	8:4 Such are the true believers. They have high ranks with their Lord and for them is the protection (against the detriment of their faults) and honorable provision. ²
Transliteration	8:4 Olā-ika humu almu/minoona ḥaqqanlahum daraj ʾatun AAinda rabbihim wamaghfiratun warizqunkareemun
A	8:4 اولئك هم المومنون حقا لهم درجات عند ربهم ومغفرة ورزق كريم
Edip-Layth	8:5 As your Lord made you go out from your home with the truth, but a party from among those who acknowledge opposed this.
The Monotheist Group	8:5 As your Lord made you go out from your home with the truth, but a party from among the believers disliked this.
Muhammad Asad	8:5 EVEN AS thy Sustainer brought thee forth from thy home [to fight] in the cause of the truth, although some of the believers were averse to it,
Rashad Khalifa	<i>The Weak Believers</i> 8:5 Then your Lord willed that you leave your home, to fulfill a specific plan, some believers became exposed as reluctant believers.
Shabbir Ahmed	8:5 (When the time came to defend the Ideological State of Madinah), your Lord commanded you (O Prophet!) to go forth from your home with the conviction that the truth was on your side. And some of the believers were reluctant.
Transliteration	8:5 Kama akhrajaka rabbuka min baytika bi alḥaqqiwa-inna fareeqan mina almu/mineena lakarīhoona
A	8:5 كما اخرجك ربك من بيتك بالحق وان فريقا من المؤمنين لكرهون
Edip-Layth	8:6 They argue with you about the truth when it has been made clear; as if they were being herded towards death while they are watching!
The Monotheist Group	8:6 They argue with you about the truth when it has been made clear to them; as if they were being herded towards death while they are watching!
Muhammad Asad	8:6 [so, too,] they would argue with thee about the truth [itself] after it had become manifest ⁶ - just as if they were being driven towards death and beheld it with their very eyes.
Rashad Khalifa	8:6 They argued with you against the truth, even after everything was explained to them. They acted as if they were being driven to certain death.
Shabbir Ahmed	8:6 (They argued whether to meet the aggressor outside Madinah at Badr, or wait.) And they disputed with you about it after the decision had been made manifest in mutual consultations, as if they were being driven to obvious death.
Transliteration	8:6 Yujadiloonaka fee al ḥaqqibaAAada m a tabayyana kaannam a yus aqoona ilaalmawti wahum yanḥuroona
A	8:6 يجدلونك في الحق بعد ما تبين كأنما يساقون الى الموت وهم ينظرون

Edip-Layth	8:7 God promises you that one of the two parties will be defeated by you; yet you wish that the one least armed be the one. But God wishes that the truth be manifest with His words, and that He eliminates the remnant of the ingrates.
The Monotheist Group	8:7 And God promises you that one of the two parties will be defeated by you; and you wish that the one least armed be the one. But God wishes that the truth be manifest with His words, and that He eliminates the remnant of the rejecters.
Muhammad Asad	8:7 And, lo, God gave you the promise that one of the two [enemy] hosts would fall to you: and you would have liked to seize the less powerful one, ⁷ whereas it was God's will to prove the truth to be true in accordance with His words, and to wipe out the last remnant of those who denied the truth ⁸ -
Rashad Khalifa	8:7 Recall that GOD promised you victory over a certain group, but you still wanted to face the weaker group. It was GOD's plan to establish the truth with His words, and to defeat the disbelievers.
Shabbir Ahmed	8:7 God promised you engagement and victory against one of the two groups. You preferred to face the weaker group, but God willed the truth to prevail according to His Words and soundly defeat the aggressive disbelievers.
Transliteration	8:7 Wa-i <u>th</u> yaAAidukumu All <u>ah</u> u i <u>h</u> da <u>al</u> <u>tt</u> a-ifatayni annah <u>a</u> lakum watawaddoonaanna ghayra <u>th</u> ati a Ishshawkati takoonu lakumwayureedu All <u>ah</u> u an yu <u>h</u> iqqa al <u>h</u> aqqa bikalima <u>t</u> ihiwayaq <u>t</u> aAAa d <u>a</u> bira alka <u>f</u> ireena
A	8:7 واذا يعدكم الله احدى الطائفتين انها لكم وتودون ان غير ذات الشوكة تكون لكم ويريد الله ان يحق الحق بكلمته ويقطع دابر الكافرين
Edip-Layth	8:8 So that truth will be manifest and the falsehood will be falsified; even if the criminals oppose it.
The Monotheist Group	8:8 So that truth will be manifest, and the falsehood will be confounded; even if the criminals dislike it.
Muhammad Asad	8:8 so that He might prove the truth to be true and the false to be false, however hateful this might be to those who were lost in sin. ⁹
Rashad Khalifa	8:8 For He has decreed that the truth shall prevail, and the falsehood shall vanish, in spite of the evildoers.
Shabbir Ahmed	8:8 (That was your first armed confrontation with the opponents in which you were greatly outnumbered and ill equipped.) For He has decreed that the truth shall triumph, and the falsehood shall vanish, even as the guilty detest it.
Transliteration	8:8 Liyu <u>h</u> iqqa al <u>h</u> aqqa wayub <u>t</u> ilaal <u>b</u> atila walaw kariha almu <u>j</u> rimoon <u>a</u>
A	8:8 ليحق الحق ويبطل البطل ولو كره المجرمون
Edip-Layth	<i>The Invisible Soldiers of God</i> 8:9 You implored your Lord and He answered you: "I will provide you with one thousand angels as defenders."
The Monotheist Group	8:9 You called on help from your Lord and He answered you: "I will provide you with one thousand angels as defenders."
Muhammad Asad	8:9 Lo! You were praying unto your Sustainer for aid, whereupon He thus responded to you: "I shall, verily, aid you with a thousand angels following one upon' another!"
	<i>God's Invisible Soldiers</i>

Rashad Khalifa	8:9 Thus, when you implored your Lord to come to the rescue, He responded to you: "I am supporting you with one thousand angels in succession."
Shabbir Ahmed	8:9 You sought help from your Lord and He assured you, "I will help you with a thousand of the angels, rank upon rank."
Transliteration	8:9 <u>I</u> th tastagheethoona rabbakum fa istaj ^{ab} alakum annee mumiddukum bi-alfin mina almal ^a -ikatimurdifeena
A	8:9 اذ تستغيثون ربكم فاستجاب لكم اني ممدكم بالف من الملائكة مردفين
Edip-Layth	8:10 God did not do this except to give you good news, and that your hearts may be assured by it. Victory is only from God; God is Noble, Wise.
The Monotheist Group	8:10 And God did not do this except to give you good news, and that your hearts may be assured by it. And victory is only from God; God is Noble, Wise.
Muhammad Asad	8:10 And God ordained this only as a glad tiding, and that your hearts should thereby be set at rest-since no succour can come from any save God: verily, God is almighty, wise! ¹⁰
Rashad Khalifa	<i>Victory Guaranteed for the Believers</i> 8:10 GOD gave you this good news to strengthen your hearts. Victory comes only from GOD. GOD is Almighty, Most Wise.
Shabbir Ahmed	8:10 God made this as good news and contentment to your hearts. And there is no help except from God. Certainly, God is Mighty, Wise. ³
Transliteration	8:10 Wama jaAAalahu All ^{ah} u ill ^a <u>ab</u> ushra walita t ^{ma} -inna bihi quloobukum wam ^a <u>a</u> alInna <u>s</u> ruilla min AAindi All ^{ah} i inna All ^{ah} a AAazeezun <u>h</u> akeem <u>un</u>
A	8:10 وما جعله الله الا بشرى ولتطمئن به قلوبكم وما النصر الا من عند الله ان الله عزيز حكيم
Edip-Layth	8:11 A peaceful sleep from Him overcame you, and He sent down to you water from the sky to cleanse you with it. He caused the affliction of the devil to leave you so that He may fortify your hearts and set firm your feet.
The Monotheist Group	8:11 Sleep overcame you from Him to give you peace; and He sent down to you water from the sky to cleanse you with it and cause the affliction of the devil to leave you; and so that He may strengthen your hearts and set firm your feet.
Muhammad Asad	8:11 [Remember how it was] when He caused inner calm to enfold you, ¹¹ as an assurance from Him, and sent down upon you water from the skies, so that He might purify you thereby and free you from Satan's unclean whisperings ¹² and strengthen your hearts and thus make firm your steps.
Rashad Khalifa	8:11 He caused peaceful slumber to overtake you and pacify you, and He sent down water from the sky to clean you therewith. He protected you from the devil's curse, reassured your hearts and strengthened your foothold.
Shabbir Ahmed	8:11 Remember He caused calmness to overtake you to give you inner peace from Himself. And He sent down from the sky water upon you, that He might refresh you, and remove from you the fear of Satan - And that He might, thus, strengthen your hearts and make firm your foothold. ⁴
Transliteration	8:11 <u>I</u> th yughashsheekumu a InnuAAa ^s aamanatan minhu wayunazzilu AAalaykum mina al <u>s</u> sama-ima <u>an</u> liyu <u>t</u> ahhirakum bihi wayu <u>th</u> hiba AAankumrijza a Ishshay <u>t</u> ani waliyarbi <u>t</u> a AAala <u>q</u> uloobikum wayuthabbita bihi al-aqda <u>ma</u>

A	8:11 اذ يغشاكم النعاس امنة منه وينزل عليكم من السماء ماء ليطهركم به ويذهب عنكم رجز الشيطان وليربط على قلوبكم ويثبت به الاقدام
Edip-Layth	<i>Defending People Against an Aggressive Enemy</i> 8:12 Your Lord inspired to the angels: "I am with you so keep firm those who acknowledge. I will cast fear into the hearts of those who have rejected; so strike above the necks, and strike every finger."²
The Monotheist Group	8:12 Your Lord inspired to the angels: "I am with you so keep firm those who believe. I will cast terror into the hearts of those who have rejected; so strike above the necks, and strike from them every one standing."
Muhammad Asad	8:12 Lo! Thy Sustainer inspired the angels [to convey this His message to the believers]: "I am with you !" ¹³ [And He commanded the angels:] "And, give firmness unto those who have attained to faith [with these words from Me]: ¹⁴ 'I shall cast terror into the hearts of those who are bent on denying the truth; strike, then, their necks, [O believers,] and strike off every one of their finger-tips!'"¹⁵
Rashad Khalifa	<i>Lessons from History</i> 8:12 Recall that your Lord inspired the angels: "I am with you; so support those who believed. I will throw terror into the hearts of those who disbelieved. You may strike them above the necks, and you may strike even every finger."¹
Shabbir Ahmed	8:12 Recall that your Lord inspired the angels, "I am with you. So make the believers stand firm. I will instill awe in the hearts of the unbelievers." Then (O believers) launch a swift strike to disillusion their command and scatter their soldiers. ⁵
Transliteration	8:12 lth yoohee rabbuka ilaalmala-ikati annee maAAakum fathabbitoo alla theena amanoosoolqee fee quloobi alla theena kafaroo a IrruAAaba fa idriboofawqa al-aAAnaqi waidriboo minhum kulla bananin
A	8:12 اذ يوحى ربك الى الملكة انى معكم فثبتوا الذين ءامنوا سلقى فى قلوب الذين كفروا الرعب فاضربوا فوق الاعناق واضربوا منهم كل بنان
Edip-Layth	8:13 That is because they have aggressed against God and His messenger. Whoever aggresses against God and His messenger, then God is severe in retribution.
The Monotheist Group	8:13 That is because they have aggressed against God and His messenger. And whoever aggresses against God and His messenger, then God is severe in retribution.
Muhammad Asad	8:13 This, because they have cut themselves off from ¹⁶ God and His Apostle: and as for him who cuts himself off from God and His Apostle - verily, God is severe in retribution.
Rashad Khalifa	8:13 This is what they have justly incurred by fighting GOD and His messenger. For those who fight against GOD and His messenger, GOD's retribution is severe.
Shabbir Ahmed	8:13 That is because they opposed God and His messenger. Whoever opposes God and His messenger, then, God is Strict in grasping.
Transliteration	8:13 Thalika bi-annahum sh aqqoo All ahawarasoolahu waman yush aqiqi All aha warasoolahufa-inna Allaha shadeedu alAAaiqabi
A	8:13 ذلك بانهم شاقوا الله ورسوله ومن يشاقق الله ورسوله فان الله شديد العقاب

Edip-Layth	8:14 This is for you to sample, and for the ingrates will be retribution of fire.
The Monotheist Group	8:14 This is for you to sample, and for the rejecters will be a retribution of Fire.
Muhammad Asad	8:14 This [for you, O enemies of God]! Taste it, then, [and know] that suffering through fire awaits those who deny the truth!
Rashad Khalifa	8:14 This is to punish the disbelievers; they have incurred the retribution of Hell.
Shabbir Ahmed	8:14 That is the punishment, so taste it. And there is the torment of fire for the rejecters.
Transliteration	8:14 <u>Th</u> alikum fa <u>th</u> ooqoohu waannalika <u>fire</u> ena AAa <u>th</u> aba al <u>nn</u> ari
A	8:14 ذلکم فنوقرہ وان للکفرین عذاب النار
Edip-Layth	8:15 O you who acknowledge; when you encounter those who have rejected on the battlefield, do not flee from them.
The Monotheist Group	8:15 O you who believe; when you encounter those who have rejected on the battlefield, do not flee from them.
Muhammad Asad	8:15 O YOU who have attained to faith! When you meet in battle those who are bent on denying the truth, advancing in great force, do not turn your backs on them: ¹⁷
Rashad Khalifa	8:15 O you who believe, if you encounter the disbelievers who have mobilized against you, do not turn back and flee.
Shabbir Ahmed	8:15 O You who have chosen to be graced with belief! Never turn your backs when you meet the rejecters in battle.
Transliteration	8:15 Ya ayyuh a alla <u>the</u> ena a <u>ma</u> noo <u>ith</u> a laq <u>ee</u> tumu alla <u>the</u> ena kafaroo za <u>h</u> fan fa <u>la</u> tuwalloohumu al-ad <u>ba</u> ra
A	8:15 يايها الذين ءامنوا اذا لقيتم الذين كفروا زحفا فلا تولوهم الادبار
Edip-Layth	8:16 Whoever on that day flees from them; unless it is part of the battle strategy or if he is retreating back to his group; then he has drawn God's wrath upon him, and his abode will be hell. What a miserable destiny.
The Monotheist Group	8:16 And whoever on that day flees from them; unless it is part of the battle strategy or if he is retreating back to his group; then he has drawn God's wrath upon him, and his abode will be Hell. What a miserable destiny.
Muhammad Asad	8:16 for, whoever on that day turns his back on them-unless it be in a battle manoeuvre or in an endeavour to join another troop [of the believers] - shall indeed have earned the burden of God's condemnation, and his goal shall be hell: and how vile a journey's end!
Rashad Khalifa	8:16 Anyone who turns back on that day, except to carry out a battle plan, or to join his group, has incurred wrath from GOD, and his abode is Hell; what a miserable destiny!
Shabbir Ahmed	8:16 Anyone who turns back on that day, unless strategically or to join his own troops, incurs God's disapproval. His abode shall be Hell, a miserable destination.
Transliteration	8:16 Waman yuwallihim yawma-i <u>th</u> in duburahuill a muta <u>h</u> arrifan liqit <u>a</u> lin aw mutah <u>ay</u> yizanila fi-atin faqad b <u>a</u> a bighad <u>a</u> bin mina All <u>a</u> hiwama/wahu jahannamu wabi/sa al <u>ma</u> seeru

A	8:16 ومن يولهم يومئذ دبره الا متحرفا لقتال او متحيزا الى فئة فقد باء بغضب من الله وما لوه جهنم وبئس المصير
Edip-Layth	8:17 It was not you who killed them, but it was God who killed them. It was not you who launched when you did, but it was God who launched. So that those who acknowledge would be tested well by Him. God is Hearer, Knowledgeable.
The Monotheist Group	8:17 It was not you who killed them, but it was God who killed them. And it was not you who launched when you did, but it was God who launched. And so that the believers would be tested well by Him. God is Hearer, Knowledgeable.
Muhammad Asad	8:17 And yet, [O believers,] it was not you who slew the enemy, ¹⁸ but it was God who slew them; and it was not thou who cast [terror into them, O Prophet], when thou didst cast it, but it was God who cast it: ¹⁹ and [He did all this] in order that He might test the believers by a goodly test of His Own or daining. ²⁰ Verily, God is all-hearing, all-knowing!
Rashad Khalifa	<i>God Is Doing Everything</i> 8:17 It was not you who killed them; GOD is the One who killed them. It was not you who threw when you threw; GOD is the One who threw. But He thus gives the believers a chance to earn a lot of credit. GOD is Hearer, Omniscient. ²
Shabbir Ahmed	8:17 You did not subdue them, God did. You did not throw the arrows, God did. But He let the believers test themselves in a blessing from Him in disguise. God is Hearer, Knower. ⁶
Transliteration	8:17 Falam taqtuloohum wal a_{kin}na Allaha qatalahum wama ramayta i_{th} ramayta wal a_{kin}na Allaha ram a waliyubliya almu/mineena minhu bal a_{an}hasanan inna Allaha sameeAAun AAaleemun
A	8:17 فلم تقتلوهم ولكن الله قتلهم وما رميت اذ رميت ولكن الله رمى وليبلى المومنين منه بلاء حسنا ان الله سميع عليم
Edip-Layth	8:18 That, and God weakens the plots of the ingrates.
The Monotheist Group	8:18 That, and God weakens the plots of the rejecters.
Muhammad Asad	8:18 This [was God's purpose] -and also [to show] that God renders vain the artful schemes of those who deny the truth.
Rashad Khalifa	8:18 Additionally, GOD thus nullifies the schemes of the disbelievers.
Shabbir Ahmed	8:18 That was the case with you. And know that God is the One Who nullifies the artful schemes of the rejecters.
Transliteration	8:18 <u>Tha</u>likum waanna Allaha moohinukaydi alka_{fi}reena
A	8:18 ذلكم وان الله موهن كيد الكافرين
Edip-Layth	8:19 If you sought conquest, then conquest has come to you. But if you cease, then it is better for you. If you return again, then We will also return, and your group will avail you nothing even if it is many. God is with those who acknowledge.
The Monotheist Group	8:19 If you sought conquest, then conquest has come to you, but if you cease, then it is better for you. And if you return again, then We will also return, and your group will avail you nothing even if it is many. God is with the believers.
	8:19 If you have been praying for victory, [O believers] - victory has now indeed

Muhammad Asad	come unto you. And if you abstain [from sinning], it will be for your own good; but if you revert to it, We shall revoke [Our promise of aid] - and never will your community be of any avail to you, however great its numbers: for, behold, God is [only] with those who believe ! ²¹
Rashad Khalifa	8:19 You sought victory (O disbelievers), and victory did come; it belonged to the believers. If you refrain (from aggression) it would be better for you, but if you return, so will we. Your armies will never help you, no matter how great. For GOD is on the side of the believers.
Shabbir Ahmed	8:19 You sought victory and judgment (O Disbelievers)! Now victory and judgment have come to you. (If you reflect, the triumph of the truth is the victory for all, including yourselves.) If you refrain from aggression, it will be better for you. But, if you return, so shall We. Your armies will not avail you, no matter how numerous. Certainly, God is with the believers.
Transliteration	8:19 In tastaftihoo faqad jaakumualfathu wa-in tantahoo fahuwa khayrun lakum wa-intaAAoodoo naAAud walan tughniya AAankum fi-atukum shay-an walawkathurat waanna Allaha maAAa almu/mineena
A	8:19 ان تستفتحوا فقد جاءكم الفتح وان تنتهوا فهو خير لكم وان تعودوا نعد ولن تغني عنكم فئتكم شيئا ولو كثرت وان الله مع المؤمنين
Edip-Layth	8:20 O you who acknowledge, obey God and His messenger, and do not turn away from him while you have heard.
The Monotheist Group	8:20 O you who believe, obey God and His messenger, and do not turn away from him while you have heard.
Muhammad Asad	8:20 [Hence,] O you who have attained to faith, pay heed unto God and His Apostle, and do not turn away from Him now that you hear [His message];
Rashad Khalifa	8:20 O you who believe, obey GOD and His messenger, and do not disregard him while you hear.
Shabbir Ahmed	8:20 O You who have chosen to be graced with belief! Obey God and His messenger. Listen to him when he speaks, without getting distracted.
Transliteration	8:20 Ya ayyuh a alla theena amanooateeAAoo All aha warasoolahu wal a tawallawAAanhu waantum tasmaAAoona
A	8:20 ياايها الذين ءامنوا اطيعوا الله ورسوله ولا تولوا عنه وانتم تسمعون
Edip-Layth	8:21 Do not be like those who have said, "We hear," but they do not hear.
The Monotheist Group	8:21 And do not be like those who have said: "We hear," but they do not hear.
Muhammad Asad	8:21 and be not like those who say, "We have heard", the while they do not hearken. ²²
Rashad Khalifa	<i>The Disbelievers Blocked Out</i> 8:21 Do not be like those who say, "We hear," when they do not hear.
Shabbir Ahmed	8:21 Do not be like those who say that they hear, while they do not hear.
Transliteration	8:21 Wala takoonoo kaallatheenaqaloo samiAAna wahum la yasmaAAoona
A	8:21 ولا تكونوا كالذين قالوا سمعنا وهم لا يسمعون
Edip-Layth	8:22 The worst creatures with God are the deaf and dumb who do not reason.

The Monotheist Group	8:22 The worst creatures with God are the deaf and dumb who do not understand.
Muhammad Asad	8:22 Verily, the vilest of all creatures ²³ in the sight of God are those deaf, those dumb ones who do not use their reason.
Rashad Khalifa	8:22 The worst creatures in the sight of GOD are the deaf and dumb, who do not understand.
Shabbir Ahmed	8:22 Surely, the worst of creations in the sight of God are the deaf and the dumb who do not use their reason. ⁷
Transliteration	8:22 Inna sharra a Iddawabbi AAindaAll ahi a Issummu albukmu alla theena layaAAqiloona
A	8:22 ان شر الدواب عند الله الصم البكم الذين لا يعقلون
Edip-Layth	8:23 If God had found any good in them, then He would have made them listen. But if He makes them listen, they would still turn away, averse.
The Monotheist Group	8:23 And if God had found any good in them, then He would have made them listen. But if He makes them listen, they would still turn away, averse.
Muhammad Asad	8:23 For, if God had seen any good in them, He would certainly have made them hear: but [as it is,] even if He had made them hear, they would surely have turned away in their obstinacy.
Rashad Khalifa	8:23 Had GOD known of any good in them, He would have made them hearers. Even if He made them hearers, they still would turn away in aversion.
Shabbir Ahmed	8:23 If God had seen any good in them, He would have made them hear. But, even if He made them hear, they would have turned away. ⁸
Transliteration	8:23 Walaw AAalima All ahu feehim khayranlaasmaAAahum walaw asmaAAahum latawallaw wahum muAAaridoona
A	8:23 ولو علم الله فيهم خيرا لاسمعهم ولو اسمعهم لتولوا وهم معرضون
Edip-Layth	8:24 O you who acknowledge, answer the call of God and His messenger when he calls you to what will grant you life. Know that God comes between a person and his heart, and that to Him you will be gathered.
The Monotheist Group	8:24 O you who believe, answer the call of God and His messenger when he calls you to what will grant you life. And know that God comes between a person and his heart, and that to Him you will be gathered.
Muhammad Asad	8:24 O you who have attained to faith! Respond to the call of God and the Apostle whenever he calls you unto that which will give you life; and know that God intervenes between man and [the desires of] his heart, ²⁴ and that unto Him you shall be gathered.
Rashad Khalifa	<i>The Righteous Do Not Really Die</i> 8:24 O you who believe, you shall respond to GOD and to the messenger when he invites you to what gives you life. You should know that GOD is closer to you than your heart, and that before Him you will be summoned. ³
Shabbir Ahmed	8:24 O You who have chosen to be graced with belief! Respond to God and the messenger. He calls you to what gives you life. Know that God intervenes between man and his heart, and that to Him you will be gathered. ⁹

Transliteration	8:24 Ya ayyuh a alla theena amanooistajeeboo lill ahi wali Irrasooli i tha daAAakumlima yu hyeekum wa iAAlamoo anna All ahaya_hoolu bayna almar-i waqalbihi waannahu ilayhi tuhsharoona
A	8:24 يايها الذين ءامنوا استجبوا لله وللرسول اذا دعاكم لما يحييكم واعلموا ان الله يحول بين المرء وقلبه وانه اليه تحشرون
Edip-Layth	8:25 Be aware of a test that will not only afflict those of you who were wicked; and know that God is severe in retribution.
The Monotheist Group	8:25 And be aware of a test that will not only afflict those of you who were wicked; and know that God is severe in retribution.
Muhammad Asad	8:25 And beware of that temptation to evil which does not befall only those among you who are bent on denying the truth, to the exclusion of others; ²⁵ and know that God is severe in retribution.
Rashad Khalifa	8:25 Beware of a retribution that may not be limited to the evildoers among you. You should know that GOD's retribution is severe.
Shabbir Ahmed	8:25 Beware of a tribulation that may not be limited to the wrongdoers among you. Know that God is strict in retribution. (There is a strong link between individual and collective good.)
Transliteration	8:25 Waittaqoo fitnatan l a tu seebannaallatheena thalamoo minkum khassatanwaiAAlamoo anna Allaha shadeedu alAAiqabi
A	8:25 واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة واعلموا ان الله شديد العقاب
Edip-Layth	8:26 Recall when you were but a few who were overpowered in the land, you were fearful that men might capture you. But He sheltered you, and He supported you with His victory, and He provided you with good provisions, so that you may be thankful.
The Monotheist Group	8:26 And recall when you were but a few who were weak in the land, you were fearful that the people might capture you. But He sheltered you, and He supported you with His victory, and He provided you with good provisions, so that you may be thankful.
Muhammad Asad	8:26 And remember the time when you were few [and] helpless on earth, fearful lest people do away with you ²⁶ - whereupon He sheltered you, and strengthened you with His succour, and provided for you sustenance out of the good things of life, so that you might have cause to be grateful.
Rashad Khalifa	<i>God Supports the Believers</i> 8:26 Remember that you used to be few and oppressed, fearing that the people may snatch you, and He granted you a secure sanctuary, supported you with His victory, and provided you with good provisions, that you may be appreciative.
Shabbir Ahmed	8:26 Recall when you were few and oppressed in the land (Makkah) and fearful that people may do away with you. He gave you shelter (in Madinah), strengthened you with His help and gave you decent provision. Be grateful in word and action.
Transliteration	8:26 Waothkuroo i th antumqaleelun musta dAAafoona fee al-ar di takh afoonaan yatakhattafakumu alInnasu faawakumwaayyadakum binasrihi warazaqakum mina alttayyibatilaAAallakum tashkuroona
A	8:26 واذكروا اذ انتم قليل مستضعفون في الارض تخافون ان يتخطفكم الناس فاوكم وايدكم

Edip-Layth	8:27 O you who acknowledge, do not betray God and the messenger, nor betray your trusts, while you know.
The Monotheist Group	8:27 O you who believe, do not betray God and the messenger, nor betray your trust, while you know.
Muhammad Asad	8:27 [Hence,] O you who have attained to faith, do not be false to God and the Apostle, and do not knowingly be false to the trust that has been reposed in you; ²⁷
Rashad Khalifa	8:27 O you who believe, do not betray GOD and the messenger, and do not betray those who trust you, now that you know.
Shabbir Ahmed	8:27 O You who have chosen to be graced with belief! Never betray God and His messenger (the Central authority), nor betray people who trust you, nor be lax in your duties knowingly.
Transliteration	8:27 Ya ayyuh a alla theena amanoolā takhoonoo All aha wa alrrasoola watakhoonooamanatikum waantum taAAlamoona
A	8:27 يايها الذين ءامنوا لا تخونوا الله والرسول وتخونوا انفسكم وانتم تعلمون
Edip-Layth	8:28 You should know that your money and your children are a test, and that God has the greatest reward.
The Monotheist Group	8:28 And know that your money and your children are a test, and that God has the greatest reward.
Muhammad Asad	8:28 and know that your worldly goods and your children are but a trial and a temptation, and that with God there is a tremendous reward. ²⁸
Rashad Khalifa	<i>Money & Children Are Tests</i> 8:28 You should know that your money and your children are a test, and that GOD possesses a great recompense.
Shabbir Ahmed	8:28 Know that your wealth and your children are a test for you, and that with God is immense reward. ¹⁰
Transliteration	8:28 WaiAAlamoo annam a amw alukumwaawladukum fitnatun waanna All aha AAindahu ajrunAAatheemun
A	8:28 واعلموا انما امولكم واولدكم فتنة وان الله عنده اجر عظيم
Edip-Layth	8:29 O you who acknowledge, if you are aware of God, He will make for you a distinction, and He will cancel your sins and forgive you. God is possessor of great favor.
The Monotheist Group	8:29 O you who believe, if you are aware of God, He will make for you a criterion, and He will cancel your sins and forgive you. God is possessor of great favor.
Muhammad Asad	8:29 O you who have attained to faith! If you remain conscious of God. He will endow you with a standard by which to discern the true from the false, ²⁹ and will efface your bad deeds, and will forgive you your sins: for God is limitless in His great bounty.
Rashad Khalifa	8:29 O you who believe, if you reverence GOD, He will enlighten you, remit your sins, and forgive you. GOD possesses infinite grace.

Shabbir Ahmed	8:29 O You who have chosen to be graced with belief! If you remain mindful of God, He will give you distinction among the community of nations and grant you clear discernment between right and wrong. He will absolve your imperfections and grant you the protection of forgiveness. God is of Infinite bounty.
Transliteration	8:29 Ya ayyuh a alla theena amanooiin tattaqoo All aha yajAAal lakum furqananwayukaffir AAankum sayyi- atikum wayaghfir lakum wa Allahu ^{thoo} alfa dli alAAa ^{theemi}
A	8:29 يايها الذين ءامنوا ان تتقوا الله يجعل لكم فرقانا ويكفر عنكم سيئاتكم ويغفر لكم والله ذو الفضل العظيم
Edip-Layth	8:30 The ingrates plot against you to confine you, to kill you, or to expel you. They plot, and God plots, and God is the best of plotters.
The Monotheist Group	8:30 And the rejecters plot against you to arrest you, or to kill you, or to expel you. And they plot, and God plots, and God is the best of plotters.
Muhammad Asad	8:30 AND [remember, O Prophet,] how those who were bent on denying the truth were scheming against thee, in order to restrain thee [from preaching], or to slay thee, or to drive thee away: thus have they [always] schemed: ³⁰ but God brought their scheming to nought-for God is above all schemers.
Rashad Khalifa	<i>God Protects His Messenger</i> 8:30 The disbelievers plot and scheme to neutralize you, or kill you, or banish you. However, they plot and scheme, but so does GOD. GOD is the best schemer. ⁵
Shabbir Ahmed	8:30 Remember (O Messenger!), when the rejecters were making schemes to arrest you, slay you, or expel you. That was their plan, but God's Law of Requitall is designed to work in a way unfailing. God is the Best of planners.
Transliteration	8:30 Wa-i th yamkuru bika alla theenakafaroo liyuthbitooka aw yaqtulooka aw yukhrijooka wayamkuroonawayamkuru Allahu waAllahu khayru al ^{makireena}
A	8:30 واذ يمكر بك الذين كفروا ليثبتوك او يقتلوك او يخرجوك ويمكرون ويمكر الله والله خير المكرين
Edip-Layth	8:31 When Our signs are recited to them, they say, "We have listened, and if we wish, we could have said the same thing. This is nothing but tales of the ancients!"
The Monotheist Group	8:31 And if Our revelations are recited to them, they say: "We have listened, and if we wish, we could have said the same thing. This is nothing but tales of the ancients!"
Muhammad Asad	8:31 And whenever Our messages were conveyed to them, they would say, "We have heard [all this] before; if we wanted, we could certainly compose sayings like these [ourselves]: they are nothing but fables of ancient times!" ³¹
Rashad Khalifa	8:31 When our revelations are recited to them, they say, "We have heard. If we wanted to, we could have said the same things. These are no more than tales from the past!"
Shabbir Ahmed	8:31 When Our messages are conveyed to them, they say, "We have heard. If we wish, we can speak like it. This is nothing but fables of the ancient."
Transliteration	8:31 Wa-i ^{tha} tutl a AAalayhim ayatunaqaloo qad samiAAan a law nash ao laqulna ^{mithla hatha} in ^{hatha} illa as ^{ateerual-awwaleena}

A	8:31 واذا تتلى عليهم ءايتنا قالوا قد سمعنا لو نشاء لقلنا مثل هذا ان هذا الا اسطير الاولين
Edip-Layth	8:32 They said, "Our god, if this is the truth from You, then send down upon us a rain of stones from the sky or bring on us a painful retribution."
The Monotheist Group	8:32 And they said: "Our god, if this is the truth from You, then send down upon us a rain of stones from the sky or bring on us a painful retribution."
Muhammad Asad	8:32 And, lo, they would say, "O God! If this. be indeed the truth from Thee, then rain down upon us stones from the skies, or inflict [some other] grievous suffering on us! ³²
Rashad Khalifa	8:32 They also said, "Our god, if this is really the truth from You, then shower us with rocks from the sky, or pour upon us a painful punishment."
Shabbir Ahmed	8:32 They further said, "O God! If this is the truth from You, then shower upon us rocks from the sky or bring on us a painful suffering."
Transliteration	8:32 Wa-ith q aloo all ahummain k ana h atha huwa al haqqa min AAindika faamtirAAalayna hijaratan mina alssama-iawi i/tina biAAathabin aleem in
A	8:32 واذا قالوا اللهم ان كان هذا هو الحق من عندك فامطر علينا حجارة من السماء او ائتنا بعذاب اليم
Edip-Layth	8:33 But God was not to punish them while you are with them, nor will God punish them while they continue to seek forgiveness.
The Monotheist Group	8:33 But God was not to punish them while you are with them, nor will God punish them while they continue to seek forgiveness.
Muhammad Asad	8:33 But God did not choose thus to chastise them whip thou [O Prophet] wert still among them, ³³ nor would God chastise them when they [might yet] ask for forgiveness.
Rashad Khalifa	8:33 However, GOD is not to punish them while you are in their midst; GOD is not to punish them while they are seeking forgiveness.
Shabbir Ahmed	8:33 But, God did not intend to punish them while you (O Messenger!), were in their midst (in Makkah, still conveying the message). And He would not punish them while they might seek forgiveness.
Transliteration	8:33 Wama k ana All ahuliyuAAaththibahum waanta feehim wam a k anaAllahu muAAaththibahum wahum yastaghfiroon a
A	8:33 وما كان الله ليعذبهم وانت فيهم وما كان الله معذبهم وهم يستغفرون
Edip-Layth	8:34 Why should God not punish them when they are turning others away from the Restricted Temple, and they were never its protectors! Its protectors are the righteous. But most of them do not know.
The Monotheist Group	8:34 And why should God not punish them when they are turning others away from the Sacred Temple, and they were never its protectors! Its protectors are the righteous; but most of them do not know.
Muhammad Asad	8:34 But what have they [now] in their favour that God should not chastise them- seeing that they bar [the believers] from the Inviolable House of Worship, although they are not its [rightful] guardians? ³⁴ None but the God-conscious can be its guardians: but of this most of these [evildoers] are unaware;
	8:34 Have they not deserved GOD's retribution, by repelling others from the

Rashad Khalifa	Sacred Masjid, even though they are not the custodians thereof? The true custodians thereof are the righteous, but most of them do not know.
Shabbir Ahmed	8:34 (Now, this is a new situation.) Have they not deserved God's requital when they are hindering His servants from the Sacred Masjid of Makkah, even though they are not its guardians? Its guardians can only be those who are mindful of God. Most of them do not even know how awesome this responsibility is.
Transliteration	8:34 Wama lahum all a yuAAa ththibahumuAllahu wahum ya suddoona AAani almasjidi al haramiwama k anoo awliy aahu in awliy aohu ill aalmuttaqoona walakinna aktharahum la yaAAalamoona
A	8:34 وما لهم الا يعذبهم الله وهم يصدون عن المسجد الحرام وما كانوا اولياءه ان اولياؤه الا المتقون ولكن اكثرهم لا يعلمون
Edip-Layth	<i>Meccan Polytheists Were Formally Following Abraham's Practices</i> 8:35 Their contact prayer at the sanctuary was nothing but deception/noise and aversion. Taste the retribution for what you have rejected. ³
The Monotheist Group	8:35 And their communion at the Dwelling was nothing but noise and aversion. Taste the retribution for what you have rejected.
Muhammad Asad	8:35 and their prayers before the Temple are nothing but whistling and clapping of hands. ³⁵ Taste then, [O unbelievers,] this chastisement as an outcome of your persistent denial of the truth! ³⁶
Rashad Khalifa	<i>The Contact Prayers (Salat) Existed Before the Quran</i> 8:35 Their Contact Prayers (Salat) at the shrine (Ka`bah) were no more than a mockery and a means of repelling the people (by crowding them out). Therefore, suffer the retribution for your disbelief. ⁶
Shabbir Ahmed	8:35 What is their worship at the House (of God) but whistling and clapping? Therefore, it is said to them, "Taste of the retribution for your rejection of the truth." ¹¹
Transliteration	8:35 Wama k ana salatuhumAAinda albayti ill a muk aan wata sdiyatan fathooqoalAAathaba bima kuntum takfuroona
A	8:35 وما كان صلاتهم عند البيت الا مكاء وتصدية فذوقوا العذاب بما كنتم تكفرون
Edip-Layth	8:36 Those who have rejected, they spend their money to turn others away from the path of God. They will spend it, then it will become a source of regret for them, then they are defeated. Those who rejected will be summoned to hell.
The Monotheist Group	8:36 Those who have rejected, they spend their money to turn others away from the path of God. They will spend it, then it will become an anguish for them, then they are defeated. Those who rejected will be gathered to Hell.
Muhammad Asad	8:36 Behold, those who are bent on denying the truth are spending their riches in order to turn others away from the path of God; and they will go on spending them until they become [a source of] intense regret for them; and then they will be overcome! And those who [until their death] have denied the truth shall be gathered unto hell,
Rashad Khalifa	<i>Spending Their Money to Fight God</i> 8:36 Those who disbelieve spend their money to repel others from the way of GOD. They will spend it, then it will turn into sorrow and remorse for them. Ultimately, they will be defeated, and all disbelievers will be summoned to Hell. ⁷

Shabbir Ahmed	8:36 Those who oppose the truth, spend their riches to hinder people from the path of God. They will spend it, then it will become anguish for them, and they will be overcome. And the rejecters of the truth will be gathered to Hell.
Transliteration	8:36 Inna alla <u>the</u> ena kafaroo yunfiqoonaw <u>al</u> ahum liya <u>s</u> uddoo AAan sabeeli All <u>ah</u> ifasayunfiqoonah <u>a</u> thumma takoonu AAalayhim <u>h</u> asratanthumma yughlaboona wa <u>al</u> la <u>the</u> ena kafaroo il <u>a</u> jahannama yu <u>h</u> sharoona
A	8:36 ان الذين كفروا ينفقون اموالهم ليمسدوا عن سبيل الله فسينفقونها ثم تكون عليهم حسرة ثم يغلبون والذين كفروا الى جهنم يحشرون
Edip-Layth	8:37 This is so that God will distinguish the bad from the good, and so that the bad will be gathered together into one heap; then He will cast it all into hell. These are the losers.
The Monotheist Group	8:37 This is so that God will distinguish the bad from the good, and so that the bad will be gathered together into one heap then He will cast it all into Hell. These are the losers.
Muhammad Asad	8:37 so that God might separate the bad from the good, and join the bad with one another, and link them all together [within His condemnation], and then place them in hell. They, they are the lost!
Rashad Khalifa	8:37 GOD will sift away the bad from the good, then pile the bad on top of each other, all in one pile, then throw it in Hell. Such are the losers.
Shabbir Ahmed	8:37 God will distinguish the bad from the good, then pile the bad on top of one another and cast them together in the Hellfire. They are truly the losers. 12
Transliteration	8:37 Liyameeza All <u>a</u> hu alkhabeetha mina a <u>l</u> ttayyibiwayajAAala alkhabeetha baAA <u>a</u> hu AA <u>a</u> la baAA <u>d</u> infayarkumahu jameeAAan fayajAA <u>a</u> lu fee jahannama ol <u>a</u> -ikahumu alkh <u>a</u> siroona
A	8:37 ليميز الله الخبيث من الطيب ويجعل الخبيث بعضه على بعض فيركمه جميعا فيجعله في جهنم اولئك هم الخسرون
Edip-Layth	8:38 Say to the ingrates: "If they cease, then what has passed before will be forgiven to them, and if they return to it, then the example of the previous generations has already been given." ⁴
The Monotheist Group	8:38 Say to the rejecters: "If they cease, then what has passed before will be forgiven to them, and if they return to it, then the example of the previous generations has already been given."
Muhammad Asad	8:38 Tell those who are bent on denying the truth that if they desist, ³⁷ all that is past shall be forgiven them; but if they revert [to their wrongdoing], let them remember what happened to the like of them in times gone by. ³⁸
Rashad Khalifa	8:38 Tell those who disbelieved: if they stop, all their past will be forgiven. But if they return, they will incur the same fate as their previous counterparts.
Shabbir Ahmed	8:38 (O Prophet!) Tell the disbelievers that if they cease hostilities, all their past will be forgiven. But if they return, they will meet the example of the old nations.
Transliteration	8:38 Qul lilla <u>the</u> ena kafaroo in yantahooyughfar lahum m <u>a</u> qad salafa wa-in yaAA <u>o</u> odoo faqad ma <u>d</u> atsunnatu al-awwaleena
A	8:38 قل للذين كفروا ان ينتهوا يغفر لهم ما قد سلف وان يعودوا فقد مضت سنت الاولين

Edip-Layth	<i>Fight Against Oppressive Powers For Freedom</i> 8:39 You should fight them all until there is no more oppression, and so that the entire system is God's. But if they cease, then God is seer of what they do.
The Monotheist Group	8:39 And fight them all until there is no more oppression, and so that the entire system is God's. But if they cease, then God is watcher over what they do.
Muhammad Asad	8:39 And fight against them until there is no more oppression and all worship is devoted to God alone.³⁹ And if they desist-behold, God sees all that they do; ⁴⁰
Rashad Khalifa	8:39 You shall fight them to ward off oppression, and to practice your religion devoted to GOD alone. If they refrain from aggression, then GOD is fully Seer of everything they do.
Shabbir Ahmed	8:39 Fight and subdue those who persist in aggression until persecution is no more, and absolute freedom of religion is established. People must be able to adopt a religion only for God's Approval, and as free choice (2:193, 12:108). If they cease from aggression, God is the Seer of their actions, and therefore you shall leave them alone.
Transliteration	8:39 Waq^{at}iloo^hum ^hatta l ^atakoona fitnatun wayakoona a ⁱddeenu kullu^hu lilla^hifa-ini inta^haw fa-inna Alla^ha bima^a yaAAamaloona ba^seerun
A	8:39 وقتلوهم حتى لا تكون فتنة ويكون الدين كله لله فان انتهوا فان الله بما يعملون بصير
Edip-Layth	8:40 If they turn away, then know that God is your Patron. What an excellent Patron, and what an excellent Victor.⁵
The Monotheist Group	8:40 And if they turn away, then know that God is your Patron. What an excellent Patron, and what an excellent Victor.
Muhammad Asad	8:40 and if they turn away [from righteousness], know that God is your Lord Supreme: [and] how excellent is this Lord Supreme, and how excellent this Giver of Succour!
Rashad Khalifa	8:40 If they turn away, then you should know that GOD is your Lord and Master; the best Lord and Master, the best supporter.
Shabbir Ahmed	8:40 (Be magnanimous in treating them) knowing that if they returned to their previous ways, God is your Lord Supreme. And how excellent is this Lord Supreme, and how excellent is this Giver of help!
Transliteration	8:40 Wa-in tawallaw fa ⁱAAalamoo anna All ^ahamawla^kum niAAama almawl ^awaniAAama alInna^seeru
A	8:40 وان تولوا فاعلموا ان الله مولكم نعم المولى ونعم النصير
Edip-Layth	8:41 You should know: "Of anything you gain, that one-fifth shall go to God and the messenger: to the relatives, the orphans, the poor, and the wayfarer." You will do this if you acknowledge God and in what We revealed to Our servant on the day of distinction, the day the two armies clashed. God is able to do all things.⁶
The Monotheist Group	8:41 And know that anything you profit, one-fifth shall go to God and the messenger, and the relatives, and the orphans, and the poor, and the wayfarer." You will do this if you believe in God and in what We revealed to Our servant on the day of the Criterion, the day the two armies clashed. God is able to do all things.
	8:41 AND KNOW that whatever booty you acquire [in war], one-fifth thereof belongs to God and the Apostle, and the near of kin, and the orphans, and the

Muhammad Asad	needy, and the wayfarer. ⁴¹ [This you must observe] if you believe in God and in what We bestowed from on high upon Our servant on the day when the true was distinguished from the false - the day when the two hosts met in battle. And God has the power to will anything. ⁴²
Rashad Khalifa	8:41 You should know that if you gain any spoils in war, one-fifth shall go to GOD and the messenger, to be given to the relatives, the orphans, the poor, and the traveling alien. You will do this if you believe in GOD and in what we revealed to our servant on the day of decision, the day the two armies clashed. GOD is Omnipotent.
Shabbir Ahmed	8:41 (You ask about the distribution of the spoils of war when you fight aggression and attain victory.) Whatever you take as spoils of war, a fifth of that is for God and the messenger (the State). (And the rest) is for the families (of the fallen soldiers), those left alone in the society, the widows, the ones whose income has stalled for any reason, and the needy wayfarer, the homeless son of the street. This (you will do) if you believe in God and in what We have revealed to Our servant when the two armies met (at Badr) on the Day of Distinction. God has appointed due measure for all things and events. ¹³
Transliteration	8:41 WaiAAlamoo annam a ghanimtummin shay-in faanna lill ahi khumusahu waliIrrasooliwalithe alqurb a wa alyatama wa almasakeeniwaibni a Issabeeli in kuntum amantum biAlla ^h i wama anzalna AAala AAabdin a yawmaalfurqani yawma iltaqa aljamAAani waAllahuAAala kulli shay-in qadeer un
A	8:41 واعلموا انما غنمتم من شىء فان الله خمسه وللرسول ولذى القربى واليتيمى والمسكين وابن السبيل ان كنتم ءامنتم بالله وما انزلنا على عبدنا يوم الفرقان يوم التقى الجمعان والله على كل شىء قدير
Edip-Layth	<i>Trust in God</i> 8:42 When you were on the near side, and they were on the far side, then the supply line became directly beneath you. Had you planned for this meeting, you would have disagreed on its timing, but God was to enforce a command that was already done. So that He would destroy those to be destroyed with proof, and to let those who will live be alive with proof. God is Hearer, Knowledgeable.
The Monotheist Group	8:42 When you were on the near side, and they were on the far side, then the supply line became directly beneath you. And had you planned for this meeting, you would have disagreed on its timing, but God was to enforce a command that was already done. So that He would destroy those to be destroyed with proof, and to let those who will live be alive with proof. God is Hearer, Knowledgeable.
Muhammad Asad	8:42 [Remember that day] when you were at the near end of the valley [of Badr], and they were at its farthest end, while the caravan was below you. ⁴³ And if you had known that a battle was to take place, you would indeed have refused to accept the challenge: ⁴⁴ but [the battle was brought about none the less,] so that God might accomplish a thing [which He willed] to be done, ⁴⁵ [and] that he who would perish might perish in clear evidence of the truth, and that he who would remain alive might live in clear evidence of the truth. ⁴⁶ And, behold, God is indeed all-hearing, all-knowing.
Rashad Khalifa	<i>God Controls Everything and Plans for the Believers</i> 8:42 Recall that you were on this side of the valley, while they were on the other side. Then their caravan had to move to lower ground. Had you planned it this way, you could not have done it. But GOD was to carry out a predetermined matter, whereby those destined to be annihilated were annihilated for an obvious reason, and those destined to be saved were saved for an obvious reason. GOD is Hearer, Omniscient.

Shabbir Ahmed	8:42 Remember you were on this, (the Madinah) side of the Valley (of Badr), and they were on the farther (Makkah) side of the Valley. And the caravan of the Makkans was on lower ground than you (proceeding south along the low western coast, from Syria to Makkah). Had you attacked the caravan, it would not have accomplished God's will on a matter already decided, that those who died might die after a clear sign, and those who lived might live after a clear sign. He wanted you to have a decisive victory over the hostile army. God has decreed that the truth shall live and falsehood shall vanish. Certainly, God is Hearer, Knower. ¹⁴
Transliteration	8:42 Ith antum bi alAAudwati a Iddunya wahum bi alAAudwati alqu swa waalrrakbu asfala minkum walaw taw aAAadtum la ikhtalaftum fee al meeAA adi walakin liyaq diya All ahu amran k ana mafAAoolan liyahlika man halaka AAan bayyinat in waya hya man hayya AAan bayyinat in wa-inna All aha lasamee AAun AAaleemun
A	8:42 اذ انتم بالعدوة الدنيا وهم بالعدوة القصوى والركب أسفل منكم ولو تواعدتم لاختلفتم في الميعد ولكن ليقضى الله امرا كان مفعولا ليهلك من هلك عن بينة ويحيى من حي عن بينة وان الله لسميع عليم
Edip-Layth	8:43 God shows them to you as being few in your dream, and had He shown them to be many, then you would have failed and you would have disputed in the matter; it was God who saved you. He is the Knower of what is inside the chests. ⁷
The Monotheist Group	8:43 God shows them to you as being few in your dream, and had He shown them to be many, then you would have failed and you would have disputed in the matter; it was God who saved you. He is the Knower of what is inside the chests.
Muhammad Asad	8:43 Lo! God showed them to thee in a dream as few: ⁴⁷ for, had He shown them to you as many, you would surely have lost heart, and would surely have disagreed with one another about what to do. ⁴⁸ But God saved [you from this]: verily, He has full knowledge of what is the hearts [of men].
Rashad Khalifa	8:43 GOD made them appear in your dream (O Muhammad) fewer in number. Had He made them appear more numerous, you would have failed, and you would have disputed among yourselves. But GOD saved the situation. He is Knower of the innermost thoughts.
Shabbir Ahmed	8:43 God made them few in your vision. Had He made them appear more numerous (and you got intimidated by their great numbers), you would have been discouraged. And you would have disputed among yourselves (whether fighting them at Badr was a good idea). But God saved you from faltering. He is fully Aware of what is in the hearts.
Transliteration	8:43 Ith yureekahumu All ahu fee man amikaqaleelan walaw arakahum katheeran lafashiltum walatan azaAAatum fee al-amri wal akinna All aha sallama innahuAAaleemun bithati alssudoori
A	8:43 اذ يريكم الله فى منامك قليلا ولو اربكم كثيرا لفشلتم ولتنزعتم فى الامر ولكن الله سلم انه عليم بذات الصدور
Edip-Layth	8:44 He showed them to you when you met as being few to your eyes, and He made you appear as being fewer to their eyes. That was so God's decree would come to be; and to God all matters are returned.
The Monotheist Group	8:44 And He showed them to you when you met as being few to your eyes, and He made you appear as being fewer to their eyes. That was so God's decree

	would come to be; and to God all matters are returned.
Muhammad Asad	8:44 And so, when you met in battle, He made them appear as few in your eyes - just as He made you appear as of little account in their eyes - so that God might accomplish a thing [which He willed] to be done: ⁴⁹ for all things go back to God [as their source].
Rashad Khalifa	8:44 And when the time came and you faced them, He made them appear fewer in your eyes, and made you appear fewer in their eyes as well. For GOD willed to carry out a certain plan. All decisions are made by GOD.
Shabbir Ahmed	8:44 When the two armies faced each other, He made them appear few in your eyes, and made you appear weak in their eyes (3:12). God willed that to be the Day of Distinction. All matters go back to God's laws as their source.
Transliteration	8:44 Wa-i <u>th</u> yureekumoo <u>h</u> um i <u>thi</u> il <u>t</u> aqay <u>t</u> um fee aAAayuniku <u>m</u> qaleelan wayuqalliluk <u>u</u> m fee aAAayuni <u>h</u> imliy <u>a</u> q <u>di</u> ya All <u>a</u> hu amran k <u>a</u> na mafAAoolan wa-ila <u>ll</u> ah <u>i</u> turjaAA <u>u</u> al-omoo <u>r</u> u
A	8:44 واذا يرىكموهم اذا التقيتم في اعينكم قليلا ويقللكم في اعينهم ليضى الله امرا كان مفعولا والى الله ترجع الامور
Edip-Layth	8:45 O you who acknowledge, when you meet a force, stand firm and mention God frequently, that you may succeed.
The Monotheist Group	8:45 O you who believe, when you meet a force, stand firm and mention God excessively, that you may succeed.
Muhammad Asad	8:45 [Hence,] O you who have attained to faith, when you meet a host in battle, be firm, and remember God often; so that you might attain to a happy state!
Rashad Khalifa	8:45 O you who believe, when you encounter an army, you shall hold fast and commemorate GOD frequently, that you may succeed.
Shabbir Ahmed	8:45 O You who have chosen to be graced with belief! Whenever you meet an army, be firm and remember God much, that you may be successful. ¹⁵
Transliteration	8:45 Ya ayyuh <u>a</u> alla <u>th</u> eena <u>a</u> manooi <u>th</u> a laq <u>e</u> etum fi-atan fa othbutoo wao <u>th</u> kurooAll <u>a</u> ha katheeran laAAaallak <u>u</u> m tufli <u>h</u> oona
A	8:45 ياايها الذين ءامنوا اذا لقيتم فئة فاثبتوا واذكروا الله كثيرا لعلكم تفلحون
Edip-Layth	8:46 You should obey God and His messenger, and do not dispute; else you will fail and your momentum will depart, and patiently persevere. God is with the ones who patiently persevere.
The Monotheist Group	8:46 And obey God and His messenger, and do not dispute else you will fail and your momentum will depart, and be patient. God is with the patient ones.
Muhammad Asad	8:46 And pay heed unto God and His Apostle, and do not [allow yourselves to] be at variance with one another, lest you lose heart and your moral strength desert you. ⁵⁰ And be patient in adversity: for, verily, God is with those who are patient in adversity.
Rashad Khalifa	8:46 You shall obey GOD and His messenger, and do not dispute among yourselves, lest you fail and scatter your strength. You shall steadfastly persevere. GOD is with those who steadfastly persevere.
Shabbir Ahmed	8:46 Obey God and His messenger (the Central authority) and do not fall into disputation, lest you falter and lose your strength. Be steadfast, for certainly, God is with the steadfast.

Transliteration	8:46 Waat̤eeAAoo All̤aḥa warasoolahuwal a tan azaAAoo fatafshaloo wata thhaba reehukumwaibiroo inna All̤aḥa maAAaa alIssabireena
A	8:46 واطيعوا الله ورسوله ولا تنزعوا فتقشلوا وتذهب ريحكم واصبروا ان الله مع الصبرين
Edip-Layth	8:47 Do not be like those who came out from their homes to boast and to be seen by men, and they repel others away from the path of God. God surrounds of what they do.
The Monotheist Group	8:47 And do not be like those who came out from their homes to boast and to be seen by the people, and they repel others away from the path of God. God is aware of what they do.
Muhammad Asad	8:47 And be not like those [unbelievers] who went forth from their homelands full of self-conceit and a desire to be seen and praised by men ⁵¹ for they were trying to turn others away from the path of God -the while God encompassed all their doings [with His might].
Rashad Khalifa	8:47 Do not be like those who left their homes grudgingly, only to show off, and in fact discouraged others from following the path of GOD. GOD is fully aware of everything they do.
Shabbir Ahmed	8:47 Do not be like the disbelievers who come out of their homes boastfully and to show off, although they come forth to hinder people from the path of God. And God encompasses all their doings.
Transliteration	8:47 Walā takoonoo ka allat̤heenakharajoo min diy arihim ba taran wari- aa alInnaasiwayasuddoona AAan sabeeli All̤ahi waAll̤ahubima yaAAamaloona muheet̤un
A	8:47 ولا تكونوا كالذين خرجوا من ديارهم بطرا ورئاء الناس ويصدون عن سبيل الله والله بما يعملون محيط
Edip-Layth	8:48 The devil adorned their work for them, and he said, "None from the people can defeat you today, and I am by your side." But when the two forces came together, he turned on his heels to flee and he said, "I am innocent from you! I see what you do not see. I fear God, and God is severe in punishment." ⁸
The Monotheist Group	8:48 And the devil adorned their work for them, and he said: "No people can defeat you today, and I am by your side." But when the two forces came together, he turned on his heels to flee and he said: "I am innocent from you! I see what you do not see. I fear God, and God is severe in punishment."
Muhammad Asad	8:48 And, lo, Satan made all their doings seem goodly to them, and said, "No one can overcome you this day, for, behold, I shall be your protector !" ⁵² but as soon as the two hosts came within sight of one another, he turned on his heels and said, "Behold, I am not responsible for you: behold, I see something that you do not see: behold, I fear God-for God is severe in retribution !" ⁵³
Rashad Khalifa	<i>The Devil Sees God's Invisible Soldiers</i> 8:48 The devil had adorned their works in their eyes, and said, "You cannot be defeated by any people today," and "I will be fighting along with you." But as soon as the two armies faced each other, he turned back on his heels and fled, saying, "I disown you. I see what you do not see. I am afraid of GOD. GOD's retribution is awesome."
Shabbir Ahmed	8:48 There was a group of Satanic conspirators, the hypocrites, who praised the disbelievers' actions, "You cannot be overcome by any people today, and we will be fighting along with you as allies." But as soon as the two armies came face to face, they turned back on their heels and fled, saying, "We disown you, We see

	what you do not. We are afraid of God Who has instilled faith in the hearts of the believers. God is Strict in grasping."
Transliteration	8:48 Wa-i th zayyana lahumu a Ishshay ^{tanua} AAa ^m alahum waq ^a la l ^a gh ^a liba lakum ^u alyawma mina a Inn ^{asi} wa-innee j ^a run lakum ^f alamm ^a tar ^a ati alfi-at ^a ni nakas ^a AAa ^{la} AAaqibayhi waq ^a la innee baree-on minkum innee ^a r ^a m ^a la tarawna innee akh ^a fu All ^a hawaAll ^a hu shadeedu alAAi ^q a ^{bi}
A	8:48 واذ زين لهم الشيطان اعمالهم وقال لا غالب لكم اليوم من الناس واني جار لكم فلما تراءت الفئتان نكص على عقبيه وقال اني بريء منكم اني ارى ما لا ترون اني اخاف الله والله شديد العقاب
Edip-Layth	8:49 The hypocrites and those who have a disease in their hearts said, "These people have been deceived by their system." But whoever puts his trust in God, then God is Noble, Wise.
The Monotheist Group	8:49 The hypocrites and those who have a disease in their hearts said: "These people have been deceived by their system." But whoever puts his trust in God, then God is Noble, Wise.
Muhammad Asad	8:49 At the same time, the hypocrites and those in whose hearts was disease were saying, "Their faith has deluded these [believers] !" ⁵⁴ But he who places his trust in God [knows that], verily, God is almighty, wise.
Rashad Khalifa	8:49 The hypocrites and those who harbored doubt in their hearts said, "These people are deceived by their religion." However, if one puts his trust in GOD, then GOD is Almighty, Most Wise.
Shabbir Ahmed	8:49 The hypocrites, and those who harbor doubts in their hearts, taunted the believers, "Their religion has deluded them." But, whoever puts his trust in God, will find that God is Exalted in Might, Wise.
Transliteration	8:49 I th yaqoolu almun ^a fiqoona wa ^a llat ^{heen} afee quloobihim mara ^{dun} gharra ha ^{ola} -ideenuhum waman yatawakkal AAa ^l ^a All ^a hi fa-inna All ^a haAAazeezun ^{hakeem} un
A	8:49 اذ يقول المنفقون والذين في قلوبهم مرض غر هؤلاء دينهم ومن يتوكل على الله فان الله عزيز حكيم
Edip-Layth	8:50 If you could only see as the angels take those who have rejected, they strike their faces and their backs: "Taste the punishment of the blazing fire!"
The Monotheist Group	8:50 And if you could only see as the angels terminate the lives of those who have rejected, they strike their faces and their backs: "Taste the punishment of the blazing Fire!"
Muhammad Asad	8:50 AND IF thou couldst but see [how it will be] when He causes those who are bent on denying the truth to die: the angels will strike their faces: and their backs, ⁵⁵ and [will say]: "Taste suffering through fire
Rashad Khalifa	8:50 If you could only see those who disbelieved when the angels put them to death! They will beat them on their faces and their rear ends: "Taste the retribution of Hell.
Shabbir Ahmed	8:50 Only if you could perceive how the rejecters leave this world, as the angels put them to death. It is as if they were smiting their faces and backs, "Taste the doom of burning."
Transliteration	8:50 Walaw tar ^a i th yatawaff ^a llat ^{heen} ena kafaroo almal ^a -ikatu

	yadriboonawujoohahum waadbarahum wathooqoo AAathaba alhareeqi
A	8:50 ولو ترى اذ يتوفى الذين كفروا الملائكة يضربون وجوههم وادبرهم وذوقوا عذاب الحريق
Edip-Layth	8:51 "This is for what your hands have put forth, and God does not wrong the servants."
The Monotheist Group	8:51 "This is for what your hands have put forth, and God does not wrong the servants."
Muhammad Asad	8:51 in return for what your own hands have wrought - for, never does God do the least wrong to His creatures!"
Rashad Khalifa	8:51 "This is a consequence of what your hands have sent forth. GOD is never unjust towards the creatures."
Shabbir Ahmed	8:51 "It is the result of your deeds that you sent forth with your own hands. God is never a tyrant over His servants."
Transliteration	8:51 Thalika bim a qaddamat aydeekumwaanna All aha laysa bihallaminlilAAabeedi
A	8:51 ذلك بما قدمت ايديكم وان الله ليس بظالم للعبيد
Edip-Layth	8:52 Like the behavior of the people of Pharaoh, and those before them; they rejected God's signs, so God took them for their sins. God is Strong, severe in punishment.
The Monotheist Group	8:52 Like the behavior of the people of Pharaoh, and those before them; they rejected God's signs, so God took them for their sins. God is Strong, severe in punishment.
Muhammad Asad	8:52 [To them shall happen.] the like of what happened to Pharaoh's people and those who lived before them: they denied the truth of God's messagesand so God took them to task for their sins. Verily, God is powerful, severe in retribution!
Rashad Khalifa	8:52 This is the same fate as that of Pharaoh's people and those who disbelieved before them. They rejected GOD's revelations, and GOD punished them for their sins. GOD is powerful, and His retribution is severe.
Shabbir Ahmed	8:52 (They were made aware of history but) they ended up like Pharaoh's people, and those before them. They rejected God's messages, and God (through His laws) seized them for trailing behind in humanity. Certainly, God is Strong, Strict in grasping. 16
Transliteration	8:52 Kada/bi ali firAAawna wa allatheenamin qablihim kafaroo bi- ayati All ahi faakhathahumuAllahu bihunooibihim inna Allaha qawiyyunshadeedu alAAaiqabi
A	8:52 كذاب ءال فرعون والذين من قبلهم كفروا بايت الله فاخذهم الله بذنوبهم ان الله قوى شديد العقاب
Edip-Layth	To Change The Negative Conditions You Need First To Change Yourself 8:53 That is because God was not to change anything He bestowed to a people, unless they change what is in themselves. God is Hearer, Knowledgeable.
The Monotheist Group	8:53 That is because God was not to change anything He bestowed to a people, unless they change what is in themselves. God is Hearer, Knowledgeable.
	8:53 This, because God would never change 56 the blessings with which He has

Muhammad Asad	graced a people unless they change their inner selves : ⁵⁷ and [know] that God is all-hearing, all-seeing.
Rashad Khalifa	<i>Retribution: A Consequence of Sin</i> 8:53 GOD does not change a blessing He has bestowed upon any people unless they themselves decide to change. GOD is Hearer, Omniscient.
Shabbir Ahmed	8:53 God never changes a blessing that He has bestowed upon a nation until they first change themselves. God is the One Who is Hearer, Knower. ¹⁷
Transliteration	8:53 <u>Th</u> alika bi-anna All <u>a</u> ha lamyaku mughayyiran niAAaman anAAamah <u>a</u> AAala qawmin <u>h</u> attayughayyiroo ma bi-anfusihim waanna All <u>a</u> ha sameeAAunAAaleemun
A	8:53 ذَلِكَ بَانَ اللَّهِ لَمْ يَكْ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِنَّ اللَّهَ لَشَاعِلِمٌ
Edip-Layth	8:54 Like the behavior of Pharaoh's people and those before them. They denied the signs of their Lord, so We destroyed them by their sins, and We drowned the people of Pharaoh; all of them were wicked.
The Monotheist Group	8:54 Like the behavior of Pharaoh's people and those before them. They denied the signs of their Lord, so We destroyed them by their sins, and We drowned the people of Pharaoh; all of them were wicked.
Muhammad Asad	8:54 [To those sinners shall happen] the like of what happened to Pharaoh's people and those who lived before them: they gave the lie to their Sustainer's messages - and so We destroyed them in return for their sins, and caused Pharaoh's people to drown: for they were evildoers all.
Rashad Khalifa	8:54 Such was the case with the people of Pharaoh and others before them. They first rejected the signs of their Lord. Consequently, we annihilated them for their sins. We drowned Pharaoh's people; the wicked were consistently punished.
Shabbir Ahmed	8:54 Pharaoh's people and those before them are examples. They denied the messages of their Lord. They trailed behind in humanity and We (Our law) annihilated them. Pharaoh's people were drowned. They had displaced justice with injustice and used to violate human rights.
Transliteration	8:54 Kada/bi <u>a</u> li firAAawna wa allat ^h eenamin qablihim ka <u>th</u> thaboo bi- <u>ay</u> ati rabbihimfaahlaknahum bi th unoobihim waaghraqn <u>a</u> <u>a</u> lafirAAawna wakullun k <u>a</u> noo <u>th</u> alimeena
A	8:54 كَذَابٌ ءَالَ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَافْرِقْنَا ءَالَ فِرْعَوْنَ وَكُلِّ كَانُوا ظَالِمِينَ
Edip-Layth	8:55 The worst creatures to God are those who reject, for they do not acknowledge.
The Monotheist Group	8:55 The worst creatures to God are those who reject, for they do not believe.
Muhammad Asad	8:55 Verily, the vilest creatures in the sight of God are those who are bent on denying the truth and therefore do not believe. ⁵⁸
Rashad Khalifa	8:55 The worst creatures in the sight of GOD are those who disbelieved; they cannot believe.
Shabbir Ahmed	8:55 The worst among creatures in God's Sight are those who oppose the truth. They show ingratitude by not using their God-given faculties and thus fail to believe.

Transliteration	8:55 Inna sharra a Iddaw <u>abbi</u> AAindaAll <u>ahi</u> alla <u>the</u> ena kafaroo fahum l a yu/minoona
A	8:55 ان شر الدواب عند الله الذين كفروا فهم لا يؤمنون
Edip-Layth	<i>War and Peace</i> 8:56 The ones whom you made a pledge with them, then they break their pledge every time, and they do not care.
The Monotheist Group	8:56 The ones whom you made a pledge with them, then they break their pledge every time, and they do not care.
Muhammad Asad	8:56 AS FOR THOSE with whom thou hast made a covenant, and who thereupon break their covenant on every occasion, ⁵⁹ not being conscious of God-
Rashad Khalifa	8:56 You reach agreements with them, but they violate their agreements every time; they are not righteous.
Shabbir Ahmed	8:56 Those with whom you have made a peace treaty, and then at every opportunity they break their treaty, certainly violate the Divine laws.
Transliteration	8:56 Allat <u>he</u> ena AA <u>ahad</u> ta minhumthumma yanqu <u>do</u> ona AAahdahum fee kulli marratin wahum <u>lay</u> attaqoona
A	8:56 الذين عهدت منهم ثم ينفقون عهدهم في كل مرة وهم لا يتقون
Edip-Layth	8:57 So, when you encounter them in battle, set them as an example to those who would come after them; perhaps they may remember.
The Monotheist Group	8:57 So, when you encounter them in battle, set them as an example to those who would come after them; perhaps they may remember.
Muhammad Asad	8:57 if thou find them at war [with you], make of them a fearsome example for those who follow them, ⁶⁰ so that they might take it to heart;
Rashad Khalifa	8:57 Therefore, if you encounter them in war, you shall set them up as a deterrent example for those who come after them, that they may take heed.
Shabbir Ahmed	8:57 When you encounter them in war, deal with them to set an example for those who come after them, that they may remember.
Transliteration	8:57 Fa-imma tathqafannahum fee al <u>har</u> bifasharrid bihim man khalfahum laAAallahum ya <u>th</u> thakkaroona
A	8:57 فلما تتقنهم في الحرب فشرد بهم من خلفهم لعلمهم يذكرون
Edip-Layth	8:58 If you are being betrayed by a people, then you shall likewise move against them. God does not like the betrayers.
The Monotheist Group	8:58 And if you are being betrayed by a people, then you shall likewise move against them. God does not like the betrayers.
Muhammad Asad	8:58 or, if thou hast reason to fear treachery ⁶¹ from people [with whom thou hast made a covenant], cast it back at them in an equitable manner: ⁶² for, verily, God does not love the treacherous!
Rashad Khalifa	8:58 When you are betrayed by a group of people, you shall mobilize against them in the same manner. GOD does not love the betrayers.
Shabbir Ahmed	8:58 If you anticipate treachery and breach of treaty, then fairly return the treaty back to them. God does not love the treacherous.

Transliteration	8:58 Wa-imma takhafanna min qawminkhiy anatan fainbith ilayhim AAal asawa-in inna Allaha la yuhibbu alkhaneena
A	8:58 واما تخافن من قوم خيانة فانبذ اليهم على سواء ان الله لا يحب الخائنين
Eidip-Layth	8:59 Let not those who have rejected think that they have escaped; they will never avail themselves.
The Monotheist Group	8:59 And let not those who have rejected think that they have escaped; they will never avail themselves.
Muhammad Asad	8:59 And let them not think - those who are bent on denying the truth -that they shall escape ⁶³ [God]: behold, they can never frustrate [His purpose].
Rashad Khalifa	8:59 Let not those who disbelieve think that they can get away with it; they can never escape.
Shabbir Ahmed	8:59 Let not the rejecters think that they can get away with their violations. They cannot escape the Law of Requital.
Transliteration	8:59 Wala ya hasabanna allatheenakafaroo sabaqoo innahum la yuAAajizoon a
A	8:59 ولا يحسبن الذين كفروا سبقوا انهم لا يعجزون
Eidip-Layth	8:60 Prepare for them all that you can of might, and from horse powers, that you may instill fear with it towards God's enemy and your enemy, and others beside them whom you do not know but God knows them. Whatever you spend in the cause of God will be returned to you, and you will not be wronged.
The Monotheist Group	8:60 And prepare for them all that you can of might, and from the steeds of war, that you may instill fear with it towards God's enemy and your enemy, and others beside them whom you do not know but God knows them. And whatever you spend in the cause of God will be returned to you, and you will not be wronged.
Muhammad Asad	8:60 Hence, make ready against them whatever force and war mounts ⁶⁴ you are able to muster, so that you might deter thereby the enemies of God, who are your enemies as well, ⁶⁵ and others besides them of whom you may be unaware, [but] of whom God is aware; and whatever you may expend ⁶⁶ in God's cause shall be repaid to you in full, and you shall not be wronged.
Rashad Khalifa	<i>You Shall Be Prepared: A Divine Commandment</i> 8:60 You shall prepare for them all the power you can muster, and all the equipment you can mobilize, that you may frighten the enemies of GOD, your enemies, as well as others who are not known to you; GOD knows them. Whatever you spend in the cause of GOD will be repaid to you generously, without the least injustice.
Shabbir Ahmed	8:60 Make ready for them all the power you can muster, and all the equipment you can mobilize so that you may deter the enemies of God, and your enemies. And others beside them whom you know not, but God knows them. Whatever wealth and effort you spend on your defenses, will be your expenditure in the cause of God, and it will be repaid to you generously. And you shall not be wronged at all.
Transliteration	8:60 WaaAAiddoo lahum m a ista taAAatummin quwwatin wamin rib ati alkhayli turhiboona bihiAAaduwwa Allahi waAAaduwwakum wa akhareena mindoonihim l a taAAalamoonahumu Allahu yaAAalamuhum wam atunfiqoo min shay-in fee sabeeli Allahi yuwaffa ilaykumwaantum la tuthlamoon a

A	8:60 واعدوا لهم ما استطعتم من قوة ومن رباط الخيل ترهبون به عدو الله وعدوكم وءاخرين من دونهم لا تعلمونهم الله يعلمهم وما تنفقوا من شيء في سبيل الله يوف اليكم وانتم لا تظلمون
Edip-Layth	8:61 If they seek peace, then you also seek it, and put your trust in God. He is the Hearer, the Knowledgeable.
The Monotheist Group	8:61 And if they seek peace, then you also seek it, and put your trust in God. He is the Hearer, the Knowledgeable.
Muhammad Asad	8:61 But if they incline to peace, incline thou to it as well, and place thy trust in God: verily, He alone is all-hearing, all-knowing!
Rashad Khalifa	8:61 If they resort to peace, so shall you, and put your trust in GOD. He is the Hearer, the Omniscient.
Shabbir Ahmed	8:61 When they incline to peace, you shall incline to it, and trust in God. He is the Hearer, the Knower.
Transliteration	8:61 Wa-in jana hoo li lssalmi faijnahlahā watawakkal AAal a Allāhi innahu huwa alssameeAAualAAaleemu
A	8:61 وان جنحوا للسلم فاجنح لها وتوكل على الله انه هو السميع العليم
Edip-Layth	8:62 If they wish to deceive you, then God is sufficient for you. He is the One who supported you with His victory and with those who acknowledge.
The Monotheist Group	8:62 And if they wish to deceive you, then God is sufficient for you. He is the One who supported you with His victory and with the believers.
Muhammad Asad	8:62 And should they seek but to deceive thee [by their show of peace] - behold, God is enough for thee! ⁶⁷ He it is who has strengthened thee with His succour, and by giving thee believing followers ⁶⁸
Rashad Khalifa	<i>God Suffices the Believers</i> 8:62 If they want to deceive you, then GOD will suffice you. He will help you with His support, and with the believers.
Shabbir Ahmed	8:62 And if they intend to deceive you, God will be Sufficient for you. He will strengthen you (O Messenger!) with His support, and with the believers. ¹⁸
Transliteration	8:62 Wa-in yureedoo an yakhdAAooka fa-inna hasbakaAllāhu huwa alla thee ayyadaka binaṣrihi wabialmu/mineena
A	8:62 وان يريدوا ان يخدعوك فان حسبك الله هو الذى ايدك بنصره وبالمومنين
Edip-Layth	8:63 He made unity between their hearts. Had you spent all that is on earth, you would not have united between their hearts, but God united between them. He is Noble, Wise.
The Monotheist Group	8:63 And He made unity between their hearts. And had you spent all that is on Earth, you would not have united between their hearts, but God united between them. He is Noble, Wise.
Muhammad Asad	8:63 whose hearts He has brought together: [for,] if thou hadst expended all that is on earth, thou couldst not have brought their hearts together [by thyself]: but God did bring them together. Verily, He is almighty, wise.
Rashad Khalifa	8:63 He has reconciled the hearts (of the believers). Had you spent all the money on earth, you could not reconcile their hearts. But GOD did reconcile them. He is Almighty, Most Wise.

Shabbir Ahmed	8:63 God has brought together the hearts of the believers. If you (O Messenger!) had spent all that is on earth, you could not have produced that affection, but God has done it. (The Divine Ideology has unified the believers.) Surely, He is Almighty, Wise.
Transliteration	8:63 Waallafa bayna quloobihim law anfaqta m afee al-ardi jameeAAan ma allafta bayna quloobihimwal akinna All aha allafa baynahum innahu AAazeezun hakeem <u>un</u>
A	8:63 والّف بين قلوبهم لو انفقّت ما في الارض جميعا ما الفت بين قلوبهم ولكن الله الف بينهم انه عزيز حكيم
Edip-Layth	8:64 O prophet, God is sufficient for you and those who acknowledged among your followers. ⁹
The Monotheist Group	8:64 O prophet, God is sufficient for you, and whoever followed you from the believers.
Muhammad Asad	8:64 O Prophet! God is enough for thee and those of the believers who follow thee!
Rashad Khalifa	8:64 O you prophet, sufficient for you is GOD and the believers who have followed you.
Shabbir Ahmed	8:64 O Prophet! God is Sufficient for you and for the believers who follow you.
Transliteration	8:64 Ya ayyuh a a Innabiyyu hasbukaAllahu wamani ittabaAAaka mina almu/mineena
A	8:64 ياايها النبي حسبك الله ومن اتبعك من المومنين
Edip-Layth	8:65 O prophet, urge those who acknowledge to battle. If there are twenty of you who are patient, they will defeat two hundred. If there are one hundred of you, they will defeat one thousand from amongst those who reject; that is because they are a people who do not reason.
The Monotheist Group	8:65 O prophet, urge the believers to fight. If there are twenty of you who are patient, they will defeat two hundred. And if there are one hundred of you, they will defeat one thousand from amongst those who reject; that is because they are a people who do not comprehend.
Muhammad Asad	8:65 O Prophet! Inspire the believers to conquer all fear of death when fighting, ⁶⁹ [so that,] if there be twenty of you who are patient in adversity, they might overcome two hundred; and [that,] if there be one hundred of you, they might overcome one thousand of those who are bent on denying the truth, because they are people who cannot grasp it. ⁷⁰
Rashad Khalifa	8:65 O you prophet, you shall exhort the believers to fight. If there are twenty of you who are steadfast, they can defeat two hundred, and a hundred of you can defeat a thousand of those who disbelieved. That is because they are people who do not understand.
Shabbir Ahmed	8:65 O Prophet! Inspire the believers (to conquer all fear of death) in times of war. If there be twenty of you who are patient in adversity, they shall overcome two hundred, and if there be one hundred of you, they shall overcome one thousand of the opponents of the truth. This is because the rejecters of the truth are people who cannot understand (the Eternal rewards that motivate the believers).
	8:65 Ya ayyuh a a Innabiyyu harriḍalmu/mineena AAal a alqit ali in yakun

Transliteration	minkumAAishroona <u>s</u> abiroona yaghliboo mi-atayni wa-in yakunminkum mi-atun yaghliboo alfan mina allat <u>h</u> eena kafaroobi-annahum qawmun l <u>a</u> yafqahoona
A	8:65 يايها النبي حرض المومنين على القتال ان يكن منكم عشرون صبرون يغلبوا مائتين وان يكن منكم مائة يغلبوا الفا من الذين كفروا بانهم قوم لا يفقهون
Edip-Layth	8:66 Now, God has lightened for you, for He knows that there is weakness in you. If there are one hundred of you who are patient, they will defeat two hundred. If there are one thousand of you, they will defeat two thousand by God's leave. God is with the patient.
The Monotheist Group	8:66 Now, God has lightened for you, for He knows that there is weakness in you. If there are one hundred of you who are patient, they will defeat two hundred. And if there are one thousand of you, they will defeat two thousand by God's leave. God is with the patient.
Muhammad Asad	8:66 For the time being, [however,] God has lightened your burden. for He knows that you are weak: and so, if there be one hundred of you who are patient in adversity, they should [be able to]' overcome two hundred; and if there be one thousand of you, they should [be able to] overcome two thousand by God's leave: for God is with those who are patient in adversity. 71
Rashad Khalifa	8:66 Now (that many new people have joined you) GOD has made it easier for you, for He knows that you are not as strong as you used to be. Henceforth, a hundred steadfast believers can defeat two hundred, and a thousand of you can defeat two thousand by GOD's leave. GOD is with those who steadfastly persevere.
Shabbir Ahmed	8:66 For the time being, however, God has lightened your burden, for He knows that you are weak. And so, if there be one hundred of you who are steadfast in adversity, they should be able to overcome two hundred; and if there be one thousand of you, they should be able to overcome two thousand by God's leave. God is with those who are steadfast in adversity.
Transliteration	8:66 Al- <u>a</u> na khaffafa All <u>a</u> hu AAankumwaAAalima anna feekum <u>d</u> aAAafan fa-in yakun minkum mi-atun <u>s</u> abiratunyaghliboo mi-atayni wa-in yakun minkum alfun yaghliboo alfaynibi-ith <u>n</u> i All <u>a</u> hi waAll <u>a</u> hu maAAa a <u>l</u> ss <u>a</u> bireena
A	8:66 الن خفف الله عنكم وعلم ان فيكم ضعفا فان يكن منكم مائة صابرة يغلبوا مائتين وان يكن منكم الف يغلبوا الفين باذن الله والله مع الصبرين
Edip-Layth	<i>Slavery Prohibited</i> 8:67 It was not for any prophet to take prisoners unless it was in battle. You desire the materials of this world, while God wants the Hereafter for you. God is Noble, Wise. 10
The Monotheist Group	8:67 And it was not for any prophet to take prisoners until he is bound by a campaign. You desire the materials of this world, while God wants the Hereafter for you. God is Noble, Wise.
Muhammad Asad	8:67 IT DOES NOT behove a prophet to keep captives unless he has battled strenuously on earth. 72 You may desire the fleeting gains of this world-but God desires [for you the good of] the life to come: and God is almighty, wise.
Rashad Khalifa	8:67 No prophet shall acquire captives, unless he participates in the fighting. You people are seeking the materials of this world, while GOD advocates the Hereafter. GOD is Almighty, Most Wise.
	8:67 It is beyond the dignity of a prophet to hold any captives, except

Shabbir Ahmed	temporarily, during warfare. You may desire the fleeting gains of this world, but God desires for you (the good of) Eternity. God is Almighty, Wise. (He knows your true welfare.) ¹⁹
Transliteration	8:67 Ma k ana linabiyyin an yakoonalahu asr a hatta yuthkhina fee al-arditureedoona AAara da a Iddunya wa Allahuyureedu al- akhirata wa Allahu AAazeezun hakeemun
A	8:67 ما كان لنبي ان يكون له اسرى حتى يثخن في الارض تريدون عرض الدنيا والله يريد الءاخرة والله عزيز حكيم
Edip-Layth	8:68 Had it not been previously ordained from God, then a severe punishment would have afflicted you for what you took.
The Monotheist Group	8:68 Had it not been previously ordained from God, then a severe punishment would have afflicted you for what you took.
Muhammad Asad	8:68 Had it not been for a decree from God that had already gone forth, there would indeed have befallen you a tremendous chastisement on account of all [the captives] that you took. ⁷³
Rashad Khalifa	8:68 If it were not for a predetermined decree from GOD, you would have suffered, on account of what you took, a terrible retribution.
Shabbir Ahmed	8:68 If God had not decreed upon Himself mercy, those of you who fell for temptation (of booty), would have faced a great retribution.
Transliteration	8:68 Lawla kit abun mina All ahisabaqa lamassakum feem a akha thtum AAathabunAAatheemun
A	8:68 لولا كتب من الله سبق لمسكم فيما اخذتم عذاب عظيم
Edip-Layth	8:69 So consume what you have gained, lawful and good, and be aware of God. God is Forgiving, Compassionate.
The Monotheist Group	8:69 So consume what you have gained, lawful and good, and be aware of God. God is Forgiving, Merciful.
Muhammad Asad	8:69 Enjoy, then, all that is lawful and good among the things which you have gained in war, and remain conscious of God: verily, God is much-forgiving, a dispenser of grace.
Rashad Khalifa	8:69 Therefore, eat from the spoils you have earned, that which is lawful and good, and observe GOD. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	8:69 * Now enjoy what you have won as lawful and good. Be mindful of God (His laws). Surely, God is Absolver of imperfections, Merciful.
Transliteration	8:69 Fakuloo mimm a ghanimtum halalantayyiban wa ittaqoo All aha inna Allahaghafoorun raheemun
A	8:69 فكلوا مما غنمتم حلالا طيبا واتقوا الله ان الله غفور رحيم
Edip-Layth	<i>Treat Prisoners of War With Dignity</i> 8:70 O prophet, say to those prisoners whom you hold: "If God finds in your hearts any good, He will grant you better than what He took from you, and He will forgive you. God is Forgiving, Compassionate."
The Monotheist Group	8:70 O prophet, say to those prisoners whom you hold: "If God finds in your hearts any good, He will grant you better than what He took from you, and He will

	forgive you. God is Forgiving, Merciful."
Muhammad Asad	8:70 [Hence,] O Prophet, say unto the captives who are in your hands: "If God finds any good in your hearts, He will give you something better than all that has been taken from you, and will forgive you your sins: for God is much-forgiving, a dispenser of grace." ⁷⁴
Rashad Khalifa	8:70 O you prophet, tell the prisoners of war in your hands, "If GOD knew of anything good in your hearts, He would have given you better than anything you have lost, and would have forgiven you. GOD is Forgiver, Most Merciful."
Shabbir Ahmed	8:70 O Prophet! Tell the captives of war who are in your hand, "If God sees any good in your hearts He will give you better than what has been taken from you, and He will forgive you. Surely, God is Forgiving, Merciful."
Transliteration	8:70 Ya ayyuh a Innabiyyuqul liman fee aydeekum mina al-asr a in yaAAalami Allahu fee quloobikum khayran yu/tikum khayran mimm a okhi thaminkum wayaghfir lakum waAllahu ghafoorun raheemun
A	8:70 يايها النبي قل لمن في ايديكم من الاسرى ان يعلم الله في قلوبكم خيرا يؤتكم خيرا مما اخذ منكم ويغفر لكم والله غفور رحيم
Edip-Layth	8:71 If they want to betray you, they have already betrayed God before, and He overpowered them. God is Knowledgeable, Wise.
The Monotheist Group	8:71 And if they want to betray you, they have already betrayed God before, and He overpowered them. God is Knowledgeable, Wise.
Muhammad Asad	8:71 And should they but seek to play false with thee ⁷⁵ -well, they were false to God [Himself] ere this: but He gave [the believers] mastery over them. ⁷⁶ And God is all-knowing, wise.
Rashad Khalifa	8:71 And if they want to betray you, they have already betrayed GOD. This is why He made them the losers. GOD is Omniscient, Most Wise.
Shabbir Ahmed	8:71 If they have treacherous designs against you, well, they have already betrayed God before this, and that is why He has given you power over them. God is Knower, Wise.
Transliteration	8:71 Wa-in yureedoo khiy anataka faqad kh anooAllaha min qablu faamkana minhum waAllahuAAaleemun hakeemun
A	8:71 وان يريدوا خيانتك فقد خانوا الله من قبل فامكن منهم والله عليم حكيم
Edip-Layth	<i>International Treaties Trump Other Allegiances</i> 8:72 Those who have acknowledged and emigrated and strived with their money and lives in the cause of God, and those who sheltered and supported; these are the allies of one another. Those who acknowledged but did not emigrate, you do not owe them any allegiance until they emigrate. But if they seek your help in the system, then you must support them, except if it is against a people with whom there is a treaty between you. God is watcher over what you do. ¹¹
The Monotheist Group	8:72 Those who have believed and emigrated and strived with their money and lives in the cause of God, and those who sheltered and supported; these are the allies of one another. And those who believed but did not emigrate, you do not owe them any obligation until they emigrate. But if they seek your help in the system, then you must support them, except if it is against a people with whom there is a treaty between you. God is watcher over what you do.
	8:72 BEHOLD, as for those who have attained to faith, and who have forsaken

Muhammad Asad	the domain of evil ⁷⁷ and are striving hard, with their possessions and their lives, in God's cause, as well as those who shelter and succour [them] ⁷⁸ - these are [truly] the friends and protectors of one another. But as for those who have come to believe without having migrated [to your country] ⁷⁹ - you are in no wise responsible for their protection until such a time as they migrate [to you]. Yet, if they ask you for succour against religious persecution, ⁸⁰ it is your duty to give [them] this succour-except against a people between whom and yourselves there is a covenant: ⁸¹ for God sees all that you do.
Rashad Khalifa	8:72 Surely, those who believed, and emigrated, and strove with their money and their lives in the cause of GOD, as well as those who hosted them and gave them refuge, and supported them, they are allies of one another. As for those who believe, but do not emigrate with you, you do not owe them any support, until they do emigrate. However, if they need your help, as brethren in faith, you shall help them, except against people with whom you have signed a peace treaty. GOD is Seer of everything you do.
Shabbir Ahmed	8:72 Those who believed, emigrated, and strove with their possessions and lives in the cause of God, as well as those who hosted them and supported them (in Madinah), are close protecting friends of one another. For those who believed but stayed back (in Makkah), you do not owe them support until they migrate. However, if they seek your help as sisters and brothers in Deen (Divine Ideology), then it is your duty to help them except against a people with whom you have a treaty. God is fully Aware of all your actions.
Transliteration	8:72 Inna alla theena amanoo wah ajaroowajahadoo bi-amw alihim waanfushihim fee sabeeli All ahiwaallatheena awaw wana saroo ol a-ikabaAAduhum awliy ao baAAadin wa allatheenaamanoo walam yuh ajiroo m a lakum min wal ayatihimmin shay-in hatta yuhajiroo wa-ini istansarookumfee alddeeni faAAalaykumu aInnasru illaAAala qawmin baynakum wabaynahum meeth aqun wa Allahubima taAAamaloona baseerun
A	8:72 ان الذين ءامنوا وهاجروا وجهدوا بامولهم وانفسهم فى سبيل الله والذين ءاؤوا ونصروا اولئك بعضهم اولياء بعض والذين ءامنوا ولم يهاجروا ما لكم من وليتهم من شىء حتى يهاجروا وان استتصروكم فى الدين فعليكم النصر الا على قوم بينكم وبينهم ميثق والله بما تعملون بصير
Edip-Layth	8:73 As for those who reject, they are allies to one another. If you do not do this, then there will be oppression on earth and great corruption.
The Monotheist Group	8:73 As for those who reject, they are allies to one another. If you do not do this, then there will be oppression on Earth and great corruption.
Muhammad Asad	8:73 With all this, [remember that] those who are bent on denying the truth are allies of one another; ⁸² and unless you act likewise [among yourselves], oppression will reign on earth, and great corruption.
Rashad Khalifa	8:73 Those who disbelieved are allies of one another. Unless you keep these commandments, there will be chaos on earth, and terrible corruption.
Shabbir Ahmed	8:73 Those who reject the Divine message are protectors of one another. If you do not help the immigrants, there will be chaos in the land and great corruption.
Transliteration	8:73 Waallatheena kafaroo baAA duhumawliya baAA din ill a tafAAaloohu takunfitnatun fee al-ardi wafasadun kabeerun
A	8:73 والذين كفروا بعضهم اولياء بعض الا تفعلوه تكن فتنة فى الارض وفساد كبير

Edip-Layth	8:74 Those who have acknowledged and emigrated and strived in the cause of God, and those who sheltered and supported, these are truly those who acknowledge. They will have forgiveness and a generous provision.
The Monotheist Group	8:74 And those who have believed and emigrated and strived in the cause of God, and those who sheltered and supported, these are truly the believers. They will have a forgiveness and a generous provision.
Muhammad Asad	8:74 And they who have attained to faith, and who have forsaken the domain of evil and are striving hard in God's cause, as well as those who shelter and succour [them]-it is they, they who are truly believers! Forgiveness of sins awaits them, and a most excellent sustenance. ⁸³
Rashad Khalifa	8:74 Those who believed and emigrated, and strove in the cause of GOD, as well as those who hosted them and gave them refuge, and supported them, these are the true believers. They have deserved forgiveness and a generous recompense.
Shabbir Ahmed	8:74 Those who believed and emigrated, and strove in the cause of God, and those who hosted them and supported them, are True believers. For them is protection of forgiveness and honorable provision.
Transliteration	8:74 Waallatheena amanoo wah ajaroowajahadoo fee sabeeli All ahi waallatheenaawaw wana saroo ol a-ika humu almu/minoona haqqanlahum maghfiraturun warizqun kareemun
A	8:74 والذين ءامنوا وهاجروا وجهدوا فى سبيل الله والذين ءاؤوا ونصروا اولئك هم المومنون حقا لهم مغفرة ورزق كريم
Edip-Layth	8:75 Those who acknowledged afterwards and emigrated and strived with you, then they are from you. The relatives by birth are also supportive of one another in God's book. God is aware of all things.
The Monotheist Group	8:75 And those who believed afterwards and emigrated and strived with you, then they are from you. And the relatives by birth are also supportive of one another in God's record. God is aware of all things.
Muhammad Asad	8:75 And as for those who henceforth come to believe, ⁸⁴ and who forsake the domain of evil and strive hard [in God's cause] together with you - these [too] shall belong to you; ⁸⁵ and they who are [thus] closely related have the highest claim on one another in [accordance with] God's decree. ⁸⁶ Verily, God has full knowledge of everything.
Rashad Khalifa	8:75 Those who believed afterwards, and emigrated, and strove with you, they belong with you. Those who are related to each other shall be the first to support each other, in accordance with GOD's commandments. GOD is fully aware of all things.
Shabbir Ahmed	8:75 And those who followed them in belief, and left their homes, and strove along with you, they are of you. Remember that blood relatives have certain special rights and obligations over each other according to God's Ordinance. They should be the first ones to help each other. Surely, God is Knower of all things.
Transliteration	8:75 Waallatheena amanoo minbaAAadu wah ajaroo wajahadoo maAAakum faol a-ikaminkum waoloo al-ar hami baAA duhum awl abibaAAadin fee kit abi All ahi inna Allahabikulli shay-in AAaleemun
A	8:75 والذين ءامنوا من بعد وهاجروا وجهدوا معكم فاولئك منكم واولوا الارحام بعضهم اولى ببعض فى كتب الله ان الله بكل شىء عليم

End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (8:1)

See [8:41](#).

Edip-Layth - End Note 2 (8:12)

Wars are subject to the general principles spelled out in [60:8-9](#). Also, see [9:29](#).

Edip-Layth - End Note 3 (8:35)

The Quran informs us that the practices of Islam were initially revealed to Abraham. Abraham and his followers were observing the sala prayer ([21:73](#)). Meccan polytheists never accepted that they were polytheists ([6:23,148](#); [16:35](#)). Since they believed in the intercession of some holy people, and since they falsely attributed numerous prohibitions and rules to God, the Quran considered them polytheists. Those so-called Muslims who reverted to the belief and practices of the era of ignorance after the revelation of the Quran, tried to create some artificial differences between them and Meccan polytheists. They distorted the meaning of the verse into "their prayer is only clapping hands and whistles" so that Meccan polytheists will be seen to be bizarre and different. The word muka means whistle, noise, or hypocrisy. The celebrated Arabic dictionary Lisan al-Arab, under the definition of this word, lists underground escape holes dug by moles. This resembles the word nafaqa (hypocrisy), which relates a semantic relation between physical holes and abstract hypocrisy. As for the word tasdiya, either means aversion or it is a form of tasdidah, which simply means repelling. In fact, the following verse uses its verb form, supporting our understanding. See [53:19-23](#). Also, see chapter 107 and verse [9:54](#).

Edip-Layth - End Note 4 (8:38)

The expression of sunnat al-awalyn (the path/laws of previous generations) reminds God's punishment to the past communities who transgressed. The word sunna means "law," and there is only one valid sunna, God's sunna ([33:38,62](#); [35:43](#); [40:85](#); [48:23](#)). Muhammad could not have his own sunna (law) besides God's sunna in the Quran.

Edip-Layth - End Note 5 (8:40)

See [2:286](#).

Edip-Layth - End Note 6 (8:41)

Distorting the meaning of this verse, Shiite clergymen have created an entitlement for themselves. The followers of Shiite sects donate one fifth of their annual income (khumus) to their religious leeches.

Edip-Layth - End Note 7 (8:43)

See [25:47](#); [2:255](#); [12:6](#); [30:23](#); [39:42](#); [78:9](#); [37:102](#).

Edip-Layth - End Note 8 (8:48)

Satan's fear (khafy) is without reverence (khashya).

Edip-Layth - End Note 9 (8:64)

Traditional translations dilute the sufficiency of God by including those who acknowledge as the second subject besides God, rather than another object besides Muhammad. They translate the verse as "God and the believers who follow you suffice for you."

Edip-Layth - End Note 10 (8:67)

This verse prohibits slavery. Prisoners of war are released after the war ends ([47:4](#)). Also, see [4:3,25](#); [90:1-20](#).

Edip-Layth - End Note 11 (8:72)

This verse unequivocally states that the rule of law is above any other affiliation. Islam emphasizes the importance of the rule of law, justice and peace ([16:91,92](#)).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (8:1)

The term nafal (of which anfal is the plural) denotes, in its purely linguistic sense, "an accretion or addition received beyond one's due" or "something given in excess of one's obligation" (from which latter meaning the term salat an-nail - i.e., a "supererogatory prayer" - is derived). In its plural form anfal, which occurs in the Qur'an only in the above verse, this word signifies "spoils of war", inasmuch as such spoils are an incidental accession above and beyond anything that a mujahid ("a fighter in God's cause") is entitled to expect. The statement that "all spoils of war belong to God and the Apostle" implies that no individual warrior has a claim to any war booty: it is public property, to be utilized or distributed by the government of an Islamic state in accordance with the principles laid down in the Qur'an and the teachings of the Prophet. For further details relating to the division of spoils of war, see verse 41 of this surah.-The immediate occasion of this revelation was the question of the booty acquired by the Muslims-in the battle of Badr (an account of which is given in the introductory note to this surah); but the principle enunciated above is valid for all times and circumstances.

Muhammad Asad - End Note 2 (8:1)

Lit., "set to rights the relationship between yourselves" -i.e., "remain conscious of your brotherhood in faith and banish all discord among yourselves".

Muhammad Asad - End Note 3 (8:2)

Lit., "and whenever His messages are conveyed to them, they increase them in faith"

Muhammad Asad - End Note 4 (8:3)

See surah 2, note 4.

Muhammad Asad - End Note 5 (8:4)

I.e., in paradise. According to Razi, however, the "most excellent sustenance" is a metonym for "the spiritual raptures arising from the knowledge of God, the love of Him, and the self-immersion (istighraq) in worshipping Him". In Razi's interpretation, this expression refers to the spiritual reward of faith in this world. Some commentators (cf. Manar IX, 597) regard the above definition of true believers as the most important passage of this surah.-The phrase rendered by me as "theirs shall be great dignity" reads, literally, "they shall have degrees", 'namely, of excellence and dignity.

Muhammad Asad - End Note 6 (8:6)

I.e., after it had become clear that it was indeed God's will that the Muslims should give open battle to the Quraysh army. This reference to the antecedents of the battle of Badr (see the introductory note to this surah) connects with the admonition given in verse 1, "pay heed unto God and His Apostle", as well as with the reminder, in verse 2, that true believers place all their trust in God. A few of the followers of the Prophet disliked the idea of giving battle to the main army of the Quraysh, instead of attacking the Meccan caravan returning from Syria and thus of acquiring easy booty; but the majority of them immediately declared that they would follow God's Apostle wherever he might lead them. -Some of the commentators are inclined to relate the adverbial particle kama ("just as" or "even as"), introducing this sentence, to the preceding passage and, thus, to their duty to follow God's commands. Others, however, regard this interpretation as somewhat laboured, and relate the comparison implied in kama to the first clause of verse 6, explaining the passage thus: "Just as some of the believers were averse to going forth from Medina to give battle to the Quraysh, so, too, they would argue with thee as to whether it was really willed by God." This, in particular, was the view of Mujahid, whom Tabari quotes with approval in his commentary on this verse.

Muhammad Asad - End Note 7 (8:7)

Lit., "while you would have liked the one which was not powerful to be yours"-i.e., the caravan coming from Syria, which was accompanied by only forty armed men and could, therefore, be attacked without great danger.

Muhammad Asad - End Note 8 (8:7)

The destruction of the Meccan army at Badr was the prelude to the elimination, in the course of the next few years, of all opposition to Islam in its homeland: and it is to this future fulfilment of God's promise that the above words refer. See also surah 11, note 103.

Muhammad Asad - End Note 9 (8:8)

The implication is that the truth of the Prophet's cause could not have been vindicated by the Muslims' overcoming and plundering the rich caravan which was approaching from the north. Although such an action would have benefited the Muslims materially, it would not have lessened the strength of the pagan Quraysh: while, on the other hand, the encounter at Badr with the main, heavily-armed Quraysh force, resulting as it did in a decisive victory of the Muslims, was destined to shatter the self-confidence of the enemy and thus to pave the way for the ultimate triumph of Islam in Arabia.

Muhammad Asad - End Note 10 (8:10)

"On the day of the battle of Badr, the Prophet looked at his followers, who were three hundred and odd men, and he looked at those who were ascribing divinity to beings other than God: and lo, they were more than one thousand. Thereupon God's Prophet turned towards the qiblah, raised his hands and thus implored his Sustainer: `O God! Fulfil what Thou hast promised me! O God! If this little band of those who have surrendered themselves unto Thee is destroyed, Thou wilt not be worshipped on earth . . .'" This authentic Tradition, quoted by Muslim, Abu Da'ud, Tirmidhi, Ahmad ibn Hanbal, etc., appears also in a very similar version in Bukhari's , Sahih. It is said that the above Qur'an-verse was revealed in response to the Prophet's prayer-whereupon he recited another, much earlier verse ([54:45](#)): "The hosts shall be routed, and shall turn their backs [in flight]" (Bukhari). - As regards the promise of aid through thousands of angels, see [3:124-125](#), where a similar promise - made on the occasion of the battle of Uhud - is said to have been uttered by the Prophet and thus, by implication, confirmed by

God. The spiritual nature of this angelic aid is clearly expressed by the words, "and God ordained this only as a glad tiding. . .", etc. (See also surah 3, notes 93 and 94.)

Muhammad Asad - End Note 11 (8:11)

Le., before the battle of Badr. Regarding the interpretation of nu'as as "inner calm", see surah 3, note 112. Here it refers to the spiritual quiet and self-confidence of the believers in the face of overwhelming odds.

Muhammad Asad - End Note 12 (8:11)

Lit., "take away from you the pollution of Satan". Immediately before the beginning of the battle, the Meccan army invested the wells of Badr, thus depriving the Muslims of water; and, under the influence of thirst, some of the latter fell prey to utter despair (here symbolized by "Satan's unclean whisperings") -when, suddenly, abundant rain fell and enabled them to satisfy their thirst (Tabari, on the authority of Ibn `Abbas). '

Muhammad Asad - End Note 13 (8:12)

The phrase "I am with you" is addressed (through the angels) to the believers - "for, the purport of these words was the removal of fear, since it was the Muslims, and not the angels, who feared the deniers of the truth" (Razi).

Muhammad Asad - End Note 14 (8:12)

The following is, again, addressed to the believers (Razi). Verse 10 of this surah makes it clear that the aid of the angels was purely spiritual in nature; and there is no evidence anywhere in the Qur'an that they did, or were meant to, participate in the battle in a physical sense. In his commentary on the above verse, Razi stresses this point repeatedly; among modern commentators, Rashid Rida' emphatically rejects the legendary notion that angels actually fought in this or any other of the Prophet's battles (see Manar IX, 612 ff.). It is mainly on the basis of Razi's interpretation of this passage that I have interpolated, in several places, explanatory clauses between brackets.

Muhammad Asad - End Note 15 (8:12)

I.e., "destroy them utterly".

Muhammad Asad - End Note 16 (8:13)

Or: "contended against" (Baghawi). However, since the primary meaning of shaqqahu ("he separated himself from him" or "cut himself off from him") comprises the concepts of both estrangement and opposition (Tabari, Zamakhshari, Razi), the rendering adopted by me seems to be the most suitable in this context.

Muhammad Asad - End Note 17 (8:15)

I.e., in flight: the implication being that in view of God's promise of victory no retreat is permissible. Since this verse (like the whole of this surah) relates predominantly to the battle of Badr, it may well be presumed that the above admonition forms part of the message of encouragement beginning with the words, "I am with you" (verse 12), which God commanded the angels to convey to the believers before the battle. In accordance with the didactic method of the Qur'an, however, the moral lesson contained in this verse is not confined to the historical occasion to which it refers, but has the validity of a permanent law.

Muhammad Asad - End Note 18 (8:17)

Muhammad Asad - End Note 19 (8:17)

According to several Traditions, the Prophet cast, at the beginning of the battle, a handful of pebbles or dust in the direction of the enemy, thus symbolically indicating their approaching defeat. However, none of these accounts attains to the standard of authenticity described as sahih (i.e., "reliable") by the great exponents of the science of Tradition (ilm al-hadith), and cannot, therefore, satisfactorily explain the above Qur'anic passage (see Ibn Kathir's commentary on this verse, as well as Manar IX, 620 f.). Since the verb rama (lit., "he cast" or "flung") applies also to the act of "shooting an arrow" or "flinging a spear", it might be explained here as a reference to the Prophet's active participation in the battle. Alternatively, it may denote his "casting terror", i.e., into the hearts of his enemies, by his and his followers' extreme valour. Whichever explanation is adopted, the above verse implies that the victory of the Muslims over the much more numerous and much better equipped army of the Quraysh was due to God's grace alone: and, thus, it is a reminder to the faithful, of all times, not to indulge in undue pride in any of their achievements (which is the meaning of the "test" mentioned in the next sentence).

Muhammad Asad - End Note 20 (8:17)

Lit., "from Himself".

Muhammad Asad - End Note 21 (8:19)

There is no unanimity among the commentators as to whether this verse is addressed to the believers or to their opponents at Badr, that is, the pagan Quraysh. While some of the commentators (e.g., Razi) are of the opinion that it is an admonition to the believers and understand it in the sense rendered by me above, others maintain that it is a warning addressed to the Quraysh. In order to justify this view, they give to the word fath (lit., "opening") occurring in the first sentence the meaning of "judgment" or "decision" (which is undoubtedly permissible from the linguistic point of view), and arrive at the following rendering: "If you have been seeking a decision [O unbelievers] - a decision has now indeed come unto you. And if you abstain [from making war on God and His Apostle], it will be for your own good; but if you revert to it, We shall revert [to defeating you] - and never will your army be of any avail to you, however great its numbers: for, behold, God is with the believers!" As can be seen from this alternative rendering, the difference in interpretation pivots on the tropical meaning which one gives to the words fath ("decision" or "victory") and fi'ah ("army" or "community"). As regards the latter, it is to be borne in mind that its primary significance is "a group" or "a congregated body of men" - more or less synonymous with ta'ifah or jama'ah; it can, therefore, be used to denote "an army" as well as "a community". Similarly, the expression na'ud can be understood in either of two ways: namely, as meaning "We shall revert [to defeating you]" - or, as in my rendering, "We shall revoke [Our promise of aid]" - addressed, in the one instance to the unbelievers, and in the other, to the believers. (For the use of the verb `ada in the sense of "he revoked", see Taj al-'Arus; also Lane V, 2189.) But while both interpretations of the above verse are linguistically justified, the one adopted by me (and supported, according to Ibn Kathir, by Ubayy ibn Ka'b) is in greater harmony with the context, inasmuch as both the preceding and subsequent passages are unmistakably addressed to the believers. Thus, the verse must be understood as a reminder to the Muslims that God will be with them only so long as they remain firm in faith and righteous in action, and that, however large their community may be in the future, they will be powerless unless they are true believers.

Muhammad Asad - End Note 22 (8:21)

See [2:93](#) and [4:46](#), and the corresponding notes. While in the above-mentioned two instances the Jews are alluded to, the present allusion is more general, and relates to all people who have come to know and understand the message of the Qur'an, but pay no heed to it.

Muhammad Asad - End Note 23 (8:22)

Lit., "animals that walk or crawl" (dawab, sing. dabbah), including man as well.

Muhammad Asad - End Note 24 (8:24)

I.e., between a man's desires and the outward action that may result from those desires: indicating that God can turn man away from what his heart urges him to do (Raghib). In other words, it is God-consciousness alone that can prevent man from being misled by wrong desires and, thus, from becoming like "those deaf, those dumb ones who do not use their reason" (verse 22 above); and it is God-consciousness alone that can enable man to follow the call "unto that which gives life" - that is, spiritual awareness of right and wrong and the will to act accordingly.

Muhammad Asad - End Note 25 (8:25)

The term fitnah - here rendered as "temptation to evil" - comprises a wide range of concepts, e.g., "seduction" or "trial" or "test" or "an affliction whereby one is tried"; hence also "confusion" (as in 3:7 and 6:23), "discord" or "dissension" (because it constitutes a "trial" of human groupments), as well as "persecution" and "oppression" (because it is an affliction which may cause man to go astray and to lose his faith in spiritual values - a meaning in which the word fitnah is used in 2:191 and 193); and, finally, "sedition" and "civil war" (because it leads whole communities astray). Since the expression "temptation to evil" is applicable to all these meanings, it appears to be the most suitable in the above context: the idea being that it is not merely the deliberate deniers of spiritual truths who are exposed to such a temptation, but that also people who are otherwise righteous may fall prey to it unless they remain always, and consciously, on their guard against anything that might lead them astray from the right course.

Muhammad Asad - End Note 26 (8:26)

A reference to the weakness of the believers in the early days of Islam, before their exodus from Mecca to Medina. In its wider meaning; it is a reminder to every community of true believers, at all times, of their initial weakness and numerical insignificance and their subsequent growth in numbers and influence.

Muhammad Asad - End Note 27 (8:27)

Lit., "do not be false to your trusts, the while you know". Regarding the deeper meaning of amanah ("trust"), see note 87 on 33:72.

Muhammad Asad - End Note 28 (8:28)

Inasmuch as love of worldly goods and a desire to protect one's family may lead a person to transgression (and, thus, to a betrayal of the moral values postulated in God's message), they are described as fitnah -which, in this context, is best rendered by the two words "trial and temptation". This reminder connects with verse 25 above, "beware of that temptation to evil which does not befall only those who are bent on denying the truth," since it is acquisitiveness and a desire to confer benefits on one's own family which often tempt an otherwise good person to offend against the rights of his fellow-men. It is to be borne in mind that, contrary to the New Testament, the Our'an does not postulate a contempt for worldly attachments as a pre-requisite of righteousness: it only demands of man that he should not allow these attachments to deflect him from the pursuit of moral verities.

Muhammad Asad - End Note 29 (8:29)

I.e., the faculty of moral valuation (Manar IX, 648). See also surah 2, note 38.

Muhammad Asad - End Note 30 (8:30)

While the first sentence of this verse is a reference to the persecution to which the Prophet and his followers had been exposed in Mecca before their exodus to Medina, this concluding passage points to the ever-recurring fact of man's religious history that those who deny the truth of divine revelation are always intent on rendering its preachers powerless or destroying them, either physically or, figuratively, through ridicule.

Muhammad Asad - End Note 31 (8:31)

Cf. 6:25. As regards the expression *la-qulna* - here rendered as "we could certainly [ourselves] compose" - it is to be remembered that the verb *qala* does not always signify only "he said", but also "he asserted" or "expressed an opinion", as well as in connection with a literary production - "he composed": thus, *qala shi'r* means "he composed a poem". In the above context, this expression alludes to the oft-repeated (but never fulfilled) boast of the pagan Quraysh that they could produce a poetic message comparable in merit to that of the Qur'an; in its wider sense, it is an allusion to the attitude of many unbelievers towards revealed scriptures in general.

Muhammad Asad - End Note 32 (8:32)

This sarcastic appeal of the unbelievers - referred to several times in the Qur'an - is meant to stress their conviction that the Qur'an is not a divine revelation. According to Anas ibn Malik, these words were first uttered by Abu Jahl, the Prophet's chief opponent at Mecca, who was killed in the battle of Badr (Bukhari).

Muhammad Asad - End Note 33 (8:33)

I.e., in Mecca, before the exodus to Medina.

Muhammad Asad - End Note 34 (8:34)

At the time of the revelation of this surah (the year 2 H.) Mecca was still in the possession of the hostile Quraysh, and no Muslim was allowed to enter it. Owing to their descent from Abraham, the Quraysh considered themselves entitled to the guardianship of the Ka`bah ("the Inviolable House of Worship"), which had been built by Abraham as the first temple ever dedicated to the One God (see surah 2, note 102). The Qur'an refutes this contention, just as it refutes the claim of the children of Israel to being "the chosen people" by virtue of their descent from Abraham. (Cf. in this connection 2:124, and especially the last sentence, "My covenant does not embrace the wrongdoers.") Although they still retained a modicum of belief in God, the Quraysh had entirely forsaken the unitarian faith of Abraham, thus forfeiting any moral claim to the guardianship of the Temple (al-bayt) built by him.

Muhammad Asad - End Note 35 (8:35)

I.e., devoid of all spiritual contents. Some of the early authorities maintain that dancing around the Ka`bah, accompanied by whistling and hand-clapping, was actually a ritual practiced by the pre-Islamic Arabs. Although this explanation is quite plausible, it would appear from the context that the expression "whistling and clapping of hands" is used here metaphorically, to denote the spiritual emptiness of the religious rituals of people who are wont to attribute a quasi-divine efficacy to all manner of circumstantial "forces"-like wealth, power, social status, "luck", etc.

Muhammad Asad - End Note 36 (8:35)

The chastisement or suffering referred to here was their crushing defeat at Badr.

Muhammad Asad - End Note 37 (8:38)

I.e., from their endeavour to turn others away from the path of God and from waging war against the believers.

Muhammad Asad - End Note 38 (8:38)

Lit., "the example (sunnah) of the people of old times has already come to pass": an allusion to the disasters that have overtaken, and are bound to overtake, those who persistently deny moral truths.

Muhammad Asad - End Note 39 (8:39)

I.e., until man is free to worship God. Cf. the identical phrase in [2:193](#), and the corresponding note. Both these passages stress self-defence -in the widest sense of this word -as the only justification of war.

Muhammad Asad - End Note 40 (8:39)

I.e., He knows their motives, and will requite them according to their merits.

Muhammad Asad - End Note 41 (8:41)

According to verse 1 of this surah, "all spoils of war belong to God and the Apostle", i.e., are to be administered by the authorities of an Islamic state in the interests of the common weal. Most of the great Islamic jurists are of the opinion that whereas four-fifths of all spoils may either be distributed among those who actively took part in the war effort or may be otherwise utilized for the welfare of the community, one-fifth must be reserved for the specific purposes enumerated in the above verse, including a share "for God and the Apostle" (which is obviously a metonym for a government that rules in accordance with the laws of the Qur'an and the teachings of God's Apostle); this latter share is to be used for the exigencies of state administration. Since a full discussion of this complex juridical problem would go far beyond the scope of these explanatory notes, the reader is referred, in particular, to Manar X, 4 ff., where the views of the classical exponents of Islamic jurisprudence are summarized. - For the term *ibn as-sabil* occurring in this verse, see surah 2, note 145. By "the near of kin and the orphans" apparently the relatives of fallen combatants are meant in this context.

Muhammad Asad - End Note 42 (8:41)

Le., "He can grant you victory or can withhold it from you". The battle of Badr is described here as "the day when the true was distinguished from the false" (*yawm al-furqan*) because on that occasion a small and poorly armed group of believers utterly destroyed an infinitely better equipped army more than three times its number. The revelation referred to in this connection was God's promise of victory, given in verses 12-14 of this surah. (See also note 38 on [2:53](#).)

Muhammad Asad - End Note 43 (8:42)

Before the beginning of the battle, the Prophet and his followers were encamped in the northern part of the valley of Badr, nearest to Medina, while their enemies, having come from Mecca, occupied its southern part. The Meccan trade caravan, coming from Syria under the leadership of Abu Sufyan, was in the meantime proceeding southwards through the coastal lowlands (see introductory note to this surah).

Muhammad Asad - End Note 44 (8:42)

This is a very free rendering of the elliptic phrase which runs, literally, thus: "And if you had mutually made an appointment, you would indeed have failed to keep the appointment" - i.e., for battle. As already mentioned in the introductory note to this surah, most of the Prophet's followers had been under the impression that their objective was the relatively weak trade caravan, and some of them were dismayed at finding themselves face to face with the powerful Quraysh army advancing from the south.

Muhammad Asad - End Note 45 (8:42)

According to all the commentators, the words interpolated by me between brackets are implied in this highly elliptical sentence. Literally translated, its last words might be rendered as "a thing that was [already] done": meaning that if God decrees a thing, it must inevitably come about, and may therefore be described as already done.

Muhammad Asad - End Note 46 (8:42)

Some of the great commentators understand this sentence in a metaphorical sense, with "destruction" signifying persistence in denying the truth (kufr), and "life" being synonymous with faith. According to this interpretation, the above sentence would have the following meaning: ' . . . so that the denial of the truth on the part of him who has denied it, and the faith of him who has attained to it, might become clearly evident' (Zamakhshari); or "let him who is bent on denying the truth go on denying it after this clear evidence of God's will, and let him who has attained to belief go on believing" (Ibn Is'haq, as quoted by Ibn Kathir). In my opinion, however, it is preferable to interpret the references to death and life in their prima-facie (that is, not metaphorical) sense - namely, as applying to the death or survival of all who took part in the battle of Badr, believers and unbelievers alike: the believers who fell in that battle died conscious of being martyrs in God's cause, and those who survived could now clearly discern God's hand in their victory; while the dead among the deniers of the truth had clearly given their lives for nothing, and those of them who survived must now realize that their crushing defeat was due, in the last resort, to something infinitely greater than the valour of the Muslims (cf. verse 17, and the corresponding notes).

Muhammad Asad - End Note 47 (8:43)

Lit., "in thy dream"-obviously relating to a dream which the Prophet had had just before the encounter at Badr. We have no authentic Tradition to this effect, but the tabi'i Mujahid is quoted as having said, "God had shown the enemies to the Prophet, in a dream, as few; he informed his Companions accordingly, and this encouraged them greatly" (Razi and Ibn Kathir, with minor variants).

Muhammad Asad - End Note 48 (8:43)

Lit., "about the matter" - i.e., about the advisability of giving battle or retreating.

Muhammad Asad - End Note 49 (8:44)

See note 45 above. Since at the time of the actual encounter the Muslims could no longer be in doubt as to the great number of the enemy force, the phrase "He made them appear as few in your eyes" has obviously a metaphorical meaning: it implies that, by that time, the Prophet's followers were so full of courage that the enemy appeared insignificant to them. The Quraysh, on the other hand, were so conscious of their own power and numerical superiority that the Muslims appeared but of little account to them - a mistake which ultimately cost them the battle and a great number of lives.

Muhammad Asad - End Note 50 (8:46)

The relevant word is rih, which literally signifies "wind"; it is used metaphorically to denote "spirit" or "moral strength".

Muhammad Asad - End Note 51 (8:47)

A reference to the Quraysh army which set forth from Mecca under the leadership of Abu Jahl in the conviction that they would destroy the Prophet and his followers. These words imply a warning to the believers, of all times, never to go to war boastfully and for the sake of empty glory.

Muhammad Asad - End Note 52 (8:48)

Lit., "your neighbour"-an expression derived from the ancient Arabian principle that a man is honour-bound to aid and protect his neighbours.

Muhammad Asad - End Note 53 (8:48)

This allegory of Satan's blandishments and of his subsequent abandonment of the sinner occurs, in a

more general form, in [59:16](#).

Muhammad Asad - End Note 54 (8:49)

I.e., into thinking that in spite of their numerical weakness and lack of arms, they could withstand the powerful Meccan army. The term *din*, often denoting "religion", obviously stands here for the attitude one has towards his religion: in another word, one's faith. "Those in whose hearts was disease" is a reference to the vacillating and faint-hearted among the Prophet's followers, who were afraid of meeting the Quraysh in battle.-The particle *idh* which introduces this sentence has often the meaning of "when"; in this case, however, it signifies "at the same time".

Muhammad Asad - End Note 55 (8:50)

Or: ". . . when the angels gather in death those who were bent on denying the truth. they strike.. .", etc. -depending on whether one attributes the pronoun in *yatawaffa* to the angels, which gives the reading "they gather [them] in death", or to God, in which case it means "He causes [them] to die" (Zamakhshari and Razi).-The beating of the sinners' faces and backs is, according to Razi, an allegory of their suffering in the life to come in consequence of their having denied the truth while alive in this world: "They have utter darkness behind them and utter darkness before them-and this is the meaning of the words, '[the angels] strike their faces and their backs'." Most of the commentators assume that this passage refers specifically to the pagan Quraysh who fell in the battle of Badr; but while it undoubtedly does apply to them, there is no reason, in my opinion, to restrict its import to this particular historical event-especially in view of the subsequent passages (up to and including verse 55), which obviously refer to all who are "bent on denying the truth".

Muhammad Asad - End Note 56 (8:53)

I.e., withdraw.

Muhammad Asad - End Note 57 (8:53)

For an explanation of the wide implications of this statement in the context of the law of cause and effect which God has decreed on His creation (and which is described elsewhere in the Qur'an as *sunnat Allah*. "the way of God"), see my note on the phrase "God does not change men's condition unless they change their inner selves" occurring in [13:11](#).

Muhammad Asad - End Note 58 (8:55)

Cf. verse 22 of this surah, where the same epithet is applied to human beings "who do not use their reason". In the present instance, it should be noted, the particle *fa* at the beginning of the phrase *fa-hum la yu'minun* has the meaning of "and therefore" ("and therefore they do not believe"): thus showing that lack of belief in spiritual verities is a consequence of one's being "bent on denying the truth". Expressed in positive terms, this amounts to the statement that belief in any ethical proposition depends on one's readiness to consider it on its merits and to admit the truth of whatever one's mind judges to be in conformity with other-empirically or intuitively established-truths. As regards the expression *alladhina kafaru*, the use of the past tense is meant here, as so often in the Qur'an, to stress the element of intention, and is, therefore, consistently rendered by me - wherever the context warrants it - as "those who are bent on denying the truth" (see also surah 2, note 6).

Muhammad Asad - End Note 59 (8:56)

Lit., "every time". The covenants referred to are agreements between the Muslim community and non-Muslim political groupments. Although this passage is addressed, in the first instance, to the Prophet, the "thou" relates here to every follower of the Qur'an and, thus, to the Muslim community of all times. With the above verse, the discourse returns to the subject of war with unbelievers to which most of this surah is devoted. The reference to the unbelievers' "breaking their covenants" has two implications: firstly, that the establishment of covenants (i.e., of peaceful relations) with non-Muslims

is not only permissible but, in fact, desirable (cf. verse 61): and, secondly, that the Muslims may resort to war only if and when the other party is openly hostile to them.

Muhammad Asad - End Note 60 (8:57)

Lit., "put to flight, by means of them, those who come after them"; or "terrify through them those who follow them": i.e., "fight against them and inflict an exemplary punishment on them".

Muhammad Asad - End Note 61 (8:58)

The "reason to fear treachery" must not, of course, be based on mere surmise but on clear, objective evidence (Tabari, Baghawi, Razi; also Manar X, 58).

Muhammad Asad - End Note 62 (8:58)

I.e., "renounce the covenant in an equitable manner ('ala sawa')"., Tabari explains this sentence thus: "Before making war on them, inform them that because of the clear evidence of their treachery thou hast renounced the treaty which existed between thee and them, so that both thou and they should know that thou art at war with them." Baghawi, in his commentary on this verse, gives an almost identical interpretation and adds, "so that they should not be under the false impression that thou hast renounced the treaty after having started the war." Thus, the concluding sentence of this verse - "God does not love the treacherous" - is a warning to the believers as well as to their enemies (Manar X, 58 f.).

Muhammad Asad - End Note 63 (8:59)

Lit., "that they have outstripped".

Muhammad Asad - End Note 64 (8:60)

Lit., "tethering of horses" (ribat al-khavl): an expression which signifies "holding in readiness mounted troupes at all points open to enemy invasion (thughur)"; hence, tropically, the over-all maintenance of military preparedness.

Muhammad Asad - End Note 65 (8:60)

Lit., "God's enemy and your enemy" - implying that every "enemy of God" (i.e., everyone who deliberately opposes and seeks to undermine the moral laws laid down by God) is, eo ipso, an enemy of those who believe in Him.

Muhammad Asad - End Note 66 (8:60)

I.e., of resources, efforts and sacrifice of life.

Muhammad Asad - End Note 67 (8:62)

The implication is that "even if they offer peace only with a view to deceiving thee, this [offer of] peace must be accepted, since all judgment [of their intentions] must be based on outward evidence alone" (Razi): in other words, mere suspicion cannot be made an excuse for rejecting an offer of peace.

Muhammad Asad - End Note 68 (8:62)

Lit., "and by the believers": thus signifying the visible means (wasitah) by which God succoured the Prophet.

Muhammad Asad - End Note 69 (8:65)

For an explanation of the phrase *harrid al-mu'minin*, see surah 4, note 102. Consistently with my interpretation, the words *`ala 'l-qital* can be rendered here in either of two ways: "[with a view] to fighting" or "when fighting". On the basis of the conventional interpretation of the verb *harrid* as "urge" or "rouse", the phrase could be translated as "urge the believers to fight": but this, as I have pointed out in the earlier note referred to above, does not convey the true sense of this injunction.

Muhammad Asad - End Note 70 (8:65)

Muhammad Asad - End Note 71 (8:66)

This relates to the time at which the above verse was revealed, namely, immediately after the battle of Badr (2 H.), when the Muslims were extremely weak both in numbers and in equipment, and their community had not yet attained to any significant degree of political organization. Under those circumstances, the Qur'an says, they could not - nor could any Muslim community of later times, in similar circumstances-be expected to bring forth the effort and the efficiency required of a fully developed community of believers; but even so they should be able to stand up to an enemy twice their number. (The proportions one to two, or - as in the preceding verse, one to ten - are not, of course, to be taken literally; as a matter of fact, the Muslims defeated at Badr a much better armed army more than thrice their own number.) The reference to God's having "lightened the burden" imposed on the believers in this respect makes it clear that both this and the preceding verse imply a divine command couched in terms of exhortation, and not a prediction of events to come (Razi).

Muhammad Asad - End Note 72 (8:67)

I.e., as an aftermath of a war in a just cause. As almost always in the Qur'an, an injunction addressed to the Prophet is, by implication, binding on his followers as well. Consequently, the above verse lays down that no person may be taken, or for any time retained, in captivity unless he was taken prisoner in a jihad-that is, a holy war in defence of the Faith or of freedom (regarding which see surah 2, note 167) - and that, therefore, the acquisition of a slave by "peaceful" means, and the keeping of a slave thus acquired, is entirely prohibited: which, to all practical purposes, amounts to a prohibition of slavery as a "social institution". But even with regard to captives taken in war, the Qur'an ordains (in [47:4](#)) that they should be freed after the war is over.

Muhammad Asad - End Note 73 (8:68)

This is apparently a reference to the captives taken by the Muslims at Badr, and the discussions among the Prophet's followers as to what should be done with them. `Umar ibn al-Khattab was of the opinion that they should be killed in revenge for their past misdeeds, and in particular for their persecution of the Muslims before the latter's exodus to Medina; Abu Bakr, on the other hand, pleaded for forgiveness and a release of the prisoners against ransom, supporting his plea with the argument that such an act of mercy might induce some of them to realize the truth of Islam. The Prophet adopted the course of action advocated by Abu Bakr, and released the captives. (The relevant Traditions are quoted by most of the commentators, and especially-with full indication of the sources-by Tabari and Ibn Kathir.) The reference in the above verse to the "tremendous chastisement" that might have befallen the Muslims "but for a decree (*kitab*) from God that had already gone forth"-i.e., a course of action fore-ordained in God's knowledge makes it clear that the killing of the captives would have been an awesome sin.

Muhammad Asad - End Note 74 (8:70)

I.e., "If God finds in your hearts a disposition to realize the truth of His message, He will bestow on you faith and, thus, the good of the life to come: and this will outweigh by far your defeat in war and the loss of so many of your friends and companions." Although these words relate primarily to the pagan Quraysh taken prisoner in the battle of Badr, they circumscribe the Islamic attitude towards all unbelieving enemies who might fall into the believers' hands in the course of war. For a further discussion of the problem of prisoners of war, see [47:4](#).

Muhammad Asad - End Note 75 (8:71)

Le., by falsely pretending to a change of heart and an acceptance of Islam in order to be freed from the obligation of paying ransom.

Muhammad Asad - End Note 76 (8:71)

Sc., "and He can, if He so wills, do it again". Thus, the Muslims are enjoined, by implication, to accept the declarations of the captives at their face value, and not to be swayed by mere suspicion of their motives. The possibility of treachery on the part of those captives, and even a later discovery that some of them had indeed played false, should not induce the Muslims to deviate from the course ordained by God.

Muhammad Asad - End Note 77 (8:72)

See surah 2, note 203. Historically, this expression relates to the Meccan Muslims who migrated with the Prophet to Medina; but the sequence makes it clear that the definitions and injunctions provided by this verse are in the nature of a general law, valid for all times. With all this, it should be noted that the hijrah referred to here has a preponderantly physical connotation, implying an emigration from a non-Muslim country to a country ruled by the Law of Islam.

Muhammad Asad - End Note 78 (8:72)

This refers, in the first instance, to the ansar at Medina—that is, to the newly-converted Muslims of that town, who gave shelter and whole-hearted aid to the muhajirfn ("emigrants") from Mecca before and after the Prophet's own migration thither: but, similar to the spiritual meaning attaching to the terms hijrah and muhajir, the expression ansar transcends its purely historical connotation and applies to all believers who aid and give comfort to "those who flee from evil unto God".

Muhammad Asad - End Note 79 (8:72)

Le., those Muslims who, for some reason or other, remain outside the political jurisdiction of the Islamic state. Since not every non-Muslim country is necessarily a "domain of evil", I am rendering the phrase wa-lam yuha jiru as "without having migrated [to your country]".

Muhammad Asad - End Note 80 (8:72)

Lit., "to succour them in religion": implying that they are exposed to persecution on account of their religious beliefs.

Muhammad Asad - End Note 81 (8:72)

Le., a treaty of alliance or of non-interference in each other's internal affairs. Since in such cases an armed intervention of the Islamic state in behalf of the Muslim citizens of a non-Muslim state would constitute a breach of treaty obligations, the Islamic state is not allowed to seek redress by force. A solution of the problem could conceivably be brought about by negotiations between the two states or, alternatively, by an emigration of the persecuted Muslims.

Muhammad Asad - End Note 82 (8:73)

The fact of their being bent on denying the truth of the divine message constitutes, as it were, a common denominator between them, and precludes the possibility of their ever being real friends to the believers. This refers; of course, to relations between communities, and not necessarily between individuals: hence my rendering of the term awliya', in this context, as "allies".

Muhammad Asad - End Note 83 (8:74)

See note 5 on verse 4 of this surah.

Muhammad Asad - End Note 84 (8:75)

Although the expression *alladhina amanu* (lit., "those who have come to believe") is in the past tense, the words *min ba'd* ("afterwards" or "henceforth") indicate a future time in relation to the time at which this verse was revealed: hence, the whole sentence beginning with *alladhina amanu* must be understood as referring to the future (Manar X, 134f.; see also Razi's commentary on this verse).

Muhammad Asad - End Note 85 (8:75)

Le., they, too, shall belong to the brotherhood of Islam, in which the faith held in common supplies the decisive bond between believer and believer.

Muhammad Asad - End Note 86 (8:75)

The classical commentators are of the opinion that this last clause refers to actual family relations, as distinct from the spiritual brotherhood based on a community of faith. According to these commentators, the above sentence abolished the custom which was prevalent among the early Muslims, whereby the *ansar* ("the helpers" - i.e., the newly-converted Muslims of Medina) concluded, individually, symbolic ties of brotherhood with the *muhajirin* ("the emigrants" from Mecca), who, almost without exception, arrived at Medina in a state of complete destitution: ties of brotherhood, that is, which entitled every *muhajir* to a share in the property of his "brother" from among the *ansar*, and, in the event of the latter's death, to a share in the inheritance left by him. The above verse is said to have prohibited such arrangements by stipulating that only actual close relations should henceforth have a claim to inheritance. To my mind, however, this interpretation is not convincing. Although the expression *ulu 'l-arham* is derived from the noun *rahm* (also spelt *rihm* and *rahim*), which literally signifies "womb", one should not forget that it is tropically used in the sense of "kinship", "relationship" or "close relationship" in general (i.e., not merely blood-relationship). Thus, "in the classical language, *ulu 'l-arham* means any relations: and in law, any relations that have no portion [of the inheritances termed *fara'id*]" (Lane III, 1056, citing, among other authorities, the *Taj al-'Arus*). In the present instance, the reference to "close relations" comes at the end of a passage which centres on the injunction that the believers must be "the friends and protectors (*awliya'*) of one another", and that all later believers shall, similarly, be regarded as members of the Islamic brotherhood. If the reference to "close relations" were meant to be taken in its literal sense and conceived as alluding to laws of inheritance, it would be quite out of tune with the rest of the passage, which stresses the bonds of faith among true believers, as well as the moral obligations arising from these bonds. In my opinion, therefore, the above verse has no bearing on laws of inheritance, but is meant to summarize, as it were, the lesson of the preceding verses: All true believers, of all times, form one single community in the deepest sense of this word; and all who are thus closely related in spirit have the highest claim on one another in accordance with God's decree that "all believers are brethren" (49:10).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (8:1)

God and the messenger = The Central authority. After the exalted messenger, the Central authority of the truly Islamic State will equitably allocate all funds at their disposal

Shabbir Ahmed - End Note 2 (8:4)

Ghafarah = Helmet = Protection = Shielding = Forgiveness = Cover

Shabbir Ahmed - End Note 3 (8:10)

These Divine Attributes should draw attention to organized force and sound planning

Shabbir Ahmed - End Note 4 (8:11)

Fear of Satan: Concern about the satanic act of the enemy as they had confiscated the water wells

Shabbir Ahmed - End Note 5 (8:12)

Fawq al-a'naaq and Kulla banan are exactly similar allegories as we find in [47:4](#). No commander, during active combat with swords and arrows, would order his soldiers to aim only for 'above the necks' and 'at every one of their finger tips'. Would not that be a sure way to lose the battle?

Shabbir Ahmed - End Note 6 (8:17)

'God did' = Being the Supreme Controller, God assigns to Himself all that happens in the Universe.
Balaa-an-Hasana = Tribulation ending graciously = Blessing in disguise

Shabbir Ahmed - End Note 7 (8:22)

[2:18](#), [16:76](#)

Shabbir Ahmed - End Note 8 (8:23)

The perceptual and conceptual faculties, both must be used for understanding and attaining guidance.
[17:36](#)

Shabbir Ahmed - End Note 9 (8:24)

[53:24](#). His guidance intervenes between righteousness and desires

Shabbir Ahmed - End Note 10 (8:28)

Spend your wealth on fellow humans and provide good education and training to your children

Shabbir Ahmed - End Note 11 (8:35)

House [2:125](#). Those who plunge in ritualistic worship, trail behind in action and invite suffering

Shabbir Ahmed - End Note 12 (8:37)

The clans of rejecters will join hands to fight the believers, but the battleground will become Hell for them

Shabbir Ahmed - End Note 13 (8:41)

Families of the slain soldiers are included in context and also in Yatama, those left alone

Shabbir Ahmed - End Note 14 (8:42)

My interpolation of the locations can easily be discerned on a good map

Shabbir Ahmed - End Note 15 (8:45)

8:10

Shabbir Ahmed - End Note 16 (8:52)

Zanb = Tail = Trailing behind = Sticking a slander behind someone's back

Shabbir Ahmed - End Note 17 (8:53)

13:11

Shabbir Ahmed - End Note 18 (8:62)

An offer of peace should not be rejected for undue suspicion

Shabbir Ahmed - End Note 19 (8:67)

The captives must be freed at the conclusion of hostilities by way of kindness, for ransom, or by exchange of prisoners of war. There is no other option. 47:4

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (8:12)

All wars are governed by the basic rule in 60:8-9.

Rashad Khalifa - End Note 2 (8:17)

Believing in God necessitates believing in His qualities, one of which is that He is doing everything. Without knowing God, there is no belief(23:84-90).Bad things are incurred by us, and executed by Satan, in accordance with God'slaws (4:78-79,42:30).

Rashad Khalifa - End Note 3 (8:24)

See Appendix 17. When the righteous exit their bodies, they go straight to Heaven.

Rashad Khalifa - End Note 5 (8:30)

God chose His final prophet, Muhammad, from the strongest tribe of Arabia. It was tribal laws and traditions that prevented the disbelievers--byGod's leave--from killing Muhammad. Similarly, it was God's will to moveHis Messenger of the Covenant from the Middle East, where he would have beenkilled, to the U.S.A. where God's message can flourish and reach every cornerof the globe. This is mathematically confirmed: the sura & verse numbers= $8+30=19 \times 2$.

Rashad Khalifa - End Note 6 (8:35)

All religious practices in Islam came to us through Abraham; when the Quran was revealed, all rites in "Submission" were already in existence(21:73,22:78).

Rashad Khalifa - End Note 7 (8:36)

The idol worshiping leaders of corrupted Islam, Saudi Arabia, have allocated huge sums of money annually to fight God and His miracle. For example,the famous Lebanese publisher Daar Al-` Ilm Lil-

Malaayeen (Knowledge for theMillions) published the Arabic version of "The Miracle of the Quran" in March1983. The Saudis bought all the copies and destroyed them.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

 Refresh



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<< Prev 9:1-129 Next >>

Edip-Layth	9:1 This is an ultimatum from God and His messenger to those who set up partners with whom you had entered a treaty. ¹
The Monotheist Group	9:1 This is a revocation from God and His messenger to those with whom you have made a treaty from among those who have set up partners.
Muhammad Asad	9:1 DISAVOWAL by God and His Apostle [is herewith announced] unto those who ascribe divinity to aught beside God, [and] with whom you [O: believers] have made a covenant. ¹
Rashad Khalifa	9:1 An ultimatum is herein issued from GOD and His messenger to the idol worshipers who enter into a treaty with you.
Shabbir Ahmed	9:1 Freedom from obligation is proclaimed from God and His messenger towards those of the Pagans with whom you had made a treaty. ¹
Transliteration	9:1 Baraʿatun mina All ahiwarasoolihi il a alla theena AA a hadtum minaalmushrikeena
A	9:1 براءة من الله ورسوله الى الذين عهدتم من المشركين
Edip-Layth	9:2 Therefore, roam the land for four months and know that you will not escape God, and that God will humiliate the ingrates.
The Monotheist Group	9:2 Therefore, roam the land for four months and know that you will not escape God, and that God will humiliate the rejecters.
Muhammad Asad	9:2 [Announce unto them:] "Go, then, [freely] about the earth for four months ² - but know that you can never elude God, and that, verily, God shall bring disgrace upon all who refuse to acknowledge the truth!"
Rashad Khalifa	9:2 Therefore, roam the earth freely for four months, and know that you cannot escape from GOD, and that GOD humiliates the disbelievers.
Shabbir Ahmed	9:2 (O Idolaters, who have repeatedly violated the peace treaties!) Travel freely in the land for four months, and know that you cannot escape God, and that God will bring disgrace to the rejecters of the truth. ²

Transliteration	9:2 Faseehoo fee al-ar di arbaAAataashhurin wa iAAlamoo annakum ghayru muAAajizee Allāhiwaanna Allāha mukhzee alkāfireena
A	9:2 فسيحوا في الارض اربعة اشهر واعلموا انكم غير معجزى الله وان الله مخزى الكافرين
Edip-Layth	9:3 A declaration from God and His messenger to the people, on this, the peak day of the Pilgrimage: "That God and His messenger are free from obligation to those who set up partners." If you repent, then it is better for you, but if you turn away, then know that you will not escape God. Promise those who have rejected of a painful retribution; ²
The Monotheist Group	9:3 And a declaration from God and His messenger to the people on the day of the greater Pilgrimage: "That God and His messenger are innocent from all those who set up partners." If you repent, then it is better for you, and if you turn away, then know that you will not escape God. And give news to those who have rejected of a painful retribution.
Muhammad Asad	9:3 And a proclamation from God and His Apostle [is herewith made] unto all mankind on this day of the Greatest Pilgrimage: ³ "God disavows all who ascribe divinity to aught beside Him, and [so does] His Apostle. Hence, if you repent, it shall be for your own good; and if you turn away, then know that you can never elude God!" And unto those who are bent on denying the truth give thou [O Prophet] the tiding of grievous chastisement.
Rashad Khalifa	9:3 A proclamation is herein issued from GOD and His messenger to all the people on the great day of pilgrimage, that GOD has disowned the idol worshipers, and so did His messenger. Thus, if you repent, it would be better for you. But if you turn away, then know that you can never escape from GOD. Promise those who disbelieve a painful retribution.
Shabbir Ahmed	9:3 And a proclamation from God and His messenger is herewith made to all mankind on this day of the Greatest Pilgrimage (9th day of the 12th lunar month, Zil-Hajjah). God disowns the idolaters, and so does His messenger. So, if you repent, it will be better for you. But if you turn away from repentance, then know that you cannot escape God. (O Messenger!) Give tiding of an awful retribution to those who are bent upon opposing the truth.
Transliteration	9:3 Waathanun mina All āhiwarasoolihi il ā a Innāsi yawma al hajjial-akbari anna Allāha baree-on mina almushrikeenawarasooluhu fa-in tubtum fahuwa khayrun lakum wa-in tawallaytumfa iAAlamoo annakum ghayru muAAajizee Allāhiwabashshiri allāttheena kafaroo biAAaathābin aleem in
A	9:3 واذن من الله ورسوله الى الناس يوم الحج الاكبر ان الله برىء من المشركين ورسوله فان تبتم فهو خير لكم وان توليتم فاعلموا انكم غير معجزى الله وبشر الذين كفروا بعذاب اليم
Edip-Layth	9:4 Except for those with whom you had a treaty from among those who have set up partners if they did not reduce anything from it nor did they plan to attack you; you shall fulfill their terms until they expire. God loves the righteous.
The Monotheist Group	9:4 Except for those with whom you had a treaty from among those who have set up partners if they did not reduce anything from it nor did they plan to attack you; you shall continue the treaty with them until its expiry. God loves the righteous.
Muhammad Asad	9:4 But excepted shall be ⁴ -from among those who ascribe divinity to aught beside God - [people] with whom you [O believers] have made a covenant and who thereafter have in no wise failed to fulfil their obligations towards you, and neither have aided anyone against you: observe, then, your covenant with them

	until the end of the term agreed with them. Verily, God loves those who are conscious of Him.
Rashad Khalifa	9:4 If the idol worshipers sign a peace treaty with you, and do not violate it, nor band together with others against you, you shall fulfill your treaty with them until the expiration date. GOD loves the righteous.
Shabbir Ahmed	9:4 Except those idolaters with whom you have a treaty and they have not subsequently failed you, nor have they helped others against you. You shall fulfill your treaty with them till their term. Surely, God loves those who are mindful of His laws.
Transliteration	9:4 Illa alla theena AA ahdattummina almushrikeena thumma lam yanqu sookum shay-an walam yu thahirooAAalaykum a hadan faatimmoo ilayhim AAahdahum ilamuddatihim inna Allaha yuhibbu almuttaqeen
A	9:4 الا الذين عهدتم من المشركين ثم لم ينقصوكم شيئا ولم يظاهروا عليكم احدا فاتموا اليهم عهدهم الى مدتهم ان الله يحب المتقين
Edip-Layth	9:5 So when the restricted months have passed, then you may kill those who have set up partners wherever you find them, take them, surround them, and stand against them at every point. If they repent, hold the contact prayer, and contribute towards betterment, then you shall leave them alone. God is Forgiving, Compassionate.
The Monotheist Group	9:5 So when the restricted months have passed, then you may kill those who have set up partners wherever you find them, and take them, and surround them, and stand against them at every point. If they repent, and uphold the communion, and contribute towards betterment, then you shall leave them alone. God is Forgiving, Merciful.
Muhammad Asad	9:5 And so, when the sacred months are over ⁶ , slay those who ascribe divinity to aught beside God wherever you may come upon them, ⁷ and take them captive, and besiege them, and lie in wait for them at every conceivable place ⁸ ! Yet if they repent, and take to prayer, and render the purifying dues, let them go their way: for, behold, God is much forgiving, a dispenser of grace. ⁹
Rashad Khalifa	9:5 Once the Sacred Months are past, (and they refuse to make peace) you may kill the idol worshipers when you encounter them, punish them, and resist every move they make. If they repent and observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), you shall let them go. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	9:5 When the four Sacred Months are over and if the idolaters are still aggressing, (neither becoming law-abiding citizens of the State, nor emigrating), subdue them whichever tribe they may belong to, take them captive, and besiege them, and prepare for them ambush. But if they repent from aggression, and help in the consolidation of the Divine System and in setting up the Economic Order of Zakaat, then leave their way free. Surely, God is Forgiving Merciful (so shall you be). ³
Transliteration	9:5 Fa-itha insalakha al-ashhuru al hurumufaoqtuloo almushrikeena haythu wajadtumoohum wakhu thoohumwaohsuroohum wa oqAAudoo lahum kulla marsadinfa-in t aboo waaq amoo a lssalatawaaatawoo a lzzakata fakhalloo sabeelahum innaAllaha ghafoorun raheemun
A	9:5 فاذا انسلك الاشهر الحرم فاقتلوا المشركين حيث وجدتموهم وخذوهم واحصروهم واقعدوا لهم كل مرصد فان تابوا واقاموا الصلوة وءاتوا الزكاة فخلوا سبيلهم ان الله غفور رحيم

	<i>Do Not Let Those Who Violate the Peace Treaty Succeed</i>
Edip-Layth	9:6 If any of those who have set up partners seeks your protection, then you may protect him so that he may hear the words of God, then let him reach his sanctuary. This is because they are a people who do not know.
The Monotheist Group	9:6 And if any of those who have set up partners seeks your protection, then you may protect him so that he may hear the words of God, then let him reach his sanctity. This is because they are a people who do not know.
Muhammad Asad	9:6 And if any of those who ascribe divinity to aught beside God seeks thy protection, ¹⁰ grant him protection, so that he might [be able to] hear the word of God [from thee]; and thereupon convey him to a place where he can feel secure: ¹¹ this, because they [may be] people who [sin only because they] do not know [the truth].
Rashad Khalifa	9:6 If one of the idol worshipers sought safe passage with you, you shall grant him safe passage, so that he can hear the word of GOD, then send him back to his place of security. That is because they are people who do not know.
Shabbir Ahmed	9:6 (O Messenger!) If anyone of the idolaters seeks your protection or a safe passage, grant him protection from the State. Convey to him the Word of God, and then send him to a place where he feels safe and secure. This kindness on your part is mandatory because they are people who have not yet seen the beauty of the Divine System.
Transliteration	9:6 Wa-in a <u>h</u> adun mina almushrikeena istaja <u>r</u> akafaajirhu <u>h</u> atta yasmaAAa kalama All <u>h</u> ithumma ablighhu ma/manahu <u>th</u> alika bi-annahum qawmun l <u>a</u> yaAAalamoona
A	9:6 وان احد من المشركين استجارك فاجرهُ حتى يسمع كلم الله ثم ابلغه مامنه ذلك بانهم قوم لا يعلمون
Edip-Layth	9:7 How can those who have set up partners have a pledge with God and with His messenger? Except for those with whom you made a pledge near the Restricted Temple, as long as they are upright with you, then you are upright with them. God loves the righteous.
The Monotheist Group	9:7 How can those who have set up partners have a pledge with God and with His messenger? Except for those with whom you made a pledge near the Sacred Temple, as long as they are upright with you, then you are upright with them. God loves the righteous.
Muhammad Asad	9:7 HOW COULD they who ascribe divinity to aught beside God be granted a covenant by God and His Apostle, ¹² unless it be those [of them] with whom you [O believers] have made a covenant in the vicinity of the Inviolable House of Worship? ¹³ [As for the latter,] so long as they remain true to you, be true to them: for, verily, God loves those who are conscious of Him.
Rashad Khalifa	9:7 How can the idol worshipers demand any pledge from GOD and from His messenger? Exempted are those who have signed a peace treaty with you at the Sacred Masjid. If they honor and uphold such a treaty, you shall uphold it as well. GOD loves the righteous.
Shabbir Ahmed	9:7 How can there be a treaty with God and His messenger for the idolaters (when they have repeatedly violated it)? Exempted are those with whom you make a treaty at the Sacred Masjid. If they honor and uphold such a treaty, so shall you. God loves those who live upright.
Transliteration	9:7 Kayfa yakoonu ilmushrikeena AAahdun AAindaAll <u>a</u> hi waAAinda rasoolihi ill <u>a</u> allath <u>e</u> ena AA <u>a</u> hadtumAAinda almasjidi al <u>h</u> arami fam <u>a</u> istaq <u>a</u> moolakum faistaqeemoo lahum inna All <u>h</u> a yu <u>h</u> ibbualmuttaqeena

A	9:7 كيف يكون للمشركين عهد عند الله وعند رسوله الا الذين عهدتم عند المسجد الحرام فما استقموا لكم فاستقيموا لهم ان الله يحب المتقين
Edip-Layth	9:8 How is it that when they come upon you they disregard all ties, either that of kinship or of pledge. They seek to please you with their words, but their hearts deny, and most of them are wicked.
The Monotheist Group	9:8 How is it that when they come upon you they disregard all ties, either those of kinship or of pledge. They seek to please you with their words, but their hearts deny, and most of them are wicked.
Muhammad Asad	9:8 How [else could it be]? ¹⁴ -since, if they [who are hostile to you] were to overcome you, they would not respect any tie [with you,] nor any obligation to protect [you]. ¹⁵ They seek to please you with their mouths, the while their hearts remain averse [to you]; and most of them are iniquitous.
Rashad Khalifa	9:8 How can they (demand a pledge) when they never observed any rights of kinship between you and them, nor any covenant, if they ever had a chance to prevail. They pacified you with lip service, while their hearts were in opposition, and most of them are wicked.
Shabbir Ahmed	9:8 How can there be a treaty seeing that if they get the upper hand against you, they would respect no ties and no pacts with you? They pleased you with their speech but their hearts opposed you. Most of them defy their pledges. ⁴
Transliteration	9:8 Kayfa wa-in ya <u>th</u>haroo AAalaykumla yarquboo feekum illan wal a <u>th</u>immatan yurdoonakumbi-afw<u>ah</u>ihim wata/b<u>a</u> quloobuhum waaktharuhum <u>f</u>asiqoona
A	9:8 كيف وان يظهروا عليكم لا يرقبوا فيكم الا ولا ذمة يرضونكم بافوههم وتابى قلوبهم واكثرهم فسقون
Edip-Layth	9:9 They purchased with God's signs a small price, so they turn others from His path. Evil indeed is what they used to do.
The Monotheist Group	9:9 They purchased with God's revelations a small price, so they turn others from His path. Evil indeed is what they used to do.
Muhammad Asad	9:9 God's messages have they bartered away for a trifling gain, and have thus turned away from His path: evil, behold, is all that they are wont to do,
Rashad Khalifa	9:9 They traded away GOD's revelations for a cheap price. Consequently, they repulsed the people from His path. Miserable indeed is what they did!
Shabbir Ahmed	9:9 They trade away God's revelations for petty gains and hinder people from His path. Their deeds spread inequity and confusion in the society. ⁵
Transliteration	9:9 Ishtaraw bi-<u>ay</u>ati All<u>ah</u>ithamanan qaleelan fa <u>s</u>addoo AAan sabeelihi innahum <u>s</u>ama <u>k</u>anoo yaAAamaloona
A	9:9 اشتروا بايت الله ثمنا قليلا فصدوا عن سبيله انهم ساء ما كانوا يعملون
Edip-Layth	9:10 They neither respect the ties of kinship nor a pledge for any those who acknowledge. These are the transgressors.
The Monotheist Group	9:10 They do not respect those who are believers, nor a kinship, nor a pledge. These are the transgressors.
Muhammad Asad	9:10 respecting no tie and no protective obligation with regard to a believer; and

	it is they, they who transgress the bounds of what is right! ¹⁶
Rashad Khalifa	9:10 They never observe any rights of kinship towards any believer, nor do they uphold their covenants; these are the real transgressors.
Shabbir Ahmed	9:10 They respect no tie and no pact regarding a believer. They are the ones given to excesses.
Transliteration	9:10 La yarquboona fee mu/minin illan wal athimmatan waol a-ika humu almuAAatadoona
A	9:10 لا يرقبون فى مومن الا ولا ذمة واولئك هم المعتدون
Edip-Layth	9:11 If they repent, and they hold the contact prayer, and they contribute towards betterment, then they are your brothers in the system. We explain the signs for a people who know.
The Monotheist Group	9:11 If they repent, and they uphold the communion, and they contribute towards betterment, then they are your brothers in the system. We explain the revelations for a people who know.
Muhammad Asad	9:11 Yet if they repent, and take to prayer, and render the purifying dues, they become your brethren in faith: ¹⁷ and clearly do We spell out these messages unto people of [innate] knowledge!
Rashad Khalifa	<i>Repentance: Cleaning the Slate</i> 9:11 If they repent and observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), then they are your brethren in religion. We thus explain the revelations for people who know.
Shabbir Ahmed	9:11 If they mend their ways, (and as law-abiding citizens), help consolidate the Divine System, and the Economic Order of Zakaat, then they are your brothers in the System of Life. We explain Our messages for those who wish to learn. ⁶
Transliteration	9:11 Fa-in t aboo waaq amoo a lssalatatawatawoo a lzzakata fa-ikhw anukum feealddeeni wanufassilu al-ayatiliqawmin yaAAlamoonaa
A	9:11 فان تابوا واقاموا الصلوة وءاتوا الزكوة فاخونكم فى الدين ونفصل الءايت لقوم يعلمون
Edip-Layth	9:12 If they break their oaths after their pledge, and they taunt and attack your system; then you may kill the chiefs of rejection. Their oaths are nothing to them, perhaps they will then cease.
The Monotheist Group	9:12 And if they break their oaths after making them, and they denounce the authority of your system; then you may kill the chiefs of rejection. Their oaths are nothing to them, perhaps they will then cease.
Muhammad Asad	9:12 But if they break their solemn pledges after having concluded a covenant, ¹⁸ and revile your religion, then fight against these archetypes of faithlessness ¹⁹ who, behold, have no [regard for their own] pledges, so that they might desist [from aggression].
Rashad Khalifa	9:12 If they violate their oaths after pledging to keep their covenants, and attack your religion, you may fight the leaders of paganism - you are no longer bound by your covenant with them - that they may refrain.
Shabbir Ahmed	9:12 If they keep breaking their pledges after their treaty, and assail your System, then fight the chiefs of the disbelievers. They have no respect for their binding oaths. This action will help restrain them from aggression.

Transliteration	9:12 Wa-in nakathoo aym anahum min baAAadiAAahdihim wa taAAanoo fee deenikum faq atilooa-immata alkufri innahum l a aym ana lahumlaAAallahum yantahoona
A	9:12 وان نكثوا ايمانهم من بعد عهدهم وطعنوا في دينكم فقتلوا ائمة الكفر انهم لا ايمان لهم لعلهم ينتهون
Edip-Layth	9:13 Would you not fight a people who broke their oaths and intended to expel the messenger, especially while they were the ones who attacked you first? Do you fear them? It is God who is more worthy to be feared if you are those who acknowledge.
The Monotheist Group	9:13 Would you not fight a people who broke their oaths and intended to expel the messenger, especially while they were the ones who attacked you first? Do you fear them? It is God who is more worthy to be feared if you are believers.
Muhammad Asad	9:13 Would you, perchance, fail to fight against people who have broken their solemn pledges, and have done all that they could to drive the Apostle away, and have been first to attack you? Do you hold them in awe? Nay, it is God alone of whom you ought to stand in awe, ²⁰ if you are [truly] believers!
Rashad Khalifa	9:13 Would you not fight people who violated their treaties, tried to banish the messenger, and they are the ones who started the war in the first place? Are you afraid of them? GOD is the One you are supposed to fear, if you are believers.
Shabbir Ahmed	9:13 Will you not fight a people who keep breaking their solemn pledges and did everything to drive out the messenger, and did attack you first? What! Do you fear them? Nay, it is God alone Whom you should more justly fear, if you are truly believers.
Transliteration	9:13 Ala tuq atiloona qawmannakathoo aym anahum wahammoo bi-ikhr aji alrrasooliwahum badaookum awwala marratin atakhshawnahum fa Allahuahaquq an takhshawhu in kuntum mu/mineena
A	9:13 الا تقتلون قوما نكثوا ايمانهم وهموا باخراج الرسول وهم بدعوكم اول مرة اتخشونهم فالله احق ان تخشوه ان كنتم مومنين
Edip-Layth	9:14 Fight them; perhaps God will punish them by your hands, humiliate them, grant you victory over them and heal the chests of an acknowledging people,
The Monotheist Group	9:14 Fight them; perhaps God will punish them by your hands and humiliate them and grant you victory over them and heal the chests of the believing people.
Muhammad Asad	9:14 Fight against them! God will chastise them by your hands, and will bring disgrace upon them, and will succour you against them; and He will soothe the bosoms of those who believe,
Rashad Khalifa	9:14 You shall fight them, for GOD will punish them at your hands, humiliate them, grant you victory over them, and cool the chests of the believers.
Shabbir Ahmed	9:14 Fight them! God will punish them at your hands, and He will humiliate them, and give you victory over them, and He will soothe the bosoms of those who believe. (Soothe from the persecution they have undergone).
Transliteration	9:14 Qatiloohum yuAAa ththibhumu All ahubi-aydeekum wayukhzihim wayansurkum AAalayhim wayashfi sudooraqawmin mu/mineena
A	9:14 قتلوهم يعذبهم الله ويخزهم وينصركم عليهم ويشف صدور قوم مومنين

Edip-Layth	9:15 To remove the anger from their hearts; God pardons whom he pleases. God is Knowledgeable, Wise.
The Monotheist Group	9:15 And to remove the anger from their hearts; God pardons whom he pleases. God is Knowledgeable, Wise.
Muhammad Asad	9:15 and will remove the wrath that is in their hearts. And God will turn in His mercy unto whom He wills: ²² for, God is all-knowing, wise.
Rashad Khalifa	9:15 He will also remove the rage from the believers' hearts. GOD redeems whomever He wills. GOD is Omniscient, Most Wise.
Shabbir Ahmed	9:15 He will remove the rage from their hearts. (The invitation is always open.) God accepts corrective action according to His law. For God is All Knower, All Wise.
Transliteration	9:15 Wayu <u>th</u> hib ghay <u>th</u> aquloo ^{bi} him wayatoobu All <u>a</u> hu AAal <u>a</u> man yash <u>a</u> owaAll <u>a</u> hu AAaleemun <u>h</u> akeemun
A	9:15 وَيَذْهَبْ غِيظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ
Edip-Layth	9:16 Or did you think that you would be left alone? God will come to know those of you who strived and did not take other than God and His messenger and those who acknowledge as helpers. God is Ever-aware in what you do.
The Monotheist Group	9:16 Or did you think that you would be left alone? God will come to distinguish those of you who strived and did not take other than God and His messenger and the believers as helpers. God is Expert in what you do.
Muhammad Asad	9:16 Do you [O believers] think that you will be spared ²³ unless God takes cognizance of your having striven hard [in His cause] ²⁴ without seeking help from any but God and His Apostle and those who believe in Him? ²⁵ For, God is aware of all that you do.
Rashad Khalifa	9:16 <i>The Inevitable Test</i> Did you think that you will be left alone without GOD distinguishing those among you who strive, and never ally themselves with GOD's enemies, or the enemies of His messenger, or the enemies of the believers? GOD is fully Cognizant of everything you do.
Shabbir Ahmed	9:16 Do you think that you will be left alone without God distinguishing those among you who strive in His cause, and take none for ally except God, His messenger, and the believers? And God is Aware of what you do.
Transliteration	9:16 Am <u>h</u> asibtum an tutrakoo walamm <u>a</u> yaAAalami All <u>a</u> hu alla <u>th</u> eena j <u>a</u> hadoo minkumwalam yattakhi <u>th</u> oo min dooni All <u>a</u> hi wal <u>a</u> rasooli ^{hi} wal <u>a</u> almu/mineena waleejatan waAll <u>a</u> hukhabeerun bima <u>a</u> taAAamaloona
A	9:16 أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ
Edip-Layth	9:17 It was not for those who have set up partners to maintain God's temples while they bear witness over their own rejection. For these, their works have fallen, and in the fire they will abide.
The Monotheist Group	9:17 It was not for those who have set up partners to maintain God's temples while they bear witness over their own rejection. For these, their works have fallen, and in the Fire they will abide.
	9:17 IT IS NOT for those who ascribe divinity to aught beside God to visit or

Muhammad Asad	tend ²⁶ God's houses of worship, the while [by their beliefs] they bear witness against themselves that they are denying the truth. It is they whose works shall come to nought, and they who in the fire shall abide ²⁷
Rashad Khalifa	9:17 The idol worshipers are not to frequent the masjids of GOD, while confessing their disbelief. These have nullified their works, and they will abide forever in Hell.
Shabbir Ahmed	9:17 Those who associate others with God, (whether idols, religious leaders or temporal leaders), shall not administer God's Masjids, the Centers of the Divine System - while they witness against their own 'self' denial of truth. All their works are in vain and they will abide in the fire. ⁷
Transliteration	9:17 Ma k ana lilmushrikeena anyaaAmuroo mas ajida All ahi sh ahideena AAalaanfusihim bi alkufri ol a-ika habitaAAamaluHum wafee a Innari hum khalidoona
A	9:17 ما كان للمشركين ان يعمروا مسجد الله شهيدين على انفسهم بالكفر اولئك حبطت اعمالهم وفي النار هم خلدون
Edip-Layth	9:18 Rather, the temples of God are maintained by the one who acknowledges God and the Last day, holds the contact prayer, contributes towards betterment, and he does not fear except God. It is these that will be of the guided ones.
The Monotheist Group	9:18 Rather, the temples of God are maintained by he who believes in God and the Last Day, and he upholds the communion, and he contributes towards betterment, and he does not fear except God. It is these that will be of the guided ones.
Muhammad Asad	9:18 Only he should visit or tend God's houses of worship who believes in God and the Last Day, and is constant in prayer, and spends in charity, and stands in awe of none but God: for [only such as] these may hope to be among the right-guided! ²⁸
Rashad Khalifa	9:18 The only people to frequent GOD's masjids are those who believe in GOD and the Last Day, and observe the Contact Prayers (Salat), and give the obligatory charity (Zakat), and do not fear except GOD. These will surely be among the guided ones.
Shabbir Ahmed	9:18 Only those people are fit to administer the Masjids (the Centers of the Divine Order), who have unwavering belief in God and the Last Day. They strive to establish the Divine System, and to set up the Just Economic System of Zakaat and fear none but God. They are the only ones who are rightly guided.
Transliteration	9:18 Innama yaAAamuru mas ajida All ahiman amana bi Allahi wa alyawmi al-akhiriwaaqama a lssalata wa ataazzakata walam yakhsha ill a All ahafaAAasa ola-ika an yakoonoo mina almuhtadeena
A	9:18 انما يعمر مسجد الله من اامن بالله واليوم الءاخر واقام الصلوة وءاتى الزكوة ولم يخش الا الله فعسى اولئك ان يكونوا من المهتدين
Edip-Layth	9:19 Have you made serving drink to the pilgrims and the maintenance of the Restricted Temple the same as one who acknowledges God and the Last day, who strives in the cause of God? They are not the same with God. God does not guide the wicked people.
The Monotheist Group	9:19 Have you made the watering of the pilgrim and the maintenance of the Sacred Temple the same as one who believes in God and the Last Day and he strives in the cause of God? They are not the same with God. And God does not

	guide the wicked people.
Muhammad Asad	9:19 Do you, perchance, regard the [mere] giving of water to pilgrims and the tending of the Inviolable House of Worship as being equal to [the works of] one who believes in God and the Last Day and strives hard in God's cause? These [things] are not equal in the sight of God. And God does not grace with His guidance people who [deliberately] do wrong.
Rashad Khalifa	<i>Question to the Arabs</i> 9:19 Have you considered the watering of the pilgrims and caring for the Sacred Masjid a substitute for believing in GOD and the Last Day, and striving in the cause of GOD? They are not equal in the sight of GOD. GOD does not guide the wicked people.
Shabbir Ahmed	9:19 Do you consider providing water to pilgrims and caring for the Sacred Masjid (in Makkah) equal to the work of him who has Conviction in God and the Last Day and then strives in the cause of God? They are not equal in the sight of God. God does not guide those who displace action with ritual. ⁸
Transliteration	9:19 AjaAAaltum siq <u>ayata</u> al <u>hajjiwaAAima</u> rata almasjidi al <u>hara</u> mi kaman <u>amanabiAlla</u> hi wa <u>alyawmi</u> al- <u>akhiri</u> waj <u>ahadafee</u> sabeeli All <u>ahi</u> l <u>a</u> yastawoona AAinda All <u>ahiwaAlla</u> hu la yahdee alqawma al <u>ththalimeena</u>
A	9:19 اجعلتم سقاية الحاج وعمارة المسجد الحرام كمن ءامن بالله واليوم الءآخر وجهد فى سبيل الله لا يستون عند الله والله لا يهدى القوم الظلمين
Edip-Layth	9:20 Those who acknowledged, emigrated, strived in the cause of God with their wealth and their lives are in a greater degree with God. These are the winners.
The Monotheist Group	9:20 Those who believed and emigrated and strived in the cause of God with their wealth and their lives are in a greater degree with God. These are the winners.
Muhammad Asad	9:20 Those who believe, and who have forsaken the domain of evil ³⁰ and have striven hard in God's cause with their possessions and their lives have the highest rank in the sight of God; and it is they, they who shall triumph [in the end]!
Rashad Khalifa	<i>Good News</i> 9:20 Those who believe, and emigrate, and strive in the cause of GOD with their money and their lives, are far greater in rank in the sight of GOD. These are the winners.
Shabbir Ahmed	9:20 Those who attained belief, and left their homes, and strove in the cause of God with their wealth and their lives, have a much greater rank with God. They are the ones who are truly triumphant.
Transliteration	9:20 Alla <u>theena</u> <u>amanoo</u> wah <u>ajaroowajaha</u> doo fee sabeeli All <u>ahi</u> bi- <u>amwalihimwaan</u> fusihim aAA <u>thamu</u> darajatan AAinda All <u>ahiwaola</u> -ika humu alf <u>a</u> - <u>izoona</u>
A	9:20 الذين ءامنوا وهاجروا وجهدوا فى سبيل الله بامولهم وانفسهم اعظم درجة عند الله واولئك هم الفائزون
Edip-Layth	9:21 Their Lord gives them good news of a Mercy from Him, acceptance, and gardens that are for them in which there is permanent bliss.
The Monotheist Group	9:21 Their Lord gives them good news of a Mercy from Him, and acceptance, and estates that are for them in which there is permanent bliss.
	9:21 Their Sustainer gives them the glad tiding of the grace [that flows] from

Muhammad Asad	Him, and of [His] goodly acceptance, and of the gardens which await them, full of lasting bliss,
Rashad Khalifa	9:21 Their Lord gives them good news: mercy and approval from Him, and gardens where they rejoice in everlasting bliss.
Shabbir Ahmed	9:21 Their Lord gives them good news of His grace, His Approval, and the Gardens with lasting delight and bliss.
Transliteration	9:21 Yubashshiruhum rabbuhum bira h _u matinminhu wari _d wa _n in wajanna _t in lahum feeha _n aAeemun muqee _m un
A	9:21 يبشّرهم ربهم برحمة منه ورضون وجنت لهم فيها نعيم مقيم
Edip-Layth	9:22 They will abide in it eternally. God has a great reward.
The Monotheist Group	9:22 They will abide in it eternally. God has a great reward.
Muhammad Asad	9:22 therein to abide beyond the count of time. Verily, with God is a mighty reward!
Rashad Khalifa	9:22 Eternally they abide therein. GOD possesses a great recompense.
Shabbir Ahmed	9:22 They will live there forever. Surely, with God is immense reward.
Transliteration	9:22 Kha _l ideena feeha _n abadan innaAlla _h a AAindah _u ajrun AAa _t heem _u n
A	9:22 خلدین فیہا ابدان ان اللہ عنده اجر عظیم
Edip-Layth	9:23 O you who acknowledge, do not take your fathers nor brothers as allies if they prefer rejection to acknowledgement. Whoever of you takes them as such, then these are the wicked.
The Monotheist Group	9:23 O you who believe, do not take your fathers nor brothers as allies if they prefer rejection to belief. And whoever of you takes them as such, then these are the wicked.
Muhammad Asad	9:23 O YOU who have attained to faith! Do not take your fathers and your brothers for allies if a denial of the truth is dearer to them than faith: for those of you who ally themselves with them-it is they, they who are evildoers! ³¹
Rashad Khalifa	<i>If You Have to Make a Choice</i> 9:23 O you who believe, do not ally yourselves even with your parents and your siblings, if they prefer disbelieving over believing. Those among you who ally themselves with them are transgressing.
Shabbir Ahmed	9:23 O You who have chosen to be graced with belief! Even if your parents and siblings take pleasure in disbelief rather than faith, do not take them as allies. For, those of you who ally themselves with them, it is those who are wrongdoers. (The Divine Ideology shall take precedence over all other bonds.)
Transliteration	9:23 Ya ayyuh a _n alla _n theena amanoola _n tattakhi _n thoo abaakum wa-ikhwa _n akumawliya _n ini ista _n habboo alkufra AAa _n al-eema _n iwanaman yatawallahum minkum faola-ika humu al _{th} thalimoona
A	9:23 ياايها الذين ءامنوا لا تتخذوا ءاباءكم واطونكم اولياء ان استحبوا الكفر على الايمن ومن يتولهم منكم فاولئك هم الظالمون
	<i>Dedicate Yourself to Establish Peace and Liberty</i> 9:24 Say, "If your fathers, your sons, your brothers, your spouses, your clan, and money which you have gathered, a trade in which you fear a decline, and

Edip-Layth	homes which you enjoy; if these are dearer to you than God and His messenger and striving in His cause, then wait until God brings His decision. God does not guide the wicked people."
The Monotheist Group	9:24 Say: "If your fathers, and your sons, and your brothers, and your wives, and your clan, and money which you have gathered, and a trade which you would fear if it declines, and homes which you find pleasing; if these are dearer to you than God and His messenger and striving in His cause, then wait until God brings His decision. And God does not guide the wicked people."
Muhammad Asad	9:24 Say: "If your fathers and your sons and your brothers and your spouses and your clan, and the worldly goods which you have acquired, and the commerce whereof you fear a decline, and the dwellings in which you take pleasure - [if all these] are dearer to you than God and His Apostle and the struggle in His cause, then wait until God makes manifest His will; ³² and [know that] God does not grace iniquitous folk with His guidance."
Rashad Khalifa	<i>Important Criterion</i> 9:24 Proclaim: "If your parents, your children, your siblings, your spouses, your family, the money you have earned, a business you worry about, and the homes you cherish are more beloved to you than GOD and His messenger, and the striving in His cause, then just wait until GOD brings His judgment." GOD does not guide the wicked people. ²
Shabbir Ahmed	9:24 Say, "If your parents, your children, and your siblings, and your spouses, and your tribe, and the wealth you have acquired, and the business in which you fear a decline, and the houses you love, are dearer to you than God and His messenger and striving in His cause, then wait till God brings His command to pass." (Systems based on other than the Supreme Divine Ideology are destined to collapse.) God does not intervene to guide those who drift away from Divine laws. ⁹
Transliteration	9:24 Qul in k ana abaokumwaabnaokum wa-ikhw anukum waazwajukumwaAAasheeratukum waamw alun iqtaraftumoooh a watijaratuntakhshawna kasadaha wamas akinu tar dawnahaahabba ilaykum mina Allahi warasoolihi wajih adinfee sabeelihi fatarabba soo hatta ya/tiya All ahubi-amrihi waAllahu la yahdee alqawma alfasiqeena
A	9:24 قل ان كان ءاباؤكم وابناؤكم واخونكم وازوجكم وعشيرتكم وامول اقترفتموها وتجرة تخشون كسادها ومسكن ترضونها احب اليكم من الله ورسوله وجهاد في سبيله فتربصوا حتى ياتي الله بامرہ والله لا يهدى القوم الفسقين
Edip-Layth	9:25 God has granted you victory in many battlefields. On the day of Hunayn, when you were pleased with your great numbers but it did not help you at all, and the land became tight around you for what it held, then you turned to flee.
The Monotheist Group	9:25 God has granted you victory in many battles. And on the day of Hunayn when you were pleased with your great numbers but it did not help you at all, and the land became tight around you for what it held, then you turned to flee.
Muhammad Asad	9:25 Indeed, God has succoured you on many battlefields, [when you were few;] and [He did so, too,] on the Day of Hunayn, when you took pride in your great numbers and they proved of no avail whatever to you -for the earth, despite all its vastness, became [too] narrow for you and you turned back, retreating: ³³
Rashad Khalifa	9:25 GOD has granted you victory in many situations. But on the day of Hunayn, you became too proud of your great number. Consequently, it did not help you at all, and the spacious earth became so straitened around you, that you turned around and fled.

Shabbir Ahmed	9:25 God has granted you victory in many battle-fields. And on the Day of Hunain, when you marveled at your great numbers, they did not avail you in the least. The earth, despite all its vastness, became constrained for you and you turned back, retreating.
Transliteration	9:25 Laqad na sarakumu All ahu feemaw atina katheeratin wayawma hunaynin ithaAAabatkum kathratukum falam tughni AAankum shay-an wadaqatAAalaykumu al-ardu bima rahubat thummawallaytum mudbireena
A	9:25 لقد نصركم الله في مواطن كثيرة ويوم حنين اذ اعجبتمكم كثرتكم فلم تغن عنكم شيئا وضائق عليكم الارض بما رحبت ثم وليتم مدبرين
Edip-Layth	9:26 Then God sent down tranquility upon His messenger and those who acknowledge, and He sent down soldiers which you did not see. He thus punished those who rejected. Such is the recompense of the ingrates.
The Monotheist Group	9:26 Then God sent down tranquility upon His messenger and the believers, and He sent down soldiers which you did not see, and He punished those who disbelieved. Such is the recompense of the rejecters.
Muhammad Asad	9:26 whereupon God bestowed from on high His [gift of] inner peace upon His Apostle and upon the believers, and bestowed [upon you] from on high forces which you could not see, ³⁴ and chastised those who were bent on denying the truth: for such is the recompense of all who deny the truth!
Rashad Khalifa	9:26 Then GOD sent down contentment upon His messenger and upon the believers. And He sent down invisible soldiers; He thus punished those who disbelieved. This is the requital for the disbelievers.
Shabbir Ahmed	9:26 Then God sent His peace of reassurance down upon His messenger and upon the believers, and sent down armies you could not see, and punished the rejecters. Such is the reward of the rejecters of the truth. ¹⁰
Transliteration	9:26 Thumma anzala All ahu sakeenatahu AAal arasoolihi waAAal almu/mineena waanzala junoodan lamtarawha waAAaththaba allatheena kafaroo wa thalikajazao alkafireena
A	9:26 ثم انزل الله سكينة على رسوله وعلى المومنين وانزل جنودا لم تروها وعذب الذين كفروا وذلك جزاء الكافرين
Edip-Layth	9:27 Then God will accept the repentance of whom He pleases after that. God is Forgiving, Compassionate.
The Monotheist Group	9:27 Then God will accept the repentance of whom He pleases after that. God is Forgiving, Merciful.
Muhammad Asad	9:27 But with all this , ³⁵ God will turn in His mercy unto whom He wills: for God is much-forgiving, a dispenser of grace. ³⁶
Rashad Khalifa	9:27 Ultimately, GOD redeems whomever He wills. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	9:27 God will shower mercy on the worthy according to His laws. God is Forgiving, Merciful.
Transliteration	9:27 Thumma yatoobu All ahu min baAAadi thalikaAAala man yash ao wa Allahu ghafoorunraheemun
A	

9:27 ثم يتوب الله من بعد ذلك على من يشاء والله غفور رحيم

Edip-Layth	9:28 O you who acknowledge, those who have set up partners are impure, so let them not approach the Restricted Temple after this calendar year of theirs. If you fear poverty, then God will enrich you from His blessings if He wills. God is Knowledgeable, Wise.
The Monotheist Group	9:28 O you who believe, those who have set up partners are impure, so let them not approach the Sacred Temple after this year of theirs; and if you fear poverty, then God will enrich you from His blessings if He wills. God is Knowledgeable, Wise.
Muhammad Asad	9:28 O YOU who have attained to faith! Those who ascribe divinity to aught beside God are nothing but impure: ³⁷ and so they shall not approach the Inviolable House of Worship from this year onwards ³⁸ And should you fear poverty, then [know that] in time God will enrich you out of His bounty, if He so wills: ³⁹ for, verily, God is all-knowing, wise!
Rashad Khalifa	9:28 O you who believe, the idol worshipers are polluted; they shall not be permitted to approach the Sacred Masjid after this year. If you fear loss of income, GOD will shower you with His provisions, in accordance with His will. GOD is Omniscient, Most Wise.
Shabbir Ahmed	9:28 O You who have chosen to be graced with belief! The idolaters have made their hearts unclean (and the Sacred Masjid of Makkah is the House of Pure Monotheism. Only those who believe in the Divine System can administer this Sacred House (9:18). So let not the Idolaters come close to it after this year of theirs. If you fear scarcity of trade, God will enrich you with His bounty. This is the promise of God Who is Knower, Wise.
Transliteration	9:28 Ya ayyuh a alla theena amanooinnama almushrikoona najasun fal a yaqraboalmasjida al harama baAAda AA amihim h athawa-in khiftum AAaylatan fasawfa yughneekumu All ahu min fa dlihiin sh aa inna All aha AAaleemun hakeemun
A	9:28 يايها الذين ءامنوا انما المشركون نجس فلا يقربوا المسجد الحرام بعد عامهم هذا وان خفتم عيلة فسوف يغنيكم الله من فضله ان شاء ان الله عليم حكيم
Edip-Layth	9:29 Fight those who do not acknowledge God nor the Last day among the people who received the book; they do not forbid what God and His messenger have forbidden, and they do not uphold the system of truth; until they pay the reparation, in humility.
The Monotheist Group	9:29 Fight those who do not believe in God or the Last Day, nor do they forbid what God and His messenger have forbidden, nor do they uphold the system of truth - from among the people who have been given the Scripture - until they pay the reparation, willingly or unwillingly, and they are subdued.
Muhammad Asad	9:29 [And] fight against those who - despite having been vouchsafed revelation [aforetime] ⁴⁰ - do not [truly] believe either in God or the Last Day, and do not consider forbidden that which God and His Apostle have forbidden, ⁴¹ and do not follow the religion of truth [which God has enjoined upon them] ⁴² till they [agree to] pay the exemption tax with a willing hand, after having been humbled [in war]. ⁴³
Rashad Khalifa	9:29 You shall fight back against those who do not believe in GOD, nor in the Last Day, nor do they prohibit what GOD and His messenger have prohibited, nor do they abide by the religion of truth - among those who received the scripture -

	until they pay the due tax, willingly or unwillingly.
Shabbir Ahmed	9:29 Fight back against those who do not believe in God, nor in the Last Day, nor do they prohibit what God and His messenger have prohibited, nor do they acknowledge the True Deen - among those who were given the scripture, until they pay Jizya in humility. ¹¹
Transliteration	9:29 Qatiloona alla theena l ayyu/minoona bi Allahi wal a bi alyawmial-akhiri wal a yuharrimoona m a harramaAllahu warasooluhu wal a yadeenoona deena alhaqqimina alla theena ootoo alkit aba hattayuAAto aljizyata AAan yadin wahum saghiroona
A	9:29 قتلوا الذين لا يؤمنون بالله ولا باليوم الآخر ولا يحرمون ما حرم الله ورسوله ولا يدينون دين الحق من الذين اوتوا الكتب حتى يعطوا الجزية عن يد وهم صغرون
Edip-Layth	<i>Do Not Accept Religious Leaders As Authorities Besides God</i> 9:30 The Jews said, "Ezra is God's son," and the Nazarenes said, "The Messiah is God's son." Such is their utterances with their mouths; they imitate the sayings of those who rejected before them. God's curse be on them. How deviated are they! ⁴
The Monotheist Group	9:30 The Jews said: "Ezra is God's son," and the Nazarenes said: "The Messiah is God's son." Such is their utterances with their mouths, they imitate the sayings of those who rejected before them. God will fight them. They are deluded from the truth!
Muhammad Asad	9:30 AND THE JEWS say, "Ezra is God's son," while the Christians say, "The Christ is God's son." Such are the sayings which they utter with their mouths, following in spirit assertions made in earlier times by people who denied the truth! ⁴⁴ [They deserve the imprecation:] "May God destroy them!" ⁴⁵ How perverted are their minds! ⁴⁶
Rashad Khalifa	<i>Blasphemies</i> 9:30 The Jews said, "Ezra is the son of GOD," while the Christians said, "Jesus is the son of GOD!" These are blasphemies uttered by their mouths. They thus match the blasphemies of those who have disbelieved in the past. GOD condemns them. They have surely deviated.
Shabbir Ahmed	9:30 The Jews say, "Uzayr is God's son," while the Christians say, "The Messiah is God's son." They only utter baseless themes with their mouths, following the assertions made in earlier times by people who denied the truth! God condemns them. They are surely deluded. ¹²
Transliteration	9:30 Waqaalati alyahoodu AAuzayrun ibnu Allahiwaqaalati alInnaasara almaseehuibnu Allahi thalika qawluhum bi-afw ahihim yu dahi-oonaqawla alla theena kafaroo min qablu qatalahumu Allahuanna yu/fakoona
A	9:30 وقالت اليهود عزير ابن الله وقالت النصارى المسيح ابن الله ذلك قولهم بافوههم يضلون قول الذين كفروا من قبل قتلهم الله انى يوفكون
Edip-Layth	9:31 They took their scholars and priests to be lords besides God, and the Messiah son of Mary, while they were only commanded to serve One god, there is no god but He, be He glorified for what they set up.
The Monotheist Group	9:31 They took their Priests and Monks to be patrons besides God, and the Messiah son of Mary, while they were only commanded to serve One god, there is no god but He, be He glorified for what they set up.
	9:31 They have taken their rabbis and their monks-as well as the Christ, son of

Muhammad Asad	Mary-for their lords beside God, ⁴⁷ although they had been bidden to worship none but the One God, save whom there is no deity: the One who is utterly remote, in His limitless glory, from anything to which they may ascribe a share in His divinity!
Rashad Khalifa	<i>Upholding the Teachings of Religious Leaders Instead of</i> 9:31 They have set up their religious leaders and scholars as lords, instead of GOD. Others deified the Messiah, son of Mary. They were all commanded to worship only one god. There is no god except He. Be He glorified, high above having any partners.
Shabbir Ahmed	9:31 They take their rabbis, priests and monks to be their Lords ¹³ besides God. And they take as their Lord, the Messiah son of Mary. Yet they were commanded to worship but One God. There is no god but He. praise and glory to Him, He is far too Glorious for what they ascribe to Him.
Transliteration	9:31 Ittakha ^h oo a ^h b ^{ar} ahumwaruh ^{ba} nahum arb ^a ban min dooni All ^a hi waalmaseeh ^{ai} bna maryama wama ^a omiroo illa liyaAAabudoo il ^a hanwah ⁱ dan la ilaha illa huwa sub ^{ha} nanuAAamma yushrikoona
A	9:31 اتخذوا احبارهم ورهبنتهم اربابا من دون الله والمسيح ابن مريم وما امروا الا ليعبدوا الها وحدا لا اله الا هو سبحانه عما يشركون
Edip-Layth	9:32 They want to extinguish God's light with their mouths, but God refuses such and lets His light continue, even if the ingrates hate it.
The Monotheist Group	9:32 They want to extinguish God's light with their mouths, but God refuses such and lets His light continue, even if the rejecters hate it.
Muhammad Asad	9:32 They want to extinguish God's [guiding] light with their utterances: ⁴⁸ but God will not allow [this to pass], for He has willed to spread His light in all its fullness, ⁴⁹ however hateful this may be to all who deny the truth.
Rashad Khalifa	9:32 They want to put out GOD's light with their mouths, but GOD insists upon perfecting His light, in spite of the disbelievers.
Shabbir Ahmed	9:32 They seek to extinguish God's light (the Qur'an) by their utterances. But God will not allow this to pass, for He has willed to spread His light in all its fullness even though the rejecters may detest it.
Transliteration	9:32 Yureedoona an yu ^t fi-oo noora All ^a hibi-afwah ⁱ him waya/b ^a All ^a hu ill ^a anyutimma noorahu walaw kariha alk ^a firoona
A	9:32 يريدون ان يطفوا نور الله بافواههم ويابى الله الا ان يتم نوره ولو كره الكفرون
Edip-Layth	9:33 He is the One who sent His messenger with guidance and the system of truth, to make it manifest above all other systems, even if those who set up partners hate it. ⁵
The Monotheist Group	9:33 He is the One who sent His messenger with guidance and the system of truth, to make it expose all other systems, even if those who set up partners hate it.
Muhammad Asad	9:33 He it is who has sent forth His Apostle with the [task of spreading] guidance and the religion of truth, to the end that He may cause it to prevail over all [false] religion ⁵⁰ -however hateful this may be to those who ascribe divinity to aught beside God.
	<i>"Submission" Destined to Prevail</i>

Rashad Khalifa	9:33 He is the One who sent His messenger with the guidance and the religion of truth, and will make it dominate all religions, in spite of the idol worshipers. ⁴
Shabbir Ahmed	9:33 He is the One Who has sent His messenger with guidance and the True Religion (Deen = The System of Life), that He may cause it to prevail over all religions and systems of life, even though the idolaters may detest it. ¹⁴
Transliteration	9:33 Huwa allat ^h ee arsala rasoolahu bi alhudawadeeni al ^h aqqi liyu t ^h hirahu AAala aldeenikullihi walaw kariha almushrikoon a
A	9:33 هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
Edip-Layth	<i>Beware of Religious Scholars and Leaders Who Exploit In God's Name</i> 9:34 O you who acknowledge, many of the scholars and priests consume people's money in falsehood, and they turn away from the path of God. Those who hoard gold and silver, and do not spend it in the cause of God, give them news of a painful retribution.
The Monotheist Group	9:34 O you who believe, many of the Priests and Monks consume people's money in falsehood, and they turn away from the path of God. And those who hoard gold and silver, and do not spend it in the cause of God, give them news of a painful retribution.
Muhammad Asad	9:34 O you who have attained to faith! Behold, many of the rabbis and monks do indeed wrongfully devour men's possessions and turn [others] away from the path of God. But as for all who lay up treasures of gold and silver and do not spend them for the sake of Gods ⁵¹ - give them the tidings of grievous suffering [in the life to come]:
Rashad Khalifa	<i>Beware of Professional Religionists</i> 9:34 O you who believe, many religious leaders and preachers take the people's money illicitly, and repel from the path of GOD. Those who hoard the gold and silver, and do not spend them in the cause of GOD, promise them a painful retribution.
Shabbir Ahmed	9:34 O You who have chosen to be graced with belief! A great many religious leaders, rabbis, priests, monks, Mullahs, yogis, and mystics devour the wealth of people in falsehood, and bar them from the path of God. All those who hoard up gold and silver and do not spend it in the cause of God, to them give tidings (O Prophet!) of a painful doom. ¹⁵
Transliteration	9:34 Ya ayyuh a alla theena amanooinna katheeran mina al-a hbari waalrruhbanilaya/kuloona amw ala a Innasi bi albatiliwayasuddoon AAan sabeeli Allahi wa allatheenayaknizoon a lththahaba wa alfiddatawala yunfiqoonah a fee sabeeli Allahifabashshirhum biAAathabin aleemin
A	9:34 يايها الذين ءامنوا ان كثيرا من الاحبار والرهبان لياكلون اموال الناس بالباطل ويصدون عن سبيل الله والذين يكنزون الذهب والفضة ولا ينفقونها فى سبيل الله فبشرهم بعذاب اليم
Edip-Layth	9:35 On the day when they will be seared in the fires of hell, their foreheads, sides and backs will be branded with it: "This is what you have hoarded for yourselves, so taste what you have hoarded!"
The Monotheist Group	9:35 On the Day when they will be seared in the fires of Hell, and their foreheads and sides and backs will be branded with it: "This is what you have hoarded for yourselves, so taste what you have hoarded!"
Muhammad Asad	9:35 on the Day when that [hoarded wealth] shall be heated in the fire of hell and their foreheads and their sides and their backs branded therewith ⁵² , [those

	sinner shall be told:] "These are the treasures which you have laid up for yourselves! Taste, then, [the evil of] your hoarded treasures!"
Rashad Khalifa	9:35 The day will come when their gold and silver will be heated in the fire of Hell, then used to burn their foreheads, their sides, and their backs: "This is what you hoarded for yourselves, so taste what you have hoarded."
Shabbir Ahmed	9:35 On the Day when it will all be heated in the fire of Hell and their foreheads, flanks and backs will be branded with it. "Here is what you hoarded for yourselves, now taste what you had hoarded."
Transliteration	9:35 Yawma yu hma AAalayh afee n ari jahannama fatukw a bih a jibahuhumwajunoobuhum wa thuhooruhum h atha m akanaztum li-anfusikum fathooqoo ma kuntum taknizoon
A	9:35 يوم يحمي عليها في نار جهنم فتكوى بها جباههم وجنوبهم وظهورهم هذا ما كنزتم لانفسكم فنوقوا ما كنتم تكنزون
Edip-Layth	9:36 The count of the months with God is twelve months in God's book the day He created the heavens and the earth; four of them are restricted. This is the correct system; so do not wrong yourselves in them. Fight those who set up partners collectively as they fight you collectively. Know that God is with the righteous. ⁶
The Monotheist Group	9:36 The count of the months with God is twelve months in God's record the day He created the heavens and the Earth; four of them are restricted. This is the correct system; so do not wrong yourselves in them; and fight those who set up partners collectively as they fight you collectively. And know that God is with the righteous.
Muhammad Asad	9:36 BEHOLD, the number of months, in the sight of God, is twelve months, [laid down] in God's decree on the day when He created the heavens and the earth; [and] out of these, four are sacred: ⁵³ this is the ever-true law [of God]. Do not, then, sin against ⁵⁴ yourselves with regard to these [months]. And fight against those who ascribe divinity to aught beside God, all together-just as they fight against you, [O believers,] all together ⁵⁵ -and know that God is with those who are conscious of Him.
Rashad Khalifa	<i>God's System: Twelve Months Per Year</i> 9:36 The count of months, as far as GOD is concerned, is twelve. This has been GOD's law, since the day He created the heavens and the earth. Four of them are sacred. This is the perfect religion; you shall not wrong your souls (by fighting) during the Sacred Months. However, you may declare all-out war against the idol worshipers (even during the Sacred Months), when they declare all-out war against you, and know that GOD is on the side of the righteous. ⁵
Shabbir Ahmed	9:36 God has ordained twelve months in one year. This has been God's Ordinance since the day He created the heavens and earth. Four of these Months are Sacred, forbidden for all warfare. This is the Firm Religion, the right way. So, do not wrong yourselves by fighting during the Sacred Months. However, you may fight the idolaters in any or all these months if they fight against you in any or all of them (2:194). And know that God is with those who restrain themselves. ¹⁶
Transliteration	9:36 Inna AAiddata a lshshuhoori AAinda Allahiithna AAashara shahran fee kit abi Allahiyawma khalaqa a lssamawati wa al-ardaminha arbaAAatun hurumun thalika alddeenu alqayyimu fa ta thlimoo feehinna anfusakumwaq atiloo almushrikeena kaffatan kam a yuq atiloonakumkaffatan wa iAalamoo anna All aha maAAaalmuttaqeen

A	9:36 ان عدة الشهور عند الله اثنا عشر شهرا فى كتب الله يوم خلق السموت والارض منها اربعة حرم ذلك الدين القيم فلا تظلموا فيهن انفسكم وقتلوا المشركين كافة كما يقتلونكم كافة واعلموا ان الله مع المتقين
Edip-Layth	9:37 Know that accelerating the intercalary is an addition in rejection; that those who have rejected may misguide with it. They make it lawful one calendar year, and they forbid it one calendar year, so as to circumvent the count that God has made restricted; thus they make lawful what God made forbidden! Their evil works have been adorned for them, and God does not guide the rejecting people.⁷
The Monotheist Group	9:37 Know that the use of the additional month causes an increase in rejection, for it is used by those who have rejected that they may misguide with it by making it lawful one year and forbidding it one year, so as to circumvent the count that God has made restricted; thus they make lawful what God made forbidden! Their evil works have been adorned for them, and God does not guide the rejecting people.
Muhammad Asad	9:37 The intercalation [of months] is but one more instance of [their] refusal to acknowledge the truth.⁵⁶ [a means] by which those who are bent on denying the truth are led astray. They declare this [intercalation] to be permissible in one year and forbidden in [another] year,⁵⁷ in order to conform [outwardly] to the number of months which God has hallowed: and thus they make allowable what God has forbidden.⁵⁸ Goodly seems unto them the evil of their own doings, since God does not grace with His guidance people who refuse to acknowledge the truth.
Rashad Khalifa	<i>Altering the Sacred Months</i> 9:37 Altering the Sacred Months is a sign of excessive disbelief; it augments the straying of those who have disbelieved. They alternate the Sacred Months and the regular months, while preserving the number of months consecrated by GOD. They thus violate what GOD has consecrated. Their evil works are adorned in their eyes. GOD does not guide the disbelieving people.⁶
Shabbir Ahmed	9:37 Altering the Sacred Months is only an addition to disbelief. It increases the straying of the disbelievers. They keep the total count of the Sacred Months as four, but keep shifting them within the same year or from year to year. Thus they allow what God has forbidden. Their evil actions seem pleasing to them. God does not intervene to guide those who have decided to live in darkness.
Transliteration	9:37 Innama a Innasee-o ziy a datunfee alkufri yu dallu bihi alla theena kafaroo yuhilloonahuAAaman wayu harrimoonahu AA aman liyuw ati-ooAAiddata m a harrama All ahu fayu hillooma harrama All ahu zuyyina lahum soo-o aAAamalihimwaAllahu la yahdee alqawma alkafireena
A	9:37 انما النسيء زيادة فى الكفر يضل به الذين كفروا يحلونه عاما ويحرمونه عاما ليواطوا عدة ما حرم الله فيحلوا ما حرم الله زين لهم سوء اعمالهم والله لا يهدى القوم الكافرين
Edip-Layth	<i>Do Not Accept Aggression and Oppression</i> 9:38 O you who acknowledge, what is wrong with you when you are told: "March forth in the cause of God," you become heavy on earth. Have you become content with this worldly life over the Hereafter? The enjoyment of this worldly life compared to the Hereafter is nothing.
The Monotheist Group	9:38 O you who believe, what is wrong with you when you are told: "Mobilize in the cause of God," you become heavy on Earth. Have you become content with this worldly life over the Hereafter? The enjoyment of this worldly life compared to the Hereafter is nothing.

Muhammad Asad	9:38 O YOU who have attained to faith! What is amiss with you that, when you are called upon, "Go forth to war in God's cause," you cling heavily to the earth? ⁵⁹ Would you content yourselves with [the comforts of] this worldly life in preference to [the good of] the life to come? But the enjoyment of life in this world is but a paltry thing when compared with the life to come!
Rashad Khalifa	9:38 O you who believe, when you are told, "Mobilize in the cause of GOD," why do you become heavily attached to the ground? Have you chosen this worldly life in place of the Hereafter? The materials of this world, compared to the Hereafter, are nil.
Shabbir Ahmed	9:38 O You who have chosen to be graced with belief! What is amiss with you that, when called upon, "Go forth in the cause of God," you cling heavily to the ground? Do you choose pleasure in the life of this world rather than in the life to come? The enjoyment of this life is but a paltry thing compared to the Hereafter.
Transliteration	9:38 Ya ayyuh a alla theena amanooma lakum i tha qeela lakumu infiroo fee sabeeli All ahiiththaqaltum il a al-ar di ara deetum bi alhayatialddunya mina al-akhirati fama mataAAualhayati alddunya fee al-akhiratiilla qaleelun
A	9:38 يايها الذين ءامنوا ما لكم اذا قيل لكم انفروا فى سبيل الله اناقلتم الى الارض ارضيتم بالحيوة الدنيا من الءاخرة فما متع الحيوة الدنيا فى الءاخرة الا قليل
Edip-Layth	9:39 If you do not march forth, then He will punish you with a painful retribution, He will replace you with another people, and you do not bother Him in the least. God is capable of all things.
The Monotheist Group	9:39 If you do not mobilize, then He will punish you with a painful retribution, and He will replace you with another people, and you do not bother Him in the least. God is capable of all things.
Muhammad Asad	9:39 If you do not go forth to war [in God's cause], He will chastise you with grievous chastisement, and will place another people in your stead - whereas you shall in no wise harm Him: for, God has the power to will anything.
Rashad Khalifa	9:39 Unless you mobilize, He will commit you to painful retribution and substitute other people in your place; you can never hurt Him in the least. GOD is Omnipotent.
Shabbir Ahmed	9:39 If you did not go forth in God's cause, He (His law) will afflict you with a painful doom. He will replace you with another nation. You cannot harm Him in the least. All things transpire according to the laws appointed by God. 17
Transliteration	9:39 Illa tanfiroo yuAAa ththibkumAAathaban aleeman wayastabdil qawman ghayrakum walatadurroohu shay-an waAllahu AAalakulli shay-in qadeerun
A	9:39 الا تنفروا يعذبكم عذابا اليما ويستبدل قوما غيركم ولا تضره شيا والله على كل شىء قدير
Edip-Layth	9:40 If you do not help him, then God has helped him. When those who rejected expelled him, he was one of only two, and when both were in the cave, he said to his friend: "Do not grieve, for God is with us." So God sent down tranquility over him and He supported him with soldiers that you did not see, and He made the word of those who rejected be the lowest, and God's word be the highest. God is Noble, Wise.
The Monotheist Group	9:40 If you do not help him, then God has helped him. When those who rejected expelled him, he was one of only two, and when they were in the cave, he said to his friend: "Do not grieve, for God is with us." So God sent down calmness over him and He supported him with soldiers that you did not see, and He made the

	word of those who rejected be the lowest, and God's word be the highest. God is Noble, Wise.
Muhammad Asad	9:40 If you do not succour the Apostle, ⁶⁰ then [know that God will do so -just as] God succoured him at the time when those who were bent on denying the truth drove him away, [and he was but] one of two: ⁶¹ when these two were [hiding] in the cave, [and] the Apostle said to his companion, "Grieve not: verily, God is with us." ⁶² And thereupon God bestowed upon him from on high His (gift of) inner peace, ⁶³ and brought utterly low the cause of those who were bent on denying the truth, whereas the cause of God remained supreme: ⁶⁴ for God is almighty, wise.
Rashad Khalifa	<i>God's Invisible Soldiers</i> 9:40 If you fail to support him (the messenger), GOD has already supported him. Thus, when the disbelievers chased him, and he was one of two in the cave, he said to his friend, "Do not worry; GOD is with us." GOD then sent down contentment and security upon him, and supported him with invisible soldiers. He made the word of the disbelievers lowly. GOD's word reigns supreme. GOD is Almighty, Most Wise.
Shabbir Ahmed	9:40 If you do not help the messenger, God will help him, as always. When the disbelievers drove him out of his home, they were just two men. They had to seek refuge in a cave. The messenger said to his companion, "Grieve not. Surely, God is with us." Then God sent His reassuring peace upon him, and supported him with invisible forces of faith and courage (9:26). He made the word of the disbelievers utterly low. God's Word remains Supreme, for God is Mighty, Wise.
Transliteration	9:40 Illā tan suroohu faqad na sarahuAllāhu i th akhrajahu alla theena kafaroo thaniyaithnayni i th hum a fee algh ari i thyaqoolu li sahibihi l a ta hzan inna AllāhamaAAana faanzala Allāhu sakeenatahu AAalayhiwaayyadahu bijunoodin lam tarawha wajaAAala kalimata alla theenakafaroo a Issufla wakalimatu All ahi hiyaalAAulya waAllāhu AAazeezun hakeemun
A	9:40 الا تنصروه فقد نصره الله اذ اخرجه الذين كفروا ثانی اثنین اذ هما فی الغار اذ يقول لصاحبه لا تحزن ان الله معنا فانزل الله سكينته عليه وايده بجنود لم تروها وجعل كلمة الذين كفروا السفلى وكلمة الله هي العليا والله عزيز حكيم
Edip-Layth	9:41 March forth in light gear or heavy gear, and strive with your money and lives in the cause of God. That is best if you knew.
The Monotheist Group	9:41 Mobilize in light gear or heavy gear, and strive with your money and lives in the cause of God. That is best if you knew.
Muhammad Asad	9:41 Go forth to war, whether it be easy or difficult [for you], ⁶⁵ and strive hard in God's cause with your possessions and your lives: this is for your own good -if you but knew it!
Rashad Khalifa	<i>Better Believers Strive in the Cause of God</i> 9:41 You shall readily mobilize, light or heavy, and strive with your money and your lives in the cause of GOD. This is better for you, if you only knew.
Shabbir Ahmed	9:41 Go forth lightly armed, or heavily armed and strive with your wealth and person in the cause of God. This is best for you if you but knew.
Transliteration	9:41 Infiroo khif afan wathiq alanwajahidoo bi-amw alikum waanfusikum fee sabeeli Allāhithalikum khayrun lakum in kuntum taAAlamoon a
A	9:41 انفروا خفافا وثقالا وجهدوا بامولكم وانفسكم في سبيل الله ذلكم خير لكم ان كنتم تعلمون

Edip-Layth	9:42 If it were a near gain, or an easy journey, they would have followed you; but the distance was too much for them. They will swear by God: "If we could have, we would have come with you." They destroy themselves, and God knows they are liars.
The Monotheist Group	9:42 If it were a near gain, or an easy journey, they would have followed you; but the distance was too much for them. And they will swear by God: "If we could have, we would have come with you." They destroy themselves, and God knows they are liars.
Muhammad Asad	9:42 Had there been [a prospect of] immediate gain, and an easy journey, they would certainly have followed thee, [O Prophet:] but the distance was too great for them ⁶⁶ . And yet, [after your return, O believers,] they will swear by God, "Had we been able to do so, we would certainly have set out with you!" - [and by thus falsely swearing] they will be destroying their own selves: for God knows indeed that they are lying!
Rashad Khalifa	<i>The Sedentary</i> 9:42 If there were a quick material gain, and a short journey, they would have followed you. But the striving is just too much for them. They will swear by GOD: "If we could, we would have mobilized with you." They thus hurt themselves, and GOD knows that they are liars.
Shabbir Ahmed	9:42 There are people among you that if it were a quick material gain and a short easy journey, they would follow you. But the strife and the distance seem heavy and long to them. They will swear by God, "If we could, we would have gone along with you." They destroy their own 'self'. God knows that they are liars.
Transliteration	9:42 Law k ana AAara dan qareebanwasafaran q asidan la ittabaAAooka walakinbaAAudat AAalayhimu a Ishshuqqatu wasaya hlifoona bi Allahilawi istaAAana lakharajn a maAAakumyuhlikoona anfusahum wa Allahu yaAAalamu innahum lakathiboona
A	9:42 لو كان عرضا قريبا وسفرا قاصدا لاتبعوك ولكن بعدت عليهم الشقة وسيحلفون بالله لو استطعنا لخرجنا معكم يهلكون انفسهم والله يعلم انهم لكذبون
Edip-Layth	9:43 God pardons you; why did you grant them leave before it became clear to you who are truthful, and who are lying?
The Monotheist Group	9:43 God pardons you; why did you give them leave before it became clear to you who are truthful, and who are lying?
Muhammad Asad	9:43 May God pardon thee [O Prophet] ! ⁶⁷ Why didst thou grant them permission [to stay at home] ere it had become obvious to thee as to who was speaking the truth, and [ere] thou camest to know. [who were] the liars?
Rashad Khalifa	9:43 GOD has pardoned you: why did you give them permission (to stay behind), before you could distinguish those who are truthful from the liars?
Shabbir Ahmed	9:43 God pardons you (O Messenger!)! Why did you give them permission to stay behind, before you could distinguish the truthful from the liars? ¹⁸
Transliteration	9:43 AAafa Allahu AAanka lima a thintalahum hatta yatabayyana laka alla theena sadaqoowataAAlama alkathibeena
A	9:43 عفا الله عنك لم اذنت لهم حتى يتبين لك الذين صدقوا وتعلم الكذابين
Edip-Layth	9:44 Those who acknowledge God and the Last day will not ask leave. They strive with their money and their lives. God is aware of the righteous.

The Monotheist Group	9:44 Those who believe in God and the Last Day will not ask leave. They strive with their money and their lives. And God is aware of the righteous.
Muhammad Asad	9:44 Those who [truly] believe in God and the Last Day do not ask thee for exemption from struggling with their possessions and their lives [in God's cause]- and God has full knowledge as to who is conscious of Him-: ⁶⁸
Rashad Khalifa	9:44 Those who truly believe in GOD and the Last Day do not ask your permission to evade the opportunity to strive with their money and their lives. GOD is fully aware of the righteous.
Shabbir Ahmed	9:44 Those who have conviction in God and the Last Day, do not ask you for exemption from striving with their wealth and persons. God is Aware of those who live upright.
Transliteration	9:44 La yasta/ <u>thinuka</u> alla <u>theenayu</u> /minoona bi Allāhi wa alyawmi al- <u>akhirian</u> yujahidoo bi-amwalihim waanfusihi waAllāhuAAaleemun bialmuttaqeenā
A	9:44 لا يستذك الذين يؤمنون بالله واليوم الآخر ان يجهدوا بامولهم وانفسهم والله عليم بالمتقين
Edip-Layth	9:45 Those who ask leave are the ones who do not acknowledge God and the Last day, and their hearts are in doubt. In their doubts they are wavering. ⁸
The Monotheist Group	9:45 Those who ask leave are the ones who do not believe in God and the Last Day, and their hearts are in doubt. In their doubts they are wavering.
Muhammad Asad	9:45 only those ask thee for exemption who do not [truly] believe in God and the Last Day and whose hearts have become a prey to doubt, so that in their doubting they waver between one thing and another.
Rashad Khalifa	9:45 The only people who wish to be excused are those who do not really believe in GOD and the Last Day. Their hearts are full of doubt, and their doubts cause them to waver.
Shabbir Ahmed	9:45 Only those ask your leave (O Prophet!) who do not truly believe in God and the Last Day. Their hearts feel doubt, and in their doubt they waver.
Transliteration	9:45 Innama yasta/ <u>thinuka</u> alla <u>theenala</u> yu/minoona bi Allāhi wa alyawmi al- <u>akhiriwairtabat</u> quloobuhum fahum fee raybihiyataraddoonā
A	9:45 انما يستذك الذين لا يؤمنون بالله واليوم الآخر وارتابت قلوبهم فهم فى ريبيهم يترددون
Edip-Layth	9:46 If they had gone with you then they would have taken all preparation for it, but God disliked their being sent forth, so He hindered them, and they were told: "Stay with those who have stayed."
The Monotheist Group	9:46 And if they had gone with you then they would have taken all precautions for it, but God disliked them coming forth, so He made them lag behind, and they were told: "Stay with those who have stayed."
Muhammad Asad	9:46 For, had they been [truly] desirous of setting out [with thee], they would surely have made some preparation therefor: but God was averse to their taking the field, and so He caused them to hold back when it was said, "[You may] stay at home with all [the others] who stay at home." ⁶⁹
Rashad Khalifa	9:46 Had they really wanted to mobilize, they would have prepared for it thoroughly. But GOD disliked their participation, so He discouraged them; they were told, "Stay behind with those who are staying behind."
	9:46 If they wanted to go forth, they would have made necessary preparation.

Shabbir Ahmed	God disliked their participation for their reluctance, and held them back. (The prophet had) said to them, "Stay behind with those who are sitting back."
Transliteration	9:46 Walaw ar ^a doo alkhurooja laaAAaddoolahu AAuddatan wal ^a kin kariha All ^a hu inbiAAathahumfathabbatahum waqeela oqAAudoo maAAa alqAAaideena
A	9:46 وَلَوْ ارَادُوا الْخُرُوجَ لَأَعَدُوا لَهُ عِدَّةٌ وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ
Edip-Layth	9:47 Had they come out with you they would have added nothing but disorder, and they would have hurried about seeking a test among you. There are some amongst you who listen to them. God is aware of the wicked.
The Monotheist Group	9:47 Had they come out with you they would have added nothing but disruption, and they would have hurried about seeking to cause for you an ordeal; and there are some amongst you who listen to them. God is aware of the wicked.
Muhammad Asad	9:47 Had these [hypocrites] set out with_ you, [O believers,] they would have added nothing to you save the evil of corruption, and would surely have scurried to and fro in your midst, seeking to stir up discord among you, seeing that there are in your midst such as would have lent them ear: but God has full knowledge of the evildoers.
Rashad Khalifa	9:47 Had they mobilized with you, they would have created confusion, and would have caused disputes and divisions among you. Some of you were apt to listen to them. GOD is fully aware of the transgressors.
Shabbir Ahmed	9:47 Even if they had gone forth they would have only caused trouble and run to and fro seeking sedition among you. In your ranks some are apt to listen to them and in your ranks are spies of the enemy. God knows the wrongdoers.
Transliteration	9:47 Law kharajoo feekum m ^a z ^a dookumilla khab ^a lan walaaw ^{da} AAoo khilalakumyabghoonakumu alfitnata wafeekum samm ^a AAoona lahum waAll ^a huAAaleemun bial th th ^a limeena
A	9:47 لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خَلْقَكُمْ يَیْغُونَكُمْ الْفِتْنَةَ وَفِیکُمْ سَمْعُونَ لَهُمْ وَاللَّهُ عَلِیمٌ بِالظَّالِمِینَ
Edip-Layth	9:48 They wanted to test from before, and they turned matters upside down for you until the truth came and God's command was revealed, while they hated it.
The Monotheist Group	9:48 They wanted to cause an ordeal from before, and they turned matters upside down for you until the truth came and God's command was revealed, while they hated it.
Muhammad Asad	9:48 Indeed, even before this time ⁷⁰ have they tried to stir up discord and devised all manner of plots against thee, [O Prophet,] until the truth was revealed and God's will became manifest, however hateful this may have been to them.
Rashad Khalifa	9:48 They sought to spread confusion among you in the past, and confounded matters for you. However, the truth ultimately prevails, and GOD's plan is carried out, in spite of them.
Shabbir Ahmed	9:48 They sought to create dissension among you before, and raised difficulties for you (O Prophet!). They did that till the truth came and the decree of God prevailed, though they detested it.
Transliteration	9:48 Laqadi ibtaghawoo alfitnata min qabluwaqallaboo laka al-omoora ^{hatta} j ^{aa} alhaqquwa th ahara amru All ^a hi wahum k ^a rihoona
A	9:48

	لقد ابتغوا الفتنة من قبل وقلبوا لك الامور حتى جاء الحق وظهر امر الله وهم كرهون
Edip-Layth	9:49 Some of them say, "Grant me leave, and do not test me." But it is in the test that they have indeed fallen, and hell is surrounding the ingrates.
The Monotheist Group	9:49 And from them are those who say: "Grant me leave, and do not test me." But it is in the test that they have indeed fallen, and Hell is surrounding the rejecters.
Muhammad Asad	9:49 And among them there was [many a one] who said," ⁷¹ Grant me permission [to remain at home], and do not put me to too hard a test!" Oh, verily, [by making such a request] they had [already failed in their test and] succumbed to a temptation to evil: ⁷² and, behold, hell will indeed encompass all who refuse to acknowledge the truth!
Rashad Khalifa	9:49 Some of them would say, "Give me permission (to stay behind); do not impose such a hardship on me." In fact, they have thus incurred a terrible hardship; Hell is surrounding the disbelievers.
Shabbir Ahmed	9:49 Of them is he who says, "Grant me leave, and do not draw me into trial." Have they not fallen into trial already? In fact, Hell is all around the disbelievers.
Transliteration	9:49 Waminhum man yaqoolu i/ <u>than</u> lee wal <u>ataftinne</u> ala fee alfitnati saqa too wa-innajahannama lamu ^h ee ^t atun bialka ^h fireena
A	9:49 ومنهم من يقول ائذن لي ولا تفتني الا في الفتنة سقطوا وان جهنم لمحيطه بالكافرين
Edip-Layth	9:50 When any good befalls you, it upsets them, and if any bad befalls you, they say, "We have taken our precautions beforehand," and they turn away rejoicing.
The Monotheist Group	9:50 When any good befalls you, it upsets them, and if any bad befalls you, they say: "We have made our precautions beforehand," and they turn away happy.
Muhammad Asad	9:50 Should good fortune alight on thee, ⁷³ [O Prophet,] it will grieve them; and should misfortune befall thee, they will say [to themselves], "We have already taken our precautions beforehand!" - and will turn away, and will rejoice.
Rashad Khalifa	9:50 If something good happens to you, they hurt, and if an affliction befalls you, they say, "We told you so," as they turn away rejoicing.
Shabbir Ahmed	9:50 If some good comes to you (O Prophet!) it grieves them. And if calamity befalls you, they say, "We took our precautions beforehand." And they turn away rejoicing.
Transliteration	9:50 In tu <u>sibka</u> <u>hasanatun</u> tasu/humwa-in tu <u>sibka</u> mu <u>seebatun</u> yaqooloo qad akha ^h <u>tna</u> amra ⁿ a min qablu wayatawallaw wahum fari <u>hoona</u>
A	9:50 ان تصبك حسنة تسوهم وان تصبك مصيبة يقولوا قد اخذنا امرنا من قبل ويتولوا وهم فرحون
Edip-Layth	9:51 Say, "Nothing will befall us except what God has decreed for us; He is our Patron." In God those who acknowledge shall put their trust. ⁹
The Monotheist Group	9:51 Say: "Nothing will befall us except what God has decreed for us, He is our Patron." And in God the believers shall put their trust.
Muhammad Asad	9:51 Say: "Never can anything befall us save what God has decreed! He is our Lord Supreme; and in God let the believers place their trust!"
	9:51 Say, "Nothing happens to us, except what GOD has decreed for us. He is our

Rashad Khalifa	Lord and Master. In GOD the believers shall trust."
Shabbir Ahmed	9:51 Say, "No calamity befalls us except within the bounds of God's laws. Only He is our Lord Supreme (Maulana)." In God let the believers put their trust! 19
Transliteration	9:51 Qul lan yu _{see} banā illā _{ma} kataba Allā _{hu} lanā huwa mawlā _{na} waAAalā Allā _{hi} falyatawakkali almu/minoona
A	9:51 قل لن يصيبنا الا ما كتب الله لنا هو مولنا وعلى الله فليتوكل المؤمنون
Edip-Layth	9:52 Say, "While we wait for you to be afflicted by God with retribution from Him, or at our hands you can only expect for us one of two good things. So wait, we are with you waiting."
The Monotheist Group	9:52 Say: "You can only expect for us one of two good things; while we wait for you to be afflicted by God with a retribution from Him, or by our hands. So wait, we are with you waiting."
Muhammad Asad	9:52 Say: "Are you, perchance, hopefully waiting for something [bad] to happen to us-[the while nothing can happen to us] save one of the two best things? 74 But as far as you are concerned, we are hopefully waiting for God to inflict chastisement upon you, [either] from Himself 75 or by our hands! Wait, then, hopefully; behold, we shall hopefully wait with you!"
Rashad Khalifa	9:52 Say, "You can only expect for us one of two good things (victory or martyrdom), while we expect for you condemnation from GOD and retribution from Him, or at our hands. Therefore, wait, and we will wait along with you."
Shabbir Ahmed	9:52 Say, "Can you expect for us other than one of two things?" -(Victory or martyrdom). On the other hand, we expect for you that God will send His retribution from Himself, or by our hands. Wait then expectant, and we shall hopefully wait with you."
Transliteration	9:52 Qul hal tarabbasoona bina illai _{hda} al _{hus} nayayni wana _{hnu} natarabbasubikum an yu _{see} bakumu Allā _{hu} biAAa _{th} abin minAAindihi aw bi-aydeen ā fatarabba soo innamaAAakum mutarabbisoona
A	9:52 قل هل تتربصون بنا الا احدى الحسنين ونحن نتربص بكم ان يصيبكم الله بعذاب من عنده او بايدنا فتربصوا انا معكم متربصون
Edip-Layth	9:53 Say, "Spend willingly or unwillingly, it will not be accepted from you. You are a wicked people."
The Monotheist Group	9:53 Say: "Spend willingly or unwillingly, it will not be accepted from you. You are a wicked people."
Muhammad Asad	9:53 Say: "You may spend [anything], willingly-or unwillingly, [pretending that you do it for the sake of God:] it shall never be accepted from you 76 -for, verily, you are people bent on iniquity!"
Rashad Khalifa	9:53 Say, "Spend, willingly or unwillingly. Nothing will be accepted from you, for you are evil people."
Shabbir Ahmed	9:53 (Some hypocrites want to make financial contributions.) Tell them, "Your contribution is not accepted whether you pay willingly or unwillingly. You are a people who drift away from the System at the first opportune time."
Transliteration	9:53 Qul anfiqoo _{taw} AAan aw karhan lanyutaqabbala minkum innakum kuntum qawman _{fasi} qeena

A	9:53 قل انفقوا طوعا او كرها لن يتقبل منكم انكم كنتم قوما فسقين
Edip-Layth	9:54 What prevented the acceptance of their spending was that they rejected God and His messenger, and they do not attend to the contact prayer except lazily, and they do not spend except unwillingly. 10
The Monotheist Group	9:54 And what prevented what they would spend from being accepted from them except that they rejected God and His messenger, and they do not attend the communion except lazily, and they do not spend except unwillingly.
Muhammad Asad	9:54 For, only this prevents their spending from being accepted from them: 77 they are bent on refusing to acknowledge God and His Apostle, and never pray without reluctance , 78 and never spend [on righteous causes] without resentment.
Rashad Khalifa	<i>The Contact Prayer Existed Before Muhammad</i> 9:54 What prevented the acceptance of their spending is that they disbelieved in GOD and His messenger, and when they observed the Contact Prayers (Salat) 7, they observed them lazily, and when they gave to charity, they did so grudgingly.
Shabbir Ahmed	9:54 What prevents their contributions from being accepted is this: They do not truly believe in God and His messenger. They only claim to believe (2:8). They join you in congregations of prayer only halfheartedly and just to be seen of men (4:142, 107:5). And they contribute only with great reluctance in their hearts. 20
Transliteration	9:54 Wama manaAAahum an tuqbala minhumnafaq atuhum illa annahum kafaroo biAlla ^h i wabirasoolihi wala ya/toona a lssalatailla wahum kus ala wal a yunfiqoona illawahum karihoona
A	9:54 وما منعهم ان تقبل منهم نفقتهم الا انهم كفروا بالله وبرسوله ولا ياتون الصلوة الا وهم كسالى ولا ينفقون الا وهم كرهون
Edip-Layth	<i>Worldly Gains</i> 9:55 So do not be impressed by their wealth or children; God only wishes to punish them with it in the worldly life, and so that their lives will end while they are ingrates.
The Monotheist Group	9:55 So do not be impressed by their wealth or children; God only wishes to punish them with it in the worldly life, and so that their lives will end while they are rejecters.
Muhammad Asad	9:55 Let not, then, their worldly goods or [the happiness which they may derive from] their children excite thy admiration: God but wants to chastise them by these means in this worldly life, and [to cause] their souls to depart while they are [still] denying the truth.
Rashad Khalifa	<i>Apparent Worldly Success</i> 9:55 Do not be impressed by their money, or their children. GOD causes these to be sources of retribution for them in this life, and (when they die) their souls depart while they are disbelievers.
Shabbir Ahmed	9:55 Let not their riches or their children and party astonish you (O Prophet!). God causes them to suffer retribution through these in the life of this world and they depart in sorrow while they are rejecters (9:85). 21
Transliteration	9:55 Fala tuAAajibka amw aluhum wal aawladuhum innam a yureedu All ahu liyuAAaththibahumbiha fee al hayati a lddunyawatazhaqa anfusuhum wahum kafirooma

A	9:55 فلا تعجبك اموالهم ولا اولدهم انما يريد الله ليعذبهم بها فى الحياة الدنيا وتزهق انفسهم وهم كفرون
Edip-Layth	9:56 They swear by God that they are with you, while they are not with you; but they are timid and divisive people.
The Monotheist Group	9:56 And they swear by God that they are with you, while they are not with you; but they are a people who are indecisive.
Muhammad Asad	9:56 And they swear by God that they do indeed belong to you -the while they do not belong to you, but are [only] people ridden by fear:
Rashad Khalifa	9:56 They swear by GOD that they belong with you, while they do not belong with you; they are divisive people.
Shabbir Ahmed	9:56 And they swear by God that they are of you. In fact, they are not of you, they are people ridden with fear.
Transliteration	9:56 Waya <u>h</u> lfoo <u>n</u> a bi All <u>h</u> i <u>n</u> nahum laminkum wam <u>a</u> hum minkum wal <u>a</u> kinnahumqawmun yafraqoon <u>a</u>
A	9:56 ويحلفون بالله انهم لمنكم وما هم منكم ولكنهم قوم يفرقون
Edip-Layth	9:57 If they could find a refuge, a cave, or any place to enter, then they would have run to it, rushing.
The Monotheist Group	9:57 If they find a refuge, or cave, or any place to enter, then they would have run to it while they are in haste.
Muhammad Asad	9:57 if they could but find a place of refuge, or any cavern, or a crevice [in the earth], they would turn towards it in headlong haste. ⁸⁰
Rashad Khalifa	9:57 If they could find a refuge, or caves, or a hiding place, they would go to it, rushing.
Shabbir Ahmed	9:57 If they could find a refuge or a cave or a hiding place, they would rush to it like runaway horses.
Transliteration	9:57 Law yajidoona maljaan aw magh <u>a</u> ratinaw muddakhalan lawallaw ilayhi wahum yajma <u>h</u> oona
A	9:57 لو يجدون ملجا او مغرت او مدخلا لولوا اليه وهم يجمعون
Edip-Layth	9:58 Some of them are those who criticize you regarding the charities. If they are given from it, they are content; but if they are not given from it, they become enraged!
The Monotheist Group	9:58 And from them are those who criticize you regarding the charities. If they are given from it, they are content; and if they are not given from it, they become enraged!
Muhammad Asad	9:58 And among them are such as find fault with thee [O Prophet] concerning [the distribution of] the offerings given for the sake of God: ⁸¹ if they are given something thereof, they are well-pleased; but if they are not given anything thereof, lo! they are consumed with anger.
Rashad Khalifa	9:58 Some of them criticize your distribution of the charities; if they are given therefrom, they become satisfied, but if they are not given therefrom, they become objectors.

Shabbir Ahmed	9:58 Some of them try to find fault with you (O Prophet!) in the distribution of charity. If they are given plenty, they are pleased, but if they receive little share, they get enraged.
Transliteration	9:58 Waminhum man yalmizuka fee a lssadaqatifa-in oAAtoo minha radoo wa-in lam yuAAtawminha itha hum yaskhatooa
A	9:58 ومنهم من يلمزك في الصدقات فان اعطوا منها رضوا وان لم يعطوا منها اذا هم يسخطون
Edip-Layth	9:59 If only they were content with what God and His messenger had given them, and had said, "God suffices us; God will give us from His bounty, and so His messenger; it is to God that we desire."
The Monotheist Group	9:59 And if they had only been content with what God and His messenger had given them, and they had said: "God suffices; God will give us from His bounty, and His messenger; it is to God that we desire."
Muhammad Asad	9:59 And yet, [it would be but for their own good] if they were to content themselves with what God has given them and [caused] His Apostle [to give them], ⁸² and would say, "God is enough for us! God will give us [whatever He wills] out of His bounty, and [will cause] His Apostle [to give us, too]: verily, unto God alone do we turn with hope!"
Rashad Khalifa	9:59 They should be satisfied with what GOD and His messenger have given them. They should have said, "GOD suffices us. GOD will provide for us from His bounties, and so will His messenger. We are seeking only GOD."
Shabbir Ahmed	9:59 It would have been enormously good for them if they were content with what God and His messenger had given them. And if they had said, "God suffices us. God will give us of His bounty, and the messenger will distribute in kindness and equity. We turn to God with all our hopes." ²²
Transliteration	9:59 Walaw annahum ra doo m a atahumuAllahu warasooluhu waq aloo hasbunaAllahu sayu/teen a All ahu min fa dlihiwarasooluhu inn a il a All ahi raghiboona
A	9:59 ولو انهم رضوا ما ائتهم الله ورسوله وقالوا حسبنا الله سيوتينا الله من فضله ورسوله انا الى الله رغبون
Edip-Layth	<i>Distribution of Charities</i> 9:60 The charities are to go to the poor, the needy, those who work on their collection, those whose hearts are to be reconciled, free the slaves, those in debt, in the cause of God, and to the wayfarer. A duty from God; God is Knowledgeable, Wise.
The Monotheist Group	9:60 The charities are to go to the poor, and the needy, and those who work to collect them, and those whose hearts have been united, and to free the slaves, and those in debt, and in the cause of God, and the wayfarer. A duty from God, and God is Knowledgeable, Wise.
Muhammad Asad	9:60 The offerings given for the sake of God ⁸³ are [meant] only for the poor and the needy, and those who are in charge thereof, ⁸⁴ and those whose hearts are to be won over, and for the freeing of human beings from bondage, and [for] those who are over burdened with debts, and [for every struggle] in God's cause, and [for] the wayfarer: [this is] an ordinance from God - and God is all-knowing, wise. ⁸⁵
	<i>Distribution System for Charities</i>

Rashad Khalifa	9:60 Charities shall go to the poor, the needy, the workers who collect them, the new converts, to free the slaves, to those burdened by sudden expenses, in the cause of GOD, and to the traveling alien. Such is GOD's commandment. GOD is Omniscient, Most Wise.
Shabbir Ahmed	9:60 (The funds that the Central authority receives as) Alms and Charity (Sadaqaat) belong to the following categories: - The poor. Those who are not able to earn enough living to meet their basic needs, for any reason. - Those whose running businesses have stalled or the ones who have lost their jobs, those who have become needy with their active lives coming to a standstill. - Officers who have been appointed by the government to collect alms and charity. - Those who are hindered from joining the Divine System for financial reasons. - To free men and women from bondage of any kind: physical slavery, unjust captivity, and oppression from any quarters. -Those pressed under the load of ransom or heavy debt from an enemy. -Defense of the Ideological State, in the cause of God. - The wayfarer who becomes needy, or travels to the believers in destitute condition, and the homeless son of the street. This is a Duty from God. He is the Knower, the Wise and His commands are based on knowledge and wisdom. 23
Transliteration	9:60 Innama a lssadaqatulilfuqara-i wa almasakeeni wa alAAamileenaAAalayha waalmu-allafati quloobuhum wafee a lrriqabiwaalgharimeena wafee sabeeli All ahi waibnialssabeeli fareedatan mina Allahi waAllahuAAaleemun hakeemun
A	9:60 انما الصدقات للفقراء والمساكين والعاملين عليها والمولفة قلوبهم وفي الرقاب والغرمين وفي سبيل الله وابن السبيل فريضة من الله والله عليم حكيم
Edip-Layth	9:61 Among them are those who hurt the prophet, and they say, "He only listens!" Say, "What he listens to is best for you. He acknowledges God, he trusts those who acknowledge, and he is a mercy to those who acknowledge among you." Those who hurt God's messenger will have a painful retribution.
The Monotheist Group	9:61 And from them are those who harm the prophet, and they say: "He only listens!" Say: "What he listens to is best for you. He believes in God, and he has trust for the believers, and he is a mercy to those who believe among you." And those who harm God's messenger will have a painful retribution.
Muhammad Asad	9:61 AND AMONG those [enemies of the truth] there are such as malign the Prophet by saying, "He is all ear." 86 Say: "[Yes,] he is all ear, [listening] to what is good for you! 87 He believes in God, and trusts the believers, and is [a manifestation of God's] grace towards such of you as have [truly] attained to faith. And as for those who malign God's Apostle - grievous suffering awaits them [in the life to come]!"
Rashad Khalifa	9:61 Some of them hurt the prophet by saying, "He is all ears!" Say, "It is better for you that he listens to you. He believes in GOD, and trusts the believers. He is a mercy for those among you who believe." Those who hurt GOD's messenger have incurred a painful retribution.
Shabbir Ahmed	9:61 And among those (enemies of the truth) are some who hurt the prophet and say, "He is only a hearer." Say, "A listener, that is good for you." He believes in God, has faith in the believers, and is a mercy to those of you who believe." Those who vex and hurt the messenger of God, for them is an awful punishment. 24
Transliteration	9:61 Waminhumu alla th eena yu/ th oonaalInnabiyya wayaqooloona huwa o th unun qul o th unukhayrin lakum yu/minu bi Allahi wayu/minulilmu/mineena wara ^h matun lillat ^h eena amanoominkum wa allat ^h eena yu/ th oona rasoola All a ^h ilahum AAat ^h abun aleem un

A	9:61 ومنهم الذين يوذون النبي ويقولون هو اذن قل اذن خير لكم يؤمن بالله ويؤمن للمؤمنين ورحمة للذين ءامنوا منكم والذين يوذون رسول الله لهم عذاب اليم
Edip-Layth	9:62 They swear to you by God in order to please you; while God and His messenger is more worthy to be pleased if they were those who acknowledge.
The Monotheist Group	9:62 They swear to you by God in order to please you; while God and His messenger are more worthy to be pleased if they are believers.
Muhammad Asad	9:62 [The hypocrites] swear to you by God [that they are acting in good faith], with a view to pleasing you [O believers] - the while it is God and His Apostle whose pleasure they should seek above all else, if indeed they are believers!⁸⁸
Rashad Khalifa	9:62 They swear by GOD to you, to please you, when GOD and His messenger are more worthy of pleasing, if they are really believers.
Shabbir Ahmed	9:62 (O You who believe) People swear by God to you in order to please you (and improve personal relations). But it is more fitting that they should please God and His messenger, if they really believe (in the Divine Ideology).
Transliteration	9:62 Ya^hlifooⁿa bi ^All^{ah}ilakum liyur ^dookum wa ^All^{ah}u warasooluhu a ^haqquan yur^doohu in kaⁿoo mu/mineena
A	9:62 يحلفون بالله لكم ليرضوكم والله ورسوله احق ان يرضوه ان كانوا مؤمنين
Edip-Layth	<i>Hypocrites and Opponents</i> 9:63 Did they not know that whoever is hostile towards God and His messenger, he will have the fire of hell to abide in. Such is the greatest humiliation.
The Monotheist Group	9:63 Did they not know that whoever is hostile towards God and His messenger, he will have the Fire of Hell to abide in. Such is the greatest humiliation.
Muhammad Asad	9:63 Do they not know that for him who sets himself against God and His Apostle there is in store the fire of hell, therein to abide -that most awesome disgrace?
Rashad Khalifa	<i>Retribution for Opposing God and His Messenger</i> 9:63 Did they not know that anyone who opposes GOD and His messenger has incurred the fire of Hell forever? This is the worst humiliation.
Shabbir Ahmed	9:63 Do they not know that whoever opposes God and His messenger, for him certainly is Hellfire, to abide therein? That is the supreme disgrace.
Transliteration	9:63 Alam yaAAalamoo annahu man yu ^hadidi^All^{ah}a warasoolahu faanna lahu n^ara jahannama kha^lidanfee^ha ^halika alkhizyu alAAa^h^eemu
A	9:63 ألم يعلموا انه من يحادد الله ورسوله فان له نار جهنم خلدا فيها ذلك الخزي العظيم
Edip-Layth	9:64 The hypocrites fear that a chapter will be sent down against them exposing what is in their hearts. Say, "Mock, for God will bring out what you fear."
The Monotheist Group	9:64 The hypocrites fear that a chapter will be sent down which will expose what is in their hearts. Say: "Mock, for God will bring out what you fear."
Muhammad Asad	9:64 [Some of] the hypocrites dread lest a [new] surah be revealed [in evidence] against them, making them understand what is [really] in their hearts. ⁸⁹ Say: "Go on mocking! Behold, God will bring to light the very thing that you are dreading!"⁹⁰
Rashad Khalifa	<i>The Hypocrites</i> 9:64 The hypocrites worry that a sura may be revealed exposing what is inside

	their hearts. Say, "Go ahead and mock. GOD will expose exactly what you are afraid of."
Shabbir Ahmed	9:64 The hypocrites fear that a Surah might be revealed concerning them, exposing what is in their hearts. Say, "Go on mocking! God will bring to light exactly what you are dreading."
Transliteration	9:64 Ya <u>h</u> tharu almun <u>a</u> fiquona antunazzala AAalayhim sooratun tunabbi-ohum bima feequloobihim quli istahzi-oo inna All <u>a</u> ha mukhrijun mata <u>h</u> tharoon <u>a</u>
A	9:64 يحذر المنافقون ان تنزل عليهم سورة تنبئهم بما فى قلوبهم قل استهزءوا ان الله مخرج ما تحذرون
Edip-Layth	9:65 If you ask them they say, "We were only jesting and playing." Say, "Is it in God and His signs and His messenger you were mocking?"
The Monotheist Group	9:65 And if you ask them they say: "We were only jesting and playing." Say: "Is it in God and His verses and His messenger you were mocking?"
Muhammad Asad	9:65 Yet, indeed, if thou wert to question them. they would surely answer, "We were only indulging in idle talk, and were playing [with words]. 91 Say: "Were you, then. mocking at God and His messages and His Apostle?"
Rashad Khalifa	9:65 If you ask them, they would say, "We were only mocking and kidding." Say, "Do you realize that you are mocking GOD, and His revelations, and His messenger?"
Shabbir Ahmed	9:65 And if you ask them (O Messenger!), they will say, "We only talk in jest." Say, "Do you realize that you are mocking God, His revelations and His messenger?"
Transliteration	9:65 Wala-in saaltahum layaqoolunna innam <u>a</u> kunna nakhoo <u>du</u> wanaAAabu qul abiAll <u>a</u> hiwa <u>ay</u> atihi warasoolihi kuntum tastahzi-oona
A	9:65 ولئن سألتهم ليقولن انما كنا نخوض ونلعب قل ابالله وعائته ورسوله كنتم تستهزءون
Edip-Layth	9:66 Do not apologize, for you have rejected after your acknowledgement. Even if We pardon one group from you, We will punish another group, because they were criminals.
The Monotheist Group	9:66 Do not apologize, for you have rejected after your belief. If We pardon one group from you, We will punish another group. That is because they were criminals.
Muhammad Asad	9:66 Do not offer [empty] excuses! You have indeed denied the truth after [having professed] your belief [in it] - 92 Though We may efface the sin of some of you, We shall chastise others - seeing that they were lost in sin. 93
Rashad Khalifa	9:66 Do not apologize. You have disbelieved after having believed. If we pardon some of you, we will punish others among you, as a consequence of their wickedness.
Shabbir Ahmed	9:66 "Make no excuses. You have disbelieved after your confession of belief." If We forgive a group of you, there is another group whom We shall punish since they have violated human rights by stealing the fruit of others' labor." (Unless they restore their rights 4:17, 9:102, 25:70, 27:11).
Transliteration	9:66 La taAAata <u>h</u> iroo qad kafartumbaAAda eem <u>a</u> nikum in naAAafu AAan ta-ifatin minkumnuAAa <u>h</u> thib ta-ifatan bi-annahum kanoomujrimeena

A	9:66 لا تعتذروا قد كفرتم بعد ايمانكم ان نغف عن طائفة منكم نعذب طائفة بانهم كانوا مجرمين
Edip-Layth	9:67 The hypocrite men and the hypocrite women, they are the same. They order evil, deter from good, and they are tightfisted. They ignored God, so He ignored them; the hypocrites are the wicked.
The Monotheist Group	9:67 The hypocrite men and women, they are to each other. They order evil and deter from good, and they close their hands. They forgot God, so He forgot them; the hypocrites are the wicked.
Muhammad Asad	9:67 The hypocrites, both men and women. are all of a kind: they enjoin the doing of what is wrong and forbid the doing of what is right ⁹⁴ and withhold their hands [from doing good]. They are oblivious of God, and so He is oblivious of them. Verily, the hypocrites-it is they, they who are truly iniquitously ⁹⁵
Rashad Khalifa	9:67 The hypocrite men and the hypocrite women belong with each other - they advocate evil and prohibit righteousness, and they are stingy. They forgot GOD, so He forgot them. The hypocrites are truly wicked.
Shabbir Ahmed	9:67 The hypocrites, both men and women, are all of a kind. They enjoin the doing of what is wrong and forbid the doing of what is right, and withhold their hands from doing good. They have forgotten God, and so He has deprives them of His grace. Surely, the hypocrites drift away from humanity. ²⁵
Transliteration	9:67 Almunafiqoona wa almunafiqatubaAAduhum min baAA din ya/muroona bialmunkariwayanhawna AAani almaAAroofi wayaqbi doona aydiyahum nasooAllaha fanasiyahum inna almunafiqeena humu alfasiqoona
A	9:67 المنفقون والمنفقت بعضهم من بعض يأمرون بالمنكر وينهون عن المعروف ويقبضون ايديهم نسوا الله فنسيهم ان المنفقين هم الفسقون
Edip-Layth	9:68 God has promised the hypocrite men and women and the ingrates a fire in hell, in it they will abide; it suffices them. God has cursed them and they will have a lasting retribution.
The Monotheist Group	9:68 God has promised the hypocrite men and women and the rejecters a Fire in Hell, in it they will abide; it will be enough for them. And God has cursed them and they will have a lasting retribution.
Muhammad Asad	9:68 God- has promised the hypocrites, both men and women-as well as the [outright] deniers of the _ truth-the fire of hell, therein to abide: this shall be their allotted_ portion. For, God has rejected them, and long-lasting suffering awaits them.
Rashad Khalifa	9:68 GOD promises the hypocrite men and the hypocrite women, as well as the disbelievers, the fire of Hell, wherein they abide forever. It suffices them. GOD has condemned them; they have incurred an everlasting retribution.
Shabbir Ahmed	9:68 God promises the hypocrites, both men and women, and the rejecters of the truth, the fire of Hell for their abode. It suffices them. They deprive themselves of the grace of God, and theirs is the lasting torment.
Transliteration	9:68 WaAAada Allahu almunafiqeenawaalmunafiqati waalkuffara narajahannama khalideena feeh a hiya hasbuhumwalaAAanahumu Allahu walahum AAa thabun muqeemun
A	9:68 وعد الله المنفقين والمنفقت والكفار نار جهنم خالدين فيها هي حسبهم ولعنهم الله ولهم

Edip-Layth	9:69 Like those before you; they were more powerful than you, and had more wealth and offspring. They enjoyed their lot, and you enjoyed your lot as those before you enjoyed their lives; and you indulged as they indulged. These are those whose works crumbled in this world and the hereafter, and they were the losers.
The Monotheist Group	9:69 Like those before them, they were more powerful than you, and with more wealth and offspring. They enjoyed their lives, and you enjoyed your lives as those before you enjoyed their lives; and you jested as they jested. They had their work crumble in this world and the next, and they were the losers.
Muhammad Asad	9:69 [Say unto them: "You are] like those [hypocrites] who lived before your time. ⁹⁶ Greater than you were they in power, and richer in wealth and in children; and they enjoyed their share [of happiness]. And you have been enjoying your share -just as those who preceded you enjoyed their share; and you have been indulging in scurrilous talk -just as they indulged in it. It is they .whose works have come to nought in this world and in the life to come - and it is they, they who are the cost!" ⁹⁷
Rashad Khalifa	<i>God's System Does Not Change</i> 9:69 Some of those before you were stronger than you, and possessed more money and children. They became preoccupied with their material possessions. Similarly, you have become preoccupied with your material possessions, just like those before you have become preoccupied. You have become totally heedless, just as they were heedless. Such are the people who nullify their works, both in this world and in the Hereafter; they are the losers.
Shabbir Ahmed	9:69 There have been people like you before who were mightier than you in strength, more affluent than you in wealth and children and party. They enjoyed their share of this worldly life. And you have been enjoying your share, just as they did, and you indulge in idle talk as they did. Such are the people whose works have perished in the world and in the life to come. And it is they, yes, those who are the losers.
Transliteration	9:69 Kaallatheena min qablikum k anooashadda minkum quwwatan waakthara amwalan waawl adanfaistamtaAAoo bikhal aqihim fa istamtaAAatumbikhalagikum kama istamtaAAa alla theena minqablikum bikhal aqihim wakhu dtum kaallatheekhadoo ola-ika habitat aAAamaluhumfee alddunya waal-akhirati waol a-ikahumu alkhasiroona
A	9:69 كالذين من قبلكم كانوا اشد منكم قوة واكثر امولا واولدا فاستمتعوا بخلقهم فاستمتعتم بخلقكم كما استمتع الذين من قبلكم بخلقهم وخضتم كالذي خاضوا اولئك حبطت اعمالهم في الدنيا والءاخرة واولئك هم الخسرون
Edip-Layth	9:70 Had not the news of those before them come to them, the people of Noah and Aad and Thamud. The people of Abraham, and the dwellers of Midian, and those overthrown. Their messengers came to them with proofs; it was not God who wronged them, but it was themselves that they wronged.
The Monotheist Group	9:70 Did the news not come to them of those before them, the people of Noah and 'Aad and Thamud. And the people of Abraham, and the dwellers of Midyan, and those overthrown. Their messengers came to them with clarity; it was not God who wronged them, but it was themselves that they wronged.
	9:70 Have, then, the stories of those who preceded them never come within the ken of these [hypocrites and deniers of the truth]?-[the stories] of Noah's people, and of [the tribes of] `Ad and Thamud, and of Abraham's people, and of the folk

Muhammad Asad	of Madyan, and of the cities that were overthrown? ⁹⁸ To [all of] them their apostles had come with all evidence of the truth. [but they rejected them:] and so it was not God who wronged them [by His punishment], but it was they who wronged themselves.
Rashad Khalifa	<i>The Losers</i> 9:70 Have they not learned anything from the previous generations; the people of Noah, `Aad, Thamood, the people of Abraham, the dwellers of Midyan, and the evildoers (of Sodom and Gomorrah)? Their messengers went to them with clear proofs. GOD never wronged them; they are the ones who wronged their own souls.
Shabbir Ahmed	9:70 Has not the history reached them of those before them? Of the People of Noah, 'Aad, Thamud, Abraham's people, the dwellers of Midyan, and the disasters that befell them. Their messengers had come to them with clear evidence of the truth. God never did injustice to them. But they used to wrong their own people and thus wronged their own 'self'.
Transliteration	9:70 Alam ya/tihim nabao alla theena minqablihim qawmi noo hin waAA adin wathamooda waqawmiibr aheema waa s-habi madyana wa almu/tafikatiatat-hum rusuluhum bi albayyinati fam a k anaAllahu liya thlimahum wal akin kanooanfusahum ya thlimoona
A	9:70 ألم يأتهم نبا الذين من قبلهم قوم نوح وعاد وثمود وقوم ابراهيم واصحاب مدين والموتفكت انتهم رسلهم بالبينت فما كان الله ليظلمهم ولكن كانوا انفسهم يظلمون
Edip-Layth	9:71 The acknowledging men and women, they are allies to one another. They order good and deter from evil, and they hold the contact prayer, and they contribute towards betterment, and they obey God and His messenger. God will have mercy on them; God is Noble, Wise.
The Monotheist Group	9:71 And the believing men and women, they are allies to one another. They order good and deter from evil, and they uphold the communion, and they contribute towards betterment and they obey God and His messenger. God will have mercy on them; God is Noble, Wise.
Muhammad Asad	9:71 AND [as for] the believers, both men and women they are close unto one another: ⁹⁹ they [all] enjoin the doing of what is right and forbid the doing of what is wrong, and are constant in prayer, and render the purifying dues, and pay heed unto God and His Apostle. It is they upon whom God will bestow His grace: verily, God is almighty, wise!
Rashad Khalifa	<i>The Winners</i> 9:71 The believing men and women are allies of one another. They advocate righteousness and forbid evil, they observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and they obey GOD and His messenger. These will be showered by GOD's mercy. GOD is Almighty, Most Wise.
Shabbir Ahmed	9:71 And the believers, men and women, are colleagues of one another. They encourage virtue and discourage vice. Together, they help establish the Divine System, and set up the Economic Order of Zakaat. (This is how) they obey God and His messenger. These are the men and women on whom God will shower His mercy. God is Exalted in Power, Wise. ²⁶
Transliteration	9:71 Waalmu/minoona waalmu/minatubaAAduhum awliya baAAadin ya/muroona bialmaAAaroofiwayanhawna AAani almunkari wayuqeemoona a lssalatawayu/toona alzzakata wayuteeAAoona Allahawarasoolahu ola-ika sayar hamuhumu Allahuinna Allaha AAazeezun hakeemun
	9:71 والمؤمنون والمؤمنات بعضهم اولياء بعض يامرون بالمعروف وينهون عن المنكر

A	ويقيمون الصلوة ويوتون الزكوة ويطيعون الله ورسوله اولئك سيرحمهم الله ان الله عزيز حكيم
Edip-Layth	9:72 God has promised the acknowledging men and women gardens with rivers flowing beneath it, in which they will abide, and pleasing homes in the everlasting gardens. The acceptance from God is the most important; such is the greatest success.
The Monotheist Group	9:72 God has promised the believing men and women estates with rivers flowing beneath it, in which they will abide, and pleasing homes in the gardens of Eden. And the acceptance from God is the most important; such is the greatest success.
Muhammad Asad	9:72 God has promised the believers, both men and women, gardens through which running waters flow, therein to abide, and goodly dwellings in gardens of perpetual bliss: ¹⁰⁰ but God's goodly acceptance is the greatest [bliss of all] -for this, this is the triumph supreme!
Rashad Khalifa	9:72 GOD promises the believing men and the believing women gardens with flowing streams, wherein they abide forever, and magnificent mansions in the gardens of Eden. And GOD's blessings and approval are even greater. This is the greatest triumph.
Shabbir Ahmed	9:72 God promises to the believers, both men and women, Gardens underneath which rivers flow, wherein they will live forever, and magnificent dwellings in the Gardens of Eden. And God's Approval is the greatest of all blessings. That is the Supreme Triumph.
Transliteration	9:72 WaAAada Allahu almu/mineena wa almu/minatijannatin tajree min tahtiha al-anharukhalideena feeha wamas akina tayyibatanfee jannati AAadnin waridwanun mina Allahiakbaru thalika huwa alfawzu alAAathheemu
A	9:72 وعد الله المومنين والمومنات جنت تجري من تحتها الانهر خلدن فيها ومسكن طيبة في جنت عدن ورضون من الله اكبر ذلك هو الفوز العظيم
Edip-Layth	9:73 O prophet, strive against the ingrates and the hypocrites and be firm against them. Their dwelling is hell, what a miserable destiny!
The Monotheist Group	9:73 O prophet, strive against the rejecters and the hypocrites and be firm against them. Their dwelling is Hell, what a miserable destiny!
Muhammad Asad	9:73 O PROPHET! Strive hard against the deniers of the truth and the hypocrites, and be adamant with them. ¹⁰¹ And [if they do not repent,] their goal shall be hell -and how vile a journey's end!
Rashad Khalifa	<i>You Shall Be Stern With the Disbelievers</i> 9:73 O you prophet, strive against the disbelievers and the hypocrites, and be stern in dealing with them. Their destiny is Hell; what a miserable abode!
Shabbir Ahmed	9:73 * O Prophet! Strive hard against the rejecters of the truth and the hypocrites! And be tough with them without the least inclination towards compromise in matters of Ideology. Their ultimate abode is Hell, surely a miserable destination.
Transliteration	9:73 Ya ayyuh a Innabiyyu j ahidialkuffara wa almunafiqeena waoghlu th AAalayhim wama/wahum jahannamu wabi/sa almas ^{eer} u
A	9:73 ياايها النبي جهد الكفار والمنفقين واغظ عليهم وماوبهم جهنم وبئس المصير
	9:74 They swear by God that they did not say it, while they had said the word of

Edip-Layth	rejection, and they rejected after they had peacefully surrendered, and they were concerned with what they could not possess; and they could not find any fault except that God and His messenger had enriched them from His bounty. If they repent it is better for them, and if they turn away, then God will punish them severely in this world and the next. They will not have on earth any ally or supporter.
The Monotheist Group	9:74 They swear by God that they did not say it, while they had said the word of rejection, and they rejected after they had submitted, and they were concerned with what they could not possess; and they could not find any fault except that God and His messenger had enriched them from His bounty. If they repent it is better for them, and if they turn away, then God will punish them severely in this world and the next. They will not have on Earth any ally or supporter.
Muhammad Asad	9:74 [The hypocrites] swear by God that they have said nothing [wrong]; yet most certainly have they uttered a saying which amounts to a denial of the truth, ¹⁰² and have [thus] denied the truth after [having professed] their self-surrender to God: for they were aiming at something which was beyond their reach. ¹⁰³ And they could find no fault [with the Faith] save that God had enriched them and [caused] His Apostle [to enrich them] out of His bounty! ¹⁰⁴ Hence, if they repent, it will be for their own good. but if they turn away, God will cause them to suffer grievous suffering in this world and in the life to come, and they will find no helper on earth, and none to give [them] succour.
Rashad Khalifa	9:74 They swear by GOD that they never said it, although they have uttered the word of disbelief; they have disbelieved after becoming submitters. In fact, they gave up what they never had. They have rebelled even though GOD and His messenger have showered them with His grace and provisions. If they repent, it would be best for them. But if they turn away, GOD will commit them to painful retribution in this life and in the Hereafter. They will find no one on earth to be their lord and master.
Shabbir Ahmed	9:74 (The hypocrites) swear by God that they have said nothing wrong. Yet they most certainly have uttered a word of disbelief (9:61-62). And they have denied the truth after professing their surrender to God. They were aiming at something beyond their reach (attaining inner peace without sincerity to the Divine guidance). And they could find no fault in the Divine System except that God has enriched them and caused His messenger to enrich them out of His bounty. So, it will be good for them if they repent and correct themselves. But if they still turn away, God will cause them to suffer grievous retribution in this world and in the life to come. And they will have no protector or helper on earth.
Transliteration	9:74 Yahlifoona bi Allahi m aqaloo walaqad q aloo kalimata alkufri wakafaroobaAAda islamihim wahammoo bima lam yan aloowama naqamoo illa an aghnaghumu All ahuwarasooluhu min fa dlihi fa-in yatooboo yaku khayran lahumwa-in yatawallaw yuAAa ththibhumu All ahu AAa thabanaleeman fee alddunya waal-akhiratiwama lahum fee al-ardi min waliyyin wala naseerin
A	9:74 يحلفون بالله ما قالوا ولقد قالوا كلمة الكفر وكفروا بعد اسلمهم وهموا بما لم ينالوا وما نقموا الا ان اغنهم الله ورسوله من فضله فان يتوبوا يك خيرا لهم وان يتولوا يعذبهم الله عذابا ليما في الدنيا والءآخرة وما لهم في الارض من ولى ولا نصير
Edip-Layth	9:75 Some of them pledged to God: "If He gives us from His bounty, then we will acknowledge and we will be amongst the reformed."
The Monotheist Group	9:75 And from them are those who pledged to God: "If He gives us from His bounty, then we will believe and we will be amongst the upright."
	9:75 And among them are such as vow unto God, "If indeed He grant us

Muhammad Asad	[something] out of His bounty, we shall most certainly spend in charity, and shall most certainly be among the righteous!"
Rashad Khalifa	9:75 Some of them even pledged: "If GOD showered us with His grace, we would be charitable, and would lead a righteous life."
Shabbir Ahmed	9:75 And among them are those who promise God, "If He gives us of His bounty we will certainly spend in charity and will certainly become of the righteous, the ones who help others."
Transliteration	9:75 Waminhum man AA ahada All ahala-in atana min fa dlihi lanassaddaqqannawalanakoonanna mina alssaliheena
A	9:75 ومنهم من عهد الله لن ءاتنا من فضله لنصدقن ولنكونن من الصالحين
Edip-Layth	9:76 Yet when He gave them of His bounty, they became stingy with it, and they turned away in aversion.
The Monotheist Group	9:76 So when He gave them of His bounty, they became stingy with it, and they turned away while they were averse.
Muhammad Asad	9:76 But as soon as He has given them [aught] out of His bounty. they cling to it niggardly, and turn away in their obstinacy [from all that they have vowed]:
Rashad Khalifa	9:76 But when He did shower them with His provisions, they became stingy, and turned away in aversion.
Shabbir Ahmed	9:76 Yet, when He gave them of His bounty they hoarded it and turned away from their promise.
Transliteration	9:76 Falamma atahum min fadlihibakhiloo bihi watawallaw wahum muAAari doona
A	9:76 فلما ءاتهم من فضله بخلوا به وتولوا وهم معرضون
Edip-Layth	9:77 Thus, they ended up with hypocrisy in hearts until the day they meet Him; that is for breaking what they promised to God, and for what they were lying.
The Monotheist Group	9:77 Thus, hypocrisy followed in their hearts until the Day they meet Him; that is for breaking what they promised God, and for what they were lying.
Muhammad Asad	9:77 whereupon He causes hypocrisy to take root in their hearts, [therein to remain] until the Day on which they shall meet Him" 105 - because they have failed to fulfil the vow which they had made unto God, and because they were wont to lie. 106
Rashad Khalifa	9:77 Consequently, He plagued them with hypocrisy in their hearts, till the day they meet Him. This is because they broke their promises to GOD, and because of their lying.
Shabbir Ahmed	9:77 God's law instilled hypocrisy in their hearts till the Day they meet Him (until their demise). This is because they broke their word to God that they promised Him, and because they lied again and again.
Transliteration	9:77 FaaAAqabahum nifaqqan fee quloobihimila yawmi yalqawnahu bim a akhlafoo Allaha mawaAAadoohu wabima kanoo yakthiboona
A	9:77 فاعقبهم نفاقا فى قلوبهم الى يوم يلقونه بما اخلفوا الله ما وعده وبما كانوا يكذبون
Edip-Layth	9:78 Did they not know that God knows their secrets, their conspiracies, and that God is the knower of all the unseen?

The Monotheist Group	9:78 Did they not know that God knows their secrets, and their conspiracies, and that God is the knower of all the unseen?
Muhammad Asad	9:78 Do they not know that God knows [all] their hidden thoughts and their secret confabulations, and that God knows fully all the things that are beyond the reach of human perception'?
Rashad Khalifa	9:78 Do they not realize that GOD knows their secrets, and their conspiracies, and that GOD is the Knower of all secrets?
Shabbir Ahmed	9:78 Are they not aware that God knows their thoughts and secret consultations and that God is the Great Knower of all that is Hidden?
Transliteration	9:78 Alam yaAAalamoo anna All aha yaAAalamusirrahum wanajw ahum waanna Allaha AAallamualghuyoobi
A	9:78 ألم يعلموا ان الله يعلم سرهم ونجوتهم وان الله علم الغيوب
Edip-Layth	9:79 God mocks those who criticize the generous acknowledgers for giving too much; and disdain those who do not have anything to give but their effort, God disdains them, and they will have a painful retribution.
The Monotheist Group	9:79 Those who criticize the volunteers among the believers in charities; that they only have their effort to give; so they mock them. God mocks them, and they will have a painful retribution.
Muhammad Asad	9:79 [It is these hypocrites] who find fault with such of the believers as give for the sake of God ¹⁰⁷ more than they are duty-bound to give, as well as with, such as find nothing [to give] beyond [the meagre fruits of] their toil, and who scoff at them [all]. ¹⁰⁸ God will cause their scoffing to rebound on themselves. ¹⁰⁹ and grievous suffering awaits them.
Rashad Khalifa	9:79 Those who criticize the generous believers for giving too much, and ridicule the poor believers for giving too little, GOD despises them. They have incurred a painful retribution.
Shabbir Ahmed	9:79 It is these (hypocrites) who find fault with such of the believers who give generously, and they find fault with such believers who have nothing to give but their toil and labor. They ridicule them all. God's Law of Requitall will cause their ridicule to rebound on themselves, and grievous suffering awaits them.
Transliteration	9:79 Allatheena yalmizoonu almu ttawwiAAeenamina almu/mineena fee alssadaqati wa allatheenala yajidoona ill a juhda hum fayaskharoona minhumsakhira Allahu minhum walahum AAathabun aleem un
A	9:79 الذين يلمزون المطوعين من المؤمنين في الصدقات والذين لا يجدون الا جهدهم فيسخرون منهم سخر الله منهم ولهم عذاب اليم
Edip-Layth	<i>Muhammad Did Not Have Power of Intercession</i> 9:80 Whether you seek forgiveness for them, or do not seek forgiveness for them. If you seek forgiveness for them seventy times, God will not forgive them. That is because they have rejected God and His messenger; and God does not guide the wicked people. ¹¹
The Monotheist Group	9:80 Whether you seek forgiveness for them, or do not seek forgiveness for them. If you seek forgiveness for them seventy times, God will not forgive them. That is because they have rejected God and His messenger; and God does not guide the wicked people.
	9:80 [And] whether thou dost pray [unto God] that they be forgiven or dost not

Muhammad Asad	pray for them - [it will all be the same: for even] if thou wert to pray seventy times ¹¹⁰ that they be forgiven, God will not forgive them, seeing that they are bent on denying God and His Apostle. And God does not bestow His guidance upon such iniquitous folk. ¹¹¹
Rashad Khalifa	<i>Satan's Most Effective Bait: The Myth of Intercession</i> 9:80 Whether you ask forgiveness for them, or do not ask forgiveness for them - even if you ask forgiveness for them seventy times - GOD will not forgive them. This is because they disbelieve in GOD and His messenger. GOD does not guide the wicked people. ⁸
Shabbir Ahmed	9:80 (O Prophet! You very compassionately ask forgiveness for them.) It does not matter if you ask forgiveness for them, or not, God will not forgive them even if you ask seventy times for their forgiveness. They have rejected God and His messenger. God does not intervene to guide people who intentionally drift away from the right path.
Transliteration	9:80 Istaghfir lahum aw l a tastaghfir lahum in tastaghfir lahum sabAAeena marratan falan yaghfira All ahulahum thalika bi-annahum kafaroo biAllahiwarasoolihi waAllahu la yahdee alqawma alfasiqeena
A	9:80 استغفر لهم او لا تستغفر لهم ان تستغفر لهم سبعين مرة فلن يغفر الله لهم ذلك بانهم كفروا بالله ورسوله والله لا يهدي القوم الفاسقين
Edip-Layth	9:81 Those who were left behind rejoiced their staying behind God's messenger, and they disliked to strive with their wealth and lives in the cause of God. They said, "Do not march out in the heat." Say, "The fire of hell is far hotter." If they could only understand!
The Monotheist Group	9:81 Those who have remained are happy with their position of lagging behind God's messenger, and they disliked striving with their wealth and lives in the cause of God; and they say: "Do not mobilize in the heat." Say: "The fire of Hell is far hotter," if they could only understand.
Muhammad Asad	9:81 THOSE [hypocrites] who were left behind rejoiced in their staying away [from war] ¹¹² after [the departure of] God's Apostle, for they hated the thought of striving with their possessions and their lives in God's cause; and they had [even] said [to the others], "Do not go forth to war in this heat!" Say: "The fire of hell is hotter by far!" Had they but grasped this truth!
Rashad Khalifa	9:81 The sedentary rejoiced in their staying behind the messenger of GOD, and hated to strive with their money and their lives in the cause of GOD. They said, "Let us not mobilize in this heat!" Say, "The fire of Hell is much hotter," if they could only comprehend.
Shabbir Ahmed	9:81 Those (hypocrites) who were left behind, rejoiced in their sitting back behind the messenger of God, and disliked to strive with their wealth and persons in God's cause. They said, "Let us not go forth in heat." Say, "The fire of Hell is more intense", if they but understood. ²⁸
Transliteration	9:81 Fariha almukhallafoona bimaqAAadihimkhil afa rasooli All ahi wakarihoo an yujahidoobi-amwalihim waanfusihi fee sabeeli All ahi waq aloolaa tanfiroo fee alharri qul naru jahannamaashaddu harran law kanoo yafqahoona
A	9:81 فرح المخلفون بمقعدهم خلف رسول الله وكرهوا ان يجهدوا بامولهم وانفسهم في سبيل الله وقالوا لا تنفروا في الحر قل نار جهنم اشد حرا لو كانوا يفقهون
Edip-Layth	9:82 Let them laugh a little, and cry a lot, as a recompense for what they had

	earned.
The Monotheist Group	9:82 Let them laugh a little, and cry a lot, a recompense for what they had earned.
Muhammad Asad	9:82 Let them, then, laugh a little -.for they will weep a lot ¹¹³ in return for what they have earned.
Rashad Khalifa	9:82 Let them laugh a little, and cry a lot. This is the requital for the sins they have earned.
Shabbir Ahmed	9:82 Then let them laugh a little, they will weep much, as the reward of what they have earned.
Transliteration	9:82 Falyad ^h akoo qaleelan walyabkookatheeran jaza ^a an bima ^a ka ⁿ ooo yaksiboon ^a
A	9:82 فليضحكوا قليلا وليبكوا كثيرا جزاء بما كانوا يكسبون
Edip-Layth	9:83 If God returns you to a group of them, and they ask your permission to come with you, then say, "You will not come with me ever; nor will you fight any enemy with me. You had accepted staying behind the first time, so stay with those who remain behind."
The Monotheist Group	9:83 If God returns you to a group of them, and they ask your permission to come with you, then say: "You will not come with me ever; nor will you fight any enemy with me. You had accepted staying behind the first time, so stay with those who remain behind."
Muhammad Asad	9:83 Hence, [O Prophet,] if God brings thee again face to face with some of them," ¹¹⁴ and then they ask thy leave to go forth [to war with thee], say: "Never shall you go forth with me. nor shall you fight an enemy together with me! Behold, you were well-pleased to stay at home on that first occasion: stay at home, then, with, those who [are obliged to] remain behind!" ¹¹⁵
Rashad Khalifa	9:83 If GOD returns you to a situation where they ask your permission to mobilize with you, you shall say, "You will never again mobilize with me, nor will you ever fight with me against any enemy. For you have chosen to be with the sedentary in the first place. Therefore, you must stay with the sedentary."
Shabbir Ahmed	9:83 If God returns you to a situation where they ask your permission to go forth, say, "You shall never again come out with me, nor fight an enemy with me. For you were well pleased sitting back the first time. Then, stay back with those who stay behind (women, children, elderly men, the sick and the disabled).
Transliteration	9:83 Fa-in rajaAAaka All ^a ahu ila ^a ta-ifatinminhum faista/ ^h thanooka lilkhurooji faqul lantakhrujoo maAAiya abadan walan tuq ^a atiloo maAAiya AAaduwwaninnakum radeetum bialquAAoodi awwala marratin faoqAAaudoomaAAa alkh ^a lifeena
A	9:83 فان رجعت الله الى طائفة منهم فاستذنوك للخروج فقل لن تخرجوا معي ابدا ولن تقتلوا معي عدوا انكم رضيتم بالقعود اول مرة فاقعدوا مع الخلفين
Edip-Layth	9:84 Do not show support for anyone of them who dies, nor stand at his grave. They have rejected God and His messenger and died while they were wicked.
The Monotheist Group	9:84 And do not commune over any of them who have died, nor stand at their grave. They have rejected God and His messenger and died while they were wicked.
Muhammad Asad	9:84 And never shalt thou pray over any of them that has died, and never shalt thou stand by his grave: ¹¹⁶ for, behold, they were bent on denying God and His

	Apostle, and they died in this their iniquity. ¹¹⁷
Rashad Khalifa	9:84 You shall not observe the funeral prayer for any of them when he dies, nor shall you stand at his grave. They have disbelieved in GOD and His messenger, and died in a state of wickedness.
Shabbir Ahmed	9:84 Nor shall you (O Prophet!) ever follow the funeral of any of them that dies, nor stand at his grave. They rejected God and His messenger, and drifted away from the Divine Commands till death.
Transliteration	9:84 Walā tu ṣalli AAal ā a ḥadinminhum m āta abadan wal ā taqum AAal ā qabrihiinnahum kafaroo biAllāhi warasoolihi wamaṭoowahum faṣiqoona
A	9:84 ولا تصل على احد منهم مات ابدا ولا تقم على قبره انهم كفروا بالله ورسوله وماتوا وهم فسقون
Edip-Layth	<i>Do Not Be Impressed by Their Wealth</i> 9:85 Do not also be impressed by their wealth and their children; God only wishes to punish them with it in this world, and their selves will vanish while they are ingrates.
The Monotheist Group	9:85 And do not be impressed by their wealth and their children; God only wishes to punish them with it in this world, and so their souls will be taken to death while they are rejecters.
Muhammad Asad	9:85 And let not their worldly goods and [the happiness which they may derive from] their children excite thy admiration: God but wants to chastise them by these means in [the life of] this world, and [to cause] their souls to depart while they are [still] denying the truth. ¹¹⁸
Rashad Khalifa	<i>Worldly Materials Are Nil</i> 9:85 Do not be impressed by their money or their children; GOD causes these to be sources of misery for them in this world, and their souls depart as disbelievers.
Shabbir Ahmed	9:85 Let not their wealth or their children or party impress you! God causes these things to be a suffering for them in this world, and their 'self' departs while they are disbelievers (9:55). ²⁹
Transliteration	9:85 Walā tuAAajibka amw āluhum waawl āduhuminnama yureedu All āhu an yuAAaaththibahum bihāfee alddunya watazhaqa anfusuhum wahum k āfiroona
A	9:85 ولا تعجبك اموالهم واولدهم انما يريد الله ان يعذبهم بها فى الدنيا وتزحق انفسهم وهم كفرون
Edip-Layth	9:86 If a chapter is sent down: "That you shall acknowledge God and strive with His messenger," those with wealth and influence ask your permission and they say, "Let us be with those who remain behind."
The Monotheist Group	9:86 And if a chapter is sent down: "That you shall believe in God and strive with His messenger," those with wealth and influence ask your permission and they say: "Let us be with those who remain behind."
Muhammad Asad	9:86 [They are indeed denying it:] for, when they were called upon through revelation, ¹¹⁹ "Believe in God, and strive hard [in His cause] together with His Apostle," [even] such of them as were well able [to go to war] asked thee for exemption, saying, "Allow us to stay behind with those who remain at home!" ¹²⁰
Rashad Khalifa	9:86 When a sura is revealed, stating: "Believe in GOD, and strive with His messenger," even the strong among them say, "Let us stay behind!"

Shabbir Ahmed	9:86 When a Surah is revealed saying, "Attain belief in God, and strive along with His messenger", the able-bodied men of wealth ask your leave and say, "Allow us to stay behind with those who remain at home."
Transliteration	9:86 Wa-itha onzilat sooratun an aminoobiAllahi waj ahidoo maAAa rasoolihi ista/thanakaoloo alttawli minhum waqaloo tharnanakun maAAa alqaAAaideena
A	9:86 وإذا أنزلت سورة ان ءامنوا بالله وجهدوا مع رسوله استذكرك اولوا الطول منهم وقالوا ذرنا نكن مع القعدين
Edip-Layth	9:87 They were content to stay with those who remained behind, and it was stamped on their hearts, for they do not reason.
The Monotheist Group	9:87 They were content to stay with those who remained behind, and it was stamped on their hearts, for they do not comprehend.
Muhammad Asad	9:87 They were well-pleased to remain with those who were left behind - where for their hearts have been sealed, ¹²¹ so that they cannot grasp the truth.
Rashad Khalifa	9:87 They chose to be with the sedentary. Consequently, their hearts were sealed, and thus, they cannot comprehend.
Shabbir Ahmed	9:87 They are well pleased to be with the disabled, the elderly, the women and children, and the ill. This attitude puts a seal on their hearts. They seldom understand (that fear can only be overcome with action 2:277, 6:48, 6:81).
Transliteration	9:87 Radoo bi-an yakoonoo maAAa alkhaw alifiwaubiAAa AAala quloobihim fahum layafqahoona
A	9:87 رضوا بان يكونوا مع الخوالف وطبع على قلوبهم فهم لا يفقهون
Edip-Layth	<i>Strive For Good Causes</i> 9:88 But the messenger and those who acknowledge with him have strived with their money and their lives. For them will be the good things, and they are the successful ones.
The Monotheist Group	9:88 But the messenger and those who believe with him have strived with their money and their lives. For them will be the good things, and they are the successful ones.
Muhammad Asad	9:88 The Apostle, however, and all who share his faith strive hard [in God's cause] with, their possessions and their lives: and it is they whom the most excellent things await [in the life to come], and it is they, they who shall attain to a happy state!
Rashad Khalifa	<i>True Believers are Eager to Strive</i> 9:88 As for the messenger and those who believed with him, they eagerly strive with their money and their lives. These have deserved all the good things; they are the winners.
Shabbir Ahmed	9:88 And the messenger, and those who believe with him, strive with their wealth and person. For them are all the good things and high ranks, and they are the ones who are truly prosperous.
Transliteration	9:88 Lakini a Irrasoolu wa allatheenaamanoo maAAahu j ahadoo bi-amwalihimwaanfusihi waol a-ika lahumu alkhayr atu waol a-ikahumu almuflihoona
A	9:88 لكن الرسول والذين ءامنوا معه جهدوا بامولهم وانفسهم واولئك لهم الخيرت واولئك هم المفلحون

Edip-Layth	9:89 God has prepared for them gardens with rivers flowing beneath, in them they shall abide. Such is the great gain.
The Monotheist Group	9:89 God has prepared for them estates with rivers flowing beneath, in them they shall abide. Such is the great gain.
Muhammad Asad	9:89 God has readied for them gardens through which running waters flow, therein to abide: and this is the triumph supreme!
Rashad Khalifa	9:89 GOD has prepared for them gardens with flowing streams, wherein they abide forever. This is the greatest triumph.
Shabbir Ahmed	9:89 God has made ready for them Gardens beneath which rivers flow, wherein they will abide. That is the signal Victory.
Transliteration	9:89 aAAadda Allahu lahum jannatintajree min tahtiha al-anharu khalideenafeeha thalika alfawzu alAAaath ^{ee} mu
A	9:89 اعد الله لهم جنت تجري من تحتها الانهر خلدین فیها ذلك الفوز العظيم
Edip-Layth	9:90 Those who made excuses from among the Arabs came to get permission. Thus, those who denied God and His messenger stayed behind. Those who rejected from them will be inflicted with a painful retribution.
The Monotheist Group	9:90 And those who had an excuse from among the Nomads came so permission would be given to them, and those who denied God and His messenger simply stayed behind. Those who rejected from them will be inflicted with a painful retribution.
Muhammad Asad	9:90 AND THERE came [unto the Apostle] such of the bedouin as had some excuse to offer, [with the request] that they be granted exemption, ¹²² whereas those who were bent on giving the lie to God and His Apostle [simply] remained at home. ¹²³ [And] grievous suffering is bound to befall such of them as are bent on denying the truth!
Rashad Khalifa	9:90 The Arabs made up excuses, and came to you seeking permission to stay behind. This is indicative of their rejection of GOD and His messenger - they stay behind. Indeed, those who disbelieve among them have incurred a painful retribution.
Shabbir Ahmed	9:90 And of the desert Arabs also, there were some who made excuses and came to claim exemption. And those who were false to God and His messenger, merely sat behind. Grievous suffering is bound to befall the unbelievers among them.
Transliteration	9:90 Wajaa almuAAa ththiir ^{oo} na minaal-aAAar abi liyu/ thana lahum waqaAAada allatheenakathaboo All aha warasoolahu sayu seebu alla theenakafaroo minhum AAaath ^{ab} un aleem un
A	9:90 وجاء المعزرون من الاعراب ليؤذن لهم وقعد الذين كذبوا الله ورسوله سيصيب الذين كفروا منهم عذاب اليم
Edip-Layth	<i>Handicapped People Are Protected</i> 9:91 There is no blame to be placed upon the weak, the sick, or those who do not find anything to spend on, as long as they are sincere to God and His messenger. There is no argument against the good doers; and God is Forgiving, Compassionate.
The Monotheist Group	9:91 There is no blame to be placed upon the weak, or the sick, or those who do not find anything to spend on, if they are sincere to God and His messenger.

	There is no argument against the good doers; and God is Forgiving, Merciful.
Muhammad Asad	9:91 [But] no blame shall attach to the weak, ¹²⁴ nor to the sick, nor to those who have no means. [to equip themselves], ¹²⁵ provided that they are sincere towards God and His Apostle: there is no cause to reproach the doers of good, for God is much-forgiving, a dispenser of grace.
Rashad Khalifa	9:91 Not to be blamed are those who are weak, or ill, or do not find anything to offer, so long as they remain devoted to GOD and His messenger. The righteous among them shall not be blamed. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	9:91 Not to be blamed are the physically weak, the elderly, the sick, and the ones who have no means to offer, so long as they are sincere to God and His messenger (48:17). They should do what they can to support the cause. There is no way of blame against the doers of such good. God is Forgiving, Merciful.
Transliteration	9:91 Laysa AAal a a IdduAAafa-iwala AAal a almar da wal a AAal aallatheena l a yajidoona m a yunfiqoona harajuni th a na sa ^{hoo} lill ahi warasoolihi m aAAala almu ^h sineena min sabeelin waAlla ^h ughafa ^{oorun} ra ^{heemun}
A	9:91 ليس على الضعفاء ولا على المرضى ولا على الذين لا يجدون ما ينفقون حرج اذا نصحوا لله ورسوله ما على المحسنين من سبيل والله غفور رحيم
Edip-Layth	9:92 Nor upon those who come to ride out with you, while you said, "I do not have any mounts for you;" they turned away while their eyes were flooded with tears out of sadness, for they could not find anything to contribute.
The Monotheist Group	9:92 Nor upon those who come to ride out with you, while you said: "I do not have any mounts for you;" they turned away while their eyes were flooded with tears out of sadness, for they could not find anything to contribute.
Muhammad Asad	9:92 Nor [shall blame attach] to those who, when they came unto thee [O Prophet, with the request] that thou provide them with mounts, were told by thee, "I cannot find anything whereon to mount you" - [whereupon] they turned away, their eyes overflowing with tears out of sorrow that they had no means to spend [on their equipment].
Rashad Khalifa	9:92 Also excused are those who come to you wishing to be included with you, but you tell them, "I do not have anything to carry you on." They then turn back with tears in their eyes, genuinely saddened that they could not afford to contribute.
Shabbir Ahmed	9:92 Nor is there any blame on those who came to you (O Messenger!) requesting that you provide them with mounts (horses and camels). You told them, "I cannot find a ride to mount you on." They returned with eyes flowing with tears out of sorrow that they had no means to spend for equipment.
Transliteration	9:92 Wala AAal a alla theena i th ama atawka lita ^h milahum qulta l a ajidu ma ^{ah} milukum AAalayhi tawallaw waaAAayunuhum tafee ^u mina a IddamAAi hazanan alla yajidoo mayunfiqoona
A	9:92 ولا على الذين اذا ما اتوك لتحملهم قلت لا اجد ما احملكم عليه تولوا واعينهم تفيض من الدمع حزنا الا يجدوا ما ينفقون
Edip-Layth	9:93 Indeed, the argument is against those who sought your permission to stay while they had the means. They accepted to be with those who remained behind; God stamped their hearts, for they do not know.
The Monotheist Group	9:93 Indeed, the argument is against those who sought your permission to stay while they were rich. They accepted to be with those who remained behind, and

	God stamps their hearts, for they do not know.
Muhammad Asad	9:93 Only they may rightly be reproached who asked thee for exemption even though they were fully able [to go to war]. ¹²⁶ They were well-pleased to remain with those who were left behind -wherefore God has sealed their hearts, so that they do not know [what they are doing].
Rashad Khalifa	9:93 The blame is on those who ask your permission to stay behind, even though they have no excuse. They have chosen to be with the sedentary. Consequently, GOD has sealed their hearts, and thus, they do not attain any knowledge.
Shabbir Ahmed	9:93 The way of blame is only against those who ask for your leave when they are rich and able-bodied. They are well pleased to be with those who are obliged to stay behind. They have caused God's Law of Requitall to seal their hearts without knowing it.
Transliteration	9:93 Innama a Issabeelu AAal aallatheena yasta/ thinoonaka wahum aghniyaoradoo bi-an yakoonoo maAAa alkhaw alifi wa tabaAAaAllahu AAal a quloobihim fahum la yaAAlamoona
A	9:93 انما السبيل على الذين يستذنونك وهم اغنياء رضوا بان يكونوا مع الخوالف وطبع الله على قلوبهم فهم لا يعلمون
Edip-Layth	<i>Ignore the Hypocrites</i> 9:94 They will apologize to you when you return to them. Say, "Do not apologize; we will no longer trust you, for God has told us of your news." God will see your work, as will His messenger, then you will be returned to the knower of the unseen and the seen, He will inform you of what you did.
The Monotheist Group	9:94 They will apologize to you when you return to them, say: "Do not apologize, we will not believe you, for God has told us of your news." And God will see your work, as will His messenger, then you will be returned to the knower of the unseen and the seen, He will inform you of what you did.
Muhammad Asad	9:94 [And] they will [still] be offering excuses to you when you return to them ,[from the campaign]! Say: "Do not offer [empty] excuses, [for] we shall not believe you: God has already enlightened us about you. And God will behold your [future] deeds, and [so will] His Apostle; and in the end you will be brought before Him ¹²⁷ who knows all that is beyond the reach of a created being's perception as well as all that can be witnessed by a creature's senses or mind, ¹²⁸ and then He will make you truly understand what you were doing [in life]."
Rashad Khalifa	<i>Hard Times Serve to Expose the Hypocrites</i> 9:94 They apologize to you when you return to them (from battle). Say, "Do not apologize; we no longer trust you. GOD has informed us about you." GOD will see your works, and so will the messenger, then you will be returned to the Knower of all secrets and declarations, then He will inform you of everything you had done.
Shabbir Ahmed	9:94 They will make excuse to you when you believers return. Say, "Make no excuse, for we shall not believe you. God has informed us about you. God and His messenger, the Central authority, will keep you under probation. And then you will be brought back to Him, the Knower of the Invisible and the Visible, and He will tell you what you had been doing."
Transliteration	9:94 YaAAatathiroona ilaykum i tharajaAAatum ilayhim qul I a taAAata thiroo lan nu/minalakum qad nabbaan a All ahu min akhb arikumwasayara All ahu AAamalakum warasooluhu thummaturaddoona il a AA alimi alghaybi waalshshahadatifayunabbi-okum bima kuntum taAAamaloona

A	9:94 يعتذرون اليكم اذا رجعتم اليهم قل لا تعتذروا لن نؤمن لكم قد نبأنا الله من اخباركم وسيرى الله عملكم ورسوله ثم تردون الى علم الغيب والشهادة فينبئكم بما كنتم تعملون
Edip-Layth	9:95 They will swear by God to you when you return to them, so that you may overlook them. So overlook them, for they are tainted, and their destiny is hell as a recompense for what they earned.
The Monotheist Group	9:95 They will swear by God to you, when you return to them, so that you would let them be. So let them be, for they are foul, and their destiny is Hell as a recompense for what they earned.
Muhammad Asad	9:95 When you will have returned to them, (O believers,) they will swear to you by God, [repeating their excuses,] with a view to your letting them be. 129 Let them be, then: behold, they are loathsome, and hell is their goal in recompense for what they were wont to do.
Rashad Khalifa	9:95 They will swear by GOD to you, when you return to them, that you may disregard them. Do disregard them. They are polluted, and their destiny is Hell, as a requital for the sins they have earned.
Shabbir Ahmed	9:95 They will swear by God, when you return to them, so that you may leave them alone. So leave them alone (9:125). They have blotted their humanity and earned the abode of Hell with their actions.
Transliteration	9:95 Sayahlifooona bi Allāhilakum i tha inqalabtum ilayhim lituAAari doo AAanhumfaaAAarido AAanhum innahum rijsun wama/w ahumjahannamu jaz aan bima kanoo yaksiboona
A	9:95 سيحلفون بالله لكم اذا انقلبتم اليهم لتعرضوا عنهم فاعرضوا عنهم انهم رجس وملوهم جهنم جزاء بما كانوا يكسبون
Edip-Layth	9:96 They swear to you so that you would accept them. Even if you accept them, God does not accept the wicked people.
The Monotheist Group	9:96 They swear to you so that you would accept them. Even if you accept them, God does not accept the wicked people.
Muhammad Asad	9:96 They will swear to you with a view to making you pleased with them: but [even] should you be pleased with them, verily, God shall never be pleased with iniquitous folk.
Rashad Khalifa	9:96 They swear to you, that you may pardon them. Even if you pardon them, GOD does not pardon such wicked people.
Shabbir Ahmed	9:96 They swear that you believers may be pleased with them. Even if you accept them, God does not accept those who drift away from His commands 30
Transliteration	9:96 Yahlifooona lakum litar dawAAanhum fa-in tar daw AAanhum fa-inna All aha layarda AAani alqawmi alfasiqeena
A	9:96 يحلفون لكم لترضوا عنهم فان ترضوا عنهم فان الله لا يرضى عن القوم الفسقين
Edip-Layth	<i>Good and Bad Arabs</i> 9:97 The Arabs are the worst in rejection and hypocrisy, and more likely not to know the limits of what God has sent down upon His messenger. God is Knower, Wise.
The Monotheist Group	9:97 The Nomads are the worst in rejection and hypocrisy, and more likely not to know the limits of what God has sent down upon His messenger. God is Knower,

	Wise.
Muhammad Asad	9:97 [The hypocrites among] the bedouin ¹³⁰ are more tenacious in [their] refusal to acknowledge the truth and in [their] hypocrisy [than are settled people], and more liable to ignore the ordinances which God has bestowed from on high upon His Apostle - but God is all-knowing, wise. ¹³¹
Rashad Khalifa	<i>The Arabs</i> 9:97 The Arabs are the worst in disbelief and hypocrisy, and the most likely to ignore the laws that GOD has revealed to His messenger. GOD is Omniscient, Most Wise.
Shabbir Ahmed	9:97 The desert Arabs are harder in rejection and hypocrisy, and more likely to ignore the Limits that God has revealed to His messenger. God is Knower, Wise.
Transliteration	9:97 Al-aA <u>Ar</u> abu ashaddu kufran wanif <u>a</u> qanwaaajdaru all <u>a</u> yaAAalamoo <u>h</u> udooda ma anzalaAll <u>ah</u> u AA <u>a</u> la rasoolihi waAll <u>ah</u> uAAaleemun <u>h</u> akeem <u>un</u>
A	9:97 الاعراب اشد كفرا ونفاقا واجدر الا يعلموا حدود ما انزل الله على رسوله والله عليم حكيم
Edip-Layth	9:98 From the Arabs are some who look upon what they spend as a fine, and wait for disasters to befall you. They will have the evil disasters, and God is Hearer, Knowledgeable.
The Monotheist Group	9:98 And from the Nomads are some who look upon what they spend as a fine, and wait for misfortune upon you. They will have the misfortune of evil, and God is Hearer, Knowledgeable.
Muhammad Asad	9:98 And among the bedouin there are such as regard all that they might spend [in God's cause] as a loss, and wait for misfortune to encompass you, [O believers: but] it is they whom evil fortune shall encompass - for God is all-hearing, all-knowing.
Rashad Khalifa	9:98 Some Arabs consider their spending (in the cause of God) to be a loss, and even wait in anticipation that a disaster may hit you. It is they who will incur the worst disaster. GOD is Hearer, Omniscient.
Shabbir Ahmed	9:98 Among these Bedouin Arabs is he who looks upon his spending as a penalty, and awaits a disaster to hit you. (They hope for the Divine Order to collapse.) It is those who invite disaster upon themselves. God is Hearer, Knower.
Transliteration	9:98 Wamina al-aA <u>Ar</u> abi man yattakhi <u>th</u> uma yunfiqu maghraman wayatarabba <u>su</u> bikumu alddaw <u>a</u> -iraAAalayhim d <u>a</u> -iratu alssaw-i waAll <u>ah</u> usameeAAun AAaleem <u>un</u>
A	9:98 ومن الاعراب من يتخذ ما ينفق مغرما ويتربص بكم الدوائر عليهم دائرة السوء والله سميع عليم
Edip-Layth	9:99 From the Arabs there is he who acknowledges God and the Last day, and considers his spending as a means towards God, and the support of the messenger. It indeed makes them closer. God will admit them in His mercy; God is Forgiving, Compassionate. ¹²
The Monotheist Group	9:99 And from the Nomads are those who believe in God and the Last Day, and he looks upon what he spends to make him closer to God, and the communions of the messenger. It indeed makes them closer. God will admit them in His mercy; God is Forgiving, Merciful.
	9:99 However, among the bedouin there are [also] such as believe in God and the Last Day, and regard all that they spend (in God's cause] as a means of

Muhammad Asad	drawing them nearer to God and of [their being remembered in] the. Apostle's prayers. Oh, verily, it shall [indeed] be a means of [God's] nearness to them, [for] God will admit them unto His grace: verily, God is much-forgiving, a dispenser of grace!
Rashad Khalifa	9:99 Other Arabs do believe in GOD and the Last Day, and consider their spending to be a means towards GOD, and a means of supporting the messenger. Indeed, it will bring them nearer; GOD will admit them into His mercy. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	9:99 And among the Bedouins are those who believe in God and the Last Day and consider their spending as a means towards God and a means of supporting the messenger. This will raise their ranks with God. God will embrace them with His mercy. Surely, God is Forgiving, Gracious.
Transliteration	9:99 Wamina al-aAArabi man yu/mino bi Allahiwaalyawmi al-akhiri wayattakhi thu mayunfiqu qurub atin AAinda All ghi wa salawatilrrasooli al a innah a qurbatun lahumsayudkhiluhumu Allahu fee rahmatihi inna Allaghaghafoorun raheemun
A	9:99 ومن الاعراب من يؤمن بالله واليوم الآخر ويتخذ ما ينفق قربت عند الله وصلوات الرسول الا انها قربة لهم سيدخلهم الله في رحمته ان الله غفور رحيم
Edip-Layth	9:100 The pioneers of the emigrants and the supporters, and those who followed them in kindness; God has accepted them, and they have accepted Him; and He prepared for them gardens with rivers flowing beneath in which they will abide eternally. Such is the great success.
The Monotheist Group	9:100 And those who came early and quickly from amongst the emigrants and the supporters, and those who followed them in kindness; God has accepted them, and they have accepted Him; and He prepared for them estates with rivers flowing beneath in which they will abide eternally. Such is the great success.
Muhammad Asad	9:100 And as for the first and foremost of those who have forsaken the domain of evil and of those who have sheltered and succoured the Faith, ¹³² as well as those who follow them in [the way of] righteousness - God is well-pleased with them, and well--pleased are they with Him. And for them has He readied gardens through which running waters flow, therein to abide beyond the count of time: this is the triumph supreme!
Rashad Khalifa	9:100 As for the early vanguards who immigrated (Muhajerin), and the supporters who gave them refuge (Ansar) and those who followed them in righteousness, GOD is pleased with them, and they are pleased with Him. He has prepared for them gardens with flowing streams, wherein they abide forever. This is the greatest triumph.
Shabbir Ahmed	9:100 The foremost among the emigrants and the helpers, as well as those who followed them in noble deeds: God's will is in harmony with them and their will in harmony with Him. He has made ready for them the evergreen Gardens, wherein they will abide eternally. This is the Supreme Triumph. ³¹
Transliteration	9:100 Waalssabiqoona al-awwaloonamina almuh ajireena wa al-ansari waallatheenaittabaAAoohum bi-i hsanin ra diya All ahuAAanhum wara doo AAanhu waaAAadda lahum jann atintajree ta htaha al-anh aru kh alideenafeeha abadan thalika alfawzu alAAaathheemu
A	9:100 والسبقون الاولون من المهاجرين والانصار والذين اتبعوهم باحسن رضى الله عنهم ورضوا عنه واعد لهم جنت تجري تحتها الانهر خلدن فيها ابدًا ذلك الفوز العظيم
	9:101 Among the Arabs around you are hypocrites, as well as from the city

Edip-Layth	people; they are audacious in hypocrisy. You do not know them, but We know them. We will punish them twice, then they will be returned to a great punishment.
The Monotheist Group	9:101 And from the Nomads around you are hypocrites, as well as from the city people, they persist in hypocrisy. You do not know them, but We know them. We will punish them twice, then they will be returned to a great punishment.
Muhammad Asad	9:101 But among the bedouin who dwell around you there are hypocrites; and among the people of the [Prophet's] City ¹³³ [too] there are such as have grown insolent in [their] hypocrisy. Thou dost not [always] know them, [O Muhammad - but] We know them. We shall cause them to suffer doubly [in this world]; ¹³⁴ and then they will be given over to awesome suffering [in the life to come].
Rashad Khalifa	<i>Retribution Doubled for the Hypocrites</i> 9:101 Among the Arabs around you, there are hypocrites. Also, among the city dwellers, there are those who are accustomed to hypocrisy. You do not know them, but we know them. We will double the retribution for them, then they end up committed to a terrible retribution. ⁹
Shabbir Ahmed	9:101 Some of the Bedouins who dwell around your town are hypocrites, and some of the people of Al-Madinah also persist in hypocrisy. You do not know them, We know them. We will punish them twice (they will be humiliated in the battle and they will see their families and children embracing Belief). Then they will be relegated to a painful doom.
Transliteration	9:101 Wamimman ḥawlakum mina al-aAar abimunaḥfiqoona wamin ahli almadeenati maradoo AAal a a Innifaqila taAAalamuhum na ḥnu naAAalamuhum sanuAAaththibuhummarratayni thumma yuraddoona ila AAathabin AAatheemin
A	9:101 وممن حولكم من الاعراب منافقون ومن اهل المدينة مردوا على النفاق لا تعلمهم نحن نعلمهم سنعذبهم مرتين ثم يردون الى عذاب عظيم
Edip-Layth	9:102 Others who have acknowledged their sins, they have mixed good work with bad. Perhaps God will pardon them. God is Forgiving, Compassionate.
The Monotheist Group	9:102 And others who have acknowledged their sins, they have mixed good work with bad. Perhaps God will pardon them. God is Forgiving, Merciful.
Muhammad Asad	9:102 And [there are] others ¹³⁵ - [people who] have become conscious of their sinning after having done righteous deeds side by side with evil ones; ¹³⁶ [and] it may well be that God will accept their repentance: for, verily, God is much-forgiving, a dispenser' of grace.
Rashad Khalifa	9:102 There are others who have confessed their sins; they have mixed good deeds with bad deeds. GOD will redeem them, for GOD is Forgiver, Most Merciful.
Shabbir Ahmed	9:102 There are others who acknowledge their faults. Since they have a mixed record of good and bad deeds, they may hope that God will relent toward them, for God is Forgiving, Merciful.
Transliteration	9:102 Waakharoona iAAtarafoo bi thunoobihimkhalatoo AAamalan salihan waakharasayyi-an AAas a All ahu an yatooba AAalayhim inna All ahaghafoorun raheemun
A	9:102 وءآخرون اعترفوا بذنوبهم خلطوا عملا صلحا وءآخر سيئا عسى الله ان يتوب عليهم ان الله غفور رحيم
	9:103 Take from their money a charity to purify them and improve them with it,

Edip-Layth	and support them. Your support is tranquility for them; and God is Hearer, Knowledgeable.
The Monotheist Group	9:103 Take from their money a charity to purify them and develop them with it, and commune over them; for your communion is a tranquility for them; and God is Hearer, Knowledgeable.
Muhammad Asad	9:103 [Hence, O Prophet,] accept that [part] of their possessions which is offered for the sake of God, ¹³⁷ so that thou mayest cleanse them thereby and cause them to grow in purity, and pray for them: behold, thy prayer will be [a source of] comfort to them-for God is all-hearing, all-knowing.
Rashad Khalifa	9:103 Take from their money a charity to purify them and sanctify them. And encourage them, for your encouragement reassures them. GOD is Hearer, Omniscient.
Shabbir Ahmed	9:103 Accept their contribution for the community. Purify their thoughts with proper education and training so that their own 'self' may grow. Encourage and support them! Your support is a great source of peace in their hearts. God is Hearer, Knower. ³²
Transliteration	9:103 Khuth min amw alihim sadaqatantutahhiruhum watuzakkeehim bih a wasalliAAalayhim inna salatakakanun lahum waAllahusameeAAun AAaleemun
A	9:103 خذ من اموالهم صدقة تطهرهم وتزكيهم بها وصل عليهم ان صلوٰتك سكن لهم والله سميع عليم
Edip-Layth	9:104 Did they not know that it is God who accepts repentance from His servants, and He takes the charities, and that God is the Pardoner, Compassionate.
The Monotheist Group	9:104 Did they not know that it is God who accepts repentance from His servants, and He takes the charities, and that God is the Pardoner, Merciful.
Muhammad Asad	9:104 Do they not know that it is God alone who can accept the repentance of His servants ¹³⁸ and is the [true] recipient of whatever is offered for His sake - and that God alone is an acceptor of repentance, a dispenser of grace?
Rashad Khalifa	9:104 Do they not realize that GOD accepts the repentance of His worshipers, and takes the charities, and that GOD is the Redeemer, Most Merciful?
Shabbir Ahmed	9:104 Do they not know that God is the One Who accepts the repentance of His servants, and accepts their charity? Surely, God is the Acceptor of repentance, Merciful.
Transliteration	9:104 Alam yaAAalamoo anna Allaha huwayaqbalu a Ittawbata AAan AAib adihi waya/khuthualssadaqati waanna Allaha huwa alttawwabualrraheemu
A	9:104 ألم يعلموا ان الله هو يقبل التوبة عن عباده ويأخذ الصدقات وان الله هو التواب الرحيم
Edip-Layth	9:105 Say, "Work, and God will see your work and so His messenger and those who acknowledge. You will be sent back to the knower of the unseen and the seen, and He will inform you of what you did."
The Monotheist Group	9:105 And say: "Work, and God will see your work and His messenger and the believers. And you will be sent back to the knower of the unseen and the seen, and He will inform you of what you did."
	9:105 And say [unto them, O Prophet]: "Act! ¹³⁹ And God will behold your deeds, and [so will] His Apostle, and the believers: and [in the end] you will be brought

Muhammad Asad	before Him who knows all that is beyond the reach of a created being's perception as well as all that can be witnessed by a creature's senses or mind ¹⁴⁰ -and then He will make you understand what you have been doing."
Rashad Khalifa	9:105 Say, "Work righteousness; GOD will see your work, and so will His messenger and the believers. Ultimately, you will be returned to the Knower of all secrets and declarations, then He will inform you of everything you had done."
Shabbir Ahmed	9:105 Say, "Act! (Prove your word with action). God will watch your actions, and so will His messenger, and the believers. Ultimately you will be returned to the Knower of the Invisible and the Visible. He will show you (a replay of) what you used to do."
Transliteration	9:105 Waquli iAAamaloo fasayar a All ahuAAamalakum warasooluhu waalmu/minoona wasaturaddoona ilaAAalimi alghaybi waalshshahadatifayunabbii- okum bimā kuntum taAAamaloona
A	9:105 وَقُلْ اَعْمَلُوا فِى سَبِيْلِ اللّٰهِ عَمَلَكُمْ وَرِسُوْلَهُ وَالْمُؤْمِنُوْنَ وَسْتَرْدُوْنَ اِلَى عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ
Edip-Layth	9:106 Others are waiting for God's decision; either He will punish them, or He will pardon them. God is Knowledgeable, Wise.
The Monotheist Group	9:106 And others will wait for God's decision; either He will punish them, or He will pardon them. God is Knowledgeable, Wise.
Muhammad Asad	9:106 And [there are yet] others-[people whose cases are] deferred until God wills to judge them: ¹⁴¹ He will either chastise them or turn again unto them in His mercy-for God is all-knowing, wise.
Rashad Khalifa	9:106 Others are waiting for GOD's decision; He may punish them, or He may redeem them. GOD is Omniscient, Most Wise.
Shabbir Ahmed	9:106 There are some who await God's decree whether He will punish them or relent to them. God is All Knower, All Wise. ³³
Transliteration	9:106 Waakharoona murjawna li-amri All ahiimma yuAAa ththibuhum wa-imm a yatoobuAAalayhim waAllahu AAaleemun hakeemun
A	9:106 وَاٰخَرُوْنَ مَرْجُوْنَ لَامِرُ اللّٰهِ اِمَّا يَعْذِبُهُمْ وَاِمَّا يَتُوبُ عَلَيْهِمْ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ
Edip-Layth	<i>Mosques That Promote Division and Falsehood</i> 9:107 There are those who establish a temple to do harm and cause rejection, to cause division among those who acknowledge, and as an outpost for those who fought God and His messenger before. They will swear that they only wanted to do good, but God bears witness that they are liars.
The Monotheist Group	9:107 And there are those who establish a temple to do harm and cause rejection, and to divide between the believers, and as an outpost for those who fought God and His messenger before. They will swear that they only wanted to do good, and God bears witness that they are liars.
Muhammad Asad	9:107 AND [there are hypocrites] who have established a [separate] house of worship in order to create mischief, and to promote apostasy and disunity among the believers, and to provide an outpost for all who from the outset have been warring against God and His Apostle. ¹⁴² And they will surely swear [to you, O believers], "We had but the best of intentions!" -the while God [Himself] bears witness that they are lying. ¹⁴³
	<i>Masjids that Oppose God and His Messenger</i>

Rashad Khalifa	9:107 There are those who abuse the masjid by practicing idol worship, dividing the believers, and providing comfort to those who oppose GOD and His messenger. They solemnly swear: "Our intentions are honorable!" GOD bears witness that they are liars. ¹⁰
Shabbir Ahmed	9:107 (The hypocrites keep making schemes.) They built a Masjid out of mischief to promote disbelief and sectarianism among the believers, and as an outpost for those who made war against God and His messenger before. They will surely swear, "We had but good intentions", but God bears witness that they are liars.
Transliteration	9:107 Waalla ^{the} ena ittakha th oomasjidan ^{dir} aran wakufran watafreeqan baynaalmu/mineena wa-ir ^s adan liman ^{har} aba All ^{ah} awarasoolahu min qablu walaya ^h lifunna in aradna illa ^{al} husna waAll ^{ah} u yashhadu innahum laka ^{at} hiboona
A	9:107 والذين اتخذوا مسجدا ضرارا وكفرا وتفريقا بين المؤمنين وارصادا لمن حارب الله ورسوله من قبل وليحلفن ان اردنا الا الحسنى والله يشهد انهم لكذبون
Edip-Layth	9:108 You shall never stand there. A temple that is founded on righteousness from the first day is more worthy of your standing; in it are men who love to be cleansed. God loves the cleansed.
The Monotheist Group	9:108 Do not maintain in it ever. A temple that is founded on righteousness from the first day is more worthy that you maintain in it; in it are men who love to be cleansed. And God loves the cleansed.
Muhammad Asad	9:108 Never set foot in such a place! ¹⁴⁴ Only a house of worship founded, from the very first day, upon God-consciousness is worthy of thy setting foot therein ¹⁴⁵ -[a house of worship] wherein there are men desirous of growing in purity: for God loves all who purify themselves.
Rashad Khalifa	Do Not Pray in Those Masjids 9:108 You shall never pray in such a masjid. A masjid that is established on the basis of righteousness from the first day is more worthy of your praying therein. In it, there are people who love to be purified. GOD loves those who purify themselves.
Shabbir Ahmed	9:108 You shall not stand in such a Masjid! (6:160). There is a Masjid whose foundation was laid from the first day on the Secure way, it is more worthy that you stand therein. In it are men who love to be purified, and God loves those who keep clean of division and sectarianism.
Transliteration	9:108 La taqum feehi abadan lamasjidunossisa AAal ^a a Ittaqwa min awwali yawmin a ^{ha} qqan taqooma feehi feehi rij ^{al} un yu ^{hib} boona an yata ^{ah} haroowaAll ^{ah} u yu ^{hib} bu almu ^t tahhireena
A	9:108 لا تقم فيه ابدا لمسجد اسس على التقوى من اول يوم احق ان تقوم فيه فيه رجال يحبون ان يتطهروا والله يحب المطهرين
Edip-Layth	9:109 Is one who lays his foundation on obtaining awareness from God and His acceptance better, or one who lays his foundation on the edge of a cliff which is about to crumble, so that it crumbled with him into the fires of hell? God does not guide the wicked people.
The Monotheist Group	9:109 Is one who lays his foundation on obtaining righteousness from God and His acceptance better, or one who lays his foundation on the edge of a cliff which is about to crumble, so that it crumbled with him into the fires of Hell? God does not guide the wicked people.
	9:109 Which. then, is the better: he who has founded his building on God-

Muhammad Asad	consciousness and [a desire for] His goodly acceptance-or he who has founded his building on the edge of a water-worn, crumbling river-bank, so that it [is bound to] tumble down with him into the fire of hell? For, God does not grace with His guidance people who [deliberately] do wrong:
Rashad Khalifa	9:109 Is one who establishes his building on the basis of reverencing GOD and to gain His approval better, or one who establishes his building on the brink of a crumbling cliff, that falls down with him into the fire of Hell? GOD does not guide the transgressing people.
Shabbir Ahmed	9:109 Is he who founded his building on the Secure way of God and His goodly Acceptance better, or he who founded his building on the crumbling cliff of "Shirk" that topples down with him into the fire of Hell? God does not intervene to guide a people who displace right with wrong.
Transliteration	9:109 Afaman assasa bunyanahu AAalataqwa mina Allahi waridwanin khayrunam man assasa bunyanahu AAala shafa jurufinharin fainhara bihi fee n arijahannama waAllahu la yahdee alqawma al th thalimeena
A	9:109 افمن اسس بنيته على تقوى من الله ورضون خير ام من اسس بنيته على شفا جرف هار فانهار به في نار جهنم والله لا يهدى القوم الظالمين
Edip-Layth	9:110 Such a structures that they erect will never cease to cause doubt in their hearts, until their hearts are severed. God is Knowledgeable, Wise.
The Monotheist Group	9:110 Such a structure that they erect will continue to cause doubt in their hearts, until their hearts are severed. God is Knowledgeable, Wise.
Muhammad Asad	9:110 the building which they have built will never cease to be a source of deep disquiet in their hearts until their hearts crumble to pieces. ¹⁴⁶ And God is all-knowing, wise.
Rashad Khalifa	9:110 Such a building that they have established remains a source of doubt in their hearts, until their hearts are stilled. GOD is Omniscient, Most Wise.
Shabbir Ahmed	9:110 The building which they have built will never cease to be a source of misgiving in their hearts unless their hearts be torn to pieces. God is Knower, Wise. ³⁴
Transliteration	9:110 La yaz alu buny anuhumuallathee banaw reebatan fee quloobihim ill a an taqattaAAaquloobuhum waAllahu AAaleemun hakeemun
A	9:110 لا يزال بنينهم الذى بنوا ريبة فى قلوبهم الا ان تقطع قلوبهم والله عليم حكيم
Edip-Layth	<i>The Monotheists</i> 9:111 God has purchased from those who acknowledge their very lives and their wealth; that they will have paradise. They fight in the cause of God so they kill and are killed. A promise that is true upon Him in the Torah, the Injeel and the Quran. Whoever fulfills his pledge to God, then have good news of the deal which you concluded with. Such is the supreme success.
The Monotheist Group	9:111 God has purchased from the believers their very lives and their wealth, that they will have Paradise; they fight in the cause of God so they kill and are killed; a promise that is true upon Him in the Torah and the Injeel and the Qur'an. And whoever fulfills this vow with God, then have good news of the pledge which you are concluded with. Such is the supreme success.
Muhammad Asad	9:111 BEHOLD, God has bought of the believers their lives and their possessions, promising them paradise in return, ,[and so] they fight in God's cause, and slay, and are slain: a promise which in truth He has willed upon Himself in [the words

	of] the Torah, and the Gospel, and the Qur'an. And who could be more faithful to his covenant than God? Rejoice, then, in the bargain which you have made with Him: for this, this is the triumph supreme!
Rashad Khalifa	<i>The Most Profitable</i> 9:111 GOD has bought from the believers their lives and their money in exchange for Paradise. Thus, they fight in the cause of GOD, willing to kill and get killed. Such is His truthful pledge in the Torah, the Gospel, and the Quran - and who fulfills His pledge better than GOD? You shall rejoice in making such an exchange. This is the greatest triumph.
Shabbir Ahmed	9:111 God has bought from the believers their persons and their goods, for (in return) theirs is the Garden. They shall fight in the cause of God, and shall slay and be slain. It is a promise that is binding on Him in the Torah and the Gospel, and the Qur'an. Who can fulfill a promise better than God? Rejoice then in the bargain you have made, for that is the Supreme Triumph. ³⁵
Transliteration	9:111 Inna Allaha ishtarā minā almu/mineena anfasahum waamw alahum bi-anna lahumualjannata yuq atiloona fee sabeeli All ahifayaqtuloona wayuqtaloona waAAdan AAalayhi haqqan fee a Ittawratīwaal-injeeli wa alqur-āni waman awfabīAAahdihi mina All ahi faistabshiroo bibayAAikumualla thee bayaAAatūm bihi wathalika huwaalfawzu alAAaathēemu
A	9:111 ان الله اشترى من المومنين انفسهم وامولهم بان لهم الجنة يقتلون في سبيل الله فيقتلون ويقتلون وعدا عليه حقا في التوراة والانجيل والقرآن ومن اوفى بعهده من الله فاستبشروا ببيعكم الذي بايعتم به وذلك هو الفوز العظيم
Edip-Layth	9:112 They are the repenters, the servers, the praisers, the activists, the bowing, the prostrating, the advocates of good, the forbidders of evil, and the keepers of God's ordinance. Give good news to those who acknowledge.
The Monotheist Group	9:112 They are the repenters, the worshipers, the thankful, the devout, the kneeling, the prostrating, the advocates of good and preventers of evil, and the keepers of the boundaries of God; and give good news to the believers.
Muhammad Asad	9:112 [It is a triumph of] those who turn [unto God] in repentance [whenever they have sinned], and who worship and praise [Him], and go on and on [seeking His goodly acceptance], ¹⁴⁷ and bow down [before Him] and prostrate themselves in adoration, and enjoin the doing of what is right and forbid the doing of what is wrong, and keep to the bounds set by God. And give thou [O Prophet] the glad tidings [of God's promise] to all believers.
Rashad Khalifa	<i>The Believers</i> 9:112 They are the repenters, the worshipers, the praisers, the meditators, the bowing and prostrating, the advocates of righteousness and forbidders of evil, and the keepers of GOD's laws. Give good news to such believers. You Shall Disown God's Enemies Abraham Disowned His Father
Shabbir Ahmed	9:112 Triumphant are those who: - Return to the right path and take corrective action as soon as they realize that they have erred. -Obey the commands of God. - Work to manifest the praise of God (for bestowing the most excellent guidance). . - Pick up lessons about the history of previous nations whenever they travel. -Are always humble before the Divine System. -Adore and submit to God alone. -Advocate all that is virtuous and discourage all that is vice. - And remain watchful against trespassing the limits set by God. So give the good news to those who have chosen to be graced with belief (that these are the men and women who deserve a most pleasant life in both worlds). ³⁶
Transliteration	9:112 Altta-iboona alAA abidoonaalhamidoona a Issa-ihoona

	alrrakiAAoonaalssajidoona al- amiroona bi almaAAroofiwaalInnaHoona AAani almunkari waalhafithoonalihudoodi Allahi wabashshiri almu/mineena
A	9:112 التَّائِبُونَ الْعِبَدُونَ الْحَمْدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْعَامِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عن المنكر والحفَظُونَ لِحُدُودِ اللَّهِ وبشّر المؤمنين
Edip-Layth	9:113 It is not for the prophet and those who acknowledge that they should seek forgiveness for those who have set up partners, even if they are relatives, after it has been made clear to them that they are the dwellers of hell.
The Monotheist Group	9:113 It is not for the prophet and those who believe that they should seek forgiveness for those who have set up partners, even if they are relatives, after it has been made clear to them that they are the dwellers of Hell.
Muhammad Asad	9:113 IT DOES NOT behove the Prophet and those who have attained to faith to pray that they who ascribed divinity to aught beside God be forgiven [by Him] even though they happened to be [their] near of kin 148 -after it has been made clear unto them that those [dead sinners] are destined for. the blazing fire.
Rashad Khalifa	9:113 Neither the prophet, nor those who believe shall ask forgiveness for the idol worshipers, even if they were their nearest of kin, once they realize that they are destined for Hell.
Shabbir Ahmed	9:113 It is not fitting for the prophet and the believers to pray for the forgiveness of the idolaters, even if they are their relatives, after it has been made clear to them that they are companions of the fire.
Transliteration	9:113 Ma k ana li Innabiyyi wa allatheenaamanoo an yastaghfiroo lilmushrikeena walaw k anooolee qurb a min baAAadi m a tabayyana lahum annahum as-habuljaheemi
A	9:113 ما كان للنبي والذين ءامنوا ان يستغفروا للمشركين ولو كانوا اولى قربى من بعد ما تبين لهم انهم اصحاب الجحيم
Edip-Layth	9:114 Abraham seeking forgiveness for his father was only because of a promise he made to him. But when it became clear that he was God's enemy, he disowned him. Abraham was kind, compassionate.
The Monotheist Group	9:114 And Abraham seeking forgiveness for his father was only because of a promise he made to him. But when it became clear that he was God's enemy, he disowned him. Abraham was kind, compassionate.
Muhammad Asad	9:114 And Abraham's prayer that his father be forgiven was but due to a promise which he had given the latter [in his lifetime]; 149 but when it was made clear unto him that he had been God's enemy, [Abraham] disavowed him - [although;] behold, Abraham was most tender-hearted. most clement.
Rashad Khalifa	9:114 The only reason Abraham asked forgiveness for his father was that he had promised him to do so. But as soon as he realized that he was an enemy of GOD, he disowned him. Abraham was extremely kind, clement.
Shabbir Ahmed	9:114 Abraham asked forgiveness for his father because of a promise that he had made. The promise was based on the hope that his father would mend his ways. When Abraham was sure that his father was a persistent opponent of God's commands, he desisted from asking forgiveness for him. Abraham was kind-hearted, clement. 37
Transliteration	9:114 Wama k ana istighf aruibraheema li-abeehi ill a AAan mawAAidatin waAAadahaiyyahu falam m a tabayyana lahu annahu AAaduwwun lill a hitabarraa

	minhu inna ibraheema laawwahun haleem un
A	9:114 وما كان استغفار ابراهيم لابيه الا عن موعدة وعدھا اياه فلما تبين له انه عدو لله تبرأ منه ان ابراهيم لاوه حليم
Edip-Layth	9:115 God will never mislead a people after He guided them, until He makes clear to them what they should be aware. God is knower of all things.
The Monotheist Group	9:115 And it is not for God to misguide a people after He guided them, until He makes clear to them what they should avoid. God is aware of all things.
Muhammad Asad	9:115 And God would never-after having invited them to His guidance -condemn people for going astray ¹⁵⁰ ere He has made [entirely] clear unto them of what they should beware. Verily, God has full knowledge of everything. ¹⁵¹
Rashad Khalifa	9:115 GOD does not send any people astray, after He had guided them, without first pointing out for them what to expect. GOD is fully aware of all things.
Shabbir Ahmed	9:115 God never sends a people astray after He has guided them, unless they violate the laws that were made plain. Surely, God is the Knower of all things.
Transliteration	9:115 Wama kana Allahu liyu dillaqawman baAAda i th had ahum hattayubayyina lahum ma yattaqoona inna Allaha bikullishay-in AAaleem un
A	9:115 وما كان الله ليضل قوما بعد اذ هديهم حتى يبين لهم ما يتقون ان الله بكل شيء عليم
Edip-Layth	9:116 To God is the sovereignty of heavens and earth, He causes life and death. You have none besides God as a supporter or victor.
The Monotheist Group	9:116 To God is the sovereignty of heavens and Earth, He brings life and death. You have none besides God as a supporter or victor.
Muhammad Asad	9:116 Verily, God's alone is the dominion over the heavens and the earth; He [alone] grants life and deals death; and there is none besides God who could protect you or bring you succour.
Rashad Khalifa	9:116 To GOD belongs the sovereignty of the heavens and the earth. He controls life and death. You have none beside GOD as a Lord and Master.
Shabbir Ahmed	9:116 To God belongs the Dominion of the heavens and earth. He has full control over the laws of life and death, for individuals and nations. You have no protector and helper outside God's laws.
Transliteration	9:116 Inna Allaha lahu mulku a Issamawatiwaal-ardi yu hyee wayumeetu wam a lakummin dooni Allahi min waliyyin wala naseer in
A	9:116 ان الله له ملك السموت والارض يحي ويميت وما لكم من دون الله من ولى ولا نصير
Edip-Layth	<i>God is Supporting the Monotheists</i> 9:117 God has pardoned the prophet and the emigrants and the supporters that followed him in the darkest moment, even though the hearts of some of them nearly deviated, but then He pardoned them. He is towards them Kind, Compassionate.
The Monotheist Group	9:117 God has pardoned the prophet and the emigrants and the supporters that followed him in the darkest hour, even though the hearts of some of them nearly deviated, but then He pardoned them. He is towards them Compassionate, Merciful.
	9:117 INDEED, God has turned in His mercy unto the Prophet, as well as unto

Muhammad Asad	those who have forsaken the domain of evil and those who have sheltered and succoured the Faiths ¹⁵² - [all] those who followed him in the hour of distress, when the hearts of some of the other believers had well-nigh swerved from faith. ¹⁵³ And once again: ¹⁵⁴ He has turned unto them in His mercy - for, behold, He is compassionate towards them, a dispenser of grace.
Rashad Khalifa	9:117 GOD has redeemed the prophet, and the immigrants (Muhajireen) and the supporters who hosted them and gave them refuge (Ansar), who followed him during the difficult times. That is when the hearts of some of them almost wavered. But He has redeemed them, for He is Compassionate towards them, Most Merciful.
Shabbir Ahmed	9:117 God turned in kindness to the prophet, the emigrants and those who hosted them. They followed him in difficult times after the hearts of some of them had nearly wavered. Then He turned to them in kindness. He is Compassionate, Merciful to them. ³⁸
Transliteration	9:117 Laqad <u>t</u> aba Allahu AAalaInnabiyyi waalmuhajireena waal-ansariallatheena ittabaAAoohu fee s <u>a</u> AAati alAAusrati minbaAAadi m <u>a</u> k <u>a</u> da yazeeghu quloobu fareeqin minhumthumma <u>t</u> aba AAalayhim innahu bihim raoofun raheemun
A	9:117 لقد تاب الله على النبي والمهجرين والانصار الذين اتبعوه في ساعة العسرة من بعد ما كاد يزيغ قلوب فريق منهم ثم تاب عليهم انه بهم رؤوف رحيم
Edip-Layth	9:118 Also upon the three who were left behind until the land, as vast as it is, became strained to them, and their very selves became strained; they thought there is no shelter from God except to Him. Then He pardoned them that they might repent. God is the Redeemer, the Compassionate.
The Monotheist Group	9:118 And upon the three who were left behind until the land, as vast as it is, became strained to them, and their very souls became strained, and they thought there is no shelter from God except to Him. Then He pardoned them that they might repent. God is the Redeemer, the Merciful.
Muhammad Asad	9:118 And [He turned in His mercy, too,] towards the three [groups of believers] who had fallen prey to corruption, ¹⁵⁵ until in the end-after the earth, despite all its vastness, had become [too] narrow for them and their souls had become [utterly] constricted they came to know with certainty that there is no refuge from God other than [a return] unto Him; and thereupon He turned again unto them in His mercy, so that they might repent: for, verily, God alone is an acceptor of repentance, a dispenser of grace. ¹⁵⁶
Rashad Khalifa	<i>Do Not Abandon the Messenger</i> 9:118 Also (redeemed were) the three who stayed behind. The spacious earth became so straitened for them, that they almost gave up all hope for themselves. Finally, they realized that there was no escape from GOD, except to Him. He then redeemed them that they may repent. GOD is the Redeemer, Most Merciful.
Shabbir Ahmed	9:118 And (God also turned in compassion) to the three men who had stayed behind. The earth, despite all its vastness, had become narrow for them, and they became extremely despondent. They realized with certainty that there is no refuge from God other than a return to Him. Then He turned to them in mercy so that they return to the right way. God is Acceptor of repentance, Merciful. ³⁹
Transliteration	9:118 WaAAala <u>a</u> lththalathatallatheena khullifoo <u>h</u> atta i <u>th</u> a <u>d</u> aqatAAalayhimu alardu bim <u>a</u> ra <u>h</u> ubat wa <u>d</u> aqatAAalayhim anfusuhum wa <u>th</u> annoo an l <u>a</u> maljaamina Allahi ill <u>a</u> ilayhi thumma t <u>a</u> baAAalayhim liyatooboo inna All <u>a</u> ha huwa alttaww <u>a</u> bualrraheemu

A	9:118 وعلى الثلاثة الذين خلفوا حتى اذا ضاقت عليهم الارض بما رحبت وضاقت عليهم انفسهم وظنوا ان لا ملجأ من الله الا اليه ثم تاب عليهم ليتوبوا ان الله هو التواب الرحيم
Edip-Layth	9:119 O you who acknowledge, be aware of God and be with the truthful.
The Monotheist Group	9:119 O you who believe, be aware of God and be with the truthful.
Muhammad Asad	9:119 O YOU who have attained to faith! Remain conscious of God, and be among those who are true to their word!
Rashad Khalifa	9:119 O you who believe, you shall reverence GOD, and be among the truthful.
Shabbir Ahmed	9:119 O You who have chosen to be graced with belief! Be mindful of God and be with the truthful.
Transliteration	9:119 Ya ayyuh a alla theena amanooittaqoo All aha wagoonoo maAAa alssadiqeena
A	9:119 يايها الذين ءامنوا اتقوا الله وكونوا مع الصادقين
Edip-Layth	9:120 It is not advisable for the city dwellers and those around them of the Arabs that they should lag behind after God's messenger, nor should they yearn for themselves above him. That is because any thirst, fatigue, or hunger that afflicts them in the cause of God, or any step that they take which will annoy the ingrates, or any gain they have over any enemy; it will be recorded as a good deed for them. God does not waste the reward of the good doers.
The Monotheist Group	9:120 It is not advisable for the city dwellers and those around them of the Nomads that they should lag behind after God's messenger, nor should they yearn for themselves above him. That is because any thirst that will come to them, or fatigue, or hunger in the cause of God, or any step that they take which will annoy the rejecters, or any gain they have over any enemy; it will be recorded as a good deed for them. God does not waste the reward of the good doers.
Muhammad Asad	9:120 It does not behove the people of the [Prophet's] City and the bedouin [who live] around them to hold back from following God's Apostle, or to care for their own selves more than for him ¹⁵⁷ -for, whenever they suffer from thirst or weariness or hunger in God's cause, and whenever they take any step which confounds ¹⁵⁸ those who deny the truth, and whenever there comes to them from the enemy whatever may be destined for them ¹⁵⁹ -[whenever anything thereof comes to pass,,] a good deed is recorded in their favour. ¹⁶⁰ Verily, God does not fail to requite the doers of good!
Rashad Khalifa	9:120 Neither the dwellers of the city, nor the Arabs around them, shall seek to stay behind the messenger of GOD (when he mobilizes for war). Nor shall they give priority to their own affairs over supporting him. This is because they do not suffer any thirst, or any effort, or hunger in the cause of GOD, or take a single step that enrages the disbelievers, or inflict any hardship upon the enemy, without having it written down for them as a credit. GOD never fails to recompense those who work righteousness.
Shabbir Ahmed	9:120 It is not for the residents of Al-Madinah and for the Bedouins around, to stay back behind the messenger of God and prefer their own affairs over supporting him. For, whenever they suffer from thirst or weariness or hunger in the cause of God, and whenever they take any step that angers the rejecters, and whatever comes to them from the enemy (victory, injury or death), a good deed is recorded in their favor. Certainly, God never fails to reward the doers of good. 40

Transliteration	9:120 Ma k ana li-ahli almadeenatiwaman hawlahum mina al-aAAar abi an yatakhallafooAAan rasooli Allahi wala yarghaboo bi-anfusihimAAan nafsihi thalika bi-annahum la yuseebuhumthamaon wala nasabun walamakhmasatun fee sabeeli Allahi wal a ya taoonamawti-an yaghee thu alkuff ara wal ayanaloona min AAaduwwin naylan illa kutiba lahumbihi AAamalun salihun inna Allaha layudeeAAu ajra almuhsineena
A	9:120 ما كان لاهل المدينة ومن حولهم من الاعراب ان يتخلفوا عن رسول الله ولا يرغبوا بانفسهم عن نفسه ذلك بانهم لا يصيبهم ظما ولا نصب ولا مخمصة في سبيل الله ولا يطون موطئا يغيظ الكفار ولا ينالون من عدو نيلا الا كتب لهم به عمل صالح ان الله لا يضيع اجر المحسنين
Edip-Layth	9:121 Anything small or large they spend, or any valley they cross, it will be recorded for them. God will recompense them with the best of what they did.
The Monotheist Group	9:121 And anything small or large they spend, or any valley they cross, it will be recorded for them. God will recompense them with the best of what they did.
Muhammad Asad	9:121 And whenever they spend anything [for the sake of God], be it little or much, and whenever they move on earth ¹⁶¹ [in God's cause] -it is recorded in their favour, and God will grant them the best reward for all that they have been doing.
Rashad Khalifa	9:121 Nor do they incur any expense, small or large, nor do they cross any valley, without having the credit written down for them. GOD will surely reward them generously for their works.
Shabbir Ahmed	9:121 And whatever they spend, small or large, and whenever they cross a valley, it is recorded in their credit, so that God repays them the best return for their actions.
Transliteration	9:121 Wala yunfiqoona nafaqatan sagheeratanwala kabeeratan wal a yaqtaAAoona w adiyaniilla kutiba lahum liyajziyahumu All ahu a hsanama k anoo yaAAamaloona
A	9:121 ولا ينفقون نفقة صغيرة ولا كبيرة ولا يقطعون واديا الا كتب لهم ليجزيهم الله احسن ما كانوا يعملون
Edip-Layth	<i>Importance of Education; Restriction On Draft</i> 9:122 It is not advisable for those who acknowledge to march out in their entirety. For every battalion that marches out, let a group remain to study the system, and warn their people when they return to them, perhaps they will be cautious.
The Monotheist Group	9:122 And it is not advisable for the believers to mobilize in their entirety. For every battalion that marches out, let a group remain to study the system, and warn their people when they return to them, perhaps they will be aware.
Muhammad Asad	9:122 With all this, it is not desirable that all of the believers take the field [in time of war]. From within every group in their midst, some shall refrain from going forth to war, and shall devote themselves [instead] to acquiring a deeper knowledge of the Faith. and [thus be able to] teach their home-coming brethren, so that these [too] might guard themselves against evil.¹⁶²
Rashad Khalifa	<i>The Importance of Religious Education</i> 9:122 When the believers mobilize, not all of them shall do so. A few from each group shall mobilize by devoting their time to studying the religion. Thus, they can pass the knowledge on to their people when they return, that they may

	remain religiously informed.
Shabbir Ahmed	9:122 The believers shall not go to an expedition all together. Of every group of believers, let some of them come forth to gain sound knowledge of Deen (the Qur'anic System of life). Then they can pass the knowledge on to their people when they return, so that they may remain aware.
Transliteration	9:122 Wama k ana almu/minoonaliyanfiroo k affatan falawl a nafara min kullifirqatin minhum ta-ifatun liyatafaqqahoo fee a Iddeeniwaliyunthi roo qawmahum itha rajaAAoo ilayhimlaAAallahum ya htharoon a
A	9:122 وما كان المومنون لينفروا كافة فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم اذا رجعوا اليهم لعلهم يحذرون
Edip-Layth	9:123 O you who acknowledge, fight the ingrates who gird you about, and let them find strength in you; know that God is with the righteous.
The Monotheist Group	9:123 O you who believe, fight those who around you of the rejecters, and let them find strength in you; and know that God is with the righteous.
Muhammad Asad	9:123 O you who have attained to faith! Fight against those deniers of the truth who are near you, and let them find you adamant ; 163 and know that .God is with those who are conscious of Him.
Rashad Khalifa	<i>The Disbelievers</i> 9:123 O you who believe, you shall fight the disbelievers who attack you - let them find you stern - and know that GOD is with the righteous.
Shabbir Ahmed	9:123 O You who have chosen to be graced with belief! Fight those of the disbelievers who close up on you, and let them find strength among your ranks. And know that God is with those who are mindful of His laws.
Transliteration	9:123 Ya ayyuh a alla theena amanooqatiloo alla theena yaloonakum mina alkuffariwalyajidoo feekum ghil thatan wa iAAalamoo annaAll aha maAAa almuttaqeena
A	9:123 يا ايها الذين ءامنوا قتلوا الذين يلونكم من الكفار وليجدوا فيكم غلظة واعلموا ان الله مع المتقين
Edip-Layth	<i>Conspiracy of Hypocrites Increases Only Impurity</i> 9:124 When a chapter is revealed, some of them say, "Whose acknowledgement has this increased?" For those who acknowledge, it increased their acknowledgment, and they rejoice. 13
The Monotheist Group	9:124 And when a chapter is revealed, some of them say: "Who has been strengthened in faith by this?" For those who believe, it increased their faith, and they rejoice.
Muhammad Asad	9:124 YET WHENEVER a surah [of this divine writ] is bestowed from on high, some of the deniers of the truth are prone to ask, 164 "Which of you has this [message] strengthened in his faith?" Now as for those who have attained to faith, it does strengthen them in their faith, and they rejoice in the glad tiding [which God has given them]. 165
Rashad Khalifa	<i>The Hypocrites</i> 9:124 When a sura was revealed, some of them would say, "Did this sura strengthen the faith of anyone among you?" Indeed, it did strengthen the faith of those who believed, and they rejoice in any revelation.

Shabbir Ahmed	9:124 Whenever a Surah is revealed some of them (hypocrites) say, "Which one of you has increased in faith?" In fact, it has increased the believers in faith and they rejoice.
Transliteration	9:124 Wa-i <u>tha</u> m <u>a</u> onzilāt sooratunfaminhum man yaqoolu ayyukum z <u>adat</u> -hu <u>hathihi</u> eem <u>ananfaamma</u> alla <u>theena</u> <u>amanoo</u> faz <u>adat</u> -humeem <u>anan</u> wahum yastabshiroona
A	9:124 وإذا ما أنزلت سورة فمنهم من يقول أيكم زادته هذه أيما فالما الذين ءامنوا فزادتهم أيما وهم يستبشرون
Edip-Layth	9:125 As for those who have a disease in their hearts, it only increased foulness to their foulness, and they died as ingrates.
The Monotheist Group	9:125 As for those who have a disease in their hearts, it only increased foulness to their foulness, and they died as rejecters.
Muhammad Asad	9:125 But as for those in whose hearts is disease, each new message but adds another [element of] disbelief to the disbelief which they already harbour, ¹⁶⁶ and they die while [still] refusing to acknowledge the truth.
Rashad Khalifa	9:125 As for those who harbored doubts in their hearts, it actually added unholiness to their unholiness, and they died as disbelievers.
Shabbir Ahmed	9:125 But those who have caused their hearts to ail by harboring doubts, it only adds another element of disbelief to disbelief, and they die refusing to accept the truth.
Transliteration	9:125 Waamma <u>allat</u> <u>theena</u> feequloobihim mara <u>dun</u> faz <u>adat</u> -hum rijsan il <u>arijsihim</u> wama <u>too</u> wahum ka <u>firoona</u>
A	9:125 وأما الذين فى قلوبهم مرض فزادتهم رجسا الى رجسهم وماتوا وهم كفرون
Edip-Layth	9:126 Do they not see they are tested every calendar year once or twice? Yet, they do not repent, nor do they take heed.
The Monotheist Group	9:126 Do they not see they are tested every year once or twice?, but then they do not repent, nor do they remember.
Muhammad Asad	9:126 Are they, then, not aware that they are being tested year-in, year-out? ¹⁶⁷ And yet, they do not repent and do not bethink themselves [of God];
Rashad Khalifa	9:126 Do they not see that they suffer from exacting trials every year once or twice? Yet, they consistently fail to repent, and fail to take heed?
Shabbir Ahmed	9:126 Do they not see that they are tested once or twice each year? Still they do not repent, nor pay heed. (Tested at your hands. 9:14).
Transliteration	9:126 Awa l <u>a</u> yarawna annahum yuftanoonafee kulli AA <u>amin</u> marratan aw marratayni thumma <u>layatooboona</u> wala <u>hum</u> ya <u>thth</u> akkaroo <u>na</u>
A	9:126 أولا يرون انهم يفتنون فى كل عام مرة او مرتين ثم لا يتوبون ولا هم يذكرون
Edip-Layth	9:127 When a chapter is revealed, they looked at one another: "Does anyone see you?", then they turn away. God turns away their hearts, for they are a people who do not comprehend. ¹⁴
The Monotheist Group	9:127 And when a chapter is revealed, they look at one another: "Does anyone see you?", then they turn away. God turns away their hearts, for they are a people who do not comprehend.

Muhammad Asad	9:127 and whenever a surah is bestowed from on high, they look at one another [and say, as it were], "Is there anyone who can see what is in your hearts?" 168 - and then they turn away. God has turned their hearts away [from the truth] - for they are people who will not grasp it. 169
Rashad Khalifa	<i>A Historical Crime Unveiled: Tampering With the Word of God.</i> 9:127 Whenever a sura was revealed, some of them would look at each other as if to say: "Does anyone see you?" Then they left. Thus, GOD has diverted their hearts, for they are people who do not comprehend. 11
Shabbir Ahmed	9:127 When a Surah is revealed, the hypocrites look at each other mockingly as if saying, "Does anyone see you? Let us leave." And then they turn away. God's law turns their hearts away because they are a people who do not use their faculties of understanding.
Transliteration	9:127 Wa-i ^{tha} m ^a onzilat sooratunna th ara baAA ^{du} hum il ^a baAA ^d inhal yar ^a kum min a ^h adin thumma in ^s arafoo ^s arafaAll ^a hu quloobahum bi-annahum qawmun l ^a yafqahoona
A	9:127 واذا ما انزلت سورة نظر بعضهم الى بعض هل يريكم من احد ثم انصرفوا صرف الله قلوبهم بانهم قوم لا يفقهون
Edip-Layth	
The Monotheist Group	9:128 A messenger has come to you from yourselves, concerned over your suffering, anxious over you, towards the believers he is compassionate, merciful.
Muhammad Asad	9:128 INDEED, there has come unto you [O mankind] an Apostle from among yourselves: 170 heavily weighs -upon him [the thought] that you might suffer [in the life to come]; full of concern for you [is he, and] full of compassion and mercy towards the believers.
Rashad Khalifa	
Shabbir Ahmed	9:128 Certainly, there has come to you (O Mankind) a messenger, one of your own, who feels your burden. He is full of concern for your betterment, and for those who choose to believe, he is most compassionate and merciful.
Transliteration	9:128 Laqad jaakum rasoolun min anfusikumAAazeezun AAalayhi m ^a ^a AAanittum hareesunAAalaykum bi ^a lmu/mineena raoofun ra ^h ee ^m un
A	9:128 لقد جاءكم رسول من انفسكم عزيز عليه ما عنتم حريص بالمومنين رءوف رحيم
Edip-Layth	
The Monotheist Group	9:129 If they turn away, then say: "God is enough for me, there is no god but He, in Him I put my trust and He is the Lord of the great throne."
Muhammad Asad	9:129 But if those [who are bent on denying the truth] turn away, say: "God is enough for me! There is no- deity save Him. In Him have I placed my trust, for He is the Sustainer, in awesome almightiness enthroned." 171
Rashad Khalifa	
Shabbir Ahmed	9:129 (O Messenger!) if they turn away, then say, "God is Sufficient for me. There is no god but He. In Him I put my trust. For, He is the Lord of the Tremendous Throne." 41
Transliteration	9:129 Fa-in tawallaw faqul ^h asbiya All ^a ^a hul ^a il ^a ^a ha ill ^a ^a huwa AAalayhi tawakkaltuwahuwa rabbu alAAarshi alAAa th ee ^m i

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (9:1)

Those who abuse the Quranic statement "obey God and His messenger," to mean obeying the Quran and numerous books of hearsay, are convicted by this verse. By claiming that God is represented by the Quran, but the messenger is represented by hearsay collections produced centuries after Muhammad, they separate God and messenger from each other (4:150). Verse 9:1 attributes the ultimatum issued in this chapter to "God and His messenger." Since, God did not author the Quran in consultation with Muhammad, the only reason why the messenger was mentioned after God, is that the messenger will deliver the ultimatum as it is, like a trustworthy mailman. Thus, we should use similar inferences when we see verses telling us to "obey God and His messenger." Those verses do not mean God and His messenger represent different authorities or sources, but simply mean, "Obey God by obeying the message brought to you through His messenger." In the Quran we do not see a single verse instructing us to "obey Muhammad" or "obey Moses;" the verses always refer to obeying the messenger, since messengers' sole mission is to deliver God's message without distorting, adding, or subtracting from it. The messenger, on the Day of Judgment (25:30), will reject those who distort, add to, and subtract from God's message by hearsay. It is also noteworthy that the verb used for God and His messenger in 8:24 is in its singular form. Remind verse 6:114 to the polytheists who wish to raise Muhammad from the position of messengership to the position of legislator next to God. Also, see 49:1.

Edip-Layth - End Note 2 (9:3)

The verse 9:5 does not encourage muslims to attack those who associate partners to God, but to attack those who have violated the peace treaty and killed and terrorized people because of their belief and way of life. According to verses 9:5 and 9:11, the aggressive party has two ways to stop the war: reinstate the treaty for peace (silm), which is limited in scope; or accept the system of peace and submission to God (islam), which is comprehensive in scope; it includes observation of sala and purification through sharing one's blessings. These two verses refer to the second alternative. When, accepting islam (system of peace and submission) as the second equally acceptable alternative and when the first alternative involves only making a temporary peace, then none can argue for coercion in promoting the Din. The Quran does not promote war, but encourages us to stand against aggressors on the side of peace and justice. War is permitted only in self-defense (See 2:190,192,193,256; 4:91; 5:32; 8:19; 60:7-9). We are encouraged to work hard to establish peace (47:35; 8:56-61; 2:208). The Quranic precept promoting peace and justice is so fundamental that a peace treaty with the enemy is preferred to religious ties (8:72). Please note that the context of the verse is about the War of Hunain, which was provoked by the enemy. The verse 9:29 is mistranslated by almost every translator. Furthermore, note that we suggest "reparation," which is the legal word for compensation for damages done by the aggressing party during the war, instead of the Arabic word jizya. The meaning of jizya has been distorted as a perpetual tax on non- Muslims, which was invented long after Muhammad to further the imperialistic agenda of Sultans or Kings. The origin of the word that we translated as Compensation is JaZaYa, which simply means compensation, not tax. Because of their aggression and initiation of a war against muslims and their allies, after the war, the allied community should require

their enemies to compensate for the damage they inflicted on the peaceful community. Various derivatives of this word are used in the Quran frequently, and they are translated as "compensation" for a particular deed. Unfortunately, the distortion in the meaning of the verse above and the practice of collecting a special tax from Christians and Jews, contradicts the basic principle of the Quran that there should not be compulsion in religion and that there should be freedom of belief and expression (2:256; 4:90; 4:140; 10:99; 18:29; 88:21,22). Since taxation based on religion creates financial duress on people to convert to the privileged religion, it violates this important Quranic principle. Dividing a population that is united under a social contract (constitution) into privileged groups based on their religion contradicts many principles of the Quran, including justice, peace, and brotherhood/sisterhood of all humanity. See 2:256. For a comparative discussion of this verse, see the Sample Comparisons section in the Introduction. Moral rules involving retaliation can be classified under several titles:

- The Golden Rule: Do unto others as you would have them do unto you.
- The Silver Rule: Do not do unto others what you would not have them do unto you.
- The Golden-plated Brazen Rule: Do unto others as they do unto you; and occasionally forgive them.
- The Brazen Rule: Do unto others as they do unto you.
- The Iron Rule: Do unto others as you like, before they do it unto you.

Empirical studies on groups have shown that the golden-plated brazen rule is the most efficient in reducing negative behaviors in a community abiding by the rule, since the rule has both deterrence and guiding components. Game theorists call this rule "Generous Tit-For-Tat" (GTFT), a rule that leads one party to cooperate as long as the other party does too. If the other party cheats or hurts the party adopting GTFT, then the GTFT-adopting party stops cooperation and retaliates, while demonstrating willingness to forgive the wrongdoing and start a new stage of cooperation. This positive tilt successfully leads the other party to seek cooperation of the GTF party and ultimately adopt the same rule of engagement. The Golden rule, on the other hand, does not correspond to the reality of human nature; it rewards those who wish to take advantage of the other party's niceness. Therefore, though the golden rule is the most popular rule on the lips of people, it is the least used rule in world affairs. It might have some merits in small groups with intimate relations, but we do not have evidence for that. The Quran is a book of reality, and its instructions involving social issues consider the side effects of freedom. Thus, the Quran recommends us to employ the golden-plated brazen rule. "If the enemy inclines toward peace, do you also incline toward peace" (8:61; 4:90; 41:34). Other verses encouraging forgiveness and patience in the practice of retaliation (2:178; 16:126, etc.), make the Quranic rule a "Golden-plated Brazen Rule," the most efficient rule in promoting goodness and discouraging crimes. Sunni and Shiite mushriks inherited many vicious laws and instructions of violence through hadith books, most of which scholars trace their roots to the influence of Jewish Rabbis and Christian priests who supposedly converted to Islam. Here are some samples of terrifying and bloody instructions found in The Old Testament. We recommend the reader to study them in their context: "The Lord said to Moses: 'Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him. Say to the Israelites: If anyone curses his God, he will be held responsible; anyone who blasphemes the name of the Lord must be put to death. The entire assembly must stone him. Whether an alien or native-born, when he blasphemes the Name, he must be put to death.... Then Moses spoke to the Israelites, and they took the blasphemer outside the camp and stoned him. The Israelites did as the Lord commanded Moses" (Leviticus 24:13-16). "Now kill all the boys. And kill every woman who has slept with a man. But save for yourselves every girl who has never slept with a man" (Numbers 31:18). "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword" (Joshua 6:21). "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (1 Samuel 15:3). "And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand" (1 Samuel 17:57). "Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them" (Esther 9:5). "Why do the wicked prosper and the treacherous all live at ease?... But you know me, Lord, you see me; you test my devotion to you. Drag them away like sheep to the shambles; set them apart for the day of slaughter" (Jeremiah 12:1-3). "A curse on all who are slack in doing the Lord's work! A curse on all who withhold their swords from bloodshed!" (Jeremiah 48:10). Chapter 20 of Leviticus contains a list of very severe punishments for various sins. For instance, cursing one's own father or mother would prompt the death penalty. A man marrying a woman together with her daughter must be burned in the fire. Homosexual men must

be put to death. Those who commit bestiality must be put to death together with the animals. And many more deaths, and burning penalties.

Edip-Layth - End Note (9:29)

Edip-Layth - End Note 4 (9:30)

The system of islam belongs to God alone ([98:5](#)). Accepting the fatwas of this or that cleric as islam is setting up partners with God. See [42:21](#). Also, see [2:59](#); [2:79](#); [5:41-44](#).

Edip-Layth - End Note 5 (9:33)

Islam, which has been subjected to a terrible deformation and transformation process for centuries, has long ceased being islam (peacefully surrendering in and with peace), but rather became a man-made doctrine attributed to scholars, such as Shafii, Hanbali, Maliki, Hanafi, Jafari, Vahhabi, Naqshi, Qadiri, Alawi, Muhammadi, etc. By God's will, the fulfillment of the great prophecy ([74:1-6](#)) and the global events unfolding are signs that God has started a new era in which Islam will again provide humanity with a chance to reform their minds, their actions, and their world. See Chapter 110.

Edip-Layth - End Note 6 (9:36)

Verse [9:36](#) relates the number of months to the day of the creation of the earth. Perhaps in early days of the creation, the rotation of the Moon and Earth were synchronized and there were exactly 12 lunar months in a solar year. The increase in the length of the year or the decelerating earth is causing problems for modern technology which is very sensitive to small changes in the measurement of time, such as computers, electric grids, GPS systems, and missiles. In mid 20th century, scientists learned that the rotation of Earth was not sufficiently uniform as a standard of time. Besides solar gravity, there are many factors influencing the rotation of the earth. For instance, though in minor way, the Moon's gravity through tides causes deceleration, and melting of ice in the North Pole causes little acceleration. To compensate this net deceleration, almost every year we are adding one second to our atomic clocks, which defines and measures a second as 9,192,631,770 electromagnetic radiation or oscillation of Cesium 133. Since 1972 we added 23 leap seconds until 2006. However, the rate of the deceleration does not show a pattern. In recent years, the earth's rotation has been on schedule. See [9:122](#)

Edip-Layth - End Note 7 (9:37)

Today's Sunni and Shiite mushriks consider Rajab, Zul-Qada, Zul-Hijja, and Muharram to be the Restricted Months (the 7th, 11th, 12th, and 1st months of lunar calendar). However, when we study [2:197,217](#); [9:2,5,36](#) and the names of known months, we will discover that real Restricted Months must be four consecutive months and they are Zul-Hijja, Muharram, Safar, Rabi ul-Awal (12th, 1st, 2nd, and 3rd months). The very name of the 12th month, Zul- Hijja (Contains Haj), gives us a clue that it is the first month of haj pilgrimage. When we start from the 12th month, the last of the Restricted Months becomes the 3rd month, Rabi ul-Awal (First Fourth), and the very name of this month also is revealing; it suggests that it is the fourth month of the Restricted Months. Then, why the qualification "First"? Well, the name of the following month provides an explanation: Rabi ul-Akhir (Second Fourth), which is the fourth month from the beginning of the year. In other words we have two months called "Fourth," the first one referring to the fourth restricted moth, with the second fourth referring to the fourth month of the lunar year. The word rabi (fourth) is used for seasons because each season is one fourth of a year. It is interesting that many of the crimes and distortions mentioned in the Quran have been committed by those who have abandoned the Quran for the sake of hadith and sunna; they repeated the same blunder of their polytheist ancestors.

Edip-Layth - End Note 8 (9:45)

Hypocrites and polytheists claim that they believe in God ([23:84-90](#)). Indeed, with their faith in the intercession of prophets and saints, they profess faith in the hereafter ([10:18](#)). Nevertheless, they have

doubts in their compromised faith, which is the result of joining the bandwagon or wishful thinking (9:45; 11:110; 14:9; 34:21; 41:45; 44:9). We are told that a conviction/acknowledgement based on knowledge is not contaminated with doubts (49:15). Ironically, many polytheists do not accept their polytheism (6:23).

Edip-Layth - End Note 9 (9:51)

See 2:286.

Edip-Layth - End Note 10 (9:54)

This verse is another piece of evidence that sala prayers were known since Abraham and were practiced by Meccan polytheists (8:35; 21:73). This is another answer for those who reject Quran's assertion that it is complete, perfect, and sufficiently detailed, and then ask, "Where can we find the details of sala prayers in the Quran?" (6:19, 38,114). One can find the details of sala prayer for themselves by just studying the sixty plus verses that mention sala prayer.

Edip-Layth - End Note 11 (9:80)

How can Muhammad intercede on behalf of complete strangers while he could not even intercede on behalf of his uncles and his closest relatives? Abraham could not intercede on behalf of his own father (60:4), Noah could not save his own son (11:46). Also, see 2:48.

Edip-Layth - End Note 12 (9:99)

This verse exposes one of the most popular distortions made in the meaning of *salla* (to support, encourage), which has been transformed into glorifying Muhammad's name day and night. See 33:43,56 and 2:136.

Edip-Layth - End Note 13 (9:124)

The language of this and following verses that repeatedly use the word "increase" and the key words, "chapter" and "acknowledgment" is prophetic since it depicts a conspiracy of hypocrites after the revelation of the Quran who attempted to add two verses to the end of this chapter. For the example of a chapter that has increased the faith of those who acknowledge and tested the hypocrites, see Chapter 74.

Edip-Layth - End Note 14 (9:127)

The numerical structure of the Quran leads us to accept this chapter having 127 verses, rather than 129, and it rejects the additional statements found in modern manuscripts, which are written here in italics. This major correction is imposed on us by the Quran's own testimony, by its authenticating system. The correction made by the numerical structure of the Quran is also supported by numerous historical events and reports. See, Chapter 74 and the Appendix On it Nineteen.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (9:1)

Sc., "which they (the unbelievers) have deliberately broken" (Tabari, Baghawi, Zamakhshari, Razi); see also verse 4, which relates to such of the unbelievers as remain faithful to their treaty obligations towards the believers. The above passage connects with verses 56-58 of the preceding surah (Al-Anfal). The noun *bara'ah* (derived from the verb *bari'a*, "he became free [of something]" or "quit of having any part [in something]") signifies a declaration of being free or quit of any bond, moral or contractual, with the person or persons concerned (see Lane I, 178); with reference to God - or the

Apostle speaking in God's name - it is best rendered as "disavowal-

Muhammad Asad - End Note 2 (9:2)

These words, addressed to the mushrikin ("those who ascribe divinity to aught beside God") who have deliberately broken the treaties in force between them and the believers, indicate a cancellation of all treaty obligations on the latter's part. The period of four months which is to elapse between this announcement and the beginning (or resumption) of hostilities is a further elaboration of the injunction "cast it [i.e., the treaty] back at them in an equitable manner", given in [8:58](#) with reference to a breach of covenant by hostile unbelievers (see also note 62 on verse 58 of surah 8).

Muhammad Asad - End Note 3 (9:3)

There is no unanimity among the commentators as to what is meant by "the day of the Greatest Pilgrimage". Most of them assume that it refers to the pilgrimage in the year 9H., in which the Prophet himself did not participate, having entrusted Abu Bakr with the office of amir al-hajj. This very fact, however, makes it improbable that the designation "the Greatest Pilgrimage" should have been given in the Qur'an to this particular pilgrimage. On the other hand, there exists a Tradition on the authority of `Abd Allah ibn `Umar to the effect that the Prophet described in these very words the last pilgrimage led by himself in 10 H. and known to history as the Farewell Pilgrimage (Zamakhshari, Razi); one may, therefore, assume that it is this which is alluded to here. If this assumption is correct, it would justify the conclusion that verses 3 and 4 of this surah were revealed during the Farewell Pilgrimage, i.e., shortly before the Prophet's death. This might explain the otherwise perplexing statement, reliably attributed to the Prophet's Companion Al-Bara' (Bukhari, Kitab at-Tafsir), that At-Tawbah was the last surah revealed to the Prophet: for, although it is established beyond any doubt that the surah as a whole was revealed in 9 H. and was followed by several other parts of the Qur'an, e.g., Al-Ma'idah, it is possible that what Al-Bara' had in mind were only these two key-verses (3 and 4) of At-Tawbah, which conceivably were revealed during the Farewell Pilgrimage.

Muhammad Asad - End Note 4 (9:4)

I.e., from the cancellation, explained in note 2 above, of the treaties which they have concluded with the believers.

Muhammad Asad - End Note 5 (9:4)

Lit., "until their term".

Muhammad Asad - End Note 6 (9:5)

According to a pre-Islamic custom prevalent in Arabia, the months of Muharram, Rajab, Dhu 'l-Qa'dah and Dhu 'l-Hijjah were considered "sacred" in the sense that all tribal warfare had to cease during those months. It was with a view to preserving these periods of truce and thus to promoting peace among the frequently warring tribes that the Qur'an did not revoke, but rather confirmed, this ancient custom. See also [2:194](#) and 217.

Muhammad Asad - End Note 7 (9:5)

Read in conjunction with the two preceding verses, as well as with [2:190-194](#), the above verse relates to warfare already in progress with people who have become guilty of a breach of treaty obligations and of aggression.

Muhammad Asad - End Note 8 (9:5)

I.e., "do everything that may be necessary and advisable in order to observe any place from which it is possible to perceive the movements of the enemy and to observe his movements" (Manar X, 199).

warfare".

Muhammad Asad - End Note 9 (9:5)

As I have pointed out on more than one occasion, every verse of the Qur'an must be read and interpreted against the background of the Qur'an as a whole. The above verse, which speaks of a possible conversion to Islam on the part of "those who ascribe divinity to aught beside God" with whom the believers are at war, must, therefore, be considered in conjunction with several fundamental Qur'anic ordinances. One of them, "There shall be no coercion in matters of faith" ([2:256](#)), lays down categorically that any attempt at a forcible conversion of unbelievers is prohibited - which precludes the possibility of the Muslims' demanding or expecting that a defeated enemy should embrace Islam as the price of immunity. Secondly, the Qur'an ordains, "Fight in God's cause against those who wage war against you; but do not commit aggression, for, verily, God does not love aggressors" ([2:190](#)); and, "if they do not let you be, and do not offer you peace, and do not stay their hands, seize them and slay them whenever you come upon them: and it is against these that We have clearly empowered you [to make war]" ([4:91](#)). Thus, war is permissible only in self-defence (see surah 2, notes 167 and 168), with the further proviso that "if they desist-behold, God is much-forgiving, a dispenser of grace" ([2:192](#)), and "if they desist, then all hostility shall cease" ([2:193](#)). Now the enemy's conversion to Islam - expressed in the words, "if they repent, and take to prayer [lit., "establish prayer"] and render the purifying dues (zakah)"-is no more than one, and by no means the only, way of their "desisting from hostility"; and the reference to it in verses 5 and 11 of this surah certainly does not imply an alternative of "conversion or death", as some unfriendly critics of Islam choose to assume. Verses 4 and 6 give a further elucidation of the attitude which the believers are enjoined to adopt towards such of the unbelievers as are not hostile to them. (In this connection, see also [60:8-9](#)).

Muhammad Asad - End Note 10 (9:6)

Lit., "seeks to become thy neighbour": a metaphorical expression denoting a demand for protection, based on the ancient Arabian custom (strongly affirmed by Islam) of honouring and protecting a neighbour to the best of one's ability.

Muhammad Asad - End Note 11 (9:6)

Lit., "his place of security" (ma'manahu)-i.e., "let him rejoin his homeland" (Razi), which implies that he is free to accept or not to accept the message of the Qur'an: a further re-affirmation of the Qur'anic injunction that "there shall be no coercion in matters of faith" ([2:256](#)).

Muhammad Asad - End Note 12 (9:7)

Lit., "have a covenant before [or "in the sight of"] God and His Apostle": i.e., be protected by those who believe in God and His Apostle. The specific reference to the latter is meant to stress the fact that he speaks and acts in the name of God.

Muhammad Asad - End Note 13 (9:7)

Cf. verse 4 above. The "covenant" alluded to is the truce-agreement concluded in 6 H. at Hudaibiyyah, in the vicinity of Mecca, between the Prophet and the pagan Quraysh, which was (and was obviously intended to remain) a model of the self-restraint and the tolerance expected of true believers with regard to such of the unbelievers as are not openly hostile to them.

Muhammad Asad - End Note 14 (9:8)

This connects with the opening clause of the preceding verse, and relates to the hostile among "those who ascribe divinity to aught beside God".

Muhammad Asad - End Note 15 (9:8)

The term ill signifies any tie that arises from a compact or from blood relationship, and which imposes on both parties the obligation to protect each other (cf. Lane 1, 75); the latter implication is expressed in the word dhimmah, which literally denotes a "covenant of protection".

Muhammad Asad - End Note 16 (9:10)

Or: "who are the aggressors" - the two expressions being, in this context, synonymous.

Muhammad Asad - End Note 17 (9:11)

See note 9 above.

Muhammad Asad - End Note 18 (9:12)

Lit., "if they break their oaths after their covenant". This obviously refers to unbelievers who, without having renounced their own beliefs, have concluded treaties of friendship with the Muslims. Their subsequent "breaking of the solemn pledges" is an allusion to the breach of the truce of Hudaibiyyah by the pagan Quraysh, which, in turn, led to the conquest of Mecca by the Muslims in the year 8 H.

Muhammad Asad - End Note 19 (9:12)

The word imam (of which a'immah is the plural) denotes not merely a "leader" but also - and primarily - "a person who is an object of imitation by his followers" (Taj al-'Arus): hence, a "model", or "exemplar", or "archetype". The term kufr, which usually signifies a "denial of [or "refusal to acknowledge"] the truth", is rendered here as "faithlessness" because it refers, specifically, to a deliberate breaking of solemn engagements.

Muhammad Asad - End Note 20 (9:13)

I.e., from Mecca, thus bringing about his and his followers' exodus (hijrah) to Medina.

Muhammad Asad - End Note 21 (9:13)

Lit., "God is more worthy (ahaqq) that you should stand in awe of Him".

Muhammad Asad - End Note 22 (9:15)

This relates to the unbelievers with whom the Muslims are at war: for God may, if He so wills, bring about a change of heart in them and guide them to a realization of the truth (Baghawi and Zamakhshari; see also Manar X, 236).

Muhammad Asad - End Note 23 (9:16)

Lit., "left [alone]", i.e., without being tried by means of suffering and hardship.

Muhammad Asad - End Note 24 (9:16)

Lit., "while God has not yet taken cognizance of those of you who have striven hard". For an explanation of God's "taking cognizance", see [3:142](#) and the corresponding note.

Muhammad Asad - End Note 25 (9:16)

Lit., "without having taken any intimate helper (walijah) other than God and His Apostle and the believers".

Muhammad Asad - End Note 26 (9:17)

In its transitive form, the verb `amara comprises the meanings of both visiting and maintaining a place; hence my rendering of an ya'muru as "that they should visit or tend".

Muhammad Asad - End Note 27 (9:17)

Some of the commentators conclude from this verse that "those who ascribe divinity to aught beside God" are not allowed to enter mosques ("God's houses of worship"). This conclusion, however, is entirely untenable in view of the fact that in 9 H. -that is, after the revelation of this surah -the Prophet himself lodged a deputation of the pagan Banu Thaqif in the mosque at Medina (Razi). Thus, the above verse expresses no more than the moral incongruity of the unbelievers' "visiting or tending God's houses of worship". As regards their exclusion from the central mosque of Islam at Mecca ("the Inviolable House of Worship"), see verse 28 of this surah.

Muhammad Asad - End Note 28 (9:18)

Lit., "it may well be that these will be among the right-guided". However, according to Abu Muslim (as quoted by Razi), as well as the great grammarian Sibawayh (see Manar X, 253); the word `asa, usually signifying "it may well be", is here indicative of the hope which the above-mentioned believers may entertain.

Muhammad Asad - End Note (9:19)

Muhammad Asad - End Note 30 (9:20)

See surah 2, note 203, and surah 4, note 124.

Muhammad Asad - End Note 31 (9:23)

The term walayah ("alliance" or "friendship") is used in this context in the sense of an alliance against other believers, as in 3:28. (Regarding the wider, spiritual implications of this expression, see surah 4, note 154.) That it does not refer to "friendship" in the sense of normal human affection is obvious from the many exhortations in the Qur'an to be good to one's parents and kinsfolk; and, more explicitly, from 60:8-9, where the believers are reminded that friendly relations with unbelievers who are not hostile to the Muslim community are permissible, and even desirable. (See also Manar X, 269 ff., where a similar interpretation is advanced.)

Muhammad Asad - End Note 32 (9:24)

Or: "brings about [the fulfilment of) His command". This may be an allusion to the Day of Judgment or - more probably - to the inevitable degeneration and decline of communities which place narrow self-interest above ethical values. In particular, this passage rejects the tendency to regard ties of kinship and national affiliation (expressed in the term "your clan") as the decisive factors of social behaviour, and postulates ideology ("God and His Apostle and the struggle in His cause") as the only valid basis on which a believer's life - individually and socially - should rest.

Muhammad Asad - End Note 33 (9:25)

The battle of Hunayn, a valley situated on one of the roads leading from Mecca to Ta'if, took place in the year 8 H., shortly after the conquest of Mecca by the Muslims. The tatters' opponents were the pagan tribes of Hawazin (in whose territory the valley lay) and their allies, the Banu Thaqif. The Muslim army - reinforced by many newly-converted Meccans - comprised about twelve thousand men, whereas the Hawazin and Thaqif had only one-third of that number at their disposal. Relying on their great numerical superiority, the Muslims were over-confident and, apparently, careless. In the narrow defiles beyond the oasis of Hunayn they fell into an ambush prepared by the tribesmen and began to retreat in

disorder after heavy losses had been inflicted on them by the bedouin archers. It was only the example of the Prophet and his early adherents (the Meccan muhajirun and the ansar from Medina) that saved the day and turned the initial rout of the Muslims into a decisive victory. It is to this battle that verses 25 and 26 refer, pointing out that true succour can come only from God, and that great numbers, ties of kinship and worldly wealth are of no avail if they are "dearer to you than God and His Apostle and the struggle in His cause" (see preceding verse).

Muhammad Asad - End Note 34 (9:26)

I.e., spiritual forces. Cf. [3:124-125](#) (relating to the battle of Uhud) and the corresponding note, as well as [8:9](#) (which refers to the battle of Badr). The spiritual nature of this aid is clearly implied in the phrase, "forces which you could not" [or "did not"] see".

Muhammad Asad - End Note 35 (9:27)

Lit., "then, after this".

Muhammad Asad - End Note 36 (9:27)

Most of the commentators (e.g., Tabari, Baghawi. Zamakhshari, Ibn Kathir) understand this verse as relating to the unbelievers and having a general import; Razi, however, thinks that it refers to the believers who behaved badly at the opening stage of the battle of Hunayn. In my opinion, the former interpretation is preferable. (See also last sentence of verse 15 and note 22 above.)

Muhammad Asad - End Note 37 (9:28)

The term najas ("impure") occurs in the Qur'an only in this one instance, and carries an exclusively spiritual meaning (see Manar X, 322 ff.). To this day, the bedouin of Central and Eastern Arabia-who, contrary to the modern town-dwellers, have preserved the purity of the Arabic idiom to a high degree-describe a person who is immoral, faithless or wicked as najas. "The Inviolable House of Worship" (al-masjid al-haram) is, of course, the Ka`bah and, by implication, the whole of the territory of Mecca: which explains the next sentence.

Muhammad Asad - End Note 38 (9:28)

Lit., "after this their year" -i.e., after the year 9 H., in which this surah was revealed.

Muhammad Asad - End Note 39 (9:28)

This is an allusion to the apprehension on the part of some Muslims (and not only at the time of the revelation of this verse) that an exclusion of unbelievers from living in or visiting Mecca might lead to a loss of its position as a centre of trade and commerce, and thus to an impoverishment of its inhabitants.

Muhammad Asad - End Note 40 (9:29)

Lit., "such of those who were vouchsafed revelation [aforetime] as do not believe...", etc. In accordance with the fundamental principle-observed throughout my interpretation of the Qur'an -that all of its statements and ordinances are mutually complementary and cannot, therefore, be correctly understood unless they are considered as parts of one integral whole, this verse, too must be read in the context of the clear-cut Qur'anic rule that war is permitted only in self-defence (see [2:190-194](#), and the corresponding notes). In other words, the above injunction to fight is relevant only in the event of aggression committed against the Muslim community or state, or in the presence of an unmistakable threat to its security: a view which has been shared by that great Islamic thinker, Muhammad `Abduh. Commenting on this verse, he declared: "Fighting has been made obligatory in Islam only for the sake of defending the truth and its followers.... All the campaigns of the Prophet were defensive in

character; and so were the wars undertaken by the Companions in the earliest period [of Islam]" (Manar X, 332).

Muhammad Asad - End Note 41 (9:29)

This, to my mind, is the key-phrase of the above ordinance. The term "apostle" is obviously used here in its generic sense and applies to all the prophets on whose teachings the beliefs of the Jews and the Christians are supposed to be based - in particular, to Moses and (in the case of the Christians) to Jesus as well (Manar X, 333 and 337). Since, earlier in this sentence, the people alluded to are accused of so grave a sin as wilfully refusing to believe in God and the Last Day (i.e., in life after death and man's individual responsibility for his doings on earth), it is inconceivable that they should subsequently be blamed for comparatively minor offences against their religious law: consequently, the stress on their "not forbidding that which God and His apostle have forbidden" must refer to something which is as grave, or almost as grave, as disbelief in God. In the context of an ordinance enjoining war against them, this "something" can mean only one thing-namely, unprovoked aggression: for it is this that has been forbidden by God through all the apostles who were entrusted with conveying His message to man. Thus, the above verse must be understood as a call to the believers to fight against such-and only such-of the nominal followers of earlier revelation as deny their own professed beliefs by committing aggression against the followers of the Qur'an (cf. Manar X, 338).

Muhammad Asad - End Note 42 (9:29)

See in this connection the statement (in [5:13-14](#)) that the Jews and the Christians "have forgotten much of what they had been told to bear in mind".

Muhammad Asad - End Note 43 (9:29)

Sc., "and having become incorporated in the Islamic state". The term jizyah, rendered by me as "exemption tax", occurs in the Qur'an only once, but its meaning and purpose have been fully explained in many authentic Traditions. It is intimately bound up with the concept of the Islamic state as an ideological organization: and this is a point which must always be borne in mind if the real purport of this tax is to be understood. In the Islamic state, every able-bodied Muslim is obliged to take up arms in jihad (i.e., in a just war in God's cause) whenever the freedom of his faith or the political safety of his community is imperilled: in other words, every able-bodied Muslim is liable to compulsory military service. Since this is, primarily, a religious obligation, non-Muslim citizens, who do not subscribe to the ideology of Islam, cannot in fairness be expected to assume a similar burden. On the other hand, they must be accorded full protection of all their civic rights and of their religious freedom: and it is in order to compensate the Muslim community for this unequal distribution of civic burdens that a special tax is levied on non-Muslim citizens (ahl adh-dhimma, lit., "covenanted" [or "protected"] people", i.e., non-Muslims whose safety is statutorily assured by the Muslim community). Thus, jizyah is no more and no less than an exemption tax in lieu of military service and in compensation for the "covenant of protection" (dhimma) accorded to such citizens by the Islamic state. (The term itself is derived from the verb jaza, "he rendered [something] as a satisfaction", or "as a compensation [in lieu of something else]" - cf. Lane II, 422.) No fixed rate has been set either by the Qur'an or by the Prophet for this tax; but from all available Traditions it is evident that it is to be considerably lower than the tax called zakah ("the purifying dues") to which Muslims are liable and which - because it is a specifically Islamic religious duty-is naturally not to be levied on non-Muslims. Only such of the non-Muslim citizens who, if they were Muslims, would be expected to serve in the armed forces of the state are liable to the payment of jizyah, provided that they can easily afford it. Accordingly, all non-Muslim citizens whose personal status or condition would automatically free them from the obligation to render military service are statutorily - that is, on the basis of clear-cut ordinances promulgated by the Prophet-exempted from the payment of jizyah: (a) all women, (b) males who have not yet reached full maturity, (c) old men, (d) all sick or crippled men, (e) priests and monks. All non-Muslim citizens who volunteer for military service are obviously exempted from the payment of jizyah. My rendering of the expression `an yad (lit., "out of hand") as "with a willing hand", that is, without reluctance, is based on one of several explanations offered by Zamakhshari in his commentary on the above verse. Rashid Rida', taking the word yad in its metaphorical significance of "power" or "ability", relates the phrase can yad to the financial ability of the person liable to the payment of jizyah (see Manar X, 342): an interpretation which is undoubtedly justified in view of the accepted definition of this tax.

Muhammad Asad - End Note 44 (9:30)

This statement is connected with the preceding verse, which speaks of the erring followers of earlier revelation. The charge of shirk ("the ascribing of divinity [or "divine qualities"] to aught beside God") is levelled against both the Jews and the Christians in amplification, as it were, of the statement that they "do not follow the religion of truth [which God has enjoined upon them]". As regards the belief attributed to the Jews that Ezra (or, in the Arabicized form of this name, `Uzayr) was "God's son", it is to be noted that almost all classical commentators of the Qur'an agree in that only the Jews of Arabia, and not all Jews, have been thus accused. (According to a Tradition on the authority of Ibn `Abbas - quoted by Tabari in his commentary on this verse - some of the Jews of Medina once said to Muhammad, "How could we follow thee when thou hast forsaken our qiblah and dost not consider Ezra a son of God?") On the other hand, Ezra occupies a unique position in the esteem of all Jews, and has always been praised by them in the most extravagant terms. It was he who restored and codified the Torah after it had been lost during the Babylonian Exile, and "edited" it in more or less the form which it has today; and thus "he promoted the establishment of an exclusive, legalistic type of religion that became dominant in later Judaism" (Encyclopaedia Britannica, 1963, vol. IX, p. 15). Ever since then he has been venerated to such a degree that his verdicts on the Law of Moses have come to be regarded by the Talmudists as being practically equivalent to the Law itself: which, in Qur'anic ideology, amounts to the unforgivable sin of shirk, inasmuch as it implies the elevation of a human being to the status of a quasi-divine law-giver and the blasphemous attribution to him - albeit metaphorically - of the quality of "sonship" in relation to God. Cf. in this connection Exodus iv, 22-23 ("Israel is My son") or Jeremiah xxxi, 9 ("I am a father to Israel"): expressions to which, because of their idolatrous implications, the Qur'an takes strong exception.

Muhammad Asad - End Note 45 (9:30)

My interpolation, between brackets, of the words "they deserve the imprecation" is based on Zamakhshari's and Rizi's convincing interpretation of this phrase. Originally, the Arabs used the expression "may God destroy him" in the sense of a direct imprecation; but already in pre-Qur'anic Arabic it had assumed the character of an idiomatic device meant to circumscribe anything that is extremely strange or horrifying: and, according to many philologists, "this, rather than its literal meaning, is the purport [of this phrase] here" (Manar X, 399).

Muhammad Asad - End Note 46 (9:30)

See surah 5, note 90.

Muhammad Asad - End Note 47 (9:31)

Cf. [3:64](#).

Muhammad Asad - End Note 48 (9:32)

Lit., "with their mouths" -an allusion to the "sayings" (i.e., beliefs) mentioned in verse 30.

Muhammad Asad - End Note 49 (9:32)

Lit., "except (illa) that He bring His light to completion", or "to perfection". The expression "for He has willed" (i.e., contrary to what the erring ones want), is here elliptically implied by means of the particle illa.

Muhammad Asad - End Note 50 (9:33)

Cf. [3:19](#)-"the only [true] religion in the sight of God is [man's] self-surrender unto Him". See also 61 : 8-9.

Muhammad Asad - End Note 51 (9:34)

Most probably this is, in the first instance, an allusion to the wealth of the Jewish and Christian communities, and their misuse of this wealth. Some of the commentators, however, are of the opinion that the reference is wider, comprising all people, including Muslims, who hoard their wealth without spending anything thereof on righteous causes.

Muhammad Asad - End Note 52 (9:35)

Cf. the parallel allegory, in [3:180](#), of the suffering which will befall the avaricious and the niggardly in the life to come. Regarding the eschatological implications of this and similar allegories, see Appendix I.

Muhammad Asad - End Note 53 (9:36)

This connects with the subsequent reference to fighting against "those who ascribe divinity to aught beside God" (see next note). The months spoken of here are lunar months, progressively rotating through the seasons of the solar year (see surah 2, note 165). Since reckoning by the easily observable lunar months is more natural than by the arbitrarily fixed months of the solar year, it is described in this passage as "the ever-true law (din) [of God]". The four "sacred months" during which warfare was considered blasphemous in pre-Islamic Arabia—a view which has been confirmed by Islam (see note 6 above) —are Muharram, Rajab, Dhu 'l-Qa'dah and Dhu 'l-Hijjah.

Muhammad Asad - End Note 54 (9:36)

In their endeavour to obviate certain disadvantages for their trade caused by the seasonal rotation of the lunar months, the pagan Arabs used to intercalate a thirteenth month in the third, sixth and eighth year of every eight-year period, with a view to making the lunar calendar more or less stationary, and thus roughly corresponding to the solar year. An acceptance of this unwarranted intercalation by the Muslims would have tied the-Mecca pilgrimage as well as the fast of Ramadan to fixed seasons, and would thus have made, permanently, the performance of these religious duties either too exacting or too easy; and in either case the believers would have been offending against the spiritual purpose underlying these duties —which is the meaning of the words "do not sin against yourselves with regard to these [months]": i.e., by following, without any warrant from God, a custom devised by "those who ascribe divinity to aught beside Him", to whom the sequence refers.

Muhammad Asad - End Note 55 (9:36)

I.e., "just as all of them are, as it were, united against you in their rejection of the truth, be united against them in your readiness for self-sacrifice". As regards the circumstances in which the Muslims are authorized to make war against unbelievers, see the earlier parts of this surah, and especially verses 12-13, as well as [2:190-194](#), where the general principles relating to war are laid down.

Muhammad Asad - End Note 56 (9:37)

Lit., "is but an increase in denying the truth (kufr)". The term nasi', rendered by me as "intercalation", may also be translated as "postponement" —i.e., the postponement of lunar months by means of the periodical intercalation of a thirteenth month, as practiced by the pre-Islamic Arabs with a view to bringing the traditional lunar calendar, for purely worldly reasons, into accord with the solar year (see note 54 above). The Qur'an describes this practice as an additional instance of kufr because it contravenes God's declared will as regards the observance of the lunar calendar in respect of various religious duties (cf. the preceding verse, as well as [2:189](#) and the corresponding note 165).

Muhammad Asad - End Note 57 (9:37)

An allusion to the arbitrary manner in which the pre-Islamic Arabs intercalated a thirteenth month in the third, sixth and eighth year of every eight-year period.

Muhammad Asad - End Note 58 (9:37)

By means of the intercalation spoken of above, the pagan Arabs did in most years keep the number of months to twelve; but by divorcing the four "sacred months" (Muharram, Rajab, Dhu 'l-Qa'dah and Dhu 'l-Hijjah), from their proper lunar context they obviously profaned and perverted the natural law.

Muhammad Asad - End Note 59 (9:38)

I.e., "you are sluggish in your response, clinging to the life of this world". This verse - as well as most of this surah from here onward - alludes to the campaign of Tabuk, in the year 9 H. The immediate reason for this expedition was the information which the Prophet received to the effect that the Byzantines, made apprehensive by the rapid growth of Islam in Arabia and incited by the Prophet's enemy Abu `Amir (see note 142 on verse 107 of this surah), were assembling large forces on the confines of the Peninsula with a view to marching against Medina and overthrowing the Muslims. To guard against such an assault, the Prophet assembled the strongest force the Muslims were capable of, and set out in the month of Rajab, 9 H., towards the frontier. On reaching Tabuk, about half-way between Medina and Damascus, the Prophet ascertained that the Byzantines were either not yet ready to invade Arabia or had entirely given up the idea for the time being; and so - in accordance with the Islamic principle that war may be waged only in self-defence - he returned with his followers to Medina without engaging in hostilities. At the time of the preparation for this expedition, the hypocrites and a minority among the believers displayed an extreme reluctance (referred to in this and the following verses) to embark on a war with Byzantium: and it is this minority that the above verse reproaches for "clinging heavily to the earth" (Manar X, 493).

Muhammad Asad - End Note 60 (9:40)

Lit., "him", i.e., Muhammad.

Muhammad Asad - End Note 61 (9:40)

Lit., "the second of two": an allusion to the Prophet's flight, in the company of Abu Bakr, from Mecca to Medina in the year 622 of the Christian era. The expression "the second of two" does not imply any order of precedence but is synonymous with "one of two": cf. the Prophet's saying to Abu Bakr, on that very occasion, "What [could], in thy opinion, [happen] to two [men] who have God as the third with them?" (Bukhari, in the chapter Fada'il Ashab an-Nabi)

Muhammad Asad - End Note 62 (9:40)

When the Prophet and Abu Bakr left on their hijrah to Medina, they first hid for three nights in a cave on Mount Thawr, in the vicinity of Mecca, where they were almost discovered and apprehended by the pagan Quraysh who were pursuing them (Bukhari, loc. cit.).

Muhammad Asad - End Note 63 (9:40)

Cf. verse 26 above.

Muhammad Asad - End Note 64 (9:40)

Lit., "is the highest". The expression rendered by me as "cause", which occurs twice in this sentence, reads, literally, "word" (kalimah).

Muhammad Asad - End Note 65 (9:41)

Lit., "lightly or heavily". The rendering adopted by me corresponds to the interpretation given to this expression by most of the classical commentators (e.g., Zamakhshari and Razi).

Muhammad Asad - End Note 66 (9:42)

A reference to the unwillingness of some of the Muslims to follow the Prophet's call and to set out on the expedition to the frontier (see last paragraph of note 59 above). A strenuous march of about fourteen days was needed to reach Tabuk, the goal of this expedition; and the uncertainty of its outcome, as well as the hardships involved, gave rise to all manner of spurious excuses on the part of the half-hearted believers and hypocrites. As the next verse shows, the Prophet accepted these excuses in many cases, and allowed the men concerned to remain at Medina.

Muhammad Asad - End Note 67 (9:43)

All the commentators agree in that this phrase, although expressed in the form of an invocation, has the meaning of a statement - "God pardons thee" or "has pardoned thee" - absolving the Prophet of any moral responsibility for his mistaken, but humanly understandable, acceptance of equivocal pleas on the part of those who wished to be excused from participating in the campaign. To me it seems that this statement of "absolution" was primarily intended to free the Prophet from any self-reproach for his too-great liberality in this respect. (It should be borne in mind that this part of At-Tawbah was revealed during or immediately after the expedition.)

Muhammad Asad - End Note 68 (9:44)

Lit., "has full knowledge of the God-conscious (bi'l-muttaḡin)".

Muhammad Asad - End Note 69 (9:46)

This may refer to the permission granted by the Prophet (see verse 43) to certain of his followers who, for apparently legitimate reasons, were unable to take part in the campaign (Tabari, Zamakhshari, Razi) - a permission of which the hypocrites only too readily availed themselves. As regards God's "causing" those hypocrites to sin in this way, see [2:7](#) and the corresponding note 7, as well as surah 3, note 117.

Muhammad Asad - End Note 70 (9:48)

I.e., before the expedition to Tabuk, during which these passages were revealed.

Muhammad Asad - End Note 71 (9:49)

I.e., at the time when the Prophet was making preparations for the campaign.

Muhammad Asad - End Note 72 (9:49)

See verses 44 and 45 above. It is to be noted that both the verbal form *la taftinni* (rendered by me as "do not put me to too hard a test") and the noun *fitnah* have the same root, comprising a great complex of meanings: e.g., test, trial, affliction, temptation to evil, seduction, persecution, oppression, discord, civil strife, etc. (cf. surah 8, note 25). Since it is impossible in any language but Arabic to reproduce all these many shades of meaning in a single expression, the rendering of the term *fitnah* must necessarily vary in accordance with the context in which it is used.

Muhammad Asad - End Note 73 (9:50)

I.e., in the course of the expedition to Tabuk, during which most of this surah was revealed. One should, however, bear in mind that these verses have not merely a historical connotation but, rather, aim at depicting hypocrisy as such.

Muhammad Asad - End Note 74 (9:52)

Le., either victory or martyrdom in God's cause. The verb tarabbasa has usually the connotation of waiting with expectancy, and is, therefore, most suitably rendered as "he hopefully waited".

Muhammad Asad - End Note 75 (9:52)

Sc., in the life to come.

Muhammad Asad - End Note 76 (9:53)

I.e., "it shall never be acceptable to God": an allusion to the readiness on the part of many hypocrites to contribute financially to "good causes", ostensibly for the sake of moral considerations but, in reality, "only to be seen and praised by men" (cf. [2:264](#) and [4:38](#)).

Muhammad Asad - End Note 77 (9:54)

Lit., "nothing prevents their spending from being accepted from them except that. ..", etc.

Muhammad Asad - End Note 78 (9:54)

Lit., "and they do not approach prayer without being reluctant" -i.e., when they participate in acts of worship they do it only for the sake of outward conformity, and not out of inner conviction.

Muhammad Asad - End Note (9:55)

Muhammad Asad - End Note 80 (9:57)

Thus the Qur'an shows that the innermost cause of all hypocrisy is fear-fear of a moral commitment and, at the same time, fear of an open breach with one's social environment. In their overriding, immoral desire for social conformity, "the hypocrites seek to deceive God-the while it is He who causes them to be deceived [by themselves]" ([4:142](#)); and as "they are oblivious of God, so He is oblivious of them" ([9:67](#)). One should note, in this connection, that the Arabic term munafiq - which, for want of a better word, is rendered as "hypocrite" - applies both to conscious dissemblers bent on deceiving their fellow-men, as well as to people who, out of an inner uncertainty, are deceiving themselves. For a fuller discussion of this term, see note 7 on [29:11](#), which probably represents the earliest instance of its use in the Qur'an.

Muhammad Asad - End Note 81 (9:58)

Since there is no English equivalent for the term sadaqat (sing. sadagah), I am rendering it here as "offerings given for the sake of God". This comprises everything that a believer freely gives to another person, out of love or compassion, as well as what he is morally or legally obliged to give, without expecting any worldly return: that is, charitable gifts and deeds of every description (which is the primary meaning of sadaqat -e.g., in [2:263](#) and 264), as well as the obligatory tax called zakah ("the purifying dues", because its payment purifies, as it were, a person's property from the taint of selfishness). In the context of the above verse, this term refers to the funds thus collected and administered by the Muslim community or state. When these funds are disbursed for the purposes stipulated in verse 60, they assume once more - this time in relation to the recipients-the aspect of "charitable gifts".

Muhammad Asad - End Note 82 (9:59)

Lit., "what God has given them, and His Apostle": a typically Qur'anic construction meant to bring out the fact that the real giver is God, and that the Apostle is His instrument. Although this passage relates, primarily, to the hypocrites at Medina and the historical situation obtaining at the time of the expedition to Tabuk, the import of these verses goes beyond the historical occasion of their revelation, describing as it does "the attitude and mentality of hypocrites of all times, and everywhere" (Manar X,

567). Consequently, we may assume that the reference, in this context, to "God's Apostle" is not confined to the person of the Prophet Muhammad but implies, metonymically, the Law of Islam as revealed through him - and, thus, to every government that holds authority by virtue of that Law and rules in accordance with it.

Muhammad Asad - End Note 83 (9:60)

See note 81 above.

Muhammad Asad - End Note 84 (9:60)

I.e., the officials entrusted with the collection and administration of zakah funds.

Muhammad Asad - End Note 85 (9:60)

These eight categories circumscribe all the purposes for which zakah funds may be expended. By "those whose hearts are to be won over" are apparently meant such non-Muslims as are close to understanding and, perhaps, accepting Islam, and for whose conversion every effort should be made, either directly or indirectly (i.e., by means of the widest possible propagation of the teachings of Islam). As regards the expression *fi 'r-rigab* ("for the freeing of human beings from bondage"), which relates both to the ransoming of prisoners of war and to the freeing of slaves, see surah 2, note 146. The term *al-gharimun* describes people who are overburdened with debts contracted in good faith, which - through no fault of their own - they are subsequently unable to redeem. The expression "in God's cause" embraces every kind of struggle in righteous causes, both in war and in peace, including expenditure for the propagation of Islam and for all charitable purposes. Regarding the meaning of *ibn as-sabil* ("wayfarer"), see surah 2, note 145.

Muhammad Asad - End Note 86 (9:61)

I.e., "he believes everything that he hears". Most of the commentators assume that the hypocrites were thus alluding to the Prophet's alleged propensity to believe everything-good or bad-that he was told about other people (cf. Manar X, 600). Since, however, there is no historical evidence of such a "propensity" on his part, it seems to me that what the hypocrites referred to was the Prophet's readiness to listen to what they-in common with many other unbelievers regarded as mere hallucinatory sounds, and to interpret them "mistakenly" as revelations. This would explain the statement that "they malign the Prophet" -namely, by attributing to him self-deception-and that this saying of theirs "amounts to a denial of the truth" (see verse 74 of this surah).-The verb *adha* signifies primarily "he molested" or "annoyed [another]", i.e., in a manner not amounting to actual harm (*darar*). Since in the above context this verb is used in the sense of making a derogatory remark, *yu'dhun* is best rendered as "they malign".

Muhammad Asad - End Note 87 (9:61)

I.e., to divine revelation.

Muhammad Asad - End Note 88 (9:62)

Lit., "the while God and His Apostle are most entitled that they should seek His pleasure. ..", etc. As has been pointed out by many of the commentators (and most succinctly by Rashid Rida' in Manar X, 607 f.), there is no question of any juxtaposition of God and His Apostle in this phrase. This is made clear by the use of the singular pronoun in an *yurduhu* ("that they should seek His pleasure"), which is meant to bring out-in the inimitable elliptic form so characteristic of the Qur'an-the idea that God's pleasure is the only worthwhile goal of all human endeavour, and that a believer's duty to surrender to the Prophet's guidance is but an outcome of the fact that he is the bearer of God's message to man. Cf. in this connection, "Whoever pays heed unto the Apostle pays heed unto God thereby" (4:80), or, "Say [O Prophet]: 'If you love God, follow me, [and] God will love you'" (3:31).

Muhammad Asad - End Note 89 (9:64)

This refers to a particular type of hypocrite: namely, to the doubter who, not having any real convictions on this score, leaves the question of God's existence and/or Muhammad's prophethood open (Manar X, 610), but nevertheless, for the sake of worldly advantage, would like to be regarded as a believer. (Since, obviously, not all hypocrites belong to this category. my interpolation of the words "some of" at the beginning of this verse would seem to be justified.) The ambivalent attitude of mind alluded to here implies hypocrisy not merely with regard to one's social environment but also with regard to oneself: an unwillingness-or, rather, fear-on the part of such people to admit to themselves "what is really going on in their hearts" (cf. verses 56-57 and note 80 above), and the dim realization that this ambivalence is only a cover for their desire to escape from all spiritual commitment (cf. 2:9-"they would deceive God and those who have attained to faith - the while they deceive none but themselves").

Muhammad Asad - End Note 90 (9:64)

Namely, self-knowledge. The accusation of "mocking" refers to their frivolous allusion to the Prophet, "He is all ear" (see verse 61 and note 86 above).

Muhammad Asad - End Note 91 (9:65)

Most of the classical commentators assume that this refers to the derisive remarks made by some of the hypocrites about the alleged futility of the expedition to Tabuk. In view of the sequence, however. I am of the opinion that this is a further reference to those who "malign the Prophet by saying, 'He is all ear'" (verse 61)-i.e., accuse him of self-deception-and thus, by implication, "mock at God and His messages" (see next sentence).

Muhammad Asad - End Note 92 (9:66)

See note 89 above.

Muhammad Asad - End Note 93 (9:66)

I.e., consciously persevered in hypocrisy (Zamakhshari). The above Qur'anic sentence expresses the doctrine that in His final judgment God will take into account all that is in a sinner's heart, and will not indiscriminately condemn everyone who has been sinning out of weakness or out of an inner inability to resolve his doubts. and not out of a conscious inclination to evil (cf. [4:98](#) - "excepted shall be the [truly] helpless - be they men or women or children - who cannot bring forth any strength and have not been shown [or "cannot find"] the right way").

Muhammad Asad - End Note 94 (9:67)

Le.. their behaviour is - in its effect, at least - the exact opposite of that expected of the believers (cf. [3:104](#), 110 and 114, [9:71](#) and 112. and [22:41](#)).

Muhammad Asad - End Note 95 (9:67)

It is to be borne in mind that this and the following verses refer to the conscious hypocrites spoken of in the last sentence of the preceding verse, and not to the waverers, whose hypocrisy is an outcome of inner fears and uncertainties.

Muhammad Asad - End Note 96 (9:69)

A reference to the statement, in verse 67, that conscious hypocrites are intrinsically "all of a kind" (ba'dhum min ba'd).

Muhammad Asad - End Note 97 (9:69)

Sc., "and the same will happen to you unless you repent".

Muhammad Asad - End Note 98 (9:70)

I.e., Sodom and Gomorrah, the cities of Lot's people (see [7:80-84](#) and [11:69-83](#)). References to the chastisement meted out to Noah's people as well as to the `Ad and Thamud and the folk of Madyan (the Biblical Midian) are found in several places in the Qur'an; see, in particular, [7:59-79](#) and 85-93, and the corresponding notes. The reference to "Abraham's people" seems to point to the Babylonians, who rejected the monotheism preached by him, and to the overthrow of their first empire, at about 1100 B.c. by the Assyrians.

Muhammad Asad - End Note 99 (9:71)

Or: "are the protectors [or "friends and protectors"] of one another". Since, however, the believers are here contrasted with the hypocrites, spoken of in verse 67 as being "all of a kind", it is preferable to render the term wali (of which awliya' is the plural) in its primary meaning of being "near" or "close" to one another.

Muhammad Asad - End Note 100 (9:72)

For an explanation of this rendering of `adn (akin to the Hebrew `eden, "delight" or "bliss"), see note 45 on [38:50](#), where this expression occurs for the first time in the chronological order of Qur'anic revelation.

Muhammad Asad - End Note 101 (9:73)

I.e., "do not compromise with them in matters of principle". Regarding the meaning of the verb jahada ("he strove hard", i.e., in a righteous cause), see surah 4, note 122. The imperative jahid is obviously used here in its spiritual connotation, implying efforts at convincing both the outspoken unbelievers and the waverers, including the various types of hypocrites spoken of in the preceding passages. Although the imperative is addressed in the first instance to the Prophet, it is considered to be morally binding on all believers.

Muhammad Asad - End Note 102 (9:74)

See the first sentence of verse 61 above, and the corresponding note 86. The allegation that the Prophet deceived himself in the matter of revelation is, naturally, equivalent to disbelief in the outcome of his revelation, i.e., the Qur'an.

Muhammad Asad - End Note 103 (9:74)

Lit., "which they were unable to attain to". The classical commentators take this as a reference to an abortive plot, on the part of some of the hypocrites, to kill the Prophet during the expedition to Tabuk. However, without contesting the validity of this historical interpretation, I believe that the above allusion has a far deeper meaning-namely, the existential impossibility of one's ever attaining to inner peace without a positive belief that man's life has meaning and purpose, either of which can be glimpsed only through the revelations bestowed on those exceptionally gifted and receptive personalities, the prophets. (An indirect reference to divine revelation as the only source of this kind of cognition appears in [96:5](#), that is, in the earliest Qur'anic passage revealed to the Prophet.) Thus, torn between their half-hearted desire to "surrender themselves to God" and their unwillingness to accept the divine guidance offered them by the Prophet, the hypocrites "were aiming at something which was beyond their reach".

Muhammad Asad - End Note 104 (9:74)

I.e., by means of the spiritual guidance contained in the Qur'an and the material welfare resulting from an adherence to its moral and social principles. The above phrase implies that the reluctance of the hypocrites to pay heed to the Prophet was not due to their finding fault with the Faith as such but, rather, to their lack of gratitude for the spiritual and material benefits which they had derived from it. (Because of its historical associations, most of this verse is expressed in the past tense, although its moral import is obviously timeless.)

Muhammad Asad - End Note 105 (9:77)

Lit., "He has caused hypocrisy to become for them a consequence (a'qabahum) in their hearts until the Day on which they shall meet Him" (i.e., until their resurrection). Thus, the Qur'an states that it is excessive love of worldly possessions which gives rise, in a certain type of man, to the attitude of mind described as "hypocrisy"-and not vice versa (see also [29:11](#) and the corresponding note 7). Cf. in this connection the Prophet's saying, reported by Abu Hurayrah: "The mark (ayah) of the hypocrite is threefold: when he speaks, he lies; and when he promises, he breaks his promise; and when he is trusted, he betrays" (Bukhari, Muslim, Tirmidhi and Nasa'i similar Traditions, on the authority of `Abd Allah ibn `Amr; are quoted by Bukhari, Muslim, Abu Da'ud, Nasa'i, Ibn Majah and Ibn Hanbal).

Muhammad Asad - End Note 106 (9:77)

I.e., to themselves, trying to find excuses for their breaking their vow.

Muhammad Asad - End Note 107 (9:79)

Regarding my rendering of sadaqat as "that which is given for the sake of God", see note 81 above.

Muhammad Asad - End Note 108 (9:79)

There are many authentic Traditions to the effect that the hypocrites at Medina used to deride the offerings which the believers brought to the Prophet (as head of the community and the state) in response to the Qur'anic ordinance that they should "give for the sake of God". For instance, the Companion Abu Mas'ud reports: "[When] a man brought an ample offering, they [i.e., the hypocrites] would say, 'He [only] wants to be seen and praised by men'; and when a man brought an offering of a small measure [of dates or grain], they would say, 'God does not stand in need of such an offering'" (Bukhari and Muslim. and many similar versions in other hadith compilations). The above verse, however, does not allude merely to these historical incidents but serves to illustrate the mentality of the hypocrite whose own insincerity colours his view of all other people.

Muhammad Asad - End Note 109 (9:79)

Lit., "God will scoff at them": a turn of phrase often occurring in the Qur'an (e.g., in [2:15](#)), indicating God's requital.

Muhammad Asad - End Note 110 (9:80)

Le.. many times. In Arabic usage, the number "seventy" often stands for "many". just as "seven" is a synonym for "several" (see Lisan al'Arab and Taj al-'Arus). It is evident from many authentic Traditions (recorded, among others, by Bukhari and Muslim) that the Prophet often prayed to God that He pardon his enemies.

Muhammad Asad - End Note 111 (9:80)

I.e., "those who are so deeply rooted in their iniquity and in their insolent persistence in evil-doing (tamarrud) ... [that] they have lost all disposition for repentance and belief" (Manar X, 657).

Muhammad Asad - End Note 112 (9:81)

Lit., "rejoiced in their sitting [at home]" -a reference to those who, under one pretext or another, excused themselves from participating in the expedition to Tabuk (see notes 59 and 66 above). As is evident from the sequence - and clearly stated in many authentic Traditions - one of the excuses advanced was the extreme heat of the season.

Muhammad Asad - End Note 113 (9:82)

Lit., "and let them weep a lot".

Muhammad Asad - End Note 114 (9:83)

Lit., "if God brings thee back [from the campaign] to a hypocrites who remained at home under false pretences.

Muhammad Asad - End Note 115 (9:83)

I.e., with the old men, the women, the children and the expected to go to war (Manar X, 662).

Muhammad Asad - End Note 116 (9:84)

I.e., unless he has repented before his death. It is reported that when the life-long opponent of the Prophet and leader of the hypocrites of Medina. `Abd Allah ibn Ubayy. was dying, he sent his son to the Prophet with the request that the latter give him his (the Prophet's) shirt, so that he might be buried in it, and that the Prophet should pray over him after his death. The Prophet took this request as a sign of Ibn Ubayy's repentance, and gave him his shirt and later led the funeral prayers over his body. When `Umar ibn al-Khattab vehemently protested against this clemency towards the man whom all the believers .had regarded as "God's enemy", the Prophet answered, "God has granted me a choice in this matter [a reference to verse 80 of this surah. "whether thou dost pray that they be forgiven or dost not pray. . .", etc.], and so I shall pray [for him] more than seventy times." Several variants of this Tradition are to be found in Bukhari, Tirmidhi, Nasa'i, Ibn Hanbal, on the authority of Ibn `Abbas; Bukhari and Muslim, on the authority of Ibn `Umar; Muslim, on the authority of Jabir ibn `Abd Allah; and in various other hadith compilations. Since `Abd Allah ibn Ubayy died some time after the Prophet's return from Tabuk, while verse 84-like most of this surah - was revealed during the campaign, it is clear that the prohibition expressed in this verse relates only (as the sequence shows) to those who "were bent on denying God and His Apostle, and [who] died in this their iniquity"-that is, to unrepentant sinners.

Muhammad Asad - End Note 117 (9:84)

Lit., "while they were iniquitous".

Muhammad Asad - End Note 118 (9:85)

Cf. [3:178](#) and [8:28](#), as well as the corresponding notes. This (almost literal) repetition of verse 55 above is meant to stress the psychological importance of this problem (Zamakhshari) - namely, the insignificance of worldly happiness as compared with spiritual righteousness or the absence of it.

Muhammad Asad - End Note 119 (9:86)

Lit., "when a surah was bestowed from on high": the word surah being here synonymous with "revealed message" (see note 25 on [47:20](#)).

Muhammad Asad - End Note 120 (9:86)

I.e., with those who were either not expected to go to war-like women and children-or were

handicapped by old age or illness.

Muhammad Asad - End Note 121 (9:87)

Cf. 2:7 and the corresponding note, as well as 7:100-101.

Muhammad Asad - End Note 122 (9:90)

I.e., from participating in the expedition to Tabuk. The term al-mu'adhdhirun connotes both "those having a valid excuse (`udhr)" and "those offering false excuses"; it is, therefore, best rendered as "such as had some excuse to offer". The specific mention of the a'rab ("bedouin") in this and the following passages probably arises from the fact that their attitude - positive or negative-towards Islam was of the greatest importance within the context of early Muslim history, inasmuch as the message of Muhammad could not obtain a real, lasting foothold in Arabia without first securing the allegiance of those warlike nomads and half-nomads, who constituted the great majority of the Peninsula's population. At the time when the Prophet was preparing to set out towards Tabuk, many of the already-converted tribesmen were willing to go to war under his leadership (and, in fact, did so), while others were afraid lest in their absence their encampments, denuded of man-power, be raided by hostile, as yet unconverted tribes (Razi); others, again, were simply averse to exposing themselves to the hardships of a campaign in distant lands, which did not seem to them to have any bearing on their own, immediate interests.

Muhammad Asad - End Note 123 (9:90)

I.e., without even caring to come to Medina and to excuse themselves.

Muhammad Asad - End Note 124 (9:91)

I.e., the old and the infirm.

Muhammad Asad - End Note 125 (9:91)

Lit., "who do not find anything to spend", i.e., on their equipment. At the time in question a public treasury did not yet exist, and every participant in a military expedition was expected to provide his own weapons and mounts.

Muhammad Asad - End Note 126 (9:93)

Lit., "who ask thee for exemption while they are rich". The term ghani denotes "one who is rich" or "free from want" or "self-sufficient"; in this context it obviously refers to physical competence in addition to financial means: that is, to people who were able-bodied as well as financially in a position to equip themselves (cf. verses 86-87 above).

Muhammad Asad - End Note 127 (9:94)

Lit., "and thereafter you will be brought back unto Him".

Muhammad Asad - End Note 128 (9:94)

See surah 6, note 65.

Muhammad Asad - End Note 129 (9:95)

Sc., "and not punishing them". As a matter of fact, their fears were unfounded, since, on his return from Tabuk, the Prophet took no punitive action against any of those who had failed to follow him on

his campaign.

Muhammad Asad - End Note 130 (9:97)

The words interpolated by me between brackets at the beginning of this sentence are based on the interpretation given by Razi (see also Manar XI, 8), obviously in view of verse 99, which speaks of believers among the bedouin.

Muhammad Asad - End Note 131 (9:97)

Owing to their nomadic way of life and its inherent hardship and crudity, the bedouin find it more difficult than do settled people to be guided by ethical imperatives unconnected with their immediate tribal interests - a difficulty which is still further enhanced by their physical distance from the centres of higher culture and, consequently, their comparative ignorance of most religious demands. It was for this reason that the Prophet often stressed the superiority of a settled mode of life to a nomadic one: cf. his saying, "He who dwells in the desert (al-badiyah) becomes rough in disposition", recorded by Tirmidhi, Abu Da'ud, Nasa'i and Ibn Hanbal on the authority of Ibn Abbas, and a similar Tradition, on the authority of Abu Hurayrah, by Abu Da'ud and Bayhaqi.

Muhammad Asad - End Note 132 (9:100)

In the above context, the term muhajirun -lit., "emigrants", rendered by me as "those who have forsaken the domain of evil" (see surah 2, note 203, and surah 4, note 124) - applies primarily to the Meccan followers of the Prophet who migrated (hajar) from Mecca to Medina -which until then was called Yathrib - at a time when Mecca was still in the possession of the enemies of Islam; the "first and foremost" among them were the earliest emigrants, i.e., those who left Mecca in or before the year 622 of the Christian era (which marks the beginning of the Islamic hijri era) and in the course of the next few years, when the Muslim community at Medina was still in danger of being overrun by the powerful Quraysh of Mecca. Similarly, the term ansar (lit., "helpers") applies here to the early converts from among the people of Medina who sheltered and succoured (nasaru) their brethren in faith-the "first and foremost" among them being those who embraced Islam before and shortly after the Prophet's and his Companions' exodus (hijrah) from Mecca, and particularly those who did so on the occasion of the two meetings, at Al-`Aqabah near Mecca, between the Prophet and deputations of the Yathrib tribes of Al-Aws and Khazraj (a little over a year and a few months, respectively, before the Prophet's hijrah). Apart, however, from their purely historical connotations, both the terms muhajirun and ansar bear in the Qur'an a spiritual meaning as well, and are often used to describe those who morally "forsake the domain of evil" and those who "shelter and succour the Faith" (see surah 8, note 78).

Muhammad Asad - End Note 133 (9:101)

Le., Medina. Originally, the city bore the name Yathrib; but after the exodus of the Prophet from Mecca it came to be known as Madinat an-Nabi ("the City of the Prophet") and, eventually, as Al-Madinah ("The City" par excellence).

Muhammad Asad - End Note 134 (9:101)

I.e., first through failure in their worldly concerns, accompanied by pangs of conscience and the resulting spiritual distress, and then through a full realization, at the moment of dying, of the unforgivable nature of their sin (Manar XI, 19).

Muhammad Asad - End Note 135 (9:102)

Le., neither believers in the full sense of the word nor hypocrites, but half-hearted, confused waverers between right and wrong, or between truth and falsehood.

Muhammad Asad - End Note 136 (9:102)

Lit., "who have acknowledged their sins [after] having mingled a righteous deed with another that was evil". Although it relates primarily to the vacillating Muslims who refused to participate in the expedition to Tabuk, this verse alludes, in its wider meaning, to all sinners who-without external prompting-become conscious of their wrongdoing and repent of it.

Muhammad Asad - End Note 137 (9:103)

Lit., "take out of their possessions an offering for the sake of God (sadaqah)". For the meaning of this term, see note 81 above. In this context, it primarily denotes the tax called zakah ("the purifying dues") incumbent on every Muslim enjoying a certain minimum of property and/or income. Since an acceptance of zakah by the head of state (or of the community) amounts to a recognition of the giver as a "Muslim" in the Qur'anic sense of this term, the Prophet refused to accept it from all whose behaviour had made it obvious that they were hypocrites; the above verse, however, authorizes him (and, by implication, the authorities of an Islamic state at all times) to accept the payment of zakah from those who express their repentance by deeds as well as by words.

Muhammad Asad - End Note 138 (9:104)

Lit., "who accepts repentance from His servants": thus pointing out that no human being, not even the Prophet, has the power to absolve a sinner of his guilt (Manar XI, 32). A prophet can do no more than pray to God that He forgive the sinners.

Muhammad Asad - End Note 139 (9:105)

This connects with the injunction in verse 103 above, "accept that [part] of their possessions which is offered for the sake of God, . . . and pray for them". The stress on action as an integral part of faith is of fundamental importance in the ethics of the Qur'an: cf. the frequent juxtaposition of the concepts of "believing" and "doing good works", and the condemnation of all "who, while believing, wrought no good works" (see [6:158](#) and the corresponding note 160).

Muhammad Asad - End Note 140 (9:105)

See Surah 6, note 65.

Muhammad Asad - End Note 141 (9:106)

Lit., "deferred unto God's decree (amr)"-i.e., kept in abeyance in anticipation of their future repentance. As in the preceding four verses, the people referred to here are, in the first instance, the waverers who stayed away from the campaign of Tabuk, and, by implication, all half-hearted believers who confusedly hover between right and wrong: with the difference, however, that whereas the repentant sinners spoken of in verses 102-105 are said to have realized their sinfulness spontaneously, the kind of people referred to in verse 106 have not yet reached the stage of moral self-examination and repentance, with the result that their cases are "deferred" until such a time as their impulses sway them entirely one way or another. From a psychological point of view, it is possible to discern a subtle connection between this verse and [7:46-47](#).

Muhammad Asad - End Note 142 (9:107)

Lit., "who have been warring against God and His Apostle aforetime"-i.e., before the expedition to Tabuk. The historical occasion to which this verse refers may be thus summarized: Ever since his exodus from Mecca to Medina the Prophet was violently opposed by one Abu `Amir ("The Monk"), a prominent member of the Khazraj tribe, who had embraced Christianity many years earlier and enjoyed a considerable reputation among his compatriots and among the Christians of Syria. From the very outset he allied himself with the Prophet's enemies, the Meccan Quraysh, and took part on their side in the battle of Uhud (3 H.). Shortly thereafter he migrated to Syria and did all that he could to induce the Emperor of Byzantium, Heraclius, to invade Medina and crush the Muslim community once and for all. In Medina itself, Abu `Amir had some secret followers among the members of his tribe, with whom

he remained in constant correspondence. In the year 9 H. he informed them that Heraclius had agreed to send out an army against Medina, and that large-scale preparations were being made to this effect (which was apparently the reason for the Prophet's preventive expedition to Tabuk). In order that his followers should have a rallying-place in the event of the expected invasion of Medina, Abu `Amir suggested to his friends that they build a mosque of their own in the village of Quba', in the immediate vicinity of Medina (which they did), and thus obviate the necessity of congregating in the mosque which the Prophet himself had built in the same village at the time of his arrival at Medina (see note 145 below). It is this "rival" mosque to which the above verse refers. It was demolished at the Prophet's orders immediately after his return from the Tabuk expedition. Abu `Amir himself died in Syria shortly afterwards. (For all the relevant Traditions, see Tabari's and Ibn Kathir's commentaries on this verse.)

Muhammad Asad - End Note 143 (9:107)

Although the whole of this verse relates primarily to the historical occasion explained in the preceding note, it has a definite bearing on all attempts at creating sectarian divisions among Muslims, and is thus a clear amplification of an earlier injunction to this effect (see [6:159](#) and the corresponding note 161).

Muhammad Asad - End Note 144 (9:108)

Lit., "in it" - sc., "to pray therein".

Muhammad Asad - End Note 145 (9:108)

Lit., "Indeed, a house of worship founded ... upon God-consciousness (taqwa) is most deserving. ..", etc. Some of the commentators believe that this is a reference to the mosque founded by the Prophet at Quba', a village close to Medina, on his arrival there in the month of Rabi` al-Awwal in the year 1 H., since it was the first mosque ever built by him or his followers. There are, however, authentic Traditions to the effect that the Prophet applied the designation of "a house of worship founded on God-consciousness" to his (later-built) mosque at Medina as well (Muslim, Tirmidhi, Nasa'i, Ibn Hanbal). It is, therefore, reasonable to assume that it applies to every mosque sincerely dedicated by its founders, to the worship of God: a view which is supported by the next verse.

Muhammad Asad - End Note 146 (9:110)

Lit., 'unless their hearts are cut into many pieces'-i.e., until they die. In verses 109-110, the reference to "the building which they have built" is, obviously, widened beyond the preceding allusion to houses of worship, and allegorically circumscribes here all the "works" and the behaviour of men.

Muhammad Asad - End Note 147 (9:112)

Most of the commentators attribute to the expression as-sa'ihun (lit., "those who wander") the meaning of as-sa'imun, i.e., "those who fast", since he who fasts deprives himself, temporarily, of worldly enjoyments similar to one who wanders about the earth (Sufyan ibn `Uyaynah. as quoted by Razi); and they justify this metaphorical equation of siyahah ("wandering") with siyam ("fasting") by the fact that several Companions and some of their successors have thus interpreted the term as-sa'ihun in the above context (see Tabari). Other authorities, however, (e.g., Abu Muslim, as quoted by Razi) prefer the original significance of this term and explain it as more or less synonymous with al-muhajirun ("those who forsake the domain of evil"). To my mind, the expression as-sa'ihun is best rendered as "those who go on and on [seeking God's goodly acceptance]", thus combining the literal and metonymical connotations of the term siyahah.

Muhammad Asad - End Note 148 (9:113)

As is obvious from the sequence, this prohibition relates to the dead among such sinners-i.e., those who have died without repentance (Zamakhshari, Razi)-and not to those who are still living: for "a prayer for forgiveness in respect of a living [sinner] ... amounts to asking God that He grace him with

His guidance ... and this is permissible" (Manar XI, 60).

Muhammad Asad - End Note 149 (9:114)

Abraham's promise to his father is mentioned in [19:47-48](#) and [60:4](#): for the actual prayer, see [26:86-87](#).

Muhammad Asad - End Note 150 (9:115)

Muhammad Asad - End Note 151 (9:115)

Most of the commentators assume that the people referred to are the believers who, before the revelation of verse 113, used to pray to God that He grant His forgiveness to their relatives and friends who had died in the state of shirk ("ascribing divinity to aught beside God"): in other words, the believers need not fear to be taken to task for something which they did before the prohibition laid down in verse 113 was revealed (i.e., "ere He has made clear unto them of what they should beware"). However, Razi advances also an alternative interpretation of verse 115, suggesting that it is meant to explain the severity with which the whole of this surah condemns the deniers of the truth and the hypocrites who are going astray after God "has made clear unto them of what they should beware". (See in this connection [6:131-132](#) and the corresponding notes.) `his interpretation is, to my mind, the more plausible of the two, and particularly so in view of the sequence (verse 116).

Muhammad Asad - End Note 152 (9:117)

See note 132 above.

Muhammad Asad - End Note 153 (9:117)

Lit., "after the hearts of a group of them had well-nigh swerved [from faith]": a reference to the believers who-without valid excuse-failed to respond to the Prophet's call when he was setting out on the expedition to Tabuk, and who afterwards repented.

Muhammad Asad - End Note 154 (9:117)

See surah 6, note 31. According to Zamakhshari and Razi, the particle thumma has here the meaning given in my rendering, and serves to emphasize the statement that "God has turned in His mercy unto the Prophet ... and all those who followed him in the hour of distress".

Muhammad Asad - End Note 155 (9:118)

Muhammad Asad - End Note 156 (9:118)

In its wider implication - as contrasted with a purely historical allusion - the above verse relates to all believers who temporarily deviate from the right path and then, after having realized - either spontaneously or in consequence of outside reprobation - that they had "fallen prey to corruption", sincerely repent their sin.

Muhammad Asad - End Note 157 (9:120)

Although this and the following verses relate, on the face of it, to "the people of the Prophet's City" (see note 133 above) and to "the bedouin who live around them", their purport is obviously general, and applies to all believers at all times. The specific reference to "the Prophets City" is due to the fact that it was the place where the revelation of the Qur'an was completed and Islam came to its full fruition under the Prophet's guidance.

Muhammad Asad - End Note 158 (9:120)

Lit., "causes wrath to".

Muhammad Asad - End Note 159 (9:120)

Lit., "[whenever] they get from the enemy whatever they get" -i.e., victory or death or injury.

Muhammad Asad - End Note 160 (9:120)

In its original construction, this sentence reads thus: "and neither thirst afflicts them.. , nor do they take any step . . . , nor do they get from the enemy . . . , without that a good deed is recorded in their behalf". The same construction is applied to the next verse.

Muhammad Asad - End Note 161 (9:121)

Lit., "cross a valley". As Zamakhshari rightly points out in his commentary on this verse, the term wadi ("valley" or "river-bed") is often used in classical Arabic to denote "the earth" -a usage which even in our days is familiar to the bedouin of the Arabian Peninsula, especially when combined with the verb gata'a (lit., "he cut") in its connotation of "cutting across" or "traversing [a distance]" or "advancing [on a journey]". Thus, the above Qur'anic phrase may be suitably rendered as "whenever they move on earth". (As regards the construction of this sentence, see preceding note.)

Muhammad Asad - End Note 162 (9:122)

Lit., "admonish their people when they come back to them, so that they might be on their guard". Although the above injunction mentions specifically religious knowledge, it has a positive bearing on every kind of knowledge-and this in view of the fact that the Qur'an does not draw any dividing-line between the spiritual and the worldly concerns of life but, rather, regards them as different aspects of one and the same reality. In many of its verses, the Qur'an calls upon the believer to observe all nature and to discern God's creative activity in its manifold phenomena and "laws", as well as to mediate upon the lessons of history with a view to gaining a deeper insight into man's motivations and the innermost springs of his behaviour: and, thus, the Qur'an itself is characterized as addressed to "those who think". In short, intellectual activity as such is postulated as a valid way to a better understanding of God's will and - if pursued with moral consciousness-as a valid method of worshipping God. This Qur'anic principle has been emphasized in many well-authenticated sayings of the Prophet, for instance, "Striving after knowledge is a sacred duty (faridah) for every man and woman who has surrendered himself or herself to God (muslim wa-muslimah)" (Ibn Majah); or, "The superiority (fadl) of a learned man over a [mere] worshipper [i.e., one who merely prays, fasts, etc.] is like the superiority of the full moon over all the stars" (Tirmidhi, Abu Da'ud, Ibn Majah, Ibn Hanbal, Darimi). Consequently, the obligation of the believers to "devote themselves to acquiring a deeper knowledge of the Faith" (li-yatafaqquhu fi 'd-din) and to impart its results to their fellow-believers relates to every branch of knowledge as well as to its practical application.

Muhammad Asad - End Note 163 (9:123)

I.e., uncompromising with regard to ethical principles. For the general circumstances in which war is permitted, see [2:190-194](#), [22:39](#), [60:8-9](#), and the corresponding notes, as well as notes 7 and 9 on verse 5 of this surah. The reference to "those deniers of the truth who are near you" may arise from the fact that only "those who are near" can be dangerous in a physical sense or, alternatively, that - having come from afar- they have already approached the Muslim country with an aggressive intent.

Muhammad Asad - End Note 164 (9:124)

Lit., "there are among them such as say". The "saying" that follows is perhaps an oblique, sarcastic reference to [8:2](#), which speaks of the believers "whose faith is strengthened whenever His messages are conveyed unto them".

Muhammad Asad - End Note 165 (9:124)

A reference to the promise of paradise expressed in verse 111 above.

Muhammad Asad - End Note 166 (9:125)

Lit., "it but adds [another] loathsome evil to their loathsome evil" -i.e., makes them more stubborn in their denying the truth of God's messages because they are a priori determined to deny everything that is incompatible with their refusal to admit the existence of anything that is beyond the reach of human perception (al-ghayb - see surah 2, note 3).

Muhammad Asad - End Note 167 (9:126)

Lit., "every year once or twice" - a figure of speech denoting continuity (Manar XI, 83 f.). The "test" consists in the fact that man has been endowed with reason and, therefore, with the ability to choose between right and wrong.

Muhammad Asad - End Note 168 (9:127)

Lit., "who sees you" -thus implying that God does not exist.

Muhammad Asad - End Note 169 (9:127)

Cf. [8:55](#) .

Muhammad Asad - End Note 170 (9:128)

Le., "a human being like yourselves, not endowed with any supernatural powers, but only chosen by God to convey His message to you". (See note 2 on [50:2](#).)

Muhammad Asad - End Note 171 (9:129)

Lit., "the Sustainer (rabb) of the awesome throne of almightiness". For my rendering of al-'arsh as "the throne of almightiness", see note 43 on [7:54](#) .

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (9:1)

The treaties that the believers had signed with the idolaters of the Arabian Peninsula, no longer remain valid, since they have repeatedly violated them. [9:4](#)

Shabbir Ahmed - End Note 2 (9:2)

The Central authority will subdue the aggressors

Shabbir Ahmed - End Note 3 (9:5)

The four Sacred Months forbidden for any warfare: From the 12th month, Zil-Hajjah up to the 3rd month, Rabi'ul Awwal [2:194](#), [9:36](#)

Shabbir Ahmed - End Note 4 (9:8)

Fasiqeen = Those who drift away

Shabbir Ahmed - End Note 5 (9:9)

This trade, frequently mentioned in the Qur'an, indicates: Fulfilling selfish desires for instant gains at the cost of disregarding Permanent Moral Values

Shabbir Ahmed - End Note 6 (9:11)

The usual translation of this verse conveys the meaning that if they start praying five times a day and give 2.5% poor-due per year, then they are your brothers in religion. This interpretation goes directly against the all-encompassing Ordinance of God that there is no compulsion or coercion in Deen Islam
[2:256](#)

Shabbir Ahmed - End Note 7 (9:17)

[9:107](#), [30:31](#), [72:18](#)

Shabbir Ahmed - End Note 8 (9:19)

Zaalim = One who displaces something from its rightful place

Shabbir Ahmed - End Note 9 (9:24)

Faasiq = One who drifts away

Shabbir Ahmed - End Note 10 (9:26)

The messenger led them from chaos back to discipline, and boosted their morale. That was the army unseen. [3:125](#), [8:10](#), [9:40](#), [41:30](#), [48:4](#)

Shabbir Ahmed - End Note 11 (9:29)

Deen = Divinely Prescribed way of Life = The Religion. Jizya = Legal reparation to be paid by those who unjustifiably started the war. -Mufridaat-e-Raghib

Shabbir Ahmed - End Note 12 (9:30)

Some Jews in the Arabian Peninsula used to believe that Osiris, the Egyptian idol, was God's son while others thought of Ezra, who restored the Torah after it had been lost in the Babylonian Exile, as God's son

Shabbir Ahmed - End Note 13 (9:31)

*Talmud shows the Jewish superstition of ascribing divinity to Ezra, rabbis, saints, doctors of law and learned men. And the doctrine of Papal infallibility, divinity of saints and praying to them are common in the Roman Catholic Church

Shabbir Ahmed - End Note (9:31)

Shabbir Ahmed - End Note 14 (9:33)

The Qura'nic Deen will prevail over all other systems of life. This refers to religions such as Christianity,

Judaism, Hinduism and all other forms of religion, including the sects that are now present in Islam. But next to religions, the Qur'anic Deen will also prevail over all political systems of the world such as Communism, Secular Democracy, Theocracy, Monarchy and it will rule over all ways of life as Humanism, Socialism and so on. This will happen as humanity willingly realizes the supremacy of the Qur'an

Shabbir Ahmed - End Note 15 (9:34)

Ahbaar = Clergy of any religion. Ruhbaan = Monks and Sufis

Shabbir Ahmed - End Note 16 (9:36)

Mankind, through international treaties, must agree to shun all kind of warfare during these four months. This will give them a cooling off period that sense may prevail over emotions. Four Sacred Months: [2:194](#), [9:15](#). 100 Solar years = 103 Lunar years. The earth completes its orbit around the sun in one Solar year

Shabbir Ahmed - End Note 17 (9:39)

Only the competent nations live honorably on earth. [21:105](#), [24:55](#)

Shabbir Ahmed - End Note 18 (9:43)

The permission gave the hypocrites an excuse to stay back

Shabbir Ahmed - End Note 19 (9:51)

Calling religious men as Maulana is a very common but dangerous practice involving Shirk

Shabbir Ahmed - End Note 20 (9:54)

Islam requires willing submission to God. [2:256](#)

Shabbir Ahmed - End Note 21 (9:55)

The 'dazzle' of the world holds them back from striving. But people must strive and build Paradise with their own hands. [3:135](#), [16:32](#), [46:14-16](#)

Shabbir Ahmed - End Note 22 (9:59)

[59:7](#). The Central authority will be just to all

Shabbir Ahmed - End Note 23 (9:60)

It is important to bear in mind an almost universal misconception among Muslim scholars and the masses about Sadaqaat (alms and charity). They understand the above eight categories as pertaining to Zakaat. But Zakaat indicates the Just Economic Order where everyone in the society flourishes. The cornerstone of Zakaat is spending whatever is surplus for an individual ([2:219](#)). In more concrete terms, that means turning the extra income voluntarily to the Central authority who, in turn, will transform the State where everyone works according to his capacity and is paid according to his needs. The Central authority can set up a mandatory percentage of income as taxes on its citizens which would vary according to the needs of the time, be it 2.5%, 5% or more or less. Verse [9:60](#) is talking about Sadaqaat (alms and charity) and not Zakaat. Sadaqaat are meant to be an interim arrangement applicable at any time until the Divine System is established and the Just Economic Order (Zakaat) is set up in the society

Shabbir Ahmed - End Note 24 (9:61)

The messenger is not an emperor or a king who keep guards around them. He is accessible to all at all time and it is good for you that he pays attention to everyone

Shabbir Ahmed - End Note 25 (9:67)

'God forgetting them' denotes He depriving them of His grace. God forgets nothing in the customary sense. Whoever forgets God, forgets himself and his honored stature of being a servant of the Supreme Lord. [59:19](#)

Shabbir Ahmed - End Note 26 (9:71)

The believing men and women do not deliver empty lectures. They enjoin virtue and forbid vice by personal example, knowing that the Qur'an is the Eternal Criterion of right and wrong. [2:185](#). 'Good' and 'Evil', 'Right' and 'Wrong' are not vague entities. The Qur'an clearly defines them. [2:177](#) and many other verses. In short, good is all that helps people and evil is all that hurts them

Shabbir Ahmed - End Note 28 (9:81)

And the advancing aggressors could soon bring the heat of the conflict to their homes

Shabbir Ahmed - End Note 29 (9:85)

Hoarding of wealth and taking pride in children, party and possessions cause people to ignore Divine laws in their daily lives, and thus, they become a tribulation for them. [2:195](#), [8:28](#), [18:32](#), [63:9](#), [68:14](#), [57:20](#)

Shabbir Ahmed - End Note 30 (9:96)

[9:23-24](#)

Shabbir Ahmed - End Note 31 (9:100)

Muhaajireen = Emigrants (from Makkah). Ansaar = Those who hosted them (in Madinah). Radhi-Allahu 'anhum wa radhu 'Anh also translates as, "God is well-pleased with them and they are well-pleased with Him."

Shabbir Ahmed - End Note 32 (9:103)

Let the believers adopt the Divine Attributes in their human capacity. [2:103](#)

Shabbir Ahmed - End Note 33 (9:106)

Their matter is under investigation by the State. Divine laws are based on knowledge and wisdom [9:118](#)

Shabbir Ahmed - End Note 34 (9:110)

A building that divides believers will remain a source of unrest in the hearts of the sectarians till their hearts stop beating

Shabbir Ahmed - End Note 35 (9:111)

Deuteronomy 6:4-5, 6:32. Mathew 10:5, 10:39, 19:29, 21:19

Shabbir Ahmed - End Note 36 (9:112)

3:104, 33:35, 66:5

Shabbir Ahmed - End Note 37 (9:114)

14:41, 19:47

Shabbir Ahmed - End Note 38 (9:117)

Muhaajireen = Emigrants. Ansaar = Those who host and support them

Shabbir Ahmed - End Note 39 (9:118)

9:106, 9:43-46. According to the ever fallible history, the three who had stayed behind: Ka'b bin Maalik, Mararah bin Rabee', Hilal bin Umayyah

Shabbir Ahmed - End Note 40 (9:120)

Muhsin = A benefactor of humanity = One who serves people = Whoever helps the creation = A doer of good. Anger during combat deters sound planning. Muhsin, in this sense, may refer to the one engaged in benign aggression (self-defense) as opposed to malignant aggression (unjust war)

Shabbir Ahmed - End Note 41 (9:129)

'Arsh = Throne = Sky = Height = The Throne of His Almightyness of Supreme Control. 7:54, 10:3, 13:2, 20:5, 25:59, 32:4, 57:4

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 2 (9:24)

The Quranic, mathematical evidence points specifically to God's Messenger of the Covenant. By adding the gematrical value of "Rashad" (505), plus the value of "Khalifa" (725), plus the verse number (24), we get $505 + 725 + 24 = 1254 = 19 \times 66$

Rashad Khalifa - End Note 4 (9:33)

This statement, letter for letter, occurs here and in 61:9. If we write down the gematrical value of "Rashad" (505), followed by the value of "Khalifa" (725), followed by the sura and verse numbers where this statement occurs (9:33 & 61:9), we get 505 725 9 33 61 9, a multiple of 19. This confirms that the messenger here is Rashad Khalifa. Additionally, the number of verses from 9:33 to 61:9 (3902) + 9 + 33 + 61 + 9 + the value of "Rashad Khalifa" (1230) gives 5244, also a multiple of 19. The gematrical value of 9:33 & 61:9, calculated by adding the values of every letter, is 7858. By adding this number, plus the number of letters in the two verses (120), plus the number of verses from 9:33 to 61:9 (3902), plus the value of "Rashad Khalifa" (1230), we get $7858 + 120 + 3902 + 1230 = 13110 = 19 \times 690$. See Appendices 1, 2, and 26.

Rashad Khalifa - End Note 5 (9:36)

The word "month" is mentioned in the Quran 12 times, and "day" 365 times.

Rashad Khalifa - End Note 6 (9:37)

The Sacred Months according to the corrupted Muslim World are Rajab, Zul-Qe`dah, Zul-Hijjah, and Muharram (7th, 11th, 12th and 1st months of the Islamic Calendar). A careful study of the Quran, however, reveals that they should be Zul-Hijjah, Muharram, Safar, and Rabi I (12th, 1st, 2nd, and 3rd months). See Appendix 15.

Rashad Khalifa - End Note 7 (9:54)

This is another proof that the Contact Prayers (Salat) existed before the Quran, and were handed down from Abraham (see [21:73](#)). Also, it stumps those who challenge God's assertion that the Quran is complete and fully detailed when they ask, "Where can we find the details of the Contact Prayers in the Quran" ([6:19](#) , 38, 114).

Rashad Khalifa - End Note (9:54)

Rashad Khalifa - End Note 8 (9:80)

If Muhammad could not intercede on behalf of his own uncles and cousins, what makes strangers who never met him think that he will intercede on their behalf? Abraham could not intercede on behalf of his father, nor could Noah intercede on behalf of his son ([11:46](#) & [60:4](#)).

Rashad Khalifa - End Note 9 (9:101)

The hypocrites sit among the believers, listen to the message and proofs, then spread their poisonous doubts. It is a Quranic law that they receive double the retribution, now and forever.

Rashad Khalifa - End Note 10 (9:107)

Any masjid where the practices are not devoted absolutely to God ALONE belongs to Satan, not God. For example, mentioning the names of Abraham, Muhammad, and/or Ali in the Azan and/or the Salat prayers violates God's commandments in [2:136](#), [2:285](#), [3:84](#), & [72:18](#). Unfortunately, this is a common idolatrous practice throughout the corrupted Muslim world.

Rashad Khalifa - End Note 11 (9:127)

This is the only sura that is not prefixed with the Basmalah. This phenomenon has puzzled the students of the Quran for 14 centuries, and many theories were advanced to explain it. Now we realize that the conspicuous absence of the Basmalah serves three purposes: (1) It represents an advance divine proclamation that the idol worshipers were destined to tamper with the Quran by adding 2 false verses ([9:128-129](#)). (2) It demonstrates one of the functions of God's mathematical code in the Quran, namely, to guard the Quran against any alteration. (3) It provides additional miraculous features of the Quran's code. Due to their extraordinary importance, the details are given in Appendices 24 and 29. One immediate observation is that the number of occurrences of the word "God" at the end of Sura 9 is 1273 (19x67). If the two false verses 128 & 129 are included, this phenomenon--and many more--will vanish.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 10:1 A1L30R200. These are the signs of the book of wisdom. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 10:1 A.L.R, these are the signs of the Scripture of wisdom.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 10:1 Alif Lam. Ra. ¹ THESE ARE MESSAGES of the divine writ, full of wisdom. ²
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 10:1 A.L.R. These (letters) are the proofs of this book of wisdom.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 10:1 A.L.R. Alif-Laam-Ra. (Allah, Lateef the Unfathomable, Raaziq the Provider, states that), These are the verses of a Book that is full of wisdom.
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 10:1 Alif-lām-ra tilka ayatualkitabī alḥakeemi
A	بسم الله الرحمن الرحيم 10:1 الر تلك آيت الكتاب الحكيم
Edip-Layth	10:2 Is it a surprise for the people that We would inspire a man from amongst them: "Warn people and give good news to those who acknowledge, that they will have a footing of truth with their Lord." The ingrates said, "Evidently, this is a magician!"

The Monotheist Group	10:2 Is it a surprise for the people that We would inspire a man from amongst them: "Warn the people and give good news to those who believe, that they will have a footing of truth with their Lord." The rejecters said: "This is clearly magic!"
Muhammad Asad	10:2 Do people deem it strange that We should have inspired a man from their own midst [with this Our message]: ³ "Warn all mankind, and give unto those who have attained to faith the glad tiding that in their Sustainer's sight they surpass all others in that they are completely sincere-? ⁴ [Only] they who deny the truth say, "Behold. he is clearly but a spellbinder!" ⁵
Rashad Khalifa	10:2 Is it too much of a wonder for the people that we inspired a man like them? He (was inspired to say), "You shall warn the people, and give good news to those who believe that they have attained a position of prominence at their Lord." The disbelievers said, "This is a clever magician!"
Shabbir Ahmed	10:2 Is it too much of a wonder for people that We reveal Our message to a man among them? "You shall warn mankind, and give good news to those who attain belief that they have a sure footing with their Lord." Those who are bent upon denying the truth, say, "This man is an obvious wizard." (He is gifted with spellbinding eloquence).
Transliteration	10:2 Akana liInnasi AAajabanan aw hayna ila rajulin minhum an an thirialInnasa wabashshiri allatheena amanooanna lahum qadama sidqin AAinda rabbihim q ala alkafiroonainna hatha lasahirun mubeenun
A	10:2 اكان للناس عجا ان اوحينا الى رجل منهم ان انذر الناس وبشر الذين ءامنوا ان لهم قدم صدق عند ربهم قال الكفرون ان هذا لسحر مبين
Edip-Layth	10:3 Your Lord is God who created the heavens and the earth in six days, then He settled over the throne; He handles all affairs. There is no intercessor except after His leave. Such is God your Lord, so serve Him. Would you not take heed?
The Monotheist Group	10:3 Your Lord is God who created the heavens and the Earth in six days, then He settled over the throne; He handles all affairs. There is no intercessor except after His leave. Such is God your Lord, so serve Him. Would you not remember?
Muhammad Asad	10:3 VERILY, your Sustainer is God, who has created the heavens and the earth in six aeons, and is established on the throne of His almightiness, ⁶ governing all that exists. There is none that could intercede with Him unless He grants leave therefor. ⁷ Thus is God, your Sustainer: worship, therefore, Him [alone]: will you not, then, keep this in mind?
Rashad Khalifa	10:3 Your only Lord is GOD; the One who created the heavens and the earth in six days, then assumed all authority. He controls all matters. There is no intercessor, except in accordance with His will. Such is GOD your Lord. You shall worship Him. Would you not take heed?
Shabbir Ahmed	10:3 But, your Lord (Who sent this Book) is God Who created the heavens and earth in six stages, and is established on the Throne of His Almightyness of Supreme Control. He, the Director of all directions, Issuer of all decrees, runs the Universe according to His laws. No intercessor can stand in His Court but as a witness of law. Such is God, your Sustainer. You shall serve Him. Will you not use your intellect and reasoning? ¹
Transliteration	10:3 Inna rabbakumu Allahu alla theekhalaaqa a Issamawati wa al-ardafee sittati ayyamin thumma istaw a AAalaalAAarshi yudabbiru al-amra m a min shafeeAAain illamin baAAadi i thnihi thalikumu Allahu rabbukumfa oAAabudoohu afala tathakkaroonaa

A	10:3 ان ربكم الله الذى خلق السموت والارض فى ستة ايام ثم استوى على العرش يدبر الامر ما من شفيع الا من بعد اذنه ذلكم الله ربكم فاعبدوه افلا تذكرون
Edip-Layth	10:4 To Him is your return, all of you, for God's promise is true. He initiates the creation then He repeats it to recompense with justice those who acknowledged and did good work. As for those who rejected, they will have a boiling drink, and a painful retribution for what they had rejected.
The Monotheist Group	10:4 To Him is your return, all of you, for God's promise is true. He initiates the creation then He returns it to recompense with justice those who believed and did good work. As for those who rejected, they will have a boiling drink, and a painful retribution for what they had rejected.
Muhammad Asad	10:4 Unto Him you all must return: this is, in truth, God's promise-for, behold, He creates [man] in the first instance, and then brings him forth anew ⁸ to the end that He may reward with equity all who attain to faith and do righteous deeds; whereas for those who are bent on denying the truth there is in store a draught of burning despair and grievous suffering because of their persistent refusal to acknowledge the truth.⁹
Rashad Khalifa	10:4 To Him is your ultimate return, all of you. This is GOD's truthful promise. He initiates the creation, then repeats it, in order to reward those who believe and lead a righteous life, equitably. As for those who disbelieve, they incur hellish drinks, and a painful retribution for their disbelieving.
Shabbir Ahmed	10:4 To Him is your return, of all of you. God's promise is the unwavering truth. He created the first creation, and He will create it again so that every action may have its Just Recompense. Those who attain belief and work to help the society will have their just reward. And those who reject the truth, for them will be a burning draught of despair and a painful doom because of their persistent refusal to acknowledge the truth. ²
Transliteration	10:4 Ilayhi marjiAAukum jameeAAan waAAda All <u>ahih</u>aqqan innahu yabdao alkhalqa thumma yuAAeeduhu liyajziyaalla <u>the</u>ena <u>a</u>manoo waAAamiloo al<u>ss</u>alih<u>at</u>ibialqisti wa <u>allat</u>heena kafaroo lahumshar <u>a</u>bun min <u>h</u>ameemin waAAath<u>ab</u>un aleemunbima <u>k</u>anoo yakfuroona
A	10:4 اليه مرجعكم جميعا وعد الله حقا انه يبدا الخلق ثم يعيده ليجزى الذين ءامنوا وعملوا الصلحت بالقسط والذين كفروا لهم شراب من حميم وعذاب اليم بما كانوا يكفرون
Edip-Layth	10:5 He is the One who made the sun an illuminator, and the moon a light, and He measured its phases so that you would know the number of the years and the calculation. God has not created this except for truth. He details the signs for a people who know.
The Monotheist Group	10:5 He is the One who made the sun to emit light, and the moon to reflect it, and He measured its phases; that you may know the number of the years and the count. God has not created this except for truth. He details the revelations for a people who know.
Muhammad Asad	10:5 He it is who has made the sun a [source of] radiant light and the moon a light [reflected],¹⁰ and has determined for it phases so that you might know how to compute the years and to measure [time]. None of this has God created without [an inner] truth.¹¹ Clearly does He spell out these messages unto people of [innate] knowledge:
Rashad Khalifa	10:5 He is the One who rendered the sun radiant, and the moon a light, and He designed its phases that you may learn to count the years and to calculate. GOD

	did not create all this, except for a specific purpose. He explains the revelations for people who know.
Shabbir Ahmed	10:5 He it is, Who appointed the sun as a splendid glow, and the moon as a cool light. He appointed stages for the moon, in due measure. You make your calculations and calendars accordingly. God has created the Universe as the absolute reality and for a purpose. God explains His verses for those who wish to learn. ³
Transliteration	10:5 Huwa allathee jaAAala alshshamsadiyaan waalqamara nooran waqaddarahu manazilalitaAAalamoo AAadada a Issineena wa alhisabama khalafa Allahu thalika illa bialhaqqiyufassilu al-ayati liqawmin yaAAalamoon
A	10:5 هو الذى جعل الشمس ضياء والقمر نورا وقدره منازل لتعلموا عدد السنين والحساب ما خلق الله ذلك الا بالحق يفصل الاءيت لقوم يعلمون
Edip-Layth	10:6 In the alternation of night and day and what God has created in heavens and earth are signs for a people who are aware.
The Monotheist Group	10:6 In the difference between night and day and what God has created in heavens and Earth are signs for a people who are aware.
Muhammad Asad	10:6 for, verily, in the alternating of night and day, and in all that God has created in the heavens and on earth there are messages indeed for people who are conscious of Him!
Rashad Khalifa	10:6 Surely, in the alternation of night and day, and what GOD created in the heavens and the earth, there are proofs for people who are righteous.
Shabbir Ahmed	10:6 Surely, in the alternation of the day and the night, and in all that God has created in the heavens and earth, there are signs for people who are mindful of Divine laws. ⁴
Transliteration	10:6 Inna fee ikhtilafi allayli wa alnnaahariwama khalafa Allahu fee alssamawatiwaal-ardi laayatin liqawmin yattaqoon
A	10:6 ان فى اختلاف الليل والنهار وما خلق الله فى السموت والارض لاءيت لقوم يتقون
Edip-Layth	10:7 As for those who do not wish to meet Us, while pleased and content with the worldly life, they are unaware of Our signs.
The Monotheist Group	10:7 As for those who do not wish to meet Us, and they are content with the worldly life, and they became relieved with it, and they are unaware of Our signs.
Muhammad Asad	10:7 Verily, as for those who do not believe that they are destined to meet Us, ¹² but content themselves with the life of this world and do not look beyond it, ¹³ and are heedless of Our messages -
Rashad Khalifa	<i>Preoccupation With This World</i> 10:7 Those who are not expecting to meet us, and are preoccupied with this worldly life, and are content with it, and refuse to heed our proofs;
Shabbir Ahmed	10:7 Those who do not look forward to meeting with Us, but please and satisfy themselves with petty delights of the worldly life, it is those who neglect Our messages. ⁵
Transliteration	10:7 Inna alla theena la yarjoona liqaaanawaradoo bi alhayati alddunyawaiimaanoo biha waallatheenahum AAan ayatina ghafiloon

A	10:7 ان الذين لا يرجون لقاءنا ورضوا بالحياة الدنيا واطمانوا بها والذين هم عن آياتنا غفلون
Edip-Layth	10:8 To these will be the destiny of the fire for what they earned.
The Monotheist Group	10:8 To these will be the destiny of the Fire for what they earned.
Muhammad Asad	10:8 their goal is the fire in return for all [the evil] that they were wont to do.
Rashad Khalifa	10:8 these have incurred Hell as their ultimate abode, as a consequence of their own works.
Shabbir Ahmed	10:8 Their home will be the fire that they have earned (ignited) with their own actions.
Transliteration	10:8 Ola-ika ma/wahumu alnnarubima kanoo yaksiboona
A	10:8 اولئك ماوبهم النار بما كانوا يكسبون
Edip-Layth	10:9 Those who acknowledge and do good work, their Lord will guide them by their acknowledgment. Rivers will flow beneath them in the gardens of paradise.
The Monotheist Group	10:9 Those who believe and do good work, their Lord will guide them by their faith. Rivers will flow beneath them in the gardens of Paradise.
Muhammad Asad	10:9 [But,] verily, as for those who have attained to faith and do righteous deeds - their Sustainer guides them aright by means of their faith. [In the life to come,] running waters will flow at their feet ¹⁴ in gardens of bliss;
Rashad Khalifa	<i>God Guides the Believers</i> 10:9 As for those who believe and lead a righteous life, their Lord guides them, by virtue of their belief. Rivers will flow beneath them in the gardens of bliss.
Shabbir Ahmed	10:9 Surely, those who choose to believe and work to increase the human potential, their Lord guides them by virtue of their conviction (that no good deed goes to waste). Rivers will flow beneath them in the Gardens of Delight. ⁶
Transliteration	10:9 Inna alla theena amanoowaAAamiloo a lssalihati yahdeehim rabbuhumbi-eemanihim tajree min tahtihimu al-anharufee jannati alnnaAAeemi
A	10:9 ان الذين ءامنوا وعملوا الصلحت يهديهم ربهم بايمنهم تجرى من تحتهم الانهر فى جنت النعيم
Edip-Layth	10:10 Their prayer in it is: "Glory be to our god!" and their greeting in it is: "Peace," and the end of their prayer is: "Praise be to God, the Lord of the worlds!"
The Monotheist Group	10:10 Their saying in it is: "Glory be to our god!" and their greeting in it is: "Peace," and the end of their saying is: "Praise be to God, the Lord of the worlds!"
Muhammad Asad	10:10 [and] in that [state of happiness] they will call out, ¹⁵ "Limitless art Thou in Thy glory, O God!"-and will be answered with the greeting, "Peace !" ¹⁶ And their call will close with [the words], "All praise is due to God, the Sustainer of all the worlds!"
Rashad Khalifa	10:10 Their prayer therein is: "Be You glorified, our god," their greeting therein is, "Peace," and their ultimate prayer is: "Praise be to GOD, Lord of the universe."

Shabbir Ahmed	10:10 Their prayer therein will be, "glory be to You, O God!" Their greeting to one another will be, "Peace!" The conclusion of their prayer will be, "praise be to God, Lord of the worlds!" 7
Transliteration	10:10 DaAAawahum feeh a sub hanakaallahumma wata hiyyatuhum feeh a salamunwaakhiru daAAawahum ani alhamdu lillahirabbi alAAalameena
A	10:10 دعوتهم فيها سبحنك اللهم وتحيتهم فيها سلم وءاخر دعوتهم ان الحمد لله رب العلمين
Edip-Layth	10:11 If God were to hasten for people the evil as they desire the hastening of good for them, then they would have been ruined. We thus leave those who do not wish to meet Us wandering in their transgression.
The Monotheist Group	10:11 And if God were to hasten for the people the evil as He hastens for them the good, then they would have been ruined. We thus leave those who do not wish to meet Us wandering in their transgression.
Muhammad Asad	10:11 NOW IF GOD were to hasten for human beings the ill [which they deserve by their sinning] in the same manner as they [themselves] would hasten [the coming to them of what they consider to be] good, their end would indeed come forthwith! 17 But We leave them alone [for a while] -all those who do not believe that they are destined to meet Us: 18 [We leave them alone] in their overweening arrogance, blindly stumbling to and fro.
Rashad Khalifa	10:11 If GOD hastened the retribution incurred by the people, the way they demand provisions, they would have been annihilated long ago. However, we leave those who do not believe in meeting us in their transgressions, blundering.
Shabbir Ahmed	10:11 If God hastened retribution for people as they demand goodly things be hastened for them, their respite would have already expired. (It is God's mercy that His Law of Requitall does not grasp them instantly. He gives them time to mend their ways). Those who do not look forward to meeting with Us, We leave them in their arrogance, blindly stumbling to and fro. 8
Transliteration	10:11 Walaw yuAAajjilu All ahu li Innasialshsharra istiAAaj alahum bi alkhayri laqudiyailayhim ajaluhum fana tharu alla theena l ayarjoona liq aana fee tughyanihimyaAAamahoonaa
A	10:11 ولو يعجل الله للناس الشر استعجالهم بالخير لقضى اليهم اجلهم فذروا الذين لا يرجون لقاءنا في طغيانهم يعمهون
Edip-Layth	10:12 If any adversity inflicts people, then he calls upon Us on his side or sitting or standing. But when We remove his adversity from him, he goes on as if he never implored Us because of an adversity afflicted him! Thus the works of the transgressors are adorned for them.
The Monotheist Group	10:12 And if any adversity inflicts mankind, then he calls upon Us on his side or sitting or standing. But when We remove his adversity from him, he goes on as if he never called upon Us to an adversity which touched him! It is thus that what the carefree have done was made to appear good to them.
Muhammad Asad	10:12 For [thus it is:] when affliction befalls man, he cries out unto Us, whether he be lying on his side or sitting or standing; 19 but as soon as We have freed him of his affliction, he goes on as though he had never invoked Us to save him from the affliction 20 that befell him! Thus do their own doings seem goodly unto those who waste their own selves. 21
	10:12 When adversity touches the human being, he implores us while lying down, or sitting, or standing up. But as soon as we relieve his adversity, he goes

Rashad Khalifa	on as if he never implored us to relieve any hardship! The works of the transgressors are thus adorned in their eyes.
Shabbir Ahmed	10:12 When affliction befalls man, he cries to Us, whether he be lying, or sitting or standing. But when We have relieved him of the affliction, he goes on his way as if he had never cried to Us for what afflicted him. Those who trespass the Divine laws, lose discernment and even their ill deeds will then seem fair to them.
Transliteration	10:12 Wa-i <u>tha</u> massa al-ins <u>ana</u> a l <u>ddurruda</u> AA <u>ana</u> lijanbihi aw q <u>a</u> AAidan aw q <u>a</u> -imanfalam <u>ma</u> kashafn <u>a</u> AAanhu <u>durrahu</u> marra kaanlam yadAAun <u>a</u> il <u>a</u> <u>durri</u> n massahu ka <u>th</u> alikazu <u>yyi</u> na lilmusrifeena m <u>a</u> ka <u>noo</u> yaAAamaloona
A	10:12 واذا مس الانسان الضر دعانا لجنبه او قاعدا او قائما فلما كشفنا عنه ضره مر كان لم يدعنا الى ضره منه كذلك زين للمسرفين ما كانوا يعملون
Edip-Layth	10:13 We have destroyed the generations before you when they transgressed, and their messengers came to them with clear proofs, but they were not to acknowledge. It is such that We will recompense the criminal people.
The Monotheist Group	10:13 We have destroyed the generations before you when they transgressed, and their messengers came to them with clear proofs, but they were not to believe. It is such that We will recompense the criminal people.
Muhammad Asad	10:13 And, indeed, We destroyed before your time [whole] generations when they [persistently] did evil although the apostles sent unto them brought them all evidence of the truth; for they refused to believe [them]. Thus do We requite people who are lost in sin. ²²
Rashad Khalifa	<i>Lessons from the Past</i> 10:13 Many a generation we have annihilated before you when they transgressed. Their messengers went to them with clear proofs, but they refused to believe. We thus requite the guilty people.
Shabbir Ahmed	10:13 We annihilated many communities before you for their violation of human rights. Their messengers had come to them with clear evidence of the truth, but they refused to believe them. Thus We reward those who steal the fruit of others' labor.
Transliteration	10:13 Walaqad ahlakn <u>a</u> alquroona minqablikum lamm <u>a</u> <u>th</u> alamoo waj <u>aat</u> -humrusuluhum bi albayyin <u>ati</u> wam <u>a</u> k <u>anooli</u> yu/minoo ka <u>th</u> alika najzee alqawma almu <u>j</u> rimeena
A	10:13 ولقد اهلكنا القرون من قبلكم لما ظلموا وجاءتهم رسلهم بالبينت وما كانوا ليؤمنوا كذلك نجزي القوم المجرمين
Edip-Layth	10:14 Then We made you successors on earth after them to see how you would perform.
The Monotheist Group	10:14 Then We made you successors on Earth after them to see how you would perform.
Muhammad Asad	10:14 And thereupon We made you their successors on earth, so that We might behold how you act.
Rashad Khalifa	<i>Now It Is Your Turn</i> 10:14 Then we made you inheritors of the earth after them, to see how you will do.
Shabbir Ahmed	10:14 Now We have made you their successors in the land, to see how you behave.

Transliteration	10:14 Thumma jaAAaln akum khal a-ifafee al-ar di min baAAadihim linan <i>thura</i> kayfataAAamaloona
A	10:14 ثم جعلنكم خلف في الارض من بعدهم لئنظر كيف تعملون
Edip-Layth	<i>Denying God's Signs/Miracles; Inventing Lies</i> 10:15 When Our clear signs are recited to them, those who do not wish to meet Us said, "Bring a Quran other than this, or change it!" Say, "It is not for me to change it from my own accord, I merely follow what is inspired to me. I fear if I disobey my Lord the retribution of a great day!"
The Monotheist Group	10:15 And when Our clear revelations are recited to them, those who do not wish to meet Us said: "Bring a Qur'an other than this, or change it!" Say: "It is not for me to change it of my own accord, I merely follow what is inspired to me. I fear, if I disobey my Lord, the retribution of a great day!"
Muhammad Asad	10:15 AND [thus it is:] whenever Our messages are conveyed unto them in all their clarity, those who do not believe that they are destined to meet Us [are wont to] say, "Bring us a discourse other than this, or alter this one." ²³ Say [O Prophet]: "It is not conceivable that I should alter it of my own volition; I only follow what is revealed to me. Behold, I would dread, were I [thus] to rebel against my Sustainer, the suffering [which would befall me] on that ,awesome Day [of Judgment]!"
Rashad Khalifa	<i>Every Letter Calculated and Divinely Designed</i> 10:15 When our revelations are recited to them, those who do not expect to meet us say, "Bring a Quran other than this, or change it!" Say, "I cannot possibly change it on my own. I simply follow what is revealed to me. I fear, if I disobey my Lord, the retribution of an awesome day."
Shabbir Ahmed	10:15 When Our messages are conveyed to them in all clarity, those who do not expect that they are destined to meet with Us (want to strike a deal with the messenger). They say, "Bring us a Qur'an other than this or make some changes in it." Say (O Prophet!), "I cannot possibly change it on my own. I only follow what is revealed to me. If I disobey my Lord, I fear the retribution of an awesome Day."
Transliteration	10:15 Wa-i th a tutl a AAalayhim <i>ayatun</i> abayyinat ⁿ q ala alla <i>theena</i> l <i>ayarjoona</i> liq ^q ana i/ti biqur-anin ghayri <i>hatha</i> aw baddilhu qul m a yagoonu lee an obaddilahu min tilq a-inafsee in attabiAAu ill a m a yoo <i>ha</i> ilayyainnee akh afu in AAa saytu rabbee AAa th abayawmin AAa th eemin
A	10:15 واذا تتلى عليهم آياتنا بينت قال الذين لا يرجون لقاءنا ائت بقرآن غير هذا او بدله قل ما يكون لى ان ابدله من تلقائى نفسى ان اتبع الا ما يوحى الى انى اخاف ان عصيت ربي عذاب يوم عظيم
Edip-Layth	10:16 Say, "Had God wished, I would not have recited it to you, nor would you have known about it. I have been residing amongst you a lifetime before this; do you not reason?"
The Monotheist Group	10:16 Say: "Had God wished, I would not have recited it to you, nor would you have known about it. I have been residing amongst you for nearly a lifetime before this; do you not understand?"
Muhammad Asad	10:16 Say: "Had God willed it [otherwise], I would not have conveyed this [divine writ] unto you, nor would He have brought it to your knowledge. Indeed. a whole lifetime have I dwelt among you ere this [revelation came unto me]: will you not, then, use your reason ?" ²⁴

Rashad Khalifa	10:16 Say, "Had GOD willed, I would not have recited it to you, nor would you have known anything about it. I have lived among you a whole life before this (and you have known me as a sane, truthful person). Do you not understand?"
Shabbir Ahmed	10:16 Say, "If God willed otherwise, I would not have recited and conveyed this to you, nor would I have made you aware of it. I have dwelt among you a whole lifetime before this. (You have always called me Al-Ameen, the trustworthy). Will you not, then, use your reason?"
Transliteration	10:16 Qul law sh aa All ahu m atalawtuhu AAalaykum wal a adr akum bihi faqadlabithtu feekum AAumuran min qablihi afala taAAqiloonaa
A	10:16 قل لو شاء الله ما تلوته عليكم ولا ادركم به فقد لبثت فيكم عمرا من قبله افلا تعقلون
Edip-Layth	10:17 Who is more wicked than one who invents lies about God or denies His signs? The criminals will never succeed.
The Monotheist Group	10:17 Who is more wicked than one who invents lies about God or denies His revelations? The criminals will never succeed.
Muhammad Asad	10:17 And who could be more wicked than they who attribute their own lying inventions to God or give the lie to His messages? Verily, those who are lost in sin will never attain to a happy state ²⁵ -
Rashad Khalifa	10:17 Who is more evil than one who fabricates lies about GOD, or rejects His revelations. Certainly, the transgressors never succeed.
Shabbir Ahmed	10:17 Who does a greater wrong than the one who forges a lie against God, or denies His revelations? But the guilty will never prosper.
Transliteration	10:17 Faman a thlamu mimmani iftar aAAala All ahi ka thiban aw ka ththababi-ayatihi innahu la yuflihu almujrmoonaa
A	10:17 فمن اظلم ممن افترى على الله كذبا او كذب بايته انه لا يفلح المجرمون
Edip-Layth	<i>Intercession: A Polytheist Fiction</i> 10:18 They serve besides God what does not harm them or benefit them, and they say, "These are our intercessors with God." Say, "Are you informing God of what He does not know in the heavens or in the earth?" Be He glorified and high from what they set up.
The Monotheist Group	10:18 And they serve besides God what does not harm them or benefit them, and they say: "These are our intercessors with God." Say: "Are you informing God of what He does not know in the heavens or in the Earth?" Be He glorified and high above what they set up.
Muhammad Asad	10:18 and [neither will] they [who] worship, side by side with God, things or beings that can neither harm nor benefit them, saying [to themselves], "These are our intercessors with God!" ²⁶ Say: "Do you [think that you could] inform God of anything in the heavens or on earth that He does not know? ²⁷ Limitless is He in His glory, and sublimely exalted above anything to which men may ascribe a share in His divinity!"
Rashad Khalifa	10:18 They worship beside GOD idols that possess no power to harm them or benefit them, and they say, "These are our intercessors at GOD!" Say, "Are you informing GOD of something He does not know in the heavens or the earth?" Be He glorified. He is the Most High; far above needing partners.
Shabbir Ahmed	10:18 They worship and obey besides God, deities that can neither harm nor benefit them. They say, "These are our intercessors with God." Say, "Are you informing God of what He does not know in the heavens and earth? glory to Him!

	He is High, Exalted above all that they associate with Him." ⁹
Transliteration	10:18 WayaAAbudoona min dooni All ahi m ala ya durruhum wal a yanfaAAuhum wayaqooloonahaola-i shufaAAaona AAinda Allahiqul atunabbi-oona Allaha bima la yaAAalamufee a Issamawati wal a fee al-ar disubhanahu wataAA ala AAamm a yushrikoona
A	10:18 ويعبدون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هؤلاء شفَعونا عند الله قل اتنبون الله بما لا يعلم في السموت ولا في الارض سبحانه وتعالى عما يشركون
Edip-Layth	10:19 The people were but one nation, and then they differed. Had it not been for a previous command from your Lord, the matter would have been immediately judged between them for what they differed.
The Monotheist Group	10:19 The people were but one nation, then they differed. And had it not been for a previous command from your Lord, the matter would have been immediately judged between them for what they differed.
Muhammad Asad	10:19 AND [know that] all mankind were once but one single community, and only later did they begin to hold divergent views. ²⁸ And had it not been for a decree- that had already gone forth from thy Sustainer, all their differences would indeed have been settled [from the outset]. ²⁹
Rashad Khalifa	10:19 The people used to be one congregation, then they disputed. If it were not for a predetermined word from your Lord, they would have been judged immediately regarding their disputes.
Shabbir Ahmed	10:19 All mankind were but one community (and are meant to be so); then they differed. Had it not been for a Word that went forth from your Lord (the Law of Free Will), He would have judged their disputes immediately. ¹⁰
Transliteration	10:19 Wama kana alInnasuilla ommatan wahidatan faikhtalafoo walawlakalimatun sabaqat min rabbika laqudiya baynahum feemafeehi yakhtalifoona
A	10:19 وما كان الناس الا امة واحدة فاختلفوا ولو لا كلمة سبقت من ربك لقضى بينهم فيما فيه يختلفون
Edip-Layth	<i>The Sign of the Quran Would Be Revealed After Muhammad</i> 10:20 They say, "If only a sign was sent down to him from His Lord." Say, "The future is with God, so wait, and I will wait with you." ²
The Monotheist Group	10:20 And they say: "If only a sign was sent down to him from His Lord." Say: "The future is with God, so wait, and I will wait with you."
Muhammad Asad	10:20 NOW THEY [who deny the truth] are wont to ask, "Why has no miraculous sign ever been bestowed upon him from on high by his Sustainer?" ³⁰ Say, then: "God's alone is the knowledge of that which is beyond the reach of human perception. ³¹ Wait, then, [until His will becomes manifest:] verily, I shall wait with you!"
Rashad Khalifa	<i>Miracle of the Quran to be Unveiled After Muhammad</i> 10:20 They say, "How come no miracle came down to him from his Lord?" Say, "The future belongs to GOD; so wait, and I am waiting along with you." ³
Shabbir Ahmed	10:20 And they say, "Why was not a miracle sent down to him from his Lord?" Then answer (O Prophet!), "The Unseen is known to God alone. Wait for the results of my program, and I shall be waiting with you." ¹¹

Transliteration	10:20 Wayaqooloona lawl a onzila AAalayhi ayatunmin rabbihi faqul innam a alghaybu lillahi faintat ^{hi} rooinnee maAAakum mina almuntat ^{hi} reena
A	10:20 ويقولون لولا انزل عليه آية من ربه قل انما الغيب لله فانظروا انى معكم من المنتظرين
Edip-Layth	10:21 When We let the people taste a mercy after some harm had afflicted them, they take to scheming against Our signs! Say, "God is faster in scheming;" Our messengers record what you scheme.
The Monotheist Group	10:21 And if We let the people taste a mercy after some harm had afflicted them, they take to scheming against Our revelations! Say: "God is faster in scheming;" Our messengers record what you scheme.
Muhammad Asad	10:21 And [thus it is:] whenever We let [such] people ³² taste [some of Our] grace after hardship has visited them-lo! they forthwith turn to devising false arguments against Our messages. ³³ Say: "God is swifter [than you] in His deep devising!" Behold, Our [heavenly] messengers are recording all that you may devise!
Rashad Khalifa	<i>Rebellious Humans</i> 10:21 When we bestow mercy upon the people, after adversity had afflicted them, they immediately scheme against our revelations! Say, "GOD's scheming is far more effective. For our messengers are recording everything you scheme."
Shabbir Ahmed	10:21 When We cause people to taste of mercy after they have suffered a hardship, they start scheming to defy Our commands. Say, "God is more Swift in planning. Our couriers write down what you plot."
Transliteration	10:21 Wa-i ^{tha} a ^{tha} qna a Innasarah ^{matan} min baAAadi ^{darraa} massat-hum i th alahum makrun fee ^{ayatina} quli All ^{ahuasraAAu} makran inna rusulan a yaktuboona matamkuroona
A	10:21 واذا اذقنا الناس رحمة من بعد ضراء مستهم اذا لهم مكر فى آياتنا قل الله اسرع مكر ان رسلنا يكتبون ما تمكرون
Edip-Layth	10:22 He is the One who carries you on land and on the sea. When you are on the ships and We drive them with a good wind which they rejoice with, a strong gust comes to it and the waves come to them from all sides, and they suppose that they are overwhelmed, they implore God devoting the system to Him: "If You save us from this, we will be of the thankful."
The Monotheist Group	10:22 He is the One who carries you on land and on the sea. And when you are on the ships and We drive them with a good wind which they rejoice with, a strong gust comes to it and the waves come to them from all sides, and they think that they are finished, they implore God with loyalty and devotion to His system: "If You save us from this, we will be of the thankful."
Muhammad Asad	10:22 He it is who enables you to travel on land and sea. And [behold what happens] when you go to sea in ships: ³⁴ [they go to sea in ships,] and they sail on in them in a favourable wind, and they rejoice thereat until there comes upon them a tempest, and waves surge towards them from all sides, so that they believe themselves to be encompassed [by death; and then] they call unto God, [at that moment] sincere in their faith in Him alone, "If Thou wilt but save us from this, we shall most certainly be among the grateful!"
Rashad Khalifa	10:22 He is the One who moves you across the land and sea. You get onto the ships, and they sail smoothly in a nice breeze. Then, while rejoicing therein, violent wind blows, and the waves surround them from every side. This is when

	they implore GOD, sincerely devoting their prayers to Him alone: "If You only save us this time, we will be eternally appreciative."
Shabbir Ahmed	10:22 He is the One Who enables you to travel in the land and the sea. When you board the ships, the ships sail with the voyagers with a favorable breeze. And they rejoice therein. If a stormy wind comes and the waves surround them, they think they are overwhelmed. Then they implore God, in all sincerity turning to His universal laws, saying, "If You only save us this time, we will truly show our gratitude."
Transliteration	10:22 Huwa alla <u>thee</u> yusayyirukum feealbarri wa <u>albahri</u> <u>hatta</u> i <u>thakuntum</u> fee alfulki wajarayna bihim biree <u>hin</u> <u>tayyibatinwafarihoo</u> bi <u>ha</u> <u>jaat-ha</u> ree <u>hunAA</u> asifun waja <u>ahumu</u> almawju min kulli mak <u>aninwa</u> <u>thannoo</u> annahum o <u>heeta</u> bihimdaAAawoo All <u>aha</u> mukhli <u>seena</u> lahu a Iddeenala-in anjaytan <u>a</u> min h <u>athihi</u> lanakoonanna mina alshshakireena
A	10:22 هو الذى يسيركم فى البر والبحر حتى اذا كنتم فى الفلك وجرين بهم بريح طيبة وفرحوا بها جاءتها ريح عاصف وجاءهم الموج من كل مكان وظنوا انهم احيط بهم دعوا الله مخلصين له الدين لن انجيننا من هذه لكونن من الشكرين
Edip-Layth	10:23 But when He saves them, they then traverse through the land with injustice. O people, your rebellion is only against yourselves. What you seek out is only the consumption of this worldly life, then to Us is your return and We will inform you of all that you had done.
The Monotheist Group	10:23 But when He saves them, they then transgress with injustice through the land. "O mankind, what you seek out is only the luxury of this worldly life, then to Us is your return and We will inform you of all that you had done."
Muhammad Asad	10:23 Yet as soon as He has saved them from this [danger], lo! they behave outrageously on earth, offending against all right ! ³⁵ O men! All your outrageous deeds are bound to fall back upon your own selves! ³⁶ [You care only for] the enjoyment of life in this world: [but remember that] in the end unto Us you must return, whereupon We shall make you truly understand all that you were doing [in life].
Rashad Khalifa	10:23 But as soon as He saves them, they transgress on earth, and oppose the truth. O people, your transgression is only to the detriment of your own souls. You remain preoccupied with this worldly life, then to us is your ultimate return, then we inform you of everything you had done.
Shabbir Ahmed	10:23 Yet as soon as He has saved them, they return to land in their behavior of rebellion against all that is right. O Mankind! Remember that your rebellion is only against your own 'self' (91:9-10). Enjoyment of the worldly life with disregard of Eternity, is but a fleeting delight. In the end, to Us is your return, and We will inform you of all that you truly accomplished.
Transliteration	10:23 Falam <u>a</u> anj <u>ahum</u> i <u>thahum</u> yabghoona fee al-ar <u>di</u> bighayri al <u>haqqi</u> ya <u>ayyuha</u> a Inn <u>asu</u> innam <u>a</u> baghyukum AAal <u>a</u> anfusikum mat <u>AAA</u> a al <u>hayati</u> aldduny <u>athumma</u> ilayn <u>a</u> marjiAAukum fanunabbi-okum bim <u>akuntum</u> taAAamaloona
A	10:23 فلما انجبتهم اذا هم ييغون فى الارض بغير الحق يايها الناس انما بغيكم على انفسكم متع الحياة الدنيا ثم الينا مرجعكم فننبئكم بما كنتم تعملون
	<i>When Humans Are Intoxicated With Arrogance For Their Technological Achievements</i> 10:24 The example of the worldly life is like water which has come down from the sky; it mixed with the plants of the earth from what people and the livestock eat.

Edip-Layth	Then the earth takes its attractions and becomes glamorous, and its inhabitants think that they have mastered it. Then Our judgment comes by night or by day, so We make it a wasteland as if it never prospered yesterday! It is such that We clarify the signs to a people who think.
The Monotheist Group	10:24 The example of the worldly life is like a water which has come down from the sky, so it mixed with the plants of the Earth from what the people and the livestock eat. Then the Earth takes its shape and becomes beautiful and its inhabitants think that they have mastered it; then Our judgment comes by night or by day, so We make it a wasteland as if it never prospered by the yesterday! It is such that We clarify the revelations to a people who think.
Muhammad Asad	10:24 The parable of the life of this world is but that of rain which We send down from the sky, and which is absorbed by the plants of the earth ³⁷ whereof men and animals draw nourishment, until -when the earth has assumed its artful adornment and has been embellished, and they who dwell on it believe that they have gained mastery over it ³⁸ -there comes down upon it Our judgment, by night or by day, and We cause it to become [like] a field mown down, as if there had been no yesterday. ³⁹ Thus clearly do We spell out these messages unto people who think!
Rashad Khalifa	10:24 The analogy of this worldly life is like this: we send down water from the sky to produce with it all kinds of plants from the earth, and to provide food for the people and the animals. Then, just as the earth is perfectly adorned, and its people think that they are in control thereof, our judgment comes by night or by day, leaving it completely barren, as if nothing existed the previous day. We thus explain the revelations for people who reflect.
Shabbir Ahmed	10:24 Those who do not invest in the life to come must consider a similitude: The life of the world is a passing delight: We send down water from the height to produce with it all kinds of plants from the earth, provision for humans and animals. Then, just as the earth has taken its ornament and is perfectly adorned, and its people think that they are in control, Our command arrives by night or by day, leaving it completely barren, as if nothing existed there yesterday. The only way to inherit the fruit of your labor in the Hereafter is to live by Our laws. We expound Our messages and signs in nature for those who use their intellect.
Transliteration	10:24 Innama mathalu al hayat alddunya kam a-in anzalnahu mina al Issama-ifaikhtalata bihi nabatu al-ardi mimmaya/kulu al Innasu wa al-anAAamu hattaitha akhatati al-ardu zukhrufah a wa izzayyanatwathanna ahluh a annahum qadiroonaAAalayha ataha amruna laylan aw naharanfajaAAalnaha haseedan kaan lam taghnabial-amsi kathalika nufassilu al-ayatiliqawmin yatafakkaroon a
A	10:24 انما مثل الحيوۃ الدنيا کما انزلنہ من السماء فاختلط به نبات الارض مما یاکل الناس والانعم حتی اذا اخذت الارض زخرفها وازینت وظن اهلها انهم قدرون علیہا اتنها امرنا لیلا او نهارا فجعلنہا حصیدا کان لم تغن بالامس كذلك نفصل الءایت لقوم یتفکرون
Edip-Layth	10:25 God calls to the abode of peace, and He guides those whom He wishes to a Straight Path.
The Monotheist Group	10:25 God calls to the abode of peace, and He guides those whom He wishes to a Straight Path.
Muhammad Asad	10:25 AND [know that] God invites [man] unto the abode of peace, and guides him that wills [to be guided] onto a straight way. ⁵⁶
Rashad Khalifa	10:25 GOD invites to the abode of peace, and guides whoever wills (to be guided) in a straight path.

Shabbir Ahmed	10:25 God calls to the Home of Peace, and leads men and women to the straight path. He does guide to the straight path him who wills to be guided. ¹²
Transliteration	10:25 WaAllahu yadAAoo il a d arialssalami wayahdee man yash ao il a siratinmustaqeemin
A	10:25 والله يدعوا الى دار السلم ويهدى من يشاء الى صراط مستقيم
Edip-Layth	10:26 For those who do good work will be good and more, and their faces will not be darkened or humiliated. These are the people of paradise, in it they will abide.
The Monotheist Group	10:26 To those who do good work will be good and more, and their faces will not be darkened or humiliated. These are the people of Paradise, in it they will abide.
Muhammad Asad	10:26 For those who persevere in doing good there is the ultimate good in store, and more [than that]. ⁴¹ No darkness and no ignominy will overshadow their faces [on Resurrection Day]: it is they who are destined for paradise, therein to abide.
Rashad Khalifa	<i>Heaven and Hell are Eternal</i> 10:26 For the righteous, the reward will be multiplied manifold. Their faces will never experience any deprivation or shame. These are the dwellers of Paradise; they abide therein forever.
Shabbir Ahmed	10:26 Those who benefit humanity get rewarded manifold. No dust of sadness and no trace of humiliation will overshadow their faces. Such are the rightful dwellers of the Garden; they will abide therein.
Transliteration	10:26 Lillatheena a hsanoo al husnawaziyaadatun wal a yarhaqu wujoohahum qatarun walathillatun ola-ika as-habu aljannatihum feeha khaldooona
A	10:26 للذين احسنوا الحسنى وزيادة ولا يرهق وجوههم قتر ولا ذلة اولئك اصحاب الجنة هم فيها خلدون
Edip-Layth	10:27 As for those who earn evil, the recompense of evil will be evil like it, and they will be humiliated. They do not have any besides God as a protector. It is as if their faces have been covered by a piece of darkness from the night. These are the people of the fire, in it they will abide.
The Monotheist Group	10:27 As for those who earn evil, the recompense of evil will be evil like it, and they will be humiliated. They do not have any besides God as a helper. It is as if their faces have been covered by a piece of darkness from the night. These are the people of the Fire, in it they will abide.
Muhammad Asad	10:27 But us for those who have done evil deeds - the recompense of an evil, deed shall be the like thereof: ⁴² and - since they will have none to defend them against God - ignominy will overshadow them as though their faces were veiled by the night's own darkness: ⁴³ it is they who are destined for the fire. therein to abide.
Rashad Khalifa	10:27 As for those who earned sins, their requital is equivalent to their sin. Humiliation is their lot, and no one beside GOD can protect them. Their faces will seem overwhelmed by masses of dark night. They will be the dwellers of Hell; they abide therein forever.
Shabbir Ahmed	10:27 And those who are unjust to others in their daily lives, will fail to balance their own personalities. They will spend their lives in sadness and humiliation, a linear result of their own actions. There will be no one to protect them from God's law. They will wander as if the darkness of night had covered their faces. They are the ones who have built their Hell and they will inherit it in the Eternity.

Transliteration	10:27 Waallatheena kasaboo a Issayyi-atijazao sayyi-atin bimithlih a watarhaqum thillatunma lahum mina All ahi min AA asimin kaannam aoghshiyat wujoohum qitaAAan mina allayli mu thlimanola-ika a s-habu a Innari humfeeh a khalidoona
A	10:27 والذين كسبوا السيئات جزاء سيئة بمثلها وترهقهم ذلة ما لهم من الله من عاصم كانما اغشيت وجوههم قطعا من الليل مظلماً أولئك أصحاب النار هم فيها خالدون
Edip-Layth	<i>Idolized Leaders Reject Their Servants</i> 10:28 On the day We gather them all, We will say to those who have set up partners: "Take your place, you and your partners," then We separate between them, and their partners will say, "It was not us that you served."³
The Monotheist Group	10:28 And on the Day We gather them all, We will say to those who have set up partners: "Stop where you are, you and your partners," then We separate between them, and their partners will say: "It was not us that you served."
Muhammad Asad	10:28 For, one Day We shall gather them all together, and then We shall say unto those who [in their lifetime] ascribed divinity to aught but God, "Stand where you are, you and those [beings and powers] to whom you were wont to ascribe a share in God's divinity!⁴⁴ -for by then We shall have [visibly] separated them from one another .⁴⁵ And the beings to whom they had ascribed a share in God's divinity will say [to those who had worshipped them], "It was not us that you were wont to worship;⁴⁶
Rashad Khalifa	<i>Idols Disown Their Worshipers</i> 10:28 On the day when we summon them all, we will say to those who worshipped idols, "We have summoned you, together with your idols." We will have them confront each other, and their idols will say to them, "We had no idea that you idolized us.
Shabbir Ahmed	10:28 One Day We will gather all of them together. We will say to those who acknowledged false deities, "Stay back, you and your contrived partners of God!" We will have the leaders and their followers confront each other. Their leaders will say, "It was not us that you worshiped."
Transliteration	10:28 Wayawma na hshuruhum jameeAAan thummanaqoolu lilla theena ashtrakoo makanakum antumwashurak aokum fazayyaln a baynahum waq alashurakaohum ma kuntum iyyanataAAbudoona
A	10:28 ويوم نحشرهم جميعاً ثم نقول للذين اشركوا مكانكم انتم وشركاؤكم فزيلنا بينهم وقال شركاؤهم ما كنتم ايانا تعبدون
Edip-Layth	10:29 "God is sufficient as a witness between us and you, we were unaware of your serving of us."
The Monotheist Group	10:29 "God is sufficient as a witness between us and you, we were unaware of you serving of us."
Muhammad Asad	10:29 and none can bear witness between us and you as God does: we were, for certain, unaware of your worshipping [us].⁴⁷
Rashad Khalifa	10:29 "GOD suffices as a witness between us and you, that we were completely unaware of your worshipping us."
Shabbir Ahmed	10:29 (Such false deities as prophets, angels, Sufis, saints, clergy, idols and the universal forces,) they will all say, "God suffices as a Witness between us and you that we were not even aware of your worship." ¹³

Transliteration	10:29 Fakafa bi Allāhishāheedan baynan a wabaynakum in kunn a AAan AAibadatikumlaghāfileena
A	10:29 فكفی بالله شهيدا بیننا و بینکم ان کنا عن عبادتکم لغفلین
Edip-Layth	10:30 Then and there every person will know what it has done, and they are returned to God their true patron, and what they had invented has left them. ⁴
The Monotheist Group	10:30 It is then that every soul will know what it has done, and they are returned to God their true patron, and what they had invented has left them.
Muhammad Asad	10:30 There and then will every human being clearly apprehend what he has done in the past; and all will be brought back unto God, their true Lord Supreme, and all their false imagery will have forsaken them.
Rashad Khalifa	10:30 That is when each soul will examine everything it had done. They will be returned to GOD, their rightful Lord and Master, and the idols they had fabricated will disown them.
Shabbir Ahmed	10:30 Therein every person will experience exactly the result of what he did before. They will be brought back to God, their rightful Master, and all their false imagery will fail them. ¹⁴
Transliteration	10:30 Hunḡalika tabloo kullu nafsīn m aaslafat waruddoo il a All ahi mawl aḡhumu alhaqqiwaḡdalla AAanhum m a kanoo yaftaroon a
A	10:30 هنالك تبلوا كل نفس ما اسلفت وردوا الى الله مولئهم الحق وضل عنهم ما كانوا يفترون
Edip-Layth	<i>The Believers of False Religious Teachings</i> 10:31 Say, "Who provides for you from the sky and the land? Who possesses the hearing and the eyesight? Who brings forth the living from the dead and brings forth the dead from the living? Who controls all affairs?" They will say, "God." Say, "Why then you do not show awareness!"
The Monotheist Group	10:31 Say: "Who provides for you from the sky and the land? Who possesses the hearing and the eyesight?, and who brings forth the living from the dead and brings forth the dead from the living, and who controls all affairs?" They will say: "God." Say: "Will you not be righteous!"
Muhammad Asad	10:31 SAY: "Who is it that provides you with sustenance out of heaven and earth, ⁴⁹ or who is it that has full power over [your] hearing and sight? And who is it that brings forth the living out of that which is dead, and brings forth the dead out of that which is alive? And who is it that governs all that exists?" And they will [surely] answer: "[It is] God. ⁵⁰ , Say, then: "Will you not, then, become [fully] conscious of Him-
Rashad Khalifa	10:31 Say, "Who provides for you from the heaven and the earth? Who controls all the hearing and the eyesight? Who produces the living from the dead, and the dead from the living? Who is in control of all things?" They would say, "GOD." Say, "Why then do you not observe the commandments?"
Shabbir Ahmed	10:31 (Now is the time for them to think.) Say (O Messenger!), "Who is it that provides for you from the heaven and the earth, or who is it that has full power over your hearing and sight? And who is it that brings forth the living from the dead, and the dead from the living? And who is it that directs the Order of the Universe?" They will say, "God." Say, "Will you not then be mindful of His laws?"
	10:31 Qul man yarzuqukum mina aIssama-iwaal-ardi amman yamliku aIssamAAa

Transliteration	waal-absarawaman yukhriju al hayya mina almayyiti wayukhriju almayyitamina alhayyi waman yudabbiru al-amra fasayaqooloona All ahufaqul afala tattaqoona
A	10:31 قل من يرزقكم من السماء والارض امن يملك السمع والابصر ومن يخرج الحى من الميت ويخرج الميت من الحى ومن يدبر الامر فسيقولون الله فقل افلا تتقون
Edip-Layth	10:32 Such is God, your true Lord. So what is after the truth except straying! How then you are turned away!
The Monotheist Group	10:32 Such is God, your true Lord. So what is after the truth except straying! Why then do you turn away?
Muhammad Asad	10:32 seeing that He is God, your Sustainer, the Ultimate Truth? ⁵¹ For, after the truth [has been forsaken], what is there [left] but error? How, then, can you lose sight of the truth?" ⁵²
Rashad Khalifa	10:32 Such is GOD, your rightful Lord. What is there after the truth, except falsehood? How could you disregard all this?
Shabbir Ahmed	10:32 Such is God, your Rightful Lord. After the truth what is there but error? How could you then turn away?
Transliteration	10:32 Fathalikumu All ahu rabbukumual haqqu fam atha baAAda al haqqi ill a alddalalufaanna tugafoona
A	10:32 فذلكم الله ربكم الحق فماذا بعد الحق الا الضلال فانى تصرفون
Edip-Layth	10:33 It was thus that your Lord's command came against those who were wicked, for they do not acknowledge.
The Monotheist Group	10:33 It was thus that your Lord's command came against those who were wicked, for they do not believe.
Muhammad Asad	10:33 Thus is thy Sustainer's word proved true with regard to such as are bent on sinful doings: they will not believe. ⁵³
Rashad Khalifa	10:33 This is what your Lord's decision does to those who choose to be wicked: they cannot believe.
Shabbir Ahmed	10:33 The Word of your Lord is justified that those who drift away from Reason will not accept the truth.
Transliteration	10:33 Kathalika haqqat kalimaturabbika AAal a alla theena fasaqoo annahum layu/minoona
A	10:33 كذلك حقت كلمت ربك على الذين فسقوا انهم لا يؤمنون
Edip-Layth	10:34 Say, "Are there any from those whom you have set up as partners who can initiate the creation and then return it?" Say, "God initiates the creation and then returns it." How are you deluded!
The Monotheist Group	10:34 Say: "Are there any from those whom you have set up as partners who can initiate the creation and then return it?" Say: "God initiates the creation and then returns it." How are you deluded!
Muhammad Asad	10:34 Say: "Can any of those beings to whom you ascribe a share in God's divinity create [life] in the first instance, and then bring it forth anew?" ⁵⁴ Say: "It is God [alone] who creates [all life] in the first instance, and then brings it forth anew. How perverted, then, are your minds!" ⁵⁵

Rashad Khalifa	<i>Reflect on Your Idols</i> 10:34 Say, "Can any of your idols initiate creation, then repeat it?" Say, "GOD initiates the creation, then repeats it. [How could you deviate?"]
Shabbir Ahmed	10:34 Ask them, "Can any of your 'partner gods' originate creation and then bring it forth again?" Say, "God originates creation and then brings it forth again. How then, are you so deluded?"
Transliteration	10:34 Qul hal min shurak <u>a</u> -ikum man yabdaoalkhalqa thumma yuAAeeduhu quli All <u>ah</u> u yabdao alkhalqathumma yuAAeeduhu faanna <u>a</u> tu/fakoona
A	10:34 قل هل من شركائكم من يبدوا الخلق ثم يعيده قل الله يبدوا الخلق ثم يعيده فاني توفكون
Edip-Layth	<i>Do Not Follow Jesus, Muhammad, But Follow The Message/The Messenger</i> 10:35 Say, "Are there any of those whom you set up as partners who can guide to the truth?" Say, "God guides to the truth. Is He who guides to the truth more worthy of being followed, or the one who does not guide except after he is guided? What is wrong with you, how do you judge?" ⁵
The Monotheist Group	10:35 Say: "Are there any of those whom you set up as partners who can guide to the truth?" Say: "God guides to the truth. Is He who guides to the truth more worthy of being followed, or the one who does not guide except after he is guided? What is wrong with you, how do you judge?"
Muhammad Asad	10:35 Say: "Does any of those beings to whom you ascribe a share in God's divinity guide unto the truth?" Say: "It is God [alone] who guides unto the truth. Which, then, is more worthy to be followed - He who guides unto the truth, or he who cannot find the right way unless he is guided? ⁵⁷ What, then, is amiss with you and your judgment?"
Rashad Khalifa	10:35 Say, "Does any of your idols guide to the truth?" Say, "GOD guides to the truth. Is one who guides to the truth more worthy of being followed, or one who does not guide, and needs guidance for himself? What is wrong with your judgment?"
Shabbir Ahmed	10:35 Say, "Of your 'partners', is there any that can lead you to the truth?" Say, "God leads to the truth. So, who is more worthy of being followed? The One Who shows you the way or one who finds no way unless he is guided? What is amiss with you? How do you judge?"
Transliteration	10:35 Qul hal min shurak <u>a</u> -ikum man yahdeeil <u>a</u> al <u>h</u> aqqi quli All <u>ah</u> u yahdee lil <u>h</u> aqqiafaman yahdee il <u>a</u> al <u>h</u> aqqi a <u>h</u> aqqu anyuttabaAAa amman l <u>a</u> yahiddee ill <u>a</u> an yuhda <u>f</u> ama <u>a</u> lakum kayfa ta <u>h</u> kumoon <u>a</u>
A	10:35 قل هل من شركائكم من يهدى الى الحق قل الله يهدى للحق افمن يهدى الى الحق احق ان يتبع امن لا يهدى الا ان يهدى فما لكم كيف تحكمون
Edip-Layth	10:36 Most of them only follow conjecture. While conjecture does not avail against the truth in anything. God is knower of what they do.
The Monotheist Group	10:36 Most of them only follow conjecture. While conjecture does not avail against the truth in anything. God is aware of what they do.
Muhammad Asad	10:36 For, most of them follow nothing but conjecture: [and,] behold, conjecture can never be a substitute for truth. ⁵⁸ Verily, God has full knowledge of all that they do.
Rashad Khalifa	10:36 Most of them follow nothing but conjecture, and conjecture is no substitute for the truth. GOD is fully aware of everything they do.

Shabbir Ahmed	10:36 *
Transliteration	10:36 Wama yattabiAAu aktharuhum illathannan inna alththanna layughnee mina alhaqqi shay-an inna Allaha AAaleemunbima yafAAaloona
A	10:36 وما يتبع اكثرهم الا ظنا ان الظن لا يغنى من الحق شيئا ان الله عليم بما يفعلون
Edip-Layth	<i>Bigots Who Criticize the Quran Without Comprehending Its Knowledge</i> 10:37 This Quran could not have been produced without God, but it is to authenticate what is already present, and to provide detail to the book in which there is no doubt, from the Lord of the worlds.
The Monotheist Group	10:37 This Qur'an could not have been produced without God, but it is to authenticate what is already present, and to give detail to the Scripture in which there is no doubt, from the Lord of the worlds.
Muhammad Asad	10:37 Now this Qur'an could not possibly have been devised by anyone save God: nay indeed, ⁵⁹ it confirms the truth of whatever there still remains [of earlier revelations] and clearly spells out the revelation [which comes] -let there be no doubt about it-from the Sustainer of all the worlds. ⁶⁰
Rashad Khalifa	<i>Only God Can Author the Quran</i> 10:37 This Quran could not possibly be authored by other than GOD. It confirms all previous messages, and provides a fully detailed scripture. It is infallible, for it comes from the Lord of the universe.
Shabbir Ahmed	10:37 This Qur'an could not possibly have been devised by anyone except God. Nay, it is a confirmation of the (truth in) the earlier revelations, and a clear exposition of the Eternal law. Without any trace of doubt, this Book is from the Lord of the worlds. (While it confirms the surviving truth in the previous revelations, it is a Watcher over them and ignores and, where necessary, corrects the human touch in them. ¹⁶
Transliteration	10:37 Wama k ana h atha alqur- anuan yuftar a min dooni All ahi wal akin tasdeeqaallathee bayna yadayhi wataf seela alkit abi l arayba feehi min rabbi alAAalameena
A	10:37 وما كان هذا القرآن ان يفترى من دون الله ولكن تصديق الذي بين يديه وتفصيل الكتب لا ريب فيه من رب العلمين
Edip-Layth	10:38 Or do they say he invented it? Say, "Then bring a chapter like it, and call upon whoever you can besides God if you are truthful!" ⁶
The Monotheist Group	10:38 Or do they say he invented it? Say: "Then bring a chapter like it, and call upon whoever you can besides God if you are truthful!"
Muhammad Asad	10:38 And yet, ⁶¹ they [who are bent on denying the truth] assert, "[Muhammad] has invented it!" Say [unto them]: "Produce, then, a surah of similar merit; and [to this end] call to your aid whomever you can, other than God, if what you say is true ! ⁶²
Rashad Khalifa	10:38 If they say, "He fabricated it," say, "Then produce one sura like these, and invite whomever you wish, other than GOD, if you are truthful."
Shabbir Ahmed	10:38 Or, do they say, "He has invented it"? Tell them, "Bring one Surah like this and call for help everyone you can besides God, if you are truthful." ¹⁷
Transliteration	10:38 Am yaqooloona iftar ahu qul fa/toobisooratin mithlihi wa odAAoo mani istataAAatum mindooni Allahi in kuntum sadiqeena

A	10:38 ام يقولون افتره قل فاتوا بسورة مثله وادعوا من استطعتم من دون الله ان كنتم صدقين
Edip-Layth	10:39 No, they have lied about the things they did not have comprehensive knowledge of, and before its explanation came to them. Similarly, those before them denied, so see what the retribution of the wicked was!
The Monotheist Group	10:39 No, they have lied about that which they did not have knowledge of, nor has its explanation come to them. It is also how those before them denied, so see how was the retribution of the wicked!
Muhammad Asad	10:39 Nay, but they are bent on giving the lie to everything the wisdom whereof they do not comprehend, and ere its inner meaning has become clear to them ⁶³ Even thus did those who lived before their time give the lie to the truth: and behold what happened in the end to those evildoers!
Rashad Khalifa	10:39 Indeed, they have rejected this without studying and examining it, and before understanding it. Thus did those before them disbelieve. Therefore, note the consequences for the transgressors.
Shabbir Ahmed	10:39 Nay, they deny it without grasping the profound knowledge therein. And they have yet to see the benevolent transformation it can bring about in the making of humanity. This is how those before them denied. Then see what was the end of those who thus wronged themselves! ¹⁸
Transliteration	10:39 Bal ka <u>th</u>haboo bim <u>a</u> lam yu <u>hee</u>toobiAAilmihi walamm <u>a</u> ya/tihim ta/weeluhu ka <u>th</u>alika ka <u>th</u>thabaallatheena min qablihim fa <u>on</u>thurkayfa k <u>ana</u> AAaqibatu al<u>th</u>thlimeena
A	10:39 بل كذبوا بما لم يحيطوا بعلمه ولما ياتهم تاويله كذلك كذب الذين من قبلهم فانظر كيف كان عقبة الظالمين
Edip-Layth	10:40 Some of them acknowledge it, and some of them do not acknowledge it. Your Lord best knows the corrupters.
The Monotheist Group	10:40 And there are some of them who believe in it, and some of them do not believe in it. Your Lord is better aware of the transgressors.
Muhammad Asad	10:40 And there are among them such as will in time come to believe in this [divine writ], just as there are among them such as will never believe in it; ⁶⁴ and thy Sustainer is fully aware as to who are the spreaders of corruption.
Rashad Khalifa	10:40 Some of them believe (in this scripture), while others disbelieve in it. Your Lord is fully aware of the evildoers.
Shabbir Ahmed	10:40 And of them is he who believes in this (Qur'an), and of them is he who does not believe in it. Your Lord is best Aware of those who are bent upon denial and want corruption and disorder to go on.
Transliteration	10:40 Waminhum man yu/minu bihi waminhum man l <u>ayu</u>/minu bihi warabbuka aAAalamu bialmufsideena
A	10:40 ومنهم من يؤمن به ومنهم من لا يؤمن به وربك اعلم بالمفسدين
Edip-Layth	10:41 If they deny you, then say, "My works are for me, and your works are for you. You are innocent from what I do, and I am innocent from what you do."
The Monotheist Group	10:41 And if they deny you, then say: "I have my deeds, and you have your deeds. You are innocent from what I do, and I am innocent from what you do."

Muhammad Asad	10:41 And [so, O Prophet,] if they give thee the lie, say: "To me [shall be accounted] my doings, and to you, your doings: you are not accountable for what I am doing, and I am not accountable for whatever you do."
Rashad Khalifa	10:41 If they reject you, then say, "I have my works, and you have your works. You are innocent of anything I do, and I am innocent of anything you do."
Shabbir Ahmed	10:41 If they keep denying you (O Prophet!), say, "I have my work, and you have your work. You are innocent of what I do and I am innocent of what you do." 19
Transliteration	10:41 Wa-in ka <u>th</u> habooka faqul lee AAamaleewalakum AAamalukum antum baree-oona mimma aAAlu waanabaree-on mimma taAAamaloona
A	10:41 وان كذبوك فقل لي على ولكم عملكم انتم بريون مما اعمل وانا بريء مما تعملون
Edip-Layth	10:42 Among them are some who listen to you; but can you make the deaf hear, if they do not reason?
The Monotheist Group	10:42 And there are some of them who listen to you; but can you make the deaf hear, if they do not comprehend?
Muhammad Asad	10:42 And there are among them such as (pretend to) listen to thee: but canst thou cause the deaf to hearken even though they will not use their reason?
Rashad Khalifa	10:42 Some of them listen to you, but can you make the deaf hear, even though they cannot understand?
Shabbir Ahmed	10:42 Among them are those who apparently listen to you. (But their thoughts are wandering.) Can you make hear those deaf who do not use reason? 20
Transliteration	10:42 Waminhum man yastamiAAoona ilayka afaantatusmiAAu a lssumma walaw kanoo la ^{ya} AAaqiloona
A	10:42 ومنهم من يستمعون اليك افانت تسمع الصم ولو كانوا لا يعقلون
Edip-Layth	10:43 Among them are some who look at you; but can you guide the blind, even though they will not see?
The Monotheist Group	10:43 And there are some of them who look at you; but can you guide the blind, if they do not see?
Muhammad Asad	10:43 And there are among them such as [pretend to] look towards thee: but canst thou show the right way to the blind even though they cannot see?
Rashad Khalifa	<i>Humans Freely Choose Their Paths</i> 10:43 Some of them look at you, but can you guide the blind, even though they do not see?
Shabbir Ahmed	10:43 And among them you will find those who look at you without seeing. (Their mind is roaming elsewhere.) Can you show the way to those who are blind of the heart? 21
Transliteration	10:43 Waminhum man yan <u>th</u> uru ilaykaafaanta tahdee alAAumya walaw k anoo la yubsiroona
A	10:43 ومنهم من ينظر اليك افانت تهدي العمى ولو كانوا لا يبصرون
Edip-Layth	10:44 God does not wrong the people in the least, but it is the people who wrong themselves.

The Monotheist Group	10:44 God does not wrong the people in the least, but it is the people who wrong themselves.
Muhammad Asad	10:44 Verily, God does not do the least wrong unto men, but it is men who wrong themselves.
Rashad Khalifa	10:44 GOD never wrongs the people; it is the people who wrong their own souls.
Shabbir Ahmed	10:44 God is never unjust to human beings; but people wrong themselves. 22
Transliteration	10:44 Inna All aha l a ya thlimualInna shay-an wal a kinna a Innasaanfusahum ya thlimoonaa
A	10:44 ان الله لا يظلم الناس شيئا ولكن الناس انفسهم يظلمون
Edip-Layth	10:45 The day We gather them, it will be as if they have slept for only a moment of a day. They will get to know one another. Losers are those who denied meeting God, and they were not guided.
The Monotheist Group	10:45 And the Day We gather them, it will be as if they have slept for only an hour of a day. They will get to know one another. Losers are those who denied meeting God, and they were not guided.
Muhammad Asad	10:45 And on the Day when He shall gather them [unto Himself, it will seem to them] as if they had not tarried [on earth] longer than an hour of a day, knowing one another; 65 [and] lost indeed will be they who [in their lifetime] considered it a lie that they were destined to meet God, and [thus] failed to find the right' way.
Rashad Khalifa	10:45 On the day when He summons all of them, they will feel as if they lasted in this world one hour of the day, during which they met. Losers indeed are those who disbelieved in meeting GOD; and chose to be misguided.
Shabbir Ahmed	10:45 And on the Day when He will gather them, they will think as if they lived (in this world) an hour of the day, recognizing one another. (Others will think it was a day or a few days 20:103-104.) Lost will be those who denied meeting with God, and thus, failed to be rightly guided. 23
Transliteration	10:45 Wayawma ya hshuruhum kaan lamyalbathoo ill a s aAAatan mina alInnahariyataAAaafaona baynahum qad khasira alla theena ka ththaboobiliqa-i Allahi wama kanoo muhtadeena
A	10:45 ويوم يحشرهم كان لم يلبثوا الا ساعة من النهار يتعارفون بينهم قد خسر الذين كذبوا بلقاء الله وما كانوا مهتدين
Edip-Layth	10:46 Whether We show you some of what We promise them, or We let you pass away, then to Us is their return and God is witness over what they do.
The Monotheist Group	10:46 And if We show you some of what We promise them, or We terminate your life, then to Us is their return and God is witness over what they do.
Muhammad Asad	10:46 And whether We show thee [in this world something of what We hold in store for those [deniers of the truth], 66 or whether We cause thee to die [before that retribution takes place - know that, in the end], it is unto Us that they must return; and God is witness to all that they do. 67
Rashad Khalifa	10:46 Whether we show you some (of the retribution) we promise them, or terminate your life before that, to us is their ultimate return. GOD witnesses everything they do.
	10:46 Whether We show you (O Messenger!), something of what We promise

Shabbir Ahmed	them, or cause you to die, to Us is their return. God is the Watcher over what they do.
Transliteration	10:46 Wa-imma nuriyannaka baAAaallaathee naAAaiduhum aw natawaffayannaka fa-ilayna marjiAAaAuhum thumma Allahu shaheedun AAala mayafAAaloona
A	10:46 واما نرينك بعض الذي نعدهم او نتوفيك فاليينا مرجعهم ثم الله شهيد على ما يفعلون
Edip-Layth	<i>For Every Nation</i> 10:47 For every nation is a messenger; so when their messenger comes, the matter is decreed between them with justice, and they are not wronged. ⁷
The Monotheist Group	10:47 And for every nation is a messenger; so when their messenger comes, the matter is decreed between them with justice, and they are not wronged.
Muhammad Asad	10:47 NOW every community has had an apostle; and only after their apostle has appeared [and delivered his message] is judgment passed on them, in all equity; ⁶⁸ and never are they wronged.
Rashad Khalifa	10:47 To each community, a messenger. After their messenger comes, they are judged equitably, without the least injustice.
Shabbir Ahmed	10:47 Every community has had a messenger. They were judged in all equity only after their messenger came (and delivered the message), and they were never wronged.
Transliteration	10:47 Walikulli ommatin rasoolun fa-i tha j aarasooluhum qu diya baynahum bialqisti wahum layuthlamoon
A	10:47 ولكل امة رسول فاذا جاء رسولهم قضى بينهم بالقسط وهم لا يظلمون
Edip-Layth	10:48 They say, "When is this promise, if you are truthful?"
The Monotheist Group	10:48 And they say: "When is this promise if you are truthful?"
Muhammad Asad	10:48 And yet, they [who deny the truth] are wont to ask, "When is that promise [of resurrection and judgment] to be fulfilled? [Answer this, O you who believe in it,] if you are men of truth!"
Rashad Khalifa	10:48 They challenge: "When will this prophecy come to pass, if you are telling the truth?"
Shabbir Ahmed	10:48 And yet, they ask, "When will the promise be fulfilled, if you are truthful?" (The promise of just recompense.)
Transliteration	10:48 Wayaqooloona mata hathaalwaAAadu in kuntum sadiqeena
A	10:48 ويقولون متى هذا الوعد ان كنتم صدقين
Edip-Layth	<i>The Messenger Has No Special Power</i> 10:49 Say, "I do not possess for myself any harm or benefit except what God wills. For every nation is a time. When their time comes, they cannot delay it one moment nor advance it."
The Monotheist Group	10:49 Say: "I do not possess for myself any harm or benefit except what God wills. For every nation is a time. When their time comes, they cannot delay it one hour nor advance it."
Muhammad Asad	10:49 Say [O Prophet]: "It is not within my power to avert harm from, or bring benefit to, myself, except as God may please. ⁶⁹ For all people a term has been set: when the end of their term approaches, they can neither delay it by a single

	moment, nor hasten it." ⁷⁰
Rashad Khalifa	<i>The Messenger Possesses No Power</i> 10:49 Say, "I possess no power to harm myself, or benefit myself; only what GOD wills takes place." Each community has a predetermined life span. Once their interim comes to an end, they cannot delay it by one hour, nor advance it.
Shabbir Ahmed	10:49 Say (O Messenger!), "I have no power to avert any harm even from myself, or benefit myself contrary to the laws of God. Every community determines its own rise and fall. When the time comes, they can neither delay, nor hasten the requital."
Transliteration	10:49 Qul I a amliku linafsee darranwala nafAAan ill a m a sh aa All ahulikulli ommatin ajalun i tha j aa ajaluhum fal ayasta/khiroona s aAAatan wal a yastaqdimoonaa
A	10:49 قل لا املك لنفسى ضرا ولا نفعا الا ما شاء الله لكل امة اجل اذا جاء اجلهم فلا يستخرون ساعة ولا يستقدمون
Edip-Layth	10:50 Say, "Do you see if His retribution will come to you by night or by day, then which portion would the criminals hasten in?"
The Monotheist Group	10:50 Say: "Do you see if His retribution will come to you by night or by day, then which portion would the criminals hasten in?"
Muhammad Asad	10:50 Say: "Have you ever considered [how you would feel] if His chastisement were to befall you by night or by day? What could there be in that prospect that people lost in sin should wish to hasten?" ⁷¹
Rashad Khalifa	10:50 Say, "Whether His retribution comes to you by night or by day, why are the transgressors in such a hurry?"
Shabbir Ahmed	10:50 Say, "Have you thought, when His retribution comes to you suddenly by night, or in the bustling day, what portion of it would the guilty wish to hasten?"
Transliteration	10:50 Qul araaytum in at akum AAa thabuhubayatan aw nah aran m atha yastaAAjilu minhualmujrimoonaa
A	10:50 قل ارءيتم ان اتكم عذابه بيئا او نهارا ماذا يستعجل منه المجرمون
Edip-Layth	10:51 "When it occurs, would you then acknowledge it? While now you are hastening it on!"
The Monotheist Group	10:51 "Would you then, when it occurs, believe in it? While now you are hastening it on!"
Muhammad Asad	10:51 Will you, then, believe in it [only] after it has come to pass -[on the Day when you will be asked, 'Do you believe in it] now, ⁷² after having [contemptuously] called for its speedy advent?"
Rashad Khalifa	10:51 "If it does happen, will you believe then? Why should you believe then? You used to challenge it to come?"
Shabbir Ahmed	10:51 "Would you then profess belief in it at last, when it comes to pass! Ah! Now? And you wanted to hasten it on." (But the period of respite has been over.)
Transliteration	10:51 Athumma i tha m a waqaAAa amantumbihi al-ana waqad kuntum bihi tastaAAjiloona
A	10:51 اثم اذا ما وقع ءامنتم به ءالن وقد كنتم به تستعجلون

Edip-Layth	10:52 Then it will be said to the wicked: "Taste the everlasting retribution. You are only recompensed for what you have earned!"
The Monotheist Group	10:52 Then it will be said to those who were wicked: "Taste the everlasting retribution. You are only recompensed for what you have earned!"
Muhammad Asad	10:52 -whereupon those who [in their lifetime] were bent on evildoing will be told, `Taste suffering abiding! Is this requital anything but the just due for what you were wont to do?" ⁷³
Rashad Khalifa	10:52 It will be said to the transgressors, "Taste the eternal retribution. Are you not requited precisely for what you have earned?"
Shabbir Ahmed	10:52 It will be said to the oppressors and violators of human rights, "Taste the eternal torment, the exact reward of what you earned."
Transliteration	10:52 Thumma qeela lilla theena thalamoothooqoo AAa thaba alkhuldi hal tujzawna illabima kuntum taksiboona
A	10:52 ثم قيل للذين ظلموا ذوقوا عذاب الخلد هل تجزون الا بما كنتم تكسبون
Edip-Layth	10:53 They seek news from you: "Is it true?" Say, "Yes, by my Lord it is true, and you cannot escape from it."
The Monotheist Group	10:53 And they seek news from you: "Is it true?" Say: "Yes, by my Lord it is true, and you cannot escape from it."
Muhammad Asad	10:53 And some people ⁷⁴ ask thee, "Is all this true?" Say: "Yea, by my Sustainer! It is most certainly true, and you cannot elude [the final reckoning]!"
Rashad Khalifa	10:53 They challenge you to prophesy: "Is this really what will happen?" Say, "Yes indeed, by my Lord, this is the truth, and you can never escape."
Shabbir Ahmed	10:53 They keep asking you (O Prophet!), "Is it really true?" Say, "Yes, by my Lord, it is true. And you cannot defy His laws."
Transliteration	10:53 Wayastanbi-oonaka ahaqqun huwa qul eewarabee innahu lahaqqun wama antum bimuAAajizeena
A	10:53 ويستنبونك احق هو قل اى وربى انه لحق وما انتم بمعجزين
Edip-Layth	10:54 If every person that wronged had possessed all that is on earth, it would have attempted to ransom it. They declared their regret when they saw the retribution, and it was judged between them with fairness. They are not wronged.
The Monotheist Group	10:54 And if every soul that wronged had possessed all that is on Earth, it would have attempted to ransom it. And they declared their regret when they saw the retribution, and it was judged between them with fairness. They were not wronged.
Muhammad Asad	10:54 And all human beings that have been doing evil's ⁷⁵ would surely, if they possessed all that is on earth, offer it as ransom [on Judgment Day]; ⁷⁶ and when they see the suffering [that awaits them], they will be unable to express their remorse. ⁷⁷ But judgment will be passed on them in all equity; and they will not be wronged.
Rashad Khalifa	<i>What Price Faith</i> 10:54 If any wicked soul possessed everything on earth, it would readily offer it as ransom. They will be ridden with remorse when they see the retribution. They will be judged equitably, without the least injustice.

Shabbir Ahmed	10:54 Whoever oppresses people, has wronged his own 'self'. Even if they possessed everything on earth, they would readily present it as ransom. But they will be ashamed within themselves, when they see the doom. They will be judged fairly and no wrong shall be done to them.
Transliteration	10:54 Walaw anna likulli nafsin <i>th</i> alamatma fee al-ar di la iftadat bihi waasarroo alInnadamatalamma raawoo alAAa <i>th</i> aba waqu diya baynahum bi alqistiwahum la yu <i>th</i> lamoonaa
A	10:54 ولو ان لكل نفس ظلمت ما فى الارض لاقتدت به واسروا الندامة لما راوا العذاب وقضى بينهم بالقسط وهم لا يظلمون
Edip-Layth	<i>God's Grace and Mercy</i> 10:55 To God is what is in the heavens and the earth. God's promise is true, but most of them do not know.
The Monotheist Group	10:55 To God is what is in the heavens and the Earth. God's promise is true, but most of them do not know.
Muhammad Asad	10:55 Oh, verily, unto God belongs all that is in the heavens and on earth! Oh, verily, God's promise always comes true-but most of them know it not!
Rashad Khalifa	10:55 Absolutely, to GOD belongs everything in the heavens and the earth. Absolutely, GOD's promise is truth, but most of them do not know.
Shabbir Ahmed	10:55 Oh, certainly, To God belongs all that is in the heavens and earth. His promise is unwaveringly True but most of them never learn.
Transliteration	10:55 Ala inna lillahi ma feealssamawati waal-ardi alainna waAAda Allahi haqqun walakinnaaktharahum la yaAAlamoonaa
A	10:55 الا ان الله ما فى السموت والارض الا ان وعد الله حق ولكن اكثرهم لا يعلمون
Edip-Layth	10:56 He causes life, and He causes death, and to Him you will return.
The Monotheist Group	10:56 He gives life, and He brings death, and to Him you will return.
Muhammad Asad	10:56 He alone grants life and deals death; and unto Him you all must return. ⁷⁸
Rashad Khalifa	10:56 He controls life and death, and to Him you will be returned.
Shabbir Ahmed	10:56 He is the One Who gives life and death. You and your actions will be returned to Him.
Transliteration	10:56 Huwa yuhyee wayumeetu wa-ilayhiturjaAAoonaa
A	10:56 هو يحيى ويميت واليه ترجعون
Edip-Layth	10:57 O people, advice has come to you from your Lord and a remedy for what is in the chests, and a guidance and mercy for those who acknowledge. ⁸
The Monotheist Group	10:57 O mankind, advice has come to you from your Lord and a remedy for what is in the chests, and a guidance and mercy for the believers.
Muhammad Asad	10:57 O MANKIND! There has now come unto you an admonition from your Sustainer, and a cure for all [the ill] that may be in men's hearts, ⁷⁹ and guidance and grace unto all who believe [in Him].
Rashad Khalifa	10:57 O people, enlightenment has come to you herein from your Lord, and healing for anything that troubles your hearts, and guidance, and mercy for the

	believers.
Shabbir Ahmed	10:57 O Mankind! There has now come to you Enlightenment from your Sustainer, and a healing for everything that troubles your hearts, and guidance, and grace to all who embrace it.
Transliteration	10:57 Ya ayyuh a a Innas ^u qad j aat ^u kum mawAAi <u>th</u> atun min rabbikum washifa ^u nl ^u ma fee al ^u ssudoori wahudan warah ^u matunlilmu/mineena
A	10:57 يايها الناس قد جاءتكم موعظة من ربكم وشفاء لما فى الصدور وهدى ورحمة للمؤمنين
Edip-Layth	10:58 Say, "By God's grace and His mercy." For that let them rejoice, that is better than all that they gather.
The Monotheist Group	10:58 Say: "By God's grace and His mercy." For that let them rejoice, that is better than all that they gather.
Muhammad Asad	10:58 Say: "In [this] bounty of God and in His grace-in this, then, let them rejoice: it is better than all [the worldly wealth] that they may amass!"
Rashad Khalifa	<i>Joy for the Believers</i> 10:58 Say, "With GOD's grace and with His mercy they shall rejoice." This is far better than any wealth they can accumulate.
Shabbir Ahmed	10:58 Say, "In this bounty of God and in His grace - in this, then, let them rejoice. It is better than all the treasures that they may amass."
Transliteration	10:58 Qul bifa dli All ahi wabira h ^u matihifabi <u>th</u> alika falyafra hoo huwa khayrun mimmayajmaAAoona
A	10:58 قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما يجمعون
Edip-Layth	10:59 Say, "Have you seen what God has sent down to you from provisions, then you made some of it forbidden and some lawful?" Say, "Did God authorize you, or did you invent lies against God?"
The Monotheist Group	10:59 Say: "Have you seen what God has sent down to you from provisions, then you made some of it forbidden and some lawful?" Say: "Did God authorize you, or did you invent lies against God?"
Muhammad Asad	10:59 Say: "Have you ever considered all the means of sustenance which God has bestowed upon you from on high ⁸⁰ -and which you thereupon divide into 'things forbidden' and 'things lawful?' ⁸¹ Say: "Has God given you leave [to do this] -or do you, perchance, attribute your own guesswork to God?"
Rashad Khalifa	<i>Human-made Dietary Prohibitions</i> 10:59 Say, "Did you note how GOD sends down to you all kinds of provisions, then you render some of them unlawful, and some lawful?" Say, "Did GOD give you permission to do this? Or, do you fabricate lies and attribute them to GOD?"
Shabbir Ahmed	10:59 Say, "Have you considered how God sends down to you all kinds of provisions for your minds and bodies? Then you render some of them unlawful and some lawful?" Say, "Has God permitted you to do this? Or do you invent lies and attribute them to God?" ²⁴
Transliteration	10:59 Qul araaytum m a anzala All ahulakum min rizqin fajaAAaltum minhu haraman wahalalanqul allahu a <u>th</u> ina lakum am AAala Allahitaftaroona
	10:59 قل ارءيتم ما انزل الله لكم من رزق فجعلتم منه حراما وحلالا قل والله انن لكم ام على

A	الله تقفرون
Edip-Layth	10:60 What will those who invent lies against God think on the day of Resurrection? God is with great bounty to people, but most of them are not thankful.
The Monotheist Group	10:60 And what will those who invent lies against God think on the Day of Resurrection? God is with great bounty to the people, but most of them are not thankful.
Muhammad Asad	10:60 But what do they think-they who attribute their own lying inventions to God-[what do they think will happen to them]. on the Day of Resurrection? Behold, God is indeed limitless in His bounty unto men -but most of them are ungrateful.
Rashad Khalifa	10:60 Does it ever occur to those who fabricate lies about GOD that they will have to face Him on the Day of Resurrection? Certainly, GOD showers the people with His grace, but most of them are unappreciative.
Shabbir Ahmed	10:60 Does it ever occur to the people who tamper with religion and invent lies concerning God, that they will have to face Him on the Resurrection Day? God is Infinitely Bountiful toward mankind, but the majority of them do not show gratitude in word and action.
Transliteration	10:60 Wama <u>th</u> annu alla <u>the</u> enayaftaroona AAal a All <u>a</u> hi alka <u>th</u> iba yawmaalqiyamati inna All <u>a</u> ha la <u>th</u> oo fa <u>d</u> linAAala a Innasi wal <u>a</u> kinna aktharahum layashkuroona
A	10:60 وما ظن الذين يفترون على الله الكذب يوم القيمة ان الله لنو فضل على الناس ولكن اكثرهم لا يشكرون
Edip-Layth	<i>God's Allies</i> 10:61 You do not engage in any business, nor do you recite any from the Quran, nor do you do any work; without us being witnesses over you when you undertake it. Nothing is hidden from your Lord, not even an atom's weight on earth or in the heavens, nor smaller than that nor larger, but is in a clear book.
The Monotheist Group	10:61 And any matter you are in, or any recital you do of the Qur'an, or any work you do; We are witnesses over you when you undertake it. Nothing is hidden from your Lord, not even an atoms weight on Earth or in the heavens, nor smaller than that nor larger, but is in a clear record.
Muhammad Asad	10:61 AND IN whatever condition thou mayest find thyself, [O Prophet,] and whatever discourse of this [divine writ] ⁸² thou mayest be reciting, and whatever work you [all, O men,] may do -[remember that] We are your witness ⁸³ [from the moment] when you enter upon it: for, not even an atom's weight [of whatever there is] on earth or in heaven escapes thy Sustainer's knowledge; and neither is there anything smaller than that, or larger, but is recorded in [His] clear decree.
Rashad Khalifa	<i>Knowing God</i> 10:61 You do not get into any situation, nor do you recite any Quran, nor do you do anything, without us being witnesses thereof as you do it. Not even an atom's weight is out of your Lord's control, be it in the heavens or the earth. Nor is there anything smaller than an atom, or larger, that is not recorded in a profound record.
	10:61 In whatever condition you may find yourself (O Prophet!), and whatever of the Qur'an you are reciting and preaching, and whatever work or business you

Shabbir Ahmed	believers are occupied with, remember that We are your Witness from the moment you embark upon it. Not an atom's weight in the Low nor in the Height escapes your Lord's knowledge. Nor, a thing smaller or bigger, everything is recorded in a clear Database.
Transliteration	10:61 Wama takoonu fee sha/nin wam atatloo minhu min qur- anin wal a taAAamaloona minAAamalin illa kunna AAalaykum shuhoodan i thtufeedoona feehee wama yaAAazubu AAan rabbika minmithq ali tharratin fee al-ardi walafee alssama-i wala asghara min thalikawala akbara illa fee kitabin mubeenun
A	10:61 وما تكون في شأن وما تتلوا منه من قرآن ولا تعملون من عمل الا كنا عليكم شهودا اذ تفيضون فيه وما يعزب عن ربك من مثقال ذرة في الارض ولا في السماء ولا اصغر من ذلك ولا اكبر الا في كتب مبين
Edip-Layth	10:62 Indeed, for God's allies, there is no fear over them nor will they grieve;
The Monotheist Group	10:62 For God's allies, there is no fear over them nor will they grieve.
Muhammad Asad	10:62 Oh, verily, they who are close to God ⁸⁴ - no fear need they have, and neither shall they grieve:
Rashad Khalifa	<i>Happiness: Now and Forever</i> 10:62 Absolutely, GOD's allies have nothing to fear, nor will they grieve. ⁵
Shabbir Ahmed	10:62 Remember that people who strive to establish the Divine System, become the friends of God. They will have nothing to fear, nor shall they grieve.
Transliteration	10:62 Ala inna awliya Allahila khawfun AAalayhim wala hum yahzanoona
A	10:62 الا ان اولياء الله لا خوف عليهم ولا هم يحزنون
Edip-Layth	10:63 Those who acknowledged and were aware.
The Monotheist Group	10:63 Those who believed and were aware.
Muhammad Asad	10:63 they who have attained to faith and have always been conscious of Him.
Rashad Khalifa	10:63 They are those who believe and lead a righteous life.
Shabbir Ahmed	10:63 They accept His message, follow His commands, and get empowered against evil. ²⁵
Transliteration	10:63 Allatheena amanoo wakanooyattaqoona
A	10:63 الذين ءامنوا وكانوا يتقون
Edip-Layth	10:64 For them are glad tidings in the worldly life and in the Hereafter. There is no changing the words of God. Such is the supreme success.
The Monotheist Group	10:64 For them are glad tidings in the worldly life and in the Hereafter. There is no changing the words of God. Such is the great success.
Muhammad Asad	10:64 For them there is the glad tiding [of happiness] in the life of this world and in the life to come; [and since] nothing could ever alter [the outcome of] God's promises, this, this is the triumph supreme! ⁸⁵
Rashad Khalifa	10:64 For them, joy and happiness in this world, as well as in the Hereafter. This is GOD's unchangeable law. Such is the greatest triumph.

Shabbir Ahmed	10:64 There is good news for them in this world and in the life to come. God's Words never change. Success in the world and in the life to come is the Supreme Triumph. ²⁶
Transliteration	10:64 Lahumu albushr a fee al hayatialddunya wafee al- akhirati l atabdeela likalimati Allahi thalika huwaalfawzu alAAaath ^{ee} mu
A	10:64 لهم البشرى فى الحياة الدنيا وفى الآخرة لا تبدل لكلمات الله ذلك هو الفوز العظيم
Edip-Layth	10:65 Do not be saddened by their statements, for all glory is to God. He is the Hearer, the Knowledgeable.
The Monotheist Group	10:65 And do not be saddened by their speech, for all glory is to God. He is the Hearer, the Knowledgeable.
Muhammad Asad	10:65 And be not grieved by the sayings of those [who deny the truth]. Behold, all might and glory ⁸⁶ belong to God alone: He alone is all-hearing, all-knowing.
Rashad Khalifa	10:65 Do not be saddened by their utterances. All power belongs to GOD. He is the Hearer, the Omniscient.
Shabbir Ahmed	10:65 Let not their utterances sadden you (O Prophet!). To God wholly belong all authority, Might and Honor. He is the Hearer, the Knower. ²⁷
Transliteration	10:65 Wala ya hzunka qawluhum innaalAAizzata lill ahi jameeAAan huwa alssameeAAualAAaleemu
A	10:65 ولا يحزنك قولهم ان العزة لله جميعا هو السميع العليم
Edip-Layth	10:66 Certainly, to God belongs all who are in the heavens and those who are on earth. As for those who call on partners besides God, they only follow conjecture, and they only guess.
The Monotheist Group	10:66 Certainly, to God belongs all who are in the heavens and those who are on Earth. As for those who call on partners besides God, they only follow conjecture, and they only guess.
Muhammad Asad	10:66 OH, VERILY, unto God belongs whoever is in the heavens and whoever is on earth: hence, what is it that they follow-those who invoke, beside God. beings to whom they ascribe a share in His divinity? ⁸⁷ They follow but the conjectures [of others], and themselves do nothing but guess -
Rashad Khalifa	10:66 Absolutely, to GOD belongs everyone in the heavens and everyone on earth. Those who set up idols beside GOD are really following nothing. They only think that they are following something. They only guess.
Shabbir Ahmed	10:66 Oh! Surely, to God belongs whoever is in the Heights and whoever is on earth. So, what is it that they follow? - Those who call upon, besides God, His "partners"? They follow nothing but conjecture (of others), and themselves do nothing but make wild guesses.
Transliteration	10:66 Ala inna lill ahi man fee a Issamawatiwaman fee al-ar di wam a yattabiAAu allaheenayadAAoona min dooni All ahi shurakaa inyattabiAAoona ill a alththanna wa-inhum illa yakhru ^{so} ona
A	10:66 الا ان الله من فى السموت ومن فى الارض وما يتبع الذين يدعون من دون الله شركاء ان يتبعون الا الظن وان هم الا يخرصون
Edip-Layth	10:67 He is the One who made the night for you to reside in, and the day to see.

	In that are signs for a people who listen.
The Monotheist Group	10:67 He is the One who made the night for you to reside in, and the day to see. In that are signs for a people who listen.
Muhammad Asad	10:67 [whereas] it is He who has made the night for you, so that you might have rest therein, and the day, to make [you] see ⁸⁸ in this, behold, there are messages indeed for people who [are willing to] listen.
Rashad Khalifa	10:67 He is the One who rendered the night for your rest, and rendered the day lighted. These are proofs for people who can hear.
Shabbir Ahmed	10:67 He is the One Who made night for you to rest in, and made the day lighted to make things visible to you. These are signs for those who are willing to listen and think.
Transliteration	10:67 Huwa alla <u>thee</u> jaAAala lakumu allaylalitaskunoo feehi wa <u>alInnah</u> ra mub <u>s</u> iran innafee <u>th</u> alika la <u>y</u> atin liqawmin yasmaAAoon <u>a</u>
A	10:67 هو الذى جعل لكم الليل لتسكنوا فيه والنهار مبصرا ان فى ذلك لءايت لقوم يسمعون
Edip-Layth	10:68 They said, "God has taken a son." Be He glorified! He is the Rich. To Him is what is in the heavens and what is in the earth. Do you have proof for this? Or do you say about God what you do not know?
The Monotheist Group	10:68 They said: "God has taken a son." Be He glorified! He is the Rich. To Him is what is in the heavens and what is in the Earth. Do you have proof for this? Or do you say about God what you do not know?
Muhammad Asad	10:68 [And yet] they assert, "God has taken unto Himself a son!" Limitless is He in His glory! ⁸⁹ Self-sufficient is He: unto Him belongs all that is in the heavens and all that is on earth! No evidence whatever have you for this [assertion]! Would you ascribe unto God something which you cannot know?
Rashad Khalifa	<i>The Gross Blasphemy</i> 10:68 They said, "GOD has begotten a son!" Be He glorified. He is the Most Rich. To Him belongs everything in the heavens and everything on earth. You have no proof to support such a blasphemy. Are you saying about GOD what you do not know?
Shabbir Ahmed	10:68 And yet they assert, "God has taken to Himself a son!" glory to Him! Self-sufficient is He. Unto Him belongs all that is in the heavens and all that is on earth. No evidence whatever you have for this assertion! Would you ascribe to God something you really do not know?
Transliteration	10:68 Qaloo ittakhath <u>a</u> All <u>ah</u> uwaladan sub <u>h</u> anahu huwa alghaniyyu lahu m <u>a</u> fee alssamawatiwam <u>a</u> fee al-ar <u>di</u> in AAindakum min sul <u>tan</u> inbihath <u>a</u> ataqooloona AAala All <u>ah</u> i m <u>a</u> lataAAalamoon <u>a</u>
A	10:68 قالوا اتخذ الله ولدا سبحانه هو الغنى له ما فى السموت وما فى الارض ان عندكم من سلطان بهذا اتقولون على الله ما لا تعلمون
Edip-Layth	10:69 Say, "Those who invent lies about God, they will not be successful."
The Monotheist Group	10:69 Say: "Those who invent lies about God, they will not be successful."
Muhammad Asad	10:69 Say: "Verily, they who attribute their own lying inventions to God will never attain to a happy state!"
Rashad Khalifa	10:69 Proclaim: "Those who fabricate lies about GOD will never succeed."

Shabbir Ahmed	10:69 Say, "Those who attribute their lying inventions to God, will see the crops of their false imagery burning to ashes."
Transliteration	10:69 Qul inna alla <u>the</u> ena yaftaroona AAa <u>la</u> Alla <u>hi</u> alkath <u>iba</u> la yufli <u>ho</u> ona
A	10:69 قل ان الذين يفترون على الله الكذب لا يفلحون
Edip-Layth	<i>Noah</i> 10:70 A short pleasure in this world... Then to Us is their return and We will make them taste the severe retribution for what they were rejecting.
The Monotheist Group	10:70 A short pleasure in this world, then to Us is their return and We will make them taste the severe retribution for what they were rejecting.
Muhammad Asad	10:70 [A brief] enjoyment in this world-and thereafter unto Us they must return: and then We shall let them taste suffering severe as an outcome of their persistent denial of the truth.
Rashad Khalifa	10:70 They get their temporary share in this world, then to us is their ultimate return, then we commit them to severe retribution for their disbelieving.
Shabbir Ahmed	10:70 They get their fleeting share in this world, but then to Us is their return. Our Law of Requital will have them effectively taste a dreadful doom, for they chose to live in the darkness of falsehood.
Transliteration	10:70 MataAAun fee a Iddunya <u>thumma</u> ilayn a marjiAAuhum <u>thumma</u> nu <u>thee</u> quhumu alAAa <u>th</u> abaalshshadeeda bima <u>kanoo</u> yakfuroona
A	10:70 متع في الدنيا ثم اليها مرجعهم ثم نذيقهم العذاب الشديد بما كانوا يكفرون
Edip-Layth	10:71 Recite for them the news of Noah as he said to his people: "My people, if my position has become too troublesome for you, and my reminding you of God's signs, then in God I place my trust. So, gather your action and your partners together, then make certain your action does not cause you regret, then come to judge me, and do not hold back."
The Monotheist Group	10:71 And recite to them the news of Noah as he said to his people: "My people, if my position has become too troublesome for you, and my reminding you of God's signs, then in God I place my trust. So gather your evidence and your partners, then make certain your evidence does not become against you, then come to judge me, and do not hold back."
Muhammad Asad	10:71 AND CONVEY unto them the story of Noah-when he said unto his people: "O my people! If my presence [among you] and my announcement of God's messages are repugnant to you ⁹⁰ -well, in God have I placed my trust. Decide, then, upon what you are going to do [against me], ⁹¹ and [call to your aid] those beings to whom you ascribe a share in God's divinity; ⁹² and once you have chosen your course of action, let no hesitation deflect you from it; ⁹³ and then carry out against me [whatever you may have decided], and give me no respite!
Rashad Khalifa	<i>Noah</i> 10:71 Recite for them the history of Noah. He said to his people, "O my people, if you find my position and my reminding you of GOD's revelations too much for you, then I put my trust in GOD. You should get together with your leaders, agree on a final decision among yourselves, then let me know it without delay.
Shabbir Ahmed	10:71 (People have been fabricating falsehood since ancient times.) Relate to them the history of Noah. He said to his people, "O My people! If the stand I have taken and my reminding you of God's revelations are an offense to you, well, I have put my trust in God. So, get together on a decisive plan, you and your

	partners. Let your course of action be clear to you. Then pass your sentence on me and give me no respite." 28
Transliteration	10:71 Waotlu AAalayhim nabaa noo h qala liqawmihi ya qawmi in kanakabura AAalaykum maq amee wata h keeree bi- ayatiAllahi faAAal a All h hi tawakkaltu faajmiAAooamrakum washurak aakum thumma l a yakun amrukumAAalaykum ghummatan thumma iqdoo ilayya wala tun h irooni
A	10:71 وائل عليهم نبا نوح اذ قال لقومه يقوم ان كان كبر عليكم مقامى وتذكيرى بايت الله فعلى الله توكلت فاجمعوا امركم وشركاءكم ثم لا يكن امركم عليكم غمة ثم اقضوا الى ولا تنظرون
Edip-Layth	10:72 "But if you turn away, then I have not asked you for any reward, for my reward is with God. I have been commanded to be of those who have peacefully surrendered."
The Monotheist Group	10:72 "But if you turn away, then I have not asked you for any reward, for my reward is with God. And I have been commanded to be of those who have submitted."
Muhammad Asad	10:72 But if you turn away [from the message which I bear, remember that] I have asked no reward whatever of you: my reward rests with none but God, for I have been bidden to be among those who have surrendered themselves unto Him."
Rashad Khalifa	10:72 "If you turn away, then I have not asked you for any wage. My wage comes from GOD. I have been commanded to be a submitter."
Shabbir Ahmed	10:72 But if you turn away, I have asked of you no wage. My wage is with none but God. And I am commanded to be of those who submit (to Him)."
Transliteration	10:72 Fa-in tawallaytum fam a saaltukum minajrin in ajriya ill a AAal a All h hi waomirtuan akoona mina almuslimeena
A	10:72 فان توليتم فما سالتكم من اجر ان اجرى الا على الله وامرت ان اكون من المسلمين
Edip-Layth	10:73 They denied him, so We saved him and those with him in the Ship, and We made them to succeed each other, and We drowned those who denied Our signs. So see how the punishment of those who were warned was!
The Monotheist Group	10:73 They denied him, so We saved him and those with him in the Ship, and We made them to succeed each other, and We drowned those who denied Our revelations. So see how was the punishment of those who were warned!
Muhammad Asad	10:73 And yet they gave him the lie! And so We saved him and all who stood by him, in the ark, and made them inherit [the earth], 94 the while We caused those who gave the lie to Our messages to drown: 95 behold, then, what happened in the end to those people who had been warned [in vain]!
Rashad Khalifa	10:73 They rejected him and, consequently, we saved him and those who joined him in the ark; we made them the inheritors. And we drowned those who rejected our revelations. Note the consequences; they have been warned.
Shabbir Ahmed	10:73 But, they persisted in their denial, and We saved Noah and his companions who boarded the ship, and made them successors in the land. (The deniers thought of the flood warning as a laughing matter. The Tigris and the Euphrates rivers flooded with torrential rains) and We drowned those who had rejected Our messages. See then what happened to those who had been given sufficient warning.

Transliteration	10:73 Fakaththaboohu fanajjaynahuwaman maAAahu fee alfulki wajaAAaln ahum khala-ifawaaghraqna alla theena ka ththaboo bi- ayatinafaonthur kayfa k ana AAaqibatualmunthareena
A	10:73 فكذبوه فنجينه ومن معه فى الفلك وجعلتهم خلف واغرقنا الذين كذبوا بايتنا فانظر كيف كان عقبة المنزرين
Edip-Layth	<i>Moses and Aaron Against A Racist Tyrant</i> 10:74 Then, We sent messengers after him to their own people, so they came to them with proofs. But they did not want to acknowledge what they had already denied beforehand. It is such that We stamp on the hearts of the transgressors.
The Monotheist Group	10:74 Then, after him, We sent messengers to their own people, so they came to them with proofs. But they did not want to believe in what they had already denied beforehand. It is such that We stamp on the hearts of the transgressors.
Muhammad Asad	10:74 AND THEN, after him, We sent forth [other] apostles-each one unto his own people ⁹⁶ -and they brought them all evidence of the truth; but they would not believe in anything to which they had once given the lie: ⁹⁷ thus it is that We seal the hearts of such as [are wont to] transgress the bounds of what is right. ⁹⁸
Rashad Khalifa	<i>Humans Insist on Their Original Sin</i> 10:74 Then we sent after him messengers to their people, and they showed them clear proofs. But they were not to believe in what they had rejected in the past. We thus seal the hearts of the transgressors.
Shabbir Ahmed	10:74 Then after him We sent many messengers to their respective people and they brought them clear evidence of the truth. (They preemptively rejected the message.) And they were not the kind of people who would choose to believe what they had denied before. Thus We (through Our laws) seal the hearts of the transgressors. ²⁹
Transliteration	10:74 Thumma baAAathn a min baAAadihi rusulanil a qawmihim faj aoom bialbayyinatifa k anoo liyu/minoo bim a ka ththaboobihi min qablu ka thalika natbaAAu AAalaquloobi almuAAatadeena
A	10:74 ثم بعثنا من بعده رسلا الى قومهم فجاءوهم بالبينت فما كانوا ليؤمنوا بما كذبوا به من قبل كذلك نطبع على قلوب المعتدين
Edip-Layth	10:75 Then, We sent Moses and Aaron after them with Our signs to Pharaoh and his leaders, but they turned arrogant, they were a criminal people.
The Monotheist Group	10:75 Then, after them, We sent Moses and Aaron with Our signs to Pharaoh and his leaders, but they turned arrogant, they were a criminal people.
Muhammad Asad	10:75 And after those [earlier prophets] We sent Moses and Aaron with Our messages unto Pharaoh and his great ones: but they gloried in their arrogance, for they were people lost in sin.
Rashad Khalifa	<i>Moses and Aaron</i> 10:75 Then we sent after them Moses and Aaron to Pharaoh and his group, with our proofs. But they turned arrogant; and were transgressing people.
Shabbir Ahmed	10:75 Then, after them, We sent Moses and Aaron to Pharaoh and his chiefs, with Our messages. But they were a people arrogant and they were used to thriving on the fruit of others' toil.
Transliteration	10:75 Thumma baAAathn a min baAAadihim moos awaharoona il a firAAawna wamala-ih bi-ayatinafaistakbaroo wakanoo qawman mujrimeena

A	10:75 ثم بعثنا من بعدهم موسى وهرون الى فرعون وملايه بايتنا فاستكبروا وكانوا قوما مجرمين
Edip-Layth	10:76 So when the truth came to them from Us, they said, "This is clearly magic!"
The Monotheist Group	10:76 So when the truth came to them from Us, they said: "This is clearly magic!"
Muhammad Asad	10:76 And so, when the truth came to them from Us, they said, "Behold, this is clearly nothing but sorcery!" ⁹⁹
Rashad Khalifa	10:76 When the truth came to them from us, they said, "This is obviously magic!"
Shabbir Ahmed	10:76 When the truth from Us came to them, they said, "This is clearly nothing but magic."
Transliteration	10:76 Falamma j aahumu al haqqumin AAindin a q aloo inna h atha lasihrunmubeenun
A	10:76 فلما جاءهم الحق من عندنا قالوا ان هذا لسحر مبين
Edip-Layth	10:77 Moses said, "Would you say this about the truth when it came to you? Is this magic? The magicians will not be successful."
The Monotheist Group	10:77 Moses said: "Would you say this about the truth when it came to you? Is this magic? The magicians will not be successful."
Muhammad Asad	10:77 Said Moses: "Do you speak thus of the truth after it has been brought to you? Can this be sorcery? But sorcerers can never come to a happy end!" ¹⁰⁰
Rashad Khalifa	10:77 Moses said, "Is this how you describe the truth when it comes to you? Is this magic? How can any magicians prevail?"
Shabbir Ahmed	10:77 Moses said, "Is this what you say about the truth when it has come to you! Is this magic? Those who deceive people with lies and claims of magic, never prosper."
Transliteration	10:77 Qala moosa ataqooloona lil haqqilamma jaakum asihrun h atha wal ayuflihu alssahiroona
A	10:77 قال موسى اتقولون للحق لما جاءكم اسحر هذا ولا يفلح السحرون
Edip-Layth	10:78 They said, "Have you come to us to turn us away from what we found our fathers upon, and so that you two would have greatness in the land? We will not acknowledge you."
The Monotheist Group	10:78 They said: "Have you come to us to turn us away from that which we found our fathers upon, and so that you two would have greatness in the land? We will not believe in you."
Muhammad Asad	10:78 [The great ones] replied: "Hast thou come to turn us away from what we found our forefathers believing in and doing, so that the two of you might become supreme in this land? However, we do not believe in you two!" ¹⁰¹
Rashad Khalifa	10:78 They said, "Did you come to divert us from what we found our parents doing, and to attain positions of prominence for yourselves? We will never join you as believers."

Shabbir Ahmed	10:78 They said, "Have you come to turn us away from our ancestral ways, so that you two become prominent in the country? However, we will not believe in you two."
Transliteration	10:78 Qaloo aji/tan a litalfitan aAAamma wajadn a AAalayhi abaanaawatakoona lakuma alkibriya fee al-arḍi wamaḥnu lakuma bimu/mineena
A	10:78 قالوا اجئنا لتلفتنا عما وجدنا عليه آباءنا وتكون لكما الكبرياء في الارض وما نحن لكما بمومنين
Edip-Layth	10:79 Pharaoh said, "Bring me every knowledgeable magician."
The Monotheist Group	10:79 And Pharaoh said: "Bring me every knowledgeable magician."
Muhammad Asad	10:79 And Pharaoh commanded: "Bring before me every sorcerer of great knowledge!"
Rashad Khalifa	<i>The Truth Prevails</i> 10:79 Pharaoh said, "Bring to me every experienced magician."
Shabbir Ahmed	10:79 Pharaoh said, "Bring all eloquent debaters to me."
Transliteration	10:79 Waqala firAAawnu i/toonee bikulli saḥirinAAaleemin
A	10:79 وقال فرعون انتونى بكل سحر عليم
Edip-Layth	10:80 When the magicians came, Moses said to them: "Cast what you will cast."
The Monotheist Group	10:80 So, when the magicians came, Moses said to them: "Cast what you will cast."
Muhammad Asad	10:80 And when the sorcerers came, Moses said unto them: "Throw whatever you may [wish to] throw!"
Rashad Khalifa	10:80 When the magicians came, Moses said to them, "Throw whatever you are going to throw."
Shabbir Ahmed	10:80 And when they came, Moses said to them, "Begin with your presentation."
Transliteration	10:80 Falamma jā alssaḥaratuqala lahum moosa alqoo ma antum mulqoonā
A	10:80 فلما جاء السحرة قال لهم موسى القوا ما انتم ملقون
Edip-Layth	10:81 So when they cast, Moses said, "What you have brought is magic, God will falsify it. God does not set right the work of the corrupters." ⁹
The Monotheist Group	10:81 So when they cast, Moses said: "What you have brought is magic, God will disable it. God does not set right the work of the corrupters."
Muhammad Asad	10:81 And when they threw down [their staffs and cast a spell upon the people's eyes ¹⁰²], Moses said unto them: "What you have contrived is [but] sorcery which, verily, God will bring to nought! Verily, God does not further the works of spreaders of corruption -
Rashad Khalifa	10:81 When they threw, Moses said, "What you have produced is magic, and GOD will make it fail. GOD does not support the transgressors' work."
Shabbir Ahmed	10:81 When they finished with their arguments, Moses said, "Your reasoning is totally flawed. God proves it false through His laws. Certainly, God will annihilate the political and social systems that promote corruption, disorder and bloody feuds.

Transliteration	10:81 Falamma alqaw qala moosama ji/tum bihi a Issihru inna Allahasayubtiluhu inna Allaha la yuslihuAAamala almufsideena
A	10:81 فلما القوا قال موسى ما جئتم به السحر ان الله سيبيطله ان الله لا يصلح عمل المفسدين
Edip-Layth	10:82 "So that God will verify the truth with His words, even if the criminals dislike it."
The Monotheist Group	10:82 "And so that God will set the truth with His words, even if the criminals hate it."
Muhammad Asad	10:82 whereas by His words God proves the truth to be true, ¹⁰³ however hateful this may be to those who are lost in sin!"
Rashad Khalifa	10:82 GOD establishes the truth with His words, despite the criminals.
Shabbir Ahmed	10:82 God will always vindicate the truth by His laws, even though the guilty may hate it. ³⁰
Transliteration	10:82 Wayu hiqqu Allahu alhaqqabikalimatihi walaw kariha almujrimeoona
A	10:82 ويحق الله الحق بكلمته ولو كره المجرمون
Edip-Layth	10:83 Because of their fear from Pharaoh and his leaders that he would persecute them, none acknowledged Moses from his people except some of their descendants. Pharaoh was high in the land, and he was of the tyrants. ¹⁰
The Monotheist Group	10:83 But none believed in Moses from his people except some from their descendants, because of their fear from Pharaoh and his leaders that he would persecute them. Pharaoh was high in the land, and he was of the tyrants.
Muhammad Asad	10:83 But none save a few of his people declared their faith in Moses, ¹⁰⁴ [while others held back] for fear of Pharaoh and their great ones, lest they persecute them: ¹⁰⁵ for, verily, Pharaoh was mighty on earth and was, verily, of those who are given to excesses.
Rashad Khalifa	10:83 None believed with Moses except a few of his people, while fearing the tyranny of Pharaoh and his elders. Surely, Pharaoh was much too arrogant on earth, and a real tyrant.
Shabbir Ahmed	10:83 Only a few of the Egyptians, some youngsters, could proclaim belief in Moses because of the fear of Pharaoh and his chiefs. Pharaoh was a great tyrant on earth. He used to exceed the limits.
Transliteration	10:83 Fama amana limoos a ill athurriyyatun min qawmihi AAal a khawfin minfirAAawna wamala-ihim an yaftinahum wa-inna firAAawna laAA alinfee al-ar di wa-innahu lamina almusrifeena
A	10:83 فما ءامن لموسى الا ذرية من قومه على خوف من فرعون وملايهيم ان يفتنهم وان فرعون لعال في الارض وانه لمن المسرفين
Edip-Layth	10:84 Moses said, "O my people, if you acknowledge God, then put your trust in Him if you have peacefully surrendered."
The Monotheist Group	10:84 And Moses said: "O my people, if you believe in God, then put your trust in Him if you have submitted."
Muhammad Asad	10:84 And Moses said: "O my people! If you believe in God, place your trust in Him -if you have [truly] surrendered yourselves unto Him!"

Rashad Khalifa	10:84 Moses said, "O my people, if you have really believed in GOD, then put your trust in Him, if you are really submitters."
Shabbir Ahmed	10:84 Moses said, "O My people! If you do believe in God, then place your trust in Him - if you have truly surrendered to Him."
Transliteration	10:84 Waqala moos a y a qawmiin kuntum amantum bi Allahi faAAalayhitawakkaloo in kuntum muslimeena
A	10:84 وقال موسى يقوم ان كنتم ءامنتم بالله فعليه توكلوا ان كنتم مسلمين
Edip-Layth	10:85 They said, "In God we put our trust. Our Lord, do not make us a test for the wicked people."
The Monotheist Group	10:85 They said: "In God we put our trust. Our Lord, do not make us a test for the wicked people."
Muhammad Asad	10:85 Whereupon they answered: "In God have we placed our trust! O our Sustainer, make us not a plaything ¹⁰⁶ for evildoing folk,
Rashad Khalifa	10:85 They said, "We trust in GOD. Our Lord, save us from the persecution of these oppressive people."
Shabbir Ahmed	10:85 They responded, "In God we trust. Our Lord! Make us not a temptation for the oppressors."
Transliteration	10:85 Faqaloo AAal a All a hitawakkalna rabban a l a tajAAaln a fitnatan lilqawmi alththalimeena
A	10:85 فقالوا على الله توكلنا ربنا لا تجعلنا فتنة للقوم الظالمين
Edip-Layth	10:86 "Save us by Your mercy from the rejecting people."
The Monotheist Group	10:86 "And save us by Your mercy from the rejecting people."
Muhammad Asad	10:86 and save us, by Thy grace, from people who deny the truth!"
Rashad Khalifa	10:86 "Deliver us, with Your mercy, from the disbelieving people."
Shabbir Ahmed	10:86 "Save us by Your grace from people who oppose the truth."
Transliteration	10:86 Wanajjina biraamatika minaalqawmi alkafireena
A	10:86 ونجنا برحمتك من القوم الكافرين
Edip-Layth	10:87 We inspired to Moses and his brother: "Let your people leave their homes in Egypt, and let these homes be your focal point and hold the contact prayer. Give good news to those who acknowledge."
The Monotheist Group	10:87 And We inspired to Moses and his brother: "Let your people leave their homes in Egypt, and let these homes be your focal point, and hold the communion. And give good news to the believers."
Muhammad Asad	10:87 And [thus] did We inspire Moses and his brother: "Set aside for your people some houses in the city, and [tell them], 'Turn your houses into places of worship, ¹⁰⁷ and be constant in prayer!' And give thou [O Moses] the glad tiding [of God's succour] to all believers."
Rashad Khalifa	10:87 We inspired Moses and his brother. "Maintain your homes in Egypt for the time being, turn your homes into synagogues, and maintain the Contact Prayers (Salat). Give good news to the believers."

Shabbir Ahmed	10:87 We commanded Moses and his brother, "Maintain your homes in Egypt, and turn them into places of worship to remember God. Establish the commandments in your lives and give good news to the believers."
Transliteration	10:87 Waawhayna il a moos awaakheehi an tabawwa a liqawmikum a bimisrabuyootan wa ijAAaloo buyootakum qiblatan waaqeenoo alssalatawabashshiri almu/mineena
A	10:87 واوحينا الى موسى واخيه ان تبوء لقومكما بمصر بيوتا واجعلوا بيوتكم قبلة واقيموا الصلوة وبشر المؤمنين
Edip-Layth	10:88 Moses said, "Our Lord, you have given Pharaoh and his chiefs adornments and wealth in this worldly life so that they will misguide from Your path. Our Lord, wipe-out their wealth and bring grief to their hearts so that they will not acknowledge until they see the painful retribution." ¹¹
The Monotheist Group	10:88 And Moses said: "Our Lord, you have given Pharaoh and his commanders adornments and wealth in this worldly life so that they will misguide from Your path. Our Lord, wipe-out their wealth and bring grief to their hearts; for they will not believe until they see the painful retribution."
Muhammad Asad	10:88 And Moses prayed: "O our Sustainer! Verily, splendour and riches hast Thou vouchsafed, in the life of this world, unto Pharaoh and his great ones-with the result, O our Sustainer, that they are leading [others] astray from Thy path! ¹⁰⁸ O our Sustainer! Wipe out their riches, and harden their hearts, so that they may not attain to faith ere they see the grievous suffering [that awaits them]!"
Rashad Khalifa	10:88 Moses said, "Our Lord, you have given Pharaoh and his elders luxuries and wealth in this world. Our Lord, they only use them to repulse others from Your path. Our Lord, wipe out their wealth, and harden their hearts to prevent them from believing, until they see the painful retribution."
Shabbir Ahmed	10:88 (Moses promised to proceed on these lines.) He prayed, "Our Lord! You have given Pharaoh and his chiefs a life of luxury and abundance. Our Lord! With their resources and might they continue with their oppression and lead people astray from Your path. Our Lord! Destroy their riches and make their faculties incapable of contriving their oppressive designs. They will not see the truth unless they face an awful suffering."
Transliteration	10:88 Waqala moos a rabban innaka atayta firAAawna wamalaahu zeenatan waamwalanfee alhayati alddunya rabbanaliyudilloo AAan sabeelika rabban a iimis AAalaamwalihim wa oshdud AAal a quloobihim fal ayu/minoo hatta yarawoo alAAathaba al-aleema
A	10:88 وقال موسى ربنا انك ااتيت فرعون وملاه زينة وامولا فى الحياة الدنيا ربنا ليضلوا عن سبيلك ربنا اطمس على امولهم واشدد على قلوبهم فلا يؤمنوا حتى يروا العذاب الاليم
Edip-Layth	10:89 He said, "The prayer of both of you has been accepted, so keep straight and do not follow the path of those who do not know."
The Monotheist Group	10:89 He said: "I have answered your call, so keep straight and do not follow the path of those who do not know."
Muhammad Asad	10:89 [God] answered: "Accepted is this your prayer! ¹⁰⁹ Continue, then, both of you, steadfastly on the right way, and follow not the path of those who have no knowledge [of right and wrong]."
	10:89 He said, "Your prayer has been answered (O Moses and Aaron), so be

Rashad Khalifa	steadfast, and do not follow the ways of those who do not know."
Shabbir Ahmed	10:89 God said, "Your prayer is heard. Both of you shall remain determined. And you shall not follow the track of those who act without comprehending." 31
Transliteration	10:89 Qala qad ojeebat daAAawatukum afaistaqeema wal a tattabiAA annisabeela allatheena la yaAAalamoona
A	10:89 قال قد اجيبت دعوتكما فاستقيما ولا تتبعان سبيل الذين لا يعلمون
Edip-Layth	10:90 We helped the Children of Israel cross the sea, and Pharaoh and his soldiers followed them out of hatred and animosity. But when drowning overtook him, he said, "I acknowledge that there is no god except the One in whom the Children of Israel acknowledge, and I am of those who have peacefully surrendered."
The Monotheist Group	10:90 And We helped the Children of Israel cross the sea, and Pharaoh and his soldiers followed them out of hatred and animosity. But when he was certain to drown, he said: "I believe that there is no god except the One in whom the Children of Israel believe, and I am of those who have submitted."
Muhammad Asad	10:90 And We brought the children of Israel across the sea; and thereupon Pharaoh and his hosts pursued them with vehement insolence and tyranny, until [they were overwhelmed by the waters of the sea. And] when he was about to drown, [Pharaoh] exclaimed: 110 "I have come to believe that there is no deity save Him in whom the children of Israel believe, and I am of those who surrender themselves unto Him!"
Rashad Khalifa	10:90 We delivered the Children of Israel across the sea. Pharaoh and his troops pursued them, aggressively and sinfully. When drowning became a reality for him, he said, "I believe that there is no god except the One in whom the Children of Israel have believed; I am a submitter."
Shabbir Ahmed	10:90 We brought the Children of Israel across the sea, and Pharaoh with his armies pursued them in rage and bitter enmity. When Pharaoh was drowning, he cried out, "I believe that there is no god but the One in whom the Children of Israel believe, and I am of those who surrender."
Transliteration	10:90 Wajawazna bibanee isr a-eelaalbahra faatbaAAahum firAAawnu wajunooduhu baghyanwaAAadwan hatta i tha adrakahu algharaqu q alaamantu annahu la ilaha illa allatheeamanat bihi banoo isra-eela waana minaalmuslimeena
A	10:90 وجوزنا بني اسرائيل البحر فاتبعهم فرعون وجنوده بغيا وعدوا حتى اذا ادركه الغرق قال ءامنت انه لا اله الا الذي ءامنت به بنوا اسرائيل وانا من المسلمين
Edip-Layth	10:91 Right now? But before you disobeyed and were of the corrupters!
The Monotheist Group	10:91 Now you say this?, while before you disobeyed and were of the corrupters!
Muhammad Asad	10:91 [But God said:] "Now? 111 -when ever before this thou hast been rebelling [against Us], and hast been among those who spread corruption?"
Rashad Khalifa	10:91 "Too late! For you have rebelled already, and chose to be a transgressor.
Shabbir Ahmed	10:91 What? Now! You rebelled ardently all your life. You committed bloody crimes on earth.
Transliteration	10:91 Al-ana waqad AAasaytaqablu wakunta mina almufsideena
A	10:91 ءالن وقد عصيت قبل وكنت من المفسدين

Edip-Layth	10:92 This day, We will preserve your body, so that you become a sign for those after you. But many people are oblivious to Our signs! ¹²
The Monotheist Group	10:92 This day, We will preserve your body, so that you become a sign for those after you. But most of the people are unaware of Our signs!
Muhammad Asad	10:92 [Nay,] but today We shall save only thy body, ¹¹² so that thou mayest be a [warning] sign unto those who will come after thee: for, behold, a good many people are heedless of Our messages!"
Rashad Khalifa	<i>Pharaoh's Body Preserved</i> 10:92 "Today, we will preserve your body, to set you up as a lesson for future generations." Unfortunately, many people are totally oblivious to our signs. ⁷
Shabbir Ahmed	10:92 Nay, but this day We will only preserve your body so that you may remain a lesson for generations to come. A great many of mankind remain heedless of Our signs. ³²
Transliteration	10:92 Faalyawma nunajjeeka bibadanikalitakoona liman khalfaka <u>ayatan</u> wa-inna katheeran mina alInnaasiAAan <u>ayatina</u> lagha ⁷ filoona
A	10:92 فاليوم ننجيك ببدنك لتكون لمن خلفك آية وان كثيرا من الناس عن آيتنا لغفلون
Edip-Layth	10:93 We helped the Children of Israel reach a place of sanctity, and We provided them from the good things, and they did not differ until the knowledge came to them. Your Lord will judge between them on the day of Resurrection for what they differed in.
The Monotheist Group	10:93 And We helped the Children of Israel reach a place of sanctity, and We provided them from the good things, and they did not differ until the knowledge came to them. Your Lord will judge between them on the Day of Resurrection for what they differed in.
Muhammad Asad	10:93 And [thereafter], indeed, We assigned unto the children of Israel a most goodly abode, ¹¹⁴ and provided for them sustenance out of the good things of life. And it was not until knowledge [of God's revelation] was vouchsafed to them that they began to hold divergent views: [but,] verily, thy Sustainer will judge between them on Resurrection Day regarding all on which they were wont to differ.
Rashad Khalifa	10:93 We have endowed the Children of Israel with a position of honor, and blessed them with good provisions. Yet, they disputed when this knowledge came to them. Your Lord will judge them on the Day of Resurrection regarding everything they disputed.
Shabbir Ahmed	10:93 Thereafter, We assigned to the Children of Israel an honorable dwelling place, and gave them decent provision. But they began to hold divergent views and divided themselves despite the knowledge (of revelation). Your Lord will judge between them on the Day of Resurrection regarding wherein they differed.
Transliteration	10:93 Walaqad bawwa/na banee isra-eelamubawwaa <u>sidqin</u> warazaqna ⁷ hum mina al ⁷ tayyibatifa ⁷ ikhtalafoo <u>hatta</u> j ⁷ aahumuaAAailmu inna rabbaka yaq ⁷ dee baynahum yawma alqiya ⁷ matifeema ⁷ kanoo feehi yakhtalifoona
A	10:93 ولقد بوانا بنى اسرائيل مبوا صدق ورزقتهم من الطيبات فما اختلفوا حتى جاءهم العلم ان ربك يقضى بينهم يوم القيمة فيما كانوا فيه يختلفون
When In Doubt, Question and Study	

Edip-Layth	10:94 If you are in doubt regarding what We have sent down to you, then ask those who have been studying the book from before you. The truth has come to you from your Lord, so do not be of those who doubt.
The Monotheist Group	10:94 If you are in doubt regarding what We have sent down to you, then ask those who have been reading the Scripture from before you. The truth has come to you from your Lord, so do not be of those who doubt.
Muhammad Asad	10:94 AND SO, [O man,] if thou art in doubt about [the truth of] what We have [now] bestowed upon thee from on high, ¹¹⁵ ask those who read the divine writ [revealed] before thy time: ¹¹⁶ [and thou wilt find that,] surely, the truth has now come unto thee from thy Sustainer. Be not, then, among the doubters -
Rashad Khalifa	<i>The Messenger's Doubt</i> 10:94 If you have any doubt regarding what is revealed to you from your Lord, then ask those who read the previous scripture. Indeed, the truth has come to you from your Lord. Do not be with the doubters.
Shabbir Ahmed	10:94 (O Prophet!), If you ever think whether the revelation We send to you could be an inspiration from your heart, ask the angels who bring it. They read it before you read it. Indeed, the truth has come to you from your Lord. Be not of those who waver.
Transliteration	10:94 Fa-in kunta fee shakkin mimm <u>a</u> anzalnn <u>a</u> ilayka fa is-ali alla <u>the</u> ena yaqraoona alkit <u>a</u> bamin qablika laqad j <u>a</u> aka al <u>h</u> aqqu min rabbika fal <u>a</u> takoonanna mina almumtareena
A	10:94 فان كنت فى شك مما انزلنا اليك فسل الذين يقرءون الكتب من قبلك لقد جاءك الحق من ربك فلا تكونن من الممترين
Edip-Layth	10:95 Do not be of those who denied God's signs, for you will be of the losers.
The Monotheist Group	10:95 And do not be of those who denied God's revelations, for you will be of the losers.
Muhammad Asad	10:95 and neither be among those who are bent on giving the lie to God's messages, lest thou find thyself among the lost.
Rashad Khalifa	10:95 Nor shall you join those who rejected GOD's revelations, lest you be with the losers.
Shabbir Ahmed	10:95 (Those who consider Divine revelations as intrinsic inspiration, in fact deny them.) Be not of those who deny Our revelations and become losers.
Transliteration	10:95 Wala <u>a</u> takoonanna mina alla <u>the</u> enaka <u>th</u> haboo bi- <u>a</u> yati All <u>h</u> hi fatakoonamina alkh <u>a</u> sireena
A	10:95 ولا تكونن من الذين كذبوا بايت الله فتكون من الخسرين
Edip-Layth	10:96 Those who have deserved your Lord's retribution do not acknowledge,
The Monotheist Group	10:96 Those who have deserved your Lord's retribution do not believe.
Muhammad Asad	10:96 Verily, they against whom thy Sustainer's word [of judgment] has come true ¹¹⁷ will not attain to faith -
Rashad Khalifa	10:96 Surely, those condemned by a decree from your Lord cannot believe.
Shabbir Ahmed	10:96 Surely, those against whom the Word of your Lord has been verified, would not believe. ³³

Transliteration	10:96 Inna allatheena haqqatAAalayhim kalimatu rabbika la yu/minoona
A	10:96 ان الذين حقّت عليهم كلمت ربك لا يؤمنون
Edip-Layth	10:97 Even if every sign were to come to them; until they see the painful retribution.
The Monotheist Group	10:97 Even if every sign were to come to them; until they see the painful retribution.
Muhammad Asad	10:97 even though every sign [of the truth] should come within their ken - until they behold the grievous suffering [that awaits them in the life to come]. ¹¹⁸
Rashad Khalifa	10:97 No matter what kind of proof you show them, (they cannot believe), until they see the painful retribution.
Shabbir Ahmed	10:97 Though every evidence may come to them, until they see the painful doom.
Transliteration	10:97 Walaw jaat-hum kullu ayatin hattayarawoo alAAathaba al-aleema
A	10:97 ولو جاءتهم كل آية حتى يروا العذاب الاليم
Edip-Layth	<i>Appreciation of God's Signs and Blessings Brings Prosperity</i> 10:98 Why was there not a single town that benefited from its acknowledgement, with the exception of the people of Jonah? When they acknowledged, We removed from them the retribution of disgrace in this worldly life, and We let them enjoy until a time.
The Monotheist Group	10:98 If there was any town that benefited from its belief, then that would be the people of Jonah. When they believed, We removed from them the retribution of disgrace in this worldly life, and We let them enjoy until a time.
Muhammad Asad	10:98 For, alas, ¹¹⁹ there has never yet been any community that attained to faith [in its entirety,] and thereupon benefited by its faith, except the people of Jonah. ¹²⁰ When they came to believe, We removed from them the suffering of disgrace [which otherwise would have befallen them even] in the life of this world, and allowed them to enjoy their life during the time allotted to them. ¹²¹
Rashad Khalifa	<i>Believing Nations Prosper</i> 10:98 Any community that believes will surely be rewarded for believing. For example, the people of Jonah: when they believed, we relieved the humiliating retribution they had been suffering in this world, and we made them prosperous.
Shabbir Ahmed	10:98 Alas, there has never yet been any community that attained belief, and benefited by its belief, except the people of Jonah. When they embraced belief, We removed from them the suffering of disgrace, and let them enjoy their term. (37:147-148). ³⁴
Transliteration	10:98 Falawla kanat qaryatun amanatfanafaAAaha eemanuha illa qawmayoonusa lamma amanoo kashafn a AAanhum AAa thabaalkhizyi fee al hayati alddunyaawamattaAAanhum ila heenin
A	10:98 فلولا كانت قرية ءامنت فنفعها ايمنها الا قوم يونس لما ءامنوا كشفنا عنهم عذاب الخزي فى الحياة الدنيا ومتعهم الى حين
Edip-Layth	10:99 Had your Lord willed, all the people on earth in their entirety would have acknowledged. Would you force the people to make them acknowledge? ¹³

The Monotheist Group	10:99 And had your Lord willed, all the people on Earth in their entirety would have believed. Would you force the people to make them believe?
Muhammad Asad	10:99 And [thus it is:] had thy Sustainer so willed, all those who live on earth would surely have attained to faith, all of them: 122 dost thou, then, think that thou couldst compel people to believe,
Rashad Khalifa	10:99 Had your Lord willed, all the people on earth would have believed. Do you want to force the people to become believers?
Shabbir Ahmed	10:99 If your Lord willed, all who are on earth, would have believed. Would you then, compel people to become believers? 35
Transliteration	10:99 Walaw shaa rabbuka laa manfaa al-ardi kulluhum jameeAAan afaanta tukrihu alnnasahatta yakoonoo mu/mineen a
A	10:99 ولو شاء ربك لءامن من فى الارض كلهم جميعا افانت تكره الناس حتى يكونوا مؤمنين
Edip-Layth	10:100 It is not for a person to acknowledge except by God's leave. He casts the affliction upon those who do not reason.
The Monotheist Group	10:100 And it is not for a soul to believe except by God's leave. And He makes the affliction upon those who do not comprehend.
Muhammad Asad	10:100 notwithstanding that no human being can ever attain to faith otherwise than by God's leave, 123 and [that] it is He who lays the loathsome evil [of disbelief] upon those who will not use -their reason? 124
Rashad Khalifa	<i>The Disbelievers Blocked Out</i> 10:100 No soul can believe except in accordance with GOD's will. For He places a curse upon those who refuse to understand.
Shabbir Ahmed	10:100 No person can attain conviction except by the law of God. And He places confusion in the minds of those who do not use their intellect. 36
Transliteration	10:100 Wama kana linafsin an tu/minailla bi-ithni Allahi wayajAAalu a IrrijsaAAala allatheena la yaAAqiloon a
A	10:100 وما كان لنفس ان تؤمن الا باذن الله ويجعل الرجس على الذين لا يعقلون
Edip-Layth	10:101 Say, "Look at all that is in the heavens and the earth." But what good are the signs and warnings to a people who do not acknowledge?
The Monotheist Group	10:101 Say: "Look at all that is in the heavens and the Earth." But what good are the signs and warnings to a people who do not believe?
Muhammad Asad	10:101 Say: "Consider whatever there is in the heavens and on earth!" But of what avail could all the messages and all the warnings be to people who will not believe?
Rashad Khalifa	10:101 Say, "Look at all the signs in the heavens and the earth." All the proofs and all the warnings can never help people who decided to disbelieve.
Shabbir Ahmed	10:101 Say, "Look and ponder what is in the heavens and earth! No miracles and no warnings will help those people who have chosen to disbelieve. 37
Transliteration	10:101 Quli on thuroo m athafee a lssamawati wa al-ardi wam atughnee al- ayatu waalnnuthuru AAanqawmin la yu/minoon a

A	10:101 قل انظروا ماذا فى السموت والارض وما تغنى الءايت والنذر عن قوم لا يومنون
Edip-Layth	10:102 Are they waiting for the days like those who passed away before them? Say, "Wait, for I am with you waiting."
The Monotheist Group	10:102 Are they waiting for the days like those who passed away before them? Say: "Wait, for I am with you waiting."
Muhammad Asad	10:102 Can such, then, expect anything else [to befall them] but the like of the days of [calamity which befell] those [deniers of the truth] who passed away before them? Say: "Wait, then, [for what will happen] verily, I shall wait with you!"
Rashad Khalifa	10:102 Can they expect other than the fate of their counterparts in the past? Say, "Just wait, and, along with you, I am also waiting."
Shabbir Ahmed	10:102 Can they expect other than the days of calamity that befell those who passed on before them? Say, "Wait then! I shall wait with you."
Transliteration	10:102 Fahal yanta <u>thi</u> roona illa <u>m</u> ithla ayya <u>m</u> i alla <u>th</u> eena khalaw min qablihim qul fainta <u>thi</u> rooinnee maAAakum mina almunta <u>thi</u> reena
A	10:102 فهل ينتظرون الا مثل ايام الذين خلوا من قبلهم قل فانتظروا انى معكم من المنتظرين
Edip-Layth	<i>Put Your Full Trust In God</i> 10:103 Then We will save Our messengers and those who acknowledge. It is thus binding upon Us that We save those who acknowledge.
The Monotheist Group	10:103 Then We will save Our messengers and those who believe. It is thus binding upon Us that We save the believers.
Muhammad Asad	10:103 [For thus it always happens: We seal the doom of all who deny the truth and give the lie to Our messages;] and thereupon We save Our apostles and those who have attained to faith. ¹²⁵ Thus have We willed it upon Ourselves: We save all who believe [in Us], ¹²⁶
Rashad Khalifa	<i>Guaranteed Victory</i> 10:103 We ultimately save our messengers and those who believe. It is our immutable law that we save the believers.
Shabbir Ahmed	10:103 We ultimately save Our messengers and those who believe. It is incumbent upon Us to save the believers.
Transliteration	10:103 Thumma nunajjee rusulan a wa alla <u>th</u> eena a <u>m</u> anoo ka <u>th</u> alika haqqan AAalayna <u>n</u> unjee almu/mineena
A	10:103 ثم ننجى رسلنا والذين ءامنوا كذلك حقا علينا ننج المؤمنين
Edip-Layth	10:104 Say, "O people, if you are in doubt of my system, then I do not serve those that you serve besides God. But I serve God who terminates you, and I have been commanded to be of those who acknowledge."
The Monotheist Group	10:104 Say: "O people, if you are in doubt of my system, then I do not serve those that you serve besides God. But I serve God; the One who will terminate your lives; and I have been commanded to be of the believers."
Muhammad Asad	10:104 SAY [O Prophet]: "O mankind! If you are in doubt as to what my faith is, then [know that] I do not worship those beings whom you worship beside God, ¹²⁷ but [that] I worship God alone, who shall cause you [all] to die: ¹²⁸ for I have been bidden to be among those who believe [in Him alone]."

Rashad Khalifa	10:104 Say, "O people, if you have any doubt regarding my religion, I do not worship what you worship beside GOD. I worship GOD alone; the One who will terminate your lives. I am commanded to be a believer."
Shabbir Ahmed	10:104 Say, "O Mankind! If you are in doubt about my religion, I do not worship and do not obey those whom you worship and obey instead of God. But I obey God Who causes you to die (and Who controls the laws of life and death of individuals and nations). I have been commanded to be of the believers." 38
Transliteration	10:104 Qul ya ayyuhā alInnaṣuīn kuntum fee shakkin min deenee fal a aAAbudu allatheenataAAbudoona min dooni All ahi wal akin aAAbudu All ahaallathee yatawaffakum waomirtu an akoona minaalmu/mineen a
A	10:104 قل يا ايها الناس ان كنتم فى شك من دينى فلا اعبد الذين تعبدون من دون الله ولكن اعبد الله الذى يتوفىكم وامرت ان اكون من المؤمنين
Edip-Layth	10:105 Set your direction to the system of monotheism, and do not be of those who set up partners.
The Monotheist Group	10:105 And set your direction to the system of monotheism, and do not be of those who set up partners.
Muhammad Asad	10:105 Hence, [O man,] set thy face steadfastly towards the [true] faith, turning away from all that is false, 129 and be not among those who ascribe divinity to aught beside God.
Rashad Khalifa	10:105 I was commanded: "Keep yourself devoted to the religion of monotheism; you shall not practice idol worship.
Shabbir Ahmed	10:105 (O Prophet!) Set your purpose resolutely for the Upright System of life and do not be of those who associate anyone with God in any form.
Transliteration	10:105 Waan aqim wajhaka li Iddeeni haneefanwala takoonanna mina almushrikeena
A	10:105 وان اقم وجهك للدين حنيفا ولا تكونن من المشركين
Edip-Layth	10:106 Do not call upon other than God what does not benefit you or harm you; if you do, then you are of the wicked.
The Monotheist Group	10:106 And do not call upon other than God what does not benefit you or harm you; if you do, then you are of the wicked.
Muhammad Asad	10:106 Thus, do not invoke, side by side with God, anything that can neither benefit thee nor harm thee: for, behold, if thou do it, thou wilt surely be among the evildoers!
Rashad Khalifa	10:106 "You shall not worship beside GOD what possesses no power to benefit you or harm you. If you do, you will be a transgressor."
Shabbir Ahmed	10:106 Do not ever call on deities besides God. They have no control over your harm or benefit. If you expected help outside the laws of God, you will be among the wrongdoers.
Transliteration	10:106 Wala tadAAu min dooni All ahiṃa l a yanfaAAuka wal a ya durruka fa-infaAAalta fa-innaka ithan mina alththalimeena
A	10:106 ولا تدع من دون الله ما لا ينفعك ولا يضرك فان فعلت فانك اذا من الظالمين
	10:107 If God afflicts you with any harm, then none can remove it except Him;

Edip-Layth	and if He wanted good for you, then none can turn away His grace. He bestows it to whom He wishes of His servants. He is the Forgiver, the Compassionate.
The Monotheist Group	10:107 And if God afflicts you with any harm, then none can remove it except Him; and if He wanted good for you, then none can turn away His grace, He brings it to whom He wishes of His servants. And He is the Forgiver, the Merciful.
Muhammad Asad	10:107 And [know that] if God should touch thee with misfortune, there is none who could remove it save Him; and if He intends good for thee, there is none who could turn away His bounty: He causes it to alight upon whomsoever He wills of His servants. And He alone is truly forgiving, truly a dispenser of grace.
Rashad Khalifa	<i>All Power Belongs To God</i> 10:107 If GOD touches you with a hardship, none can relieve it except He. And when He blesses you, no force can prevent His grace. He bestows it upon whomever He chooses from among His servants. He is the Forgiver, Most Merciful.
Shabbir Ahmed	10:107 If God afflicts you, there is none who can remove it but He. And when He intends some benefit for you, there is none who can prevent His bounty. He sends it to His servants according to His laws. And He is the Forgiving, the Merciful. 39
Transliteration	10:107 Wa-in yamsaska All ahu bi durrinfala k ashifa lahu ill a huwa wa-in yuridkabikhayrin fal a r adda lifa dilihi yu seebubihi man yash ao min AAib adihi wahuwa alghafooru alrraheemu
A	10:107 وان يمسسك الله بضر فلا كاشف له الا هو وان يردك بخير فلا راد لفضله يصيب به من يشاء من عباده وهو الغفور الرحيم
Edip-Layth	10:108 Say, "O people, the truth has come to you from your Lord, so whosoever is guided is guided for himself, and whosoever is misguided is misguided against himself. I am not a caretaker over you."
The Monotheist Group	10:108 Say: "O people, the truth has come to you from your Lord, so whosoever is guided is being guided for himself, and whosoever is misguided will remain so, and I am not a caretaker over you."
Muhammad Asad	10:108 SAY [O Prophet]: "O mankind! The truth from your Sustainer has now come unto you. Whoever, therefore, chooses to follow the right path, follows it but for his own good; and whoever chooses to go astray, goes but astray to his own hurt. And I am not responsible for your conduct."
Rashad Khalifa	10:108 Proclaim: "O people, the truth has come to you herein from your Lord. Whoever is guided is guided for his own good. And whoever goes astray, goes astray to his own detriment. I am not a guardian over you."
Shabbir Ahmed	10:108 Say, "O Mankind! Now has come to you the truth from your Lord. So whoever chooses to follow the right path, follows it for the good of his own 'self'. And whoever chooses to go astray, goes astray to the hurt of his own 'self'. And I am not a guardian over you."
Transliteration	10:108 Qul y a ayyuh a a Innasuqad j akumu al haqqu min rabbikum famani ihtadafa-innama yahtadee linafsihi waman dalla fa-innamayadillu AAalayha wama ana AAalaykumbiwakeelin
A	10:108 قل يا ايها الناس قد جاءكم الحق من ربكم فمن اهتدى فانما يهتدى لنفسه ومن ضل فانما يضل عليها وما انا عليكم بوكيل
Edip-Layth	10:109 Therefore, follow what is being inspired to you and be patient until God

	judges. He is the best of judges.
The Monotheist Group	10:109 And follow what is being inspired to you and be patient until God judges. And He is the best of judges.
Muhammad Asad	10:109 And [as for thyself, O Muhammad,] follow but what is being revealed unto thee, and be patient in adversity, until God shall give His judgment: for He is the best of all judges.
Rashad Khalifa	10:109 Follow what is revealed to you, and be patient until GOD issues His judgment; He is the best judge.
Shabbir Ahmed	10:109 (O Messenger!), Follow what is revealed to you and be steadfast in adversity until God issues His Judgment. And He is the Best of judges.
Transliteration	10:109 Wa ^{it} tabiAA ma ^u yoohailayka wa ^{is} bir hatta ya ^h kumaAllahu wahuwa khayru al ^h akimeena
A	10:109 واتبع ما يوحى إليك واصبر حتى يحكم الله وهو خير الحكمين

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (10:1)

A1L30R200. These letters/numbers play an important role in the mathematical system of the Quran. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (10:20)

Keeping "one of the greatest" signs of the Quran ([74:30-37](#)) for fourteen centuries as a secret and unveiling it in the computer era is God's plan. [010:022](#) "At first sight it may appear hopelessly garbled, but the three consecutive pronominal shifts are all perfectly logical. The shift from the second person plural to the third person plural objectifies the addressees and enables them to see themselves as God sees them, and to recognize how ridiculous and hypocritical their behavior is. The shift back to the second person plural marks God's turning to admonish them. Finally the speaker's shift from the third person singular to the first person plural expresses His majesty and power, which is appropriate in view of the allusion to the resurrection and judgment." Neal Robinson, *Discovering The Qur'an: A Contemporary Approach To A Veiled Text* (1996, SCM Press Ltd. p. 252). For the literary aspect and purpose of shift in person, see the footnote of verse [39:53](#). [010:024](#) Surely, God knows the exact time of the Hour. But, since the world is round, when that moment comes, half of the world will be experiencing night and the other half daylight. See [4:82](#).

Edip-Layth - End Note (10:22)

Edip-Layth - End Note (10:24)

Edip-Layth - End Note 3 (10:28)

The believers of intercession do not really worship those they hope will intercede, since their idols are neither aware of their polytheistic belief nor would they approve of it. Since polytheists follow the teachings of Satan, knowingly or unknowingly, they serve Satan ([16:60](#); [40:74](#); [36:60](#); [4:48](#)).

Edip-Layth - End Note 4 (10:30)

Those who acknowledge the truth only accept the Truth as their mawla (master/patron/lord). See [2:286](#).

Edip-Layth - End Note 5 (10:35)

These verses also convict those who associate Muhammad as a partner with God in hukm (legislation/judgment). They confuse following the message of the messenger with following Muhammad. Verse 36, points at the source of their partnership: conjecture or hearsay. See [6:112](#); [12:111](#); [9:31](#).

Edip-Layth - End Note 6 (10:38)

Study the relationship between these and [27:77-85](#).

Edip-Layth - End Note 7 (10:47)

See [16:36](#); [40:78](#).

Edip-Layth - End Note 8 (10:57)

Some clerics abused the meaning of "cure" in this verse and sold the verses of the Quran as an amulet, or as a drug for their physical problems. [010:059-60](#) Attributing to God man-made prohibitions is considered polytheism, idolatry. According to the Quran, the religious leaders and clerics who commit this crime are the worst enemies of God. For instance, recently, Iranian mullahs prohibited fish with no scales. Some Turkish clerics prohibit lobster, mussel, crab, shrimp and many other excellent sources of nutrition; they attribute their prohibitions to God. See [6:145-155](#). [010:062-64](#) The Quran guarantees perfect and eternal happiness for those monotheists who pass certain tests.

Edip-Layth - End Note (10:59)

Edip-Layth - End Note (10:62)

Edip-Layth - End Note 9 (10:81)

For the definition of magic, see [7:116-117](#).

Edip-Layth - End Note 10 (10:83)

The word musrifin means "the transgressors," or "those who exceed the limits." Considering the context here, it is best translated as a single word, "tyrant" or "despot."

Edip-Layth - End Note 11 (10:88)

Those who are subjected to injustice are excused if they ask for divine punishment or use bad words. See [4:148](#).

Edip-Layth - End Note 12 (10:92)

God preserved the bodies of the Pharoahs by giving them the special knowledge of mummification.

Edip-Layth - End Note 13 (10:99)

God does not interfere with our initial choice. Those who decide to reject the truth, later in their lives are condemned to dogmatism and bigotry ([13:11](#); [18:29](#); [42:13](#); [46:15](#); [57:22](#)).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (10:1)

See Appendix II.

Muhammad Asad - End Note 2 (10:1)

The term hakim-which, when qualifying an animated being, may be translated as "wise" has here the connotation of a means of imparting wisdom. Some of the classical commentators (e.g., Tabari) are of the opinion that the "divine writ" (kitab) mentioned here is the Qur'an as a whole, while others (e.g., Zamakhshari) see in it a reference to this particular surah. In view of the sequence, it seems to me that the former interpretation is preferable.

Muhammad Asad - End Note 3 (10:2)

This connects with the end of the preceding Surah, and particularly with the sentence, "There has come unto you [O mankind] an Apostle from among yourselves" ([9:128](#); see also note 2 on [50:2](#)).

Muhammad Asad - End Note 4 (10:2)

Lit., "they have precedence (qadam) of truthfulness (sidq)": the latter term denoting a concord between what a person actually conceives in his mind or feels and what he expresses by word, deed or attitude - in other words, complete sincerity.

Muhammad Asad - End Note 5 (10:2)

Lit., "He is indeed an obvious enchanter (sahir)" -thus implying that the "man from among yourselves" (i.e., Muhammad) did not really receive any revelation from God, but merely deluded his followers by means of his spellbinding eloquence (which is the meaning of sihr in this context): an accusation levelled by unbelievers of all times not merely against Muhammad but-as the Qur'an frequently states-against most of the earlier prophets as well. The term "those who deny the truth" refers, in this context, specifically to people who a priori reject the notion of divine revelation and, thus, of prophethood.

Muhammad Asad - End Note 6 (10:3)

See surah 7, note 43. Since belief in divine revelation naturally presupposes a belief in the existence of God as the self-subsistent fount of all being, the reference to the revelation of the Qur'an with which this surah opens is followed by a consideration of God's creative almightiness.

Muhammad Asad - End Note 7 (10:3)

Lit., "there is no intercessor whatever, save after His leave [has been granted]". Cf. [2:255](#) - "Who is there that could intercede with Him, unless it be by His leave?" Thus, the Qur'an rejects the popular belief in unqualified "intercession" by living or dead saints or prophets. As is shown elsewhere in the

Qus'an (e.g., in [20:109](#), [21:28](#) or [34:23](#)), God will grant to His prophets on Judgment Day the permission to "intercede", symbolically, for such of the sinners as will have already achieved His redemptive acceptance (rida') by virtue of their repentance or basic goodness (see [19:87](#) and the corresponding note 74): in other words, the right of "intercession" thus granted to the prophets will be but an expression of God's approval of the latter. Furthermore, the above denial of the possibility of unqualified intercession stresses, indirectly, not only God's omniscience - which requires no "mediator" - but also the immutability of His will: and thus it connects with the preceding mention of His almightiness. (See also note 27 below.)

Muhammad Asad - End Note 8 (10:4)

Le., He will resurrect him by a new act of creation. That the verb yu'iduhu ("He brings him forth anew") refers here to the individual resurrection of human beings becomes obvious from the sequence. The noun khalq primarily denotes "creation" (i.e., the bringing into being of something that did not exist before); subsequently, it denotes the result or object of creation, i.e., a "created being" (or "beings"); finally, it is used in the sense of "man" in the generic connotation of this word, i.e., "mankind".

Muhammad Asad - End Note 9 (10:4)

See surah 6, note 62 (for my rendering of hamim as "burning despair").

Muhammad Asad - End Note 10 (10:5)

The nouns diya' and nur are often interchangeable, inasmuch as both denote "light"; but many philologists are of the opinion that the term diya' (or daw') has a more intensive connotation, and is used to describe "a light which subsists by itself, as that of the sun and fire" - that is, a source of light - while nur signifies "a light that subsists by some other thing" (Lane V, 1809, on the authority of Taj al-'Arus): in other words, light due to an extraneous source or - as in the case of the moon - reflected light.

Muhammad Asad - End Note 11 (10:5)

Lit., "God has not created this otherwise than in accordance with truth" - i.e., to fulfil a definite purpose in consonance with His planning wisdom (Zamakhshari, Baghawi, Razi): implying that everything in the universe - whether existent or potential, concrete or abstract - is meaningful, and nothing is "accidental". Cf. [3:191](#) - "O our Sustainer! Thou has not created [aught of] this without meaning and purpose (batilan)"; and [38:27](#) - "We have not created heaven and earth and all that is between them without meaning and purpose, as is the surmise (zann) of those who are bent on denying the truth".

Muhammad Asad - End Note 12 (10:7)

Lit., "who do not hope for (i.e., expect) a meeting with Us": implying that they do not believe in a life after death or in God's ultimate judgment.

Muhammad Asad - End Note 13 (10:7)

Lit., "are at rest with it" - i.e., regard the life in this world as the only reality, dismissing the idea of resurrection as mere wishful thinking.

Muhammad Asad - End Note 14 (10:9)

Lit., "beneath them".

Muhammad Asad - End Note 15 (10:10)

Lit., "their invocation (da'wa) therein [will be].. .", etc.

Muhammad Asad - End Note 16 (10:10)

Lit., "their greeting therein [will be], 'Peace'". For an explanation of the term salam and its fundamental connotation of inner peace, fulfilment, and security from all that is evil, see Surah 5, note 29.

Muhammad Asad - End Note 17 (10:11)

Lit., "[the end of] their term would indeed have been decreed for them": the implication being, firstly, that man is weak (cf. 4:28) and therefore prone to sinning; secondly, that God "has willed upon Himself the law of grace and mercy" (see 6:12 and the corresponding note) and, consequently, does not punish sinners without taking their circumstances into consideration and giving them time to repent and to mend their ways.

Muhammad Asad - End Note 18 (10:11)

See verse 7, with which this verse connects.

Muhammad Asad - End Note 19 (10:12)

These three metaphorical expressions are often used in the Qur'an to describe the various situations in which man may find himself. The "calling unto God" under the stress of misfortune describes the instinctive reaction of many people who consider themselves "agnostics" and in their conscious thinking refuse to believe in God. See also verses 22-23 below, as well as 6:40-41.

Muhammad Asad - End Note 20 (10:12)

Lit., "called out unto Us against (ila) an affliction".

Muhammad Asad - End Note 21 (10:12)

The expression musrif, which often (e.g., in 5:32 or 7:81) denotes "one who is given to excesses" or "commits excesses" or (as in 6:141) "one who is wasteful", has in the above context the meaning of "one who wastes his own self" (Razi)-namely, destroys his spiritual potential by following only his base impulses and failing to submit to any moral imperative. (Cf. the very similar expression alladhina khasiru anfusahum occurring in many places and rendered by me as "those who have squandered their own selves".) In the sense in which it is used here, the term israf (lit., "wastefulness" or "lack of moderation in one's doings") is almost synonymous with the term tughyan ("overweening arrogance") occurring in the preceding verse (Manar XI, 314), and relates to the same type of man. The phrase "goodly seem [to them] their own doings" describes the unthinking complacency with which "those who waste their own selves" go through life.

Muhammad Asad - End Note 22 (10:13)

Cf. 6:131-132. The phrase rendered by me as "the apostles sent unto them" reads, literally, "their apostles". The sinners' refusal to believe is expressed in the text by means of the construction wa-ma kanu li-yu'minu.

Muhammad Asad - End Note 23 (10:15)

Sc., "to suit our own views as to what is right and what is wrong". This is an oblique reference to the highly subjective criticism of Qur'anic ethics and eschatology by many agnostics (both among the contemporaries of the Prophet and in later times), and particularly to their view that the Qur'an was "composed" by Muhammad himself and therefore expresses no more than his personal convictions. - Regarding the phrase, "those who do not believe that they are destined to meet Us", see note 12 above.

Muhammad Asad - End Note 24 (10:16)

This argument - placed in the mouth of the Prophet - has a twofold implication. Ever since his early youth, Muhammad had been renowned for his truthfulness and integrity, so much so that his Meccan compatriots applied to him the epithet Al-Amin ("The Trustworthy"). In addition to this, he had never composed a single line of poetry (and this in contrast with a tendency which was widespread among the Arabs of his time), nor had he been distinguished by particular eloquence. "How, then," goes the argument, "can you reconcile your erstwhile conviction-based on the experience of a lifetime-that Muhammad was incapable of uttering a lie, with your present contention that he himself has composed the Qur'an and now falsely attributes it to divine revelation? And how could he who, up to the age of forty, has never displayed any poetic or philosophic gifts and is known to be entirely unlettered (ummi), have composed a work as perfect in its language, as penetrating in its psychological insight and 'as compelling in its inner logic as the Qur'an?"

Muhammad Asad - End Note 25 (10:17)

I.e., in the life to come. In this context, the "attributing of one's own lying inventions to God" would seem to apply specifically to the wanton accusation that Muhammad himself composed the Qur'an and then attributed it to God; and the "giving the lie to God's messages" refers to the attitude of those who make such an accusation and, consequently, reject the Qur'an (Razi)_

Muhammad Asad - End Note 26 (10:18)

Thus the discourse returns to the problem of "intercession" touched upon in verse 3 of this surah. Literally, the beginning of the sentence reads thus: "And they worship that which neither harms them nor benefits them" -an expression alluding to both concrete representations and conceptual images. It should be noted that the "they" elliptically referred to here are not identical with the people spoken of earlier as "those who do not believe that they are destined to meet Us" (in other words, those who deny the reality of resurrection and of the Day of Judgment): for the people of whom the above verse speaks obviously do believe - albeit in a confused manner - in life after death and man's responsibility before God, as is evident from the statement that they worship imaginary "intercessors with God".

Muhammad Asad - End Note 27 (10:18)

Thus, belief in the efficacy of anyone's unqualified intercession with God, or mediation between man and Him, is here equated with a denial of God's omniscience, which takes all the circumstances of the sinner and his sinning a priori into consideration. (As regards God's symbolic grant of permission to His prophets to "intercede" for their followers on the Day of Judgment, see note 7 above.)

Muhammad Asad - End Note 28 (10:19)

Lit., ("and then they disagreed [among themselves]"). For an explanation of the term "one single community" (ummah wahidah), see Surah 2, note 197. In the present context, this expression alludes not merely to mankind's one-time homogeneity, but also - by implication - to the fact, repeatedly stressed in the Qur'an (e.g., in [7:172](#)), that the ability to realize God's existence, oneness and omnipotence is innate in man, and that all deviation from this basic perception is a consequence of the confusion brought about by man's progressive estrangement from his inborn instincts.

Muhammad Asad - End Note 29 (10:19)

Lit., "it would indeed have been decided between them regarding all that they were differing in": i.e., had it not been for God's decree - which is the meaning, in this context, of the term kalimah (lit., "word") - that men should differ in their intellectual approach to the problems touched upon by divine revelation, "they would not have contended with one another after having received all evidence of the truth", but would all have held from the very outset, and would continue to hold, the same views (cf. [2:253](#) and the corresponding note 245). Since, however, such a uniformity would have precluded men's intellectual, moral and social development, God has left it to their reason, aided by prophetic guidance,

gradually to find their way to the truth. (See also surah 2, note 198.) The above parenthetical passage must be read in conjunction with [2:213](#).

Muhammad Asad - End Note 30 (10:20)

I.e., on Muhammad, in order to "prove" that he is truly a bearer of God's message (a sceptical objection which resumes the theme enunciated in verses 1-2 and 15-17 above); see also [6:37](#) and 109 and the corresponding notes, especially note 94. The pronoun "they" refers to both categories of deniers of the truth spoken of in the preceding passages: the atheists or agnostics "who do not believe that they are destined to meet God", as well as those who, while believing in God, "ascribe a share in His divinity" to all manner of imaginary intercessors or mediators (see verse 18 above).

Muhammad Asad - End Note 31 (10:20)

This answer relates not merely to the question as to why God has not bestowed on Muhammad a "miraculous sign" of his prophethood, but also to the "why" of his having been chosen for his prophetic mission. See in this connection [2:105](#) ("God singles out for His grace whom He wills") and [3:73-74](#) ("God is infinite, all-knowing, singling out for His grace whom He wills")

Muhammad Asad - End Note 32 (10:21)

I.e., the two categories of people referred to in verses 7, 11, 12, 15, 18 and 20.

Muhammad Asad - End Note 33 (10:21)

Lit., "they have forthwith a scheme against Our messages". (The particle idha preceding this clause is meant to bring out the element of immediacy, and is best rendered as "lo! they forthwith..", etc.) Since God's messages are purely conceptual, the "scheming against them" obviously connotes the devising of fallacious arguments meant to cast doubt on the divine origin of these messages or to "disprove" the statements made in them. The above discourse on the psychology of agnosticism and half-belief is continued in the parable of the seafarers set forth in the next two verses.

Muhammad Asad - End Note 34 (10:22)

Lit., "until, when you are in the ships...", etc. As has been pointed out by Zamakhshari, the particle "until" (hatta) which precedes this clause refers to the sudden rise of the storm described in the sequence, and not to the "going to sea in ships". It is to be noted that at this point the discourse changes abruptly from the direct address "you" to the third person plural ("they"): a construction which is evidently meant to bring out the allegorical character of the subsequent narrative and to turn it into a lesson of general validity.

Muhammad Asad - End Note 35 (10:23)

See verse 12 (of which the above passage is a parabolic illustration) and the corresponding notes.

Muhammad Asad - End Note 36 (10:23)

Lit., "your outrageousness (baghy) is only against your own selves". Cf. the oft-recurring Qur'anic expression, "they have sinned against themselves" (zalamu anfusahum, lit., "they have wronged themselves"), indicating the inevitability with which every evil deed damages its perpetrator spiritually.

Muhammad Asad - End Note 37 (10:24)

Lit., "with which the plants of the earth mingle".

Muhammad Asad - End Note 38 (10:24)

I.e., they come to believe that they have gained "mastery over nature", with no conceivable limits to what they may yet achieve. It is to be borne in mind that the term *zukhruf* bears almost invariably a connotation of artificiality - a connotation which in this case is communicated to the subsequent verb *izzayyanat*. Thus, the whole of the above parabolic sentence may be understood as alluding to the artificial, illusory "adornment" brought about by man's technological efforts, not in collaboration with nature but, rather, in hostile "confrontation" with it.

Muhammad Asad - End Note 39 (10:24)

Lit., "as if it had not been in existence yesterday": a phrase used in classical Arabic to describe something that has entirely disappeared or perished (Taj al-'Arus).

Muhammad Asad - End Note 56 (10:25)

Since the concept of "finding the right way" cannot apply to lifeless idols and idolatrous images, the above passage obviously relates to animate beings - whether dead or alive - to whom "a share in God's divinity" is falsely attributed: that is, to saintly personalities, prophets or angels whom popular fancy blasphemously endows with some or all of God's qualities, sometimes even to the extent that they are regarded as a manifestation or incarnation of God on earth. As for the act of God's guidance, it is displayed, primarily, in the power of conscious reasoning as well as of instinctive insight with which He has graced man, thus enabling him to follow the divine laws of right conduct (Zamakhshari).

Muhammad Asad - End Note 41 (10:26)

I.e., more than their actual merits may warrant (cf. [6:160](#)-"Whoever shall come [before God] with a good deed will gain ten times the like thereof"). See also note 79 on [27:89](#).

Muhammad Asad - End Note 42 (10:27)

In contrast with the multiple "rewards" for good deeds, the recompense of evil will be only commensurate with the deed itself. (See also note 46 on the last sentence of [41:50](#).)

Muhammad Asad - End Note 43 (10:27)

Lit., "by a piece of the night, densely dark".

Muhammad Asad - End Note 44 (10:28)

Lit., "you and those [God-]partners of yours": cf. surah 6. note 15. The expression *makanakum* (lit., "your place", i.e., "keep to your place") bears a connotation- of contempt and an implied threat.

Muhammad Asad - End Note 45 (10:28)

I.e., separated those who ascribed divinity to beings other than God from the objects of their one-time adoration (Tabari, Baghawi): a metonymical phrase denoting a realization on the part of the former that there has never been any existential link between them and those false objects of worship (cf. [6:24](#), [10:30](#), [11:21](#), [16:87](#) and [28:75](#)-"and all their false imagery has [or "will have"] forsaken them"). See also the next two notes.

Muhammad Asad - End Note 46 (10:28)

I.e., "it was only your own fancies and desires that you worshipped, clothing them in the garb of extraneous beings": in other words, the worship of idols, forces of nature, saints, prophets, angels, etc., is shown here to be nothing but a projection of the worshipper's own subconscious desires. (Cf.

also [34:41](#) and the corresponding note 52.)

Muhammad Asad - End Note 47 (10:29)

Thus the Qur'an makes it clear that the saints and prophets who, after their death, have been unwarrantably deified by their followers shall not be held accountable for the blasphemous worship accorded to them (cf. [5:116-117](#)); furthermore, even the inanimate objects of false worship will symbolically deny any connection between themselves and their worshippers.

Muhammad Asad - End Note (10:30)

Muhammad Asad - End Note 49 (10:31)

The term rizq ("provision of sustenance") is used here in both the physical and spiritual connotations of this word, which explains the reference to "heaven and earth" and, subsequently, "[man's] hearing and sight".

Muhammad Asad - End Note 50 (10:31)

The people referred to here are those who believe, firstly, that there are beings endowed with certain divine or semi-divine qualities, thus having, as it were, a "share" in God's divinity; and, secondly, that by worshipping such beings men can come closer to God. This idea obviously presupposes belief in God's existence, as is brought out in the "answer" of the people thus addressed (cf. 7 :172 and the corresponding note 139); but inasmuch as it offends against the concept of God's oneness and uniqueness, it deprives those people's belief in God of its true meaning and spiritual value.

Muhammad Asad - End Note 51 (10:32)

Lit., "this [or "such"], then, being God, your Sustainer, the Ultimate Truth"-i.e., "seeing that, on your own admission, He is the One who creates and governs all things and is the Ultimate Reality behind all that exists" (see surah 20, note 99): which implies a categorical denial of the possibility that any other being could have a share, however small, in His divinity.

Muhammad Asad - End Note 52 (10:32)

Lit., "How, then, are you turned away?"-i.e., from the truth.

Muhammad Asad - End Note 53 (10:33)

See surah 2, note 7, as well as [8:55](#) and the corresponding note 58. In this particular context, "the Sustainer's word" seems to be synonymous with "the way of God" (sunnat Allah) concerning deliberate sinners and deniers of the truth (Manar XI, 359). The particle *anna* in *annahum* (lit., "that they") is, thus, indicative of the purport of the divine "word" referred to, and is best expressed by a colon.

Muhammad Asad - End Note 54 (10:34)

This rhetorical question is connected with the false belief that those idolatrously worshipped beings are no more than "intercessors" between their followers and God (see verse 18 above): and so, even their misguided votaries cannot possibly attribute to them the power to create and to resurrect. See also note 8 on verse 4 of this surah. In its wider sense, this question (and the subsequent answer) relates to the God-willed, cyclic process of birth, death and regeneration evident in all organic nature.

Muhammad Asad - End Note 55 (10:34)

See surah 5, note 90.

Muhammad Asad - End Note 57 (10:35)

Lit., "[and] how do you judge?"

Muhammad Asad - End Note (10:35)

Muhammad Asad - End Note 58 (10:36)

Lit., "conjecture can in no wise make [anyone] independent (la yughni) of the truth", i.e., of positive insight obtained through authentic revelation (to which the sequence relates). The people referred to here (and apparently also in the first sentence of verse 53 of this surah) are the agnostics who waver between truth and falsehood. - Some of the great exponents of Islamic Law-foremost among them Ibn Hazm-base on this verse their rejection of *giyas* ("deduction by analogy") as a means of eliciting religious laws which are supposedly "implied" in the wording of the Qur'an or of the Prophet's teachings, but not clearly laid down in terms of law. In his commentary on this verse. Razi thus sums up the above view: "They say that every deduction by analogy is a conjectural process and is, therefore, of necessity, inadmissible [in matters pertaining to religion]-for 'conjecture can never be a substitute for truth'." (See also [5:101-102](#), and the corresponding notes 120-123.)

Muhammad Asad - End Note 59 (10:37)

Lit., "but" (wa-lakin)-a stress on the impossibility of any assertion to the contrary.

Muhammad Asad - End Note 60 (10:37)

The above passage has a twofold significance: firstly, the wisdom inherent in the Qur'an precludes any possibility of its having been composed by a human being; and, secondly, the Qur'anic message is meant to confirm, and give a final formulation to, the eternal truths which have been conveyed to man through a long succession of prophets: truths which have subsequently been obscured through wrong interpretation, deliberate omissions or interpolations, or a partial or even total loss of the original texts. For an explanation of the phrase *ma bayna yadayhi*, rendered by me in this context as "whatever there still remains [of earlier revelations]", see surah 3,

Muhammad Asad - End Note 61 (10:38)

According to the great philologist Abu `Ubaydah Ma'mar ibn al-Muthanna (as quoted by Baghawi), the particle *am* which introduces this sentence has no interrogative connotation, but is - as in several other places in the Qur'an - synonymous with the conjunction *wa* ("and"), which in this case can be suitably rendered as above note 3.

Muhammad Asad - End Note 62 (10:38)

Cf. [2:23](#) and the corresponding note 15.

Muhammad Asad - End Note 63 (10:39)

Lit., "the knowledge whereof they do not encompass, while its inner meaning has not yet come to them". Most of the classical commentators explain this sentence in the way rendered by me; some of them, however (e.g., Tabari and Baghawi), interpret the term *ta'wil* ("final [or "inner"] meaning") in the sense in which it is used in [7:53](#) (see my translation of that passage and the corresponding note 41).

Muhammad Asad - End Note 64 (10:40)

The verb *yu'minun*, which occurs twice in this verse, can be understood as connoting either the present

tense-"[such as] believe", resp. "[such as] do not believe"-or the future tense. The future tense (adopted by me) is the meaning unequivocally attributed to it by Tabari and Ibn Kathir; some of the other authorities, like Zamakhshari and Razi, prefer the present tense, but nevertheless regard the other interpretation as legitimate. (See also Manar XI, 380.)

Muhammad Asad - End Note 65 (10:45)

Le., their past sojourn in this world, during which they were bound to one another by various ties of human relationship, will appear to them like a short moment as compared with the timeless duration of the life that awaits them after resurrection (see note 19 on [79:46](#)), with all their past relationships cut asunder. See also [6:94](#), which describes the condition of the deniers of the truth on the Day of Resurrection: "And now, indeed, you have come unto Us in a lonely state, even as We created you in the first instance"; and later on, in that same verse: "Indeed, all the bonds between you [and your earthly life] are now severed. ..."

Muhammad Asad - End Note 66 (10:46)

Lit., "of what We promise them" or "of what We threaten them with" - i.e., the inevitable retribution, sometimes even in this world, which a deliberate denial of the truth brings in its wake.

Muhammad Asad - End Note 67 (10:46)

The above verse is addressed, in the first instance, to the Prophet, and relates to those of his contemporaries who refused to acknowledge the truth of the Qur'anic revelation. In its wider sense, however, it is addressed to every believer who might find it incomprehensible that life-long suffering is often the lot of the righteous. While many wrongdoers and deniers of the truth apparently remain unscathed and are allowed to enjoy the good things of life. The Qur'an solves this apparent paradox by making it clear that, in comparison with the life to come, the life in this world is but a brief moment, and that it is only in the hereafter that man's destiny reveals itself in all its true aspects. Cf. [3:185](#) - "only on the Day of Resurrection will you be requited in full [for whatever you have done] ... for the life of this world is nothing but an enjoyment of self-delusion".

Muhammad Asad - End Note 68 (10:47)

Lit., "and when their apostle has come, a decision is made between them in all equity". This verse stresses (a) the continuity of religious revelation in mankind's history and the fact that in the long run no community, period or civilization (which latter is one of the meanings attributable to the term ummah) has been left without prophetic guidance, and (b) the doctrine that God does not punish "a community for its wrongdoing so long as its people are still unaware [of the meaning of right and wrong]: for all shall be judged according to their [conscious] deeds" ([6:131-132](#)).

Muhammad Asad - End Note 69 (10:49)

Sc., "and since I do not possess any supernatural powers, I cannot predict that which is beyond the reach of human perception (al-ghayb)".

Muhammad Asad - End Note 70 (10:49)

See [7:34](#) and the corresponding notes 25 and 26. In the above context, the "end of the term" refers, in particular, to the coming of the Last Hour and the Day of Judgment.

Muhammad Asad - End Note 71 (10:50)

Lit., "What [part] thereof might the people lost in sin (al-mujrimun) wish to hasten" meaning, according to Zamakhshari, that "all of [God's] chastisement is awful and bitter, and should inspire one with the desire to flee therefrom; ... and there is nothing in it that ought to make one wish to hasten it". This is

an allusion to the incredulous inquiry of the deniers of the truth about the coming of the Last Hour (verse 48 above), as well as to their sarcastic demand that they should be immediately chastised by God in proof of Muhammad's prophetic mission (cf. [6:57-58](#) and [8:32](#), as well as the corresponding notes).-The expression "by night or by day" occurring in the preceding sentence denotes the suddenness and unexpectedness with which doom is bound to encompass the evildoers on the Day of Judgment.

Muhammad Asad - End Note 72 (10:51)

I.e., "when it is too late" (Tabari, Zamakhshari, Razi; my interpolation at the beginning of this sentence is based on these authorities).

Muhammad Asad - End Note 73 (10:52)

Lit., "Are you being requited for anything but for what you were wont to earn?"

Muhammad Asad - End Note 74 (10:53)

Lit., "they"-i.e., those of the unbelievers who are wavering in their agnosticism and-as mentioned in verse 36 above -"follow nothing but conjecture" (Manar XI, 394).

Muhammad Asad - End Note 75 (10:54)

In this instance, by deliberately giving the lie to the Prophet and rejecting the message of the Qur'an.

Muhammad Asad - End Note 76 (10:54)

Cf. [3:91](#) and the corresponding note 71.

Muhammad Asad - End Note 77 (10:54)

The primary meaning of the verb asarrahu is "he concealed it" or "he kept it secret"; thus, the phrase asarru 'n-nadamah (expressed in the past tense but in the above context obviously denoting a future event) could be rendered as "they will conceal their remorse". In view, however, of the many statements in the Qur'an that on the Day of Judgment the sinners will not only not conceal but will, rather, stress their remorse, some of the commentators (e.g., Baghawi, on the authority of Abu `Ubaydah) are of the opinion that in this particular verse the verb asarra denotes the opposite of its primary meaning and, accordingly, interpret the phrase as "they will manifest their remorse". But the linguistic validity of this rather forced interpretation has been emphatically contested by many philologists, and particularly by Abu Mansur al-Azhari (cf. Lane IV, 1337); and since there is no convincing reason to disregard the original significance of the verb asarra with its implication of "concealment", the above Qur'anic phrase must be understood (as Zamakhshari understands it), in the metonymical sense of an involuntary "concealment", that is, the sinners' inability to express the full depth of their remorse.

Muhammad Asad - End Note 78 (10:56)

Lit., "you shall be brought back" - for, "all that exists goes back to Him [as its source]" ([11:123](#)).

Muhammad Asad - End Note 79 (10:57)

I.e., a remedy for all that is contrary to truth and moral good.

Muhammad Asad - End Note 80 (10:59)

This connects with the statement, in verse 57, that the Qur'an offers to man a complete guidance towards the good life and spiritual fulfilment in this world, and happiness in the life to come. As already mentioned in surah 2, note 4, the term rizq connotes all that may be good and useful to man, be it of a physical nature (in the conventional sense of "means of sustenance") or belonging to the realm of the mind (like reason, knowledge, etc.) or of the spirit (like faith, kindness, patience, etc.). Thus, it applies exclusively to positive, beneficial means of sustenance, and never to things or phenomena which are morally reprehensible and/or physically or socially injurious.

Muhammad Asad - End Note 81 (10:59)

Lit., "and thereupon you have made some of it forbidden (haram) and [some of it] lawful (halal)". The fact that it is God who "has bestowed upon you from on high" (anzala `alaykum) i.e., has willed that man should make use of - all that can be qualified as rizq, automatically makes all its manifestations lawful (Zamakhshari). In accordance with the doctrine that everything which has not been expressly forbidden by the Qur'an or the explicit teachings of the Prophet is eo ipso lawful, this verse takes a clear-cut stand against all arbitrary prohibitions invented by man or artificially "deduced" from the Qur'an or the Prophet's sunnah (Manar XI, 409 f.; see also note 58 on verse 36 of this surah, as well as [5:101-102](#) and the corresponding notes). In its wider sense, the above verse relates to people who refuse to be guided by revelation and prefer to "follow nothing but conjecture" (verse 36).

Muhammad Asad - End Note 82 (10:61)

Or: "Whatever discourse (Qur'an) from Him".

Muhammad Asad - End Note 83 (10:61)

Lit., "witnesses", corresponding to the majestic plural "We". The specific reference to the Prophet and his recitation of the Qur'an (implied in the singular form of address in the first part of this sentence) is meant to stress the supreme importance of divine revelation in the context of human life.

Muhammad Asad - End Note 84 (10:62)

The verb waliya (from which the noun waii, pl. awliya', is derived) signifies, primarily, the nearness or closeness of one thing to another: thus, God is spoken of in the Qur'an (e.g., in [2:257](#) and [3:68](#)) as being "near unto (waii) those who believe". Although the term waii, when applied to God, as well as to the relationship between one created being and another, is often used in the Qur'an in the sense of "helper", "friend", "protector", "guardian", etc., none of these secondary meanings can properly - i.e., without offending against the reverence due to God - describe man's attitude to, or relationship with, Him. Consequently, the above reference to the believers as awliya' of God is best rendered as "they who are close to God", in the sense of their being always conscious of Him. This rendering has the support of almost all the classical commentators.

Muhammad Asad - End Note 85 (10:64)

Le., the happiness born of the feeling of closeness to God and, hence, of spiritual fulfilment.

Muhammad Asad - End Note 86 (10:65)

The noun `izzah comprises the concepts of superior might as well as of honour and glory. Its rendering into another language depends on the context, and sometimes - as in this case - necessitates a combination of two terms.

Muhammad Asad - End Note 87 (10:66)

Lit., "partners", i.e., of God (see surah 6, note 15). The substantive pronoun man ("whoever") occurring twice in the first part of this verse contains an allusion to rational beings (as distinct from

inanimate objects) whom "those who ascribe divinity to aught beside God" consider to be endowed with qualities or powers which, in fact, belong to Him alone. The Qur'an argues against this idolatrous concept by pointing out that all rational beings, whether men or angels, "belong to God" (i.e., are-like everything else in the universe-wholly dependent on Him for their existence), possessing no divine qualities and, therefore, no reality as objects of worship.

Muhammad Asad - End Note 88 (10:67)

See [14:32-33](#) and the corresponding note 46; for the specific significance, in this context, of the reference to "day" and "night", see note 77 on [27:86](#), which belongs to a somewhat earlier revelation than the present surah.

Muhammad Asad - End Note 89 (10:68)

See surah 2, note 96.

Muhammad Asad - End Note 90 (10:71)

Sc., "because they run counter to the idolatrous beliefs which you have inherited from your ancestors". The story of Noah, briefly mentioned in verses 71-73, is told at greater length in [11:36-48](#) (see also [7:59-64](#)). Here it connects with verse 47 above, and thus with the main theme of this surah: the truth of God's revelation of His will through His prophets, and the suffering which in the life to come is bound to befall those who give the lie to His messages.

Muhammad Asad - End Note 91 (10:71)

Lit., "upon your course of action" (which is the meaning of the term amr in this context).

Muhammad Asad - End Note 92 (10:71)

Lit., "your [God-]partners". For an explanation of this term, see Surah 6, note 15.

Muhammad Asad - End Note 93 (10:71)

This is a free rendering of the elliptic phrase, "and let not your course of action (amrukum) be an uncertainty to you".

Muhammad Asad - End Note 94 (10:73)

Le., "made them outlive [the others]" (Zamakhshari). As regards the allegorical rendering of khala'if (sing. khalif or khalifah) adopted by me, see Surah 2, note 22.

Muhammad Asad - End Note 95 (10:73)

See surah 7, note 47.

Muhammad Asad - End Note 96 (10:74)

Lit., "We sent apostles to their [own] people"-an allusion to the fact that each of the apostles before Muhammad was sent to one particular people or community, and that the Arabian Prophet was the first and the last to bring a universal message addressed to all mankind

Muhammad Asad - End Note 97 (10:74)

Cf. [7:101](#) and the corresponding note 82.

Muhammad Asad - End Note 98 (10:74)

See Surah 2, note 7.

Muhammad Asad - End Note 99 (10:76)

Lit., "this is indeed obvious sorcery": an accusation which apparently refers to the spellbinding force of the messages conveyed to them by Moses, similar to the objections raised against the Last Prophet, Muhammad. (See verse 2 of this surah and the corresponding note 5).

Muhammad Asad - End Note 100 (10:77)

The implication is that what is termed "sorcery" cannot achieve more than ephemeral phenomena lacking any spiritual content, and can never prevail against the laws of nature which, in their totality, are described in the Qur'an as "the way of God". The story of Moses and the sorcerers and the tatters' subsequent conversion is told in greater detail in Al-A'raf and Ta Ha, both of which were revealed before the present surah.

Muhammad Asad - End Note 101 (10:78)

The dual address "you two" relates to Moses and his brother Aaron.

Muhammad Asad - End Note 102 (10:81)

The above interpolation is based on [7:116](#); see also the second paragraph of [20:66](#).

Muhammad Asad - End Note 103 (10:82)

By "God's words" is meant here His creative will, manifested in the laws of nature instituted by Him as well as in the revelations granted by Him to His prophets (Manar XI, 468). A similar phrase occurs also in [8:7](#) and [42:24](#).

Muhammad Asad - End Note 104 (10:83)

Lit., "believed in Moses"; however, since the sequence shows that not belief as such but its open profession is referred to here, I have rendered the above phrase accordingly. As for the term dhurriyyah (lit., "offspring"), we have several authoritative statements to the effect that it often denotes "a small group [or "a few"] of one's people" (Ibn `Abbas, as quoted by Tabari, Baghawi, Razi and Ibn Kathir, as well as Ad-Dahhak and Qatadah, as quoted by Tabari and Ibn Kathir); hence my rendering. Since the Qur'an mentions (e.g., in [7:120-126](#)) that some Egyptians, too, came to believe in Moses' message and openly proclaimed their belief, it is reasonable to assume that by "his people" are meant not merely the Israelites but, more generally, the people among whom Moses was living: that is, both Israelites and Egyptians. This assumption is strengthened by the reference, in the next clause of this sentence, to "their great ones" - an expression obviously relating to the Egyptian "great ones":

Muhammad Asad - End Note 105 (10:83)

If the expression `aia khawf is taken to mean "despite [their] fear" (referring to those who did declare their faith openly), the above sentence would read thus: ". . . a few of his people declared their faith in Moses despite their fear that Pharaoh and their great ones would persecute them" -implying, as does the rendering adopted by me, that, because of their fear, the majority did not declare their faith openly.

Muhammad Asad - End Note 106 (10:85)

Lit., "temptation to evil" (fitnah).

Muhammad Asad - End Note 107 (10:87)

Lit., "a direction of prayer" (qiblah)-a metaphor meant to impress upon the children of Israel that their only salvation lay in God-consciousness and unceasing devotion to Him. The primary meaning of misr - usually rendered as "Egypt" - is "city" or "metropolis".

Muhammad Asad - End Note 108 (10:88)

According to most of the classical commentators, the particle li prefixed to the verb yudillu ("they are leading astray") represents in this context the so-called lam al-'aqibah ("the [letter] lam denoting a consequence") and does not, as in many other instances, express a purpose or an intent ("in order that" or "to the end that"). My rendering of this li as "with the result that" is meant to bring out Moses' moral indignation at the perversity of Pharaoh and his great ones who, instead of being grateful to God for His bounty, are using their power to corrupt their own people.

Muhammad Asad - End Note 109 (10:89)

Lit., "the prayer of you two", i.e., Moses and Aaron, both of whom are addressed in the next sentence as well.

Muhammad Asad - End Note 110 (10:90)

Lit., "until, when drowning overtook him, he said". For the full story of Moses and Pharaoh, the latter's tyrannical oppression of the Israelites and their ultimate deliverance, see Exodus i-xiv, and especially (with reference to the above Qur'an-verse), ch. xiv, which narrates in great detail the miraculous escape of the Israelites and the doom of Pharaoh and his forces. It should always be remembered that all Qur'anic references to historical or legendary events whether described in the Bible or in the oral tradition of pre-Islamic Arabia are invariably meant to elucidate a particular lesson in ethics and not to narrate a story as such: and this explains the fragmentary character of these references and allusions.

Muhammad Asad - End Note 111 (10:91)

Le., "Dost thou repent now, when it is too late?" Cf. [4:18](#) - "repentance shall not be accepted from those who do evil deeds until their dying hour, and then say, 'Behold, I now repent'."

Muhammad Asad - End Note 112 (10:92)

Lit., "We shall save thee in thy body": probably an allusion to the ancient Egyptian custom of embalming the bodies of their kings and nobles and thus preserving them for posterity. Some Egyptologists assume that the "evil Pharaoh" of the Qur'an and the Bible was Ramses II (about 1324-1258 B.C.), while others identify him with his unlucky predecessor, Tut-ankh-amen, or even with Thotmes (or Thutmosis) III, who lived in the 15th century B.C. However, all these "identifications" are purely speculative and have no definitive historical value. In this connection it should be remembered that the designation "Pharaoh" (fir'awn in Arabic) is not a proper name but a title borne by all the kings of ancient Egypt.

Muhammad Asad - End Note 114 (10:93)

Commenting on this verse, Razi says: "The people of Moses remained of one religious persuasion (‘ala millah wahidah) and of one opinion, without any disagreement, until they began to study the Torah: whereupon they became aware of the [various] problems and obligations involved, and disagreements [regarding their interpretation] arose among them. And so God makes it clear [in the above Qur'an-verse] that this kind of disagreement is inevitable (la-budd) and will always occur in the life of this

world." Razi's penetrating psychological comment is in tune with the oft-repeated Qur'anic statement that proneness to intellectual dissension is a permanent characteristic of human nature (see the last sentences of [2:213](#) and 253, respectively, as well as the corresponding notes; also [23:53](#) and note 30).

Muhammad Asad - End Note (10:93)

Muhammad Asad - End Note 115 (10:94)

Some of the commentators assume that verses 94 and 95 are addressed to the Prophet Muhammad - an assumption which is highly implausible in view of the admonition (in verse 95), "Be not among those who are bent on giving the lie to God's messages": for it is obvious that God's chosen Prophet was never in danger of falling into such a sin. Consequently, Razi interprets these two verses as being addressed to man in general, and explains the reference to "what We have bestowed upon thee from on high" in the sense given in my rendering. This interpretation makes it clear, moreover, that the above passage is closely connected with verses 57-58, which speak of the guidance vouchsafed to mankind through the ultimate divine writ, the Qur'an.

Muhammad Asad - End Note 116 (10:94)

I.e., the Jews and the Christians. The "reading" is here a metonym for belief, namely, in the Bible, which-notwithstanding the fact that its text has been corrupted in the course of time-still contains clear references to the advent of the Prophet Muhammad and thus, by implication, to the truth of the divine message revealed through him. In its wider sense, the above verse alludes to the unbroken continuity of man's religious experience and to the fact, frequently stressed in the Qur'an, that every one of God's apostles preached one and the same basic truth. (See in this connection the second paragraph of [5:48](#) and the corresponding notes 66 and 67.)

Muhammad Asad - End Note 117 (10:96)

See verse 33 and note 53 above; also note 4 on [14:4](#).

Muhammad Asad - End Note 118 (10:97)

Sc., "when belief will be of no avail to them": an allusion to verses 90-91, which speak of Pharaoh's "conversion" at the point of death. Cf. also [4:17-18](#).

Muhammad Asad - End Note 119 (10:98)

The particle law-la ("were it not that" or "were it not for") is sometimes synonymous with hal-la, and could therefore be translated as "why not" ("why was there not...?", etc.). However, neither the interrogative nor the above-mentioned literal rendering would bring out the purport of this passage. Its meaning becomes obvious only if we remember that law-la is-apart from its primary significance-one of the so-called hunuf at-tahdid ("particles denoting insistence"). Whenever it is followed by a verb in the future tense, it expresses an urgent exhortation to do a thing; if followed by a verb in the past tense, as in the above case, it implies reproof for one's not having done something that should have been done. There is no idiomatic equivalent in modern English to convey this meaning. The nearest approach to it would be, I believe, the archaic exclamation "alack", expressive of deep sorrow or reproach; but the use of this expression (probably a compound of "ah! lack!"-i.e., loss or misfortune) is ruled out by its obsolescence. Consequently, I am constrained to employ the more current interjection "alas", despite the fact that it does not possess the intensity of the ancient "alack". At any rate, the reader must bear in mind that the passage under consideration, although seemingly phrased in a conditional or an interrogatory form, implies a positive statement: namely-as has been stressed by several classical commentators, and most explicitly by Tabari-the statement that "there has never yet been...", etc.

Muhammad Asad - End Note 120 (10:98)

The Qur'an points out in many places that no prophet has ever been immediately accepted as such and followed by all of his people, and that many a community perished in result of the stubborn refusal, by the majority of its members, to listen to the divine message. The only exception in this respect is said to have been the people of Nineveh, who-after having at first rejected their prophet Jonah, so that "he went off in wrath" (cf. 21:87) - later responded to his call in unison, and were saved. For the story of Jonah, see 21:87-88 and 37:139-148, as well as the corresponding notes; a fuller narrative, which does not conflict with the Qur'anic references, is forthcoming from the Bible (The Book of Jonah). In the context of the passage which we are now considering, the mention of Jonah's people - who alone among the communities of the past heeded their prophet before it was too late - is meant to warn the hearers and readers of the Qur'an that a deliberate rejection of its message by "those against whom God's word [of judgment] has come true" (see verse 96) is bound to result in their spiritual doom and, consequently, in grievous suffering in the life to come.

Muhammad Asad - End Note 121 (10:98)

Lit., "for a time", i.e., their natural life-span (Manar XI, 483).

Muhammad Asad - End Note 122 (10:99)

The Qur'an stresses repeatedly the fact that, "had He so willed, He would have guided you all aright" (6:149) - the obvious implication being that He has willed it otherwise: namely, that He has given man the freedom to choose between right and wrong, thus raising him to the status of a moral being (in distinction from other animals, which can only follow their instincts). See, in this context, surah 6, note 143, as well as - in connection with the allegory of the Fall - surah 7, note 16.

Muhammad Asad - End Note 123 (10:100)

I.e., by virtue of God's guidance and within the compass of what He has decreed to be man's nature, comprising the ability to discriminate between right and wrong. Since man's freedom of moral choice expresses itself in his willingness or unwillingness to conform to his true, God-willed nature, it can be said to depend, in the last resort, on God's grace. (Cf. in this respect surah 2, note 19, as well as surah 14, note 4.)

Muhammad Asad - End Note 124 (10:100)

Cf. 8:22 and 55, as well as the corresponding note 58. As in those verses, unbelief is here shown to be the result of a person's a-priori unwillingness to use his reason with a view to understanding God's messages, be they directly expressed in the revelations granted to His prophets, or - as the Qur'an once again stresses in the next verse - open to man's perception in the observable phenomena of His creation.

Muhammad Asad - End Note 125 (10:103)

My long interpolation at the beginning of this verse is based, in the main, on Zamakhshari's interpretation of it. It is necessitated by the fact that the adverbial conjunction thumma ("thereupon" or "thereafter") does not relate here to the immediately preceding passage but to a theme repeatedly occurring in the Qur'an and only indirectly alluded to in verse 102 above: namely, the experiences of the earlier prophets with their recalcitrant communities, the doom of those who gave the lie to their messages and, in every case, a divine deliverance of the prophet concerned and of those who followed him. Rashid Rida' describes this passage, rightly, as "one of the most outstanding examples of the elliptic mode of expression (ijaz) to be found in the Qur'an" (Manar XI, 487).

Muhammad Asad - End Note 126 (10:103)

Razi explains the phrase haqqan `alayna (lit., "as is incumbent upon Us") as denoting no more than a logical necessity, i.e., the unavoidable fulfilment of God's "willing it upon Himself", and not a "duty" on His part: for, neither is anything "incumbent" upon Him who has the power to will anything, nor-as Razi

points out-has man any "right" with regard to his Creator.

Muhammad Asad - End Note 127 (10:104)

Sc., "and call you to account on Judgment Day". The use of the pronoun alladhina in the phrase "those whom you worship" shows that it relates here to rational beings-like saints, etc. - and not to inanimate representations. As regards the term din (rendered here as "faith", see the first half of note 249 on [2:256](#).

Muhammad Asad - End Note 128 (10:104)

The specific reference, in this context, to God as the One who causes all living beings to die is meant to impress upon "those who deny the truth" the fact that after their death they will be placed before Him for judgment.

Muhammad Asad - End Note 129 (10:105)

In classical Arabic usage, and particularly in the Qur'an, the word "face" is often employed as a metonym for one's whole being because it is the face, more than any other part of the human body, that expresses man's personality (cf. surah 2, note 91).- For an explanation of the term hanif, see surah 2, note 110.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (10:3)

Six Stages or Eras: [2:255](#), [7:54](#), [10:3](#), [11:7](#), [16:111](#), [25:59](#), [50:38](#), [57:4](#), [41:10](#)

Shabbir Ahmed - End Note 2 (10:4)

A consequence of their own doings. [33:24](#), [34:3-4](#), [45:22](#), [53:31](#)

Shabbir Ahmed - End Note 3 (10:5)

The Universe is neither a dream as the ancient Hindu philosopher Manu preached, nor a reflection of the world of ideas as Plato thought. [6:97](#), [17:12](#)

Shabbir Ahmed - End Note 4 (10:6)

Taqwa = Seeking to journey through life in security = To live upright = To be mindful of Divine laws = Being observant = Shielding oneself against moral disintegration. [2:41](#)

Shabbir Ahmed - End Note 5 (10:7)

Meeting with Us = Liqa-anaa. At other places 'Meeting with the Lord' is generally understood as meeting the Divine Law of Requitil or Recompense. Some exponents apply 'Meeting with the Lord' to Resurrection alone. In my humble opinion, since God is a Personal, Compassionate God, and a vast majority of His humble servants harbor an intense desire to see Him, He may not deny this Kindness to His servants. We know that God is far too Glorious to have a physical image (anthropomorphic form), but He is Able to do all things. In the World of command (AMR), He designs laws as He wills. It is only in the World of Creation (KHALQ) that He implements those laws, and then, never changes them. So, He is absolutely Capable of devising any law in His World of command. I find myself in agreement with numerous Ahadith narrating that humans should be able to meet their Creator in the Next Life, not as a wishful thinking, but because they are in agreement with the Qur'an. I do not certainly mean God

assuming a physical form for 'meeting' with His servants, but in some way that is beyond our understanding at this time. Let us ponder some verses as well that allude to a new creation of humans in forms unknown to us at this time, and entirely new laws becoming operative in the New Universe: ♦ [56:59](#) Is it you who create it or are We the Creator? ♦ [56:60](#) We have decreed death (designed the laws of death) among you. And there is nothing to prevent Us ♦ [56:61](#) From changing your forms and making you in a manner, and in an environment, that is (as yet) unknown to you. ♦ [11:106](#) Those who, by their deeds, brought misery on themselves will be in the fire, sighing and wailing will be their portion. ♦ [11:107](#) Therein to abide, as long as the (New) Universe endures; that is time beyond count, unless your Lord decrees otherwise. Your Lord is Doer of what He wills in the World of command. ♦ The current Universe will be dismantled for a new Universe. [5:44](#), [14:19](#), [14:48](#), [21:104](#), [25:22](#), [35:16](#), [36:81](#), [69:16](#), [70:9](#)) ♦ 'Meeting with the Lord' is mentioned in the Qur'an about a hundred times. Even the great Allama Mashriqi ventures into the area, although I humbly disagree with him. He thinks that with evolution, humans will lose their body and only the 'spirit' will remain. And this spirit will merge with the 'Spirit' of God. And that is the 'Meeting with the Lord'! (Ref: Hadith-il-Qur'an?) Now this concept exactly matches the Sufi parlance, and, therefore, it is totally unacceptable to a student of the Qur'an. Finally, [2:55](#) points out that only the disbelievers demand to see God in physical form, but that verse relates only to the life of this world

Shabbir Ahmed - End Note 6 (10:9)

A'maal Saaleh = Deeds that increase the individual and collective potential of a society = Helping people = Improving the environment = Fulfilling others' needs = Contributing to the society = Correcting a deficiency

Shabbir Ahmed - End Note 7 (10:10)

And so shall be the peaceful Ideal Society on earth. They will realize that the good of one is the good of another, and understand how Praiseworthy the Giver of such blissful guidance is

Shabbir Ahmed - End Note 8 (10:11)

[10:7](#)

Shabbir Ahmed - End Note 9 (10:18)

[39:3](#)

Shabbir Ahmed - End Note 10 (10:19)

[2:30](#), [2:213](#), [2:256](#), [11:118](#), [16:9](#), [76:2-3](#)

Shabbir Ahmed - End Note 11 (10:20)

That will be the best sign for all of us to behold

Shabbir Ahmed - End Note 12 (10:25)

[4:88](#)

Shabbir Ahmed - End Note 13 (10:29)

They worshiped their own desires and fantasies

Shabbir Ahmed - End Note 14 (10:30)

Maula = The True Master = Lord Supreme. The extremely common practice of calling a religious leader as Maulana (Our Master) is a frank, deplorable form of Shirk (associating others with God). But the clergy take pride in it! Many verses in the Qur'an tell us that there is no Maulana but God. It is amazing to note that the Muslim clergy write Maulana with their names, and with their own hands! [9:51](#)

Shabbir Ahmed - End Note 16 (10:37)

[2:101](#), [5:48](#)

Shabbir Ahmed - End Note 17 (10:38)

[2:23](#), [11:13](#). One chapter like this in beauty, eloquence and wisdom. And "besides God" would mean, without copying phrases and sentences from the Qur'an

Shabbir Ahmed - End Note 18 (10:39)

Taaweel = Practical interpretation. Taaweel is erroneously promoted by some as remote meanings of the Qur'an known only to a few select! Practical interpretation: They are yet to see the practical interpretation of the Qur'an, as to how it can bring about a benevolent transformation in the society

Shabbir Ahmed - End Note 19 (10:41)

[109:1-6](#)

Shabbir Ahmed - End Note 20 (10:42)

[47:16](#)

Shabbir Ahmed - End Note 21 (10:43)

[7:198](#)

Shabbir Ahmed - End Note 22 (10:44)

Failing to use the God-given faculties is the first wrong one can commit. It brings the humans down to subhuman levels. [7:179](#)

Shabbir Ahmed - End Note 23 (10:45)

[10:7](#)

Shabbir Ahmed - End Note 24 (10:59)

The clergy go after manmade dogmas thus tampering with the revealed Word of God and declare unlawful His bounties of sustenance, food, clothes, ornament of life and things of aesthetic beauty such as art. [7:32](#). See [34:13](#) how a prophet of God, Solomon decorates his kingdom with beautiful works of art

Shabbir Ahmed - End Note 25 (10:63)

See Taqwa, [2:41](#)

Shabbir Ahmed - End Note 26 (10:64)

And changeless are His laws [6:34](#), [6:115](#), [10:64](#), [17:77](#), [18:27](#), [33:38](#), [33:62](#), [35:43](#), [40:85](#), [48:23](#).
And you will never find even a slight turn in His laws [17:77](#)

Shabbir Ahmed - End Note 27 (10:65)

No power, glory or honor is attainable contrary to His laws

Shabbir Ahmed - End Note 28 (10:71)

Maqaami = My stand = My station = My location

Shabbir Ahmed - End Note 29 (10:74)

Mu'tadeen = Those who cross limits = Cross all bounds = Given to excesses = Transgressors = Who go beyond reason

Shabbir Ahmed - End Note 30 (10:82)

Societies will flourish only when they embrace the Permanent Value System. The guilty that are used to thriving on the toil of others, will hate equity

Shabbir Ahmed - End Note 31 (10:89)

[20:36](#), [20:42](#)

Shabbir Ahmed - End Note 32 (10:92)

The Pharaoh's body was only discovered during excavations of 1898. Today it is on display in the Royal Mummies Chamber of the Egyptian Museum

Shabbir Ahmed - End Note 33 (10:96)

They violate the law of guidance. [4:88](#)

Shabbir Ahmed - End Note 34 (10:98)

Jonah's people used to live in humiliation in Nineveh. When they accepted the Divine message, they prospered for about two centuries between 800-612 BC. Then the Midyans conquered them. After the demise of Jonah, his people had been fast ignoring the Divine Word revealed to Jonah, and leaning towards the resurging priest class. The invaders set on fire the wonderful town of Nineveh. The spacious 60 mile wide and beautiful town was reduced to ashes. The king of Assyria got himself burnt alive in the palace, and that was the end of the Assyrian dynasty

Shabbir Ahmed - End Note 35 (10:99)

[2:256](#), [76:4-6](#)

Shabbir Ahmed - End Note 36 (10:100)

[6:126](#), [10:39](#). "He places", "He does", "He causes" = His laws are so designed

Shabbir Ahmed - End Note 37 (10:101)

[2:6-7](#), [41:53](#)

Shabbir Ahmed - End Note 38 (10:104)

Religion: The System that the prophet is trying to establish. Logic: If you believe that other parallel systems can be better, let us go ahead with our programs and await the results. [3:61](#), [7:71](#), [109:6](#)

Shabbir Ahmed - End Note 39 (10:107)

Affliction, relief or bounty from God must draw our attention to His laws

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 3 (10:20)

In retrospect, we see now that the Quran's miracle, indeed "One of the greatest miracles" ([74:30-35](#)), was divinely predestined to be unveiled 14 centuries after Muhammad. In view of the current condition of the traditional Muslims, if Muhammad had been given this miracle, those Muslims, who are already idolizing Muhammad beside God, would have worshiped him as God incarnate. Additionally, this miracle is obviously designed for the computer age, and to be appreciated by mathematically sophisticated generations.

Rashad Khalifa - End Note (10:34)

Rashad Khalifa - End Note 5 (10:62)

Most people think that they have to wait until the Day of Resurrection before they receive their rewards for righteousness, or their retribution for wickedness. But the Quran repeatedly assures the believer that they are guaranteed perfect happiness here in this world, now and forever. At the end of their interim here, they go directly to Paradise (see Appendix 17).

Rashad Khalifa - End Note 7 (10:92)

God endowed the Egyptians with the exclusive knowledge of mummification. Today, Pharaoh's mummified body is on display at the Cairo Museum.

Rashad Khalifa - End Note (10:100)

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 11:1 A1L30R200. A book whose signs have been ascertained, then detailed, from One who is Wise, Ever-aware. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 11:1 A.L.R, a Scripture whose verses have been made governing, then detailed, from One who is Wise, Expert.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 11:1 Alif. Lam. Ra. ¹ A DIVINE WRIT [is this], with messages that have been made clear in and by themselves, and have been distinctly spelled out as well ² - [bestowed upon you] out of the grace of One who is wise, all-aware,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. <i>The Quran: Messenger of God</i> 11:1 A.L.R. This is a scripture whose verses have been perfected, then elucidated. It comes from a Most Wise, Most Cognizant.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 11:1 A.L.R. Alif-Laam-Ra. (Allah, Lateef the Unfathomable, Raaziq the Provider, states that), A Divine writ this is, the verses wherein are perfected and well expounded. It comes from One Wise, Aware.
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 11:1 Alif-lām-rā kit ābun o ḥkimatayātuhu thumma fu ssilat min ladun ḥakeeminkhabeerin
	بسم الله الرحمن الرحيم

A	11:1 الر كتب احكمت ءايتہ ثم فصلت من لدن حكيم خبير
Edip-Layth	<i>The Quran as Warner and Good News</i> 11:2 "That you shall serve none other than God. I am to you from Him a warner and a bearer of good news."
The Monotheist Group	11:2 "That you shall serve none other than God. I am to you from Him a warner and a bearer of good news."
Muhammad Asad	11:2 so that you may worship none but God. [Say, O Prophet:] "Behold, I come unto you from Him [as] a warner and a bearer of glad tidings." ³
Rashad Khalifa	11:2 Proclaiming: "You shall not worship except GOD. I come to you from Him as a warner, as well as a bearer of good news."
Shabbir Ahmed	11:2 It teaches that you serve none but God. (Say O Prophet), "I am to you from Him a warner and a bearer of good news."
Transliteration	11:2 Alla taAAabudoo illa Allahainnane lakum minhu na ^{the} erun wabasheerun
A	11:2 الا تعبدوا الا الله اننى لكم منه نذير وبشير
Edip-Layth	11:3 "Seek forgiveness from your Lord, then repent to Him; He will make you enjoy an enjoyment until a predetermined period. He gives His grace to those who are of grace. If you turn away, then I do fear for you the retribution of a great day!"
The Monotheist Group	11:3 "And seek forgiveness from your Lord, then repent to Him; He will make you enjoy an enjoyment until a predetermined period. And He gives His grace to those who are of grace. And if you turn away, then I do fear for you the retribution of a great day!"
Muhammad Asad	11:3 Ask your Sustainer to forgive you your sins, and then turn towards Him in repentance - [whereupon] He will grant you a goodly enjoyment of life [in this world] until a term set [by Him is fulfilled]; ⁴ and [in the life to come] He will bestow upon everyone possessed of merit [a full reward for] his merit. ⁵ But if you turn away, then, verily, I dread for you the suffering [which is bound to befall you] on that awesome Day ⁶
Rashad Khalifa	11:3 "You shall seek your Lord's forgiveness, then repent to Him. He will then bless you generously for a predetermined period, and bestow His grace upon those who deserve it. If you turn away, then I fear for you the retribution of an awesome day."
Shabbir Ahmed	11:3 Seek your Sustainer's forgiveness, then turn towards Him in repentance. He will then grant you a goodly enjoyment of life in this world until a term appointed. He will bestow His abounding grace on all who abound in merit. But if you turn away, then I fear for you the chastisement of a Great Day."
Transliteration	11:3 Waani istaghfiroo rabbakum thumma too ^{booi} layhi yumattiAAakum mat ^a AAan ^h asanan il ^a ajalin musamman wayu/ti kulla ^{thee} fadlin fad ^l ahuwa-in tawallaw fa-inee akh ^a fu AAalaykum AAa th abayawmin kabeerin
A	11:3 وان استغفروا ربكم ثم توبوا اليه يمتعكم متعا حسنا الى اجل مسمى ويوت كل ذى فضل فضله وان تولوا فانى اخاف عليكم عذاب يوم كبير
Edip-Layth	11:4 "To God is your return, and He is capable of all things."

The Monotheist Group	11:4 "To God is your return, and He is capable of all things."
Muhammad Asad	11:4 Unto God you all must return: and He has the power to will anything."
Rashad Khalifa	11:4 To GOD is your ultimate return, and He is Omnipotent.
Shabbir Ahmed	11:4 To God is your return and He has Power over all things.
Transliteration	11:4 Ilā Allāhi marjiAAukum wahuwaAAalā kulli shay-in qadeer un
A	11:4 إلى الله مرجعكم وهو على كل شيء قدير
Edip-Layth	11:5 Alas, they folded their chests to hide from Him. Even when they hide themselves under their outer garments, He knows what they keep secret and what they declare. He is the knower of all that is in the chests. ⁴
The Monotheist Group	11:5 Alas, they folded their chests to hide from it. Even when they hide themselves under their outer garments, He knows what they keep secret and what they declare. He is the knower of all that is in the chests.
Muhammad Asad	11:5 Oh, verily, they [who are bent on denying the truth of this divine writ] are enshrouding their hearts in order to hide from Him. ⁷ Oh, verily, [even] when they cover themselves with their garments [in order not to see or hear], ⁸ He knows all that they keep secret as well as all that they bring into the open - for, behold, He has full knowledge of what is in the hearts [of men].
Rashad Khalifa	11:5 Indeed, they hide their innermost thoughts, as if to keep Him from knowing them. In fact, as they cover themselves with their clothes, He knows all their secrets and declarations. He knows the innermost thoughts.
Shabbir Ahmed	11:5 Oh, certainly, see how they enshroud their hearts hiding their innermost thoughts, as if to keep Him from knowing them! (Are they trying to live a dual personality? 71:7). Ah! When they cover themselves with garments of vanity, He knows what they conceal and what they reveal. For, He is Knower of the innermost thoughts of the hearts.
Transliteration	11:5 Alā innahum yathnoona sudoorahumliyastakhfoo minhu al a heena yastaghshoona thiy abahumyaAAalamu m a yusirroona wam a yuAAlinoona innahuAAaleemun bithati alssudoori
A	11:5 الا انهم يثنون صدورهم ليستخفوا منه الا حين يستغشون ثيابهم يعلم ما يسرون وما يعلنون انه عليم بذات الصدور
Edip-Layth	11:6 There is not a creature on earth except that its provision is due from God. He knows their habitat and their depository. All is in a clear record. ²
The Monotheist Group	11:6 And there is not a creature on Earth except that its provision is due from God. And He knows where it dwells and where it hides. All is in a clear record.
Muhammad Asad	11:6 And there is no living creature on earth but depends for its sustenance on God; and He knows its time-limit [on earth] and its resting-place [after death]: ⁹ all [this] is laid down in [His] clear decree.
Rashad Khalifa	<i>Provisions Guaranteed</i> 11:6 There is not a creature on earth whose provision is not guaranteed by GOD. And He knows its course and its final destiny. All are recorded in a profound record.
Shabbir Ahmed	11:6 There is no living creature on earth but its sustenance depends on God. He knows its habitation and its destiny. (He carries them from one station to another

	until the final destination.) All this is laid down in the Divine Database ¹
Transliteration	11:6 Wama min d <u>abbatin</u> fee al-ar <u>diilla</u> AAal <u>a</u> All <u>ahi</u> rizquh <u>a</u> wayaAAalamumustaqarraha <u>wamustawdaAAaha</u> kullun fee kit <u>abinmubeen</u> <u>in</u>
A	11:6 وما من دابة في الارض الا على الله رزقها ويعلم مستقرها ومستودعها كل في كتب مبين
Edip-Layth	11:7 He is the One who created the heavens and earth in six days, and His dominion was upon the water, and to test who from amongst you works the best. When you say, "You will be resurrected after death." those who rejected will say, "This is but clear magic!" ³
The Monotheist Group	11:7 He is the One who created the heavens and Earth in six days, and His throne was upon the water, and to test who from amongst you works the best. And when you say: "You will be resurrected after death." those who rejected will say: "This is but clear magic!"
Muhammad Asad	11:7 And He it is who has created the heavens and the earth in six aeons; and [ever since He has willed to create life,] the throne of His almightiness has rested upon water. ¹⁰ [God reminds you of your dependence on Him] in order to test you [and thus to make manifest] which of you is best in conduct. For thus it is: if ¹¹ thou sayest [unto men], "Behold, you shall be raised again after death!" - they who are bent on denying the truth are sure to answer, "This is clearly nothing but an enchanting delusion" ¹²
Rashad Khalifa	11:7 He is the One who created the heavens and the earth in six days - and His (earthly) domain was completely covered with water - in order to test you, to distinguish those among you who work righteousness. Yet, when you say, "You will be resurrected after death," those who disbelieve would say, "This is clearly witchcraft."
Shabbir Ahmed	11:7 He created the heavens and earth in six stages and established Himself on the Throne of His Almightyness. He has Supreme Control over the origination of life which began in water (21:30). Life is a test for yourselves to see which of you leads a balanced life and is best in conduct. Yet, if you (O Prophet!), say, "You will be raised again after death," those who deny the truth will surely say, "This is nothing but manifest sorcery!" ²
Transliteration	11:7 Wahuwa alla <u>thee</u> khalafa a <u>Issamawatiwaal</u> -arda fee sittati ayy <u>amin</u> wakanaAAarshuhu AAala <u>alma</u> -i liyabluwakum ayyukum a <u>hsanuAAa</u> malan wala-in qulta innakum mabAAoothoona min baAAadi almawtilayaqoolanna alla <u>theena</u> kafaroo in <u>hatha</u> ill <u>asihrun</u> mubeen <u>un</u>
A	11:7 وهو الذى خلق السموت والارض فى ستة ايام وكان عرشه على الماء ليبلوكم ايكم احسن عملا ولن قلت انكم مبعوثون من بعد الموت ليقولن الذين كفروا ان هذا الا سحر مبين
Edip-Layth	11:8 If We delay for them the retribution to a near period, they will say, "What has kept it?" Alas, on the day it comes to them, nothing will turn it away from them, and what they used to mock will catch up with them.
The Monotheist Group	11:8 And if We delay for them the retribution to a near period, they will say: "What has kept it?" Alas, on the day it comes to them, nothing will turn it away from them, and what they used to mock will catch-up with them.
Muhammad Asad	11:8 And thus it is: if We defer their suffering until a time-limit set [by Us], ¹³ they are sure to say, "What is preventing it [from coming now]?" ¹⁴ Oh, verily, on

	the Day when it befalls them there will be nothing to avert it from them; and they shall be overwhelmed by the very thing which they were wont to deride. ¹⁵
Rashad Khalifa	11:8 And if we delay the retribution they have incurred - for we reserve it for a specific community - they say, "What is keeping Him?" In fact, once it comes to them, nothing can stop it, and their mocking will come back to haunt them.
Shabbir Ahmed	11:8 And when We delay for them the retribution until after the Period of respite, they will surely say, "What is keeping back the doom?" Ah! On the day it actually reaches them, nothing will turn it away from them. And their mockery will completely surround them.
Transliteration	11:8 Wala-in akhkharn a AAanhumu alAAa thabaila ommatin maAAadoodatin layaqoolunna m a ya hbisuhuala yawma ya/teehim laysa ma sroofan AAanhum wahaqabihim ma kanoo bihi yastahzi-oona
A	11:8 ولئن اخرجنا عنهم العذاب الى امة معدودة ليقولن ما يحبسهم الا يوم ياتيهم ليس مصروفا عنهم وحق بهم ما كانوا به يستهزون
Edip-Layth	11:9 If We give the human being a taste of mercy from Us, then We withdraw it from him; he becomes despairing, rejecting.
The Monotheist Group	11:9 And if We give man a taste of mercy from Us, then We withdraw it from him; he becomes despairing, rejecting.
Muhammad Asad	11:9 And thus it is: if We let man taste some of Our grace, ¹⁶ and then take it away from him -behold, he abandons all hope, ¹⁷ forgetting all gratitude [for Our past favours].
Rashad Khalifa	11:9 Whenever we bless the human being with mercy from us, then remove it, he turns despondent, unappreciative.
Shabbir Ahmed	11:9 Thus it is: If We let the human being taste some of Our grace, and then take it away from him, he abandons all hope, forgetting all gratitude.
Transliteration	11:9 Wala-in a thaqna al-ins anaminna ra hmatan thumma nazaAAan ahaminhu innahu layaoosun kafoorun
A	11:9 ولئن اذقنا الانسن منا رحمة ثم نزعناها منه انه ليوس كفور
Edip-Layth	11:10 If We give him the taste of a blessing after hardship had afflicted him, he will say, "Evil has gone from me!" he becomes happy, boastful;
The Monotheist Group	11:10 And if We give him the taste of a blessing after hardship had afflicted him, he will say: "Evil has gone from me!"; he becomes happy, boastful.
Muhammad Asad	11:10 And thus it is: if We let him taste ease and plenty ¹⁸ after hardship has visited him, he is sure to say, "Gone is all affliction from me!"-for, behold, he is given to vain exultation, and glories only in himself. ¹⁹
Rashad Khalifa	11:10 Whenever we bless him, after adversity had afflicted him, he says, "All adversity has gone away from me;" he becomes excited, proud.
Shabbir Ahmed	11:10 But if We let him taste a blessing after adversity had afflicted him, he will say, "All adversity has gone away from me!" He is exultant, boastful.
Transliteration	11:10 Wala-in a thaqnahu naAAam abaAAada darraa massat-hu layaqoolanna thahabaalssayyi-atu AAannee innahu lafarihunfakhoorun
A	11:10 ولئن اذقته نعماء بعد ضراء مسته ليقولن ذهب السيئات عني انه لفرح فخور

E dip-Layth	11:11 Except for those who are steadfast and do good work; these will have a pardon, and a great reward.
The Monotheist Group	11:11 Except for those who are patient and do good work; these will have a pardon, and a great reward.
Muhammad Asad	11:11 [And thus it is with most men-] save those who are patient in adversity and do righteous deeds: it is they whom forgiveness of sins awaits, and a great reward.
Rashad Khalifa	11:11 As for those who steadfastly persevere, and lead a righteous life, they deserve forgiveness and a generous recompense.
Shabbir Ahmed	11:11 Except those who are steadfast in adversity and prosperity, and work to improve human potential. For them is the protection of forgiveness and a great reward. 3
Transliteration	11:11 Illa alla theena sabaroowaAAamiloo a lssalihati ol a-ika lahummaghfiraturun waajrun kabeerun
A	11:11 الا الذين صبروا وعملوا الصلحت اولئك لهم مغفرة واجر كبير
E dip-Layth	11:12 So perhaps you wish to ignore some of what has been inspired to you, and you are depressed by it, because they say, "If only a treasure was sent down with him, or an angel had come with him!" You are but a warner, and God is caretaker over all things.
The Monotheist Group	11:12 So perhaps you wish to ignore some of what has been inspired to you, and you are depressed by it, because they say: "If only a treasure was sent down with him, or an angel had come with him!" You are but a warner, and God is caretaker over all things.
Muhammad Asad	11:12 IS IT, then, conceivable [O Prophet] that thou couldst omit any part of what is being revealed unto thee [because the deniers of the truth dislike it,-and] because thy heart is distressed at their saying, 20 "Why has not a treasure been bestowed upon him from on high?" -or, "[Why has not] an angel come [visibly:: with him ?"21 [They fail to understand that] thou art only a warner, whereas God has everything in His care ;22
Rashad Khalifa	God's Revelation is Heavy 11:12 You may wish to disregard some of that which is revealed to you, and you may be annoyed by it. Also, they may say, "How come no treasure comes down to him, or an angel?" You are only a warner; GOD controls all things.
Shabbir Ahmed	11:12 Is it then conceivable (O Prophet!), that you omit any part of what is being revealed to you (because the rejecters dislike it)? Or because you feel uncomfortable on their saying, "Why has not a treasure been sent down for him, or an angel come with him?" You are but a warner, and it is God Who is the Custodian of all things.
Transliteration	11:12 FalaAAallaka t arikun baAA da m ayooaha ilayka wa da-iqun bihi sadruka anyaqooloo lawla onzila AAalayhi kanzun aw j aamaAAahu malakun innam a anta natheerun waAllahuAAala kulli shay-in wakeelun
A	11:12 فلعلك تارك بعض ما يوحى اليك وضائق به صدرك ان يقولوا لولا انزل عليه كنز او جاء معه ملك انما انت نذير والله على كل شيء وكيل
E dip-Layth	The Quran is a Unique Book with Extraordinary Features 11:13 Or do they say, "He invented it!" Say, "Bring ten invented chapters like it,

	and call on whom you can besides God if you are truthful." ⁵
The Monotheist Group	11:13 Or do they say: "He invented it!" Say: "Bring ten invented chapters like it, and call on whom you can besides God if you are truthful."
Muhammad Asad	11:13 and so they assert, "[Muhammad himself] has invented this [Qur'an]!" ²³ Say [unto them]: "Produce, then, ten surahs of similar merit, invented [by yourselves], and [to this end] call to your aid whomever you can, other than, God, if what you say is true!" ²⁴
Rashad Khalifa	<i>The Quran: Impossible to Imitate</i> 11:13 If they say, "He fabricated (the Quran)," tell them, "Then produce ten suras like these, fabricated, and invite whomever you can, other than GOD, if you are truthful."
Shabbir Ahmed	11:13 Or they assert, "He has forged it." Say to them, "Then bring ten Surahs like this, forged, and call on whomever you can other than God - if you are truthful!" ⁴
Transliteration	11:13 Am yaqooloona iftar ahu qul fa/toobiAAashri suwarin mithlihi muftaray atin waodAAoomani istataAAatum min dooni Allahi in kuntum sadiqeena
A	11:13 ام يقولون افتره قل فاتوا بعشر سور مثله مفتريت وادعوا من استطعتم من دون الله ان كنتم صدقين
Edip-Layth	11:14 If they do not respond to you, then know that it was sent down with God's knowledge, and that there is no god but He. Will you then peacefully surrender?
The Monotheist Group	11:14 So, if they do not respond to you, then know that it was sent down with God's knowledge, and that there is no god but He. Will you then submit?
Muhammad Asad	11:14 And if they [whom you have called to your aid] are not able to help you, ²⁵ then know that [this Qur'an] has been bestowed from on high out of God's wisdom alone, ²⁶ and that there is no deity save Him. Will you, then, surrender yourselves unto Him?"
Rashad Khalifa	11:14 If they fail to meet your challenge, then know that this is revealed with GOD's knowledge, and that there is no god except He. Will you then submit?
Shabbir Ahmed	11:14 "And if they do not answer your call, then know that it has been revealed only with the knowledge of God, and that there is no god but He. Will you then submit to Him (be Muslims)?"
Transliteration	11:14 Fa-illam yastajeeboo lakum fa iAAalamooannama onzila biAAilmi Allahi waan la ilaha illa huwa fahal antum muslimoon a
A	11:14 فآلم يستجيبوا لكم فاعلموا انما انزل بعلم الله وان لا اله الا هو فهل انتم مسلمون
Edip-Layth	11:15 Whoever wants the worldly life and its adornments, then We will grant them their works in it, and they will not be short changed in it.
The Monotheist Group	11:15 Whoever wants the worldly life and its adornments, then We will grant them their works in it, and they will not be short changed in it.
Muhammad Asad	11:15 AS FOR THOSE who care for [no more than] the life of this world and its bounties -We shall repay them in full for all that they did in this [life], and they, shall not be deprived of their just due therein:
Rashad Khalifa	11:15 Those who pursue this worldly life and its material vanities, we will pay them for their works in this life, without the least reduction.

Shabbir Ahmed	11:15 Whoever cares for (no more than) the short term gains and glitter of the worldly life, We shall repay for them their deeds herein without the least reduction. ⁵
Transliteration	11:15 Man k ana yureedu al hayataalddunya wazeenatah a nuwaffi ilayhim aAAamalahumfeeha wahum feeha la yubkhasoon a
A	11:15 من كان يريد الحياة الدنيا وزينتها نوف اليهم اعمالهم فيها وهم فيها لا يبخسون
Edip-Layth	11:16 These will have nothing but fire in the Hereafter, and what they have done will be in vain, and evil is what they have worked.
The Monotheist Group	11:16 These will have nothing but fire in the Hereafter, and what they have done will be put-down, and evil is what they have worked.
Muhammad Asad	11:16 [yet] it is they who, in the life to come, shall have nothing but the fire -for in vain shall be all that they wrought in this [world], and worthless all that they ever did ! ²⁷
Rashad Khalifa	11:16 It is they who gave up their share in the Hereafter, and, consequently, Hell is their lot. All their works are in vain; everything they have done is nullified.
Shabbir Ahmed	11:16 But (since they did not invest in the life to come), for them is nothing but fire in the Hereafter. All that they have contrived here is in vain, and worthless is all that they did. ⁶
Transliteration	11:16 Ola-ika alla theena laysa lahumfee al- akhira ill a a Innaru wa habitama sanaAAoo feeha wabatilun makanoo yaAAamaloona
A	11:16 اولئك الذين ليس لهم فى الءآخرة الا النار وحبط ما صنعوا فيها وبطل ما كانوا يعملون
Edip-Layth	<i>Similar Proof in the Book Given to Moses</i> 11:17 As for those who are on a proof from their Lord, and are followed by a testimony from Him; and before it was the book of Moses as a guide and a mercy; they will acknowledge it. Whoever rejects it from amongst the parties, then the fire is his meeting place. So do not be in any doubt about it. It is the truth from your Lord, but most people do not acknowledge.⁶
The Monotheist Group	11:17 For those who are on a clarity from their Lord, and are followed by a testimony from Him; and before it was the Scripture of Moses as a guide and a mercy; they will believe in it. And whoever rejects it from amongst the parties, then the Fire is his meeting place. So do not be in any doubt about it. It is the truth from your Lord, but most people do not believe.
Muhammad Asad	11:17 Can, then, [he who cares for no more than the life of this world be compared with ²⁸] one who takes his stand on a clear evidence from his Sustainer, conveyed through [this] testimony from Him, ²⁹ as was the revelation vouchsafed to Moses aforetime-[a divine writ ordained by Him] to be a guidance and grace [unto man]? They [who understand this message-it is they alone who truly] believe in it; ³⁰ whereas for any of those who, leagued together [in common hostility], ³¹ deny its truth - the fire shall be their appointed state [in the life to come]. And so, ³² be not in doubt about this [revelation]: behold, it is the truth from thy Sustainer, even though ³³ most people will not believe in it.
	<i>The Quran's Mathematical Code</i> 11:17 As for those who are given solid proof from their Lord, reported by a

Rashad Khalifa	witness from Him, and before it, the book of Moses has set a precedent and a mercy, they will surely believe. As for those who disbelieve among the various groups, Hell is awaiting them. Do not harbor any doubt; this is the truth from your Lord, but most people disbelieve.
Shabbir Ahmed	11:17 Can they (those who look for material gains alone) be like those who receive clear revelations from their Lord and to whom a witness from Him recites it? (They have the prophet as a witness who correlates God's signs in the Universe with His verses.) Also, they have the scripture of Moses before it, a standard of guidance and grace. (It foretold the advent of the final messenger; Deuteronomy 18:15-18). They, it is they, who should attain belief. As for those who league together (in opposition,) rejecting the truth, the fire is their appointed place. And so, harbor no doubt; most certainly this is the truth from your Sustainer, even though most people do not believe in it. ⁷
Transliteration	11:17 Afaman k ana AAal a bayyinatnmin rabbihi wayatloohu sh ahidun minhu wamin qablihi kitabumooosa imaman wara hmatan ola-ikayu/minoona bihi waman yakfur bihi mina al-a hzabi fa alInnarumawAAiduhu fal a taku fee miryatin minhu innahu alhaqqumin rabbika walakinna akthara alInnasi layu/minoona
A	11:17 افمن كان على بينة من ربه ويتلوه شاهد منه ومن قبله كتب موسى اماما ورحمة اولئك يؤمنون به ومن يكفر به من الاحزاب فالنار موعده فلا تك في مرية منه انه الحق من ربك ولكن اكثر الناس لا يؤمنون
Edip-Layth	<i>The Most Wicked: Rabbis, Priests, Mullahs, Monks Who Attribute Lies to God</i> 11:18 Who is more wicked than one who invents lies about God? They will be brought before their Lord, and the witnesses will say, "These are the ones who lied about their Lord." Alas, God's curse will be upon the wicked.
The Monotheist Group	11:18 And who is more wicked than one who invents lies about God? They will be displayed before their Lord, and the witnesses will say: "These are the ones who lied about their Lord." Alas, God's curse will be upon the wicked.
Muhammad Asad	11:18 And who could be more wicked than they who attribute their own lying inventions to God? ³⁴ [On the Day of Judgment, such as] these shall be arraigned before their Sustainer, and those who are called upon to bear witness [against them] ³⁵ shall say, "It is they who uttered lies about their Sustainer!" ³⁶ Oh, verily, God's rejection is the due of all evildoers ³⁷
Rashad Khalifa	11:18 Who are more evil than those who fabricate lies about GOD? They will be presented before their Lord, and the witnesses will say, "These are the ones who lied about their Lord. GOD's condemnation has befallen the transgressors."
Shabbir Ahmed	11:18 Who can be a greater wrongdoer than the one who invents a lie about God? Such will be brought before their Lord, and the witnesses will say, "These are the one who lied about their Sustainer." Oh, certainly, God's rejection is the due of all those who displace right with wrong. ⁸
Transliteration	11:18 Waman a thlamu mimmani iftar aAAala All ahi ka thiban ol a-ika yuAARadoonaAAala rabbihim wayaqoolu al-ashh adu h aola-iallatheena ka thaboo AAala rabbihim alalaAAnatu Allahi AAala alththalimeena
A	11:18 ومن اظلم ممن افترى على الله كذبا اولئك يعرضون على ربهم ويقول الاشهد هولاء الذين كذبوا على ربهم الا لعنة الله على الظالمين
Edip-Layth	11:19 Those who repel others from the path of God and seek to twist it; and regarding the Hereafter they are in denial.

The Monotheist Group	11:19 Those who block others from the path of God and they seek to twist it; and regarding the Hereafter they are in denial.
Muhammad Asad	11:19 who turn others away from the path of God and try to make it appear crooked -since it is they, they who refuse to acknowledge the truth of the life to come ! ³⁸
Rashad Khalifa	11:19 They repel from the way of GOD and seek to make it crooked, and they are disbelievers in the Hereafter.
Shabbir Ahmed	11:19 They are the ones who hinder people from the path of God, and seek to make it crooked. Thus they practically disbelieve in the life Hereafter.
Transliteration	11:19 Allat <u>h</u> eena ya <u>s</u> uddoona AAansabeeli All <u>a</u> hi wayabghoonah <u>a</u> AAiwajan wahum bial- <u>a</u> khira <u>t</u> ihum ka <u>f</u> iroona
A	11:19 الذين يصدون عن سبيل الله ويغونها عوجا وهم بالآخرة هم كفرون
Edip-Layth	11:20 These are the ones who will not escape on earth, nor do they have besides God any allies. The retribution will be doubled for them. They were not able to hear, nor could they see.
The Monotheist Group	11:20 These are the ones who will not escape on Earth, nor do they have besides God any allies. The retribution will be doubled for them. They were not able to hear, nor could they see.
Muhammad Asad	11:20 Never can they elude [their final reckoning, even if they remain unscathed] on earth : ³⁹ never will they find anyone who could protect them from God. [In the life to come] double suffering will be imposed on them ⁴⁰ for having lost the ability to hear [the truth] and having failed to see [it]. ⁴¹
Rashad Khalifa	<i>The Disbelievers</i> 11:20 These will never escape, nor will they find any lords or masters to help them against GOD. Retribution will be doubled for them. They have failed to hear, and they have failed to see.
Shabbir Ahmed	11:20 They will not escape on earth. And they will have no protectors against God. Double suffering will be imposed on them since they could not bear to hear (the truth) nor could see (it).
Transliteration	11:20 Ol <u>a</u> -ika lam yakoonoo muAAjizeena feeal-ar <u>d</u> i wama <u>a</u> kana lahum min dooni All <u>a</u> himin awliy <u>a</u> a yu <u>d</u> aAAafu lahumu alAAa <u>t</u> habu m <u>a</u> kanoo yasta teeAAoona alssamAAa wama <u>a</u> kanooyub <u>s</u> iroona
A	11:20 اولئك لم يكونوا معجزين في الارض وما كان لهم من دون الله من اولياء يضعف لهم العذاب ما كانوا يستطيعون السمع وما كانوا يبصرون
Edip-Layth	11:21 They are the ones who lost their selves, and what they had invented has abandoned them.
The Monotheist Group	11:21 They are the ones who lost themselves, and what they had invented has abandoned them.
Muhammad Asad	11:21 It is they who have squandered their own selves-for [on the Day of Resurrection] all their false imagery ⁴² will have forsaken them:
Rashad Khalifa	11:21 These are the ones who lose their souls, and the idols they had fabricated will disown them.
Shabbir Ahmed	11:21 Such are the ones who have lost their own 'self', and all their false

	imagery. Their invented dogmas and the idols will fail them.
Transliteration	11:21 Olā-ika alla <u>the</u> ena khasirooanfusahum wa <u>d</u> alla AAanhum m <u>a</u> k <u>a</u> noo yaftaroo <u>a</u>
A	11:21 اولئك الذين خسروا انفسهم وذل عنهم ما كانوا يفترون
Edip-Layth	11:22 There is no doubt, that in the Hereafter they are the greatest losers.
The Monotheist Group	11:22 There is no doubt, that in the Hereafter they are the greatest losers.
Muhammad Asad	11:22 truly it is they, they who in the life to come shall be the losers!
Rashad Khalifa	11:22 There is no doubt that, in the Hereafter, they will be the worst losers.
Shabbir Ahmed	11:22 These fabricators will be the worst losers in the Hereafter.
Transliteration	11:22 Lā jarama annahum fee al- <u>a</u> khira <u>t</u> ihumu al-akhsaroon <u>a</u>
A	11:22 لا جرم انهم فى الاءخرة هم الاخسرون
Edip-Layth	11:23 Those who acknowledge and do good works, and are humble towards their Lord; they are the dwellers of paradise, in it they will remain.
The Monotheist Group	11:23 Those who believe and do good works, and are humble towards their Lord; they are the dwellers of Paradise, in it they will remain.
Muhammad Asad	11:23 Behold, [only] those who attain to faith and do righteous deeds and humble themselves before their Sustainer - [only] they are destined for paradise, and there shall they abide.
Rashad Khalifa	<i>The Believers</i> 11:23 As for those who believe and lead a righteous life, and devote themselves to their Lord, they are the dwellers of Paradise; they abide therein forever.
Shabbir Ahmed	11:23 Those who attain belief and work for the betterment of people, and are humble before their Lord, are the rightful dwellers of the Garden; they will abide therein.
Transliteration	11:23 Inna alla <u>the</u> ena <u>a</u> manoowaAAamiloo al <u>s</u> ali <u>h</u> ati waakhbatoo ila <u>r</u> abbi <u>h</u> im olā-ika as- <u>h</u> abu aljannati hum fee <u>h</u> ak <u>h</u> alidoon <u>a</u>
A	11:23 ان الذين ءامنوا وعملوا الصلحت واخبتوا الى ربهم اولئك اصحب الجنة هم فيها خلون
Edip-Layth	11:24 The example of the two groups is like the blind and deaf, the seer and hearer. Are they equal when compared? Do you not take heed?
The Monotheist Group	11:24 The example of the two groups is like the blind and deaf, and the seer and hearer. Are they the same when compared? Do you not take heed?
Muhammad Asad	11:24 These two kinds of man ⁴³ may be likened to the blind and deaf and the seeing and hearing. Can these two be deemed alike in [their] nature? ⁴⁴ ` Will you not, then, keep this in mind?
Rashad Khalifa	11:24 The example of these two groups is like the blind and deaf, compared to the seer and hearer. Are they equal? Would you not take heed?
Shabbir Ahmed	11:24 These two kinds of persons may be likened to the blind and the deaf, and he who can see and hear well. Are the two equal when compared? Will you not then keep this in mind? ⁹

Transliteration	11:24 Mathalu alfareeqayni ka al-aAAaMawaal-asammi wa albaseeri waalssameeAAihal yastawiyani mathalan afala tathakkaroon
A	11:24 ئ مثل الفريقين كالأعمى والأصم والبصير والسميع هل يستويان مثلا افلا تنكرون
Edip-Layth	<i>Noah and His Aristocrat Opponents</i> 11:25 We had sent Noah to his people: "I am to you a clear warner!"
The Monotheist Group	11:25 And We had sent Noah to his people: "I am to you a clear warner!"
Muhammad Asad	11:25 AND INDEED, [it was with the same message that] We sent forth Noah unto his people : ⁴⁵ "Behold, I come unto you with the plain warning
Rashad Khalifa	11:25 We sent Noah to his people, saying, "I come to you as a clear warner.
Shabbir Ahmed	11:25 We sent Noah to his people and he declared, "Indeed, I come to you with a plain warning."
Transliteration	11:25 Walaqad arsalna noohan ilaqaawmihi innee lakum na ^{theerun} mubeenun
A	11:25 ولقد ارسلنا نوحا الى قومه انى لكم نذير مبين
Edip-Layth	11:26 "Do not serve except God. I fear for you the retribution of a painful day."
The Monotheist Group	11:26 "Do not serve except God. I fear for you the retribution of a painful day."
Muhammad Asad	11:26 that you may worship none but God-for, verily, I fear lest suffering befall you on a grievous Day!" ⁴⁶
Rashad Khalifa	<i>Noah</i> 11:26 "You shall not worship except GOD. I fear for you the retribution of a painful day."
Shabbir Ahmed	11:26 "That you may serve none but God (and follow not the rampant traditions). I am afraid this trend is slowly taking you toward a day of an awful disaster."
Transliteration	11:26 An la taAAabudoo ill a All ahainnee akh afu AAalaykum AAa ^{thaba} yawmin aleemin
A	11:26 ان لا تعبدوا الا الله انى اخاف عليكم عذاب يوم اليم
Edip-Layth	11:27 The leaders who rejected from amongst his people said, "We do not see you except as a human like us, and we see that only the lowest amongst our people with shallow opinion have followed you. We do not see anything that makes you better than us; in fact, we think you are liars."
The Monotheist Group	11:27 The leaders who rejected from amongst his people said: "We do not see you except as a human like us, and we see that only the lowest amongst our people who have no opinion have followed you. And we do not see anything that makes you better than us; in fact, we think you are liars."
Muhammad Asad	11:27 But the great ones among his people, who refused to acknowledge the truth, answered: "We do not see in thee anything but a mortal man like ourselves; and we do not see that any follow thee save those who are quite obviously the most abject among us; ⁴⁷ and we do not see that you could be in any way superior to us: ⁴⁸ on the ,contrary, we think that you are liars!"
Rashad Khalifa	11:27 The leaders who disbelieved among his people said, "We see that you are no more than a human being like us, and we see that the first people to follow

	you are the worst among us. We see that you do not possess any advantage over us. Indeed, we think you are liars."
Shabbir Ahmed	11:27 But the chiefs of his people, who were the foremost in rejection of the message said, "We see in you nothing but a man like ourselves. And we see that none has followed you except, quite obviously, the lowest among us. And we do not find in you all any merit over us. Nay, we think all of you are liars. ¹⁰
Transliteration	11:27 Faqala almalao alla theenakafaroo min qawmihi m a nar aka ill a basharanmithlana wama naraka ittabaAAaka illaallatheena hum arathiluna badiya alrra/yiwama nara lakum AAalayna min fadlinbal na ^h unnukum kathibeena
A	11:27 فقال الملا الذين كفروا من قومه ما نربك الا بشرا مثلنا وما نربك اتبعك الا الذين هم ارادنا بادی الراى وما نرى لكم علينا من فضل بل نظنكم كذابين
Edip-Layth	11:28 He said, "My people, do you not see that I have proof from my Lord and He gave me mercy from Himself, but you are blinded to it? Shall we compel you to it while you are averse to it?"
The Monotheist Group	11:28 He said: "My people, do you not see that I have clarity from my Lord and He gave me mercy from Himself, but it has been blinded to you? Shall we compel you to it while you have a hatred to it?"
Muhammad Asad	11:28 Said [Noah]: "O my people! What do you think? If [it be true that I am taking my stand on a clear evidence from my~ Sustainer, who has vouchsafed unto me grace from Himself - [a revelation] to which you have remained blind-: [if this be true,] can we force it on you even though it be hateful to you? ⁴⁹
Rashad Khalifa	11:28 He said, "O my people, what if I have a solid proof from my Lord? What if He has blessed me out of His mercy, though you cannot see it? Are we going to force you to believe therein?"
Shabbir Ahmed	11:28 Noah said, "O My people, think! What if I am taking my stand on clear evidence from my Lord? What if He has blessed me out of His grace of guidance? It is obscure to you because you are not seeing it through the eyes of reason. In any case, can we compel you to accept what is detestable to you?"
Transliteration	11:28 Qala y a qawmi araaytum inkuntu AAal a bayyinatin min rabbee waataneerahmatan min AAindihi faAAummiyat AAalaykum anulzimukumoo ^h awaantum laha karihoona
A	11:28 قال يقوم ارءيتم ان كنت على بينة من ربي وءاتنى رحمة من عنده فعميت عليكم انلزمكموها وانتم لها كرهون
Edip-Layth	11:29 "My people, I do not ask you for money, my reward is with God. Nor will I turn away those who acknowledge, for they will meet their Lord. But I see that you are a people who are ignorant."
The Monotheist Group	11:29 "And my people, I do not ask you for money, my reward is with God. Nor will I turn away those who believe, for they will meet their Lord. But I see that you are a people who are ignorant."
Muhammad Asad	11:29 "And, O my people, no benefit do I ask of you for this [message]: my reward rests with none but God. And I shall not repulse [any of] those who have attained to faith. ⁵⁰ Verily, they [know that they] are destined to meet their Sustainer, whereas in you I see people without any awareness [of right and wrong]!"
Rashad Khalifa	11:29 "O my people, I do not ask you for any money; my wage comes only from

	GOD. I am not dismissing those who believed; they will meet their Lord (and He alone will judge them). I see that you are ignorant people.
Shabbir Ahmed	11:29 "O My people! No benefit do I ask you for this. My reward rests with none but God. And I am not going to repulse any of the believers (39:40, 63:8). Surely, they know that they are destined to meet their Lord, whereas in you I see people who are wandering in the darkness of ignorance."
Transliteration	11:29 Waya qawmi l a as-alukumAAalayhi m alan in ajriya ill a AAala All ahiwama ana bi taridi alla theena amanooinnahum mul aqoo rabbihim wal akinnee arakumqawman tajhaloona
A	11:29 ويقوم لا اسلكم عليه مالا ان اجرى الا على الله وما انا بطارد الذين ءامنوا انهم ملقوا ربهم ولكنى اريكم قوما تجهلون
Edip-Layth	11:30 "My people, who will give me victory against God if I turn them away? Will you not reflect?"
The Monotheist Group	11:30 "And my people, who will give me victory against God if I turn them away? Will you not remember!"
Muhammad Asad	11:30 And, O my people, who would shield me from God were I to repulse them? Will you not, then, keep this in mind?
Rashad Khalifa	11:30 "O my people, who can support me against GOD, if I dismiss them? Would you not take heed?"
Shabbir Ahmed	11:30 "And O My people! Who will help me against God if I drove them away? Will you then not reflect?"
Transliteration	11:30 Waya qawmi man yan surunee minaAll ahi in taradtuhum afal a tathakkaroonaa
A	11:30 ويقوم من ينصرنى من الله ان طردتهم افلا تذكرون
Edip-Layth	11:31 "Nor do I say to you that I have the treasures of God, nor do I know the future, nor do I say that I am an angel, nor do I say to those whom your eyes look down upon that God will not grant them any good. God is more aware of what is in them; in such case I would be among the wicked."
The Monotheist Group	11:31 "Nor do I say to you that I have the treasures of God, nor do I know the future, nor do I say that I am an angel, nor do I say to those whom your eyes look down upon that God will not grant them any good. God is more aware of what is in their souls; in such case I would be among the wicked."
Muhammad Asad	11:31 "And I do not say unto you, 'God's treasures are with me'; nor [do I say], 'I know the reality which is beyond the reach of human perception'; nor do I say, 'Behold, I am an angel'; 51 nor do I say of those whom your eyes hold in contempt, 52 'Never will God grant them any good'- for God is fully aware of what is in their hearts. 53 [Were I to speak thus,] verily, I would indeed be among the evildoers."
Rashad Khalifa	All Power Belongs to God 11:31 "I do not claim that I possess the treasures of GOD, nor do I know the future, nor do I claim to be an angel. Nor do I say to those despised by your eyes that GOD will not bestow any blessings upon them. GOD knows best what is in their innermost thoughts. (If I did this,) I would be a transgressor."
	11:31 "I never say to you that I have the Treasures of God. Neither do I claim knowledge of what is beyond human perception, nor do I say that I am an angel.

Shabbir Ahmed	I disagree with you, that my followers are the people of the lesser status. You claim that God will never give them His bounties, but He knows their true merit. I cannot be unjust to them."
Transliteration	11:31 Walā aqoolu lakum AAindee khaz a-inuAllāhi walā aAAlamu alghayba wal a aqoolu innee malakun wal a aqoolu lilla theena tazdareeaAAayunukum lan yu/tyahumu All ahu khayran All ahuAAlamu bim a fee anfusihim innee i than lamina alththalimeena
A	11:31 ولا اقول لكم عندى خزان الله ولا اعلم الغيب ولا اقول انى ملك ولا اقول للذين تزدري اعينكم لن يوتيهم الله خيرا الله اعلم بما فى انفسهم انى اذا لمن الظالمين
Edip-Layth	11:32 They said, "O Noah, you have argued with us, and continued arguing with us, so bring us what you promise us if you are of the truthful ones."
The Monotheist Group	11:32 They said: "O Noah, you have argued with us, and continued arguing with us, so bring us what you promise us if you are of the truthful ones."
Muhammad Asad	11:32 [But the great ones] said: "O Noah! Thou hast contended with us in argument, and hast [needlessly] prolonged our controversy : ⁵⁴ bring upon us, therefore, that with which thou dost threaten us, ⁵⁵ if thou art a man of truth!"
Rashad Khalifa	11:32 They said, "O Noah, you have argued with us, and kept on arguing. We challenge you to bring the doom you threaten us with, if you are truthful."
Shabbir Ahmed	11:32 They said, "O Noah! You have disputed with us and disputed a great deal. Now bring upon us what you threaten us with, if you are a man of truth."
Transliteration	11:32 Qaloo ya noohu qad jadaltanaafaaktharta jidalana fa/tina bimataAAiduna in kunta mina alssadiqeena
A	11:32 قالوا ينوح قد جدلتنا فاكثرت جدلنا فاتنا بما تعدنا ان كنت من الصادقين
Edip-Layth	11:33 He said, "It is God who will bring it to you if He wishes; you will not have any escape."
The Monotheist Group	11:33 He said: "It is God who will bring it to you if He wishes; you will not have any escape."
Muhammad Asad	11:33 He answered: "Only God can bring it upon you, if He so wills, and you shall not elude it:
Rashad Khalifa	11:33 He said, "GOD is the One who brings it to you, if He so wills, then you cannot escape.
Shabbir Ahmed	11:33 He answered, "God alone brings His requital according to His law. Once it is upon you, then you can by no means escape."
Transliteration	11:33 Qala innama ya/teekum bihi Allahuin shaa wama antum bimuAAajizeena
A	11:33 قال انما ياتيكم به الله ان شاء وما انتم بمعجزين
Edip-Layth	11:34 "My advice will not benefit you if I wanted to advise you and God wanted that you should stray. He is your Lord, and to Him you will return."
The Monotheist Group	11:34 "And my advice will not benefit you if I wanted to advise you and God wanted that you should stray. He is your Lord, and to Him you will return."
Muhammad Asad	11:34 for, my advice will not benefit you -much as I desire to give you good advice - if it be God's will that you shall remain lost in grievous error. ⁵⁶ He is

	your Sustainer, and unto Him you must return."
Rashad Khalifa	11:34 "Even if I advised you, my advice cannot benefit you if it is GOD's will to send you astray. He is your Lord, and to Him you will be returned."
Shabbir Ahmed	11:34 Noah said, "My counseling and well-wishing will not help you (outside of God's law of guidance and straying 4:88). He is your Lord, and to Him you must return."
Transliteration	11:34 Walā yanfaAAukum nu shēe inaradtu an an saḥa lakum in k āna Allāḥuyureedu an yughwiyakum huwa rabbukum wa-ilayhi turjaAAoon a
A	11:34 وَلَا يَنْفَعُكُمْ نَصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ
Edip-Layth	11:35 Or do they say, "He invented it?" Say, "If I invented it, then I am responsible for my crime, and I am innocent from your crimes"
The Monotheist Group	11:35 Or do they say: "He invented it?" Say: "If I invented it, then I am responsible for my crime, and I am innocent from your crimes"
Muhammad Asad	11:35 DO SOME, perchance, assert, "[Muhammad] has invented this [story]"? 57 Say [O Prophet]: "If I have invented it, upon me be this sin; but far be it from me to commit the sin of which you are guilty." 58
Rashad Khalifa	11:35 If they say, "He made up this story," then say, "If I made it up, then I am responsible for my crime, and I am innocent of any crime you commit."
Shabbir Ahmed	11:35 God said to Noah, "Do they say that you have invented this set of values?" Tell them, "If I made it up, I am responsible for my crime. And I am innocent of your crimes."
Transliteration	11:35 Am yaqooloona iftar aḥu qul iniiftaraytuhu faAAalayya ijr āmee waan ā baree-on mimmātujrimoona
A	11:35 أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِّي افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تَجْرِمُونَ
Edip-Layth	11:36 It was inspired to Noah: "No more of your people will acknowledge except those who have already acknowledged. So do not be saddened by what they have done."
The Monotheist Group	11:36 And it was inspired to Noah: "No more of your people will believe except those who have already believed. So do not be saddened by what they have done."
Muhammad Asad	11:36 AND THIS was revealed unto Noah: "Never will any of thy people believe except those who have already attained to faith. Be not, then, distressed by anything that they may do,
Rashad Khalifa	11:36 Noah was inspired: "No more of your people are going to believe, beyond those who already believe. Do not be saddened by their actions.
Shabbir Ahmed	11:36 And it was revealed to Noah, "No one of your people will attain faith except the ones who have already believed. Do not be saddened by their actions."
Transliteration	11:36 Waooḥiya il ā noo ḥinannahu lan yu/mina min qawmika ill ā man qad āmanafala tabta-is bima kanoo yafAAaloona
A	11:36 وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ

Edip-Layth	11:37 "Construct the Ship under Our eyes and Our inspiration, and do not speak to Me regarding those who are wicked. They will be drowned."
The Monotheist Group	11:37 "And construct the Ship under Our eyes and Our inspiration, and do not speak to Me regarding those who are wicked. They will be drowned."
Muhammad Asad	11:37 but build, under Our eyes ⁵⁹ and according to Our inspiration, the ark [that shall .save thee and those who follow thee]; ⁶⁰ and do not appeal to Me in behalf of those who are bent on evildoing for, behold, they are destined to be drowned!"
Rashad Khalifa	11:37 "Build the ark under our watchful eyes, and with our inspiration, and do not implore Me on behalf of those who have transgressed; they are destined to drown."
Shabbir Ahmed	11:37 We commanded Noah, "Build an ark under Our Eyes and according to Our Directions, and do not plead with Me on behalf of the oppressors (23:27). Indeed, they are destined to be drowned." ¹¹
Transliteration	11:37 WaiṣnaAAi alfulka bi-aAayunin awawahyina wal a tukh atibnee fee allatheenathalamoo innahum mughraqoon a
A	11:37 واصنع الفلك باعيننا ووحينا ولا تخطبني في الذين ظلموا انهم مغرقون
Edip-Layth	11:38 As he was constructing the Ship, every time any cluster from his people passed by, they mocked him. He said, "If you mock us, then we also mock you as you mock."
The Monotheist Group	11:38 And as he was constructing the Ship, every time any cluster from his people passed by, they mocked him. He said: "If you mock us, then we also mock you as you mock."
Muhammad Asad	11:38 And [so Noah] set himself to building the ark; and every time the great ones of his people passed by him, they scoffed at him. [Thereupon] he said: "If you are scoffing at us-behold, we are scoffing at you [and your ignorance], just as you are scoffing at us." ⁶¹
Rashad Khalifa	<i>He Who Laughs Last Laughs Best</i> 11:38 While he was building the ark, whenever some of his people passed by him they laughed at him. He said, "You may be laughing at us, but we are laughing at you, just as you are laughing.
Shabbir Ahmed	11:38 As he was building the ship, and every time the chiefs of his community passed by him, they mocked him. Thereupon he said, "If you are mocking us, we are mocking (your ignorance) just as you are mocking us (for truth)."
Transliteration	11:38 WayaṣnaAAu alfulka wakullam amarra AAalayhi malaon min qawmihi sakhiroo minhu q ala intaskharoo minn a fa-inn a naskharu minkum kama taskharoona
A	11:38 ويصنع الفلك وكلما مر عليه ملا من قومه سخروا منه قال ان تسخروا منا فانا نسخر منكم كما تسخرون
Edip-Layth	11:39 "You will know to whom the retribution will come to disgrace him, and upon him will be a lasting punishment."
The Monotheist Group	11:39 "You will know to whom the retribution will come to disgrace him, and upon him will be a lasting punishment."
Muhammad Asad	11:39 But in time you will come to know who it is that [in this world] shall be visited by suffering which will cover him with ignominy, and upon whom long

	lasting suffering shall alight [in the life to come]!"
Rashad Khalifa	11:39 "You will surely find out who will suffer a shameful retribution, and incur an everlasting punishment."
Shabbir Ahmed	11:39 And soon you will know upon whom a humiliating punishment befalls, and upon whom a lasting torment will come. "
Transliteration	11:39 Fasawfa taAalamoona man ya/teehee AAa <u>th</u> abunyukhzeehi waya <u>h</u> illu AAalayhi AAa <u>th</u> abun muqeem <u>un</u>
A	11:39 فسوف تعلمون من ياتيهِ عذاب يخزيه ويحل عليه عذاب مقيم
Edip-Layth	11:40 So, when Our command came and the volcano erupted. We said, "Carry in it two from every pair, and your family; except those against whom the word has been issued; and whoever acknowledged." But those who acknowledged with him were few. ⁷
The Monotheist Group	11:40 So, when Our command came and the volcano erupted. We said: "Carry in it two from every pair, and your family; except those against whom the word has been issued; and whoever believed." But those who believed with him were few.
Muhammad Asad	11:40 [And so it went on] till, when Our judgment came to pass, and waters gushed forth in torrents over the face of the earth, ⁶² We said [unto Noah]: "Place on board of this [ark] one pair of each [kind of animal] of either sex, ⁶³ as well as thy family -except those on whom [Our] sentence has already been passed ⁶⁴ - and all [others] who have attained to faith!"-for, only a few [of Noah's people] shared his faith.
Rashad Khalifa	11:40 When our judgment came, and the atmosphere boiled over, we said, "Carry on it a pair of each kind, together with your family, except those who are condemned. Carry with you those who have believed," and only a few have believed with him.
Shabbir Ahmed	11:40 Thus it was until Our command came to pass. Waters gushed forth in torrents over the face of the land. Torrential rain began and the rivers started over flowing. We commanded Noah to take with him livestock, a couple each, and to take his family and followers with him. The rejecters, of course, were not to embark. The community of believers with Noah was small. ¹²
Transliteration	11:40 <u>H</u> atta i <u>th</u> a j <u>a</u> aamruna waf <u>a</u> ra a Ittannooru quln <u>a</u> i <u>h</u> milfee <u>h</u> a min kullin zawjayni ithnayni waahlaka ill <u>a</u> man sabaqa AAalayhi alqawlu waman <u>a</u> mana wama <u>a</u> manamaAAahu illa qaleel <u>un</u>
A	11:40 حتى اذا جاء امرنا وفار التور قلنا حمل فيها من كل زوجين اثنين واهلك الا من سبق عليه القول ومن آمن وما آمن معه الا قليل
Edip-Layth	11:41 He said, "Climb inside, in the name of God shall be its sailing and its anchorage. My Lord is Forgiving, Compassionate."
The Monotheist Group	11:41 He said: "Climb inside, in the name of God shall be its sailing and its anchorage. My Lord is Forgiving, Merciful."
Muhammad Asad	11:41 So he said [unto his followers]: "Embark in this [ship]! In the name of God be its run and its riding at anchor! Behold, my. Sustainer is indeed much-forgiving, a dispenser of grace!"
Rashad Khalifa	11:41 He said, "Come on board. In the name of GOD shall be its sailing, and its mooring. My Lord is Forgiver, Most Merciful."

Shabbir Ahmed	11:41 Noah put his trust in God and told his people to embark, "Come on board, in the name of God will be its course and its resting. My Lord is the Provider of shelter, Merciful."
Transliteration	11:41 Waq <u>a</u> la irkaboo feeh <u>a</u> bismi All <u>a</u> himaj <u>ra</u> ha wamurs <u>a</u> ha inna rabbeelaghafoorun ra <u>h</u> ee <u>m</u> un
A	11:41 وقال اركبوا فيها بسم الله مجربها ومرسها ان ربي لغفور رحيم
Edip-Layth	11:42 While it was running with them in waves like mountains, Noah called to his son, who was in an isolated place: "My son, ride with us, and do not be with the ingrates!"
The Monotheist Group	11:42 And while it was running with them in waves like mountains, Noah called to his son, who was in an isolated place: "My son, ride with us, and do not be with the rejecters!"
Muhammad Asad	11:42 And it moved on with them into waves that were like mountains. At that [moment] Noah cried out to a son of his, who had kept himself aloof [from the others]: "O my dear son! ⁶⁵ Embark with us, and remain not with those who deny the truth!"
Rashad Khalifa	11:42 As it sailed with them in waves like hills, Noah called his son, who was isolated: "O my son, come ride with us; do not be with the disbelievers."
Shabbir Ahmed	11:42 The ship sailed with them amidst huge waves as Noah called his son, who was standing aloof, "O My dear son! Come ride with us; do not be with the disbelievers."
Transliteration	11:42 Wahiya tajree bihim fee mawjin ka aljib <u>ali</u> wan <u>a</u> da noo <u>h</u> unu ibnahu wak <u>a</u> na feemaAAazilin y <u>a</u> bunayya irkab maAAa <u>a</u> wal <u>a</u> takun maAAa alka <u>f</u> ireena
A	11:42 وهى تجرى بهم فى موج كالجبال ونادى نوح ابنه وكان فى معزل بينى اركب معنا ولا تكن مع الكافرين
Edip-Layth	11:43 He said, "I will take refuge to the mountain which will save me from the water." He said, "There is no savior from God's decree except to whom He grants mercy." The wave came between them, so he was one of those who drowned.
The Monotheist Group	11:43 He said: "I will take refuge to the mountain which will save me from the water." He said: "There is no savior from God's decree except to whom He grants mercy." And the wave came between them, so he was one of those who drowned.
Muhammad Asad	11:43 [But the son] answered: "I shall betake myself to a mountain that will protect me from the waters." Said [Noah]: "Today there is no protection [for anyone] from God's judgment, save [for] those who have earned [His] mercy!" And a wave rose up between them, and [the son] was among those who were drowned.
Rashad Khalifa	11:43 He said, "I will take refuge on top of a hill, to protect me from the water." He said, "Nothing can protect anyone today from GOD's judgment; only those worthy of His mercy (will be saved)." The waves separated them, and he was among those who drowned.
Shabbir Ahmed	11:43 He said. "I will cling to a hill-top to protect me from the water." Noah said, "Nothing can protect anyone today from God's command except for those who have earned His grace." A towering wave came between them and his son was among those who drowned. ¹³
Transliteration	11:43 Q <u>a</u> la sa <u>a</u> wee il <u>a</u> jabalinyaAA <u>s</u> imune <u>e</u> mina al <u>m</u> a <u>a</u> -i q <u>a</u> la l <u>a</u> AA <u>s</u> imaalyawma

	min amri All ahi ill a man ra hima wa halabaynahuma almawju fak ana mina almughraqeena
A	11:43 قال ساوى الى جبل يعصمنى من الماء قال لا عاصم اليوم من امر الله الا من رحم وحال بينهما الموج فكان من المغرقين
Edip-Layth	11:44 It was said, "O land, swallow your water, and O sky, cease." The water was diminished, and the matter concluded. It came to rest on the Judea, and it was said, "Away with the wicked people."
The Monotheist Group	11:44 And it was said: "O land, swallow your water, and O sky, cease." And the water was diminished, and the matter concluded. And it came to rest on the Judi, and it was said: "Away with the wicked people."
Muhammad Asad	11:44 And the word was spoken: "O earth, swallow up thy waters! And, O sky, cease [thy rain]!" And the waters sank into the earth, and the will [of God] was done, and the ark came to rest on Mount Judi 66 And the word was spoken: "Away with these evildoing folk!"
Rashad Khalifa	<i>Where Did the Ark Land</i> 11:44 It was proclaimed: "O earth, swallow your water," and "O sky, cease." The water then subsided; the judgment was fulfilled. The ark finally rested on the hills of Judea. It was then proclaimed: "The transgressors have perished."
Shabbir Ahmed	11:44 And it was said, "O earth! Swallow your water and, O Sky! Cease!" And the command was fulfilled. The water sank into the earth. And the ark came to rest upon the Mount Al-Judi. And it was said, "Away with these oppressors of the weak." 14
Transliteration	11:44 Waqeela y a ar du iblaAAee m aakiwaya sam ao aqliAAee waghee da almaowaqudiya al-amru wa istawat AAal a aljoodiyyiwaqeela buAAdan lilqawmi alththlimeena
A	11:44 وقيل يارض ابلعى ماءك ويسماء اقلعى وغيض الماء وقضى الامر واستوت على الجودى وقيل بعدا للقوم الظلمين
Edip-Layth	<i>No Nepotism, No Intercession</i> 11:45 Noah called on his Lord, and he said, "My Lord, my son is from my family, and your promise is the truth, and you are the Wisest of all Judges."
The Monotheist Group	11:45 And Noah called on his Lord, and he said: "My Lord, my son is from my family, and your promise is the truth, and you are the Wisest of all Judges."
Muhammad Asad	11:45 And Noah called out to his Sustainer, and said: "O my Sustainer! Verily, my son was of my family; 67 and, verily, Thy promise always comes true, and Thou art the most just of all judges!"
Rashad Khalifa	11:45 Noah implored his Lord: "My Lord, my son is a member of my family, and Your promise is the truth. You are the wisest of the wise."
Shabbir Ahmed	11:45 Noah called upon his Lord, "My Lord! My son was of my family and Your promise is the True promise and You are the Most Just of judges." 15
Transliteration	11:45 Wanada noo hun rabbahufaq ala rabbi inna ibnee min ahlee wa-inna waAAdaka alhaquwaanta ahkam alhakimeena
A	11:45 ونادى نوح ربه فقال رب ان ابنى من اهلى وان وعدك الحق وانت احكم الحكمين
	11:46 He said, "O Noah, he is not from your family, he committed sin, so do not

Edip-Layth	ask what you have no knowledge of. I advise you not to be of the ignorant." ⁸
The Monotheist Group	11:46 He said: "O Noah, he is not from your family, he was fathered illicitly, so do not ask what you have no knowledge of. I advise you not to be of the ignorant."
Muhammad Asad	11:46 [God] answered: "O Noah, behold, he was not of thy family, for, verily, he was unrighteous in his conduct." ⁶⁸ And thou shalt not ask of Me anything whereof thou canst not have any knowledge: ⁶⁹ thus, behold, do I admonish thee lest thou become one of those who are unaware [of what is right]." ⁷⁰
Rashad Khalifa	<i>The Myth of Intercession</i> 11:46 He said, "O Noah, he is not of your family. It is unrighteous to ask Me for something you do not know. I enlighten you, lest you be like the ignorant." ⁶
Shabbir Ahmed	11:46 He (God) said, "O Noah! Your son was not of your family. For, his conduct was unrighteous. So, do not ask me of what you have no knowledge. I enlighten you so that you do not remain ignorant." ¹⁶
Transliteration	11:46 Qala ya noo hu innahulaysa min ahlika innahu AAamalun ghayru salihin falatas-alni m a laysa laka bihi AAilmun innee aAAi thukaan takoona mina aljahileena
A	11:46 قال ينوح انه ليس من اهلك انه عمل غير صالح فلا تسألن ما ليس لك به علم انى اعظك ان تكون من الجهلين
Edip-Layth	11:47 He said, "My Lord, I seek refuge with You that I would ask You what I did not have knowledge of. If You do not forgive me and have mercy on me, I will be of the losers!"
The Monotheist Group	11:47 He said: "My Lord, I seek refuge with You that I would ask You what I did not have knowledge of. And if You do not forgive me and have mercy on me, I will be of the losers!"
Muhammad Asad	11:47 Said [Noah]: "O my Sustainer! Verily, I seek refuge with Thee from [ever again] asking of Thee anything whereof I cannot have any knowledge! For unless Thou grant me forgiveness and bestow Thy mercy upon me, I shall be among the lost!"
Rashad Khalifa	11:47 He said, "My Lord, I seek refuge in You, lest I implore You again for something I do not know. Unless You forgive me, and have mercy on me, I will be with the losers."
Shabbir Ahmed	11:47 Noah said, "My Lord! I guard myself in Your shelter from asking favors which do not befit me, and for my lack of knowledge. Forgive me and shower me with Your grace, otherwise I will become a loser."
Transliteration	11:47 Qala rabbi innee aAAao thuu bikaan as-alaka m a laysa lee bihi AAilmun wa-illataghfir lee watarhamnee akun mina alkhāsireena
A	11:47 قال رب انى اعوذ بك ان اسلك ما ليس لى به علم والا تغفر لى وترحمنى اكن من الخسرين
Edip-Layth	11:48 It was said, "O Noah, descend in peace from Us and blessings upon you and upon nations to come from those with you; and nations whom We will grant pleasure, then a painful retribution will reach them from Us."
The Monotheist Group	11:48 It was said: "O Noah, descend in peace from Us and blessings upon you

	and upon nations to come from those with you; and nations whom We will grant pleasure, then a painful retribution will reach them from Us."
Muhammad Asad	11:48 [Thereupon] the word was spoken: "O Noah! Disembark in peace from Us, ⁷¹ and with [Our] blessings upon thee as well as upon the people [who are with thee, and the righteous ones that will spring from thee and] from those who are with thee. ⁷² But [as for the unrighteous] folk [that will spring from you] - We shall allow them to enjoy life [for a little while], and then there will befall them grievous suffering from Us."
Rashad Khalifa	11:48 It was proclaimed: "O Noah, disembark, with peace and blessings upon you, and upon nations who will descend from your companions. As for the other nations descending from you, we will bless them for awhile, then commit them to painful retribution."
Shabbir Ahmed	11:48 He was told, "O Noah! Disembark and descend from the hills in peace from Us and blessings upon you, and some generations (that will spring forth) from your companions (11:41). There will be other peoples to whom We shall give enjoyment a long while, but in the end a painful chastisement will reach them from Us." ¹⁷
Transliteration	11:48 Qeela y a noo hu ihbi ṭbisalamin minn a wabarak atin AAalayka waAAa ^l omamin mimman maAAaka waomamun sanumattiAAuhum thumma yamassuhumminna AAathabun aleem un
A	11:48 قيل ينوح اهبط بسلم منا وبركت عليك وعلى امم ممن معك وامم سنمتعهم ثم يمسهم منا عذاب اليم
Edip-Layth	11:49 This is from the news of the unseen that We inspire to you. Neither did you nor your people know this, so be patient. The ending is always in favor of the righteous.
The Monotheist Group	11:49 This is from the news of the unseen that We inspire to you. Neither did you nor your people know this, so be patient. The ending is always in favor of the righteous.
Muhammad Asad	11:49 THESE ACCOUNTS of something that was beyond the reach of thy perception We [now] reveal unto thee, [O Muhammad: for] neither thou nor thy people knew them [fully] ere this. ⁷³ Be, then, [like Noah,] patient in adversity - for, behold, the future belongs to the God-conscious!
Rashad Khalifa	11:49 This is news from the past that we reveal to you. You had no knowledge about them - neither you, nor your people - before this. Therefore, be patient. The ultimate victory belongs to the righteous.
Shabbir Ahmed	11:49 (O Prophet!) These are the news We reveal to you that neither you, nor your people were aware of. Go ahead with your program with forbearance. The destination of bliss belongs to those who wish to live upright.
Transliteration	11:49 Tilka min anba-i alghaybi noo ^h eehailayka ma kunta taAAalamuha anta wala qawmukamin qabli <u>hatha</u> faisbir inna alAAaqibatililmuttaqeena
A	11:49 تلك من انباء الغيب نوحيها اليك ما كنت تعلمها انت ولا قومك من قبل هذا فاصبر ان العقبة للمتقين
Edip-Layth	<i>Hood and the People of Aad</i> 11:50 To Aad was sent their brother Hud. He said, "My people, serve God, you have no god besides Him; you are simply conjecturing."

The Monotheist Group	11:50 And to 'Aad was sent their brother Hud. He said: "My people, serve God, you have no god besides Him; you are simply conjecturing."
Muhammad Asad	11:50 AND UNTO [the tribe of] `Ad [We sent] their brother Hud. ⁷⁴ He said: "O my people! Worship God [alone]: you have no deity other than Him. [As it is,] you are but inventors of falsehood!" ⁷⁵
Rashad Khalifa	<i>Hood: One and the Same Message</i> 11:50 To `Aad we sent their brother Hood. He said, "O my people, worship GOD; you have no other god besides Him. You are inventing.
Shabbir Ahmed	11:50 We sent to 'Aad their brother Hud. He said, "O My people! Serve God alone. You have no god but He. As it is, you are but inventors of falsehood."
Transliteration	11:50 Wa-ilā AAādin akhahumhoodan qāla ya qawmi oAAabudoo Allāha malakum min ilāhin ghayruhu in antum illā muftaroonā
A	11:50 والى عاد اخاهم هودا قال يقوم اعبدوا الله ما لكم من اله غيره ان انتم الا مفترون
Edip-Layth	11:51 "My people, I do not ask you for any wage, my wage is from the One who initiated me. Will you not reason?"
The Monotheist Group	11:51 "My people, I do not ask you for any wage, my wage is from the One who initiated me. Will you not understand?"
Muhammad Asad	11:51 "O my people! No reward do I ask of you for this [message]: my reward rests with none but Him who brought me into being. Will you not, then, use your reason?"
Rashad Khalifa	11:51 O my people, I do not ask you for any wage. My wage comes only from the One who initiated me. Do you not understand?
Shabbir Ahmed	11:51 He said, "O My people! I ask no reward from you. My reward is with Him Who brought me into being. If you use your sense, you will understand."
Transliteration	11:51 Ya qawmi lā as-alukum AAalayhi ajran in ajriya illā AAalā alla thee faṭaraneefalā taAAaqiloonā
A	11:51 يقوم لا اسلكم عليه اجرا ان اجرى الا على الذى فطرنى افلا تعقلون
Edip-Layth	11:52 "My people, seek forgiveness from your Lord, then repent to Him; He will send the sky to you abundantly, and He will increase might to your might. So do not turn away as criminals."
The Monotheist Group	11:52 "And my people, seek forgiveness from your Lord, then repent to Him; He will send the sky to you abundantly, and He will increase might to your might. So do not turn away as criminals."
Muhammad Asad	11:52 "Hence, O my people, ask your Sustainer to forgive you your sins, and then turn towards Him in repentance-[whereupon] He will shower upon you heavenly blessings abundant, ⁷⁶ and will add strength to your strength: only do not turn away [from me] as people lost in sin!"
Rashad Khalifa	11:52 "O my people, seek forgiveness from your Lord, then repent to Him. He will then shower you with provisions from the sky, and augment your strength. Do not turn back into transgressors."
Shabbir Ahmed	11:52 "O My people! Come to the forgiveness of your Lord by turning to Him and mending your ways. He will shower upon you abundant heavenly blessings, and will add strength to your strength. So do not turn back into the guilty!"

Transliteration	11:52 Waya qawmi istaghfiroo rabbakumthumma tooboo ilayhi yursili a Issamaa AAalaykummidraan wayazidkum quwwatan il a quwwatikum wal atatawallaw mujrimeena
A	11:52 ويقوم استغفروا ربكم ثم توبوا اليه يرسل السماء عليكم مدرارا ويزدكم قوة الى قوتكم ولا تتولوا مجرمين
Edip-Layth	11:53 They said, "O Hud, you have not come to us with any proof, nor will we leave our gods based on what you say. We will not acknowledge you."
The Monotheist Group	11:53 They said: "O Hud, you have not come to us with any proof, nor will we leave our gods based on what you say. We will not believe in you."
Muhammad Asad	11:53 Said they: "O Mud! Thou hast brought us no clear evidence [that thou art a prophet]; and we are not going to forsake our gods on thy mere word, the more so as we do not believe thee.
Rashad Khalifa	11:53 They said, "O Hood, you did not show us any proof, and we are not abandoning our gods on account of what you say. We will never be believers with you.
Shabbir Ahmed	11:53 They said, "O Hud! You have not shown us any miracle. We will not forsake our idols just because you say so. We are not going to believe you."
Transliteration	11:53 Qaloo y a hoodu m aji/tana bibayyinatina wam a na hnu bit arikeealihatina AAan qawlika wama nahnulaka bimu/mineena
A	11:53 قالوا يهود ما جئنا ببينة وما نحن بتاركى ءالھتنا عن قولك وما نحن لك بمومنين
Edip-Layth	11:54 "All we can say is that perhaps some of our gods have possessed you with evil." He said, "I make God my witness, and all of you witness that I disown what you have set up as partners--
The Monotheist Group	11:54 "All we can say is that perhaps some of our gods have seized you with evil." He said: "I make God my witness, and all of you witness, that I disown what you have set up as partners."
Muhammad Asad	11:54 We can say no more than that one of our gods may have smitten thee with something evil!" ⁷⁷ Answered [Hud]: "Behold, I call God to witness - and you, too, be [my] witnesses - that, verily, it is not in me to ascribe divinity, as you do, ⁷⁸ to aught
Rashad Khalifa	11:54 "We believe that some of our gods have afflicted you with a curse." He said, "I bear witness before GOD, and you bear witness as well, that I disown the idols you have set up -
Shabbir Ahmed	11:54 "We think that one of our gods has possessed you like a demon and you have gone crazy." Hud said, "I call God to witness, and you too bear witness that I am absolutely free of your idolatry."
Transliteration	11:54 In naqoolu ill a iAAatar aka baAAa dualihatina bisoo-in q ala innee oshhidu Allahaishhadoo annee baree-on mimm a tushrikoona
A	11:54 ان نقول الا اعتربك بعض ءالھتنا بسوء قال انى اشھد الله واشھدوا انى برىء مما تشركون
Edip-Layth	11:55 "-- besides Him, so scheme against me all of you, then do not give me respite."
	11:55 "Besides Him, so scheme against me all of you, then do not give me

The Monotheist Group	respite."
Muhammad Asad	11:55 beside Him! Contrive, then, [anything that you may wish] against me, all of you, and give me no respite! ⁷⁹
Rashad Khalifa	11:55 "beside Him. So, give me your collective decision, without delay.
Shabbir Ahmed	11:55 "Get together, all of you and your gods besides Him. Make a firm decision against me and give me no respite."
Transliteration	11:55 Min doonihi fakeedoonee jameeAAan thumma la tun th irooni
A	11:55 من دونه فكيدونى جميعا ثم لا تنظرون
Edip-Layth	11:56 "I have put my trust in God, my Lord and your Lord. There is not a creature except He will seize it by its frontal lobe. My Lord is on a Straight Path."
The Monotheist Group	11:56 "I have put my trust in God, my Lord and your Lord. There is not a creature except He will seize it by frontal lobe. My Lord is on a Straight Path."
Muhammad Asad	11:56 Behold, I have placed my trust in God, [who is] my Sustainer as well as your Sustainer: for there is no living creature which He does not hold by its forelock. ⁸⁰ Verily, straight is my Sustainer's way! ⁸¹
Rashad Khalifa	11:56 "I have put my trust in GOD, my Lord and your Lord. There is not a creature that He does not control. My Lord is on the right path.
Shabbir Ahmed	11:56 "I have put my trust in God, my Lord and your Lord. There is not a creature in the Universe beyond His firm Control. Indeed, my Lord is on the straight path."
Transliteration	11:56 Innee tawakkaltu AAal a All a ^h irabbee warabbikum m a min d a ^b batin ill a huwa a ^k hi th unbinas ⁱ yatiha inna rabbee AAal a ^s ira ^t inmustaqeem ⁱ n
A	11:56 انى توكلت على الله ربي وربكم ما من دابة الا هو اأخذ بناصيتها ان ربي على صراط مستقيم
Edip-Layth	11:57 "If you turn away, then I have delivered what I was sent to you with. My Lord will bring after you a people who are not like you, and you will not harm Him in the least. My Lord is Guardian over all things."
The Monotheist Group	11:57 "So, if you turn away, then I have delivered what I was sent to you with. And my Lord will bring after you a people who are not like you, and you will not harm Him the least. My Lord is Guardian over all things."
Muhammad Asad	11:57 "But if you choose to turn away, then [know that] I have delivered to you the message with which I was sent unto you, and [that] my Sustainer may cause another people to take your place, ⁸² whereas you will in no wise harm Him. Verily, my Sustainer watches over all things!"
Rashad Khalifa	11:57 "If you turn away, I have delivered to you what I was sent with. My Lord will substitute other people in your place; you cannot harm Him in the least. My Lord is in control of all things."
Shabbir Ahmed	11:57 "You may accept or reject the message that I have clearly conveyed to you. If you turn away, you will decline and fall. Then, My Lord will bring another people in your place. You cannot harm Him at all. Surely, My Lord is He Who is the Guardian of all things."
	11:57 Fa-in tawallaw faqad ablaghtukum m a ^o rsiltu bihi ilaykum wayastakhlifu

Transliteration	rabbee qawman ghayrakum wal <u>atadurroonahu</u> shay-an inna rabbee AAal <u>a</u> kullishay-in <u>hafeethun</u>
A	11:57 فان تولوا فقد ابلغتكم ما ارسلت به اليكم ويستخلف ربي قوما غيركم ولا تضرونه شيئا ان ربي على كل شيء حفيظ
Edip-Layth	11:58 When Our command came, We saved Hood and those who acknowledged with him by a mercy from Us, and We saved them from a harsh retribution.
The Monotheist Group	11:58 And when Our command came, We saved Hud and those who believed with him by a mercy from Us, and We saved them from a mighty retribution.
Muhammad Asad	11:58 And so, when Our judgment came to pass, ⁸³ by Our grace We saved Hud and those who shared his faith; and We saved them [too] from suffering severe [in the life to come]. ⁸⁴
Rashad Khalifa	11:58 When our judgment came, we saved Hood and those who believed with him, by mercy from us. We saved them from a terrible retribution.
Shabbir Ahmed	11:58 And so, when Our command came to pass, We saved Hud and those who believed with him by a mercy from Us. We saved them from a harsh retribution that inflicted the rejecters.
Transliteration	11:58 Walamma j aa amrun <u>anajjayna</u> hoodan wa <u>allatheena</u> <u>amanooma</u> AAahu <u>birahmatin</u> minna <u>wanajjaynahum</u> minAAa <u>thabin</u> ghalee <u>thin</u>
A	11:58 ولما جاء امرنا نجينا هودا والذين ءامنوا معه برحمة منا ونجينهم من عذاب غليظ
Edip-Layth	11:59 Such was the case of Aad. They disregarded the signs of their Lord, and they disobeyed His messengers, and they followed the lead of everyone powerful and stubborn.
The Monotheist Group	11:59 Such was the case of 'Aad. They disregarded the revelations of their Lord, and they disobeyed His messengers, and they followed the lead of everyone powerful and stubborn.
Muhammad Asad	11:59 And that was [the end of the tribe of] `Ad, [who] had rejected their Sustainer's messages, and rebelled against His apostles, and followed the bidding of every arrogant enemy of the truth. ⁸⁵
Rashad Khalifa	11:59 Such was `Aad - they disregarded the revelations of their Lord, disobeyed His messengers, and followed the ways of every stubborn tyrant.
Shabbir Ahmed	11:59 Such were 'Aad. They denied the clear messages of their Lord, rebelled against His messengers and followed the command of every stubborn tyrant.
Transliteration	11:59 Watilka AA <u>adun</u> ja <u>hadoo</u> bi- <u>ayatirabbihim</u> waAAa <u>saw</u> rusulahu <u>waittaba</u> AAoo amra kullijabb <u>arin</u> AAaneedin
A	11:59 وتلك عاد جحدوا بايت ربهم وعصوا رسله واتبعوا امر كل جبار عنيد
Edip-Layth	11:60 They were followed by a curse in this world and on the day of judgment, for Aad rejected their Lord. There is no more Aad, the people of Hud.
The Monotheist Group	11:60 And they were followed by a curse in this world and on the Day of Judgment, for 'Aad rejected their Lord. There is no more 'Aad, the people of Hud.
Muhammad Asad	11:60 And they were pursued in this world by [God's] rejection, and [shall finally be overtaken by it] on the Day of Resurrection. ⁸⁶ Oh, verily, [the tribe of] `Ad denied their Sustainer! Oh, away with the `Ad, the people of Hud!

Rashad Khalifa	11:60 Consequently, they incurred condemnation in this world, and on the Day of Resurrection. Indeed, `Aad rejected their Lord. Indeed, `Aad, the people of Hood, have perished.
Shabbir Ahmed	11:60 And they were pursued in this world by Divine rejection, and will be overtaken by it on the Resurrection Day. Oh, certainly, 'Aad denied their Sustainer! Oh, away with the 'Aad, the people of Hud!
Transliteration	11:60 WaotbiAAoo fee h athihi aIddunyaIaAAnatan wayawma alqiy a_mati al_a inna AAa_dankafaroo rabbahum al_a buAAdan liAAa_din qawmi hoodin
A	11:60 واتبعوا فى هذه الدنيا لعنة ويوم القيمة الا ان عادا كفروا ربهم الا بعدا لعاد قوم هود
Edip-Layth	<i>Saleh to Thamud</i> 11:61 To Thamud was sent their brother Saleh. He said, "My people, serve God, you have no god besides Him. He established you in the land and gave you control over it, so seek His forgiveness, then repent to Him. My Lord is Near, Responsive."
The Monotheist Group	11:61 And to Thamud was sent their brother Saleh. He said: "My people, serve God, you have no god besides Him. He established you in the land and gave you control over it, so seek His forgiveness, then repent to Him. My Lord is Near, Responsive."
Muhammad Asad	11:61 AND UNTO [the tribe of] Thamud [We sent] their brother Salih. ⁸⁷ He said: "O my people! Worship God [alone]: you have no deity other than Him. He brought you into being out of the earth, ⁸⁸ and made you thrive thereon. ⁸⁹ Ask Him, therefore, to forgive you your sins, and then turn towards Him in repentance-for, verily, my Sustainer is ever-near, responding [to the call of whoever calls unto Him]!" ⁹⁰
Rashad Khalifa	<i>Saaleh: One and the Same Message</i> 11:61 To Thamoud we sent their brother Saaleh. He said, "O my people, worship GOD; you have no other god beside Him. He initiated you from the earth, then settled you in it. You shall seek His forgiveness, then repent to Him. My Lord is always near, responsive."
Shabbir Ahmed	11:61 And to the tribe of Thamud, We sent their brother Saaleh. He said, "O My people! Serve God. You have no one worthy of obedience but He. He initiated you from the earth and made you thrive thereon. Come to His forgiveness, then turn to Him in repentance mending your ways. My Lord is ever-Near, Responsive."
Transliteration	11:61 Wa-ila thamooda akh ahum salihangala y a qawmi oAAbudoo All aha malakum min il ahin ghayruhu huwa anshaakum mina al-ar diwaistaAAamarakum feeha faistaghfiroohu thummatooboo ilayhi inna rabbee qareebun mujeebun
A	11:61 والى ثمود اخاهم صلحا قال يقوم اعبدوا الله ما لكم من اله غيره هو انشاكم من الارض واستعمركم فيها فاستغفروه ثم توبوا اليه ان ربي قريب مجيب
Edip-Layth	11:62 They said, "O Saleh, you were well liked amongst us before this. Do you deter us from serving what our fathers served? We are in serious doubt as to what you are inviting us."
The Monotheist Group	11:62 They said: "O Saleh, you were well liked amongst us before this. Do you deter us from serving what our fathers served? We are in serious doubt as to what you are inviting us."
	11:62 They answered: "O Salih! Great hopes did we place in thee ere this! ⁹¹ Wouldst thou forbid us to worship what our forefathers were wont to worship?

Muhammad Asad	Because [of this], behold, we are in grave doubt, amounting to suspicion, about [the meaning of] thy call to us!" ⁹²
Rashad Khalifa	11:62 They said, "O Saaleh, you used to be popular among us before this. Are you enjoining us from worshipping what our parents are worshipping? We are full of doubt concerning everything you have told us."
Shabbir Ahmed	11:62 They said, "O Saaleh! We had placed great hopes in you before this! But now you are telling us to move away from worshipping what our forefathers worshiped. Surely, now we are in grave doubt, amounting to suspicion about the meaning of your call to us."
Transliteration	11:62 Qaloo y a salihuqad kunta feen a marjuwwan qabla h atha atanh aanaanAAbuda ma yaAAbudu abaonawa-innana lafee shakkin mimma tadAAoonailayhi mureebun
A	11:62 قالوا يصلح قد كنت فينا مرجوا قبل هذا اتتهنا ان نعبد ما يعبد اباونا واننا لفي شك مما تدعونا اليه مريب
Edip-Layth	11:63 He said, "My people, what do you think if I was on clear evidence from my Lord, and He gave me from Him a mercy. Who would then support me against God if I disobey Him? You would only increase me in loss!"
The Monotheist Group	11:63 He said: "My people, what do you think if I was on clear evidence from my Lord, and He gave me from Him a mercy. Who would then support me against God if I disobey Him? You would only increase me in loss!"
Muhammad Asad	11:63 He retorted: "O my people! What do you think? If [it be true that] I am taking my stand on a clear evidence from my Sustainer, who has vouchsafed unto me grace from Himself -[if this be true,] who would shield me from God were I to rebel against Him? ⁹³ Hence, what you are offering me is no more than perdition!" ⁹⁴
Rashad Khalifa	<i>The Disbelievers Always Losers</i> 11:63 He said, "O my people, what if I have solid proof from my Lord, and mercy from Him? Who would support me against GOD, if I disobeyed Him? You can only augment my loss.
Shabbir Ahmed	11:63 He said, "O My people! Do you really see and think? What if I have clear evidence of the truth from my Lord, and mercy from Him? Then, who can help me against God if I disobey Him? You can only push me into ruin.
Transliteration	11:63 Qala y a qawmi araaytum inkuntu AAal a bayyinin min rabbee waataneeminhu ra hmatan faman yan surunee mina All ahiin AAa saytuhu fam a tazeedoonanee ghayra takhseerin
A	11:63 قال يقوم ارايتم ان كنت على بينة من ربي وءاتني منه رحمة فمن ينصرني من الله ان عصيته فما تزيدوني غير تخسير
Edip-Layth	11:64 "My people, this is God's camel, in her you have a sign. So leave her to eat from God's land freely, and do not harm her, or else a close retribution will take you."
The Monotheist Group	11:64 "And my people, this is God's camel, in her you have a sign. So leave her to eat from God's land freely, and do not harm her, or else a close retribution will take you."
Muhammad Asad	11:64 And [then he said]: "O my people! This she-camel belonging to God shall be a token for you: so leave her alone to pasture on God's earth, and do her no

	harm, lest speedy chastisement befall you!" ⁹⁵			
Rashad Khalifa	11:64 "O my people, this is GOD's camel to serve as a proof for you. You shall let her eat from GOD's earth, and do not touch her with any harm, lest you incur an immediate retribution."			
Shabbir Ahmed	11:64 (The feudal lords had been depriving the poor of using the land and its natural resources of water and vegetation). Saaleh said, "O My people! This she-camel belonging to God shall be a token for you. So leave her alone to graze in the land belonging to God. Do her no harm, lest speedy punishment befall you." 18			
Transliteration	11:64 Waya qawmi h <u>a</u> thihi naqatuAllahi lakum <u>a</u> yan fa <th>ar</th> oo <u>h</u> a ta/kulfee ar <u>d</u> i All <u>a</u> hi wala tamassooh <u>a</u> bisoo-in faya/khu <th>h</th> akum AAa <th>h</th> abun qareebun	ar	h	h
A	11:64 ويقوم هذه ناقة الله لكم ءاية فنروها تاكل في ارض الله ولا تمسوها بسوء فياخذكم عذاب قريب			
Edip-Layth	11:65 But they slaughtered her. So he said, "You will only have three days of enjoyment in your homes. This is a promise that will not be denied."			
The Monotheist Group	11:65 But they slaughtered her. So he said: "You will only have three days of enjoyment in your homes. This is a promise that will not be denied."			
Muhammad Asad	11:65 But they cruelly slaughtered her. ⁹⁶ And thereupon [Salih] said: "[Only] for three days [more] shall you enjoy life in your homes: this is a judgment ⁹⁷ which will not be belied!"			
Rashad Khalifa	11:65 They slaughtered her. He then said, "You have only three days to live. This is a prophecy that is inevitable."			
Shabbir Ahmed	11:65 But they cruelly slaughtered her. Thereupon he said to his people, "Only for three more days shall you enjoy life in your homes. This is a promise that cannot be false."			
Transliteration	11:65 FaAAaqaroo <u>h</u> a faq <u>a</u> latamattaAAoo fee d <u>a</u> rikum thal <u>a</u> thata ayy <u>a</u> min <u>th</u> alikawaAAadun ghayru mak <th>h</th> oobin	h		
A	11:65 فعقروها فقال تمتعوا في داركم ثلاثة ايام ذلك وعد غير مكذوب			
Edip-Layth	11:66 So, when Our command came, We saved Saleh and those who acknowledged with him by a mercy from Us against the disgrace of that day. Your Lord is the Powerful, the Noble.			
The Monotheist Group	11:66 So, when Our command came, We saved Saleh and those who believed with him by a mercy from Us against the disgrace of that day. Your Lord is the Powerful, the Noble.			
Muhammad Asad	11:66 And so, when Our judgment came to pass, by Our grace We saved Salih and those who shared his faith; and [We saved them, too,] from the ignominy of [Our rejection on] that Day [of Resurrection]. Verily, thy Sustainer alone is powerful, almighty!			
Rashad Khalifa	11:66 When our judgment came, we saved Saaleh and those who believed with him by mercy from us, from the humiliation of that day. Your Lord is the Most Powerful, the Almighty.			
Shabbir Ahmed	11:66 And so, when Our command came to pass, by Our grace We saved Saaleh and the believers with him from the humiliating annihilation of the day. Surely, your Lord, He alone is Strong, Almighty.			

Transliteration	11:66 Falamma j aa amrun anajjayna salihan wa allatheena amanoomaAAahu birahmatin minn a wamin khizyi yawmi-i thininna rabbaka huwa alqawiyyu alAAazeezu
A	11:66 فلما جاء امرنا نجينا صلحا والذين ءامنوا معه برحمة منا ومن خزي يومئذ ان ربك هو القوى العزيز
Edip-Layth	11:67 Those who wronged were taken by the scream, thus they lay motionless in their homes.
The Monotheist Group	11:67 And those who wronged were taken by the scream, thus they lay motionless in their homes.
Muhammad Asad	11:67 And the blast [of God's punishment] overtook those who had been bent on evildoing: and then they lay lifeless, in their very homes, on the ground, ⁹⁸
Rashad Khalifa	11:67 Those who transgressed were annihilated by the disaster, leaving them in their homes, dead.
Shabbir Ahmed	11:67 (Saaleh and His followers moved out of the town while the disbelievers stayed back with their mockery). And a tremendous blast overtook the oppressors, and then they lay lifeless, in their very homes, on the ground.
Transliteration	11:67 Waakhatha alla theena thalamooalssayhatu faa sbahoo fee diyarihimjathimeena
A	11:67 واخذ الذين ظلموا الصيحة فاصبحوا فى ديارهم جثمين
Edip-Layth	11:68 It is as if they never lived there. For Thamud rejected their Lord. There is no more Thamud.
The Monotheist Group	11:68 It is as if they never lived there. For Thamud rejected their Lord. There is no more Thamud.
Muhammad Asad	11:68 as though they had never lived there. Oh, verily, [the tribe of] Thamud denied their Sustainer! Oh, away with the Thamud!
Rashad Khalifa	11:68 It was as if they never lived there. Indeed, Thamoud have rejected their Lord. Absolutely, Thamoud have incurred their annihilation.
Shabbir Ahmed	11:68 As if they had never lived there. Oh, certainly, Thamud had denied their Lord. Oh, away with the Thamud!
Transliteration	11:68 Kaan lam yaghnaw feeh a al ainna thamooda kafaroo rabbahum al a buAADan lithamooda
A	11:68 كان لم يغنوا فيها الا ان ثمودا كفروا ربهم الا بعدا لثمود
Edip-Layth	<i>Abraham and Lut</i> 11:69 Our messengers came to Abraham with good news, they said, "Peace" He said, "Peace," and it was not long before he came back with a roasted calf.
The Monotheist Group	11:69 And Our messengers came to Abraham with good news, they said: "Peace" He said: "Peace," and it was not long before he came back with a roasted calf.
Muhammad Asad	11:69 AND, INDEED, there came unto Abraham Our [heavenly] messengers, bearing a glad tiding. ⁹⁹ They bade him peace; [and] he answered, "[And upon you be] peace!"-and made haste to place before them ¹⁰⁰ a roasted calf.
	<i>Abraham and Lot</i>

Rashad Khalifa	11:69 When our messengers went to Abraham with good news, they said, "Peace." He said, "Peace," and soon brought a roasted calf.
Shabbir Ahmed	11:69 (Similar was the end of the people of Lot.) Our messengers came to Abraham bearing a glad tiding. They greeted Abraham with "Peace!" And he greeted them back with "Peace!" and made haste to place before them a roasted calf.
Transliteration	11:69 Walaqad jaaat rusulunā ibraheemabi al bushra q aloo sal aman q alasalāmun fama labitha an jaa biAAijlin haneeth in
A	11:69 ولقد جاءت رسلنا ابرهيم بالبشرى قالوا سلما قال سلم فما لبث ان جاء بعجل حنيذ
Edip-Layth	11:70 But when he saw that their hands did not go towards it, he mistrusted them, and felt a fear of them. They said, "Have no fear, we have been sent to the people of Lot."
The Monotheist Group	11:70 But when he saw that their hands did not go towards it, he mistrusted them, and he began to have fear of them. They said: "Have no fear, we have been sent to the people of Lot."
Muhammad Asad	11:70 But when he saw that their hands did not reach out towards it, he deemed their conduct strange and became apprehensive of them. ¹⁰¹ [But] they said: "Fear not! Behold, we are sent to the people of Lot." ¹⁰²
Rashad Khalifa	11:70 When he saw that their hands did not touch it, he became suspicious and fearful of them. They said, "Do not be afraid, we are being dispatched to the people of Lot."
Shabbir Ahmed	11:70 But when he saw that their hands did not reach out towards it, he deemed their conduct strange and became apprehensive of them. But they said, "Fear not! Indeed, we are sent to the people of Lot." (Abraham was apprehensive thinking the visitors refusing hospitality might have aggressive intentions, but in fact they were hurrying to Lot.)
Transliteration	11:70 Falamma ra a aydiyahum l atasilu ilayhi nakirahum waawjasa minhum kheefatan qaloola takhaf inna orsilna ila qawmi loo in
A	11:70 فلما رءا ايديهم لا تصل اليه نكرهم واوجس منهم خيفة قالوا لا تخف انا ارسلنا الى قوم لوط
Edip-Layth	11:71 His wife was standing, so she laughed when We gave her good news of Isaac, and after Isaac, Jacob.
The Monotheist Group	11:71 And his wife was standing, so she laughed when We gave her the good news of Isaac, and after Isaac, Jacob.
Muhammad Asad	11:71 And his wife, standing [nearby], laughed [with happiness] ¹⁰³ ; whereupon We gave her the glad tiding of [the birth of] Isaac and, after Isaac, of [his son] Jacob.
Rashad Khalifa	11:71 His wife was standing, and she laughed when we gave her the good news about Isaac, and after Isaac, Jacob.
Shabbir Ahmed	11:71 And his wife (Sarah), standing nearby, laughed when We gave her good tiding of Isaac, and after Isaac, (his son) Jacob.
Transliteration	11:71 Waimraatuhu qa-imatun fad ah ikatfabashsharna ha bi-is haqa wamin war a-iish ha qa yaAA qooba

A	11:71 وامراته قائمة فضحكت فبشرنها باسحق ومن وراء اسحق يعقوب
Edip-Layth	11:72 She said, "O my! how can I give birth while I am an old woman, and here is my husband an old man? This is indeed a strange thing!"
The Monotheist Group	11:72 She said: "O my, how can I give birth when I am an old woman, and here is my husband an old man? This is indeed a strange thing!"
Muhammad Asad	11:72 Said she: "Oh, woe is me! ¹⁰⁴ Shall I bear a child, now that I am an old woman and this husband of mine is an old man? Verily, that would be a strange thing indeed!"
Rashad Khalifa	11:72 She said, "Woe to me, how could I bear a child at my age, and here is my husband, an old man? This is really strange!"
Shabbir Ahmed	11:72 She exclaimed, "Oh, woe unto me! Shall I bear a child now that I am an old woman and this husband of mine is an old man? This is really strange!"
Transliteration	11:72 Qalat ya waylata aaliduwaan AAajoozun wah <u>atha</u> baAAalee shaykhan inna <u>hathal</u> ashay-on AAajeebu n
A	11:72 قالت يويلتي ءالد وانا عجوز وهذا بعلى شيئا ان هذا لشيء عجيب
Edip-Layth	11:73 They said, "Do you wonder at the decree of God? God's Compassion and Blessings are upon you O people of the sanctuary. He is Praiseworthy, Glorious."
The Monotheist Group	11:73 They said: "Do you wonder at the decree of God? God's Mercy and Blessings are upon you O people of the Dwelling. He is Praiseworthy, Glorious."
Muhammad Asad	11:73 Answered [the messengers]: "Dost thou deem it strange that God should decree what He wills? ¹⁰⁵ The grace of God and His blessings be upon you, O people of this house! Verily, ever to be praised, sublime is He!"
Rashad Khalifa	11:73 They said, "Do you find it strange for GOD? GOD has bestowed His mercy and blessings upon you, O inhabitants of the shrine. He is Praiseworthy, Glorious."
Shabbir Ahmed	11:73 Answered the messengers, "Do you marvel about God's command? May God's grace and blessings be upon you, O dwellers of the house! The Owner of all praise, Sublime He is."
Transliteration	11:73 Qaloo ataAAabeena min amri All <u>ahira</u> hmatu All <u>ahi</u> wabarak <u>atu</u> hu AAalaykum ahlaalbayti innahu <u>hameed</u> un <u>majeed</u> un
A	11:73 قالوا اتعجبين من امر الله رحمت الله وبركته عليكم اهل البيت انه حميد مجيد
Edip-Layth	11:74 So when the shock left Abraham, and the good news was delivered to him, he began to argue with Us for the people of Lot.
The Monotheist Group	11:74 So when the shock left Abraham, and the good news was delivered to him, he began to argue with Us for the people of Lot.
Muhammad Asad	11:74 And when the fear had left Abraham, and the glad tiding had been conveyed to him, he began to plead with Us for Lot's people: ¹⁰⁶
Rashad Khalifa	11:74 When Abraham's fear subsided, and the good news was delivered to him, he proceeded to argue with us on behalf of Lot's people.
Shabbir Ahmed	11:74 When the fear had left Abraham, and the good news was conveyed to him, he began to plead with Us for Lot's people.

Transliteration	11:74 Falamma <u>th</u> ahaba AAan ibraheemaalr <u>raw</u> AAu waj <u>a</u> at-hu albushr <u>a</u> yujadilun <u>a</u> fee qawmi loo <u>t</u> in
A	11:74 فلما ذهب عن ابراهيم الروح وجاءته البشرى يجدلنا في قوم لوط
Edip-Layth	11:75 Abraham was compassionate, kind.
The Monotheist Group	11:75 Abraham was compassionate, kind.
Muhammad Asad	11:75 for, behold, Abraham was most clement, most tender-hearted, intent upon turning to God again and again.
Rashad Khalifa	11:75 Indeed, Abraham was clement, extremely kind, and obedient.
Shabbir Ahmed	11:75 For, Abraham was clement, kind-hearted, ever turning to His Lord.
Transliteration	11:75 Inna ibraheema la <u>h</u> aleemun awwa <u>h</u> unmuneebun
A	11:75 ان ابراهيم لحليم اوه منيب
Edip-Layth	11:76 O Abraham, turn away from this. Your Lord's command has come, and a retribution that will not be turned back is coming for them.
The Monotheist Group	11:76 O Abraham, turn away from this. Your Lord's command has come, and a retribution that will not be turned back is coming for them.
Muhammad Asad	11:76 [But God's messengers replied:] "O Abraham! Desist from this [pleading]! Behold, thy Sustainer's judgment has already gone forth: and, verily, there shall fall upon them a chastisement which none can avert!"
Rashad Khalifa	11:76 "O Abraham, refrain from this. Your Lord's judgment has been issued; they have incurred unavoidable retribution."
Shabbir Ahmed	11:76 (It was said) O Abraham! Forsake this! Your Lord's command has gone forth, and certainly, the retribution is now inevitable.
Transliteration	11:76 Ya ibraheemu aA <u>ri</u> dAAan ha <u>th</u> a innahu qad jaa amru rabbika wa-inna <u>h</u> um a <u>tee</u> himAAa <u>th</u> abun ghayru mardood in
A	11:76 يا ابراهيم اعرض عن هذا انه قد جاء امر ربك وانهم آتاهم عذاب غير مردود
Edip-Layth	<i>Homosexual Aggression is Condemned</i> 11:77 When Our messengers came to Lot, he was grieved on their account and he felt discomfort for them and said, "This is a distressful day."
The Monotheist Group	11:77 And when Our messengers came to Lot, he was grieved on their account and he felt discomfort for them and said: "This is a distressful day."
Muhammad Asad	11:77 AND WHEN Our messengers came unto Lot, he was sorely grieved on their account, seeing that it was beyond his power to shield them; ¹⁰⁷ and he exclaimed: "This is a woeful day!"
Rashad Khalifa	<i>Homosexuality Condemned</i> 11:77 When our messengers went to Lot, they were mistreated, and he was embarrassed by their presence. He said, "This is a difficult day."
Shabbir Ahmed	11:77 When Our messengers came to Lot he was distressed, and did not know how to save his people. He exclaimed, "This is a difficult day!"
Transliteration	11:77 Walamma j <u>a</u> at rusulun <u>a</u> loo <u>t</u> an see-a bihim wa <u>d</u> aqa bihim <u>th</u> arAAan waq <u>al</u> ah <u>ath</u> a yawmun AA <u>a</u> seebun

A	11:77 ولما جاءت رسلنا لوطا سيء بهم وضاق بهم ذرعا وقال هذا يوم عصيب
Edip-Layth	11:78 His people came rushing towards him, and were accustomed to committing sin. He said, "My people, these are my daughters, they are purer for you, so be aware of God and do not disgrace me regarding my guests. Is there no reasonable man among you?"
The Monotheist Group	11:78 And his people came rushing towards him, and before it they were committing sin, he said: "My people, these are my daughters, they are purer for you, so be aware of God and do not disgrace me regarding my guests. Is there no sane man among you?"
Muhammad Asad	11:78 And his people came running to him, impelled towards his house [by their desire]: ¹⁰⁸ for they had ever been wont to commit [such], abominations. Said [Lot]: "O my people! [Take instead] these daughters of mine: they are purer for you [than men]! ¹⁰⁹ Be, then, conscious of God, and disgrace me not by [assaulting] my guests. Is there not among you even one right-minded man?"
Rashad Khalifa	11:78 His people came rushing; they had grown accustomed to their sinful acts. He said, "O my people, it would be purer for you, if you take my daughters instead. You shall reverence GOD; do not embarrass me with my guests. Have you not one reasonable man among you?"
Shabbir Ahmed	11:78 And the most iniquitous among his people came rushing to Lot. (They wanted the visiting messengers to approve their behavior.) Lot said, "O My people! Your wives, who are like my daughters, are permitted for you. Be mindful of God, and do not humiliate me in the presence of my guests. Is there not a single upright man among you?"
Transliteration	11:78 Wajaahu qawmuhu yuhraAAoona ilayhiwamin qablu k anoo yaAAamaloona alssayyi-ati qalaya qawmi h aola-i ban atee hunna a tharulakum fa ittaqoo All aha wala tukhzooni fee dayfeealaysa minkum rajulun rasheed un
A	11:78 وجاءه قومه يهرعون اليه ومن قبل كانوا يعملون السيئات قال يقوم هولاء بناتى هن اظهر لكم فاتقوا الله ولا تخزون فى ضيفى اليس منكم رجل رشيد
Edip-Layth	11:79 They said, "You know we have no interest in your daughters, and you are aware of what we want!" ⁹
The Monotheist Group	11:79 They said: "You know we have no interest in your daughters, and you are aware of what we want!"
Muhammad Asad	11:79 They answered: "Thou hast always known that we have no use whatever for thy daughters; ¹¹⁰ and, verily, well dost thou know what we want!"
Rashad Khalifa	11:79 They said, "You know well that we have no need for your daughters; you know exactly what we want."
Shabbir Ahmed	11:79 They said, "You know, we have little interest in our wives whom you call your daughters. You know well what we want." ¹⁹
Transliteration	11:79 Qaloo laqad AAalimta m a lan afee ban atika min haqqin wa-innaka lataAAlamu manureedu
A	11:79 قالوا لقد علمت ما لنا فى بناتك من حق وانك لتعلم ما نريد
Edip-Layth	11:80 He said, "If only I had strength against you, or I could find for myself some powerful support."

The Monotheist Group	11:80 He said: "If only I had strength against you, or I could find for myself some powerful support."
Muhammad Asad	11:80 Exclaimed .[Lot]: "Would that I had the strength to defeat you, or that I could lean upon some mightier support!" ¹¹¹
Rashad Khalifa	11:80 He said, "I wish I were strong enough, or had a powerful ally!"
Shabbir Ahmed	11:80 Lot exclaimed, "I wish I had the strength to resist you or had some strong support."
Transliteration	11:80 Qala law anna lee bikum quwwatan aw aweeila ruknin shadeedin
A	11:80 قال لو ان لى بكم قوة او ءاوى الى ركن شديد
Eidip-Layth	11:81 They said, "O Lot, we are your Lord's messengers; they will not be able to harm you. So travel with your family during the cover of the night and let not any of you look back except for your wife; she will be afflicted with what they will be afflicted. Their appointed time will be the morning. Is the morning not near?"
The Monotheist Group	11:81 They said: "O Lot, we are your Lord's messengers; they will not be able to harm you, so travel with your family during the cover of the night and let not any of you look back except for your wife, she will be afflicted with what they will be afflicted. Their appointed time will be the morning. Is the morning not near?"
Muhammad Asad	11:81 [Whereupon the angels] said: "O Lot! Behold, we are messengers from thy Sustainer! Never shall [thy enemies] attain to thee! Depart, then, with thy household while it is yet night, and let none of you look back; ¹¹² [and take with thee all thy family] with the exception of thy wife: for, behold, that which is to befall these [people of Sodom] shall befall her [as well]. ¹¹³ Verily, their appointed time is the morning [and] is not the morning nigh?"
Rashad Khalifa	11:81 (The angels) said, "O Lot, we are your Lord's messengers, and these people cannot touch you. You shall leave with your family during the night, and let not anyone of you look back, except your wife; she is condemned along with those who are condemned. Their appointed time is the morning. Is not the morning soon enough?"
Shabbir Ahmed	11:81 (The visiting messengers) said, "O Lot! Indeed, we are messengers of your Lord. They will not catch up to you. Now take your family while it is yet night. And let none of you look back, except your wife (who will stay behind). Surely, what is to befall these (people) shall befall her. Their appointed time is the morning. Is not the morning near? ²⁰
Transliteration	11:81 Qaloo y a loo tu inn arusulu rabbika lan ya siloo ilayka faasri bi-ahlika biqitAAinmina allayli wal a yaltafit minkum a hadun ill aimraataka innahu museebuha m a a sabahuminna mawAAidahumu a lssubhu alaysa alssubhubiqareebin
A	11:81 قالوا يلوط انا رسل ربك لن يصلوا اليك فاسر باهلك بقطع من الليل ولا يلتفت منكم احد الا امراتك انه مصيبها ما اصابهم ان موعدهم الصبح اليس الصبح بقريب
Eidip-Layth	11:82 So when Our command came, We turned it upside down, and We rained on it with hardened fiery projectiles.
The Monotheist Group	11:82 So when Our command came, We turned it upside down, and We rained on it with hardened fiery projectiles.
Muhammad Asad	11:82 And so, when Our judgment came to pass, We turned those [sinful towns] upside down, and rained down upon them stone-hard blows of chastisement pre-

	ordained. ¹¹⁴ one upon another,
Rashad Khalifa	<i>Sodom & Gomorrah Destroyed</i> 11:82 When our judgment came, we turned it upside down, and we showered it with hard, devastating rocks.
Shabbir Ahmed	11:82 And so, when Our command came to pass, We brought low the highly arrogant towns (Sodom and Gomorrah), and rained down upon them hard devastating rocks (from the volcano).
Transliteration	11:82 Falamā j aa amrun ajaAAalna AA aliyaha s afilahawaamtarna AAalayh a hijaratanmin sijjeelin mandoodin
A	11:82 فلما جاء امرنا جعلنا عليها سافلها وامطرنا عليها حجارة من سجيل منضود
Edip-Layth	11:83 Marked from your Lord, and they are never far from the wicked.
The Monotheist Group	11:83 Marked from your Lord, and they are never far from the wicked.
Muhammad Asad	11:83 marked out in thy Sustainer's sight [for the punishment of such as are lost in sin]. And these [blows of God-willed doom] are never far from evildoers ¹¹⁵
Rashad Khalifa	11:83 Such rocks were designated by your Lord to strike the transgressors.
Shabbir Ahmed	11:83 The stones were marked arrows from your Lord. His requital is never far from those who displace the right conduct with wrong.
Transliteration	11:83 Musawwamatan AAinda rabbika wam a hiyamina a lththalimeena bibaAAeedin
A	11:83 مسومة عند ربك وما هي من الظالمين ببعيد
Edip-Layth	<i>Shuayb to Midian</i> 11:84 To Midian was their brother Shuayb, he said, "My people, serve God, you have no god besides Him, and do not give short in the measure and weight. I see you in prosperity, and I fear for you the retribution of a day that is surrounding."
The Monotheist Group	11:84 And to Midyan was their brother Shu'ayb, he said: "My people, serve God, you have no god besides Him, and do not give short in the measure and weight. I see you in prosperity, and I fear for you the retribution of a day that is surrounding."
Muhammad Asad	11:84 AND UNTO [the people of] Madyan [We sent] their brother Shu'ayb. ¹¹⁶ He said: "O my people! Worship God [alone]: you have no deity other than Him; and do not give short measure and weight [in any of your dealings with men]. ¹¹⁷ Behold, I see you [now] in a happy state; but, verily, I dread lest suffering befall you on a Day that will encompass [you with doom]!"
Rashad Khalifa	<i>Shu`aib: One and the Same Message</i> <b>11:84</b> To Midyan we sent their brother Shu`aib. He said, "O my people, worship GOD; you have no other god beside Him. Do not cheat when you measure or weigh. I see that you are prosperous, and I fear for you the retribution of an overwhelming day.
Shabbir Ahmed	11:84 And to Midyan, We sent their brother Shoaib. He said, "O My people! Serve God alone. There is no god for you but He. And do not give short measure and weight. I see that you are prosperous. But I fear for you a day that will surround you with chastisement." ²¹
Transliteration	11:84 Wa-ilā madyana akh ahumshuAAayban q ala y a qawmi oAAabudoo All aha

	malakum min il ahin ghayruhu wal a tanqu sooalmikyala wa almeezana innee arakumbikhayrin wa-innee akh <u>afu</u> AAalaykum AAa <u>th</u> aba yawminmu <u>h</u> ee <u>t</u> in
A	11:84 والى مدين اخاهم شعيبا قال يقوم اعبدوا الله ما لكم من اله غيره ولا تنقصوا المكيال والميزان انى اريكم بخير وانى اخاف عليكم عذاب يوم محيط
Edip-Layth	11:85 "My people, give full measure and weight with justice, do not hold back from the people what is theirs, and do not roam the land corrupting."
The Monotheist Group	11:85 "And my people, give full measure and weight with justice, and do not hold back from the people what is theirs, and do not roam the land corrupting."
Muhammad Asad	11:85 Hence, O my people, [always] give full measure and weight, with equity, and do not deprive people of what is rightfully theirs, ¹¹⁸ and do not act wickedly on earth by spreading corruption.
Rashad Khalifa	11:85 "O my people, you shall give full measure and full weight, equitably. Do not cheat the people out of their rights, and do not roam the earth corruptingly."
Shabbir Ahmed	11:85 "So, O My people! Always give full measure and weight with equity and do not deprive people of what is rightfully theirs. Do not spread corruption and disorder in the land."
Transliteration	11:85 Waya qawmi awfoo almiky <u>a</u> la wa almeezanabialqisti wal <u>a</u> tabkhasoo alInna <u>s</u> aashya <u>a</u> hum wa <u>a</u> taAAhaw fee al-ar <u>d</u> imu <u>f</u> sideena
A	11:85 ويقوم اوفوا المكيال والميزان بالقسط ولا تبخسوا الناس اشيائهم ولا تعثوا فى الارض مفسدين
Edip-Layth	11:86 "What will remain for you with God is far better if you are those who acknowledge. I am not a guardian over you."
The Monotheist Group	11:86 "What will remain for you with God is far better if you are believers. And I am not a guardian over you."
Muhammad Asad	11:86 That which rests with God ¹¹⁹ is best for you, if you but believe [in Him]! However, I am not your keeper."
Rashad Khalifa	11:86 "Whatever GOD provides for you, no matter how small, is far better for you, if you are really believers. I am not a guardian over you."
Shabbir Ahmed	11:86 "That which God gives you as just profit is better for you if you believe. But I am not a guardian over you."
Transliteration	11:86 Baqiyyatu All <u>a</u> hi khayrun lakum inkuntum mu/mineena wam <u>a</u> an <u>a</u> AAalaykum bi <u>h</u> afee <u>t</u> h <u>i</u> n
A	11:86 بقيت الله خير لكم ان كنتم مومنين وما انا عليكم بحفيظ
Edip-Layth	11:87 They said, "O Shu'ayb, does your contact prayer order you that we leave what our fathers served, or that we do not do with our money as we please? You are the compassionate, the sane!" ¹⁰
The Monotheist Group	11:87 They said: "O Shu'ayb, does your communion order you that we leave what our fathers served, or that we do not do with our money as we please? You are the compassionate, the sane!"
	11:87 Said they: "O Shu'ayb! Does thy [habit of] praying compel thee to demand of us ¹²⁰ that we give up all that our forefathers were wont to worship, or that we

Muhammad Asad	refrain from doing whatever we please with our possessions ? ¹²¹ Behold, [thou wouldst have us believe that] thou art indeed the only clement, the only right-minded man!"
Rashad Khalifa	11:87 They said, "O Shu`aib, does your religion dictate upon you that we must abandon our parents' religion, or running our businesses in any manner we choose? Surely, you are known for being clement, wise."
Shabbir Ahmed	11:87 They said, "O Shoaib! (We had thought that your religion was only a matter between you and your Lord.) Does your way of prayer (Salaat) command that we should forsake the worship that our fathers practised? Or, that we should give up doing what we like to do with our economy? You want us to think that you are the only clement, and the rightly guided man among us."
Transliteration	11:87 Qaloo y a shuAAaybu a salatu kataka/muruka an natruka m a yaAAabudu abaonaaw an nafaAAala fee amw alina m a nash goinnaka laanta al haleemu alrrasheedu
A	11:87 قالوا يشعيب اصلوتك تامرک ان نترك ما يعبد ءابونا او ان نفعل فى امولنا ما نشاء انك لانت الحليم الرشيد
Edip-Layth	11:88 He said, "O my people, do you see that if I am on clear evidence from my Lord, and He has provided me with good provision from Him, then I would not want to contradict by doing what I forbid you from. I only want to fix what I can, and my guidance is only with God. To Him I place my trust, and to Him I repent."
The Monotheist Group	11:88 He said: "O my people, do you see that if I am on clear evidence from my Lord, and He has provided me with good provision from Him, then I would not want to contradict by doing what I am deterring you from. I only want to fix what I can, and my guidance is only with God. To Him I place my trust, and to Him I repent."
Muhammad Asad	11:88 He answered: "O my people! What do you think? If [it be true that] I am taking my stand on a clear evidence from my Sustainer, who has vouchsafed me goodly sustenance [as a gift] from Himself - [how could I speak to you otherwise than I do]? ¹²² And yet, I have no desire to do, out of opposition to you, what I am asking you not to do: ¹²³ I desire no more than to set things to rights in so far as it lies within my power; but the achievement of my aim depends on God alone. In Him have I placed my trust, and unto Him do I always turn!
Rashad Khalifa	11:88 He said, "O my people, what if I have solid proof from my Lord; what if He has provided me with a great blessing? It is not my wish to commit what I enjoin you from. I only wish to correct as many wrongs as I can. My guidance depends totally on GOD; I have put my trust in Him. To Him I have totally submitted.
Shabbir Ahmed	11:88 He said, "O My people, think again! What if I am acting on a clear evidence from my Lord, and He has provided me with a decent sustenance? I deal in all fairness and I shall never preach what I do not practice behind your sight. I only desire your betterment as much as I can. All my resources, abilities, and success depend on God alone. In Him I trust and to Him I turn with hope."
Transliteration	11:88 Qala y a qawmi araaytum inkuntu AAal a bayyinat in min rabbee warazaqanee minhu rizqan hasanan wama oreedu an okh alifakum ilama anhakum AAanhu in oreedu ill a al-i salahama ista taAAatu wam a tawfeegee ill a biAllahiAAalayhi tawakkaltu wa-ilayhi oneebu
A	11:88 قال يقوم اريتم ان كنت على بينة من ربى ورزقنى منه رزقا حسنا وما اريد ان اخالفكم الى ما انهكم عنه ان اريد الا الاصلح ما استطعت وما توفيقى الا بالله عليه توكلت واليه انيب

Edip-Layth	11:89 "My people, let not your hatred towards me incriminate you that you suffer the fate of what afflicted the people of Noah, or the people of Hud, or the people of Saleh; and the people of Lot were not far off from you."
The Monotheist Group	11:89 "And my people, let not your hatred towards me incriminate you that you suffer the fate of what afflicted the people of Noah, or the people of Hud, or the people of Saleh; and the people of Lot were not far off from you."
Muhammad Asad	11:89 "And, O my people, let not [your] dissent from me drive you into sin, lest there befall you the like of what befell the people of Noah, or the people of Hud. or the people of Salih: and [remember that] the people of Lot lived not very far from you!" ¹²⁴
Rashad Khalifa	11:89 "And, O my people, do not be provoked by your opposition to me into incurring the same disasters as the people of Noah, or the people of Hood, or the people of Saaleh; and the people of Lot are not too far from you."
Shabbir Ahmed	11:89 "O My people! Let not my disagreement with you be taken personally to cause you to persist in your guilt so that the same (retribution) befall you that befell the people of Noah, and the people of Hud, and the people of Saaleh. And remember that the people of Lot did not live very far from you."
Transliteration	11:89 Waya qawmi l a yajrimannakumshiq aqee an yu seebakum mithlu m a asabaqawma noo hin aw qawma hoodin aw qawma salihinwama qawmu loo tin minkum bibaAAeedin
A	11:89 ويقوم لا يجرمكم شقاقى ان يصيبكم مثل ما اصاب قوم نوح او قوم هود او قوم صالح وما قوم لوط منكم ببعيد
Edip-Layth	11:90 "Seek forgiveness from your Lord then repent to Him. My Lord is Compassionate, Loving."
The Monotheist Group	11:90 "And seek forgiveness from your Lord then repent to Him. My Lord is Merciful, Loving."
Muhammad Asad	11:90 Hence, ask your Sustainer to forgive you your sins, and then turn towards Him in repentance - for, verily, my Sustainer is a dispenser of grace, a fount of love!"
Rashad Khalifa	11:90 "You shall implore your Lord for forgiveness, then repent to Him. My Lord is Most Merciful, Kind."
Shabbir Ahmed	11:90 (None of the communities was destroyed for a deficiency in their worship. They met destruction for violating human rights.) "Seek forgiveness of your Lord, then repent by journeying on the right path. You will experience that my Lord is Merciful, Loving." ²²
Transliteration	11:90 Waistaghfiroo rabbakum thumma toobooilayhi inna rabbee ra heemun wadoodun
A	11:90 واستغفروا ربكم ثم توبوا اليه ان ربي رحيم ودود
Edip-Layth	11:91 They said, "O Shuayb, we do not understand most of what you say, and we see you as weak amongst us. If it were not for who your family is, we would have stoned/rejected you, and you would not be proud against us."
The Monotheist Group	11:91 They said: "O Shu'ayb, we do not understand most of what you say, and we see you as weak amongst us; and if it were not for who your family is, we would have stoned you, and you would not be proud against us."

Muhammad Asad	11:91 [But his people] said: "O Shu'ayb! We cannot grasp the purport of much of what thou sayest; ¹²⁵ on the other hand, behold, we do see clearly how- weak thou art in our midst:" ¹²⁶ and were it not for thy family, we would have most certainly stoned thee to death, considering that thou hast no power over us!"
Rashad Khalifa	11:91 They said, "O Shu`aib, we do not comprehend many of the things you are telling us, and we see that you are powerless among us. If it were not for your tribe, we would have stoned you. You have no value for us."
Shabbir Ahmed	11:91 They said, "O Shoaib! Much of what you tell us is beyond our comprehension. We see that you are not a man of power in our midst. If we were not concerned about your family and your tribe, we would have stoned you. You are of no value to us."
Transliteration	11:91 Qaloo y a shuAAaybu m anafqahu katheeran mimm a taqoolu wa-inn a lanara ^{ka} afeena daAAeefan walawl a rah tukalarajamnaka wam a anta AAalayn a biAAazeezin
A	11:91 قالوا يشعيب ما نفقه كثيرا مما تقول وانا لنرىك فينا ضعيفا ولولا رهطك لرجمناك وما انت علينا بعزیز
Edip-Layth	11:92 He said, "My people, is my family more important to you than God, while you have cast Him away behind your backs? My Lord is Encompassing over what you do."
The Monotheist Group	11:92 He said: "My people, is who my family is more important to you than God, while you have cast Him away behind your backs? My Lord is encompassing what you do."
Muhammad Asad	11:92 Said he: "O my people! Do you hold my family in greater esteem than God? -for, Him you regard as something that may be cast behind you and be forgotten!" ¹²⁷ Verily, my Sustainer encompasses [with His might] all that you do!
Rashad Khalifa	11:92 He said, "O my people, does my tribe command a greater respect than GOD? Is this why you have been heedless of Him? My Lord is fully aware of everything you do."
Shabbir Ahmed	11:92 He said, "O My people! Does my family and tribe command a greater respect than God? And you put Him behind you, neglected. Remember, my Lord surrounds all you do."
Transliteration	11:92 Qala y a qawmi arah teeaAAazzu AAalaykum mina All ahi waittakhathumoo ^{hu} warakum thihriyyan inna rabbee bim ataAAamaloona muheetun
A	11:92 قال يقوم ارهطى اعز عليكم من الله واتخذتموه وراءكم ظهريا ان ربي بما تعملون محيط
Edip-Layth	11:93 "My people, continue to act as you do, and I will act. You will then come to know to whom the humiliating retribution will come and who is the liar. Watch then, and I will watch with you."
The Monotheist Group	11:93 "And my people, continue to act as you do, and I will act. You will then come to know to whom the retribution will come to humiliate him and who is the liar. Watch then, and I will watch with you."
Muhammad Asad	11:93 Hence, O my people, do [to me] anything that may be within your power, [while] I, behold, shall labour [in God's way]; in time you will come to know which [of us] shall be visited by suffering that will cover him with ignominy, and

	which [of us] is a liar. Watch, then, [for what is coming:] behold, I shall watch with you!"
Rashad Khalifa	11:93 "O my people, go on doing what you wish, and so will I. You will certainly find out which of us will incur shameful retribution; you will find out who the liar is. Just wait in anticipation, and I will wait in anticipation along with you."
Shabbir Ahmed	11:93 "O My people! Go on doing what you wish, and so will I. Soon you will find out which of us will incur the chastisement of humiliation, and who is a liar. Just watch, and I am watching along with you."
Transliteration	11:93 Waya qawmi iAaMaloo AAaI a mak anatikuminnee AA amilun sawfa taAAalamoona man ya/teehee AAa thabunyukhzeehi waman huwa k athibun wairtaqiboo innemaAAakum raqeebun
A	11:93 ويقوم اعملوا على مكانتكم انى عمل سوف تعلمون من ياتيه عذاب يخزيه ومن هو كذب وارقبوا انى معكم رقيب
Edip-Layth	11:94 When Our command came, We saved Shuayb and those who acknowledged with him by a mercy from Us; and the scream took those who had wronged, so they lay motionless in their homes.
The Monotheist Group	11:94 And when Our command came, We saved Shu'ayb and those who believed with him by a mercy from Us; and the scream took those who had wronged, so they lay motionless in their homes.
Muhammad Asad	11:94 And so, when Our judgment came to pass, by Our grace We saved Shu'ayb and those who shared his faith, whereas the blast [of Our punishment] overtook those who had been bent on evil-doing: and then they lay lifeless, in their very homes, on the ground, ¹²⁸
Rashad Khalifa	11:94 When our judgment came, we saved Shu`aib and those who believed with him, by mercy from us. As for the evil ones, they were struck by a disaster that left them dead in their homes.
Shabbir Ahmed	11:94 When Our command came to pass, We saved Shoaib, and those who believed with him, by a mercy from Us. An awful blast seized the wrongdoers. The morning found them dead in their very homes, on the ground. ²³
Transliteration	11:94 Walamma j aa amrun anajjayna shuAAayban wa allatheena amanoomaAAahu bira hmatin minn a waakha thati alla theenathalamoo a lssayhatu faasba hoofee diyarihim jathimeena
A	11:94 ولما جاء امرنا نجينا شعيبا والذين ءامنوا معه برحمة منا واخذت الذين ظلموا الصيحة فاصبحوا فى ديارهم جثمين
Edip-Layth	11:95 It is as if they never lived there. Away with Midian as it was away with Thamud.
The Monotheist Group	11:95 It is as if they never lived there. Away with Midyan as it was away with Thamud.
Muhammad Asad	11:95 as though they had never lived there. Oh, away with [the people of] Madyan, even as the Thamud have been done away with!
Rashad Khalifa	11:95 It was as though they never existed. Thus, Midyan perished, just like Thamoud had perished before that.
Shabbir Ahmed	11:95 As if they had never lived there. Oh, away with Midyan, just as the Thamud have been done away with!

Transliteration	11:95 Kaan lam yaghnaw feeh <u>a</u> al <u>abu</u> AA <u>adan</u> limadyana kama <u>a</u> baAA <u>aidat</u> thamood <u>u</u>
A	11:95 كان لم يغنوا فيها الا بعدا لمدين كما بعدت ثمود
Edip-Layth	<i>Moses to Egypt</i> 11:96 We sent Moses with Our signs and a clear authority.
The Monotheist Group	11:96 And We sent Moses with Our signs and a clear authority.
Muhammad Asad	11:96 AND, INDEED, We sent Moses with Our messages and a manifest authority [from Us]
Rashad Khalifa	<i>Moses</i> 11:96 We sent Moses with our signs and a profound authority.
Shabbir Ahmed	11:96 We sent Moses with Our revelations and a manifest authority (of self-evident truth).
Transliteration	11:96 Walaqad arsalna <u>a</u> moosa <u>a</u> bi- <u>ay</u> atin <u>awa</u> sult <u>an</u> in mubeen <u>in</u>
A	11:96 ولقد ارسلنا موسى بايتنا وسلطن مبين
Edip-Layth	11:97 To Pharaoh and his leaders; but they followed the command of Pharaoh, and Pharaoh's command was not wise.
The Monotheist Group	11:97 To Pharaoh and his leaders; but they followed the command of Pharaoh, and Pharaoh's command was not wise.
Muhammad Asad	11:97 unto Pharaoh and his great ones: but these followed [only] Pharaoh's bidding - and Pharaoh's bidding led by no means to what is right. ¹²⁹
Rashad Khalifa	11:97 To Pharaoh and his elders. But they followed the command of Pharaoh, and Pharaoh's command was not wise.
Shabbir Ahmed	11:97 To Pharaoh and his chiefs. They followed only the command of Pharaoh, and his command did not lead to right.
Transliteration	11:97 Ila firAAawna wamala-ih <i>i</i> fa ittabaAAooamra firAAawna wam <u>a</u> amru firAAawna birasheed <u>in</u>
A	11:97 الى فرعون وملايه فاتبعوا امر فرعون وما امر فرعون برشيد
Edip-Layth	11:98 He will be at the head of his people on the day of Resurrection, and he will lead them to the fire. What a miserable place they are lead in!
The Monotheist Group	11:98 He will be at the head of his people on the Day of Resurrection, and he will lead them to the Fire. What a miserable place they are brought in!
Muhammad Asad	11:98 [And so] he shall go before his people on the Day of Resurrection, having led them [in this world] towards the fire [of the life to come]; and vile was the destination towards which they were led -
Rashad Khalifa	11:98 He will lead his people on the Day of Resurrection, all the way to Hell; what a miserable abode to live in!
Shabbir Ahmed	11:98 Pharaoh will go before his people on the Day of Resurrection, and lead them into the fire. What a miserable place to land! ²⁴
Transliteration	11:98 Yaqdumu qawmahu yawma alqiy <u>a</u> matifaawradahumu a Inn <u>a</u> ra wabi/sa alwirdu almawrood <u>u</u>

A	11:98 يقدم قومه يوم القيمة فأوردتهم النار وبئس الورد المورود
Edip-Layth	11:98 They were followed by a curse in this, and on the day of Resurrection. What a miserable path to follow!
The Monotheist Group	11:98 And they were followed by a curse in this, and on the Day of Resurrection. What a miserable path to follow!
Muhammad Asad	11:98 seeing that they were pursued by [God's] rejection in this [world], and [shall be finally overtaken by it] on the Day of Resurrection; ¹³⁰ [and] vile was the gift which they were given!
Rashad Khalifa	11:98 They have incurred condemnation in this life, as well as on the Day of Resurrection; what a miserable path to follow!
Shabbir Ahmed	11:98 Divine rejection was made to follow them in this world and will overcome them on the Day of Resurrection. Contemptible is the gift that will be given to them.
Transliteration	11:98 WaotbiAAoo fee h athihi laAAnatanwayawma alqiy amati bi/sa a Irrifdu almarfoodu
A	11:99 واتبعوا فى هذه لعنة ويوم القيمة بئس الردف المرفود
Edip-Layth	11:100 That is from the news of the towns which We relate to you; some are still standing and some have been wiped-out.
The Monotheist Group	11:100 That is from the news of the towns which We narrate to you; some are still standing and some have been wiped-out.
Muhammad Asad	11:100 THIS ACCOUNT ¹³¹ of the [fate of those ancient] communities - some of them still remaining, and some [extinct like] a field mown-down - We convey unto thee [as a lesson for mankind]: ¹³²
Rashad Khalifa	<i>Lessons to be Learned</i> 11:100 This is news from the past communities that we narrate to you. Some are still standing, and some have vanished.
Shabbir Ahmed	11:100 (O Messenger!), This is news from only a few of the past communities that We narrate to you. Some of them are merely surviving and some have vanished.
Transliteration	11:100 Thalika min anb a-i alqur anaqussuhu AAalayka minh a q a-imun wahaseedun
A	11:100 ذلك من انباء القرى نقصه عليك منها قائم وحصيد
Edip-Layth	11:101 We did not wrong them, but they wronged themselves. Their gods that they called on besides God did not rescue them at all when your Lord's command came, and they only added to their destruction.
The Monotheist Group	11:101 We did not wrong them, but they wronged themselves; their gods that they called on besides God did not rescue them at all when your Lord's command came, and they only added to their destruction.
Muhammad Asad	11:101 for, no wrong did We do to them, but it was they who wronged themselves. And when thy Sustainer's judgment came to pass, those deities of theirs which they had been wont to invoke instead of God proved of no avail whatever to them, and brought them no more than utter perdition.
	11:101 We never wronged them; they wronged their own souls. Their gods,

Rashad Khalifa	whom they invoked beside GOD, could not help them in the least when the judgment of your Lord came. In fact, they only ensured their doom.
Shabbir Ahmed	11:101 We did no injustice to them, but they wronged themselves. And when the command of your Lord came to pass, their gods whom they called besides God availed them not. They only added to their ruin.
Transliteration	11:101 Wama <u>th</u> alamnahumwalakin <u>th</u> alamoo anfusahum fam aaghnat AAanhum alihatuhumu allatee yadAAoona min dooni All <u>ah</u> imin shay-in lamm <u>a</u> j <u>aa</u> amru rabbika wama <u>z</u> adoohumghayra tatbeebin
A	11:101 وما ظلمنهم ولكن ظلموا انفسهم فما اغنت عنهم الهتهم التي يدعون من دون الله من شيء لما جاء امر ربك وما زادهم غير تنبيب
Edip-Layth	11:102 Such is the taking of your Lord when He takes the towns while they are wicked. His taking is painful, severe.
The Monotheist Group	11:102 Such is the taking of your Lord when He takes the towns while they are wicked. His taking is painful, severe.
Muhammad Asad	11:102 And such is thy Sustainer's punishing grasp whenever He takes to task any community that is given to evildoing: verily, His punishing grasp is grievous, severe!
Rashad Khalifa	11:102 Such was the retribution enforced by your Lord when the communities transgressed. Indeed, His retribution is painful, devastating.
Shabbir Ahmed	11:102 Such is the grasp of your Lord's Law of Requital on townships when they run oppressive systems. His grasp is painful, strong.
Transliteration	11:102 Wakathalika akh <u>thu</u> rabbika i <u>tha</u> akhatha alqur <u>a</u> wahiya <u>th</u> alimatuninna akh <u>th</u> ahu aleemun shadeedun
A	11:102 وكذلك اخذ ربك اذا اخذ القرى وهى ظلمة ان اخذه اليم شديد
Edip-Layth	11:103 In this is a sign for he who fears the retribution of the Hereafter. That is a day to which all the people will be gathered, and that is a day which will witnessed.
The Monotheist Group	11:103 In this is a sign for he who fears the retribution of the Hereafter. That is a Day to which all the people will be gathered, and that is a Day which will witnessed.
Muhammad Asad	11:103 Herein, behold, lies a message indeed for all who fear the suffering [which may befall them] in the life to come, (and are conscious of the coming of) that Day on which all mankind shall be gathered together-that Day [of Judgment] which shall be witnessed [by all that ever lived],
Rashad Khalifa	11:103 This should be a lesson for those who fear the retribution of the Hereafter. That is a day when all the people will be summoned - a day to be witnessed.
Shabbir Ahmed	11:103 Herein, certainly is a lesson for those who fear the suffering of the life to come. That is a Day when all mankind will be gathered, and that is a Day that will be witnessed by all that ever lived. And the results of all actions will become manifest.
Transliteration	11:103 Inna fee <u>th</u> alika laayatanliman kha <u>fa</u> AAa <u>th</u> aba al-akhirati <u>th</u> alikayawmun majmooAAun lahu alnna <u>s</u> u wa <u>th</u> alikayawmun mashhoodun
A	11:103 ان فى ذلك لءاية لمن خاف لءاخرة ذلك يوم مجموع له الناس وذلك يوم

Edip-Layth	11:104 We do not delay it except to a term already prepared for.	
The Monotheist Group	11:104 And We do not delay it except to a term already prepared for.	
Muhammad Asad	11:104 and which We shall not delay beyond a term set [by Us]. 133	
Rashad Khalifa	11:104 We have appointed a specific time for it to take place.	
Shabbir Ahmed	11:104 And We defer that Day only to a specified time.	
Transliteration	11:104 Wama nu-akhhiruhu illa li-ajalin maAdoodin	
A	11:104 وما نؤخره الا لاجل معبود	
Edip-Layth	11:105 On the day it comes, no person will speak to another except by His leave. Some of them will be distraught, some will be happy.	
The Monotheist Group	11:105 On the Day it comes, no person will speak to another except by His leave. Some of them will be distraught, some will be happy.	
Muhammad Asad	11:105 When that Day comes, not a soul will speak. unless it be by His leave; and of those [that are gathered together], some will be wretched and some, happy.	
Rashad Khalifa	11:105 The day it comes to pass, no soul will utter a single word, except in accordance with His will. Some will be miserable, and some will be happy.	
Shabbir Ahmed	11:105 On that Day, when it comes, no one will speak except by His Leave. Some of them will be sad, others glad. 25	
Transliteration	11:105 Yawma ya/ti l a takallamu nafsun ill a bi-i <th>nihi</th> faminhum shaqiyyun wasaAAeedin	nihi
A	11:105 يوم يات لا تكلم نفس الا باذنه فمنهم شقى وسعيد	
Edip-Layth	11:106 As for those who are distraught, they will be in the fire; in it for them is a sighing and a wailing.	
The Monotheist Group	11:106 As for those who are distraught, they will be in the Fire; in it for them is a sighing and a wailing.	
Muhammad Asad	11:106 Now as for those who [by their deeds] will have brought wretchedness upon them-selves, [they shall live] in the fire, where they will have [nothing but] moans and sobs [to relieve their pain],	
Rashad Khalifa	11:106 As for the miserable ones, they will be in Hell, wherein they sigh and wail.	
Shabbir Ahmed	11:106 Those who, by their deeds, brought misery on themselves will be in the fire, sighing and wailing will be their portion. 26	
Transliteration	11:106 Faamma alla theena shaqoofafee a Innari lahum feeh a zafeerun washaheequn	
A	11:106 فاما الذين شقوا ففى النار لهم فيها زفير وشهيق	
Edip-Layth	11:107 They will abide in it as long as the heavens and earth exist, except for what your Lord wishes. Your Lord does as He pleases.	
The Monotheist Group	11:107 They will abide in it as long as the heavens and Earth exist, except for	

	what your Lord wishes. Your Lord does as He pleases.
Muhammad Asad	11:107 therein to abide as long as the heavens and the earth endure-unless thy Sustainer wills it otherwise: 134 for, verily, thy Sustainer is a sovereign doer of whatever He wills.
Rashad Khalifa	11:107 Eternally they abide therein, for as long as the heavens and the earth endure, in accordance with the will of your Lord. Your Lord is doer of whatever He wills.
Shabbir Ahmed	11:107 Therein to abide, as long as the (New) Universe endures; that is time beyond count, unless your Lord decrees otherwise. Your Lord is Doer of what He wills in the World of command. 27
Transliteration	11:107 Khaḷideena feeḥa ma ḍamatiaḥṣṣamawatu waal-ardu illama shaa rabbuka inna rabbaka faAAAAalun limayureedu
A	11:107 خلدین فیہا ما دامت السموت والارض الا ما شاء ربك ان ربك فعال لما يريد
Edip-Layth	11:108 As for those who are fortunate, they will be in paradise; in it they will abide as long as the heavens and earth exist, except for what your Lord wishes, a giving without end. 11
The Monotheist Group	11:108 As for those who are fortunate, they will be in Paradise; in it they will abide as long as the heavens and Earth exist, except for what your Lord wishes, a giving without end.
Muhammad Asad	11:108 But as for those who [by virtue of their past deeds] will have been blest with happiness, [they shall live] in paradise, therein to abide as long as the heavens and the earth endure -unless thy Sustainer wills it otherwise 135 -as a gift unceasing.
Rashad Khalifa	11:108 As for the fortunate ones, they will be in Paradise. Eternally they abide therein, for as long as the heavens and the earth endure, in accordance with the will of your Lord - an everlasting reward.
Shabbir Ahmed	11:108 The happy ones on that Day will enter the Garden and live there as long as the (New) Universe endures, that is time beyond count; until your Lord opens for them the way to further evolution, a gift unfailing.
Transliteration	11:108 Waamma alla theena suAAidoofafee aljannati kh alideena feeḥ a m a ḍamatiaḥṣṣamawatu waal-ardu illama shaa rabbuka AAataan ghayra majthoothin
A	11:108 واما الذين سعدوا ففي الجنة خلدین فیہا ما دامت السموت والارض الا ما شاء ربك عطاء غیر مجنوذ
Edip-Layth	11:109 So do not be in doubt as to what these men serve. They serve nothing but what their fathers before them served. We will give them their recompense in full.
The Monotheist Group	11:109 So do not be in doubt as to what these men serve. They serve nothing but what their fathers before them served. We will give them their recompense in full.
Muhammad Asad	11:109 AND SO, [O Prophet,] be not in doubt about anything that those [misguided people] worship: 136 they but [thoughtlessly] worship as their forefathers worshipped aforetime; and, behold, We shall most certainly give them their full due [for whatever good or evil they have earned], without diminishing aught thereof. 137

	<i>Following Our Parents Blindly A Great Human Tragedy</i>
Rashad Khalifa	11:109 Do not have any doubt regarding what these people worship; they worship exactly as they found their parents worshipping. We will requite them their due share fully, without reduction.
Shabbir Ahmed	11:109 Be not in doubt about the end of those who worship idols in any form. They only blindly follow their forefathers. They and their forefathers will get their due portion according to Our law.
Transliteration	11:109 Falā taku fee miryatin mimm ayaAAbudu h aola-i m a yaAAbudoona illakama yaAAbudu abaohum min qablu wa-inn alamuwafooohum na seebahum ghayra manqoosin
A	11:109 فلا تك في مربة مما يعبد هؤلاء ما يعبدون الا كما يعبد ءابواهم من قبل وانا لموفوهم نصيبهم غير منقوص
Edip-Layth	11:110 We have given Moses the book, yet they disputed in it; and had it not been for a word which was already given by your Lord, their case would have been judged immediately. They are in grave doubt concerning it.
The Monotheist Group	11:110 We have given Moses the Scripture, yet they disputed in it; and had it not been for a word which was already given by your Lord, their case would have been judged immediately. They are in grave doubt concerning it.
Muhammad Asad	11:110 And, indeed, [similar was the case when] We vouchsafed the divine writ unto Moses, and some of his people set their own views against it; ¹³⁸ and had it not been for a decree that had already gone forth from thy Sustainer, judgment would indeed have been passed on them [then and there]: ¹³⁹ for, behold, they were in grave doubt, amounting to suspicion, about him [who called them unto God]. ¹⁴⁰
Rashad Khalifa	11:110 We have given Moses the scripture, but it was disputed, and if it were not for a predetermined word decreed by your Lord, they would have been judged immediately. They are full of doubt about this, suspicious.
Shabbir Ahmed	11:110 People differed even when Moses was given the scripture. Had it not been for a Word that had already gone forth from your Lord, the matter would have been judged between them then and there. They are still in doubt, amounting to suspicion, concerning it. ²⁸
Transliteration	11:110 Walaqad atayna moos aalkitaba fa ikhtulifa feehee walawl a kalimatunsabaqat min rabbika laqu diya baynahum wa-innahum lafeeshakkin minhu mureebun
A	11:110 ولقد ءاتينا موسى الكتب فاختلف فيه ولولا كلمة سبقت من ربك لقضى بينهم وانهم لفي شك منه مريب
Edip-Layth	11:111 To each your Lord will recompense their works. He is Ever-aware in what they do.
The Monotheist Group	11:111 And to each your Lord will recompense their works. He is expert in what they do.
Muhammad Asad	11:111 And, verily, unto each and all will thy Sustainer give their full due for whatever [good or evil] they may have done: behold, He is aware of all that they do!
Rashad Khalifa	11:111 Your Lord will surely recompense everyone for their works. He is fully Cognizant of everything they do.

Shabbir Ahmed	11:111 Unto each your Lord will certainly repay his works. He is fully Aware of what they do.
Transliteration	11:111 Wa-inna kullam alayuwaffiyannahum rabbuka aAAam alahum innahu bimayaAAamaloona khabeerun
A	11:111 وان كلا لما ليوفينهم ربك اعمالهم انه بما يعملون خبير
Edip-Layth	11:112 So stand straight as you were commanded together with those who repented with you and do not transgress. He is watcher over what you do.
The Monotheist Group	11:112 So stand straight as you were commanded and those who repented with you and do not transgress. He is watcher over what you do.
Muhammad Asad	11:112 Pursue, then, the right course, as thou hast been bidden [by God], together with all who, with thee, have turned unto Him; and let none of you behave in an overweening manner: ¹⁴¹ for, verily, He sees all that you do.
Rashad Khalifa	11:112 Therefore, continue on the path you have been enjoined to follow, together with those who repented with you, and do not transgress. He is Seer of everything you do.
Shabbir Ahmed	11:112 Therefore, (O Prophet!) stand firm as you are commanded, along with those who turn to God with you. Remember to be moderate in all your actions. He is watching all that you do.
Transliteration	11:112 Faistaqim kama omirta waman t abamaAAaka wala taughaw innahu bim ataAAamalonabaseerun
A	11:112 فاستقم كما امرت ومن تاب معك ولا تطغوا انه بما تعملون بصير
Edip-Layth	11:113 You shall not lean towards those who have wronged, else you will incur the fire; and you will not have besides God any allies, and you will not be victorious.
The Monotheist Group	11:113 And you shall not lean towards those who have wronged else you will incur the Fire; and you will not have besides God any allies, and you will not be victorious.
Muhammad Asad	11:113 And do not incline towards, nor rely upon, those who are bent on evil-doing ¹⁴² lest the fire [of the hereafter] touch you: for [then] you would have none to protect you from God, nor would you ever be succoured [by Him]. ¹⁴³
Rashad Khalifa	11:113 Do not lean towards those who have transgressed, lest you incur Hell, and find no allies to help you against GOD, then end up losers.
Shabbir Ahmed	11:113 Do not be intimidated by the oppressors and guard yourself against even a touch of the fire. Remember, there are no protectors to help you against the laws of God. And then you will not be helped in any way.
Transliteration	11:113 Wala tarkanoo il alla theenathalamoo fatamassakumu a Innaru wamalakum min dooni Allahi min awliya thumma latunsaroona
A	11:113 ولا تركنوا الى الذين ظلموا فتمسكم النار وما لكم من دون الله من اولياء ثم لا تتصرون
Edip-Layth	<i>Times of the Contact Prayers</i> 11:114 You shall hold the contact prayer at both ends of the day and the near part of the night. The good deeds take away the bad. This is a reminder for those

	who remember. ¹²
The Monotheist Group	11:114 And you shall hold the communion at the two edges of the day, during the near parts of the night. The good deeds take away the bad. This is a reminder to those who remember.
Muhammad Asad	11:114 And be constant in praying at the beginning and the end ¹⁴⁴ of the day, as well as during the early watches of the night: ¹⁴⁵ for, verily, good deeds drive away evil deeds: this is a reminder to all who bear [God] in mind.
Rashad Khalifa	<i>Three of the Five Prayers</i> 11:114 You shall observe the Contact Prayers (Salat) at both ends of the day, and during the night. The righteous works wipe out the evil works. This is a reminder for those who would take heed.
Shabbir Ahmed	11:114 Strive to establish and consolidate the Divine System, day and night. Actions that create balance in the society remove the ill effects of inequities. Good deeds remove bad deeds. This is a reminder for those who pay attention.
Transliteration	11:114 Waaqimi a lssalata tarafayalInnahari wazulafan mina allayli inna alhasanatiyuthhibna alssayyi-ati thalika thikralilththakireena
A	11:114 واقم الصلوة طرفى النهار وزلفا من اليل ان الحسنات يذهبن السيئات ذلك ذكرى للذكرين
Edip-Layth	11:115 Be patient, for God does not waste the reward of the good doers.
The Monotheist Group	11:115 And be patient, for God does not waste the reward of the good doers.
Muhammad Asad	11:115 And be patient in adversity: for, verily,. God does not fail to requite the doers of good!
Rashad Khalifa	11:115 You shall steadfastly persevere, for GOD never fails to recompense the righteous.
Shabbir Ahmed	11:115 Be steadfast in service. God never fails to reward the benefactors of humanity.
Transliteration	11:115 Waisbir fa-inna Allahala yudeeAAu ajra almuhsineena
A	11:115 واصبر فان الله لا يضيع اجر المحسنين
Edip-Layth	11:116 If only there was from the previous generations a people with wisdom who deterred from the corruption on earth, except the few that We saved of them. Those who were wicked followed the enjoyment they were in, and they were criminal.
The Monotheist Group	11:116 If only there was from the previous generations a people with wisdom who deterred from the corruption on Earth, except the few that We saved of them. And those who were wicked followed the enjoyment they were in, and they were criminal.
Muhammad Asad	11:116 BUT, ALAS, among those generations [whom We destroyed] before your time there were no people endowed with any virtue ¹⁴⁶ - [people] who would speak out against the [spread of] corruption on earth -except the few of them whom We saved [because of their righteousness], whereas those who were bent on evildoing only pursued pleasures which corrupted their whole being, ¹⁴⁷ and so lost themselves in sinning.
	11:116 If only some of those among the previous generations possessed enough

Rashad Khalifa	intelligence to forbid evil! Only a few of them deserved to be saved by us. As for the transgressors, they were preoccupied with their material luxuries; they were guilty.
Shabbir Ahmed	11:116 But, Alas! Among the generations before your time, only a few were virtuous enough to discourage disorder in the land. We saved those few, whereas those who continued to violate human rights only pursued material riches. And they were guilty of stealing the fruit of others' labor (and they were requited). ²⁹
Transliteration	11:116 Falawla k ana mina alquroonimin qablikum oloo baqiyyatin yanhawna AAani alfas adi feeal-ar di ill a qaleelan mimman anjayn a minhumwa ittabaAAa allatheena <u>th</u> alamoo m <u>ot</u> rifoo feehee wak <u>anoo</u> mujrimeena
A	11:116 فلولا كان من القرون من قبلكم اولوا بقية ينهون عن الفساد فى الارض الا قليلا ممن انجيناهم منهم واتبع الذين ظلموا ما اترفوا فيه وكانوا مجرمين
Edip-Layth	11:117 Your Lord would not destroy the towns wrongfully, while its people were good doers.
The Monotheist Group	11:117 And your Lord would not destroy the towns wrongfully, while its people were good doers.
Muhammad Asad	11:117 For, never would thy Sustainer destroy a community ¹⁴⁸ for wrong [beliefs alone] so long as its people behave righteously [towards one another]. ¹⁴⁹
Rashad Khalifa	11:117 Your Lord never annihilates any community unjustly, while its people are righteous.
Shabbir Ahmed	11:117 Your Lord never destroys a community for wrong beliefs alone as long as its people are reformers, setting right their own, and one another's condition. ³⁰
Transliteration	11:117 Wama kana rabbuka liyuhlikaalqura bi <u>th</u> ulmin waahluha mus <u>li</u> hoona
A	11:117 وما كان ربك ليهلك القرى بظلم واهلها مصلحون
Edip-Layth	11:118 Had your Lord wished, He could have made all the people one nation, but they still would continue to disagree;
The Monotheist Group	11:118 And had your Lord wished, He could have made all the people one nation, but they still would continue to disagree.
Muhammad Asad	11:118 And had thy Sustainer so willed, He could surely have made all mankind one single community: but [He willed it otherwise, and so] they continue to hold divergent views'. ¹⁵⁰
Rashad Khalifa	<i>Why Were We Created</i> 11:118 Had your Lord willed, all the people would have been one congregation (of believers). But they will always dispute (the truth).
Shabbir Ahmed	11:118 Had your Lord so willed, He could have made all mankind one single community, (but He has granted them free will as against other creatures who are driven by instinct). Therefore, they will continue to hold divergent views. ³¹
Transliteration	11:118 Walaw sh aa rabbuka lajaAAala a Innasaommatan w <u>ah</u> idatan wal a yaz <u>aloon</u> amukhtalifeena
A	11:118 ولو شاء ربك لجعل الناس امة واحدة ولا يزالون مختلفين

Edip-Layth	11:119 Except whom your Lord has mercy upon; and for that He has created them. The word of your Lord came true: "I will fill hell with the Jinn and the humans together!" ¹³
The Monotheist Group	11:119 Except whom your Lord has mercy upon; and for that He has created them. And the word of your Lord came true: "I will fill Hell with the Jinn and the people together!"
Muhammad Asad	11:119 [all of them,] save those upon whom thy Sustainer has bestowed His grace. ¹⁵¹ And to this end has He created them [all. ¹⁵² But [as for those who refuse to avail themselves of divine guidance,] that word of thy Sustainer shall be fulfilled: "Most certainly will I fill hell with invisible beings as well as with humans, all together!" ¹⁵³
Rashad Khalifa	11:119 Only those blessed with mercy from your Lord (will not dispute the truth). This is why He created them. The judgment of your Lord has already been issued: "I will fill Hell with jinns and humans, all together."
Shabbir Ahmed	11:119 Except those on whom your Lord will bestow His grace (for working toward the noble objective of unity). And for this He created them. Those who defy (this command) will fulfill the Word of your Lord, "Surely, I shall fill Hell with the nomad and urban mankind all together."
Transliteration	11:119 Illa man ra hima rabbuka wali thalikakhalaqahum watammat kalimatu rabbika laamlaanna jahannama minaaljinnati waaInnasi ajmaAAeena
A	11:119 الا من رحم ربك ولذلك خلقهم وتمت كلمة ربك لاملان جهنم من الجنة والناس اجمعين
Edip-Layth	11:120 All the news of the messengers that we relate to you is to strengthen your heart. In this has come to you the truth and a lesson and a reminder for those who acknowledge.
The Monotheist Group	11:120 And We narrate to you from the news of the messengers with which We strengthen your heart. In this has come to you the truth and a lesson and a reminder for the believers.
Muhammad Asad	11:120 AND [remember:] out of all the accounts relating to the [earlier] apostles We convey unto thee [only] that wherewith We [aim to] make firm thy heart: ¹⁵⁴ for through these [accounts] comes the truth unto thee, as well as an admonition and a reminder unto all believers.
Rashad Khalifa	11:120 We narrate to you enough history of the messengers to strengthen your heart. The truth has come to you herein, as well as enlightenments and reminders for the believers.
Shabbir Ahmed	11:120 And (O Messenger!), all that We relate to you of the history of some messengers, is in order to strengthen your heart. Although through these accounts the truth comes to you, but it is also meant to be an enlightenment and reminder for all believers in this Divine writ.
Transliteration	11:120 Wakullan naqu ssu AAalayka min anb a-ialrrusuli m a nuthabbitu bihi fu-adaaaka wajaakafee hathihi alhaququ wamawAAaitthatun wathikralilmu/mineena
A	11:120 وكلا نقص عليك من انباء الرسل ما نثبت به فؤادك وجاءك في هذه الحق وموعظة وذكرى للمومنين
Edip-Layth	11:121 Say to those who do not acknowledge: "Continue to do what you will, we will also do."

The Monotheist Group	11:121 And say to those who do not believe: "Continue to do what you will, we will also do."
Muhammad Asad	11:121 And say unto those who will not believe: "Do anything that may be within your power, [while] we, behold, shall labour [in God's way];
Rashad Khalifa	11:121 Say to those who disbelieve, "Do whatever you can, and so will we.
Shabbir Ahmed	11:121 And tell those who adamantly disbelieve, "Do anything that may be in your power, while we shall labor (in God's way.)"
Transliteration	11:121 Waqul lilla <u>the</u> ena l <u>ayu</u> /minoona iAAamaloo AAal <u>a</u> mak <u>a</u> natikum innaAAa <u>mi</u> loona
A	11:121 وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ اَنَا عَمَلُونَ
Edip-Layth	11:122 "Wait, for we are also waiting."
The Monotheist Group	11:122 "And wait, for we are also waiting."
Muhammad Asad	11:122 and wait [for what is coming]: behold, we too are waiting!"
Rashad Khalifa	11:122 "Then wait; we too will wait."
Shabbir Ahmed	11:122 And tell them, "And wait for what is coming. Indeed, we are also waiting."
Transliteration	11:122 Wainta <u>thi</u> roo inna <u>muntathi</u> roona
A	11:122 وَاِنْتظِرُوا اَنَا مُنْتَظَرُونَ
Edip-Layth	11:123 To God is the unseen of heavens and earth, and to Him all matters return. So serve Him and put your trust in Him. Your Lord is not unaware of what you all do.
The Monotheist Group	11:123 And to God is the unseen of heavens and Earth, and to Him all matters return. So serve Him and put your trust in Him. Your Lord is not unaware of what you all do.
Muhammad Asad	11:123 And God alone comprehends the hidden reality of the heavens and the earth: ¹⁵⁵ for, all that exists goes back to Him [as its source]. Worship Him, then, and place thy trust in Him alone: for thy Sustainer is not unaware of what you do.
Rashad Khalifa	11:123 To GOD belongs the future of the heavens and the earth, and all matters are controlled by Him. You shall worship Him and trust in Him. Your Lord is never unaware of anything you do.
Shabbir Ahmed	11:123 And God alone comprehends the hidden reality of the heavens and earth. For, all that exists goes back to Him as its Source. Serve Him, then, and place your trust in Him alone. Your Lord is not unaware of what you do.
Transliteration	11:123 Walilla <u>hi</u> ghaybu a <u>Issamawati</u> waal- <u>ardi</u> wa-ilayhi yurjaAAu al-amru kulluhu fa <u>o</u> AAabudhuwatawakkal AAalayhi wam <u>a</u> rabbuka bigh <u>a</u> filin AAammataAAamaloona
A	11:123 وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَاِلَيْهِ يَرْجِعُ الْاَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفْلٍ عَمَّا تَعْمَلُونَ

End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (11:1)

A1L30R200. These letters/numbers play an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#). Verses of the Quran are treasures of details and they contain even further details when evaluated within their semantic network. For instance, when we study [46:15](#); [31:14](#); [22:5](#); [23:14](#); [16:58-59](#) and [17:31](#) carefully together with God's signs in the nature, they provide specific guidelines regarding abortion. When we study the verse recommending the punishment for theft ([5:38](#)) together with other verses using the same key word, we learn a flexible legal system. When we study the multiple-meaning key words in [4:34](#), we come across a different picture, much different than what the all-male scholars have taught us. The details related to the mathematical system prophesied in chapter 74, themselves can fill many volumes of books.

Edip-Layth - End Note 4 (11:5)

Such as robes, indicating religious rank or holiness.

Edip-Layth - End Note 2 (11:6)

Starvation and famine are the consequences of ignorance, wars, laziness, monopoly, myopic selfishness, dictatorship, wasting natural resources, injustice, and apathy. Communities that follow God's system have little chance of experiencing famine and starvation. See [17:31](#).

Edip-Layth - End Note 3 (11:7)

The expression "six days" provide comparison. For instance, we learn that though the creation of galaxies took two days, the creation of earth to be habitable for life took four days ([41:10-12](#)). In other words, the creation of earth started 13.7 billion x 4/6 years ago. As for time, the Quran informs us that it is relative ([32:5](#) and [70:4](#)). The earth was initially covered with water; lands emerged later.

Edip-Layth - End Note 5 (11:13)

The mathematical structure of the Quran is too intricate to be imitated.

Edip-Layth - End Note 6 (11:17)

Bayyina means "proof" and it is repeated in the Quran 19 times. The book given to Moses too was designed according to a mathematical structure based on the number 19 ([46:10](#)), which was discovered by a French Rabbi, Judah, in the eleventh century.

Edip-Layth - End Note 7 (11:40)

Noah's ark was a simple watercraft made of logs connected with ropes ([54:12](#)). The flood was limited to the Dead Sea region and Noah's people ([7:59](#); [9:70](#); [11:25,36,89](#); [22:42](#); [25:35-39](#); [38:12](#); [40:5,31](#); [50:12](#); [51:46](#); [53:52](#); [54:9](#); [71:1-11](#)). The animals taken to the watercraft were a few

domesticated animals in Noah's farm. The holy storytellers mutated the story, and with time, it was exaggerated into a global event. Perhaps public interest encouraged the storytellers to exaggerate a bit more, until it became a mythology about a worldwide flood. The mythology found its way to the Old Testament; three chapters of Genesis, chapters 6-8, are allocated to the story of a universal flood (See Genesis 7:21- 23). The letters of the New Testament also refer to a worldwide flood (1 Peter 3:18-20; 2 Peter 2:5; 2 Peter 3:6). Also, see 2:93; 16:103; 26:101-105; 71:1-28.

Edip-Layth - End Note 8 (11:46)

Intercession is a false hope and it contradicts the monotheistic theology advocated by the Quran. Neither Abraham could help his father, Noah to his son, nor Muhammad to his relatives (2:48,123,254; 6:70,94; 7:53; 9:80; 10:3; 39:44; 43:86; 74:48; 82:17-19).

Edip-Layth - End Note 9 (11:79)

Note that these are not people who are committing sin in their private lives; they are aggressive homosexuals who are proud of their behavior and show the audacity to harass men around them.

Edip-Layth - End Note 10 (11:87)

Sala prayer observed properly keeps away from immorality and crimes (29:45).

Edip-Layth - End Note 11 (11:108)

After the end of the world, the earth together with the universe will be recreated anew (14:48).

Edip-Layth - End Note 12 (11:114)

In the Quranic Arabic, the word layl denotes the period from sunset to sunrise (2:187). The times of the evening and dawn prayers extend from the proximate edges of night to both ends of the day. The Quran provides detailed information about sala prayer. This verse refers to three sala prayers. Some students of the Quran understand five times rather than three times for contact prayers. However, as the detected and undetected influence of sectarian teachings and practices wanes with time, the disagreement on this issue may lead to a better understanding. See the Appendix Sala Prayer According to the Quran.

Edip-Layth - End Note 13 (11:119)

God has given us a second chance to redeem ourselves in this world. Those who enter the hell are those who choose it on their own will.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (11:1)

See Appendix II. In the somewhat strange opinion of Sibawayh (cf. Manar XII, 3) and of Razi in his commentary on this verse, the letters Alif-Lam-Ra represent the title of this surah, and ought therefore to be read in conjunction with the following sentence, thus: "Alif-Lam-Ra is a divine writ...", etc. However, this opinion conflicts sharply with that of several earlier authorities of great standing, e.g., Az-Zajaj (quoted by Razi), and is, moreover, unacceptable in view of the fact that a number of other surahs are preceded by such letter-symbols without any syntactic possibility of their being regarded as "titles".

Muhammad Asad - End Note 2 (11:1)

According to Zamakhshari and Razi, the conjunction thumma at the beginning of the clause thumma fussilat (lit., "and then have been distinctly spelled out") does not denote a sequence in time but, rather, a co-ordination of qualities or conditions; therefore my rendering. As regards my translation of the phrase uhkimat ayatuhu as "messages that have been made clear in and by themselves", see the first sentence of [3:7](#) as well as the corresponding note 5, which explains the expression ayat muhkamat. Rashid Rida' interprets this phrase in the same sense (see Manar XII, 3 f.).

Muhammad Asad - End Note 3 (11:2)

The conjunction an ("that") preceding the next sentence ("that you shall. ..", etc.) is in this rendering expressed by means of a colon. The interpolation. between brackets, of the words "Say, O Prophet" is necessitated by the first-person construction of this sentence. The subsequent passage - up to the end of verse 4 - outlines both the "warning" and the "glad tidings" referred to above, and thus circumscribes elliptically the whole of the message entrusted to the Prophet.

Muhammad Asad - End Note 4 (11:3)

I.e., "till the end of your lives" (for an explanation of the term ajal musamma, see note 2 on [6:2](#)). Since God, in His unfathomable wisdom, does not always grant worldly happiness and material benefits to everyone who believes in Him and lives righteously, it is only reasonable to assume -as Rashid Rida' does in Manar XII, 7 ff. -that the "goodly enjoyment of life" (i.e., in this world) promised in the above sentence relates to the community of the believers as a whole, and not necessarily to individuals. (Cf. [3:139](#)-"you are bound to rise high if you are [truly] believers".)

Muhammad Asad - End Note 5 (11:3)

The noun fadl, when used with reference to God, invariably denotes "bounty" or "favour"; in its reference to man, it usually signifies "merit" or, occasionally, "eminence". The above verse makes it clear that, in contrast to the partial and often only moral rewards and punishments in the life of this world, God will, in the life to come, bestow the full measure of His favours upon everyone who has acquired merit by virtue of his faith and his actions. (Cf. [3:185](#) - "only on the Day of Resurrection will you be requited in full for whatever you have done".)

Muhammad Asad - End Note 6 (11:3)

Lit., "the suffering of a great Day". See in this connection [9:128](#).

Muhammad Asad - End Note 7 (11:5)

Since the people referred to in this verse obviously do not believe in the divine origin of Muhammad's message, their "hiding from God" can have, in this context, only one meaning-namely, that of a metaphor for their unwillingness to listen to the truth which emanates from Him: and this also explains the statement that they are "enshrouding their hearts" (lit., "bosoms", as at the end of this verse), i.e., are allowing their hearts and minds to remain wrapped-up in prejudices, thus making them impervious to spiritual perception. See in this connection [8:55](#) and the corresponding note 58.

Muhammad Asad - End Note 8 (11:5)

The above interpolation corresponds to the meaning given to the preceding phrase by most of the lexicographers (cf. Lane VI, 2262).

Muhammad Asad - End Note 9 (11:6)

For this rendering of mustaqarr and mustawda`, see note 83 on [6:98](#). The above reference to God's all-embracing knowledge connects with the end of the preceding verse ("He has full knowledge of all that is in the hearts of men").

Muhammad Asad - End Note 10 (11:7)

As regards my rendering of ayyam (lit., "days") as "aeons" and `arsh as the "throne of [God's] almightiness", see Surah 7, note 43. The symbolic reference to "the throne of His almightiness resting upon water" would seem to point to the God-willed evolution of all life out of water -a fact clearly brought out by the Qur'an (see [21:30](#) and the corresponding note 39) and in modern times confirmed by biological research. This tentative interpretation is strengthened by the mention, in the preceding verse, of "living creatures". My interpolation, between brackets, of the phrase "ever since He has willed to create life" is in accordance with the views advanced by Rashid Rida' in his lengthy commentary on this verse (Manar XII, 16 ff.).

Muhammad Asad - End Note 11 (11:7)

The expression la'in (lit., "indeed, if . . .") appearing here as well as in each of the next three verses is meant to stress the typical -i.e., recurrent -character of the situation to which it refers. In my opinion, it is best rendered as "thus it is: if. . .", etc.

Muhammad Asad - End Note 12 (11:7)

The term sihr, which is often used in the sense of "sorcery" or "magic", denotes, primarily, "the turning of something from its proper [i.e., natural] condition of being into another condition" (Taj al-'Arus); hence, it signifies any act which causes something that is false or unreal to assume the appearance of reality. Since, however, the Qur'anic statement that "you shall be raised again after death" is not - as has been pointed out by Razi - an "act" in the proper connotation of this word, it would be illogical to assume that this statement could be characterized as "sorcery" even by those who do not believe in it. On the other hand, it is obvious that they dismiss it contemptuously as a mere "enchanted delusion" intended to prevent those who are able to do so from enjoying their worldly life to the full (Razi) or, alternatively, to induce the poor and unfortunate to remain passively satisfied with their miserable lot on earth: and this is the meaning of sihr in the above context. (Cf. [10:2](#), where the epithet sahir -in the sense of "spellbinder"- is applied by unbelievers to the Prophet Muhammad.)

Muhammad Asad - End Note 13 (11:8)

Lit., "a time computed [by Us]", i.e., the Day of Judgment: a reference to the last sentence of verse 3 above, where the Prophet is made to say, "I dread for you the suffering [which is bound to befall you] on that awesome Day!" Among the several meanings which the noun ummah comprises, that of "time" or "a period of time" is the most appropriate here (Zamakhshari, Ibn Kathir and other classical commentators).

Muhammad Asad - End Note 14 (11:8)

For an explanation of this allusion to the attitude of the unbelievers, see [8:32](#) and [10:50](#), as well as the corresponding notes; cf. also [6:57-58](#). The repeated Qur'anic references to the above derisive query are evidently meant to show that the attitude of mind responsible for it is not restricted to an isolated historic incident (see Surah 8, note 32) but is symptomatic of most, if not all, people "who are bent on denying the truth".

Muhammad Asad - End Note 15 (11:8)

Lit., "that which they were wont to deride enfolded them (haqa bihim)". According to almost all the commentators, the use of the past tense in the verb haqa, despite the fact that it refers to the future, has the syntactic value of a stress, implying the inevitability of the happening to which it relates. (See also note 9 on [6:10](#).)

Muhammad Asad - End Note 16 (11:9)

The sequence makes it clear that the generic term "man" referred to in this and the next verse applies, primarily, to the agnostics who are either unconvinced of the existence of God or are "bent upon denying the truth"; in its wider implication, however, it applies also to those who, while believing in God, are weak in faith and therefore easily swayed by external circumstances, and particularly by whatever happens to themselves.

Muhammad Asad - End Note 17 (11:9)

Lit., "he is [or "becomes"] utterly hopeless" or "despairing" (ya'us); inasmuch as he attributes his past happy state to a merely accidental chain of causes and effects-in short, to what is commonly regarded as "luck"-and not to God's grace. Hence, the term ya'us, in its Qur'anic usage, is indicative of spiritual nihilism.

Muhammad Asad - End Note 18 (11:10)

This combination of two words is necessary to bring out the full meaning of the noun na'ma' which occurs in this form in the Qur'an only once. For my rendering of lain as "thus it is: if . . .", etc., see note 11 above.

Muhammad Asad - End Note 19 (11:10)

Lit., "he is exultant beyond all measure, excessively self-glorifying" -i.e., he usually attributes the turn of fortune to his own good qualities and his supposed "good luck".

Muhammad Asad - End Note 20 (11:12)

Lit., "because thy bosom is constricted [for fear] lest they say". According to all available authorities, the expression la'alla (lit., "it may well be that") at the beginning of the above sentence denotes a wrong expectation on the part of the opponents of Muhammad's message; it is, therefore, best rendered in the form of a query which implies its own denial-thus: "Is it conceivable that. . .", etc. As regards the expectation that the Prophet might omit a part of what was being revealed to him, it has been reported by `Abd Allah ibn `Abbas and other Companions (see Razi's commentary on this verse) that the pagan Quraysh demanded of the Prophet, "Bring us a revelation (kitab) which does not contain a defamation of our deities, so that we could follow thee and believe in thee."

Muhammad Asad - End Note 21 (11:12)

Explaining this verse, Ibn `Abbas mentions that some of the pagan chieftains of Mecca said, "O Muhammad, cause the mountains of Mecca to be turned into gold, if thou art truly an apostle of God", while others exclaimed derisively, "Bring before us angels who would bear witness to thy being a prophet!" - whereupon the above verse was revealed (Razi). Cf. [6:8](#) and [17:90-93](#).

Muhammad Asad - End Note 22 (11:12)

Sc., "and so it is He who will cause the truth to prevail". Regarding the Prophet's denial of any ability on his part to perform miracles, see [6:50](#) and the corresponding note 38.

Muhammad Asad - End Note 23 (11:13)

Foamy rendering of the particle am at the beginning of this sentence as "and", see surah 10, note 61.

Muhammad Asad - End Note 24 (11:13)

I.e., that a divine writ like the Qur'an could have been "invented" by a human being. Cf. [2:23](#), [10:37-38](#) and [17:88](#), as well as the corresponding notes.

Muhammad Asad - End Note 25 (11:14)

Lit., "if they [i.e., your poets and wise men] do not respond to your call". Cf. [2:24](#), where a similar challenge is followed by the words, "And if you cannot do it-and most certainly you cannot do it - then . . .", etc.

Muhammad Asad - End Note 26 (11:14)

Lit., "only by God's knowledge".

Muhammad Asad - End Note 27 (11:16)

I.e., although their good deeds will be taken fully into account on Judgment Day, they will be outweighed by their refusal to believe in resurrection and the life to come.

Muhammad Asad - End Note 28 (11:17)

This interpolation is based on the interpretation given by Baghawi, Zamakhshari and Razi.

Muhammad Asad - End Note 29 (11:17)

Lit., "which a witness from Him recites", or "announces". According to Zamakhshari, Razi and other classical commentators, this phrase refers to the Qur'an; hence my rendering of shahid as "testimony". If, as some commentators believe, this term refers to the Prophet or, alternatively, to the Angel Gabriel who transmitted the revelation to him, shahid should be translated as "witness". Whichever interpretation one adopts, the meaning remains the same, for - as Ibn Kathir points out in his commentary on this verse - "the Qur'an was revealed through Gabriel to Muhammad, and was conveyed by the latter to the world".

Muhammad Asad - End Note 30 (11:17)

Sc., "and shall, therefore, attain to happiness in the hereafter". The ijaz (elliptic mode of expression) employed in this passage is comparable in its subtlety to that in [10:103](#).

Muhammad Asad - End Note 31 (11:17)

I.e., in hostile, a-priori opposition to the message of the Qur'an, without really understanding its purport. The "historical" identification, by some of the commentators, of the ahzab with the pagan Arabs who leagued together in their hostility to the Prophet is definitely too narrow in this context.

Muhammad Asad - End Note 32 (11:17)

Razi suggests that the conjunction fa ("And so") preceding this sentence (which is obviously addressed to man in general) connects with verses 12-14 above: a suggestion which is most convincing in view of the sequence.

Muhammad Asad - End Note 33 (11:17)

Lit., "but" or "nevertheless".

Muhammad Asad - End Note 34 (11:18)

This is a refutation of the contention of the unbelievers that the Qur'an was composed by Muhammad himself (cf. verse 13 above as well as [10:17](#)) and thereupon blasphemously attributed to God.

Muhammad Asad - End Note 35 (11:18)

Lit., "the witnesses". Most of the earliest authorities take this to mean the recording angels, while others (e.g., Ibn 'Abbas, as quoted by Baghawi) relate it to the prophets, who, on the Day of Judgment, will be called upon to testify for or against the people to whom they were sent. The latter interpretation is supported by Ad-Dahhak (quoted by Tabari and Baghawi) on the basis of [16:84](#), where witnesses "out of every community" are mentioned-an expression which can obviously refer only to human beings.

Muhammad Asad - End Note 36 (11:18)

Or: "against their Sustainer".

Muhammad Asad - End Note 37 (11:18)

The term la'nah - which is usually, but inexactly, translated as "curse" - is in its primary meaning synonymous with ib'ad ("alienation", "estrangement" or "banishment") in the moral sense; hence it denotes "rejection from all that is good" (Lisan al-'Arab) and, with reference to God, the sinner's "exclusion from His grace" (Manar II, 50).

Muhammad Asad - End Note 38 (11:19)

Cf. [7:44-45](#), with which the above passage is almost identical, with only one difference: whereas in [7:45](#) the pronoun "they" occurs only once (and the phrase is, consequently, rendered as "and who refuse . . .", etc.), in the present verse this pronoun is repeated, to express both stress and causality ("since it is they, they who refuse ...", etc.)-thus implying that their refusal to believe in a life after death is the ultimate cause of their wrongdoing. In other words, belief in resurrection, God's judgment and life in the hereafter is here postulated as the only valid and lasting source of human morality.

Muhammad Asad - End Note 39 (11:20)

The above interpolation is, I believe, necessary in view of the highly elliptic character of this phrase. According to Tabari, Zamakhshari and Ibn Kathir, the meaning is that whereas God's punishment may befall the sinners referred to during their life on earth, it will certainly befall them in the hereafter. Cf. also [3:185](#)- "only on the Day of Resurrection will you be requited in full for whatever you have done."

Muhammad Asad - End Note 40 (11:20)

For an explanation of the "double suffering", see surah 7, note 29.

Muhammad Asad - End Note 41 (11:20)

Lit., "they were unable to hear and they did not see": cf. [2:7](#) and the corresponding note 7, as well as [7:179](#).

Muhammad Asad - End Note 42 (11:21)

Lit., "all that they were wont to invent": a phrase which implies not merely false imaginings regarding the existence of any real "power" apart from God (i.e., the existence of supposedly divine or semi-divine beings) but also deceptive ideas and "glittering half-truths meant to delude the mind" (see [6:112](#) and the corresponding note) - such as "luck", wealth, personal power, nationalism, deterministic materialism, etc. - all of which cause men to lose sight of spiritual values and thus to "squander their own selves".

Muhammad Asad - End Note 43 (11:24)

Lit., "two groups" - i.e., the believers and those who reject the divine writ.

Muhammad Asad - End Note 44 (11:24)

For my rendering, in this context, of mathal (lit., "likeness") as "nature", see the first part of note 47 on [3:59](#).

Muhammad Asad - End Note 45 (11:25)

The conjunction "and" at the beginning of this sentence apparently connects with the opening verses of this surah, and stresses the fact that the fundamental message of the Qur'an is the same as that conveyed to man by the earlier prophets (Manar X11, 59 f.); hence my interpolation. See also surah 7, note 45.

Muhammad Asad - End Note 46 (11:26)

As in [7:59](#), this may refer either to the imminent deluge or the Day of Judgment.

Muhammad Asad - End Note 47 (11:27)

As is evidenced by the histories of all the prophets - and particularly that of Jesus and, after him, of Muhammad - most of their early followers belonged to the lowest classes of society - the slaves, the poor and the oppressed-to whom the divine message gave the promise of an equitable social order on earth and the hope of happiness in the hereafter: and it is precisely this revolutionary character of every prophet's mission that has always made it so distasteful to the upholders of the established order and the privileged classes of the society concerned.

Muhammad Asad - End Note 48 (11:27)

Lit., "We do not see in you any superiority [or "merit"] over us."

Muhammad Asad - End Note 49 (11:28)

A reference to the cardinal Qur'anic doctrine that "there shall be no coercion in, matters of faith" ([2:256](#)), as well as to the oft-repeated statement that a prophet is no more than "a warner and a bearer of glad tidings", implying that his duty consists only in delivering the message entrusted to him. The plural "we" in this sentence relates to Noah and his followers.

Muhammad Asad - End Note 50 (11:29)

This is an allusion to the contemptuous statement of the unbelievers (in verse 27 above) that the followers of Noah were to be found only among- the lowest classes of their society-thus indirectly implying that they might perhaps lend ear to Noah if he would but rid himself of those people (cf. [26:111](#)). The Prophet Muhammad had, during the early years of his mission, a similar experience with the leaders of the pagan Quraysh; several Traditions to this effect are quoted by Ibn Kathir in his commentary on [6:52](#).

Muhammad Asad - End Note 51 (11:31)

See [6:50](#) and [7:188](#).

Muhammad Asad - End Note 52 (11:31)

I.e., the poor and "abject" followers of Noah spoken of in verse 27 (see also note 47 above).

Muhammad Asad - End Note 53 (11:31)

Lit., "all that is within themselves".

Muhammad Asad - End Note 54 (11:32)

Sc., "without convincing us" (as is brought out fully in [71:5-6](#)). The mounting annoyance with Noah on the part of his unbelieving compatriots has already been alluded to in his saying, "If my presence [among you] and my announcement of God's messages are repugnant to you...", etc. (see [10:71](#)).

Muhammad Asad - End Note 55 (11:32)

See the end of verse 26 above.

Muhammad Asad - End Note 56 (11:34)

According to some commentators, the expression *an yughwiyakum* -which literally means "that He shall cause you to err" - is to be understood as "that He shall punish you for your sins" (Al-Hasan al-Basri, as quoted by Razi), or "that He shall destroy you" (Tabari), or "that He shall deprive you of all good" (Al-Jubba'i, as quoted by Razi); this last interpretation is similar to the one adopted in my rendering of *aghwaytani* ("Thou hast thwarted me") in [7:16](#) and explained in the corresponding note 11. However, in the present context I prefer the rendering "if it be God's will that you shall remain lost in grievous error", inasmuch as it is in conformity with the Qur'anic doctrine of "God's way" with regard to those who persistently refuse to acknowledge the truth (see surah 2, note 7). This interpretation is, moreover, supported by Zamakhshari in his commentary on the above verse: "When God, knowing the persistence [in sinning] on the part of one who denies the truth (al-kafir), leaves him in this condition and does not compel him [to repent], this [act of God] is described [in the Qur'an] as 'causing [one] to err' (*ighwa'*) and 'causing [one] to go astray' (*idlal*); similarly, when He, knowing that a person will repent, protects him and is kind to him, this [act of God] is described as 'showing the right direction' (*irshad*) or '[offering] guidance' (*hidayah*).\" (See also surah 14 note 4.)

Muhammad Asad - End Note 57 (11:35)

Some of the classical commentators assume that this verse forms part of the story of Noah and his people. This, however, is improbable in view of the sudden change from the past tense employed in the preceding and subsequent verses ("he said", "they said") to the present tense ("do they say"). The only plausible explanation is that given by Tabari and Ibn Kathir (and mentioned also by Baghawi on the authority of Muqatil): namely, that the whole of verse 35 is a parenthetic passage addressed to the Prophet Muhammad, relating in the first instance to the story of Noah as narrated in the Qur'an and, by implication, to the Qur'an as such -in other words, a reiteration of the argument mentioned in verse 13 of this surah and in other places as well. This eminently convincing interpretation has also been adopted by Rashid Rida' (Manar XII, 71).

Muhammad Asad - End Note 58 (11:35)

Or: "I have nothing to do with the sin of which you are guilty" - i.e., the sin of giving the lie to God's messages (cf. [10:41](#)) or of inventing lies about God.

Muhammad Asad - End Note 59 (11:37)

I.e., "under Our protection".

Muhammad Asad - End Note 60 (11:37)

This interpolation is necessitated by the definite article preceding the noun *fulk* (lit., "ship", but rendered by me as "ark" owing to its familiar connotation in European languages).

Muhammad Asad - End Note 61 (11:38)

Since it is obviously impossible to attribute to a prophet the levity of scoffing (Baghawi), the meaning of the above phrase seems to be this: "If you consider us ignorant because of what we believe and are doing, we consider you ignorant because of your refusal to acknowledge the truth and your readiness to expose yourselves to God's punishment" (Zamakhshari and, in a shorter form, Baghawi). Hence my interpolation of the words "and your ignorance".

Muhammad Asad - End Note 62 (11:40)

Lit., "the face of the earth boiled over" (fara 't-tannur). This phrase has been subject to several conflicting interpretations, some of which are based on no more than Talmudic legends (Manar XII, 75 f.). The most convincing explanation is that given - among others - by Tabari, Baghawi and Ibn Kathir on the authority of Ibn 'Abbas and 'Ikrimah: "At-tannur [lit., "oven"] denotes the face of the earth." Razi, too, mentions that "the Arabs call the face of the earth tannur", while the Qamus gives as one of the meanings of tannur "any place from which water gushes forth". The verb fara-which literally means "it boiled over"-describes the raging torrents of water which "turned the earth into springs" (Ibn Kathir; see also 54:12). This "gushing forth of water over the face of the earth" seems to point to the inundation of the huge valley now covered by the Mediterranean Sea (see surah 7, note 47) - an inundation which, augmented by continuous, torrential rains (cf. 54:11), rapidly spread over the land-mass of present-day Syria and northern 'Iraq and grew into the immense deluge described in the Bible and in the Qur'an, and also referred to in the myths of ancient Greece (e.g., in the story of Deukalion and Pyrrha), as well as in Sumerian and Babylonian legends.

Muhammad Asad - End Note 63 (11:40)

The term zawj signifies, primarily, each of the two parts of a pair, and is also used in the sense of "a pair". In the present context it obviously has the former meaning; consequently, the expression min kullin zawjayn ithnayn is best rendered as above. -As regards the animals which Noah was commanded to take with him in the ark, it is reasonable to assume that this referred to the domesticated animals already in his possession, and not to all animals, as the Biblical narrative would have it.

Muhammad Asad - End Note 64 (11:40)

I.e., those who stand condemned in the sight of God because of their persistent refusal to acknowledge the truth. See also verses 42-43 and 45-47.

Muhammad Asad - End Note 65 (11:42)

The diminutive in ya bunayya (lit., "O my little son") is an expression of endearment irrespective of a son's age: for instance, Noah's son appears in the above story as a grown man, while Joseph, similarly addressed by his father in 12:5, was a child or at the most, an adolescent.

Muhammad Asad - End Note 66 (11:44)

This mountain, known in ancient Syriac as Qardu, is situated in the region of Lake Van, almost twenty-five miles north-east of the town Jazirat Ibn 'Umar, capital of the modern Syrian district of Al-Jazirah. It "owes its fame to the Mesopotamian tradition which identifies it, and not Mount Ararat, with the mountain on which Noah's ark rested.... Its localization of the ark's resting-place ... is certainly based on Babylonian tradition" (Encyclopaedia of Islam I, 1059). We should, however, remember that the designation Ararat (the Assyrian Urartu) at one time included the whole area to the south of Lake Van, in which Jabal Judi is situated: this might explain the Biblical statement that "the ark rested. .. upon the mountains of Ararat" (Genesis viii, 4).

Muhammad Asad - End Note 67 (11:45)

A reference to the divine command, mentioned in verse 40 - "Place on board this [ark] ... thy family" - which Noah apparently understood as meaning that the whole of his family would be saved, thus overlooking the qualifying clause, "except those on whom sentence has already been passed". -Some of the commentators suppose that verses 45-47 connect with verse 43, and thus precede, in point of time, the events narrated in verse 44-a supposition which has caused the modern translators of the Qur'an to render Noah's prayer, erroneously, in the present tense (i.e., in the form of a prayer for his son's rescue from drowning). It is, however, much more plausible to assume - as is done by Tabari and Ibn Kathir - that Noah's words were spoken after the ark had come to rest on Mount Judi (i.e., long after his son's death) and that they represented "an endeavour on the part of Noah to find out what would be the condition of his drowned son [in the hereafter]" (Ibn Kathir). Consequently, the sentence relating to this son, both in Noah's prayer and in God's answer, must be rendered in the past tense.

Muhammad Asad - End Note 68 (11:46)

According to some commentators (e.g., Tabari and Razi), the phrase *innahu `amal ghayr salih* relates to Noah's prayer for his son, and constitutes a divine reproach-in which case it should be rendered as "verily, this [prayer] is unrighteous conduct [on thy part]". Others, however (e.g., Zamakhshari), reject this interpretation and relate the above phrase to the son, in the manner rendered by me. This, I believe, is more in tune with the statement, "he was not of thy family" - i.e., spiritually, inasmuch as he was of, or preferred to remain with, "those who deny the truth".

Muhammad Asad - End Note 69 (11:46)

Le., knowledge of the innermost reasons of God's decrees and of the ultimate destiny of any human being in the hereafter: for, the answers to this "why" and this "how" lie in the realm of things which are beyond the reach of human perception (*al-ghayb*).

Muhammad Asad - End Note 70 (11:46)

Le., "lest thou prove to be one of those ignorant who ask God that He change His decrees in response to their own desires" (*Manar* XII, 85 f.).

Muhammad Asad - End Note 71 (11:48)

The term *salam* - here translated as "peace" - comprises the notions of both external and internal security from all that is evil. For a fuller explanation of the term, see *surah* 5, note 29.

Muhammad Asad - End Note 72 (11:48)

The above interpolation is based on the consensus of most of the classical commentators. The phrase "the people [or "generations"] from those who are with thee" points to generations as yet unborn; but since God's blessing extends to all believers, it *eo ipso* comprises the believers of Noah's generation as well; and since "those who deny the truth" (*al-kafirun*) are excluded from God's blessing, only the righteous from among the offspring of these early believers are promised a share in His grace (cf. a similar allusion, relating to Abraham's descendants, in [2:124](#)): hence my interpolation of the words "as for the unrighteous that will spring from you" in the next sentence.

Muhammad Asad - End Note 73 (11:49)

See verse 35 above. Although the story of Noah had been vaguely known to the Arabs even before the advent of the Prophet Muhammad, they - and the Prophet with them - were entirely unaware of the details as narrated in the preceding Qur'anic account (Razi). The use of the plural at the beginning of this parenthetical passage ("These accounts") - in contrast with the singular form employed in a similar phrase occurring in [3:44](#), [11:100](#) and [12:102](#) ("This account") - seems, in my opinion, to indicate that it refers not only to the preceding story of Noah but also to the subsequent stories of other prophets. In this connection it should be remembered-and it cannot be stressed too often-that "narrative" as such is never the purpose of the Qur'an. Whenever it relates the stories of earlier prophets, or alludes to

ancient legends or to historical events that took place before the advent of Islam or during the lifetime of the Prophet, the aim is, invariably, a moral lesson; and since one and the same event, or even legend, has usually many facets revealing as many moral implications, the Qur'an reverts again and again to the same stories, but every time with a slight variation of stress on this or that aspect of the fundamental truths underlying the Qur'anic revelation as a whole.

Muhammad Asad - End Note 74 (11:50)

For particulars relating to the name Hud as well as the tribe of `Ad, see surah 7, note 48.

Muhammad Asad - End Note 75 (11:50)

I.e., inventors of alleged deities that have no reality in themselves (cf. [7:71](#), which also relates to the story of Hud). Regarding the term muftarun, see surah 7, note 119.

Muhammad Asad - End Note 76 (11:52)

Lit., "He will let loose the sky over you with abundance". The term sama'-lit., "sky"-is often used in classical Arabic as a metonym for "rain", and scarcity of rains is a characteristic of the desert country called Al-Ahqaf ("The Sand-Dunes"), the one-time habitat of the - since vanished-tribe of `Ad. As would appear from [46:24](#), the time to which the above passage alludes was a period of severe drought, and so it is possible that the "abundant blessings" here denote rains.

Muhammad Asad - End Note 77 (11:54)

I.e., with madness.

Muhammad Asad - End Note 78 (11:54)

Or: "that, verily, I am guiltless of your ascribing a share in [God's] divinity (mimma tushrikun)..... etc.-thus rejecting the sardonic suggestion of his compatriots that one of their imaginary deities might have stricken him with madness.

Muhammad Asad - End Note 79 (11:55)

Cf. a very similar challenge in the last sentence of [7:195](#).

Muhammad Asad - End Note 80 (11:56)

I.e., there is no living being over which He has not complete control and which is not entirely dependent on Him (cf. verse 6 of this surah). When describing a person's humility and subjection to another person, the ancient Arabs used to say, "The forelock of so-and-so is in the hand of so-and-so". See in this connection [96:15-16](#), where this idiomatic expression occurs for the first time in the chronological order of Qur'anic revelation.

Muhammad Asad - End Note 81 (11:56)

Lit., "my Sustainer is on a straight way" - implying that He governs all that exists in accordance with a system of truth and justice in the ultimate, absolute sense of these terms, never allowing the conscious evildoer to escape the consequence of his deeds, and never letting righteousness go unrewarded, either in this world or in the hereafter (since it is only in the combination of these two phases that human life can be considered in its entirety).

Muhammad Asad - End Note 82 (11:57)

Lit., "to succeed you".

Muhammad Asad - End Note 83 (11:58)

For the story of the destruction of the tribe of `ad through violent storm-winds, see [54:19](#) and, more particularly, [69:6-8](#).

Muhammad Asad - End Note 84 (11:58)

I.e., the suffering which was yet to befall the rest of the tribe of `Ad. My addition, between brackets, of the words "in the life to come" is based on the interpretation advanced by Tabari, Zamakhshari and Razi, according to whom the first mention of the saving of Hud and his followers refers to the destruction of the people of `Ad in this world, and the second, to the latter's chastisement in the hereafter.

Muhammad Asad - End Note 85 (11:59)

An allusion to "the great ones among them, who refused to acknowledge the truth" ([7:66](#)). Regarding the above interpretation of the term jabbar, see note 58 on [26:130](#).

Muhammad Asad - End Note 86 (11:60)

For my rendering of the term la'nah as "[God's] rejection", see note 37 above.

Muhammad Asad - End Note 87 (11:61)

A short account of the tribe of Thamud (the "Second `Ad" of pre-Islamic poetry) is found in surah 7, note 56. Salih is believed to have been the second prophet, after Hud, sent to the Arabs.

Muhammad Asad - End Note 88 (11:61)

I.e., out of organic substances which derive their nourishment-and hence their capability of development, proliferation and evolution-either directly or indirectly from the earth (Razi). This is evidently also the meaning of the Qur'anic references to man as "created out of dust" (cf. [3:59](#), [18:37](#), [22:5](#) and [30:20](#)).

Muhammad Asad - End Note 89 (11:61)

See [7:74](#) and the corresponding notes.

Muhammad Asad - End Note 90 (11:61)

See [2:186](#).

Muhammad Asad - End Note 91 (11:62)

Lit., "Thou wert among us one in whom hope was placed ere this": an allusion to Hud's outstanding intellect and strength of character, which had probably caused his tribe to see in him their future leader -until he startled them by his passionate demand that they should abandon their traditional beliefs and devote themselves to the worship of the One God.

Muhammad Asad - End Note 92 (11:62)

Lit., "we are indeed in disquieting doubt as to that to which thou invitest us". It is to be borne in mind that the pre-Islamic Arabs regarded their gods, as well as the angels (whom they believed to be "God's

daughters"), as legitimate mediators between man and God, whose existence as such they did not deny; consequently, they were greatly disturbed by their prophet's demand that they should abandon the worship of those allegedly divine or semi-divine beings. The above answer of the Thamud seems to imply that they might consider Salih's claim to be a prophet more favourably if he would but refrain from insisting that "you have no deity other than Him": a suggestion that fully explains Salih's retort in the next verse.

Muhammad Asad - End Note 93 (11:63)

I.e., "if I were to suppress - in spite of all the evidence obtained through divine revelation - the fundamental truth that there is no deity save God, and that the ascribing of divinity or divine powers to anyone or anything beside Him is an unforgivable sin" (cf. [4:48](#) and the corresponding note 65).

Muhammad Asad - End Note 94 (11:63)

Lit., "you do not add [anything] to me but perdition". Although this dialogue is related in the context of the story of Salih and the leaders of the Thamud, its implications have - as is always the case with Qur'anic stories and parables - a universal, timeless import. The stress here is on the intrinsic impossibility of reconciling belief in the One God, whose omniscience and omnipotence, embraces all that exists, with an attribution of divine or semi-divine qualities and functions to anyone or anything else. The subtly-veiled suggestion of the Thamud (see note 92) and its rejection by Salih has a bearing on all religious attitudes based on a desire to "bring God closer to man" through the interposition of alleged "mediators" between Him and man. In primitive religions, this interposition led to the deification of various forces of nature and, subsequently, to the invention of imaginary deities which were thought to act against the background of an undefined, dimly-perceived Supreme Power (for instance, the Moira of the ancient Greeks). In higher religious concepts, this need for mediation assumes the form of personified manifestations of God through subordinate deities (as is the case, in Hinduism, with the personifications of the Absolute Brahma of the Upanishads and the Vedanta in the forms of Vishnu or Shiva), or in His supposed incarnation in human form (as represented in the Christian idea of Jesus as "God's son" and the Second Person of the Trinity). And, lastly, God is supposedly "brought closer to man" by the interposition of a hierarchy of saints, living or dead, whose intercession is sought even by people who consider themselves to be "monotheists" - and this includes many misguided Muslims who do not realize that their belief in saints as "mediators" between men and God conflicts with the very essence of Islam. The ever-recurring Qur'anic stress on the oneness and uniqueness of God, and the categorical denial of the idea that anyone or anything - whether it be a concrete being or an abstract force - could have the least share in God's qualities or the least influence on the manner in which He governs the universe aims at freeing man from the self-imposed servitude to an imaginary hierarchy of "mediating powers", and at making him realize that "wherever you turn, there is God's countenance" ([2:115](#)), and that God is "[always] near, responding [to the call of whoever calls unto Him]" ([2:186](#); also, in a condensed form, in verse 61 of this surah).

Muhammad Asad - End Note 95 (11:64)

For an explanation of this passage, see surah 7, note 57.

Muhammad Asad - End Note 96 (11:65)

See surah 7, note 61.

Muhammad Asad - End Note 97 (11:65)

Lit., "promise".

Muhammad Asad - End Note 98 (11:67)

Lit., "they became, in their homes, prostrate on the ground". Ibn `Abbas - as quoted by Razi - explains the term sayhah (lit., "vehement cry" or "sound") occurring in this verse as a synonym of ;sa'iqah, a

"thunderbolt" or the "sound of thunder". Since the same event is described in [7:78](#) as "violent trembling" (rajfah), which in that context apparently denotes an earthquake, it is possible that the "vehement sound" mentioned here and in several other places describes the subterranean rumbling which often precedes and accompanies an earthquake and/or the thunder like noise of a volcanic eruption (see surah 7, note 62). However, in view of the repeated use of this expression in varying contexts, we may assume that it has the more general meaning of "blast of punishment" or - as in [50:42](#), where it indicates the Last Hour - of "final blast".

Muhammad Asad - End Note 99 (11:69)

The Qur'an does not state in so many words that these guests of Abraham were angels; but since the term *rusuluna* ("Our messengers") is often used in the sense of heavenly messengers, all the classical commentators interpret it thus in the above context. For the contents of the "glad tidings" referred to here, see verse 71 below. The reason for prefacing the story of Lot with an episode from Abraham's life lies in the latter's subsequent pleading in behalf of the sinful people of Sodom (verses 74-76) and also, possibly, in God's earlier promise to him, "Behold, I shall make thee a leader of men" (see [2:124](#)), which must have imbued him with an enhanced sense of moral responsibility not only for his own family but also for the people with whom he was indirectly connected through his nephew Lot (*Lut* in Arabic).

Muhammad Asad - End Note 100 (11:69)

Lit., "and did not delay in bringing". Regarding the deeper implications of the word "peace" (*salam*) as used in this passage, see surah 5, note 29.

Muhammad Asad - End Note 101 (11:70)

Lit., "he did not know [what to make of] them and conceived fear of them". Since they were angels, they did not eat (contrary to the Biblical statement in Genesis xviii, 8); and since, in the Arabian tradition of hospitality, a stranger's refusal to partake of the food offered him is an indication of unfriendly intent, Abraham - who until then had not realized that his guests were angels - became apprehensive of possible hostility on their part.

Muhammad Asad - End Note 102 (11:70)

According to the Biblical account (not contradicted by the Qur'an), Lot, a son of Abraham's brother, lived to the east of the Jordan, in the vicinity of what is today the Dead Sea (called in Arabic *Bahr Lut*, "Lot's Sea"). The "people of Lot" were not actually the latter's community, for he - like Abraham - was a native of Ur in southern Babylonia, and had migrated thence with his uncle: hence, throughout the Qur'an, the expression "Lot's people" designates the inhabitants of the town (or country) of Sodom, among whom he had chosen to live, and with regard to whom he was entrusted with a prophetic mission.

Muhammad Asad - End Note 103 (11:71)

I.e., on realizing that the strangers were God's messengers, and that she and Abraham had nothing to fear from them (*Zamakhshari*): hence the interpolation of the words "with happiness". This differs from the Biblical statement (Genesis xviii, 12-15), according to which Sarah "laughed within herself" at the announcement that she, an old woman, would give birth to a son: for in the above Qur'anic passage this announcement comes after the statement that she laughed, and is introduced by the conjunctive particle *fa*, which in this context denotes "and thereupon" or "whereupon".

Muhammad Asad - End Note 104 (11:72)

This expression of grief obviously relates to her past barrenness as well as to her fear that this astonishing announcement might prove illusory.

Muhammad Asad - End Note 105 (11:73)

Lit., "Art thou astonished at God's decree"" -or: "post thou find God's decree strange?" However, the real meaning of this rhetorical question can only be brought out by paraphrasing it in the manner attempted by me: namely, as an echo of the statement, repeated several times in the Qur'an: "When God wills a thing to be, He but says unto it, 'Be'-and it is."

Muhammad Asad - End Note 106 (11:74)

According to all commentators, this means "he pleaded [lit., "argued"] with Our messengers" (who, as is evident from [29:31](#), had announced to him the impending doom of Sodom and Gomorrah), and not with God Himself.

Muhammad Asad - End Note 107 (11:77)

Lit., "he was straitened as regards the reach of his arm in their behalf" -an idiomatic phrase often used in classical Arabic, denoting here Lot's utter inability to afford his guests protection from the people of Sodom, whose homosexual propensities have ever since been commemorated in the term "sodomy". Since Lot thought that the strangers were no more than handsome young men, he felt certain that they would be sexually assaulted by his sinful countrymen.

Muhammad Asad - End Note 108 (11:78)

Lit., "towards him" -but since their desire was obviously directed at Lot's guests, and not at himself, my rendering would seem appropriate. It is to be noted that in its passive form, as used here, the verb yuhra'un does not merely mean "they came running" but, rather, "running as if driven onward by some force" (Zamakhshari)-in this case, the force of their perverse desire.

Muhammad Asad - End Note 109 (11:78)

Most of the commentators are of the opinion that the phrase "these daughters of mine" signifies here "the daughters of my community" (since a prophet is the spiritual father of his people). But whether this is the case, or whether - as is more probable - Lot's words refer to his actual daughters, there is no doubt that in their wider implication they point to the natural relationship between man and woman as contrasted with the perverse desires of the men of Sodom.

Muhammad Asad - End Note 110 (11:79)

Lit., "no claim whatever to thy daughters".

Muhammad Asad - End Note 111 (11:80)

Lit., "or that I could betake myself to some mighty support". Although some of the commentators are of the opinion that this expression denotes "tribal support" (which was, however, unavailable to Lot inasmuch as he was a stranger in Sodom), we have a number of authentic Traditions (extensively quoted by Tabari) to the effect that what Lot meant was God's support: for the Prophet Muhammad, referring to this Qur'anic passage, is reported to have said, "God bestowed His grace upon Lot, for he betook himself indeed unto a mighty support!"

Muhammad Asad - End Note 112 (11:81)

I.e., in an abstract sense, "to what you are leaving behind" (Razi)-evidently meaning the severing of all associations with the sinful city, and not a physical looking-back.

Muhammad Asad - End Note 113 (11:81)

Cf. [7:83](#) and the corresponding note, as well as [66:10](#), where it is mentioned that Lot's wife, who was apparently a native of Sodom, had acted faithlessly towards her husband, i.e., had refused to believe in his prophetic mission; and her story was thereupon "propounded as a parable of those who are bent on denying the truth".

Muhammad Asad - End Note 114 (11:82)

Lit., "stones of sijjil", which latter noun is regarded by some philologists as the Arabicized form of the Persian sang-i-gil ("clay-stone" or "petrified clay"): cf. Qamus and Taj al-'Arus. If this supposition is correct, the "stones of petrified clay" would be more or less synonymous with "brimstones", which in its turn would point to a volcanic eruption, probably in conjunction with a severe earthquake (alluded to in the preceding phrase, "We turned those [sinful towns] upside down"). But there is also a strong probability, pointed out by Zamakhshari and Razi, that the term sijjil is of purely Arabic origin - namely, a synonym of sijjil, which primarily signifies "a writing", and secondarily, "something that has been decreed": in which case the expression hijarah min sijjil can be understood in a metaphorical sense, namely, as "stones of all the chastisement laid down in God's decree" (Zamakhshari and Razi, both in conjunction with the above verse and in their commentaries on [105:4](#)). It is, I believe, this metaphorical meaning of "stone-hard blows of chastisement pre-ordained", i.e., of God-willed doom, that the concluding sentence of the next verse alludes to.

Muhammad Asad - End Note 115 (11:83)

According to some of the earliest Qur'an-commentators (e.g., Qatadah and `Ikrimah, as quoted by Tabari), this threat of ultimate doom applies to evildoers of all times-which further supports the assumption that the expression hijarah min sijjil has a metaphorical connotation.

Muhammad Asad - End Note 116 (11:84)

See surah 7, note 67.

Muhammad Asad - End Note 117 (11:84)

Thus, belief in the One God and justice in all dealings between man and man (see surah 6, note 150) are here placed together as the twin postulates of all righteousness. Some commentators assume that the people of Madyan were of a particularly commercial bent of mind, and given to fraudulent dealings. It is obvious, however, that the purport of this passage and of its sequence goes far beyond anything that might be construed by a purely "historical" interpretation. What this version of Shu'ayb's story aims at is-as always in the Qur'an-the enunciation of a generally applicable principle of ethics: namely, the impossibility of one's being righteous with regard to God unless one is righteous - in both the moral and social senses of this word - in the realm of human relationships as well. This explains the insistence with which the above prohibition is re-stated in a positive form, as an injunction, in the next verse.

Muhammad Asad - End Note 118 (11:85)

See surah 7, note 68.

Muhammad Asad - End Note 119 (11:86)

I.e., the lasting merit achieved by virtue of good deeds and fair dealings with one's fellow-men (cf. the expression al-baqiyat as-salihah in [18:46](#) and [19:76](#)).

Muhammad Asad - End Note 120 (11:87)

Lit., "Do thy prayers command thee. . .", etc.

Muhammad Asad - End Note 121 (11:87)

i.e., without regard to the rights and needs of others, especially the poor: hence their sarcastic reference, in the next sentence, to Shu'ayb's clemency and right-mindedness.

Muhammad Asad - End Note 122 (11:88)

According to Zamakhshari, Razi and several other commentators, the clause interpolated here between brackets is elliptically implied in Shu'ayb's answer. His stress on the fact that God has graced him amply with worldly goods is meant to remind his countrymen that it is not self-interest that causes him to ask them to be fair in their dealings with their fellow-men.

Muhammad Asad - End Note 123 (11:88)

i.e., "I do not aim at depriving you of what is rightfully yours" - a reference to verse 85 above.

Muhammad Asad - End Note 124 (11:89)

As pointed out in surah 7, note 67, the region inhabited by Shu'ayb's people extended from what is known today as the Gulf of `Aqabah to the mountains of Moab, east of the Dead Sea, in the vicinity of which Sodom and Gomorrah were situated.

Muhammad Asad - End Note 125 (11:91)

Cf. 6:25. In the present instance, however, the self-confessed lack of understanding on the part of the people of Madyan may have a more subjective meaning, similar to the half-indignant, half-embarrassed retort. "I don't know what you are talking about."

Muhammad Asad - End Note 126 (11:91)

Lit., "we regard thee indeed as a weak one among us" -i.e., without any appreciable tribal support.

Muhammad Asad - End Note 127 (11:92)

In classical Arabic usage, as well as in the speech of certain bedouin tribes to this day, the phrase ittakhadhahu (or ja'lahu) zihriyyan (lit., "he put him behind his back") has the meaning of "he held him in contempt", or "he forgot him", or "regarded him as something that may be forgotten". This last rendering seems to be the most appropriate in the above context.

Muhammad Asad - End Note 128 (11:94)

See verse 67 of this surah and the corresponding note 98; also surah 7, note 73.

Muhammad Asad - End Note 129 (11:97)

Lit., "was not right-guided (rashid)". The short passage dealing with Pharaoh and his followers. (verses 96-99) connects with, and amplifies, the reference to the tribe of `Ad, who "followed the bidding of every arrogant enemy of the truth" (verse 59 of this surah). Thus, the main point of this passage is the problem of immoral leadership and, arising from it, the problem of man's individual, moral responsibility for wrongs committed in obedience to a "higher authority". The Qur'an answers this question emphatically in the affirmative: the leader and the led are equally guilty, and none can be absolved of responsibility on the plea that he was but blindly following orders given by those above him. This indirect allusion to man's relative free will - i.e., his freedom of choice between right and wrong-fittingly concludes the stories of the earlier prophets and their wrongdoing communities as narrated in this surah.

Muhammad Asad - End Note 130 (11:99)

See note 37 on the last clause of verse 18 of this surah, as well as verse 60, which refers in identical terms to the destiny of the tribe of 'Ad.

Muhammad Asad - End Note 131 (11:100)

Lit., "This of the accounts" (a construction identical with that employed in [3:44](#), [11:49](#) and [12:102](#)), alluding to the fact that only certain aspects of the relevant stories, and not the complete stories as such, are presented here (cf. verse 120 below): the purpose being, as always in the Qur'an, the illustration of an ethical principle or principles, and of men's varying reactions to the guidance which God offers them directly through His prophets and indirectly through the observable phenomena of His creation. (See in this connection the second part of note 73 on verse ' > of this surah.)

Muhammad Asad - End Note 132 (11:100)

See preceding note.

Muhammad Asad - End Note 133 (11:104)

Lit., "except till a term computed [by Us]".

Muhammad Asad - End Note 134 (11:107)

I.e., unless God wills to reprieve them (cf. the last paragraph of [6:128](#) and the corresponding note 114, as well as note 10 on [40:12](#)). The phrase "as long as the heavens and the earth endure" has caused some perplexity to most of the classical commentators in view of the many Qur'anic statements to the effect that the world as we know it will come to an end on the Last Day, which is synonymous with the Day of Resurrection. This difficulty, however, can be resolved if we remember - as Tabari points out in his commentary on the above verse - that in ancient Arabic usage the expressions "as long as the heavens and the earth endure", or "as long as night and day alternate", etc., were used metonymically in the sense of "time beyond count" (abad). See also [20:105-107](#) and the corresponding note 90, as well as note 63 on [14:48](#).

Muhammad Asad - End Note 135 (11:108)

Le., unless God wills to bestow on them a yet greater reward (Razi; also Manar XII, 161); or - which to my mind is more probable - unless He opens up to man a new, yet higher stage of evolution.

Muhammad Asad - End Note 136 (11:109)

I.e., "do not think that their beliefs are based on reason": a reference, primarily, to the pagan Arabs who - like the wrongdoers spoken of in the preceding passages - rejected God's message on the plea that it conflicted with their ancestral beliefs; and, more generally, to all people who are accustomed to worship (in the widest sense of this word) false values handed down from their ancestors and who, consequently, observe false standards of morality: an attitude which must unavoidably - as the last sentence of this verse shows - result in future suffering, be it in this world or in the hereafter, or in both.

Muhammad Asad - End Note 137 (11:109)

Lit., "We shall repay them their portion in full, undiminished". For an explanation of this sentence, see note 27 on verses 15-16 of this surah.

Muhammad Asad - End Note 138 (11:110)

Lit., "and it was disagreed upon", or "discordant views came to be held about it": meaning that, like Muhammad's early contemporaries, some of Moses' people accepted the divine writ, whereas others refused to submit to its guidance.

Muhammad Asad - End Note 139 (11:110)

Lit., "it would indeed have been decided between them" - i.e., they would have been punished, like those communities of old, by utter destruction, had it not been for God's decree (kalimah, lit., "word") that their punishment should be deferred until the Day of Resurrection (cf. the last sentence of [10:93](#) and the corresponding note 114).

Muhammad Asad - End Note 140 (11:110)

Cf. [2:55](#) - "O Moses, indeed we shall not believe thee until we see God face to face!"

Muhammad Asad - End Note 141 (11:112)

Explaining this injunction, expressed in the second person plural, Ibn Kathir points out that it is addressed to all believers, and that it refers to their behaviour towards everyone, be he believer or unbeliever; in this he obviously relies on the interpretation advanced by Ibn 'Abbas (and quoted by Razi): "It means, 'Be humble before God and do not behave with false pride towards anyone'." According to some later commentators (e.g., Tabari, Zamakhshari, Baghawi, Razi), the meaning is wider, namely, "do not overstep the bounds of what God has ordained", or "do not exceed the limits of equity".

Muhammad Asad - End Note 142 (11:113)

The verb rakana comprises the concepts of inclining (in one's feelings or opinions) towards, as well as of relying on, someone or something, and cannot be translated by a single word; hence my composite rendering of the phrase la tarkanu. The use of the past tense in alladhina zalamu indicates-as is often the case in the Qur'an-deliberate and persistent evildoing; this term is, therefore, suitably rendered as "those who are bent on evildoing".

Muhammad Asad - End Note 143 (11:113)

According to Zamakhshari, the particle thumma at the beginning of this last clause does not signify a sequence in time ("and then" or "afterwards") but, rather, a stress on the impossibility (istib'ad) of their ever being succoured by God.

Muhammad Asad - End Note 144 (11:114)

Lit., "at the two ends".

Muhammad Asad - End Note 145 (11:114)

This injunction circumscribes all the obligatory prayers without specifying either their form or the exact times of their performance, both of which are clearly laid down in the sunnah (i.e., the authenticated sayings and the practice) of the Prophet: namely, at dawn (fajr), shortly after mid-day (zuhr), in the afternoon ('asr), immediately after sunset (maghrib), and in the first part of the night ('isha'). Inasmuch as the above verse stresses the paramount importance of prayer in general, it is safe to assume that it refers not merely to the five obligatory prayers but to a remembrance of God at all times of one's wakeful life.

Muhammad Asad - End Note 146 (11:116)

For my rendering of the particle law-la, at the beginning of this sentence, as "alas", see surah 10, note

119. The present passage connects with the statement in the preceding verse, "God does not fail to requite the doers of good", as well as with verse 111 above, "unto each and all will thy Sustainer give their due for whatever [good or evil] they may have done". - For the wider implications of the term *garn* ("generation"), see surah 6, note 5.

Muhammad Asad - End Note 147 (11:116)

The verb *tarifa* means "he enjoyed a life of ease and plenty", while the participle *mutraf* denotes "one who enjoys a life of ease and plenty" or "indulges in the pleasures of life", i.e., to the exclusion of moral considerations. The form *mutarraf* has an additional significance, namely, "one whom a life of softness and ease has caused to behave insolently", or "one whom the [exclusive] pursuit of the pleasures of life has corrupted" (Mughni). Hence my above rendering of the phrase *ma utrifu fih*.

Muhammad Asad - End Note 148 (11:117)

See surah 6, note 116.

Muhammad Asad - End Note 149 (11:117)

This passage connects with the concluding clause of the preceding verse, "and lost themselves in sinning". According to most of the classical commentators, the term *zulm* (lit., "wrong" or "evildoing") is in this context synonymous with "wrong beliefs" amounting to a denial of the truths revealed by God through His prophets, a refusal to acknowledge His existence, or the ascribing of divine powers or qualities to anyone or anything beside Him. Explaining the above verse in this sense, Razi says: "God's chastisement does not afflict any people merely on -account of their holding beliefs amounting to shirk and kufr, but afflicts them only if they persistently commit evil in their mutual dealings, and deliberately hurt (other human beings) and act tyrannically [towards them]. Hence, those who are learned in Islamic Law (*al-fugaha'*) hold that men's obligations towards God rest on the principle of [His] forgiveness and liberality, whereas the rights of man are of a stringent nature and must always be strictly observed" - the obvious reason being that God is almighty and needs no defender, whereas man is weak and needs protection. (Cf. the last sentence of 28:59 and the corresponding note 61.)

Muhammad Asad - End Note 150 (11:118)

Le., about everything, even about the truths revealed to them by God. - For a discussion of the term *ummah wahidah* ("one single community") and its wider implications, see surah 2, notes 197 and 198; the second part of 2:253 and the corresponding note 245; and the second part of 5:48 and the corresponding notes 66 and 67. Thus, the Qur'an stresses once again that the unceasing differentiation in men's views and ideas is not incidental but represents a God-willed, basic factor of human existence. If God had willed that all human beings should be of one persuasion, all intellectual progress would have been ruled out, and "they would have been similar in their social life to the bees and the ants, while in their spiritual life they would have been like the angels, constrained by their nature always to believe in what is true and always to obey God" (Manar XII, 193) - that is to say, devoid of that relative free will which enables man to choose between right and wrong and thus endows his life - in distinction from all other sentient beings - with a moral meaning and a unique spiritual potential.

Muhammad Asad - End Note 151 (11:119)

Le., those who avail themselves of His grace, consisting of the God-given ability to realize His existence (cf. 7:172 and the corresponding note 139) and the guidance which He offers to mankind through His prophets (Razi).

Muhammad Asad - End Note 152 (11:119)

Some of the earliest commentators (e.g., Mujahid and `Ikrimah) are of the opinion that the expression *li-dhalika* (rendered by me as "to this end") refers to God's bestowal of His grace upon man, while others (e.g., Al-Hasan and `Ata) relate it to men's ability to differ intellectually from one another.

According to Zamakhshari, it refers to the freedom of moral choice which characterizes man and is spoken of in the preceding passages: and since it is this freedom which constitutes God's special gift to man and raises him above all other created beings (cf. the parable of Adam and the angels in [2:30-34](#)), Zamakhshari's interpretation is, in my opinion, the most comprehensive of all.

Muhammad Asad - End Note 153 (11:119)

The "word of God" reiterated here as well as in [32:13](#) has originally been pronounced in [7:18](#) with reference to the "followers of Satan", i.e., those who reject the guidance offered them by God; hence my interpolation at the beginning of the paragraph. As regards the meaning of jinn (rendered by me in this and similar instances as "invisible beings"), see Appendix III.

Muhammad Asad - End Note 154 (11:120)

Le., the Qur'an does not intend to present those stories as such, but uses them (or, rather, relevant parts of them) as illustrations of moral truths and as a means to strengthen the faith of the believer (see the second part of note 73 as well as note 131 above).

Muhammad Asad - End Note 155 (11:123)

Lit., "God's is [the knowledge of] the hidden reality of...", etc. For this meaning of the term al-ghayb, see note 3 on [2:3](#).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (11:6)

[6:99](#), [55:29](#)

Shabbir Ahmed - End Note 2 (11:7)

[45:24](#). Six Stages or Eras: [7:54](#), [10:3](#), [11:7](#), [25:59](#), [50:38](#), [57:4](#), See [41:10](#)

Shabbir Ahmed - End Note 3 (11:11)

A'maal Saaleh = Deeds that increase the individual and collective potential of a society = Helping people = Improving the environment = Fulfilling others' needs = Contributing to the society

Shabbir Ahmed - End Note 4 (11:13)

Or produce one Surah like this [2:23](#), [10:38](#)

Shabbir Ahmed - End Note 5 (11:15)

[17:18](#)

Shabbir Ahmed - End Note 6 (11:16)

Following one's own desires is the inevitable consequence of disregarding Permanent Values

Shabbir Ahmed - End Note 7 (11:17)

Imam = Standard of truth = Literally, the plumb-line = A trustworthy leader, human or book =

Authority = Decisive means

Shabbir Ahmed - End Note 8 (11:18)

The clergy have tampered with previous scriptures, and they will keep doing it. [2:79](#), [2:101](#), [3:77](#), [6:113](#), [6:138-139](#), [9:34](#), [22:52](#)

Shabbir Ahmed - End Note 9 (11:24)

A brief historical resume of some communities and their messengers illustrates this phenomenon - the efforts of the messengers and the reaction of their respective people. Using Tasreef, here are some related verses about people and their messengers described in Surah Hud. Noah (to the Valleys of Tigris and Euphrates): [7:69](#), [10:72](#), [14:9](#), [21:76](#), [23:23](#), [26:109](#), [29:14](#), [71:21](#). Hud (to 'Aad): [7:65](#), [7:123](#), [11:50](#), [29:38](#), [41:13](#), [46:26](#), [51:41](#), [53:50](#), [54:17](#), [69:4](#). Saaleh (to Thamud): [7:73](#), [11:89](#), [26:141](#), [27:45](#). LOT: [6:86](#), [15:61](#), [21:74](#), [27:56](#), [29:26](#), [37:131](#). Abraham (to Babylon and Ninevah): [21:24](#), [2:258](#), [3:33](#), [3:96](#), [4:35](#), [4:125](#), [14:36](#), [16:120](#), [19:50](#), [21:51](#), [22:26](#), [29:27](#), [37:83](#), [37:99](#), [53:27](#), [53:37](#), [60:1](#), [87:19](#). Shoaib (to Midyan): [7:85](#), [9:70](#), [15:78](#), [22:44](#), [26:176](#), [38:13](#), [50:14](#). Moses (to the Israelites and Pharaoh's people): [4:164](#), [6:84](#), [7:103](#), [7:144](#), [10:75](#), [17:101](#), [19:51](#), [20:9-40](#), [23:47](#), [26:10](#), [27-12](#), [28:22-29](#), [40:25](#), [79:15](#)

Shabbir Ahmed - End Note 10 (11:27)

[17:70](#)

Shabbir Ahmed - End Note 11 (11:37)

A flood in the valley of Tigris and Euphrates was forthcoming ([11:44](#)). The rejecters would drown for not heeding the prophet

Shabbir Ahmed - End Note 12 (11:40)

[11:45](#), [66:10](#). Noah's wife and son did not embark

Shabbir Ahmed - End Note 13 (11:43)

The only security that day in the valley was for those who had believed in Noah and followed his advice

Shabbir Ahmed - End Note 14 (11:44)

The ship came to rest at Judea, in the hills of Ararat, east of the Tigris River

Shabbir Ahmed - End Note 15 (11:45)

So, why was he not saved? Didn't You promise to save my family?

Shabbir Ahmed - End Note 16 (11:46)

You were not aware of the Divine Criterion of relationships which are based on Ideology and not on lineage otherwise you would not have asked such a question

Shabbir Ahmed - End Note 17 (11:48)

And other communities, all of them will be awarded according to their deeds. [11:15-16](#)

Shabbir Ahmed - End Note 18 (11:64)

This verse along with [55:10](#) pronounces one of the most revolutionary concepts of the Qur'an. The land, the earth is owned by none but God and must be open for all His creation as a means of sustenance. So, all landlord-ship is contrary to the Divine Ordinance. In the Divine System, the Central authority will see to it that any piece of land will be for those who toil in it and give God His Right, the poor-due. [6:141](#)

Shabbir Ahmed - End Note 19 (11:79)

Our intention is to get our behavior made permissible

Shabbir Ahmed - End Note 20 (11:81)

She stays behind because she has chosen to go along with the trends of the times. And she is among those who remain silent at the prevalent wrongdoing

Shabbir Ahmed - End Note 21 (11:84)

Any system based on injustice cannot endure

Shabbir Ahmed - End Note 22 (11:90)

[14:8](#)

Shabbir Ahmed - End Note 23 (11:94)

Shoaib and his companions had moved to safety as forewarned

Shabbir Ahmed - End Note 24 (11:98)

[14:28](#)

Shabbir Ahmed - End Note 25 (11:105)

The sad ones will be devoid of blessings, and the glad ones will enjoy all bounties of the eternal life. [36:59](#)

Shabbir Ahmed - End Note 26 (11:106)

[21:100](#)

Shabbir Ahmed - End Note 27 (11:107)

The current Universe will be dismantled for a new Universe. [5:44](#), [14:48](#), [21:104](#), [25:22](#), [39:37](#), [69:16](#), [70:9](#)

Shabbir Ahmed - End Note 28 (11:110)

The Word that the Final revelation Al-Qur'an, will come forth with perfected message

Shabbir Ahmed - End Note 29 (11:116)

Zulm = Displacing something from its rightful place = Wrongdoing = Violation of human rights.

Mujrimeen = Criminals = Guilty = Those who thrive on the fruit of others' toil

Shabbir Ahmed - End Note 30 (11:117)

The Qur'an is consistent in its theme that people will be rewarded for what they do (Ya'maloon), and not for what they know (Ya'lamoona). The Book stresses on the right belief system, for, people are strongly influenced in their behavior by what they think and believe. Muslihooon = Reformers = Those who help their own and fellow humans' condition = Those who set things right in their environment. This is one of the most revolutionary verses in the Qur'an. It throws out all dogmatic assertions that are the hallmark of a 'religion'. As we have seen, Islam is not a 'religion' consisting merely of a set of some dogmas, rites and rituals. It is Ad-Deen, the Divinely Prescribed Collective way of Life. Allama Muhammad Asad, Sir Syed Ahmed Khan, Allama Inayatullah Khan Al-Mashriqi et al are in complete agreement with the meaning of this verse [11:117](#) as translated here

Shabbir Ahmed - End Note 31 (11:118)

[5:48](#)

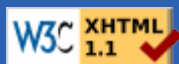
Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 6 (11:46)

Intercession is Satan's most effective bait to entice people into idol worship. However, Abraham could not help his father, nor could Noah help his son, nor could Muhammad help his own relatives ([2:254](#), [9:80](#) & 114).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 12:1 A1L30R200. These are the signs of the clarifying book.¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 12:1 A.L.R, these are the signs of the clarifying Scripture.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 12:1 Alif. Lam. Ra. ¹ THESE ARE MESSAGES of a revelation clear in itself and clearly showing the truth:²
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 12:1 A.L.R. These (letters) are proofs of this profound scripture.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 12:1 A.L.R. Alif-Laam-Ra. (Allah, Lateef the Unfathomable, Raaziq the Provider, states that), These are the messages of a revelation clear in itself and clearly showing the truth.
Transliteration	Bismi All<u>a</u>hi al<u>R</u>rah<u>ma</u>ni al<u>R</u>ra<u>h</u>ee<u>m</u>i 12:1 Alif-l<u>a</u>m-r<u>a</u> tilka <u>a</u>y<u>a</u>tu<u>al</u>kit<u>a</u>bi al<u>m</u>ubeenu
A	بسم الله الرحمن الرحيم 12:1 الر تلك ءايت الكتب المبين
Edip-Layth	12:2 We have sent it down an Arabic Quran/recitation, perhaps you will reason.

The Monotheist Group	12:2 We have sent it down an Arabic compilation, perhaps you will comprehend.
Muhammad Asad	12:2 behold, We have bestowed it from on high as a discourse in the Arabic tongue, so that you might encompass it with your reason. ³
Rashad Khalifa	12:2 We have revealed it an Arabic Quran, that you may understand. ²
Shabbir Ahmed	12:2 Indeed, We have sent it down in all clarity, in the Arabic tongue, so that you might encompass it with your reason.
Transliteration	12:2 Innā anzalnāhu qur-ānanAAarabiyyan laAAallakum taAAqiloona
A	12:2 انا انزلنه قرءنا عربيا لعلمكم تعقلون
Edip-Layth	12:3 We relate to you the best stories through what We have inspired to you in this Quran; and before it you were of those who were unaware.
The Monotheist Group	12:3 We narrate to you the best stories through what We have inspired to you in this Qur'an; and before it you were of those who were unaware.
Muhammad Asad	12:3 In the measure that We reveal ⁴ this Qur'an unto thee, [O Prophet,] We explain it to thee in the best possible way, ⁵ seeing that ere this thou wert indeed among those who are unaware [of what revelation is]. ⁶
Rashad Khalifa	12:3 We narrate to you the most accurate history through the revelation of this Quran. Before this, you were totally unaware.
Shabbir Ahmed	12:3 We reveal this Qur'an to you (O Prophet!) and explain it in the best possible way, seeing that before this you were unaware of what revelation is.
Transliteration	12:3 Nahnu naqu ssu AAalayka a hsanaalqasasi bim a aw hayna ilayka hathaalqur-ana wa-in kunta min qablihi lamina algh afileena
A	12:3 نحن نقص عليك احسن القصص بما اوحينا اليك هذا القرءان وان كنت من قبله لمن الغفلين
Edip-Layth	<i>An Adventure Starting with a Dream</i> 12:4 When Joseph said to his father: "My father, I have seen eleven planets and the sun and the moon, I saw them prostrating before me." ³
The Monotheist Group	12:4 When Joseph said to his father: "My father, I have seen eleven planets and the sun and the moon, I saw them yielding to me."
Muhammad Asad	12:4 LO! ⁷ Thus spoke Joseph unto his father: "O my father! Behold, I saw [in a dream] eleven stars, as well as the sun and the moon: I saw them prostrate themselves before me!"
Rashad Khalifa	12:4 Recall that Joseph said to his father, "O my father, I saw eleven planets, and the sun, and the moon; I saw them prostrating before me."
Shabbir Ahmed	12:4 Thus spoke Joseph to his father, "O My father! I saw in a dream eleven stars, and the sun, and the moon, I saw them prone themselves to me!"
Transliteration	12:4 Ith qala yoosufu li-abeehi y abati innee raaytu a hada AAashara kawkaban waalshshamsawaalqamara raaytuhum lee sajideena
A	12:4 اذ قال يوسف لابييه يابت انى رايت احد عشر كوكبا والشمس والقمر رايتهم لى سجدين
Edip-Layth	12:5 He said, "O my son, do not relate your dream to your brothers, or they will

	scheme against you. The devil is to human being a clear enemy."
The Monotheist Group	12:5 He said: "O my son, do not relate your vision to your brothers, or they will scheme against you. The devil is to man a clear enemy."
Muhammad Asad	12:5 [Jacob] replied: "O my dear son! ⁸ Do not relate thy dream to thy brothers lest [out of envy] they devise an evil scheme against thee; verily, Satan is man's open foe! ⁹
Rashad Khalifa	12:5 He said, "My son, do not tell your brothers about your dream, lest they plot and scheme against you. Surely, the devil is man's worst enemy.
Shabbir Ahmed	12:5 Jacob replied, "O My dear son! Do not relate your dream to your brothers. They might, out of envy, devise a scheme against you. Surely, selfish ego is man's open enemy."
Transliteration	12:5 Qala ya bunayya la taqsuṣru/yaḡa AAala ikhwatika fayakeedoo laka kaydan innaalshshayṭana lil-insani AAaduwwun mubeen un
A	12:5 قال بينى لا تقصص رعباك على اخوتك فيكيدوا لك كيدا ان الشيطان للانسن عدو مبين
Edip-Layth	12:6 As such, your Lord has chosen you, and He teaches you the interpretation of dreams, and He completes His blessings upon you and upon the descendants of Jacob, as He completed it for your fathers before that, Abraham and Isaac. Your Lord is Omniscient, Wise. ⁴
The Monotheist Group	12:6 And as such, your Lord has chosen you, and He teaches you the interpretation of dreams, and He completes His blessings upon you and upon the descendants of Jacob, as He completed it for your fathers before that, Abraham and Isaac. Your Lord is Knowing, Wise.
Muhammad Asad	12:6 For, [as thou hast been shown in thy dream,] even thus will thy Sustainer elect thee, and will impart unto thee some understanding of the inner meaning of happenings, ¹⁰ and will bestow the full measure of His blessings upon thee and upon the House of Jacob -even as, aforetime, He bestowed it in full measure upon thy forefathers Abraham and Isaac. Verily, thy Sustainer is all-knowing, wise!"
Rashad Khalifa	12:6 "Your Lord has thus blessed you, and has given you good news through your dream. He has perfected His blessings upon you and upon the family of Jacob, as He did for your ancestors Abraham and Isaac before that. Your Lord is Omniscient, Most Wise."
Shabbir Ahmed	12:6 "Your Lord will elect you and give you outstanding insight into the reality of things. He will perfect His grace upon you, and upon the House of Jacob, as He perfected it upon your forefathers, Abraham and Isaac. Surely, your Lord is Knower, Wise."
Transliteration	12:6 Wakathalika yajtabeeka rabbukawayuAAallimuka min ta/weeli al-a ḡadeethi wayutimmuniAAamatahu AAalayka waAAal a ḡali yaAAaqooba kam aatammahā AAal a abawayka min qablu ibraḡheemawa-ishḡaqa inna rabbaka AAaleemun ḡakeem un
A	12:6 وكذلك يجتبيك ربك ويعلمك من تاويل الاحاديث ويتم نعمته عليك وعلى ءال يعقوب كما اتمها على ابويك من قبل ابراهيم واسحق ان ربك عليم حكيم
Edip-Layth	12:7 It is thus that in Joseph and his brothers are signs for those who seek.
The Monotheist Group	12:7 It is thus that in Joseph and his brothers are signs for those who seek.
Muhammad Asad	12:7 Indeed, in [the story of] Joseph and his brothers there are messages for all who search [after truth]. ¹¹

Rashad Khalifa	12:7 In Joseph and his brothers there are lessons for the seekers.
Shabbir Ahmed	12:7 In the story of Joseph and his brothers there are messages for all with a seeking mind.
Transliteration	12:7 Laqad kana fee yoosufa wa-ikhwatihi <u>ayatun</u> ilissa-ileena
A	12:7 لقد كان في يوسف واخوته آيات للسائلين
Edip-Layth	12:8 For they said, "Joseph and his brother are more loved by our father than us, while we are a gang. Our father is clearly misguided."
The Monotheist Group	12:8 For they said: "Joseph and his brother are more loved by our father than us, while we are a numerous group. Our father is clearly misguided."
Muhammad Asad	12:8 NOW [Joseph's brothers] spoke [thus to one another:] "Truly, Joseph and his brother [Benjamin] are dearer to our father than we, even though we are so many. ¹² Behold, our father is surely suffering from an aberration!" ¹³
Rashad Khalifa	12:8 They said, "Joseph and his brother are favored by our father, and we are in the majority. Indeed, our father is far astray.
Shabbir Ahmed	12:8 Joseph's brothers spoke thus to one another, "Joseph and his brother (Benjamin) are more favored by our father even though we are so many. Our father is obviously in error."
Transliteration	12:8 lth q aloo layoosufu waakhoohu a habbuila abeen a minn a wana hnu AAusbatuninna abana lafee dalalin mubeenin
A	12:8 اذ قالوا ليوسف واخوه احب الى ابينا منا ونحن عصبة ان ابانا لفي ضلال مبين
Edip-Layth	<i>The Evil Whisperer</i> 12:9 "Kill Joseph or cast him in the land, then your father's favor will be all yours, and after that you will be a reformed people."
The Monotheist Group	12:9 "Kill Joseph or cast him in the land, then your father's favor will be all yours, and after that you will be an upright people."
Muhammad Asad	12:9 [Said one of them:] "Slay Joseph, or else drive him away to some [faraway] land, so that your father's regard may be for you alone: and after this is done, you will be [free to repent and to live once again as] righteous people!" ¹⁴
Rashad Khalifa	<i>Joseph's Fate Already Decided by God</i> 12:9 "Let us kill Joseph, or banish him, that you may get some attention from your father. Afterwards, you can be righteous people." ³
Shabbir Ahmed	12:9 One of them proposed, "Let us slay Joseph or leave him in a distant land. Then your father's favor will be all for you, and your affairs will be adjusted right for you."
Transliteration	12:9 Oqtuloo yoosufa awi i trahoohuardan yakhlu lakum wajhu abeekum watacoonoo min baAAadihiqawman <u>sali</u> heena
A	12:9 اقتلوا يوسف او اطرحوه ارضا يخل لكم وجه ايكم وتكونوا من بعده قوما صالحين
Edip-Layth	12:10 One amongst them said, "Do not kill Joseph, but if you are going to do anything, then cast him into the bottom of the well, so that anyone traveling by will pick him up."
	12:10 One amongst them said: "Do not kill Joseph, but if you are going to do

The Monotheist Group	anything, then cast him into the bottom of the well, so that anyone traveling by will pick him up."	
Muhammad Asad	12:10 Another of them said: "Do not slay Joseph, but -rather - if you must do something - cast him into the dark depths of this well, [whence] some caravan may pick him up." ¹⁵	
Rashad Khalifa	12:10 One of them said, "Do not kill Joseph; let us throw him into the abyss of the well. Perhaps some caravan can pick him up, if this is what you decide to do."	
Shabbir Ahmed	12:10 Another of them suggested, "Do not slay Joseph. Rather, if you must do something, cast him into a deep well, and some caravan may pick him up."	
Transliteration	12:10 Qala qa-ilun minhum l ataqtuloo yoosufa waalqoohu fee ghay abati aljubbi yaltaqi <th>huba</th> AAdu alssayy ^{ar} ati in kuntum faAAaileena	huba
A	12:10 قال قائل منهم لا تقتلوا يوسف والقوه فى غيبت الجب يلتقطه بعض السيارة ان كنتم فعلين	
Edip-Layth	12:11 They said, "Our father, why do you not trust us with Joseph, we are to him well wishers."	
The Monotheist Group	12:11 They said: "Our father, why do you not trust us with Joseph, we are to him well wishers."	
Muhammad Asad	12:11 [On this they agreed; and thereupon] they spoke [thus to their father]: "O our father! Wherefore wilt thou not trust us with Joseph, seeing that we are indeed his well-wishers?"	
Rashad Khalifa	12:11 They said, "Our father, why do you not trust us with Joseph? We will take good care of him."	
Shabbir Ahmed	12:11 They said, "O Our father! Why do you not trust us with Joseph when we are good friends to him?"	
Transliteration	12:11 Qaloo y a ab ana m alaka l a ta/mann a AAal a yoosufa wa-inn alahu lanasi <th>hoona</th>	hoona
A	12:11 قالوا ياابانا ما لك لا تامنا على يوسف وانا له لنصحون	
Edip-Layth	12:12 "Send him with us tomorrow to enjoy and play, and we will take care of him."	
The Monotheist Group	12:12 "Send him with us tomorrow to enjoy and play, and we will take care of him."	
Muhammad Asad	12:12 Let him go out with us tomorrow, that he may enjoy himself and play: and, verily, we shall guard him well!"	
Rashad Khalifa	12:12 "Send him with us tomorrow to run and play. We will protect him."	
Shabbir Ahmed	12:12 "Send him with us tomorrow that he may enjoy himself and play. We will take good care of him."	
Transliteration	12:12 Arsilhu maAAana ghadan yartaAAawayalAAab wa-inna lahu lahafi <th>thoona</th>	thoona
A	12:12 ارسله معنا غدا يرتع ويلعب وانا له لحفظون	
Edip-Layth	12:13 He said, "It saddens me that you should take him, and I fear that the wolf would eat him if you would be absent from him."	

The Monotheist Group	12:13 He said: "It saddens me that you should take him, and I fear that the wolf would eat him if you would be absent of him."
Muhammad Asad	12:13 [Jacob] answered: "Behold, it grieves me indeed [to think] that you might take him with you, for I dread lest the wolf devour him at a moment when you are heedless of him!"
Rashad Khalifa	12:13 He said, "I worry lest you go away with him, then the wolf may devour him while you are not watching him."
Shabbir Ahmed	12:13 Jacob said, "I worry that you take him with you to the wild and some wolf devours him when you are distracted."
Transliteration	12:13 Qala innee laya hzununee an tha thhaboobihi waakh afu an ya/kulahu alththi/buwaantum AAanhu ghafiloon
A	12:13 قال انى ليحزننى ان تذهبوا به واخاف ان ياكله الذئب وانتم عنه غفلون
Edip-Layth	12:14 They said, "If the wolf eats him, while we are a gang, then we are the losers."
The Monotheist Group	12:14 They said: "If the wolf eats him, while we are a numerous group, then we are the losers."
Muhammad Asad	12:14 Said they: "Surely, if the wolf were to devour him notwithstanding that we are so many-then, behold, we ought ourselves to perish!"
Rashad Khalifa	12:14 They said, "Indeed, if the wolf devours him, with so many of us around, then we are really losers."
Shabbir Ahmed	12:14 They said, "If a wolf devours him in the strong presence (of the ten) of us, will our lives be worth living?"
Transliteration	12:14 Qaloo la-in akalahu alththi/buwanahnu AAusbatun inna ithan lakhasiroona
A	12:14 قالوا لن اكله الذئب ونحن عصبة انا اذا لخسرون
Edip-Layth	12:15 So, when they went with him they had agreed to place him at the bottom of the well. We inspired him: "You will inform them of this act of theirs while they will not expect it." ⁵
The Monotheist Group	12:15 So, when they went with him they had agreed to place him at the bottom of the well. And We inspired to him: "You will inform them of this act of theirs while they will not expect it."
Muhammad Asad	12:15 And so, when they went away with him, they decided to cast him into the dark depths of the well. And We revealed [this] unto him: "Thou wilt yet remind them of this their deed at a time when they shall not perceive [who thou art] !" ¹⁶
Rashad Khalifa	<i>Believers are Blessed with God's Assurances</i> 12:15 When they went away with him, and unanimously decided to throw him into the abyss of the well, we inspired him: "Some day, you will tell them about all this, while they have no idea."
Shabbir Ahmed	12:15 Unanimous in their decision, they led Joseph to cast him into a deep well. When they were placing Joseph in the well, We revealed to him that he would remain secure, and one day he would tell his brothers about what they did. We also revealed to him that it would be a mystery to them as to how Joseph was saved!
Transliteration	12:15 Falamma thahaboo bihiwaajmaAAoo an yajAAaloohu fee ghay abati aljubbi waawhaynailayhi latunabi-annahum bi-amrihim hatha wahum layashAAuroona

A	12:15 فلما ذهبوا به واجمعوا ان يجعلوه فى غيبت الجب واوحينا اليه لتتبننهم بامرهم هذا وهم لا يشعرون
Edip-Layth	12:16 They came to their father at dusk crying.
The Monotheist Group	12:16 And they came to their father in the evening crying.
Muhammad Asad	12:16 And at nightfall they came to their father, weeping,
Rashad Khalifa	12:16 They came back to their father in the evening, weeping.
Shabbir Ahmed	12:16 After carrying out their plan they came to their father at night weeping.
Transliteration	12:16 Waj̣aoo abahum AAisḥaanyabkoona
A	12:16 وجاءو اباهم عشاء يبكون
Edip-Layth	12:17 They said, "Our father, we went to race and left Joseph by our things, and the wolf ate him! But you would not trust us even if we are truthful."
The Monotheist Group	12:17 They said: "Our father, we went to race and left Joseph by our things, and the wolf ate him! But you would not believe us even if we are truthful."
Muhammad Asad	12:17 [and] said: "O our father! Behold, we went off racing with one another, and left Joseph behind with our things; and thereupon the wolf devoured him! But [we know that] thou wouldst not believe us even though we speak the truth" -
Rashad Khalifa	12:17 They said, "Our father, we went racing with each other, leaving Joseph with our equipment, and the wolf devoured him. You will never believe us, even if we were telling the truth."
Shabbir Ahmed	12:17 Saying, "O Our father! We went racing with each other, and left Joseph by our belongings. A wolf did eat him up. We fear that you will not believe us even though we speak the truth."
Transliteration	12:17 Qaloo y a ab anainna thahabna nastabiqu watarakn ayoosufa AAinda mataAAaina faakalahu a lththi/buwama anta bimu/minin lan a walaw kunn a sadiqeena
A	12:17 قالوا يا ابانا انا ذهبنا نستبق وتركنا يوسف عند متعنا فاكله الذئب وما انت بمومن لنا ولو كنا صدقين
Edip-Layth	12:18 They came with his shirt stained in false blood. He said, "You have invented this tale yourselves. Patience is good, and God's help is sought against what you describe."
The Monotheist Group	12:18 And they came with his shirt stained in false blood. He said: "You have invented this tale yourselves. Patience is good, and God's help is sought against what you describe."
Muhammad Asad	12:18 and they produced his tunic with false blood upon it. [But Jacob] exclaimed: "Nay, but it is your [own] minds that have made [so terrible] a happening seem a matter of little account to you! ¹⁷ But [as for myself,] patience in adversity is most goodly [in the sight of God]; and it is to God [alone] that I pray to give me strength to bear the misfortune which you have described to me." ¹⁸
Rashad Khalifa	12:18 They produced his shirt with fake blood on it. He said, "Indeed, you have conspired with each other to commit a certain scheme. All I can do is resort to a

	quiet patience. May GOD help me in the face of your conspiracy."
Shabbir Ahmed	12:18 And they came with false blood on his shirt. He said, "I do not believe this story; you have made it up. I will remain steadfast in the face of your conspiracy, and God is the One Whose help is sought in the kind of misfortune you describe to me."
Transliteration	12:18 Waj ^{aa} oo AAal a qamee sh ^{ih} ibidamin ka th ^{ib} in q ala bal sawwalat lakum an ^f usukumamran fa ^s abrun jameelun waAll ^{ah} u almustaAA ^{an} uAAala ma ta ^s ifoona
A	12:18 وجاءوا على قميصه بدم كذب قال بل سولت لكم انفسكم امرا فصبر جميل والله المستعان على ما تصفون
Edip-Layth	<i>Joseph is Taken to Egypt</i> 12:19 A traveling caravan came and they sent their water-drawer. When he let down his bucket he said, "Good news, there is a boy!" So they hid him as merchandise. God knows what they do.
The Monotheist Group	12:19 And a traveling caravan came and they sent their man to draw water, but when he drew he said: "Good news, there is a boy!" So they hid him as merchandise. And God is aware of what they do.
Muhammad Asad	12:19 AND THERE CAME a caravan; ¹⁹ and they sent forth their drawer of water, and he let down his bucket into the well - [and when he saw Joseph] he exclaimed: "Oh, what a lucky find, ²⁰ this boy!" And they hid him with a view to selling him: but God had full knowledge of all that they were doing.
Rashad Khalifa	<i>Joseph is Taken to Egypt</i> 12:19 A caravan passed by, and soon sent their waterer. He let down his bucket, then said, "How lucky! There is a boy here!" They took him along as merchandise, and GOD was fully aware of what they did.
Shabbir Ahmed	12:19 There came a caravan, and they sent their water drawer. He let down his rope and pail into the well. He called in excitement, "Oh, what a lucky find! It is a teenage boy!" People of the caravan took him along as treasure. And God was Aware of what they did.
Transliteration	12:19 Waj ^{aa} at sayy ar ^{at} un faarsaloo w ar ^{id} ahumfaadla dalwahu q ala y a bushr a ha th aghula ^m un waasarroohu bi ^{id} aAA ^{at} an waAll ^{ah} uAA ^{ale} emun bi ^m a yaAA ^{am} aloonaa
A	12:19 وجاءت سيارة فارسلوا واردهم فادلى دلوه قال يبشرى هذا غلم واسروه بضعة والله عليم بما يعملون
Edip-Layth	12:20 They sold him for a low price, a few silver coins, and they regarded him as insignificant.
The Monotheist Group	12:20 And they sold him for a low price, a few silver coins, and they regarded him as insignificant.
Muhammad Asad	12:20 And they sold him for a paltry price - a mere few silver coins: thus low did they value him.
Rashad Khalifa	12:20 They sold him for a cheap price - a few dirhams - for they did not have any need for him.
Shabbir Ahmed	12:20 They sold him in the market for a low price, a few silver coins. They had little idea of his value.
Transliteration	12:20 Washarawhu bithamanin bakhsin dar ah ⁱ mamaAA ^{ad} oodatin wak anoo feehi mina alzz ^{ah} ideena

A	12:20 وشروه بثمن بخس درهم معدودة وكانوا فيه من الزهدين
Edip-Layth	12:21 The one from Egypt who bought him said to his wife: "Make his stay generous, perhaps he will benefit us or we may take him as a son." It was thus that We established Joseph in the land and to teach him the interpretation of dreams. God has full power over matters, but most of the people do not know. ⁶
The Monotheist Group	12:21 And the one from Egypt who bought him said to his wife: "Make his stay generous, perhaps he will benefit us or we may take him as a son." And it was thus that We established Joseph in the land and to teach him the interpretation of dreams. And God has full power over matters, but most of the people do not know.
Muhammad Asad	12:21 And the man from Egypt who bought him ²¹ said to his wife: "Make his stay [with us] honourable; he may well be of use to us, or we may adopt him as a son. And thus We gave unto Joseph a firm place on earth; and [We did this] so that We might impart unto him some understanding of the inner meaning of happenings. ²² For, God always prevails in whatever be His purpose: but most people know it not.
Rashad Khalifa	12:21 The one who bought him in Egypt said to his wife, "Take good care of him. Maybe he can help us, or maybe we can adopt him." We thus established Joseph on earth, and we taught him the interpretation of dreams. GOD's command is always done, but most people do not know.
Shabbir Ahmed	12:21 The one who bought him in Egypt said to his wife, "Receive him honorably. Take good care of him. May be he can help us or we can adopt him as a son." We, thus, established Joseph in Egypt and arranged for him proper education and training. He was gifted with a great insight into events. God's command always prevails although most people would not understand the stages of Cause and Effect.
Transliteration	12:21 Waqala allathee ishtarahum in misra liimraatihi akrimee mathwahu AAasaan yanfaAAana aw nattakhi thahu waladan waka thalikamakkanna liyoosufa fee al-ardi walinuAAallimahu minta/weeli al-a hadeethi wa Allahu gh alibunAAala amrihi walakinna akthara alInnasila yaAAlamoona
A	12:21 وقال الذى اشتريه من مصر لامراته اكرمى مثوبه عسى ان ينفعنا او نتخذه ولدا وكذلك مكنا ليوسف فى الارض ولنعلمه من تاويل الاحاديث والله غالب على امره ولكن اكثر الناس لا يعلمون
Edip-Layth	<i>Tested with Sexual Temptation</i> 12:22 When he reached his maturity, We gave him position and knowledge. It is thus that We reward the good doers.
The Monotheist Group	12:22 And when he reached his independence, We gave him position and knowledge. It is thus that We reward the good doers.
Muhammad Asad	12:22 And when he reached full manhood, We bestowed upon him the ability to judge [between right and wrong], as well as [innate] knowledge: for thus do We reward the doers of good.
Rashad Khalifa	12:22 When he reached maturity, we endowed him with wisdom and knowledge. We thus reward the righteous.
Shabbir Ahmed	12:22 When Joseph reached his prime, We gave him wisdom and knowledge, since he lived upright. We bestow knowledge and wisdom on those who live a balanced life in youth.

Transliteration	12:22 Walamma balagha ashuddahu ataynahu hukman waAailman waka thalika najzee almuhsineena
A	12:22 ولما بلغ أشده ءاتينه حكما وعلمًا وكذلك نجزي المحسنين
Edip-Layth	12:23 The woman, in whose house he was staying, attempted to seduce him away from himself. She closed the doors and said, "I have prepared myself for you." He said, "I seek refuge with God, He is my Lord, He made good my residence; the wicked do not succeed." ⁷
The Monotheist Group	12:23 And the woman, in whose house he was staying, attempted to seduce him away from himself. And she closed the doors and said: "I have prepared myself for you." He said: "I seek refuge with God, He is my Lord, He made good my residence; the wicked do not succeed."
Muhammad Asad	12:23 And [it so happened that] she in whose house he was living [conceived a passion for him and] sought to make him yield himself unto her; and she bolted the doors and said, "Come thou unto me!" [But Joseph] answered: "May God preserve me! Behold, goodly has my master made my stay [in this house]! Verily, to no good end come they that do [such] wrong!"
Rashad Khalifa	<i>God Protects the Believers From Sin</i> 12:23 The lady of the house where he lived tried to seduce him. She closed the doors and said, "I am all yours." He said, "May GOD protect me. He is my Lord, who gave me a good home. The transgressors never succeed."
Shabbir Ahmed	12:23 The lady of the house, tried to seduce him. She closed the doors and said, "I am all yours." He said, "May God protect me! Truly, He is my Lord and He has bestowed upon me a good moral character and granted me a position of honor. (Know that) those who displace morality with temptation do not prosper." ¹
Transliteration	12:23 Warawadat-hu allatee huwa fee baytih aAAan nafsiihi waghallaqati al-abwab waqalat haytalaka qala maAAatha Allahi innahu rabbee ahsanamathwaya innahu la yuflihu alththalimoona
A	12:23 ورودته التي هو في بيتها عن نفسه وغلقت الابواب وقالت هيت لك قال معاذ الله انه ربي احسن مثواي انه لا يفلح الظلمون
Edip-Layth	12:24 She desired him and he desired her, had it not been that he saw His Lord's manifest evidence; thus We turned evil and lewdness away from him, as one of Our loyal servants.
The Monotheist Group	12:24 And she desired him and he desired her, had it not been that he saw His Lord's proof; it was thus that We turned evil and lewdness away from him; he is of Our loyal servants.
Muhammad Asad	12:24 And, indeed, she desired him, and he desired her; [and he would have succumbed] had he not seen [in this temptation] an evidence of his Sustainer's truth: ²³ thus [We willed it to be] in order that We might avert from him all evil and all deeds of abomination -for, behold, he was truly one of Our servants. ²⁴
Rashad Khalifa	12:24 She almost succumbed to him, and he almost succumbed to her, if it were not that he saw a proof from his Lord. We thus diverted evil and sin away from him, for he was one of our devoted servants.
Shabbir Ahmed	12:24 She desired him, and he would have desired her if he had not seen the Argument of his Lord, ("Go not near adultery" 17:32.) Obeying Our command saved him from evil and lewdness. He was among Our sincere servants.
	12:24 Walaqad hammat bihi wahamma bih a lawl aan ra a burh ana rabbihi

Transliteration	ka <u>th</u> alika lina <u>g</u> rifaAAanhu a lsoo-a wa alfa <u>h</u> shaa innahumin AAib <u>a</u> dina almu <u>k</u> hlaseena
A	12:24 ولقد همت به وهم بها لولا ان رءا برهن ربه كذلك لنصرف عنه السوء والفحشاء انه من عبادنا المخلصين
Edip-Layth	12:25 As they rushed towards the door, she tore his shirt from behind; and they found her noble husband at the door. She said, "What is the punishment of he who wanted to molest your family? Is it not that he be jailed or punished painfully?"
The Monotheist Group	12:25 And as they rushed towards the door, she tore his shirt from behind; and they found her master at the door. She said: "What is the punishment of he who wanted to molest your family? Is it not that he be jailed or punished painfully?"
Muhammad Asad	12:25 And they both rushed to the door; and she [grasped and] rent his tunic from behind-and [lo!] they met her lord at the door! Said she: "What ought to be the punishment of one who had evil designs on [the virtue of] thy wife - [what] but imprisonment or a [yet more] grievous chastisement?"
Rashad Khalifa	12:25 The two of them raced towards the door, and, in the process, she tore his garment from the back. They found her husband at the door. She said, "What should be the punishment for one who wanted to molest your wife, except imprisonment or a painful punishment?"
Shabbir Ahmed	12:25 And they raced to the door and in the process, she tore his shirt from behind. They found her husband at the door. She said, "What should be the punishment for one who wanted to molest your wife, except prison or a painful chastisement?"
Transliteration	12:25 Waistabaqa alb <u>a</u> bawaqaddat qamee <u>s</u> ahu min duburin waalfay <u>a</u> sayyidahalada albabi qalat m <u>a</u> jazao manar <u>a</u> da bi-ahlika soo-an ill <u>a</u> an yusjana aw AAath <u>a</u> bunaleemun
A	12:25 واستبقا الباب وقدت قميصه من دبر والفيأ سيدها لدا الباب قالت ما جزاء من اراد باهلك سوءا الا ان يسجن او عذاب اليم
Edip-Layth	<i>Circumstantial Evidence Exonerates Joseph</i> 12:26 He said, "She is the one who seduced me from myself," and a witness from her family gave testimony: "If his shirt was torn from the front, then she is truthful, and he is the liar." ⁸
The Monotheist Group	12:26 He said: "She is the one who seduced me from myself," and a witness from her family gave testimony: "If his shirt was torn from the front, then she is truthful, and he is the liar."
Muhammad Asad	12:26 [Joseph] exclaimed: "It was she who sought to make me yield myself unto her!" Now one of those present, a member of her own household, suggested this: ²⁵ If his tunic has been torn from the front, then she is telling the truth, and he is a liar;
Rashad Khalifa	12:26 He said, "She is the one who tried to seduce me." A witness from her family suggested: "If his garment is torn from the front, then she is telling the truth and he is a liar."
Shabbir Ahmed	12:26 Joseph said, "She is the one who tried to seduce me." Now a member of her family came and suggested, "If his shirt is torn from the front, then she is telling the truth, and he is the liar."
	12:26 Qala hiya r <u>a</u> wadatnee AAannafsee washahida sh <u>a</u> hidun min ahlih <u>a</u> in

Transliteration	kānaqameesūhu qudda min qubulin faṣadaqat wahuwa minaalkathibeena
A	12:26 قال هي رودتني عن نفسي وشهد شاهد من أهلها ان كان قميصه قد من قبل فصدقت وهو من الكذابين
Edip-Layth	12:27 "If his shirt is torn from behind, then she is lying, and he is truthful."
The Monotheist Group	12:27 "And if his shirt is torn from behind, then she is lying, and he is truthful."
Muhammad Asad	12:27 but if his tunic has been torn from behind, then she is lying, and he is speaking the truth."
Rashad Khalifa	12:27 "And if his garment is torn from the back, then she lied, and he is telling the truth."
Shabbir Ahmed	12:27 And if his shirt is torn from the back then she lied, and he is telling the truth."
Transliteration	12:27 Wa-in k āna qamee sūhu qudda minduburin faka ṭhabat wahuwa mina alṣṣadiqeena
A	12:27 وان كان قميصه قد من دبر فكذبت وهو من الصادقين
Edip-Layth	12:28 So when he saw that his shirt was torn from behind, he said, "This is from your female scheming, your female scheming is indeed great!"
The Monotheist Group	12:28 So when he saw that his shirt was torn from behind, he said: "This is from your female scheming, your female scheming is indeed great!"
Muhammad Asad	12:28 And when (her husband] saw that his tunic was torn from behind, he said: "Behold, this is [an instance] of your guile, O womankind! Verily, awesome is your guile!"
Rashad Khalifa	12:28 When her husband saw that his garment was torn from the back, he said, "This is a woman's scheme. Indeed, your scheming is formidable."
Shabbir Ahmed	12:28 When her husband saw the shirt torn from the back, he said, "This is the typical scheme of you women. Your scheming is formidable." 2
Transliteration	12:28 Falamma raā qameesāhuqudda min duburin q āla innahu min kaydikunna innakaydakunna AAaṭheemun
A	12:28 فلما رءا قميصه قد من دبر قال انه من كيدكن ان كيدكن عظيم
Edip-Layth	12:29 "Joseph, turn away from this. You woman, seek forgiveness for your sin; you were of the wrongdoers."
The Monotheist Group	12:29 "Joseph, turn away from this. And you woman, seek forgiveness for your sin; you were of the wrongdoers."
Muhammad Asad	12:29 [But,] Joseph, let this pass! 26 And thou, [O wife,] ask forgiveness for thy sin-for, verily, thou hast been greatly at fault!"
Rashad Khalifa	12:29 "Joseph, disregard this incident. As for you (my wife), you should seek forgiveness for your sin. You have committed an error."
Shabbir Ahmed	12:29 He said, "O Joseph! Forget about what happened. And you O woman! Ask forgiveness. For, you have been greatly at fault."
Transliteration	12:29 Yoosufu aAAari ḍ AAan h aṭha wa istaghfireeliṭhanbiki innaki kunti mina

	alkhati-eena
A	12:29 يوسف اعرض عن هذا واستغفرى لذنبك انك كنت من الخاطين
Edip-Layth	12:30 Some women in the city said, "The wife of the Governor is trying to seduce her young man from himself; she is taken by love. We see her clearly misguided."
The Monotheist Group	12:30 And some women in the city said: "The wife of the Governor is trying to seduce her young man from himself; she is taken by love. We see her clearly misguided."
Muhammad Asad	12:30 NOW the women of the city spoke [thus to one another]: "The wife of this nobleman is trying to induce her slave-boy to yield himself unto her! Her love for him has pierced her heart; verily, we see that she is undoubtedly suffering from an aberration!" ²⁷
Rashad Khalifa	12:30 Some women in the city gossiped: "The governor's wife is trying to seduce her servant. She is deeply in love with him. We see that she has gone astray."
Shabbir Ahmed	12:30 Women in the city started gossiping, "The governor's wife is trying to seduce her servant. She is deeply in love with him. But we see that she adopted the wrong tactics."
Transliteration	12:30 Waqala niswatun fee almadeenatiimraatu alAAazeezi tur awidu fat aha AAannafsihi qad shaghafaha hubban inna lanarahafee dalalin mubeenin
A	12:30 وقال نسوة فى المدينة امرات العزيز ترود فتنها عن نفسه قد شغفها حبا انا لنربها فى ضلل مبين
	<i>Physical Attraction</i>
Edip-Layth	12:31 So when she heard of their scheming, she sent for them and prepared a banquet for them, and she gave each one of them a knife. She said, "Come out to them," so when they saw him they exalted him and cut their hands, and they said, "God be praised, this is not a human, but a blessed angel!" ⁹
The Monotheist Group	12:31 So when she heard of their scheming, she sent for them and prepared a banquet for them, and she gave each one of them a knife. And she said: "Come out to them," so when they saw him they exalted him and cut their hands, and they said: "God be praised, this is not a human, but a blessed angel!"
Muhammad Asad	12:31 Thereupon, when she heard of their malicious talk, she sent for them, and prepared for them a sumptuous repast, ²⁸ and handed each of them a knife and said [to Joseph]: "Come out and show thyself to them!" And when the women saw him, they were greatly amazed at his beauty, ²⁹ and [so flustered were they that] they cut their hands [with their knives], exclaiming, "God save us! This is no mortal man! This is nought but a noble angel!"
Rashad Khalifa	12:31 When she heard of their gossip, she invited them, prepared for them a comfortable place, and gave each of them a knife. She then said to him, "Enter their room." When they saw him, they so admired him, that they cut their hands. They said, "Glory be to GOD, this is not a human being; this is an honorable angel."
Shabbir Ahmed	12:31 When she heard their gossip, she invited them, and prepared comfortable couches for them, and they schemed. She gave a knife to each of the women. Then, she called Joseph, "Come out to them!" And when they saw him they flattered him and 'cut their hands'. They exclaimed in their flattery, "Good Lord! This is no mortal man! This is but an angel!" ³

Transliteration	12:31 Falamma samiAAat bimakrihinna arsalatilayhinna waaAAatadat lahunna muttakaan wa atat kulla w ahidatinminhunna sikkeenan waq alati okhruj AAalayhinna falamm araaynahu akbarnahu waqa ttaAAna aydiyahunna waqulna hashalillahi ma hatha basharan in hathailla malakun kareemun
A	12:31 فلما سمعت بمكرهن ارسلت اليهن واعتدت لهن متكاً وءاتت كل وحدة منهن سكينة وقالت اخرج عليهن فلما راينه اكبرنه وقطعن ايديهن وقلن حش الله ما هذا بشراً ان هذا الا ملك كريم
Edip-Layth	12:32 She said, "This is the one whom you blamed me for, and I have seduced him from himself but he refused. If he does not do as I command him, he will be imprisoned, and he will be one of those disgraced."
The Monotheist Group	12:32 She said: "This is the one whom you blamed me for, and I have seduced him from himself but he refused. And if he does not do as I command him, he will be imprisoned, and he will be one of those disgraced."
Muhammad Asad	12:32 Said she: "This, then, is he about whom you have been blaming me! And, indeed, I did try to make him yield himself unto me, but he remained chaste. Now, however, if he does not do what I bid him, he shall most certainly be imprisoned, and shall most certainly find himself among the despised! ³⁰
Rashad Khalifa	12:32 She said, "This is the one you blamed me for falling in love with. I did indeed try to seduce him, and he refused. Unless he does what I command him to do, he will surely go to prison, and will be debased."
Shabbir Ahmed	12:32 The lady of the house said, "This is he about whom you blamed me. I tried to change his views but he firmly saved himself. Since he thinks he is an angel, and remains adamant against my command, he shall be imprisoned and brought low. ⁴
Transliteration	12:32 Qalat fa th alikunna alla theelumtunnanee feehi walaqad r awadtuhu AAan nafsihi faistAAasamawala-in lam yafAAal m a amuruhu layusjanannawalayakoonan mina alssaghireena
A	12:32 قالت فذلكن الذى لمتننى فيه ولقد رودته عن نفسه فاستعصم ولن لم يفعل ما امره ليسجنن وليكونا من الصغرين
Edip-Layth	12:33 He said, "My Lord, prison is better to me than what they are inviting me to do. If You do not turn their scheming away from me, I will fall for them and be of the ignorant."
The Monotheist Group	12:33 He said: "My Lord, prison is better to me than what they are inviting me to do. And if You do not turn their scheming away from me, I will fall for them and be of the ignorant."
Muhammad Asad	12:33 Said he: "O my Sustainer! Prison is more desirable to me than [compliance with] what these women invite me to: for, unless Thou turn away their guile from me, I might yet yield to their allure ³¹ and become one of those who are unaware [of right and wrong]."
Rashad Khalifa	12:33 He said, "My Lord, the prison is better than giving in to them. Unless You divert their scheming from me, I may desire them and behave like the ignorant ones."
Shabbir Ahmed	12:33 He said, "My Lord! Prison is dearer to me than what they invite me to. Unless You help me fend off their schemes, I am afraid of getting intimidated and of behaving like the ignorant ones."

Transliteration	12:33 Qala rabbi a Issijnu a habbuilayya mimma yadAAoonanee ilayhi wa-ill a taṣrifAAanee kaydahunna aṣbu ilayhinna waakun mina aljahileena
A	12:33 قال رب السجن احب الى مما يدعونني اليه والا تصرف عني كيدهن اصب اليهن واكن من الجهلين
Edip-Layth	12:34 So his Lord responded to him, and He turned away their scheming from him. He is the Hearer, the Knowledgeable.
The Monotheist Group	12:34 So his Lord responded to him, and He turned away their scheming from him. He is the Hearer, the Knowledgeable.
Muhammad Asad	12:34 And his Sustainer responded to his prayer, and freed him from the threat of their guile: ³² verily, He alone is all-hearing, all-knowing.
Rashad Khalifa	12:34 His Lord answered his prayer and diverted their scheming from him. He is the Hearer, the Omniscient.
Shabbir Ahmed	12:34 His Lord heard his prayer, and helped Joseph remain steadfast in fending off their schemes. Surely, He is the Hearer, the Knower of all intentions and actions.
Transliteration	12:34 Faistajaba lahu rabbuhu fa ṣarafaAAanhu kaydahunna innahu huwa alssameeAAu alAAaleemu
A	12:34 فاستجاب له ربه فصرف عنه كيدهن انه هو السميع العليم
Edip-Layth	12:35 But it appealed to them, even after they had seen the signs, to imprison him until a time.
The Monotheist Group	12:35 But it appealed to them, even after they had seen the signs, to imprison him until a time.
Muhammad Asad	12:35 For, presently it occurred to the nobleman and his household ³³ _ [even] after they had seen all the signs [of Joseph's innocence] - that they might as well imprison him for a time. ³⁴
Rashad Khalifa	12:35 Later, they saw to it, despite the clear proofs, that they should imprison him for awhile.
Shabbir Ahmed	12:35 (The women brought a suit against him.) The judges after seeing the marks on their hands put him in prison for a time.
Transliteration	12:35 Thumma bada lahum min baAAadi maraawoo al-ayati layasjununnahu hatta heenin
A	12:35 ثم بدا لهم من بعد ما راوا الءايت ليسجننه حتى حين
Edip-Layth	<i>In the Prison</i> 12:36 With him in the prison entered two young men. One of them said, "I dreamt that I was pressing wine," and the other said, "I dreamt that I was carrying bread on top of my head, and that the birds were eating from it." "Tell us what this means, for we see that you are of the good doers."
The Monotheist Group	12:36 And with him in the prison entered two young men. One of them said: "I dreamt that I was pressing wine," and the other said: "I dreamt that I was carrying bread on top of my head, and that the birds were eating from it." "Tell us what this means, for we see that you are of the good doers."
	12:36 NOW two young men happened to go to prison at the same time as

Muhammad Asad	Joseph. ³⁵ One of them said: "Behold, I saw myself [in a dream] pressing wine." And the other said: "Behold, I saw myself [in a dream] carrying bread on my head, and birds were eating thereof." [And both entreated Joseph:] "Let us know the real meaning of this! Verily, we see that thou art one of those who know well [how to interpret dreams]." ³⁶
Rashad Khalifa	12:36 Two young men were in the prison with him. One of them said, "I saw (in my dream) that I was making wine," and the other said, "I saw myself carrying bread on my head, from which the birds were eating. Inform us of the interpretation of these dreams. We see that you are righteous."
Shabbir Ahmed	12:36 Two young men went to prison with him (for unrelated crimes). One of them (a butler) told his dream, "I saw myself making wine." The other (a baker) said, "I saw myself carrying bread on my head from which birds were eating. Can you tell us what this means? We see that you are a doer of good."
Transliteration	12:36 Wadakhala maAAahu a Issijna fatay aniqala a haduhuma innee ar anee aAAsirukhamran waq ala al- akharu innee ar anee a hmilufawqa ra/see khubzan ta/kulu alttayru minhu nabbi/nabita/weelihi inna naraka mina almuhsineena
A	12:36 ودخل معه السجن فتيان قال احدهما انى ارنى اعصر خمرا وقال الءآخر انى ارنى احمل فوق راسى خبزا تاكل الطير منه نبئنا بتاويله انا نربك من المحسنين
Edip-Layth	12:37 He said, "There is not any provision of food that will come to you except that I will tell you of its interpretation before it comes. That is from what my Lord has taught me. I have just left the creed of a people who do not acknowledge God, and they are rejecting the Hereafter."
The Monotheist Group	12:37 He said: "There is not any provision of food that will come to you except that I will tell you of its interpretation before it comes. That is from what my Lord has taught me. I have just left the creed of a people who do not believe in God, and they are rejecting the Hereafter."
Muhammad Asad	12:37 [Joseph] answered: "Ere there comes unto you the meal which you are [daily] fed, I shall have informed you of the real meaning of your dreams, ³⁷ [so that you might know what is to come] before it comes unto you: for this is [part] of the knowledge which my Sustainer has imparted to me. "Behold, I have left behind me the ways of people who do not believe in God, ³⁸ and who persistently refuse to acknowledge the truth of the life to come;
Rashad Khalifa	12:37 He said, "If any food is provided to you, I can inform you about it before you receive it. This is some of the knowledge bestowed upon me by my Lord. I have forsaken the religion of people who do not believe in GOD, and with regard to the Hereafter, they are really disbelievers."
Shabbir Ahmed	12:37 He said, "I will tell you the meaning before today's meal is served. But, remember that it is my Lord Who teaches me through revelation. Indeed, I have stayed away from the ways of people who do not believe in God and are disbelievers in the life to come."
Transliteration	12:37 Qala l a ya/teekum a taAAamunturzaqanihi ill a nabba/tukum a bita/weelihiqabla an ya/tyakum a thalikuma mimm aAAallamanee rabbee innee taraktu millata qawmin layu/minoona biAllahi wahum bi al-akhiratihum kafiroona
A	12:37 قال لا ياتيكم طعام ترزقانه الا نباتكما بتاويله قبل ان ياتيكما ذلكما مما علمنى ربى انى تركت ملة قوم لا يؤمنون بالله وهم بالءآخرة هم كفرون
Edip-Layth	12:38 "I followed the creed of my fathers: Abraham, Isaac, and Jacob. It was not for us to set up partners with God at all. That is God's blessings over us and over

	the people, but most of the people are not thankful."
The Monotheist Group	12:38 "And I followed the creed of my fathers: Abraham, and Isaac, and Jacob. It was not for us to set up partners with God at all. That is God's blessings over us and over the people, but most of the people are not thankful."
Muhammad Asad	12:38 and I follow the creed of my forefathers Abraham, Isaac and Jacob. It is not conceivable that we should [be allowed to] ascribe divinity to aught beside God: this is [an outcome] of God's bounty unto us and unto all mankind 39 -but most people are ungrateful.
Rashad Khalifa	12:38 "And I followed instead the religion of my ancestors, Abraham, Isaac, and Jacob. We never set up any idols beside GOD. Such is the blessing from GOD upon us and upon the people, but most people are unappreciative.
Shabbir Ahmed	12:38 "I follow the Creed of such of my ancestors as Abraham, Isaac, and Jacob. It is not conceivable that we ever ascribe partners to God. This (belief in Monotheism) is the bounty of God upon us and upon all mankind. (It frees us from bondage to superstition and to 'men of religion'). But the majority of people fail to grasp this point, and thus remain ungrateful."
Transliteration	12:38 WaaitabaAAatu millata aba-eeibraheema wa-is haqa wayaAAaqooba m a kanalana an nushrika bi Allahi min shay-in thalikamin fa dli All ahi AAalayn a waAAala alInnasiwalakinna akthara alInnasi layashkuroona
A	12:38 واتبعت ملة اباى ابراهيم واسحق ويعقوب ما كان لنا ان نشرك بالله من شىء ذلك من فضل الله علينا وعلى الناس ولكن اكثر الناس لا يشكرون
	<i>There is no lord Besides God</i>
Edip-Layth	12:39 "O my fellow inmates, are various lords better, or God, the One, the Omniscient?"10
The Monotheist Group	12:39 "O my fellow inmates, are various lords better, or God, the One, the Omniscient?"
Muhammad Asad	12:39 "O my companions in imprisonment! Which is more reasonable: 40 [belief in the existence of numerous divine] lords, each of them different from the other"41 -or [in] the One God, who holds absolute sway over all that exists?
Rashad Khalifa	12:39 "O my prison mates, are several gods better, or GOD alone, the One, the Supreme?
Shabbir Ahmed	12:39 "O My prison mates! Are several masters better, or God, the One, the Dominant?"
Transliteration	12:39 Ya sahibayi a Issijniaarbabun mutafarriqoona khayrun ami All alwahidualqahharu
A	12:39 يصحبى السجن ءارباب متفرقون خير ام الله الواحد القهار
Edip-Layth	12:40 "What you serve besides Him are nothing but names which you have fabricated you and your fathers. God did not send down any authority for such. The judgment is for none but God. He ordered that none be served but He. That is the true system, but most of the people do not know."
The Monotheist Group	12:40 "What you serve besides Him are nothing but names which you have created you and your fathers, God did not send down any authority for such. The judgment is for none but God. He ordered that none be served but He. That is the true system, but most of the people do not know."

Muhammad Asad	12:40 "All that you worship instead of God is nothing but [empty] names which you have invented ⁴² - you and your forefathers- [and] for which God has bestowed no warrant from on high. Judgment [as to what is right and what is wrong] rests with God alone-[and] He has ordained that you should worship nought but Him: this is the [one] ever-true faith; but most people know it not ⁴³
Rashad Khalifa	12:40 "You do not worship beside Him except innovations that you have made up, you and your parents. GOD has never authorized such idols. All ruling belongs to GOD, and He has ruled that you shall not worship except Him. This is the perfect religion, but most people do not know.
Shabbir Ahmed	12:40 "Those whom you worship and obey besides Him, are but names that you have fabricated, you and your forefathers. God has revealed no authority for them. All ruling belongs to God alone. And there is no Judge but He. He has commanded that you serve none but Him. That is the Right Religion. But most people are not aware of this fact or disregard it in practice."
Transliteration	12:40 Ma taAAbudoona min doonihi ill aasmaan sammaytumoooh a antum waabaokumma anzala All ahu bih a min sul taninini al hukmu ill a lill ahi amara allataAAbudoo ill a iyy ahu thalika a Iddeenu alqayyimu walakinna akthara a Innasi layaAAlamoona
A	12:40 ما تعبدون من دونه الا اسماء سميتموها انتم وءابوكم ما انزل الله بها من سلطان ان الحكم الا لله امر الا تعبدوا الا اياه ذلك الدين القيم ولكن اكثر الناس لا يعلمون
Edip-Layth	12:41 "My fellow inmates, one of you will be serving wine for his lord, while the other will be crucified so that the birds will eat from his head. The matter which you have sought is now concluded."
The Monotheist Group	12:41 "My fellow inmates, one of you will be serving wine for his lord, while the other will be crucified so that the birds will eat from his head. The matter which you have sought is now concluded."
Muhammad Asad	12:41 "[And now,] O my companions in imprisonment, [I shall tell you the meaning of your dreams:] as for one of you two, he will [again] give his lord [the King] wine to drink; but as for the other, he will be crucified, and birds will eat off his head. [But whatever be your future,] the matter on which you have asked me to enlighten you has been decided [by God]."
Rashad Khalifa	12:41 "O my prison mates, one of you will be the wine butler for his lord, while the other will be crucified - the birds will eat from his head. This settles the matter about which you have inquired."
Shabbir Ahmed	12:41 "O My prison mates! The first of you will be the chief wine butler for the King. The other one (the chief baker of the King) will be crucified and birds will eat off his head. Thus is the case decided about what you ask."
Transliteration	12:41 Ya sahibayi alssijniamma a hadukuma fayasqee rabbahu khamranwaamm a al-akharu fayu slabu fata/kulu a Ittayrumin ra/sihi qu diya al-amru alla thee feehi tastaftiyani
A	12:41 يصحبى السجن اما احدكما فيسقى ربه خمرا واما الآخر فيصلب فتاكل الطير من راسه قضى الامر الذى فيه تستفتيان
Edip-Layth	12:42 He said to the one whom he thought would be saved of them: "Mention me to your lord." But the devil made him forget to mention to his lord, so He remained in prison for a few years. ¹¹
	12:42 And he said to the one whom he thought would be saved of them:

The Monotheist Group	"Mention me to your lord." But the devil made him forget to mention to his lord, so He remained in prison for a few years.
Muhammad Asad	12:42 And [thereupon Joseph] said unto the one of the two whom he considered saved: "Mention me unto thy lord [when thou art free]!" But Satan caused him to forget to mention [Joseph] to his lord, and so he remained in prison a few [more] years.
Rashad Khalifa	12:42 He then said to the one to be saved "Remember me at your lord." Thus, the devil caused him to forget his Lord, and, consequently, he remained in prison a few more years.
Shabbir Ahmed	12:42 Joseph asked the one whom he thought would be released, "Mention me in the presence of your King." But, his selfish ways made him ignore to mention it to the King, so Joseph stayed in prison for a few years.
Transliteration	12:42 Waqala lilla <u>thee</u> <u>th</u> annaannahu n <u>aj</u> in minhum <u>a</u> o <u>th</u> kurnee AAindarabbika faansahu alshshay <u>tanu</u> <u>th</u> ikrarabbihi falabitha fee a Issijni bi <u>d</u> AAa sineena
A	12:42 وقال للذي ظن انه ناج منهما اذكرني عند ربك فانساه الشيطان ذكر ربه فلبث في السجن بضع سنين
Edip-Layth	<i>King's Dream</i> 12:43 The King said, "I continue to dream of seven fat cows which are being eaten by seven thin ones, and seven green pods and others which are dry. O you chiefs, tell me what my vision means if you are able to interpret the visions." ¹²
The Monotheist Group	12:43 And the King said: "I continue to dream of seven fat cows which are being eaten by seven thin ones, and seven green pods and others which are dry. O you commanders, tell me what my vision means if you are able to interpret the visions."
Muhammad Asad	12:43 AND [one day] the King said: ⁴⁴ Behold, I saw [in a dream] seven fat cows being devoured by seven emaciated ones, and seven green ears [of wheat] next to [seven] others that were withered. O you nobles! Enlighten me about [the meaning of] my dream, if you are able to interpret dreams!"
Rashad Khalifa	<i>The King's Dream</i> 12:43 The king said, "I saw seven fat cows being devoured by seven skinny cows, and seven green spikes (of wheat), and others shriveled. O my elders, advise me regarding my dream, if you know how to interpret the dreams."
Shabbir Ahmed	12:43 And one day the King of Egypt said to his court, "I have dreamed seven fat cows being eaten up by seven lean cows and seven green spikes of wheat and (seven) dry. O My chiefs! Explain to me my vision, if you can interpret dreams."
Transliteration	12:43 Waqala almaliku innee ar <u>as</u> abAAa baqar <u>a</u> tin sim <u>a</u> nin ya/kuluhunna sabAAun AAij <u>a</u> funwasabAAa sunbul <u>a</u> tin khu <u>d</u> rin waokhara y <u>a</u> bis <u>a</u> tinya ayyuh <u>a</u> almalao afooonee fee ru/y <u>a</u> inkuntum li <u>l</u> rru/y <u>a</u> taAAaburoona
A	12:43 وقال الملك انى ارى سبع بقرت سمان ياكلهن سبع عجاف وسبع سنبلت خضر واخر يابست ياايها الملا افتونى فى رعى ان كنتم للرعى تعبرون
Edip-Layth	12:44 They said, "It is nothing but medley dreams; and we are not knowledgeable in the interpretation of dreams."
The Monotheist Group	12:44 They said: "It is nothing but bad dreams; and we are not knowledgeable in the interpretation of dreams."
	12:44 They answered: " [This is one of] the most involved and confusing of

Muhammad Asad	dreams, ⁴⁵ and we have no deep knowledge of the real meaning of dreams."
Rashad Khalifa	12:44 They said, "Nonsense dreams. When it comes to the interpretation of dreams, we are not knowledgeable."
Shabbir Ahmed	12:44 They answered, "Confused nightmares! We are not skilled in interpreting such dreams." ⁵
Transliteration	12:44 Qaloo adghathu ahlaminwama nahnu bita/weeli al-ahlamī biAAalimeena
A	12:44 قالوا اضغت احلم وما نحن بتاويل الاحلم بعلمين
Edip-Layth	12:45 The one of them who had been saved and remembered after all this time said, "I will tell you of its interpretation, so send me forth."
The Monotheist Group	12:45 And the one of them who had been saved and remembered after all this time said: "I will tell you of its interpretation, so have me dispatched."
Muhammad Asad	12:45 At that, the one of the two [erstwhile prisoners] who had been saved, and [who suddenly] remembered [Joseph] after all that time, ⁴⁶ spoke [thus]: "It is I who can inform you of the real meaning of this [dream]; so let me go [in search of it]." ⁴⁷
Rashad Khalifa	12:45 The one who was saved (from the prison) said, now that he finally remembered, "I can tell you its interpretation, so send me (to Joseph)."
Shabbir Ahmed	12:45 The one who was released (the chief butler) at long last remembered. He said, "I can bring you the meaning, so send me forth."
Transliteration	12:45 Waqala alla thee naj aminhuma wa iddakara baAAda ommatin an aonabbi-okum bita/weelihi faarsilooni
A	12:45 وقال الذى نجا منهما وادكر بعد امة انا انبئكم بتاويله فارسلون
Edip-Layth	12:46 "Joseph, O truth one, explain to us the matter regarding seven fat cows being eaten by seven thin ones, and seven green pods and others which are dry? Then perhaps I may go back to the people so they will know."
The Monotheist Group	12:46 "Joseph, O man of truth, explain to us the matter regarding seven fat cows being eaten by seven thin ones, and seven green pods and others which are dry? Then perhaps I may go back to the people so they will know."
Muhammad Asad	12:46 [And he went to see Joseph in the prison and said to him:] "Joseph, O thou truthful one! Enlighten us about [the meaning of a dream in which] seven fat cows were being devoured by seven emaciated ones, and seven green ears [of wheat appeared] next to [seven] others that were withered - so that I may return [with thy explanation] unto the people [of the court, and] that they may come to know [what manner of man thou art]!"
Rashad Khalifa	<i>Joseph Interprets the King's Dream</i> 12:46 "Joseph my friend, inform us about seven fat cows being devoured by seven skinny cows, and seven green spikes, and others shriveled. I wish to go back with some information for the people."
Shabbir Ahmed	12:46 He said, "Joseph, O you truthful one! Explain for us the seven fat cows being eaten by seven lean ones, and the seven green spikes of wheat and others dry. I wish to go back with information that they may know" (the interpretation and your value).
Transliteration	12:46 Yoosufu ayyuh a a Issiddeequafting fee sabAAi baqar atin simaninya/kuluhunna sabAAun AAij afun wasabAAi sunbul atinkhudrin waokhara

	yabisatin laAAallee arjiAAuila alnnasi laAAallahum yaAAlamoona
A	12:46 يوسف ايها الصديق افتنا في سبع بقرت سمان ياكلهن سبع عجاف وسبع سنبلت خضر واخر يابست لعلى ارجع الى الناس لعلهم يعلمون
Edip-Layth	12:47 He said, "You will plant regularly for seven years, and whatever you harvest you must leave it in its pods, except for the little that you will eat."
The Monotheist Group	12:47 He said: "You will plant regularly for seven years, and whatever you harvest you must leave it in its pods, except for the little that you will eat."
Muhammad Asad	12:47 [Joseph] replied: "You shall sow for seven years as usual; but let all [the grain] that you harvest remain [untouched] in its ear, excepting only a little, whereof you may eat:
Rashad Khalifa	12:47 He said, "What you cultivate during the next seven years, when the time of harvest comes, leave the grains in their spikes, except for what you eat.
Shabbir Ahmed	12:47 Joseph told him the meaning and the way to avert the oncoming famine, "Work hard on agriculture for seven seasons. When you harvest the crop, only reap the amount you need. Leave the rest of the grains in the spikes (to store for the ensuing famine)."
Transliteration	12:47 Qala tazraAAoona sabAAa sineenadaaban fam a hasadtum fa tharoonu feesunbulihi illa qaleelan mimma ta/kuloona
A	12:47 قال تزرعون سبع سنين دابا فما حصدتم فنروه في سنبله الا قليلا مما تاكلون
Edip-Layth	12:48 "Then after that will come seven ones severe in drought, which will consume all that you planted except for what you have stored."
The Monotheist Group	12:48 "Then there will come seven after that which are severe and which will consume all that you plant except for what you have stored."
Muhammad Asad	12:48 for, after that [period of seven good years] there will come seven hard [years] which will devour all that you shall have laid up for them, excepting only a little of that which you shall have kept in store.
Rashad Khalifa	12:48 "After that, seven years of drought will come, which will consume most of what you stored for them.
Shabbir Ahmed	12:48 "Then after that will come seven dry seasons which will use up all that you have prepared for them, but a little that you have stored up."
Transliteration	12:48 Thumma ya/tee min baAAdi thalikasabAAun shid adun ya/kulna m a qaddamtum lahunna illaqaleelan mimma tuhinoona
A	12:48 ثم ياتي من بعد ذلك سبع شداد ياكلن ما قدمتم لهن الا قليلا مما تحصنون
Edip-Layth	12:49 "Then after that will come a calendar year in which the people will have abundant rain and which they will be able to produce once again."
The Monotheist Group	12:49 "Then after that will come a year in which the people will have abundant rain and which they will be able to produce once again."
Muhammad Asad	12:49 And after that there will come a year in which the people will be delivered from all distress, ⁴⁸ and in which they will press [oil and wine as before]."
Rashad Khalifa	12:49 "After that, a year will come that brings relief for the people, and they will, once again, press juice."

Shabbir Ahmed	12:49 "After that, one year will come with good rains and the crops will be plenty. You will get abundant grain and fruit, and a lot of oil and juice to squeeze." ⁶
Transliteration	12:49 Thumma ya/tee min baAAadi <u>thalika</u> AA <u>amunfeehi</u> yugh <u>athu</u> a Innasu wafeehi yaAAa <u>s</u> iroona
A	12:49 ثم ياتى من بعد ذلك عام فيه يغاث الناس وفيه يعصرون
Edip-Layth	12:50 The King said, "Bring him to me." When the messenger came to him, he said, "Go back to your lord and ask him what the matter was regarding the women that cut their hands? My Lord is well aware of their scheming."
The Monotheist Group	12:50 And the King said: "Bring him to me." So when the messenger came to him, he said: "Go back to your lord and ask him what was the matter regarding the women that cut their hands? My Lord is well aware of their scheming."
Muhammad Asad	12:50 And [as soon as Joseph's interpretation. was conveyed to him,] the King said: "Bring him before me!" But when the [King's] messenger came unto him, [Joseph] said: "Go back to thy lord and ask him [first to find out the truth] about those women who cut their hands-for, behold, [until now it is] my Sustainer [alone who] has full knowledge of their guile!"
Rashad Khalifa	12:50 The king said, "Bring him to me." When the messenger came to him, he said, "Go back to your lord and ask him to investigate the women who cut their hands. My Lord is fully aware of their schemes."
Shabbir Ahmed	12:50 And the King said, "Bring him before me!" When the courier came to Joseph, he said, "Return to your King and ask him to find out the case of the women who marked their hands. Surely, my Lord knows their plot." ⁷
Transliteration	12:50 Waq <u>ala</u> almaliku i/toonee bihi falam m <u>ajjahu</u> a Irrasoolu q <u>ala</u> irjiAA il <u>rabbika</u> fa is-alhu m <u>a</u> b <u>alu</u> a Inniswatial <u>latee</u> qa <u>tt</u> aAAna aydiyahunna inna rabbeebikaydihinna AAaleem <u>un</u>
A	12:50 وقال الملك انتونى به فلما جاءه الرسول قال ارجع الى ربك فسله ما بال النسوة التى قطعن ايديهن ان ربي بكيدهن عليم
Edip-Layth	<i>Governor's Wife Tells the Truth</i> 12:51 He said, "What is your plea that you tried to seduce Joseph from himself?" They said, "God forbid that we would do any harm to him." The wife of the Governor said, "Now the truth must be known, I did seek to seduce Joseph from himself and he is of the truthful ones..."
The Monotheist Group	12:51 He said: "What is your plea that you tried to seduce Joseph from himself?" They said: "God forbid that we would do any harm to him." The wife of the Governor said: "Now the truth must be known, I did seek to seduce Joseph from himself and he is of the truthful ones."
Muhammad Asad	12:51 [Thereupon the King sent for those women; and when they came,] he asked: "What was it that you hoped to achieve when you sought to make Joseph yield himself unto you?" ⁴⁹ The women answered: "God save us! We did not perceive the least evil [intention] on his part!" [And] the wife of Joseph's former master ⁵⁰ exclaimed: "Now has the truth come to light! It was I who sought to make him yield himself unto me - whereas he, behold, was indeed speaking the truth!"
Rashad Khalifa	12:51 (The king) said (to the women), "What do you know about the incident when you tried to seduce Joseph?" They said, "GOD forbid; we did not know of

	anything evil committed by him." The wife of the governor said, "Now the truth has prevailed. I am the one who tried to seduce him, and he was the truthful one.
Shabbir Ahmed	12:51 The King sent for those women, and asked them, "What happened when you tried to seduce Joseph?" They answered, "Good Lord! We found no evil in him." The wife of the governor (Zelicha, Zulaikha in the Arab history) couldn't hold back, "Now the truth is out. I was the one at fault and he is surely truthful."
Transliteration	12:51 Qala m a kha ṭbukunna i thrawadtunna yoosufa AAan nafsīhi qulna hashā lillāhima AAalimna AAalayhi min soo-in q alatiimraatu alAAazeezi al- ana hashā alhaquana rawadtuhu AAan nafsīhi wa-innahu lamina a lssadiqeena
A	12:51 قال ما خطبكن اذ رودتن يوسف عن نفسه قلن حش الله ما علمنا عليه من سوء قالت امرات العزيز الن حصص الحق انا رودته عن نفسه وانه لمن الصادقين
Edip-Layth	12:52 "That is so he knows that I will not betray him while he is not present and that God does not guide the scheming of the betrayers."
The Monotheist Group	12:52 "That is so he knows that I will not betray him while he is not present and that God does not guide the scheming of the betrayers."
Muhammad Asad	12:52 [When Joseph learned what had happened, he said: ⁵¹ "I asked for] this, so that [my former master] might know that I did not betray him behind his back, ⁵² and that God does not bless with His guidance the artful schemes of those who betray their trust.
Rashad Khalifa	12:52 "I hope that he will realize that I never betrayed him in his absence, for GOD does not bless the schemes of the betrayers.
Shabbir Ahmed	12:52 (When Joseph learned this), He said, "I hope that the governor will realize that I never betrayed him in his absence. And God never leads to success those who betray Him and betray the trust of people."
Transliteration	12:52 Thalika liyaAAlama annee lam akhunhubi alghaybi waanna Allaha la yahdee kaydaalkha-ineena
A	12:52 ذلك ليعلم انى لم اخنه بالغيب وان الله لا يهدى كيد الخائنين
Edip-Layth	12:53 "I do not make myself free of blame, for the person is inclined to sin, except what my Lord has mercy on. My Lord is Forgiving, Compassionate."
The Monotheist Group	12:53 "And I do not make myself free of blame, for the soul is inclined to sin, except what my Lord has mercy on. My Lord is Forgiving, Merciful."
Muhammad Asad	12:53 And yet, I am not trying to absolve myself: for, verily, man's inner self does incite [him] to evil, ⁵³ and saved are only they upon whom my Sustainer bestows His grace. ⁵⁴ Behold, my Sustainer is much forgiving, a dispenser of grace!"
Rashad Khalifa	12:53 "I do not claim innocence for myself. The self is an advocate of vice, except for those who have attained mercy from my Lord. My Lord is Forgiver, Most Merciful."
Shabbir Ahmed	12:53 "I do not claim that I am angelic, with no ego or desires. The human 'self' is not invincible against temptation (unless we make it surrender to the Divine Commands). It is my Lord's mercy that mankind are in control of their behavior. Surely, my Lord is Absolver of imperfections, Merciful."
Transliteration	12:53 Wama obarri-o nafsee inna a Innafsalaammaratun bi alssoo-i ill a m a

	rahimarabbee inna rabbee ghafoorun raheemun
A	12:53 وما ابرئ نفسي ان النفس لامارة بالسوء الا ما رحم ربي ان ربي غفور رحيم
	<i>Joseph is Appointed to a Top Position</i>
Edip-Layth	12:54 The King said, "Bring him to me so that I may employ him for myself." So when he spoke to him, he said, "Today you are with us in high rank and trusted."
The Monotheist Group	12:54 And the King said: "Bring him to me so that I may employ him to my person." So when he spoke to him, he said: "Today you are with us in high rank and trusted."
Muhammad Asad	12:54 And the King said: "Bring him unto me, so that I may attach him to my own person." And when he had spoken with him, [the King] said: "Behold, [from] this day thou shalt be of high standing with us, invested with all trust!"
	<i>Joseph Attains Prominence</i>
Rashad Khalifa	12:54 The king said, "Bring him to me, so I can hire him to work for me." When he talked with him, he said, "Today, you have a prominent position with us."
Shabbir Ahmed	12:54 The King said, "Bring him to me so that I may appoint him a close adviser to me." And when he had spoken with him, the King decreed, "From today on you have a high standing with us, invested with all trust." 8
Transliteration	12:54 Waqaḷa almaliku i/toonee bihiastakhli shu linafsee falam ḡa kallamahu qḡalainnaka alyawma ladayna makeenun ameenun
A	12:54 وقال الملك ائتوني به استخلصه لنفسى فلما كلمه قال انك اليوم لدينا مكين امين
Edip-Layth	12:55 He said, "Make me keeper over the granaries of the land, for I know how to keep records and I am knowledgeable."
The Monotheist Group	12:55 He said: "Make me keeper over the granaries of the land, for I know how to keep records and I am knowledgeable."
Muhammad Asad	12:55 [Joseph] replied: "Place in my charge the store-houses of the land; behold, I shall be a good and knowing keeper. 55
Rashad Khalifa	12:55 He said, "Make me the treasurer, for I am experienced in this area and knowledgeable."
Shabbir Ahmed	12:55 Joseph replied, "Place in my charge the treasury of the State. I shall be a competent custodian." 9
Transliteration	12:55 Qaḷa ijAAalnee AAaḷa khazā-inial-ardi innee ḡafeethun AAaleemun
A	12:55 قال اجعلنى على خزان الارض انى حفيظ عليم
Edip-Layth	12:56 Thus, We gave Joseph authority in the land, to travel in it as he pleases. We bestow Our mercy upon whom We please, and We do not waste the reward of the good doers.
The Monotheist Group	12:56 And it was such that We gave Joseph authority in the land, to travel in it as he pleases. We bestow Our mercy upon whom We please, and We do not waste the reward of the good doers.
Muhammad Asad	12:56 And thus We established Joseph securely in the land [of Egypt]: he had full mastery over it, [doing] whatever he willed. [Thus do] We cause Our grace to alight upon whomever We will; and We do not fail to requite the doers of good. 56

Rashad Khalifa	12:56 We thus established Joseph on earth, ruling as he wished. We shower our mercy upon whomever we will, and we never fail to recompense the righteous.
Shabbir Ahmed	12:56 Thus, We gave established power to Joseph in the land (of Egypt). He had full mastery over it, ruling as he saw fit. We bestow Our grace according to Our laws, and never waste the reward of the doers of good.
Transliteration	12:56 Wakath <u>alika</u> makann <u>a</u> liyoosufafee al-ar <u>di</u> yatabawwao minh <u>a</u> haythu yasha <u>on</u> u <u>seebu</u> birah <u>matina</u> man nash <u>ao</u> wala <u>n</u> udeeAAu ajra almu <u>h</u> sineena
A	12:56 وكذلك مكنا ليوسف في الارض يتبوا منها حيث يشاء نصيب برحمتنا من نشاء ولا نضيع اجر المحسنين
Edip-Layth	12:57 The reward of the Hereafter is better for those who acknowledge and were aware.
The Monotheist Group	12:57 And the reward of the Hereafter is better for those who believe and were aware.
Muhammad Asad	12:57 But in the eyes of those who have attained to faith and have always been conscious of Us, a reward in the life to come is a far greater good [than any reward in this world]. ⁵⁷
Rashad Khalifa	12:57 Additionally, the reward in the Hereafter is even better for those who believe and lead a righteous life.
Shabbir Ahmed	12:57 And the reward in the life to come is phenomenally better for all those who attain belief and live upright.
Transliteration	12:57 Walaajru al- <u>a</u> khirati khayrun lilla <u>the</u> ena <u>a</u> manoo wak <u>a</u> n <u>oo</u> yattaqoon <u>a</u>
A	12:57 ولاجر الءاخرة خير للذين ءامنوا وكانوا يتقون
Edip-Layth	<i>Joseph's Brothers Travel to Egypt for Grain</i> 12:58 Joseph's brothers came and entered upon him, and he recognized them, but they did not recognize him.
The Monotheist Group	12:58 And Joseph's brothers came and entered upon him, and he recognized them, but they did not recognize him.
Muhammad Asad	12:58 AND [after some years,] Joseph's brothers came [to Egypt] ⁵⁸ and presented themselves before him: and he knew them [at once], whereas they did not recognize him.
Rashad Khalifa	12:58 Joseph's brothers came; when they entered, he recognized them, while they did not recognize him.
Shabbir Ahmed	12:58 (And after some years) Joseph's brothers came and presented themselves before him. Joseph recognized them, but they did not know him. ¹⁰
Transliteration	12:58 Waja <u>a</u> ikhwatu yoosufa fadakh <u>aloo</u> AAalayhi faAAarafahum wahum lahu munkiroon <u>a</u>
A	12:58 وجاء اخوة يوسف فدخلوا عليه فعرفهم وهم له منكرون
Edip-Layth	12:59 So, when he furnished them with their provisions, he said, "Bring me a step-brother of yours who is from your father. Do you not see that I give full measure of grain and that I am the best of hosts?" ¹³
	12:59 So, when he furnished them with their provisions, he said: "Bring me a

The Monotheist Group	step-brother of yours who is from your father. Do you not see that I give full measure of grain and that I am the best of hosts?"
Muhammad Asad	12:59 And when he had provided them with their provisions, he said: "[When you come here next,] bring unto me that brother of yours from your father's side. 59 Do you not see that I have given [you] full measure and have been the best of hosts?"
Rashad Khalifa	12:59 After he provided them with their provisions, he said, "Next time, bring with you your half-brother. Do you not see that I give full measure, and treat you generously?"
Shabbir Ahmed	12:59 And when he had given them suitable provisions, he said, "Next time bring to me that brother of yours from your father's side. Now you have seen that I am just and hospitable."
Transliteration	12:59 Walamma jahhazahum bijah azihimqala i/toonee bi-akhin lakum min abeekum alatarawna annee oofee alkayla waana khayru almunzileena
A	12:59 ولما جهزهم بجهازهم قال انتوني باخ لكم من ابيكم الا ترون اني اوفى الكيل وانا خير المنزلين
Edip-Layth	12:60 "But if you do not bring him to me, then there shall be no measure of grain for you with me, and do not come near me."
The Monotheist Group	12:60 "But if you do not bring him to me, then there shall be no measure of grain for you with me, and do not come near me."
Muhammad Asad	12:60 But if you do not bring him unto me, you shall never again receive a single measure [of grain] from me, nor shall you [be allowed to] come near me!"
Rashad Khalifa	12:60 "If you fail to bring him to me, you will get no share from me; you will not even come close."
Shabbir Ahmed	12:60 "And if you do not bring him to me, you will get no share from me; you will not even come close."
Transliteration	12:60 Fa-in lam ta/toonee bihi fala kaylalakum AAindee wala taqrabooni
A	12:60 فان لم تاتوني به فلا كيل لكم عندي ولا تقربون
Edip-Layth	12:61 They said, "We will try to get him away from his father, and we shall do it."
The Monotheist Group	12:61 They said: "We will try to get him away from his father, and we shall be successful."
Muhammad Asad	12:61 They answered: "We shall try to persuade his father to part with him, and, verily, we shall do [our utmost]!"
Rashad Khalifa	12:61 They said, "We will negotiate with his father about him. We will surely do this."
Shabbir Ahmed	12:61 They said, "We shall try to persuade his father to let him go; that we will surely do."
Transliteration	12:61 Qaloo sanurawidu AAanhu abahuwa-inna lafaAAailoona
A	12:61 قالوا سنرود عنه اياه وانا لفعلون
	12:62 He said to his servants: "Return their goods back into their bags, so that

Edip-Layth	they will recognize it when they return to their family and they will come back again."
The Monotheist Group	12:62 And he said to his servants: "Return their goods back into their bags, so that they will recognize it when they return to their family and they will come back again."
Muhammad Asad	12:62 And [Joseph] said to his servants: "Place their merchandise ⁶⁰ in their camel-packs, so that they may find it there when they come home, and hence be the more eager to return. ⁶¹
Rashad Khalifa	12:62 He then instructed his assistants: "Put their goods back in their bags. When they find them upon their return to their family, they may come back sooner."
Shabbir Ahmed	12:62 Joseph said to his servants, "Load their barter (the price of wheat) back in their saddlebags, so that they may find it when they go home, and hence be more eager to return."
Transliteration	12:62 Waqala lifity anihi ijAAaloo bi daAAatahumfee ri halihim laAAallahum yaAAarfoonaha ithainqalaboo ila ahlihim laAAallahum yarjiAAoon a
A	12:62 وقال لفتينه اجعلوا بضعتهم في رحالهم لعلهم يعرفونها اذا انقلبوا الى اهلهم لعلهم يرجعون
Edip-Layth	12:63 So when they returned to their father, they said, "Our father, we have been banned from getting anymore measure of grain, so send our brother with us so we may be given a measure of grain, and we will be his guardians."
The Monotheist Group	12:63 So when they returned to their father, they said: "Our father, we have been banned from getting anymore measure of grain, so send our brother with us so we may be given measure of grain, and we will be his guardians."
Muhammad Asad	12:63 And so, when they returned to their father, [Joseph's brothers] said: "O our father! All grain ⁶² is [to be] withheld from us [in the future unless we bring Benjamin with us]: send, therefore, our brother with us, so that we may obtain our measure (of grain); and, verily, we shall guard him well!"
Rashad Khalifa	12:63 When they returned to their father, they said, "Our father, we can no longer get any provisions, unless you send our brother with us. We will take good care of him."
Shabbir Ahmed	12:63 When they went back to their father, they said, "O Our father! All grain is to be withheld from us unless you send with us our brother (Benjamin). So send him so that we may obtain the measure, certainly, we shall guard him well."
Transliteration	12:63 Falamma rajaAAoo il a abeehim q alooya ab ana muniAAa minn a alkaylufaarsil maAAana akhana naktal wa-innalahu lahafithoona
A	12:63 فلما رجعوا الى ابيهم قالوا يابانا منع منا الكيل فارسل معنا اخانا نكتل وانا له لحفظون
Edip-Layth	12:64 He said, "Shall I trust him with you as I trusted you with Joseph before that? God is the best guardian, and He is the Most Compassionate of those who show compassion."
The Monotheist Group	12:64 He said: "Shall I trust him with you as I trusted you with Joseph before that? God is the best guardian, and He is the Most Merciful of those who show mercy."
	12:64 [Jacob] replied: "Shall I trust you with him in the same way ⁶³ as I trusted

Muhammad Asad	you with his brother (Joseph) aforetime? [Nay,] but God's guardianship is better [than yours], for He is the most merciful of the merciful!"
Rashad Khalifa	12:64 He said, "Shall I trust you with him, as I trusted you with his brother before that? GOD is the best Protector, and, of all the merciful ones, He is the Most Merciful."
Shabbir Ahmed	12:64 Jacob said, "Shall I trust you with him as I trusted you with his brother? God is better at Guarding and He is the most Merciful of the merciful."
Transliteration	12:64 Qala hal amanukum AAalayhi ill akama amintukum AAal a akheehi min qablu faAllahukhayrun hafithan wahuwa arhamu alrrahimeena
A	12:64 قال هل ءامنكم عليه الا كما امنتكم على اخيه من قبل فالف خير حفظا وهو ارحم الرحمن
Edip-Layth	12:65 So when they opened their bags, they found their goods had been returned to them, and they said, "Our father, what more can we desire, this is our goods returned to us, so we can get more for our family, and be guardians over our brother, and increase a measure of grain to load a camel. That is truly an easy measure!"
The Monotheist Group	12:65 So when they opened their bags, they found their goods had been returned to them, and they said: "Our father, what more can we desire, this is our goods returned to us, so we can get more for our family, and be guardians over our brother, and increase a measure of grain to load a camel. That is truly an easy measure!"
Muhammad Asad	12:65 Thereupon, when they opened their packs, they discovered that their merchandise had been returned to them; [and] they said: "O our father! What more could we desire? Here is our merchandise: it has been returned to us! [If thou send Benjamin with us,] we shall (again) be able to bring food for our family, and shall guard our brother [well], and receive in addition another camel-load of grain ⁶⁴ That [which we have brought the first time] was but a scanty measure."
Rashad Khalifa	12:65 When they opened their bags, they found their goods returned to them. They said, "Our father, what more can we ask for? Here are our goods returned to us. We can thus provide for our family, protect our brother, and receive one more camel-load. This is certainly a profitable deal."
Shabbir Ahmed	12:65 When they opened their packs, they discovered that their barter had been returned to them. (The grand minister, the prophet of God, had paid on their behalf.) They said, "O Our father! What more can we ask? We shall bring food for our family and guard our brother. And we shall have the extra measure of a camel load. The first load we have brought is but scant."
Transliteration	12:65 Walamma fata hoo mat aAAahumwajadoo bi daAAatahum ruddat ilayhim qaloo yaabana ma nabghee hathihi bidaAAatunaruddat ilayna wanameeru ahlan a wanahfathuakhana wanazdadu kayla baAAeerin thalikakaylun yaseerun
A	12:65 ولما فتحو متعم وجدوا بضعتهم ردت اليهم قالوا يابانا ما نبغى هذه بضعتنا ردت الينا ونمير اهلنا ونحفظ اخانا ونزداد كيل بعير ذلك كيل يسير
Edip-Layth	12:66 He said, "I will not send him with you until you give me a covenant before God that you will bring him back unless you are completely overtaken." So when they gave him their covenant, he said, "God is a guard over what we say."
	12:66 He said: "I will not send him with you until you come to me with a covenant to God that you will bring him back unless you are completely

The Monotheist Group	overtaken." So when they brought him the covenant, he said: "God is placed in trust over what we say."
Muhammad Asad	12:66 Said [Jacob]: "I will not send him with you until you give me a solemn pledge, before God, that you will indeed bring him back unto me, unless you yourselves be encompassed [by death]!" And when they had given him their solemn pledge, [Jacob] said: "God is witness to all that we say!"
Rashad Khalifa	12:66 He said, "I will not send him with you, unless you give me a solemn pledge before GOD that you will bring him back, unless you are utterly overwhelmed." When they gave him their solemn pledge, he said, "GOD is witnessing everything we say."
Shabbir Ahmed	12:66 Jacob said, "I will not send him with you till you give me a solemn pledge in the name of God, that you will bring him back to me unless you get surrounded (by circumstances beyond control). And when they gave him their solemn pledge, he said, "God is the witnessing Guardian over all we say."
Transliteration	12:66 Qala lan orsilahu maAAakum hattatu/tooni mawthiqan mina All ahi lata/tunnanee bihi illaan yuhata bikum falamma atawhu mawthiqahum qalaAllahu AAala ma naqoolu wakeelun
A	12:66 قال لن ارسله معكم حتى توتون موثقا من الله لتاتننى به الا ان يحاط بكم فلما ءاتوه موثقهم قال الله على ما نقول وكيل
Edip-Layth	<i>Risk Reduction</i> 12:67 He said, "My sons, do not enter from one gate, but enter from separate gates; and I cannot avail you anything against God, for the judgment is to God. In Him I put my trust, and in Him those who put their trust should trust."
The Monotheist Group	12:67 And he said: "My sons, do not enter from one gate, but enter from separate gates; and I cannot avail you anything against God, for the judgment is to God. In Him I put my trust, and in Him those who put their trust should trust."
Muhammad Asad	12:67 And he added: "O my sons! Do not enter [the city all] by one gate, but enter by different gates. ⁶⁵ Yet [even so,] I can be of no avail whatever to you against [anything that may be willed by] God: judgment [as to what is to happen] rests with none but God. In Him have I placed my trust: for, all who have trust [in His existence] must place their trust in Him alone."
Rashad Khalifa	12:67 And he said, "O my sons, do not enter from one door; enter through separate doors. However, I cannot save you from anything that is predetermined by GOD. To GOD belongs all judgments. I trust in Him, and in Him shall all the trusters put their trust."
Shabbir Ahmed	12:67 And he said, "O My sons! Do not enter the town all by one gate, but enter by different gates. Yet, I cannot avail you against the Divine laws. (So, handle all situations accordingly.) Rule and law-giving belongs to God alone. In Him I trust, and everyone must place trust in Him since the Divine laws never change." ¹¹
Transliteration	12:67 Waqala ya baniyya latadkhuloo min babin wahidin waodkhuloo minabwabin mutafarriqatin wama oghnee AAankum mina All ahimin shay-in ini al hukmu ill a lillahiAAalayhi tawakkaltu waAAalayhi falyatawakkali almutawakkiloon a
A	12:67 وقال بينى لا تدخلوا من باب واحد وادخلوا من ابواب متفرقة وما اغنى عنكم من الله من شىء ان الحكم الا لله عليه توكلت وعليه فليتكول المتوكلون
	12:68 When they entered from where their father had commanded them, it would

Edip-Layth	not have availed them in the least against God, but it was out of a concern in Jacob's person. Since We have taught him, he had certain knowledge; but most people do not know. ¹⁴
The Monotheist Group	12:68 And when they entered from where their father had commanded them, it would not have availed them in the least against God, but it was out of a concern in Jacob's soul that he brought out. And he is with knowledge for what We have taught him, but most of the people do not know.
Muhammad Asad	12:68 But although ⁶⁶ they entered [Joseph's city] in the way their father had bidden them, this proved of no avail whatever to them against [the plan of] God ⁶⁷ [His request] had served only to satisfy Jacob's heartfelt desire [to protect them]: ⁶⁸ for, behold, thanks to what We had imparted unto him, he was indeed endowed with the knowledge [that God's will must always prevail ⁶⁹]; but most people know it not.
Rashad Khalifa	<i>Jacob Senses Joseph</i> 12:68 When they went (to Joseph), they entered in accordance with their father's instructions. Although this could not change anything decreed by GOD, Jacob had a private reason for asking them to do this. For he possessed certain knowledge that we taught him, but most people do not know.
Shabbir Ahmed	12:68 When they went, they entered the town as their father instructed. Jacob was quite right that even he (a prophet of God) could not avail them against the Divine laws. It was a duty that he did (giving the correct advice to his sons), although it could not prevent what was to happen (with Benjamin 12:75-81). He was, by Our instruction, full of knowledge. But most people have little knowledge.
Transliteration	12:68 Walamma dakhloo min haythuamarahum aboohum m a kana yughnee AAanhum mina All ahimin shay-in ill a hajatan fee nafsi yaAAaqooba qa dahawa-innahu la thoo AAilmin lim a AAallamn ahuwalakinna akthara a Innasi layaAAlamoona
A	12:68 ولما دخلوا من حيث امرهم ابوهم ما كان يغنى عنهم من الله من شيء الا حاجة في نفس يعقوب قضىها وانه لئو علم لما علمنه ولكن اكثر الناس لا يعلمون
Edip-Layth	12:69 When they entered upon Joseph, he called his brother to himself and said, "I am your brother, so do not be saddened by what they have done."
The Monotheist Group	12:69 And when they entered upon Joseph, he called his brother to himself and said: "I am your brother, so do not be saddened by what they have done."
Muhammad Asad	12:69 AND WHEN [the sons of Jacob] presented themselves before Joseph, he drew his brother [Benjamin] unto himself, saying [to him in secret]: "Behold, I am thy brother! So grieve thou not over their past doings!" ⁷⁰
Rashad Khalifa	<i>Back in Egypt</i> 12:69 When they entered Joseph's place, he brought his brother closer to him and said, "I am your brother; do not be saddened by their actions."
Shabbir Ahmed	12:69 When they met with Joseph, he brought his brother closer to him and said, "I am your brother, do not grieve about what they have been doing to us."
Transliteration	12:69 Walamma dakhloo AAal a yoosufa awa ilayhi akh ahu q ala innee angaahooka fala tabta-is bimā kanoo yaAAamaloona
A	12:69 ولما دخلوا على يوسف ءاوى اليه اخاه قال انى انا اخوك فلا تبتئس بما كانوا يعملون
<i>Joseph Keeps His Brother from the Same Mother</i>	

Edip-Layth	12:70 When he furnished them with their provisions, he placed the measuring bowl in his brother's bag. Then a caller cried out: "O you in the caravan, you are thieves!"
The Monotheist Group	12:70 So when he furnished them with their provisions, he placed the measuring bowl in his brother's bag, then a caller cried out: "O you in the caravan, you are thieves!"
Muhammad Asad	12:70 And [later,] when he had provided them with their provisions, he placed the [King's] drinking-cup in his brother's camel-pack. And [as they were leaving the city,] a herald ⁷¹ called out: "O you people of the caravan! Verily, you are thieves!" ⁷²
Rashad Khalifa	<i>Joseph Keeps His Brother</i> 12:70 When he provided them with their provisions, he placed the drinking cup in his brother's bag, then an announcer announced: "The owners of this caravan are thieves."
Shabbir Ahmed	12:70 As the camels were being loaded, one of the brothers hid the drinking-cup into his brother's (Benjamin's) saddlebag. Then a caller cried, "O Camel-riders! You are thieves!" ¹²
Transliteration	12:70 Falamma jahhazahum bijah azihimjaAAala a lssiqayata fee ra hli akheehi thummaaththana mu-aththinun ayyatuhā alAAeerruinnakum lasariqoona
A	12:70 فلما جهزهم بجهازهم جعل السقاية في رحل اخيه ثم اذن موزن اينها العير انكم لسرقون
Edip-Layth	12:71 They said, turning towards them: "What is it you are missing?"
The Monotheist Group	12:71 They said, while coming towards him: "What is it you are missing?"
Muhammad Asad	12:71 Turning towards the herald and his companions, the brothers asked: "What is it that you miss?" ⁷³
Rashad Khalifa	12:71 They said, as they came towards them, "What did you lose?"
Shabbir Ahmed	12:71 They said, coming towards them, "What is it that you have lost?"
Transliteration	12:71 Qaloo waaqbaloo AAalayhim m athatafqidoona
A	12:71 قالوا واقبلوا عليهم ماذا تفقدون
Edip-Layth	12:72 He said, "We are missing the measuring bowl of the King, and whoever finds it shall receive a camel-load; I guarantee this."
The Monotheist Group	12:72 They said: "We are missing the measuring bowl of the King, and for whomever can produce it, we will give a camel's load, and I will be bound by this."
Muhammad Asad	12:72 They answered: "We miss the King's goblet; and he who produces it shall receive a camel-load [of grain as reward]!" And [the herald added:] "I pledge myself to this _ [promise]!"
Rashad Khalifa	12:72 They said, "We lost the king's cup. Anyone who returns it will receive an extra camel-load; I personally guarantee this."
Shabbir Ahmed	12:72 They said, "We have lost the King's cup, and whoever produces it shall have an extra camel-load, and I (the chief royal servant) guarantee that."
	12:72 Qaloo nafqidu suwaAAaalmaliki waliman j aa bihi himlu baAAeerin

Transliteration	waanabihi zaAAeemun
A	12:72 قالوا نفقد صواع الملك ولمن جاء به حمل بعير وانا به زعيم
Edip-Layth	12:73 They said, "By God, you know we did not come to cause corruption in the land, and we are no thieves!"
The Monotheist Group	12:73 They said: "By God, you know we did not come to cause corruption in the land, and we are no thieves!"
Muhammad Asad	12:73 Said [the brothers]: "By God! Well do you know that we have not come to commit deeds of corruption in this land, and that we have not been thieving!"
Rashad Khalifa	12:73 They said, "By GOD, you know full well that we did not come here to commit evil, nor are we thieves."
Shabbir Ahmed	12:73 They explained, "By God! Well you know that we did not come here to create mischief in the land, and we are not thieves."
Transliteration	12:73 Qaloo taAllaahi laqadAAalimtum m a ji/n a linuufsida fee al-ar di wam akunna sariqeena
A	12:73 قالوا تالله لقد علمتم ما جئنا لنفسد في الارض وما كنا سارقين
Edip-Layth	12:74 He said, "What shall be the punishment, if you are not truthful?"
The Monotheist Group	12:74 They said: "What shall be the punishment, if you are not truthful?"
Muhammad Asad	12:74 [The Egyptians] said: "But what shall be the requital of this [deed] if you are [proved to be] liars?"
Rashad Khalifa	12:74 They said, "What is the punishment for the thief, if you are liars?"
Shabbir Ahmed	12:74 The callers asked, "What shall be the penalty for it if you prove liars?"
Transliteration	12:74 Qaloo fama jazaohu inkuntum kathibeena
A	12:74 قالوا فما جزوه ان كنتم كذابين
Edip-Layth	12:75 They said, "The punishment is that the person who has it in his bag shall himself be held as penalty. It is such that we punish the wicked."
The Monotheist Group	12:75 They said: "The punishment is that he in whose bags it is found will himself serve as the punishment. It is so that we punish the wicked."
Muhammad Asad	12:75 [The brothers] replied: "Its requital? He in whose camel-pack [the cup] is found-he shall be [enslaved as] a requital thereof! Thus do we [ourselves] requite the doers of [such] wrong.
Rashad Khalifa	12:75 They said, "The punishment, if it is found in his bag, is that the thief belongs to you. We thus punish the guilty."
Shabbir Ahmed	12:75 The brothers replied, "The penalty for it! He in whose bag the cup is found, he shall be the penalty for it. (The thief will become your slave.) Thus we requite the doers of such wrong (in our land)."
Transliteration	12:75 Qaloo jaz aohu man wujida feera hlihi fahuwa jaz aohu ka thalika najzee alththalimeena
A	12:75 قالوا جزوه من وجد في رحله فهو جزوه كذلك نجزي الظلمين

Edip-Layth	12:76 So he began with their bags before his brother's bag. Then he brought it out of his brother's bag. It was such that We planned for Joseph, for he would not have been able to take his brother under the King's system, except that God wished it so. We raise the degrees of whom We please, and over every one of knowledge is the All Knowledgeable.¹⁵
The Monotheist Group	12:76 So he began with their bags before his brother's bag. Then he brought it out of his brother's bag. It was such that We planned for Joseph, for he would not have been able to take his brother under the King's system, except that God wished it so. We raise the degrees of whom We please, and over every one of knowledge is the All Knowledgeable.
Muhammad Asad	12:76 Thereupon [they were brought before Joseph to be searched; and] he began with the bags of his half-brothers ⁷⁵ before the bag of his brother [Benjamin]: and in the end he brought forth the drinking Cups ⁷⁶ out of his brother's bag. In this way did We contrive for Joseph [the attainment of his heart's desire]: under the King's law, he would [otherwise] not have been able to detain his brother, had not God so willed. We do raise to [high] degrees [of knowledge] whomever We will - but above everyone who is endowed with knowledge there is One who knows all.⁷⁷
Rashad Khalifa	12:76 He then started by inspecting their containers, before getting to his brother's container, and he extracted it out of his brother's container. We thus perfected the scheme for Joseph; he could not have kept his brother if he applied the king's law. But that was the will of GOD. We exalt whomever we choose to higher ranks. Above every knowledgeable one, there is one who is even more knowledgeable.
Shabbir Ahmed	12:76 They were brought before Joseph for the search. He began with the bags of his half-brothers before the bag of his brother (Benjamin). And finally extracted the cup out of his brother's bag. We thus perfected the plan for Joseph. He could not have detained his brother under the King's law. But that was the will of God. We raise people in ranks according to Our laws. And above every person of knowledge there is One who knows all.
Transliteration	12:76 Fabadaa bi-awAAiyatihim qabla wiAA a-iakheehi thumma istakhrajaḥ a min wiAAa-i akheehi ka <u>ḥalikakidna</u> liyoosufa m a k aṇa liya/khu <u>ḥaakhahu</u> fee deeni almaliki ill a an yash a All aḥunarfaAAu daraj aṭin man nash ao wafawqa kulli <u>ḥeeAAilmin AAaleemun</u>
A	12:76 فبدا باوعيتهم قبل وعاء اخيه ثم استخرجها من وعاء اخيه كذلك كدنا ليوسف ما كان ليأخذ اخاه في دين الملك الا ان يشاء الله نرفع درجات من نشاء وفوق كل ذي علم عليم
Edip-Layth	12:77 They said, "If he has stolen, there was a brother of his before who also had stolen." Joseph kept this all inside himself, and did not reveal anything to them. He said, "You are in a worse position, and God best knows what you describe."
The Monotheist Group	12:77 They said: "If he has stolen, there was a brother of his before who also had stolen." Joseph kept this all inside himself, and did not reveal anything to them. He said: "You are in an awkward position, and God best knows what you describe."
Muhammad Asad	12:77 [As soon as the cup came to light out of Benjamin's bag, the brothers] exclaimed: "If he has stolen-well, a brother of his used to steal afore-time!" ⁷⁸ Thereupon Joseph said to himself, without revealing his thought to them: ⁷⁹ "You are far worse in this respect, and God is fully aware of what you are saying."⁸⁰
	12:77 They said, "If he stole, so did a brother of his in the past." Joseph

Rashad Khalifa	concealed his feelings in himself, and did not give them any clue. He said (to himself), "You are really bad. GOD is fully aware of your accusations."
Shabbir Ahmed	12:77 The brothers said, "If he stole, so did his brother in the past." Joseph stayed quiet, revealing nothing. He only said in his heart, "You are in worse case, and God is the Best Knower of what you allege."
Transliteration	12:77 Qaloo in yasriq faqad saraq akhunlahu min qablu faasarraḥ a yoosufu fee nafsihi walam yubdih alahum q ala antum sharrun mak anan wa AllāhuaAAalamu bima taṣifoona
A	12:77 قالوا ان يسرق فقد سرق اخ له من قبل فاسرها يوسف في نفسه ولم يبدها لهم قال انتم شر مكانا والله اعلم بما تصفون
Edip-Layth	12:78 They said, "O Governor, he has an elderly father, so take one of us in his place. Indeed we see you as one of the good doers."
The Monotheist Group	12:78 They said: "O Governor, he has an elderly father, so take one of us in his place. Indeed we see you as one of the good doers."
Muhammad Asad	12:78 They said: "O thou great one! Behold, he has a father, a very old man: detain, therefore, one of us in his stead. Verily, we see that thou art a doer of good!"
Rashad Khalifa	12:78 They said, "O you noble one, he has a father who is elderly; would you take one of us in his place? We see that you are a kind man."
Shabbir Ahmed	12:78 They said to Joseph, "O Noble one! He has an aged father, so take one of us instead of him. We see that you are a doer of good."
Transliteration	12:78 Qaloo y a ayyuh aalAAazeezu inna lahu aban shaykhan kabeeran fakhu th aḥadanamakānahu innā naraka mina almuḥsineena
A	12:78 قالوا ياايها العزيز ان له ابا شيخا كبيرا فخذ احدا مكانه انا نرىك من المحسنين
Edip-Layth	12:79 He said, "God forbid that we would take anyone except he whom we found our belongings with. Indeed, we would then be wrong doers."
The Monotheist Group	12:79 He said: "God forbid that we would take anyone except he whom we found our belongings with. Indeed, we would then be wrong doers."
Muhammad Asad	12:79 He answered: "May God preserve us from [the sin of] detaining any other than him with whom we have found our property-for then, behold, we would indeed be evildoers!"
Rashad Khalifa	12:79 He said, "GOD forbid that we should take other than the one in whose possession we found our goods. Otherwise, we would be unjust."
Shabbir Ahmed	12:79 He answered, "God save us from detaining other than the one with whom we found our goods. Otherwise, we would be unjust."
Transliteration	12:79 Qala maAAatha Allāhi anna/khuṭha illa man wajadn a mat aAAanaAAindahu inna ithan laṭhalimoona
A	12:79 قال معاذ الله ان نأخذ الا من وجدنا متعنا عنده انا اذا لظلمون
Edip-Layth	12:80 So when they gave up from him, they held a conference in private. The eldest of them said, "Did you not know that your father has taken a covenant from you before God, and the past, you also failed in your duty with Joseph? I will not leave this land until my father permits me to do so or that God will judge for me. He is the best of judges."

The Monotheist Group	12:80 So when they gave-up from him, they held a conference in private. The eldest of them said: "Did you not know that your father has taken a covenant over you with God, and before this you also failed in your duty with Joseph? I will not leave this land until my father permits me to do so or that God will judge for me. He is the best of judges."
Muhammad Asad	12:80 And so, when they lost all hope of [moving] him, they withdrew to take counsel [among themselves]. The eldest of them said: "Do you not remember ⁸¹ that your father has bound you by a solemn pledge before God - and how, before that, you had failed with regard to Joseph? Hence, I shall not depart from this land till my father gives me leave or God passes judgment in my favour: ⁸² for He is the best of all judges."
Rashad Khalifa	12:80 When they despaired of changing his mind, they conferred together. Their eldest said, "Do you realize that your father has taken a solemn pledge from you before GOD? In the past you lost Joseph. I am not leaving this place until my father gives me permission, or until GOD judges for me; He is the best Judge."
Shabbir Ahmed	12:80 So, when they lost hope, they conferred in private. The eldest among them said, "Do you not know that your father took a solemn pledge from you in God's name, and how you failed in the case of Joseph before? I shall not go from this place until my father gives leave or God judges for me. He is the Best of deciders."
Transliteration	12:80 Falamma istay-asoo minhu khala soonajiyyan q ala kabeeruhum alam taAAlamoo anna ab akumqad akha tha AAalaykum mawthiqan mina All ahi waminqablu m a farra ttum fee yoosufa falan abra haal-arda hatta ya/ thana lee abee aw yahkumaAllahu lee wahuwa khayru alhakimeena
A	12:80 فلما استيسوا منه خلصوا نجيا قال كبيرهم الم تعلموا ان اباكم قد اخذ عليكم موثقا من الله ومن قبل ما فرطتم في يوسف فلن ابرح الارض حتى ياذن لي ابي او يحكم الله لي وهو خير الحكمين
Edip-Layth	12:81 "Return to your father, and tell him: "Our father, your son has stolen, and we did not witness except what we learned, and we could not know the unseen!"
The Monotheist Group	12:81 "Return to your father, and tell him: "Our father, your son has stolen, and we did not witness except what we learned, and we could not know the unseen!"
Muhammad Asad	12:81 [And as for you others,] return to your father and say: `O our father! Behold, thy son has stolen-but we [can] bear witness to no more than what has become known to us; ⁸³ and [although we gave you our pledge,] we could not guard against something that [lay hidden in the future and, hence,] was beyond the reach of our perception. ⁸⁴
Rashad Khalifa	12:81 "Go back to your father and tell him...
Shabbir Ahmed	12:81 (He told the rest of the brothers), "Return to your father and say, 'O Our father! Surely, your son has stolen. We know for sure, because we witnessed it. That was something beyond our knowledge and control."
Transliteration	12:81 IrjiAAoo il a abeekum faqooloo y aabana inna ibnaka saraqam a shahidnailla bima AAalimna wama kunnalilghaybi hafitheena
A	12:81 ارجعوا الى ابيكم فقولوا يابانا ان ابنك سرق وما شهدنا الا بما علمنا وما كنا للغيب حفظين
Edip-Layth	12:82 "Ask the people of the town which we were in, and the caravan which we

	have returned with. We are being truthful."
The Monotheist Group	12:82 "And ask the people of the town which we were in, and the caravan which we have returned with. We are being truthful."
Muhammad Asad	12:82 And ask thou in the town in which we were [at the time], and of the people of the caravan with whom we travelled hither, and [thou wilt find that] we, are indeed telling the truth!"
Rashad Khalifa	<i>Back In Palestine</i> 12:82 `You may ask the community where we were, and the caravan that came back with us. We are telling the truth.' "
Shabbir Ahmed	12:82 Ask the township where we were, and the caravan we came with. We are certainly telling the truth."
Transliteration	12:82 Wais-ali alqaryata allatee kunn afeeha wa alAAeera allatee aqbaln a feehawa-inna lasadiqoona
A	12:82 وسل القرية التي كنا فيها والغير التي اقبلنا فيها وانا لصدقون
Edip-Layth	12:83 He replied: "No, you lured yourself to commit this work. So patience is good; perhaps God will bring them all to me. He is the Knowledgeable, the Wise." ¹⁶
The Monotheist Group	12:83 He replied: "No, for it is your own souls that have conspired you to this. So patience is most fitting, perhaps God will bring them all to me. He is the Knowledgeable, the Wise."
Muhammad Asad	12:83 [AND WHEN they returned to their father and told him what had happened,] he exclaimed: "Nay, but it is your [own] minds that have made [so terrible] a happening seem a matter of little account to you! But [as for myself,] patience in adversity is most goodly; God may well bring them all [back] unto me: ⁸⁵ verily, He alone is all-knowing, truly wise!"
Rashad Khalifa	12:83 He said, "Indeed, you have conspired to carry out a certain scheme. Quiet patience is my only recourse. May GOD bring them all back to me. He is the Omniscient, Most Wise."
Shabbir Ahmed	12:83 Jacob said, "Nay, you have made up yet another story good enough only for you. But I resort to decent forbearance. May God bring them all to me! Surely, He, only He, is the Knower, the Wise."
Transliteration	12:83 Qala bal sawwalat lakum anfusukumamran fa sabrun jameelun AAas a Allahu anya/tiyanee bihim jameeAAan innahu huwa alAAaleemu alhakeemu
A	12:83 قال بل سولت لكم انفسكم امرا فصبر جميل عسى الله ان ياتيني بهم جميعا انه هو العليم الحكيم
Edip-Layth	<i>Father is Stricken With Psychosomatic Blindness</i> 12:84 He turned away from them and said, "Oh, my grief over Joseph." His eyes turned white from sadness, and he became blind.
The Monotheist Group	12:84 And he turned away from them and said: "Oh, my sorry over Joseph." And his eyes turned white from sadness, and he became blind.
Muhammad Asad	12:84 But he turned away from them and said: "O woe is me for Joseph!"-and his eyes became dim ⁸⁶ from the grief with which he was filled.
Rashad Khalifa	12:84 He turned away from them, saying, "I am grieving over Joseph." His eyes turned white from grieving so much; he was truly sad.

Shabbir Ahmed	12:84 Then Jacob turned away from them saying, "Alas, my grief for Joseph!" His eyes glistened with tears but he suppressed his grief." ¹³
Transliteration	12:84 Watawallā AAanhum waq āla y āasafa AAal ā yoosufa wa ibyaddat AAaynāhumina alhuzni fahuwa ka ^{theemun}
A	12:84 وتولى عنهم وقال ياسفى على يوسف وابيضت عيناه من الحزن فهو كظيم
Edip-Layth	12:85 They said, "By God, will you never cease to remember Joseph until you become ill or you are dead!"
The Monotheist Group	12:85 They said: "By God, will you never cease to remember Joseph until you become senile or you are dead!"
Muhammad Asad	12:85 Said [his sons]: "By God! Thou wilt never cease to remember, Joseph till thou art broken in body and spirit or art dead!"
Rashad Khalifa	12:85 They said, "By GOD, you will keep on grieving over Joseph until you become ill, or until you die."
Shabbir Ahmed	12:85 His sons said, "By God! You will never cease remembering Joseph until your health is ruined or you perish."
Transliteration	12:85 Qaloo taAllāhi taftaota th kuru yoosufa hatta takoona haradanaw takoona mina alh ^{likeena}
A	12:85 قالوا تالله تفتوا تذكر يوسف حتى تكون حرضا او تكون من الهلكين
Edip-Layth	12:86 He said, "I merely complain my grief and sorrow to God, and I know from God what you do not know."
The Monotheist Group	12:86 He said: "I merely complain my grief and sorrow to God, and I know from God what you do not know."
Muhammad Asad	12:86 He answered: "It is only to God that I complain of my deep grief and my sorrow: for I know, from God, something that you do not know." ⁸⁷
Rashad Khalifa	12:86 He said, "I simply complain to GOD about my dilemma and grief, for I know from GOD what you do not know."
Shabbir Ahmed	12:86 He said, "I present my distress and anguish only to God and I know from God what you know not."
Transliteration	12:86 Qala innama ashkoo baththee wa huzneeila Allāhi waaAAlamu mina All āhi ma lataAAlamoona
A	12:86 قال انما اشكوا بثى وحزنى الى الله واعلم من الله ما لا تعلمون
Edip-Layth	12:87 "My sons, go and inquire about Joseph and his brother, and do not give up from God's Spirit. The only people who would give up from God's Spirit are the ingrates of acknowledgment." ¹⁷
The Monotheist Group	12:87 "My sons, go and inquire about Joseph and his brother, and do not give-up from God's Spirit. The only people who would give-up from God's Spirit are the rejecters of faith."
Muhammad Asad	12:87 [Hence,] O my sons, go forth and try to obtain some tidings of Joseph and his brother; and do not lose hope of God's life-giving mercy: ⁸⁸ verily, none but people who deny the truth can ever lose hope of God's life-giving mercy.

Rashad Khalifa	12:87 "O my sons, go fetch Joseph and his brother, and never despair of GOD's grace. None despairs of GOD's grace except the disbelieving people."
Shabbir Ahmed	12:87 "O My sons! Go and find Joseph and his brother and never despair of the soothing mercy of God. None but the disbelievers (in His Attributes) despair of the soothing mercy of God."
Transliteration	12:87 Ya baniyya i thhaboo fata hassasoomin yoosufa waakheehi wal a tay-asoo min rawhi Allahiinnahu la yay-asu min rawhi Allahi illaalqawmu alkafiroona
A	12:87 بينى اذهبوا فتحسسوا من يوسف واخيه ولا تاييسوا من روح الله انه لا ياييس من روح الله الا القوم الكفرون
Edip-Layth	<i>The Family Secret is Unveiled</i> 12:88 So when they entered upon him, they said, "O Governor, we have been afflicted with harm, us and our family, and we have come with poor goods to trade, so give us a measure of grain, and be charitable towards us, for God does reward the charitable."
The Monotheist Group	12:88 So when they entered upon him, they said: "O Governor, we have been afflicted with harm, us and our family, and we have come with poor goods to trade, so give us a measure of grain, and be charitable towards us, for God does reward the charitable."
Muhammad Asad	12:88 [AND THE SONS of Jacob went back to Egypt and to Joseph;] and when they presented themselves before him, they said: "O thou great one! Hardship has visited us and our folk, and so we have brought but scanty merchandise; 89 but give us a full measure [of grain], and be charitable to us: behold, God rewards those who give in charity!"
Rashad Khalifa	<i>Israel Goes to Egypt</i> 12:88 When they entered (Joseph's) quarters, they said, "O you noble one, we have suffered a lot of hardship, along with our family, and we have brought inferior goods. But we hope that you will give us full measure and be charitable to us. GOD rewards the charitable."
Shabbir Ahmed	12:88 When they came before Joseph, they said, "O Noble one! We have suffered a lot of hardship along with our family. We bring only inferior barter to pay. So give us the full measure, and be charitable to us. God rewards the charitable."
Transliteration	12:88 Falamma dakhloo AAalayhi q alooya ayyuh a alAAazeezu massan a waahlanaalddurru waji/n a bibi daAAatin muzjatinfawfi lan a alkayla wata saddaq AAalayna innaAllaha yajzee almutasaddiqeena
A	12:88 فلما دخلوا عليه قالوا ياايها العزيز مسنا واهلنا الضر وجئنا ببضعة مزجة فواف لنا الكيل وتصدق علينا ان الله يجزى المتصدقين
Edip-Layth	12:89 He said, "Do you know what you have done with Joseph and his brother, during your ignorance?"
The Monotheist Group	12:89 He said: "Do you know what you have done with Joseph and his brother, while you are ignorant?"
Muhammad Asad	12:89 Replied he: "Do you remember 90 what you did to Joseph and his brother when you were still unaware [of right and wrong]?" 91
Rashad Khalifa	12:89 He said, "Do you recall what you did to Joseph and his brother when you were ignorant?"
	12:89 As he granted the request, Joseph said, "Do you remember what you did to

Shabbir Ahmed	Joseph and his brother in your ignorance?"
Transliteration	12:89 Qala hal AAalimtum mafaAAaltum biyoosufa waakheehi ith antum jahiloona
A	12:89 قال هل علمتم ما فعلتم بيوسف واخيه اذ انتم جهلون
Edip-Layth	12:90 They said, "Are you indeed Joseph?" He said, "I am Joseph, and this is my brother. God has been gracious to us. For anyone who reveres and is patient, then God will not waste the reward of the good doers."
The Monotheist Group	12:90 They said: "Are you indeed Joseph?" He said: "I am Joseph, and this is my brother. God has been gracious to us. For anyone who reveres and is patient, then God will not waste the reward of the good doers."
Muhammad Asad	12:90 They exclaimed: "Why - is it indeed thou who art Joseph?" He answered: "I am Joseph, and this is my brother. God has indeed been gracious unto us. Verily, if one is ⁹² conscious of Him and patient in adversity behold, God does not fail to requite the doers of good!"
Rashad Khalifa	12:90 They said, "You must be Joseph." He said, "I am Joseph, and here is my brother. GOD has blessed us. That is because if one leads a righteous life, and steadfastly perseveres, GOD never fails to reward the righteous."
Shabbir Ahmed	12:90 They exclaimed, "What? Is it really you who are Joseph?" He answered, "I am Joseph and this is my brother. God has been Gracious to us. Surely, if one empowers himself against evil, and is steadfast, God never loses the reward of such doers of good."
Transliteration	12:90 Qaloo a-innaka laanta yoosufa qalaana yoosufu wahatha akhee qad manna AllahuAAalayna innahu man yattaqi waya sbir fa-inna All ahala yu deeAAu ajra almuhsineena
A	12:90 قالوا اءنك لانت يوسف قال انا يوسف وهذا اخى قد من الله علينا انه من يتق ويصبر فان الله لا يضيع اجر المحسنين
Edip-Layth	12:91 They said, "By God, God has indeed preferred you over us and we were wrongdoers."
The Monotheist Group	12:91 They said: "By God, God has indeed preferred you over us and we were wrongdoers."
Muhammad Asad	12:91 [The brothers] said: "By God! Most certainly has God raised thee high above us, and we were indeed but sinners!"
Rashad Khalifa	12:91 They said, "By GOD, GOD has truly preferred you over us. We were definitely wrong."
Shabbir Ahmed	12:91 They said, "By God! Certainly, God has exalted you above us, and we were at fault."
Transliteration	12:91 Qaloo taAllahi laqad atharakaAllahu AAalayna wa-in kunna lakhati-eena
A	12:91 قالوا تالله لقد ءاثرك الله علينا وان كنا لخطين
Edip-Layth	12:92 He said, "There is no blame on you this day, may God forgive you, and He is the most Compassionate of those who show compassion." ¹⁸
The Monotheist Group	12:92 He said: "There is no blame on you this day, may God forgive you, and He is the Most Merciful of those who show mercy."

Muhammad Asad	12:92 Said he: "No reproach shall be uttered today against you. May God forgive you your sins: for He is the most merciful of the merciful!"
Rashad Khalifa	12:92 He said, "There is no blame upon you today. May GOD forgive you. Of all the merciful ones, He is the Most Merciful."
Shabbir Ahmed	12:92 Joseph said, "There is no blame on you this day! May God forgive you, and He is the Most Merciful of the merciful."
Transliteration	12:92 Qala l a tathreeba AAalaykumualyawma yaghfiru All ahu lakum wahuwa arhamu alrrahimeena
A	12:92 قال لا تثريب عليكم اليوم يغفر الله لكم وهو ارحم الرحمين
Edip-Layth	12:93 "Take this shirt of mine and cast it over my fathers face, and he will become with sight; and bring to me all your family."
The Monotheist Group	12:93 "Take this shirt of mine and cast it over my fathers face, and he will become with sight; and bring to me all your family."
Muhammad Asad	12:93 [And now] go and take this tunic of mine and lay it over my father's face, and he will recover his sight. ⁹³ And thereupon come [back] to me with all your family."
Rashad Khalifa	12:93 "Take this shirt of mine; when you throw it on my father's face, his vision will be restored. Bring your whole family and come back to me."
Shabbir Ahmed	12:93 Now, go and take this royal shirt of mine and show it to my father. He will see the reality of things. Then, bring all your family to me.
Transliteration	12:93 Ithhaboo biqamee see h athafaalqoohu AAal a wajhi abee ya/ti ba seeran wa/tooneebi-ahlikum ajmaAAeena
A	12:93 اذهبوا بقميصي هذا فالقوه على وجه ابي يات بصيرا واتوني باهلكم اجمعين
Edip-Layth	12:94 When the caravan departed, their father said, "I do indeed feel the scent of Joseph, except that you may think me senile."
The Monotheist Group	12:94 And when the caravan departed, their father said: "I do indeed feel the scent of Joseph, except that you may think me senile."
Muhammad Asad	12:94 AND AS SOON as the caravan [with which Jacob's sons were travelling] was on its way, ⁹⁴ their father said [to the people around him]: "Behold, were it not that you might consider me a dotard, [I would say that] I truly feel the breath of Joseph [in the air]!"
Rashad Khalifa	12:94 Even before the caravan arrived, their father said, "I can sense the smell of Joseph. Will someone enlighten me?"
Shabbir Ahmed	12:94 As soon as the caravan departed from Egypt, their father (Jacob) began telling his neighbors in Can'aan about the revelation that his son Joseph was in a position of high authority. "I do scent the presence of Joseph even though you may call me senile."
Transliteration	12:94 Walamma fasalati alAAeeru qalaaboohum innee laajidu ree ha yoosufa lawla antufannidooni
A	12:94 ولما فصلت العير قال ابوهم اني لاجد ريح يوسف لولا ان تفننون
Edip-Layth	12:95 People said, "By God, you are back to your old misguidance."

The Monotheist Group	12:95 They said: "By God, you are back to your old misguidance."
Muhammad Asad	12:95 They answered: "By God! Thou art indeed still lost in thy old aberration!"
Rashad Khalifa	12:95 They said, "By GOD, you are still in your old confusion."
Shabbir Ahmed	12:95 They said, "By God! You are still in your old confusion."
Transliteration	12:95 Qaloo taAllahi innakalafee dalalika alqadeemi
A	12:95 قالوا تالله انك لفي ضللك القديم
Edip-Layth	12:96 Then, when the bearer of good news came, he cast it over his face and he returned clear with sight. He said, "Did I not tell you that I know from God what you do not know?"
The Monotheist Group	12:96 Then, when the bearer of good news came, he cast it over his face and he returned clear with sight. He said: "Did I not tell you that I know from God what you do not know?"
Muhammad Asad	12:96 But when the bearer of good tidings came [with Joseph's tunic], he laid it over his face; and he regained his sight, [and] exclaimed: "Did I not tell you, `Verily, I know, from God, something that you do not know?'" 95
Rashad Khalifa	12:96 When the bearer of good news arrived, he threw (the shirt) on his face, whereupon his vision was restored. He said, "Did I not tell you that I knew from GOD what you did not know?"
Shabbir Ahmed	12:96 The caravan arrived in Can'aan and the good news was given to Jacob. When Joseph's royal shirt was shown to Jacob, he was delighted and his eyes saw the reality. He said, "Didn't I tell you that I know from God what you do not know?"
Transliteration	12:96 Falamma an j aa albasheeru alq ahuAAala wajhihi fa irtadda ba seeran qalaalam aqul lakum innee aAAalamu mina Allahi ma lataAAalamoona
A	12:96 فلما ان جاء البشير القه على وجهه فارتد بصيرا قال الم اقل لكم انى اعلم من الله ما لا تعلمون
Edip-Layth	12:97 They said, "Our father, ask forgiveness for our sins, indeed we have been wrong."
The Monotheist Group	12:97 They said: "Our father, ask forgiveness for our sins, indeed we have been wrong."
Muhammad Asad	12:97 [His sons] answered: "O our father! Ask God to forgive us our sins, for, verily, we were sinners."
Rashad Khalifa	12:97 They said, "Our father, pray for our forgiveness; we were wrong indeed."
Shabbir Ahmed	12:97 They said, "O Our father! Ask forgiveness for us, for we trailed behind in your obedience, we were at fault."
Transliteration	12:97 Qaloo ya abanaistaghfir lana thunoobana inna kunnakhati-eena
A	12:97 قالوا يابانا استغفر لنا ذنوبنا انا كنا خطين
Edip-Layth	12:98 He said, "I will ask forgiveness for you from my Lord, He is the Forgiving, the Compassionate." 19
	12:98 He said: "I will ask forgiveness for you from my Lord, He is the Forgiving,

The Monotheist Group	the Merciful."
Muhammad Asad	12:98 He said: "I shall ask my Sustainer to forgive you: He alone is truly forgiving, a true dispenser of grace!"
Rashad Khalifa	12:98 He said, "I will implore my Lord to forgive you; He is the Forgiver, Most Merciful."
Shabbir Ahmed	12:98 Jacob answered, "I shall ask forgiveness for you from my Sustainer. Surely, He is Forgiving, Merciful."
Transliteration	12:98 Qala sawfa astaghfiru lakum rabbeeinnahu huwa alghafooru a Irraḥeemu
A	12:98 قال سوف استغفر لكم ربى انه هو الغفور الرحيم
Edip-Layth	<i>Dream is Fulfilled; Family Reunion in Egypt</i> 12:99 Then, when they entered upon Joseph, he took his parents to him and he said, "Enter Egypt, God willing, in security."
The Monotheist Group	12:99 So when they entered upon Joseph, he took his parents to him and he said: "Enter Egypt, God willing, in security."
Muhammad Asad	12:99 AND WHEN they [all arrived in Egypt and] presented themselves before Joseph, he drew his parents unto himself, ⁹⁶ saying, "Enter Egypt! If God so wills, you shall be secure [from all evil]!"
Rashad Khalifa	<i>In Egypt</i> 12:99 When they entered Joseph's quarters, he embraced his parents, saying, "Welcome to Egypt. GOD willing, you will be safe here."
Shabbir Ahmed	12:99 And when they came in before Joseph, he respectfully greeted his parents, "Welcome to Egypt! God willing, you will be in safety and peace here."
Transliteration	12:99 Falamma dakhaloo AAal a yoosufa awa ilayhi abawayhi waq ala odkhuloo misrain shaa Allahu amineena
A	12:99 فلما دخلوا على يوسف ءاوى اليه ابويه وقال ادخلوا مصر ان شاء الله ءامنين
Edip-Layth	12:100 He raised his parents on the throne, and all fell in prostration before Him. He said, "My father, this is the interpretation of my old dream. My Lord has made it true, and He has been good to me that he took me out of prison and brought you out of the wilderness after the devil had placed a rift between me and my brothers. My Lord is kind to whom He wills. He is the Knowledgeable, the Wise."
The Monotheist Group	12:100 And he raised his parents on the throne, and they fell in prostration to Him. And he said: "My father, this is the interpretation of my vision from before. My Lord has made it true, and He has been good to me that he took me out of prison and brought you out of the wilderness after the devil had placed a rift between me and my brothers. My Lord is kind to whom He wills. He is the Knowledgeable, the Wise."
Muhammad Asad	12:100 And he raised his parents to the highest place of honour; ⁹⁷ and they [all] fell down before Him, prostrating themselves in adoration. ⁹⁸ Thereupon [Joseph] said: "O my father! This is the real meaning of my dream of long ago, which my Sustainer has made come true. ⁹⁹ And He was indeed good to me when He freed me from the prison, and [when] He brought you [all unto me] from the desert after Satan had sown discord between me and my brothers. Verily, my Sustainer is unfathomable in [the way He brings about] whatever He wills: ¹⁰⁰ verily, He alone is all-knowing, truly wise!

Rashad Khalifa	12:100 He raised his parents upon the throne. They fell prostrate before him. He said, "O my father, this is the fulfillment of my old dream. My Lord has made it come true. He has blessed me, delivered me from the prison, and brought you from the desert, after the devil had driven a wedge between me and my brothers. My Lord is Most Kind towards whomever He wills. He is the Knower, the Most Wise."
Shabbir Ahmed	12:100 He raised his parents upon the throne of honor. All those present bowed to him in respect (To let his parents see the honor God had given their son) Joseph said, "O My father! This is how my Lord has made my dream come true. He has been very kind to me, since He freed me from the prison, and He has brought you here from the village. Satan (selfishness of my brothers) had sown enmity between us brothers. Surely, my Lord is Unfathomable in how He implements His laws. He is the Knower, the Wise."
Transliteration	12:100 WarafaAAa abawayhi AAa alAAarshiwakharroo lahu sujjadan waq ala ya abati h athata/weelu ru/y aya min qablu qad jaAAalah a rabbee haqqanwaqad ahsana bee ith akhrajane min a lssijniwajaa bikum mina albadwi min baAAadi an nazagha alshshaytanubaynee wabayna ikhwatee inna rabbee la teefun limayashao innahu huwa alAAaleemu alhakeemu
A	12:100 ورفع ابويه على العرش وخرجوا له سجدا وقال يا ابت هذا تاويل ربي من قبل قد جعلها ربي حقا وقد احسن بي اذ اخرجني من السجن وجاء بكم من البدو من بعد ان نزغ الشيطان بيني وبين اخوتي ان ربي لطيف لما يشاء انه هو العليم الحكيم
Edip-Layth	12:101 "My Lord, you have given me sovereignty and taught me the interpretations of events and utterances. Initiator of the heavens and earth, you are my protector in this world and the Hereafter. Take me as one who has peacefully surrendered, and join me with the good doers."
The Monotheist Group	12:101 "My Lord, You have given me sovereignty and taught me the interpretations of what is narrated. Initiator of the heavens and Earth, You are my protector in this world and the Hereafter. Let me die as one who has submitted, and join me with the good doers."
Muhammad Asad	12:101 "O my Sustainer! Thou hast indeed bestowed upon me something of power, 101 and hast imparted unto me some knowledge of the inner meaning of happenings. 102 Originator of the heavens and the earth! Thou art near unto me in this world and in the life to come: let me die as one who has surrendered himself unto Thee, and make me one with the righteous!"
Rashad Khalifa	12:101 "My Lord, You have given me kingship and taught me the interpretation of dreams. Initiator of the heavens and the earth; You are my Lord and Master in this life and in the Hereafter. Let me die as a submitter, and count me with the righteous."
Shabbir Ahmed	12:101 Then, Joseph prayed, "O My Lord! You have bestowed upon me some power, and have imparted to me the insight into events. Originator of the heavens and earth! You are my Protecting Friend in the world and the Hereafter. Help me remain committed to your commands till the last breath, and be counted among those who help increase human potential."
Transliteration	12:101 Rabbi qad ataytane min almulkiwaAAallamtane min ta/weeli al-ahadeethi f atira a lssamawatiwaal-ardi anta waliyyee fee a lddunyaawaal-akhirati tawaffanee musliman waalhiqueebialssaliheena
A	12:101 رب قد ءاتيتني من الملك وعلمتني من تاويل الاحاديث فاطر السموت والارض انت ولي في الدنيا والءاخرة توفي مسلما والحقني بالصلحين

Edip-Layth	12:102 That is from the news of the unseen that We inspire to you. You were not amongst them when they arranged their plan and were scheming.
The Monotheist Group	12:102 That is from the news of the unseen that We inspire to you. You were not amongst them when they arranged their plan and were scheming.
Muhammad Asad	12:102 THIS ACCOUNT of something that was beyond the reach of thy perception We [now] reveal unto thee, [O Prophet:] for thou wert not with Joseph's brothers ¹⁰³ when they resolved upon what they were going to do and wove their schemes [against him].
Rashad Khalifa	12:102 This is news from the past that we reveal to you. You were not present when they made their unanimous decision (to throw Joseph in the well), as they conspired together.
Shabbir Ahmed	12:102 (O Prophet Muhammad) These are the chapters of the Unseen (history) that We reveal to you. You were not there when the brothers of Joseph decided together and were making their schemes.
Transliteration	12:102 <u>Tha</u> lika min anb <u>a</u> -i alghaybinoo <u>he</u> ehi ilayka wam <u>a</u> kunta ladayhim i <u>th</u> ajmaAAoo amrahum wahum yamkuroon a
A	12:102 ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ اجْتَمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ
Edip-Layth	<i>Majority of People are Unappreciative</i> 12:103 Most people will not acknowledge, even if you wish eagerly.
The Monotheist Group	12:103 And most of the people, even if you are diligent, will not believe.
Muhammad Asad	12:103 Yet - however strongly thou mayest desire it -most people will not believe [in this revelation],
Rashad Khalifa	12:103 Most people, no matter what you do, will not believe.
Shabbir Ahmed	12:103 (Although you narrated the accurate account of Joseph as they demanded), most of these people will not believe even as you compassionately so desire.
Transliteration	12:103 Wama <u>a</u> aktharu alInnasiwalaw <u>ha</u> raṣṭa bimu/mineena a
A	12:103 وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ
Edip-Layth	12:104 Though you do not ask them for a wage for it; it is but a reminder to the worlds.
The Monotheist Group	12:104 And you do not ask them for a wage for it, it is but a reminder to the worlds.
Muhammad Asad	12:104 although thou dost not ask of them any reward for it: it is but [God's] reminder unto all mankind.
Rashad Khalifa	12:104 You are not asking them for any money; you simply deliver this reminder for all the people.
Shabbir Ahmed	12:104 Although you ask them no reward for it. It is but a reminder for the worlds.
Transliteration	12:104 Wama <u>a</u> tas-aluhum AAalayhi min ajrinin huwa ill <u>a</u> <u>th</u> ikrun lilAAa <u>l</u> ameena a
A	12:104 وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
	12:105 How many a sign in the heavens and the earth do they pass by, while

Edip-Layth	they are turning away from it.
The Monotheist Group	12:105 And how many a sign in the heavens and the Earth do they pass by, while they are turning away from it.
Muhammad Asad	12:105 But [then] -how many a sign is there in the heavens and on earth which they pass by [unthinkingly], and on which they turn their backs!
Rashad Khalifa	12:105 So many proofs in the heavens and the earth are given to them, but they pass by them, heedlessly!
Shabbir Ahmed	12:105 How many a sign there is in the heavens and earth which they pass by with their faces turned away (without paying attention)!
Transliteration	12:105 Wakaayyin min <u>ayatin</u> fee a Issam <u>awati</u> waal-ardi yamurroona AAalayh a wahum AAanh <u>amu</u> AAaridoona
A	12:105 وكاين من آاية فى السموت والارض يمرون عليها وهم عنها معرضون
Edip-Layth	12:106 Most of them will not acknowledge God without setting up partners.
The Monotheist Group	12:106 And most of them will not believe in God except while setting-up partners.
Muhammad Asad	12:106 And most of them do not even believe in God without [also] ascribing divine powers to other beings beside Him.
Rashad Khalifa	<i>The Majority of Believers Destined for Hell</i> 12:106 The majority of those who believe in GOD do not do so without committing idol worship.
Shabbir Ahmed	12:106 The majority of those who believe in God, do not do so without committing idol worship (in different forms). ¹⁴
Transliteration	12:106 Wama yu/minu aktharuhum biAll <u>ahi</u> illa wahum mushrikoon a
A	12:106 وما يؤمن اكثرهم بالله الا وهم مشركون
Edip-Layth	12:107 Are they secure against the coming of a cover of retribution from God, or that the moment would come to them suddenly while they do not perceive?
The Monotheist Group	12:107 Are they secure against the coming of a cover of retribution from God, or that the Hour would come to them suddenly while they do not perceive?
Muhammad Asad	12:107 Do they, then, feel free from the fear that there might fall upon them the overwhelming terror of God's chastisement, or that the Last Hour might come upon them of a sudden, without their being aware [of its approach]?
Rashad Khalifa	12:107 Have they guaranteed that an overwhelming retribution from GOD will not strike them, or the Hour will not come to them suddenly, when they least expect it?
Shabbir Ahmed	12:107 Do they deem themselves secure from the overwhelming requital of God, or the coming of the Hour all of a sudden while they do not perceive?
Transliteration	12:107 Afaaminoo an ta/tiyahum gh <u>ashiyatun</u> min AAath <u>abi</u> All <u>ahi</u> aw ta/tiyahumu alssaAAatubaghtatan wahum la yashAAuroona
A	12:107 افامنوا ان تاتيهم غشية من عذاب الله او تاتيهم الساعة بغتة وهم لا يشعرون
Edip-Layth	12:108 Say, "This is my way, I invite to God in full disclosure, myself and whoever follows me. Glory be to God. I am not of those who set up partners."

The Monotheist Group	12:108 Say: "This is my way, I invite to God in full disclosure, myself and whomever follows me. And glory be to God. And I am not of those who set up partners."
Muhammad Asad	12:108 Say [O Prophet]: "This is my way: Resting upon conscious insight accessible to reason, I am calling [you all] unto God 104 - I and they who follow me." And [say:] "Limitless is God in His glory; and I am not one of those who ascribe divinity to aught beside Him!"
Rashad Khalifa	12:108 Say, "This is my path: I invite to GOD, on the basis of a clear proof, and so do those who follow me. GOD be glorified. I am not an idol worshiper."
Shabbir Ahmed	12:108 Say (O Prophet!), "This is my way. Resting my call upon reason, I am calling you all to God, I and those who follow me." glory to God! And I am not one of those who ascribe divinity in any form besides Him." 15
Transliteration	12:108 Qul h athihi sabelee adAAoo il aAllahi AAal a ba seeratin an a wamaniittabaAAanee wasubhana Allahi wama anamina almushrikeena
A	12:108 قل هذه سبيلي ادعوا الى الله على بصيرة انا ومن اتبعنى وسبحن الله وما انا من المشركين
Edip-Layth	12:109 We have not sent before you except men, to whom We gave inspiration, from the people of the towns. Would they not roam the earth and see what the punishment of those before them was? The abode of the Hereafter is far better for those who are aware. Do you not reason?20
The Monotheist Group	12:109 And We have not sent before you except men, to whom We gave inspiration, from the people of the towns. Would they not roam the Earth and see how was the punishment of those before them? And the abode of the Hereafter is far better for those who are aware. Do you not comprehend?
Muhammad Asad	12:109 And [even] before thy time, We never sent [as Our apostles] any but [mortal] men, whom We inspired, [and whom We always chose] from among the people of the [very] communities [to whom the message was to be brought]. 105 Have, then, they [who reject this divine writ] never journeyed about the earth and beheld what happened in the end to those [deniers of the truth] who lived before them?-and [do they not know that] to those who are conscious of God the life in the hereafter is indeed better [than this world]? Will they not, then, use their reason?
Rashad Khalifa	12:109 We did not send before you except men whom we inspired, chosen from the people of various communities. Did they not roam the earth and see the consequences for those before them? The abode of the Hereafter is far better for those who lead a righteous life. Would you then understand?
Shabbir Ahmed	12:109 And even before you, We sent none but men (as messengers) to whom We revealed Our messages - (Men) chosen from the people of the townships. Have they then never journeyed about the earth to see what happened in the end to those who lived before them? But the home of the Hereafter is best for those who live upright. Will you not then, use reason?
Transliteration	12:109 Wama arsaln a min qablika ill arijalan noo hee ilayhim min ahli alquraafalam yaseeroo fee al-ar di fayan thurookayfa k ana AA aqibatu alla theena min qablihimwaladaru al-akhirati khayrun lillaheenaittaqaw afala taAAqiloonaa
A	12:109 وما ارسلنا من قبلك الا رجالا نوحى اليهم من اهل القرى افلم يسيروا فى الارض فينظروا كيف كان عقبة الذين من قبلهم ولدار الءاخرة خير للذين اتقوا افلا تعقلون

Edip-Layth	12:110 Then, when the messengers gave up, and they thought that they have been denied, Our victory came to them. We then save whom We wish, and Our punishment cannot be swayed from the wicked people.
The Monotheist Group	12:110 Then, when the messengers gave up, and they thought that they have been denied, Our victory came to them. We then save whom We wish, and Our punishment cannot be swayed from the wicked people.
Muhammad Asad	12:110 [All the earlier apostles had to suffer persecution for a long time;] but at last ¹⁰⁶ -when those apostles had lost all hope and saw themselves branded as liars ¹⁰⁷ - Our succour attained to them: whereupon everyone whom We Milled [to be saved] was saved [and the deniers of the truth were destroyed]: for, never can Our punishment be averted from people who are lost in sin.
Rashad Khalifa	<i>Victory, Ultimately, Belongs to the Believers</i> 12:110 Just when the messengers despair, and think that they had been rejected, our victory comes to them. We then save whomever we choose, while our retribution for the guilty people is unavoidable.
Shabbir Ahmed	12:110 There have been times when even the messengers had lost all hope of reformation and thought that they had been denied. Then came Our help. We saved everyone worthy of being saved. Without exception, We punished those who thrived on the fruit of others' toil.
Transliteration	12:110 Hatta i tha istay-asa a Irrusuluwathannoo annahum qad ku thiboo jaahumnaṣruna fanujjiya man nash ao wal ayuraddu ba/sun a AAani alqawmi almujrimeena
A	12:110 حتى اذا استتيس الرسل وظنوا انهم قد كذبوا جاءهم نصرنا فنجى من نشاء ولا يرد باسنا عن القوم المجرمين
Edip-Layth	<i>The Quran is not a Fabricated Hadith</i> 12:111 In their stories is a lesson for the people of intelligence. It is not a hadith that was invented, but an authentication of what is already present, a detailing of all things, and a guidance and mercy to a people who acknowledge. ²¹
The Monotheist Group	12:111 In their stories is a lesson for the people of intelligence. It was not a narration that was invented, but an authentication of what was already revealed and a detailing of all things, and a guidance and mercy to a people who believe.
Muhammad Asad	12:111 Indeed, in the stories of these men ¹⁰⁸ there is a lesson for those who are endowed with insight. [As for this revelation, ¹⁰⁹] it could not possibly be a discourse invented [by man]: nay indeed, ¹¹⁰ it is [a divine writ] confirming the truth of whatever there still remains [of earlier revelations], clearly spelling out everything, ¹¹¹ and [offering] guidance and grace unto people who will believe.
Rashad Khalifa	<i>The Quran is All We Need</i> 12:111 In their history, there is a lesson for those who possess intelligence. This is not fabricated Hadith; this (Quran) confirms all previous scriptures, provides the details of everything, and is a beacon and mercy for those who believe.
Shabbir Ahmed	12:111 Indeed in the history of these men, there is a lesson for people of understanding. As for this revelation, it could not possibly be a Hadith, fabricated. It confirms the (surviving truth in) the previous scriptures, and gives a detailed explanation of everything. And it is a beacon and mercy for all those who accept it. ¹⁶
Transliteration	12:111 Laqad k ana fee qa saṣihimAAibratun li-olee al-alb abi m a k ana hadeethanyuftara walakin tasḍeeqa allaṭheebayna yadayhi wataf seela kulli shay-

12:111 لقد كان في قصصهم عبرة لأولي الألباب ما كان حديثا يفترى ولكن تصديق الذي بين يديه وتفصيل كل شيء وهدى ورحمة لقوم يؤمنون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (12:1)

A1L30R200. These letters/numbers play an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 3 (12:4)

The dream perhaps has another prophetic meaning besides the one related to Joseph's family. For Joseph and his family, the dream was fulfilled about 2600 years ago with a good ending ([12:100](#)). As for the other meaning of the dream, it is still waiting to be fulfilled. Does this allegory give us a clue regarding the number of planets in the solar system? The number of planets in our solar system may ultimately be determined by the conventional definition of astronomers and remain controversial for long time to come. Interestingly, the differences between planets and the controversy around them too resemble the differences between brothers and half brothers and their acceptance and dynamics in the family. The Old Testament narrates the same dream; however, because of transnational errors, the word "planet" in the dream is translated as "star" (Genesis [37:9](#)). The story of Joseph starting with his dream when he was seventeen years-old, takes several chapters in Genesis, from chapter 37 to 50, its last chapter.

Edip-Layth - End Note 4 (12:6)

From Joseph's dream we learn that he will have a bright future. That is, when his jealous brothers were plotting against him, his future was already determined by God. How can God's knowledge of a future event leave any room for free choice? See [57:22-23](#). For sleep, see [25:47](#). Do we receive symbolic information regarding future events through our dreams? We may infer such a function from these and other episodes reported in this chapter, or we may understand it to be a series of extraordinary events which were created by God specifically to help the Children of Israel in that period. It is obvious that interpretation of dreams was a divinely inspired "knowledge" specifically given to Joseph. However, being the subject of prophetic dreams, as it seems, is not limited to being a messenger of God. The Book of Genesis of the Old Testament allocates several chapters, from 37 to 50, to the story of Joseph, starting with his dream and the following events. The Quranic story has many parallel lines with the Biblical story; though with some variations. The Bible contains many references to dreams, especially as a way of divine communication. For instance, Jacob (Genesis [28:12](#); [31:10](#)), Laban (Genesis [31:24](#)), Joseph (Genesis [37:9-11](#)), Gideon (Judge [7:1-25](#)), and Solomon (1King [3:5](#)). Abimelech (Genesis [20:3-7](#)), Pharaoh's chief butler and baker (Genesis [40:5](#)), Pharaoh (Genesis [41:1-8](#)), the Midianites (Judge [7:13](#)), Nebuchadnezzar (Daniel [2:1](#); [4:10,18](#)), the wise men from the east (Matthew [2:12](#)), and Pilate's wife (Matthew [27:19](#)).

Edip-Layth - End Note 5 (12:15)

Consensus (ijma) has been accepted by those who deserted the Quran to be one of the main authorities besides and even above the Quran. As the usage of hadith and sunna in the Quran is prophetic ([6:112-116](#); [7:185](#); [8:38](#); [12:111](#); [33:38](#); [45:6](#)), the usage of this word too is prophetic. The word ijma and ijtima are mentioned six times in the Quran and, in all cases, are used to depict the conspiracy of unappreciative opponents of God's message ([10:71](#); [12:102](#); [20:64](#); [17:88](#); [22:73](#)). See [33:38](#).

Edip-Layth - End Note 6 (12:21)

The Old Testament has a contradictory account regarding whom Joseph was sold to. Genesis [37:28-36](#) sells Joseph to Midianites, while Genesis [39:1](#) sells him to Ishmailites.

Edip-Layth - End Note 7 (12:23)

Joseph is using a statement with multiple meanings. The woman most likely understood it as a reference to her husband. In fact, Joseph, as a monotheist, could not have meant that; with the phrase "my Lord" he meant his Creator. Joseph cannot be referring to the person who purchased him as slave ([12: 39,42,50](#); [6:164](#); [9:31](#)).

Edip-Layth - End Note 8 (12:26)

This is an example of circumstantial evidence. Circumstantial evidence based on genetic testing is now more reliable than witness testimony.

Edip-Layth - End Note 9 (12:31)

See [33:52](#). Also, see [5:38](#).

Edip-Layth - End Note 10 (12:39)

See [4:25](#); [79:24](#).

Edip-Layth - End Note 11 (12:42)

The ending of the verse could also be understood as, "When Satan made him (Joseph) to forget remember his Lord (God), he remained in prison a few more years." Both meanings might be intended at the same time: When asking his friend to remind the King about him, Joseph forgot to remember his Lord (God), and his friend, in turn, forgot to mention him to the king whom he falsely considered "his lord." Verses [12:39-40](#) and [12:50](#) clearly indicate that Joseph was a monotheist, and would never call anyone other than God as his lord. The Quran reminds us that only God can save us from difficulties. Those who acknowledge the truth, trust God ([1:5](#); [6:17](#); [8:17](#); [10:107](#); [26:77-80](#)).

Edip-Layth - End Note 12 (12:43)

The Quran refers to the Egyptian leader contemporary of Moses as Pharaoh. However, it refers to Egypt's ruler who appointed Joseph to be his chief adviser as king (malik), not as Pharaoh ([12:43,54](#), and [72](#)). The Old Testament, erroneously refers to the Egyptian king during the time of Joseph as Pharaoh (See Genesis [41:14,25,46](#)). Joseph lived approximately in 1600 BC, and according to archeological evidences, Egyptian rulers were not yet called Pharaoh then. The title Pharaoh started with the 18th Dynasty, about a hundred years after Joseph. For the Old Testament account of this story, see Genesis chapter 37 to the end of chapter 50.

Edip-Layth - End Note 13 (12:59)

Joseph was hiding his identity from his brothers. Wouldn't his knowledge about their missing brother give him away? Perhaps, Joseph prepared them for this by letting them talk about their family before; or, it was known by his brothers that he had official records about their family.

Edip-Layth - End Note 14 (12:68)

Perhaps, Jacob thought that a crowded group would pull the attention of officers or spies on the Egyptian border. Putting the eggs in different baskets is one of the ways of risk management.

Edip-Layth - End Note 15 (12:76)

This verse raises the dilemma of choosing between legal or moral alternatives. If laws are based on reason and universal principles, they usually do not create such dilemmas. However, even the best and most just laws, occasionally deny justice in some special cases. Then, a person might find himself in a conundrum: the legal and moral virtue of applying the law consistently, or the moral imperative of suspending the application of the law to bring about justice. Here, we are informed that as an officer of the Egyptian government, Joseph is using the laws of Israel rather than the Egyptian law. This was perhaps illegal, but was it also immoral? Joseph could defend his action by claiming that his illegal action did not harm anyone, and he had a good intention. Indeed, this intentionally good "trick" ends the tragedy and pain of a big family.

Edip-Layth - End Note 16 (12:83)

Reading the father's answer immediately after reading the recommended message of the big brother is an intriguing and economic style of narrating a story. Through this technique, the repetition of what the message of the big brother in verses 81-82 was, and an introductory statement such as "When they returned to Palestine they reported their situation according to what the recommendation of their older brother was," are avoided. The conversation among the brothers while they were in Egypt, with the 83rd verse, suddenly jumps over three dimensions (place, time, and context) and transforms into a conversation between them and their father in Palestine. See [20:47-49](#); [26:16-18](#).

Edip-Layth - End Note 17 (12:87)

Muslims are resolute optimists. Pessimism, as a self-fulfilling negative mindset, closes the door to God's blessings. See [15:56](#); [30:36](#); [39:53](#); [41:49](#).

Edip-Layth - End Note 18 (12:92)

What a beautiful example of clemency!

Edip-Layth - End Note 19 (12:98)

This does not justify the idea of intercession of a messenger. It is normal for those to ask someone to pray for their forgiveness, if their act or crime negatively affects that person.

Edip-Layth - End Note 20 (12:109)

The word rijal, which we translated as "man" has multiple meanings; it is also used to mean, "walker/pedestrian." See [2:239](#); [7:46-48](#); [22:27](#); [39:29](#); [72:5](#).

Edip-Layth - End Note 21 (12:111)

In this verse, God the Most Wise, rejects both the "hadith" and the basic excuse for accepting it as a source of Islam. No excuse is accepted from the followers of hadith in this world, nor on the Day of Judgment. The followers of fabricated hadiths claim that the Quran is not sufficiently detailed! They thus reject God's repeated assertion that the Quran is "complete, perfect, and sufficiently detailed"

(6:19,38,114), and thereby justify the creation of 60 volumes of hadith, and a library full of contradictory teachings that are supposed to complete the Quran. By reflecting on 12:111 above, one can see God's answer to those fabricators and their followers. God informs us that we do not need fabricated hadith; that the Quran as a sufficiently detailed guide, is all we need. The Quran is the only "ahsan al-hadith" (best statement) to be followed (39:23). See 6:112-116; 11:1; 31:6; 33:38; 45:6; 52:34.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (12:1)

See Appendix II.

Muhammad Asad - End Note 2 (12:1)

The participial adjective mubin may denote an attribute of the noun which it qualifies ("clear", "manifest", "obvious", etc.) as well as its function ("making clear" or "manifesting", i.e., the truth), either of which meanings is dictated by its context. In the consensus of authoritative opinion, both these meanings are comprised in the above instance; consequently, a compound phrase is necessary in order to render the term appropriately.

Muhammad Asad - End Note 3 (12:2)

This, according to Zamakhshari, is the meaning of la'allakum ta'gilun in the above context. Although they were in the first instance addressed to the Arabian contemporaries of the Prophet, these two verses apply to all people, whatever their origin, who understand the Arabic language. They are meant to impress upon everyone who listens to or reads the Qur'an that its appeal is directed, primarily, to man's reason, and that "feeling" alone can never provide a sufficient basis of faith. (See also 13:37 and 14:4, as well as the corresponding notes.)

Muhammad Asad - End Note 4 (12:3)

Or: "By Our having revealed".

Muhammad Asad - End Note 5 (12:3)

Muhammad Asad - End Note 6 (12:3)

At this point in his commentary, Razi draws the reader's attention to 42:52 - "thou didst not know what revelation is, nor what faith [implies]": a passage similar in purport to the closing words of the above verse; hence my addition, between brackets, of the phrase "of what revelation is".

Muhammad Asad - End Note 7 (12:4)

The particle idh is usually a time-reference, and can in most cases be translated as "when". Occasionally, however, it is used as a corroborative particle meant to draw the reader's (or hearer's) attention to the sudden occurrence of a thing (Mughni, Qamus, Taj al-'Arus), or-as is often the case in the Qur'an-to a turn in the discourse: and in such instances it is suitably rendered as "lo" or "now".

Muhammad Asad - End Note 8 (12:5)

See surah 11, note 65.

Muhammad Asad - End Note 9 (12:5)

As in the Biblical account of Joseph's story, the Qur'an shows that Jacob did not fail to understand the meaning of his son's dream-vision of future greatness, with the eleven stars symbolizing his brothers, and the sun and the moon his parents. But whereas the Bible quotes the father as "rebuking" his son (Genesis xxxvii, 10) in the obvious assumption that the dream was an outcome of wishful thinking, the Qur'an makes it clear that Jacob - who was himself a prophet - at once realized its prophetic quality and its deeper implications.

Muhammad Asad - End Note 10 (12:6)

Lit., "sayings". or "tidings" (ahadith). Most of the commentators assume that this refers specifically to Joseph's future ability to interpret dreams; but Razi points out that in this context the term hadith (of which ahadith is the plural) may be synonymous with hadith ("something that newly comes into existence", i.e., "an event" or "a happening"). This is, to my mind, much more convincing than a mere reference to dream-interpretation, the more so as the term ta'wrl is often used in the Qur'an (e.g., in 3:7, 10:39 or 18:78) in the sense of "final meaning", "inner meaning" or "real meaning" of a happening or statement or thing, as distinct from its outward, prima-facie appearance. The use of the particle min ("of") before the term ta'wil indicates that absolute knowledge of what a thing or event implies rests with God alone (cf. 3:7 - "none save God knows its final meaning"), and that even God's elect, the prophets-albeit their vision is much wider than that of ordinary men-are granted only a partial insight into the mysteries of God's creation.

Muhammad Asad - End Note 11 (12:7)

Lit., "those who inquire".

Muhammad Asad - End Note 12 (12:8)

Lit., "a company" or "group". Benjamin was Joseph's full brother-both being sons of Jacob's wife Rachel-whereas the other ten were only his half-brothers.

Muhammad Asad - End Note 13 (12:8)

Lit., "is in most obvious error".

Muhammad Asad - End Note 14 (12:9)

The phrase interpolated by me within brackets -reflecting the unconscious irony in the attitude of Joseph's brethren-is based on the consensus of most of the classical commentators.

Muhammad Asad - End Note 15 (12:10)

Sc., "and take him with them to a faraway land" (cf. the preceding verse). The term jubb - rendered by me as "well" - is usually applied to a desert well simply cut through the earth or through rock and not cased with stone: the implication being that this particular well did not contain enough water to drown Joseph, but was deep enough to hide him from sight.

Muhammad Asad - End Note 16 (12:15)

See verses 89-90 of this surah.

Muhammad Asad - End Note 17 (12:18)

Apparently Jacob did not believe the tale of the wolf but, knowing his sons' envy of Joseph, at once realized that it was they themselves who had done grievous harm to him. Nevertheless - as is evident

from Jacob's expression of hope in verse 83 of this surah -he was not quite convinced that Joseph was really dead.

Muhammad Asad - End Note 18 (12:18)

Lit., "it is to God that I turn for aid against what you are describing".

Muhammad Asad - End Note 19 (12:19)

According. to the Bible (Genesis xxxvii, 25), they were "Ishmaelites" - i.e., Arabs - who "came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt". (Gilead is the Biblical name for the region east of the Jordan.)

Muhammad Asad - End Note 20 (12:19)

Lit., "O good news!"

Muhammad Asad - End Note 21 (12:21)

The Qur'an does not mention his name or position; but a later reference to him (in verse 30 below) as al-'aziz ("the great [or "mighty"] one") points to his having been a high official or a nobleman.

Muhammad Asad - End Note 22 (12:21)

See note 10 above.

Muhammad Asad - End Note 23 (12:24)

The interpolated phrase "and he would have succumbed", is, according to Zamakhshari, implied in the above sentence. In his commentary on this verse, he further points out that the moral significance of "virtue" consists in one's inner victory over a wrongful desire, and not in the absence of such a desire. Cf. the well-known saying of the Prophet, recorded, on the authority of Abu Hurayrah, by Bukhari and Muslim: "God, exalted be He, says: 'If a servant of Mine [merely] desires to do a good deed, I shall count this [desire] as a good deed; and if he does it, I shall count it tenfold. And if he desires to commit a bad deed, but does not commit it, I shall count this as a good deed, seeing that he refrained from it only for My sake...' -i.e., in consequence of a moral consideration (which, in the present instance, is described as "an evidence of God's truth").

Muhammad Asad - End Note 24 (12:24)

Lit., "he was among Our sincere servants".

Muhammad Asad - End Note 25 (12:26)

Lit., "a present one (shahid) from her household testified" - i.e., suggested a test on these lines. Here, again, the Qur'anic narrative differs from the story as told in the Bible, since according to the latter (Genesis xxxix, 19-20), the husband immediately believed the false accusation and cast Joseph into prison; the episodes related in verses 26-34 of this surah do not appear in the Biblical account.

Muhammad Asad - End Note 26 (12:29)

Lit., "turn aside from this". According to almost all the commentators, the meaning is, "do not mention this to anyone", the implication being that the husband was prepared to forgive and forget.

Muhammad Asad - End Note 27 (12:30)

Lit., "we see her indeed in obvious error".

Muhammad Asad - End Note 28 (12:31)

The expression muttaka'-lit., "a place where one reclines [while eating]", i.e., a "cushioned couch" - seems to have been used here tropically to denote a "luxurious [or "sumptuous"] repast".

Muhammad Asad - End Note 29 (12:31)

Lit., "they deemed him [i.e., his beauty] great".

Muhammad Asad - End Note 30 (12:32)

Lit., "become one of those who are humiliated".

Muhammad Asad - End Note 31 (12:33)

Lit., "incline towards them"; it should, however, be borne in mind that the verb saba combines the concepts of inclination, yearning and amorous indulgence (cf. Lane IV, 1649); hence my rendering.

Muhammad Asad - End Note 32 (12:34)

Lit., "turned away their guile from him".

Muhammad Asad - End Note 33 (12:35)

Lit., "it occurred to them".

Muhammad Asad - End Note 34 (12:35)

Thus, according to the Qur'an, Joseph was imprisoned not because his master believed him to be guilty, but because, in his weakness, he wanted to appease his wife, "being entirely submissive to her, and behaving like a riding-camel whose reins she held in her hand" (Zamakhshari).

Muhammad Asad - End Note 35 (12:36)

Lit., "entered the prison with him". According to the Biblical account (not contradicted by the Qur'an), they were the King's cup-bearer and baker, both of them imprisoned for unspecified offences.

Muhammad Asad - End Note 36 (12:36)

This is the meaning given by Baghawi, Zamakhshari and Baydawi to the expression al-muhsinin in the above context, adopting the tropical use of the verb ahsana in the sense of "he knew [something]" or "he knew [it] well". Thus, the Qur'an indicates here in its elliptic manner that Joseph's reputation for wisdom and dream-interpretation preceded him to prison.

Muhammad Asad - End Note 37 (12:37)

Lit., "the real meaning thereof".

Muhammad Asad - End Note 38 (12:37)

Joseph wants to avail himself of this opportunity to guide his two fellow-prisoners towards the true

faith; and so, while promising that he would explain their dreams presently, he asks them to listen first to a short discourse on the oneness of God.

Muhammad Asad - End Note 39 (12:38)

Since God is almighty and self-sufficient, it is not for His sake that man is warned not to ascribe divine qualities to aught beside Him: the absolute condemnation of this sin is solely designed to benefit man by freeing him from all superstition, and thus enhancing his dignity as a conscious, rational being.

Muhammad Asad - End Note 40 (12:39)

Lit., "better", obviously in the sense of "better conforming to the demands of reason".

Muhammad Asad - End Note 41 (12:39)

The expression *mutafarrigun* connotes plurality as well as separateness-in this context, separateness in respect of qualities, functions and degrees.

Muhammad Asad - End Note 42 (12:40)

Lit., "names which you have named" -i.e., "figments of your own imagination".

Muhammad Asad - End Note 43 (12:40)

Cf. the last sentence of [30:30](#).

Muhammad Asad - End Note 44 (12:43)

This king seems to have been one of the six Hyksos rulers who dominated Egypt from about 1700 to 1580 B.C., after having invaded the country from the east by way of the Sinai Peninsula. The name of this dynasty, which was undoubtedly of foreign origin, is derived from the Egyptian *hikshasu* or *heku shoswet*, meaning "rulers of nomad lands", or - according to the late Egyptian historian Manetho - "shepherd kings": all of which points to their having been Arabs who, despite the fact that before their invasion of Egypt they were already well-established in Syria, had to a large extent preserved their bedouin mode of life. This would explain the confidence which the king mentioned in this story was later to place in Joseph, the Hebrew, and the subsequent settlement of the latter's family (and, thus, of what in due course became the Israelite nation) in Egypt: for it must be borne in mind that the Hebrews, too, descended from one of the many bedouin tribes who some centuries earlier had migrated from the Arabian Peninsula to Mesopotamia and later to Syria (cf. *surah* 7, note 48); and that the language of the Hyksos must have been very akin to Hebrew, which, after all, is but an ancient Arabian dialect.

Muhammad Asad - End Note 45 (12:44)

Lit., "confusing medleys (*adghath*) of dreams".

Muhammad Asad - End Note 46 (12:45)

According to almost all the authorities, the noun *ummah* denotes here "a time" or "a long period of time".

Muhammad Asad - End Note 47 (12:45)

The cup-bearer obviously addresses the assembly as a whole, and not the King alone: hence the plural "you".

Muhammad Asad - End Note 48 (12:49)

Or: "will be granted rain"-depending on whether one connects the verbal form yughath with either of the infinitive nouns ghayth ("rain") or ghawth ("deliverance from distress"). Although the crops of Egypt depend entirely on the annual Nile floods, the water-level of the river is, in its turn, contingent upon the quantity of rainfall at its upper reaches.

Muhammad Asad - End Note 49 (12:51)

Evidently, the King wanted to find out whether they had previously been encouraged by Joseph, or whether he was truly innocent. The noun khatb denotes "something that one has in view" or "desires" or "seeks to obtain"; and so the expression ma khatbukunna (lit., "what was it that you [really] had in view") may be suitably rendered as above.

Muhammad Asad - End Note 50 (12:51)

Lit., "the wife of the great one (al-'aziz)".

Muhammad Asad - End Note 51 (12:52)

Some of the commentators (e.g., Ibn Kathir and, among the moderns, Rashid Rida' in Manar XII, 323 f.) regard this and the next verse as a continuation of the woman's confession; but the great majority of the classical authorities, including Tabari, Baghawi and Zamakhshari, attribute the speech that follows unequivocally -and, in my opinion, most convincingly-to Joseph: hence my interpolation at the beginning of this verse.

Muhammad Asad - End Note 52 (12:52)

Lit., "in [his] absence" or "in secret" (bi'l-ghayb).

Muhammad Asad - End Note 53 (12:53)

Lit., "is indeed wont to command [the doing of] evil"-i.e., is filled with impulses which often conflict with what the mind regards as a moral good. This is obviously a reference to the statement in verse 24 above - "she desired him, and he desired her; [and he would have succumbed,] had he not seen [in this temptation] an evidence of his Sustainer's truth" - as well as to Joseph's prayer in verse 33, "unless Thou turn away their guile from me, I might yet yield to their allure". (See also note 23 above.) Joseph's stress on the weakness inherent in human nature is a sublime expression of humility on the part of one who himself had overcome that very weakness: for, as the sequence shows, he attributes his moral victory not to himself but solely to the grace and mercy of God.

Muhammad Asad - End Note 54 (12:53)

Lit., "except those upon whom...", etc. According to most of the commentators, the pronoun ma (lit., "that which") is here synonymous with man ("he who" or "those who").

Muhammad Asad - End Note 55 (12:55)

By making this request, Joseph wanted to assure an efficient build-up of grain reserves during the coming years of plenty, knowing well that they would be followed by seven years of scarcity. It is obvious from the sequence that his request was granted, and that he was able to fulfil the task which he had set himself.

Muhammad Asad - End Note 56 (12:56)

I.e., sometimes in this world as well, but invariably in the hereafter, as the sequence shows.

Muhammad Asad - End Note 57 (12:57)

Lit., "for those who have attained to faith...", etc.

Muhammad Asad - End Note 58 (12:58)

Le., to buy wheat from the stores which Joseph had accumulated during the seven years of plenty: for all the countries in the vicinity of Egypt were by now affected by the famine which he had predicted, and Egypt alone had a surplus, the distribution of which he supervised personally (cf. Genesis x1i, 54-57).

Muhammad Asad - End Note 59 (12:59)

Lit., "a brother of yours from your father"-i.e., their half-brother Benjamin, who was Joseph's full brother (their mother having been Rachel, Jacob's favourite wife), whereas the other ten had different mothers. Benjamin, the youngest of Jacob's children, had not accompanied his brothers on their first journey to Egypt, but they had presumably mentioned him in the course of their conversation with Joseph.

Muhammad Asad - End Note 60 (12:62)

I.e., the goods which they had bartered for wheat (Ibn Kathir): a very plausible explanation in view of the fact that barter was the most common form of trade in those ancient times.

Muhammad Asad - End Note 61 (12:62)

Lit., "so that they may perceive them when they come back to their family, [and] that they may return".

Muhammad Asad - End Note 62 (12:63)

Lit., "measure [of grain]", here used metonymically in an allusion to Joseph's words (verse 60).

Muhammad Asad - End Note 63 (12:64)

Lit., "not otherwise than".

Muhammad Asad - End Note 64 (12:65)

It would seem that Joseph used to allot to foreign buyers of grain one camel-load per person.

Muhammad Asad - End Note 65 (12:67)

Probably in order not to attract undue attention in the foreign land and possibly fall prey to intrigues. See in this connection note 68 below.

Muhammad Asad - End Note 66 (12:68)

Lit., "when".

Muhammad Asad - End Note 67 (12:68)

As is shown in the sequence, they and their father were to suffer severe distress before their adventures came to a happy conclusion.

Muhammad Asad - End Note 68 (12:68)

Lit., "it (i.e., his request that they should enter the city by different gates] had been but a desire in Jacob's heart (nafs), which he [thus] satisfied". In other words, when he gave his sons this advice, he followed only an instinctive, humanly-understandable urge, and did not really expect that any outward precaution would by itself help them: for, as he himself pointed out on parting, "judgment as to what is to happen rests with none but God". This stress on man's utter dependence on God - a fundamental tenet of Islam - explains why Jacob's advice (which in itself is not relevant to the story) has been mentioned in the above Qur'anic narrative.

Muhammad Asad - End Note 69 (12:68)

This interpolated clause is based on Zamakhshari's interpretation of the above reference to Jacob's having been "endowed with knowledge".

Muhammad Asad - End Note 70 (12:69)

Thus, contrary to the Biblical account, Joseph is stated here to have disclosed his identity to Benjamin long before he revealed himself to his ten half-brothers. The words "their past doings" obviously refer to their treacherous behaviour towards him which Joseph had now presumably disclosed to Benjamin.

Muhammad Asad - End Note 71 (12:70)

Lit., "an announcer" (mu'adhdhin) - a noun derived from the verbal form adhdhana ("he announced" or "proclaimed" or "called out publicly").

Muhammad Asad - End Note 72 (12:70)

Commenting on this verse, Razi says: "Nowhere in the Qur'an is it stated that they made this accusation on Joseph's orders; the circumstantial evidence shows rather (al-aqrab ila zahir al-hal) that they did this of their own accord: for, when they had missed the drinking-cup, [these servants of Joseph remembered that] nobody had been near it [except the sons of Jacob], and so it occurred to them that it was they who had taken it." Analogous views are also advanced by Tabari and Zamakhshari in their comments on the last words of verse 76 below. This extremely plausible explanation contrasts sharply with the Biblical account of this incident (Genesis xliv), according to which the false accusation was part of an inexplicable "stratagem" devised by Joseph. If we discard-as we must-this part of the Biblical version, it is far more logical to assume that Joseph, who had been granted by the King full authority over all that belonged to the latter (see verse 56 above), had placed the royal cup as a present in the bag of his favourite brother; and that he did this secretly, without informing his servants, because he did not want anyone, least of all his ten half-brothers, to know his predilection for Benjamin. For a further explanation of this incident and of its ethical relevance within the context of Joseph's story, see note 77 below.

Muhammad Asad - End Note 73 (12:71)

Lit., "They said, turning towards them".

Muhammad Asad - End Note (12:75)

Muhammad Asad - End Note 75 (12:76)

Lit., "with their bags".

Muhammad Asad - End Note 76 (12:76)

Lit., "he brought it out".

Muhammad Asad - End Note 77 (12:76)

The meaning of this story is now clear: it is a further illustration of the basic doctrine that "judgment [as to what is to happen] rests with none but God" (verse 67 above). Joseph had wanted to keep Benjamin with himself, but under the law of Egypt he could not do this without the consent of his half-brothers, who were the legal guardians of their minor brother; and they -bound as they were by the solemn promise given to their father-would certainly not have agreed to Benjamin's remaining behind. The only other alternative open to Joseph was to disclose his identity to them; but since he was not yet prepared to go so far, he was obliged to allow Benjamin to depart with his brothers. The accidental discovery of his gift, entirely unexpected by Joseph (see note 72 above), changed everything: for now Benjamin appeared to be guilty of theft, and under the law of the land Joseph was entitled to claim him as his slave, and thus to keep him in his house. The words, "In this way did We contrive (kidna) for Joseph [the attainment of his heart's desire]", referring to the incident of the cup, indicate that its final outcome was neither planned nor even foreseen by Joseph.

Muhammad Asad - End Note 78 (12:77)

The reference is obviously to Benjamin's full brother, Joseph. In the absence of any indication that the latter had ever before been accused of theft, it is reasonable to assume that the brothers, unaware of the fact that they were standing before Joseph, simply wanted to vilify him in order to dissociate themselves more effectively from Benjamin, who now appeared to have been convicted of theft.

Muhammad Asad - End Note 79 (12:77)

Lit. , "Joseph concealed it within himself and did not reveal it to them; he said. . .", etc. According to almost all the commentators, the pronoun "it" refers to Joseph's subsequent "saying" or, rather, thought, indicated by the verb "he said" (i.e., within himself); hence my free rendering of this phrase.

Muhammad Asad - End Note 80 (12:77)

Lit., "of what you attribute", i.e., to Joseph and Benjamin-sc., "since you yourselves have stolen Joseph from his father".

Muhammad Asad - End Note 81 (12:80)

Lit., "know" -but since this expression denotes here remembrance rather than knowledge in the proper sense of the word, it can be suitably translated as above.

Muhammad Asad - End Note 82 (12:80)

I.e., "enables me to win back my brother Benjamin".

Muhammad Asad - End Note 83 (12:81)

I.e., the finding of the King's cup in Benjamin's bag (Baghawi and Zamakhshari).

Muhammad Asad - End Note 84 (12:81)

Lit., "We were not guardians over that which was beyond the reach of [our] perception": i.e., "at the time when we gave you our pledge regarding Benjamin; we did not know that he would steal"

(Zamakhshari).

Muhammad Asad - End Note 85 (12:83)

I.e., Benjamin and the eldest son (who had remained in Egypt) as well as Joseph, of whose alleged death Jacob was never fully convinced (cf. note 17).

Muhammad Asad - End Note 86 (12:84)

Lit., "white": i.e., dim with the tears that filled them (Razi). Although Jacob was now deprived of three of his sons, his grief for Joseph was the most acute because he was the only one of the three of whom Jacob did not know whether he was dead or alive.

Muhammad Asad - End Note 87 (12:86)

Namely, that "judgment as to what is to happen rests with none but God", and that "all who have 'trust [in His existence] must place their trust in Him alone" (verse 67): the twin ideas which underlie the whole of this surah, and which Jacob now seeks to impress upon his sons. In addition to this, his remembrance of Joseph's prophetic dream (verse 4) and his own conviction at the time that his beloved son would be elected by God for His special grace (verse 6), fills Jacob with renewed hope that Joseph is still alive (Razi and Ibn Kathir): and this explains the directives which he gives his sons in the next sentence.

Muhammad Asad - End Note 88 (12:87)

According to most of the commentators, especially Ibn `Abbas (as quoted by Tabari and others), the term rawh is here synonymous with rahmah ("grace" or "mercy"). Since it is linguistically related to the noun ruh ("breath of life" or "spirit"), and has also the metonymic significance of "rest" (rahah) from grief and sadness (Taj al-'Arus), the most appropriate rendering would seem to be "life-giving mercy".

Muhammad Asad - End Note 89 (12:88)

I.e., goods which they intended to barter for grain (see note 60 above).

Muhammad Asad - End Note 90 (12:89)

Lit., "know" (see note 81).

Muhammad Asad - End Note 91 (12:89)

By coupling his own name with that of Benjamin he possibly hinted at his brothers' early envy and hatred of the two sons of Rachel (cf. verse 8 of this surah and the corresponding note 12); alternatively, the mention of Benjamin may have been due to the readiness with which they accepted the "evidence" of the latter's guilt (verse 77).

Muhammad Asad - End Note 92 (12:90)

Lit., "whoever is...", etc.

Muhammad Asad - End Note 93 (12:93)

Lit., "he will become seeing [again]"-i.e., "he will cease to weep for me and the dimness of his sight caused by unhappiness and constant weeping will disappear on learning that I am alive": thus may be summed up Razi's explanation of the above sentence. According to him, there is no compelling reason to assume that Jacob had become really blind from grief. -The phrase "lay it over my father's face"

could also be rendered as "lay it before my father", since the term wajh (lit., "face") is often used in classical Arabic to denote, metonymically, one's whole personality, or whole being.

Muhammad Asad - End Note 94 (12:94)

Lit., "had departed", i.e., from Egypt.

Muhammad Asad - End Note 95 (12:96)

See verse 86 above.

Muhammad Asad - End Note 96 (12:99)

According to the Biblical account - not contradicted by the Qur'an - Joseph's mother Rachel had died while giving birth to Benjamin. We may, therefore, assume that the "mother" implied in the term "parents" was another of Jacob's wives, who had brought up Joseph and Benjamin; this would be in consonance with the ancient Arabian custom of applying the designation "mother" to a foster-mother.

Muhammad Asad - End Note 97 (12:100)

Lit., "onto the throne (al-'arsh)", in the metaphorical sense of this word.

Muhammad Asad - End Note 98 (12:100)

According to `Abd Allah ibn `Abbas (as quoted by Razi), the personal pronoun in "before Him" relates to God, since it is inconceivable that Joseph would have allowed his parents to prostrate themselves before himself.

Muhammad Asad - End Note 99 (12:100)

The fulfilment of Joseph's childhood dream consisted in the high dignity with which he was now invested and in the fact that his parents and his brothers had come from Canaan to Egypt for his sake: for "no reasonable person can expect that the fulfilment of a dream should be an exact replica of the dream itself" (Razi, alluding to the symbolic prostration of the eleven stars, the sun and the moon mentioned in verse 4 of this surah).

Muhammad Asad - End Note 100 (12:100)

As regards my rendering of latif as "unfathomable", see surah 6, note 89. In the present instance, this term supplies a further accent, as it were, on the theme "judgment as to what is to happen rests with none but God" (verse 67).

Muhammad Asad - End Note 101 (12:101)

Lit., "of dominion", indicating that absolute power and absolute dominion belong to God alone.

Muhammad Asad - End Note 102 (12:101)

See note 10 on verse 6 of this surah.

Muhammad Asad - End Note 103 (12:102)

Lit., "with them".

Muhammad Asad - End Note 104 (12:108)

It is impossible to render the expression `ala basirah in a more concise manner. Derived from the verb basura or basira ("he became seeing" or "he saw"), the noun basirah (as also the verb) has the abstract connotation of "seeing with one's mind": and so it signifies "the faculty of understanding based on conscious insight" as well as, tropically, "an evidence accessible to the intellect" or "verifiable by the intellect". Thus, the "call to God" enunciated by the Prophet is described here as the outcome of a conscious insight accessible to, and verifiable by, man's reason: a statement which circumscribes to perfection the Qur'anic approach to all questions of faith, ethics and morality, and is echoed many times in expressions like "so that you might use your reason" (la'allakum ta'gilun), or "will you not, then, use your reason?" (a fa-la ta'gilun), or "so that they might understand [the truth]" (la'allahum yafqahun), or "so that you might think" (la'allakum tatafakkarun); and, finally, in the oft-repeated declaration that the message of the Qur'an as such is meant specifically "for people who think" (li-qawmin yatafakkanun).

Muhammad Asad - End Note 105 (12:109)

This is an answer to the objection often raised by unbelievers that a mortal like themselves could not have been entrusted with God's message to man.

Muhammad Asad - End Note 106 (12:110)

Lit., "until" (hatta). This connects with the reference to earlier apostles in the first sentence of the preceding verse: the implication being (according to Zamakhshari) that they used to suffer for a long time before they were vindicated by God.

Muhammad Asad - End Note 107 (12:110)

Muhammad Asad - End Note 108 (12:111)

Lit., "in their stories" -i.e., the stories of the prophets.

Muhammad Asad - End Note 109 (12:111)

I.e., the Qur'an as a whole (Baghawi and Zamakhshari). The passage that follows connects with verses 102-105.

Muhammad Asad - End Note 110 (12:111)

Lit., "but"-denoting here the impossibility of its having been invented by Muhammad.

Muhammad Asad - End Note 111 (12:111)

III I.e., everything that man may need for his spiritual welfare. See also [10:37](#) and the corresponding note 60.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 2 (12:2)

Why was the Quran revealed in Arabic? See [41:44](#) and Appendix 4

Rashad Khalifa - End Note 3 (12:9)

We learn from Joseph's dream that he was destined for a bright future. Thus, while his brothers met to decide his fate, his fate was already decided by God. Everything is done by God ([8:17](#)), and is already recorded ([57:22](#)).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (12:23)

Ahsana Mathwa = An excellent abode = A position of honor = Good moral stature. Zaalimoon = Those who displace something from its rightful place = Other meanings have been given in the Introduction - Glossary

Shabbir Ahmed - End Note 2 (12:28)

His discriminatory comment shows his anger, and that women in that society were not viewed well

Shabbir Ahmed - End Note 3 (12:31)

The governor's wife and her friends had planned to incriminate Joseph, and they were just buying time. They made marks on their hands to feign self-defense. There is absolutely no mention of the supposed 'beauty' of Joseph, a fabrication adopted by ancient and modern commentators. Secondly, the root word Qat'a in this verse is of very special significance. Did these women chop off their hands? Must the thieves get their hands chopped off? Please see [5:38-39](#)

Shabbir Ahmed - End Note 4 (12:32)

Now the women had 'evidence' against him with marks on their hands in order to humiliate him

Shabbir Ahmed - End Note 5 (12:44)

This king was not a Pharaoh. He is probably the second one of the six Hyksos rulers who dominated Egypt between 1700-1580 BC, after invading the country through the Sinai Peninsula

Shabbir Ahmed - End Note 6 (12:49)

Please note that only a messenger of God could correctly interpret dreams since God shares His knowledge of the future only with a messenger He chooses. [3:179](#), [72:26-27](#)

Shabbir Ahmed - End Note 7 (12:50)

Joseph asked for investigation before being released to vindicate his character

Shabbir Ahmed - End Note 8 (12:54)

Note the Egyptian head of state of prophet Joseph's era referred as 'Aziz' (Ruler or King and not as Pharaoh, the word that appears erroneously in the book of Genesis

Shabbir Ahmed - End Note 9 (12:55)

Now that he could personally handle the oncoming drought

Shabbir Ahmed - End Note 10 (12:58)

They came from Can'aan to buy grain as places around Egypt started suffering the drought

Shabbir Ahmed - End Note 11 (12:67)

[17:77](#), [33:38](#), [35:43](#). It is a common misconception that Jacob told his eleven sons to enter by different gates to obviate 'evil eye'. Historically the brothers had been accused of spying on a previous occasion. The Qur'an consistently rejects all superstition. Genesis [42:9](#) And Joseph remembered the dreams which he dreamed of them, and said to them, Ye are spies; to see the nakedness of the land ye are come

Shabbir Ahmed - End Note 12 (12:70)

[12:77-89](#). The Qur'an here corrects Genesis which states that it was Joseph who had placed the cup in their pack

Shabbir Ahmed - End Note 13 (12:84)

Jacob worried more about Joseph since he had no news of him yet. Many exponents at this point have ventured into strange guesswork. They report that prophet Jacob became blind with grief and cried incessantly for eighty years grieving for Joseph! The Bible relates that Jacob lived to be 147 years old. Even so, it is not befitting of a prophet of God, or even an ordinary person, to turn blind with grief and weep incessantly for 80 years. The whiteness of his eyes in this verse clearly refers to his eyes glistening with tears momentarily. And then he controlled his grief

Shabbir Ahmed - End Note 14 (12:106)

Mushrik = One who calls upon gods besides God = Associates others with God = Believes in false deities = Ascribes partners to Him = Submits to false authorities = Prefers clergy over revelation = Commits idol worship in any form

Shabbir Ahmed - End Note 15 (12:108)

We do not invite through blind faith, vague dogmas or by stunning your intellect with miracles

Shabbir Ahmed - End Note 16 (12:111)

[2:101](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 13:1 A1L30M40R200. These are the signs of the book. What has been sent down to you from your Lord is the truth; but most of the people do not acknowledge.¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 13:1 A.L.M.R, these are the signs of the Scripture. And what has been sent down to you from your Lord is the truth; but most of the people do not believe.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 13:1 Alif. Lam. Mim. Ra. ¹ THESE ARE MESSAGES of revelation: ² and what has been bestowed upon thee from on high by thy Sustainer is the truth-yet most people will not believe [in it]?³
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 13:1 A. L. M. R. ¹ These (letters) are proofs of this scripture. What is revealed to you from your Lord is the truth, but most people do not believe.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 13:1 A.L.M.R. Alif-Laam-Meem-Ra. (Allah, Lateef the Unfathomable, Majeed the Magnificent, Raaziq the Provider, states that), These are the verses of the Divine writ, the scripture. That which is revealed to you (O Prophet!) from your Sustainer is the truth. Yet most people do not believe in it.
Transliteration	Bismi All<u>a</u>hi al<u>r</u>rah<u>m</u>ani al<u>r</u>rah<u>e</u>emi 13:1 Alif-l<u>a</u>m-meem-r<u>a</u> tilka <u>a</u>yat<u>u</u>al<u>k</u>it<u>a</u>bi wa all<u>a</u>t<u>h</u>ee onzila ilayka minrabbika al<u>h</u>aqqu wal<u>a</u>kinna akthara al<u>n</u>as<u>i</u>la yu/minoona

A

13:1 المر تلك ءايت الكتب والذي انزل اليك من ربك الحق ولكن اكثر الناس لا يؤمنون

Edip-Layth

13:2 God, Who raised the skies without any pillars that you can see, then He established the authority, and He commissioned the sun and the moon; each running to a fixed destiny. He manages all affairs, and He details the signs so that you will be aware of the meeting with your Lord.

The Monotheist Group

13:2 God, Who raised the skies without any pillars that you can see, then He settled to the throne, and He commissioned the sun and the moon; each running to a fixed destiny. He manages all affairs, and He details the signs so that you will be aware of the meeting with your Lord.

Muhammad Asad

13:2 It is God who has raised the heavens without any supports that you could see, and is established on the throne of His almightiness; ⁴ and He [it is who] has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him]. ⁵ He governs all that exists. Clearly does He spell out these messages, so that you might be certain in your innermost that you are destined to meet your Sustainer [on Judgment Day]. ⁶

Rashad Khalifa

13:2 GOD is the One who raised the heavens without pillars that you can see, then assumed all authority. He committed the sun and the moon, each running (in its orbit) for a predetermined period. He controls all things, and explains the revelations, that you may attain certainty about meeting your Lord.

Shabbir Ahmed

13:2 God is the One Who raised the skies without pillars visible to you. Then, upon the Throne of His Almightyness, He assumed Supreme Control of the entire Universe. He committed the sun and the moon to be of service, each running to an appointed term. He keeps Order in the Universe and He explains His messages in detail, so that you may be sure of meeting with your Lord. ¹

Transliteration

13:2 Allahu allatheerafaAAa alssamawatibighayri AAamadin tarawnah a thumma istawa AAalaalAAarshi wasakhhara alshshamsa waalqamara kullunyajree li-ajalin musamman yudabbiru al-amra yufa ssilu al-ayatalAAallakum biliq a-i rabbikum tooqinoona

A

13:2 الله الذي رفع السموت بغير عمد ترونها ثم استوى على العرش وسخر الشمس والقمر كل يجرى لاجل مسمى يدبر الامر يفصل الءايت لعلكم بقاء ربكم توقنون

Edip-Layth

13:3 He is the One who stretched out the land, made in it stabilizers and rivers, and from every fruit He made a pair of two; the night covers the day. In that are signs for a people who will think.

The Monotheist Group

13:3 And He is the One who stretched-out the land, and made in it stabilizers and rivers, and from every fruit He made a pair of two; the night covers the day. In that are signs for a people who will think.

Muhammad Asad

13:3 And it is He who has spread the earth wide and placed on it firm mountains and running waters, and created thereon two sexes of every [kind of] plant; ⁷ [and it is He who] causes the night to cover the day. Verily, in all this there are messages indeed for people who think!

Rashad Khalifa

13:3 He is the One who constructed the earth and placed on it mountains and rivers. And from the different kinds of fruits, He made them into pairs - males and females. The night overtakes the day. These are solid proofs for people who think.

Shabbir Ahmed	13:3 He is the One Who has spread the earth wide and placed therein mountains firm like pegs, and flowing streams. And He created thereon couples of every kind of plants (and their fruit). He causes the night to cover the day. Surely, in all this there are signs for people who think! ²
Transliteration	13:3 Wahuwa alla <u>thee</u> madda al-ar <u>dawaja</u> AAala feeh <u>a</u> raw <u>asiya</u> waanh <u>aran</u> waminkulli a <u>lththamarati</u> jaAAala feeh <u>a</u> zawjayniithnayni yughshee allayla aInnahara inna fee <u>thalikalaayatin</u> liqawmin yatafakkaroon a
A	13:3 وهو الذى مد الارض وجعل فيها روسى وانهرها ومن كل الثمرت جعل فيها زوجين اثنين يغشى الليل النهار ان فى ذلك لءايت لقوم يتفكرون
Edip-Layth	13:4 On earth are neighboring pieces of land with gardens of grapes and plants and palm trees, some of which may be twins sharing the same root, or single, even though they are being watered with the same water source; and We make preference for some of them over others in what they consume. In that are signs for a people who reason.
The Monotheist Group	13:4 And on Earth are neighboring pieces of land with gardens of grape and plants and palm trees, some of which may be twin sharing the same root, or single, even though they are being watered with the same water source; and We make preference for some of them over others in what they consume. In that are signs for a people who comprehend.
Muhammad Asad	13:4 And there are on earth [many] tracts of land close by one another [and yet widely differing from one another ⁸]; and [there are on it] vinyards, and fields of grain, and date-palms growing in clusters from one root or standing alone, ⁹ [all] watered with the same water: and yet, some of them have We favoured above others by way of the food [which they provide for man and beast]. ¹⁰ Verily, in all this there are messages indeed for people who use their reason!
Rashad Khalifa	13:4 On earth, there are adjacent lots that produce orchards of grapes, crops, palm trees - dioecious and non-dioecious. Although they are irrigated with the same water, we prefer some of them over others in eating. These are solid proofs for people who understand. Belief in the Hereafter Required For Salvation
Shabbir Ahmed	13:4 On earth there are many lots and tracts of land in proximity, yet widely differing from one another in composition and quality. On it, there are vineyards, and fields of grain, date and palm-trees, growing in clusters or standing alone. All of them are watered by the same water and yet, We have made some of them excel others in fruit. Surely, in all this, there are messages for people who use sense.
Transliteration	13:4 Wafee al-ar ^{di} qitaAAun mutajawiratunwajannatun min aAAnabin wazarAAun wanakheelun <u>sinwanunwaghayru</u> <u>sinwanin</u> yusq <u>a</u> bim <u>a</u> -in w <u>ahidinwanufaddilu</u> baAAadaha AAal <u>a</u> baAA <u>dinfee</u> alokuli inna fee <u>thalika</u> la <u>ayatinliqawmin</u> yaAAqiloona
A	13:4 وفى الارض قطع متجورت وجنت من اعنب وزرع ونخيل صنوان وغير صنوان يسقى بماء وحد ونفضل بعضها على بعض فى الاكل ان فى ذلك لءايت لقوم يعقلون
Edip-Layth	13:5 If you wonder, then what is more wondrous is their saying: "Can it be that when we are dust, we will be created anew!" These are those who rejected their Lord, and they will have chains around their necks, and they are the dwellers of the fire, in it they will abide.
The Monotheist Group	13:5 And if you are surprised, then what is more surprising is their saying: "Can it be that when we are dust, we will be created anew!" These are the ones who rejected their Lord, and they will have chains around their necks, and they are

	the dwellers of the Fire, in it they will abide.
Muhammad Asad	13:5 BUT IF thou art amazed [at the marvels of God's creation], amazing, too, is their saying, "What! After we have become dust, shall we indeed be [restored to life] in a new act .of creation?" ¹¹ It is they who [thus show that they] are bent on denying their Sustainer; ¹² and it is they who carry the shackles [of their own making] around their necks; ¹³ and it is they who are destined for the fire, therein to abide.
Rashad Khalifa	13:5 If you ever wonder, the real wonder is their saying: "After we turn into dust, do we get recreated anew?" These are the ones who have disbelieved in their Lord. These are the ones who have incurred shackles around their necks. These are the ones who have incurred Hell, wherein they abide forever.
Shabbir Ahmed	13:5 If you wonder at this, then even more wondrous is their saying, "What! After we have become dust, shall we be restored to life in a new act of creation?" It is those who are bent upon denying their Sustainer. As a result, it is those who carry the shackles of their own making around their necks. And it is those who are destined for the fire, therein to abide.
Transliteration	13:5 Wa-in taAAajab faAAajabun qawluhum a-i <u>thakunna</u> tur <u>aban</u> a-inn <u>a</u> lafee khalqin jadeedinol <u>a</u> -ika alla <u>theena</u> kafaroo birabbihim waol <u>a</u> -ikaal-aghlalu fee aAAnaqihim waola-ika as- <u>habua</u> lnnari hum fee <u>ha</u> khalidoona
A	13:5 ئى وان تعجب فعجب قولهم اءذا كنا ترابا اءنا لى خلق جديد اولئك الذين كفروا بربهم واولئك الاغل فى اعناقهم واولئك اصحب النار هم فيها خلدون
Edip-Layth	13:6 They ask you to hasten with the doom rather than the good, yet the examples of those before them have already been given. Your Lord is with great forgiveness to the people despite their transgression, and your Lord is severe in retribution.
The Monotheist Group	13:6 And they hasten towards you with sin before good, and the examples of those before them have already been given. Your Lord is with great forgiveness to the people for their transgression, and your Lord is severe in retribution.
Muhammad Asad	13:6 And [since, O Prophet, they are bent on denying the truth,] they challenge thee to hasten the coming upon them of evil instead of [hoping for] good ¹⁴ although [they ought to know that] the exemplary punishments [which they now deride] have indeed come to pass before their time. Now, behold, thy Sustainer is full of forgiveness unto men despite all their evildoing: ¹⁵ but, behold, thy Sustainer is [also] truly severe in retribution!
Rashad Khalifa	13:6 They challenge you to bring doom upon them, rather than turning righteous! Sufficient precedents have been set for them in the past. Indeed, your Lord is full of forgiveness towards the people, in spite of their transgressions, and your Lord is also strict in enforcing retribution.
Shabbir Ahmed	13:6 (Instead of reflecting on the message), they challenge you (O Prophet!) to hasten the disaster, rather than doing acts of benevolence. Sufficient precedents have been set for them in the past. Indeed your Lord is full of forgiveness for people, despite their transgressions. Remember, your Lord is also Strict in retribution! ³
Transliteration	13:6 WayastaAAijloonaka bi <u>alssayyi</u> -atiqabla al <u>hasanati</u> waqad khalat min qablihimu almathulatuwa-inna rabbaka la <u>thoo</u> maghfiratin liInnasiAAala <u>thul</u> mihim wa-inna rabbaka lashadeedualAAiqabi
	13:6 ويستعجلونك بالسيئة قبل الحسنة وقد خلت من قبلهم المثلث وان ربك لنو مغفرة للناس

A	على ظلمهم وان ربك لشديد العقاب
Edip-Layth	13:7 Those who reject say, "If only a sign was sent down to him from his Lord." You are but a warner, and to every nation is a guide.
The Monotheist Group	13:7 And those who reject say: "If only a sign was sent down to him from his Lord." You are but a warner, and to every nation is a guide.
Muhammad Asad	13:7 However, they who are bent on denying the truth [refuse to believe and] say, "Why has no miraculous sign ever been bestowed on him from on high by his Sustainer?" ¹⁶ [But] thou art only a warner; and [in God] all people have a guide. ¹⁷
Rashad Khalifa	13:7 Those who disbelieved say, "If only a miracle could come down to him from his Lord (we will then believe)." You are simply a warner - every community receives a guiding teacher.
Shabbir Ahmed	13:7 Those who deny the truth keep saying, "Why has no miracle ever been bestowed upon him from his Lord?" But you (O Prophet!) are truly a warner, and to every community a guide. ⁴
Transliteration	13:7 Wayaqoolu alla <u>the</u> ena kafaroo lawl <u>a</u> onzila AAalayhi <u>ay</u> atun min rabbihi innama <u>a</u> nta mun <u>th</u> irunwalikulli qawmin <u>ha</u> din
A	13:7 ويقول الذين كفروا لولا انزل عليه آية من ربه انما انت منذر ولكل قوم هاد
Edip-Layth	13:8 God knows what every female carries, and how short her pregnancy or how long. Everything with Him is measured. ²
The Monotheist Group	13:8 God knows what every female carries, and how short her pregnancy or how long. And everything with Him is measured.
Muhammad Asad	13:8 God knows what any female bears [in her womb], and by how much the wombs may fall short [in gestation], and by how much they may increase [the average period]: ¹⁸ for with Him everything is [created] in accordance with its scope and purpose. ¹⁹
Rashad Khalifa	13:8 GOD knows what every female bears, and what every womb releases, or gains. Everything He does is perfectly measured.
Shabbir Ahmed	13:8 God knows what any female bears, and what decrease or increase takes place in the womb. Everything has a due measure with Him. ⁵
Transliteration	13:8 Allahu yaAAalamu m <u>a</u> ta <u>h</u> milukullu ontha <u>w</u> am <u>a</u> taghee <u>du</u> al-ar <u>ha</u> muwama tazda <u>du</u> wakullu shay-in AAindahu bimiqd <u>a</u> rin
A	13:8 الله يعلم ما تحمل كل انثى وما تغيض الارحام وما تزداد وكل شيء عنده بمقدار
Edip-Layth	13:9 The knower of the unseen and the seen, the Great, the most High.
The Monotheist Group	13:9 The knower of the unseen and the seen, the Great, the Most High.
Muhammad Asad	13:9 He knows all that is beyond the reach of a created being's perception as well as all that can be witnessed by a creature's senses or mind ²⁰ -the Great One, the One far above anything that is or could ever be! ²¹
Rashad Khalifa	13:9 The Knower of all secrets and declarations; the Supreme, the Most High.

Shabbir Ahmed	13:9 He has perfect knowledge of the visible and the invisible. He is the Great, Most High.
Transliteration	13:9 AA ^{al} imu alghaybi waalshshahadatalkabeeru almutaAA ^{al} i
A	13:9 علم الغيب والشهادة الكبير المتعال
Edip-Layth	13:10 It is the same whether any of you conceals the word or openly declares it; whether he is hiding in the night or going openly in the day.
The Monotheist Group	13:10 It is the same whether any of you openly declares what he says, or conceals it; whether he is hiding in the night or going openly in the day.
Muhammad Asad	13:10 It is all alike [to Him] whether any of you conceals his thought ²² or brings it into the open, and whether he seeks to hide [his evil deeds] under the cover of night or walks [boldly] in the light of day, ²³
Rashad Khalifa	13:10 It is the same whether you conceal your thoughts, or declare them, or hide in the darkness of the night, or act in the daylight.
Shabbir Ahmed	13:10 It is all alike to Him whether any of you conceals his thoughts or declares them, and whether he seeks to hide under the cover of night or walks boldly in daylight.
Transliteration	13:10 Sawaon minkum man asarra alqawlawaman jahara bihi waman huwa mustakhfin biallayli wasaribunbialInnahari
A	13:10 سواء منكم من اسر القول ومن جهر به ومن هو مستخف بالليل وسارب بالنهار
Edip-Layth	<i>Will to Change the Condition of the Society</i> 13:11 As if he has followers in his presence and behind him guarding him from God's command! God is not to change what is in a people until they change what is within themselves. If God wanted to harm a people, then there is no turning Him back, nor will they have any protector against Him. ³
The Monotheist Group	13:11 Present with him and behind him are retainers, they guard him by God's command. God is not to change what is in a people until they change what is within themselves. And if God wanted to harm a people, then there is no turning Him back, nor will they have any protector against Him.
Muhammad Asad	13:11 [thinking that] he has hosts of helpers-both such as can be perceived by him and such as are hidden from him ²⁴ -that could preserve him from whatever God may have willed. ²⁵ Verily, God does not change men's condition unless they change their inner selves; ²⁶ and when God wills people to suffer evil [in consequence of their . own evil deeds], there is none who could avert it: for they have none who could protect them from Him.
Rashad Khalifa	13:11 Shifts (of angels) take turns, staying with each one of you - they are in front of you and behind you. They stay with you, and guard you in accordance with GOD's commands. Thus, GOD does not change the condition of any people unless they themselves make the decision to change. If GOD wills any hardship for any people, no force can stop it. For they have none beside Him as Lord and Master.
Shabbir Ahmed	13:11 Each person has Divine laws surrounding him. They record his actions according to the command of God. Most certainly, God does not change the condition of a nation until they first change themselves. And when God intends a nation to suffer punishment (as a consequence of their misdeeds), there is none who can repel it. For, they have no defender besides Him. ⁶

Transliteration	13:11 Lahu muAAaqqibatun min bayni yadayhiwamin khalfihi ya hfathoonahu min amri All ahiinna All aha l a yughayyiru m a biqawmin hattayughayyiroo m a bi-anfusihi wa-i th a ar ^{ada} Allahu biqawmin soo-an fal a maradda lahu wam alahum min doonihi min wal ⁱⁿ
A	13:11 له معقبات من بين يديه ومن خلفه يحفظونه من امر الله ان الله لا يغير ما بقوم حتى يغيروا ما بانفسهم واذا اراد الله بقوم سوءا فلا مرد له وما لهم من دونه من وال
Edip-Layth	13:12 He is the One who shows you the lightning, giving you fear and hope. He establishes the heavy clouds.
The Monotheist Group	13:12 He is the One who shows you the lightning, giving you fear and hope. And He establishes the heavy clouds.
Muhammad Asad	13:12 HE IT IS who displays before you the lightning, to give rise to [both] fear and hope, ²⁷ and calls heavy clouds into being;
Rashad Khalifa	13:12 He is the One who shows you the lightning as a source of fear, as well as hope, and He initiates the loaded clouds.
Shabbir Ahmed	13:12 He is the One Who displays before you the lightning, to cause fear and hope, and initiates heavy clouds. ⁷
Transliteration	13:12 Huwa alla thee yureekumu albarqakhawfan wa tamaAAan wayunshi-o alssahaba alththiqala
A	13:12 هو الذى يريكم البرق خوفا وطمعا وينشئ السحاب الثقال
Edip-Layth	13:13 The thunder glorifies with His praise, the angels are in awe of Him, and He sends the thunderbolts, thus striking with them whomever He wills. Yet they are still arguing regarding God, while He is severe in punishment.
The Monotheist Group	13:13 And the thunder glorifies with His praise, and the angels are in awe of Him, and He sends the thunderbolts, and strikes with it whom He will. Yet they are still arguing regarding God, while He is severe in punishment.
Muhammad Asad	13:13 and the thunder extols His limitless glory and praises Him, and [so do] the angels, in awe of Him; and He [it is who] lets loose the thunderbolts and strikes with them whom He wills. And yet, they stubbornly argue about God, ²⁸ notwithstanding [all evidence] that He alone has the power to contrive whatever His unfathomable wisdom wills! ²⁹
Rashad Khalifa	13:13 The thunder praises His glory, and so do the angels, out of reverence for Him. He sends the lightning bolts, which strike in accordance with His will. Yet, they argue about GOD, though His power is awesome.
Shabbir Ahmed	<i>indicates thunder being an angel of God. And a reported saying of</i> 13:13 And the thunder and the (other) angels strive to glorify Him by carrying out their duties in awe of Him. And He is the One Whose physical laws let loose the thunderbolt to strike the earth. And yet they stubbornly argue about God (and fall for superstitions), though He is Awesome in Power!
Transliteration	13:13 Wayusabbi ^{hu} alrraAAadu bihamdihiwaalmala-ikatu min kheefatihi wayursilu alssawaAAiqafayuseebu biha man yash ao wahum yuj adiloonafee Allahi wahuwa shadeedu almi ^h ali
A	13:13 ويسبح الرعد بحمده والملائكة من خيفته ويرسل الصواعق فيصيب بها من يشاء وهم يجدلون فى الله وهو شديد المحال

Edip-Layth	<i>Those Who Expect Help from Saints, Shrines, Prophets, etc.</i> 13:14 To Him is the call of truth. Those who are called on besides Him, they will not respond to them in anything. It is like one who places his hands openly in the water to drink, but it never reaches his mouth. The call of the ingrates is nothing but in misguidance.
The Monotheist Group	13:14 To Him is the call of truth. And those who are called on besides Him, they will not respond to them in anything; like one who places his hands openly in the water to drink, but it never reaches his mouth. The call of the rejecters is nothing but in misguidance.
Muhammad Asad	13:14 Unto Him [alone] is due all prayer aiming at the Ultimate Truth, ³⁰ since those [other beings or powers] whom men invoke instead of God ³¹ cannot respond to them in any way - [so that he who invokes them is] but like one who stretches his open hands ³² towards water, [hoping] that it will reach his mouth, the while it never reaches him. Hence, the prayer of those who deny the truth amounts to no more than losing oneself in grievous error.
Rashad Khalifa	13:14 Imploring Him is the only legitimate supplication, while the idols they implore beside Him cannot ever respond. Thus, they are like those who stretch their hands to the water, but nothing reaches their mouths. The supplications of the disbelievers are in vain.
Shabbir Ahmed	13:14 Calling upon Him is the True calling. Those unto whom they call besides God, cannot respond to them at all. Thus, they are like the one who stretches forth his two palms towards water hoping for it to reach his mouth from distance, and it will never reach. Likewise, the calling of those who are oblivious to Divine laws is misdirected. ⁸
Transliteration	13:14 Lahu daAAawatu al haqqi wa allatheenayadAAoona min doonihi l a yastajeeboona lahum bishay-in ill akabasiti kaffayhi il a alm a-iliyablughah f ahu wama huwa bibalighihi wamaaduAAao alkafireena illa fee dalalin
A	13:14 له دعوة الحق والذين يدعون من دونه لا يستجيبون لهم بشيء الا كبسط كفيه الى الماء ليبلغ فاه وما هو ببلغه وما دعاء الكافرين الا في ضلل
Edip-Layth	13:15 To God prostrate all who are in the heavens and the earth, willingly and unwillingly, as do their shadows in the morning and the evening. ⁴
The Monotheist Group	13:15 And to God prostrate all who are in the heavens and the Earth, willingly and unwillingly, as do their shadows in the morning and the evening.
Muhammad Asad	13:15 And before God prostrate themselves, willingly or unwillingly, all [things and beings] that are in the heavens and on earth, ³³ as do their shadows in the mornings and the evenings. ³⁴
Rashad Khalifa	<i>All Creation Has Submitted to God</i> 13:15 To GOD prostrates everyone in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and the evenings.
Shabbir Ahmed	13:15 And before God bow, willingly or unwillingly, all beings that are in the heavens and earth, as do their shadows in the mornings and evenings. ⁹
Transliteration	13:15 Walillahi yasjudu man fee a Issamawatiwaal-ardi tawAAan wakarhan wathilaluhumbialghuduwwi waal-asali
A	13:15 والله يسجد من فى السموت والارض طوعا وكرها وظللهم بالغدو والاصل

Eidip-Layth	13:16 Say, "Who is the Lord of the heavens and earth," Say, "God." Say, "Have you taken besides Him allies who do not possess for themselves any benefit or harm?" Say, "Is the blind and the seer the same? Or, does the darkness and the light equate?" Or have they made partners with God who have created like His creation, so the creations all seemed the same to them? Say, "God has created all things, and He is the One, the Supreme."
The Monotheist Group	13:16 Say: "Who is the Lord of the heavens and Earth?" Say: "God." Say: "Have you taken besides Him allies who do not possess for themselves any benefit or harm?" Say: "Is the blind and the seer the same?, or does the darkness and the light equate? Or have they made partners with God who have created like His creation, so the creations all seemed the same to them?" Say: "God has created all things, and He is the One, the Supreme."
Muhammad Asad	13:16 Say: "Who is the Sustainer of the heavens and the earth?" Say: "[It is] God." Say: "[Why,] then, do you take for your protectors, instead of Him, such as have it not within their power to bring benefit to, or avert harm from, themselves?" Say: "Can the blind and the seeing be deemed equal? -or can the depths of darkness and the light be deemed equal?" Or do they [really] believe that there are, side by side with God, other divine powers³⁵ that have created the like of what He creates, so that this act of creation appears to them to be similar [to His]?³⁶ Say: "God is the Creator of all things; and He is the One who holds absolute sway over all that exists."
Rashad Khalifa	13:16 Say, "Who is the Lord of the heavens and the earth?" Say, "GOD." Say, "Why then do you set up besides Him masters who do not possess any power to benefit or harm even themselves?" Say, "Is the blind the same as the seer? Is darkness the same as the light?" Have they found idols besides GOD who created creations similar to His creations, to the point of not distinguishing the two creations? Say, "GOD is the Creator of all things, and He is the One, the Supreme."
Shabbir Ahmed	13:16 Ask them, "Who is the Sustainer of the heavens and earth?" Say, "It is God!" (23:84-90, 29:21-23). Then ask, "Why then, do you take as protectors besides Him those who have neither benefit, nor harm even for themselves?" (When you acknowledge Him as God of the heavens, what stops you from acknowledging Him as God of the earth, and thus, as the law-giving authority? (6:3, 21:21-22, 43:84). Say, "Is the blind of reason equal to the seer, or is darkness equal to light?" (11:24, 35:19). Have their so-called partners of God created something like He has created, so that this act of creation appears to them to be similar? Say, "God is the Creator of all things. He is the One, Dominating."
Transliteration	13:16 Qul man rabbu a Issamawatiwaal-ardi quli All ahu qul afa ittakhathummin doonihi awliyaa la yamlikoona li-anfusihi mnafAAan wal a darran qul hal yastawee al-aAAamawaalbaseeru am hal tastawee a lththulumatuwaalInnooru am jaAAaloo lillahi shurak aakhalaaqoo kakhalqihi fatash abaha alkhalqu AAalayhim quliAll ahu khaliqul kulli shay-in wahuwa alwahidualqahharu
A	13:16 قل من رب السموت والارض قل الله قل افاتخذتم من دونه اولياء لا يملكون لانفسهم نفعا ولا ضرا قل هل يستوى الاعمى والبصير ام هل تستوى الظلمت والنور ام جعلوا الله شركاء خلقوا كخلقه فتشبه الخلق عليهم قل الله خلق كل شيء وهو الوحد القهر
Eidip-Layth	13:17 He sent down water from the sky, so valleys flowed according to their capacity, and the flood produces foam. From what they burn to smelt jewelry or goods similar foam is produced. It is in such a manner that God strikes the falsehood with the truth. As for the foam, it passes away; as for what benefits the people, it remains in the earth. It is such that God cites the examples.

The Monotheist Group	13:17 He sent down water from the sky, so valleys flowed according to their capacity, and the flood produces foam. And from what they burn to smelt jewelry or goods is produced a similar foam. It is in such a manor that God strikes the falsehood with the truth. As for the foam, it passes away, and as for what benefits the people, it remains in the Earth. It is such that God puts forth the examples.
Muhammad Asad	13:17 [Whenever] He sends down water from the sky, and [once-dry] river-beds are running high ³⁷ according to their measure, the stream carries scum on its surface; ³⁸ and, likewise, from that [metal] which they smelt in the fire in order to make ornaments or utensils, [there rises] scum. In this way does God set forth the parable of truth and falsehood: for, as far as the scum is concerned, it passes away as [does all] dross; but that which is of benefit to man abides on earth. In this way does God set forth the parables
Rashad Khalifa	<i>The Truth vs Falsehood</i> 13:17 He sends down water from the sky, causing the valleys to overflow, then the rapids produce abundant foam. Similarly, when they use fire to refine metals for their jewelry or equipment, foam is produced. GOD thus cites analogies for the truth and falsehood. As for the foam, it goes to waste, while that which benefits the people stays close to the ground. GOD thus cites the analogies.
Shabbir Ahmed	13:17 He sends down water from the height causing the riverbeds to flow according to their measure and the flood bears on its surface swelling foam. When they use fire to refine metals for their jewelry or equipment, foam is produced like it. In this way, God is citing for you the example of the truth and falsehood. For, as far as the foam is concerned, it passes away as scum upon the riverbanks - While what is of benefit to mankind, abides on earth. This is how God uses analogies for you to understand. ¹⁰
Transliteration	13:17 Anzala mina a Issama-i m aanfasalat awdiyatun biqadarih a faihtamalaalssaylu zabadan r abiyān wamimm a yooqidoonaAAalayhi fee a Innari ibtighaa hilyatinaw mataAAain zabadun mithluhu ka thalika ya dribuAllahu alhaqqa waalbatila faamm aalzzabadu faya thhabu jufaan waamm a m ayanfaAAu a Innasa fayamkuthu fee al-ardi ka thalikayadribu Allahu al-amthala
A	13:17 انزل من السماء ماء فسالت اودية بقدرها فاحتمل السيل زبدا رابيا ومما يوقنون عليه في النار ابتغاء حلية او متع زبد مثله كذلك يضرب الله الحق والباطل فالما الزبد فيذهب جفاء واما ما ينفع الناس فيمكث في الارض كذلك يضرب الله الامثال
Edip-Layth	13:18 For those who responded to their Lord is goodness. As for those who did not respond to Him, if they had all that is in the earth twice over, they would offer it to be saved. To these will be a terrible reckoning, and their abode is hell; what a miserable abode.
The Monotheist Group	13:18 For those who responded to their Lord is goodness. As for those who did not respond to Him, if they had all that is in the Earth twice over, they would offer it to be saved. To these will be a terrible reckoning, and their abode is Hell; what a miserable abode.
Muhammad Asad	13:18 of those who have responded to their Sustainer with a goodly response, and of those who did not respond to Him. ³⁹ [As for the latter,] if they possessed all that is on earth, and twice as much, ⁴⁰ they would surely offer it as ransom [on the Day of Judgment] : ⁴¹ a most evil reckoning awaits them, and their goal is hell: and how evil a resting-place!
Rashad Khalifa	13:18 Those who respond to their Lord deserve the good rewards. As for those who failed to respond to Him, if they possessed everything on earth - even twice

	as much - they would readily give it up as ransom. They have incurred the worst reckoning, and their final abode is Hell; what a miserable destiny.
Shabbir Ahmed	13:18 For those who respond to their Sustainer's call, is a state of bliss. And those who do not respond to Him, even if they had all the treasures of the world and more like it, they would readily give it as ransom. But, a terrible reckoning awaits them, and Hell will be their abode. What a miserable bed to lie on!
Transliteration	13:18 Lilla <u>the</u> ena istaja <u>bo</u> olirabbihimu al <u>hu</u> sna wa <u>alla</u> theena lamyastajeeboo lahu law anna lahum m <u>a</u> fee al-ar <u>d</u> ijameeAAan wamithlahu maAAahu la iftadaw bihi ola-ikalahum soo-o al <u>hi</u> s <u>a</u> bi wama/wa <u>h</u> um jahannamuwabi/sa almi <u>h</u> adu
A	13:18 للذين استجابوا لربهم الحسنى والذين لم يستجيبوا له لو ان لهم ما فى الارض جميعا ومثله معه لافتدوا به اولئك لهم سوء الحساب وماولهم جهنم وبئس المهاد
Edip-Layth	13:19 Is one who knows that the truth has been sent down to you from your Lord like one who is blind? Only those with understanding will remember.
The Monotheist Group	13:19 Is one who knows that the truth has been sent down to you from your Lord like one who is blind? Only those with understanding will remember.
Muhammad Asad	13:19 CAN, THEN, he who knows that whatever has been bestowed from on high upon thee by thy Sustainer is the truth be deemed equal to one who is blind? Only they who are endowed with insight keep this in mind:
Rashad Khalifa	<i>Believers Versus Disbelievers (1) The Believers</i> 13:19 Is one who recognizes that your Lord's revelations to you are the truth equal to one who is blind? Only those who possess intelligence will take heed.
Shabbir Ahmed	13:19 Is he, then who knows that what has been revealed to you (O Prophet!) is the truth from your Sustainer, like him who chooses to remain blind? Only those who develop their insight will bear this in mind.
Transliteration	13:19 Afaman yaAAalamu annam <u>a</u> onzila ilaykamin rabbika al <u>h</u> aqqu kaman huwa aAAam <u>a</u> innamaya <u>t</u> athakkaru oloo al-al <u>b</u> abi
A	13:19 افمن يعلم انما انزل اليك من ربك الحق كمن هو اعمى انما يتذكر اولوا الالباب
Edip-Layth	13:20 Those who fulfill God's covenant, and they do not break the Covenant.
The Monotheist Group	13:20 Those who fulfill God's pledge, and they do not break the Covenant.
Muhammad Asad	13:20 they who are true to their bond with God and never break their covenant; ⁴²
Rashad Khalifa	13:20 They are the ones who fulfill their pledge to GOD, and do not violate the covenant.
Shabbir Ahmed	13:20 Those who are true to their bond with God (in their allegiance to the Divine System), keep their pledge with God and with people,
Transliteration	13:20 Alla <u>the</u> ena yoofoona biAAahdi All <u>a</u> hi <u>w</u> ala yanqu <u>d</u> oona almeetha <u>q</u> a
A	13:20 الذين يوفون بعهد الله ولا ينقضون الميثق
Edip-Layth	13:21 Those who deliver what God has ordered be delivered, and they revere their Lord and they fear the terrible reckoning.
The Monotheist Group	13:21 And those who deliver what God has ordered be delivered, and they revere their Lord and they fear the terrible reckoning.

Muhammad Asad	13:21 and who keep together what God has bidden to be joined, ⁴³ and stand in awe of their Sustainer and fear the most evil reckoning [which awaits such as do not respond to Him];
Rashad Khalifa	13:21 They join what GOD has commanded to be joined, reverence their Lord, and fear the dreadful reckoning.
Shabbir Ahmed	13:21 Build bridges of goodwill between people, and strengthen ties of human relationships as God has commanded, and stand in awe of their Sustainer. (not relegating His commands to others' utterances), and fear the eventuality of a tough accountability,
Transliteration	13:21 Waallatheena ya siloonama amara All ahu bihi an yoo sala wayakhshawnarabbahum wayakhfoona soo-a alhisabi
A	13:21 والذين يصلون ما امر الله به ان يوصل ويخشون ربهم ويخافون سوء الحساب
Edip-Layth	13:22 Those who are patient seeking their Lord's direction; and they hold the contact prayer, and they spend from what We bestowed upon them secretly and openly, and they counter sin with good; these will have an excellent abode.
The Monotheist Group	13:22 And those who are patient seeking their Lord's direction; and they uphold the communion, and they spend from what We bestowed upon them secretly and openly, and they counter sin with good; these will have an excellent abode.
Muhammad Asad	13:22 and who are patient in adversity out of a longing for their Sustainer's countenance, and are constant in prayer, and spend on others, secretly and openly, out of what We provide for them as sustenance, and [who] repel evil with good. ⁴⁴ It is these that shall find their fulfilment in the hereafter: ⁴⁵
Rashad Khalifa	13:22 They steadfastly persevere in seeking their Lord, observe the Contact Prayers (Salat), spend from our provisions to them secretly and publicly, and counter evil with good. These have deserved the best abode.
Shabbir Ahmed	13:22 They persevere in the face of adversities seeking the Approval of their Sustainer, help establish and consolidate the Divine System, and uphold the Permanent Values, spend on others of the provision We have given them, in secret and in public, and they counter harshness with kindness. Theirs will be the Eternal Home. ¹¹
Transliteration	13:22 Waallatheena sabarootbighaa wajhi rabbihim waaq amoo alssalatawaanfaqoo mimm a razaqn ahum sirran waAAal aniyatanwayadraoona bialhasanati alssayyi-ata ola-ikalahum AAuqba alddari
A	13:22 والذين صبروا ابتغاء وجه ربهم واقاموا الصلوة وانفقوا مما رزقهم سرا وعلانية ويدعرون بالحسنة السيئة اولئك لهم عقبى الدار
Edip-Layth	13:23 The gardens of Eden, they will enter it with those who are good doers from their fathers and their mates and their progeny. The angels will enter upon them from every gate:
The Monotheist Group	13:23 The gardens of Eden, they will enter it with those who are good doers from their fathers and their mates and their progeny. And the angels will enter upon them from every gate.
Muhammad Asad	13:23 gardens of perpetual bliss, which they shall enter together with the righteous from among their parents, their spouses, and their offspring; ⁴⁶ and the angels will come unto them from every gate [and will say]:
	13:23 They enter the gardens of Eden, together with the righteous among their

Rashad Khalifa	parents, their spouses, and their children. The angels will enter in to them from every door.
Shabbir Ahmed	13:23 They will enter the Gardens of Eden, along with all who are righteous, of their parents, spouses and children. Angels will greet them at every gate.
Transliteration	13:23 Jannatu AAadnin yadkhuloonah awaman salaḥa min aba-ihim waawajihimwathurriyyatihim wa almala-ikatuyadkhuloona AAalayhim min kulli babin
A	13:23 جنت عدن يدخلونها ومن صلح من آبائهم وأزواجهم وذريتهم والملائكة يدخلون عليهم من كل باب
Edip-Layth	13:24 "Peace be upon you for what you have been patient for. Excellent indeed is the final abode."
The Monotheist Group	13:24 "Peace be upon you for what you have been patient for. Excellent indeed is the final abode."
Muhammad Asad	13:24 "Peace be upon you, because you have persevered!" How excellent, then, this fulfilment in the hereafter!
Rashad Khalifa	13:24 "Peace be upon you, because you steadfastly persevered. What a joyous destiny."
Shabbir Ahmed	13:24 Saying, "Peace be upon you, since you remained steadfast in your commitment! Oh, what an excellent final home!"
Transliteration	13:24 Salamun AAalaykum bima sabartumfaniAAama AAuqba alddari
A	13:24 سلم عليكم بما صبرتم فنعم عقبى الدار
Edip-Layth	13:25 As for those who break the pledge of God after making its covenant, and they sever what God ordered that it be joined, and they corrupt in the earth; to those is a curse and they will have a miserable abode.
The Monotheist Group	13:25 As for those who break their pledge with God after having made its covenant, and they withhold what God has ordered should be delivered, and who cause corruption on the Earth; on those is a curse and they will have a miserable abode.
Muhammad Asad	13:25 But as for those who break their bond with God after it has been established [in their nature], ⁴⁷ and cut asunder what God has bidden to be joined, and spread corruption on earth -their due is rejection [by God], ⁴⁸ and theirs is a most evil fate [in the life to come].
Rashad Khalifa	(2) The Disbelievers 13:25 As for those who violate GOD's covenant after pledging to keep it, and sever what GOD has commanded to be joined, and commit evil, they have incurred condemnation; they have incurred the worst destiny.
Shabbir Ahmed	13:25 But those who broke the pledge with God after ratifying it, and cut asunder what God has commanded to be joined (13:20-21), and spread corruption and disorder on earth, their due is (God's) rejection. And theirs is the terrible Home!
Transliteration	13:25 Waallatheena yanqu doonaAAahda All ahi min baAAadi meeth aqihi wayaqtAAaAoonama amara All ahu bihi an yoo sala wayuftsidoonafee al-arḍi ola-ika lahumu allaAAanatu walahum soo-oalddari
A	13:25 والذين ينقضون عهد الله من بعد ميثقه يقطعون ما امر الله به ان يوصل ويفسدون في

Edip-Layth	13:26 God extends the provisions for whom He wishes, or restricts. They celebrated the worldly life, but the worldly life compared to the Hereafter was nothing but a brief enjoyment.
The Monotheist Group	13:26 God gives the provisions for whom He wishes, and He is able. And they were happy with the worldly life, but the worldly life compared to the Hereafter was nothing but a brief enjoyment.
Muhammad Asad	13:26 GOD GRANTS abundant sustenance, or gives it in scant measure, unto whomever He wills; and they [who are given abundance] rejoice in the life of this world - even though, as compared with the life to come, the life of this world is nought but -a fleeting pleasure.
Rashad Khalifa	<i>God Controls All Provisions</i> 13:26 GOD is the One who increases the provision for whomever He wills, or withholds it. They have become preoccupied with this life; and this life, compared to the Hereafter, is nil.
Shabbir Ahmed	13:26 God grants abundant provision, or gives it in scant measure according to His laws (17:18-21) And they (rejecters of the Permanent Values) rejoice in the life of this world alone (without investing in the Eternity) But the life of this world is a fleeting pleasure compared with the Hereafter (2:200-201)
Transliteration	13:26 Allahu yabsu tu a Irrizqaliman yash ao wayaqdiru wafari hoo bialhayatialddunya wama alhayatu alddunyafee al-akhirati illa mataAAun
A	13:26 الله يبسط الرزق لمن يشاء ويقدر وفرحوا بالحياة الدنيا وما الحياة الدنيا في الآخرة الا متع
Edip-Layth	13:27 Those who have rejected say, "If only a sign were sent down to him from his Lord!" Say, "God misguides whom He wishes and guides to Him whoever is repenting."
The Monotheist Group	13:27 And those who have rejected say: "If only a sign were sent down to him from his Lord!" Say: "God misguides whom He wishes and guides to Him whoever is repenting."
Muhammad Asad	13:27 NOW THOSE who are bent on denying the truth [of the Prophet's message] say, "Why has no miraculous sign ever been bestowed upon him from on high by his Sustainer?" ⁴⁹ Say: "Behold, God lets go astray him who wills [to go astray], ⁵⁰ just as He guides unto Himself all who turn unto Him-
Rashad Khalifa	13:27 Those who disbelieve would say, "If only a miracle could come down to him from his Lord (we would believe)." Say, "GOD sends astray whomever He wills, and guides to Him only those who obey."
Shabbir Ahmed	13:27 (These laws are unwavering.) Now those who are bent upon denying the truth say, "Why has no miracle ever been bestowed upon him from his Lord?" Say, "People go astray according to God's laws, and attain guidance according to His laws. (Man has been endowed with free will and there is no compulsion or coercion in Religion, whether physical, emotional or intellectual.) ¹²
Transliteration	13:27 Wayaqoolu alla theena kafaroo lawl aonzila AAalayhi ayatun min rabbihi qul inna Allahayudillu man yash ao wayahdee ilayhi man an aba
A	13:27 ويقول الذين كفروا لولا انزل عليه آية من ربه قل ان الله يضل من يشاء ويهدي اليه من اناب

Edip-Layth	13:28 The ones who acknowledged and their hearts are satisfied by the remembrance of God; for in God's remembrance the hearts are satisfied.
The Monotheist Group	13:28 The ones who believed and their hearts are relieved by the remembrance of God; for in God's remembrance the hearts are relieved.
Muhammad Asad	13:28 those who believe, and whose hearts find their rest in the remembrance of God - for, verily, in the remembrance of God [men's] hearts do find their rest-:
Rashad Khalifa	13:28 They are the ones whose hearts rejoice in remembering GOD. Absolutely, by remembering GOD, the hearts rejoice.
Shabbir Ahmed	13:28 Those who attain faith through reason, their hearts find rest in the practical remembrance of God, that is, in following His commands. For, certainly, remembering God (by following His commands) ensures tranquility in the hearts.
Transliteration	13:28 Allat <u>h</u> eena amanoo wata tma-innuquloobuhum bi thikri All ahi al a bi <u>h</u> ikriAlla <u>h</u> i ta <u>t</u> ma-innu alquloobu
A	13:28 الذين ءامنوا وتطمئن قلوبهم بذكر الله الا بذكر الله تطمئن القلوب
Edip-Layth	13:29 Those who acknowledged, and did good works, there will be happiness for them and a good abode.
The Monotheist Group	13:29 And those who believed, and did good works, there will be happiness for them and a good abode.
Muhammad Asad	13:29 [and so it is that] they who attain to faith and do righteous deeds are destined for happiness [in this world] and the most beautiful of all goals [in the life to come]!"
Rashad Khalifa	13:29 Those who believe and lead a righteous life have deserved happiness and a joyous destiny.
Shabbir Ahmed	13:29 The abode of bliss is guaranteed to those who accept the message and fulfill the needs of others. ¹³
Transliteration	13:29 Allat <u>h</u> eena amanoo waAAamiloo al <u>s</u> salihati <u>t</u> ooba lahum wa <u>h</u> usnu ma <u>a</u> bin
A	13:29 الذين ءامنوا وعملوا الصلحت طوبى لهم وحسن ماب
Edip-Layth	<i>Dogmatism and Bigotry of Ingrates</i> 13:30 As such, We have sent you to a nation as other nations that have come before, so that you may recite for them what has been inspired to you; while they are still rejecting the Gracious. Say, "He is my Lord, there is no god but He; in Him I place my trust and to Him is my repentance."
The Monotheist Group	13:30 And as such, We have sent you to a nation as other nations that have come before, so that you may recite to them that which has been inspired to you; while they are still rejecting the Almighty. Say: "He is my Lord, there is no god but He, in Him I place my trust and to Him is my repentance."
Muhammad Asad	13:30 Thus ⁵¹ have We raised thee [O Muhammad] as Our Apostle amidst a community [of unbelievers] before whose time [similar] communities have come and gone, ⁵² so that thou might propound to them what We have revealed unto thee: for [in their ignorance] they deny the Most Gracious ! ⁵³ Say: "He is my Sustainer. There is no deity save Him. In Him have I placed my trust, and unto Him is my recourse!"
	<i>God's Messenger of the Covenant</i>

Rashad Khalifa	13:30 We have sent you (O Rashad) ³ to this community, just as we did for other communities in the past. You shall recite to them what we reveal to you, for they have disbelieved in the Most Gracious. Say, "He is my Lord. There is no god except He. I put my trust in Him alone; to Him is my ultimate destiny."
Shabbir Ahmed	13:30 (O Messenger!) We have sent you as We sent the messengers before you so that you convey to them what We reveal to you, for in their ignorance, they deny the Most Gracious. Say, "He is my Lord, there is no deity except Him. In Him I put my trust and to Him is my recourse."
Transliteration	13:30 Kathalika arsalnaka feeommatin qad khalat min qablih a omamun litatluwa AAalayhimuallathee aw hayna ilayka wahum yakfuroona bi alrrahmaniqu huwa rabbee la ilaha illa huwa AAalayhitawakkaltu wa-ilayhi matabi
A	13:30 كذلك ارسلنك فى امة قد خلت من قبلها امم لتتلوا عليهم الذى اوحينا اليك وهم يكفرون بالرحمن قل هو ربي لا اله الا هو عليه توكلت واليه متاب
Edip-Layth	13:31 If there were a Quran/recitation with which mountains were moved, the earth were sliced, or the dead were made to speak... No, to God is all matters. Did not those who acknowledge know that if God wished He would have guided all the people? As for those who reject, until God's promise comes true, a disaster will continue to strike them or alight at near their homes because of what they do. God does not breach the appointment.
The Monotheist Group	13:31 And if a compilation were to be used to move mountains, or to slice the Earth, or the dead were spoken to with it. No, to God is all matters. Did not those who believe know that if God wished He would have guided all the people? As for those who reject, they continue to be stricken with disaster or it comes near to their homes, until God's promise comes true. God does not break the appointment.
Muhammad Asad	13:31 Yet even if [they should listen to] a [divine] discourse by which mountains could be moved, or the earth cleft asunder, or the dead made to speak - [they who are bent on denying the truth would still refuse to believe in it]! ⁵⁴ Nay, but God alone has the power to decide what shall be. ⁵⁵ Have, then, they who have attained to faith not yet come to know that, had God so willed; He would indeed have guided all mankind aright? ⁵⁶ But as for those who are bent on denying the truth-in result of their [evil] deeds, sudden calamities will always befall them or will alight close to their homes; ⁵⁷ [and this will continue] until God's promise [of resurrection] is fulfilled: verily, God never fails to fulfil His promise!
Rashad Khalifa	Mathematical Miracle of the Quran 13:31 Even if a Quran caused mountains to move, or the earth to tear asunder, or the dead to speak (they will not believe). GOD controls all things. Is it not time for the believers to give up and realize that if GOD willed, He could have guided all the people? The disbelievers will continue to suffer disasters, as a consequence of their own works, or have disasters strike close to them, until GOD's promise is fulfilled. GOD will never change the predetermined destiny.
Shabbir Ahmed	13:31 Our law precludes the possibility that a Lecture would move the mountains, tear the earth asunder, or make the dead speak. Nay, all decrees belong to God. Do not the believers know that if God had willed, He could have guided all mankind (by not giving them free will)? As for the rejecters of the Divine laws, disasters will not cease to strike them for their deeds, even close to their homes until the promise of God comes to pass. Surely, God never fails in His promise. ¹⁴
	13:31 Walaw anna qur- anan suyyirat bihialjib alu aw qu ttiAAat bihi al-ar du awkullima bihi almawt a bal lill aghi al-amru jameeAAanafalam yay-asi alla theena

Transliteration	amanoo an law yash aAllahu lahad a Innasa jameeAAan wal ayazalu alla theena kafaroo tuseebuhum bimasanaAAoo qariAAatun aw ta hullu qareeban mind arihim hatta ya/tiya waAAadu Allahiinna Allaha la yukhlifu almeeAAada
A	13:31 ولو ان قرءانا سيرت به الجبال او قطعت به الارض او كلم به الموتى بل الله الامر جميعا افلم يايس الذين ءامنوا ان لو يشاء الله لهدى الناس جميعا ولا يزال الذين كفروا تصيبهم بما صنعوا قارعة او تحل قريبا من دارهم حتى ياتي وعد الله ان الله لا يخلف الميعاد
Edip-Layth	13:32 Messengers before you were ridiculed, but I gave time to those who rejected, then I took them. Then how was My punishment?
The Monotheist Group	13:32 And messengers before you were ridiculed, but I gave time to those who rejected, then I took them. Then how was My punishment?
Muhammad Asad	13:32 And, indeed, [even] before thy time have [God's] apostles been derided, and for a while I gave rein to those who were [thus] bent on denying the truth: but then I took them to task - and how awesome was My retribution!
Rashad Khalifa	<i>All Messengers Must Be Ridiculed</i> 13:32 Messengers before you have been ridiculed; I permitted the disbelievers to carry on, then I punished them. How terrible was My retribution!
Shabbir Ahmed	13:32 And certainly, messengers were mocked before you, but I gave the rejecters plenty of respite. At length I seized them, and how awesome was My requital!
Transliteration	13:32 Walaqadi istuhzi-a birusulin min qablikafaamlaytu lilla theena kafaroo thumma akhatuhumfakayfa kana AAiqabi
A	13:32 ولقد استهزئ برسل من قبلك فامليت للذين كفروا ثم اخذتهم فكيف كان عقاب
Edip-Layth	13:33 Who is the One standing over every person for what it has earned? Yet they make partners with God. Say, "Name them? Or are you informing Him of what He does not know on earth? Or is it just a show of words?" But to the ingrates, their scheming is made to appear clever, and they are turned away from the path. Whoever God misguides will have no guide.
The Monotheist Group	13:33 The One who is standing over every soul for what it has earned; yet they make partners with God. Say: "Name them?, or are you informing Him of what He does not know on Earth or is it just a show of words?" But to the rejecters, their scheming is made to appear clever, and they are turned away from the path. And whoever God misguides will have no guide.
Muhammad Asad	13:33 IS, THEN, HE who has every living being ⁵⁸ in His almighty care, [dealing with each] according to what it deserves ⁵⁹ -[is, then, He like anything else that exists]? And yet, they ascribe to other beings a share in God's divinity! Say: "Give them any name [you please]: ⁶⁰ but do you [really think that you could] inform Him of anything on earth that He does not know-or [do you] but play with words ?, ⁶¹ Nay, goodly seems their false imagery ⁶² to those who are bent on denying the truth, and so they are turned away from the [right] path: and he whom God lets go astray can never find any guide. ⁶³
Rashad Khalifa	13:33 Is there any equal to the One who controls every single soul? Yet, they set up idols to rival GOD. Say, "Name them. Are you informing Him of something on earth that He does not know? Or, are you fabricating empty statements?" Indeed, the schemes of those who disbelieve have been adorned in their eyes. They are thus diverted from the right path. Whomever GOD sends astray can never find a guiding teacher.

Shabbir Ahmed	13:33 Is there anyone equal to the One Who stands witness over every being and knows all that it does? Yet, they ascribe partners to God. Say, "Name them! Are you educating Him about something that He does not know on earth? Or, is it a mere show of words?" Nay, whatever the unbelievers contrive seems fair to them. They are thus diverted from the right path. Whomever God leaves to stray (for violating the laws of guidance), for him there is no guide. 15			
Transliteration	13:33 Afaman huwa q a-imun AAal akulli nafs in bim a kasabat wajaAAaloo lill ahi shuraka aqul sammoo hum am tunabbi-oonahu bim a l a yaAAalamufee al-ar di am bi <th>th</th> ahirin minaalqawli bal zuyyina lilla <u>the</u> ena kafaroo makruhum wa suddooAAani alssabeeli waman yu <th>d</th> lili Allahu famalahu min ha <th>d</th> in	th	d	d
A	13:33 افمن هو قائم على كل نفس بما كسبت وجعلوا لله شركاء قل سموهم ام تنبونه بما لا يعلم في الارض ام يظهر من القول بل زين للذين كفروا مكرهم وصدوا عن السبيل ومن يضل الله فما له من هاد			
Edip-Layth	13:34 They will have a punishment in the worldly life, and the punishment of the Hereafter is more difficult. They will have no protector against God.			
The Monotheist Group	13:34 They will have a punishment in the worldly life, and the punishment of the Hereafter is more difficult. And they will have no defender against God.			
Muhammad Asad	13:34 For such, there is suffering in the life of this world; 64 but, truly, [their] suffering in the life to come will be harder still, and they will have none to shield them from God.			
Rashad Khalifa	13:34 They have incurred retribution in this life, and the retribution in the Hereafter is far worse. Nothing can protect them against GOD.			
Shabbir Ahmed	13:34 For them is torment in the life of this world, and certainly the doom of the life to come is harder, and they will have no defender against God.			
Transliteration	13:34 Lahum AAa <th>th</th> abun fee al hayathialddunya walaAAa <th>th</th> abu al- akhira <th>t</th> iashaqu wama lahum mina Allahi min waqin	th	th	t
A	13:34 لهم عذاب فى الحياة الدنيا ولعذاب الاخرة اشق وما لهم من الله من واق			
Edip-Layth	<i>Heaven is Described Allegorically</i> 13:35 The allegory of paradise that the righteous have been promised is that rivers flow beneath it, and its provisions are continuous as is its shade. Such is the abode of those who were righteous, while the abode of the ingrates is the fire.			
The Monotheist Group	13:35 The example of Paradise that the righteous have been promised, is that rivers flow beneath it, and its provisions are continuous as is its shade. Such is the abode of those who were righteous, while the abode of the rejecters is the Fire.			
Muhammad Asad	13:35 THE PARABLE of the paradise promised to those who are conscious of God [is that of a garden] through which running waters flow: 65 [but, unlike an earthly garden,] its fruits will be everlasting, and [so will be] its shade. 66 Such will be the destiny of those who remain conscious of God-just as the destiny of those who deny the truth will be the fire. 67			
Rashad Khalifa	<i>Heaven Allegorically Described</i> 13:35 The allegory of Heaven, which is promised for the righteous, is flowing streams, inexhaustible provisions, and cool shade. Such is the destiny for those who observe righteousness, while the destiny for the disbelievers is Hell.			
	13:35 The similitude of the Garden which is promised for the righteous, is flowing			

Shabbir Ahmed	streams beneath, its fruit everlasting, and cool shades (14:25, 47:15). This is the reward of the righteous, while the reward of the rejecters is the fire.
Transliteration	13:35 Mathalu aljannati allatee wuAAidaalmuttaqoona tajree min ta <u>htiha</u> al-an <u>h</u> aruokulu <u>h</u> a d <u>a</u> -imun wa <u>th</u> illuh <u>a</u> tilka AAuqb <u>a</u> alla <u>the</u> ena ittaqaw waAAuqb <u>a</u> alka <u>f</u> ireenaalIn <u>n</u> aru
A	13:35 ئى مثل الجنة التى وعد المتقون تجرى من تحتها الانهر اكلها دائم وظلها تلك عقبى الذين اتقوا وعقبى الكافرين النار
Edip-Layth	13:36 Those to whom We have previously given the book rejoice at what has been sent down to you, but there are some of the groups that reject parts of it. Say, "I am only ordered to serve God and not to associate any partner with Him. To Him I pray and to Him is the return."
The Monotheist Group	13:36 And those to whom We have previously given the Scripture rejoice at what has been sent down to you, but there are some of the groups that reject parts of it. Say: "I am only ordered to serve God and not join any partner with Him. To Him I implore and to Him is the return."
Muhammad Asad	13:36 Hence, they unto whom We have vouchsafed this revelation ⁶⁸ rejoice at all that has been bestowed upon thee [O Prophet] from on high; ⁶⁹ but among the followers of other creeds there are such as deny the validity of some of it. ⁷⁰ Say [unto them, O Prophet]: "I have only been bidden to worship God, and not to ascribe divine. powers to aught beside Him : ⁷¹ unto Him do I call [all mankind], and He is my goal!"
Rashad Khalifa	13:36 Those who received the scripture rejoice in what was revealed to you; some others may reject parts of it. Say, "I am simply enjoined to worship GOD, and never associate any idols with Him. I invite to Him, and to Him is my ultimate destiny."
Shabbir Ahmed	13:36 So, those to whom We have given the Book, rejoice in what is revealed to you (O Prophet!). But, among the (dissenting) groups, there are those who deny a part of it. Say, "I am commanded only that I serve God and associate none with Him. Unto Him I invite all mankind, and He is my goal." ¹⁶
Transliteration	13:36 Waallat <u>he</u> ena <u>a</u> tayna <u>h</u> umualkita <u>b</u> a yafra <u>h</u> oona bim <u>a</u> onzila ilaykawamina al-a <u>h</u> z <u>a</u> bi man yunkiru baAA <u>d</u> ahu qulinnam <u>a</u> omirtu an aAAabuda All <u>a</u> ha wal <u>a</u> oshrikabihi ilayhi adAAoo wa-ilayhi ma <u>a</u> bi
A	13:36 والذين ءاتينهم الكتب يفرحون بما انزل اليك ومن الاحزاب من ينكر بعضه قل انما امرت ان اعبد الله ولا اشرك به اليه ادعوا واليه ماب
Edip-Layth	<i>The Miraculous Signs for Future Generations</i> 13:37 Thus, We have sent it down a law in Arabic. If you follow their desires after what has come to you of the knowledge, then you will not have any ally or protector against God.
The Monotheist Group	13:37 And as such, We have sent it down a law in Arabic. And if you follow their desires after what has come to you of the knowledge, then you will not have any ally or defender against God.
Muhammad Asad	13:37 Thus, then, have We bestowed from on high this [divine writ] as an ordinance in the Arabic tongue. ⁷² And, indeed, if thou shouldst defer to men's likes and dislikes ⁷³ after all the [divine] knowledge that has come unto thee, thou wouldst have none to protect thee from God, and none to shield thee [from Him].

Rashad Khalifa	<i>Divine Authorization of the Quran's Mathematical Code</i> 13:37 We revealed these laws in Arabic, and if you ever acquiesce to their wishes, after this knowledge has come to you, you will have no ally, nor a protector, against GOD. ⁴
Shabbir Ahmed	13:37 Thus, We have revealed it, a decisive authority in Arabic. (O Prophet!) If you became influenced by people's likes and dislikes after the knowledge has come to you, you will have no protector or defender against God.
Transliteration	13:37 Wakathalika anzalnahu hukmanAAarabiyyan wala-ini ittabaAAata ahwaahum baAAada majaaaka mina alAAilmi ma laka mina Allahi minwaliyyin wala waqin
A	13:37 وكذلك انزلنه حكما عربيا ولن اتبع اهواءهم بعدما جاءك من العلم ما لك من الله من ولى ولا واق
Edip-Layth	13:38 We have sent messengers before you and We have made for them mates and offspring. It was not for a messenger to come with any sign except by God's leave, but for every time there is a decree. ⁵
The Monotheist Group	13:38 And We have sent messengers before you and We have made for them mates and offspring. It was not for a messenger to come with any sign except by God's leave, but for every time there is a decree.
Muhammad Asad	13:38 And, truly, We sent forth apostles before thee, and We appointed for them wives and offspring; ⁷⁴ and it was not given to any apostle to produce a miracle save at God's behest. ⁷⁵ Every age has had its revelation: ⁷⁶
Rashad Khalifa	13:38 We have sent messengers before you, and we made them husbands with wives and children. No messenger can produce a miracle without GOD's authorization, and in accordance with a specific, predetermined time.
Shabbir Ahmed	13:38 And certainly We sent messengers before you, and We appointed for them wives and children as well. It was not given to any messenger that he could bring a sign (the requital they hastened for), but it came according to God's Law of Respite. For every rise and for every fall, there is a Written law. ¹⁷
Transliteration	13:38 Walaqad arsaln a rusulan min qablikawajaAAaln a lahum azw ajan wathurriyyatan wam akana lirasoolin an ya/tiya bi- ayatin ill abi-ithni Allahi likulli ajalin kitabun
A	13:38 ولقد ارسلنا رسلا من قبلك وجعلنا لهم ازوجا وذرية وما كان لرسول ان ياتي باية الا باذن الله لكل اجل كتاب
Edip-Layth	13:39 God erases what He wishes and affirms, and with Him is the source of the book.
The Monotheist Group	13:39 God erases what He wishes and affirms, and with Him is the source of the Scripture.
Muhammad Asad	13:39 God annuls or confirms whatever He wills [of His earlier messages] -for with Him is the source of all revelation. ⁷⁷
Rashad Khalifa	13:39 GOD erases whatever He wills, and fixes (whatever He wills). With Him is the original Master Record.
Shabbir Ahmed	13:39 God blots out and establishes communities according to His laws. Nations rise and fall accordingly, and with Him is the Ultimate Decree. ¹⁸

Transliteration	13:39 Yam hoo Allahu ma yashaowayuthbitu waAAindah u ommu alkitabi
A	13:39 يمحوا الله ما يشاء ويثبت وعنده ام الكتاب
Edip-Layth	13:40 If We show you some of what We promise them or if We let you pass away, for you is only to deliver, while for Us is the reckoning. ⁶
The Monotheist Group	13:40 And if We show you some of what We promise them, or We terminate your life, then you are only to deliver while for Us is the reckoning.
Muhammad Asad	13:40 BUT WHETHER We let thee see [in thy lifetime, O Prophet, the fulfilment of] some of what We have promised them, ⁷⁸ or whether We cause thee to die [before its fulfilment] - thy duty is no more than to deliver the message; and the reckoning is Ours.
Rashad Khalifa	13:40 Whether we show you what we promise them, or terminate your life before that, your sole mission is to deliver (the message). It is us who will call them to account.
Shabbir Ahmed	13:40 (O Messenger!) Whether We show you what We promise them, or cause you to die before that, your duty is to convey the message. And the reckoning is Ours.
Transliteration	13:40 Wa-in ma nuriyannaka baAAdaallathee naAAiduhum aw natawaffayannaka fa-innamaAAalayka albalaghu waAAalayna alhisabu
A	13:40 وان ما نرينك بعض الذى نعدهم او نتوفيك فانما عليك البلغ وعلينا الحساب
Edip-Layth	<i>The Consequence of Arrogance and Indulgence</i> 13:41 Do they not see that We come to the land and reduce it from its borders? God gives judgment and there is none to override His judgment. He is quick reckoning.
The Monotheist Group	13:41 Do they not see that We come to the land and reduce it from its ends? And God gives judgment and there is none to override His judgment. And He is quick to reckoning.
Muhammad Asad	13:41 Have, then, they [who deny the truth] never yet seen how ⁷⁹ We visit the earth [with Our punishment], gradually depriving it of all that is best thereon? ⁸⁰ For, [when] God judges, there is no power that could repel His judgment: and swift in reckoning is He!
Rashad Khalifa	13:41 Do they not see that every day on earth, brings them closer to the end, and that GOD decides their life span, irrevocably? He is the most efficient Reckoner.
Shabbir Ahmed	13:41 Do they not see that every day on earth brings them closer to the end? For, when God judges, there is no power that could repel His Judgment. And Swift in reckoning He is!
Transliteration	13:41 Awa lam yaraw anna na/tee al-ar dananqusuha min a trafiha waAllahuyahkumu la muAAaqbiba lihukmihi wahuwasareeAAu alhisabi
A	13:41 اولم يروا انا ناتى الارض ننقصها من اطرافها والله يحكم لا معقب لحكمه وهو سريع الحساب
Edip-Layth	13:42 Those before them have schemed, but to God is all scheming. He knows what every person earns and the ingrates will come to know to whom is the ultimate abode.

The Monotheist Group	13:42 And those before them have schemed, but to God is all scheming. He knows what every soul earns and the rejecters will come to know to whom is the better abode.
Muhammad Asad	13:42 Now those who lived before these [sinners] did, too, devise many a blasphemy ⁸¹ -but the most subtle devising is that of God, who knows what each human being deserves : ⁸² and the deniers of the truth will [in time] come to know to whom the future belongs. ⁸³
Rashad Khalifa	13:42 Others before them have schemed, but to GOD belongs the ultimate scheming. He knows what everyone is doing. The disbelievers will find out who the ultimate winners are.
Shabbir Ahmed	13:42 Those who lived before these people, also devised schemes, but the most Subtle devising is that of God. He knows what every 'self' earns. The rejecters will soon find out as to whom belongs the Future.
Transliteration	13:42 Waqad makara alla <u>the</u> ena min qablihimfalill <u>a</u> hi almakru jameeAAan yaAAalamu <u>m</u> a taksibukullu nafsina wasayaAAalamu alkuff <u>a</u> ru liman AAuqb <u>a</u> alddar <u>i</u>
A	13:42 وقد مكر الذين من قبلهم فله المكر جميعا يعلم ما تكسب كل نفس وسيعلم الكفر لمن عقى الدار
Edip-Layth	13:43 Those who reject say, "You are not a messenger." Say, "God is sufficient as a witness between me and you, the One who has the knowledge of the book."
The Monotheist Group	13:43 And those who reject say: "You are not a messenger." Say: "God is sufficient as a witness between me and you, the One who has the knowledge of the Scripture."
Muhammad Asad	13:43 And [if] they who are bent on denying the truth say [unto thee, O Prophet], "Thou hast not been sent [by God]", say thou: "None can bear witness between me and you as God does; and [none can bear witness as does] he who truly understands this divine writ." ⁸⁴
Rashad Khalifa	13:43 Those who disbelieved will say, "You are not a messenger!" Say, "GOD suffices as a witness between me and you, and those who possess knowledge of the scripture."
Shabbir Ahmed	13:43 The disbelievers say, "You have not been sent (by God)." Say, "None can bear witness between me and you as God does; and then, none can bear witness as the one who truly understands this Book by way of reason." ¹⁹
Transliteration	13:43 Wayaqoolu alla <u>the</u> ena kafaroo lastamursalan qul kaf <u>a</u> bi All <u>a</u> hi shaheedan bayneewabaynakum waman AAindahu AAilmu alkit <u>a</u> bi
A	13:43 ويقول الذين كفروا لست مرسلا قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتب

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Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (13:1)

A1L30M40R200. These letters/numbers play an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (13:8)

See [4:119](#). The verse does not assert that only God knows these. See [42:49](#); [31:34](#).

Edip-Layth - End Note 3 (13:11)

This verse is traditionally rendered as "For each there are succeeding angels, before and behind him, guarding him by God's command." However, the context of the verse led us to prefer a different understanding.

Edip-Layth - End Note 4 (13:15)

The unappreciative opponents of the monotheistic message also prostrate for God; in other words, willingly or unwillingly they follow God's laws in nature. Unappreciative people are obliged to follow the laws of nature. Those who do not cognitively wish to accept God's sovereignty might speculate about their ability to control their biological bodies, but the Quran challenges them with a simple example that they can never escape: your shadow obeys God. The shade created by sunlight follows a precise path depending on geographic coordinates, hour of the day, and the day of the year. In other words, the motion of your shadow follows the laws of reflection of light that comes from the sun and changes in accordance to earth's motion. As long as you live on this moving planet and under this illuminating and radiating sun, you cannot change the motion of your shade. See [2:258](#), [16:48-49](#).

Edip-Layth - End Note 5 (13:38)

The Quran informs us about many miracles/evidences (aya/beyyinat) given to previous messengers, as extraordinary evidences for their extraordinary claims. However, many dogmatic skeptics or dogmatic followers of a particular teaching always managed to find excuses to blind themselves to those evidences. They considered them to be magic, tricks, illusions or mythology. Some modern Muslim scholars, perhaps because of their lack of appreciation of God's power, tried very hard to deny the existence of miracles; they tried to transform them into natural events, or symbolic statements. Those who have witnessed the perpetual mathematical miracle of the Quran, will have no problem in accepting the examples of miracles given in the Quran. Miracles remove the doubts of those who sincerely seek for truth, and strengthen those who already acknowledged the message. The Quran repeatedly informs us that God does not change His sunna (law); and sending messengers with supporting miracles/signs has been God's law. Below is a list of miracles/signs mentioned in the Quran:

- Some of the Children of Israel are resurrected on Earth after being killed ([2:56](#)).
- Moses causes 12 springs to gush forth ([2:60](#)).
- A man dies and is resurrected after 100 years ([2:259](#)).
- Abraham kills four birds and brings them back to life ([2:260](#)).
- Zechariah's wife gives birth while infertile ([3:40](#)).
- Mary gives birth while being a virgin ([3:47](#)).
- Jesus heals the blind, lepers ([3:49](#)).
- Jesus raises the dead ([3:49](#)).
- Angels descend to fight alongside the prophet ([3:125](#)).
- God speaks to Moses ([4:164](#)).
- Jesus brings down a feast from heaven ([5:112](#)).
- Moses turns his staff into a serpent ([7:107](#)).
- Moses' hand becomes pure white ([7:108](#)).
- God reveals Himself physically to a mountain ([7:143](#)).

- Abraham's wife gives birth while beyond menstruation (11:72).
- The sleepers of the cave survive 309 years in sleep (18:25).
- Jesus speaks from birth (19:29).
- Abraham survives being burned alive by the fire turning cold (21:69).
- Solomon commands the winds (21:81).
- Moses parts the sea and saves the Children of Israel (26:63).
- Solomon speaks to the birds (27:16).
- Solomon moves a palace across time and space (27:40).

Edip-Layth - End Note 6 (13:40)

These verse contain one of the many implied prophecies about the mathematical miracle of the Quran, which was designed by God to be unveiled in 1974. The Arabic word we translated with the word "reckoning" is hesab, which also means "to number" or "to count." The Arabic of the Quran contains many such rich meanings, which are usually lost in translation. In the endnotes, we have pulled the attention to a few of them. Furthermore, the reduction of the land from its edges might be a prophetic reference to the feared consequence of global warming. Melting of the icebergs can increase the height of ocean and claim the shores of many regions, thereby reducing the land from its edges.

Edip-Layth - End Note (13:41)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (13:1)

See Appendix II.

Muhammad Asad - End Note 2 (13:1)

Although some commentators are of the opinion that the term kitab ("divine writ" or "revelation") refers here to this particular surah, Ibn `Abbas states emphatically that it denotes the Qur'an as a whole (Baghawi).

Muhammad Asad - End Note 3 (13:1)

This passage connects with the concluding verses (102-111) of the preceding surah, and particularly with verse 103, all of which, stress the divine origin of the Qur'an.

Muhammad Asad - End Note 4 (13:2)

For an explanation of this phrase, see surah 7, note 43. As regards the "raising of the heavens without any supports" visible to man, it should be borne in mind that the noun sama' denotes, primarily, "something that is above [another thing]", and is used -mostly in its plural form samawat - to describe (a) the visible skies (as well as, occasionally, the clouds), (b) the cosmic space in which the stars, the solar systems (including our own) and the galaxies pursue their course, and (c) the abstract concept of the forces emanating from God (since He is, in the metonymical sense of this word, "above" all that exists). To my mind, it is the second of these three meanings of samawat to which the 'above verse refers: namely, to the spatial universe in which all aggregations of matter - be they planets, stars, nebulae or galaxies - are, as it were, "suspended" in space within a system of unceasing motion determined by centrifugal forces and mutual, gravitational attraction.

Muhammad Asad - End Note 5 (13:2)

This may refer either to the end of the world as we know it-thus indicating the finality of all creation - or, according to `Abd Allah ibn `Abbas (as quoted by Baghawi and Razi), to the "mansions" or stages

through which the sun and the moon, like all other celestial bodies, move in time as well as in space.

Muhammad Asad - End Note 6 (13:2)

Le., "so that you might realize that He who has created the universe and governs all that exists is equally able to resurrect the dead, and to judge you in the life to come in accordance with what you did when you were alive on earth".

Muhammad Asad - End Note 7 (13:3)

Lit., "and out of all [kinds of] fruits He made thereon (i.e., on earth) pairs (zawjayn ithnayn)". The term zawj denotes, according to the context, either "a pair" or "one of a pair". Whenever the dual form zawjan is followed by the additional numerical definition ithnan ("two"), it invariably signifies "a pair comprising both sexes". Thus, the above phrase states that there are two sexes to every kind of plant: a statement fully in accord with botanical science. (Usually, the male and female organs of reproduction exist together in one and the same flower of a particular plant, e.g., cotton; alternatively, they are placed in separate flowers of one and the same plant, e.g., in most of the cucurbitaceae; and, in some rare cases, e.g., the date-palm, in entirely separate, uni-sexual plants of the same species.)

Muhammad Asad - End Note 8 (13:4)

Le., regarding the nature of the soil, fertility and kind of vegetation. The necessity of this interpolation - which, in the consensus of all commentators, conveys the meaning of the above phrase - becomes apparent from the subsequent clauses.

Muhammad Asad - End Note 9 (13:4)

Lit., "non-clustered" (qhayr sinwan) - i.e., each tree having separate roots.

Muhammad Asad - End Note 10 (13:4)

Cf. 6:99 and 141, where a similar stress is laid on the multiformity of plants-and their varying beneficence to man and animal - as some of the signs of God's purposeful, creative activity.

Muhammad Asad - End Note 11 (13:5)

Le., while it is amazing that one can refuse to believe in God despite all the evidence, accessible to human observation, of the existence of a definite purpose in all life-phenomena, and thus of the existence of a conscious Creative Power, it is no less amazing to see people who, while vaguely believing in God, can yet refuse to believe in individual resurrection: for, if God has created the universe and the phenomenon of life as such, He obviously has the power to re-create life -and its requisite physical vehicle -in a new act of creation.

Muhammad Asad - End Note 12 (13:5)

By denying the possibility of resurrection, they implicitly deny God's almightiness, and thus, in effect, His reality.

Muhammad Asad - End Note 13 (13:5)

A metaphor of man's wilful self-abandonment to false values and evil ways, and of the resulting enslavement of the spirit (cf. Zamakhshari, Razi, Baydawi). See also surah 34, note 44.

Muhammad Asad - End Note 14 (13:6)

Lit., "they ask thee to hasten the evil before the good": i.e., instead of willingly accepting the guidance offered them by the Prophet, they mockingly challenge him to bring about the exemplary punishment with which, according to him, God threatens them. (For a fuller explanation of this "challenge", referred to here and in several other places in the Qur'an, see [6:57-58](#) and [8:32](#), as well as the corresponding notes.)

Muhammad Asad - End Note 15 (13:6)

Cf. the first sentence of [10:11](#) and the corresponding note 17.

Muhammad Asad - End Note 16 (13:7)

Le., to prove that he (Muhammad) is really a prophet inspired by God. But the Qur'an makes it clear in several places (e.g., [6:7](#) and 111, [10:96-97](#) or [13:31](#)) that even a miracle would not convince those who are "bent on denying the truth".

Muhammad Asad - End Note 17 (13:7)

According to the classical commentators, this sentence lends itself to several interpretations: (1) "Thou art only a warmer; and every nation has had a guide like thee (i.e., a prophet)"-which would be in consonance with the Qur'anic doctrine of the continuity of prophetic guidance; or (2) "Thou art only a warmer - but [at the same time] also a guide unto all people" - which would stress the universality of the Qur'anic message as contrasted with the time-bound and ethnically limited missions of the earlier prophets; or (3) "Thou art only a warmer bound to do no more than deliver the message entrusted to thee, while it is God alone who can truly guide men's hearts towards faith". Since the last of the above three interpretations is the most plausible and has, moreover, the support of `Abd Allah ibn `Abbas, Sa`id ibn Jubayr, Mujahid and Ad-Dahhak, I have adopted it in my rendering. According to Zamakhshari, this interpretation is further strengthened by the subsequent reference to God's omniscience.

Muhammad Asad - End Note 18 (13:8)

The term untha denotes any female being, whether human or animal. The "falling short" may refer either to a shortening of the usual period of gestation (e.g., to seven months in human beings) or to a falling short of the completion of pregnancy, i.e., a miscarriage; it is to be noted that the noun qhayd signifies "an abortive foetus" (Taj al-'Arus), i.e., in human beings, a foetus less than seven months old. The "increase", on the other hand, may mean either the completion of gestation or its being in excess of the average period (as, for instance, the occasional lengthening of human pregnancy from the usual period of about 280 days to 305 or, according to some medical authorities, even 307 days). In addition to this, God's knowledge of "what any female bears [in her womb]" obviously relates also to the sex of the unborn embryo as well as to the number of offspring involved in one pregnancy.-As the sequence shows, this reference to the mysteries of gestation, fully known only to God, is meant to bring out the idea that He who knows what is in the wombs knows also the innermost disposition of every human being and the direction in which that human being will develop.

Muhammad Asad - End Note 19 (13:8)

Lit., "according to a measure" (bi-migdar) -i.e., in accordance with the particular purpose for which it has been created, the exigencies of its existence and the role which it is destined to play within God's plan of creation.

Muhammad Asad - End Note 20 (13:9)

See surah 6, note 65.

Muhammad Asad - End Note 21 (13:9)

God's attribute al-muta'al, which occurs in the Qur'an only in this one instance, denotes His infinite exaltedness above anything existing or potential; also, according to Zamakhshari, above anything that could be circumscribed by human definitions. (See in this connection the last sentence of [6:100](#) and the corresponding note 88.)

Muhammad Asad - End Note 22 (13:10)

The term qawl denotes, primarily, "a saying" or "an utterance", but it is also used tropically, in the sense of "an idea", irrespective of whether it is expressed in actual words (as a statement, an assertion, a formulated doctrine, etc.) or merely conceived in the mind (e.g., an opinion, a view, or a connected set of ideas). Since in the above verse this term obviously refers to unspoken thoughts, I have rendered it accordingly.

Muhammad Asad - End Note 23 (13:10)

Lit., "and goes forth by day" - i.e., commits evil deeds openly (Ibn `Abbas, as quoted by Baghawi and Razi). In the Arabic construction, the sentence reads thus: "All alike [to Him] is he from among you who conceals his thought (al-qawl) and he who brings it into the open, as well as he who. . ." etc.

Muhammad Asad - End Note 24 (13:11)

Lit., "from between his hands and from behind him". As in [2:255](#), the expression "between his hands" denotes "something that is perceivable by him" or "evident to him", while that which is "behind him" is a metonym for something "beyond his ken" or "hidden from him". See also next note.

Muhammad Asad - End Note 25 (13:11)

Lit., "from God's command (amr)". The rendering of the above passage hinges on the meaning given to the term mu'aqqibat-a double plural of mu'agqib, which signifies "something that comes immediately after another thing" or "succeeds another thing without interruption". Most of the classical commentators understand by mu'aqqibat "hosts of angels", i.e., the recording angels who attend on every human being, succeeding one another without interruption. Consequently, they interpret the phrase min bayni yadayhi wa-min khalfihi as meaning "ranged before him and behind him", i.e., surrounding man from all sides; and they explain the words "from God's command" as being here synonymous with "by God's command", and take them to refer to the angels or to their function of guardianship. However, this interpretation has by no means the support of all the commentators. Some of the earliest ones assume that the term mu'aqqibat refers to all manner of worldly forces or concepts on which man so often relies in the mistaken belief that they might help him to achieve his aims independently of God's will: and this is the meaning given to this elliptic passage by the famous commentator Abu Muslim al-Isfahani, as quoted by Razi. Explaining verse 10 and the first part of verse 11, he says: "All alike are, in God's knowledge, deeds done secretly or openly, as well as he who hides in the darkness of night and he who walks [boldly] in the light of day ... : for he that resorts to the [cover of] night can never elude God's will (amr), just as he [cannot] that walks in the light of day, surrounded by hosts of helpers (mu'aqqibat)-that is, guards and aids-meant to protect him: [for] those guards of his cannot save him from [the will of] God." It is on this convincing interpretation that I have based my rendering. The worldly "guards and aids" on which a sinner relies may be tangible (like wealth, progeny, etc.) or intangible (like personal power, high social standing, or the belief in one's "luck"): and this explains the phrase "both such as can be perceived by him and such as are hidden from him" (see preceding note).

Muhammad Asad - End Note 26 (13:11)

Lit., "that which is in themselves". This statement has both a positive and a negative connotation: i.e., God does not withdraw His blessings from men unless their inner selves become depraved (cf. [8:53](#)), just as He does not bestow His blessings upon wilful sinners until they change their inner disposition and become worthy of His grace. In its wider sense, this is an illustration of the divine law of cause and effect (sunnat Allah) which dominates the lives of both individuals and communities, and makes the

rise and fall of civilizations dependent on people's moral qualities and the changes in "their inner selves".

Muhammad Asad - End Note 27 (13:12)

I.e., hope of rain, which in the Qur'an frequently symbolizes faith and spiritual life. With this verse, the discourse returns to the theme enunciated at the beginning of this surah (verses 2-4): namely, to the evidence of a consciously devised plan and purpose inherent in all nature and, thus, of the existence of God.

Muhammad Asad - End Note 28 (13:13)

I.e., about His transcendental existence or the quality of His Being.

Muhammad Asad - End Note 29 (13:13)

According to Raghīb, the expression *shadid al-mihal* (which occurs in the Qur'an only in this one place) signifies "powerful in contriving, in a manner hidden from man, that wherein wisdom lies"; hence my rendering.

Muhammad Asad - End Note 30 (13:14)

Lit., "His is the call [or "invocation"] of the truth"; or, possibly, "to Him [alone] is due all true invocation". It should, however, be remembered that the term *al-haqq* ("the Truth") is one of the Qur'anic attributes of God, signifying the Ultimate Reality or Primal Cause of all that exists (the *Urgrund* in German philosophical terminology): consequently, the expression *da`wat al-haqq* may be understood in the sense of "prayer directed towards Him who is the Ultimate Reality", implying-as the sequence clearly states-that the invocation of any other being, power or principle is *eo ipso* wrong and futile.

Muhammad Asad - End Note 31 (13:14)

Or: "side by side with God".

Muhammad Asad - End Note 32 (13:14)

Lit., "his two palms".

Muhammad Asad - End Note 33 (13:15)

The expression *yasjud* ("prostrates himself" or "prostrate themselves") is a metonym for complete submission to His will (*Zamakhshari*), that is, to the natural laws decreed by Him with regard to everything that exists. According to most of the classical commentators, those who submit to God willingly (i.e., consciously) are the angels and the believers, whereas the deniers of the truth, who are "not willing" to submit to Him, are nevertheless, without being conscious of it, subject to His will. However, in view of the subsequent reference to "shadows" it is logical to assume that the relative pronoun *man* relates in this context not merely to conscious beings but also to all other physical objects, whether animate or inanimate-i.e., to "all things and beings that are in the heavens and on earth". (See also [16:48-49](#) and [22:18](#).)

Muhammad Asad - End Note 34 (13:15)

Le., the varying lengths of the shadow projected by any material object depend on the position of the sun in relation to the earth; and since the earth's rotation around the sun is -as everything else in the universe - an outcome of God's creative will, the greater length of a shadow in the morning and evening and its contraction towards noon visibly expresses the shadow's subjection to Him.

Muhammad Asad - End Note 35 (13:16)

Lit., "do they assign to God partners . . .", etc. - i.e., beings that supposedly have a share in God's divinity and/or His creative power. (See also surah 6, note 15.)

Muhammad Asad - End Note 36 (13:16)

Although the term *khalq* ("creation" or "act of creation") is often used metaphorically with reference to human achievements, there is an intrinsic difference between the "creation" of an artist, a poet or a philosopher, and the act of creation as attributed to God: for whereas the human "creator" produces his work out of already-existing elements and does no more than bring those elements together in a (possibly) new combination, God alone has the power to create in the true sense of the word - that is, to bring into being something that did not exist, either in its entirety or in its components, before this particular act of creation (cf. [2:117](#) - "when He wills a thing to be, He but says unto it, 'Be' - and it is"). This is the significance of the allusion, in the above verse, to the erroneous belief that any other power or being could ever have "created the like of what He creates".

Muhammad Asad - End Note 37 (13:17)

The interpolation of the adjective "once-dry" before "river-beds" (*awdiyah*) is necessitated by the absence of the definite article *al* before this noun. According to Zamakhshari, this indicates that only some of the river-beds are streaming with water while others, not affected by this particular rainfall, remain dry. It is to be borne in mind that the term *wad* (or *wadi* in popular parlance) denotes, primarily, a "water-course" or "river-bed" which is normally dry and carries water only after copious rainfalls; it is only by extension that this term is sometimes applied to an actual river.

Muhammad Asad - End Note 38 (13:17)

Sc., "while the water beneath remains clear".

Muhammad Asad - End Note 39 (13:18)

This rendering is based on Zamakhshari's interpretation of the above passage. According to other commentators, the beginning of verse 18 is independent of the last sentence of the preceding verse, and is a new sentence, reading thus: "For those who have responded to their Sustainer there is the ultimate good (*al-husna*) [in store]; but as for those who did not respond to Him. . .", etc. In my opinion, Zamakhshari's reading-in which the expression *al-husna* is regarded as an adjective qualifying the believers' response - is preferable inasmuch as it fully justifies the repetition of the reference to "God's parables".

Muhammad Asad - End Note 40 (13:18)

Lit., "and the like of it with it".

Muhammad Asad - End Note 41 (13:18)

Cf. [3:91](#) and the corresponding note 71.

Muhammad Asad - End Note 42 (13:20)

The "covenant" is, in this context, a general term embracing the spiritual obligations arising from one's faith in God and the moral and social obligations, resulting from that faith, towards one's fellow-men (Zamakhshari)-1 see in this connection the first sentence of [5:1](#) (where the term *`aqd* is used) and the corresponding note 1. As regards my rendering of *`ahd* Allah as "bond with God", see surah 2, note 19.

Muhammad Asad - End Note 43 (13:21)

This refers to all ties arising from human relationships- e.g., the bonds of family, responsibility for orphans and the poor, the mutual rights and duties of neighbours -as well as the spiritual and practical bonds which ought to exist between all who belong to the brotherhood of Islam (cf. [8:75](#) and the corresponding notes). In its widest sense, the phrase "what God has bidden to be joined" applies to the spiritual obligation, on the part of man, to remain conscious of the unity of purpose underlying all of God's creation, and hence - according to Razi - man's moral duty to treat all living beings with love and compassion.

Muhammad Asad - End Note 44 (13:22)

Some of the commentators take this to mean that "if they have committed a sin, they repel it [i.e., its effect] by repentance" (Ibn Kaysan, as quoted by Zamakhshari), while others think that the "repelling" connotes the doing of a good deed in atonement of a -presumably unintentional - bad deed (Razi), or that it refers to endeavours to set evil situations to rights by word or deed (an alternative interpretation mentioned by Zamakhshari). But the great majority of the classical commentators hold that the meaning is "they repay evil with good"; thus Al-Hasan al-Basri (as quoted by Baghawi, Zamakhshari and Razi): "When they are deprived [of anything], they give; and when they are wronged, they forgive." Tabari's explanation is very similar: "They repel the evil done to them by doing good to those who did it"; and "they do not repay evil with evil, but repel it by [doing] good". See also [41:34-36](#).

Muhammad Asad - End Note 45 (13:22)

Lit., "For them there will be the end-result [or "fulfilment"] of the [ultimate] abode". The noun `ugba is regarded by almost all the philological authorities as synonymous with `aqibah ("consequence" or "end" or "end-result"; hence also "recompense" and, tropically, "destiny" or "fulfilment"). The term ad-dar stands for ad-dar al-akhirah, "the ultimate abode", i.e., life in the hereafter.

Muhammad Asad - End Note 46 (13:23)

As I have pointed out in several places, the term zawj denotes "a pair" or "a couple" as well as each of the components of a couple - i.e., with reference to human couples, "a spouse": hence it signifies either "husband" or "wife": Similarly, the term aba' (lit., "fathers" or "forefathers") usually denotes both fathers and mothers, i.e., "parents"; and this is, according to Zamakhshari, the meaning in this instance. - As regards the expression `adn, rendered by me as "perpetual bliss", see note on 38: 50, the earliest instance of the Qur'anic use of this term.

Muhammad Asad - End Note 47 (13:25)

Lit., "after its establishment (mithaq)". For a full explanation of the expression "bond with God" and of my interpolation, between brackets, of the words "in their nature", see surah 2, note 19.

Muhammad Asad - End Note 48 (13:25)

The Qur'anic term la'nah - usually but inexactly translated as "curse" (and popularly used in this sense in post-classical Arabic parlance) -denotes "banishment" or "alienation" (ib'ad), i.e., from all that is good (Lisan al-Arab). Whenever it is attributed in the Qur'an to God with reference to a sinner, it signifies the latter's "exclusion from God's grace" or his "rejection by God". In the present context, this meaning is reinforced by the subsequent reference to "a most evil fate" (lit., "abode") in afterlife. - For an explanation of the phrase "what God has bidden to be joined", see note 43 above.

Muhammad Asad - End Note 49 (13:27)

See verse 7 of this surah and the corresponding note 16. The repetition of this question at this place points to its connection with the reference to "those who break their bond with God after it has been established [in their nature]" in verse 25 above (elucidated in note 19 on [2:27](#)). The abandonment of

their original, innate faculty to realize the existence of God and their own dependence on His guidance-caused by their utter immersion in the passing pleasures of this world's life - makes it impossible for "those who are bent on denying the truth" to sense the breath of the divine in the message propounded to them by Muhammad: and so they refuse to accept it as true unless it is supported by an outward "miracle". (See in this connection note 94 on [6:109](#).)

Muhammad Asad - End Note 50 (13:27)

Or: "God lets go astray whomever He wills". Regarding the rendering adopted by me, see surah 14, note 4.

Muhammad Asad - End Note 51 (13:30)

Most of the commentators explain the "thus" or "thus it is" (kadhalika) as referring to the earlier prophets, namely, "Thus, [or "in like manner"] as We sent prophets before thee, O Muhammad, We have now sent thee. . .", etc. It seems to me, however, that this speculative interpolation is unnecessary, and that the adverb "thus" connects directly with the preceding statement that God "guides unto Himself all who turn unto Him": in other words, the "thus" qualifies Muhammad's mission as an instrument of God's guidance. (This is, apparently, how Tabari understands the above phrase.)

Muhammad Asad - End Note 52 (13:30)

Lit., "before whom [other] communities have passed away": an indirect reference to the continuity of prophetic revelation before and up to the time of the Last Prophet, Muhammad (Zamakhshari, Razi). The interpolation of the words "of unbelievers" is based on Ibn Kathir's commentary on this verse, whereas my rendering of arsalnaka (lit., "We have sent thee") as "We have raised thee as Our Apostle" is necessitated, in English, by the subsequent preposition "amidst".

Muhammad Asad - End Note 53 (13:30)

Le., by refusing to acknowledge His existence, or by rejecting His guidance, or by ascribing divine qualities to other beings or forces side by side with Him.

Muhammad Asad - End Note 54 (13:31)

The sentence added by me between brackets corresponds to the interpretation given to the above passage by Tabari and also by Az-Zajjaj (as quoted by, Razi and-without the mention of Az-Zajjaj by name - by Baghawi and Zamakhshari as well); cf. [6:109-111](#).

Muhammad Asad - End Note 55 (13:31)

Lit., "God's alone is all [power of] command": i.e., no "miraculous sign" can ever convince those whose hearts God has "sealed" in consequence of their "breaking their bond with Him" (see surah 2, notes 7 and 19).

Muhammad Asad - End Note 56 (13:31)

The meaning is that God grants man the freedom to choose between right and wrong: "He guides unto Himself all who turn unto Him" (verse 27 above) and "are true to their bond with God" (verse 20); on the other hand, He withholds His guidance from "the iniquitous, who break their bond with "God" ([2:26-27](#)). See also the last sentence of [6:149](#) and the corresponding note 143.

Muhammad Asad - End Note 57 (13:31)

Lit., "a sudden calamity (qari'ah) will not cease (la yazal) to befall them or to alight close to their home". However, since this phrase connotes repetition and continuity, the singular form of the noun

qari'ah has here obviously a cumulative sense - namely, an unceasing succession of social catastrophes, fratricidal wars and mutual deprivations which, in consequence of their deliberate disregard of all spiritual values, will directly befall "those who are bent on denying the truth" (alladhina kafaru), or will, indirectly, cause them to suffer by affecting their whole organic environment: and this, to my mind, is the meaning of the phrase "or will alight close to their homes". (Cf. in this connection [5:33](#) and the corresponding notes, especially note 45.)

Muhammad Asad - End Note 58 (13:33)

The term nafs has here apparently the general meaning of "soul" or "living being", applying both to humans and animals.

Muhammad Asad - End Note 59 (13:33)

Lit., "what it has acquired" - i.e., according to the exigencies of its life, and - in the case of a human being-according to his or her moral deserts as well.

Muhammad Asad - End Note 60 (13:33)

Lit., "Name them!" Most of the commentators explain this phrase as an expression of utter contempt for those allegedly "divine" beings: i.e., "they are so unreal and meaningless as not to deserve even a name". It is also conceivable that we have here an echo of the statement, to be found in [7:71](#), [12:40](#) and [53:23](#), to the effect that those false objects of worship are but "[empty] names which you have invented". However, in view of the next sentence - which refers to God's omniscience and is similar to [10:18](#), where imaginary "intercessors" are explicitly mentioned - it is possible to interpret the above phrase still more precisely, viz., "Call them `divine intercessors', if you so like: but. . .", etc. (According to Zamakhshari, the particle am, which usually denotes "or", stands here for bal, "nay, but" or simply "but".)

Muhammad Asad - End Note 61 (13:33)

Lit., "or [do you say this] in the outward appearance (bi-zahir) of a saying". Cf. the second part of 10:18 (preceded by a reference to deified "intercessors") and the corresponding note 27.

Muhammad Asad - End Note 62 (13:33)

Lit., "their cunning [or "artful"] device (makr)": but since, as Tabari points out, this term relates here mainly to conscious shirk ("the attribution of divine qualities to aught but God") and, hence, to false religious ideas in general, it can be suitably rendered as above.

Muhammad Asad - End Note 63 (13:33)

See surah 7, note 152, and surah 14, note 4.

Muhammad Asad - End Note 64 (13:34)

See the last paragraph of verse 31 and note 57 above.

Muhammad Asad - End Note 65 (13:35)

This rendering (and the interpolation of the words "is that of a garden") reproduces literally the interpretation given to the above passage by Az-Zajjaj, as quoted by Zamakhshari and-in an abbreviated form - by Razi; according to Zamakhshari, this passage serves "as a parabolic illustration, by means of something which we know from our experience, of something that is beyond the reach of our perception" (tamthilan li-ma ghaba `anna bi-ma nushahid). As in the similar (but wider) reference to "the parable of paradise" in [47:15](#), we are here reminded that the Qur'anic descriptions of what

awaits man after resurrection are, of necessity, metaphorical, since the human mind cannot conceive of anything that is - both in its elements and its totality - entirely different from anything that can be experienced in this world. (See in this connection Appendix I.)

Muhammad Asad - End Note 66 (13:35)

I.e., its gift of happiness. Regarding this metaphorical meaning of; zill ("shade"), see the last clause of [4:57](#) and the corresponding note 74.

Muhammad Asad - End Note 67 (13:35)

For my rendering of `ugba, in this context, as "destiny" see note 45 above.

Muhammad Asad - End Note 68 (13:36)

Sc., "and who believe in it".

Muhammad Asad - End Note 69 (13:36)

I.e., because it offers them guidance in this world and holds out to them the promise of ultimate happiness in the life to come.

Muhammad Asad - End Note 70 (13:36)

I.e., while admitting that the Qur'an contains much that coincides with the spiritual concepts taught by their own religions. The designation ahzab (lit., "parties" or "sects", sing. hizb) connotes here the followers of other religions or creeds (Tabari and Razi).

Muhammad Asad - End Note 71 (13:36)

The particle "only" (innama) at the beginning of this sentence "clearly shows that there is [in Islam] no obligation, no ordinance and no prohibition that is not connected with this [principle]" (Razi).

Muhammad Asad - End Note 72 (13:37)

Lit., "as an Arabic ordinance (hukm)": i.e., so as to enable the Arabian Prophet to propound it to the people of his immediate environment and, through them, to the whole world. Cf. in this connection [14:4](#), where it is stated that every one of God's prophets was entrusted with a message "in his own people's tongue, so that he might make [the truth] clear unto them". That the message of the Qur'an is universal, and not restricted to the Arabs alone, is brought out clearly in many places, e.g., in [7:158](#), "Say [O Prophet]: 'O mankind! Verily, I am an apostle of God to all of you.'"

Muhammad Asad - End Note 73 (13:37)

Lit., "follow their likes and dislikes (ahwahum)" - i.e., by compromising with the followers of other creeds who, while accepting some of the fundamental verities of the Qur'an, are unwilling to accept the whole of it.

Muhammad Asad - End Note 74 (13:38)

I.e., they were mortals like all other men, and were not endowed with any "supernatural" qualities. This is a rejoinder to those who refuse to accept a divine message as true on the grounds of its having been conveyed to mankind by an "ordinary mortal". (Cf. [25:7](#), where the unbelievers are speaking derisively of Muhammad as an apostle "who eats food [like all other mortals] and goes about in the market-places", and the many references to their incredulous wondering that God should have chosen as His

prophet "a man from among themselves".) In addition to this, the above verse stresses, by implication, the positive value of man's natural, physical life-summarized, as it were, in the expression "wives and offspring"-and the rejection of exaggerated asceticism and self-mortification as an allegedly desirable "way to God".

Muhammad Asad - End Note 75 (13:38)

Lit., "by God's leave". Cf. [6:109](#) - "Miracles are in the power of God alone" - and the corresponding note 94. In the present context, this is an answer to those who refuse to believe in Muhammad's message unless "a miraculous sign" is bestowed upon him.

Muhammad Asad - End Note 76 (13:38)

Or: "a divine writ" (kitab). See [5:48](#) - "Unto every one of you have We appointed a [different] law and way of life"-and the corresponding note 66, which explains the succession of divine messages culminating in, and ending with, the revelation of the Qur'an. This interpretation of the above phrase - adopted, among others, by Ibn Kathir - connects it plausibly with the preceding mention of the apostles who came before Muhammad, and with the subsequent reference to the super-session of the earlier divine messages by that of the Qur'an. Apart from this, the statement that every age had a revelation suited to the particular needs of the time and the people concerned (Zamakhshari) constitutes an answer to the objection, often raised by followers of other creeds, that the message of the Qur'an differs in many respects from the earlier divine revelations (Razi).

Muhammad Asad - End Note 77 (13:39)

I.e., He is the fountainhead or source (asl) of all revelation.-As regards the preceding reference to the abrogation of earlier divine dispensations and their super-session by later ones - ending with the final revelation, the Qur'an - see [2:106](#) and the corresponding note 87. (According to Qatadah, as quoted by Tabari and Ibn Kathir, the passage under consideration has the same purport as [2:106](#).)

Muhammad Asad - End Note 78 (13:40)

I.e., the calamities which, according to the last paragraph of verse 31 above, are in store for "those who are bent on denying the truth" (alladhina kafaru).

Muhammad Asad - End Note 79 (13:41)

Lit., "that".

Muhammad Asad - End Note 80 (13:41)

Or: "curtailing it from [all] its sides" (min atrafiha) -depending on whether one understands by atraf the "sides" or "extremities" or "outlying parts" (of a concrete body or land) or, alternatively, the "outstanding men" - i.e., the great leaders, scholars and thinkers (Taj al-'Arus) - and "the best of the [earth's] inhabitants and fruits" (ibid.). Many commentators, taking the primary meaning of atraf, are of the opinion that the above sentence relates to the struggle between the early Muslim community at Medina and the pagans of Mecca, and interpret it thus: "Do they [i.e., the pagans of Mecca] not see that we are visiting [with Our punishment] the land [held by them], gradually curtailing it from [all] its sides?"- which would imply a prophecy of the gradual conquest of all Arabia by the Muslims. Other commentators, however, prefer the secondary meaning of atraf and - without denying its relevance to the early history of Islam - interpret this passage in a more general sense similar to the rendering adopted by me. Thus, for instance, Razi: "Have they [i.e., the deniers of the truth] never yet seen the turns of fortune (ikhtilafat) that take place in this world-destruction after prosperity, death after life, humiliation after glory, deficiency after perfection? ... Hence, what makes those deniers of the truth so sure that God will not render them abject after they had been mighty, and subjected [by others] after they had been rulers?" Thus, in its widest sense, the phrase "gradually depriving it of all that is best in it" may be taken to relate not merely to physical and social catastrophes but also to the ` loss of all

ethical values - and, thus, to the loss of all worldly power - which "those who are bent on denying the truth" are bound to suffer in the end.

Muhammad Asad - End Note 81 (13:42)

Lit., "did scheme"-an expression which in this context apparently refers to blasphemous ideas and attitudes.

Muhammad Asad - End Note 82 (13:42)

Lit., "earns" -i.e., of good and evil.

Muhammad Asad - End Note 83 (13:42)

For an explanation of this rendering of `ugba 'd-dar (which is here synonymous with `aqibat ad-dar), see surah 6, note 118.

Muhammad Asad - End Note 84 (13:43)

Lit., "and anyone who possesses (man `indahu) knowledge of the revelation"-implying that a true understanding of the Qur'an unavoidably leads one to the conviction that it has been revealed by God.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (13:1)

These initials constitute a major component of the Quran's built-in proof of divine authorship, the miraculous mathematical code. See Appendix 1.

Rashad Khalifa - End Note 3 (13:30)

If we add the gematrical value of "Rashad" (505), plus the value of "Khalifa" (725), plus the sura number (13), plus the verse number (30), we get $505+725+13+30 = 1273 = 19 \times 67$. God thus specifies the name of His messenger (see Appendix 2 for the details).

Rashad Khalifa - End Note (13:30)

Rashad Khalifa - End Note 4 (13:37)

The verse number (38) = 19×2 . Placing the values of "Rashad" (505) and "Khalifa" (725) next to [13:37-38](#), gives 505 725 13 37 38, or 19×26617112302 (Appendix 2).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (13:2)

Studying the Book of nature will bring mankind closer to their Lord. Until recently, the sun was thought to be stationary, but today we know that the sun, along with Solar System, is moving toward the "Constellation of Hercules," also known as the "Solar Apex", at a speed of 12 miles per second, 43,200 miles per hour. [36:38](#)

Shabbir Ahmed - End Note 2 (13:3)

Plants have male and female flowers, and some trees like the date-palm are unisexual, male and female

Shabbir Ahmed - End Note 3 (13:6)

He has designed the Law of Respite, the interim period when people can safely mend their ways

Shabbir Ahmed - End Note 4 (13:7)

The Perfect Divine guidance through the prophet shall be preserved in the form of the Qur'an for all times and all people [6:34](#), [6:91](#), [6:116](#), [10:64](#), [15:9](#) [18:27](#), [41:53](#), [75:16-19](#). And his prime duty is to counsel mankind that false systems of life only end up in disaster

Shabbir Ahmed - End Note 5 (13:8)

God's guidance is a mercy to humanity. You may liken it to the nourishment of the embryo in the evolving environment of the womb. The embryo lodges in security and its needs are met in a timely fashion and in perfect balance. Then it comes to the world ready to thrive. This is how the Divine System, when established in a society, nourishes the individual

Shabbir Ahmed - End Note 6 (13:11)

[8:53](#), [82:10-14](#). Hifz = Protect = Preserve = Save = Record = Guard. Ma bi anfusihim = What is in themselves = What is in their own 'self' = What is in their hearts = Their psyche = Their way of thinking = Their intentions = Their will to change = Their innate 'self'

Shabbir Ahmed - End Note 7 (13:12)

Similarly, the light of guidance brings to you the warning and a good tiding

Shabbir Ahmed - End Note 8 (13:14)

[4:123](#)

Shabbir Ahmed - End Note 9 (13:15)

[3:82](#), [41:11](#)

Shabbir Ahmed - End Note 10 (13:17)

The real existence on earth is of the person or the system that benefits humanity

Shabbir Ahmed - End Note 11 (13:22)

[2:27](#)

Shabbir Ahmed - End Note 12 (13:27)

[2:256](#), [4:88](#), [12:108](#)

Shabbir Ahmed - End Note 13 (13:29)

3:13

Shabbir Ahmed - End Note 14 (13:31)

Mankind will keep devising various political and socio-economic systems in search for the best. Those systems will keep collapsing and they will keep suffering far and close to their homes. Then, ultimately, they will realize that the Qur'an offers the solutions to all the problems humanity might be facing at any given time. [9:31-33](#), [10:100](#), [13:31,14:48](#), [18:48](#), [41:53](#), [48:28](#), [51:20-21](#), [61:9](#). The Qur'an is intended to move hearts, not mountains [6:7](#), [6:25](#), [6:112](#), [15:14-15](#), [17:90-93](#)

Shabbir Ahmed - End Note 15 (13:33)

[4:88](#)

Shabbir Ahmed - End Note 16 (13:36)

The dissenting groups even preach that some of the verses are abrogated or that they have a hidden meaning

Shabbir Ahmed - End Note 17 (13:38)

[7:34](#). All messengers were mortal human beings and they conveyed God's revelation as commanded. Please note that all of them had wives and children, and think of Jesus!

Shabbir Ahmed - End Note 18 (13:39)

Ummul Kitaab = The Ultimate Decree = Divine Database

Shabbir Ahmed - End Note 19 (13:43)

God will soon prove me true

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

 Refresh



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<< Prev 14:1-52 Next >>

Edip-Layth	In the name of God, the Gracious, the Compassionate. 14:1 A1L30R200. A book which We have sent down to you so that you may take the people out of the darkness and into the light, by their Lord's leave, to the path of the Noble, the Praiseworthy. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 14:1 A.L.R, a Scripture which We have sent down to you so that you may take the people out of the darkness and into the light by their Lord's leave, to the path of the Noble, the Praiseworthy.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 14:1 Alif. Lam. Ra. ¹ A DIVINE WRIT [is this -a revelation] which We have bestowed upon thee from on high in order that thou might bring forth all mankind, by their Sustainer's leave, out of the depths of darkness into the light: onto the way that leads to the Almighty, the One to whom all praise is due -
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 14:1 A.L.R. A ¹ scripture that we revealed to you, in order to lead the people out of darkness into the light - in accordance with the will of their Lord - to the path of the Almighty, the Praiseworthy.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 14:1 A.L.R. Alif-Laam-Ra (Allah, Lateef the Unfathomable, Raaziq the Provider, states that), A Divine writ this is that We have revealed to you (O Prophet!) so that you may bring forth all mankind, by their Sustainer's leave, out of darkness into light. On to the way that leads to the Almighty, the Owner of all praise. ¹
	Bismi Allāhi alRrahmāni alRrahēemi

Transliteration	14:1 Alif-lam-ra kit ab unanzaln ahu ilayka litukhrija a Inn asa mina a lithth ulumati ila aln noori bi-i th ni rabbihim il a sir at ialAAazeezi al h ameedi
A	بسم الله الرحمن الرحيم 14:1 الر كتب انزلنه اليك لتخرج الناس من الظلمت الى النور بانن ربهم الى صرط العزيز الحميد
Edip-Layth	14:2 God, to whom belongs all that is in the heavens, and all that is in the earth. Woe to the ingrates from a painful retribution.
The Monotheist Group	14:2 God, to whom belongs all that is in the heavens, and all that is in the Earth. And woe to the rejecters from a painful retribution.
Muhammad Asad	14:2 to God, unto whom all that is in the heavens and all that is on earth belongs. But woe unto those who deny the truth: for suffering severe
Rashad Khalifa	14:2 (The path of) GOD; the One who possesses everything in the heavens and everything on earth. Woe to the disbelievers; they have incurred a terrible retribution.
Shabbir Ahmed	14:2 God to Whom belongs all that is in the heavens and all that is on earth. Therefore, those who reject His guidance, incur an awful retribution. ²
Transliteration	14:2 All ahi alla thee lahu m afee a Issam awati wam a fee al-ar di wayaylun li lkafire na min AA ath abin shadeedin
A	14:2 الله الذى له ما فى السموت وما فى الارض وويل للكافرين من عذاب شديد
Edip-Layth	14:3 The ones who have preferred the worldly life over the Hereafter, and they repel away from the path of God, and they seek its distortion. Those are the ones who are in misguidance.
The Monotheist Group	14:3 The ones who have preferred the worldly life over the Hereafter, and they repel away from the path of God, and they seek to make it crooked. Those are the ones who are in misguidance.
Muhammad Asad	14:3 awaits those who choose the life of this world as the sole object of their love, ² preferring it to [all thought of] the life to come, and who turn others away from the path of God and try to make it appear crooked. Such as these have indeed gone far astray!
Rashad Khalifa	What is Your Priority? 14:3 They are the ones who give priority to this life over the Hereafter, repel from the way of GOD, and seek to make it crooked; they have gone far astray.
Shabbir Ahmed	14:3 They choose the life of this world as the sole object of their love, preferring it to the life to come, and bar people from the path of God. They try to make the straight path crooked. They have strayed far away. ³
Transliteration	14:3 All at heena yasta hibbo ona al hay ataa l ddunya AA al a al- akh irati waya s uddoonaAA an sabeeli All ahi wayabghoonah a AA i wajan ol a - ika fee dal alin baAA ee din
A	14:3 الذين يستحبون الحياة الدنيا على الءاخرة ويصدون عن سبيل الله ويبغونها عوجا اولئك فى ضلل بعيد
The Language of the Messenger	

Edip-Layth	14:4 We did not send any messenger except in the language of his people, so he may proclaim to them. But God misguides whom He wills, and He guides whom He wills. He is the Noble, the Wise. ²
The Monotheist Group	14:4 And We have not sent any messenger except in the language of his people, so he may clarify to them. But God misguides whom He wills, and He guides whom He wills. And He is the Noble, the Wise.
Muhammad Asad	14:4 AND NEVER have We sent forth any apostle otherwise than [with a message] in his own people's tongue, so that he might make [the truth] clear unto them; ³ but God lets go astray him that wills [to go astray], and guides him that wills [to be guided] -for He alone is almighty, truly wise. ⁴
Rashad Khalifa	<i>The Messenger's Language</i> 14:4 We did not send any messenger except (to preach) in the tongue of his people, in order to clarify things for them. GOD then sends astray whomever He wills, and guides whomever He wills. He is the Almighty, the Most Wise.
Shabbir Ahmed	14:4 We never sent a messenger who did not speak the language of his people, so that he might make the message clear to them. People go astray or attain guidance according to God's laws (4:88). He is Almighty, Wise.
Transliteration	14:4 Wama arsalna min rasoolin illa bilisani qawmihi liyubayyina lahum faydu dillu Allāhuman yashāo wayahdee man yashāo wahuwa alAAazeezu alhakeemu
A	14:4 وما أرسلنا من رسول الا بلسان قومہ لیبین لهم فیضل الله من یشاء ویهدی من یشاء وهو العزیز الحکیم
Edip-Layth	<i>Moses</i> 14:5 We sent Moses with Our signs that you should bring your people out from the darkness and into the light, and remind them with God's days. In this are signs for any who are patient and thankful.
The Monotheist Group	14:5 And We have sent Moses with Our signs, that you should bring your people out from the darkness and into the light, and remind them of God's days. In this are signs for any who are patient and thankful.
Muhammad Asad	14:5 And [thus], indeed, have We sent forth Moses with Our messages [and this Our command]: "Lead thy people out of the depths of darkness into the light, and remind them of the Days of God!" ⁵ Verily, in this [reminder] there are messages indeed for all who are wholly patient in adversity and deeply grateful [to God].
Rashad Khalifa	<i>Moses</i> 14:5 Thus, we sent Moses with our miracles, saying, "Lead your people out of darkness into the light, and remind them of the days of GOD." These are lessons for every steadfast, appreciative person.
Shabbir Ahmed	14:5 (Moses spoke the language of his people.) We sent him with Our messages, saying, "Bring your people from darkness to light and remind them of the Days of God. Surely, there are lessons in the history of communities for those who are steadfast in their resolve to rise as a community and wish that their efforts be fruitful." ⁴
Transliteration	14:5 Walaqad arsalna moosa bi-ayatinaa akhrij qawmaka mina alththulumatiila alInnoori wa thakkirhum bi-ayy amiAllahi inna fee thalika la ayatinlikulli sabbarin shakoorin
A	14:5 ولقد أرسلنا موسى بآيتنا ان اخرج قومك من الظلمت الى النور وذكرهم بايم الله ان في ذلك لآيت لكل صبار شكور

Edip-Layth	14:6 Moses said to his people: "Remember God's blessings upon you that He saved you from the people of Pharaoh. They used to inflict the worst punishment upon you, and they used to murder your children, and shame your women. In that was a great trial from your Lord."
The Monotheist Group	14:6 And Moses said to his people: "Remember God's blessings upon you that He saved you from the people of Pharaoh. They used to inflict the worst punishment upon you, and they used to murder your children, and rape your women. And in that was a great trial from your Lord."
Muhammad Asad	14:6 And, lo ⁶ Moses spoke [thus] unto his people: "Remember the blessings which God bestowed upon you when He saved you from Pharaoh's people who afflicted you with cruel suffering, and slaughtered your sons, and spared [only] your women ⁷ -which was an awesome trial from your Sustainer.
Rashad Khalifa	<i>The Importance of Being Appreciative</i> 14:6 Recall that Moses said to his people, "Remember GOD's blessings upon you. He saved you from Pharaoh's people who inflicted the worst persecution upon you, slaughtering your sons and sparing your daughters. That was an exacting trial from your Lord."
Shabbir Ahmed	14:6 Moses spoke thus to his people, "Remember God's blessing upon you when He saved you from Pharaoh's people. They used to persecute you in the worst manner, killed your sons and spared your women (for slavery and shameful acts). Therein was a tremendous trial from your Lord."
Transliteration	14:6 Wa-i th q ala moos aliqawmihi o th kuroo niAAamata All ^{ahi} AAalaykum i th anjakum min ^{ali} firAAawna yasoomoonakum soo-a alAAa th abiwayu th abbi ^{hoona} abn ^a akum wayasta ^{hyoonanisa} akum wafee th alikum bala ^{on} min rabbikumAAa th heem ^{un}
A	14:6 واذا قال موسى لقومه اذكروا نعمة الله عليكم اذ انجلكم من آل فرعون يسومونكم سوء العذاب ويذبحون ابناءكم ويستحيون نساءكم وفي ذلك بلاء من ربكم عظيم
Edip-Layth	14:7 When your Lord proclaimed: "If you give thanks, then I will increase for you, but if you turn unappreciative, then My retribution is severe."
The Monotheist Group	14:7 And your Lord proclaimed: "If you give thanks, then I will increase for you, but if you are rejecting, then My retribution is severe."
Muhammad Asad	14:7 And [remember the time] when your Sustainer made [this promise] known: 'If you are grateful [to Me], I shall most certainly give you more and more; ⁸ but if you are ungrateful, verily, My chastisement will be severe indeed!'"
Rashad Khalifa	<i>Appreciative vs Unappreciative</i> 14:7 Your Lord has decreed: "The more you thank Me, the more I give you." But if you turn unappreciative, then My retribution is severe.
Shabbir Ahmed	14:7 And recall! Your Lord proclaimed, "If you are grateful (establishing a system where everyone equitably receives the provision), I will give you more. But if you show ingratitude, then My retribution is certainly dire."
Transliteration	14:7 Wa-i th taa th thana rabbukumla-in shakartum laazeedannakum wala-in kafartum inna AAa th abeelashadeed ^{un}
A	14:7 واذا تاذن ربكم لن شكرتم لازيدنكم ولن كفرتم ان عذابي لشديد
Edip-Layth	14:8 Moses said, "If you reject, you and all who are on earth together, yet God is Rich, Praiseworthy."

The Monotheist Group	14:8 And Moses said: "If you reject, you and all who are on Earth together, then know that God is Rich, Praiseworthy."
Muhammad Asad	14:8 And Moses added: "If you should [ever] deny the truth-you and whoever else lives on earth, all of you-[know that,] verily, God is indeed self-sufficient, ever to be praised!"
Rashad Khalifa	14:8 Moses said, "If you disbelieve, along with all the people on earth, GOD is in no need, Praiseworthy."
Shabbir Ahmed	14:8 And Moses said, "If you deny the truth and show ingratitude, you and all on earth together, yet God is Absolutely Independent, Worthy of all praise."
Transliteration	14:8 Waqala moos a in takfuroo antumwaman fee al-ar di jameeAAan fa-inna Allahalaghaniyyun hameedun
A	14:8 وقال موسى ان تكفروا انتم ومن فى الارض جميعا فان الله لغنى حميد
Edip-Layth	14:9 Did not news come to you of those before you: the people of Noah, and Aad, and Thamud. Those after them, whom none know but God? Their messengers came to them with proof, but they placed their hands to their mouths and said, "We are rejecting what you have been sent with, and we are in grave doubt as to what you are inviting us to."
The Monotheist Group	14:9 Did not news come to you of those before you: the people of Noah, and 'Aad, and Thamud, and those after them whom none know but God? Their messengers came to them with clarity, but they placed their hands to their mouths and said: "We are rejecting what you have been sent with, and we are in grave doubt as to what you are inviting us to."
Muhammad Asad	14:9 HAVE THE STORIES of those [deniers of the truth] who lived before you never yet come within your ken - [the stories of] the people of Noah, and of [the tribes of] `Ad and Thamud, and of those who came after them? None knows them [now] save God. 9 There came unto them their apostles with all evidence of the truth -but they covered their mouths with their hands 10 and answered: "Behold, we refuse to regard as true the message with which you [claim to] have been entrusted; and, behold, we are .in grave doubt, amounting to suspicion, about [the meaning of] your call to us!"11
Rashad Khalifa	<i>Egotistic Defiance: A Human Trait</i> 14:9 Have you not heard about those before you - the people of Noah, `Aad, Thamoud, and others who came after them and known only to GOD? Their messengers went to them with clear proofs, but they treated them with contempt and said, "We disbelieve in what you are sent with. We are skeptical about your message; full of doubt." Following Our Parents Blindly: A Great Human Tragedy
Shabbir Ahmed	14:9 "Has not the history of the previous communities reached you? The history of the people of Noah and 'Aad and Thamud? And of those who came after them? None knows them but God. To them came their messengers with clear evidence of the truth. But they put their hands on their mouths and said, "Look! We reject what you are sent with. We are in great doubt concerning what you invite us."
Transliteration	14:9 Alam ya/tikum nabao alla theena minqablikum qawmi noo hin waAA adin wathamooda wa allatheenamin baAAadihim l a yaAAalamuhum ill a All ahu j aat-humrusuluhum bi albayyinati faraddoo aydiyahum fee afw ahihimwaqaloo inn a kafarna bim a orsiltumbihi wa-inn a lafee shakkin mimm a tadAAoonan ailaayhi mureebun
A	14:9 الم ياتكم نبوا الذين من قبلكم قوم نوح وعاد وثمود والذين من بعدهم لا يعلمهم الا الله جاءتهم رسلهم بالبينت فردوا ايديهم فى افوههم وقالوا انا كفرنا بما ارسلتم به وانا لفى شك مما

Blind Inheritors of Faith

Edip-Layth

14:10 Their messengers said, "Is there doubt regarding God, the initiator of the heavens and the earth? He invites you so that He may forgive some of your sins, and grant you until a predetermined time." They said, "You are but humans like us, you wish to turn us away from what our fathers used to serve. So come to us with clear authority."

The Monotheist Group

14:10 Their messengers said: "Is there doubt regarding God, the initiator of the heavens and the Earth? He invites you so that He may forgive some of your sins, and grant you until a predetermined time." They said: "You are but humans like us, you wish to turn us away from what our fathers used to serve. So come to us with clear proof."

Muhammad Asad

14:10 Said the apostles sent unto them: ¹² "Can there be any doubt about [the existence and oneness of] God, the Originator of the heavens and the earth? It is He who calls unto you, so that He may forgive you [whatever is past] of your sins and grant you respite until a term [set by Him is fulfilled]." ¹³ [But] they replied: "You are nothing but mortal men like ourselves! You want to turn us away from what our forefathers were wont to worship: well, then, bring us a clear proof [of your being God's message-bearers]!"

Rashad Khalifa

14:10 Their messengers said, "Do you have doubts about GOD; the Initiator of the heavens and the earth? He invites you only to forgive your sins, and to give you another chance to redeem yourselves." They said, "You are no more than humans like us, who want to repel us from the way our parents used to worship. Show us some profound authority."

Shabbir Ahmed

14:10 Their messengers said, "Can there be any doubt about God, the Initiator of the heavens and earth? He only calls you that He may grant you the protection of His forgiveness for your trailing behind in humanity and to postpone your end until an appointed time." They said, "Ah, you are but mortals like us! You want to bar us from what our ancestors used to worship. Then bring us a clear authority."
5

Transliteration

14:10 Qalat rusuluhum afee All ahishakkun f atiri a Issamawati wa al-ardiyadAAookum liyaghfira lakum min thunoobikumwayu-akhkhirakum il a ajalin musamman q aloo in antumill a basharun mithlun a tureedoona an tasuddoonaAAamma kana yaAAbudu abaonafa/toona bisultanin mubeenin

A

14:10 قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَى أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَآتُونَا بِسُلْطَانٍ مُّبِينٍ

Edip-Layth

14:11 Their messengers said, "We are but humans like you, but God will bestow His grace upon whom He pleases from His servants. It is not up to us to bring you an authorization except by God's leave. In God those who acknowledge should place their trust"

The Monotheist Group

14:11 Their messengers said: "We are but humans like you, but God will bestow His grace upon whom He pleases from His servants. And it is not up to us to bring you proof except by God's leave. And in God the believers should place their trust"

Muhammad Asad

14:11 Their apostles answered them: "True, we are nothing but mortal men like yourselves: but God bestows His favour upon whomever He wills of His servants. Withal, it is not within our power to bring you a proof [of our mission], unless it

	be by God's leave-and [so] it is in God that all believers must place their trust.
Rashad Khalifa	14:11 Their messengers said to them, "We are no more than humans like you, but GOD blesses whomever He chooses from among His servants. We could not possibly show you any kind of authorization, except in accordance with GOD's will. In GOD the believers shall trust.
Shabbir Ahmed	14:11 (Without exception) their messengers said to them, "Yes, we are human beings like yourselves. But God gives His grace (of revelation) to whom He chooses among His servants. It is not for us to bring you an authority except as God permits. And all believers put their trust in God.
Transliteration	14:11 Qalat lahum rusuluhum in na hnuilla basharun mithlukum wal akinna Allahayamunnu AAala man yash ao min AAibadihi wamakana lana an na/tyakum bisultanin illabi-ithni Allahi waAAala Allahifalyatawakkali almu/minoon a
A	14:11 قالت لهم رسلهم ان نحن الا بشر مثلكم ولكن الله يمن على من يشاء من عباده وما كان لنا ان ناتيكم بسلطان الا باذن الله وعلى الله فليتوكل المؤمنون
Edip-Layth	14:12 "Why should we not place our trust in God, when He has guided us to our paths. We will be resolute against the harm you inflict upon us. In God those who trust should put their trust."
The Monotheist Group	14:12 "And why should we not place our trust in God, when He has guided us our path. And we will be patient to the harm you inflict upon us. And in God those who trust should put their trust."
Muhammad Asad	14:12 And how could we not place our trust in God, seeing that it is He who has shown us the path which we are to follow? 15 "Hence, we shall certainly bear with patience whatever hurt you may do us: for, all who have trust [in His existence] must place their trust in God [alone]!"
Rashad Khalifa	14:12 "Why should we not trust in GOD, when He has guided us in our paths? We will steadfastly persevere in the face of your persecution. In GOD all the trusters shall trust."
Shabbir Ahmed	14:12 "Why should we not put our trust in God? He has shown us the ways we follow. We shall certainly endure with uncompromising resolve whatever torment you inflict upon us. Let those who trust put their trust in God." 6
Transliteration	14:12 Wama lan a all anatawakkala AAal a All ahi waqad had anasubulana walanasbiranna AAal a m a athaytymoonawaAAala All ahi falyatawakkali almutawakkiloona
A	14:12 وما لنا الا نتوكل على الله وقد هدانا سبلنا ولنصبرن على ما ءاذيتمونا وعلى الله فليتوكل المتوكلون
Edip-Layth	14:13 Those who rejected said to their messengers: "We will drive you out of our land, or you will return to our creed." It was then that their Lord inspired to them: "We will destroy the wicked."
The Monotheist Group	14:13 And those who rejected said to their messengers: "We will drive you out of our land, or you will return to our creed." It was then that their Lord inspired to them: "We will destroy the wicked."
Muhammad Asad	14:13 But they who denied the truth spoke [thus] unto their apostles: "We shall most certainly expel you from our land, unless you return forthwith to our ways. 16 Whereupon their Sustainer revealed this to His apostles: 17 "Most certainly shall We destroy these evildoers,

Rashad Khalifa	14:13 Those who disbelieved said to their messengers, "We will banish you from our land, unless you revert to our religion." Their Lord inspired them: "We will inevitably annihilate the transgressors."
Shabbir Ahmed	14:13 The ungrateful rejecters resorted to threatening the messengers, "We will banish you from our land unless you return to our religion." But their Lord revealed to them, "Surely, We will subdue those who try to displace truth with falsehood and insist on running oppressive systems." 7
Transliteration	14:13 Waqala alla theena kafaroolirusulihim lanukhrijannakum min ar dina awlataAAoodunna fee millatin a faaw ha ilayhim rabbuhumlanuhlikanna alththalimeena
A	14:13 وقال الذين كفروا لرسلمهم لنخرجنكم من ارضنا او لتعودن فى ملتنا فالوحى اليهم ربهم لنهلكن الظلمين
Edip-Layth	14:14 "We will let you reside in the land after them. That is for those who fear My majesty and fear My threat."
The Monotheist Group	14:14 "And We will let you reside in the land after them. That is for those who fear My station and fear My deliverance."
Muhammad Asad	14:14 and most certainly shall We cause you to dwell on earth [long] after they have passed away: 18 this is [My promise] unto all who stand in awe of My presence, and stand in awe of My warning!"19
Rashad Khalifa	14:14 "And we will let you dwell in their land after them. This is (the reward) for those who reverence My majesty, and reverence My promise."
Shabbir Ahmed	14:14 "And certainly We will establish you in the land after them. This reward is for those who recognize My Majesty and My warning."
Transliteration	14:14 Walanuskinannakumu al-ar da minbaAAadihim thalika liman khafa maqamee wakhafawaAAeedi
A	14:14 ولنسكننكم الارض من بعدهم ذلك لمن خاف مقامى وخاف وعيد
Edip-Layth	14:15 They sought victory, and every arrogant tyrant was then failed.
The Monotheist Group	14:15 And they sought victory, and every arrogant tyrant was then made to lose.
Muhammad Asad	14:15 And they prayed [to God] that the truth be made to triumph. 20 And [thus it is:] every arrogant enemy of the truth shall be undone [in the life to come],
Rashad Khalifa	14:15 They issued a challenge, and consequently, every stubborn tyrant ended up doomed.
Shabbir Ahmed	14:15 They earnestly prayed for triumph and then every stubborn tyrant was undone.
Transliteration	14:15 Waistaftahoo wakhabakullu jabbarin AAaneedin
A	14:15 واستفتحوا وخاب كل جبار عنيد
Edip-Layth	14:16 From behind him is hell, and he will be served repulsive water.
The Monotheist Group	14:16 From behind him is Hell, and he will be served boiling water.
Muhammad Asad	14:16 with hell awaiting him; 21 and he shall be made to drink of the water of

	most bitter distress,
Rashad Khalifa	14:16 Awaiting him is Hell, wherein he will drink putrid water.
Shabbir Ahmed	14:16 Hell of his own making is behind every stubborn tyrant, and before him is the cup of distress that he is made to drink. ⁸
Transliteration	14:16 Min wara-ihi jahannamu wayusqamin ma-in sadeedin
A	14:16 من وراءه جهنم ويسقى من ماء صديد
Edip-Layth	14:17 He tries to drink it, but cannot swallow it, and death comes to him from everywhere, but he will not die; and after this is a powerful retribution.
The Monotheist Group	14:17 He tries to drink it, but it cannot be swallowed, and death comes to him from everywhere, but he will not die; and from behind him is a powerful retribution.
Muhammad Asad	14:17 gulping it [unceasingly,] little by little, and yet hardly able to swallow it. ²³ And death will beset him from every quarter - but he shall not die: for [yet more] severe suffering lies ahead of him.
Rashad Khalifa	14:17 He will gulp it down, though he cannot stand it, as death comes to him from every direction, but he will never die. Awaiting him is a terrible retribution.
Shabbir Ahmed	14:17 Which he sips but can hardly swallow. How difficult it is to swallow the bitterness of self-imposed failure! A life un-lived, a mere survival as if death comes to him from all sides, yet he neither lives nor dies. To follow him still is a heavy doom! ⁹
Transliteration	14:17 YatajarraAAuhu wal a yak aduyuseeghuhu waya/teehee al mawtu min kulli makanin wamahuwa bimayyitin wamin wara-ihi AAathabun ghaleethun
A	14:17 يتجرعه ولا يكاد يسيغه ويأتيه الموت من كل مكان وما هو بميت ومن وراءه عذاب غليظ
Edip-Layth	14:18 The example of those who reject their Lord is that their works are like ashes, on which the wind blows strongly on a stormy day; they cannot get anything of what they earned. Such is the farthest straying.
The Monotheist Group	14:18 The example of those who reject their Lord is that their works are like ashes, on which the wind blows strongly on a stormy day, they cannot get anything of what they earned. Such is the farthest misguidance.
Muhammad Asad	14:18 [This, then, is] the parable of those who are bent on denying their Sustainer: all their works ²⁴ are as ashes which the wind blows about fiercely on a stormy day: [in the life to come,] they cannot achieve any benefit whatever from all [the good] that they may have wrought: for this [denial of God] is indeed the farthest one can go astray. ²⁵
Rashad Khalifa	14:18 The allegory of those who disbelieve in their Lord: their works are like ashes in a violent wind, on a stormy day. They gain nothing from whatever they earn; such is the farthest straying.
Shabbir Ahmed	14:18 Here is a similitude of those who deny their Lord. Their works are like ashes that the wind blows hard on a stormy day. They have no power whatsoever over what they earned. Such is the farthest wandering. ¹⁰
Transliteration	14:18 Mathalu alla theena kafaroo birabbiheemaAAam aluhum karam adin ishtaddat bihi a Irreehufee yawmin AA asifin l a yaqdiroona mimm akasaboo AAal a shay-in

	<u>thalika</u> huwa a lddalalualbaAAeedu
A	14:18 مثل الذين كفروا بربهم اعملهم كرماد اشتدت به الريح فى يوم عاصف لا يقدرّون مما كسبوا على شيء ذلك هو الضلال البعيد
Edip-Layth	14:19 Did you not see that God created the heavens and the earth with truth? If He wished, He would do away with you and bring a new creation.
The Monotheist Group	14:19 Did you not see that God created the heavens and the Earth with truth? If He wished, He would do away with you and bring a new creation.
Muhammad Asad	14:19 ART THOU NOT aware that God has created the heavens and the earth in accordance with [an inner] truth? ²⁶ He can, if He so wills, do away with you and bring forth a new mankind [in your stead] : ²⁷
Rashad Khalifa	<i>Worship Only the Omnipotent One</i> 14:19 Do you not realize that GOD has created the heavens and the earth for a specific purpose? If He wills, He can remove you, and substitute a new creation in your place.
Shabbir Ahmed	14:19 Have you not realized that God has created the heavens and earth with a sublime purpose? If He wills, He can do away with you and bring a new creation. ¹¹
Transliteration	14:19 Alam tara anna All aha khalaqa a lssama ^w atiwaaal-arda bi alhaqqi in yasha/ yu ^h hibkumwaya/ti bikhalqin jadeed in
A	14:19 ألم تر أن الله خلق السموت والارض بالحق ان يشا يذهبكم ويات بخلق جديد
Edip-Layth	14:20 That for God is not difficult to do.
The Monotheist Group	14:20 And that for God is not difficult to do.
Muhammad Asad	14:20 nor is this difficult for God.
Rashad Khalifa	14:20 This is not too difficult for GOD.
Shabbir Ahmed	14:20 And this is not difficult for God.
Transliteration	14:20 Wama <u>thalika</u> AAala AllahibiAAazeezin
A	14:20 وما ذلك على الله بعزيز
Edip-Layth	14:21 They all appeared before God. The weak ones said to those who were arrogant: "We were following you, so will you avail us anything from God's retribution?" They said, "If God had guided us, then we would have guided you. It makes no difference if we rage or endure, for we have no refuge."
The Monotheist Group	14:21 And they appeared before God, all of them. And the weak ones said to those who were arrogant: "We were following you, so will you avail us anything from God's retribution?" They said: "If God had guided us, then we would have guided you. It makes no difference if we cry out or are patient, for we have no refuge."
Muhammad Asad	14:21 And all [mankind] will appear before God [on the Day of Judgment]; and then the weak ²⁸ will say unto those who had gloried in their arrogance: "Behold, We were but your followers: can you, then, relieve us of something of God's chastisement?" [And the others] will answer: "If God would but show us the way [to salvation], we would indeed guide you [towards it]. ²⁹ It is [now] all one, as

	far as we are concerned, whether we grieve impatiently or endure [our lot] with patience: there is no escape for us!"
Rashad Khalifa	<i>On the Day of Resurrection</i> 14:21 When they all stand before GOD ³, the followers will say to the leaders, "We used to follow you. Can you spare us even a little bit of GOD's retribution?" They will say, "Had GOD guided us, we would have guided you. Now it is too late, whether we grieve or resort to patience, there is no exit for us."
Shabbir Ahmed	14:21 They will be, all of them, marshaled before God. Then the ones who had disabled their minds with blind following will say to their self-glorified leaders, "We used to follow you. Can you divert from us some of God's doom?" The leaders will respond, "If God had guided us, we would have guided you. Now it makes no difference whether we panic in grief or try to bear it in patience, there is no escape for us." ¹²
Transliteration	14:21 Wabarazoo lillāhi JameeAAan faqalāallduAAafao lilla^{the}ena istakbarooinna kunna lakum tabaAAan fahal antum mughnoonaAAann a min AAathabi Allāhi min shay-in qaloolaw hadana Allāhu lahadayn akum sawaonAAalayna ajaziAAan a am sabarna malana min ma^{hees}in
A	14:21 وبرزوا لله جميعا فقال الضعفاء للذين استكبروا انا كنا لكم تبعا فهل انتم مغنون عنا من عذاب الله من شيء قالوا لو هدانا الله لهدينكم سواء علينا اجزعنا ام صبرنا ما لنا من محييص
Edip-Layth	14:22 The devil said when the matter was complete: "God had promised you the promise of truth, and I promised you and broke my promise. I had no power over you except that I invited you and you responded to me. So do not blame me, but blame yourselves; I cannot help you nor can you help me. I reject that you have set me as a partner before this; the wicked will have a painful retribution."
The Monotheist Group	14:22 And the devil said when the matter was complete: "God had promised you the promise of truth, and I promised you and broke my promise. And I had no power over you except that I invited you and you responded to me. So do not blame me, but blame yourselves; I cannot help you nor can you help me. I reject that you have set me as a partner before this; the wicked will have a painful retribution."
Muhammad Asad	14:22 And when everything will have been decided, Satan will say: "Behold, God promised you something that was bound to come true! ³⁰ I, too, held out [all manner of] promises to you -but I deceived you. Yet I had no power at all over you: I but called you-and you responded unto me. Hence, blame not me, but blame yourselves. ³¹ It is not for me to respond to your cries, nor for you to respond to mine: ³² for, behold, I have [always] refused to admit that there was any truth in your erstwhile belief that I had a share in God's divinity." ³³ Verily, for all evildoers ³⁴ there is grievous suffering in store.
Rashad Khalifa	<i>Satan Disowns His Followers</i> 14:22 And the devil will say, after the judgment had been issued, "GOD has promised you the truthful promise, and I promised you, but I broke my promise. I had no power over you; I simply invited you, and you accepted my invitation. Therefore, do not blame me, and blame only yourselves. My complaining cannot help you, nor can your complaining help me. I have disbelieved in your idolizing me. The transgressors have incurred a painful retribution."
Shabbir Ahmed	14:22 And Satan (their selfish desires) will disown them after the Judgment has been issued, "God promised you a true promise. And I promised you, then failed you. But I had no power over you except that I called upon you and you obeyed me. So do not blame me, blame yourselves. Neither can I help you, nor can you help me. Now I condemn your former act of associating me with God. Surely,

	there must be a painful doom for all those who displace truth with falsehood."
Transliteration	14:22 Waqala a Ishshaytanulamma qu diya al-amru inna All aha waAAadakumwaAAda al haqqi wawaAAadtukum faakhlaftukum wam a k analiya AAalaykum min sul tanin illa an daAAawtukum fa istajabtumlee fala taloomoonee waloomoo anfusakum m a an abimusrikhikum wam a antum bimu srikhiyya inneekafartu bim a ashraktumooni min qablu inna a lththalimeenalalum AAathabun aleemun
A	14:22 وقال الشيطان لما قضي الامر ان الله وعدكم وعد الحق ووعدتكم فاخلفتكم وما كان لي عليكم من سلطان الا ان دعوتكم فاستجبتم لي فلا تلوموني ولوموا انفسكم ما انا بمصرخكم وما انتم بمصرخي اني كفرت بما اشركتمون من قبل ان الظالمين لهم عذاب اليم
Edip-Layth	14:23 Admission was given to those who acknowledged and did good works to gardens with rivers flowing beneath them. In them they will abide by the leave of their Lord. Their greeting therein is "Peace."
The Monotheist Group	14:23 And admission was given to those who believed and did good works to estates with rivers flowing beneath them. In them they will abide by the leave of their Lord. Their greeting therein is "Peace."
Muhammad Asad	14:23 But those who shall have attained to faith and done righteous deeds will be brought into gardens through which running waters flow, therein to abide by their Sustainer's leave, and will be welcomed with the greeting, "Peace!"³⁵
Rashad Khalifa	14:23 As for those who believe and lead a righteous life, they will be admitted into gardens with flowing streams. They abide therein forever, in accordance with the will of their Lord. Their greeting therein is: "Peace."
Shabbir Ahmed	14:23 And those who attained belief and increased human potential, will be admitted to the Gardens underneath which rivers flow, therein to abide by their Lord's leave. Their greeting therein is, "Peace!"
Transliteration	14:23 Waodkhila alla theena amanoowaAAamiloo a Issalihati jann atintajree min tahtiha al-anharu khalideenafeeha bi-ithni rabbihim tahiyyatuhum feeahasalamun
A	14:23 وادخل الذين ءامنوا وعملوا الصلحت جنت تجرى من تحتها الانهر خلدن فيها باذن ربهم تحيتهم فيها سلم
Edip-Layth	<i>The Fruits of Truth</i> 14:24 Have you not seen how God cites the example of a good word is like a good tree, whose root is firm and its branches in the sky?
The Monotheist Group	14:24 Have you not seen how God puts forth the example that a good word is like a good tree, whose root is firm and whose branches are in the sky.
Muhammad Asad	14:24 ART THOU NOT aware how God sets forth the parable of a good word? ³⁶ [It is] like a good tree, firmly rooted, [reaching out] with its branches towards the sky,
Rashad Khalifa	<i>Truth vs Falsehood</i> 14:24 Do you not see that GOD has cited the example of the good word as a good tree whose root is firmly fixed, and its branches are high in the sky?
Shabbir Ahmed	14:24 Do you not reflect how God cites an example of a Noble Ideology as a goodly tree, firmly rooted with its branches swinging high in the heaven? ¹³
Transliteration	14:24 Alam tara kayfa daraba Allahumathalan kalimatan tayyibatan kashajaratin tayyibatinasluha thabitun wafarAAuha fee alssama/-i

A	14:24 ألم تر كيف ضرب الله مثلا كلمة طيبة كشجرة طيبة اصلها ثابت وفرعها فى السماء
Edip-Layth	14:25 It bears its fruit every so often by its Lord's leave. God cites the examples for the people, perhaps they will remember.
The Monotheist Group	14:25 It bears its fruit every so often by its Lord's leave; and God puts forth the examples for the people, perhaps they will remember.
Muhammad Asad	14:25 yielding its fruit at all times by its Sustainer's leave. And [thus it is that] God propounds parables unto men,' so that they might bethink themselves [of the truth]. ³⁷
Rashad Khalifa	14:25 It produces its crop every season, as designed by its Lord. GOD thus cites the examples for the people, that they may take heed.
Shabbir Ahmed	14:25 It (the tree of this Ideology) bears fruit in all seasons by the leave of its Lord. God sets forth examples to humans that they may reflect.
Transliteration	14:25 Tu/tee okulah a kulla heeninbi-ithni rabbih a waya dribu All ahual-amthala liInnasi laAAallahum yatahakkaroona
A	14:25 توتى اكلها كل حين باذن ربها ويضرب الله الامثال للناس لعلهم يتذكرون
Edip-Layth	14:26 The example of a bad word is like a tree which has been uprooted from the surface of the earth, it has nowhere to settle.
The Monotheist Group	14:26 And the example of a bad word is like a tree which has been uprooted from the surface of the Earth, it has nowhere to settle.
Muhammad Asad	14:26 And the parable of a corrupt word is that of a corrupt tree, torn up [from its roots] onto the face of the earth, wholly unable to endure. ³⁸
Rashad Khalifa	14:26 And the example of the bad word is that of a bad tree chopped at the soil level; it has no roots to keep it standing.
Shabbir Ahmed	14:26 And the example of an evil ideology is that of a bad tree that gets easily uprooted from the surface of the earth, and it has no stability. ¹⁴
Transliteration	14:26 Wamathalu kalimatin khabeethatinkashajaratin khabeethatin ijtuththat min fawqi al-ardi malaha min qararin
A	14:26 ومثل كلمة خبيثة كشجرة خبيثة اجثت من فوق الارض ما لها من قرار
Edip-Layth	14:27 God makes firm those who acknowledge with firm sayings in the worldly life, and in the Hereafter. God sends the wicked astray, and God does what He wishes.
The Monotheist Group	14:27 God makes firm those who believe with firm sayings in the worldly life, and in the Hereafter. And God misguides the wicked, and God does what He wishes.
Muhammad Asad	14:27 [Thus,] God grants firmness unto those who have attained to faith through the word that is unshakably true ³⁹ in the life of this world as well as in the life to come; but the wrongdoers He lets go astray: ⁴⁰ for God does whatever He wills.
Rashad Khalifa	14:27 GOD strengthens those who believe with the proven word, in this life and in the Hereafter. And GOD sends the transgressors astray. Everything is in accordance with GOD's will. They Remove Their Families From God's Protection
Shabbir Ahmed	14:27 God strengthens those who choose to believe, with the Word that stands firm, in the life of this world and in the Hereafter. But God leaves to stray, those

	who displace truth with falsehood. God does everything according to His laws.
Transliteration	14:27 Yuthabbitu All <u>a</u> hu alla <u>the</u> ena <u>a</u> manoobialqawli a lthth ^h abiti fee alhayat ⁱ alddunya wafee al- <u>a</u> akhirati wayu dilluAll ^h ahu a lthth ^h alimeenawayafAAalu All ^h ahu ma yasha ^o
A	14:27 يثبت الله الذين ءامنوا بالقول الثابت فى الحياة الدنيا وفى الءآخرة ويضل الله الظالمين ويفعل الله ما يشاء
Edip-Layth	14:28 Did you not see those who replaced God's blessings with rejection, and they caused their people to dwell in the abode of destruction?
The Monotheist Group	14:28 Did you not see those who replaced God's blessings with rejection, and they caused their people to dwell in the abode of destruction?
Muhammad Asad	14:28 ART THOU NOT aware of those who have preferred a denial of the truth to God's blessings, ⁴¹ and [thereby] invited their people to alight in that abode of utter desolation
Rashad Khalifa	14:28 Have you noted those who responded to GOD's blessings by disbelieving, and thus brought disaster upon their own families?
Shabbir Ahmed	14:28 Have you not considered those who exchange God's blessing with ingratitude and lead their people down to an abode of utter loss?
Transliteration	14:28 Alam tara il <u>a</u> alla <u>the</u> enabaddaloo niAAamata All <u>a</u> hi kufran waa <u>hal</u> loo qawmahumd ^a ara albaw ^a ri
A	14:28 ألم تر الى الذين بدلوا نعمت الله كفرا واحلوا قومهم دار البوار
Edip-Layth	14:29 Hell is where they will burn, what a miserable place to settle.
The Monotheist Group	14:29 Hell is where they will burn, what a miserable place to settle.
Muhammad Asad	14:29 - hell - which they [themselves] will ' have to endure? ⁴² And how vile a state to settle in!
Rashad Khalifa	14:29 Hell is their destiny, wherein they burn; what a miserable end!
Shabbir Ahmed	14:29 Into Hell! They are exposed to it. What a miserable place to rest in! ¹⁵
Transliteration	14:29 Jahannama ya ^s lawnah ^a wabi/saalqar ^a ru
A	14:29 جهنم يصلونها وبئس القرار
Edip-Layth	14:30 They made equals to God in order that they may divert from His path. Say, "Enjoy, for your destiny is to the fire."
The Monotheist Group	14:30 And they made to God equals in order that they may misguide from His path. Say: "Enjoy, for your destiny is to the Fire."
Muhammad Asad	14:30 For, they claimed that there are powers that could rival God, ⁴³ and so they strayed from His path. Say: "Enjoy yourselves [in this world], but, verily, the fire will be your journey's end!"
Rashad Khalifa	<i>Idol Worship: The Mother of All Evil</i> 14:30 They set up rivals to rank with GOD and to divert others from His path. Say, "Enjoy for awhile; your final destiny is Hell."
	14:30 And they set up rivals to God to mislead from His way. (They take the

Shabbir Ahmed	clergy as their authorities instead of the Word of God, thus setting up 'rivals' to Him.) Tell them, "Enjoy life while you can, for your sure destination is the fire."
Transliteration	14:30 WajaAAaloo lill ahi and adanliyudilloo AAan sabeelihi qul tamattaAAoo fa-inna maseerakumila alnnari
A	14:30 وجعلوا لله اندادا ليضلوا عن سبيله قل تمتعوا فان مصيركم الى النار
Edip-Layth	14:31 Say to My servants who acknowledge, that they should hold the contact prayer, and spend from provisions We granted them, secretly and publicly, before a day comes when there is no trade therein, nor will there be any friends.
The Monotheist Group	14:31 Say to My servants who believe, that they should uphold the communion, and spend from what provisions We granted them secretly and publicly, before a Day comes when there is no trade therein, nor will there be any friends.
Muhammad Asad	14:31 [And] tell [those of] My servants who have attained to faith that they should be constant in prayer and spend [in Our way], secretly and openly, out of what We provide for them as sustenance, ⁴⁴ ere there come a Day when there will be no bargaining, and no mutual befriending. ⁴⁵
Rashad Khalifa	<i>Crucial Commandments</i> 14:31 Exhort My servants who believed to observe the Contact Prayers (Salat), and to give (to charity) from our provisions to them, secretly and publicly, before a day comes where there is neither trade, nor nepotism.
Shabbir Ahmed	14:31 (O Prophet!) "Tell My believing servants to establish the Divine System and spend on others of the provision We have given them, secretly and openly, before a Day comes wherein there shall be neither trading nor befriending." ¹⁶
Transliteration	14:31 Qul liAAib adiya alla theena amanooyuqeemoo a lssalata wayunfiqoo mimmarazaqnahum sirran waAAal aniyatan min qabli anya/tiya yawmun l a bayAAun feehi wala khilalun
A	14:31 قل لعبادى الذين ءامنوا يقيموا الصلوة وينفقوا مما رزقتهم سرا وعلانية من قبل ان ياتى يوم لا بيع فيه ولا خلل
Edip-Layth	14:32 God is the One who created the heavens and the earth. He sent down water from the sky and brought out fruits as provisions for you. He committed for you the ships to run in the sea by His command, and He committed for you the rivers.
The Monotheist Group	14:32 God is the One who created the heavens and the Earth, and He sent down water from the sky and brought out fruits as provisions for you, and He committed for you the ships to run in the sea by His command, and He committed for you the rivers.
Muhammad Asad	14:32 [And remember that] it is God who has created the heavens and the earth, and who sends down water from the sky and thereby brings forth [all manner] of fruits for your sustenance; and who has made ships subservient to. you, so that they may sail through the sea at His behest; and has made the rivers subservient [to His laws, so that they be of use] to you;
Rashad Khalifa	14:32 GOD is the One who created the heavens and the earth, and He sends down from the sky water to produce all kinds of fruit for your sustenance. He has committed the ships to serve you on the sea in accordance with His command. He has committed the rivers as well to serve you.
	14:32 (Think of the Source of your wealth and provision!) God is the One Who has created the heavens and earth, and sends down water from the sky, thereby

Shabbir Ahmed	producing fruit and vegetation as provision for you. And He makes ships and boats to be of service to you that they sail in the sea by His command, and has made of service to you the rivers.
Transliteration	14:32 Allāhu allā thee khalaqa a Issamawatiwaal-arda waanzala mina a Issama-i maanfaakhraja bihi mina a lththamarati rizqan lakumwasakhkhara lakumu alfulka litajriya fee albahri bi-amrihiwasakhkhara lakumu al-anhara
A	14:32 الله الذى خلق السموت والارض وانزل من السماء ماء فاخرج به من الثمرت رزقا لكم وسخر لكم الفلك لتجرى فى البحر بامرہ وسخر لكم الانهر
Edip-Layth	14:33 He committed for you the sun and the moon, both in continuity; and He committed for you the night and the day.
The Monotheist Group	14:33 And He committed for you the sun and the moon, both in continuity; and He committed for you the night and the day.
Muhammad Asad	14:33 and has made the sun and the moon, both of them constant upon their courses, subservient [to His laws, so that they be of use] to you; and has made the night and the day subservient [to His laws, so that they be of use] to you. 46
Rashad Khalifa	14:33 He has committed the sun and the moon in your service, continuously. He has committed the night and the day to serve you.
Shabbir Ahmed	14:33 And He made the sun and the moon, both of them constant on their courses and committed the night and the day to serve you.
Transliteration	14:33 Wasakhkhara lakumu a Ishshamsa wa alqamarada-ibayni wasakhkhara lakumu allayla waalInnahara
A	14:33 وسخر لكم الشمس والقمر دائبين وسخر لكم الليل والنهار
Edip-Layth	14:34 He gave you all that you have asked Him. If you were to count God's blessings, you will never enumerate them. The human is indeed transgressing, unappreciative.
The Monotheist Group	14:34 And He gave you all that you have asked Him. And if you were to count God's blessings, you will never fathom them. The human is indeed transgressing, disbelieving.
Muhammad Asad	14:34 And [always] does He give you something out of what you may be asking of Him; 47 and should you try to count God's blessings, you could never compute them. [And yet,] behold, man is indeed most persistent in wrongdoing, stubbornly ingrate!
Rashad Khalifa	14:34 And He gives you all kinds of things that you implore Him for. If you count GOD's blessings, you can never encompass them. Indeed, the human being is transgressing, unappreciative.
Shabbir Ahmed	14:34 And He gives you all that you would be asking Him for. If you count the blessings of God's provision never will you be able to enumerate them. Indeed, the human being is persistent in wrongdoing, stubbornly ingrate. 17
Transliteration	14:34 Waatakum min kulli m asaaltumoohu wa-in taAAuddoo niAAamata All ahi la tuhsoohainna al-insana lathaloomun kaffarun
A	14:34 وءاتكم من كل ما سألتموه وان تعدوا نعمت الله لا تحصوها ان الانسن لظلوم كفار
Edip-Layth	Abraham 14:35 When Abraham said, "My Lord, make this town a sanctuary, and keep me

	and my sons away from serving idols."
The Monotheist Group	14:35 And Abraham said: "My Lord, make this a town of peace, and keep me and my sons away from serving idols."
Muhammad Asad	14:35 AND [remember the time] when Abraham spoke [thus]: ⁴⁸ "O my Sustainer! Make this land secure, ⁴⁹ and preserve me and my children from ever worshipping idols ⁵⁰ -
Rashad Khalifa	<i>Abraham</i> 14:35 Recall that Abraham said, "My Lord, make this a peaceful land, and protect me and my children from worshipping idols.
Shabbir Ahmed	14:35 Recall that Abraham said, "My Lord! Make this a peaceful land and protect me and my children from worshipping idols in any form." ¹⁸
Transliteration	14:35 Wa-i th q ^a la ib ^r ^a heemurabbi ijAAal h ^a tha albalada ^a minan waoj ⁿ ubneewabaniyya an naAAabuda al-a ^s n ^a ma
A	14:35 واذا قال ابراهيم رب اجعل هذا البلد امانا واجنبني وبنى ان نعبد الاصنام
Edip-Layth	14:36 "My Lord, they have misguided many from amongst the people. So, whoever follows me, then he is of me, and whoever disobeys me, then You are Forgiving, Compassionate."
The Monotheist Group	14:36 "My Lord, they have misguided many from amongst the people. So, whoever follows me, then he is of me, and whoever disobeys me, then You are Forgiving, Merciful."
Muhammad Asad	14:36 for, verily, O my Sustainer, these [false objects of worship] have led many people astray! "Hence, [only] he who follows me [in this my faith]~ is truly of me; ⁵¹ and as for him who disobeys me - Thou art, verily, much-forgiving, a dispenser of grace!
Rashad Khalifa	14:36 "My Lord, they have misled so many people. As for those who follow me, they belong with me. As for those who disobey me, You are Forgiver, Most Merciful.
Shabbir Ahmed	14:36 "My Lord! They (the keepers of these idols and temples) mislead a great many people. Whoever follows me, will be of me. Any who rebels against me, well, You are Forgiving, Merciful." ¹⁹
Transliteration	14:36 Rabbi innahunna a ^d lalna katheeranmina a Inn ^a si faman tabiAAanee fa-innahu minneewaman AAa ^s anee fa-innaka ghafoorun ra ^h eemun
A	14:36 رب انهن اضللن كثيرا من الناس فمن تبعنى فانه منى ومن عصانى فانك غفور رحيم
Edip-Layth	14:37 "My Lord, I have resided part of my progeny in an uncultivated valley near your Restricted Sanctuary. My Lord, so that they may hold the contact prayer. So let the hearts of the people incline towards them. Provide them with fruits that they may appreciate."
The Monotheist Group	14:37 "Our Lord, I have resided part of my progeny in an uncultivated valley near your Sacred Dwelling. My Lord, so that they may uphold the communion. So let the hearts of the people incline towards them and give provisions to them of the fruits that they may give thanks."
Muhammad Asad	14:37 "O our Sustainer! Behold, I have settled some of my offspring in a valley in which there is no arable land, ⁵² close to Thy sanctified Temple, so that, O our Sustainer, they might devote themselves to prayer: cause Thou, therefore,

	people's hearts to incline towards them ⁵³ and grant them fruitful sustenance, so that they might have cause to be grateful.
Rashad Khalifa	14:37 "Our Lord, I have settled part of my family in this plantless valley, at Your Sacred House. Our Lord, they are to observe the Contact Prayers (Salat), so let throngs of people converge upon them, and provide for them all kinds of fruits, that they may be appreciative.
Shabbir Ahmed	14:37 "Our Lord! I have settled some of my family in this barren valley without cultivation, by your Sacred House. Our Lord! They are here to establish the Divine System. Give them the nobility of character so that the hearts of people incline toward them. Provide for them with your blessings so that they may focus on their Mission and show gratitude (by sharing the bounties)."
Transliteration	14:37 Rabbana innee askantu min <u>th</u> urriyyateebiw <u>a</u> din ghayri <u>thee</u> zarAAin AAinda baytika almu <u>h</u> arramirabbana liyuqeemoo a <u>l</u> ssalata faijAAalaf-idatan mina alInnasi tahwee ilayhim wa <u>o</u> rzuqhummina a <u>l</u> ththamar <u>a</u> ti laAAallahum yashkuroona
A	14:37 ربنا انى اسكنت من ذريتى بواد غير ذى زرع عند بيتك المحرم ربنا ليقيموا الصلوة فاجعل افدة من الناس تهوى اليهم وارزقهم من الثمرت لعلهم يشكرون
Edip-Layth	14:38 "Our Lord, you know what we hide and what we declare. Nothing is hidden from God in the earth nor in the heavens."
The Monotheist Group	14:38 "Our Lord, you know what we hide and what we declare. And nothing is hidden from God at all in the Earth or in the heavens."
Muhammad Asad	14:38 "O our Sustainer! Thou truly knowest all that we may hide [in our hearts] as well as all that we bring into the open:' for nothing whatever, be it on earth or in heaven, remains hidden from God.
Rashad Khalifa	14:38 "Our Lord, You know whatever we conceal and whatever we declare - nothing is hidden from GOD on earth, nor in the heavens.
Shabbir Ahmed	14:38 "Our Lord! You know what we conceal and what we reveal. Nothing is hidden from God, whether on earth or in heaven."
Transliteration	14:38 Rabbana innaka taAAalamu m <u>a</u> nukhfee wam <u>a</u> nuAAalinu wam <u>a</u> yakhf <u>a</u> AAalaAll <u>a</u> hi min shay-in fee al-ard <u>i</u> wala fee alssama <u>a</u> /-i
A	14:38 ربنا انك تعلم ما نخفى وما نعلن وما يخفى على الله من شىء فى الارض ولا فى السماء
Edip-Layth	14:39 "Praise be to God who has granted me, despite my old age, Ishmael and Isaac. My Lord is the hearer of prayers."
The Monotheist Group	14:39 "Praise be to God who has granted me in my old age Ishmael and Isaac. My Lord is the hearer of prayers."
Muhammad Asad	14:39 "All praise is due to God, who has bestowed upon me, in my old age, Ishmael and Isaac! Behold, my Sustainer hears indeed all prayer:
Rashad Khalifa	14:39 "Praise be to GOD for granting me, despite my old age, Ismail and Isaac. My Lord answers the prayers.
Shabbir Ahmed	14:39 "All praise to God Who has given me sons like Ishmael and Isaac in later age! My Lord is the Hearer of prayer."
Transliteration	14:39 Al <u>h</u> amdu lill <u>a</u> hi alla <u>the</u> ewahaba lee AAal <u>a</u> alkibari ism <u>a</u> AAeela wa-ishaqainna rabbee lasameeAAu a ldduAA <u>a</u> /-i

A	14:39 الحمد لله الذى وهب لى على الكبر اسمعيل واسحق ان ربى لسميع الدعاء
Edip-Layth	14:40 "My Lord, let me hold the contact prayer, and also from my progeny. Our Lord, accept my prayer."
The Monotheist Group	14:40 "My Lord, let me uphold the communion, and also from my progeny. Our Lord, accept my prayer."
Muhammad Asad	14:40 [hence,] O my Sustainer, cause me and [some] of my offspring to remain constant in prayer! ⁵⁴ "And, O our Sustainer, accept this my prayer:
Rashad Khalifa	<i>The Contact Prayers: Gift From God</i> 14:40 "My Lord, make me one who consistently observes the Contact Prayers (Salat), and also my children. Our Lord, please answer my prayers.
Shabbir Ahmed	14:40 "My Lord! Make me and my children establish the Divine System. Our Lord! Accept my prayer."
Transliteration	14:40 Rabbi ijAAalnee muqeema a lssalatiwamin thurriyyatee rabban a wtaqabbal duAAa/-i
A	14:40 رب اجعلنى مقيم الصلوة ومن ذريتى ربنا وتقبل دعاء
Edip-Layth	14:41 "Our Lord, forgive me and my parents, and those who acknowledge on the day the reckoning is called."
The Monotheist Group	14:41 "Our Lord, forgive me and my parents, and the believers on the Day the judgment is called."
Muhammad Asad	14:41 Grant Thy forgiveness unto me, and my parents, and all the believers, on the Day on which the [last] reckoning will come to pass!"
Rashad Khalifa	14:41 "My Lord, forgive me and my parents, and the believers, on the day when the reckoning takes place."
Shabbir Ahmed	14:41 Our Lord! Grant the shelter of forgiveness to me, my parents, and the believers on the Day when the final reckoning comes to pass." ²⁰
Transliteration	14:41 Rabbana ighfir lee waliw alidayyawalilmu/mineena yawma yaqoomu alhisabu
A	14:41 ربنا اغفر لى ولولدى وللمومنين يوم يقوم الحساب
Edip-Layth	14:42 Do not think that God is unaware of what the wicked do. He is merely delaying them to a day when all eyes are watching.
The Monotheist Group	14:42 And do not think that God is unaware of what the wicked do. He is merely delaying them to a Day when all eyes are watching.
Muhammad Asad	14:42 AND DO NOT think that God is unaware of what the evildoers are doing: He but grants them respite until the Day when their eyes will stare in horror, ⁵⁵
Rashad Khalifa	14:42 Do not ever think that GOD is unaware of what the transgressors are doing. He only respites them until a day where the eyes stare in horror.
Shabbir Ahmed	14:42 Do not think that God is unaware of what the wrongdoers are doing. He but gives them respite. They will stare in horror on the Day when all their deeds will reach their logical conclusion.
Transliteration	14:42 Wala tahsabanna Allaghaghafilan AAamma yaAAamalu alththalimoonainnama

	yu-akhkhiruhum liyawmin tashkhasu feehial-absaru
A	14:42 ولا تحسبن الله غفلا عما يعمل الظلمون انما يؤخرهم ليوم تشخص فيه الابصر
Edip-Layth	14:43 They will approach with their heads bowed, their eyes will not blink, and their hearts will be void.
The Monotheist Group	14:43 They will approach with their heads bowed, and their eyes will not blink, and their hearts will be void.
Muhammad Asad	14:43 the while they will be running confusedly to and fro, with their heads upraised [in supplication], unable to look away from what they shall behold, and their hearts an abysmal void. 56
Rashad Khalifa	14:43 As they rush (out of the graves), their faces will be looking upward, their eyes will not even blink, and their minds will be horrified.
Shabbir Ahmed	14:43 As they rush to and fro with their faces looking upwards, their eyes will not even blink, and their hearts will be horrified.
Transliteration	14:43 MuḥṭiAAeena muqniAAee ruosihim l ayardaddu ilayhim tarfuhum waaf-idatuhum hawa/on
A	14:43 مهطعين مقنعي رعو سهم لا يرتد اليهم طرفهم وافدتهم هواء
Edip-Layth	<i>Warning</i> 14:44 Warn the people of the day when the retribution will come to them, and those who were wicked will say, "Our Lord, delay this for us until a short time, and we will respond to Your call and follow the messengers!" Did you not swear before this that you would last forever?
The Monotheist Group	14:44 And warn the people of the Day when the retribution will come to them, and those who were wicked will say: "Our Lord, delay this for us until a short time, and we will heed your call and follow the messengers!" Did you not swear before this that you would last forever?
Muhammad Asad	14:44 Hence, warn men of the Day when this suffering may befall them, and when those who did wrong [in their lifetime] will exclaim: "O our Sustainer! Grant us respite for a short while, so that we might respond to Thy call and follow the apostles!" 57 [But God will answer:] "Why - were you not aforetime wont to swear that no kind of resurrection and retribution awaited you? 58
Rashad Khalifa	<i>God Sends His Commands Through His Messengers</i> 14:44 You shall warn the people of the day when the retribution comes to them. Those who transgressed will say, "Our Lord, give us one more respite. We will then respond to Your call and follow the messengers." Did you not swear in the past that you will last forever?
Shabbir Ahmed	14:44 So, warn mankind of the Day when the suffering may befall them, and the wrongdoers will say, "Our Lord! Give us a little time. We will answer Your Call and follow the messengers." (They will be told), "What! Did you not use to swear in the past that there would never be a decline for you?"
Transliteration	14:44 Waanthiri a Innasa yawmaya/teehimu aAAa thabu fayaqoolu alla theena thalamoorabbana akhkhirn a il a ajalin qareebin nujibdaAAawataka wanattabiAAi alrrusula awa lam takoonooqsaamtum min qablu m a lakum min zawalin
A	14:44 وانذر الناس يوم ياتيهم العذاب فيقول الذين ظلموا ربنا اخرنا الى اجل قريب نجب دعوتك ونتبع الرسل اولم تكونوا اقسمتم من قبل ما لكم من زوال

Edip-Layth	14:45 You even resided in the homes of those who had wronged themselves, and it was made clear to you what We did to them. We had cited the examples to you.
The Monotheist Group	14:45 And you resided in the homes of those who had wronged themselves, and it was made clear to you what We did to them; and We had put forth the examples to you.
Muhammad Asad	14:45 And yet, you dwelt in the dwelling-places of those who had sinned against their own selves [before your time], ⁵⁹ and it was made obvious to you how We had dealt with them: for We have set forth unto you many a parable [of sin, resurrection and divine retribution]." ⁶⁰
Rashad Khalifa	14:45 You dwelled in the homes of those before you, who wronged their souls, and you have seen clearly what we did to them. We have set many precedents for you.
Shabbir Ahmed	14:45 "You dwelled in the homes and towns where people before you had dwelt and wronged their own 'self' oppressing the weak. And you were made well aware of how We dealt with them. And We gave you plenty of examples."
Transliteration	14:45 Wasakantum fee mas <u>a</u> kini alla <u>theenath</u> alamoo anfusahum watabayyana lakum kayfa faAAaln a bihim wa <u>d</u> arabna lakumu al-amth <u>a</u>
A	14:45 وسكنتم فى مسكن الذين ظلموا انفسهم وتبين لكم كيف فعلنا بهم وضربنا لكم الامثال
Edip-Layth	14:46 Indeed they schemed their scheming, and their scheming was at God; though their scheming was enough to eliminate mountains.
The Monotheist Group	14:46 And they schemed their scheming, and their scheming is known to God; and their scheming was enough to make the mountains cease to exist.
Muhammad Asad	14:46 And [this retribution will befall all evildoers because] they devise that false imagery of theirs ⁶¹ - and all their false imagery is within God's knowledge. [And never can the blasphemers prevail against the truth - not] even if their false imagery were so (well devised and so powerful) that mountains could be moved thereby.
Rashad Khalifa	14:46 They schemed their schemes, and GOD is fully aware of their schemes. Indeed, their schemes were sufficient to erase mountains.
Shabbir Ahmed	14:46 Their schemes, all recorded with God, were strong enough to intimidate the strongest of resolves. But, since their schemes were pitched against the Divine laws, they utterly failed.
Transliteration	14:46 Waqad makaroo makrahum waAAinda All <u>a</u> himakruhum wa-in k <u>a</u> na makruhum litazoola minhu aljib <u>a</u>
A	14:46 وقد مكروا مكروهم وعند الله مكروهم وان كان مكروهم لتزول منه الجبال
Edip-Layth	14:47 So do not think that God will fail to keep His promise to His messengers. God is Noble, able to seek revenge.
The Monotheist Group	14:47 So do not think that God will fail to keep His promise to His messengers. God is Noble, able to seek revenge.
Muhammad Asad	14:47 HENCE, do not think that God will fail to fulfil the promise which He gave to His apostles: ⁶² verily, God is almighty, an avenger of evil!
Rashad Khalifa	<i>Guaranteed Victory for God's Messengers</i> 14:47 Do not think that GOD will ever break His promise to His messengers. GOD

	is Almighty, Avenger.
Shabbir Ahmed	14:47 Never think that God could ever fail to keep His promise to His messengers. Surely, God is Mighty, the Lord of just requital.
Transliteration	14:47 Falā tahsabanna Allāhamukhlifa waAAadihi rusulahu inna Allāha AAazeezun thoointiqāmin
A	14:47 فلا تحسبن الله مخلف وعده رسله ان الله عزيز ذو انتقام
Edip-Layth	<i>New Earth and New Heavens</i> 14:48 The day the earth is replaced with another earth, as are the heavens, and they will appear before God, the One, the Irresistible. ³
The Monotheist Group	14:48 The Day the Earth is replaced with another Earth, as are the heavens, and they will appear before God, the One, the Irresistible.
Muhammad Asad	14:48 [His promise will be fulfilled] on the Day when the earth shall be changed into another earth, as shall be the heavens ⁶³ and when [all men] shall appear before God, the One who holds absolute sway over all that exists.
Rashad Khalifa	<i>New Heavens and New Earth</i> 14:48 The day will come when this earth will be substituted with a new earth, and also the heavens, and everyone will be brought before GOD, the One, the Supreme. ⁴
Shabbir Ahmed	14:48 The Day will come when this earth will be replaced with a new earth, and the heavens too will be replaced, and they will come forth to God, the One, the Dominating. ²¹
Transliteration	14:48 Yawma tubaddalu al-arḍu ghayra al-arḍi waalssamawātu wabarazoo lillāhi alwāhidialqahhārī
A	14:48 يوم تبدل الارض غير الارض والسموت وبرزوا لله الواحد القهار
Edip-Layth	14:49 You will see the criminals on that day held by restraints.
The Monotheist Group	14:49 And you will see the criminals on that Day held by restraints.
Muhammad Asad	14:49 For on that Day thou wilt see all who were lost in sin linked together in fetters, ⁶⁴
Rashad Khalifa	14:49 And you will see the guilty on that day chained in shackles.
Shabbir Ahmed	14:49 And even before the Day of Resurrection, the Divine System will be established on earth and the guilty will not be able to commit bloody crimes on earth, nor will they be able to steal the fruit of the toil of others. They will be effectively immobilized.
Transliteration	14:49 Wataraḥ almujrimeena yawma-ithinmuqarraneena fee al-asfadi
A	14:49 وترى المجرمين يومئذ مقرنين فى الاصفاد
Edip-Layth	14:50 Their clothes will be of tar, and the fire will overwhelm their faces.
The Monotheist Group	14:50 Their clothes will be of tar, and the fire will overwhelm their faces.
Muhammad Asad	14:50 clothed in garments of black pitch, with fire veiling their faces. ⁶⁵
Rashad Khalifa	14:50 Their garments will be made of tar, and fire will overwhelm their faces.

Shabbir Ahmed	14:50 They will be drenched in the flames of their own igniting, feeling as if the coal tar is stuck on their whole existence.
Transliteration	14:50 Sarabeeluhum min qatraninwataghsha wujoohahumu alnnaru
A	14:50 سراييلهم من قطران وتغشى وجوههم النار
Edip-Layth	14:51 Thus God will recompense every person what it earned. God is quick to reckoning.
The Monotheist Group	14:51 Thus God will recompense every soul by what it earned. God is quick to reckoning.
Muhammad Asad	14:51 [And all shall be judged on that Day,] so that God may requite every human being for all that he has earned [in life]: verily, God is swift in reckoning!
Rashad Khalifa	14:51 For GOD will pay each soul for whatever it earned; GOD is the most efficient reckoner.
Shabbir Ahmed	14:51 Justice will be swift in the Divine Order, so that everyone is paid a quick recompense and peace will remain undisturbed. God is Swift at reckoning.
Transliteration	14:51 Liyajziya Allahu kulla nafsin makasabat inna Allaha sareeAAu alhisabi
A	14:51 ليجزى الله كل نفس ما كسبت ان الله سريع الحساب
Edip-Layth	14:52 This is a proclamation for the people and so that they are warned with it, and so that they know that there is but One god, and so that those with intelligence will remember.
The Monotheist Group	14:52 This is a proclamation for the people and so that they are warned with it, and so that they know that there is but One god, and so that those with intelligence will remember.
Muhammad Asad	14:52 THIS IS A MESSAGE unto all mankind. Hence, let them be warned thereby, and let them know that He is the One and Only God; and let those who are endowed with insight take this to heart!
Rashad Khalifa	14:52 This is a proclamation for the people, to be warned herewith, and to let them know that He is only one god, and for those who possess intelligence to take heed.
Shabbir Ahmed	14:52 This is a clear message for all mankind in order that they may be warned thereby, and that they may know that He is One God. Let those endowed with insight take this to heart. 22
Transliteration	14:52 Hatha balaghun li Innasiwaliyuntharoo bihi waliyaAAlamoo annam a huwa ilahunwahidun waliyaththakkara oloo al-albabi
A	14:52 هذا بلغ للناس ولينذروا به وليعلموا انما هو اله وحد وليذكر اولوا الالباب

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (14:1)

A1L30R200. These letters/numbers play an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (14:4)

This verse rejects the Arab nationalists who glorify Arabic and claim its superiority over other languages. God can communicate His message to any nation in their language. After all, God communicates with all his creatures through the language they understand. The frequently used phrases yudillu man yasha can be understood in two ways: "He misleads whomever He wills," OR "He misleads whomever wills to be mislead." The same is also true for yahdi man yasha: "He guides whomever He wills," OR "He guides whomever wills to be guided." See [57:22-23](#); [6:88](#).

Edip-Layth - End Note 3 (14:48)

See the Old Testament, Isaiah [65:17](#) & [66:22](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (14:1)

See Appendix II; also surah 11, note 1.

Muhammad Asad - End Note 2 (14:3)

According to Zamakhshari and Razi, this is the real meaning of the verbal form yastahibbun in the above context-implying that such an all-absorbing, exclusive love of the life of this world leads inevitably to a denial of moral truths.

Muhammad Asad - End Note 3 (14:4)

Since every divine writ was meant to be understood by man, it is obvious that each had to be formulated in the language of the people whom the particular prophet was addressing in the first instance; and the Qur'an - notwithstanding its universal import (cf. note 126 on [7:158](#)) - is no exception in this respect.

Muhammad Asad - End Note 4 (14:4)

Or: "God lets go astray whomever He wills, and guides whomever He wills". All Qur'anic references to God's "letting man go astray" must be understood against the background of [2:26-27](#) - "none does He cause to go astray save the iniquitous, who break their bond with God" (regarding which latter expression, see surah 2, note 19): that is to say, man's "going astray" is a consequence of his own attitudes and inclinations and not a result of an arbitrary "predestination" in the popular sense of this word (cf. surah 2, note 7). In his commentary on the above verse, Zamakhshari stresses this aspect of free choice on the part of man and points out that "God does not cause anyone to go astray except one who, as He knows, will never attain to faith; and He does not guide anyone aright except one who, as He knows, will attain to faith. Hence, the [expression] 'causing to go astray' denotes [God's] leaving [one] alone (takhliyah) and depriving [him] of all favour, whereas [the expression] 'guidance' denotes [His] grant of fulfilment (tawfiq) and favour Thus, He does not forsake anyone except those who

deserve to be forsaken, and does not bestow His favour upon anyone except those who deserve to be favoured." Commenting on the identical phrase occurring in 16: 93, Zamakhshari states: "[God] forsakes him who, as He knows, will [consciously] choose to deny the truth and will persevere in this [denial]; and ... He bestows His favour upon him who, as He knows, will choose faith: which means that He makes the issue dependent on [man's] free choice (al-ikhtiyar), and thus on his deserving either [God's] favour or the withdrawal of [His] aid ... and does not make it dependent on compulsion [i.e., predestination], which would rule out [man's] deserving anything of the above."

Muhammad Asad - End Note 5 (14:5)

In ancient Arabian tradition, the terms "day" or "days" were often used to describe momentous historical events (e.g., ayyam al-'arab as a metonym for the inter-tribal wars of pre-Islamic Arabia). However, in view of the frequent Qur'anic application of the word "day" to eschatological concepts - e.g., the "Last Day", the "Day of Resurrection", the "Day of Reckoning", and so forth-and, particularly, in view of 45:14, where the expression "the Days of God" unmistakably points to His judgment at the end of time - it is only logical to assume that in the present context this expression bears the same significance: namely, God's final judgment of man on the Day of Resurrection. The use of the plural form ("the Days of God") is perhaps meant to bring out the idea that the "Day" of which the Qur'an so often speaks has nothing to do with human time-definitions but, rather, alludes to an ultimate reality in which the concept of "time" has neither place nor meaning.

Muhammad Asad - End Note 6 (14:6)

For this rendering of the particle idh, see surah 2, note 21.

Muhammad Asad - End Note 7 (14:6)

Cf. 2:49; also Exodus i, 15-16 and 22.

Muhammad Asad - End Note 8 (14:7)

Le., "even more than you deserve".

Muhammad Asad - End Note 9 (14:9)

Le., they have disappeared from the face of the earth, and none save God knows today how many they were and how they lived. See verse 14 and note 18 below.

Muhammad Asad - End Note 10 (14:9)

Lit., "they put their hands into their mouths" - an idiomatic phrase indicating one's inability to refute a reasonable proposition by cogent, logical counter-arguments: for the out-of-hand rejection of the apostles' message by their recalcitrant compatriots cannot by any means be regarded as an "argument".

Muhammad Asad - End Note 11 (14:9)

See surah 11, note 92. It is to be noted that whereas in 11:62 this reply is placed in the mouth of people of one particular community -the Thamud -and is phrased in the singular ("thy call to us"), it appears here in the plural ("your call to us") and represents the gist of the answers given by various communities to various prophets. This generalization, underlying the entire subsequent account and containing echos of several Qur'anic narratives relating to the experiences of individual apostles of earlier times, is obviously meant to bring out the symptomatic character of the attitude referred to: the stubborn attitude of people who either deny God altogether, or - while not consciously denying His existence - yet fee[compelled to interpose all manner of imaginary "mediators" (thought to be divine or semi-divine) between themselves and Him, thus denying, by implication, His omniscience and

omnipotence.

Muhammad Asad - End Note 12 (14:10)

Lit., "their apostles".

Muhammad Asad - End Note 13 (14:10)

Le., "until the end of your life in this world". This is, I believe, an indirect allusion to the calamities which are bound to befall, even in this world, "those who are bent on denying the truth" (see the last paragraph of [13:31](#) and the corresponding note 57) -implying that they who consciously respond to the call of God, conveyed through His prophets, would be immune to this kind of suffering and would be graced with abiding spiritual happiness (cf. [13:29](#)).

Muhammad Asad - End Note 14 (14:11)

I.e., it is to the contents of the divine message propounded to them that all seekers after truth must turn for illumination (see [7:75](#) and [13:43](#), as well as the corresponding notes). The Qur'an dwells in many places (e.g., in [6:109-111](#) or [13: 31](#)) on the futility - moral as well as intellectual-of the demand that the divine origin of a prophetic message should be proved by tangible, extraneous means: for, a morally valid and intellectually justifiable conviction of the intrinsic truth of such a message can be gained only through "conscious insight accessible to reason" ([12:108](#)).

Muhammad Asad - End Note 15 (14:12)

Muhammad Asad - End Note 16 (14:13)

Cf. [7:88-89](#), where this alternative is placed before Shu'ayb.

Muhammad Asad - End Note 17 (14:13)

Lit., "to them".

Muhammad Asad - End Note 18 (14:14)

Lit., "after them": implying a divine promise that the truth preached by the apostles would outlive its detractors (cf. verse 9 above, "None knows them [now] save God"), and would triumph in the end.

Muhammad Asad - End Note 19 (14:14)

As Zamakhshari points out, the divine promise expressed in the above verse is equivalent to the statement in [7:128](#) that "the future (al- aqibah) belongs to the God-conscious".

Muhammad Asad - End Note 20 (14:15)

Or: "they [i.e., the apostles] prayed for victory" or "for [God's] aid" -both these meanings being contained in the noun fath, with which the verbal form istaftahu, used here, is connected. It should be borne in mind that the primary significance of fataha is "he opened", and of istaftaha, "he sought to open [something]" or "he desired that it be opened". Thus, the above passage echoes, in a generalized form, Shu'ayb's prayer in [7:89](#), "Lay Thou open (iftah) the truth between us and our people".

Muhammad Asad - End Note 21 (14:16)

Lit., "[with] hell beyond him", i.e., as his destiny. For my rendering of jabbar, in this context, as "enemy of the truth", see the first part of note 58 on [26:130](#).

Muhammad Asad - End Note 22 (14:16)

The word sadid is an infinitive noun of sadda. which in its primary meaning denotes "he turned away" or "was averse [from something]"; also - as noted in the Qamus and the Asas - "he cried out loudly" (i.e., by reason of his aversion to something). Since sadid signifies anything that is repulsive, it is also used tropically to describe the pus that flows from wounds or the viscous liquid that oozes from corpses. In his commentary on this verse, Razi suggests that the expression ma' sadid is here purely metaphorical, and should be understood as "water like [what is described as] sadid". It is in pursuance of this interpretation that I have rendered the above expression as "waters of most bitter distress" - a metaphor of the boundless suffering and bitter frustration which, in the life to come, awaits those who during their life in this world were bent on denying all spiritual truths. (Cf. the expression sharab min hamim -rendered by me as "a draught of burning despair"-occurring in several places and elucidated in note 62 on [6:70](#).)

Muhammad Asad - End Note 23 (14:17)

I.e., to reconcile himself to this suffering.

Muhammad Asad - End Note 24 (14:18)

I.e., even the good ones (Razi).

Muhammad Asad - End Note 25 (14:18)

Lit., "this, this is the straying far-away". The definite article in the expression ad-dalal al-ba'id, preceded by the pronouns dhalika huwa, is meant to stress the extreme degree of this "straying far-away" or "going astray": a construction that can be rendered in English only by a paraphrase, as above. It is to be noted that this phrase occurs in the Qur'an only twice- namely, in the above passage and in 22: 12 -and refers in both cases to a denial, conscious or implied, of God's oneness and uniqueness.

Muhammad Asad - End Note 26 (14:19)

See note 11 on [10:5](#).

Muhammad Asad - End Note 27 (14:19)

Lit., "bring forth a new creation" or "new people", for it should be remembered that the term khalq denotes not merely "creation" or "act of creation" but also "people" or "mankind", which seems to be its meaning here (Ibn `Abbas, as quoted by Razi).

Muhammad Asad - End Note 28 (14:21)

I.e., those who had sinned out of moral weakness and self-indulgence, relying on the supposedly superior wisdom of the so-called "leaders of thought", who are described in the sequence as having "gloried in their arrogance" (astakbaru) inasmuch as they refused to pay heed to God's messages (Tabari, on the authority of Ibn `Abbas).

Muhammad Asad - End Note 29 (14:21)

Sc., "but now it is too late for repentance". According to Tabari and Razi, this is the meaning of the above passage. Zamakhshari, however, prefers another interpretation, implying a reference not to the present but to the past, thus: "`If God had guided us aright, we would have guided you [too] aright": in other words, he understands the phrase as an attempt on the part of the doomed to divest themselves of all responsibility, and to attribute their past sinning to God's "not having willed" to guide them aright. To my mind, the interpretation offered by Tabari and Razi is preferable because-all other

considerations apart-it provides a logical connection between the request of "the weak" (see preceding note) and the reply of those who in their earthly life had "gloried in their arrogance", as well as with the latter's subsequent, despairing utterance, which can be summed up in the words, "too late!"

Muhammad Asad - End Note 30 (14:22)

Lit., "God promised you a promise of truth" - i.e., the promise of resurrection and last judgment.

Muhammad Asad - End Note 31 (14:22)

In his commentary on this passage, Razi remarks: "This verse shows that the real Satan (ash-shaytan al-asli) is [man's own] complex of desires (an-nafs): for, Satan makes it clear [in the above] that it was only by means of insinuations '(waswasah) that he was able to reach [the sinner's soul]; and had it not been for an already-existing [evil] disposition due to lusts, anger, superstition or fanciful ideas, these [satanic] insinuations would have had no effect whatsoever."

Muhammad Asad - End Note 32 (14:22)

Le., "I cannot respond to your call for help, just as you should not have, in your lifetime, responded to my call." The above sentence is often interpreted in another sense, namely, "I cannot succour you, just as you cannot succour me". However, in view of Satan's allegorical reference-in the preceding passages as well as in the next sentence-to the sinners' earthly past, the rendering adopted by me seems to be more suitable; moreover, it is closer to the primary meaning of the verb *sarakha* ("he cried out"), from which the form *musrikh* ("one who responds to a cry") is derived (Jawhari).

Muhammad Asad - End Note 33 (14:22)

This is, to my mind, the meaning of the highly elliptical phrase *kafartu bi-ma ashraktumuni min qabl*, which could be literally-but most inadequately-translated thus: "I have refused to admit the truth of that whereby you associated me aforesaid [with God]." The implication is that Satan, while endeavouring to lead men astray, never claims to be God's "equal" (cf. 7:20, where he speaks of God, to Adam and Eve, as "your Sustainer", or 15:36 and 39, where he addresses Him as "my Sustainer", or 8:48 and 59:16, where he says, "behold, I fear God") but, rather, tries to make men's sinful doings "seem goodly to them" (cf. 6:43, 8:48, 16:63, 27:24, 29:38), i.e., persuades them that it is morally justifiable to follow one's fancies and selfish desires without any restraint. But while Satan himself does not make any claim to equality with God, the sinner who submits to Satan's blandishments attributes to him thereby, as it were, "a share in God's divinity". -It must be stressed, in this connection, that the Qur'anic expression *shaytan* is often used as a metaphor for every human impulse that is intrinsically immoral and, therefore, contrary to man's best - i.e., spiritual - interests.

Muhammad Asad - End Note 34 (14:22)

I.e., all those who had consciously either from intellectual arrogance or from moral weakness - responded to "Satan's call".

Muhammad Asad - End Note 35 (14:23)

As in 10:10, this phrase reads literally, "their greeting therein [will be], 'Peace!' (*salam*)"-a term which has been explained in surah 5, note 29.

Muhammad Asad - End Note 36 (14:24)

In its wider meaning, the term *kalimah* ("word") denotes any conceptual statement or proposition. Thus, a "good word" circumscribes any proposition (or idea) that is intrinsically true and - because it implies a call to what is good in the moral sense - is ultimately beneficent and enduring; and since a call to moral righteousness is the innermost purport of every one of God's messages, the term "good

word" applies to them as well. Similarly, the "corrupt word" mentioned in verse 26 applies to the opposite of what a divine message aims at: namely, to every idea that is intrinsically false or morally evil and, therefore, spiritually harmful.

Muhammad Asad - End Note 37 (14:25)

See note 33 on the first clause of [39:27](#).

Muhammad Asad - End Note 38 (14:26)

Lit., "having no permanence (qarar) whatever": i.e., the "corrupt word" (see note 36 above) is ephemeral in its effect, however strong its original impact on the minds of people who fall prey to

Muhammad Asad - End Note 39 (14:27)

Lit., "firm" (thabit). The term Bawl -similar to the term kalimah (see note 36 above) - denote, beyond its primary meaning of "saying" or "utterance", also anything that can be defined as a statement of belief or opinion, namely, "concept", "tenet", "assertion of faith", and so on. In this context it expresses the concept that there is no deity save God, and that Muhammad is His Apostle: which is an interpretation of the above phrase given by the Prophet himself, as quoted by Bukhari in a Tradition on the authority of Al-Bara' ibn `Azib (Kitab at-Tafsir), and by other Traditionists, including Muslim, on the authority of Shu`bah. The adjective thabit connotes the "firmness"-that is, the unshakable truth-of the "word" (or "concept",) which it qualifies, thus connecting it with the preceding parable of the "good word" and the "good tree".

Muhammad Asad - End Note 40 (14:27)

See note 4 on verse 4 of this surah.

Muhammad Asad - End Note 41 (14:28)

Lit., "who have exchanged God's blessings for a denial of the truth". The expression "God's blessings (ni'mah)" obviously refers here to the messages revealed through His apostles.

Muhammad Asad - End Note 42 (14:29)

This is evidently an allusion to the relationship between the arrogant leaders of thought and their weak followers spoken of in verse 21 above.

Muhammad Asad - End Note 43 (14:30)

Lit., "they gave God compeers (andad)". For an explanation of my paraphrase of this sentence (fully justified by Razi), see surah 2, note 13. -The particle li prefixed to the subsequent verb li-yudillu does not denote intent but is a so-called lam al-`aqibah, i.e., "the [letter] lam indicating a consequence" or "a result" (Razi), and is in this case suitably rendered as "and so".

Muhammad Asad - End Note 44 (14:31)

See surah 2, note 4.

Muhammad Asad - End Note 45 (14:31)

Cf. [2:254](#). According to the philologist Abu `Ubaydah, as quoted by Razi, the expression bay` ("selling and buying" or "bargaining") denotes here the metaphorical "[giving and taking] ransom" which, as the Qur'an repeatedly stresses, will be inadmissible on the Day of Judgment (cf. [3:91](#) and the

corresponding note 71, as well as [5:36](#), [10:54](#), [13:18](#), [39:47](#) and [70:11-15](#)); similarly, the denial of khilal - which Abu `Ubaydah regards as synonymous, in this context, with mukhalah ("mutual befriending")-expresses the impossibility of "ransom" through intercession on Judgment Day, for "now, indeed, you have come unto Us in a lonely state, even as We created you in the first instance" ([6:94](#)).

Muhammad Asad - End Note 46 (14:33)

Almost all classical commentators agree that God's having made the natural phenomena "subservient" to man is a metaphor (majaz) for His having enabled man to derive lasting benefit from them: hence my explanatory interpolations. In the same sense, the night and the day are spoken of in [10:67](#), [27:86](#) or [40:61](#) as having been "made for you" (resp. "for them").

Muhammad Asad - End Note 47 (14:34)

Le., God satisfies every one of man's desires, provided that His unfathomable wisdom regards its satisfaction as ultimately beneficial to the human being concerned: this is the meaning of the preposition min (lit., "out of", but in this context, "something out of") preceding the phrase "what you may be asking".

Muhammad Asad - End Note 48 (14:35)

The whole of this passage (verses 35-41)-from which the title of this surah is derived represents a parenthetical reminder, in the form of Abraham's prayer, of the only way to righteousness, in the deepest sense of the word, open to man: namely, a recognition of God's existence, oneness and uniqueness and, hence, a rejection of all belief in "other powers" supposedly co-existent with Him (cf. verse 30 above). Inasmuch as this prayer implies a realization of, and gratitude for, God's infinite bounty, it connects directly with the preceding verse 34 and the subsequent verse 42.

Muhammad Asad - End Note 49 (14:35)

Le., the land in which the Ka'bah is situated (see surah 2, note 102) and, more specifically, Mecca.

Muhammad Asad - End Note 50 (14:35)

The term "idols" (asnam, sing. sanam) does not apply exclusively to actual, concrete representations of false "deities": for shirk -that is, an attribution of divine powers or qualities to anyone or anything beside God-may consist also, as Razi points out, in a worshipful devotion to all manner of "causative agencies and outward means to an end" - an obvious allusion to wealth, power, luck, people's favour or disfavour, and so forth-"whereas genuine faith in the oneness and uniqueness of God (at-tawhid al-mahd) consists in divesting oneself of all inner attachment to [such] causative agencies and in being convinced that there exists no real directing power apart from God".

Muhammad Asad - End Note 51 (14:36)

Thus, Abraham accepts God's verdict (given in [2:124](#)) regarding the sinners from among his descendants.

Muhammad Asad - End Note 52 (14:37)

Le., the narrow desert valley of Mecca, which is enclosed by barren, rocky hills. By "some of my offspring" Abraham refers to Ishmael and his descendants who settled at Mecca.

Muhammad Asad - End Note 53 (14:37)

Le., to be desirous of visiting them - namely, on pilgrimage to Mecca - and thus help them to maintain themselves in the holy but barren land. The phrase af'idah min an-nas lends itself also to the rendering

"the hearts of some people", in which case it could be taken to mean "the hearts of the believers" (Baghawi, Razi, Ibn Kathir).

Muhammad Asad - End Note 54 (14:40)

I.e., metonymically, "to remain utterly devoted to Thee". The particle min ("[some] of") preceding the word dhurriyati ("my offspring") is obviously an allusion to [2:124](#), where God says in answer to Abraham's question about his descendants: "My covenant does not embrace the evildoers." Thus, Abraham has been given to understand that not all of his posterity would be righteous and that none can claim to belong to a "chosen people" by virtue of his or her descent from an apostle of God: a statement which relates not only to the Israelites, who descended from Abraham through Isaac, but also to the Arabian (Ishmaelite) branch of the Abrahamic peoples, from whom the Quraysh were to spring: hence, by implication, even to the unrighteous among the descendants of the Last Prophet, Muhammad, who belonged to the tribe of Quraysh.

Muhammad Asad - End Note 55 (14:42)

This verse connects with the last sentence of Abraham's prayer, namely, his reference to "the Day on which the [last] reckoning will come to pass". The wrongdoers mentioned here are those who indulge in the belief "that there are other powers that can rival God" (cf. verse 30 above), and thus commit the unforgivable sin of shirk. As regards the "respite" granted to them, see the first clause of [I 1:20](#) and the corresponding note 39.

Muhammad Asad - End Note 56 (14:43)

Lit., "their gaze will not revert to them".

Muhammad Asad - End Note 57 (14:44)

Cf. [6:27](#).

Muhammad Asad - End Note 58 (14:44)

Lit., "that there would be no going down [or "no removal"] whatever for you" - i.e., no passing-over from earthly life to a life in the hereafter, attended by God's retribution of sins: a reference to many people's refusal, often mentioned in the Qur'an, to believe in life after death and, hence, in God's ultimate judgment.

Muhammad Asad - End Note 59 (14:45)

I.e., "you lived on the same earth, and in basically the same human environment, as those earlier generations who offended against all ethical values and thereby brought destruction upon themselves: hence, their tragic fate should have been a warning to you".

Muhammad Asad - End Note 60 (14:45)

Lit., "the parables", i.e., the parables in the Qur'an which illuminate the idea of resurrection and of God's final judgment (Razi). See also note 37 above.

Muhammad Asad - End Note 61 (14:46)

Lit., "they devised their devising", i.e., their blasphemous belief in the existence of other "divine powers" side by side with God: this is the interpretation given by Tabari towards the end of his long commentary on this verse. For my rendering of the term makr, in this context, as "false imagery", see surah 13, note 62.

Muhammad Asad - End Note 62 (14:47)

I.e., the promise of resurrection and recompense on the Day of Judgment. This relates specifically to the "respite" occasionally granted to evildoers for the duration of their lifetime (cf. verse 42 above).

Muhammad Asad - End Note 63 (14:48)

This is an allusion to the total, cataclysmic change, on the Last Day, of all natural phenomena, and thus of the universe as known to man (cf. [20:105-107](#) and the corresponding note 90). Since that change will be beyond anything that man has ever experienced or what the human mind can conceive, all the Qur'anic descriptions - in the next two verses as well as in many other places - of what is to happen on that Last Day are, of necessity, expressed in allegorical terms: and this applies also to all descriptions of man's condition, good or bad, in, the life to come. (Cf. note 37 above, relating to the term "parable" often used in the Qur'an.)

Muhammad Asad - End Note 64 (14:49)

In his commentary on this passage, Razi expresses the view that the reference to the sinners' being "linked together in fetters" is a metaphor of their own evil deeds and inclinations and, consequently, of the utter despair which will be common to all of them in the hereafter. To my mind, it may also be an allusion to the chain-reaction which every evil deed is bound to set in motion on earth, one evil unavoidably begetting another.

Muhammad Asad - End Note 65 (14:50)

According to Razi, the "garments of black pitch (gatiran)" and the "fire veiling their faces" are metaphors of the inexpressible suffering and loathsome horror which will enwrap the sinners' souls on the Day of Judgment. (See also surah 73, note 7.)

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (14:1)

These initials remained a divinely guarded secret until the Quran's mathematical code was discovered in 1974 A.D. See Appendix 1 for the significance of these initials.

Rashad Khalifa - End Note 3 (14:21)

Frequently, the Quran talks about the Hereafter in the past tense. This is because those are future events already witnessed by God, and will surely come to pass.

Rashad Khalifa - End Note 4 (14:48)

This prophecy is also found in the Old Testament (Isaiah [65:17](#) & [66:22](#)) and the New Testament: "What we await are new heavens and a new earth where, according to his promise, the justice of God will reside." (2 Peter [3:13](#)).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (14:1)

[14:5](#), [33:43](#)

Shabbir Ahmed - End Note 2 (14:2)

His commands must govern human social order as they govern the Universe

Shabbir Ahmed - End Note 3 (14:3)

They oppose reform in order to protect their selfish interests

Shabbir Ahmed - End Note 4 (14:5)

The Days of God = When people follow His guidance. Shukr or gratefulness is not just the verbal proclamation of 'Thank God!' It pertains to sharing the God-given bounties with others

Shabbir Ahmed - End Note 5 (14:10)

God is far too Glorious from feeling offended by idol worship in any form. But submitting to false deities and 'authorities' is the root cause of inequities in any society, such as superstition, exploitation, ritualism and division of humanity into castes and sects, and the resulting violation of human rights. That is why all messengers of God began their mission by calling people to the service, and obedience of the One True God

Shabbir Ahmed - End Note 6 (14:12)

Trusting in God is trusting the permanence of His laws

Shabbir Ahmed - End Note 7 (14:13)

Zaalimeen exactly translated in the last line

Shabbir Ahmed - End Note 8 (14:16)

Such people hinder their own development and forfeit inner peace in this life as well. [47:15](#)

Shabbir Ahmed - End Note 9 (14:17)

[20:74](#), [87:13](#)

Shabbir Ahmed - End Note 10 (14:18)

[13:17](#), [14:24-26](#)

Shabbir Ahmed - End Note 11 (14:19)

[4:133](#), [7:146](#), [9:39](#), [47:38](#)

Shabbir Ahmed - End Note 12 (14:21)

It is noteworthy here that Satan had brought the same argument that his Lord sent him astray. [7:16](#)

Shabbir Ahmed - End Note 13 (14:24)

This Ideology ensures blessings in both lives. Kalimatan Tayyebah = There is no god but God, and Muhammad is His messenger = Goodly Word = Noble Ideology = Ordained System of Life. [35:10](#)

Shabbir Ahmed - End Note 14 (14:26)

It is neither firmly rooted, nor reaches any heights

Shabbir Ahmed - End Note 15 (14:29)

They show ingratitude by holding on to God's blessings for themselves, and exhort their people to do the same

Shabbir Ahmed - End Note 16 (14:31)

[2:254](#)

Shabbir Ahmed - End Note 17 (14:34)

[55:29](#)

Shabbir Ahmed - End Note 18 (14:35)

[2:125](#)

Shabbir Ahmed - End Note 19 (14:36)

[11:15](#). Relationships would stand on Ideology. [2:124](#), [60:4](#)

Shabbir Ahmed - End Note 20 (14:41)

[9:114](#)

Shabbir Ahmed - End Note 21 (14:48)

And before that, as the caravan of humanity journeys forward, people will witness a total metamorphosis in their political and social systems, a brand new environment where the Universal law of the One Mighty, Dominating God will prevail. [9:31-33](#), [13:31,14:48](#), [18:48](#), [41:53](#), [48:28](#), [51:20-21](#), [61:9](#)

Shabbir Ahmed - End Note 22 (14:52)

Danger signs have been posted on the highway of life as the caravan of humanity moves along to the Noble goal of Peace. God is the Sustainer and Cherisher of all humanity and His law is Supreme ([1:1](#), [114:1](#)). Men and women of understanding and discernment, and those of history, anthropology, philosophy, psychology, sociology, and those in positions of authority must pay heed to what their Lord is telling them. [9:31-33](#), [14:48](#), [18:48](#), [48:28](#), [61:9](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 15:1 A1L30R200 these are the signs of the book, and a clear Quran. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 15:1 A.L.R, these are the signs of the Scripture, and a clear Qur'an.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 15:1 Alif. Lam. Ra. ¹ THESE ARE MESSAGES of revelation -of a discourse clear in itself and clearly showing the truth. ²
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 15:1 A.L.R. ¹ These (letters) are proofs of this scripture; a profound Quran.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 15:1 A.L.R. Alif-Laam-Ra (Allah, Lateef the Unfathomable, Raaziq the Provider, states that), These are the verses of revelation, of Qur'an that explains itself.
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 15:1 Alif-lām-ra tilka ayatualkitabi waqur-ānin mubeenīn
A	بسم الله الرحمن الرحيم 15:1 الر تلك آيت الكتب وقرآن مبين
Edip-Layth	15:2 Those who have rejected will often wish they were of those who peacefully surrendered!

The Monotheist Group	15:2 Ultimately, those who have rejected will wish they had submitted!
Muhammad Asad	15:2 And it will come to pass that those who are [now] bent on denying this truth will wish that they had surrendered themselves to God [in their life time]. ³
Rashad Khalifa	15:2 Certainly, those who disbelieved will wish they were submitters.
Shabbir Ahmed	15:2 The time is coming when the rejecters of the truth will ardently wish that they were Muslims.
Transliteration	15:2 Rubamā yawaddu allat ^h eenakafaroo law kanoo muslim ^{eena}
A	15:2 ربما يود الذين كفروا لو كانوا مسلمين
Edip-Layth	15:3 Leave them to eat and enjoy, and let them be preoccupied with hope. They will come to know.
The Monotheist Group	15:3 Leave them to eat and enjoy, and let them be preoccupied with hope. They will come to know.
Muhammad Asad	15:3 Leave them alone; let them eat and enjoy themselves the while the hope [of vain delights] be guiles them: for in time they will come to know [the truth].
Rashad Khalifa	15:3 Let them eat, enjoy, and remain blinded by wishful thinking; they will find out.
Shabbir Ahmed	15:3 Let them eat, drink, and enjoy life while hanging on to false hopes. They will come to know. ¹
Transliteration	15:3 ^T harhum ya/kuloo wayatamattaAAoowayulhihimu al-amalu fasawfa yaAAalamoon ^a
A	15:3 ذرهم ياكلوا ويتمتعوا ويلههم الامل فسوف يعلمون
Edip-Layth	15:4 We have not destroyed any town except that it had an appointed time.
The Monotheist Group	15:4 We have not destroyed any town except that it had an appointed time.
Muhammad Asad	15:4 And never have We destroyed any community [for its wrongdoing] unless a divine writ had (previously) been made known to it; ⁴
Rashad Khalifa	15:4 We never annihilated any community, except in accordance with a specific, predetermined time.
Shabbir Ahmed	15:4 And We never annihilated any community, except in accordance with a specific, predetermined time (before its period of respite was over). ²
Transliteration	15:4 Wama ahlakna min qaryatin ill ^a walaha kit ^a bun maAAaloom ^{un}
A	15:4 وما اهلكنا من قرية الا ولها كتاب معلوم
Edip-Layth	15:5 No nation can quicken its fate, nor can they delay.
The Monotheist Group	15:5 No nation can quicken its fate, nor can they delay.
Muhammad Asad	15:5 [but remember that] no community can ever forestall [the end of] its term - and neither can they delay [it]. ⁵
Rashad Khalifa	15:5 The end of any community can never be advanced, nor delayed.
Shabbir Ahmed	15:5 (The Law of Respite makes no exceptions.) The end of any community can

	neither be advanced, nor delayed.
Transliteration	15:5 Ma tasbiq min ommatin ajalaha wama yasta/khiroona
A	15:5 ما تسبق من أمة أجلها وما يستخرون
Edip-Layth	15:6 They said, "O you upon whom the Reminder has been sent down, you are crazy."
The Monotheist Group	15:6 And they said: "O you upon whom the Reminder has been sent down, you are crazy."
Muhammad Asad	15:6 And yet, they [who deny the truth] say: "O thou unto whom this reminder has [allegedly] been bestowed from on high: verily, thou art mad!
Rashad Khalifa	15:6 They said, "O you who received this reminder, you are crazy.
Shabbir Ahmed	15:6 And yet, those who deny the truth, say, "O You, to whom this reminder has been revealed, certainly you are mad!"
Transliteration	15:6 Waqaloo ya ayyuha allatheenuzzila AAalayhi alththikru innaka lamajnoonun
A	15:6 وقالوا يا أيها الذي نزل عليه الذكر انك لمجنون
Edip-Layth	15:7 "Why not bring us the angels if you are of the truthful ones?"
The Monotheist Group	15:7 "Why not bring us the angels if you are of the truthful ones?"
Muhammad Asad	15:7 Why dost thou not bring before us angels, if thou art a man of truth? ⁶
Rashad Khalifa	15:7 "Why do you not bring down the angels, if you are truthful?"
Shabbir Ahmed	15:7 "Why do you not bring angels to us if you are among the truthful?"
Transliteration	15:7 Law ma ta/teena bialmala-ikatiin kunta mina alssadiqeena
A	15:7 لو ما تاتينا بالملئكة ان كنت من الصادقين
Edip-Layth	15:8 We do not send down the angels except with truth, and then they would have no more respite.
The Monotheist Group	15:8 We do not send down the angels except with truth, and then they would have no more delay.
Muhammad Asad	15:8 [Yet] We never send down angels otherwise than in accordance with the [demands of] truth; ⁷ and [were the angels to appear now,] lo! they [who reject this divine writ] would have no further respite! ⁸
Rashad Khalifa	15:8 We do not send down the angels except for specific functions. Otherwise, no one will be respited.
Shabbir Ahmed	15:8 We do not send down the angels except when the period of respite is over. And in that case the rejecters get no further reprieve.
Transliteration	15:8 Ma nunazzilu almala-ikata illabialhaqqi wama kanoo ithan munthareena
A	15:8 ما ننزل الملئكة الا بالحق وما كانوا اذا منظرين
Edip-Layth	<i>Divine Protection</i> 15:9 We, indeed We, it is We who have sent down the Reminder, and indeed it is We who will preserve it. ²

The Monotheist Group	15:9 Indeed it is We who have sent down the Reminder, and indeed it is We who will preserve it.
Muhammad Asad	15:9 Behold, it is We Ourselves who have bestowed from on high, step by step, this reminder? ⁹ and, behold, it is We who shall truly guard it [from all corruption]. ¹⁰
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 15:9 Absolutely, we have revealed the reminder, and, absolutely, we will preserve it. ²
Shabbir Ahmed	15:9 Surely, it is We Who have sent down this reminder, and certainly, it is We Who shall guard it. ³
Transliteration	15:9 Inna nahnu nazzalna alththikrawa-inna lahu lahafithoona
A	15:9 انا نحن نزلنا الذكر وانا له لحفظون
Edip-Layth	15:10 We have sent before you to the factions of old.
The Monotheist Group	15:10 And We have sent before you to the groups of old.
Muhammad Asad	15:10 AND, INDEED, [O Prophet,] even before thy time did We send [Our apostles] unto communities ¹¹ of old -
Rashad Khalifa	15:10 We have sent (messengers) before you to the communities in the past.
Shabbir Ahmed	15:10 Of course, (O Prophet!) even before your time We sent messengers to the communities.
Transliteration	15:10 Walaqad arsalna min qablika feeshiyaAAi al-awwaleen a
A	15:10 ولقد ارسلنا من قبلك فى شيع الاولين
Edip-Layth	15:11 Any messenger that came to them, they would mock him.
The Monotheist Group	15:11 And any messenger that came to them, they would mock him.
Muhammad Asad	15:11 and never yet came an apostle to them without their deriding him.
Rashad Khalifa	15:11 Every time a messenger went to them, they ridiculed him.
Shabbir Ahmed	15:11 And never came a messenger to them that they did not mock him.
Transliteration	15:11 Wama ya/tehim min rasoolin illakanoo bihi yastahzi-oon a
A	15:11 وما ياتيهم من رسول الا كانوا به يستهزءون
Edip-Layth	15:12 We thus let it sneak into the hearts of the criminals.
The Monotheist Group	15:12 It is such that We let it seep into the hearts of the criminals.
Muhammad Asad	15:12 Even so do We [now] cause this [scorn of Our message] to pervade the hearts of those who are lost in sin,
Rashad Khalifa	15:12 We thus control the minds of the guilty.
Shabbir Ahmed	15:12 We instill this attitude in the hearts of the guilty. ⁴
Transliteration	15:12 Kathalika naslukuhu fee quloobialmujrimeen a

A	15:12 كذلك نسلكه فى قلوب المجرمين
Edip-Layth	15:13 They do not acknowledge it, while the examples of the early generations has been brought to them.
The Monotheist Group	15:13 They do not believe in it, while the examples of the early generations has been brought to them.
Muhammad Asad	15:13 who do not believe in it, ¹² . although the way which those [evildoers] of olden times had to go has long been within their ken. ¹³
Rashad Khalifa	15:13 Consequently, they cannot believe in him. This has been the system since the past generations.
Shabbir Ahmed	15:13 They do not accept the message. Such has been the way of those who went before them.
Transliteration	15:13 La yu/minoona bihi waqad khalatsunnatu al-awwaleen a
A	15:13 لا يؤمنون به وقد خلت سنة الاولين
Edip-Layth	15:14 If We opened for them a gate in the sky and they were to continue ascending to it,
The Monotheist Group	15:14 And if We opened for them a gate in the heaven and they were to continue ascending to it,
Muhammad Asad	15:14 Yet even had We opened to them a gateway to heaven and they had ascended, on and on, up to it,
Rashad Khalifa	15:14 Even if we opened for them a gate into the sky, through which they climb;
Shabbir Ahmed	15:14 And even if We opened to them a Gate into the Heaven, and they kept ascending through it,
Transliteration	15:14 Walaw fata hna AAalayhim b abanmina a Issama-i fa thalloo feehiyaAAarjuona
A	15:14 ولو فتحنا عليهم بابا من السماء فظلوا فيه يعرجون
Edip-Layth	15:15 They would have said, "Our sight has been intoxicated. No, we are a people who are being bewitched!"
The Monotheist Group	15:15 They would have said: "Our sight has been fogged. No, we are a people who are being bewitched!"
Muhammad Asad	15:15 they would surely have said, "It is only our eyes that are spellbound! Nay, we have been bewitched!", ¹⁴
Rashad Khalifa	15:15 they will say, "Our eyes have been deceived. We have been bewitched."
Shabbir Ahmed	15:15 They would say, "Our eyes are intoxicated. Nay, we are a people bewitched."
Transliteration	15:15 Laqaloo innama sukkirat absarunabal nahnu qawmun mashhooroona
A	15:15 لقالوا انما سكرت ابصرنا بل نحن قوم مسحورون
Edip-Layth	15:16 We have placed towers in the heavens and We have made them pleasant to the onlookers.

The Monotheist Group	15:16 And We have placed towers in the heavens and We have made them pleasant to the onlookers.
Muhammad Asad	15:16 AND, INDEED, We have set up in the heavens great constellations, ¹⁵ and endowed them with beauty for all to behold;
Rashad Khalifa	15:16 We placed galaxies in the sky, and adorned it for the beholders.
Shabbir Ahmed	15:16 We have set constellations in the Sky and We have beautified it for the beholders.
Transliteration	15:16 Walaqad jaAAalnā fee alssama-iburoojan wazayyannaha lilnnathireena
A	15:16 ولقد جعلنا فى السماء بروجاً وزينها للنظرين
Edip-Layth	15:17 We have guarded them from every outcast devil.
The Monotheist Group	15:17 And We have guarded them from every outcast devil.
Muhammad Asad	15:17 and We have made them secure against every satanic force accused ¹⁶ -
Rashad Khalifa	15:17 And we guarded it against every rejected devil.
Shabbir Ahmed	15:17 And We have guarded it from every destructive force.
Transliteration	15:17 Wahafithnahamin kulli shaytanin rajeemin
A	15:17 وحفظناها من كل شيطان رجيم
Edip-Layth	15:18 Except he who manages to eavesdrop, he will be pursued clearly by a flaming meteor.
The Monotheist Group	15:18 Except he who manages to eavesdrop, he will be pursued clearly by a flaming meteor.
Muhammad Asad	15:18 so that anyone who seeks to learn [the unknowable] by stealth is pursued by a flame clear to see. ¹⁷
Rashad Khalifa	15:18 If any of them sneaks around to listen, a mighty projectile will chase him back.
Shabbir Ahmed	15:18 The Shining Flame of knowledge has now come to you to dispel the deceptive claims of every deceiver. ⁵
Transliteration	15:18 Illa mani istaraqa alssamAAafaatbaAAahu shihabun mubeenun
A	15:18 الا من استرق السمع فاتبعه شهاب مبين
Edip-Layth	15:19 As for the land, We have stretched it, placed stabilizers in it, and We have planted in it everything in balance.
The Monotheist Group	15:19 And the land We have stretched, and placed stabilizers in it, and We have planted in it everything in balance.
Muhammad Asad	15:19 And the earth -We have spread it out wide, and placed on it mountains firm, and caused [life] of every kind to grow on it in a balanced manner,
Rashad Khalifa	15:19 As for the earth, we constructed it, and placed on it stabilizers (mountains), and we grew on it a perfect balance of everything.
Shabbir Ahmed	15:19 And the earth, We have spread it out, and placed in it mountains firmly.

	And caused each seemly thing to grow therein in due proportion. ⁶
Transliteration	15:19 Waal-arda madadnahawaalqayna feeha rawasiya waanbatnafeeha min kulli shay-in mawzoonin
A	15:19 والارض مددناها والقينا فيها روسى وانبتنا فيها من كل شىء موزون
Edip-Layth	15:20 We made for you in it a habitat, as well as those whom you are not required to provide for.
The Monotheist Group	15:20 And We made for you in it a habitat, as well as those whom you are not required to provide for.
Muhammad Asad	15:20 and provided thereon means of livelihood for you [O men] as well as for all [living beings] whose sustenance does not depend on you. ¹⁸
Rashad Khalifa	15:20 We made it habitable for you, and for creatures you do not provide for.
Shabbir Ahmed	15:20 We have given you means of livelihood, as well as for all whose sustenance does not depend on you.
Transliteration	15:20 WajaAAalna lakum feeha maAAayishawaman lastum lahu biraziqueena
A	15:20 وجعلنا لكم فيها معيش ومن لستم له برزقين
Edip-Layth	15:21 There is not a thing, except that We have vaults of it, yet We only send it down in a measured amount.
The Monotheist Group	15:21 And there is not a thing, except that We have vaults of it, yet We only send it down in a measured amount.
Muhammad Asad	15:21 For, no single thing exists that does not have its source with Us; ¹⁹ and nought do We bestow from on high unless it be in accordance with a measure well-defined. ²⁰
Rashad Khalifa	15:21 There is nothing that we do not own infinite amounts thereof. But we send it down in precise measure.
Shabbir Ahmed	15:21 There is not a thing but with Us are the treasures thereof. And We send it down but in precise measure.
Transliteration	15:21 Wa-in min shay-in ill a AAindan akhaza-inuhu wam a nunazziluhu ill a biqadarinmaAAlloomin
A	15:21 وان من شىء الا عندنا خزائنه وما ننزله الا بقدر معلوم
Edip-Layth	<i>Wind: Pollinator of Clouds and Plants</i> 15:22 We have sent the winds to pollinate, and We sent down water from the sky for you to drink. It is not you who store it up.
The Monotheist Group	15:22 And We have sent the winds to pollinate, and We sent down water from the sky for you to drink. And it is not you who are keeping it in storage.
Muhammad Asad	15:22 And We let loose the winds to fertilize [plants] ²¹ and We send down water from the skies and let you drink thereof: and it is not you who dispose of its source-
Rashad Khalifa	15:22 And we send the winds as pollinators, and cause water to come down from the sky for you to drink. Otherwise, you could not keep it palatable.

Shabbir Ahmed	15:22 We send the winds as pollinators that fertilize plants, and cause water to come down from the height for you to drink. Who holds the stores of the Universe? You do not. ⁷
Transliteration	15:22 Waarsalna a Irriyaha law aqihafaanzalna mina a Issama-i maanfaasqaynaakumooahu wama antum lahu bikhazineena
A	15:22 وارسلنا الريح لوقح فانزلنا من السماء ماء فاسقيكموه وما انتم له بخزين
Edip-Layth	15:23 It is indeed We who give life and death, and We are the inheritors.
The Monotheist Group	15:23 And it is indeed We who give life and death, and We are the inheritors.
Muhammad Asad	15:23 for, behold, it is We-We alone -who grant life and deal death, and it is We alone who shall remain after all else will have passed away ! ²²
Rashad Khalifa	15:23 It is we who control life and death, and we are the ultimate inheritors.
Shabbir Ahmed	15:23 For, it is We, We alone Who control the laws of life and death, and it is We alone Who remain the Ultimate Inheritor. ⁸
Transliteration	15:23 Wa-inna lanahnu nuhyeewanumeetu wana hnu alwarithoona
A	15:23 وانا لنحن نحى ونميت ونحن الورثون
Edip-Layth	15:24 Certainly We know those among you who are progressive, and We know those of you who are regressive.
The Monotheist Group	15:24 And We have known those who came early amongst you, and We have known those who came late.
Muhammad Asad	15:24 And well do We know [the hearts and deeds of all human beings - both] those who lived before you and those who will come after you; ²³
Rashad Khalifa	15:24 And we fully know those among you who advance, and we fully know those who regress.
Shabbir Ahmed	15:24 We know those who passed on before you, and We know those who will come after you. ⁹
Transliteration	15:24 Walaqad AAalimn a almustaqdimeenaminkum walaqad AAalimn a almusta/khireena
A	15:24 ولقد علمنا المستقدمين منكم ولقد علمنا المستخرين
Edip-Layth	15:25 It is your Lord that will gather them. He is Wise, Knowledgeable.
The Monotheist Group	15:25 And it is your Lord that will gather them. He is Wise, Knowledgeable.
Muhammad Asad	15:25 and, behold, it is thy Sustainer who will gather them all together [on Judgment Day]: verily, He is wise, all-knowing!
Rashad Khalifa	15:25 Your Lord will surely summon them. He is Most Wise, Omniscient.
Shabbir Ahmed	15:25 It is your Lord Who will gather all of them together. Surely, He is Wise, All Knower.
Transliteration	15:25 Wa-inna rabbaka huwa ya hshuruhuminnahu hakeemun AAaleemun
A	15:25 وان ربك هو يحشرهم انه حكيم عليم

<i>Creation of Humans</i>	
Edip-Layth	15:26 We have created the human being from hardened clay of aged mud. ³
The Monotheist Group	15:26 And We have created man from a clay hardened and shaped.
Muhammad Asad	15:26 AND, INDEED, We have created man out of sounding clay, out of dark-slime transmuted ²⁴
<i>The Human Race</i>	
Rashad Khalifa	15:26 We created the human being from aged mud, like the potter's clay.
Shabbir Ahmed	15:26 And We created man from sounding clay, out of dark inorganic matter. ¹⁰
Transliteration	15:26 Walaqad khalaqna al-insana min <u>salsalin</u> min <u>hama-in</u> masnoonin
A	15:26 ولقد خلقنا الانسن من صلصل من حما مسنون
Edip-Layth	15:27 The Jinn, We created him before that from the flames of fire.
The Monotheist Group	15:27 And the Jinn, We created him before that from the fire of the fierce hot winds.
Muhammad Asad	15:27 whereas the invisible beings We had created, [long] before that, out of the fire of scorching winds. ²⁵
Rashad Khalifa	15:27 As for the jinns, we created them, before that, from blazing fire.
Shabbir Ahmed	15:27 Before humanity became civilized, We created the caveman from flames ¹¹
Transliteration	15:27 Waaljanna khalaqnahumin qablu min <u>nari</u> alssamoomi
A	15:27 والجان خلقته من قبل من نار السموم
Edip-Layth	15:28 Your Lord said to the angels: "I am creating a human from hardened clay of aged mud."
The Monotheist Group	15:28 And your Lord said to the angels: "I am creating a human being from a hardened clay."
Muhammad Asad	15:28 And lo! Thy Sustainer said unto the angels: "Behold, I am about to create mortal man out of sounding clay, out of dark slime transmuted;
Rashad Khalifa	15:28 Your Lord said to the angels, "I am creating a human being from aged mud, like the potter's clay.
Shabbir Ahmed	15:28 Recall when your Sustainer said to the angels, "Indeed, I am about to create man out of sounding inorganic matter, (and then) out of hydrated clay." ¹²
Transliteration	15:28 Wa-i th qala rabbuka lilma ^a -ikatiinne ^e khaliqun basharan min <u>salsalin</u> min <u>hama-in</u> masnoonin
A	15:28 واذا قال ربك للملائكة اني خلق بشرا من صلصل من حما مسنون
Edip-Layth	15:29 "So when I perfect him, and blow of My Spirit in him, you shall fall prostrate to him." ⁴
The Monotheist Group	15:29 "So when I perfect him, and blow of My Spirit in him, you shall yield to him."

Muhammad Asad	15:29 and when I have formed him fully and breathed into him of My spirit, fall down before him in prostration! ²⁶
Rashad Khalifa	15:29 "Once I perfect him, and blow into him from My spirit, you shall fall prostrate before him."
Shabbir Ahmed	15:29 And when I have perfected him in due proportion and breathed into him of My Energy, bow before him." ¹³
Transliteration	15:29 Fa-i th <u>h</u> a sawwaytuhu wanafakhtu feehimin roo ^h <u>ee</u> faqaAAoo lahu sa ^j <u>i</u> deena
A	15:29 فاذا سويته ونفخت فيه من روحي فقعوا له سجدين
Edip-Layth	15:30 Thus, all of the angels fell prostrate to him,
The Monotheist Group	15:30 Thus, all of the angels yielded.
Muhammad Asad	15:30 Thereupon the angels prostrated themselves, all of them together,
Rashad Khalifa	15:30 The angels fell prostrate; all of them,
Shabbir Ahmed	15:30 Thereupon the angels bowed, all of them together. ¹⁴
Transliteration	15:30 Fasajada almal <u>a</u> -ikatu kulluhumajmaAAoona
A	15:30 فسجد الملائكة كلهم اجمعون
Edip-Layth	15:31 Except for Satan, he refused to be with those who prostrated.
The Monotheist Group	15:31 Except for Satan, he refused to be with those who yielded.
Muhammad Asad	15:31 save Iblis: he refused to be among those who prostrated themselves. ²⁷
Rashad Khalifa	15:31 except Iblis (Satan). He refused to be with the prostrators.
Shabbir Ahmed	15:31 But Iblees (Satan) refused to be among those who bowed. ¹⁵
Transliteration	15:31 Ill <u>a</u> ibleesa ab <u>a</u> an yakoonamaAAa a lssa ^j <u>i</u> deena
A	15:31 الا ابليس ابى ان يكون مع السجدين
Edip-Layth	15:32 He said, "O Satan, what is the matter that you are not with the prostrators?"
The Monotheist Group	15:32 He said: "O Satan, what is the matter that you are not with those who have yielded?"
Muhammad Asad	15:32 Said He: "O Iblis! What is thy reason for not being among those who have prostrated themselves?"
Rashad Khalifa	15:32 He said, "O Iblis (Satan), why are you not with the prostrators?"
Shabbir Ahmed	15:32 God asked, "O Iblees! Why are you not with those who bowed?"
Transliteration	15:32 Q <u>a</u> la ya ibleesu m <u>a</u> lakaall <u>a</u> takoona maAAa a lssa ^j <u>i</u> deena
A	15:32 قال يا بليس ما لك الا تكون مع السجدين
Edip-Layth	15:33 He said, "I am not to prostrate to a human You have created from a hardened clay of aged mud."

The Monotheist Group	15:33 He said: "I am not to yield to a human You have created from a hardened clay."
Muhammad Asad	15:33 [Iblis] replied: "It is not for me to prostrate myself before mortal man whom Thou hast created out of sounding clay, out of dark slime transmuted!"
Rashad Khalifa	15:33 He said, "I am not to prostrate before a human being, whom You created from aged mud, like the potter's clay."
Shabbir Ahmed	15:33 He replied, "I am not one to bow to man whom You have created from sounding inorganic matter."
Transliteration	15:33 Qala lam akun li-asjuda libasharinkhalaqtahu min <u>salsal</u> in min <u>hama</u> -in masnoonin
A	15:33 قال لم اكن لاسجد لبشر خلقتة من صلصل من حما مسنون
Edip-Layth	15:34 He said, "Exit from here, you are cast out."
The Monotheist Group	15:34 He said: "Exit from here, you are cast out."
Muhammad Asad	15:34 Said He: "Go forth, then, from this [angelic state]: for, behold, thou art [henceforth] accursed,
Rashad Khalifa	15:34 He said, "Therefore, you must get out; you are banished.
Shabbir Ahmed	15:34 God said, "Go forth then, from here! You are dismissed forthwith."
Transliteration	15:34 Qala faokhruj minha <u>fa</u> -innaka rajeem <u>un</u>
A	15:34 قال فاخرج منها فانك رعيم
Edip-Layth	15:35 "A curse shall be upon you until the day of judgment."
The Monotheist Group	15:35 "And a curse shall be upon you until the Day of Judgment."
Muhammad Asad	15:35 and [My] rejection shall be thy due ²⁸ until the Day of Judgment!"
Rashad Khalifa	15:35 "You have incurred My condemnation until the Day of Judgment."
Shabbir Ahmed	15:35 "My rejection shall be your due until the Day of Judgment." 16
Transliteration	15:35 Wa-inna AAalayka allaAAanata il <u>a</u> yawmialddeen <u>i</u>
A	15:35 وان عليك اللعنة الى يوم الدين
Edip-Layth	15:36 He said, "My Lord, respite me until the day they are resurrected."
The Monotheist Group	15:36 He said: "My Lord, respite me until the Day they are resurrected."
Muhammad Asad	15:36 Said [Iblis]: "Then, O my Sustainer, grant me a respite till the Day when all shall be raised from the dead!"
Rashad Khalifa	15:36 He said, "My Lord, respite me until the day they are resurrected."
Shabbir Ahmed	15:36 Said Iblees, "Then O My Sustainer! Grant me respite till the Day when all shall be raised from the dead."
Transliteration	15:36 Qala rabbi faan <u>thir</u> neeila yawmi yubAAathoon <u>a</u>
A	15:36 قال رب فانظرني الى يوم يبعثون

Edip-Layth	15:37 He said, "You are given respite,"
The Monotheist Group	15:37 He said: "You are given respite."
Muhammad Asad	15:37 Answered He: "Verily, so be it: thou shalt be among those who are granted respite
Rashad Khalifa	15:37 He said, "You are respited.
Shabbir Ahmed	15:37 Answered He, "Surely, so be it. You shall be among those who are granted respite."
Transliteration	15:37 Qala fa-innaka mina almunthareena
A	15:37 قال فانك من المنظرين
Edip-Layth	15:38 "Until the day of the appointed time."
The Monotheist Group	15:38 "Until the Day of the appointed time."
Muhammad Asad	15:38 till the Day the time whereof is known [to Me alone]."
Rashad Khalifa	15:38 "Until the specified day and time."
Shabbir Ahmed	15:38 "Till the Day known (to Me alone)."
Transliteration	15:38 Ila yawmi alwaqti almaAaloom i
A	15:38 الى يوم الوقت المعلوم
Edip-Layth	<i>Satan's Limited Power</i> 15:39 He said, "My Lord, you sent me astray, I will make the earth appear beautiful for them, and I will mislead them all,"
The Monotheist Group	15:39 He said: "My Lord, for that which I have been misled by, I will make the Earth appear beautiful for them, and I will mislead them all."
Muhammad Asad	15:39 [Whereupon Iblis] said: "O my Sustainer! Since Thou hast thwarted me, 29 I shall indeed make [all that is evil] on earth seem goodly to them, and shall most certainly beguile them-into grievous error -
Rashad Khalifa	15:39 He said, "My Lord, since You have willed that I go astray, I will surely entice them on earth; I will send them all astray.
Shabbir Ahmed	15:39 Iblees said, "O My Lord! Because You have put me in the wrong, I will surely entice them on earth, and I will put them all in the wrong." 17
Transliteration	15:39 Qala rabbi bim a aghwaytaneelaozayyinanna lahum fee al-ar di walaoghwiyanahumajmaAAeena
A	15:39 قال رب بما اغويتني لازين لهم في الارض ولاغوينهم اجمعين
Edip-Layth	15:40 "Except Your devoted servants."
The Monotheist Group	15:40 "Except for Your servants who are devoted."
Muhammad Asad	15:40 [all] save such of them as are truly Thy servants!" 30
Rashad Khalifa	15:40 "Except those among Your worshipers who are devoted absolutely to You alone."
Shabbir Ahmed	15:40 "Except those who are truly Your servants."

Transliteration	15:40 Illā AAibādaka minhumualmukhlāseena
A	15:40 الا عبادك منهم المخلصين
Edip-Layth	15:41 He said, "This is a straight path to Me."
The Monotheist Group	15:41 He said: "This shall be a Straight Path to Me."
Muhammad Asad	15:41 Said He: "This is, with Me. a straight way: 31
Rashad Khalifa	15:41 He said, "This is a law that is inviolable.
Shabbir Ahmed	15:41 "This is, with Me, a straight path," said God.
Transliteration	15:41 Qala hatha siratunAAalayya mustaqeemun
A	15:41 قال هذا صراط على مستقيم
Edip-Layth	15:42 "For My servants, you shall have no authority over them, except those who are misled and follow you."
The Monotheist Group	15:42 "For My servants, you shall have no authority over them, except those who are misled and follow you."
Muhammad Asad	15:42 verily, thou shalt have no power over My creatures- unless it be such as are [already] lost in grievous error and follow thee [of their own will]: 32
Rashad Khalifa	15:42 "You have no power over My servants. You only have power over the strayers who follow you.
Shabbir Ahmed	15:42 "Surely, you shall have no power over My servants, except those who put themselves in error and follow you."
Transliteration	15:42 Inna AAibādee laysa laka AAalayhimsul tanun illā mani ittabaAAaka mina alghāweena
A	15:42 ان عبادى ليس لك عليهم سلطان الا من اتبعك من الغالين
Edip-Layth	15:43 "Hell, shall be the appointed place for them all."
The Monotheist Group	15:43 "And Hell, for all of those, shall be the appointed place."
Muhammad Asad	15:43 and for all such, behold, hell is the promised goal.
Rashad Khalifa	15:43 "And Hell awaits them all.
Shabbir Ahmed	15:43 "And for all such, Hell is the promised abode."
Transliteration	15:43 Wa-inna jahannama lamawAAaiduhum ajmaAAeen a
A	15:43 وان جهنم لموعدهم اجمعين
Edip-Layth	15:44 "It has seven gates, for every gate will be an assigned segment from them."
The Monotheist Group	15:44 "It has seven gates, for every gate will be an assigned segment from them."
Muhammad Asad	15:44 with seven gates leading into it, each gate receiving its allotted share of sinners. -33

Rashad Khalifa	15:44 "It will have seven gates. Each gate will get a specific share of them."
Shabbir Ahmed	15:44 With seven gates leading into it - each gate receiving its share of wrongdoers. ¹⁸
Transliteration	15:44 Lahā sabAAatu abwābin likullibābin minhum juz-on maqsoom un
A	15:44 لها سبعة ابواب لكل باب منهم جزء مقسوم
Edip-Layth	15:45 The righteous will be in paradises and springs.
The Monotheist Group	15:45 The righteous will be in paradises and springs.
Muhammad Asad	15:45 VERILY, those who are conscious of God [shall find themselves in the hereafter] amidst gardens and springs,
Rashad Khalifa	15:45 As for the righteous, they will enjoy gardens and springs.
Shabbir Ahmed	15:45 Surely, those who live upright, will find themselves amidst gardens and springs.
Transliteration	15:45 Inna almuttaqeeana fee jannatinwaAAuyoonin
A	15:45 ان المتقين فى جنت وعيون
Edip-Layth	15:46 "Enter it in peace and security."
The Monotheist Group	15:46 "Enter it in peace and security."
Muhammad Asad	15:46 [having been received with the greeting,] "Enter here in peace, secure!"
Rashad Khalifa	15:46 Enter therein, peaceful and secure.
Shabbir Ahmed	15:46 They will be told, "Enter them in peace, secure."
Transliteration	15:46 Odkhulooha bisalamin amineena
A	15:46 ادخلوها بسلام امنين
Edip-Layth	15:47 We removed all negative feelings in their chests; they are brothers in quarters facing one another.
The Monotheist Group	15:47 And We removed what sadness was in their chests, they are brothers in quarters facing one another.
Muhammad Asad	15:47 And [by then] We shall have removed whatever unworthy thoughts or feelings may have been [lingering] in their breasts, [and they shall rest] as brethren, facing one another [in love] upon thrones of happiness. ³⁴
Rashad Khalifa	15:47 We remove all jealousy from their hearts. Like one family, they will be on adjacent furnishings.
Shabbir Ahmed	15:47 And We shall remove from their hearts any sense of jealousy, rancor, rivalry and bitterness. And they shall rest as brothers and sisters, facing one another, on thrones of happiness. ¹⁹
Transliteration	15:47 WanazaAAna m a fee sudoorihimmin ghillin ikhw anan AAal a sururin mutaqabileena
A	15:47 ونزعنا ما فى صدورهم من غل اخونا على سرر متقابلين

Edip-Layth	15:48 No fatigue shall touch them, nor will they be made to leave from it.		
The Monotheist Group	15:48 No fatigue shall touch them, nor will they be made to leave from it.		
Muhammad Asad	15:48 No weariness shall ever touch them in this [state of bliss], and never shall they have to forgo it. ³⁵		
Rashad Khalifa	15:48 Never will they suffer any fatigue therein; never will they be evicted therefrom.		
Shabbir Ahmed	15:48 No weariness shall ever touch them, and never shall they lose this abode of bliss.		
Transliteration	15:48 La yamassuhum feeha nasabunwama hum minha bimukhrajeena		
A	15:48 لا يمسه فيها نصب وما هم منها بمخرجين		
Edip-Layth	15:49 Inform My servants that I am the Forgiver, the Compassionate.		
The Monotheist Group	15:49 Inform My servants that I am the Forgiver, the Merciful.		
Muhammad Asad	15:49 Tell My servants that I - I alone - am truly forgiving, a true dispenser of grace;		
Rashad Khalifa	15:49 Inform My servants that I am the Forgiver, Most Merciful.		
Shabbir Ahmed	15:49 Tell My servants that I am Forgiving, Merciful.		
Transliteration	15:49 Nabbi/ AAibadee annee an'alghafooru alIrraheemu		
A	15:49 نبي عبادي انا الغفور الرحيم		
Edip-Layth	15:50 That My punishment is a painful retribution.		
The Monotheist Group	15:50 And that My punishment is a painful retribution.		
Muhammad Asad	15:50 and [also,] that the suffering which I shall impose [on sinners] will indeed be a suffering most grievous. ³⁶		
Rashad Khalifa	15:50 And that My retribution is the most painful retribution.		
Shabbir Ahmed	15:50 Yet, My Law of Requitel dispenses a severe requital.		
Transliteration	15:50 Waanna AAa <th>abee huwa alAAa<th>abual-aleem u</th></th>	abee huwa alAAa <th>abual-aleem u</th>	abual-aleem u
A	15:50 وان عذابي هو العذاب الاليم		
Edip-Layth	<i>Angels Give Good and Bad News</i> 15:51 Also inform them of Abraham's guests.		
The Monotheist Group	15:51 And inform them of Abraham's guests.		
Muhammad Asad	15:51 AND TELL THEM [once again] about Abraham's guests ³⁷ -		
Rashad Khalifa	<i>Angels Visit Abraham</i> 15:51 Inform them about Abraham's guests.		
Shabbir Ahmed	15:51 As an example, tell them once again about Abraham's guests.		
Transliteration	15:51 Wanabbi/hum AAan dayfi ibraheema		
A	15:51 ونبئهم عن ضيف ابراهيم		

Edip-Layth	15:52 That they entered upon him, they said, "Peace." He said, "We are worrisome of you."
The Monotheist Group	15:52 That they entered upon him, they said: "Peace." He said: "We are worrisome of you."
Muhammad Asad	15:52 [how,] when they presented themselves before him and bade him peace, he answered: "Behold, we are afraid of you!" ³⁸
Rashad Khalifa	15:52 When they entered his quarters, they said, "Peace." He said, "We are apprehensive about you."
Shabbir Ahmed	15:52 When they came to him, and said, "Peace!" He said, "Indeed, We are afraid of you."
Transliteration	15:52 <u>I</u> th dakh ^h aloo AAalayhi faq ^l alooosal ^a man q ^l al ^a inna ^a minkum wajiloon ^a
A	15:52 اذ دخلوا عليه فقالوا سلما قال انا منكم وجلون
Edip-Layth	15:53 They said, "Do not worry, we bring you good news of a knowledgeable son."
The Monotheist Group	15:53 They said: "Do not worry, we bring you good news of a knowledgeable son."
Muhammad Asad	15:53 Said they: "Fear not! Behold, we bring thee the glad tiding of [the birth of] a son who will be endowed with deep knowledge." ³⁹
Rashad Khalifa	15:53 They said, "Do not be apprehensive. We have good news for you: an enlightened son."
Shabbir Ahmed	15:53 Said they, "Fear not! Indeed, we bring you the glad tiding of an enlightened son."
Transliteration	15:53 Q ^l aloo la ^a tawjal inn ^a nubashshiruka bighul ^a min AAaleemin
A	15:53 قالوا لا توجل انا نبشرك بغلم عليم
Edip-Layth	15:54 He said, "What good news can you bring me when old age has come upon me? Is that your good news?"
The Monotheist Group	15:54 He said: "What good news can you bring me when old age has come upon me? Is that your good news?"
Muhammad Asad	15:54 Said he: "Do you give me this glad tiding despite the fact that old age has overtaken me? Of what [strange thing], then, are you giving me a tiding!"
Rashad Khalifa	15:54 He said, "How can you give me such good news, when I am so old? Do you still give me this good news?"
Shabbir Ahmed	15:54 He said, "How can you give me such glad tiding even though I have been overtaken by old age?"
Transliteration	15:54 Q ^l al ^a abashshartumoonee AAal ^a an massaniya alkibaru fabima tubashshirooni
A	15:54 قال ابشرتوني على ان مسني الكبر فبم تبشرون
Edip-Layth	15:55 They said, "We have brought you good news with truth, so do not be of those in denial."

The Monotheist Group	15:55 They said: "We have brought you good news with truth, so do not be of those in denial."
Muhammad Asad	15:55 They answered: "We have given thee the glad tiding of something that is bound to come true. -40 so be not of those who abandon hope!"
Rashad Khalifa	15:55 They said, "The good news we give you is true; do not despair."
Shabbir Ahmed	15:55 They answered, "We have given you the glad tiding that is bound to come true. So be not of those who abandon hope!"
Transliteration	15:55 Qaloo bashsharnaka bialḥaqqifala takun mina alqaniṭeena
A	15:55 قالوا بشرنك بالحق فلا تكن من القنطين
Edip-Layth	15:56 He said, "Who would deny the mercy of his Lord except the misguided ones!"
The Monotheist Group	15:56 He said: "And who would deny the mercy of his Lord except the misguided ones!"
Muhammad Asad	15:56 [Abraham] exclaimed: "And who-other than those who have utterly lost their way-could ever abandon the hope of his Sustainer's grace?"
Rashad Khalifa	15:56 He said, "None despairs of his Lord's mercy, except the strayers."
Shabbir Ahmed	15:56 Abraham exclaimed, "And who, other than the one in error, despairs of the grace of his Lord?"
Transliteration	15:56 Qala waman yaqnaṭu min raḥmatirabbihi illa alddalloona
A	15:56 قال ومن يقتط من رحمة ربه الا الضالون
Edip-Layth	15:57 He said, "What then is your business here, O messengers?"
The Monotheist Group	15:57 He said: "What then is your business here, O messengers?"
Muhammad Asad	15:57 He added: "And what [else] may you have in view, O you [heavenly] messengers?"
Rashad Khalifa	15:57 He said, "What is your mission, O messengers?"
Shabbir Ahmed	15:57 He added, "And afterward what is your mission O Messengers?"
Transliteration	15:57 Qala fama khatbukumayyuhā almursaloona
A	15:57 قال فما خطبكم ايها المرسلون
Edip-Layth	15:58 They said, "We have been sent to a people who are criminals;"
The Monotheist Group	15:58 They said: "We have been sent to a people who are criminals."
Muhammad Asad	15:58 They answered: "We are sent to people lost in sin 41 [who are to be destroyed],
Rashad Khalifa	15:58 They said, "We are being dispatched to guilty people.
Shabbir Ahmed	15:58 They replied, "We are sent to dispense retribution to a guilty people.
Transliteration	15:58 Qaloo inna orsilna ilaqaawmin mujrimeena
A	15:58 قالوا انا ارسلنا الى قوم مجرمين

Edip-Layth	15:59 "Except for the family of Lot, we will save them all;"
The Monotheist Group	15:59 "Except for the family of Lot, we will save them all."
Muhammad Asad	15:59 barring Lot's household, all of whom, behold, we shall save -
Rashad Khalifa	15:59 "As for Lot's family, we will save them all.
Shabbir Ahmed	15:59 Except Lot's household and followers - All of whom, we shall save (as commanded).
Transliteration	15:59 Illā ʾalā looṭin innalāmunaḥḥūhum ajmaʿaana
A	15:59 إلا ءال لوط انا لمنجوهم اجمعين
Edip-Layth	15:60 "Except for his wife, we have measured that she will be with those destroyed."
The Monotheist Group	15:60 "Except for his wife, we have measured that she will be with those destroyed."
Muhammad Asad	15:60 excepting only his wife, [of whom God says,] `We have ordained [that], behold, she should be among those who stay behind!' ⁴²
Rashad Khalifa	15:60 "But not his wife; she is destined to be with the doomed."
Shabbir Ahmed	15:60 But not his wife, who, we have ascertained, will be among those who will lag behind."
Transliteration	15:60 Illā imraatahu qaddarna innahālamina alghābireena
A	15:60 إلا امراته قدرنا انها لمن الغبرين
Edip-Layth	<i>Lot and the Aggressive of the Homosexuals</i> 15:61 So when the messengers came to the family of Lot.
The Monotheist Group	15:61 So when the messengers came to the family of Lot.
Muhammad Asad	15:61 AND WHEN the messengers [of God] came to the house of Lot,
Rashad Khalifa	<i>Lot</i> 15:61 The messengers went to Lot's town.
Shabbir Ahmed	15:61 When the messengers came to Lot's house,
Transliteration	15:61 Falamma jāa ʾalā looṭinalmursaloona
A	15:61 فلما جاء ءال لوط المرسلون
Edip-Layth	15:62 He said, "You are a people unknown to me."
The Monotheist Group	15:62 He said: "You are a people unknown to me."
Muhammad Asad	15:62 he said: "Behold, you are people unknown [here] !" ⁴³
Rashad Khalifa	15:62 He said, "You are unknown people."
Shabbir Ahmed	15:62 He said, "Indeed, you are people unknown."
Transliteration	15:62 Qala innakum qawmun munkaroona
A	

Edip-Layth	15:63 They said, "Alas, we have come to you with what they are in doubt."
The Monotheist Group	15:63 They said: "Alas, we have come to you with that which they are doubting."
Muhammad Asad	15:63 They answered: "Nay, but we have come unto thee with [the announcement of] something that they [who are given to evil] have always been wont to call in question, ⁴⁴
Rashad Khalifa	15:63 They said, "We bring to you what they have been doubting.
Shabbir Ahmed	15:63 They answered, "Nay, we bring to you the decision of what they keep disputing with you."
Transliteration	15:63 Qaloo bal ji/naka bimakanoo feehee yamtaroon a
A	15:63 قالوا بل جنئك بما كانوا فيه يمترون
Edip-Layth	15:64 "We have come to you with the truth, and we are forthcoming."
The Monotheist Group	15:64 "And we have come to you with the truth, and we are forthcoming."
Muhammad Asad	15:64 and we are bringing thee the certainty [of its fulfilment] : ⁴⁵ for, behold, we are speaking the truth indeed.
Rashad Khalifa	15:64 "We bring to you the truth; we are truthful.
Shabbir Ahmed	15:64 "And we are bringing you the certainty (that the period of respite for your people is over). We are indeed truthful."
Transliteration	15:64 Waataynaka bi alhaqqiwa-inna lasadiqoona
A	15:64 واتينك بالحق وانا لصدقون
Edip-Layth	15:65 "So let your family leave during the last moments of the night, and you follow just behind them, and do not let any of you look back, and go to where you are commanded."
The Monotheist Group	15:65 "So let your family leave during the last hours of the night, and you follow just behind them, and do not let any of you look back, and go to where you are commanded."
Muhammad Asad	15:65 Go, then., with thy household while it is yet night, with thyself following them in the rear; and let none of you look back, ⁴⁶ but proceed whither you are bidden."
Rashad Khalifa	15:65 "You shall take your family during the night. Stay behind them, and make sure that none of you looks back. Go straight as commanded."
Shabbir Ahmed	15:65 "Go, then, with your family and followers while it is yet night. Follow them in the rear, and let none of you look back (ever to come back to this place). But proceed as you are commanded (by your Lord 11:81)."
Transliteration	15:65 Faasri bi-ahlika biqi tAAin minaallayli wa ittabiAA adb araham wal a yaltafitminkum ahadun waimdoo haythutu/maroon a
A	15:65 فاسر باهلك بقطع من الليل واتبع ادبرهم ولا يلتفت منكم احد وامضوا حيث تؤمرون
Edip-Layth	15:66 We conveyed him the decree, that the remnants of these people will be cut off in the morning.

The Monotheist Group	15:66 And We made it known to him, that the seed of these people will be cut off in the morning.
Muhammad Asad	15:66 And [through Our messengers] We revealed unto him this decree: "The last remnant of those [sinners] shall be wiped out" ⁴⁷ in the morn."
Rashad Khalifa	15:66 We delivered to him this command: those people are to be annihilated in the morning.
Shabbir Ahmed	15:66 And We made plain the case to him, "The last remnant of those shall be wiped out in the morning."
Transliteration	15:66 Waqaḍayna ilayhi <u>thalikaal</u> -amra anna d <u>abira</u> h <u>aola</u> -i maḡṭooAAunmuṣbiheena
A	15:66 وقضينا اليه ذلك الامر ان دابر هولاء مقطوع مصبحين
Edip-Layth	15:67 The people of the city came seeking good news.
The Monotheist Group	15:67 And the people of the city came seeking good news.
Muhammad Asad	15:67 And the people of the city came [unto Lot], rejoicing at the glad tiding. ⁴⁸
Rashad Khalifa	15:67 The people of the city came joyfully.
Shabbir Ahmed	15:67 The residents of the town came in rejoicing in anticipation. ²⁰
Transliteration	15:67 Wajaa ahlu almadeenati yastabshiroon a
A	15:67 وجاء اهل المدينة يستبشرون
Edip-Layth	15:68 He said, "These are my guests, so do not embarrass me!"
The Monotheist Group	15:68 He said: "These are my guests, so do not embarrass me!"
Muhammad Asad	15:68 Exclaimed [Lot]: "Behold, these are my guests: so put me not to shame,
Rashad Khalifa	15:68 He said, "These are my guests; do not embarrass me.
Shabbir Ahmed	15:68 Lot said, "Indeed, these are my guests; so do not embarrass me."
Transliteration	15:68 Qala inna haola-i ḍayfeefala tafḍahooni
A	15:68 قال ان هولاء ضيفي فلا تفضحون
Edip-Layth	15:69 "Be aware of God, and do not disgrace me!"
The Monotheist Group	15:69 "And be aware of God, and do not disgrace me!"
Muhammad Asad	15:69 but be conscious of God and disgrace me not!"
Rashad Khalifa	15:69 "Fear GOD, and do not shame me."
Shabbir Ahmed	15:69 "Be mindful of God and disgrace me not!"
Transliteration	15:69 Waittaqoo Allaha walatukhzooni
A	15:69 واتقوا الله ولا تخزون
Edip-Layth	15:70 They said, "Did we not forbid you from outsiders?"

The Monotheist Group	15:70 They said: "Did we not forbid you from outsiders?"
Muhammad Asad	15:70 They answered: "Have we not forbidden thee [to offer protection] to any kind of people?" ⁴⁹
Rashad Khalifa	15:70 They said, "Did we not enjoin you from contacting anyone?"
Shabbir Ahmed	15:70 They said, "Did we not forbid you from entertaining anyone?"
Transliteration	15:70 Qaloo awa lam nanhaka AAani alAAalameena
A	15:70 قالوا اولم ننهك عن العلمين
Edip-Layth	15:71 He said, "Here are my daughters if you are going to act." ⁶
The Monotheist Group	15:71 He said: "Here are my daughters if it is your intention."
Muhammad Asad	15:71 [Lot] said: "[Take instead] these daughters of mine, ⁵⁰ if you must do [whatever you intend to do]!"
Rashad Khalifa	15:71 He said, "Here are my daughters, if you must."
Shabbir Ahmed	15:71 Lot said, "Your wives, who are like my daughters, are better for you."
Transliteration	15:71 Qala haola-i banateen kuntum faAAaileena
A	15:71 قال هولاء بناتى ان كنتم فعلين
Edip-Layth	15:72 By your life, they are in their drunkenness, blundering.
The Monotheist Group	15:72 By your life, they are in their drunkenness, blundering.
Muhammad Asad	15:72 [But the angels spoke thus:] "As thou livest, [O Lot, they will not listen to thee:] ⁵¹ behold, in their delirium [of lust] they are but blindly stumbling to and fro!"
Rashad Khalifa	15:72 But, alas, they were totally blinded by their lust.
Shabbir Ahmed	15:72 The messengers said to Lot, "They will not listen to you even if you preach them all your life." They were highly intoxicated, stumbling up and down.
Transliteration	15:72 LaAAamruka innahum lafee sakratihimyaAAamahoon
A	15:72 لعمرك انهم لفي سكرتهم يعمهون
Edip-Layth	15:73 So the scream took them at sunrise.
The Monotheist Group	15:73 So the scream took them at sunrise.
Muhammad Asad	15:73 And thereupon the blast [of Our punishment] overtook them ⁵² at the time of sunrise,
Rashad Khalifa	15:73 Consequently, the disaster struck them in the morning.
Shabbir Ahmed	15:73 The blast (of requital) overtook them at the time of sunrise.
Transliteration	15:73 Faakhat-humu alssayhatumushriqeena
A	15:73 فاخذتهم الصيحة مشرقين
	15:74 Thus We turned it upside down, and rained upon them with fiery

Edip-Layth	projectiles.
The Monotheist Group	15:74 Thus We turned it upside down, and rained upon them with fiery projectiles.
Muhammad Asad	15:74 and We turned those [sinful towns} upside down, and rained down upon them stone-hard blows of chastisement pre-ordained. 53
Rashad Khalifa	15:74 We turned it upside down, and showered them with devastating rocks.
Shabbir Ahmed	15:74 We turned the towns upside down and showered upon them hard heated rocks.
Transliteration	15:74 FajaAAalna AAaliyaha safilahawaamtarna AAalayhim hijaratan minsijjeelin
A	15:74 فجعلنا عليها سافلها وامطرنا عليهم حجارة من سجيل
Edip-Layth	15:75 In this are signs for those who distinguish.
The Monotheist Group	15:75 In this are signs for those who see.
Muhammad Asad	15:75 Verily, in all this there are messages indeed for those who can read the signs: 54
Rashad Khalifa	15:75 This is a lesson for those who possess intelligence.
Shabbir Ahmed	15:75 Therein, are lessons for the inquiring minds.
Transliteration	15:75 Inna fee thalika laayatinlilmutawassimeena
A	15:75 ان فى ذلك لءايت للمتوسمين
Edip-Layth	15:76 It is on an established path.
The Monotheist Group	15:76 And it was on an established path.
Muhammad Asad	15:76 for, behold, those [towns] stood by a road that still exists. 55
Rashad Khalifa	15:76 This will always be the system.
Shabbir Ahmed	15:76 Those towns (Sodom and Gomorrah) stood by a road that still exists.
Transliteration	15:76 Wa-innaha labisabeelin muqeein
A	15:76 وانها لبسبيل مقيم
Edip-Layth	15:77 In that is a sign for those who acknowledge.
The Monotheist Group	15:77 In that is a sign for the believers.
Muhammad Asad	15:77 Verily, herein lies a message indeed for all who believe [in God].
Rashad Khalifa	15:77 This is a sign for the believers.
Shabbir Ahmed	15:77 Most certainly, herein is a message for those who believe.
Transliteration	15:77 Inna fee thalika laayatanlilmu/mineena
A	15:77 ان فى ذلك لءاية للمومنين
Edip-Layth	15:78 The dwellers of the forest were wicked.

The Monotheist Group	15:78 And the dwellers of the forest were wicked.
Muhammad Asad	15:78 AND THE DWELLERS of the wooded dales [of Madyan, too,] were inveterate evildoers, ⁵⁶
Rashad Khalifa	15:78 The people of the woods also were transgressors.
Shabbir Ahmed	15:78 And the dwellers in woods (of Midyan, the people of Shoaib), were also wrongdoers.
Transliteration	15:78 Wa-in k _a na aṣ-ḥabū _u l-aykati laṭḥalimeena
A	15:78 وان كان اصحب الايكة لظلمين
Edip-Layth	15:79 So, We sought revenge from them. They were both on an open plain.
The Monotheist Group	15:79 So, We sought revenge from them. And they were both on an open plain.
Muhammad Asad	15:79 and so We inflicted Our retribution on them. And, behold, both these [sinful communities] lived by a highway, [to this day] plain to see ⁵⁷
Rashad Khalifa	15:79 Consequently, we avenged from them, and both communities are fully documented.
Shabbir Ahmed	15:79 And so We (Our Law of Requital) struck them. Both these communities lived by a highway, plain to see.
Transliteration	15:79 Faintaqamna _u minh _u m wa-innahum _u alabi-im _u amin mubeenin
A	15:79 فانتقمنا منهم وانهما لبامام مبين
Edip-Layth	15:80 The dwellers of the cavern rejected the messengers.
The Monotheist Group	15:80 And the dwellers of the cavern disbelieved the messengers.
Muhammad Asad	15:80 AND, [likewise,] indeed, the people of Al-Hijr ⁵⁸ gave the lie to [Our] message-bearers:
Rashad Khalifa	15:80 The people of Al-Hijr disbelieved the messengers.
Shabbir Ahmed	15:80 And likewise, the dwellers in Al-Hijr (Thamud of Saaleh) denied Our messengers.
Transliteration	15:80 Walaqad kaṭḥṭhaba aṣ-ḥabū _u lḥijri almursaleena
A	15:80 ولقد كذب اصحب الحجر المرسلين
Edip-Layth	15:81 We gave them Our signs, but they turned away from them.
The Monotheist Group	15:81 And We gave them Our signs, but they turned away from them.
Muhammad Asad	15:81 for We did vouchsafe them Our messages, but they obstinately turned their backs upon them-
Rashad Khalifa	15:81 We gave them our revelations, but they disregarded them.
Shabbir Ahmed	15:81 And We gave them Our messages, but they stubbornly turned away from them.
Transliteration	15:81 Waataynahum _u ayatina _u fakanoo AAanha _u muAAarideena
A	

15:81 وءاتينهم ءايتنا فكانوا عنها معرضين

Edip-Layth	15:82 They used to sculpt from the mountains dwellings that were secure.
The Monotheist Group	15:82 And they used to sculpt from the mountains dwellings that were secure.
Muhammad Asad	15:82 notwithstanding that they had been wont [to enjoy Our blessings and] to hew out dwellings from the mountains, [wherein they could live] in security ⁵⁹
Rashad Khalifa	15:82 They used to carve secure homes out of the mountains.
Shabbir Ahmed	15:82 They used to carve secure homes out of the mountains.
Transliteration	15:82 Wak <u>a</u> noo yan <u>hi</u> toona mina aljib <u>al</u> ibuyootan <u>a</u> mineena
A	15:82 وكانوا ينحتون من الجبال بيوتا ءامنين

Edip-Layth	15:83 But the blast took them in the morning.
The Monotheist Group	15:83 So the scream took them in the morning.
Muhammad Asad	15:83 and so the blast [of Our punishment] overtook them at early morn,
Rashad Khalifa	15:83 The disaster hit them in the morning.
Shabbir Ahmed	15:83 And so the blast (of requital) overtook them early in the morning.
Transliteration	15:83 Faakha <u>th</u> at-humu al <u>ss</u> ay <u>h</u> atumu <u>s</u> bi <u>h</u> eena
A	15:83 فاخذتهم الصيحة مصبحين

Edip-Layth	15:84 What they earned did not benefit them.
The Monotheist Group	15:84 What benefit did what they earn make for them?
Muhammad Asad	15:84 and of no avail to them was all [the power] that they had acquired.
Rashad Khalifa	15:84 What they hoarded did not help them.
Shabbir Ahmed	15:84 And of no avail to them was all the power that they had acquired.
Transliteration	15:84 Fam <u>a</u> aghna <u>AA</u> anhum m <u>a</u> k <u>an</u> ooyaksiboona
A	15:84 فما اغنى عنهم ما كانوا يكسبون

Edip-Layth	<i>The End of the World and Seven Pairs</i> 15:85 We did not create the heavens and the earth and what is in between except with the truth. The moment is coming, so overlook their faults gracefully. ⁷
The Monotheist Group	15:85 And We have not created the heavens and the Earth and what is in between except with the truth. And the Hour is coming, so overlook their faults gracefully.
Muhammad Asad	15:85 AND [remember:] We have not created the heavens and the earth and all that is between them without [an inner] truth; ⁶⁰ but, behold, the Hour [when this will become clear to all] is indeed yet to come. Hence, forgive [men's failings] with fair forbearance:
Rashad Khalifa	<i>End of the World Unveiled</i> 15:85 We did not create the heavens and the earth, and everything between them, except for a specific purpose. The end of the world will come, so treat them

	with benign neglect. ⁴
Shabbir Ahmed	15:85 Remember, We have not created the heavens and the earth and all that is between them, without purpose. Indeed, the Hour is surely coming (when the believers will be victorious). So overlook their faults (O Prophet!), and forgive them graciously. ²¹
Transliteration	15:85 Wama khalaqna al-ard wa baynahum illa al-haqqa wa-inna al-lasaa'atun faisfahi al-safhaal-jameela
A	15:85 وما خلقنا السموت والارض وما بينهما الا بالحق وان الساعة لءاتية فاصفح الجميل
Edip-Layth	15:86 Your Lord is the Creator, the Knower.
The Monotheist Group	15:86 Your Lord is the Creator, the Knower.
Muhammad Asad	15:86 verily, thy Sustainer is the all-knowing Creator of all things! ⁶¹
Rashad Khalifa	15:86 Your Lord is the Creator, the Omniscient.
Shabbir Ahmed	15:86 Surely, your Lord! He is the All Knower Creator.
Transliteration	15:86 Inna rabbaka huwa alkhallaaq al-aaleemu
A	15:86 ان ربك هو الخلق العليم
Edip-Layth	15:87 We have given you seven of the pairs and the great Quran. ⁸
The Monotheist Group	15:87 And We have given you seven of the pairs and the great Qur'an.
Muhammad Asad	15:87 AND, INDEED, We have bestowed upon thee seven of the oft repeated [verses], and [have, thus, laid open before thee] this sublime Qur'an: ⁶²
Rashad Khalifa	15:87 We have given you the seven pairs, and the great Quran.
Shabbir Ahmed	15:87 We have given you several examples from history that repeats itself, and We have given you this Sublime Qur'an that defines the laws of the rise and fall of nations. ²²
Transliteration	15:87 Walaqad ataynaka sabAAan minaalmathanee waalqur-ana alAAathheema
A	15:87 ولقد ءاتيناك سبعا من المثانى والقرءان العظيم
Edip-Layth	15:88 So do not linger with your eyes on what We have bestowed upon some couples from them, do not grieve for them, and lower your wing for those who acknowledge.
The Monotheist Group	15:88 So do not linger with your eyes on what We have bestowed upon some couples from them, and do not grieve for them, and lower your wing for the believers.
Muhammad Asad	15:88 [so] turn, not thine eyes [longingly] towards the worldly benefits which We have granted unto some ⁶³ of those [that deny the truth]. And neither grieve over those [who refuse to heed thee], but spread the wings of thy tenderness over the believers, ⁶⁴
Rashad Khalifa	15:88 Do not be jealous of what we bestowed upon the other (messengers), and do not be saddened (by the disbelievers), and lower your wing for the believers.

Shabbir Ahmed	15:88 So do not even look at the worldly possessions that We have given to different people (among the deniers) and grieve not that their luxuries keep them from seeing the truth. But lower your wing of kindness to the believers. ²³
Transliteration	15:88 La tamuddanna AAaynayka il a m amattaAAna bihi azw ajan minhum wal a tahzanAAalayhim waikhfid janahaka ilmu/mineena
A	15:88 لا تمدن عينيك الى ما متعنا به ازوجا منهم ولا تحزن عليهم واخفض جناحك للمؤمنين
Edip-Layth	15:89 Say, "I am a manifest warner."
The Monotheist Group	15:89 And say: "I am the clarifying warner."
Muhammad Asad	15:89 and say: "Behold, I am indeed the plain warner [promised by God] ! ⁶⁵
Rashad Khalifa	15:89 And proclaim: "I am the manifest warner."
Shabbir Ahmed	15:89 Say, "Truly, I am one who warns openly and without ambiguity."
Transliteration	15:89 Waqul innee an a alnnattheerualmubeenu
A	15:89 وقل انى انا النذير المبين
Edip-Layth	<i>The Dividers</i> 15:90 As We have sent down on the dividers. ⁹
The Monotheist Group	15:90 As We have sent down on the dividers.
Muhammad Asad	15:90 [For, thou art the bearer of a divine writ ⁶⁶] such as We have bestowed from on high upon those who [afterwards] broke it up into parts, ⁶⁷
Rashad Khalifa	15:90 We will deal with the dividers.
Shabbir Ahmed	15:90 We did send down punishment upon the formulators of sects, after such warnings.
Transliteration	15:90 Kama anzalna AAalaalmuqtasimeena
A	15:90 كما انزلنا على المقتسمين
Edip-Layth	15:91 The ones who have taken the Quran apart.
The Monotheist Group	15:91 The ones who have taken the Qur'an as obsolete.
Muhammad Asad	15:91 [and] who [now] declare this Qur'an to be [a tissue of] falsehoods! ⁶⁸
Rashad Khalifa	15:91 They accept the Quran only partially.
Shabbir Ahmed	15:91 Those who cause division and sectarianism after (this revelation), will be seen as dismembering the Qur'an.
Transliteration	15:91 Allattheena jaAAaloo alqur-anaAAaideena
A	15:91 الذين جعلوا القرآن عضين
Edip-Layth	15:92 By your Lord, We will ask them all.
The Monotheist Group	15:92 By your Lord, We will ask them all.
Muhammad Asad	15:92 But, by thy Sustainer! [On the Day of Judgment] We shall indeed call them

	to account, one and all,
Rashad Khalifa	15:92 By your Lord, we will question them all,
Shabbir Ahmed	15:92 Therefore, by your Lord, We will surely call all of them to account.
Transliteration	15:92 Fawarabbika lanas-alannahum ajmaAAeen a
A	15:92 فوربك لنسألنهم اجمعين
Edip-Layth	15:93 Regarding what they used to do.
The Monotheist Group	15:93 Regarding what they use to do.
Muhammad Asad	15:93 for whatever they have done!
Rashad Khalifa	15:93 about everything they have done.
Shabbir Ahmed	15:93 For whatever they have done!
Transliteration	15:93 AAammaḡ kanoo yaAAamaloona
A	15:93 عما كانوا يعملون
Edip-Layth	15:94 So proclaim what you have been commanded and turn away from those who set up partners.
The Monotheist Group	15:94 So proclaim what you have been commanded and turn away from those who set up partners.
Muhammad Asad	15:94 Hence, proclaim openly all that thou hast been bidden [to say], and leave alone all those who ascribe divinity to aught beside God:
Rashad Khalifa	15:94 Therefore, carry out the orders given to you, and disregard the idol worshipers.
Shabbir Ahmed	15:94 So, proclaim openly all that you have been commanded and disregard those who bring forth 'authorities' parallel to Him.
Transliteration	15:94 FaiḡdaAA bimā tu/maruwaaAAariḡ AAani almushrikeena
A	15:94 فاصدع بما تومر واعرض عن المشركين
Edip-Layth	15:95 We will relieve you from the mockers.
The Monotheist Group	15:95 We will relieve you from those who mocked.
Muhammad Asad	15:95 verily, We shall suffice thee against all who [now] deride [this message - all]
Rashad Khalifa	15:95 We will spare you the mockers,
Shabbir Ahmed	15:95 Surely, We shall suffice you against all who deride this message.
Transliteration	15:95 Innaḡ kafaynāka almustahzi-eena
A	15:95 انا كفيناك المستهزئين
Edip-Layth	15:96 Those who sat up with God another god; they will come to know.
The Monotheist Group	15:96 Those who placed with God another god. They will come to know.
	15:96 who assert that there are, side by side with God, other divine powers as

Muhammad Asad	well: ⁶⁹ for in time they will come to know [the truth].
Rashad Khalifa	15:96 who set up another god beside GOD. They will surely find out.
Shabbir Ahmed	15:96 And those who set up another god besides God, soon they will come to know.
Transliteration	15:96 Allat <u>h</u> eenā yajAAaloona maAAa All <u>ā</u> hiil <u>ā</u> han <u>ā</u> khara fasawfa yaAAalamoon <u>a</u>
A	15:96 الذين يجعلون مع الله الها آخر فسوف يعلمون
Edip-Layth	15:97 We know that your chest is strained by what they say.
The Monotheist Group	15:97 And We know that your chest is strained by what they say.
Muhammad Asad	15:97 And well do We know that thy bosom is constricted by the [blasphemous] things that they say:
Rashad Khalifa	15:97 We know full well that you may be annoyed by their utterances.
Shabbir Ahmed	15:97 And We know well that your heart is distressed by what they say.
Transliteration	15:97 Walaqad naAAalamu annaka ya <u>d</u> eequ <u>s</u> adrukabim <u>ā</u> yaqooloon <u>a</u>
A	15:97 ولقد نعلم انك يضيق صدرك بما يقولون
Edip-Layth	15:98 So glorify with the praise of your Lord, and be of those who prostrate.
The Monotheist Group	15:98 So glorify with the praise of your Lord, and be of those who prostrate.
Muhammad Asad	15:98 but extol thou thy Sustainer's limitless glory and praise Him, and be of those who prostrate themselves [before Him] in adoration,
Rashad Khalifa	15:98 You shall sing the praises of your Lord, and be with the prostrators.
Shabbir Ahmed	15:98 But strive to manifest the glory of your Lord that the Giver of such Magnificent guidance is worthy of all praise. Be among those who humbly adore Him. ²⁴
Transliteration	15:98 Fasabbih <u>b</u> i <u>h</u> amdi rabbika wakunmina alssajideen <u>a</u>
A	15:98 فسيح بحمد ربك وكن من السجدين
Edip-Layth	15:99 Serve your Lord until certainty comes to you.
The Monotheist Group	15:99 And serve your Lord until certainty comes to you.
Muhammad Asad	15:99 and worship thy Sustainer till death comes to thee. ⁷⁰
Rashad Khalifa	15:99 And worship your Lord, in order to attain certainty.
Shabbir Ahmed	15:99 Serve your Lord so that you may have conviction in the forthcoming success.
Transliteration	15:99 Wa <u>o</u> AAbud rabbaka <u>h</u> att <u>ā</u> ya/tiyaka alyaqeen <u>u</u>
A	15:99 واعبد ربك حتى ياتيك اليقين

End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (15:1)

A1L30R200. These letters/numbers play an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#). Quran's divine nature, authenticity and the promise regarding the protection of its message (zikr) have been supported by the mathematical structure of the Quran discovered in 1974. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (15:9)

The Quran is protected through an interlocking error-sensitive mathematical code. The emphasis in this short verse is unique; with its four references to God and his angels, it makes it clear that it is not the humans who would protect it, but the One who revealed the message. The word zikr (reminder) establishes a link between the preservation of the Quran and its mathematical system, which is described with the grammatically feminine of the same word, zikra ([74:31](#)). See [9:127](#); [41:41-42](#).

Edip-Layth - End Note 3 (15:26)

Creation "from" clay has two meanings. (1) clay as the substance of origin, and (2) clay as a place of origin. Both meanings could be true at the same time, though we learn from other verses that clay is not the only substance used in our creation; water too is a vital ingredient. Our Creator started the biological evolution of microscopic organisms within layers of clay. Recent scientific research led some scientists to consider clay as the origin of life, since clay is a porous network of atoms arranged geodesically within octahedral and tetrahedral forms. This design creates sliding and flexible layers that catalyze chemical reactions. Humans are the most advanced fruits of organic life started millions years ago from layers of clay. See [29:18-20](#); [41:9-10](#); [7:69](#); [24:45](#); [32:7-9](#); [71:14-17](#).

Edip-Layth - End Note 4 (15:29)

The word ruh, does not mean soul or spirit, as commonly thought. In the terminology of the Quran ruh means revelation, inspiration, information, or commands. The word nafs is used to mean person or consciousness ([39:42](#)). If we try to describe the human genetic makeup and the program etched into the brain in computer language, it is like a piece of hardware that facilitates communication, processing, analysis and synthesis of information through an intelligent system program containing God's knowledge/commands/code/logic (ruh) in its core. Person (nafs) is analogous to an open system program that can be improved through new application programs, addition of new features, and memory (experience) data. This system program (person) can be put in hibernation (sleep), or terminated by the turning off of the switch, or by the destruction of its essential hardware (death) ([39:42](#); [21:35](#); [29:57](#); [2:28](#); [10:56](#); [32:11](#); [45:15](#)). Contradictory and irrational actions that are the products of reflexive choices, gullibility, superstitious ideas, intoxicants, religious dogmas, peer pressure, ignorance, etc, might make the system program vulnerable to the attacks of evil viruses and Trojan horses ([6:116](#); [10:36,42](#); [17:36](#); [53:28](#); [2:170-171](#); [3:154](#); [8:22](#); [10:100](#); [12:40](#); [13:19](#); [28:63](#); [35:28](#); [39:9,18](#); [41:46](#); [45:15](#); [79:40](#); [9:31](#)). If due to prejudice and acquired bad habits, they do not use vigilant virus protection programs called critical thinking or logic, numerous harmful and fatal viruses might infect and corrupt system programs (persons) beyond reform ([2:231](#); [4:110](#); [7:160](#); [17:7](#); [31:13](#); [65:1](#); [91:7](#), and [6:110](#)). Good intentions, thoughts, deeds, habits, good networks, and numerous tests advance the system program (person) to new levels ([2:272](#); [23:60](#)).

Then the improved or regressed system program is separated from the hardware (death) and uploaded (recorded in the master record/ummul-kitab) for evaluation ([18:49](#); [6:38](#); [54:53](#)). Those that kept the system program free from infection and corruption, and improved it through various tests, are beamed to a higher dimension for eternal enjoyment ([89:27-30](#)). The system programs (persons) that had progressed (through acknowledgment and good deeds) and passed all major tests (through a humble and appreciative attitude during blessings and tragedies) in its previous hardware ([2:155](#); [3:186](#); [29:1-3](#)); these few successful system programs will be matched with an indestructible hardware (body) to live in eternal bliss ([81:7](#); [3:30,161,185](#); [40:17](#); [45:22](#); [50:21](#); [74:38](#); [89:27-28](#); [2:123,233,281](#)). Also, see [17:85](#); [39:42](#).

Edip-Layth - End Note 6 (15:71)

Did prophet Lot mean his own daughters or the daughters in his town? Regardless, he was reminding them to follow God's design, rather than choosing a lifestyle that contradicts it. The distorted Bible contains many false accusations against prophets. For instance, it depicts Lot as a drunkard who committed incest with his daughters (Genesis [19:30-38](#)).

Edip-Layth - End Note 7 (15:85)

The Quran contains some interesting hints regarding the end of the world. See [20:15](#); [72:27](#).

Edip-Layth - End Note 8 (15:87)

The meaning of saban minal mathani (seven from pairs) has been interpreted by the majority of scholars as "oft-repeated seven," implying the most repeated chapter of the Quran, the seven-versed first chapter. However, if the first chapter of the Quran is part of the Quran, it surely is the part of the "great Quran." If the arrangement of the words were different, "we gave you the great Quran and seven from pairs," then, such an interpretation could be more plausible, since a part of the whole can be repeated after the whole for the purpose of emphasis. If the "great Quran" is the entire Quran, which is the most reasonable understanding, then the "seven pairs" or "fourteen" (of something) might have implications beyond the Quran. There is a hint in the verse: it might refer to the life span of Muhammad's people and its relation to the end of the world.

Edip-Layth - End Note 9 (15:90)

These verses criticize the followers of sects, those who claim the existence of abrogation in the Quran, and those who ignore the entire context of the Quran when trying to understand a particular Quran statement or term. See [2:106](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (15:1)

See Appendix II.

Muhammad Asad - End Note 2 (15:1)

Regarding this lengthy rendering of the participial adjective mubin, see surah 12, note 2. In the above context, the term Qur'an (which, whenever it appears without the definite article al, denotes a solemn "recital" or "discourse") is preceded by the conjunction wa, which, in its simplest connotation, signifies "and"; but since it is used here to stress the present, particular instance of the divine writ (al-kitab), it can be omitted in the translation without affecting the meaning of the sentence.

Muhammad Asad - End Note 3 (15:2)

Since this revelation-i.e., the Qur'an-is clear in itself and clearly shows the truth, those who deliberately reject it now will have no excuse on Resurrection Day. As so often in the Qur'an, the past tense in the expression *alladhina kafaru* is indicative of conscious intent (see surah 2, note 6).

Muhammad Asad - End Note 4 (15:4)

Lit., "unless it [the community] had a known divine writ (*kitab ma'lum*)"-i.e., unless the people in question had been shown through a divine writ the meaning of right and wrong, and had deliberately rejected this divine guidance: cf. the statement, in [26:208](#), that "never have We destroyed any community unless it had had its warners", or in [6:131](#), that God "would never destroy a community for its wrongdoing so long as its people are still unaware [of the meaning of right and wrong]".

Muhammad Asad - End Note 5 (15:5)

I.e., every community - and, in the widest sense of this term, every civilization - has a God-willed, organic span of life resembling in this respect all other living organisms, destined to grow, to reach maturity and ultimately to decay. For the ethical implications of this law of nature and its bearing on the passage that follows, see [7:34](#) and the corresponding note 25.

Muhammad Asad - End Note 6 (15:7)

Cf. [6:8-9](#). The reference of the unbelievers to the Prophet's revelation is obviously sarcastic (*Zamakhshari*); hence my interpolation of the word "allegedly". Although these verses relate primarily to the pagan contemporaries of the Prophet, they broadly describe the negative attitude of unbelievers of all times.

Muhammad Asad - End Note 7 (15:8)

Sc., "and not just to satisfy a frivolous demand of people who-refuse to consider a prophetic message on its merits". Moreover-as is evident from the next clause-an actual appearance of the angels to ordinary men would but presage the Day of Judgment (described in [78:39](#) as "the Day of Ultimate Truth") and, thus, the doom of the deniers of the truth spoken of here.

Muhammad Asad - End Note 8 (15:8)

Cf. 6: 8-"had We sent down an angel, all would indeed have been decided", i.e., the Day of Judgment would have come.

Muhammad Asad - End Note 9 (15:9)

I.e., the Qur'an. The grammatical form *nazzalna* implies a gradual revelation ("step by step") over a period of time, as has been pointed out by *Zamakhshari* in his commentary on [2:23](#) (see the last sentence of my corresponding note 14).

Muhammad Asad - End Note 10 (15:9)

This prophecy has been strikingly confirmed by the fact that the text of the Qur'an has remained free from all alterations, additions or deletions ever since it was enunciated by the Prophet in the seventh century of the Christian era; and there is no other instance of any book, of whatever description, which has been similarly preserved over such a length of time. The early-noted variants in the reading of certain words of the Qur'an, occasionally referred to by the classical commentators, represent no more than differences in respect of diacritical marks or of vocalisation, and, as a rule, do not affect the meaning of the passage in question. (See also note 11 on [85:22](#), explaining the expression *lawh mahfuz*.)

Muhammad Asad - End Note 11 (15:10)

The term shi'ah denotes a distinct group of people having in common the same persuasion or adhering to the same principles of behaviour, and is sometimes (though not here) used in the sense of "sect".

Muhammad Asad - End Note 12 (15:13)

Cf. 6:10 and the corresponding note 9. My interpolation of the words "derision of Our message" is based on Tabari's and Zamakhshari's interpretations of the above passage. Regarding God's "causing" the deniers of the truth to sin, see surah 2, note 7, as well as surah 14, note 4.

Muhammad Asad - End Note 13 (15:13)

Lit., "although the way of life (sunnah) of those of olden times has already passed"-i.e., although the manner in which God has dealt with them has long since become a matter of common knowledge (Ibn Kathir).

Muhammad Asad - End Note 14 (15:15)

Lit., "we are people bewitched". Cf. 6:7, as well as the last paragraph of 10:2 and the corresponding note 5. The confusing of revealed truths with illusory "enchantment" or "sorcery" is often pointed out in the Qur'an as characteristic of the attitude of people who a priori refuse to accept the idea of revelation and, thus, of prophethood. The above two verses, implying that not even a direct insight into the wonders of heaven could convince "those who are bent on denying the truth", are a prelude to the subsequent passage, which once again draws our attention to the wonders of nature as an evidence of God's creative activity.

Muhammad Asad - End Note 15 (15:16)

My rendering of buruj as "great constellations" is based on the Taj al-'Arus; among the classical commentators, Baghawi, Baydawi and Ibn Kathir give the same interpretation, while Tabari (on the authority of Mujahid and Qatadah) explains this term as signifying "the stars" in general.

Muhammad Asad - End Note 16 (15:17)

The term shaytan ("satan") -derived from the verb shatana ("he was [or "became"] remote") -often denotes in the Qur'an a force or influence remote from, and opposed to, all that is true and good (Taj al-'Arus, Raghib): thus, for instance, in 2:14 it is used to describe the evil impulses (shayatin) within the hearts of "those who are bent on denying the truth". In its widest, abstract sense it denotes every "satanic force", i.e., every impulsion directed towards ends which are contrary to valid ethical postulates. In the present context, the phrase "every satanic force accursed (rajim)"-like the phrase "every rebellious (marid) satanic force" in a similar context in 37:7-apparently refers to endeavours, strongly condemned in Islam, to divine the future by means of astrological speculations: hence the preceding reference to the skies and the stars. The statement that God has made the heavens "secure" against such satanic forces obviously implies that He has made it impossible for the latter to obtain, through astrology or what is popularly described as "occult sciences", any real knowledge of "that which is beyond the reach of human perception" (al-ghayb).

Muhammad Asad - End Note 17 (15:18)

Lit., "excepting [or "except that"] anyone who seeks to hear by stealth.. .", etc. The implication seems to be that any attempt at fathoming the mysteries of the unknowable by such illicit means ("by stealth") is inevitably followed by "a flame clear to see", i.e., by burning, self-evident frustration. (Cf. also 37:10.)

Muhammad Asad - End Note 18 (15:20)

Lit., "whose providers you are not"; i.e., all living organisms -whether plants or animals which are not

tended by man but are nevertheless provided for. in its wider sense, this phrase stresses the notion that all living beings-man included-are provided for by God, and by Him alone (cf. [11:6](#)).

Muhammad Asad - End Note 19 (15:21)

Lit., "but with Us are its storehouses".

Muhammad Asad - End Note 20 (15:21)

Lit., "and We do not send it down [i.e., "create it"] otherwise than according to a measure known [to Us]": that is, in accordance with the exigencies of God's plan as such and with the function which any particular thing or phenomenon is to have within that plan.

Muhammad Asad - End Note 21 (15:22)

I.e., by pollination as well as by bringing rain-clouds.

Muhammad Asad - End Note 22 (15:23)

Lit., "We are [or "shall be"] the inheritors (al-warithun)": an idiomatic metaphor based, according to the consensus of all classical commentators, on the use of the term "inheritor" or "heir" in the sense of "one who remains after his predecessor has passed away"-in this case, after all creation has perished. (Cf. the expression "the heritage of the heavens and of the earth" used, with reference to God, in [3:180](#) and [57:10](#).)

Muhammad Asad - End Note 23 (15:24)

Or: "those of you who hasten forward [towards Us], and those who lag behind". Both these interpretations are considered equally legitimate by the early commentators.

Muhammad Asad - End Note 24 (15:26)

There are many references in the Qur'an to man's having been "created out of clay (tin)" or "out of dust (turab)", both these terms signifying man's lowly biological origins as well as the fact that his body is composed of various organic and inorganic substances existing-in other combinations or in their elementary forms-on or in the earth. The term salsal, occurring in three verses of this surah as well as in [55:14](#), adds a further dimension to this concept. According to most of the philological authorities, it denotes "dried clay that emits a sound" (i.e., when it is struck); and since it is used in the Qur'an exclusively with reference to the creation of man, it seems to contain an allusion to the power of articulate speech which distinguishes man from all other animal species, as well as to the brittleness of his existence (cf. the expression "like pottery" in [55:14](#)). As the construction of the sentence shows, this salsal is stated to have evolved (Razi) out of hama' - which, according to some authorities, is the plural of ham'ah, signifying "dark, fetid mud" or "dark slime"-while the participial adjective masnun which qualifies this noun denotes, as Razi points out, both "altered" (i.e., in its composition) and "brought into shape": hence my rendering of this expression as "transmuted", which to some extent combines both of the above meanings. To my mind, we have here a description of the primeval biological environment out of which the "sounding clay" - the matrix, as it were - of man's physical body has evolved in accordance with God's plan of creation.

Muhammad Asad - End Note 25 (15:27)

Cf. [55:15](#)- "out of the confusing flame of fire (marij min nar)": i.e., of non-corporeal elements. The noun al-jann, rendered by me as "the invisible beings", is in reality a singular, denoting here the kind of these particular beings or forces, similar to the use of the singular noun "man" (al-insan) which describes the collective entity "mankind". The etymology of the word jann (the plural of which is jinn) has been briefly touched upon in note 86 on [6:100](#); a more detailed discussion of its meaning is found

in Appendix III.

Muhammad Asad - End Note 26 (15:29)

Cf. 2 : 30-34 and the corresponding notes, as well as [7:11-18](#). The allegorical character of all the passages bearing on the creation of man and on God's command to the angels to prostrate themselves before him is brought out clearly in God's saying, "I am about to create mortal man ... ; and when I have formed him fully. ..", etc.: for it is obvious that, in reality, no lapse of time is required for God's completing His creation - since, "when He wills a thing to be, He but says unto it, 'Be'-and it is" (cf. [2:117](#), [3:47](#) and 59, [6:73](#), [16:40](#), [19:35](#), [36:82](#) and [40:68](#)). God's "breathing of His spirit" into man is obviously a metaphor for His endowing him with life and consciousness: that is, with a soul.

Muhammad Asad - End Note 27 (15:31)

See note 10 on [7:11](#). For the deeper meaning of this "rebellion", see note 31 below.

Muhammad Asad - End Note 28 (15:35)

Lit., "is upon thee".

Muhammad Asad - End Note 29 (15:39)

See surah 7, note 11.

Muhammad Asad - End Note 30 (15:40)

Lit., "Thy sincere servants": i.e., those who are so deeply conscious of God that no "blandishment of Satan" can lead them astray. (See also note 32 below.)

Muhammad Asad - End Note 31 (15:41)

I.e., "this is what I have willed" - namely, that Iblis (or Satan) should tempt man, but should have no power to seduce those who are truly conscious of God. Thus, the Qur'an makes it clear that despite his ostensible "rebellion" against his Creator, Satan fulfils a definite function in God's plan: he is the eternal tempter who enables man to exercise his God-given freedom of choice between good and evil and, thus, to become a being endowed with moral free will. (See in this connection [19:83](#), as well as note 26 on [2:34](#) and note 16 on [7:24](#).)

Muhammad Asad - End Note 32 (15:42)

Lit., "except him who shall follow thee from among those who are lost in grievous error". (Cf. [14:22](#), according to which Satan will thus address his erstwhile followers on Judgment Day: "I had no power at all over you: I but called you-and you responded unto me.") This phrase constitutes the essential difference between the above passage and the similar one in [7:11-18](#).

Muhammad Asad - End Note 33 (15:44)

Lit., "it has seven gates, [with] an allotted share of them for each gate". This probably means "seven degrees" of hell, i.e., of the suffering which, in the life to come, awaits the "followers of Satan" in accordance with the gravity of their sins (Razi; a similar explanation is given by Qatadah, as quoted by Tabari). It should also be remembered that the concept of "hell" as such is referred to in the Qur'an under seven different names, all of them metaphorical (necessarily so, because they relate to what the Qur'an describes as al-ghayb, "something that is beyond the reach of human perception"): namely nar ("fire, which is the general term), jahannam ("hell"), jahim ("blazing fire"), sa`ir ("blazing flame"), saqar ("hell-fire"), laza ("raging flame"), and hutamah ("crushing torment"). Since, as I have mentioned, these designations of other-worldly suffering are obviously allegorical, we may also assume

that the "seven gates of hell" have the same character, and signify "seven approaches [or "ways"] to hell". Furthermore, it is well known that in the Semitic languages-and most particularly in classical Arabic-the number "seven" is often used in the sense of "several" or "various" (cf. Lisan al-'Arab, Taj al-'Arus, etc.): and so the above Qur'anic phrase may well have the meaning of "various ways leading to hell" -in other words, many ways of sinning.

Muhammad Asad - End Note 34 (15:47)

I.e., all being equal in dignity, and therefore free from envy. As Razi points out, the plural noun *surur* (sing. *sarir*), which literally denotes "couches" or, occasionally, "thrones", signifies also "seats [or "thrones"] of eminence" or "of happiness (*surur*)", from which latter word the noun *sarir* and its plural *surur* may be derived. The sublime quality of these "thrones of happiness" is in some instances further symbolized by expressions like "gold-encrusted" ([56:15](#)) or "raised high" ([88:13](#)).

Muhammad Asad - End Note 35 (15:48)

Lit., "never shall they be caused to depart from it".

Muhammad Asad - End Note 36 (15:50)

In his commentary on the above two verses, Razi notes that the statement relating to God's forgiveness and grace contains a threefold emphasis-expressed by the repetition of the personal pronoun *ana* relating to God, and the definite article *al* before each of the two participial adjectives - whereas there is no such stress in the mention of His chastisement of recalcitrant sinners. (Cf. [6:12](#)- and the corresponding note 10-as well as [6:54](#), both of which verses state that God "has willed upon Himself the law of grace and mercy".)

Muhammad Asad - End Note 37 (15:51)

For a more detailed story of Abraham and the heavenly messengers, see verses 69-76 of Surah 11 (Hud), which was revealed shortly before the present one. The connection between this story and the preceding stress on God's grace arises from Abraham's saying (in verse 56), "And who-other than those who have utterly lost their way-could ever lose the hope of his Sustainer's grace?" Similarly, the subsequent references (in verses 58-84) to the sinful communities that were destroyed because they refused to heed the warnings of their prophets are, obviously, meant to illustrate the reverse of God's grace, namely, His inevitable chastisement of deliberate, unrepented sinning (verse 50 above).

Muhammad Asad - End Note 38 (15:52)

For the reason of Abraham's and Sarah's apprehension, see [11:70](#).

Muhammad Asad - End Note 39 (15:53)

Le., will be a prophet.

Muhammad Asad - End Note 40 (15:55)

Lit., "We have given thee the glad tiding of the truth" -i.e., of the truth willed by God On (Ibn `Abbas, as quoted by Razi).

Muhammad Asad - End Note 41 (15:58)

I.e., to the people of Sodom (see also [7:80-84](#) and [11:77-83](#)).

Muhammad Asad - End Note 42 (15:60)

See [7:83](#) and the corresponding note 66, as well as [11:81](#) and [66:10](#). My interpolation of the words "of whom God says" is necessitated by the elliptic use of the verb gaddarna - which, in the sense of "We have ordained" or "decreed", is an act attributed in the Qur'an invariably, and exclusively, to God. As I have repeatedly pointed out in my notes, God's "ordaining" a sinner to commit a sin or His "decreeing" that he should remain deaf to the voice of truth is a metonym for the natural law instituted by Him, which has been explained in surah 2, note 7; it refers also, generally speaking, to God's absolute fore-knowledge of how any of His creatures will act in a given situation (Zamakhshari). See also note 56 on [11:34](#) and note 4 on [14:4](#).

Muhammad Asad - End Note 43 (15:62)

Implying that they might be assaulted by the sinful people of his town: cf. [11:77](#) and the corresponding note 107.

Muhammad Asad - End Note 44 (15:63)

Lit., "that about which they have persistently been (kanu) in doubt"-i.e., the doom which, in this world or in the hereafter, is the inevitable consequence of deliberate sinning: a prediction which the sinners themselves so often deride (cf. [6:57-58](#), [8:32](#), [11:8](#), and the corresponding notes). To my mind, this sentence constitutes the reason for the repetition, in this surah, of the stories of Lot's people and the other sinful communities of old that were punished for their persistent transgressions against all moral laws.

Muhammad Asad - End Note 45 (15:64)

Lit., "We have brought thee for [to come to thee with] the truth".

Muhammad Asad - End Note 46 (15:65)

For an explanation of this metaphorical "looking back", see Surah 11, note 112.

Muhammad Asad - End Note 47 (15:66)

Lit., "cut off".

Muhammad Asad - End Note 48 (15:67)

Sc., "of the arrival of handsome strangers". See also [7:80-81](#) and [11:77-79](#), as well as the relevant notes.

Muhammad Asad - End Note 49 (15:70)

Lit., "all people" (al-'alamin): obviously, because Lot was a stranger in Sodom-having come there from Mesopotamia, his and Abraham's country of origin (see surah 11, note 102)-and had previously aroused the ire of the Sodomites by his moral reproaches (cf. [7:80-82](#)).

Muhammad Asad - End Note 50 (15:71)

See surah 11, note 109.

Muhammad Asad - End Note 51 (15:72)

The above two interpolations are based on Zamakhshari's oath "As thou livest" reads, literally, "By thy life"._

Muhammad Asad - End Note 52 (15:73)

Regarding the meaning of the term sayhah, rendered by me as "blast ment", see surah 11, note 98.

Muhammad Asad - End Note 53 (15:74)

See surah 11, note 114.

Muhammad Asad - End Note 54 (15:75)

In its full significance, the term mutawassim denotes "one who applies his mind to the study of the outward appearance of a thing with a view to understanding its real nature and its inner characteristics" (Zamakhshari and Razi).

Muhammad Asad - End Note 55 (15:76)

The existence of that road, which led from northern Hijaz to Syria, skirting the Dead Sea-to the north-east of which Sodom and Gomorrah were situated-has received startling confirmation through aerial photographs recently published by the American School of Oriental Research (New Haven, Connecticut). These photographs clearly show the ancient road as a dark streak winding northwards, more or less parallel with the eastern shores of the Dead Sea.

Muhammad Asad - End Note 56 (15:78)

As is evident from [26:176](#) ff., the "dwellers of the wooded dales (al-aykah)" were the people of Madyan, who refused to pay heed to their prophet, Shu'ayb, and were thereupon destroyed, apparently by an earthquake and/or a volcanic eruption (cf. [7:85-93](#) and [11:84-95](#)).

Muhammad Asad - End Note 57 (15:79)

Le., the people of Lot and those of Shu'ayb, who inhabited adjacent regions (see surah 7, note 67), and whose fate should be an example as plain to see as the highway which passes through the regions once inhabited by them.

Muhammad Asad - End Note 58 (15:80)

I.e., the tribe of Thamud (see surah 7, note 56), who in pre-Islamic times inhabited the region of Al-Hijr in northernmost Hijaz, south of the oasis of Taymah. The story of the Thamud is found in [7:73-79](#).

Muhammad Asad - End Note 59 (15:82)

See [7:74](#) and the corresponding notes (particularly note 59).

Muhammad Asad - End Note 60 (15:85)

For an explanation of this rendering of illa bi'l-hagq (lit., "otherwise than with [or "in"] truth"), see surah 10, note 11.

Muhammad Asad - End Note 61 (15:86)

Le., "He has created all human beings with full knowledge of their natural differentiation and the disparity in their respective conditions" (Razi) -and this, of course, includes their failings and errors. (Cf. [7:199](#) - "Make due allowance for man's nature" - and the corresponding note 162.)

Muhammad Asad - End Note 62 (15:87)

With these words, the discourse returns to the theme enunciated at the beginning of this surah and indirectly alluded to in verse 85 as well: namely, the revelation of the divine writ, destined to serve as a moral guidance to man, who cannot, as yet, discern the meaning and purpose of God's creation. - According to most of the authorities, including some of the foremost Companions of the Prophet, "The Seven Oft-Repeated [Verses]" is a designation given by Muhammad himself to the first surah of the Qur'an, which has also been described by him as "The Essence of the Divine Writ" (Umm al-Kitab) inasmuch as it alludes to all the ethical and metaphysical principles set forth in the Qur'an (Bukhari, Kitab at-Tafsir). See also my introductory note to Al-Fatihah ("The Opening").

Muhammad Asad - End Note 63 (15:88)

The philological authorities are unanimous in that the plural noun *azwaj* denotes here "kinds" of people, or "some" of them, and not -as certain modern translators of the Qur'an have assumed - "pairs".

Muhammad Asad - End Note 64 (15:88)

Lit., "lower thy wing for the believers": an idiomatic metaphor for loving tenderness and humility (see [17:24](#) and the corresponding note 28).

Muhammad Asad - End Note 65 (15:89)

The above interpolated phrase offers, to my mind, the only satisfactory explanation of the definite articles prefixed to the words *an-nadhir al-mubin* ("the plain warner"). This construction possibly alludes to the Biblical prediction of the advent of the Prophet Muhammad appearing in Deuteronomy xviii, 15 and 18, which has been discussed by me in surah 2, note 33.

Muhammad Asad - End Note 66 (15:90)

Thus Zamakhshari, explaining the elliptic beginning of this sentence and its logical connection with the preceding verse as well as with verse 87.

Muhammad Asad - End Note 67 (15:90)

This is apparently a reference to the followers of the Bible, who "believe in some parts of the divine writ and deny the truth of other parts" (cf. [2:85](#))-i.e., who act in accordance with those principles of the Bible which suit their inclinations and the prevailing social trends, and disregard the others, thus denying, by implication, their validity.

Muhammad Asad - End Note 68 (15:91)

This, according to the *Taj al-'Arus* (art. *`adiha* and *`adawa*) is the meaning of *`idin* in the above context: an interpretation also advanced by Tabari and Razi (in the last paragraph of the latter's commentary on this verse). Another interpretation -equally acceptable from the purely linguistic point of view - is "[those] who cut up the Qur'an into separate parts": i.e., accept (on the analogy of the Jews and the Christians) some of it as true and regard the rest as Muhammad's invention. But since - as Tabari points out - those who refuse to believe in the divine origin of the Qur'an do not accept any of it as true, the first interpretation is by far the preferable.

Muhammad Asad - End Note 69 (15:96)

Lit., "who postulate (*yaj'alun*), side by side with God, another deity (*ilah*)"-a term which is obviously used here in its generic sense, embracing anything that could be visualized as a "divine power": hence my use of the plural.

Muhammad Asad - End Note 70 (15:99)

Lit., "till there comes unto thee that which is certain (al-yaqin)" - a term which in the Qur'an is often used as a metonym for "death" (

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (15:1)

&

Rashad Khalifa - End Note 2 (15:9)

The divine source and the perfect preservation of the Quran are proven by the Quran's mathematical code (App. 1). God's Messenger of the Covenant was destined to unveil this great miracle. The word "Dhikr" denotes the Quran's code in several verses ([15:6](#), [21:2](#), [26:5](#), [38:1](#), [38:8](#), [74:31](#)). The value of "Rashad Khalifa" (1230)+15+9=1254, 19x66.

Rashad Khalifa - End Note 4 (15:85)

One of the functions of God's Messenger of the Covenant is to deliver the Quranic assertion that the world will end in AD 2280 ([20:15,72:27](#) &Appendix25).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (15:3)

[47:12](#). If they do not come to the truth, the truth will come to them, and they will see it. [102:7](#)

Shabbir Ahmed - End Note 2 (15:4)

[13:38](#)

Shabbir Ahmed - End Note 3 (15:9)

[6:116](#)

Shabbir Ahmed - End Note 4 (15:12)

Mujrim = One who thrives on the fruit of other's labor = Guilty

Shabbir Ahmed - End Note 5 (15:18)

[26:210-212](#), [37:8-9](#), [52:38](#), [67:5](#), [72:8-9](#). God is everywhere, not just in the skies. The Qur'an dispels all superstitions including the clairvoyants and fortunetellers spying onto His Court

Shabbir Ahmed - End Note 6 (15:19)

[15:19-20](#), [31:10](#), [39:5](#), [41:10](#), [79:28-30](#), [88:18-20](#)

Shabbir Ahmed - End Note 7 (15:22)

51:4

Shabbir Ahmed - End Note 8 (15:23)

So, the provision must remain accessible to all. [56:63-74](#)

Shabbir Ahmed - End Note 9 (15:24)

And We know those who advance in goodness and those who lag behind

Shabbir Ahmed - End Note 10 (15:26)

[37:11](#)

Shabbir Ahmed - End Note 11 (15:27)

with fiery disposition. See Jinn - Surah 72, note

Shabbir Ahmed - End Note 12 (15:28)

[2:30-35](#), [7:11-22](#), [17:61](#), [19:21](#), [20:116-120](#)

Shabbir Ahmed - End Note 13 (15:29)

Of My Energy = Free will. [76:3](#)

Shabbir Ahmed - End Note 14 (15:30)

The physical laws in the Universe were made subservient to mankind

Shabbir Ahmed - End Note 15 (15:31)

The selfish desires of humans declared rebellion against the higher controls of Reason. [2:34](#)

Shabbir Ahmed - End Note 16 (15:35)

[7:1415](#)

Shabbir Ahmed - End Note 17 (15:39)

Ghawa = Put in error = Thwart = Reject = Mislead = Deprive of sound judgment

Shabbir Ahmed - End Note 18 (15:44)

Sab'ah = Seven = Many. The right path is one, while the wrong paths are numerous and each of them leads to Hell. [30:30-31](#)

Shabbir Ahmed - End Note 19 (15:47)

[7:43](#), [56:15](#), [88:13](#). Akh = Brother. Ukht = Sister. Ikhwan = Brothers and sisters

Shabbir Ahmed - End Note 20 (15:67)

They thought that these messengers could make for them permissible what Lot had been declaring non-permissible

Shabbir Ahmed - End Note 21 (15:85)

Nations failing to meet the natural conditions of survival destroy themselves. So shall happen to your people if they do not mend their ways. [73:10](#)

Shabbir Ahmed - End Note 22 (15:87)

[39:23](#). Most ancient and contemporary exponents have misunderstood this verse because of uncritical following of Bukhari. They maintain that Sab'an (Seven) here means the seven verses of the first Surah, Al-Fatihah. Obviously, this interpretation is against the flowing context here and it reduces the glorious meaning to naught. Saba' = Seven, and Bidha' = Three up to nine, often denote several

Shabbir Ahmed - End Note 23 (15:88)

[15:94](#)

Shabbir Ahmed - End Note 24 (15:98)

Saajid = One who adores God = He who prostrates = One who sincerely submits to God = The truly devoted

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 16:1 God's command has come; so do not hasten it. Glorified is He and High above the partners they have set up. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 16:1 God's command will come, so do not hasten it. Glorified is He and High above the partners they have set up.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 16:1 GOD'S JUDGMENT is [bound to] come: do not, therefore, call for its speedy advent! ¹ Limitless is He in His glory and sublimely exalted above anything to which men may ascribe a share in His divinity!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 16:1 GOD's command has already been issued (and everything has already been written), so do not rush it. Be He glorified; the Most High, far above any idols they set up.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 16:1 God's command has come. Stop and think over these messages and hasten not in comprehending the Qur'an. Glorified, Exalted He is, High above what people associate with Him.
Transliteration	Bismi All<u>a</u>hi al<u>r</u>rah<u>m</u>ani al<u>r</u>ra<u>h</u>ee<u>m</u>i 16:1 At<u>a</u> amru All <u>a</u>hi fal <u>a</u>tastaAAjiloohu sub <u>h</u>anahu wataAA <u>a</u>la AAamm<u>a</u>yushrikoona
	بسم الله الرحمن الرحيم

A	16:1 اتى امر الله فلا تستعجلوه سبحانه وتعالى عما يشركون
Edip-Layth	16:2 He sends down the angels with the Spirit by His command upon whom He wishes of His servants: "That you shall warn that there is no god but I, so be aware of Me."
The Monotheist Group	16:2 He sends down the angels with the Spirit by His command upon whom He wishes of His servants: "That you shall warn that there is no god but I, so be aware of Me."
Muhammad Asad	16:2 He causes the angels to descend with this divine inspiration, ² [bestowed] at His behest upon whomever He wills of His servants: "Warn [all human beings] that there is no deity save Me: be, therefore, conscious of Me!"
Rashad Khalifa	16:2 He sends down the angels with the revelations, carrying His commands, to whomever He chooses from among His servants: "You shall preach that there is no other god beside Me; You shall reverence Me."
Shabbir Ahmed	16:2 He sends down His angels with revelation of His command, to such of His servants as He wills. Saying, "Proclaim that there is no one worthy of obedience but Me, so be mindful of My laws."
Transliteration	16:2 Yunazzilu almal a-ikata bi alrroohimin amrihi AAal a man yash a min AAibadihi ananthi roo annahu la ilaha illa anafaittaqooni
A	16:2 ينزل الملكة بالروح من امره على من يشاء من عباده ان انذروا انه لا اله الا انا فاتقون
Edip-Layth	16:3 He created the heavens and the earth with the truth. He is High above the partners they have set up.
The Monotheist Group	16:3 He created the heavens and the Earth with the truth. He is High above the partners they have set up.
Muhammad Asad	16:3 He has created the heavens and the earth in accordance with [an inner] truth; ³ sublimely exalted is He above anything to which men may ascribe a share in His divinity! ⁴
Rashad Khalifa	16:3 He created the heavens and the earth for a specific purpose. He is much too High, far above any idols they set up.
Shabbir Ahmed	16:3 He has created the heavens and the earth with purpose. He is High, Exalted above all that they associate with Him.
Transliteration	16:3 Khalaqa alssamawati waal-ardabi alhaqqi taAAala AAammayushrikoona
A	16:3 خلق السموت والارض بالحق تعالى عما يشركون
Edip-Layth	16:4 He created the human being from a seed, but then he becomes a clear opponent.
The Monotheist Group	16:4 He created man from a seed, but then he becomes clearly in opposition.
Muhammad Asad	16:4 He creates man out of a [mere] drop of sperm: and lo! this same being shows himself endowed with the power to think and to argue! ⁵
Rashad Khalifa	16:4 He created the human from a tiny drop, then he turns into an ardent opponent.

Shabbir Ahmed	16:4 He created the human being out of male and female gametes. They should be humble before their Creator's messages instead of being contentious.
Transliteration	16:4 Khalaqa al-insana min nutfatinfa-itha huwa khaseemun mubeenun
A	16:4 خلق الانسن من نطفة فاذا هو خصيم مبين
Edip-Layth	16:5 The livestock He created for you, in them is warmth and benefits, and from them you eat.
The Monotheist Group	16:5 And the livestock He created them for you, in them is warmth and benefits, and from them you eat.
Muhammad Asad	16:5 And He creates cattle: you derive warmth from them, and [various other] uses; and from them you obtain food;
Rashad Khalifa	16:5 And He created the livestock for you, to provide you with warmth, and many other benefits, as well as food.
Shabbir Ahmed	16:5 And cattle He has created for you. From them you derive warmth, and numerous benefits, and from them you obtain food.
Transliteration	16:5 Waal-anAAama khalaqah alakum feeh a dif-on waman afiAAu waminh ata-kuloona
A	16:5 والانعم خلقها لكم فيها دفء ومنفع ومنها تاكلون
Edip-Layth	16:6 For you in them is attraction, when you relax and when you travel.
The Monotheist Group	16:6 And for you in them is beauty, when you relax and when you travel.
Muhammad Asad	16:6 and you find beauty in them when you drive them home in the evenings and when you take them out to pasture in the mornings.
Rashad Khalifa	16:6 They also provide you with luxury during your leisure, and when you travel.
Shabbir Ahmed	16:6 And you find beauty in them when you drive them home in the evenings and when you take them out to pasture in the mornings.
Transliteration	16:6 Walakum feeha jamalun heenatureehoona waheena tasrahoona
A	16:6 ولكم فيها جمال حين تريحون وحين تسرحون
Edip-Layth	16:7 They carry your loads to a place you would not have been able to reach except with great strain. Your Lord is Kind, Compassionate.
The Monotheist Group	16:7 And they carry your loads to a place you would not have been able to reach except with great strain. Your Lord is Compassionate, Merciful.
Muhammad Asad	16:7 And they carry your loads to [many] a place which [otherwise] you would be unable to reach without great hardship to yourselves. Verily, your Sustainer is most compassionate, a dispenser of grace!
Rashad Khalifa	<i>God's Blessings</i> 16:7 And they carry your loads to lands that you could not reach without a great hardship. Surely, your Lord is Compassionate, Most Merciful.
Shabbir Ahmed	16:7 They carry your loads to places you could not reach without much hardship. Surely, your Lord is Compassionate, Merciful.
Transliteration	16:7 Watahmlu athq alakum il baladin lam takoonoo b aligheehi ill a bishiqqial-anfusi inna rabbakum laraoofun raheemun

A	16:7 وتحمل اثقالكم الى بلد لم تكونوا بلغيه الا بشق الانفس ان ربكم لرعوف رحيم
Edip-Layth	16:8 The horses, the mules, and the donkeys, that you may ride them and as an adornment. He creates what you do not know. ²
The Monotheist Group	16:8 And the horses, and mules, and donkeys, that you may ride them and as an adornment. And He creates what you do not know.
Muhammad Asad	16:8 And (it is He who creates) horses and mules and asses for you to ride, as well as for [their] beauty: and He will yet create things of which [today] you have no knowledge. ⁶
Rashad Khalifa	16:8 And (He created) the horses, the mules, and the donkeys for you to ride, and for luxury. Additionally, He creates what you do not know.
Shabbir Ahmed	16:8 And He created horses, mules, and donkeys for you to ride and for joyful decor. And He will yet create things of which (today) you have no knowledge.
Transliteration	16:8 Waalkhayla waalbigħalawaalħameera litarkabooh a wazeenatanwayakhluqu ma la taAAlamoona
A	16:8 والخيل والبغال والحمير لتركبوها وزينة ويخلق ما لا تعلمون
Edip-Layth	16:9 To God shall be the path, but some are mislead. If He wished, He could have guided you all.
The Monotheist Group	16:9 And to God shall be the path, but some are mislead. And if He wished, He could have guided you all.
Muhammad Asad	16:9 And [because He is your Creator,] it rests with God alone to show you the right path: ⁷ yet there is [many a one] who swerves from it. However, had He so willed, He would have guided you all aright. ⁸
Rashad Khalifa	16:9 GOD points out the paths, including the wrong ones. If He willed, He could have guided all of you.
Shabbir Ahmed	16:9 (You see that these animals serve you and follow their instinct) God alone can show the right path, but there are ways that turn aside towards wrong. If God willed, He could have guided all of you. ¹
Transliteration	16:9 WaAAala All ahi qa sdu a Issabeeliwaminħa j a-irun walaw sh aa lahadakumajmaAAeena
A	16:9 وعلى الله قصد السبيل ومنها جائر ولو شاء لهدبكم اجمعين
Edip-Layth	16:10 He is the One who sent down water from the sky for you, from it you drink, and from it emerge the trees that you wander around in.
The Monotheist Group	16:10 He is the One who sent down water from the sky for you, from it you drink, and from it emerge the trees that you wander around in.
Muhammad Asad	16:10 It is He who sends down water from the skies; you drink thereof, and thereof [drink] the plants upon which you pasture your beasts;
Rashad Khalifa	16:10 He sends down from the sky water for your drink, and to grow trees for your benefit.
Shabbir Ahmed	16:10 He is the One Who sends down water from the sky, from it you drink, and out of it grows the vegetation on which you feed your cattle.

Transliteration	16:10 Huwa alla <u>thee</u> anzala mina a Issama-ima <u>an</u> lakum minhu shar <u>abun</u> waminhu shajarun feehituseemoona
A	16:10 هو الذى انزل من السماء ماء لكم منه شراب ومنه شجر فيه تسيمون
Edip-Layth	16:11 He brings forth with it vegetation, olives, palm trees, grapes and from all the fruits. In that are signs for a people who think.
The Monotheist Group	16:11 He brings forth with it vegetation and olives and palm trees and grapes and from all the fruits. In that are signs for a people who think.
Muhammad Asad	16:11 [and] by virtue thereof He causes crops to grow for you, and olive trees, and date palms, and grapes, and all [other] kinds of fruit: in this, behold, there is a message indeed for people who think!
Rashad Khalifa	16:11 With it, He grows for you crops, olives, date palms, grapes, and all kinds of fruits. This is (sufficient) proof for people who think.
Shabbir Ahmed	16:11 Therewith He causes crops to grow for you, corn, olives, date palms, grapes, vineyards, and all kinds of fruit. This is a convincing sign for those who reflect (on the universal order).
Transliteration	16:11 Yunbitu lakum bihi a lzzarAAa wa <u>al</u> zzaytoonawa <u>al</u> Innakheela wa <u>al</u> -aAAan <u>ba</u> wamin kulli alththamar <u>ati</u> inna fee <u>th</u> alika la <u>ay</u> atan liqawmin yatafakkaroon a
A	16:11 ينبت لكم به الزرع والزيتون والنخيل والاعنب ومن كل الثمرات ان فى ذلك لءاية لقوم يتفكرون
Edip-Layth	16:12 He committed for you the night, the day, the sun, the moon. Also the stars are committed by His command. In that are signs for a people who reason.
The Monotheist Group	16:12 And He committed for you the night and the day, and the sun and the moon, and the stars are committed by His command. In that are signs for a people who comprehend.
Muhammad Asad	16:12 And He has made the night and the day and the sun and the moon subservient [to His laws, so that they be of use] to you; ⁹ and all the stars are subservient to His command: in this, behold, there are messages indeed for people who use their reason!
Rashad Khalifa	16:12 And He commits, in your service, the night and the day, as well as the sun and the moon. Also, the stars are committed by His command. These are (sufficient) proofs for people who understand.
Shabbir Ahmed	16:12 He has committed to your service the night and the day, as well as the sun and the moon. And the stars are committed by His command. These are sufficient signs for people who use their intellect.
Transliteration	16:12 Wasakhkhara lakumu allayla wa <u>al</u> Innah <u>ar</u> awa <u>al</u> shshamsa wa <u>al</u> qamara wa <u>al</u> Innujoomumusakhkhar <u>at</u> un bi-amrihi inna fee <u>th</u> alika la <u>ay</u> atinliqawmin yaAAaqiloona
A	16:12 وسخر لكم الليل والنهار والشمس والقمر والنجوم مسخرت بامره ان فى ذلك لءايت لقوم يعقلون
Edip-Layth	16:13 What He has placed for you on earth in various colors. In that are signs for a people who remember.
The Monotheist Group	16:13 And what He has placed for you on Earth in various colors. In that are signs for a people who remember.

Muhammad Asad	16:13 And all the [beauty of] many hues-which He has created for you on earth: in this, behold, there is a message for people who (are willing to) take it to heart!
Rashad Khalifa	16:13 And (He created) for you on earth things of various colors. This is a (sufficient) proof for people who take heed.
Shabbir Ahmed	16:13 And all that He has created for you on earth is of diverse colors and qualities. Therein is a message for people who would reflect (and study the book of nature). ²
Transliteration	16:13 Wama <u>a</u> <u>th</u> araa lakum fee al-ar <u>di</u> mukhtalifan alw <u>a</u> nuhu inna fee <u>th</u> alika la ^{ay} atanliqawmin ya th thakkaroon <u>a</u>
A	16:13 وما نرا لكم فى الارض مختلفا لونه ان فى ذلك لءاية لقوم يذكرون
Edip-Layth	16:14 He is the One who committed the sea, that you may eat from it a tender meat, and that you may extract from it pearls that you wear. You see the ships flowing through it, so that you may seek from His bounty, and that you may be thankful.
The Monotheist Group	16:14 And He is the One who committed the sea, that you may eat from it a tender meat, and that you may extract from it pearls that you wear. And you see the ships flowing through it, so that you may seek from His bounty, and that you may be thankful.
Muhammad Asad	16:14 And He it is who has made the sea subservient [to His laws], so that you might eat fresh meat from it, and take from it gems which you may wear. And on that [very sea] one sees ¹⁰ ships ploughing through the waves, so that you might [be able to] go forth in quest of some of His bounty, and thus have cause to be grateful [to Him].
Rashad Khalifa	16:14 And He committed the sea to serve you; you eat from it tender meat, and extract jewelry which you wear. And you see the ships roaming it for your commercial benefits, as you seek His bounties, that you may be appreciative.
Shabbir Ahmed	16:14 And He is the One Who has made the sea subservient. You eat from it tender fresh meat and take from it gems which you may wear. And on that very sea you see the ships roaming through the waves so that you might seek of His bounty and be appreciative.
Transliteration	16:14 Wahuwa alla <u>the</u> e sakhkhara alba <u>h</u> ralita/kuloo minhu la <u>h</u> man <u>t</u> ariyyan watastakhrijoominhu <u>h</u> ilyatan talbasoonah <u>a</u> watar <u>a</u> alfulkamaw <u>a</u> khira feehee walitabtaghoo min fa ^{di} lihiwalaAAallakum tashkuroona
A	16:14 وهو الذى سخر البحر لتاكلوا منه لحما طريا وتستخرجوا منه حلية تلبسونها وترى الفلك مواخر فيه ولتبتغوا من فضله ولعلمكم تشكرون
Edip-Layth	16:15 He has cast into the earth stabilizers so that it does not sway with you, and rivers, and paths, perhaps you will be guided.
The Monotheist Group	16:15 And He has cast into the Earth stabilizers so that it does not sway with you, and rivers, and paths, perhaps you will be guided.
Muhammad Asad	16:15 And he has placed firm mountains on earth, lest it sway with you, ¹¹ and rivers and paths, so that you might find your way,
Rashad Khalifa	16:15 And He placed stabilizers (mountains) on earth, lest it tumbles with you, as well as rivers and roads, that you may be guided.
	16:15 And He has placed mountains firm like (the stabilizing) pegs in the earth,

Shabbir Ahmed	lest it sway with you; and rivers and paths, so that you may find your way. ³
Transliteration	16:15 Waalqā fee al-ar ḍi raw ʿasiyaan tameeda bikum waanh ʿaran wasubulan laAAallakum tahtadoona
A	16:15 والقي في الارض روسى ان تميد بكم وانهرها وسبلا لعلكم تهتدون
Edip-Layth	16:16 Landmarks, and by the stars they use to guide.
The Monotheist Group	16:16 And landmarks, and by the stars they use to guide.
Muhammad Asad	16:16 as well as [various other] means of orientation: for [it is] by the stars that men find their way. ¹²
Rashad Khalifa	16:16 And landmarks, as well as the stars; to be used for navigation.
Shabbir Ahmed	16:16 And the natural landmarks as well as the stars to help people navigate.
Transliteration	16:16 WaAAalamatin wabiaInnajmihum yahtadoona
A	16:16 وعلمت وبالنجم هم يهتدون
Edip-Layth	16:17 Is the One who creates the same as one who does not create? Will you not remember?
The Monotheist Group	16:17 Is the One who creates the same as one who does not create? Will you not remember?
Muhammad Asad	16:17 IS, THEN, HE who creates comparable to any [being] that cannot create? Will you not, then, bethink yourselves?
Rashad Khalifa	16:17 Is One who creates like one who does not create? Would you now take heed?
Shabbir Ahmed	16:17 Is the One Who creates comparable to anyone that cannot create? Will you then not reflect?
Transliteration	16:17 Afaman yakhlūqu kaman lā yakhlūqafalā tatḥakkaroona
A	16:17 افمن يخلق كمن لا يخلق افلا تذكرون
Edip-Layth	16:18 If you count the blessings of God you will not be able to fathom them. God is Forgiving, Compassionate.
The Monotheist Group	16:18 And if you count the blessings of God you will not be able to fathom them. God is Forgiving, Merciful.
Muhammad Asad	16:18 For, should you try to count God's blessings, you could never compute them! Behold, God is indeed much-forgiving, a dispenser of grace;
Rashad Khalifa	16:18 If you count GOD's blessings, you cannot possibly encompass them. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	16:18 If you count up God's favors, you would never be able to fathom them. Certainly, God is Forgiving, Merciful. ⁴
Transliteration	16:18 Wa-in taAAuddoo niAAamata All ʿahī l ʿatuhsooha inna All ʿaha laghafoorun raḥeemun
A	16:18 وان تعدوا نعمة الله لا تحصوها ان الله لغفور رحيم

Edip-Layth	16:19 God knows what you hide and what you declare.
The Monotheist Group	16:19 And God knows what you hide and what you declare.
Muhammad Asad	16:19 and God knows all that you keep secret as well as all that you bring into the open.
Rashad Khalifa	16:19 And GOD knows whatever you conceal and whatever you declare.
Shabbir Ahmed	16:19 And God knows which of His blessings you keep hidden and which of them you bring into the open.
Transliteration	16:19 WaAllahu yaAAalamu matusirroona wama tuAAalinoona
A	16:19 والله يعلم ما تسرون وما تعلنون
<i>The Dead-servants</i>	
Edip-Layth	16:20 As for those they call on besides God, they do not create anything, but are themselves created!
The Monotheist Group	16:20 As for those they call on besides God, they do not create anything, but are themselves created!
Muhammad Asad	16:20 Now those beings that some people invoke ¹³ beside God cannot create anything, since they themselves are but created:
<i>The Dead Prophets and Saints</i>	
Rashad Khalifa	16:20 As for the idols they set up beside GOD, they do not create anything; they themselves were created.
Shabbir Ahmed	16:20 Those whom they invoke besides God create nothing and are themselves created.
Transliteration	16:20 Waallatheena yadAAoona mindooni All ahi l a yakhluqoona shay-an wahumyukhlaqoona
A	16:20 والذين يدعون من دون الله لا يخلقون شيئا وهم يخلقون
Edip-Layth	16:21 They are dead, not alive, and they will not know when they are resurrected.
The Monotheist Group	16:21 They are dead, not alive, and they will not know when they are resurrected.
Muhammad Asad	16:21 they are dead, not living, ¹⁴ and they do not [even] know when they will be raised from the dead!
Rashad Khalifa	16:21 They are dead, not alive, and they have no idea how or when they will be resurrected.
Shabbir Ahmed	16:21 (Powerless are the so-called saints, mystics and monks, whom you make holier and holier with the passage of time.) They are dead, disintegrated bodies, not living. They are not even aware when they will be raised. ⁵
Transliteration	16:21 Amwatun ghayru ahya-inwama yashAAuroona ayyana yubAAathoona
A	16:21 اموت غير احياء وما يشعرون ايان يبعثون
Edip-Layth	16:22 Your god is One god. Those who do not acknowledge the Hereafter, their hearts are denying, and they are arrogant.

The Monotheist Group	16:22 Your god is One god. Those who do not believe in the Hereafter, their hearts are denying, and they are arrogant.
Muhammad Asad	16:22 Your God is the One God: but because of their false pride, the hearts of those who do not believe in the life to come refuse to admit this [truth]. ¹⁵
Rashad Khalifa	16:22 Your god is one god. As for those who do not believe in the Hereafter, their hearts are denying, and they are arrogant.
Shabbir Ahmed	16:22 Your God is One God. Those who do not believe in the Afterlife, their hearts refuse to admit, for they are proud. ⁶
Transliteration	16:22 Ilahukum il ahun w ahidunfaallatheena l a yu/minoona bial-akhiratuquloobuhum munkiratun wahum mustakbiroona
A	16:22 الهكم اله واحد فالذين لا يؤمنون بالآخرة قلوبهم منكرة وهم مستكبرون
Edip-Layth	16:23 Certainly, God knows what they hide and what they declare. He does not like the arrogant.
The Monotheist Group	16:23 Certainly, God knows what they hide and what they reveal. He does not like the arrogant.
Muhammad Asad	16:23 Truly, God knows all that they keep secret as well as all that they bring into the open -[and,] behold, He does not love those who are given to arrogance,
Rashad Khalifa	16:23 Absolutely, GOD knows everything they conceal and everything they declare. He does not love those who are arrogant.
Shabbir Ahmed	16:23 (They deceive people with fancy words and contrived rituals but) God knows their intentions and actions, and what they conceal and what they reveal. Surely, He does not love the arrogant.
Transliteration	16:23 La jarama anna Allaha yaAalamuma yusirroona wam a yuAAlinoona innahu la yuhibbualmustakbiireena
A	16:23 لا جرم ان الله يعلم ما يسرون وما يعلنون انه لا يحب المستكبرين
Edip-Layth	16:24 If they are told: "What has your Lord sent down?" They say, "Fairytales of the past." ³
The Monotheist Group	16:24 And if they are told: "What has your Lord sent down?" They say: "Fairytales of old."
Muhammad Asad	16:24 and [who], whenever they are asked, "What is it that your Sustainer has bestowed from on high?"-are wont to answer, "Fables of ancient times!" ¹⁶
Rashad Khalifa	16:24 When they are asked, "What do you think of these revelations from your Lord," they say, "Tales from the past."
Shabbir Ahmed	16:24 And when it is said to them, "What has your Lord revealed?" They say, "Fables of ancient times!" ⁷
Transliteration	16:24 Wa-i th a qeela lahum mathaanzala rabbukum qaloo asateeru al-awwaleena
A	16:24 واذا قيل لهم ماذا انزل ربكم قالوا اسطير الاولين
Edip-Layth	16:25 They will carry their burdens in full on the day of Resurrection, and also from the burdens of those whom they misguided without knowledge. Evil indeed is what they bear. ⁴

The Monotheist Group	16:25 They will carry their burdens in full on the Day of Resurrection, and also from the burdens of those whom they misguided without knowledge. Evil indeed is what they bear.
Muhammad Asad	16:25 Hence, ¹⁷ on Resurrection Day they shall bear the full weight of their own burdens, as well as some of the burdens of those ignorant ones whom they have led astray: ¹⁸ oh, how evil the load with which they shall be burdened!
Rashad Khalifa	16:25 They will be held responsible for their sins on the Day of Resurrection, all of them, in addition to sins of all those whom they misled by their ignorance. What a miserable load!
Shabbir Ahmed	16:25 They shall bear their burdens undiminished on the Resurrection Day, with part of the burdens of those whom they misled without this revealed knowledge. Ah, evil is what they bear!
Transliteration	16:25 Liyahmiloo awz a _{ra} hum k a _{mi} latanyawma alqiy a _{ma} ti wamin awz a _{ri} allatheena yu _d illoonahumbighayri AAilmin ala saa ma yaziroona
A	16:25 ليحملوا اوزارهم كاملة يوم القيمة ومن اوزار الذين يضلونهم بغير علم الا ساء ما يزرّون
Edip-Layth	16:26 Those before them have schemed, but God came to their buildings from the foundation, thus the roof fell on top of them, and the retribution came to them from where they did not know.
The Monotheist Group	16:26 Those before them have schemed, but God came to their buildings from the foundation, thus the roof fell on top of them, and the retribution came to them from where they did not know.
Muhammad Asad	16:26 Those who lived before them did, too, devise many a blasphemy ¹⁹ - whereupon God visited with destruction all that they had ever built, ²⁰ [striking] at its very foundations, so that the roof fell in upon them from above ²¹ and suffering befell them without their having perceived whence it came.
Rashad Khalifa	16:26 Others like them have schemed in the past, and consequently, GOD destroyed their building at the foundation, causing the roof to fall on them. The retribution struck them when they least expected.
Shabbir Ahmed	16:26 Those who lived before them, had also plotted (against God's way) whereupon God struck at the very foundations of all they had built and contrived; such that the roofs caved in upon them from above. And the doom befell them from directions they had not even perceived.
Transliteration	16:26 Qad makara alla theena min qablihimfaat a All ahu buny anahum mina alqawaAAaidifakharra AAalayhimu a Issaqfu min fawqihim waat ahumualAAathabu min haythu la yashAAuroona
A	16:26 قد مكر الذين من قبلهم فاتى الله بنينهم من القواعد فخر عليهم السقف من فوقهم واتتهم العذاب من حيث لا يشعرون
Edip-Layth	16:27 Then, on the day of Resurrection He will humiliate them, and say, "Where are My partners whom you used to dispute regarding them?" Those who have received the knowledge said, "The humiliation today and misery is upon the ingrates."
The Monotheist Group	16:27 Then, on the Day of Resurrection He will humiliate them, and say: "Where are My partners whom you used to dispute regarding them?" Those who have

	received the knowledge said: "The humiliation today and misery is upon the rejecters."
Muhammad Asad	16:27 And then, on Resurrection Day, He will cover them [all] with ignominy, and will say: "Where, now, are those beings to whom you ascribed a share in My divinity,²³ [and] for whose sake you cut yourselves off [from My guidance]?"²⁴ [Whereupon] those who [in their lifetime] were endowed with knowledge²⁵ will say: "Verily, ignominy and misery [have fallen] this day upon those who have been denying the truth-
Rashad Khalifa	16:27 Then, on the Day of Resurrection, He will disgrace them and ask, "Where are My partners that you had set up beside Me, and had opposed Me for their sake?" Those blessed with knowledge will say, "Today, the shame and misery have befallen the disbelievers."
Shabbir Ahmed	16:27 On the Resurrection Day He will cover them with shame and say, "Where are My 'partners' for whose sake you opposed My guidance?" Men and women blessed with knowledge will say, "This Day are humiliation and misery upon the rejecters."
Transliteration	16:27 Thumma yawma alqiy a_umati yukhzeehimwayaqoolu ayna shurak a_u-iya allatheena kuntum tush aq_uqoonafeehim q ala alla theena ootoo alAAilma inna alkhizyaalyawma waalssoo-a AAala_u alka_ufireena
A	16:27 ثم يوم القيمة يخزيهم ويقول اين شركاءى الذين كنتم تشقون فيهم قال الذين اوتوا العلم ان الخزى اليوم والسوء على الكافرين
Edip-Layth	16:28 Those whom the angels take while they had wronged themselves: "Amnesty, we did not do any evil!" "Alas, God is aware of what you had done."
The Monotheist Group	16:28 Those whom their lives are terminated by the angels, while they had wronged their souls: "Amnesty, we did not do any evil!" "Alas, God is aware of what you had done."
Muhammad Asad	16:28 those whom the angels have gathered in death while they were still sinning against themselves!" Then will they [who are thus arraigned] proffer their submission, [saying:] "We did not [mean to] do any evil!"²⁶ [But they will be answered:] "Yea, verily, God has full knowledge of all that you were doing!"²⁷
Rashad Khalifa	<i>Death for the Disbelievers</i> 16:28 The angels put them to death in a state of wronging their souls. That is when they finally submit, and say, "We did not do anything wrong!" Yes indeed. GOD is fully aware of everything you have done.
Shabbir Ahmed	16:28 Namely, those whose lives the angels take while they were doing wrong to their own 'self'. They finally would offer submission and say, "We did not mean to do wrong." "Yes indeed! God is Knower of all you were doing!"
Transliteration	16:28 Allatheena tatawaff a_uhumu almal a_u-ikatu_uthalimee anfusihi faalqawoo alssalamama_u kunn a naAAamalu min soo-in bal a inna All a_uhaAAaleemun bim a kuntum taAAamaloona
A	16:28 الذين تتوفهم الملائكة ظالمى انفسهم فالقوا السلم ما كنا نعمل من سوء بلى ان الله عليم بما كنتم تعملون
Edip-Layth	16:29 "So enter the gates of hell, in it you shall reside; such is the abode of the arrogant."
	16:29 "So enter the gates of Hell, in it you shall reside; such is the abode of the

The Monotheist Group	arrogant."
Muhammad Asad	16:29 Hence, enter the gates of hell, therein to abide!" And evil, indeed, shall be the state of all who are given to false pride!
Rashad Khalifa	16:29 Therefore, enter the gates of Hell, wherein you abide forever. What a miserable destiny for the arrogant ones.
Shabbir Ahmed	16:29 Therefore, enter the gates of Hell, to abide therein." A miserable abode for those who do wrong and take pride in it.
Transliteration	16:29 Faodkhuloo abw aba jahannama kh alideenafeeha falabi/sa mathw a almutakabbireena
A	16:29 فادخلوا ابوب جهنم خالدين فيها قلبس مئوى المتكبرين
Edip-Layth	16:30 It was said to those who were righteous: "What has your Lord sent down?" They said, "All goodness." For those who have done good in this world there is good, and the Hereafter is even better. Excellent indeed is the home of the righteous.
The Monotheist Group	16:30 And it was said to those who were righteous: "What has your Lord sent down?" They said: "All goodness." For those who have done good in this world there is good, and the Hereafter is even better. Excellent indeed is the home of the righteous.
Muhammad Asad	16:30 But [when] those who are conscious of God are asked, "What is it that your Sustainer has bestowed from on high?" -they answer, "Goodness supreme!" Good fortune awaits, in this world, all who persevere in doing good; ²⁸ but their ultimate state will be far better still: for, how excellent indeed will be the state of the God-conscious [in the life to come]!
Rashad Khalifa	<i>The Believers Do Not Really Die</i> 16:30 As for the righteous, when they are asked, "What do you think of these revelations from your Lord," they say, "Good." For those who lead a righteous life, happiness; and the abode of the Hereafter is even better. What a blissful abode for the righteous.
Shabbir Ahmed	16:30 And to those who live upright, it is said, "What has your Lord sent down?" They say, "All that is good." (The Qur'an ordains people to benefit others.) For those who do good to others in this world, is a goodly return here, and the home of the Hereafter will be better. Pleasant will be the home of those who live upright.
Transliteration	16:30 Waqeela lilla theena ittaqaw m athaanzala rabbukum q aloo khayran lillatheena a hsanoofee hathihi a lddunya hasanatun walad arual-akhirati khayrun walaniAAma daru almuttaqeena
A	16:30 وقيل للذين اتقوا ماذا انزل ربكم قالوا خيرا للذين احسنوا فى هذه الدنيا حسنة ولدار الءاخرة خير ولنعم دار المتقين
Edip-Layth	16:31 The gardens of Eden, which they will enter, with rivers flowing beneath, in it they will have what they wish. It is such that God rewards the righteous.
The Monotheist Group	16:31 The gardens of Eden, which they will enter, with rivers flowing beneath, in it they will have what they wish. It is such that God rewards the righteous.
Muhammad Asad	16:31 Gardens of perpetual bliss will they enter - [gardens] through which running waters flow - having therein all that they might desire. Thus will God reward those who are conscious of Him-

Rashad Khalifa	16:31 The gardens of Eden are reserved for them, wherein rivers flow. They have anything they wish therein. GOD thus rewards the righteous.
Shabbir Ahmed	16:31 The Gardens of Eden they will enter, underneath which rivers flow, wherein they will have whatever they wish. This is how God rewards the upright.
Transliteration	16:31 Jannatu AAadnin yadkhuloonah atajree min ta htiha al-anh aru lahum feehama yashaona kathalika yajzee Allahualmuttaqeenah
A	16:31 جنت عدن يدخلونها تجري من تحتها الأنهر لهم فيها ما يشاءون كذلك يجزي الله المتقين
Eidip-Layth	16:32 Those whom the angels take, while they had been good, they will say, "Peace be upon you, enter paradise because of what you have done."
The Monotheist Group	16:32 Those whom their lives are terminated by the angels, while they had been good, they will say: "Peace be upon you, enter Paradise because of that which you have done."
Muhammad Asad	16:32 those whom the angels gather in death while they are in a state of inner purity, greeting them thus: "Peace be upon you! Enter paradise by virtue of what you were doing [in life]!"
Rashad Khalifa	<i>They Go Straight to Paradise</i> 16:32 The angels terminate their lives in a state of righteousness, saying, "Peace be upon you. Enter Paradise (now) as a reward for your works."
Shabbir Ahmed	16:32 (The upright are contented even as they depart from the world.) Angels cause them to die saying, "Peace unto you! Enter the Garden now because of what you used to do."
Transliteration	16:32 Allaheena tatawaff ahumu almal a-ikatuayyibeena yaqooloona sal amun AAalaykumu odkhuloaljannata bima kuntum taAmaloona
A	16:32 الذين تتوفهم الملائكة طيبين يقولون سلم عليكم ادخلوا الجنة بما كنتم تعملون
Eidip-Layth	16:33 Are they waiting for the angels to come for them, or a command from your Lord? It was exactly the same as what those before them did. God did not wrong them, but it was their own selves that they wronged.
The Monotheist Group	16:33 Are they waiting for the angels to come for them, or a command from your Lord? It was exactly the same as what those before them did. God did not wrong them, but it was their own selves that they wronged.
Muhammad Asad	16:33 ARE THEY [who deny the truth] but waiting for the angels to appear unto them, or for God's judgment to become manifest? ²⁹ Even thus did behave those [stubborn sinners] who lived before their time; and [when they were destroyed,] it was not God who wronged them, but it was they who had wronged themselves:
Rashad Khalifa	<i>The Disbelievers</i> 16:33 Are they waiting for the angels to come to them, or until your Lord's judgment comes to pass? Those before them did the same thing. GOD is not the One who wronged them; they are the ones who wronged their own souls.
Shabbir Ahmed	16:33 (Those who violate human rights, wrong their own 'self'.) Are they waiting for the angels to visit them, or that your Lord's command comes (for their doom)? So did those who passed on before them. But God did not wrong them. Nay, they wronged their own 'self'.
Transliteration	16:33 Hal yan thuroona illa anta/tiyahumu almal a-ikatu aw ya/tiya amru rabbika kathalikafaAAala alla theena min qablihim wam a thalamahumuAllahu wal akin

	kanoo anfasahum ya <i>th</i> limoona
A	16:33 هل ينظرون الا ان تاتيهم الملائكة او ياتي امر ربك كذلك فعل الذين من قبلهم وما ظلمهم الله ولكن كانوا انفسهم يظلمون
Edip-Layth	16:34 Thus, the evil of their work afflicted them, and they were surrounded by what they used to make fun of!
The Monotheist Group	16:34 Thus, the evil of their work afflicted them, and they were surrounded by that which they used to make fun of!
Muhammad Asad	16:34 for all the evil that they had done fell [back] upon them, and they were overwhelmed by the very thing which they had been wont to deride. ³⁰
Rashad Khalifa	16:34 They have incurred the consequences of their evil works, and the very things they ridiculed came back to haunt them.
Shabbir Ahmed	16:34 All the evil that they had done fell back upon them, and the very thing they used to mock, surrounded them.
Transliteration	16:34 Faasab ^u ahum sayyi- ^u tu maAAamiloo wa ^h aaqa bihim m a kanoo bihiyastahzi- oona
A	16:34 فاصابهم سيئات ما عملوا وحق بهم ما كانوا به يستهزءون
Edip-Layth	<i>They Ascribe Their Polytheism to God</i> 16:35 Those who set up partners said, "If God had wished it, we would not have served anything besides Him; neither us nor our fathers; nor would we have forbidden anything without Him." Those before them did the exact same thing; so are the messengers required to do anything but deliver with proof?⁵
The Monotheist Group	16:35 And those who set up partners said: "If God had wished it, we would not have served anything besides Him; neither us nor our fathers; nor would we have forbidden anything without Him." Those before them did the exact same thing; so are the messengers required to do anything but deliver with clarity?
Muhammad Asad	16:35 Now they who ascribe divinity to aught beside God say, "Had God so willed, we would not have worshipped aught but Him - neither we nor our forefathers; nor would we have declared aught as forbidden without a commandment from Him." ³¹ Even thus did speak those [sinners] who lived before their time; but, then, are the apostles bound to do more than clearly deliver the message [entrusted to them] ? ³²
Rashad Khalifa	<i>Famous Excuse</i> 16:35 The idol worshipers say, "Had GOD willed, we would not worship any idols besides Him, nor would our parents. Nor would we prohibit anything besides His prohibitions." Those before them have done the same. Can the messengers do anything but deliver the complete message?
Shabbir Ahmed	16:35 The idolaters say, "If God had so willed, we would not have worshiped or served anyone but Him, we and our forefathers. Nor would we have forbidden things outside His command." Thus did those before them. But, are the messengers responsible for other than conveying the message clearly?
Transliteration	16:35 Waq ^u ala allat ^h eeena ashra ^k oo lawsh aa All ^h ahu m a AAabadn ^a min doonihimin shay-in na ^h nu wal a abaonawala ^h arramn ^a min doonihi min shay-in kathalikafaAAala alla ^h eeena min qablihim fahal AAal a a Irrusuliilla albal ^g hu almubeenu

A	16:35 وقال الذين اشركوا لو شاء الله ما عبدنا من دونه من شيء نحن ولا ءاباونا ولا حرمانا من دونه من شيء كذلك فعل الذين من قبلهم فهل على الرسل الا البليغ المبين
Edip-Layth	16:36 We have sent a messenger to every nation: "You shall serve God and avoid transgression." Some of them were guided by God, and some of them deserved to be misguided. So travel in the land, and see how the punishment was of those who denied.
The Monotheist Group	16:36 And We have sent a messenger to every nation: "You shall serve God and avoid evil." Some of them were guided by God, and some of them deserved to be misguided. So travel in the land, and see how the punishment was of those who denied.
Muhammad Asad	16:36 And indeed, within every community ³³ have We raised up an apostle [entrusted with this message]: "Worship God, and shun the powers of evil!" ³⁴ And among those [past generations] were people whom God graced with His guidance, ³⁵ just as there was among them [many a one] who inevitably fell prey to grievous error: ³⁶ go, then, about the earth and behold what happened in the end to those who gave the lie to the truth!
Rashad Khalifa	16:36 We have sent a messenger to every community, saying, "You shall worship GOD, and avoid idolatry." Subsequently, some were guided by GOD, while others were committed to straying. Roam the earth and note the consequences for the rejectors.
Shabbir Ahmed	16:36 We have raised in every community a messenger, saying, "Serve God alone and shun false gods in any form." Then God guided some of the people (since they followed the laws of guidance 4:88). And error took hold of others (who fell into arrogance or blind following 18:29). So, travel through the earth, and see what the end was of the deniers.
Transliteration	16:36 Walaqad baAAathn a fee kulli ommatinrasoolan ani oAAabudoo All aha waijtaniboo a Ittaghootafaminhum man had a All ahu waminhum man haqqatAAalayhi a Iddalalatu faseeroo fee al-ar difaonthuroo kayfa k ana AAaqibatualmukaththibeena
A	16:36 ولقد بعثنا في كل امة رسولا ان اعبدوا الله واجتنبوا الطغوت فمنهم من هدى الله ومنهم من حقت عليه الضلالة فسيروا في الارض فانظروا كيف كان عقبة المكذابين
Edip-Layth	16:37 If you are concerned for their guidance, God does not guide whom He misleads. They will have no victors.
The Monotheist Group	16:37 If you are concerned for their guidance, God does not guide whom He misleads. And they will have no victors.
Muhammad Asad	16:37 [As for those who are bent on denying the truth-] though thou be ever so eager to show them the right way, [know that,] verily, God does not bestow His guidance upon any whom He judges to have gone astray; ³⁷ and such shall have none to succour them [on Resurrection Day].
Rashad Khalifa	16:37 No matter how hard you try to guide them, GOD does not guide the ones He had committed to straying. Thus, no one can help them.
Shabbir Ahmed	16:37 (O Messenger!) In your compassion you desire everyone to be rightly guided, but God never intervenes to guide those who choose straying. Such people have no helpers.
Transliteration	16:37 In tahrīs AAala hudahumfa-inna Allaha la yahdee man yu dillu wamalahum min nasireena

A	16:37 ان تحرص على هديهم فان الله لا يهدى من يضل وما لهم من نصرين
Edip-Layth	16:38 They swore by God, in their strongest oaths, that God will not resurrect whoever dies. No, it is a promise of truth upon Him, but most people do not know.
The Monotheist Group	16:38 And they swore by God, in their strongest oaths, that God will not resurrect whoever dies. No, it is a promise of truth upon Him, but most people do not know.
Muhammad Asad	16:38 As it is, ³⁸ they swear by God with their most solemn oaths, "Never will God raise from the dead anyone who has died!" ³⁹ Yea indeed! [This very thing has God promised] by a promise which He has willed upon Himself; but most people know it not.
Rashad Khalifa	<i>Deep In Their Minds</i> 16:38 They swore solemnly by GOD: "GOD will not resurrect the dead." Absolutely, such is His inviolable promise, but most people do not know.
Shabbir Ahmed	16:38 They most strongly swear by God that He will not raise the dead. Nay, but it is a promise binding upon Him in truth, but most people do not make use of whatever they know.
Transliteration	16:38 Waaqsamoo bi Allahi jahda aym anihimla yabAAathu All ahu man yamootu bala waADanAAalayhi haqqan walakinna akthara aInnasila yaAAalamoon
A	16:38 واقسموا بالله جهد ايمانهم لا يبعث الله من يموت بلى وعدا عليه حقا ولكن اكثر الناس لا يعلمون
Edip-Layth	16:39 So that He will make clear for them that in which they have disputed, and so that those who have rejected will know that they were liars.
The Monotheist Group	16:39 So that He will make clear for them that in which they have disputed, and so that those who have rejected will know that they were liars.
Muhammad Asad	16:39 [He will resurrect them] to the end that He might make clear unto them all whereon they [now] hold divergent views, ⁴⁰ and that they who are bent on denying the truth [of resurrection] might come to know that they were liars.
Rashad Khalifa	16:39 He will then point out to everyone all the things they had disputed, and will let those who disbelieved know that they were liars.
Shabbir Ahmed	16:39 He will then make them understand wherein they differed, and the rejecters will realize that they were liars.
Transliteration	16:39 Liyubayyina lahumu alla theeyakhtalifoona feehi waliyaAAalama alla theena kafarooannahum kanoo kathibeena
A	16:39 ليبين لهم الذى يختلفون فيه وليعلم الذين كفروا انهم كانوا كذابين
Edip-Layth	16:40 When we want something, our word is only to say to it: "Be," and it is. ⁶
The Monotheist Group	16:40 It is Our saying to a thing if We want it, to say to it: "Be," and it is.
Muhammad Asad	16:40 Whenever We will anything to be, We but say unto it Our word "Be" -and it is.
Rashad Khalifa	16:40 To have anything done, we simply say to it, "Be," and it is.

Shabbir Ahmed	16:40 Whenever We Will anything to be, We say to it Our Word "Be" and it is. ⁸
Transliteration	16:40 Innama qawluna lishay-in i <u>tha</u> arad <u>na</u> hu an naqoola lahu kun fayakoon <u>u</u>
A	16:40 انما قولنا لشيء اذا اردنه ان نقول له كن فيكون
Edip-Layth	<i>Do not Accept Oppression</i> 16:41 Those who have emigrated for God, after they were oppressed, We will grant them good in the world, and the reward of the Hereafter will be greater, if they knew.
The Monotheist Group	16:41 And those who have emigrated for God, after they were oppressed, We will grant them good in the world, and the reward of the Hereafter will be greater, if they knew.
Muhammad Asad	16:41 NOW as for those who forsake the domain of evil ⁴¹ in the cause of God, after having suffered wrong [on account of their faith] - We shall most certainly grant them a station of good fortune in this world: ⁴² but their reward in the life to come will be far greater yet. If they [who deny the truth] could but understand ⁴³
Rashad Khalifa	<i>To Resurrect the Dead</i> 16:41 Those who emigrated for the sake of GOD, because they were persecuted, we will surely make it up to them generously in this life, and the recompense of the Hereafter is even greater, if they only knew.
Shabbir Ahmed	16:41 Those who emigrate in the cause of God because they were oppressed, We shall give them good lodging in the world, and surely the reward of the Hereafter is greater, if they knew.
Transliteration	16:41 Wa <u>alla</u> theena h <u>a</u> jaroo <u>fee</u> All <u>a</u> hi min baAA <u>di</u> m <u>a</u> <u>th</u> ulimoolanubawwi-annahum <u>fee</u> a <u>I</u> ddunya <u>h</u> asanatanwalaajru al- <u>a</u> khira <u>ti</u> akbaru law k <u>a</u> noo yaAAalamoona
A	16:41 والذين هاجروا في الله من بعد ما ظلموا لنبوتنهم في الدنيا حسنة ولاجر الءآخرة اكبر لو كانوا يعلمون
Edip-Layth	16:42 Those who are steadfast, and put their trust in their Lord.
The Monotheist Group	16:42 Those who are patient, and put their trust in their Lord.
Muhammad Asad	16:42 those who, having attained to patience in adversity, in their Sustainer place their trust! ⁴⁴
Rashad Khalifa	16:42 This is because they steadfastly persevere, and in their Lord they trust.
Shabbir Ahmed	16:42 They have been steadfast, and have put their trust in their Sustainer.
Transliteration	16:42 Alla <u>th</u> eena <u>s</u> abaroo waAAa <u>a</u> l <u>r</u> abbi <u>hi</u> m yatawakkaloon <u>a</u>
A	16:42 الذين صبروا وعلى ربهم يتوكلون
Edip-Layth	16:43 We did not send any except men/walkers before you whom We inspired, so ask the people who received the Reminder if you do not know.
The Monotheist Group	16:43 And We did not send any except men before you whom We inspired, so ask the people who received the Reminder if you do not know.
	16:43 AND [even] before thy time, [O Muhammad,] We never sent [as Our ⁴⁵

Muhammad Asad	apostles] any but [mortal] men, whom We inspired: and if you have not [yet] realized this, ask the followers of [earlier] revelation," ⁴⁶
Rashad Khalifa	16:43 We did not send before you except men whom we inspired. Ask those who know the scripture, if you do not know.
Shabbir Ahmed	16:43 (O Prophet!) Before you We sent none but men to whom We granted revelation. (Tell the deniers), "If you do not know this, ask the bearers of the reminder (People of the Book)."
Transliteration	16:43 Wama arsalna a min qablika illa rijalan noo hee ilayhim fa is-aloo ahla alththikriin kuntum la taAlamoona
A	16:43 وما ارسلنا من قبلك الا رجالا نوحى اليهم فسلوا اهل الذكر ان كنتم لا تعلمون
Edip-Layth	16:44 With proof and the scriptures. We sent down to you the Reminder to proclaim to the people what was sent to them, and perhaps they would think. ⁷
The Monotheist Group	16:44 With proofs and scriptures. And We sent down to you the Reminder to reveal to the people what was sent to them, and perhaps they will think.
Muhammad Asad	16:44 [and they will tell you that their prophets, too, were but mortal men whom We had endowed] with all evidence of the truth and with books of divine wisdom. ⁴⁷ And upon thee [too] have We bestowed from on high this reminder, so that thou might make clear unto mankind all that has ever been thus bestowed upon them, ⁴⁸ and that they might take thought.
Rashad Khalifa	16:44 We provided them with the proofs and the scriptures. And we sent down to you this message, to proclaim for the people everything that is sent down to them, perhaps they will reflect.
Shabbir Ahmed	16:44 With clear evidence of the truth and Books of Divine wisdom, We sent them. And now (O Prophet!) We have revealed this reminder to you for you to convey to mankind what has been revealed for them, so that they may think.
Transliteration	16:44 Bialbayyinati waalzzuburiwaanzalna ilayka alththikra litubayyina liInnasima nuzila ilayhim walaAAallahum yatafakkaroon
A	16:44 بالبينت والزبر وانزلنا اليك الذكر لتبين للناس ما نزل اليهم ولعلهم يتفكرون
Edip-Layth	16:45 Have those who schemed evil guaranteed that God will not make the earth swallow them, or the retribution come to them from where they do not expect?
The Monotheist Group	16:45 Have those who schemed evil guaranteed that God will not make the Earth swallow them, or the retribution come to them from where they do not expect?
Muhammad Asad	16:45 Can, then, they who devise evil schemes ⁴⁹ ever feel sure that God will not cause the earth to swallow them, ⁵⁰ or that suffering will not befall them without their perceiving whence [it came]? -
Rashad Khalifa	16:45 Did those who scheme evil schemes guarantee that GOD will not cause the earth to swallow them, or that the retribution will not come to them when they least expect it?
Shabbir Ahmed	16:45 Can those who devise evil schemes ever feel sure that God will not cause the earth to swallow them, or that suffering will not befall them in ways they could least anticipate?
Transliteration	16:45 Afaamina allatheena makaroo alssayyi-atian yakhsifa Allahu bihimu al-arda aw ya/tiyahumualAAathabu min haythu la yashAAuroona

A	16:45 افامن الذين مكروا السيات ان يخسف الله بهم الارض او ياتيهم العذاب من حيث لا يشعرون
Edip-Layth	16:46 Or that He will take them in their actions as they cannot escape?
The Monotheist Group	16:46 Or that He will take them in their sleep?, for they cannot stop it.
Muhammad Asad	16:46 or that He will not take them to task [suddenly] in the midst of their comings and goings, ⁵¹ without their being able to elude [Him],
Rashad Khalifa	16:46 It may strike them while they are asleep; they can never escape.
Shabbir Ahmed	16:46 Or that His Law of Requitall will not take them to task suddenly in the midst of their comings and goings? Then there is no escape for them.
Transliteration	16:46 Aw ya/khu th ahum fee taqallubihim fam ^{ah} um bimuaAajizeena
A	16:46 او ياخذهم فى تقلبهم فما هم بمعجزين
Edip-Layth	16:47 Or that He will take them while they are in fear? Your Lord is Kind, Compassionate.
The Monotheist Group	16:47 Or that He will take them while they are in fear? Your Lord is Compassionate, Merciful.
Muhammad Asad	16:47 or take them to task through slow decay? ⁵² And yet, behold, your Sustainer is most compassionate, a dispenser of grace! ⁵³
Rashad Khalifa	16:47 Or it may strike them while they are fearfully expecting it. Your Lord is Compassionate, Most Merciful.
Shabbir Ahmed	16:47 Or that He could not cause such communities to decline slowly. Yet, your Lord is Most Compassionate, Merciful. ⁹
Transliteration	16:47 Aw ya/khu th ahum AAal ^{at} akhawwufin fa-inna rabbakum laraaofun ra ^{heem} un
A	16:47 او ياخذهم على تخوف فان ربكم لرءوف رحيم
Edip-Layth	16:48 Did they not see that what God has created, its shadow inclines to the right and the left prostrating to God, willingly?
The Monotheist Group	16:48 Did they not see that anything God creates, its shadow inclines to the right and the left in prostration to God, while they may resent it?
Muhammad Asad	16:48 HAVE, THEN, they [who deny the truth] never considered any of the things that God has created ⁵⁴ _ (how) their shadows turn right and left, prostrating themselves before God and utterly submissive [to His will]? ⁵⁵
Rashad Khalifa	16:48 Have they not seen all the things created by GOD? Their shadows surround them right and left, in total submission to GOD, and willingly.
Shabbir Ahmed	16:48 Have they not observed the things that God has created? Their shadows incline to the right and to the left; that is their utter submission to God, in all humility. ¹⁰
Transliteration	16:48 Awa lam yaraw il ^a m ^a khalaqaAll ^{ah} u min shay-in yatafayyao th il ^{al} ulu ^{hu} AAani alyameeni wa ^{al} shshama ^{ili} sujjadan lill ^{ah} iwahum da ^{khi} roona

A	16:48 اولم يروا الى ما خلق الله من شيء يتقيوا ظلله عن اليمين والشمال سجدا لله وهم دخرون
Edip-Layth	16:49 To God prostrate all those in the heavens and all those on the earth, from the creatures as well as the angels, and they are not arrogant. ⁸
The Monotheist Group	16:49 And to God prostrate all those in the heavens and all those on the Earth, from the creatures as well as the angels, and they are not arrogant.
Muhammad Asad	16:49 For, before God prostrates itself all that is in the heavens and all that is on earth - every beast that moves, and the angels: ⁵⁶ [even] these do not bear themselves with false pride:
Rashad Khalifa	16:49 To GOD prostrates everything in the heavens and everything on earth - every creature - and so do the angels; without the least arrogance.
Shabbir Ahmed	16:49 Indeed, before God, bows in submission all that is in the heavens and all that is on earth, whether living beings or the angels, for none are arrogant. ¹¹
Transliteration	16:49 Walillahi yasjudu m a fee a Issamawatiwama fee al-ar di min d abbatin waalmala-ikatuwahum la yastakbiroona
A	16:49 والله يسجد ما فى السموت وما فى الارض من دابة والملئكة وهم لا يستكبرون
Edip-Layth	16:50 They fear their Lord from above them, and they do what they are commanded.
The Monotheist Group	16:50 They fear their Lord from above them, and they do what they are commanded.
Muhammad Asad	16:50 they fear their Sustainer high above them, and do whatever they are bidden to do. ⁵⁷
Rashad Khalifa	16:50 They reverence their Lord, high above them, and they do what they are commanded to do.
Shabbir Ahmed	16:50 They all fear their Lord, High above them, and they do all that they are commanded. ¹²
Transliteration	16:50 Yakhafoona rabbahum min fawqihimwayafAAaloona m a yu/maroona
A	16:50 يخافون ربهم من فوقهم ويفعلون ما يؤمرون
Edip-Layth	16:51 God said, "Do not take-up two gods, there is only One god, so it is Me that you shall revere."
The Monotheist Group	16:51 And God said: "Do not take-up two gods, there is only One god, so it is Me that you shall reverence."
Muhammad Asad	16:51 And God has said: "Do not take to worshipping two [or more] deities. ⁵⁸ He is the One and Only God: hence, of Me, of Me alone stand in awe !" ⁵⁹
Rashad Khalifa	16:51 GOD has proclaimed: "Do not worship two gods; there is only one god. You shall reverence Me alone."
Shabbir Ahmed	16:51 And God has said, "Do not take two gods. There is only One God. So Me, only Me, shall you fear." ¹³
	16:51 Waqala Allahu latattakhithoo ilahayni ithnayni innama huwailahun w ahidun

Transliteration	fa-iyyaaya fairhabooni
A	16:51 وقال الله لا تتخذوا الهين اثنين انما هو اله وحد فايي فارهبون
Edip-Layth	<i>The Only Source of the System</i> 16:52 To Him is what is in the heavens and the earth, and the system shall always be to Him. Is it other than God that you shall be aware of? ⁹
The Monotheist Group	16:52 And to Him is what is in the heavens and the Earth, and the system shall be to Him. Is it other than God that you shall be aware of?
Muhammad Asad	16:52 And His is all that is in the heavens and on earth, and to Him [alone] obedience is always due: will you, then, pay reverence to aught but Him?
Rashad Khalifa	16:52 To Him belongs everything in the heavens and the earth and therefore, the religion shall be devoted absolutely to Him alone. Would you worship other than GOD?
Shabbir Ahmed	16:52 Unto Him belongs all that is in the heavens and earth. Therefore, the Religion belongs eternally to Him (as the Source). Will you then fear other than God? ¹⁴
Transliteration	16:52 Walahu m <u>a</u> fee a lssamawatiwaal-ardi walahu a lddeenu w <u>a</u> sibanafaghayra All <u>a</u> hi tattaqoon <u>a</u>
A	16:52 وله ما فى السموت والارض وله الدين واصبا افغير الله تتقون
Edip-Layth	16:53 Any blessings that are with you are from God. Then, when harm afflicts you, to Him you cry out.
The Monotheist Group	16:53 And any blessings that are with you are from God. Then, when harm afflicts you, to Him you cry out.
Muhammad Asad	16:53 For, whatever good thing comes to you, comes from God; and whenever harm befalls you, it is unto Him that you cry for help
Rashad Khalifa	16:53 Any blessing you enjoy is from GOD. Yet, whenever you incur any adversity you immediately complain to Him.
Shabbir Ahmed	16:53 And whatever blessings you enjoy are from God, and when touched by distress, to Him you turn for help.
Transliteration	16:53 Wam <u>a</u> bikum min niAAamin famina All <u>a</u> hithumma i <u>th</u> a massakumu alddurru fa-ilayhitaj-aroona
A	16:53 وما بكم من نعمة فمن الله ثم اذا مسكم الضر فاليه تجرون
Edip-Layth	16:54 Then, when He removes the harm from you, a group of you set up partners with their Lord!
The Monotheist Group	16:54 Then, when He removes the harm from you, a group of you set up partners with their Lord!
Muhammad Asad	16:54 yet as soon as He has removed the harm from you, lo! some of you [begin to] ascribe to other powers a share 'in their Sustainer's divinity ⁶¹
Rashad Khalifa	16:54 Yet, as soon as He relieves your affliction, some of you revert to idol worship.
Shabbir Ahmed	16:54 Yet as soon as He relieves you from the distress, some of you fall back into

	associating others with their Lord.
Transliteration	16:54 Thumma i <u>tha</u> kashafa a l <u>ddurra</u> AAankum i <u>tha</u> fareequn minkum birabbihim yushrikoona
A	16:54 ثم اذا كشف الضر عنكم اذا فريق منكم بربهم يشركون
Edip-Layth	16:55 So they reject what We have given them. Enjoy, for you will come to know.
The Monotheist Group	16:55 So they reject what We have given them. Enjoy, for you will come to know.
Muhammad Asad	16:55 [as if] to prove their ingratitude for all that We have granted them! Enjoy, then, your [brief] life: but in time you will come to know [the truth]!
Rashad Khalifa	16:55 Let them disbelieve in what we have given them. Go ahead and enjoy temporarily; you will surely find out.
Shabbir Ahmed	16:55 As if to show their ingratitude to what We have given them. Enjoy yourselves while you can. Soon the reality will dawn upon you.
Transliteration	16:55 Liyakfuroo bima <u>a</u> tayna <u>hum</u> fatamattaAAoo fasawfa taAAalamoon <u>a</u>
A	16:55 ليكفروا بما ءاتينهم فتمتعوا فسوف تعلمون
Edip-Layth	16:56 They allocate a portion from what We provide to them to what they did not have knowledge of. By God, you will be asked about the lies you have invented!
The Monotheist Group	16:56 And they allocate a portion from what We provide to them to that which they did not have knowledge of. By God, you will be asked about the lies you have invented!
Muhammad Asad	16:56 As it is, they ascribe - out of what We provide for them as sustenance - a share unto things of which they know nothing. ⁶² By God, you shall most certainly be called to account for all your false imagery!
Rashad Khalifa	16:56 They designate for the idols they set up out of ignorance, a share of the provisions we bestow upon them. By GOD, you will be held accountable for your innovations.
Shabbir Ahmed	16:56 They set aside a portion of what We have provided them with, to those about whom they know nothing (idols and fictitious gods.) By God! You will be asked concerning all that you fabricate.
Transliteration	16:56 WayajAAaloona lim <u>a</u> l <u>aya</u> AAalamoon <u>a</u> na <u>see</u> ban mimm <u>a</u> razaqn <u>a</u> hum taAll <u>ah</u> ilatus-alunna AAamma <u>a</u> kuntum taftaroon <u>a</u>
A	16:56 ويجعلون لما لا يعلمون نصيبا مما رزقنهم تالله لتسلن عما كنتم تفترون
Edip-Layth	<i>Misogynistic Culture Condemned</i> 16:57 They assign their daughters to God; be He glorified; and to them is what they desire.
The Monotheist Group	16:57 And they assign their daughters to God; be He glorified; and to them is what they desire.
Muhammad Asad	16:57 And [thus, too,] they ascribe daughters unto God, who is limitless in His glory ⁶³ - whereas for themselves [they would choose, if they could, only] what they desire: ⁶⁴

Rashad Khalifa	16:57 They even assign daughters to GOD, be He glorified, while they prefer for themselves what they like.
Shabbir Ahmed	16:57 They ascribe daughters to God. All glory to Him! And to themselves they choose what they desire!
Transliteration	16:57 WayajAAaloona lillāhi albanātisubḥanahu walahum mā yashtaḥoonā
A	16:57 ويجعلون لله البنات سبحانه ولهم ما يشتهون
Edip-Layth	16:58 When one of them is given news of a female, his face becomes darkened and he is in grief! ¹⁰
The Monotheist Group	16:58 And when one of them is given news of a female, his face becomes darkened and he is in grief!
Muhammad Asad	16:58 for, whenever any of them is given the glad tiding of [the birth of] a girl, ⁶⁵ his face darkens, and he is filled with suppressed anger,
Rashad Khalifa	<i>Bigoted Bias Against Baby Girls</i> 16:58 When one of them gets a baby girl, his face becomes darkened with overwhelming grief.
Shabbir Ahmed	16:58 So, whenever any of them is given the glad tiding of the birth of a daughter, his face darkens with sadness and anger.
Transliteration	16:58 Wa-iṭṭa bushshira aḥaduhum bialonthaṭṭalla wajhuhu muswaddan wahuwa kaṭṭheemun
A	16:58 وإذا بشر أحدهم بالأنثى ظل وجهه مسودا وهو كظيم
Edip-Layth	16:59 He hides from his people because of the bad news he has received. Shall he keep her with dishonor, or bury her in the sand? Miserable indeed is how they judge!
The Monotheist Group	16:59 He hides from his people because of the bad news he has received. Shall he keep her with dishonor, or bury her in the sand? Miserable indeed is how they judge!
Muhammad Asad	16:59 avoiding all people because of the [alleged] evil of the glad tiding which he has received, [and debating within himself:] Shall he keep this [child] despite the contempt [which he feels for it]-or shall he bury it in the dust? Old, evil indeed is whatever they decide! ⁶⁶
Rashad Khalifa	16:59 Ashamed, he hides from the people, because of the bad news given to him. He even ponders: should he keep the baby grudgingly, or bury her in the dust. Miserable indeed is their judgment.
Shabbir Ahmed	16:59 Ashamed, he hides himself from people, because of the bad news given to him. He even asks himself, "Shall I keep the baby grudgingly, or bury her deep in the dust?" Oh, evil is what they decide!
Transliteration	16:59 Yatawara mina alqawmi minsoo-i m ā bushshira bihi ayumsikuhu AAal ā hoonin amyadussuhu fee alṭṭurabi alā sāa mayahkumoonā
A	16:59 يتورى من القوم من سوء ما بشر به ايمسكه على هون ام يدسه فى التراب الا ساء ما يحكمون
Edip-Layth	16:60 For those who do not acknowledge the Hereafter is the worst example, and for God is the highest example, and He is the Noble, the Wise.

The Monotheist Group	16:60 For those who do not believe in the Hereafter is the worst example, and for God is the highest example, and He is the Noble, the Wise.
Muhammad Asad	16:60 [Thus it is that] the attribute of evil applies to all who do not believe in the life to come ⁶⁷ -whereas unto God applies the attribute of all that is most sublime: for He alone is almighty, truly wise!
Rashad Khalifa	16:60 Those who do not believe in the Hereafter set the worst examples, while to GOD belongs the most sublime examples. He is the Almighty, the Most Wise.
Shabbir Ahmed	16:60 Those who disbelieve in the Hereafter, set up the worst examples in the human society. Whereas God's Sublime Attributes enable you to set up excellent examples, for He alone is the Mighty, the Wise. ¹⁵
Transliteration	16:60 Lilla ^{the} ena la ^y u/minoona bial- ^a akhiratimathalu al ^{ssaw-i} walilla ^{hi} almathalu al-a ^{AA} alawahuwa al ^{AA} azeezu al ^h akeemu
A	16:60 للذين لا يؤمنون بالآخرة مثل السوء والله المثل الأعلى وهو العزيز الحكيم
Edip-Layth	16:61 If God were to immediately call the people to account for their transgression, then He would not leave a single creature standing. But He delays them to a determined time; so when that time comes to any of them, they cannot delay it by one moment or advance it.
The Monotheist Group	16:61 And if God were to call the people to account for their transgression, then He would not leave a single creature standing. But He delays them to a determined time; so when that time comes to any of them, they cannot delay it by one hour or advance it.
Muhammad Asad	16:61 Now if God were to take men [immediately] to task for all the evil that they do [on earth], He would not leave a single living creature upon its face. However, He grants them respite until a term set [by Him]: ⁶⁸ but when the end of their term approaches, they can neither delay it by a single moment, nor can they hasten it. ⁶⁹
Rashad Khalifa	<i>The Original Sin</i> 16:61 If GOD punished the people for their transgressions, He would have annihilated every creature on earth. But He respites them for a specific, predetermined time. Once their interim ends, they cannot delay it by one hour, nor advance it.
Shabbir Ahmed	16:61 If God were to punish humans for their wrongdoing, He would not leave a single living creature upon the face of the earth (35:45). But He grants them respite until a term decreed. And when their term expires, they can neither delay it by a single hour nor can they hasten it.
Transliteration	16:61 Walaw yu- ^a khithu All ^a hualInnasa bi th ulmihim m ^a taraka ^{AA} alayh ^a min dabbatin wal ^a kin yu-akhkhiruhumil ^a ajalin musamman fa-i th a j ^{aa} ajaluhum layasta/khiroona sa ^{AA} atan wala ^a yastaqdimoonu
A	16:61 ولو يواخذ الله الناس بظلمهم ما ترك عليها من دابة ولكن يُوخِرهم الى اجل مسمى فاذا جاء اجلهم لا يستخرون ساعة ولا يستقدمون
Edip-Layth	16:62 They attribute to God what they hate, and their tongues assert lies that they will get the best. No doubt they will have the fire, for they have rebelled.
The Monotheist Group	16:62 And they assign to God what they hate, and their tongues describe with lies that they will have what is good. No doubt they will have the Fire, for they have rebelled.

Muhammad Asad	16:62 As it is, they ascribe to God something that they [themselves] dislike and [all the while] their tongues utter the lie that [by doing so] they earn supreme merit! ⁷¹ Truly, they earn but the fire, and will be left out [of God's grace]! ⁷² 70 -
Rashad Khalifa	16:62 They ascribe to GOD what they dislike for themselves, then utter the lie with their own tongues that they are righteous! Without any doubt, they have incurred Hell, for they have rebelled.
Shabbir Ahmed	16:62 They ascribe to God what they dislike for themselves, and then lie that the fair reward is for them. Surely, for them is the fire, and they will be hastened on into it. ¹⁶
Transliteration	16:62 WayajAAaloona lill ahi m ayakrahoona wata sifu alsinatuhumu alka thiba annalahumu alhusna la jarama anna lahumu aInnawawaannahum mufraṭoona
A	16:62 ويجعلون لله ما يكرهون وتصف السنتهم الكذب ان لهم الحسنى لا جرم ان لهم النار وانهم مفرطون
Edip-Layth	16:63 By God, We have sent others to nations before you, but the devil adorned their work for them. So he is their ally today, and they will have a painful retribution.
The Monotheist Group	16:63 By God, We have sent others to nations before you, but the devil adorned their work for them. So he is their ally today, and they will have a painful retribution.
Muhammad Asad	16:63 By God, [O Prophet,] even before thy time have We sent apostles unto [various] communities: but [those who were bent on denying the truth have always refused to listen to Our messages because] Satan has made all their own doings seem goodly to them: and he is [as] close to them today ⁷³ [as he was to the sinners of yore]; hence, grievous suffering awaits them.
Rashad Khalifa	16:63 By GOD, we have sent (messengers) to communities before you, but the devil adorned their works in their eyes. Consequently, he is now their lord, and they have incurred a painful retribution.
Shabbir Ahmed	16:63 By God! We sent messengers to communities before you. But Satan, their selfish desires, made their acts fair-seeming to them. To this day he remains their patron, so they will have a painful doom.
Transliteration	16:63 TaAllahi laqad arsaln aila omamin min qabluka fazayyana lahumu alshshaytanuaAAamalahum fahuwa waliyyuhumu alyawma walahum AAathabunaleemun
A	16:63 تالله لقد ارسلنا الى امم من قبلك فزين لهم الشيطان اعمالهم فهو وليهم اليوم ولهم عذاب اليم
Edip-Layth	16:64 We did not send down the book to you except that you may proclaim to them that in which they disputed, and as a guidance and mercy to a people who acknowledge. ¹¹
The Monotheist Group	16:64 And We did not send down the Scripture to you except that you may clarify to them that in which they disputed, and as a guidance and mercy to a people who believe.
Muhammad Asad	16:64 And upon thee [too] have We bestowed from on' high this divine writ for no other reason than that thou might make clear unto them all [questions of faith]

	on which they have come to hold divergent views, and [thus offer] guidance and grace unto people who will believe.
Rashad Khalifa	16:64 We have revealed this scripture to you, to point out for them what they dispute, and to provide guidance and mercy for people who believe.
Shabbir Ahmed	16:64 And upon you (O Prophet!) We have revealed this Book so that you may clearly explain to them that wherein they differ (and thus help them become one community). And this Book is a guidance and mercy for people who will believe.
Transliteration	16:64 Wama anzalna AAalayka alkit abaila litubayyina lahumu alla thee ikhtalafoo feehiwahudan warahmatan liqawmin yu/minoon a
A	16:64 وما انزلنا عليك الكتب الا لتبين لهم الذي اختلفوا فيه وهدى ورحمة لقوم يؤمنون
Edip-Layth	16:65 God has sent down water from the sky, so He revives the land with it after its death. In that is a sign for a people who listen.
The Monotheist Group	16:65 And God has sent down water from the sky, so He revives the land with it after its death. In that is a sign for a people who listen.
Muhammad Asad	16:65 AND GOD sends down water from the skies, giving life thereby to the earth after it had been lifeless: 74 in this, behold, there is a message indeed for people who [are willing to] listen.
Rashad Khalifa	<i>Additional Proofs From God</i> 16:65 GOD sends down from the sky water to revive the land after it had died. This should be (sufficient) proof for people who hear.
Shabbir Ahmed	16:65 (This Divine writ has the power to revive the intellectually dead, and those who are going through a life un-lived. The likeliness of the Qur'an is that) God sends down water from the sky, giving life thereby to the earth after it had been lifeless. Herein, is a message for those who hear and listen.
Transliteration	16:65 WaAllahu anzala mina lssama-imaan faahya bihi al-ar da baAAadamawtiha inna fee thalika laayatan liqawmin yasmaAAoon a
A	16:65 والله انزل من السماء ماء فاحيا به الارض بعد موتها ان في ذلك لءاية لقوم يسمعون
Edip-Layth	16:66 For you there is a lesson in the livestock; We give you to drink from what is in its stomachs between the digested food and the blood, pure milk which is relieving for the drinkers.
The Monotheist Group	16:66 And for you there is a lesson in the livestock; We give you to drink from what is in its stomach between the digested food and the blood, a pure milk which is relieving for the drinkers.
Muhammad Asad	16:66 And, behold, in the cattle [too] there is indeed a lesson for you: We give you to drink of that [fluid] which is [secreted from] within their bellies between that which is to be eliminated [from the animal's body] and [its] life-blood: milk pure and pleasant to those who drink it. 75
Rashad Khalifa	16:66 And in the livestock there is a lesson for you: we provide you with a drink from their bellies. From the midst of digested food and blood, you get pure milk, delicious for the drinkers.
Shabbir Ahmed	16:66 In the cattle too there is a lesson for you. We give you to drink from their bellies, from between the refuse and the blood, pure milk pleasant to those who drink it. 17
Transliteration	16:66 Wa-inna lakum fee al-anAA amilaAAibratan nusqeeukum mimm a fee

	buṭoonihi min baynifarthin wadamin labanan khalīṣan sa-ighan lilshsharibeena
A	16:66 وان لكم في الانعم لعبرة نسقيكم مما في بطونه من بين فرث ودم لبنا خالصا سائغا للشربين
Edip-Layth	16:67 From the fruits of the palm trees and the grapes you make wine as well as a good provision. In that is a sign for a people who reason. ¹²
The Monotheist Group	16:67 And from the fruits of the palm trees and the grapes you make wine and a good provision. In that is a sign for a people who comprehend.
Muhammad Asad	16:67 And [We grant you nourishment] from the fruit of date-palms and vines: from it you derive intoxicants as well as wholesome sustenance -in this, behold, there is a message indeed for people who use their reason ! ⁷⁶
Rashad Khalifa	16:67 And from the fruits of date palms and grapes you produce intoxicants, as well as good provisions. This should be (sufficient) proof for people who understand.
Shabbir Ahmed	16:67 Of the fruits of the date palm, and grapes, from which you make (the harmful) intoxicants, as well as wholesome sustenance. In this is a message for those who use their sense.
Transliteration	16:67 Wamin thamarati a Innakheeli wa al-aAanabitattakhiḥoona minhu sakaran warizqan ḥasanan innafee ṭhalika laayatan liqawmin yaAAaqiloon a
A	16:67 ومن ثمرت النخيل والاعنب تتخذون منه سكرا ورزقا حسنا ان في ذلك لءاية لقوم يعقلون
Edip-Layth	<i>The Bee</i> 16:68 Your Lord inspired to the bee: "You shall take homes of the mountains and of the trees and of what they erect."
The Monotheist Group	16:68 And your Lord inspired to the bees: "You shall take homes of the mountains and of the trees and of what they erect."
Muhammad Asad	16:68 And [consider how] thy Sustainer has inspired the bee: ⁷⁷ "Prepare for thyself dwellings in mountains and in trees, and in what [men] may build [for thee by way of hives];
Rashad Khalifa	<i>The Bee</i> 16:68 And your Lord inspired the bee: build homes in mountains and trees, and in (the hives) they build for you.
Shabbir Ahmed	16:68 Consider how your Lord inspired the bee, "Build for yourself dwellings in hills and in trees, and in what people may build."
Transliteration	16:68 Waawḥa rabbuka ilā aInnaḥliani ittakhiṭhee mina aljib alī buyootan wamina alshshajariwamimma yaAAarishoona
A	16:68 واوحى ربك الى النحل ان اتخذى من الجبال بيوتا ومن الشجر ومما يعرشون
Edip-Layth	16:69 Then you shall eat from every fruit, so seek the path your Lord has made easy. From its stomachs will emerge a liquid that has different colors, wherein there is a healing for the people. In that is a sign for a people who will think. ¹³
The Monotheist Group	16:69 Then you shall eat from every fruit, so seek the path your Lord has made easy. From its stomach will emerge a liquid that has different colors, in it is a healing for the people. In that is a sign for a people who will think.

Muhammad Asad	16:69 and then eat of all manner of fruit, and follow humbly the paths ordained for thee by thy Sustainer." ⁷⁸ [And lo!] there issues from within these [bees] a fluid of many hues, wherein there is health for man. In all this, behold, there is a message indeed for people who think!
Rashad Khalifa	16:69 Then eat from all the fruits, following the design of your Lord, precisely. From their bellies comes a drink of different colors, wherein there is healing for the people. This should be (sufficient) proof for people who reflect.
Shabbir Ahmed	16:69 "And then eat from fruits of all kind, and follow the ways that your Sustainer has made easy for you." (God endowed the bee with navigational skills.) And then comes forth from their bellies a delicious drink of many hues, in which there is health for people. In all this, there is a message for people who are willing to listen. ¹⁸
Transliteration	16:69 Thumma kulee min kulli a lththamaratifaoslukee subula rabbiki thululan yakhruju min buṭoonihasharabun mukhtalifun alw anuhu feehee shifaonlinnāsi inna fee thalika laayatanliqawmin yatafakkaroon a
A	16:69 ثم كل من كل الثمرات فاسلكي سبل ربك ذللا يخرج من بطونها شراب مختلف الوانه فيه شفاء للناس ان في ذلك لآية لقوم يتفكرون
Edip-Layth	16:70 God created you, then He will take you. Some of you will continue to the most miserable age so that he will not know anything after knowledge. God is Omniscient, Omnipotent.
The Monotheist Group	16:70 And God created you, then He will terminate your lives. And some of you will continue to old age so that he will not know anything more after his knowledge. God is Knowing, Capable.
Muhammad Asad	16:70 AND GOD has created you, and in time will cause you to die; and many a one of you is reduced in old age to a most abject state, ceasing to know anything of what he once knew so well. ⁷⁹ Verily, God is all-knowing, infinite in His power!
Rashad Khalifa	16:70 GOD created you, then He terminates your lives. He lets some of you live to the oldest age, only to find out that there is a limit to the knowledge they can acquire. GOD is Omniscient, Omnipotent.
Shabbir Ahmed	16:70 God has created you, and in time will cause you to die. There are some among you whose lives are prolonged to an abject old age, when they cease to know what they once knew so well. (The time to do good deeds is when you are capable.) Certainly, God is Knower, Powerful. ¹⁹
Transliteration	16:70 WaAllahu khalaaqakum thummayatawaff akum waminkum man yuraddu il a arḥaḥalAAumuri likay l a yaAAlama baAAda AAilmin shay-an innaAll aha AAaleemun qadeerun
A	16:70 والله خلقكم ثم يتوفكم ومنكم من يرد الى ارجل العمر لكي لا يعلم بعد علم شيئا ان الله عليم قدير
Edip-Layth	16:71 God has preferred some of you over others in provision. Those who have been preferred will not relinquish their provision to those whom they have contractual rights, so they may become equal in it. Are they denying the favor of God? ¹⁴
The Monotheist Group	16:71 And God has preferred some of you over others in provision. Those who have been preferred will not relinquish their provision to those who are committed to them by oath, so they may become equal in it. Are they denying the favor of

	God?
Muhammad Asad	16:71 And on some of you God has bestowed more abundant means of sustenance than on others: and yet, they who are more abundantly favoured are [often] unwilling to share their sustenance with those whom their right hands possess, so that they [all] might be equal in this respect. ⁸⁰ Will they, then, God's blessings [thus] deny?
Rashad Khalifa	<i>No Partners With God</i> 16:71 GOD has provided for some of you more than others. Those who are given plenty would never give their properties to their subordinates to the extent of making them partners. Would they give up GOD's blessings?
Shabbir Ahmed	16:71 And God has caused some of you to excel in earning livelihood over others. And yet, those who are more abundantly provided are often unwilling to share their provision with those who work for them, lest all might be equal in this respect. Will they continue to deny God's blessings in this manner? ²⁰
Transliteration	16:71 WaAllahu fa ddala baAA dakumAAala baAA din fee a Irrizqi fam a allatheenafuddiloo biraddee rizqihim AAal a m amalakat aym anuhum fahum feehee sawaon afabiniAAamatiAllahi yajhadooan
A	16:71 والله فضل بعضكم على بعض فى الرزق فما الذين فضلوا برادى رزقهم على ما ملكت ايمنهم فهم فيه سواء افبنعمة الله يجحدون
Edip-Layth	16:72 God has made for you mates from amongst yourselves, and He has made from your mates children and grandchildren, and He has provided you from the good provisions. Do they acknowledge falsehood, while in God's favor they are denying?
The Monotheist Group	16:72 And God has made for you mates from amongst yourselves, and He has made from your mates children and grandchildren, and He has provided you from the good provisions. Do they believe in falsehood, while in God's favor they are denying?
Muhammad Asad	16:72 And God has given you mates of your own kinds ⁸¹ and has given you, through your mates, children and children's children, and has provided for you sustenance out of the good things of life. Will men, ⁸² then, [continue to] believe in things false and vain, and thus blaspheme against God's blessings? -
Rashad Khalifa	16:72 And GOD made for you spouses from among yourselves, and produced for you from your spouses children and grandchildren, and provided you with good provisions. Should they believe in falsehood, and turn unappreciative of GOD's blessings?
Shabbir Ahmed	16:72 And God has given you mates of your own kind, and through your mates, has given you children and their children, and has provided for you decent sustenance of life. (Note that in your family, individuals earn according to their capacity and receive according to their needs.) Will people, then, stick to false systems in the society and thus turn ungrateful to God's blessings?
Transliteration	16:72 WaAllahu jaAAala lakum minanfusakum azw ajan wajaAAala lakum min azwajikumbaneena wa hafadatan warazaqakum mina a Ittayyibatiafabialbatiliyu/minoona wabiniAAamati Allahihum yakfuroona
A	16:72 والله جعل لكم من انفسكم ازوجا وجعل لكم من ازوجكم بنين وحفدة ورزقكم من الطيبات اقبالبطل يومنون وبنعمت الله هم يكفرون
Edip-Layth	16:73 They serve besides God what does not and cannot possess anything of the

	provisions from the sky or the land.
The Monotheist Group	16:73 And they serve besides God that which does not and cannot possess anything of the provisions from the sky or the land.
Muhammad Asad	16:73 and will they [continue to] worship, instead of God, something that has it not within its power to provide for them any sustenance whatever from the heavens or the earth, ⁸³ and can do nothing at all?
Rashad Khalifa	<i>Idol Worship: Not Very Intelligent</i> 16:73 Yet, they worship beside GOD what possesses no provisions for them in the heavens, nor on earth, nor can provide them with anything.
Shabbir Ahmed	16:73 And they worship besides God that which owns no provision for them from the heavens and the earth, nor they have any power. ²¹
Transliteration	16:73 WayaAAabudoona min dooni All ahi m ala yamliku lahum rizqan mina alssamawatiwaal-ardi shay-an wala yasta'eeAAoona
A	16:73 ويعبدون من دون الله ما لا يملك لهم رزقا من السموات والارض شيئا ولا يستطيعون
Edip-Layth	16:74 So do not give parables to God. God knows while you do not know.
The Monotheist Group	16:74 So do not give parables to God. God knows while you do not know.
Muhammad Asad	16:74 Hence, do not coin any similitudes for Gods ⁸⁴ Verily, God knows [all], whereas you have no [real] knowledge.
Rashad Khalifa	16:74 Therefore, do not cite the examples for GOD; GOD knows while you do not know.
Shabbir Ahmed	16:74 Therefore, compare none with God. Surely God knows and you do not know.
Transliteration	16:74 Fala ta driboo lill ahial-amthala inna All aha yaAAalamu waantum lataAAalamoona
A	16:74 فلا تضربوا لله الامثال ان الله يعلم وانتم لا تعلمون
Edip-Layth	<i>Richness and Freedom, Poverty and Dependence</i> 16:75 God cites the example of a slave who is owned and cannot control anything, against one whom We have provided a good provision which he spends of it secretly and openly. Are they the same? God be praised, but most of them do not know.
The Monotheist Group	16:75 God puts forth the example of a slave who is owned and cannot achieve anything, against one whom We have provided a good provision which he spends of it secretly and openly. Are they the same? God be praised, but most of them do not know.
Muhammad Asad	16:75 God propounds [to you] the parable of [two men-] a man enslaved, unable to do anything of his own accord, and a [free] man upon whom We have bestowed goodly sustenance [as a gift] from Ourselves, so that he can spend thereof [at will, both] secretly and openly. Can these [two] be deemed equal? ⁸⁵ All praise is due to God [alone]: but most of them do not understand it.
Rashad Khalifa	<i>The Rich Believer is Better than the Poor Believer</i> 16:75 GOD cites the example of a slave who is owned, and is totally powerless, compared to one whom we blessed with good provisions, from which he gives to charity secretly and publicly. Are they equal? Praise be to GOD, most of them do not know.

Shabbir Ahmed	16:75 God gives you an example of two men; one of them is enslaved, unable to do anything of his own accord. And the other is a free man whom We have blessed with Our bounties, and he spends of it on others secretly and openly. Can these two be equal? All praise to God! (praise Him by way of obedience.) But the majority of humans do not understand (that verbal proclamation of thanks does not equate gratitude by sharing the bounties with others).
Transliteration	16:75 <u>Ḍaraba</u> All <u>āhu</u> mathalan AAabdanmamlookan l <u>ā</u> yaqdiru AAal <u>ā</u> shay-in waman razaqn <u>āhuminna</u> rizqan <u>ḥasan</u> an fahuwa yunfiqu minhu sirranwajahran hal yastawoona al <u>ḥamdu</u> lill <u>āhi</u> balaktharuhum l <u>ā</u> yaAAalamoona
A	16:75 ضرب الله مثلا عبدا مملوكا لا يقدر على شيء ومن رزقته منا رزقا حسنا فهو ينفق منه سرا وجهرا هل يستون الحمد لله بل اكثرهم لا يعلمون
Edip-Layth	16:76 God puts forth the example of two men, one of them is mute and he cannot control anything, and he is a burden to his master. Wherever he points him, he does not come with any good. Is he the same as one who orders good and he is on a straight path? ¹⁵
The Monotheist Group	16:76 And God puts forth the example of two men, one of them is mute and he cannot achieve anything, and he is a burden to his guardian. Wherever he points him, he does not come with any good. Is he the same as one who orders good and he is upon a straight path?
Muhammad Asad	16:76 And God propounds [to you] the parable of two [other] men -one of them dumb, ⁸⁶ unable to do anything of his own accord, and a sheer burden on his master: to whichever task the latter directs him, ⁸⁷ he accomplishes no good. Can such a one be considered the equal of [a wise man] who enjoins the doing of what is right and himself follows a straight way? ⁸⁸
Rashad Khalifa	16:76 And GOD cites the example of two men: one is dumb, lacks the ability to do anything, is totally dependent on his master - whichever way he directs him, he cannot produce anything good. Is he equal to one who rules with justice, and is guided in the right path?
Shabbir Ahmed	16:76 God gives you another example of two men. One of them is he whose faculties of speech and mind are disabled. He cannot do anything of his own accord and he is wholly dependent on his care-provider, unable to bring forth any good. Can such a one be equal to the man who is fit, enjoins justice and himself walks the straight path? ²²
Transliteration	16:76 Wa <u>ḍaraba</u> All <u>āhu</u> mathalanrajulayni a <u>ḥadu</u> huma abkamu l <u>ā</u> yaqdiru AAalashay-in wahuwa kallun AAala mawl <u>āhu</u> aynam <u>āyu</u> wajjihhu l <u>ā</u> ya/ti bikhayrin hal yastawee huwa wamanya/muru bialAAadli wahuwa AAala <u>sirat</u> inmustaqeemin
A	16:76 وضرب الله مثلا رجلين احدهما ابكم لا يقدر على شيء وهو كل على موله اينما يوجهه لا يات بخير هل يستوى هو ومن يامر بالعدل وهو على صراط مستقيم
Edip-Layth	16:77 To God is the mystery of the heavens and the earth, and the matter of the moment is like the blink of the eye or nearer. God is capable of all things.
The Monotheist Group	16:77 And to God is the unseen of the heavens and the Earth, and the matter of the Hour is like the blink of the eye or nearer. God is capable of all things.
Muhammad Asad	16:77 And ⁸⁹ , God's [alone] is the knowledge of the hidden reality of the heavens and the earth. ⁹⁰ And so, the advent of the Last Hour will but manifest itself [in a single moment,] like the twinkling of an eye, or closer still: ⁹¹ for,

	behold, God has the power to will anything.
Rashad Khalifa	<i>This Life is Very Short</i> 16:77 To GOD belongs the future of the heavens and the earth. As far as He is concerned, the end of the world (the Hour) is a blink of an eye away, or even closer. GOD is Omnipotent.
Shabbir Ahmed	16:77 Unto God belongs the Unseen of the heavens and the earth, and the Hour is but as a twinkling of the eye, or even quicker. (A speedy revolution may be around the corner.) Surely, God has appointed due measure for all things and events.
Transliteration	16:77 Walillāhi ghaybu a lssamāwātiwāl-ardi wamā amru a lssaAAatiillā kalam hi albaṣari aw huwa aqrabu innaAllāha AAalā kulli shay-in qadeer un
A	16:77 والله غيب السموت والارض وما امر الساعة الا كلمح البصر او هو اقرب ان الله على كل شيء قدير
Edip-Layth	16:78 God brought you out of your mothers' wombs while you knew nothing. He made for you the hearing and the eyesight and the heart, perhaps you would be thankful.
The Monotheist Group	16:78 And God brought you out of your mothers wombs while you knew nothing. And He made for you the hearing and the eyesight and the heart, perhaps you would be thankful.
Muhammad Asad	16:78 And God has brought you forth from your mothers' wombs knowing nothing-but He has endowed you with hearing, and sight, and minds, so that you might have cause to be grateful.
Rashad Khalifa	16:78 GOD brought you out of your mothers' bellies knowing nothing, and He gave you the hearing, the eyesight, and the brains, that you may be appreciative.
Shabbir Ahmed	16:78 God brought you forth from the bellies of your mothers when you knew nothing, and He gave you hearing, sight and intelligence so that you may give thanks. ²³
Transliteration	16:78 WaAllāhu akhrajakum min bu ṭooniommahatikum lā taAAalamoona shay-an wajaAAala lakumualssamAAa waal-absara waal-af-idatalaAAallakum tashkuroona
A	16:78 والله اخرجكم من بطون امهتكم لا تعلمون شيا وجعل لكم السمع والابصر والافدة لعلمكم تشكرون
Edip-Layth	16:79 Did they not look to the birds held in the atmosphere of the sky? No one holds them up except God. In that are signs for a people who acknowledge.
The Monotheist Group	16:79 Did they not look to the birds held in the atmosphere of the sky? No one holds them up except God. In that are signs for a people who believe.
Muhammad Asad	16:79 Have, then, they [who deny the truth] never considered the birds, enabled [by God] to fly in mid-air, ⁹² with none but God holding them aloft? In this, behold, there are messages indeed for people who will believe!
Rashad Khalifa	16:79 Do they not see the birds committed to fly in the atmosphere of the sky? None holds them up in the air except GOD. This should be (sufficient) proof for people who believe.
Shabbir Ahmed	16:79 Do they not see the birds held poised in mid-air? None holds them but God. Herein are signs for people who wish to attain conviction through reason. ²⁴

Transliteration	16:79 Alam yaraw il a a lttayrimusakhkharatin fee jawwi a Issama-i mayumsikuhunna illa Allahu inna fee thalika laayatinliqawmin yu/minoona
A	16:79 ألم يروا الى الطير مسخرت في جو السماء ما يمسكهن الا الله ان في ذلك لءايت لقوم يؤمنون
Edip-Layth	16:80 God has made your homes a habitat, and He made for you from the hides of the livestock shelter which you find light for travel and when you stay, and from its wool, fur, and hair you make furnishings and goods, for a while.
The Monotheist Group	16:80 And God has made your homes a habitat, and He made for you from the hides of the livestock shelter which you find light for travel and when you stay, and from its wool, fur, and hair you make furnishings and goods, for a while.
Muhammad Asad	16:80 And God has given you [the ability to build] your houses as places of rest, and has endowed you with [the skill to make] dwellings out of the skins of animals ⁹³ - easy for you to handle when you travel and when you camp -and [to make] furnishings and goods for temporary use of their [rough] wool and their soft, furry wool ⁹⁴ and their hair.
Rashad Khalifa	16:80 And GOD provided for you stationary homes where you can live. And He provided for you portable homes made of the hides of livestock, so you can use them when you travel, and when you settle down. And from their wool, furs, and hair, you make furnishings and luxuries for awhile.
Shabbir Ahmed	16:80 God has given you in your houses a place of rest. And He has given you of the hides of cattle, tent-houses which you find light to carry when you travel and when you camp. And of their wool, their fur, and their hair, you make furnishings and comforts that serve you for a while.
Transliteration	16:80 WaAllahu jaAAala lakum minbuyootikum sakanan wajaAAala lakum min juloodi al-anAA amibuyootan tastakhiffoonah a yawma thaAAanikumwayawma iqamatikum wamin a swafihawaawbariha waashAAariha athathanwamataAAan ila heenin
A	16:80 والله جعل لكم من بيوتكم سكنا وجعل لكم من جلود الانعم بيوتا تستخفونها يوم ظعنكم ويوم اقامتكم ومن اصوافها واوبراها واشعارها اثنا ومتعا الى حين
Edip-Layth	16:81 God has made for you shade from what He created. He made from the mountains a refuge for you. He made for you garments which protect you from the heat, and garments which protect you from attack. It is such that He completes His blessing upon you, that you may peacefully surrender.
The Monotheist Group	16:81 And God has made for you shade from what He created, and He made from the mountains a refuge for you, and He made for you garments which protect you from the heat, and garments which protect you from attack. It is such that He completes His blessing upon you, that you may submit.
Muhammad Asad	16:81 And among the many objects of His creation, ⁹⁵ God has appointed for you [various] means of protection: ⁹⁶ thus, He has given you in the mountains places of shelter, and has endowed you with [the ability to make] garments to protect you from heat [and cold], ⁹⁷ as well as such garments as might protect you from your [mutual] violence. ⁹⁸ In this way does He bestow the full measure of His blessings on you, so that you might surrender yourselves unto Him.
Rashad Khalifa	16:81 And GOD provided for you shade through things which He created, and provided for you shelters in the mountains, and provided for you garments that protect you from heat, and garments that protect when you fight in wars. He thus

	perfects His blessings upon you, that you may submit.
Shabbir Ahmed	16:81 God has provided you shade out of things He has created. He has granted you resort in the mountains, garments to protect you from heat, and coats of armor to protect you from your own foolhardy violence. Thus He completes His blessings on you so that you may willingly submit to Him.
Transliteration	16:81 WaAllahu jaAAala lakum mimm akhalaqa <u>thilalan</u> wajaAAala lakum mina aljibaliaknanan wajaAAala lakum sar <u>abeela</u> taqeequmu al <u>harrawasarabeela</u> taqeequm ba/sakum ka <u>thalika</u> yutimmuniAAamatahu AAalaykum laAAallakum tuslimoona
A	16:81 والله جعل لكم مما خلق ظللا وجعل لكم من الجبال اكنا وجعل لكم سربيل تقيكم الحر وسربيل تقيكم باسكم كذلك يتم نعمته عليكم لعلكم تسلمون
Edip-Layth	16:82 So if they turn away, then you are only required to deliver clearly.
The Monotheist Group	16:82 So if they turn away, then you are only required to deliver clearly.
Muhammad Asad	16:82 BUT IF they turn away [from thee, O Prophet, remember that] thy only duty is a clear delivery of the message [entrusted to thee].
Rashad Khalifa	16:82 If they still turn away, then your sole mission is the clear delivery (of the message).
Shabbir Ahmed	16:82 Then, if they turn away, your only duty (O Prophet!) is clear conveyance of the message. ²⁵
Transliteration	16:82 Fa-in tawallaw fa-innama AAalaykaalbalaghu almubeenu
A	16:82 فان تولوا فانما عليك البلق المبين
Edip-Layth	16:83 They recognize God's blessing, then they deny it. Most of them are ingrates.
The Monotheist Group	16:83 They recognize God's blessings, then they deny them. And most of them are rejecters.
Muhammad Asad	16:83 They [who turn away from it] are fully aware of God's blessings, but none the less they refuse to acknowledge them [as such], since most of them are given to denying the truth. ⁹⁹
Rashad Khalifa	<i>The Disbelievers Unappreciative</i> 16:83 They fully recognize GOD's blessings, then deny them; the majority of them are disbelievers.
Shabbir Ahmed	16:83 In fact, they recognize God's blessings, but they refuse to acknowledge them. (That is how) most of them are unbelievers. ²⁶
Transliteration	16:83 YaAArifoona niAAamata All <u>ahi</u> thummayunkiroonah <u>a</u> waaktharuhumu alkafiroona
A	16:83 يعرفون نعمت الله ثم ينكرونها واكثرهم الكفرون
Edip-Layth	16:84 The day We send from every nation a witness, then those who have rejected will not be given leave, nor will they be allowed to make amends.
The Monotheist Group	16:84 And the Day We send from every nation a witness, then those who have rejected will not be given leave, nor will they be allowed to repent.

Muhammad Asad	16:84 But one Day We shall raise up a witness out of every community, whereupon they who were bent on denying the truth will not be allowed to plead [ignorance], ¹⁰¹ and neither will they be allowed to make amends. 100	
Rashad Khalifa	<i>On The Day of Resurrection</i> 16:84 The day will come when we raise from every community a witness, then those who disbelieved will not be permitted (to speak), nor will they be excused.	
Shabbir Ahmed	16:84 And think of the Day when We shall raise among every community a witness, then no excuse will be accepted from those who rejected the truth, nor will they be allowed to make amends. 27	
Transliteration	16:84 Wayawma nabAAathu min kulli ommatinshaheedan thumma l_a yu/ thanu lillatheenakafaroo wala hum yustaAataboona	
A	16:84 ويوم نبعث من كل امة شهيدا ثم لا يوزن للذين كفروا ولا هم يستعتبون	
Edip-Layth	16:85 Then those who were wicked will see the retribution; it will not be lightened for them, nor will they be given respite.	
The Monotheist Group	16:85 And then those who were wicked will see the retribution; it will not be lightened for them, nor will they be given respite.	
Muhammad Asad	16:85 And when they who were bent on evildoing behold the suffering [that awaits them, they will realize that] it will not be lightened for them [by virtue of their pleading] ; and neither will they be granted respite.	
Rashad Khalifa	16:85 Once those who transgressed see the retribution, it will be too late; it will not be commuted for them, nor will they be respited.	
Shabbir Ahmed	16:85 When the wrongdoers actually see the doom, it will be too late. It will not be made light for them, nor will they be given further respite.	
Transliteration	16:85 Wa-i <th>a</th> raa allat ^h eenat ^h alamooalAAath ^h aba fala yukhaffafu AAanhum wala humyun ^h aroona	a
A	16:85 واذا رءا الذين ظلموا العذاب فلا يخفف عنهم ولا هم ينظرون	
Edip-Layth	<i>Idolized Messengers and Saints Will Disown Those Who Consider them Partners with God</i> 16:86 When those who set up partners saw the partners they made, they said, "Our Lord, these are our partners that we used to call upon besides You." But they returned in answer to them: "You are liars!" ¹⁶	
The Monotheist Group	16:86 And when those who set up partners saw the partners they made, they said: "Our Lord, these are our partners that we used to call upon besides You." But they returned in answer to them: "You are liars!"	
Muhammad Asad	16:86 And when they who were wont to ascribe divinity to beings other than God behold [on Judgment Day] those beings to whom they were wont to ascribe a share in His divinity, ¹⁰² they will exclaim: "O our Sustainer! These are the beings to whom we ascribed a share in Thy divinity, and whom we were wont to invoke instead of Thee !" ¹⁰³ -whereupon [those beings] will fling at them the retort: "Behold, you have indeed been lying [to yourselves]!" ¹⁰⁴	
Rashad Khalifa	<i>The Idols Disown Their Idolizers</i> 16:86 And when those who committed idol worship see their idols, they will say, "Our Lord, these are the idols we had set up beside You." The idols will then confront them and say, "You are liars."	

Shabbir Ahmed	16:86 When those who ascribe partners to God see their 'partners' they will say, "Our Lord! These are our 'partners' whom we used to call instead of You." But, the leaders will fling to them the retort, "You certainly have been lying to yourselves in self-deception."
Transliteration	16:86 Wa-i <u>tha</u> ra <u>a</u> alla <u>the</u> enaashrakoo shurak <u>a</u> ahum q <u>a</u> loo rabban <u>a</u> h <u>a</u> ola-ishurak <u>a</u> ona alla <u>the</u> ena kunn <u>a</u> nadAAoomin doonika faalqaw ilayhimu alqawla innakum lak <u>a</u> thiboona
A	16:86 واذا رءا الذين اشركوا شركاءهم قالوا ربنا هؤلاء شركاونا الذين كنا ندعوا من دونك فالتقوا اليهم القول انكم لكنبون
Edip-Layth	16:87 They peacefully surrendered to God on that day, and what they had invented abandoned them.
The Monotheist Group	16:87 And they gave in to God on that Day, and what they had invented abandoned them.
Muhammad Asad	16:87 And on that Day will they [who had thus been sinning, belatedly] proffer their surrender to God; and all their false imagery will have forsaken them.
Rashad Khalifa	16:87 They will totally submit to GOD on that day, and the idols they had invented will disown them.
Shabbir Ahmed	16:87 And they will tender their submission to God on that Day, but all they used to fabricate will miserably fail them.
Transliteration	16:87 Waalqaw il <u>a</u> All <u>a</u> hi yawma-i <u>th</u> inalssalama wa <u>d</u> alla AAanhum m <u>a</u> k <u>a</u> nooyafteroona
A	16:87 والقاوا الى الله يومئذ السلم وصل عنهم ما كانوا يفترون
Edip-Layth	16:88 Those who rejected, and repelled others from the path of God, We have increased the retribution for them over the retribution for what they had corrupted.
The Monotheist Group	16:88 Those who rejected, and repelled others from the path of God, We have increased the retribution for them over the retribution for what they had corrupted.
Muhammad Asad	16:88 Upon all who were bent on denying the truth and who turned others away from the path of God will We heap suffering upon suffering in return for all the corruption that they wrought:
Rashad Khalifa	16:88 Those who disbelieve and repel from the path of GOD, we augment their retribution by adding more retribution, due to their transgressions.
Shabbir Ahmed	16:88 The ones who not only rejected the truth, but hindered people from the way of God, We will add doom upon doom for them because they corrupted the human minds and the society.
Transliteration	16:88 Allat <u>he</u> ena kafaroo wa <u>s</u> addooAAan sabeeli All <u>a</u> hi zidn <u>a</u> hum AAa <u>th</u> aban fawqaalAAa <u>th</u> abi bima <u>k</u> anoo yufsidoona
A	16:88 الذين كفروا وصدوا عن سبيل الله زدناهم عذابا فوق العذاب بما كانوا يفسدون
Edip-Layth	16:89 The day We send to every nation a witness against them from themselves, and We have brought you as a witness against these. We have sent down to you the book as a clarification for all things, a guide, mercy and good tidings for those who have peacefully surrendered. ¹⁷

The Monotheist Group	16:89 And the Day We send to every nation a witness against them from themselves, and We have brought you as a witness against these. And We have sent down to you the Scripture as a clarification for all things, and a guide and mercy and good tidings to those who have submitted.
Muhammad Asad	16:89 for one Day We shall raise up within every community a witness against them from among themselves. ¹⁰⁵ And thee [too, O Prophet,] have We brought forth to bear witness regarding those [whom thy message may have reached], ¹⁰⁶ inasmuch as We have bestowed from on high upon thee, step by step, this divine writ, to make everything clear, ¹⁰⁷ and to provide guidance and grace and a glad tiding unto all who have surrendered themselves to God.
Rashad Khalifa	16:89 The day will come when we will raise from every community a witness from among them, and bring you as the witness of these people. We have revealed to you this book to provide explanations for everything, and guidance, and mercy, and good news for the submitters.
Shabbir Ahmed	16:89 For, one Day, We shall raise from every community a leading witness against them from among themselves. And We shall call you (O Prophet!) to testify regarding those whom your message has reached. The Book We have revealed to you explains everything; a Guide and grace and the glad tiding for all those who have submitted.
Transliteration	16:89 Wayawma nabAAathu fee kulli ommatinshaheedan AAalayhim min anfusihim waji/n a bika shaheedanAAal a h aola-i wanazzaln a AAalaykaalkit aba tibyanan likulli shay-in wahudan wara hmatanwabushra lilmuslimeena
A	16:89 ويوم نبعث في كل امة شهيدا عليهم من انفسهم وجئنا بك شهيدا على هولاء ونزلنا عليك الكتب تبينا لكل شيء وهدى ورحمة وبشرى للمسلمين
Edip-Layth	16:90 God orders justice and goodness, and that you shall help your relatives, and He forbids from evil, vice, and transgression. He warns you that you may remember.
The Monotheist Group	16:90 God orders justice and goodness and that you shall help your relatives, and He deters from evil, vice, and transgression. He warns you that you may remember.
Muhammad Asad	16:90 BEHOLD, God enjoins justice, and the doing of good, and generosity towards [one's] fellow-men; ¹⁰⁸ and He forbids all that is shameful and all that runs counter to reason, ¹⁰⁹ as well as envy; [and] He exhorts you [repeatedly] so that you might bear [all this] in mind.
Rashad Khalifa	16:90 GOD advocates justice, charity, and regarding the relatives. And He forbids evil, vice, and transgression. He enlightens you, that you may take heed.
Shabbir Ahmed	16:90 God commands justice, creating balance in the society, benefiting humanity, kindness to His creation, and giving to relatives. And He forbids all indecent deeds, immodesty, stinginess and rebellion. He instructs you (again) so that you may take it to heart. ²⁸
Transliteration	16:90 Inna Allaha ya/muru bi alAAadiwaal-ihsani wa-eeta-i theealqurba wayanha AAani alfa hsha-i wa almunkariwaalbaghyi yaAAi thukum laAAaallakum tathakkaroon
A	16:90 ان الله يامر بالعدل والاحسن وايتائ ذى القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون

Edip-Layth	<i>Keep Your Words</i> 16:91 You shall fulfill your pledge to God when you pledge so, and do not break your oath after making it, for you have made God a sponsor over you. God is aware of what you do.
The Monotheist Group	16:91 And fulfill your pledge to God when you pledge so, and do not break your oath after making it, for you have made God a sponsor over you. God is aware of what you do.
Muhammad Asad	16:91 And be true to your bond with God whenever you bind yourselves by a pledge,¹¹⁰ and do not break [your] oaths after having [freely] confirmed them¹¹¹ and having called upon God to be witness to your good faith: ¹¹² behold, God knows all that you do.
Rashad Khalifa	<i>You Shall Keep Your Word</i> 16:91 You shall fulfill your covenant with GOD when you make such a covenant. You shall not violate the oaths after swearing (by God) to carry them out, for you have made GOD a guarantor for you. GOD knows everything you do.
Shabbir Ahmed	16:91 Fulfill the Covenant with God as you have pledged to do so. And do not break your oaths after you have confirmed them, for you have made God as the Guarantor over you. For, God knows all you do. ²⁹
Transliteration	16:91 Waawfoo biAAahdi Allahi i^{tha}AAahadtum wala tanqudoo al-aymanabaAAda tawkeediha waqad jaAAaltumu Allaha AAalaykumkafeelan inna Allaha yaAAalamu ma tafAAaloona
A	16:91 واوفوا بعهد الله اذا عهدتكم ولا تنقضوا الايمان بعد توكيدها وقد جعلتم الله عليكم كفيلا ان الله يعلم ما تفعلون
Edip-Layth	16:92 Do not be like the one who unraveled her knitting after it had become strong, by breaking your oaths as a means of deception between you, because a nation is more numerous than another nation. God only puts you to the test by it. He will show you on the day of Resurrection what you were disputing in.
The Monotheist Group	16:92 And do not be like she who unraveled her knitting after it had become strong, by breaking your oaths as a means of deception between you. That a nation shall be more numerous than another nation, for God puts you to the test by it. And He will show you on the Day of Resurrection that which you were disputing in.
Muhammad Asad	16:92 Hence, be not like her who breaks and completely untwists the yarn which she [herself] has spun and made strong-[be not like this by] using your oaths as a means of deceiving one another, ¹¹³ simply because some of you may be more powerful than others."¹¹⁴ By all this, God but puts you to a test-and [He does it] so that on Resurrection Day He might make clear unto you all that on which you were wont to differ. ¹¹⁵
Rashad Khalifa	16:92 Do not be like the knitter who unravels her strong knitting into piles of flimsy yarn. This is your example if you abuse the oaths to take advantage of one another. Whether one group is larger than the other, GOD thus puts you to the test. He will surely show you on the Day of Resurrection everything you had disputed.
Shabbir Ahmed	16:92 Do not be like a woman who breaks apart the yarn which she herself has spun and made strong, by using your oaths as a means of deceiving one another, only because one party is more numerous than another. Thus, God lets you test yourselves (in character). He will certainly explain to you on the Day of Resurrection wherein you differed. ³⁰

Transliteration	16:92 Wal <u>a</u> takoonoo ka <u>all</u> atee naq <u>ad</u> atghazla <u>h</u> a min baAA <u>adi</u> quwwatin ank <u>a</u> than tattakh <u>i</u> th <u>oo</u> naayma <u>n</u> akum dakhalan baynakum an takoon <u>a</u> ommatun hiya arb <u>a</u> min ommatin innam <u>a</u> yablookumu All <u>a</u> hu bihiw <u>alay</u> ubayyinanna lakum yawma alqiy <u>a</u> mati m <u>a</u> kuntumfeehi takhtalifoona
A	16:92 ولا تكونوا كالتى نقضت غزلها من بعد قوة انكثا تتخذون ايمنكم دخلا بينكم ان تكون امة هي اربى من امة انما ييلوكم الله به وليبين لكم يوم القيمة ما كنتم فيه تختلفون
Edip-Layth	16:93 Had God wished, He would have made you one nation, but He misguides whom He wishes, and He guides whom He wishes. You will be asked about what you used to do. ¹⁸
The Monotheist Group	16:93 And had God wished, He would have made you one nation, but He misguides whom He wishes, and He guides whom He wishes. And you will be asked about what you used to do.
Muhammad Asad	16:93 For, had God so willed, He could surely have made you all one single community; ¹¹⁶ however, He lets go astray him that wills [to go astray], and guides aright him that wills [to be guided]; ¹¹⁷ and you will surely be called to account for all that you ever did! ¹¹⁸
Rashad Khalifa	16:93 Had GOD willed, He could have made you one congregation. But He sends astray whoever chooses to go astray, and He guides whoever wishes to be guided. You will surely be asked about everything you have done.
Shabbir Ahmed	16:93 Had God so willed, He could have made you all one single community. However, He lets go astray him that wills (to go astray) and guides him that wills (to be guided). And you will be surely called to account for all that you ever did. ³¹
Transliteration	16:93 Walaw sh <u>aa</u> All <u>a</u> hu lajaAAalakumomm <u>a</u> tan w <u>a</u> hidatan wal <u>a</u> kin yu <u>d</u> illu man yash <u>a</u> owayahdee man yash <u>ao</u> walatus-alunna AAam m <u>a</u> kuntumtaAAamaloon <u>a</u>
A	16:93 ولو شاء الله لجعلكم امة وحدة ولكن يضل من يشاء ويهدي من يشاء ولتسلن عما كنتم تعملون
Edip-Layth	16:94 Do not use your oaths as a means of deception between you, that a foot will falter after it had been firm, and you will taste the evil of turning away from the path of God, and you will have a great retribution.
The Monotheist Group	16:94 And do not use your oaths as a means of deception between you, that a foot will falter after it had been firm, and you will taste the evil of turning away from the path of God, and you will have a great retribution.
Muhammad Asad	16:94 And do not use your oaths as a means of deceiving one another-or else [your] foot will slip after having been firm, ¹¹⁹ and then you will have to taste the evil [consequences] ¹²⁰ of your having turned away from the path of God, with tremendous suffering awaiting you [in the life to come].
Rashad Khalifa	Violating Your Oath: A Serious Offense 16:94 Do not abuse the oaths among you, lest you slide back after having a strong foothold, then you incur misery. Such is the consequence of repelling from the path of GOD (by setting a bad example); you incur a terrible retribution.
Shabbir Ahmed	16:94 Do not make your oaths a means of deceiving one another, otherwise you will slip after having been firm (in faith). You will have to taste the evil consequences of hindering yourself from the path of God. And there will be a

	tremendous suffering awaiting you.
Transliteration	16:94 Walā tattakhi <u>thoo</u> aym <u>an</u> akumdakhalan baynakum fatazilla qadamun baAAada thubootih <u>a</u> wata <u>thoo</u> qooalssoo-a bim <u>a</u> <u>s</u> adadtum AAan sabeeli All <u>ah</u> walakum AAat <u>h</u> abun AAat <u>h</u> eem <u>un</u>
A	16:94 ولا تتخذوا ايمنكم دخلا بينكم فتزل قدم بعد ثبوتها وتذوقوا السوء بما صددتم عن سبيل الله ولكم عذاب عظيم
Edip-Layth	16:95 Do not purchase with God's pledge a cheap price. What is with God is far better for you if you know.
The Monotheist Group	16:95 And do not purchase with God's pledge a cheap price. What is with God is far better for you if you know.
Muhammad Asad	16:95 Hence, do not barter away your bond with God for a trifling gain! Verily, that which is with God is by far the best for you, if you but knew it:
Rashad Khalifa	16:95 Do not sell your oaths short before GOD. What GOD possesses is far better for you, if you only knew.
Shabbir Ahmed	16:95 Do not trade your Covenant with God for petty gains. Surely, God possesses what is far better for you, if you but knew.
Transliteration	16:95 Walā tashtaroo biAAahdi All <u>ah</u> ithamanan qaleelan innam <u>a</u> AAinda All <u>ah</u> i huwa khayrunlakum in kuntum taAAalamoon <u>a</u>
A	16:95 ولا تشتروا بعهد الله ثمنا قليلا انما عند الله هو خير لكم ان كنتم تعلمون
Edip-Layth	16:96 What you have will run out, while what God has will remain. We will recompense those who are patient, their reward with the best of what they used to do.
The Monotheist Group	16:96 What you have will run out, while what God has will remain. And We will deliver to those who are patient their reward for the best of what they used to do.
Muhammad Asad	16:96 all that is with you is bound to come to an end, whereas that which is with God is everlasting. And most certainly shall We grant unto those who are patient in adversity their reward in accordance with the best that they ever did.
Rashad Khalifa	16:96 What you possess runs out, but what GOD possesses lasts forever. We will surely reward those who steadfastly persevere; we will recompense them for their righteous works.
Shabbir Ahmed	16:96 What you possess vanishes away, but what He has (and that you deposit with Him) lasts forever. We will give those who are steadfast (in their pledges) their reward according to the best of their actions. 33
Transliteration	16:96 M <u>a</u> AAindakum yanfadu wam <u>ah</u> AAinda All <u>ah</u> i b <u>aq</u> in walanajziyanna allat <u>h</u> eenasabaroo ajrahum bi-a <u>h</u> sani m <u>a</u> kanooyaAAamaloona
A	16:96 ما عندكم ينفد وما عند الله باق ولنجزين الذين صبروا اجرهم باحسن ما كانوا يعملون
Edip-Layth	16:97 Whoever does good work, be he male or female, and is an acknowledger, We will give him a good life and We will reward them their dues with the best of what they used to do. 19
The Monotheist Group	16:97 Whoever does good work, be he male or female, and is a believer, We will give him a good life and We will reward them their dues with the best of what they used to do.

Muhammad Asad	16:97 As for anyone - be it man or woman - who does righteous deeds, and is a believer withal - him shall We most certainly cause to live a good life. ¹²¹ and most certainly shall We grant unto such as these their reward in accordance with the best that they ever did.
Rashad Khalifa	<i>Guaranteed Happiness Now and Forever</i> 16:97 Anyone who works righteousness, male or female, while believing, we will surely grant them a happy life in this world, and we will surely pay them their full recompense (on the Day of Judgment) for their righteous works.
Shabbir Ahmed	16:97 Whoever - male or female - does works that help others and is a believer, We shall certainly cause them to live a good life, and We shall grant them the rewards considering the best of their actions.
Transliteration	16:97 Man AAamila <u>salihan</u> min <u>th</u> akarina <u>w</u> onth <u>a</u> wahu <u>w</u> a mu/minun falanu <u>h</u> iyannahu <u>hay</u> atan <u>t</u> ayyibatan walanajziyannahum ajrah <u>u</u> m bi-a <u>h</u> sani ma <u>k</u> anoo yaAAamaloona
A	16:97 من عمل صالحا من ذكر أو أنثى وهو مؤمن فلنجزيه حياة طيبة ولنجزينهم أجرهم بأحسن ما كانوا يعملون
Edip-Layth	16:98 So, when you study the Quran, you shall seek refuge with God from Satan the outcast. ²⁰
The Monotheist Group	16:98 When you read the Qur'an, you shall seek refuge with God from Satan the outcast.
Muhammad Asad	16:98 NOW whenever thou happen to read this Qur'an, seek refuge with God from Satan, the accursed. ¹²²
Rashad Khalifa	<i>An Important Commandment</i> 16:98 When you read the Quran, you shall seek refuge in GOD from Satan the rejected. ⁷
Shabbir Ahmed	16:98 When you read the Qur'an, seek refuge in God against Satan, the rejected one. ³⁴
Transliteration	16:98 Fa-i <u>th</u> a qara/ta alqur- <u>a</u> na faistaAAi <u>th</u> bi <u>All</u> ahi mina alshshay <u>t</u> ani alrrajeemi
A	16:98 فاذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم
Edip-Layth	16:99 He has no authority over those who acknowledge, and who put their trust in their Lord.
The Monotheist Group	16:99 He has no authority over those who believe, and who put their trust in their Lord.
Muhammad Asad	16:99 Behold, he has no power over those who have attained to faith and in their Sustainer place their trust:
Rashad Khalifa	16:99 He has no power over those who believe and trust in their Lord.
Shabbir Ahmed	16:99 He (Satan) has no power over those who truly believe and put their trust in their Lord.
Transliteration	16:99 Innahu laysa lahu sul <u>tanun</u> AAal <u>a</u> allat <u>h</u> eena <u>a</u> manoo waAAal <u>a</u> rabbi <u>h</u> imyatawakkaloona
A	16:99 انه ليس له سلطان على الذين ءامنوا وعلى ربهم يتوكلون

Edip-Layth	16:100 His authority is over those who follow him, and those who set him up as a partner.
The Monotheist Group	16:100 His authority is over those who follow him, and set him up as a partner.
Muhammad Asad	16:100 he has power only over those who are willing to follow him, ¹²³ and who [thus] ascribe to him a share in God's divinity. ¹²⁴
Rashad Khalifa	16:100 His power is limited to those who choose him as their master, those who choose him as their god.
Shabbir Ahmed	16:100 His power is only over those who befriend him and assign 'partners' to God.
Transliteration	16:100 Innama sul <u>tanuhu</u> AAal <u>aallatheena</u> yatawallawnahu wa <u>allatheena</u> humbihi mushrikoona
A	16:100 انما سلطنه على الذين يتولونه والذين هم به مشركون
<i>Divine Signs for Contemporary People</i>	
Edip-Layth	16:101 If We exchange a sign in place of another sign; and God is more aware of what He is revealing; they say, "You are making this up!" Alas, most of them do not know.
The Monotheist Group	16:101 And if We exchange a verse in place of another verse; and God is more aware of what He is revealing; they say: "You are making this up!" Alas, most of them do not know.
Muhammad Asad	16:101 And now that We replace one message by another ¹²⁵ -since God is fully aware of what He bestows from on high, step by step ¹²⁶ - they [who deny the truth] are wont to say, "Thou but inventest it!" Nay, but most of them do not understand it! ¹²⁷
Rashad Khalifa	16:101 When we substitute one revelation in place of another, and GOD is fully aware of what He reveals, they say, "You made this up!" Indeed, most of them do not know.
Shabbir Ahmed	16:101 When We replace one revelation with another; and God knows best what He reveals; they say, "You are but a forger." But most of them do not know ³⁵
Transliteration	16:101 Wa-i <u>tha</u> baddal <u>na</u> <u>ayatan</u> mak <u>ana</u> <u>ayatin</u> waAll <u>ahu</u> aAAlamu bim <u>ayun</u> azzilu q <u>aloo</u> innam <u>a</u> anta muftarin bal aktharuhum <u>la</u> yaAAlamoona
A	16:101 واذا بدلنا آية مكان آية والله اعلم بما ينزل قالوا انما انت مفتر بل اكثرهم لا يعلمون
Edip-Layth	16:102 Say, "The Holy Spirit has sent it down from your Lord with truth, so that those who acknowledge will be strengthened, and as a guidance and good news for those who have peacefully surrendered."
The Monotheist Group	16:102 Say: "The Holy Spirit has brought it down from your Lord with truth, so that those who believe will be strengthened, and as a guidance and good news for those who have submitted."
Muhammad Asad	16:102 Say: "Holy inspiration ¹²⁸ has brought it down from thy Sustainer by stages, setting forth the truth, so that it might give firmness unto those who have attained to faith, and provide guidance and a glad tiding unto all who have surrendered themselves to God."

Rashad Khalifa	16:102 Say, "The Holy Spirit has brought it down from your Lord, truthfully, to assure those who believe, and to provide a beacon and good news for the submitters."
Shabbir Ahmed	16:102 Tell them, "Gabriel has brought it down from your Lord in absolute truth. This revelation will keep firm in thought and action, those who accept it. And it will provide guidance and good news to Submitters." 36
Transliteration	16:102 Qul nazzalahu roo hu alqudusi minrabbika bi alhaqqi liyuthabbita alla ^{the} ena amanoo ^w ahudan wabushra lilmuslimeena
A	16:102 قل نزله روح القدس من ربك بالحق ليثبت الذين ءامنوا وهدى وبشرى للمسلمين
Edip-Layth	16:103 We are aware that they say, "A human is teaching him." The language of the one they refer to is foreign, while this is a clear Arabic language. 21
The Monotheist Group	16:103 And We are aware that they say: "A human is teaching him." The language of the one they refer to is foreign, while this is a clear Arabic language.
Muhammad Asad	16:103 And, indeed, full well do We know that they say, "It is but a human being that imparts [all] this to him! 129 -[notwithstanding that] the tongue of him to whom they so maliciously point is wholly outlandish, 130 whereas this is Arabic speech, clear [in itself] and clearly showing the truth [of its source]. 131
Rashad Khalifa	<i>The Quran Is Not Copied From The Bible</i> 16:103 We are fully aware that they say, "A human being is teaching him!" The tongue of the source they hint at is non-Arabic, and this is a perfect Arabic tongue.
Shabbir Ahmed	16:103 We know well what they say, "It is but a man teaching him!" The tongue of him they so maliciously point to is notably foreign, while this is Arabic, pure and clear.
Transliteration	16:103 Walaqad naAAlamu annahum yaqooloona innam ayuAAallimuhu basharun lisanu alla thee yul hidoonailayhi aAAjamiyyun wah atha lis anun AAarabiyyunmubeenun
A	16:103 ولقد نعلم انهم يقولون انما يعلمه بشر لسان الذى يلحدون اليه اعجمى وهذا لسان عربى مبين
Edip-Layth	16:104 Those who do not acknowledge God's signs, God will not guide them, and they will have a painful retribution.
The Monotheist Group	16:104 Those who do not believe in God's revelations, God will not guide them, and they will have a painful retribution.
Muhammad Asad	16:104 Verily, as for those who will not believe in God's messages, God does not guide them aright; and grievous suffering will be their lot [in the life to come].
Rashad Khalifa	16:104 Surely, those who do not believe in GOD's revelations, GOD does not guide them. They have incurred a painful retribution.
Shabbir Ahmed	16:104 Indeed, those who refuse to acknowledge God's verses, God does not intervene to show them the lighted road, and for them is a painful suffering. 37
Transliteration	16:104 Inna alla theena l a yu/minoonabi- ayati All ahi l a yahdeehimu Allahuwalahum AAathabun aleemun
A	16:104 ان الذين لا يؤمنون بايت الله لا يهديهم الله ولهم عذاب اليم

Edip-Layth	16:105 Making up lies is only done by those who do not acknowledge God's signs, and these are the liars.
The Monotheist Group	16:105 Making-up lies is only done by those who do not believe in God's revelations, and these are the liars.
Muhammad Asad	16:105 It is but they who will not believe in God's messages that invent this falsehood; ¹³² and it is they, they who are lying!
Rashad Khalifa	16:105 The only ones who fabricate false doctrines are those who do not believe in GOD's revelations; they are the real liars.
Shabbir Ahmed	16:105 It is those who reject God's messages that invent this falsehood (of a man teaching the prophet). And it is those who are lying.
Transliteration	16:105 Innama yaftaree alka <u>thibaallatheena</u> la ya yu/minoona bi- <u>ayati</u> All <u>ahi</u> waola-ika humu alk <u>athiboona</u>
A	16:105 انما يفتري الكذب الذين لا يؤمنون بايت الله واولئك هم الكذبون
<i>God Knows Your Intentions</i>	
Edip-Layth	16:106 Whoever rejects God after having acknowledged; except for one who is forced while his heart is still content with acknowledgement; and has opened his chest to rejection, then they will have a wrath from God and they will have a great retribution.
The Monotheist Group	16:106 Whoever rejects God after having believed; except for one who is forced while his heart is still content with belief; and has opened his chest to rejection, then they will have a wrath from God and they will have a great retribution.
Muhammad Asad	16:106 As for anyone who denies God after having once attained to faith-and this, to be sure, does not apply to ¹³³ one who does it under duress, the while his heart remains true to his faith, ¹³⁴ but [only, to] him who willingly opens up his heart to a denial of the truth-: upon all such [falls] God's condemnation, and tremendous suffering awaits them:
<i>Lip Service Does Not Count</i>	
Rashad Khalifa	16:106 Those who disbelieve in GOD, after having acquired faith, and become fully content with disbelief, have incurred wrath from GOD. The only ones to be excused are those who are forced to profess disbelief, while their hearts are full of faith.
Shabbir Ahmed	16:106 Anyone who utters unbelief, after attaining faith in God, except under compulsion, his heart remaining firm in faith, is different from the one who is fully content with disbelief. The latter group invites God's requital, and theirs is an awful doom. ³⁸
Transliteration	16:106 Man kafara bi <u>Allahi</u> minbaAAadi eem <u>anihi</u> ill <u>a</u> man okriha waqalbuhu mu ^{ti} ma-innunb <u>ial</u> -eem <u>ani</u> wal <u>akin</u> man shara <u>ha</u> bi <u>alkufri</u> sadran faAAalayhim gha <u>d</u> abun mina All <u>ahi</u> walahum AAa <u>th</u> abun AAa <u>th</u> eem <u>un</u>
A	16:106 من كفر بالله من بعد ايمنه الا من اكره وقلبه مطمئن بالايمين ولكن من شرح بالكفر صدرا فعليهم غضب من الله ولهم عذاب عظيم
Edip-Layth	16:107 That is because they preferred the worldly life over the Hereafter, and God does not guide the rejecting people.
The Monotheist Group	16:107 That is because they preferred the worldly life over the Hereafter, and God does not guide the rejecting people.

Muhammad Asad	16:107 all this, because they hold this world's life in greater esteem than the life to come, and because God does not bestow His guidance upon people who deny the truth.
Rashad Khalifa	<i>Preoccupation With This Life Leads to Exile From God</i> 16:107 This is because they have given priority to this life over the Hereafter, and GOD does not guide such disbelieving people.
Shabbir Ahmed	16:107 That is because they have chosen the life of this world only, ignoring the life to come. God does not intervene to guide the rejecters of truth.
Transliteration	16:107 Thalika bi-annahumu ista habbooalhayata a Iddunya AAal a al-akhiratiwaanna Allaha la yahdee alqawma alkafireena
A	16:107 ذلك بانهم استحبوا الحياة الدنيا على الآخرة وان الله لا يهدي القوم الكافرين
Edip-Layth	16:108 Those are the ones whom God has stamped on their hearts, their hearing, and their sight; such are the heedless.
The Monotheist Group	16:108 Those are the ones whom God has stamped on their hearts, and their hearing, and their sight, and these are the unaware ones.
Muhammad Asad	16:108 They whose hearts and whose hearing and whose sight God has sealed -it is they, they who are heedless ! ¹³⁵
Rashad Khalifa	16:108 Those are the ones whom GOD has sealed their hearts, and their hearing, and their eyesight. Consequently, they remain unaware.
Shabbir Ahmed	16:108 Such are those whose hearts, ears and eyes God (His law) has sealed. For, they have remained heedless. ³⁹
Transliteration	16:108 Ola-ika alla theena tabaAAaAllahu AAal a quloobihim wasamAAihim waabsarihimwaola-ika humu alghafiloon
A	16:108 اولئك الذين طبع الله على قلوبهم وسمعهم وابصرهم واولئك هم الغفلون
Edip-Layth	16:109 Without doubt, in the Hereafter they are the losers.
The Monotheist Group	16:109 Without doubt, in the Hereafter they are the losers.
Muhammad Asad	16:109 Truly it is they, they who in the life to come shall be the losers!
Rashad Khalifa	16:109 Without a doubt, they will be the losers in the Hereafter.
Shabbir Ahmed	16:109 There is no doubt that such people will be great losers in the Hereafter as well.
Transliteration	16:109 La jarama annahum fee al-akhiratihumu alkhasiroona
A	16:109 لا جرم انهم فى الآخرة هم الخسرون
Edip-Layth	16:110 Your Lord is to those who emigrated after they were persecuted, then they strived and were patient; your Lord after that is Forgiving, Compassionate.
The Monotheist Group	16:110 And your Lord is to those who emigrated after they were persecuted, then they strived and were patient; your Lord after that is Forgiving, Merciful.
Muhammad Asad	16:110 And yet, behold, thy Sustainer [grants His forgiveness] unto those who forsake the domain of evil after having succumbed to its temptation, ¹³⁶ and who thenceforth strive hard [in God's cause] and are patient in adversity: behold, after such [repentance] thy Sustainer is indeed much-forgiving, a dispenser of

	grace!
Rashad Khalifa	16:110 As for those who emigrate because of persecution, then continue to strive and steadfastly persevere, your Lord, because of all this, is Forgiver, Most Merciful.
Shabbir Ahmed	16:110 But certainly, your Lord; to those who leave their homes after trial and persecution, and then strive and patiently persevere, your Lord is oft-Forgiving, Most Merciful.
Transliteration	16:110 Thumma inna rabbaka lilla <u>the</u> ena ha ^j aroomin baAAadi m <u>a</u> futinoo thumma ja ^h adoo wa ^s abarooinna rabbaka min baAAadi <u>h</u> a la ^g hafoorun ra ^h eem <u>un</u>
A	16:110 ثم ان ربك للذين هاجروا من بعد ما قاتلوا ثم جاهدوا وصبروا ان ربك من بعدها لغفور رحيم
Edip-Layth	16:111 The day every person will come to argue for herself, and every person will be paid in full for what she did, and they will not be wronged. ²²
The Monotheist Group	16:111 The Day every soul will come to argue for itself, and every soul will be paid in full for what it did, and they will not be wronged.
Muhammad Asad	16:111 [Be conscious, then, of] the Day when every human being shall come to plead for himself [alone], and every human being shall be repaid in full for whatever he has done, and none shall be wronged.
Rashad Khalifa	16:111 The day will come when every soul will serve as its own advocate, and every soul will be paid fully for whatever it had done, without the least injustice.
Shabbir Ahmed	16:111 Beware of the Day when every human being will come to plead for himself alone. (There shall be no pleaders or intercessors), and they will be repaid exactly what they did. And no one shall be wronged.
Transliteration	16:111 Yawma ta/tee kullu nafsin tuj <u>ad</u> iluAAan nafsi <u>h</u> a watuwaff <u>a</u> kullu nafsin m <u>a</u> AAamilat wahum la <u>yut</u> h ^l amoona
A	16:111 يوم تاتى كل نفس تجدل عن نفسها وتوفى كل نفس ما عملت وهم لا يظلمون
Edip-Layth	<i>Prohibiting Blessings Invites Disasters</i> 16:112 God cites the example of a town which was peaceful and content, its provisions were coming to it bountifully from all places, but then it rebelled against God's blessings and God made it taste hunger and fear for what they used to do.
The Monotheist Group	16:112 And God puts forth the example of a town which was peaceful and content, its provisions were coming to it bountifully from all places, but then it rebelled against God's blessings and God made it taste hunger and fear for what they used to do.
Muhammad Asad	16:112 AND GOD propounds [to you] a parable: [Imagine] a town which was [once] secure and at ease, with its sustenance coming to it abundantly from all quarters, and which thereupon blasphemously refused to show gratitude for God's blessings: and therefore God caused it to taste the all-embracing misery ¹³⁷ of hunger and fear in result of all [the evil] that its people had so persistently wrought. ¹³⁸
Rashad Khalifa	<i>Prohibiting Lawful Food Brings Deprivation</i> 16:112 GOD cites the example of a community that used to be secure and prosperous, with provisions coming to it from everywhere. But then, it turned unappreciative of GOD's blessings. Consequently, GOD caused them to taste the

	hardships of starvation and insecurity. Such is the requital for what they did.
Shabbir Ahmed	16:112 God gives you an example. Think of a township that used to be secure and prosperous, with provision coming to it in plenty from all directions. But, they practically denied God's blessings by not sharing them with the needy. So God's law made it experience the garb of hunger and fear for their wrong system. ⁴⁰
Transliteration	16:112 Waḍaraba Allāhu mathalanqaryatan kullinānatin aminatan muṭma-innatanya/teeḥa rizquḥa raghadan min kulli makāninifakafarat bi-anāAAumi Allāhi faathāqaha Allāhulibāsa aljooAAi waalkhawfi bima kānooyasnaAAoona
A	16:112 وضرب الله مثلا قرية كانت ءامنة مطمئنة ياتيها رزقها رغدا من كل مكان فكفرت بانعم الله فاذقها الله لباس الجوع والخوف بما كانوا يصنعون
Edip-Layth	16:113 A messenger came to them from themselves, but they denied him. So, the punishment took them while they were wicked.
The Monotheist Group	16:113 And a messenger came to them from themselves, but they denied him, so the punishment took them while they were wicked.
Muhammad Asad	16:113 And indeed, there had come unto them an apostle from among themselves -but they gave him the lie; and therefore suffering overwhelmed them while they were thus doing wrong [to themselves].
Rashad Khalifa	16:113 A messenger had gone to them from among them, but they rejected him. Consequently, the retribution struck them for their transgression.
Shabbir Ahmed	16:113 A messenger came to them from among themselves, but they denied him. And so the torment seized them since they used to wrong themselves by doing wrong to others.
Transliteration	16:113 Walaqad jāhahum rasoolun minhum faka ththaboohufaakhathahumu alAAathabu wahum thhalimoona
A	16:113 ولقد جاءهم رسول منهم فكذبوه فاخذهم العذاب وهم ظلمون
Edip-Layth	16:114 So eat from what God has provided for you, what is good and lawful, and thank the blessings of God, if it is indeed He whom you serve. ²³
The Monotheist Group	16:114 So eat from what God has provided for you, that which is good and lawful, and thank the blessings of God, if it is indeed He whom you serve.
Muhammad Asad	16:114 AND SO, partake of all the lawful, good things which God has provided for you as sustenance, and render thanks unto God for His blessings, if it is [truly] Him that you worship. ¹³⁹
Rashad Khalifa	16:114 Therefore, you shall eat from GOD's provisions everything that is lawful and good, and be appreciative of GOD's blessings, if you do worship Him alone.
Shabbir Ahmed	16:114 So enjoy all the lawful and decent things which God has provided for you. And be grateful for God's bounty, if it is Him you truly serve. ⁴¹
Transliteration	16:114 Fakuloo mimmā razaqakumu Allāhuḥaḷalan ṭayyiban wa oshkuroo niAAamataAllāhi in kuntum iyyāhu taAAbudoona
A	16:114 فكلوا مما رزقكم الله حلالا طيبا واشكروا نعمت الله ان كنتم اياه تعبدون
Edip-Layth	16:115 He only made forbidden for you what is already dead, blood, the meat of pig, and what was sacrificed to any other than God. But whoever is forced to,

	without disobedience or transgression, then God is Forgiving, Compassionate.
The Monotheist Group	16:115 He only made forbidden for you what is already dead, and blood, and the meat of pig, and what was sacrificed to any other than God. But whoever is forced to, without disobedience or transgression, then God is Forgiving, Merciful.
Muhammad Asad	16:115 He has forbidden to you only carrion, and blood, and the flesh of swine, and that over which any name other than God's has been invoked; but if one is driven [to it] by necessity - neither coveting it nor exceeding his immediate need - verily, God is much forgiving, a dispenser of grace. 140
Rashad Khalifa	<i>Only Four Foods Prohibited</i> 16:115 He only prohibits for you dead animals, blood, the meat of pigs ⁹ , and food which is dedicated to other than GOD. If one is forced (to eat these), without being deliberate or malicious, then GOD is Forgiver, Most Merciful.
Shabbir Ahmed	16:115 He only prohibits for you the dead animal, blood, and swine-flesh and anything that has been dedicated to other than God. In a forced situation, provided one doesn't exceed the necessity, remember that God is Forgiving, Merciful. 42
Transliteration	16:115 Innama harrama AAalaykum almaytata wa alddama walahma alkhinzeeri wamaohilla lighayri All ahi bihi famani i dturra ghayra b aghinwala AAadin fa-inna Allaha ghafoorun raheemun
A	16:115 انما حرم عليكم الميتة والدم ولحم الخنزير وما اهل لغير الله به فمن اضطر غير باغ ولا عاد فان الله غفور رحيم
Edip-Layth	16:116 You shall not invent lies about God by attributing lies with your tongues, saying: "This is lawful and that is forbidden." Those who invent lies about God will not succeed.
The Monotheist Group	16:116 And do not say regarding what your tongues describe with lies: "This is lawful and that is forbidden;" that you seek to invent lies about God. Those who invent lies about God will not succeed.
Muhammad Asad	16:116 Hence, do not utter falsehoods by letting your tongues determine [at your own discretion], "This is lawful and that is forbidden", thus attributing your own lying inventions to God: 141 for, behold, they who attribute their own lying inventions to God will never attain to a happy state!
Rashad Khalifa	16:116 You shall not utter lies with your own tongues stating: "This is lawful, and this is unlawful," to fabricate lies and attribute them to GOD. Surely, those who fabricate lies and attribute them to GOD will never succeed.
Shabbir Ahmed	16:116 Do not keep uttering in falsehood, "This is lawful and this is unlawful", thus inventing lies against God. Those who fabricate lies against God, fail to prosper in their own 'self'.
Transliteration	16:116 Wala taqooloo lim a ta sifualsinatukumu alka thiba h atha halalunwahatha haramun litaftaroo AAal a All ahi alkathiba inna alla theena yaftaroonaa AAal aAllahi alkathiba la yuflihoona
A	16:116 ولا تقولوا لما تصف السنتكم الكذب هذا حل وهذا حرام لتفتروا على الله الكذب ان الذين يفترون على الله الكذب لا يفلحون
Edip-Layth	16:117 A small enjoyment, and they will have a painful retribution.
The Monotheist Group	16:117 A small enjoyment, and they will have a painful retribution.

Muhammad Asad	16:117 A brief enjoyment [may be theirs in this world] -but grievous suffering awaits them [in the life to come]!
Rashad Khalifa	16:117 They enjoy briefly, then suffer painful retribution.
Shabbir Ahmed	16:117 A brief enjoyment, but grievous suffering in the long run!
Transliteration	16:117 MataAAun qaleelun walahum AAa th abunaleemun
A	16:117 متع قليل ولهم عذاب اليم
Edip-Layth	16:118 For those who are Jews, We forbade what We narrated to you before. We did not wrong them, but it was themselves they used to wrong.
The Monotheist Group	16:118 And for those who are Jews, We forbade what We narrated to you before. We did not wrong them, but it was themselves they used to wrong.
Muhammad Asad	16:118 And [only] unto those who followed the Jewish faith did We forbid all that We have mentioned to thee ere this; ¹⁴² and no wrong did We do to them, but it was they who persistently wronged themselves.
Rashad Khalifa	16:118 For the Jews, we prohibited what we narrated to you previously. It was not us who wronged them; they are the ones who wronged their own souls.
Shabbir Ahmed	16:118 To the Jews We had prohibited such things as We have mentioned to you before (6:147). We did them no wrong, but they used to do wrong to themselves. ⁴³
Transliteration	16:118 WaAAala alla th eena h ^{ad} oo ^h arramna m a qa ^{sa} snaAAalayka min qablu wama th alamna ^h umwalakin ka ⁿ oo an ^f usahum ya th limoona
A	16:118 وعلى الذين هادوا حرمنا ما قصصنا عليك من قبل وما ظلمنهم ولكن كانوا انفسهم يظلمون
Edip-Layth	16:119 Yet, your Lord, to those who repent and reform after committing evil out of ignorance, your Lord after that is Forgiving, Compassionate.
The Monotheist Group	16:119 Then your Lord to those who do evil out of ignorance, then they repent after that and they make right, your Lord after that is Forgiving, Merciful.
Muhammad Asad	16:119 And once again: ¹⁴³ Behold, thy Sustainer [shows mercy] to those who do evil out of ignorance and afterwards repent and live righteously: behold, after such [repentance] thy Sustainer is indeed much forgiving, a dispenser of grace.
Rashad Khalifa	16:119 Yet, as regards those who fall in sin out of ignorance then repent thereafter and reform, your Lord, after this is done, is Forgiver, Most Merciful.
Shabbir Ahmed	16:119 Remember that your Lord shows mercy to those who do evil out of ignorance but then come back to the right path and make amends. Surely, your Lord, after all this, is Forgiving, Merciful.
Transliteration	16:119 Thumma inna rabbaka lilla th eenaAAamiloo a lsoo-a bi ^j ah ^{al} atin thumma ta ^b oomin baAAadi th alika waa ^{sl} ahoo inna rabbakamin baAAadi ^h a laghafoorun ra ^h eemun
A	16:119 ثم ان ربك للذين عملوا السوء بجهلة ثم تابوا من بعد ذلك واصلحوا ان ربك من بعدها لغفور رحيم
Edip-Layth	16:120 Abraham was a nation, devoted to God, a monotheist, and he was not of those who set up partners.

The Monotheist Group	16:120 Abraham was a nation, dutiful to God, a monotheist, and he was not of those who set up partners.
Muhammad Asad	16:120 VERILY, Abraham was a man who combined within himself all virtues, ¹⁴⁴ devoutly obeying God's will, turning away from all that is false, ¹⁴⁵ and not being of those who ascribe divinity to aught beside God:
Rashad Khalifa	<i>Abraham</i> 16:120 Abraham was indeed an exemplary vanguard in his submission to GOD, a monotheist who never worshipped idols.
Shabbir Ahmed	16:120 Abraham was virtue personified, devoted in his commitment to God, turning away from all that is false. He upheld strict Monotheism and never indulged in idolatry of any kind. ⁴⁴
Transliteration	16:120 Inna ibraheema kana ommatan qanitanillahi haneefan walam yaku mina almushrikeena
A	16:120 ان ابراهيم كان امة قانتا لله حنيفا ولم يك من المشركين
Edip-Layth	16:121 Because he was thankful for His blessings, He chose him and guided him to a Straight Path.
The Monotheist Group	16:121 Thankful for His blessings. He chose him and guided him to a Straight Path.
Muhammad Asad	16:121 [for he was always] grateful for the blessings granted by Him who had elected him and guided him onto a straight way.
Rashad Khalifa	16:121 Because he was appreciative of His Lord's blessings, He chose him and guided him in a straight path.
Shabbir Ahmed	16:121 He was always grateful for the blessings granted by Him Who had elected him and guided him on to straight path.
Transliteration	16:121 Shaḡkiran li-anAAumihi ijtabahuwahadaḡhu ila siratin mustaqeemin
A	16:121 شاكر لانعمه اجتباه وهداه الى صراط مستقيم
Edip-Layth	16:122 We gave him good in this world, and in the Hereafter he is of the reformed ones.
The Monotheist Group	16:122 And We gave him good in this world, and in the Hereafter he is of the upright ones.
Muhammad Asad	16:122 And so We vouchsafed him good in this world; and, verily, in the life to come [too] he shall find himself among the righteous.
Rashad Khalifa	16:122 We granted him happiness in this life, and in the Hereafter he will be with the righteous.
Shabbir Ahmed	16:122 We gave him good reward in the world. And in the Hereafter he shall be among those who fully developed their personalities actualizing their human potentials.
Transliteration	16:122 Waataynahu fee al-Iddunyaḡhasanatan wa-innahu fee al-akhirati lamina alssaliḡheena
A	16:122 وءاتينه فى الدنيا حسنة وانه فى الءخرة لمن الصالحين

Edip-Layth	<i>Follow Abraham</i> 16:123 Then We inspired to you: "You shall follow the creed of Abraham, monotheism, and he was not of those who set up partners." ²⁴
The Monotheist Group	16:123 Then We inspired to you: "You shall follow the creed of Abraham, monotheism, and he was not of those who set up partners."
Muhammad Asad	16:123 And lastly, ¹⁴⁶ We have inspired thee, [O Muhammad, with this message:] "Follow the creed of Abraham, who turned away from all that is false, and was not of those who ascribe divinity to aught beside God;
Rashad Khalifa	<i>Muhammad: A Follower of Abraham</i> 16:123 Then we inspired you (Muhammad) to follow the religion of Abraham, the monotheist; he never was an idol worshiper. ¹⁰
Shabbir Ahmed	16:123 We have revealed to you this message (O Prophet!), "Follow the creed of Abraham who turned away from all that is false." (2:125). He was, by no means, of the idolaters.
Transliteration	16:123 Thumma aw hayna ilayka aniittabiAA millata ibr aheema haneefan wam a kanamina almushrikeena
A	16:123 ثم اوحينا اليك ان اتبع ملة ابراهيم حنيفا وما كان من المشركين
Edip-Layth	16:124 The Sabbath was only decreed for those who disputed in it, and your Lord will judge between them for what they disputed in.
The Monotheist Group	16:124 The Sabbath was only decreed for those who disputed in it, and your Lord will judge between them for that which they disputed in.
Muhammad Asad	16:124 [and know that the observance of] the Sabbath was ordained only for those who came to hold divergent views about him; ¹⁴⁷ but, verily, God will judge between them on Resurrection Day with regard to all on which they were wont to differ. ¹⁴⁸
Rashad Khalifa	<i>The Sabbath Abrogated</i> 16:124 The Sabbath was decreed only for those who ended up disputing it (Jews & Christians). Your Lord is the One who will judge them on the Day of Resurrection regarding their disputes.
Shabbir Ahmed	16:124 And know that the observance of Sabbath was ordained for those who came to hold divergent views about him. Your Lord will judge between them on the Resurrection Day, where they differed (from the way of Abraham). ⁴⁵
Transliteration	16:124 Innama juAAaila alssabtu AAalaallatheena ikhtalafoo feehi wa-inna rabbaka layahkumubaynahum yawma alqiy amati feema kanoo fehiyakhtalifoona
A	16:124 انما جعل السبت على الذين اختلفوا فيه وان ربك ليحكم بينهم يوم القيمة فيما كانوا فيه يختلفون
Edip-Layth	<i>Engage in Philosophical Discourse</i> 16:125 Invite to the path of your Lord with wisdom and good advice, and argue with them in the best possible manner. Your Lord is fully aware of who is misguided from His path, and He is fully aware of the guided ones.
The Monotheist Group	16:125 Invite to the path of your Lord with wisdom and good advice, and argue with them in that which is better. Your Lord is fully aware of who is misguided from His path, and He is fully aware of the guided ones.

Muhammad Asad	16:125 CALL THOU (all mankind] unto thy Sustainer's path with wisdom and goodly exhortation, and argue with them in the most kindly manner- ¹⁴⁹ for, behold, thy Sustainer knows best as to who strays from His path, and best knows He as to who are the right-guided.
Rashad Khalifa	<i>How to Spread God 's Message</i> 16:125 You shall invite to the path of your Lord with wisdom and kind enlightenment, and debate with them in the best possible manner. Your Lord knows best who has strayed from His path, and He knows best who are the guided ones.
Shabbir Ahmed	16:125 Call to the way of your Lord with wisdom and beautiful exhortation. Reason with them most decently. Your Lord is best Aware of him who strays from His path, and He is best Aware of the upright.
Transliteration	16:125 OdAAu il a sabeeli rabbika bi alhikmatiwaalmawAAithati al hasanati wajadilhumbiallatee hiya a hsanu inna rabbaka huwa aAAlamubiman dalla AAan sabeelihi wahuwa aAAlamu bialmuhtadeena
A	16:125 ادع الى سبيل ربك بالحكمة والموعظة الحسنة وجدلهم بالتى هي احسن ان ربك هو اعلم بمن ضل عن سبيله وهو اعلم بالمهتدين
Edip-Layth	16:126 If you penalize, then punish with an equivalent punishment inflicted on you. If you show patience then it is better for the patient ones. ²⁵
The Monotheist Group	16:126 And if you punish, then punish with equivalence to that which you were punished. And if you are patient then it is better for the patient ones.
Muhammad Asad	16:126 Hence, if you have to respond to an attack (in argument], respond only to the extent of the attack levelled against you; ¹⁵⁰ but to bear yourselves with patience is indeed far better for (you, since God is with] those who are patient in adversity.
Rashad Khalifa	16:126 And if you punish, you shall inflict an equivalent punishment. But if you resort to patience (instead of revenge), it would be better for the patient ones.
Shabbir Ahmed	16:126 So, if you have to respond to an attack in argument, respond only to the extent of the attack leveled against you. But to bear with patience is far better for the steadfast.
Transliteration	16:126 Wa-in AA aqabtum faAA aqiboobimithli m a AAooqibtum bihi wala-in sabartum lahuwakhayrun lilssabireena
A	16:126 وان عاقبتهم فعاقبوا بمثل ما عوقبتم به ولن صبرتم لهُو خير للصبرين
Edip-Layth	16:127 Be patient, and your patience is only possible by God. Do not grieve for them, and do not be depressed by what they scheme.
The Monotheist Group	16:127 And be patient, for your patience is on none but God. And do not grieve for them, and do not be depressed by what they scheme.
Muhammad Asad	16:127 Endure, then, with patience (all that they who deny the truth may say] - always remembering that it is none but God who gives thee the strength to endure adversity ¹⁵¹ -and do not grieve over them, and neither be distressed by the false arguments which they devise: ¹⁵²
Rashad Khalifa	16:127 You shall resort to patience - and your patience is attainable only with GOD's help. Do not grieve over them, and do not be annoyed by their schemes.
	16:127 Endure then, with patience, always remembering that it is none but God

Shabbir Ahmed	Who gives you the strength to endure (O Prophet!). Do not grieve over them, nor be distressed by the false arguments they contrive.
Transliteration	16:127 Wa i s bi r wa m a s abru k ai ll a bi All ah i wa l a ta h zanAAalayhim wa l a taku fee day qin mim may amkuroona
A	16:127 واصبر وما صبرك الا بالله ولا تحزن عليهم ولا تك في ضيق مما يمكرون
Edip-Layth	16:128 God is with those who are aware and are good doers.
The Monotheist Group	16:128 God is with those who are aware and are good doers.
Muhammad Asad	16:128 for, verily, God is with those who are conscious of Him and are doers of good withal!
Rashad Khalifa	16:128 GOD is with those who lead a righteous life, and those who are charitable.
Shabbir Ahmed	16:128 God is with the upright, and the benefactors of humanity.
Transliteration	16:128 Inna All ah a maAAa alla the enaittaqaw wa alla the ena hum mu h sinoona
A	16:128 ان الله مع الذين اتقوا والذين هم محسنون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (16:1)

See [57:22](#).

Edip-Layth - End Note 2 (16:8)

God creates new means of transportation we do not yet know about. According to the teaching of the Quran, God is the ultimate creator of everything, including our actions ([37:96](#)). We are only given a limited freedom of choice. This verse refers to all transportation vehicles that were not available during the time of revelation, such as, trains, automobiles, airplanes, helicopters, rockets, and spaceships. Since we are also the Quran's audience, it refers to many more to come in the future.

Edip-Layth - End Note 3 (16:24)

The language of the verse is interesting. It refers to the unappreciative people who reject the message of the Quran by labeling it a myth, and it also refers to the modern polytheists who follow hadith mythologies and consider them to be "revelation."

Edip-Layth - End Note 4 (16:25)

See [6:164](#).

Edip-Layth - End Note 5 (16:35)

See [6:23,148](#); [53:19-23](#).

Edip-Layth - End Note 6 (16:40)

Indeed the entire universe came into existence with an "abrupt" big bang. See [21:30](#).

Edip-Layth - End Note 7 (16:44)

The Arabic word BaYaNa means (1) explain an ambiguous message; or (2) declare a hidden message. This multiple-meaning verse is one of the most abused verses by the followers of hadith hearsay. They choose the first meaning. Their rendering, however, contradicts many verses of the Quran: the Quran is explained not by Muhammad, but by its author, God Himself ([75:19](#)). Thus it is described as a "clarified/explained book" ([5:15](#); [12:1](#); [26:195](#); [44:6](#)), and we are reminded over and over that it is "easy to understand" ([54:17,22,32,40](#)). Thus, the second alternative is the intended meaning, since the Quran was received by Muhammad in a private session called revelation, and his job was to deliver and declare the message he received. God orders Muhammad to proclaim the revelation which is revealed to him personally. Indeed, this is the whole mission of the messengers ([16:35](#)). Thus, the word "litubayyena" of [16:44](#) is similar to the one in [3:187](#). Verse [3:187](#) tells us that the people who received the revelation should "proclaim the scripture to the people, and never conceal it." See [2:159,160](#); [3:187](#) and [16:64](#). For a comparative discussion on verse [16:44](#), see the Sample Comparisons section in the Introduction. The Quran is simple to understand ([54:11](#)). Whoever opens his/her mind and heart as a monotheist and takes the time to study it, will understand it. This understanding will be enough for salvation. Beyond this, to understand the multiple-meaning verses you do not need to be a messenger of God. If you have a good mind and have studied the Quran as a believer, that is, if you have a deep knowledge, then you will be able to understand the true meanings of multiple-meaning verses. The verse [3:7](#), which is about the multiple-meaning verses, points this fact in a multiple-meaning way (this is an interesting subject warranting another article): ". . . No one knows their true meaning except God and those who possess knowledge. . ."

Edip-Layth - End Note 8 (16:49)

The human body, whether belonging to an appreciative or unappreciative person, as a whole has peacefully surrendered to its Creator, and thus is a muslim (submitter/peaceful surrenderer to God). It is true that SaJDa means obedience, submission to God's law ([16:49](#)). From this verse we should not necessarily infer that everything has a mind like humans. Even if we subscribe to such a fancy assumption, mental events too are physical events; they are the consequence of interactions of electrons. In fact, the prostration of all the creatures we perceive is physical. Any event that can be sensed by our five senses is a physical event. Atoms peacefully surrender to God's laws when they interact with each other. When water freezes it peacefully surrenders to God's law and expands; when it is heated to a certain degree it evaporates. When Hydrogen, Carbon, Nitrogen, and Oxygen atoms come together in a particular order and create bases called Adenine, Cytosine, Guanine, and Thymine, and when these bases join each other in a particular order, pre-ordained by God, they create DNAs that produce new qualities and events, including life. Every cell and organ in our bodies submits to God's law. These are all physical demonstration of SaJDa to God. No wonder, the entire universe is stated to have submitted to God ([3:83](#); [13:15](#)). Interestingly, in these two verses the same idea is depicted yet in [3:83](#) the verb aSLaMa (submitted) is used while in [13:15](#) the verb yaSJuD (prostrating) is used. This is strong evidence that both verbs belong to the same semantic field. As we know, submission to God is not just a mental activity but also a physical action, such as working hard, delivering God's message, feeding the poor, etc. The word SaJDa in some verses means ONLY mental (in quantum, electronic or neural level) prostration while in other verses it means ONLY bodily (atomic and molecular level) prostration. The prostration mentioned in [27:20-24](#) must be bodily, and the one in verse [77:48](#) most likely refers to mental prostration. As for verse [22:18](#), it describes both mental and bodily submission to God. One might argue, "Has anyone ever seen any of these creations bow and prostrate on the ground (animals excluded)? Since all things in heavens and earth do not prostrate to God by casting themselves face down on the ground in humility, then we should not prostrate that way either." This conclusion is based on a false assumption that ALL creatures prostrate the same way.

Every creature in the heavens and the earth glorifies God (24:41; 57:1; 59:1,24; 61:1; 62:1; 64:1). But we do not understand their glorification (17:44). We are also instructed to glorify our Lord day and night, not like birds or planets, but like humans, in our language and according to our natural design (3:41; 5:98; 7:206; 19:11; 20:130; 32:15; 40:55; 50:39-40; 52:48-49; 56:74,96; 69:52; 76:26; 87:1; 110:3). Hence: "Do you not see that everything in the heavens and the earth glorify God, including the birds in columns. Each knows his/her/its prayer (sala) and glorification. God is fully aware of everything you do." (24:41). The following verse is also important: "Are they seeking other than God's religion, when everything has submitted (aSLaMa) to Him in the heavens and the earth, willingly or unwillingly, and to Him they will be returned?" (3:83). Now those who reject that sala prayer includes bodily bowing and prostration should ask a similar question about how to be a muslim just as they ask about how to perform prostration: "Has anyone ever seen any of these creations give charity or deliver God's message or study the Quran?" So, according to those who deny that we must both mentally and bodily prostrate for God, we should not give charity, should not deliver the message, should not study the Quran, and should not use computers?!! One might refer to 2:62 and ask: "No, not all of the mentioned people bow and prostrate on the ground. Will they be punished? No, it is the people who do not submit to the God and follow His commands that will deserve His punishment." This is a hasty conclusion. The groups mentioned in the verse (believers, Jews, Nazarenes, and those from other religions) attain salvation as long as they believe in God, do righteous work and believe in the hereafter. Perhaps not all these groups bow and prostrate, and perhaps not all these groups believe and follow the Quran, either. First, we should remember that God holds each responsible depending on their circumstances. As those who witnessed Moses' miracles will be held responsible for their reaction to them, similarly those who are instructed to bow and prostrate will be held responsible for their reaction. Each nation received a messenger and each received their instruction (10:47; 22:34; 40:28). Referring to verse 18:50, one might conclude: "There is no need to get on the ground to worship your Lord because He has not commanded us to do this. He wants us to bow and prostrate our wills to that of His will." This is a reasonable conclusion. However, knowing that the word prostration was also used to mean humbly getting on the ground, we cannot equate the prostration in this verse to all others. The verse refers to an event which took place before the creation of life on earth. Besides, the instruction is to Satan, a creature made of energy, not matter like us. The nature of the prostration asked of Satan or the angels might be a little different than the one asked of us; or, more accurately, the form, way or style of our prostration might not necessarily be expected to be the same as that of the angels. David, who was observing sala prayer, is described by the Quran as: " He then implored his Lord for forgiveness, bowed down (KhaRra RuKka'An), and repented." (38:24). David's repentance is clearly described as bowing down, both mentally and bodily. We should remind those who are trying hard to eliminate the formal component of sala prayer of the following verse: " When the revelations of the Gracious are recited to them, they fall prostrate (KhaRRu SuJjaDan), weeping" (19:58). See 41:37; 13:15; 3:83.

Edip-Layth - End Note 9 (16:52)

See 39:11. Compare it to the New Testament: "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear Him, which after He hath killed, hath the power to cast into Hell. Yea, I say unto you, fear Him!" (Luke 12:4-5).

Edip-Layth - End Note 10 (16:58)

See 46:15.

Edip-Layth - End Note 11 (16:64)

The multiple-meaning word litubayyina is translated falsely to justify the hearsay collections called Hadith. See 2:159-160; 3:187 and 16:44.

Edip-Layth - End Note 12 (16:67)

It is up to us to benefit from God's blessings or get harmed by abusing them. We can use nuclear energy to destroy cities or to generate electricity; we can burn our hands in fire or cook our food with

it. The Quran pulls our attention to the importance of our choices, by comparing alcoholic beverages to fruit juice. While fruit juice is a healthy nutrition, by fermenting them, we transform it into a very harmful substance.

Edip-Layth - End Note 13 (16:69)

Besides containing numerous vitamins and nutrients, honey is also considered a medicine for some allergies. Pure natural honey is known to be the only food that will never spoil; thus it is called "miracle food." In low humidity, no organism can live in it and it never decomposes. If it crystallizes, warming it up and mixing it will restore its original texture. Bees are superb architects and engineers; they design and manufacture their honeycomb in hexagonal shapes, which provide optimal efficiency in using wax. Bees are brilliant pharmacists; they produce medicine called honey and poison made of acid and alkaline in their labs. Bees are excellent navigators and talented choreographers; they communicate the distance, the amount, and the direction of flowers, by dancing. Bees are admirable citizens; they work together with thousands of other bees in overpopulated hives in peace and harmony. Bees have great work ethics; they work hard and do not cheat each other. Bees are both pilots and suicide stinger jets; they strike bravely those who occupy their territories. (Fortunately, they are incapable of protecting their hard-earned product from being stolen by us). This little insect, with so many qualities bestowed by its Creator, provides us with many signs and lessons. The Bible contains numerous references to honey and bees. It is found in rocks, (Deuteronomy [32:13](#); Psalms [81:16](#)); woods (1 Samuel [14:25-26](#)); and strangely, in carcasses of dead animals (Judges [14:8](#)). Its sweetness and nutritional value is praised (Proverbs [16:24](#); [24:13](#); [25:16,27](#)); was eaten together with other nutrients, including locusts (Matthew [3:4](#); Mark [1:6](#)); was used as a religious offering (2Chronians [31:5](#)); and honey was likened to wisdom and nice words (Proverbs [16:24](#); Proverbs [24:13-14](#)); to the word of God (Psalms [19:10](#); [119:103](#)); and to the lips of a strange woman (Proverbs [5:3](#)). Also, see Leviticus [2:11](#); Genesis [43:11](#); 1Kings [14:3](#); Ezekiel [27:17](#)

Edip-Layth - End Note 14 (16:71)

What about translating it as, "Those who are privileged do not share their provisions with others. While in fact, they are all equal in terms of provision"? See [30:28](#).

Edip-Layth - End Note 15 (16:76)

See [2:286](#).

Edip-Layth - End Note 16 (16:86)

See [10:28-29](#).

Edip-Layth - End Note 17 (16:89)

For the messenger's complaint about those who do not find God's book sufficient for eternal salvation, see [25:30](#).

Edip-Layth - End Note 18 (16:93)

The middle statement could be understood as "He misleads those who wish so" or "He misleads those He wishes." In fact, both fit the paradox emerging from having freedom and God's knowledge and control. God guides those who seek the truth with honesty through reason, and misleads those who do not demonstrate honesty and pure intention, by depriving them from witnessing His great signs in the scripture and in nature ([6:110](#); [7:146](#); [21:51](#); [37:84](#)). See [57:22](#).

Edip-Layth - End Note 19 (16:97)

Unless pronouns are restricted by expression or context, the pronoun Hu and Hum refer to both male

and female.

Edip-Layth - End Note 20 (16:98)

Why was this instruction not placed in the beginning of the Quran or every chapter? Is it because we are not asked to utter some words but to acquire a proper mental state before studying the Quran? 016.101 See [2:106](#).

Edip-Layth - End Note 21 (16:103)

Holy books besides the Quran have been tampered by clergymen. If we compare the Old and New Testaments, the originality of the Quran will become evident. The Quran might report similar historical events, yet it never reports contradictions or silly stories like the ones inserted into the Bible. For instance, compare Quran's [2:93](#) with the Bible's Exodus [32:20](#); or compare Quran's [11:40-44](#) to the Bible's Genesis, Chapters 6-8 and 1Peter [3:18-20](#); 2Peter [2:5](#); 2Pe [3:6](#). Dr. Maurice Bucaille's book, "The Bible, The Quran and Science" contains numerous comparisons between the Quran and the Bible. (See [95:2](#)). We might translate the end of the verse as, "The language of the one they refer to is unintelligible, while this is perfect and clear" See [43:3](#).

Edip-Layth - End Note 22 (16:111)

In Arabic the pronoun "he" or "she" does not necessarily mean male or female, though the use of "she" is more restricted (for instance, see [16:97,111](#)). Like French, all Arabic words are grammatically feminine or masculine.

Edip-Layth - End Note 23 (16:114)

Those who serve God alone do not fabricate religious prohibitions. But, those who set up mullahs, sheiks, imams, clerics, and muftis to God, accept and follow many prohibitions falsely attributed to God and His messenger. Thus, they deprive themselves and others from many blessings of God. See [6:145-150](#) and [42:21](#).

Edip-Layth - End Note 24 (16:123)

See [21:73](#); [22:78](#)

Edip-Layth - End Note 25 (16:126)

See [9:3-29](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (16:1)

Regarding this allusion to the incredulous inquiry of the unbelievers, see [6:57-58](#), [8:32](#) and [10:50-51](#), as well as the corresponding notes.

Muhammad Asad - End Note 2 (16:2)

The term ruh (lit., "spirit", "soul" or "breath of life") is often used in the Qur'an in the sense of "inspiration" - and, more particularly, "divine inspiration" - since, as Zamakhshari points out in connection with the above verse as well as with the first sentence of [42:52](#), "it gives life to hearts that were [as] dead in their ignorance, and has in religion the same function as a soul has in a body". A very similar explanation is given by Razi in the same context. The earliest instance in which the term ruh

has been used in this particular sense is [97:4](#).

Muhammad Asad - End Note 3 (16:3)

I.e., in accordance with a meaning and a purpose known only to Him. See also [10:5](#) and, in particular, the corresponding note 11.

Muhammad Asad - End Note 4 (16:3)

This repetition of part of verse 1 is meant to stress the uniqueness of God's creative powers.

Muhammad Asad - End Note 5 (16:4)

Lit., "he becomes an open contender in argument (khasim)". According to Zamakhshari and Razi, the above phrase is liable to two interpretations: 'In the words of Zamakhshari, "one interpretation is that after having been a (mere) drop of sperm, a particle of matter without consciousness or motion, man becomes highly articulate (mintiq); able to argue on his own [for or against a proposition], courageously facing-disputes, and clearly formulating his arguments: [and herein lies] an indication of God's creative power. The., other -[interpretation] is that man is [prone to become] a contender in `argument against his.' Sustainer, refusing to acknowledge his [very] Creator." Razi, on his part, gives his. unqualified. support' to the first of these two interpretations, "because the above verses -are meant .to stress the evidence of the existence of a wise Creator, and not the ;fact of men's insolence and their proneness to blasphemy and ingratitude". However, in view of [36:77-78](#) ('revealed at a considerably earlier period), I am of the opinion that the above two interpretations are not mutually: exclusive but, rather, complementary, inasmuch as this passage' is meant to bring out man's unique quality as a rational being -a quality that may lead him to great heights. of achievement, but may equally well lead him utterly astray: hence my free rendering of this_ profound elliptic phrase.

Muhammad Asad - End Note 6 (16:8)

The use, in this context, of the aorist yakhluqu implies the future tense ("He will create") in contrast with the past tense khalaqa employed in the-preceding passages. Since this reference to God's continuing creation comes immediately after, a mention of primitive means of transport (i.e., of animals domesticated by man to this end), it-obviously relates to other-as yet unknown-things of the same category: that is to say, to new means of transport which God unceasingly creates through the instrumentality of the inventiveness with which He has endowed man's mind (cf. [36:42](#)). Inasmuch as every successive stage of human development bears witness to new, previously undreamt-of inventions in the realm of transport, the Qur'anic statement that "He will yet create things of which [today] you have no knowledge" is valid for every period - past, present and future - of man's history.

Muhammad Asad - End Note 7 (16:9)

Lit., "upon God rests the [showing of the] goal of the path" - i.e., the establishing of the goals of ethics and morality implied in the concept of the "right path". In further analysis of this phrase, the expression "it rests upon God" (`ala 'llah) is similar in intent to the statement in [6:12](#) and 54 that He "has willed upon Himself the law of grace and mercy": in other words, God invariably shows the right path to everyone who is willing to follow it.

Muhammad Asad - End Note 8 (16:9)

Since the concept of morality is linked with man's God-given freedom of choice between good and evil, God does not "impose" His guidance upon man but leaves it to him to accept or reject it.

Muhammad Asad - End Note 9 (16:12)

See [14:33](#) and the corresponding note 46.

Muhammad Asad - End Note 10 (16:14)

Lit., "thou seest".

Muhammad Asad - End Note 11 (16:15)

This is apparently an allusion to the fact that the mountains owe their rise to the gradual balancing process to which the solid crust of the earth is subject -a process which, in its turn, is the result of stresses and disturbances due to the cooling and hardening, progressing from the -surface towards the centre, of the presumably molten or perhaps even gaseous matter of which the earth's interior seems to be composed. It appears that part of this interior is kept solid only by the enormous pressure of the overlaying material, of which the mountains are the most vivid evidence: and this explains the Qur'anic reference (in [78:7](#)) to mountains as "pegs" (awtad), i.e., symbols of the firmness and relative equilibrium which the surface of the earth has gradually achieved in the course of its geological history. Notwithstanding the fact that this equilibrium is not absolute (as is evidenced by earthquakes and volcanic eruptions), it is the solidity of the earth's crust - as contrasted with its possibly fluid but certainly very unstable interior - which makes life on earth possible: and this, to my mind, is the meaning of the phrase "lest it sway with you" (or "with them") occurring in the above verse as well as in [21:31](#) and [31:10](#).

Muhammad Asad - End Note 12 (16:16)

Lit., "they find their way". This passage rounds off the preceding description of God's favours to man by returning, in a subtle manner, to the theme introduced in verse 4 and alluded to, indirectly, in the last sentence of verse 8 as well as in verse 14: namely, the consideration of man's intellectual potential-the greatest of all the gifts bestowed upon him by God. (See in this connection note 5 above, as well as the allegory of the creation of man enunciated in [2:30-33](#).)

Muhammad Asad - End Note 13 (16:20)

Lit., "those whom they invoke": this refers-as is obvious from verse 21 below-to dead saints invested by their followers with divine or semi-divine qualities.

Muhammad Asad - End Note 14 (16:21)

Cf. [7:191-194](#).

Muhammad Asad - End Note 15 (16:22)

I.e., they are too arrogant to accept the idea of man's utter dependence on, and responsibility to, a Supreme Being.

Muhammad Asad - End Note 16 (16:24)

Sc., "and not divine revelations" (cf. [8:21](#)).

Muhammad Asad - End Note 17 (16:25)

The conjunction li prefixed to the verb yahmilu ("they shall carry") has here obviously -as pointed out by Razi -the function of what the grammarians call a lam al-'aqibah, indicating no more than a causal sequence (‘aqibah); it may be appropriately rendered by means of the conjunctive particle "and" or - as in this context - by the adverb "hence".

Muhammad Asad - End Note 18 (16:25)

Lit., "those whom they are leading astray without knowledge" - i.e., without knowledge or understanding on the latter's part (Zamakhshari).

Muhammad Asad - End Note 19 (16:26)

Lit., "schemed" (makara): i.e., they blasphemed by describing the divine revelations as "fables of ancient times" and by refusing to admit the truth of God's existence or of His oneness and uniqueness.

Muhammad Asad - End Note 20 (16:26)

Lit., "their building" (see next note).

Muhammad Asad - End Note 21 (16:26)

This is obviously a metaphor (Razi) describing the utter collapse of all endeavours - both individual and social - rooted in godlessness and false pride.

Muhammad Asad - End Note 22 (16:27)

Le., finally and utterly-for, "only on the Day of Resurrection will you be requited in full for whatever you have done" ([3:185](#)). Since the pronoun "them" refers not only to the earlier sinners mentioned parenthetically in the preceding verse but also to those spoken of in verses 22-25, I have interpolated the word "all".

Muhammad Asad - End Note 23 (16:27)

Lit., "those [alleged] partners of Mine". Regarding the Qur'anic use of the term sharik (pl. shuraka') in connection with religious beliefs, see surah 6, note 15.

Muhammad Asad - End Note 24 (16:27)

Or: "you were wont to contend [against My guidance]". See in this connection surah 8, note 16.

Muhammad Asad - End Note 25 (16:27)

Le., those who had availed themselves of the knowledge of good and evil which God offers to mankind through His prophets.

Muhammad Asad - End Note 26 (16:28)

Cf. [6:23](#) and the corresponding note, as well as [2:11](#).

Muhammad Asad - End Note 27 (16:28)

Sc., "and He will judge you on the basis of your motivation" -implying that their plea of ignorance is rejected in view of the fact that they were offered God's guidance through His revealed messages, which they deliberately scorned in their false pride and dismissed out of hand as "fables of ancient times" (see verses 22-24 above).

Muhammad Asad - End Note 28 (16:30)

This "good fortune" (hasanah) does not necessarily signify, in this context, material benefits but refers, rather, to the spiritual satisfaction and the feeling of inner security resulting from genuine God-consciousness

Muhammad Asad - End Note 29 (16:33)

Lit., "for the angels to come to them, or for God's judgment (amr) to come"- i.e., for the Day of Resurrection. The full meaning of this passage is forthcoming from [6:158](#), revealed at the same period as the present surah.

Muhammad Asad - End Note 30 (16:34)

See [6:10](#) and the corresponding note. Similar phrases occur in many places in the Qur'an, always with reference to a derision of divine messages and, particularly, of predictions relating to God's chastisement of reprobate sinners. As so often, the Qur'an points out here that this "chastisement" or "suffering" (`adhab) is but a natural, unavoidable consequence of deliberate wrongdoing: hence, he who becomes guilty of it is, in reality, "doing wrong to himself" or "sinning against himself" inasmuch as he destroys his own spiritual integrity and must subsequently suffer for it.

Muhammad Asad - End Note 31 (16:35)

Lit., "apart from Him". See in this connection - [6:148](#) and the corresponding note 141. (The arbitrary, unwarranted prohibitions and taboos alluded to in that verse as well as in the present one are discussed in [6:136-153](#) and explained in my notes.) The derision of God's messages by the deniers of the truth is implied in their questioning His grant of free will to man - that is to say, the ability to choose between right and wrong, which is the basis of all morality.

Muhammad Asad - End Note 32 (16:35)

Le., the apostles could not force anyone to make the right choice.

Muhammad Asad - End Note 33 (16:36)

Or "at every period", since the term ummah has this significance as well. In its wider sense, it may also be taken here to denote "civilization", thus comprising a human groupment as well as a period of time.

Muhammad Asad - End Note 34 (16:36)

For this rendering of the term at-taghut, see surah 2, note 250. It is to be borne in mind that, in Qur'anic terminology, "worship of God" invariably implies the concept of man's sense of responsibility before Him: hence, the above commandment comprises, in the most concise formulation imaginable, the sum-total of all ethical injunctions and prohibitions, and is the basis and source of all morality as well as the one unchanging message inherent in every true religion.

Muhammad Asad - End Note 35 (16:36)

I.e., who availed themselves of the guidance offered by Him to all human beings.

Muhammad Asad - End Note 36 (16:36)

Lit., "upon whom error came to be inevitably established (hagqa `alayhi)" or "against whom [a verdict of] error became inevitable": i.e., one whose heart "God has sealed" in consequence of his persistent, conscious refusal to submit to His guidance (see surah 2, note 7, as well as surah 14, note 4).

Muhammad Asad - End Note 37 (16:37)

See preceding note; also [8:55](#) and the corresponding note 58.

Muhammad Asad - End Note 38 (16:38)

Muhammad Asad - End Note 39 (16:38)

This categorical denial of resurrection-implying as it does a denial of God's ultimate judgment of good and evil - is characteristic of a mental attitude which refuses to admit the reality, or even possibility, of anything that lies beyond the range of man's actual or potential observation. Since such an attitude is an outcome of an intrinsically materialistic outlook on life and the "false pride" referred to in verses 22-23 above, it is anti-religious in the deepest sense of this word even if it is accompanied by a vague - because_ non-consequential - belief in the existence of God.

Muhammad Asad - End Note 40 (16:39)

I.e., in the first instance, the truth of resurrection and judgment as such, and, in general, the final answers to all the metaphysical problems which perplex man during his life on earth.

Muhammad Asad - End Note 41 (16:41)

For an explanation of this rendering of *alladhina hajarū*, see surah 2, note 203, and surah 4, note 124. That the "forsaking of the domain of evil" has here a purely spiritual connotation is obvious from its juxtaposition with the "denial of the truth" referred to in the preceding verses.

Muhammad Asad - End Note 42 (16:41)

See note 28 above.

Muhammad Asad - End Note 43 (16:41)

The verb *`alima*, which primarily denotes "he knew", has also the meaning of "he came to know", i.e., "he understood"; and since-as pointed out by Baghawi, Zamakhshari and Razi -the pronoun "they" in the phrase *law kanu ya'lamun* relates to the deniers of the truth spoken of in the preceding passages, the rendering "if they could but understand" is here clearly indicated - the more so as it provides a self-evident connection with the subsequent, objective clause.

Muhammad Asad - End Note 44 (16:42)

I.e., if they could really understand the spiritual motivation of the believers, they (the deniers of the truth) would themselves begin to believe.

Muhammad Asad - End Note 45 (16:43)

This passage has a double purport: firstly, it connects with the statement enunciated in verse 36 to the effect that God's apostles have appeared, at one time or another, within every civilization, and that, consequently, no substantial human groupment has ever been left without divine guidance; secondly, it answers the objection frequently raised by unbelievers that Muhammad could not be God's message-bearer since he was "a mere mortal man". (As regards the Qur'anic doctrine that no created being, not even a prophet, has ever been endowed with "supernatural" powers or qualities, see [6:50](#) and [7:188](#), as well as the notes relating to those verses; also note 94 on [6:109](#).)

Muhammad Asad - End Note 46 (16:43)

Lit., "reminder"-because every divine message is meant to remind one of the truth. The people to be asked for enlightenment in this respect are apparently the Jews and the Christians (Tabari, Zamakhshari).

Muhammad Asad - End Note 47 (16:44)

The above sentence is addressed, parenthetically, to all who question the divine origin of the Qur'an on the grounds mentioned in note 45 above. For an explanation of the term zubur ("books of divine wisdom"), see surah 21, note 101.

Muhammad Asad - End Note 48 (16:44)

Sc., "through revelation" -implying that moral values are independent of all time-bound changes and must, therefore, be regarded as permanent.

Muhammad Asad - End Note 49 (16:45)

To my mind, by "evil schemes" are meant here systems of God-denying philosophy and of perverted morality.

Muhammad Asad - End Note 50 (16:45)

I.e., destroy them utterly.

Muhammad Asad - End Note 51 (16:46)

I.e., in the midst of their habitual occupations. My interpolation of the word "suddenly" is warranted by the reference, in the next verse, to the alternative of gradual decay.

Muhammad Asad - End Note 52 (16:47)

One of the meanings of takhawwuf is "gradual diminution" or "decay" or "slow destruction" (Lisan al'Arab, art. khawafa; thus also Tabari and Zamakhshari); in the above context, the term has obviously both a social and a moral connotation: a gradual disintegration of all ethical values, of power, of civic cohesion, of happiness and, finally, of life itself.

Muhammad Asad - End Note 53 (16:47)

Sc., "seeing that He offers you guidance through His prophets, and gives you time to reflect and mend your ways before you do irreparable harm to yourselves".

Muhammad Asad - End Note 54 (16:48)

In view of the separate mention, in the next verse, of animals and angels, the "things" referred to here apparently denote inanimate objects and perhaps also living organisms like plants.

Muhammad Asad - End Note 55 (16:48)

Lit., "and they are utterly lowly" or "submissive". The "prostration" referred to in this and the next verse is obviously a symbolism expressing the intrinsic subjection of all created beings and things to God's will. See also [13:15](#) and the corresponding notes 33 and 34.

Muhammad Asad - End Note 56 (16:49)

I.e., the lowest as well as the highest. The term dabbah denotes any sentient, corporeal being capable of spontaneous movement, and is contrasted here with the non-corporeal, spiritual beings designated as "angels" (Razi).

Muhammad Asad - End Note 57 (16:50)

I.e., they must, by virtue of their nature, obey the impulses implanted in them by God and are,

therefore, incapable of what is described as "sinning". Man, however, is fundamentally different in this respect. In contrast with the natural sinlessness of "every beast that moves, and the angels", man is endowed with free will in the moral sense of this term: he can choose between right and wrong and therefore he can, and often does, sin. But even while he sins he is subject to the universal law of cause and effect instituted by God and referred to in the Qur'an as sunnat Allah ("God's way"): hence the Qur'anic statement that "before God prostrate themselves, willingly or unwillingly, all [things and beings] that are in the heavens and on earth" ([13:15](#)).

Muhammad Asad - End Note 58 (16:51)

The double dual in ilahayn ithnayn ("two deities") serves to emphasize the prohibition of worshipping "more than one deity"-i.e., anything but the One God.

Muhammad Asad - End Note 59 (16:51)

This is a striking example of the fluctuation to which personal pronouns are subjected in the Qur'an whenever they refer to God. As already pointed out in my Foreword, note 2. as well as in other places, such abrupt changes of pronoun ("He", "I", "We", "Us", "Me", etc.) indicate that God is limitless and, therefore, beyond the range of definition implied in the use of "personal" pronouns.

Muhammad Asad - End Note (16:53)

Muhammad Asad - End Note 61 (16:54)

Lit., "associate [other powers] with their Sustainer": i.e., by attributing the change in their "luck" to what they regard as "extraneous" factors and influences, they invest the latter, as it were, with divine qualities and powers.

Muhammad Asad - End Note 62 (16:56)

According to most of the classical commentators, this relates to the custom of the pagan Arabs - mentioned in [6:136](#) - to dedicate a part of their agricultural produce and cattle to their deities; and because those deities were mere figments of imagination, they are described here as "things of which they know nothing". However, as I have pointed out in note 120 on [6:136](#), the above statement bears a much wider, more general meaning: it connects directly with the three preceding verses of this surah - namely, with the attribution of a share (nasib) in God's creativeness - and thus of a decisive influence on one's life - to "causes" or "powers" other than Him. This view has also been advanced by Razi (with a specific reference to astrological speculations) in the concluding sentence of his commentary on the above verse.

Muhammad Asad - End Note 63 (16:57)

The pre-Islamic Arabs believed that the goddesses Al-Lat, Al-`Uzza and Manat (see note 13 on [53:19-20](#)), as well as the angels, whom they conceived as females, were "God's daughters". As against this, the Qur'an states that God is utterly remote from every imperfection (subhanahu), complete in Himself, and therefore free from the incompleteness inherent in the concept of "progeny" as an extension of one's own being (cf. [6:100](#) and the corresponding notes 87 and 88). This parenthetical passage, comprising verses 57-59, is explained in note 66 below.

Muhammad Asad - End Note 64 (16:57)

Namely, only male issue, because the pre-Islamic Arabs regarded daughters as no more than a necessary evil.

Muhammad Asad - End Note 65 (16:58)

I.e., a tiding that should have been regarded as a happy one, since the sex of the child ought to make no difference to parental love.

Muhammad Asad - End Note 66 (16:59)

I.e., either of these alternatives is evil: to keep the child as an object of perpetual contempt, or to bury it alive, as was frequently done by the pagan Arabs.-This passage, containing as it does an utter condemnation of men's attitude towards women in pre-Islamic Arabia, has - as is always the case with Qur'anic references to historical events or customs - a meaning that goes far beyond this specific social phenomenon and the resulting infanticide. It would seem that the pivotal point of the whole passage is the sentence, "for themselves [they would choose, if they could, only] what they desire": that is to say, while they are only too ready to associate with God ideas which are repugnant to themselves (for instance, female progeny, which they themselves despise), they are unwilling to accept the concept of man's ultimate responsibility to Him, because such a concept militates against their own hedonistic inclinations by obliging them to impose a moral discipline on themselves. And because they rebel against the idea of ultimate moral responsibility, they instinctively reject the idea of resurrection and of life after bodily death; and since they deny, by implication, God's power to resurrect the dead, they deny His omnipotence and, consequently, begin to "ascribe divinity" - i.e., a genuinely causative function - to all manner of imaginary forces, beings or influences: and so, by means of a parenthetical reference to pre-Islamic Arabian beliefs and customs, the discourse returns full circle to the concept of God's oneness, uniqueness and omnipotence, around which the whole of the Qur'an revolves.

Muhammad Asad - End Note 67 (16:60)

I.e., inasmuch as they deny, by implication, man's ultimate responsibility before God. According to Zamakhshari and Razi, the term mathal (lit., "example" or "parable") has here and in the next clause the connotation of sifah ("attribute").

Muhammad Asad - End Note 68 (16:61)

Or: "known [only to Him]" - i.e., the period of their lives on earth, during which they may reflect and repent.

Muhammad Asad - End Note 69 (16:61)

For my rendering of sa'ah as "a single moment", see surah 7, note 26.

Muhammad Asad - End Note 70 (16:62)

I.e., "daughters" (see verses 57-59 above): but this alludes also, as Zamakhshari points out, to the association with God of imaginary beings which allegedly have a share in His power and thus nullify the concept of His uniqueness: in other words, while the people spoken of here would hate to see their own legitimate spheres of influence encroached upon and curtailed by rivals, they do not extend the same consideration to their idea of God.

Muhammad Asad - End Note 71 (16:62)

Lit., "that theirs is the supreme good (al-husna)" - i.e., in the sight of God - because they regard their own religious or anti-religious views, in spite of their absurdity, as good and true'. This interpretation of al-husna in the above context (mentioned, among others, by Zamakhshari and Razi) connects logically with the statement in the next verse that "Satan had made their own doings seem goodly to them"

Muhammad Asad - End Note 72 (16:62)

Lit., "theirs [or "their portion"] will be the fire, and they will be abandoned".

Muhammad Asad - End Note 73 (16:63)

Or: "He is their patron [or "master"] today": It should be borne in mind that the noun wali is derived from the verb waliya, which primarily signifies "he was [or "became"] close [or "near", i.e., to someone or something]". It is in this sense that the term wali is used in the Qur'an with reference to God's nearness to the believers (e.g., in [2:257](#) or [3:68](#)), or their nearness to God (see [10:62](#) and the corresponding note 84). Similarly, the "powers of evil" (at-taghut) are spoken of in [2:257](#) as being "near unto those who are bent on denying the truth (alladhina kafaru)".

Muhammad Asad - End Note 74 (16:65)

As so often in the Qur'an, a reference to the spiritual life engendered by divine revelation is followed here by a reference to the miracle of organic life as another indication of God's creative activity.

Muhammad Asad - End Note 75 (16:66)

Milk-in itself a glandular secretion-is not necessary for the mother-animal's life (or, as it is here metonymically described, its "blood"); on the other hand, it is not just something that the body eliminates as being of no further use to its metabolism: hence it is referred to as a substance "between that which is to be eliminated [from the animal's body] and [its] life-blood".

Muhammad Asad - End Note 76 (16:67)

The term sakar (lit., "wine" or, generically, "intoxicants") is contrasted here with rizq hasan ("wholesome sustenance"), thus circumscribing both the positive and the negative properties and effects of alcohol. Although this surah was revealed about ten years before the Qur'anic prohibition of intoxicants in [5:90-91](#), there is no doubt that their moral condemnation is already implied in the above verse (Ibn `Abbas, as quoted by Tabari; also Razi).

Muhammad Asad - End Note 77 (16:68)

The expression "He has inspired" (awha) is meant to bring out the wonderful quality of the instinct which enables the lowly insect to construct the geometrical masterpiece of a honeycomb out of perfectly-proportioned hexagonal, prismatic wax cells - a structure which is most economical, and therefore most rational, as regards space and material. Together with the subsequently mentioned transmutation, in the bee's body, of plant juices into honey, this provides a striking evidence of "God's ways" manifested in all nature.

Muhammad Asad - End Note 78 (16:69)

Lit., "thy Sustainer's paths".

Muhammad Asad - End Note 79 (16:70)

Lit., "is reduced to a most abject age, so that he knows nothing after [having had] knowledge": alluding to the organic curve of man's growth, his acquisition of bodily strength, intelligence and experience, followed by gradual decay and, in some cases, the utter helplessness of senility, comparable to the helplessness of a new-born child.

Muhammad Asad - End Note 80 (16:71)

The phrase "to share their sustenance with.. .", etc., reads, literally, "to turn over their sustenance to". The expression "those whom their right hands possess" (i.e., "those whom they rightfully possess") may relate either to slaves taken captive in a war in God's cause (see surah 2, notes 167 and 168, and surah 8, note 72) or, metonymically, to all who are dependent on others for their livelihood and thus become the latter's responsibility. The placing of one's dependants on an equal footing with oneself with regard to the basic necessities of life is a categorical demand of Islam; thus, the Prophet said:

"They are your brethren, these dependants of yours (khawalukum) whom God has placed under your authority [lit., "under your hand"]. Hence, whoso has his brother under his authority shall give him to eat of what he eats himself, and shall clothe him with what he clothes himself. And do not burden them with anything that may be beyond their strength; but if you [must] burden them, help them yourselves." (This authentic Tradition, recorded by Bukhari in several variants in his Sahih, appears in the compilations of Muslim, Tirmidhi and Ibn Hanbalas well.) However, men often fail to live up to this consciousness of moral responsibility: and this failure amounts, as the sequence shows, to a denial of God's blessings and of His unceasing care for all His creatures.

Muhammad Asad - End Note 81 (16:72)

Lit., "has made [or "provided"] for you mates out of yourselves". The term zawj denotes not only "a pair" or "a couple" but also - as in this instance - "one of a pair" or "a mate" of the opposite sex; hence, with reference to human beings, the plural azwaj signifies both "husbands" and "wives".

Muhammad Asad - End Note 82 (16:72)

Lit., "they", i.e., those who deny the truth of God's existence and/or oneness.

Muhammad Asad - End Note 83 (16:73)

For the comprehensive meaning embodied in the term rizq, see the first sentence e1; note 4 on [2:3](#).

Muhammad Asad - End Note 84 (16:74)

Le., "do not blaspheme against God by regarding anyone or anything as comparable with Him, or by trying to define Him in any terms whatsoever" - since "definition" is, in the last resort, equivalent to a delimitation of the qualities of the object thus to be defined in relation to, or in comparison with, another object or objects: God, however, is "sublimely exalted above anything that men may devise by way of definition" (see last sentence of [6:100](#), and the corresponding note 88).

Muhammad Asad - End Note 85 (16:75)

The obvious answer is that they cannot. The implication is equally clear: if even these two kinds of man cannot be deemed equal, how could any created being, with its intrinsic, utter dependence on other created beings, or any force of nature conceivable or imaginable by man, be thought of as possessing powers comparable with those of God, who is almighty, limitless, unconceivable-the self-sufficient fount of all that exists? (This argument is continued and further elaborated in the subsequent parable.)

Muhammad Asad - End Note 86 (16:76)

The term abkam signifies "dumb" both in the literal, physiological sense and (as in colloquial English) in the sense of being "unable to speak properly" on account of intellectual weakness: i.e., "dull-witted" or "stupid". Both these meanings are contained in the above Qur'anic description.

Muhammad Asad - End Note 87 (16:76)

Or: "wherever he sends him".

Muhammad Asad - End Note 88 (16:76)

I.e., who is not only wise and righteous but also has the strength and authority to enjoin a righteous way of living upon others. Thus, while in the first parable the main issue is the contrast between freedom and bondage or - more generally - between dependence and independence, in the second parable we are given the antithesis of dumbness and incompetence, on the one hand, and wisdom, justice and competence, on the other; and in both parables the implication is the same (see note 85

above).

Muhammad Asad - End Note 89 (16:77)

This passage connects with the second sentence of verse 74 - "Verily, God knows [all], whereas you have no [real] knowledge."

Muhammad Asad - End Note 90 (16:77)

As may be inferred from the sequence, the term *ghayb* - rendered here as the "hidden reality" - alludes in this context to the coming of the Last Hour, the time whereof is known to God alone (Zamakhshari). Parallel with this, it may also relate to God's Own existence, which cannot be directly established by the testimony of our senses (Baydawi) but, as the Qur'an consistently points out, may be inferred from the observable effects of His creativeness.

Muhammad Asad - End Note 91 (16:77)

Lit., "the case (i.e., the manifestation) of the [Last] Hour will be like...", etc. - implying that it will be characterized by utter suddenness and unpredictability, both of them an outcome of the absence of any time-interval between God's decreeing it and its materialization: and this explains the phrase "or closer still" at the end of the above sentence.

Muhammad Asad - End Note 92 (16:79)

Lit., "subservient [to God's laws] in the air of the sky".

Muhammad Asad - End Note 93 (16:80)

The term *julud* (sing. *jild*) denotes, literally, "skins", but apparently comprises here also the wool which grows on the skins of domesticated animals. It is to be noted that in Arabian usage the noun *bayt* ("house") signifies not only a solid building but also a "tent" - in brief, every kind of dwelling, whether permanent or temporary.

Muhammad Asad - End Note 94 (16:80)

Wabar (here given in its plural, *awbar*) is the soft wool growing on the shoulders of camels ("camel-hair"), used in the weaving of fine cloths and sometimes also of bedouin tents.

Muhammad Asad - End Note 95 (16:81)

Lit., "out of that which He has created".

Muhammad Asad - End Note 96 (16:81)

. Lit., "shades (*zilah*. sing., *zilah*). Metonymically, this term is occasionally used to describe anything that "shades" one in the sense of protecting him; and since the sequence clearly refers to means of protection, I believe that this derivative meaning of *zilah* is here preferable to the literal.

Muhammad Asad - End Note 97 (16:81)

According to almost all the classical commentators, the mention of "heat" implies here its opposite as well, namely "cold"; hence my interpolation.

Muhammad Asad - End Note 98 (16:81)

According to most of the commentators, the second incidence of the term "garments" (sarabil) in this verse is to be understood as "coats of mail" or "armour", in which case it would allude to wars and other instances of mutual violence. But although this interpretation cannot be ruled out, it seems to me that the second mention of "garments" can be understood in a much wider sense, perhaps metonymically denoting all manner of "coverings" (i.e., devices meant to protect the body) which man may be constrained to use in dangerous situations of his own making: hence the stress on "your violence" (ba'sakum).

Muhammad Asad - End Note 99 (16:83)

I.e., although they are aware of the many blessings which man enjoys, they refuse to attribute them to God's creative activity, thus implicitly denying the truth of His existence. My rendering of al-kafirun as "[such as] are given to denying the truth" is conditioned by the definite article al which, in the above construction, is meant to stress the quality of deliberate intent.

Muhammad Asad - End Note 100 (16:84)

An allusion to the Day of Judgment, when the prophets whom God has called forth within every community - or, in the wider sense of the term ummah, within every civilization or cultural period - will symbolically bear witness to the fact that they had delivered God's message to their people and explained to them the meaning of right and wrong, thus depriving them of any subsequent excuse.

Muhammad Asad - End Note 101 (16:84)

According to Zamakhshari, their being "refused permission" to plead is a metonym for their having no valid argument or excuse to proffer. (Cf. also [77:35-36](#).)

Muhammad Asad - End Note 102 (16:86)

Cf. [6:22](#) and the corresponding note 15.

Muhammad Asad - End Note 103 (16:86)

The Qur'an states in many places that every sinner who dies without repentance will be endowed on Judgment Day with a clear, objectified vision of his sins, every one of which will have assumed for him the status of an independent reality bearing witness against him and forcing him to acknowledge his now irremediable guilt. It is to be remembered in this connection that the Qur'an describes every act of sinning - whether it be an offence against the concept of God's oneness and uniqueness or a wrong done to any of His creatures - as, primarily, one's "wronging oneself" or "sinning against oneself".

Muhammad Asad - End Note 104 (16:86)

Cf. [6:23-24](#) and the corresponding notes 16 and 17.

Muhammad Asad - End Note 105 (16:89)

See note 100 above.

Muhammad Asad - End Note 106 (16:89)

Although the Arabian contemporaries of the Prophet were, naturally, the first to whom his revelation was conveyed - a fact that gave a particular weight to the manner in which they responded to it - the Qur'anic message as such is addressed to all mankind (see in this connection, in particular, [7:158](#) and [21:107](#), as well as the corresponding notes).

Muhammad Asad - End Note 107 (16:89)

Le., everything that pertains to the knowledge of good and evil, in both the individual and social senses of these terms. - Regarding my rendering of nazzalna, it should be borne in mind that this particular grammatical form is often used in the Qur'an to bring out the fact that it was revealed gradually ("step by step") over a considerable period of time, and not in one piece.

Muhammad Asad - End Note 108 (16:90)

Lit., "the giving to [one's] kinsfolk (dhu 'l-qurba)". The latter term usually denotes "relatives", either by blood or by marriage; but since it occurs here in the context of a comprehensive ethical exhortation, it obviously alludes to man's "kinsfolk" in the widest sense of the term, namely, to his "fellow-men".

Muhammad Asad - End Note 109 (16:90)

The term al-munkar (rendered by me in other places as "that which is wrong") has here its original meaning of "that which the mind [or the moral sense] rejects", respectively "ought to reject". Zamakhshari is more specific, and explains this term as signifying in the above context "that which [men's] intellects disown" or "declare to be untrue" (ma tunkiruhu al-'uqul): in other words, all that runs counter to reason and good sense (which, obviously, must not be confused with that which is beyond man's comprehension). This eminently convincing explanation relates not merely to intellectually unacceptable propositions (in the abstract sense of the term) but also to grossly unreasonable and, therefore, reprehensible actions or attitudes and is, thus, fully in tune with the rational approach of the Qur'an to questions of ethics as well as with its insistence on reasonableness and moderation in man's behaviour. Hence my rendering-of al-munkar, in this and in similar instances, as "all that runs counter to reason".

Muhammad Asad - End Note 110 (16:91)

Regarding the expression "bond with God" ('ahd Allah), see surah 2, note 19. The clause "whenever you bind yourselves by a pledge" has a twofold meaning: in the first instance (as in [13:20](#)) it refers to the spiritual, moral and social obligations arising from one's faith in God; and, secondly, it applies to all pledges or promises given by one person to another-for, as Razi points out, every pledge given by man to man represents, in its essence, a pledge to God. It is to this second aspect of man's "bond with God" that the sequence refers.

Muhammad Asad - End Note 111 (16:91)

Le., as distinct from oaths "uttered without thought" (see [2:225](#)).

Muhammad Asad - End Note 112 (16:91)

Lit., "and having made God [or "named God as"] your guarantor (kafil)".

Muhammad Asad - End Note 113 (16:92)

Lit., "as a [means of] deception (dakhalan) among yourselves".

Muhammad Asad - End Note 114 (16:92)

Lit., "because there are people (ummah) more powerful than [other] people": relating to declarations and false promises made out of fear.

Muhammad Asad - End Note 115 (16:92)

As is evident from the preceding passage as well as from the sequence, the differences alluded to here

relate to ethical and moral values, regarding the truth and relevance of which people of various communities and persuasions hold most divergent views. See also surah 2, note 94.

Muhammad Asad - End Note 116 (16:93)

I.e., bound by mutually agreed-upon moral values. See in this connection [10:19](#) and the corresponding notes, especially note 29. For an elucidation of the concept of ummah wahidah ("one single community") and its further implications, see surah 2, notes 197 and 198.

Muhammad Asad - End Note 117 (16:93)

Or: "He lets go astray whomever He wills, and guides aright whomever He wills". Regarding the problem of free will versus predestination, seemingly implied in the concept of God's "letting man go [or "causing him to go"] astray" or, alternatively, "guiding him aright", see surah 14, note 4.

Muhammad Asad - End Note 118 (16:93)

Alluding to the erroneous idea that man's good or evil actions -and therefore also his propensities and resulting attitudes -are "predetermined" by God and not really an outcome of free choice, Zamakhshari rounds off his views on this problem (quoted by me in surah 14, note 4) in these words: "If [it were true that] God compels [men] to astray or, alternatively, to follow His guidance-why should He have postulated their deeds as something for which they will be held responsible?"

Muhammad Asad - End Note 119 (16:94)

Le., "you will offend against God after having attained to faith", seeing that-as has been pointed out in note 110 above-every pledge given by man to man is synonymous with a pledge to God.

Muhammad Asad - End Note 120 (16:94)

I.e., in this world (Tabari, Zamakhshari, Baydawi), inasmuch as the breaking of pledges unavoidably leads to a gradual disappearance of all mutual trust and, thus, to the decomposition of the social fabric.

Muhammad Asad - End Note 121 (16:97)

This may relate either to life in this world-inasmuch as a true believer invariably finds happiness in his God-consciousness - or to the happiness which awaits him in the hereafter, or to both.

Muhammad Asad - End Note 122 (16:98)

The present passage (verses 98-105) evidently connects with the broad ethical exhortation given in verse 90 above and, thus, with the statement (in verse 89) that the Qur'an is meant "to make everything clear and to provide guidance and grace and a glad tiding unto all who have surrendered themselves to God" - which, in its turn, implies that the Qur'an is the ultimate source of all God-willed ethical and moral values, and thus an unchanging criterion of good and evil. But since man is always, by virtue of his nature, prone to question the very validity of the moral standards established through revelation, the believer is now called upon to seek, whenever he reads or meditates on this divine writ, God's spiritual aid against the whisperings of what the Qur'an describes as "Satan, the accursed"-that is, all the evil forces, both within man's own soul and within his social environment, which tend to undermine his moral convictions and to lead him away from God.

Muhammad Asad - End Note 123 (16:100)

Or: "who make him their master". Cf. in this connection [14:22](#) and the corresponding note 31.

Muhammad Asad - End Note 124 (16:100)

Le., inasmuch as they pay an almost worshipful reverence to such blandishments as wealth, power, social position, etc.

Muhammad Asad - End Note 125 (16:101)

Le., by substituting the message of the Qur'an for the earlier dispensations - and not, as some Muslim scholars maintain, "abrogating" one Qur'anic verse and replacing it by another. (Regarding the untenable "doctrine of abrogation", in the latter sense, see [2:106](#) and the corresponding note 87; see also note 35 on [41:42](#).)

Muhammad Asad - End Note 126 (16:101)

Le., the gradualness of revelation (implied in the verbal form *yunazzil*) corresponds to God's plan, according to which He has gradually unfolded His will to man, substituting one dispensation for another in the measure of mankind's intellectual and social development, bringing it to its culmination in the message of the Qur'an.

Muhammad Asad - End Note 127 (16:101)

Le., they do not understand the necessity of a new dispensation and, therefore, do not really understand the Qur'an.

Muhammad Asad - End Note 128 (16:102)

As in the three other places in which the expression *ruh al-qudus* occurs ([2:87](#) and 253, and [5:110](#)), I am rendering it here, too, as "holy inspiration" (see surah 2, note 71), a term which, to my mind, is a Qur'anic synonym for "divine revelation". However, a literal rendering-"spirit of holiness" -is also possible if one applies this term to the angel who communicates God's revelations to the prophets. (See also verse 2 of this surah and the corresponding note 2.)

Muhammad Asad - End Note 129 (16:103)

I.e., to Muhammad - thus insinuating that his claim to divine revelation was false.

Muhammad Asad - End Note 130 (16:103)

Whereas some of the pagan Quraysh regarded the ideas expressed in the Qur'an as "invented" by Muhammad, others thought that they must have been imparted to him by a foreigner - perhaps a Christian - who lived in Mecca at that time, or whom the Prophet was supposed to have encountered at an earlier period of his life. Various conjectures have been advanced - both by early Muslim commentators and by modern orientalists - as to the "identity" of the person or persons whom the suspicious Meccans might have had in mind in this connection; but all these conjectures are purely speculative and, therefore, of no historical value whatever. The suspicion of the pagan Meccans implies no more than the historical fact that those of the Prophet's opponents who were unwilling to pay him the compliment of having "invented" the Qur'an (the profundity of which they were unable to deny) conveniently attributed its authorship or at least its inspiration to a mythical non-Arab "teacher" of the Prophet.

Muhammad Asad - End Note 131 (16:103)

For an explanation of this composite rendering of the descriptive term *mubin*, see surah 12, note 2. 'the term is used here to stress the fact that no human being-and certainly no non-Arab -could ever have produced the flawless, exalted Arabic diction in which the Qur'an is expressed.

Muhammad Asad - End Note 132 (16:105)

I.e., the scurrilous allegation referred to in verse 103. Although this statement alludes, in the first instance, to the hostile contemporaries of the Prophet, it extends, by obvious implication, to people of all times who refuse to believe in the reality of Muhammad's revelations, and try to explain them away as obsessive illusions or even as deliberate fabrications.

Muhammad Asad - End Note 133 (16:106)

Lit., "except" - but the Arabic construction of the sentence that follows makes it necessary to render the simple particle illa in the manner adopted by me ("and this, to be sure, does not apply to. . . , etc.).

Muhammad Asad - End Note 134 (16:106)

Lit., "one who is coerced, the while his heart is at rest in [his] faith". This relates to believers who, under torture or threat of death, ostensibly "recant" in order to save themselves. Although the Qur'an makes it clear in several places that martyrdom in the cause of faith is highly meritorious, "God does not burden any human being with more than he is well able to bear" (cf. [2:233](#) and 286, [6:152](#), [7:42](#), [23:62](#), and many other Qur'anic statements to the same effect).

Muhammad Asad - End Note 135 (16:108)

Sc., "of what is good and what is bad for them". -For an explanation of God's "sealing" the hearts of those who are bent on denying the truth, see [2:7](#) and the corresponding note.

Muhammad Asad - End Note 136 (16:110)

For an explanation of the concept of fitnah (appearing here in the verbal form futinu) and of my rendering it as "temptation to evil", see surah 8, note 25. As regards the expression alladhina hajarū in its spiritual connotation, see surah 2, note 203 and surah 4, note 124.

Muhammad Asad - End Note 137 (16:112)

Lit., "the garment" (libas)-idiomatically used in classical Arabic to describe the utmost degree of misfortune which "envelops man like a garment" (Taj al-'Arus, with specific reference to the above verse).

Muhammad Asad - End Note 138 (16:112)

This parable is meant to show that deliberate ingratitude for the manifold blessings which God bestows upon man - in other words, a deliberate refusal to submit to His guidance - is bound, in the long run and in the context of aggregate social life, to have disastrous consequences not only in the hereafter but in this world as well, inasmuch as no society may expect to live in security and ease unless it conforms to the ethical and social standards inherent in the concept of man's "bond with God" (as explained in surah 2, note 19).

Muhammad Asad - End Note 139 (16:114)

It is this call to gratitude that provides a connection between the present passage and the foregoing parable of the ungrateful town and, thus, with the opening passages (verses 1-15) of this surah.

Muhammad Asad - End Note 140 (16:115)

It is to be noted that the above two verses are almost identical with [2:172-173](#), and ought, therefore, to be read in conjunction with the whole passage of which those two verses form a part-namely, [2:168-173](#). Cf. also [6:145](#).

Muhammad Asad - End Note 141 (16:116)

Regarding the very important problem of an arbitrary determination, based on subjective preferences, of what is to be considered ethically right or wrong, see surah 2, note 137.

Muhammad Asad - End Note 142 (16:118)

I.e., in [6:146](#), revealed shortly before the present surah. The conjunctive particle "And" at the beginning of this sentence establishes a connection with the precept laid down in verse 114 above, "partake of all the lawful, good things which God has provided for you as sustenance": the implication being (as in [6:145](#)) that none of the really good and wholesome things have been forbidden to the believer, and that the many dietary prohibitions and restrictions imposed on the Jews were imposed on them alone in punishment of their persistent sinning (cf. [3:93](#)).

Muhammad Asad - End Note 143 (16:119)

For this rendering of thumma, see surah -6, note 31.

Muhammad Asad - End Note 144 (16:120)

This is one of the many meanings of the term ummah and, to my mind, the one most appropriate in the above context. - The mention of Abraham at this place contains a subtle allusion to verse 118, where the Jews are spoken of: for, the latter claim to be "the chosen people" on account of their descent from Abraham, whereas the Qur'an consistently rejects all claims to a special status by virtue of one's descent. Moreover, the Qur'an states in many places that whereas this particular ancestor of the Hebrews - and, by the way, of most of the Arab tribes as well - was a personification of all that is good and upright, so that "God exalted him with His love" ([4:125](#)), his Jewish descendants always tended to rebel against God and, thus, "persistently wronged themselves".

Muhammad Asad - End Note 145 (16:120)

For an explanation of this rendering of the term hanif, see surah 2, note 110.

Muhammad Asad - End Note 146 (16:123)

Lit., "thereafter" or "afterwards" (thumma): but since this particle evidently alludes here to the climax of all revelation as manifested in the Qur'an, the above rendering seems to be suitable.

Muhammad Asad - End Note 147 (16:124)

I.e., about Abraham. The implication is that the majority of the Jews had deviated from the true creed of Abraham (which is the meaning of the phrase, "those who came to hold divergent views about him") inasmuch as most of them became convinced that they were "God's chosen people" simply because of their physical descent from that great Prophet: an assumption which obviously runs counter to every truly religious principle. As the Qur'an repeatedly points out, this spiritual arrogance was punished by God's imposition on the children of Israel-and on them alone -of all manner of severe restrictions and rituals, of which the obligation to refrain from all work and even travel on the Sabbath was one. In its widest implication, this passage is meant to stress the fact that all God-imposed rituals are only a means towards the achievement of spiritual discipline, and never a religious goal in themselves.

Muhammad Asad - End Note 148 (16:124)

Le., He will judge between those who are convinced of their ultimate salvation on the basis of their alleged status of "God's chosen people", and those who believe in man's individual responsibility before God: and thus the discourse returns to the problem of God-consciousness and righteous living.

Muhammad Asad - End Note 149 (16:125)

Cf. [29:46](#) - "And do not argue with the followers of earlier revelation otherwise than in the most kindly manner". This stress on kindness and tact and, hence, on the use of reason alone in all religious discussions with adherents of other creeds is fully in tune with the basic, categorical injunction, "There shall be no coercion in matters of faith" ([2:256](#)).

Muhammad Asad - End Note 150 (16:126)

Lit., "retaliate [or "respond"] with the like of what you have been afflicted with": thus, the believers are admonished to observe self-restraint while arguing with people of another persuasion, and never to offend against decency and intellectual equity. Although retaliation in argument is permissible if one's integrity is impeached by an opponent, the sequence makes it clear that it is morally preferable to renounce it altogether and to bear the unjust attack with patience.

Muhammad Asad - End Note 151 (16:127)

Lit., "and thy patience in adversity (sabr) is due to (or. "reem with") none but God"-i.e., it must never be allowed to become a source of spiritual arrogance and false self-righteousness.

Muhammad Asad - End Note 152 (16:127)

Lit., "all that they are scheming", i.e., by inventing false and irrelevant arguments against God's messages.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (16:9)

He could have created you driven by instinct without the ability to make choices

Shabbir Ahmed - End Note 2 (16:13)

My rendition of Yatazakkaroon = Those who study the book of nature; Root word Zikr = Reflection = Remembrance = Observation = Reminder. Dr. Ghulam Jeelani Barq rightly points out that there are two Books of God: The scripture and the Universe around us. The other two sources of knowledge: Human 'self' and History

Shabbir Ahmed - End Note 3 (16:15)

[21:31](#), [31:10](#). Mountains are the most vivid evidence of the geological history of the earth. With the earth's interior still being almost a molten fluid, the earth crust cooled off becoming hard and mountains came into being like pegs as the crust shrank. [78:7](#)

Shabbir Ahmed - End Note 4 (16:18)

His blessings abound in the Universe. He is the Absolver of imperfections. And He nourishes all mankind [1:1](#), [114:1](#)

Shabbir Ahmed - End Note 5 (16:21)

And you still call upon them for help!

Shabbir Ahmed - End Note 6 (16:22)

The very thought of accountability before a Supreme Being hurts their arrogance

Shabbir Ahmed - End Note 7 (16:24)

When the Qur'an is presented to them, their clergy claim that its verses apply not to them, but only to Jews, Christians and the idolaters of Arabia

Shabbir Ahmed - End Note 8 (16:40)

The moment We pass a decree in the World of command, it goes into action

Shabbir Ahmed - End Note 9 (16:47)

[6:65](#), [7:182](#). He has ordained the Law of Respite for individuals and nations. [39:54](#)

Shabbir Ahmed - End Note 10 (16:48)

Even the shadows can show you that the entire Cosmos, with its celestial bodies, is submitting to His laws

Shabbir Ahmed - End Note 11 (16:49)

'All that is' includes three classes of God's creation: Inanimate things, living beings, and angels. Angels, here, represent God's forces in nature

Shabbir Ahmed - End Note 12 (16:50)

[24:41](#)

Shabbir Ahmed - End Note 13 (16:51)

[21:19-21](#), [29:60-61](#), [43:84](#). The One True God Who sustains all Universe, must be your God in your individual and collective lives. And there is no such thing as a god of good Yazdaan and a god of evil Ahraman, as the Zoroastrians believe

Shabbir Ahmed - End Note 14 (16:52)

The entire Cosmos follows His System

Shabbir Ahmed - End Note 15 (16:60)

[30:27](#)

Shabbir Ahmed - End Note 16 (16:62)

[56:10](#)

Shabbir Ahmed - End Note 17 (16:66)

[23:21](#)

Shabbir Ahmed - End Note 18 (16:69)

Notice the female gender used throughout for bees. They are the worker bees. Interestingly, Shakespeare wrote: Honeybees are soldiers and they have a king

Shabbir Ahmed - End Note 19 (16:70)

[22:5](#)

Shabbir Ahmed - End Note 20 (16:71)

[16:53](#), [28:78](#), [30:28](#), [39:49](#), [43:32](#), [70:24](#)

Shabbir Ahmed - End Note 21 (16:73)

[15:21](#). 'Worshiping besides God' here indicates running manmade systems that fail to provide equitably to the society and individuals. 'From the heavens and earth' will then denote heavenly blessings and using earthly resources

Shabbir Ahmed - End Note 22 (16:76)

God expects humans to use their faculties in the best manner

Shabbir Ahmed - End Note 23 (16:78)

You must give thanks by using your faculties to actualize your potentials and help others

Shabbir Ahmed - End Note 24 (16:79)

[24:71](#). It is God Who has designed the law that creatures heavier than air can fly, and objects heavier than water can float

Shabbir Ahmed - End Note 25 (16:82)

[16:84](#)

Shabbir Ahmed - End Note 26 (16:83)

[16:71](#)

Shabbir Ahmed - End Note 27 (16:84)

[4:41](#), [16:77](#), [16:89](#), [41:24](#)

Shabbir Ahmed - End Note 28 (16:90)

Ihsaan = Creating balance in the society, benefiting humanity, kindness to God's creation. Fahasha = Immodesty, lewdness, indecent deeds, stinginess to the point of shame. Munkar = All deeds that the Qur'an condemns and forbids. Baghii = Transgression, rebellion, crossing limits, commit excesses

Shabbir Ahmed - End Note 29 (16:91)

[1:4-5](#), [9:111](#)

Shabbir Ahmed - End Note 30 (16:92)

[57:20](#). Being truthful, keeping pledges and being trustworthy are the prime qualities of a believer according to a reported Hadith that agrees with Qur'an. Human beings are the only creatures who can make a pledge and this is a test of their character. Breaking pledges violates human rights and hurts one's own 'self'. 'Wherein you differed' in this instance, also alludes to rationalizing misdeeds in various ways

Shabbir Ahmed - End Note 31 (16:93)

A common error of translation: "God sends astray whom He wills and guides whom He wills." In that case, the very revelations of God come into question! If straying and guidance solely depended on God's will, no person could be held accountable for his deeds. In fact, God shows the right path and lets people make free choices. [2:256](#), [4:88](#), [18:29](#)

Shabbir Ahmed - End Note 32 (16:94)

Breaking solemn oaths and pledges will create distrust in the society and present a bad example for all. Such violation is like barring oneself and others from the path of God

Shabbir Ahmed - End Note 33 (16:96)

[16:94](#). 'Best of their actions' indicates, even beyond their merit

Shabbir Ahmed - End Note 34 (16:98)

One's own straying thoughts as well may divert the attention

Shabbir Ahmed - End Note 35 (16:101)

that human civilization has evolved sufficiently to be given the perfected Final message superseding previous scriptures, and that the Qur'an will remain a watcher over them. [5:48](#)

Shabbir Ahmed - End Note 36 (16:102)

Roohul Qudus = Sacred Energy = Gabriel [2:97](#). Rooh, Raooh = Soothing mercy [12:87](#). Trustworthy angel [26:193](#)

Shabbir Ahmed - End Note 37 (16:104)

Ayaatillah = God's verses = Divine revelation = Qur'anic verses = Also implies God's signs in the Book and in the Universe, depending on the context

Shabbir Ahmed - End Note 38 (16:106)

See [6:145](#), [14:8](#). The Divine wisdom decrees that if someone is bent upon killing a Muslim unless he denies God, he may do so to save his life. The subject is restricted to uttering belief/disbelief in God, and involves unduly risking one's life

Shabbir Ahmed - End Note 39 (16:108)

Disuse of faculties brings people down to subhuman levels of existence. [2:171](#), [7:179](#)

Shabbir Ahmed - End Note 40 (16:112)

[6:44](#)

Shabbir Ahmed - End Note 41 (16:114)

Gratitude is not mere words of thanks. It involves sharing God's bounties with fellow humans

Shabbir Ahmed - End Note 42 (16:115)

[6:144](#)

Shabbir Ahmed - End Note 43 (16:118)

They followed their religious leadership instead of the Divine revelation

Shabbir Ahmed - End Note 44 (16:120)

[2:124-126](#), [14:35-37](#). Ummah = A community based on a noble ideology = Community = A person combining within himself all virtues = Virtue personified, in this context

Shabbir Ahmed - End Note 45 (16:124)

[2:65](#), [4:47](#), [4:154](#), [7:163](#)

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note (16:30)

Rashad Khalifa - End Note 7 (16:98)

Our salvation is attained by knowing God's message to us, the Quran, and Satan will do his utmost to keep us from being redeemed. Hence this commandment.

Rashad Khalifa - End Note 9 (16:115)

& 118 The most devastating trichinosis parasite, *Trichinella spiralis*, (also the pork tapeworm *Taenia solium*) survives in the meat of pigs, not the fat. More than 150,000 people are infected annually in the United States. [6:145-146](#), and Appendix 16.

Rashad Khalifa - End Note 10 (16:123)

This informs us that all religious practices, which came to us through Abraham, were intact at the time of Muhammad (see [22:78](#) and Appendix 9)

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 17:1 Glory be to the One who took His servant by night from the Restricted Temple to the most distant temple which We had blessed around, so that We may show him of Our signs. Indeed, He is the Hearer, the Seer. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 17:1 Glory be to the One who took His servant by night from the Sacred Temple to the most distant temple which We had blessed around, so that We may show him of Our signs. Indeed, He is the Listener, the Seer.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 17:1 LIMITLESS in His glory is He who transported His servant by night from the Inviolable House of Worship [at Mecca] to the Remote House of Worship [,at Jerusalem] - the environs of which We had blessed ¹ -so that We might show him some of Our symbols: for, verily, He alone is all-hearing, all-seeing. ²
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 17:1 Most glorified is the One who summoned His servant (Muhammad) during the night, from the Sacred Masjid (of Mecca) to the farthest place of prostration, whose surroundings we have blessed, in order to show him some of our signs. He is the Hearer, the Seer.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 17:1 Glorious is He Who initiated the migration of His servant by night, from the Sacred Masjid to the Remote Masjid whose environment We did bless that We might show him of Our signs. Surely, He is the Hearer, the Seer. ¹
	Bismi Allāhi alRrahmāni alRrahēemi

Transliteration	17:1 Subḥana allatḥee asrabīAAabdihi laylan mina almasjidi al ḥarami ilaalmasjidi al-aqsa alla ḥee b arakna ḥawlahulinuriyahu min ayatina innahu huwa alssameeAAualbaseeru
A	بسم الله الرحمن الرحيم 17:1 سبحن الذى اسرى بعبده ليلا من المسجد الحرام الى المسجد الاقصا الذى بركنا حوله لنريه من آياتنا انه هو السميع البصير
Edip-Layth	17:2 We gave Moses the book and We made it guidance for the Children of Israel: "Do not pick any protector besides Me."
The Monotheist Group	17:2 And We gave Moses the Scripture and We made it a guidance for the Children of Israel: "Do not believe in any besides Me."
Muhammad Asad	17:2 And [thus, too,] We vouchsafed revelation unto Moses, ³ and made it a [source of] guidance for the children of Israel, [commanding them:] "Do not ascribe to any but Me the power to determine your fate," ⁴
Rashad Khalifa	17:2 Similarly, we gave Moses the scripture, and rendered it a beacon for the Children of Israel that: "You shall not set up any idol as a lord and master beside Me."
Shabbir Ahmed	17:2 (Recall that Moses had to migrate from Pharaoh's Kingdom to the Sinai Peninsula.) We gave Moses the scripture and We appointed it a Guide to the Children of Israel, saying, "Choose no guardian besides Me."
Transliteration	17:2 Waatayna moos a alkit abawajaAAalnahu hudan libanee isr a-eela allatattakhiḥoo min doonee wakeelan
A	17:2 وءاتينا موسى الكتب وجعلناه هدى لبني اسرائيل الا تتخذوا من دونى وكيلا
Edip-Layth	17:3 The progeny of those whom We carried with Noah, he was a thankful servant.
The Monotheist Group	17:3 The progeny of those whom We carried with Noah, he was a thankful servant.
Muhammad Asad	17:3 O you descendants of those whom We caused to be borne (in the ark] with Noah! Behold, he was a most grateful servant (of Ours]!"
Rashad Khalifa	17:3 They are descendants of those whom we carried with Noah; he was an appreciative servant.
Shabbir Ahmed	17:3 They were the descendants of those whom We carried on the ship along with Noah. Surely, he was a most grateful servant of Ours.
Transliteration	17:3 Ṭhurriyyata man ḥamalnamaAAa noohin innahu kana AAabdan shakooran
A	17:3 ذرية من حملنا مع نوح انه كان عبدا شكورا
Edip-Layth	17:4 We decreed to the Children of Israel in the book, that you will make corruption twice on earth, and that you will reach the zenith of arrogance.
The Monotheist Group	17:4 And We decreed to the Children of Israel in the Scripture, that you will make corruption twice on Earth, and that you will become very high and mighty.
Muhammad Asad	17:4 And we made [this] known to the children of Israel through revelation: ⁵ Twice, indeed, will you spread corruption on earth and will indeed become grossly

	overbearing! ⁶
Rashad Khalifa	17:4 We addressed the Children of Israel in the scripture: "You will commit gross evil on earth, twice. You are destined to fall into great heights of arrogance.
Shabbir Ahmed	17:4 We had informed the Children of Israel in the scripture, "Surely, you will work corruption on the earth twice, and show great arrogance and tyranny."
Transliteration	17:4 Waqaḏayna il a banee isr a-eelafee alkit abi latufsidunna fee al-ar di marratayniwalataAAlunna AAuluwwan kabeera
A	17:4 وقضينا الى بنى اسرائيل فى الكتب لتفسدن فى الارض مرتين وتعلن علوا كبيرا
Edip-Layth	17:5 So, when the promise of the first one comes to pass, We would send against you servants of Ours who are very powerful, thus they managed to breach your very homes, and this was a promise which has come to pass.
The Monotheist Group	17:5 So, when the promise of the first one comes to pass, We would send against you servants of Ours who are very powerful, thus they managed to breach your very homes, and this was a promise which has come to pass.
Muhammad Asad	17:5 Hence, when the prediction of the first of those two [periods of iniquity] came true, We sent against you some of Our bondmen of terrible prowess in war, and they wrought havoc throughout the land: and so the prediction was fulfilled. ⁷
Rashad Khalifa	17:5 "When the first time comes to pass, we will send against you servants of ours who possess great might, and they will invade your homes. This is a prophecy that must come to pass.
Shabbir Ahmed	17:5 When the first of the warnings came to pass, We sent against you Our servants of great might (armies of Nimrod Nebuchadnezzar, the King of Babylon) who ravaged your country, a warning fulfilled (and took you to Babylon as slaves in 586 BC).
Transliteration	17:5 Fa-itha j aa waAAadu ool ahumabaAAathna AAalaykum AAib adan lan a oleeba/sin shadeedin fajasooh khilala alddiyariwakana waAAdan mafAAoolan
A	17:5 فاذا جاء وعد اولهما بعثنا عليكم عبادا لنا اولى باس شديد فجاسوا خلال الديار وكان وعدا مفعولا
Edip-Layth	17:6 Then We gave back to you your independence from them, and We supplied you with wealth and children, and We made you more influential.
The Monotheist Group	17:6 Then We gave back to you your independence from them, and We supplied you with wealth and children, and We made you more influential.
Muhammad Asad	17:6 And after a time We allowed you to prevail against them once again, ⁸ and aided you with wealth and offspring, and made you more numerous [than ever].
Rashad Khalifa	17:6 "Afterwards, we will give you a turn over them, and will supply you with a lot of wealth and children; we will give you the upper hand.
Shabbir Ahmed	17:6 Then, We granted you victory over them (when King Cyrus of Persia defeated the Babylonians and brought you back to your country in 520 BC). We then, helped you with wealth and children and made you numerous in soldiery.
Transliteration	17:6 Thumma radadn a lakumu alkarrataAAalayhim waamdadn akum bi-amw alin wabaneenawajaAAalnakum akthara nafeera
A	17:6 ثم رددنا لكم الكرة عليهم وامددنكم بامول وبنين وجعلنكم اكثر نفيرا

Edip-Layth	17:7 If you do good, then it will be good for you, and if you do bad, then so be it. But when the promise of the second time comes, they will make your faces filled with sorrow and they will enter the Temple as they did the first time, and they will strike down all that was raised up.
The Monotheist Group	17:7 If you do good, then it will be good for you, and if you do bad, then so be it. But when the promise of the second time comes, they will make your faces filled with sorrow and they will enter the Temple as they did the first time, and they will strike down all that was raised up.
Muhammad Asad	17:7 [And We said:] "If you persevere in doing good, you will but be doing good to yourselves; and if you do evil, it will be [done] to yourselves." And so, when the prediction of the second [period of your iniquity] came true, [We raised new enemies against you, and allowed them] to disgrace you utterly, ⁹ and to enter the Temple as [their forerunners] had entered it once before, and to destroy with utter destruction all that they had conquered.
Rashad Khalifa	17:7 "If you work righteousness, you work righteousness for your own good, but if you commit evil you do so to your own detriment. Thus, when the second time comes to pass, they will defeat you and enter the masjid, just as they did the first time. They will wipe out all the gains you had accomplished."
Shabbir Ahmed	17:7 We made it clear, "If you do collective good, you will be doing good to yourselves. And if you do evil, you will hurt yourselves. (You did not heed these warnings), and then the second warning came to pass. ²
Transliteration	17:7 In aḥsantum aḥsantumli-anfusikum wa-in asa/tum falahā fa-ithā jaawAAadu al-ākhirati liyasoo-oo wujoohakum waliyadkhulooalmasjida kam a dakhaloohu awwala marratin waliyutabbiroo maAAalaw tatbeeran
A	17:7 ان احسنتم احسنتم لانفسكم وان اساتم فلها فاذا جاء وعد الءاخرة ليسوا وجوهكم وليدخلوا المسجد كما دخلوه اول مرة وليتبروا ما علوا تتبيرا
Edip-Layth	17:8 Perhaps your Lord will have mercy on you, and if you revert then so will We. We made hell a prison for the ingrates.
The Monotheist Group	17:8 Perhaps your Lord will have mercy on you, and if you revert then so will We. And We made Hell a gathering place for the rejecters.
Muhammad Asad	17:8 Your Sustainer may well show mercy unto you; but if you revert [to sinning], We shall revert [to chastising you]. And [remember this:] We have ordained that [in the hereafter] hell shall close upon all who deny the truth.
Rashad Khalifa	17:8 Your Lord showers you with His mercy. But if you revert to transgression, we will counter with retribution. We have designated Gehenna as a final abode for the disbelievers.
Shabbir Ahmed	17:8 Now is the time that your Lord may bless you with His mercy (as the final messenger is in your midst 7:157). If you repeat your transgressions, We will counter with retribution. We have made Hell a prison for opponents of the Divine Order.
Transliteration	17:8 AAasa rabbukum an yar hamakumwa-in AAudtum AAudn a wajaAAaln a jahannama lilkafireenahaseeran
A	17:8 عسى ربكم ان يرحمكم وان عدتم عدنا وجعلنا جهنم للكافرين حصيرا
Edip-Layth	17:9 This Quran guides to what is more upright, and it gives glad tidings to those who acknowledge, those who do good work that they will have a great reward.

The Monotheist Group	17:9 This Qur'an guides to that which is more upright, and it gives glad tidings to the believers who do good work that they will have a bountiful reward.
Muhammad Asad	17:9 VERILY, this Qur'an shows the way to all that is most upright, ¹⁰ and gives the believers who do good deeds the glad tidings that theirs will be a great reward;
Rashad Khalifa	17:9 This Quran guides to the best path, and brings good news to the believers who lead a righteous life, that they have deserved a great recompense.
Shabbir Ahmed	17:9 Surely, this Qur'an guides to what is most upright, and gives good news of a great reward to those who accept it, and benefit the creation.
Transliteration	17:9 Inna h <u>atha</u> alqur- <u>ana</u> yahdeelillatee hiya aqwamu wayubashshiru almu/mineena alla <u>theenaya</u> AA <u>maloo</u> na a <u>lssalihati</u> anna lahum ajrankabeer <u>an</u>
A	17:9 ان هذا القرآن يهدى للتي هي اقوم ويبشر المومنين الذين يعملون الصلحت ان لهم اجرا كبيرا
Edip-Layth	17:10 For those who do not acknowledge the Hereafter, We have prepared for them a painful retribution.
The Monotheist Group	17:10 And for those who do not believe in the Hereafter, We have prepared for them a painful retribution.
Muhammad Asad	17:10 and [it announces, too,] that We have readied grievous suffering for those who will not believe in the life to come.
Rashad Khalifa	<i>Quran: Our Means to Salvation</i> 17:10 As for those who disbelieve in the Hereafter, we have prepared for them a painful retribution.
Shabbir Ahmed	17:10 And that for those who disbelieve in the life to come, We have readied grievous suffering.
Transliteration	17:10 Waanna alla <u>theena</u> l <u>ayu</u> /minoona bi <u>al-akhirati</u> aAatadn <u>a</u> lahum AA <u>athabanaleema</u> n
A	17:10 وان الذين لا يؤمنون بالآخرة اعتدنا لهم عذابا اليما
Edip-Layth	17:11 The human invites to evil with his invitation to good, and the human became hasty.
The Monotheist Group	17:11 And man calls to evil as much as he calls to good, and man was always hasty.
Muhammad Asad	17:11 As it is, ¹¹ man [often] prays for things that are bad as if he were praying for something that is good: ¹² for man is prone to be hasty [in his judgments].
Rashad Khalifa	17:11 The human being often prays for something that may hurt him, thinking that he is praying for something good. The human being is impatient.
Shabbir Ahmed	17:11 Man asks for what is evil for him as he prays for the good. Man is prone to be hasty in judgment.
Transliteration	17:11 WayadAAu al-ins <u>anu</u> bi <u>alshsharridu</u> AA <u>ahu</u> bi <u>alkhayri</u> wak <u>ana</u> al-ins <u>anu</u> AA <u>ajoolan</u>
A	17:11 ويدع الانسن بالشر دعاءه بالخير وكان الانسن عجولا

Edip-Layth	17:12 We made the night and the day as two signs, so We erased the sign of night and We made the sign of day manifest, that you may seek bounty from your Lord, and that you may know the number of the years and the count. Everything We have detailed meticulously.
The Monotheist Group	17:12 And We made the night and the day as two signs, so We erased the sign of night and We made the sign of day to see-in, that you may seek bounty from your Lord, and that you may know the number of the years and the count. And everything We have detailed completely.
Muhammad Asad	17:12 And We have established the night and the day as two symbols; ¹³ and thereupon We have effaced the symbol of night and set up [in its place] the light giving symbol of day, ¹⁴ so that you might seek to obtain your Sustainer's bounty and be aware of the passing years ¹⁵ and of the reckoning [that is bound to come]. For clearly, most clearly, have We spelt out everything! ¹⁶
Rashad Khalifa	17:12 We rendered the night and the day two signs. We made the night dark, and the day lighted, that you may seek provisions from your Lord therein. This also establishes for you a timing system, and the means of calculation. We thus explain everything in detail.
Shabbir Ahmed	17:12 (right and wrong have been made distinct as day and night.) We have appointed the Night and the Day as two of Our signs. The sign of the Night We have made darkness while the sign of the Day we have made sight-giving so that you may seek the bounty from your Lord, and be aware of the numbers and counting of years. Thus, We have explained all things in detail. ³
Transliteration	17:12 WajaAAalna allayla wa alInnaharaayatayni fama hawna ayata allayliwajaAAalna ayata a Innahari mub siratanlitabtaghoo fa dlan min rabbikum walitaAAalamoo AAadada a Issineenawaalhisaba wakulla shay-in fassalnahutafseelan
A	17:12 وجعلنا الليل والنهار آيتين فمحونا آية الليل وجعلنا آية النهار مبصرة لتبتغوا فضلا من ربكم ولتعلموا عدد السنين والحساب وكل شيء فصلناه تفصيلا
Edip-Layth	17:13 We have attached every human's deeds to his own neck, and We bring forth for him a book on the day of Resurrection which he will find on display. ²
The Monotheist Group	17:13 And We have attached to every person's neck his deeds, and We bring forth for him a record on the Day of Resurrection which he will find on display.
Muhammad Asad	17:13 And every human being's destiny have We tied to his neck; ¹⁷ and on the Day of Resurrection We shall bring forth for him a record which he will find wide open;
Rashad Khalifa	<i>The Video Tape</i> 17:13 We have recorded the fate of every human being; it is tied to his neck. On the Day of Resurrection we will hand him a record that is accessible. ²
Shabbir Ahmed	17:13 All deeds of the humans are instantly recorded on their own 'self', as if the record book is fastened to their own necks. And We shall bring forth this record book wide open to them on the Day of Resurrection.
Transliteration	17:13 Wakulla ins anin alzamnahu ta-irahufee AAunuqihi wanukhriju lahu yawma alqiyamati kitabanyalqahu manshooran
A	17:13 وكل انسن الزمناه طئره فى عنقه ونخرج له يوم القيمة كتابا يلقيه منشورا
Edip-Layth	

	17:14 Read your book! Today, you suffice as a reckoner against yourself.
The Monotheist Group	17:14 Read your record! It is enough for you that you are aware of yourself today.
Muhammad Asad	17:14 [and he will be told:] "Read this thy record,! Sufficient is thine own self today to make out thine account!" ¹⁸
Rashad Khalifa	17:14 Read your own record. Today, you suffice as your own reckoner.
Shabbir Ahmed	17:14 "Read your book! You are a sufficient auditor for yourself this Day."
Transliteration	17:14 Iqra/ kitābaka kafa binafsikaalyawma AAalayka haseeban
A	17:14 اقرا كتبك كفى بنفسك اليوم عليك حسيبا
Edip-Layth	17:15 Whoever is guided is guided for himself, and whoever is misguided is for his own loss. No person shall carry the load of another, and We were not to punish until We send a messenger. ³
The Monotheist Group	17:15 Whoever is guided is guided for himself, and whoever is misguided is for his own loss. And no person shall carry the load of another, and We were not to punish until We send a messenger.
Muhammad Asad	17:15 Whoever chooses to follow the right path, follows it but for his own good; and whoever goes astray. goes but astray to his own hurt; and no bearer of burdens shall be made to bear another" burden. ¹⁹ Moreover. We would never chastise [any community for the wrong they may do[ere We have sent an apostle [to them]. ²⁰
Rashad Khalifa	17:15 Whoever is guided, is guided for his own good, and whoever goes astray does so to his own detriment. No sinner will bear the sins of anyone else. We never punish without first sending a messenger.
Shabbir Ahmed	17:15 So, whoever goes right, does it for his own 'self', and whoever strays, strays against his own 'self'. No person bears the load of another. And We never punish any people until We have sent a messenger. ⁴
Transliteration	17:15 Mani ihtad a fa-innam a yahtadeelinafsihi waman dalla fa-innam a yaqilluAAalayha wala taziru waziratun wizra okhrawama kunna muAAathhibeena hattanabAAatha rasoolan
A	17:15 من اهتدى فانما يهتدى لنفسه ومن ضل فانما يضل عليها ولا تزر وازرة وزر اخرى وما كنا معذبين حتى نبعث رسولا
Edip-Layth	17:16 If We wish to destroy a town, We allow its privileged hedonists to rule it, then they commit evil in it, then it deserves the punishment, then We destroy it completely.
The Monotheist Group	17:16 And if We wish to destroy a town, We allow its carefree to rule it, then they commit evil in it, then it deserves the punishment, then We destroy it completely.
Muhammad Asad	17:16 But when [this has been done, and] it is Our will to destroy a community, We convey Our last warning ²¹ to those of its people who have lost themselves entirely in the pursuit of pleasures; ²² and [if] they [continue to] act sinfully, the sentence [of doom] passed on the community takes effect, and We break it to smithereens.
Rashad Khalifa	17:16 If we are to annihilate any community, we let the leaders commit vast

	corruption therein. Once they deserve retribution, we annihilate it completely.
Shabbir Ahmed	17:16 (Here is the Divine Law of Requit for communities.) We let the leaders of a community commit corruption, drift out of discipline and consider themselves above law. Then the sentence is passed against them and We annihilate them completely. ⁵
Transliteration	17:16 Wa-itha aradn a an nuhlikaqaryatan amarn a mutrafeeh a fafasaqoo feehafahaqqa AAalayha alqawlu fadam marnahatadmeeran
A	17:16 واذا اردنا ان نهلك قرية امرنا مترفيها ففسقوا فيها فحق عليها القول فدمرناها تدميرا
Edip-Layth	17:17 How many a generation have We destroyed after Noah? It is enough for your Lord to have knowledge and sight over the sins of His servants.
The Monotheist Group	17:17 And how many a generation have We destroyed after Noah? And it is enough for your Lord to have knowledge and sight over the sins of His servants.
Muhammad Asad	17:17 And how many a generation have We [thus] destroyed after [the time of] Noah! For, none has the like of thy Sustainer's awareness and insight into His creatures' sins.
Rashad Khalifa	17:17 Many a generation have we annihilated after Noah. Your Lord is most efficient in dealing with the sins of His servants; He is fully Cognizant, Seer.
Shabbir Ahmed	17:17 How many generations has Our law annihilated since Noah! God suffices as the Knower and Beholder of what causes His servants to trail behind.
Transliteration	17:17 Wakam ahlakn a mina alqurooni minbaAAadi noo hin wakaf a birabbika bihunooobiAAibadihi khabeeran baseeran
A	17:17 وكما اهلكنا من القرون من بعد نوح وكفى بربك بذنوب عباده خبيرا بصيرا
Edip-Layth	17:18 Whoever seeks the life of haste, We will hasten for Him what he wishes, then We will make hell for him a place which he will reach disgraced and rejected.
The Monotheist Group	17:18 Whoever seeks the life of haste, We will make for Him what he wishes, then We will make Hell for him a place which he will reach disgraced and rejected.
Muhammad Asad	17:18 Unto him who cares for [no more than the enjoyment of] this fleeting life We readily grant thereof as much as We please, [giving] to whomever it is Our will [to give]; but in the end We consign him to [the suffering of] hell; ²³ which he will have to endure disgraced and disowned!
Rashad Khalifa	<i>Choose Your Priorities Carefully This Life</i> 17:18 Anyone who chooses this fleeting life as his priority, we will rush to him what we decide to give him, then we commit him to Gehenna, where he suffers forever, despised and defeated.
Shabbir Ahmed	17:18 Those who desire only the quick gains of this life, We readily grant them from it according to Our laws, to those whom We will. In the end, We have appointed for them Hell. They will endure its heat, condemned and rejected. ⁶
Transliteration	17:18 Man k ana yureedu alAA ajiyataAAajjalna lahu feeh a m a nash ao limannureedu thumma jaAAaln a lahu jahannama ya slahamathmooman madhooran
A	17:18 من كان يريد العاجلة عجلنا له فيها ما نشاء لمن نريد ثم جعلنا له جهنم يصليها مذموما مدحورا

Edip-Layth	17:19 Whoever seeks the Hereafter and strives for it as it deserves, and is an acknowledging person, then their effort is appreciated.
The Monotheist Group	17:19 And whoever seeks the Hereafter and strives for it as it deserves, and is a believing person, then to those what they have sought is given in thanks.
Muhammad Asad	17:19 But as for those who care for the [good of the] life to come, and strive for it as it ought to be striven for, and are [true] believers withal ²⁴ -they are the ones whose striving finds favour [with God]!
Rashad Khalifa	<i>The Hereafter</i> 17:19 As for those who choose the Hereafter as their priority, and work righteousness, while believing, their efforts will be appreciated.
Shabbir Ahmed	17:19 And the one who keeps the life to come in view and strives for it as best as he can, provided he is a true believer; the endeavor of every such person will be accepted. ⁷
Transliteration	17:19 Waman ar <u>a</u> da al- <u>a</u> akhirata wasaAA <u>a</u> lah <u>a</u> saAAayah <u>a</u> wahuwa mu/minun faola-ika ka <u>n</u> asaAAayuhum mashkoo <u>r</u> <u>a</u> n
A	17:19 ومن اراد الءاخرة وسعى لها سعيها وهو مومن فاولئك كان سعيهم مشكورا
Edip-Layth	17:20 For both groups We will bestow from the bounty of your Lord. The bounty of your Lord is never restricted.
The Monotheist Group	17:20 For both groups We will bestow from the bounty of your Lord. And the bounty of your Lord is never restricted.
Muhammad Asad	17:20 All [of them] -these as well as those -do We freely endow with some of thy Sustainer's gifts, since thy Sustainer's giving is never confined [to one kind of man].
Rashad Khalifa	17:20 For each one of them we provide; we provide for those and these from your Lord's bounties. Your Lord's bounties are inexhaustible.
Shabbir Ahmed	17:20 All, these as well as those, We bestow on them some of your Lord's gifts since your Lord's giving is not confined. ⁸
Transliteration	17:20 Kullan numiddu h <u>a</u> ola-i wah <u>a</u> ola-imin AAa <u>t</u> a-i rabbika wam <u>a</u> k <u>a</u> na AAa <u>t</u> aorabbika mah <u>t</u> hoor <u>a</u> n
A	17:20 كلا نمد هولاء وهولاء من عطاء ربك وما كان عطاء ربك محظورا
Edip-Layth	17:21 See how We have preferred some of them over the others; and in the Hereafter are greater levels, and greater preference.
The Monotheist Group	17:21 See how We have preferred some of them over the others; and in the Hereafter are greater levels, and greater preference.
Muhammad Asad	17:21 Behold how We bestow [on earth) more bounty on some of them than on others: but [remember that] the life to come will be far higher in degree and far greater in merit and bounty. ²⁵
Rashad Khalifa	17:21 Note how we preferred some people above others (in this life). The differences in the Hereafter are far greater and far more significant.
Shabbir Ahmed	17:21 Behold how We bestow more bounty on some of them than others. But the life to come will be far higher in degree and far greater in bounty.
	17:21 Ont <u>h</u> ur kayfa fa <u>d</u> dal <u>n</u> abaAAa <u>d</u> ahum AAa <u>a</u> <u>a</u> baAA <u>d</u> in walal- <u>a</u> akhiratuakbaru

Transliteration	darajatin waakbaru tafdeelan
A	17:21 انظر كيف فضلنا بعضهم على بعض وللآخرة اكبر درجات واكبر تفضيلا
Edip-Layth	17:22 Do not set up with God another god; or you will find yourself disgraced, abandoned.
The Monotheist Group	17:22 Do not make with God another god, or you will find yourself disgraced, abandoned.
Muhammad Asad	17:22 DO NOT set up any other deity side by side with God, lest thou find thyself disgraced and forsaken:
Rashad Khalifa	<i>Major Commandments</i> 17:22 You shall not set up any other god beside GOD, lest you end up despised and disgraced.
Shabbir Ahmed	17:22 Do not set up gods besides God. If you run manmade systems, disregarding the Permanent Values, you will face an embarrassing failure.
Transliteration	17:22 La tajAAal maAAa All ahi il ahanakhara fataqAAuda ma thmooman makhtthoolan
A	17:22 لا تجعل مع الله الها آخر فتقعد مذموما مخذولا
Edip-Layth	17:23 Your Lord decreed that you shall not serve except Him, and do good to your parents. When one of them or both of them reaches old age, do not say to them a word of disrespect nor raise your voice at them, but say to them a kind saying.
The Monotheist Group	17:23 And your Lord decreed that you shall not serve except Him, and do good to your parents. When one of them or both of them reach old age, do not say to them a word of disrespect nor raise your voice at them, but say to them a kind saying.
Muhammad Asad	17:23 for thy Sustainer has ordained that you shall worship none but Him. And do good unto [thy] parents. ²⁶ Should one of them, or both, attain to old age in thy care, never say "Ugh" ²⁷ to them or scold them, but [always] speak unto them with reverent speech,
Rashad Khalifa	17:23 Your Lord has decreed that you shall not worship except Him, and your parents shall be honored. As long as one or both of them live, you shall never say to them, "Uff" (the slightest gesture of annoyance), nor shall you shout at them; you shall treat them amicably.
Shabbir Ahmed	17:23 (A benevolent society begins at home.) Your Lord has decreed that you worship none but Him, and always be kind to your parents. If one of them or both attain old age, do not utter the slightest harsh word to them. Never repel them and always address them respectfully. ⁹
Transliteration	17:23 Waqada rabbuka all a taABudooill a iyy ahu wabi alwalidayni i hsananimma yablughanna AAindaka alkibara a haduhumaaw kil ahuma fal a taqul lahum a offinwala tanharhuma waqul lahuma qawlan kareemaan
A	17:23 وقضى ربك ألا تعبدوا إلا إياه وبالوالدين أحسنا أما يبلغن عندك الكبر أحدهما أو كلاهما فلا تقل لهما أف ولا تنهرهما وقل لهما قولا كريما
Edip-Layth	17:24 Lower for them the wing of humility through mercy, and say, "My Lord, have mercy upon them as they have raised me when I was small."

The Monotheist Group	17:24 And lower for them the wing of humility through mercy, and say: "My Lord, have mercy upon them as they have raised me when I was small."
Muhammad Asad	17:24 and spread over them humbly the wings of thy tenderness, ²⁸ and say: "O my Sustainer! Bestow Thy grace upon them, even as they cherished and reared me when I was a child!"
Rashad Khalifa	17:24 And lower for them the wings of humility, and kindness, and say, "My Lord, have mercy on them, for they have raised me from infancy."
Shabbir Ahmed	17:24 Lower for them the wing of kindness and humility and say, "My Lord! Bestow upon them Your mercy as they raised me since I was little."
Transliteration	17:24 Waikhfid lahuma jan ahaa ^l th ^h ulli mina a Irrah ^h mati waqulrabbi ir ^h amhuma kama rabbay ^a nee sagheera ⁿ
A	17:24 واخفض لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربياني صغيرا
Edip-Layth	17:25 Your Lord is fully aware of what is in yourselves. If you are good, then He is to those who repent a Forgiver.
The Monotheist Group	17:25 Your Lord is fully aware of what is in your souls. If you are good, then He is to the obedient a Forgiver.
Muhammad Asad	17:25 Your Sustainer is fully aware of what is in your hearts. If you are righteous, [He will forgive you your errors]: ²⁹ for, behold, He is much-forgiving to those who turn unto Him again and again.
Rashad Khalifa	17:25 Your Lord is fully aware of your innermost thoughts. If you maintain righteousness, He is Forgiver of those who repent.
Shabbir Ahmed	17:25 Your Lord knows best what is in your minds. If you work for social welfare, most certainly, He grants the protection of forgiveness to those who take corrective action when they falter. ¹⁰
Transliteration	17:25 Rabbukum aAAlamu bim a fee nufosikumin takoonoo ^s aliheena fa-innahu kana lil-aww ^a beenaghafoora ⁿ
A	17:25 ربكم اعلم بما فى نفوسكم ان تكونوا صالحين فانه كان للابيين غفورا
Edip-Layth	17:26 Give the relative his due, and the poor, and the wayfarer; and do not waste excessively.
The Monotheist Group	17:26 And give the relative his due, and the poor, and the wayfarer; and do not waste excessively.
Muhammad Asad	17:26 And give his due to the near of kin, ³⁰ as well as to the needy and the wayfarer, ³¹ but do not squander [thy substance] senselessly. ³²
Rashad Khalifa	17:26 You shall give the due alms to the relatives, the needy, the poor, and the traveling alien, but do not be excessive, extravagant.
Shabbir Ahmed	17:26 And give your relative his or her Divinely ordained right, and give to those whose running businesses have stalled, those who have lost their jobs, the needy wayfarer, the homeless, and the one who reaches you in a state of destitution. Do not squander your wealth senselessly. ¹¹
Transliteration	17:26 Waati ^t ha alqurba ^h aqquhuwaal miskeena waibna alIssabeeli walatubath ^h thir tabtheera ⁿ

A	17:26 وءات ذا القربى حقه والمسكين وابن السبيل ولا تبذر تبذيرا
Edip-Layth	17:27 Those who waste excessively are brothers to the devils, and the devil was an unappreciative of his Lord.
The Monotheist Group	17:27 Those who waste excessively are brothers to the devils, and the devil was to his Lord a rejecter.
Muhammad Asad	17:27 Behold, the squanderers are, indeed, of the ilk of the satans - inasmuch as Satan has indeed proved most ungrateful to his Sustainer. ³³
Rashad Khalifa	17:27 The extravagant are brethren of the devils, and the devil is unappreciative of his Lord.
Shabbir Ahmed	17:27 Squanderers are close companions of Satan, their selfish desires. And Satan is ever ungrateful to his Lord.
Transliteration	17:27 Inna almuba <u>th</u> thireena k <u>a</u> nooikhwa na a Ishshaya <u>t</u> eeni wak <u>a</u> na alshshaya <u>t</u> anulirabbihi kafoora <u>n</u>
A	17:27 ان المبذرين كانوا اخون الشيطين وكان الشيطان لربه كفورا
Edip-Layth	17:28 If you turn away from them to seek a mercy from your Lord which you desire, then say to them a gentle saying.
The Monotheist Group	17:28 And if you turn away from them to seek a mercy from your Lord which you desire, then say to them a gentle saying.
Muhammad Asad	17:28 And if thou [must] turn aside from those [that are in want, because thou thyself art] seeking to obtain thy Sustainer's grace and hoping for it, ³⁴ at least speak unto them with gentle speech.
Rashad Khalifa	17:28 Even if you have to turn away from them, as you pursue the mercy of your Lord, you shall treat them in the nicest manner.
Shabbir Ahmed	17:28 If you are waiting for affluence from your Lord, and are unable to currently help the needy, then speak to them in kindness, and treat them in the nicest manner.
Transliteration	17:28 Wa-imma <u>t</u> uAAaridanna AAanhumuibtigh <u>a</u> a ra <u>h</u> matin min rabbika tarjooh <u>a</u> faqullahum qawlan maysoora <u>n</u>
A	17:28 واما تعرضن عنهم ابتغاء رحمة من ربك ترجوها فقل لهم قولا ميسورا
Edip-Layth	17:29 Do not make your hand stingy by holding it to your neck, nor shall you make it fully open so you become in despair and regret.
The Monotheist Group	17:29 And do not make your hand stingy by holding it to your neck, nor shall you lay it fully open so you become in despair and regret.
Muhammad Asad	17:29 And neither allow thy hand to remain shackled to thy neck, ³⁵ nor stretch it forth to the utmost limit [of thy capacity], lest thou find thyself blamed [by thy dependants], or even destitute.
Rashad Khalifa	<i>Stinginess Condemned</i> 17:29 You shall not keep your hand stingily tied to your neck, nor shall you foolishly open it up, lest you end up blamed and sorry.
Shabbir Ahmed	17:29 You should not keep your hand chained to your neck in stinginess, nor open it foolishly lest you sit down destitute and denuded.

Transliteration	17:29 Walā tajAAal yadaka maghloolatan il aAAunuqika wal a tabsu tha kulla albasifataqAAuda malooman mahsooran
A	17:29 ولا تجعل يدك مغلولة الى عنقك ولا تبسطها كل البسط فتقعد ملوما محسورا
Edip-Layth	17:30 Your Lord lays out openly the provision for whom He wishes, and He is able to do so. He is Ever-aware and Watcher to His servants.
The Monotheist Group	17:30 Your Lord lays out openly the provision for whom He wishes, and He is able to do so. He is Expert and Watcher to His servants.
Muhammad Asad	17:30 Behold, thy Sustainer grants abundant sustenance, or gives it in scant measure, unto whomever He wills: verily, fully aware is He of [the needs of] His creatures, and sees them all.
Rashad Khalifa	17:30 For your Lord increases the provision for anyone He chooses, and reduces it. He is fully Cognizant of His creatures, Seer.
Shabbir Ahmed	17:30 Your Lord provides sustenance in abundance and scarcity according to His laws. Certainly, He is fully Cognizant, Seer of His servants. 12
Transliteration	17:30 Inna rabbaka yabsu tu a Irrizqaliman yash ao wayaqdiru innahu k ana biAAibadihikhabeeran baseeran
A	17:30 ان ربك ييسط الرزق لمن يشاء ويقدر انه كان لعباده خبيرا بصيرا
Edip-Layth	17:31 Do not kill your born children out of fear of poverty; We shall provide for you and them. The killing of them was a big mistake. ⁴
The Monotheist Group	17:31 And do not kill your children out of fear of poverty; We shall provide for you and them. The killing of them was a big mistake.
Muhammad Asad	17:31 Hence, do not kill your children for fear of poverty : ³⁶ it is We who shall provide sustenance for them as well as for you. Verily, killing them is a great sin.
Rashad Khalifa	<i>Abortion is Murder</i> 17:31 You shall not kill your children due to fear of poverty. We provide for them, as well as for you. Killing them is a gross offense.
Shabbir Ahmed	17:31 Do not kill your children (nor deprive them of good rearing) for fear of poverty. We are the One Who provide for them as well as for you. Surely, killing them is a grave offense. 13
Transliteration	17:31 Walā taqtuloo awl adakumkhashyata iml aqin na hnu narzuquhum wa- iyyakuminna qatlahum kana khiṭ-an kabeeran
A	17:31 ولا تقتلوا اولدكم خشية املق نحن نرزقهم واياكم ان قتلهم كان خطا كبيرا
Edip-Layth	17:32 Do not go near adultery, for it is a sin and an evil path.
The Monotheist Group	17:32 And do not come near adultery, for it is a sin and an evil path.
Muhammad Asad	17:32 And do not commit adultery ³⁷ -for, behold, it is an abomination and an evil way.
Rashad Khalifa	17:32 You shall not commit adultery; it is a gross sin, and an evil behavior.
Shabbir Ahmed	17:32 Do not come close to adultery, for, it is an abomination and an evil way.
Transliteration	17:32 Walā taqraboo alzzinainnahu kana fahishatan wasaa sabeelan

A	17:32 ولا تقربوا الزنى انه كان فحشة وساء سبيلا
Edip-Layth	17:33 Do not kill, for God has made this forbidden, except in the course of justice. Whoever is killed unjustly, then We have given his heir authority. Since he received help let him not transgress in the taking of a life.
The Monotheist Group	17:33 And do not kill, for God has made this forbidden, except in the course of justice. And whoever is killed unjustly, then We have given his heir authority, so let him not transgress in the taking of a life, for He will be given victory.
Muhammad Asad	17:33 And do not take any human being's life -[the life] which God has willed to be, sacred-otherwise than in [the pursuit of] justice. ³⁸ Hence, if anyone has been slain wrongfully, We have empowered the defender of his rights [to exact a just retribution] ; ³⁹ but even so, let him not exceed the bounds of equity in [retributive] killing. ⁴⁰ [And as for him who has been slain wrongfully -] behold, he is indeed succoured [by God] ! ⁴¹
Rashad Khalifa	17:33 You shall not kill any person - for GOD has made life sacred - except in the course of justice. If one is killed unjustly, then we give his heir authority to enforce justice. Thus, he shall not exceed the limits in avenging the murder; he will be helped.
Shabbir Ahmed	17:33 You shall not kill any person, for God has made all life sacred, except in the course of justice through an appropriate court. In case of unjust killing, We have given rights to the victim's family. With that right of retribution, comes the responsibility that (since the law is helping them) they must not exceed the limits. ¹⁴
Transliteration	17:33 Walā taqtuloo a Innafsa allatee harrama Allāhu illā bi alḥaqqiwaman qutila mathlooman faqad jaAAaln aliwaliyyihi sulṭanan falā yusrif fee alqatli innahuk ana manṣooran
A	17:33 ولا تقتلوا النفس التي حرم الله الا بالحق ومن قتل مظلوما فقد جعلنا لوليه سلطانا فلا يسرف في القتل انه كان منصورا
Edip-Layth	17:34 Do not go near the orphan's money, except for what is best, until he reaches maturity. Fulfill your oath, for the oath brings responsibility.
The Monotheist Group	17:34 And do not come near the orphan's money, except for that which is best, until he reaches his independence. And fulfill your oath, for the oath brings responsibility.
Muhammad Asad	17:34 And do not touch the substance of an orphan, save to improve it, before he comes of age. ⁴² And be true to every promise - for, verily, [on Judgment Day] you will be called to account for every promise which you have made ! ⁴³
Rashad Khalifa	17:34 You shall not touch the orphans' money except for their own good, until they reach maturity. You shall fulfill your covenants, for a covenant is a great responsibility.
Shabbir Ahmed	17:34 Go not near the wealth of the orphan, except for his or her own good, until they come of age. (Then let them make their own decisions.) This is a covenant that you must fulfill. Surely, you will be questioned about all your covenants.
Transliteration	17:34 Walā taqraboo m āla alyateemiillā bi allatee hiya a ḥsanu ḥattayablughā ashuddahu waawfoo bi alAAahdi inna alAAahda kanamas-oolan
A	17:34 ولا تقربوا مال اليتيم الا بالتى هي احسن حتى يبلغ اشده وافوا بالعهد ان العهد كان

Edip-Layth	17:35 Give full measure when you deal, and weigh with a balance that is straight. That is good and better in the end.
The Monotheist Group	17:35 And give full measure when you deal, and weigh with a balance that is straight. That is good and better in the end.
Muhammad Asad	17:35 And give full measure whenever you measure, and weigh with a balance that is true: ⁴⁴ this will be [for your own] good, and best in the end.
Rashad Khalifa	17:35 You shall give full measure when you trade, and weigh equitably. This is better and more righteous.
Shabbir Ahmed	17:35 (Always be mindful of just dealings.) Give full measure when you measure, and weigh with even scale. This is the best way and it will prove to be best in the end. ¹⁵
Transliteration	17:35 Waawfoo alkayla i <u>tha</u> kiltum wazinoobi <u>alqistasi</u> almustaqeemi <u>thalika</u> khayrun waahsanuta/weelan
A	17:35 واوفوا الكيل اذا كلتم وزنوا بالقسطاس المستقيم ذلك خير واحسن تاويلا
Edip-Layth	17:36 Do not uphold what you have no knowledge of. For the hearing, eyesight, and mind, all these are held responsible for that. ⁵
The Monotheist Group	17:36 And do not uphold what you have no knowledge of. For the hearing, eyesight, and mind, all these you are responsible for.
Muhammad Asad	17:36 And never concern thyself with anything of which thou hast no knowledge: ⁴⁵ verily, [thy] hearing and sight and heart - all of them - will be called to account for it [on Judgment Day]!
Rashad Khalifa	Crucial Advice 17:36 You shall not accept any information, unless you verify it for yourself. I have given you the hearing, the eyesight, and the brain, and you are responsible for using them.
Shabbir Ahmed	17:36 And you shall not follow blindly any information of which you have no direct knowledge. (Using your faculties of perception and conception) you must verify it for yourself. In the Court of your Lord, you will be held accountable for your hearing, sight, and the faculty of reasoning. ¹⁶
Transliteration	17:36 Wala taqfu m <u>a</u> laysa laka bihiAAilmun inna a <u>IssamAAa</u> wa <u>albasara</u> waalfu- <u>ad</u> akullu ola-ika <u>kana</u> AAanhu mas-oolan
A	17:36 ولا تقف ما ليس لك به علم ان السمع والبصر والفؤاد كل اولئك كان عنه مسولا
Edip-Layth	17:37 Do not walk in the land arrogantly, for you will not penetrate the earth, nor will you reach the mountains in height.
The Monotheist Group	17:37 And do not walk in the land arrogantly, for you will not penetrate the Earth, nor will you reach the mountains in height.
Muhammad Asad	17:37 And walk not on earth with haughty self-conceit: for, verily, thou canst never rend the earth asunder, nor canst thou ever grow as tall as the mountains!
Rashad Khalifa	17:37 You shall not walk proudly on earth - you cannot bore through the earth, nor can you be as tall as the mountains.

Shabbir Ahmed	17:37 Do not walk on earth with pride. Neither could you bore through the earth, nor could you become as tall as the mountains. ¹⁷
Transliteration	17:37 Walā tamshi fee al-ardi maraḥaninnaka lan takhriqa al-arda walan tablugha aljibalaṭoolan
A	17:37 ولا تمش في الارض مرحا انك لن تخرق الارض ولن تبلغ الجبال طولا
Edip-Layth	17:38 All of this is bad, and disliked by your Lord.
The Monotheist Group	17:38 All of this is bad, and disliked by your Lord.
Muhammad Asad	17:38 The evil of all this is odious in thy Sustainer's sight: ⁴⁶
Rashad Khalifa	17:38 All bad behavior is condemned by your Lord.
Shabbir Ahmed	17:38 The evil of all this is detestable in the Sight of your Lord.
Transliteration	17:38 Kullu ṭhalika kana sayyi-ohuAAinda rabbika makroohan
A	17:38 كل ذلك كان سيئه عند ربك مكروها
Edip-Layth	17:39 That is from what your Lord has inspired to you of the wisdom. Do not make with God another god, or you will be cast into hell, blameworthy and rejected. ⁶
The Monotheist Group	17:39 That is from what your Lord has inspired to you of the wisdom. And do not make with God another god, or you will be cast into Hell, blameworthy and regretting.
Muhammad Asad	17:39 this is part of that knowledge of right and wrong with which thy Sustainer has inspired thee. ⁴⁷ Hence, do not set up any other deity side by side with God, ⁴⁸ lest thou be cast into hell, blamed [by thyself] and rejected [by Him]!
Rashad Khalifa	<i>Quran Is Wisdom</i> 17:39 This is some of the wisdom inspired to you by your Lord. You shall not set up another god beside GOD, lest you end up in Gehenna, blamed and defeated.
Shabbir Ahmed	17:39 This is some of the wisdom your Lord has revealed to you. Do not set up with God any other god, lest you be cast into Hell, blameworthy and rejected. ¹⁸
Transliteration	17:39 Ṭhalika mimm a aw ḥailayka rabbuka mina al ḥikmati wal a tajAAal maAAaAllāhi ilāhan akhara fatulqa feejahannama malooman madḥooran
A	17:39 ذلك مما اوحى اليك ربك من الحكمة ولا تجعل مع الله الها اخر فتلقى في جهنم ملوما مدحورا
Edip-Layth	17:40 Has your Lord preferred for you the males, while He takes the females as Angels? You are indeed saying a great thing!
The Monotheist Group	17:40 Has your Lord preferred for you the males, while He takes the females as angels? You are indeed saying a great thing!
Muhammad Asad	17:40 HAS, THEN, your Sustainer distinguished you by [giving you] sons, and taken unto Himself daughters in the guise of angels? ⁴⁹ Verily, you are uttering a dreadful saying!
Rashad Khalifa	17:40 Has your Lord given you boys, while giving Himself the angels as daughters?! How could you utter such a blasphemy?

Shabbir Ahmed	17:40 What! Has your Lord distinguished you by giving you sons, and chosen for Himself daughters in the guise of angels? Certainly, you speak a monstrous word! 19
Transliteration	17:40 Afaasfakum rabbukum bi albaneenawaittakhattha mina almal a-ikati inathaninnakum lataqooloona qawlan AAa theeman
A	17:40 افافسفكم ربكم بالبنين واتخذ من الملائكة انثا انكم لتقولون قولا عظيما
Edip-Layth	17:41 We have cited in this Quran so they may remember, but it only increases their aversion!
The Monotheist Group	17:41 And We have clarified in this Qur'an so they may remember, but it only increases their aversion!
Muhammad Asad	17:41 And, indeed, many facets have We given [to Our message] in this Qur'an, so that they [who deny the truth] might take it to heart: but all this only increases their aversion.
Rashad Khalifa	17:41 We have cited in this Quran (all kinds of examples), that they may take heed. But it only augments their aversion.
Shabbir Ahmed	17:41 We have explained things in various ways in this Qur'an so that they understand, but in only increases their flight from the truth. 20
Transliteration	17:41 Walaqad sarrafna fee h athaalqur-ani liya ththakkaroo wam a yazeeduhumilla nufooran
A	17:41 ولقد صرفنا فى هذا القرآن ليزكروا وما يزيدهم الا نفورا
Edip-Layth	17:42 Say, "If there had been gods with Him as they say, then they would have tried to gain a way to the Possessor of Authority."
The Monotheist Group	17:42 Say: "If there had been gods with Him as they say, then they would have tried to gain a way to the throne."
Muhammad Asad	17:42 Say: "If there were-as some people assert [other] deities side by side with Him, surely [even] they would have to strive to find a way unto Him who is enthroned on His almightiness?"50
Rashad Khalifa	17:42 Say, "If there were any other gods beside Him, as they claim, they would have tried to overthrow the Possessor of the throne."
Shabbir Ahmed	17:42 Say, "If there were any other deities side by side with Him, as they claim, even those would have to find a way to the Lord of the Throne of Almightyness."
Transliteration	17:42 Qul law k ana maAAahu alihatunkama yaqooloona i than la ibtaghaw il a theealAAarshi sabeelan
A	17:42 قل لو كان معه ءالهة كما يقولون اذا لابتغوا الى ذى العرش سبيلا
Edip-Layth	17:43 Be He glorified and high above from what they say.
The Monotheist Group	17:43 Be He glorified and High from what they say, a great falsehood.
Muhammad Asad	17:43 Limitless is He in His glory, and sublimely, immeasurably exalted above anything that men may say [about Him]51
Rashad Khalifa	17:43 Be He glorified, He is much too exalted, far above their utterances.
Shabbir Ahmed	17:43 Glorified is He, and High Exalted above what they say!

Transliteration	17:43 Subḥanahu wataAAalaAAamma yaqooloona AAuluwwan kabeer an
A	17:43 سبّحنه وتعالى عما يقولون علوا كبيرا
Edip-Layth	17:44 He is glorified by the seven heavens and the earth and who is in them, and there is not a thing but it glorifies His praise, but you do not understand their glorification. He is Compassionate, Forgiving.
The Monotheist Group	17:44 He is glorified by the seven universes and the Earth and who is in them, and there is not a thing but it glorifies His praise, but you do not comprehend their glorification. He is Compassionate, Forgiving.
Muhammad Asad	17:44 The seven heavens ⁵² extol His limitless glory, and the earth, and all that they contain; and there is not a single thing but extols His limitless glory and praise: but you [O men] fail to grasp the manner of their glorifying Him! ⁵³ Verily, He is forbearing, much-forgiving!
Rashad Khalifa	17:44 Glorifying Him are the seven universes, the earth, and everyone in them. There is nothing that does not glorify Him, but you do not understand their glorification. He is Clement, Forgiver.
Shabbir Ahmed	17:44 All the seven Highs and their Lows, and all beings in them are working His Plan, displaying that He is Praiseworthy. All creatures are playing their role in the Universe. In your present state of knowledge, you do not understand their exact modes of action. God, the Clement, the Absolver of imperfections, sustains and maintains them in Order.
Transliteration	17:44 Tusabbiḥu lahu a lssamawatalssabAAu wa al-ardu waman feehinna wa-in minshay-in ill a yusabbiḥu bi ḥamdihi wal aḳinla tafqahoona tasbee ḥahum innahu kana ḥaleemanghafooran
A	17:44 تسبّح له السموات السبع والارض ومن فيهن وان من شيء الا يسبح بحمده ولكن لا تفقهون تسبيحهم انه كان حلّیما غفورا
Edip-Layth	17:45 When you study the Quran, We place between you and those who do not acknowledge the Hereafter an invisible barrier.
The Monotheist Group	17:45 And when you read the Qur'an, We place between you and those who do not believe in the Hereafter an invisible barrier.
Muhammad Asad	17:45 But [thus it is:] ⁵⁴ whenever thou recitest the Qur'an, We place an invisible barrier between thee and those who will not believe in the life to come: _
Rashad Khalifa	17:45 When you read the Quran, we place between you and those who do not believe in the Hereafter an invisible barrier.
Shabbir Ahmed	17:45 When you recite the Qur'an, We put an invisible veil between you and those who disbelieve in the Hereafter. ²¹
Transliteration	17:45 Wa-iṭḥa qara/ta alqur- anajaAAalna baynaka wabayna alla theena layu/minoona bial-akhirati hijabanmastooran
A	17:45 واذا قرأت القرآن جعلنا بينك وبين الذين لا يؤمنون بالآخرة حجابا مستورا
Edip-Layth	<i>Quran Alone</i> 17:46 We place shields over their hearts, that they should not understand it, and deafness in their ears. If you mention your Lord in the Quran alone, they run away turning their backs in aversion. ⁷

The Monotheist Group	17:46 And we place shields over their hearts, that they should not understand it, and a deafness in their ears. And if you mention your Lord in the Qur'an alone, they run away turning their backs in aversion.
Muhammad Asad	17:46 for, over their hearts We have laid veils which prevent them from grasping its purport, and into their ears, deafness. ⁵⁵ And so, whenever thou dost mention, while reciting the Qur'an, thy Sustainer as the one and only Divine Being, ⁵⁶ they turn their backs [upon thee] in aversion.
Rashad Khalifa	<i>Quran: The ONLY Source</i> 17:46 We place shields around their minds, to prevent them from understanding it, and deafness in their ears. And when you preach your Lord, using the Quran alone, they run away in aversion.
Shabbir Ahmed	17:46 And We (Our laws) place shields over their hearts and minds to prevent them from grasping it, and cause deafness in their ears. Their minds, hearts, and ears act impermeable when you mention your Lord in the Qur'an; Him alone, they turn their backs in disgust. ²²
Transliteration	17:46 WajaAAalna AAal a quloobihimakinnatan an yafqahoohu wafee athanihim waqran wa-i thathakarta rabbaka fee alqur- ani wa hdahuwallaw AAal a adb arihim nufoora
A	17:46 وجعلنا على قلوبهم اكنة ان يفقهوه وفي اذانهم وقرا واذا ذكرت ربك في القرآن وحده ولوا على ادبرهم نفورا
Edip-Layth	17:47 We are fully aware of what they are listening to when they are listening to you, and when they conspire secretly the wicked say, "You are but following a bewitched man!"
The Monotheist Group	17:47 We are fully aware of what they are listening to, for they are listening to you but while they are in counsel the wicked say: "You are but following a man bewitched!"
Muhammad Asad	17:47 We are fully aware of what they are listening for when they listen to thee: ⁵⁷ for when they are secluded among themselves, lo! these wrongdoers say [unto one another], "If you were to follow [Muhammad, you would follow] only a man bewitched!"
Rashad Khalifa	17:47 We are fully aware of what they hear, when they listen to you, and when they conspire secretly - the disbelievers say, "You are following a crazy man."
Shabbir Ahmed	17:47 We are best Aware of what they wish to hear when they listen to you. Then they hold secret meetings and these wrongdoers say, "You only follow a man who is under the influence of magic." ²³
Transliteration	17:47 Na hnu aAAalamu bim ayastamiAAoona bihi i th yastamiAAoona ilayka wa- ithhum najwa ith yaqoolu alththalimoonain tattabiAAoona illa rajulan mashhoora
A	17:47 نحن اعلم بما يستمعون به اذ يستمعون اليك واذ هم نجوى اذ يقول الظلمون ان تتبعون الا رجلا مسحورا
Edip-Layth	17:48 See how they cite the examples for you. They have gone astray, and cannot come to the path.
The Monotheist Group	17:48 See how they put forth the examples for you. They have gone astray, and cannot come to the path.
	17:48 See to what they liken thee, [O Prophet simply] because they have gone

Muhammad Asad	astray and are now unable to find a way [to the truth]!					
Rashad Khalifa	17:48 Note how they describe you, and how this causes them to stray off the path.					
Shabbir Ahmed	17:48 See what similes they strike for you (O Prophet!)! They are going astray to the point of no return.					
Transliteration	17:48 On <th>ur</th> kayfa <th>daraboolaka</th> al-amth <th>ala</th> fa <th>dalloo</th> fal <th>a</th> yasta ^{tee} AAoonasabeel ^a n	ur	daraboolaka	ala	dalloo	a
A	17:48 انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلا					
Edip-Layth	17:49 They said, "When we are bones and fragments, will we then be resurrected to a new creation?"					
The Monotheist Group	17:49 And they said: "When we are bones and fragments, will we then be resurrected to a new creation?"					
Muhammad Asad	17:49 And [thus, too,] they say, "After we will have become bones and dust, shall we, forsooth, be raised from the dead in a new act of creation?"					
Rashad Khalifa	17:49 They said, "After we turn into bones and fragments, we get resurrected anew?!"					
Shabbir Ahmed	17:49 And they say, "What! After we are bones and fragments, shall we be raised up as a new creation?"					
Transliteration	17:49 Waq ^a loo a-i <th>tha</th> kunn ^a AAi <th>th</th> aman waruf <th>atan</th> a-inn ^a lamabAAoothoona khalqan jadeed ^a n	tha	th	atan		
A	17:49 وقالوا اذا كنا عظاما ورفثا اءنا لمبعوثون خلقا جديدا					
Edip-Layth	17:50 Say, "Even if you be stones or iron."					
The Monotheist Group	17:50 Say: "Even if you be stones or metal."					
Muhammad Asad	17:50 Say: "[You will be raised from the dead even though] you be stones or iron					
Rashad Khalifa	17:50 Say, "Even if you turn into rocks or iron.					
Shabbir Ahmed	17:50 Say, "Even if you turn into rocks or iron!"					
Transliteration	17:50 Qul koonoo <th>hijaratan</th> aw <th>hadeed</th> ^a n	hijaratan	hadeed			
A	17:50 قل كونوا حجارة او حديدا					
Edip-Layth	17:51 "Or a creation that is held dear in your chests." They will say, "Who will return us?" Say, "The One who initiated you the first time." They will shake their heads to you and say, "When is this?" Say, "Perhaps it is near."					
The Monotheist Group	17:51 "Or a creation that is held dear in your chests." They will say: "Who will return us?" Say: "The One who initiated you the first time." They will shake their heads to you and say: "When is this?" Say: "Perhaps it is near."					
Muhammad Asad	17:51 or any [other] substance which, to your minds, appears yet farther removed [from life]!" ⁵⁸ And [if] thereupon they ask, "Who is it that will' bring us back [to life]?"-say thou: "He who has brought you into being in the first instance." And [if] thereupon they shake their heads at thee [in disbelief] and ask, "When shall this be?"-say thou: "It may well be soon,					

Rashad Khalifa	17:51 "Even if you turn into any kind of creation that you deem impossible." They will then say, "Who will bring us back?" Say, "The One who created you in the first place." They will then shake their heads and say, "When will that be?" Say, "It may be closer than you think."
Shabbir Ahmed	17:51 "Or fossilize into forms as far away from life as you can imagine, you shall be raised up." Then they might say, "Who shall bring us back to life?" Tell them, "He Who initiated you in the first place." They will then shake their heads and say, "When will that be?" Say, "It may be sooner than you think!"
Transliteration	17:51 Aw khalqan mimm a yakburu fee sudoorikumfasayaqooloona man yuAAeeduna quli alla thee fa tarakumawwala marratin fasayunghi doona ilayka ruosahumwayaqooloona mata huwa qul AAasa an yakoona qareeban
A	17:51 او خلقا مما يكبر في صدوركم فسيقولون من يعيدنا قل الذي فطرکم اول مرة فسينغضون اليك رعوسهم ويقولون متى هو قل عسى ان يكون قريبا
Edip-Layth	17:52 The day He calls you and you respond by His grace, and you think that you only stayed a little while.
The Monotheist Group	17:52 The Day He calls you and you respond by His grace, and you think that you only stayed a little while.
Muhammad Asad	17:52 on a Day when He will call you, and you will answer by praising Him, thinking all the while that you have tarried [on earth] but a little while." ⁵⁹
Rashad Khalifa	17:52 The day He summons you, you will respond by praising Him, and you will then realize that you had lasted in this life but a short while.
Shabbir Ahmed	17:52 A Day when He will call you, you will be spellbound with His glory. Then you will think that you lived in this world only a short while.
Transliteration	17:52 Yawma yadAAookum fatastajeeboona bi hamdihiwatahunnoona in labithtum illa qaleelan
A	17:52 يوم يدعوك فتستجيبون بحمده وتظنون ان لبثتم الا قليلا
Edip-Layth	17:53 Say to My servants to speak what is best. The devil plants animosity between them. The devil was to the people a clear enemy.
The Monotheist Group	17:53 And say to My servants to speak that which is best. The devil plants animosity between them. The devil was to mankind a clear enemy.
Muhammad Asad	17:53 AND TELL My servants that they should speak in the most kindly manner [unto those who do not share their beliefs]: ⁶⁰ verily, Satan is always ready to stir up discord between men ⁶¹ - for, verily, Satan is man's open foe!
Rashad Khalifa	17:53 Tell My servants to treat each other in the best possible manner, for the devil will always try to drive a wedge among them. Surely, the devil is man's most ardent enemy.
Shabbir Ahmed	17:53 (They must do good works in this short lifespan, so) Tell My servants to speak to one another in a kind manner and treat one another nicely. Satan, their selfishness, creates discord among them. For, Satan is an open foe for humans.
Transliteration	17:53 Waqul liAAib adee yaqooloo allateehiya a hsanu inna a Ishshaytana yanzaghubaynahum inna alshshaytana kana lil-insaniAAaduwwan mubeenan
A	17:53 وقل لعبادى يقولوا التى هى احسن ان الشيطان ينزغ بينهم ان الشيطان كان للانسن عدوا

Edip-Layth	17:54 Your Lord is fully aware of you, if He wishes He will have mercy on you, or if He wishes He will punish you. We have not sent you as a guardian over them.
The Monotheist Group	17:54 Your Lord is fully aware of you, if He wishes He will have mercy on you, or if He wishes He will punish you. And We have not sent you as a guardian over them.
Muhammad Asad	17:54 Your Sustainer is fully aware of what you are [and what you deserve]: if He so wills, he will bestow [His] grace upon you; and if He so wills, He will chastise you. Hence, We have not sent thee [unto men, O Prophet,] with the power to determine their fate, ⁶²
Rashad Khalifa	17:54 Your Lord knows you best. According to His knowledge, He may shower you with mercy, or He may requite you. We did not send you to be their advocate.
Shabbir Ahmed	17:54 Your Lord is best Aware of you (what you are, what you do and what you deserve). He will bestow His grace upon you or He will chastise you according to His laws. We have not sent you (O Prophet!) as a warden over them.
Transliteration	17:54 Rabbukum aAAalamu bikum in yasha/ yar hamkumaw in yasha/ yuAAaththibkum wama arsalnakaAAalayhim wakeelan
A	17:54 ربكم اعلم بكم ان يشا يرحمكم او ان يشا يعذبكم وما ارسلنك عليهم وكيلا
Edip-Layth	17:55 Your Lord is fully aware of who is in the heavens and the earth. We have preferred some prophets over others, and We gave David the Psalms. ⁸
The Monotheist Group	17:55 And your Lord is fully aware of who is in the heavens and the Earth. And We have preferred some prophets over others, and We gave David the Psalms.
Muhammad Asad	17:55 seeing that thy Sustainer is fully aware of [what is in the minds of] all beings that are in the heavens and on earth. But, indeed, We did endow some of the prophets more highly than others ⁶³ -just as We bestowed upon David a book of divine wisdom [in token of Our grace] ⁶⁴
Rashad Khalifa	17:55 Your Lord is the best knower of everyone in the heavens and the earth. In accordance with this knowledge, we preferred some prophets over others. For example, we gave David the Psalms.
Shabbir Ahmed	17:55 And your Lord is best Aware of all beings who are in the highs and the lows. We caused some prophets to excel the others. To David We gave a Book of wisdom ²⁴
Transliteration	17:55 Warabbuka aAAalamu biman fee a Issamawatiwaal-ardi walaqad fa ddalna baAAadaInnabiyyeena AAala baAAadin waataynadawooda zaboora
A	17:55 وربك اعلم بمن فى السموت والارض ولقد فضلنا بعض النبىين على بعض وءاتينا داود زبوراً
Edip-Layth	17:56 Say, "Call on those you have claimed besides Him. For they have no power to remove harm from you or shift it."
The Monotheist Group	17:56 Say: "Call on those you have claimed besides Him. For they have no power to remove harm from you or shift it."
	17:56 SAY: ⁶⁵ "Call upon those [beings] whom you imagine [to be endowed with

Muhammad Asad	divine powers] beside Him ⁶⁶ and [you will find that] they have it not in their power to remove any affliction from you, or to shift it [elsewhere]. "67
Rashad Khalifa	17:56 Say, "Implore whatever idols you have set up beside Him." They have no power to relieve your afflictions, nor can they prevent them.
Shabbir Ahmed	17:56 (All these prophets taught that there is only One True God.) Say, "Call unto those saints, angels, idols, whom you consider gods besides Him. They have no power to rid you of any troubles, nor can they divert them."
Transliteration	17:56 Quli odAAu alla <u>the</u> ena zaAAamtum mindoonihi fal <u>a</u> yamlikoona kashfa al <u>ddurri</u> AAankum wala <u>ta</u> h <u>w</u> ee <u>l</u> an
A	17:56 قل ادعوا الذين زعمتم من دونه فلا يملكون كشف الضر عنكم ولا تحويلا
Edip-Layth	17:57 The ones they call on, they are themselves seeking a path to their Lord which is nearer, and they desire His mercy, and they fear His retribution. The retribution of your Lord is to be feared!
The Monotheist Group	17:57 The ones you call on, they are themselves seeking a path to their Lord which is nearer, and they desire His mercy, and they fear His retribution. The retribution of your Lord is to be feared!
Muhammad Asad	17:57 Those [saintly beings] whom they invoke are themselves striving to obtain their Sustainer's favour - [even] those among them who are closest [to Him] ⁶⁸ - hoping for His grace and dreading His chastisement: for, verily, thy Sustainer's chastisement is something to beware of!
Rashad Khalifa	17:57 Even the idols that they implore are seeking the ways and means towards their Lord. They pray for His mercy, and fear His retribution. Surely, the retribution of your Lord is dreadful.
Shabbir Ahmed	17:57 Even the believing sages whom they call upon, are themselves striving to obtain their Lord's favor and closeness. They hope for His grace, and fear His requital. Surely, your Lord's requital is something to beware of!
Transliteration	17:57 O <u>l</u> a-ika alla <u>the</u> ena yadAAoonayabtaghoona il <u>a</u> rabbi <u>hi</u> mu alwaseelata ayyuhum aqrabuwayarjoona rah <u>m</u> atahu wayakh <u>a</u> foona AAa <u>th</u> abahuinna AAa <u>th</u> aba rabbika <u>k</u> ana mah <u>th</u> ooran
A	17:57 اولئك الذين يدعون يبتغون الى ربهم الوسيلة ايهم اقرب ويرجون رحمته ويخافون عذابه ان عذاب ربك كان محذورا
Edip-Layth	17:58 There is not a town before the day of Resurrection that We will not destroy it, or punish it a severe punishment. This has been written in the record.
The Monotheist Group	17:58 And there is not a town before the Day of Resurrection that We will not destroy it, or punish it a severe punishment. This has been written in the record.
Muhammad Asad	17:58 And [bear in mind:] there is no community which We will not destroy before the Day of Resurrection, ⁶⁹ or chastise [even earlier, if it proves sinful,] with suffering severe: all this is laid down in Our decree. ⁷⁰
Rashad Khalifa	17:58 There is not a community that we will not annihilate before the Day of Resurrection, or inflict severe retribution upon them. This is already written down in the book.
Shabbir Ahmed	17:58 There is not a township but We will destroy it before the Day of Resurrection, or punish it with dire punishment. This is well recorded in the Divine Database.

Transliteration	17:58 Wa-in min qaryatin ill <u>a</u> na <u>h</u> numuhlikoo <u>h</u> a qabla yawmi alqiy <u>a</u> mati aw muAAath <u>h</u> iboo <u>h</u> aAAath <u>h</u> aban shadeedan ka <u>n</u> a <u>th</u> alika fee alkit <u>a</u> bimast <u>oo</u> ra <u>n</u>
A	17:58 وان من قرية الا نحن مهلكوها قبل يوم القيمة او معذبوها عذابا شديدا كان ذلك في الكتب مسطورا
Edip-Layth	17:59 The rejection of previous people did not stop Us from sending the signs. We sent to Thamud the camel with foresight, but they did her wrong. We do not send the signs except to alert. ⁹
The Monotheist Group	17:59 And what stopped Us from sending the signs except that the previous people disbelieved in them. And We sent to Thamud the camel with foresight, but they did her wrong. And We do not send the signs except to make them fearful.
Muhammad Asad	17:59 And nothing has prevented Us from sending [this message, like the earlier ones,] with miraculous signs [in its wake], save [Our knowledge] that the people of olden times [only too often] gave the lie to them: ⁷¹ thus, We provided for [the tribe of] Thamud the she-camel as a light-giving portent, and they sinned against it. ⁷² And never did We send those signs for any other purpose than to convey a warning.
Rashad Khalifa	<i>Old Kind of Miracles Made Obsolete</i> 17:59 What stopped us from sending the miracles is that the previous generations have rejected them. For example, we showed Thamoud the camel, a profound (miracle), but they transgressed against it. We sent the miracles only to instill reverence.
Shabbir Ahmed	17:59 (They keep asking for visible signs for fulfillment of the warnings of the oncoming disaster, such as the sign of the she-camel of Thamud.) Nothing has changed Our plan to send down this revelation, even though the previous generations have often denied Our verses. (For example) We sent the she-camel to Thamud, a visible sign of their compliance. But they did wrong to her. We send messages that they fear (the consequences of their misdeeds and establish the right System in their societies). ²⁵
Transliteration	17:59 Wama <u>a</u> manaAAa <u>n</u> a an nursila bial- <u>ay</u> atiilla an ka <u>th</u> thaba bi <u>h</u> a al-awwaloona wa <u>at</u> ayna <u>th</u> amooda a Inna <u>q</u> ata mub <u>s</u> iratan fa <u>th</u> alamoobi <u>h</u> a wam <u>a</u> nursilu bial- <u>ay</u> atiilla takhweef <u>a</u> n
A	17:59 وما منعنا ان نرسل بالءايت الا ان كذب بها الاولون وءاتينا ثمود الناقة مبصرة فظلموا بها وما نرسل بالءايت الا تخويفا
Edip-Layth	17:60 We had said to you: "Your Lord has encompassed the people." We did not make the vision that We showed you except as a test for the people, and the tree that was cursed in the Quran. We alert them, but it only increases their transgression. ¹⁰
The Monotheist Group	17:60 And when We said to you: "Your Lord has encompassed the people." And We did not make the vision that We showed you except as a test for the people, and tree that was cursed in the Qur'an. And We are making them fearful, but it only increases their transgression.
Muhammad Asad	17:60 And lo! We said unto thee, [O Prophet:] "Behold, thy Sustainer encompasses all mankind [within His knowledge and might]: and so We have ordained that the vision which We have shown thee ⁷³ -as also the tree [of hell,] cursed in this Qur'an - shall be but a trial for men . ⁷⁴ Now [by Our mentioning hell] We convey a warning to them: but [if they are bent on denying the truth,]

	this [warning] only increases their gross, overweening arrogance."
Rashad Khalifa	17:60 We informed you that your Lord fully controls the people, and we rendered the vision that we showed you a test for the people, and the tree that is accursed in the Quran. We showed them solid proofs to instill reverence in them, but this only augmented their defiance.
Shabbir Ahmed	17:60 We said to you (O Prophet!), "Your Lord encompasses all mankind, so We have given you the vision." Those who hinder this Plan will end up eating the bitter, pungent Tree of Division that is mentioned in the Qur'an. This vision and the Tree of Division shall be a test for them. Now We have conveyed a warning to them, yet, for a time it shall increase them in great rebellion. 26
Transliteration	17:60 Wa-i <u>th</u> quln <u>a</u> laka inna rabbakaa <u>h</u> ata bi <u>a</u> lInnasi wam <u>a</u> jaAAaln <u>a</u> alrru/ya allatee arayn <u>a</u> ka ill <u>a</u> fitnatan liInnasi wa <u>a</u> lshshajarataalmaaAoonata fee alqur- <u>a</u> ni wanukhawwifuhum famayazeeduhum ill <u>a</u> <u>t</u> ughy <u>a</u> nan kabeer <u>a</u> n
A	17:60 واذ قلنا لك ان ربك احاط بالناس وما جعلنا الرءيا التي اريتك الا فتنة للناس والشجرة الملعونة في القرآن ونخوفهم فما يزيدهم الا طغيانا كبيرا
Edip-Layth	17:61 We said to the angels: "Fall prostrate to Adam." So they fell prostrate except for Satan, he said, "Shall I prostrate to one you have created from clay!"
The Monotheist Group	17:61 And We said to the angels: "Yield to Adam." So they yielded except for Satan, he said: "Shall I yield to one you have created from mud!"
Muhammad Asad	17:61 AND LO! We said unto the angels, "Prostrate yourselves before Adam"- whereupon they all prostrated themselves, save Iblis. 75 Said he: "Shall I prostrate myself before one whom Thou hast created out of clay?"
Rashad Khalifa	17:61 When we said to the angels, "Fall prostrate before Adam," they fell prostrate, except Satan. He said, "Shall I prostrate to one You created from mud?"
Shabbir Ahmed	17:61 (Refresh the story of your common origin and the challenge facing humanity since day one.) We made angels, the Divine laws in the Universe, subservient to Adam, the mankind. It was Iblees, their selfish desires, that refused to submit. He said, "Shall I bow to one whom You have created from inorganic matter (and thus charged him with material temptations)?" 27
Transliteration	17:61 Wa-i <u>th</u> quln <u>a</u> lilmaal <u>a</u> -ikatio <u>s</u> judoo li- <u>a</u> dama fasajadoo ill <u>a</u> ibleesa q <u>a</u> laa <u>a</u> sjudu liman khalaqta <u>t</u> een <u>a</u> n
A	17:61 واذ قلنا للملائكة اسجدوا لءادم فسجدوا الا ابليس قال ءاسجد لمن خلقت طينا
Edip-Layth	17:62 He said, "Shall I show You this one whom You have preferred over me, that if You respite me until the day of Resurrection, I will destroy his progeny, except for a few."
The Monotheist Group	17:62 He said: "Shall I show You this one whom You have preferred over me, that if You respite me until the Day of Resurrection, I will seize his progeny, except for a few."
Muhammad Asad	17:62 [And] he added: "Tell me, is this [foolish being] the one whom Thou hast exalted above me? Indeed, if Thou wilt but allow me a respite till the Day of Resurrection, I shall most certainly cause his descendants-all but a few-to obey me blindly ! 76
Rashad Khalifa	17:62 He said, "Since You have honored him over me, if You respite me till the Day of Resurrection, I will possess all his descendants, except a few."

Shabbir Ahmed	17:62 He said, "Since You have honored him above me, grant me respite until the Day of Resurrection, and I will put reins through the noses of his children and pull them wherever I please. Only a few will withstand my temptation."
Transliteration	17:62 Qala araaytaka h <u>atha</u> alla <u>theekarramta</u> AAalayya la-in akhkhartani il <u>a</u> yawmi alqiy <u>amatilaah</u> tanikanna <u>thurriyyatahu</u> ill <u>a</u> qaleel <u>a</u> n
A	17:62 قال ارعيتك هذا الذي كرمت على لنن اخرتن الى يوم القيمة لاحتكن ذريته الا قليلا
Edip-Layth	17:63 He said, "Go, and whoever follows you from them. Hell shall be the reward to you all, a reward well deserved."
The Monotheist Group	17:63 He said: "Go, and whoever follows you from them. Hell shall be the reward to you all, a reward well deserved."
Muhammad Asad	17:63 [God] answered: "Go [the way thou hast chosen]! But as for such of them as shall follow thee - behold, hell will be the recompense of you (all), a recompense most ample!
Rashad Khalifa	17:63 He said, "Then go; you and those who follow you will end up in Hell as your requital; an equitable requital.
Shabbir Ahmed	17:63 God said, "Go! But whoever of them follows you, Hell will be the reward for all of you, an ample recompense."
Transliteration	17:63 Qala <u>ith</u> hab faman tabiAAakaminhum fa-inna jahannama jaz <u>a</u> okum jaza <u>a</u> n mawfoor <u>a</u> n
A	17:63 قال اذهب فمن تبعك منهم فان جهنم جزاؤكم جزاء موفورا
Edip-Layth	17:64 "Mobilize whoever you can of them with your voice, and mobilize all your forces and men against them, and you may share with them in their money and children, and promise them." But the devil promises nothing but deceit.
The Monotheist Group	17:64 "And entice whoever you can of them with your voice, and mobilize all your forces and men against them, and you may share with them in their money and children, and promise them." But the devil promises nothing but deceit.
Muhammad Asad	17:64 Entice, then, with thy voice such of them as thou canst, and bear upon them with all thy horses and all thy men, ⁷⁷ and be their partner in [all sins relating to] worldly goods and children, ⁷⁸ and hold out [all manner of] promises to them: and [they will not know that] whatever Satan promises them is but meant to delude the mind. ⁷⁹
Rashad Khalifa	17:64 "You may entice them with your voice, and mobilize all your forces and all your men against them, and share in their money and children, and promise them. Anything the devil promises is no more than an illusion.
Shabbir Ahmed	17:64 "Tempt and allure them with your voice such of them as you can (through the media and show biz, and propaganda against the truth). You may prompt them into armed conflicts, and entice them with monetary help, business partnerships and ready loans. You may misguide the children with detrimental educational programs, and counter-productive recreation. And hold out promises to them." Whatever Satan promises them, is meant to deceive their minds.
Transliteration	17:64 Waistafziz mani ista <u>ta</u> AAaminhum bi <u>s</u> awtika waajib AAalayhim bikhaylika warajlikawashar <u>ik</u> -hum fee al-amw <u>ali</u> wa <u>al</u> -awl <u>adi</u> waAAaidhum wam <u>a</u> yaAAaidhumu alshshay <u>tanu</u> ill <u>agh</u> huroor <u>a</u> n
	17:64 واستفز من استطعت منهم بصوتك واجلب عليهم بخيلك ورجلك وشاركهم في الامول

A	والاولد وعدهم وما يعدهم الشيطان الا غرورا
Edip-Layth	17:65 "As for My servants, you will have no power over them." Your Lord suffices as a Caretaker. ¹¹
The Monotheist Group	17:65 "As for My servants, you will have no power over them." And your Lord suffices as a Caretaker.
Muhammad Asad	17:65 "(And yet,) behold, thou shalt have no power over [such of] My servants [as place their trust in Me]: ⁸⁰ for none is as worthy of trust as thy Sustainer."
Rashad Khalifa	17:65 "As for My servants, you have no power over them." Your Lord suffices as an advocate.
Shabbir Ahmed	17:65 "Indeed, you shall have no power over My faithful servants. And your Lord suffices as their Guardian." ²⁸
Transliteration	17:65 Inna AAibadee laysa laka AAalayhimsul <u>tanun</u> wakafa birabbika wakeela <u>n</u>
A	17:65 ان عبادى ليس لك عليهم سلطان وكفى بربك وكيلًا
Edip-Layth	17:66 Your Lord is the One Who drives the ships for you in the sea so that you may seek of His bounty. He is Compassionate towards you. ¹²
The Monotheist Group	17:66 Your Lord is the One Who drives the ships for you in the sea so that you may seek of His bounty. He is Merciful towards you.
Muhammad Asad	17:66 YOUR SUSTAINER is He who causes ships to move onward for you through the sea, so that you might go about in quest of some of His bounty: verily, a dispenser of grace is He unto you.
Rashad Khalifa	17:66 Your Lord is the One who causes the ships to float on the ocean, that you may seek His bounties. He is Most Merciful towards you.
Shabbir Ahmed	17:66 (O Mankind, be mindful of your Lord to ward off Satan.) Your Sustainer is He Who causes the ships to move on for you through the sea that you may seek of His bounty. Surely, He is Most Gracious towards you.
Transliteration	17:66 Rabbukumu alla <u>thee</u> yuzjee lakumualfulka fee alba <u>hri</u> litabtaghoo min fadlihi innahuka <u>na</u> bikum ra <u>heema</u> <u>n</u>
A	17:66 ربكم الذى يزجى لكم الفلك فى البحر لتبتغوا من فضله انه كان بكم رحيمًا
Edip-Layth	17:67 When harm should afflict you at sea, then all those whom you called on besides Him suddenly vanish from you except for Him. So when He saves you to dry land, you turn away. The people are ever ungrateful.
The Monotheist Group	17:67 And if harm should afflict you at sea, then all those whom you called on besides Him suddenly vanish from you except for Him. So when He saves you to dry land, you turn away. Mankind is ever ungrateful.
Muhammad Asad	17:67 And whenever danger befalls you at sea, all those (powers) that you are wont to invoke forsake you, [and nothing remains for you] save Him: but as soon as He has brought you safe ashore, you turn aside [and forget Him]-for, indeed, bereft of all gratitude is man!
Rashad Khalifa	<i>Bad Weather Friends</i> 17:67 If you are afflicted in the middle of the sea, you forget your idols and sincerely implore Him alone. But as soon as He saves you to the shore, you revert. Indeed, the human being is unappreciative.

Shabbir Ahmed	17:67 (You hardly think that His laws are changeless and, therefore, trustworthy.) When harm touches you on the sea, those you call upon besides Him, fail you miserably! (You try to save the ship according to Our laws and forget superstitions.) But when He brings you safely ashore, you turn aside and forget Him. Most ungrateful is the human being.
Transliteration	17:67 Wa-itha massakumu a lddurrufee alba hri dalla man tadAAoona ill a iyyahufalamma najjakum ila albarri aAAaradtumwakana al-insanu kafooran
A	17:67 واذا مسكم الضر فى البحر ضل من تدعون الا اياه فلما نجبكم الى البر عرضتم وكان الانسن كفورا
Edip-Layth	17:68 Are you confident that He will not cause this side of the land to swallow you up, or that He would not send a violent storm against you? Then you will find no caretaker for yourselves.
The Monotheist Group	17:68 Are you confident that He will not cause this side of the land to swallow you up, or that He would not send a violent storm against you? Then you will find no caretaker for yourselves.
Muhammad Asad	17:68 Can you, then, ever feel sure that He will not cause a tract of dry land to swallow you up, or let loose upon you a deadly storm-wind, ⁸¹ whereupon you would find none to be your protector?
Rashad Khalifa	17:68 Have you guaranteed that He will not cause the land, on shore, to swallow you? Or, that He will not send upon you a tempest, then you find no protector?
Shabbir Ahmed	17:68 (You forget that His laws apply to land as they do to the entire Universe). Can you then, ever feel sure that He will not cause the dry land to engulf you, or let loose upon you a deadly storm, whereupon you find none to be your protector?
Transliteration	17:68 Afaamintum an yakhsifa bikum j anibaalbarri aw yursila AAalaykum hasiban thumma latajidoo lakum wakeelan
A	17:68 افامنتم ان يخسف بكم جانب البر او يرسل عليكم حاصبا ثم لا تجدوا لكم وكيلا
Edip-Layth	17:69 Or are you confident that He would not send you back again in it, then He would send against you a violent wind and cause you to drown for your rejection? Then you will not find a pursuer against Us.
The Monotheist Group	17:69 Or are you confident that He would not send you back again in it, then He would send against you a violent wind and cause you to drown for your rejection? Then you will not find a second chance with Us.
Muhammad Asad	17:69 Or can you, perchance, feel sure that He will not make you put back to sea ⁸² once again, and then let loose upon you a raging tempest and cause you to drown in requital of your ingratitude - whereupon you would find none to uphold you against Us?
Rashad Khalifa	17:69 Have you guaranteed that He will not return you to the sea another time, then send upon you a storm that drowns you because of your disbelief? Once this happens, we will not give you another chance.
Shabbir Ahmed	17:69 Or can you feel sure that He will not return you to that plight a second time, and then let loose upon you a raging tempest and cause you to drown in requital for your ingratitude? And then, you will find none to help you against Us. ²⁹
Transliteration	17:69 Am amintum an yuAAeedakum feehee t aratanokhra fayursila AAalaykum qasifan mina a Irreehifayughriqakum bim a kafartum thumma l a tajidoo

	lakumAAalayna bihi tabeeAAan
A	17:69 ام امتم ان يعيدكم فيه تارة اخرى فيرسل عليكم قاصفا من الريح فيغرقكم بما كفرتم ثم لا تجدوا لكم علينا به تبيعا
Edip-Layth	17:70 We have honored the Children of Adam and carried them in the land and the sea, and We have provided for them of the good things, and We have preferred them over many of those We created.
The Monotheist Group	17:70 And We have honored the Children of Adam and carried them in the land and the sea, and We have provided for them of the good things, and We have preferred them over many of those We created in a marked preference.
Muhammad Asad	17:70 NOW, INDEED, We have conferred dignity on the children of Adam, ⁸³ and borne them over land and sea, and provided for them sustenance out of the good things of life, and favoured them far above most of Our creation:
Rashad Khalifa	17:70 We have honored the children of Adam, and provided them with rides on land and in the sea. We provided for them good provisions, and we gave them greater advantages than many of our creatures.
Shabbir Ahmed	17:70 Surely, We have conferred dignity on the children of Adam (as a birth right, regardless of where the child is born), and provided them with transport on land and sea and given them decent things of life. And We have favored the humans far above a great many of Our creation.
Transliteration	17:70 Walaqad karramn a banee adamawahamalnahum fee albarri waalbahriwarazaqnahum mina a lttayyibati wafa ddalnahumAAala katheerin mimman khalaqna tafdeelan
A	17:70 ولقد كرّمنا بنى آدم وحملنهم فى البر والبحر ورزقنهم من الطيبات وفضلنهم على كثير ممن خلقنا تفضيلا
Edip-Layth	17:71 The day We call every people by their record. Then, whoever are given their book by their right, they will read their book, and they will not be wronged in the least.
The Monotheist Group	17:71 The Day We call every people by their Scripture. Then, whoever are given their record by their right, they will relate their record, and they will not be wronged in the least.
Muhammad Asad	17:71 [but] one Day We shall summon all human beings [and judge them] according to the conscious disposition which governed their deeds [in life]: ⁸⁴ whereupon they whose record shall be placed in their right hand ⁸⁵ -it is they who will read their record [with happiness]. Yet none shall be wronged by as much as a hair's breadth: ⁸⁶
Rashad Khalifa	17:71 The day will come when we summon every people, together with their record. As for those who are given a record of righteousness, they will read their record and will not suffer the least injustice.
Shabbir Ahmed	17:71 But one Day We shall summon all human beings with their records. One who is given his record in the right hand will read it in jubilation. This will be a symbol of success for them, and they will receive their rewards without the least reduction.
Transliteration	17:71 Yawma nadAAoo kulla on asin bi-im amihimfaman ootiya kit abahu biyameenihi faola-ikayaqraoona kitabahum wala yuthlamoonafateelan

A	17:71 يوم ندعوا كل اناس باممهم فمن اوتى كتبه بيمينه فاولئك يقرءون كتبهم ولا يظلمون قتيلا
Edip-Layth	17:72 Whosoever is blind in this, then he will be blind in the Hereafter and more astray from the path.
The Monotheist Group	17:72 And whosoever is blind in this, then he will be blind in the Hereafter and more astray from the path.
Muhammad Asad	17:72 for whoever is blind [of heart] in this [world] will be blind in the life to come [as well], and still farther astray from the path [of truth]. ⁸⁷
Rashad Khalifa	17:72 As for those who are blind in this life, they will be blind in the Hereafter; even a lot worse.
Shabbir Ahmed	17:72 Whoever is blind of heart here will be blind in the Hereafter as well, and yet further astray (from grace). ³⁰
Transliteration	17:72 Waman k ana fee h athihi aAam afahuwa fee al- akhirati aAam a waa dallu sabeelan
A	17:72 ومن كان فى هذه اعمى فهو فى الءاخرة اعمى واضل سبيلا
Edip-Layth	<i>Even Muhammad Was Tempted to Follow Other than the Quran</i> 17:73 They nearly diverted you from what We inspired to you so that you would fabricate something different against Us, and then they would have taken you as a friend!
The Monotheist Group	17:73 And they nearly diverted you from what We inspired to you so that you would fabricate something different against Us, and then they would have taken you as a friend!
Muhammad Asad	17:73 AND,. behold, they [who have gone astray] endeavour to tempt thee away from all [the truth] with which We have inspired thee, [O Prophet,] with a view to making thee invent something else in Our name - in which case they would surely have made thee their friend! ⁸⁸
Rashad Khalifa	<i>God Strengthens the Messenger</i> 17:73 They almost diverted you from the revelations we have given you. They wanted you to fabricate something else, in order to consider you a friend.
Shabbir Ahmed	17:73 They endeavor to tempt you away from what We reveal to you, to substitute in Our Name something quite different. In that case, they would have certainly made you their friend. ³¹
Transliteration	17:73 Wa-in k adoo layaftinoonaka AAani alla theeawhayna ilayka litaftariya AAalayna ghayrahuwa-ithan laittakhathooka khaleelan
A	17:73 وان كادوا ليفتنونك عن الذى اوحينا اليك لتفترى علينا غيره واذا لاتخذوك خليلا
Edip-Layth	17:74 If We had not made you stand firm, you were about to lean towards them a little bit.
The Monotheist Group	17:74 And if We had not made you stand firm, you were about to lean towards them a little bit.
Muhammad Asad	17:74 And 'had We not made thee firm [in faith], thou might have inclined to them a. little ⁸⁹

Rashad Khalifa	17:74 If it were not that we strengthened you, you almost leaned towards them just a little bit.
Shabbir Ahmed	17:74 Their pressure was so intense that, without firm conviction that brings Our support, you might have inclined toward them a little. ³²
Transliteration	17:74 Walawla an thabbatnaka laqadkidta tarkanu ilayhim shay-an qaleel an
A	17:74 ولولا ان ثبتتك لقد كنت تركن اليهم شيا قليلا
Edip-Layth	17:75 Then, We would have made you taste double the retribution in this life and double the retribution in death. Then you would not find for yourself any victor against Us.
The Monotheist Group	17:75 Then, We would have made you taste double the retribution in this life and double the retribution in death. And then you would not find for yourself any victor against Us.
Muhammad Asad	17:75 in which case We would indeed have made thee taste double [chastisement] in life and double [chastisement] after death, ⁹⁰ and thou wouldst have found none to succour thee against Us!
Rashad Khalifa	17:75 Had you done that, we would have doubled the retribution for you in this life, and after death, and you would have found no one to help you against us.
Shabbir Ahmed	17:75 Had you inclined toward them, We would have doubled the retribution for you in this life and after death, and you would have found no one to help you against Us (Our Law of Requital).
Transliteration	17:75 Ithan laathagnaka diAAfaalhayati wadiAAfa almamati thumma latajidu laka AAalayna naseeran
A	17:75 اذا لاذقنك ضعف الحيوۃ وضعف الممات ثم لا تجد لك علينا نصيرا
Edip-Layth	17:76 They nearly enticed you to drive you out of the land. But in that case, they would have shortly been destroyed after you were gone. ¹³
The Monotheist Group	17:76 And they nearly frightened you to drive you out of the land. But in that case, they would have shortly been destroyed after you were gone.
Muhammad Asad	17:76 And [since they see that they cannot persuade thee,] they endeavour to estrange thee from the land [of thy birth] ⁹¹ with a view to driving thee away from ,it-but, then, after thou wilt have left, ⁹² they themselves will not remain [in it] for more than a little while: ⁹³
Rashad Khalifa	17:76 They almost banished you from the land to get rid of you, so they could revert as soon as you left.
Shabbir Ahmed	17:76 Since they saw that they could not persuade you, they wished to drive you out (of Madinah as well). If they had done that, (they would have lost the stabilizing force of your presence), and would have annihilated one another in a short while.
Transliteration	17:76 Wa-in k adoo layastafizoonaka minaal-ar di liyukhrijooka minh a wa-i than layalbathoona khilafaka illa qaleelan
A	17:76 وان كادوا ليستفزونك من الارض ليخرجوك منها واذا لا يلبثون خلفك الا قليلا
Edip-Layth	17:77 This is the way of those whom We sent before you of Our messengers. You will not find any change in Our way.

The Monotheist Group	17:77 This is the way of those whom We sent before you of Our messengers. And you will not find any change in Our way.
Muhammad Asad	17:77 [such has been Our] way with all of Our apostles whom We sent before thy time; ⁹⁴ and no change wilt thou find in Our ways.
Rashad Khalifa	17:77 This has been consistently the case with all the messengers that we sent before you, and you will find that our system never changes.
Shabbir Ahmed	17:77 Such has always been Our law with all of Our messengers, We sent before you. (Nations that drove them out suffered dire consequences) You will never find a change in Our laws. ³³
Transliteration	17:77 Sunnata man qad arsaln a qablaka minrusulin a wal a tajidu lisunnatin a tahweelan
A	17:77 سنة من قد ارسلنا قبلك من رسلنا ولا تجد لسننتنا تحويلا
Edip-Layth	17:78 You shall hold the contact prayer at the setting of the sun, until the darkness of the night; and the Quran at dawn, the Quran at dawn has been witnessed. ¹⁴
The Monotheist Group	17:78 You shall hold the communion at the setting of the sun until the darkness of the night; and the Qur'an at dawn; the Qur'an at dawn is witnessed.
Muhammad Asad	17:78 BE CONSTANT in [thy] prayer from the time when the sun has passed its zenith till the darkness of night, and [be ever mindful of its] recitation at dawn: ⁹⁵ for, behold, the recitation [of prayer] at dawn is indeed witnessed [by all that is holy]. ⁹⁶
Rashad Khalifa	<i>The Noon Prayer</i> 17:78 You shall observe the Contact Prayer (Salat) when the sun declines from its highest point at noon, as it moves towards sunset. You shall also observe (the recitation of) the Quran at dawn. (Reciting) the Quran at dawn is witnessed.
Shabbir Ahmed	17:78 You shall commit yourself to reflect on the Divine Commands before sunrise and then carry on with your program until the darkness of night prevails. The Qur'an springs forth the light for you to brighten your way. The dawn ushered in by the Qur'an will be self-evident to all. Its likeness is the dawn that brings light after a dark night. ³⁴
Transliteration	17:78 Aqimi a ^l ssalatalidulooki alshshamsi ila ghasaqi allayli waqur- ^a naalfajri inna qur- ^a na alfajri kana mashhoodan
A	17:78 اقم الصلوة لدلوك الشمس الى غسق الليل وقرآن الفجر ان قرآن الفجر كان مشهودا
Edip-Layth	17:79 From the night you shall reflect upon it additionally for yourself, perhaps your Lord would grant you to a high rank.
The Monotheist Group	17:79 And from the night you shall reflect upon it additionally for yourself, perhaps your Lord would grant you to a high rank.
Muhammad Asad	17:79 And rise from thy sleep and pray during part of the night [as well], as a free offering from thee, ⁹⁷ and thy Sustainer may well raise thee to a glorious station [in the life to come].
Rashad Khalifa	<i>Meditation</i> 17:79 During the night, you shall meditate for extra credit, that your Lord may raise you to an honorable rank.

Shabbir Ahmed	17:79 (As head of the state, you shall commit yourself to extra endeavor.) You shall even contemplate and work part of the night, from sunset to the darkness of night. (And your companions shall join you in this endeavor as needed 73:2-3). Soon, your Lord will raise you to a highly honored, praiseworthy station. ³⁵
Transliteration	17:79 Wamina allayli fatahajjad bihi n a _{filatan} laka AAas a an yabAAathaka rabbuka maqaman mahmoodan
A	17:79 ومن الليل فتهد به نافلة لك عسى ان يبعثك ربك مقاما محمودا
Edip-Layth	17:80 Say, "My Lord, admit me an entrance of truth and let me exit an exit of truth, and grant me from Yourself a victorious authority."
The Monotheist Group	17:80 And say: "My Lord, admit me an entrance of truth and let me exit an exit of truth, and grant me from Yourself a support to victory."
Muhammad Asad	17:80 And say [in thy prayer]: "O my Sustainer! Cause me to enter [upon whatever I may do] in a manner .true and sincere, and cause me to leave [it] in a manner true and sincere, and grant me, out of Thy grace, sustaining strength!"
Rashad Khalifa	17:80 And say, "My Lord, admit me an honorable admittance, and let me depart an honorable departure, and grant me from You a powerful support."
Shabbir Ahmed	17:80 Say, "My Lord! Admit me in honor and let me depart in honor at every juncture of my life, and help me with strong support."
Transliteration	17:80 Waqul rabbi adkhilnee mudkhala sidqinwaakhrijnee mukhraja sidqin waijAAal lee minladunka sul _{tan} an naseeran
A	17:80 وقل رب ادخلنى مدخل صدق واخرجنى مخرج صدق واجعل لى من لدنك سلطنا نصيرا
Edip-Layth	17:81 Say, "The truth has come and falsehood has perished. Falsehood is always bound to perish!"
The Monotheist Group	17:81 And say: "The truth has come and falsehood has perished. Falsehood is always bound to perish!"
Muhammad Asad	17:81 And say: "The truth has now come [to light], and falsehood has withered away: for, behold, all falsehood is bound to wither away!"
Rashad Khalifa	17:81 Proclaim, "The truth has prevailed, and falsehood has vanished; falsehood will inevitably vanish."
Shabbir Ahmed	17:81 (Time has come for you to) say, "The truth has come to light, and falsehood has withered away. For, falsehood is bound to wither away."
Transliteration	17:81 Waqul jaa alhaqqu wazahaqa albatiluinna albatila kana zahooqan
A	17:81 وقل جاء الحق وزهق البطل ان البطل كان زهوقا
Edip-Layth	<i>The Same Book, Yet Two Different Effects</i> 17:82 We send down from the Quran what is a healing and mercy to those who acknowledge. It only increases the wicked in their loss. ¹⁵
The Monotheist Group	17:82 And We send down from the Qur'an what is a healing and mercy to the believers. And it only increases the wicked in their loss.
Muhammad Asad	17:82 THUS, step by step, We bestow from on high through this Qur'an all that gives health [to the spirit] and is a grace unto those who believe [in Us], the

	while it only adds to the ruin of evildoers: ⁹⁸		
Rashad Khalifa	<i>Healing and Mercy</i> 17:82 We send down in the Quran healing and mercy for the believers. At the same time, it only increases the wickedness of the transgressors.		
Shabbir Ahmed	17:82 Thus, step by step, We have sent down in the Qur'an the cure of all ills of humanity. It is a mercy for those who accept it. At the same time, it is a harbinger of loss for the oppressors (since it liberates the oppressed from their grasp). ³⁶		
Transliteration	17:82 Wanunazzilu mina alqur- ani m ahuwa shif aon wara hmatun lilmu/mineena walayazeedu al <th>th</th> alimeena illakhasara	th	
A	17:82 وتنزل من القرآن ما هو شفاء ورحمة للمؤمنين ولا يزيد الظالمين الا خسارا		
Edip-Layth	17:83 When We bless the human being, he turns away and turns his side. But when adversity touches him, he is ever in despair!		
The Monotheist Group	17:83 And if We bless mankind, he turns away and turns his side. But when adversity touches him, he is ever in despair!		
Muhammad Asad	17:83 for [it often happens that] when We bestow Our blessings upon man, he turns away and arrogantly keeps aloof [from any thought of Us]; and when evil fortune touches him, he abandons all hope. ⁹⁹		
Rashad Khalifa	17:83 When we bless the human being, he becomes preoccupied and heedless. But when adversity strikes him, he turns despondent.		
Shabbir Ahmed	17:83 People without higher objectives easily exult and turn away when Our laws make life pleasant for them. And they quickly despair when a hardship touches them. ³⁷		
Transliteration	17:83 Wa-i <th>th</th> a anAAamn a AAal aal-insani aAARA da wana a bij anibihiwa-i <th>th</th> a massahu alshsharru kana yaoo	th	th
A	17:83 واذا انعمنا على الانسان اعرضونا بجاوبه واذا مسه الشر كان يوسا		
Edip-Layth	17:84 Say, "Let each work according to his own. Your Lord is fully aware of who is best guided to the path."		
The Monotheist Group	17:84 Say: "Let each work according to his own. Your Lord is fully aware of who is best guided to the path."		
Muhammad Asad	17:84 Say: "Everyone acts in a manner peculiar to himself -and your Sustainer is fully aware as to who has chosen the best path." ¹⁰⁰		
Rashad Khalifa	17:84 Say, "Everyone works in accordance with his belief, and your Lord knows best which ones are guided in the right path."		
Shabbir Ahmed	17:84 Say, "Everyone acts in a manner peculiar to himself. (Human beings tend to make their own rules of conduct), but your Lord is best Aware as to who has chosen the best path.		
Transliteration	17:84 Qul kullun yaAAamalu AAal a shakilatihifarabbukum aAAlamu biman huwa ahd		
A	17:84 قل كل يعمل على شاكلته فربكم اعلم بمن هو اهدى سبيلا		
Edip-Layth	17:85 They ask you concerning the Spirit. Say, "The Spirit is from the command		

	of my Lord, and the knowledge you were given was but very little." ¹⁶
The Monotheist Group	17:85 And they ask you concerning the Spirit. Say: "The Spirit is from the authority of my Lord; and the knowledge you were given was but very little."
Muhammad Asad	17:85 AND THEY will ask thee about [the nature of] divine inspiration. ¹⁰¹ Say: "This inspiration [comes] at my Sustainer's behest; and [you cannot understand its nature, O men, since] you have been granted very little of [real] knowledge."
Rashad Khalifa	<i>Divine Revelation: The Source of All Knowledge</i> 17:85 They ask you about the revelation. Say, "The revelation comes from my Lord. The knowledge given to you is minute."
Shabbir Ahmed	17:85 (O Messenger!) They ask you about Rooh (the 'Spirit', Revelation, 'Soul'). Tell them, "The 'Spirit' is Divine Energy from which free will has been given to humans. Revelation is from your Lord's World of command, of which you have been given little knowledge." The 'Soul' is your 'self'. ³⁸
Transliteration	17:85 Wayas-aloonaka AAani a Irroohiquili a Irroohu min amri rabbee wam a ooteetummina alAAailmi illa qaleelan
A	17:85 ويسألونك عن الروح قل الروح من امر ربي وما أوتيتم من العلم الا قليلا
Edip-Layth	17:86 If We wished, We would take away what We have inspired to you. Then you would not find for yourself with it against Us a caretaker.
The Monotheist Group	17:86 And if We wished, We would take away that which We have inspired to you. Then you would not find for yourself with it against Us a caretaker.
Muhammad Asad	17:86 And if We so willed, We could indeed take away whatever We have revealed unto thee, and in that [state of need] thou wouldst find none to plead in thy behalf before Us. ¹⁰²
Rashad Khalifa	17:86 If we will, we can take back what we revealed to you, then you will find no protector against us.
Shabbir Ahmed	17:86 (revelation is the extrinsic knowledge, as distinct from intrinsic inspiration.) If We so willed, We could withdraw what We reveal to you, and you would find none to plead on your behalf before Us.
Transliteration	17:86 Wala-in shi/n a lana thhabannabi allathee aw hayna ilayka thumma l atajidu laka bihi AAalayna wakeelan
A	17:86 ولن شئنا لنذهبن بالذى اوحينا اليك ثم لا تجد لك به علينا وكيلا
Edip-Layth	17:87 Except for a mercy from your Lord. His favor upon you has been great.
The Monotheist Group	17:87 Except for a mercy from your Lord. His favor upon you has been great.
Muhammad Asad	17:87 [Thou art spared] only by thy Sustainer's grace: behold, His favour towards thee is great indeed!
Rashad Khalifa	17:87 This is but mercy from your Lord. His blessings upon you have been great.
Shabbir Ahmed	17:87 This (revelation) is a grace from your Lord. His bounty upon you (O Messenger!) has ever been great. ³⁹
Transliteration	17:87 Illa rahmatan min rabbika inna fadlahu kana AAalayka kabeeran
A	17:87 الا رحمة من ربك ان فضله كان عليك كبيرا

Edip-Layth	<i>The Fanatic Skeptics Do not Appreciate the Intellectual Challenge</i> 17:88 Say, "If all the humans and the Jinn were to gather to bring a Quran like this, they could not come with its like, even if they were helping one another." ¹⁷
The Monotheist Group	17:88 Say: "If all the humans and the Jinn were to gather to bring a Qur'an like this, they could not come with its like, even if they were helping one another."
Muhammad Asad	17:88 Say: "If all mankind and all invisible beings ¹⁰³ would come together with a view to producing the like of this Qur'an, they could not produce its like even though they were to exert all their strength in aiding one another!"
Rashad Khalifa	<i>Mathematical Composition of the Quran</i> 17:88 Say, "If all the humans and all the jinns banded together in order to produce a Quran like this, they could never produce anything like it, no matter how much assistance they lent one another."
Shabbir Ahmed	17:88 Say, "If all mankind, in towns and villages, get together to produce the like of this Qur'an, they will not be able to produce the like of it, no matter how much help they give one another." ⁴⁰
Transliteration	17:88 Qul la-ini ijtamaAAati al-insu wa aljinnuAAala an ya/too bimithli h atha alqur-ani laya/toona bimithlihi walaw kana baAAduhum libaAAadinthaheeran
A	17:88 قل لن اجتمعت الانس والجن على ان ياتوا بمثل هذا القرآن لا ياتون بمثله ولو كان بعضهم لبعض ظهيرا
Edip-Layth	17:89 We have cited to the people in this Quran of every example, but most of the people refuse to be anything but ingrates!
The Monotheist Group	17:89 And We have clarified to the people in this Qur'an from every example, but most people refuse to be anything but a rejecter!
Muhammad Asad	17:89 For, indeed, many facets have We given in this Qur'an to every kind of lesson [designed] for [the benefit of] mankind! ¹⁰⁴ However, most men are unwilling to accept anything but blasphemy ¹⁰⁵
Rashad Khalifa	17:89 We have cited for the people in this Quran all kinds of examples, but most people insist upon disbelieving.
Shabbir Ahmed	17:89 We have used Tasreef to explain The Qur'an in many facets for mankind. However, most people (due to arrogance, prejudice or blind following) remain ungrateful by rejecting such clear guidance. ⁴¹
Transliteration	17:89 Walaqad sarrafna li Innasifee h atha alqur- ani min kulli mathalin faabaaktharu alnnasi illa kufooran
A	17:89 ولقد صرفنا للناس في هذا القرآن من كل مثل فابى اكثر الناس الا كفورا
Edip-Layth	17:90 They said, "We will not acknowledge you until you cause a spring of water to burst from the land"
The Monotheist Group	17:90 And they said: "We will not believe to you until you cause a spring of water to burst from the land"
Muhammad Asad	17:90 and so they say: "[O Muhammad,] we shall not believe thee till thou cause a spring to gush forth for us from the earth," ¹⁰⁶
Rashad Khalifa	<i>God's Messengers Challenged</i> 17:90 They said, "We will not believe you unless you cause a spring to gush out

	of the ground.
Shabbir Ahmed	17:90 (Instead of reflecting on it, they keep demanding physical miracles) and they say, "We will not believe in you until you cause a spring to gush forth from the earth."
Transliteration	17:90 Waq <u>aloo</u> lan nu/mina laka <u>hattata</u> fjura lana mina al-ardi yanbooAA <u>an</u>
A	17:90 وقالوا لن نؤمن لك حتى تفجر لنا من الارض ينبوعا
Edip-Layth	17:91 "Or that you have a garden of palm trees and grapes, and you cause gushing rivers to burst through it."
The Monotheist Group	17:91 "Or that you have an estate of palm trees and grapes, and you cause gushing rivers to burst through it."
Muhammad Asad	17:91 or thou have a garden of date-palms and vines and cause rivers to gush forth in their midst in a sudden rush, ¹⁰⁷
Rashad Khalifa	17:91 "Or unless you own a garden of date palms and grapes, with rivers running through it."
Shabbir Ahmed	17:91 "Or unless you bring a garden of date palms and grape vines and cause rivers to gush forth in their midst."
Transliteration	17:91 Aw takoona laka jannatun min nakheelinwaAAinabin fatufajjira al-anh <u>ara</u> khil <u>alahata</u> fjeera <u>n</u>
A	17:91 او تكون لك جنة من نخيل وعنب فتفجر الانهر خللها تفجيرا
Edip-Layth	17:92 "Or that you make the sky fall upon us in pieces as you claimed, or that you bring God and the angels before us."
The Monotheist Group	17:92 "Or that you make the heaven fall upon us in pieces as you claimed, or that you bring God and the angels before us."
Muhammad Asad	17:92 or thou cause the skies to fall down upon us in smithereens, as thou hast threatened, ¹⁰⁸ or [till] thou bring God and the angels face to face before us,
Rashad Khalifa	17:92 "Or unless you cause masses from the sky, as you claimed, to fall on us. Or unless you bring GOD and the angels before our eyes."
Shabbir Ahmed	17:92 "Or make the sky fall on us, as you keep warning us about retribution, or bring God and the angels face to face before us." ⁴²
Transliteration	17:92 Aw tusqi <u>ta</u> a Issamaa kam <u>aza</u> AAamta AAalayn <u>a</u> kisafan aw ta/tiya biAll <u>ahi</u> waalmala <u>ikati</u> qabeela <u>n</u>
A	17:92 او تسقط السماء كما زعمت علينا كسفا او تاتي بالله والملئكة قبلا
Edip-Layth	17:93 "Or that you have a luxurious mansion, or that you can ascend into the heavens. We will not acknowledge your ascension unless you bring for us a book that we can study." Say, "Glory be to my Lord. Am I anything other than a human messenger!"
The Monotheist Group	17:93 "Or that you have a luxurious mansion, or that you can ascend into the heavens. And we will not believe in your ascension unless you bring for us a record that we can read." Say: "Glory be to my Lord. Am I anything other than a human messenger!"
	17:93 or thou have a house [made] of gold, or thou ascend to heaven - but nay,

Muhammad Asad	we would not [even] believe in thy ascension unless thou bring down to us [from heaven] a writing which we [ourselves] could read! ¹⁰⁹ Say thou, [O Prophet:] "Limitless in His glory is my Sustainer! ¹¹⁰ Am I, then, aught but a mortal man, an apostle?"
Rashad Khalifa	17:93 "Or unless you own a luxurious mansion, or unless you climb into the sky. Even if you do climb, we will not believe unless you bring a book that we can read." Say, "Glory be to my Lord. Am I any more than a human messenger?"
Shabbir Ahmed	17:93 "Or unless you have a dazzling house of gold, or unless you climb into the sky. But, nay, we will not believe your climbing unless you bring a written book that we can read." Tell them, "glory be to my Lord! Am I more than a human, a messenger?"
Transliteration	17:93 Aw yakoonu laka baytun min zukhrufin aw tarq afee a Issama-i walan nu/mina liruqiyyika hattatunazzila AAalayna kitaban naqraohu qul sub hanarabbee hal kuntu illa basharan rasoolan
A	17:93 او يكون لك بيت من زخرف او ترقى في السماء ولن نؤمن لرقيك حتى تنزل علينا كتابا نقرؤه قل سبحان ربي هل كنت الا بشرا رسولا
Edip-Layth	17:94 Nothing stopped the people from acknowledging when the guidance came to them, except they said, "Has God sent a human messenger?"
The Monotheist Group	17:94 And what stopped the people from believing when the guidance came to them, except that they said: "Has God sent a human messenger?"
Muhammad Asad	17:94 Yet whenever [God's] guidance came to them [through a prophet,] nothing has ever kept people from believing [in him] save this their objection: ¹¹¹ "Would God have sent a [mere] mortal man as His apostle?"
Rashad Khalifa	<i>Messengership: An Essential Test</i> 17:94 What prevented the people from believing when the guidance came to them is their saying, "Did GOD send a human being as a messenger?"
Shabbir Ahmed	17:94 Yet whenever guidance came to people, nothing has kept them from believing as much as this objection, "Would God send a mortal man as His messenger?"
Transliteration	17:94 Wama manaAAa a Innasa anyu/minoo i th j aahumu alhud a ill a an qalooabaAAatha Allahu basharan rasoolan
A	17:94 وما منع الناس ان يؤمنوا اذ جاءهم الهدى الا ان قالوا ابعث الله بشرا رسولا
Edip-Layth	17:95 Say, "If the earth had angels walking about at ease, We would have sent down to them from heaven an angel as a messenger."
The Monotheist Group	17:95 Say: "If the Earth had angels walking about in security, We would have sent down to them from heaven an angel as a messenger."
Muhammad Asad	17:95 Say: "If angels were walking about on earth as their natural abode, We would indeed have sent down unto them an angel out of heaven as Our apostle."
Rashad Khalifa	17:95 Say, "If the earth were inhabited by angels, we would have sent down to them from the sky an angel messenger."
Shabbir Ahmed	17:95 Say, "If angels walked about and dwelled on the earth, We would have sent an angel from the heaven as messenger." ⁴³
Transliteration	17:95 Qul law k ana fee al-ar di mal a-ikatunyamshoona mu tma-inneena

	lanazzalna AAalayhim mina aIssama-imalakan rasoolan
A	17:95 قل لو كان فى الارض ملئكة يمشون مطمئنين لنزلنا عليهم من السماء ملكا رسولا
Edip-Layth	17:96 Say, "God suffices as a witness between me and you. He is Ever-aware and Watcher over His servants."
The Monotheist Group	17:96 Say: "God suffices as a witness between me and you. He is Expert and Watcher over His servants."
Muhammad Asad	17:96 Say: "None can bear witness between me and you as God does: verily, fully aware is He of His creatures, and He sees all [that is in their hearts]."
Rashad Khalifa	<i>God Is My Witness</i> 17:96 Say, "GOD suffices as a witness between me and you. He is fully Cognizant of His worshipers, Seer."
Shabbir Ahmed	17:96 Tell them, "God suffices as witness between me and you. Surely, He is fully Aware of His servants." 44
Transliteration	17:96 Qul kaf a bi Allahishaheedan baynee wabaynakum innahu k ana biAAibadihikhabeeran baseeran
A	17:96 قل كفى بالله شهيدا بينى وبينكم انه كان بعباده خبيرا بصيرا
Edip-Layth	17:97 Whomever God guides is the truly guided one. Whomever He misguides then you will not find for them any allies except for Him. We gather them on the day of Resurrection on their faces, blind, mute, and deaf; their abode will be hell. Every time it dies down, We increase for them the fire.
The Monotheist Group	17:97 Whomever God guides is the truly guided one. And whomever He misguides then you will not find for them any allies except for Him. And We gather them on the Day of Resurrection on their faces, blind, mute, and deaf; their abode will be Hell. Every time it dies down, We increase for them the fire.
Muhammad Asad	17:97 And he whom God guides, he alone has found the right way; whereas for those whom He lets go astray thou canst never find anyone to protect them from Him: and [so, when] We shall gather them together on the Day of Resurrection, [they will lie] prone upon their faces, blind and dumb and deaf, with hell as their goal; [and] every time [the fire] abates, We shall increase for them [its] blazing flame. 112
Rashad Khalifa	17:97 Whomever GOD guides is the truly guided one. And whomever He sends astray, you will never find for them any lords and masters beside Him. We will summon them on the Day of Resurrection forcibly; blind, dumb, and deaf. Their destination is Hell; whenever it cools down, we will increase their fire.
Shabbir Ahmed	17:97 The rightly guided is the one who follows God's guidance. Anyone who quits His way, has gone astray. You will not find any protectors for them outside His laws. On the Day of Resurrection, We will gather them together prone upon their faces, blind, dumb, and deaf. (That is how they lived their life.) Hell is their abode, and every time its flames abate, We shall increase for them its blazing flame.
Transliteration	17:97 Waman yahdi Allahu fahuwa almuhtadiwaman yu dlil falan tajida lahum awliyyaa min doonihiwana hshuruhum yawma alqiy amati AAal awujoohihim AAumyan wabukman wa summan ma/w ahumjahannamu kullam a khabat zidnahu saAAeeran
A	17:97 ومن يهد الله فهو المهتد ومن يضلل فلن تجد لهم اولياء من دونه ونحشرهم يوم القيمة

على وجوههم عميا وبكما وصما ما لوهم جهنم كلما خبت زدّتهم سعيرا

Edip-Layth	17:98 Such is their recompense that they rejected Our signs, and they said, "If we are bones and fragments, will we be sent into a new creation?"
The Monotheist Group	17:98 Such is their recompense that they rejected Our revelations, and they said: "If we are bones and fragments, will we be sent into a new creation?"
Muhammad Asad	17:98 Such will be their requital for having rejected Our messages and having said, "After we will have become bones and dust, shall we, forsooth, be raised from the dead in a new act of creation?" ¹¹³
Rashad Khalifa	<i>Their Innermost Thoughts</i> 17:98 Such is their just retribution, since they rejected our revelations. They said, "After we turn into bones and fragments, do we get resurrected into a new creation?"
Shabbir Ahmed	17:98 Such is their reward because they preemptively rejected Our messages. And for having said, "When we are bones and fragments, shall we be raised from the dead as a new creation?"
Transliteration	17:98 <u>Th</u> alika jaz <u>a</u> ohum bi-annahumkafaroo bi- <u>ay</u> atina waq <u>a</u> loo a-i <u>th</u> akunna AA <u>i</u> thaman waruf <u>a</u> tana-inna lamabAAoothoona khalqan jadeed <u>a</u> n
A	17:98 ذلك جزاؤهم بانهم كفروا بايتنا وقالوا اذا كنا عظاما ورفثا اءنا لمبعوثون خلقا جديدا
Edip-Layth	17:99 Did they not see that God who has created the heavens and the earth is able to create their like? He has made an appointed time for them in which there is no doubt. But the wicked refuse anything except rejection.
The Monotheist Group	17:99 Did they not see that God who has created the heavens and the Earth is able to create their like? And He has made an appointed time for them in which there is no doubt. But the wicked refuse anything except rejection.
Muhammad Asad	17:99 Are they, then, not aware that God, who has created the heavens and the earth, has the power to create them anew in their own likeness, ¹¹⁴ having, beyond any doubt, set a term for their resurrection? ¹¹⁵ However, all [such] evildoers are unwilling to accept anything but blasphemy! ¹¹⁶
Rashad Khalifa	17:99 Could they not see that the GOD who created the heavens and the earth is able to create the same creations? (That) He has predetermined for them an irrevocable life span? Yet, the disbelievers insist upon disbelieving.
Shabbir Ahmed	17:99 Do they not realize that God Who created the heavens and the earth, is Able to create them anew in their own likeness again? He has appointed an irrevocable time to end the worldly life (and of Resurrection). Only those remain submerged in the darkness of ignorance who are bent upon doing wrong to their own 'self' (and thus remain ungrateful for the Benevolent guidance).
Transliteration	17:99 Awa lam yaraw anna All <u>a</u> ha allat <u>h</u> eekhalaqa alssam <u>a</u> wati waal-ard <u>a</u> q <u>a</u> dirun AA <u>a</u> la an yakhl <u>u</u> qa mithlahum wajaAA <u>a</u> la lahumajalan l <u>a</u> rayba feehi faab <u>a</u> al <u>th</u> th <u>a</u> limoon <u>a</u> illa kufoor <u>a</u> n
A	17:99 اولم يروا ان الله الذى خلق السموت والارض قادر على ان يخلق مثلهم وجعل لهم اجلا لا ريب فيه فابى الظالمون الا كفورا
Edip-Layth	17:100 Say, "If you were the ones possessing the vaults of my Lord's mercy, you would have held back for fear of spending. The human being became stingy!"

The Monotheist Group	17:100 Say: "If you were the ones possessing the vaults of my Lord's mercy, you would have held back for fear of spending. And man was always stingy!"
Muhammad Asad	17:100 Say: "If you were to own' all the treasure-houses of my Sustainer's bounty, ¹¹⁷ lo! you would still try to hold on [to them] tightly for fear of spending [too much]: for man has always been avaricious [whereas God is limitless in His bounty]. ¹¹⁸
Rashad Khalifa	17:100 Proclaim, "If you possessed my Lord's treasures of mercy, you would have withheld them, fearing that you might exhaust them. The human being is stingy."
Shabbir Ahmed	17:100 Say, "If you owned the treasures of my Lord's grace, you would keep them back for fear of exhausting them. For, the human being has always been covetous."
Transliteration	17:100 Qul law antum tamlikoona khaz a-inarahmati rabbee i than laamsaktum khashyata al-inf ^a qiwak ^a na al-ins ^a nu qatoo ^r a ⁿ
A	17:100 قل لو انتم تملكون خزان رحمة ربي اذا لامسكنم خشية الانفاق وكان الانس قتورا
Edip-Layth	<i>Nine Miracles to Moses</i> 17:101 We had given Moses nine clear signs. So ask the Children of Israel, when he came to them, then Pharaoh said, "I think that you Moses are bewitched!"
The Monotheist Group	17:101 And We had given Moses nine clear signs. So ask the Children of Israel, when he came to them, then Pharaoh said: "I think that you Moses are bewitched!"
Muhammad Asad	17:101 AND, INDEED, We gave unto Moses nine clear messages. ¹¹⁹ Ask, then, the children of Israel ¹²⁰ [to tell thee what happened] when he came unto them, [and appealed to Pharaoh, ¹²¹] and Pharaoh said unto him, "Verily, O Moses, I think that thou art full of sorcery!" ¹²²
Rashad Khalifa	<i>Moses and Pharaoh</i> 17:101 We supported Moses with nine profound miracles - ask the Children of Israel. When he went to them, Pharaoh said to him, "I think that you, Moses, are bewitched."
Shabbir Ahmed	17:101 (We have been sending prophets for the reformation of this mentality.) We gave to Moses nine clear messages. Ask then, the Children of Israel what happened when he came to them and Pharaoh said to him, "Surely, O Moses! I think you are bewitched." ⁴⁵
Transliteration	17:101 Walaqad atayna moosatisAAa ayatin bayyinat ⁱ n fais-albanee isr ^a -eela i th jaahum faqalahu firAAawnu innee laa th unnuka ya moosamash ^h oor ^a n
A	17:101 ولقد آتينا موسى تسع آيات بينت فسل بني اسرائيل اذ جاءهم فقال له فرعون انى لاظنك يموسى مسحورا
Edip-Layth	17:102 He said, "You know that no one has sent these down except for the Lord of the heavens and the earth as visible proofs. I think that you Pharaoh are doomed!"
The Monotheist Group	17:102 He said: "You know that no one has sent these down except for the Lord of the heavens and the Earth as visible proofs. And I think that you Pharaoh are doomed!"
	17:102 Answered [Moses]: "Thou knowest well that none but the Sustainer of the

Muhammad Asad	heavens and the earth has bestowed these [miraculous signs] from on high, as a means of insight [for thee]; ¹²³ and, verily, O Pharaoh, [since thou hast chosen to reject them;] I think that thou art utterly lost!"
Rashad Khalifa	17:102 He said, "You know full well that no one can manifest these except, obviously, the Lord of the heavens and the earth. I think that you, Pharaoh, are doomed."
Shabbir Ahmed	17:102 Answered Moses, "You know well that no one but the Lord of the heavens and the earth has revealed these eye-opening messages and, certainly, O Pharaoh! I think that you are utterly lost."
Transliteration	17:102 Qala laqad AAalimta m a anzalah aola-i ill a rabbu a Issamawatiwaal-ardi basa-ira wa-innee laa <u>th</u> unnukaya firAAawnu mathboora <u>n</u>
A	17:102 قال لقد علمت ما انزل هولاء الا رب السموت والارض بصائر وانى لاظنك يفرعون مثيرا
Edip-Layth	17:103 So he wanted to entice them out of the land. But We drowned him and all those with him.
The Monotheist Group	17:103 So he wanted to entice them out of the land. But We drowned him and all those with him.
Muhammad Asad	17:103 And then Pharaoh resolved to wipe them off [the face of] the earth - whereupon We caused him and all who were with him to drown [in the sea]. ¹²⁴
Rashad Khalifa	17:103 When he pursued them, as he chased them out of the land, we drowned him, together with those who sided with him, all of them.
Shabbir Ahmed	17:103 Pharaoh resolved to wipe off Moses and his followers from the face of the earth. But We drowned him and those with him, all together.
Transliteration	17:103 Faarada an yastafizzahum mina al-ar <u>d</u> ifaaghraqnahu waman maAAahu jameeAAa <u>n</u>
A	17:103 فاراد ان يستفززهم من الارض فاغرقنه ومن معه جميعا
Edip-Layth	<i>Relating Back to the Beginning of the Chapter</i> 17:104 We said after him to the Children of Israel: "Dwell in the land, then, when the time of the second promise comes, We will bring you all together as a mixed crowd." ¹⁸
The Monotheist Group	17:104 And We said after him to the Children of Israel: "Dwell in the land, then, when the time of the second promise comes, We will bring you all together as a mixed crowd."
Muhammad Asad	17:104 And after that We said unto the children of Israel: "Dwell now securely on earth - but [remember that] when the promise of the Last Day shall come to pass, We will bring you forth as [parts of] a motley crowd!" ¹²⁵
Rashad Khalifa	17:104 And we said to the Children of Israel afterwards, "Go live into this land. When the final prophecy comes to pass, we will summon you all in one group."
Shabbir Ahmed	17:104 After that We said to the Children of Israel, "Dwell now securely on earth but remember that when the last promise comes to pass, We shall bring you as a crowd gathered out of various communities." ⁴⁶
Transliteration	17:104 Waqulna min baAAadihi libanee isr a-eelaoskunoo al-ar da fa-i <u>th</u> a j aa waAAadu al-akhiratiji/na bikum lafeefa <u>n</u>

A	17:104 وقلنا من بعده لبنى اسرئيل اسكنوا الارض فاذا جاء وعد الءاخرة جننا بكم لفيفا
Edip-Layth	17:105 It is with truth that We have sent it down, and with truth it came down. We have not sent you except as a bearer of good news and a warner.
The Monotheist Group	17:105 And it is with truth that We have sent it down, and with truth it came down. And We have not sent you except as a bearer of good news and a warner.
Muhammad Asad	17:105 AND AS a guide towards the truth ¹²⁶ have We bestowed this [revelation] from on high; with this [very] truth has it come down [unto thee, O Prophet]: ¹²⁷ for We have sent thee but as a herald of glad tidings and a warner,
Rashad Khalifa	<i>The Quran Released Slowly To Facilitate Memorization</i> 17:105 Truthfully, we sent it down, and with the truth it came down. We did not send you except as a bearer of good news, as well as a warner.
Shabbir Ahmed	17:105 Certainly, We have sent it down, and with the truth it has come down (to you O Prophet!) For, We have sent you as a bearer of glad tidings and as a warner.
Transliteration	17:105 Wabialḥaqqi anzaln ḥuwabialḥaqqi nazala wam a arsaln aka illamubashshiran wanaṭṭheeran
A	17:105 وبالحق انزلنه وبالحق نزل وما ارسلنك الا مبشرا ونذيرا
Edip-Layth	17:106 A Quran/Recitation that We have separated, so that you may relate it to the people over time; and We have brought it down gradually.
The Monotheist Group	17:106 And a compilation that We have separated, so that you may relate it to the people over time; and We have brought it down gradually.
Muhammad Asad	17:106 [bearing] a discourse which We have gradually unfolded, ¹²⁸ so that thou might read it out to mankind by stages, seeing that We have bestowed it from on high step by step, as [one] revelation. ¹²⁹
Rashad Khalifa	17:106 A Quran that we have released slowly, in order for you to read it to the people over a long period, although we sent it down all at once.
Shabbir Ahmed	17:106 With the Qur'an which We have gradually unfolded, so that you might convey it to mankind by stages. Indeed, We have sent it down step by step, as one revelation.
Transliteration	17:106 Waqur-ānan farāqn ḥulitaqraahu AAal a a Innāsi AAal amukthin wanazzalnḥu tanzeelan
A	17:106 وقرءانا فرقنه لتقرءه على الناس على مكث ونزلنه تنزيلا
Edip-Layth	17:107 Say, "Acknowledge it or do not acknowledge. Those who have been given the knowledge before it, when it is recited to them, they fall to their chins prostrating.
The Monotheist Group	17:107 Say: "Believe in it or do not believe in it. Those who have been given the knowledge before it, when it is recited to them, they fall to their chins prostrating."
Muhammad Asad	17:107 Say: "Believe in it or do not believe." Behold, those who are already ¹³⁰ endowed with [innate] knowledge fall down upon their faces in prostration as soon as this [divine writ] is conveyed unto them,

Rashad Khalifa	17:107 Proclaim, "Believe in it, or do not believe in it." Those who possess knowledge from the previous scriptures, when it is recited to them, they fall down to their chins, prostrating.
Shabbir Ahmed	17:107 Say, "Believe in it or do not believe in it." Those who possess knowledge from the previous scriptures, when it is recited to them, they fall down to their chins, prostrating." ⁴⁷
Transliteration	17:107 Qul aminoo bihi aw latu/minoo inna allatheena ootoo alAAailma min qablihi ithayutla AAalayhim yakhiroona lil-a th qanisujjada ⁿ
A	17:107 قل ءامنوا به او لا تومنوا ان الذين اوتوا العلم من قبله اذا يتلى عليهم يخرون للاذقان سجدا
Edip-Layth	17:108 They say, "Praise be to our Lord. Truly, the promise of our Lord was fulfilled."
The Monotheist Group	17:108 And they say: "Praise be to our Lord. Truly, the promise of our Lord was fulfilled."
Muhammad Asad	17:108 and say, "Limitless in His glory is our Sustainer! Verily, our Sustainer's promise has been fulfilled!" ¹³¹
Rashad Khalifa	17:108 They say, "Glory be to our Lord. This fulfills our Lord's prophecy."
Shabbir Ahmed	17:108 They say, "glory be to our Lord. Surely, the promise of our Lord has been fulfilled."
Transliteration	17:108 Wayaqooloona subhana rabbinain kana waAAadu rabbina lamafAAoolan
A	17:108 ويقولون سبحن ربنا ان كان وعد ربنا لمفعولا
Edip-Layth	17:109 They fall upon their chins crying, and it increases them in humility.
The Monotheist Group	17:109 And they fall upon their chins crying, and it increases them in humility.
Muhammad Asad	17:109 And so they fall down upon their faces, weeping, and [their consciousness of God's grace] increases their humility.
Rashad Khalifa	17:109 They fall down on their chins, prostrating and weeping, for it augments their reverence.
Shabbir Ahmed	17:109 And so they fall down on their chins, weeping, and increasing in humility.
Transliteration	17:109 Wayakhiroona lil-a th qaniyabkoona wayazeeduhum khushooAAan
A	17:109 ويخرون للاذقان ييكون ويزيدهم خشوعا
Edip-Layth	17:110 Say, "Call on God or call on the Gracious. Whichever it is you call on, to Him are the best names." Do not be loud/public in your contact prayer, nor quiet/private; but seek a path in between. ¹⁹
The Monotheist Group	17:110 Say: "Call on God or call on the Almighty. Whichever it is you call on, for to Him are the best names." And do not be too loud in making your communion, nor too quite; but seek a path in between.
Muhammad Asad	17:110 Say: "Invoke God, or invoke the Most Gracious: by whichever name you invoke Him, [He is always the One-for] His are all the attributes of perfection. ¹³² And [pray unto Him; yet] be not too loud in thy prayer nor speak it in too low a voice, but follow a way in-between;

	<i>Tone of the Contact Prayers (Salat)</i>
Rashad Khalifa	17:110 Say, "Call Him GOD, or call Him the Most Gracious; whichever name you use, to Him belongs the best names." You shall not utter your Contact Prayers (Salat) too loudly, nor secretly; use a moderate tone.
Shabbir Ahmed	17:110 Say, "Call upon God, or call upon the Beneficent: By whatever name you call upon Him, to Him belongs the best names and attributes of perfection. And do not be too loud in your call to the Divine System, nor speak in a voice too low, but follow a way between.
Transliteration	17:110 Quli odAAoo Allaha awi odAAoo a Irrahmanaayyan ma tadAAoo falahu al-asmao alhusnawala tajhar bi salatika wala tukh afitbiha wa ibtaghi bayna thalika sabeelan
A	17:110 قل ادعوا الله او ادعوا الرحمن ايا ما تدعوا فله الاسماء الحسنی ولا تجهر بصلاتك ولا تخافت بها وابتغ بين ذلك سبيلا
Edip-Layth	17:111 Say, "Praise is to God, who has not taken a son, nor does He have a partner in sovereignty, nor does He have an ally out of weakness." Glorify Him greatly.
The Monotheist Group	17:111 And say: "Praise be to God who has not taken a son, nor does He have a partner in sovereignty, nor does He have an ally out of weakness." And glorify Him greatly.
Muhammad Asad	17:111 and say: "All praise is due to God, who begets no offspring, ¹³³ and has no partner in His dominion, and has no weakness, and therefore no need of any aid" ¹³⁴ -and [thus] extol His limitless greatness.
Rashad Khalifa	17:111 And proclaim: "Praise be to GOD, who has never begotten a son, nor does He have a partner in His kingship, nor does He need any ally out of weakness," and magnify Him constantly.
Shabbir Ahmed	17:111 And say, "All praise is due to God Who never begot a son, nor does He have a partner in His Kingdom, nor does He need any ally out of weakness." Therefore, extol His greatness with all magnificence. ⁴⁸
Transliteration	17:111 Waquli alhamdu lillahi alla theelam yattakhi th waladan walam yakun lahu shareekun feealmulki walam yakun lahu waliyyun mina a lththulliwakabbirhu takbeeran
A	17:111 وقل الحمد لله الذى لم يتخذ ولدا ولم يكن له شريك فى الملك ولم يكن له ولى من الدن وكبره تكبيرا

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End Notes

Edip-Layth - End Note 1 (17:1)

Hadith books contain many hearsay stories on this issue. See [30:1](#)

Edip-Layth - End Note 2 (17:13)

All our intentions, words, and actions are recorded in a record. We will be impeached by this record on the Day of Judgment. See [57:22](#).

Edip-Layth - End Note 3 (17:15)

This verse confirms the Biblical verse Ezekiel [18:20](#). However, the Bible also contains verses claiming collective punishment: Exodus [20:5](#); Lamentations [5:7](#); Psalms [109:9-10](#).

Edip-Layth - End Note 4 (17:31)

The Arabic word we translated as "children" is aWLaD (plural of WaLaD) and it literally means "those who are born." The story of pagans killing their daughters by burying them alive years after they were born is a mythology. They were simply practicing infanticide, that is, they would murder their daughters as soon as they learned their sexes. For abortion, see [46:15](#).

Edip-Layth - End Note 5 (17:36)

This verse instructs us to use both our reason and senses to examine all the information we receive. It warns us against blindly following a religious teaching or political ideology and asks us to be iconoclasts. It warns us not to be hypnotized by the charisma of leaders nor by the social conventions. A society comprised of individuals that value rational and empirical inquiry will never become the victim of religious fanaticism, tragedies brought by charismatic politicians. A religion or sect that glorifies ignorance and gullibility can be very dangerous for its followers and others. As the Physicist Steven Weinberg once put profoundly, "With or without religion, you would have good people doing good things, and evil people doing evil things. But for good people to do evil things, that takes religion." See [6:74-83](#). The following advice is attributed to Buddha. We are not quoting this because we consider his name to be an authority, nor because we are sure that it is uttered or written by a man called Buddha; but because it articulates a profound fact: "Do not put faith in traditions, even though they have been accepted for long generations and in many countries. Do not believe a thing because many repeat it. Do not accept a thing on the authority of one or another of the sages of old, nor on the ground of statements as found in the books. Never believe anything because probability is in its favor. Do not believe in that which you yourselves have imagined, thinking that a god has inspired it. Believe nothing merely on the authority of the teachers or the priests. After examination, believe that which you have tested for yourself and found reasonable, which is in conformity with your well being and that of others'." Interestingly, this is the summary of many verses in the Quran! If the above wise statements were indeed made by Buddha, then he would be the first one who would reject the allegiance of the so-called Buddhists. The Biblical, "Know the truth, and the truth will set you free!" (John [3:24](#)), is a powerful statement against idolatry and ignorance. St. Paul and his followers, such as Tertullian and many other church leaders turned the wisdom preached by Jesus into bigotry and dogmatism that considered philosophy and philosophers the enemy. Most faithful of religions nod positively at Voltaire's depiction of their understanding: "The truths of religion are never so well understood as by those who have lost the power of reasoning." If I really want to name myself with suffixes such as an ist, ite, or an, then I should call myself Truthist, Truthite, or Truthian! Or, maybe just, Godist, Godite, Godian! The Quran repeatedly advises us to use our intellect, to reason, to be open-minded, to be the seekers of truth, to be philosophers, to be critical thinkers, and not to be the followers of our wishful thinking or a particular crowd. For instance, see [2:170](#), 171, 242, 269; [3:118](#), 190; [6:74-83](#); [7:169](#); [8:22](#); [10:42](#), 100; [11:51](#); [12:2](#), 111; [13:4](#), 19; [16:67](#); [21:10](#), 67; [23:80](#); [24:61](#); [29:63](#); [30:28](#); [38:29](#); [39:9](#), 18, 21; [40:54](#); [59:14](#). See also [6:110](#).

Edip-Layth - End Note 6 (17:39)

The followers of hadith and sunna claim that Muhammad was given both the Quran and Wisdom, the

latter being delivered in hadith books. For those who know the nature of hadith collections, this is clearly not a wise statement. The verse expressly states that the Wisdom is not separate from the Quran; it is in the Quran. We cannot divorce the Quran from wisdom and make a mockery of "wisdom" by using it to sanctify contradictory hearsay accounts and medieval culture. Besides, the fabricators of hadith were not "wise" enough to name their fabrications "Wisdom," since they picked a wrong word, hadith, which is negatively treated by the Quran when it is used for any other utterance besides the Quran ([6:112-116](#); [33:38](#)). Furthermore, one of the attributes of the Quran is hakym, which means "wise." See [9:31](#); [17:46](#); [18:26](#); [36:1](#); [42:21](#).

Edip-Layth - End Note 7 (17:46)

Those who do not acknowledge the hereafter with certainty will not understand the Quran, and they will claim that the Quran is difficult or even impossible to understand on its own. See [54:17,22,32](#), and 40. Traditional translations and commentaries somehow separate the word Quran" from the adjective (wahdahu = alone, only) that follows it. They translate it as "Lord alone in the Quran." Though there are many verses emphasizing God's oneness (see [39:45](#)), this verse could be understood as another one emphasizing that message. However, this could be only a secondary meaning of this particular verse, since the adjective wahdehu is used not after the word Rab (Lord) but after the word Quran. In Arabic if one wants to say 'Quran alone,' the only way of saying it is "Quranun wahdahu." The mathematical structure of the Quran too confirms our translation. For instance, the word wahdahu is used for God in [7:70](#); [39:45](#); [40:12,84](#) and [60:4](#). If we add these numbers we get 361, or 19x19. However, if we add [17:46](#), where the word wahdahu is used for the Quran, the total is not in harmony with the great mathematical system.

Edip-Layth - End Note 8 (17:55)

The Creator and Master of prophets and messengers has given each special qualities and skills. It is not up to us to put them in a competition that ultimately produces fancy lies and idols. See [2:285](#).

Edip-Layth - End Note 9 (17:59)

Traditional translations render the meaning of "Ma" as a relative pronoun rather than a negative particle, "What stopped us from sending." The traditional translation implies that God initially sent signs/miracles to convert people and had an intention to send more signs but He is now disappointed to learn that His signs did not work as expected. Such an implication contradicts the attributes of God detailed in the Quran. Besides, we are repeatedly reminded that the purpose of sending signs/miracles has never been to make people acknowledge the message, but to support the open-minded people in their rational inquiries. The traditional translation also contradicts other verses of the Quran that remind us that messengers were supported by signs/miracles. Muhammad was not given a sign similar to previous messengers, but was rather given a unique sign, the Quran, a perpetual sign for every generation until the end of the world. See [29:51](#). Also, see [7:73-77](#); [26:155](#); [54:27](#); [91:13](#).

Edip-Layth - End Note 10 (17:60)

This might be a reference to Muhammad's journey to receive revelation ([17:1](#) and [53:1-18](#)). The diabolically poisonous tree, zaqqum, grows inside hell ([37:62-66](#)) and we are informed that it will confuse and expose the hypocrites as unappreciative people since they cannot understand that the hellfire is a metaphor. With their shallow literal understanding, they solidify their dogmatic fanaticism by scoffing at the Quran, "How can a tree grow in the middle of fire?" God uses examples with multiple purposes, thereby guiding those who are appreciative and misleading those who have already made their minds and chosen the wrong path ([2:26](#); [3:7](#); [17:82](#); [74:31](#)). No wonder, the Quran is a mercy and reminder for those who wish to take heed ([6:157](#); [7:203](#); [12:111](#); [17:82](#); [29:51](#); [31:3](#); [45:20](#)).

Edip-Layth - End Note 11 (17:65)

The most efficient weapon against Satan is la ilaha illa allah, that there is no god but the one God. See [15:40](#).

Edip-Layth - End Note 12 (17:66)

Water, with its unique chemical and physical properties, is crucial for life. For instance, the maximum density of water being at +4 Celsius degrees, in other words, its expansion in solid form, prevents oceans from freezing from the bottom up. Thus, oceans, with their diverse organisms, function as giant livers cleaning the air in the atmosphere.

Edip-Layth - End Note 13 (17:76)

Indeed, soon after being forced to emigrate to Yathrib, Muhammad and his followers would return to their hometown Mecca, in peace, without bloodshed.

Edip-Layth - End Note 14 (17:78)

The time for evening (esha) prayer starts from the declining of the sun in the horizon and lasts until the darkness of the night. The Quran contains sufficient details about the sala prayer. See [24:58](#); [11:1124](#); [38:32](#).

Edip-Layth - End Note 15 (17:82)

The meaning of this verse has been distorted by clerics so that they could write, package, and sell verses of the Quran as amulets, drugs, aspirin, or band-aids. The placebo effect was enough to keep the market, and Muslim masses started considering the ink and paper where the Quran written as totems. The Quran is not a drug, but a prescription for universal salvation and eternal happiness, including this world. See [10:57](#).

Edip-Layth - End Note 16 (17:85)

Influenced by the Christian scholars who were influenced by Greek mythology, the word ruh is commonly mistranslated as "soul." In the Quranic terminology, ruh means divine information and commandments. The thing that disconnects from our body or quits functioning during sleep or death is not ruh but nafs, that is, personality and consciousness ([39:42](#)). The Quran refers to the angel that delivers the divine revelation as Jibreel or Ruh-ul Quds, meaning "Holy Revelation" or "Holy Spirit" ([6:102](#)). God endowed the human species with a program called consciousness and personality via a special revelation ([15:29](#); [38:72](#); [33:9](#)). We can reform or restore our innate program if it is infected by viruses of ignorance, indulgence in sins, or self-inflicted abuses, by re-installing the program called ruh. The ruh in revelation revives those who have lost the function of the ruh in their genetic makeup ([6:122](#); [8:24](#)). See [15:29](#). Charlatan psychics or so-called mediums cannot bring the nafs (person) that is uploaded to God's master record, back to the world. Communication with the person of the dead is a third-rate fraud and it haunts the gullible who take the pretender serious. Is it possible to record or transfer the unique neural connections and memories recorded in a brain throughout its life into another organic or inorganic medium, such as a computer disk? In other words, can we one day isolate the information recorded in the brain in terms of a holographic network of connections from its biological material and then transfer, preserve and duplicate it as data? Considering the speed of technological advances, this possibility might even become a probability. The atheists who scoff at God's promise of resurrection by asking, "How can rotten bones be revived?" might learn this lesson in their labs: that with the biological death everything is not lost, and humans and everything in the universe are no more than "bundles of information," and information is not dependent on a particular organic medium; its transferable and theoretically eternal. However, looking at history, it is a safe bet that instead of regretting their bigotry, and acknowledging their Lord who declared this fact millennia ago, they will continue their opposition, doubts, and arrogant attitudes. Of course, this self- deception will end one day ([10:24](#)). See [15:29](#).

Edip-Layth - End Note 17 (17:88)

See [29:50-51](#); [74:1-56](#).

Edip-Layth - End Note 18 (17:104)

Compared to their small population, the Jewish influence is immense in its global platform, financially, politically and culturally. Disproportional to their population, Jews have exhibited astonishing examples in both good and bad, in both success and blunder, and they have enjoyed a vivid presence in world politics for millennia. This explains why the Quran mentions them so frequently both in negative (3:71; 4:46; 5:78-82; 5:60-65; 7:166) and positive terms (2:47,62; 3:33; 5:20). After being subjected to genocide and atrocious tortures by European fascist forces, Jews were scattered around the world as immigrants. Yet, they did not disappear from the global scene or take centuries to recover, as many other nations would do. A prophecy of the Old Testament, Deuteronomy 30:4-20 was fulfilled. Not surprisingly, with the help of the major powers of the time, they were able to establish their own independent state in 1948, soon after their almost utter annihilation; a state not in Germany, but in their historical land, which has once again become the focal point of a global conflict, stirring the world by showcasing human aggression, greed, hatred, cruelty, racism, and terror. As it seems, some are determined to use any means possible to get the promised lands of their ancestors (Genesis 12:1-3; Deuteronomy 1:6-8; 30:4-5; Joshua 1:1-5), while disregarding the warnings and conditions related to the promise (Joshua 1:6-7; Deuteronomy 16:18-20; 30:15-20; 31:16-17). A question regarding the promised land: since Arabs too are the children of Abraham, why aren't they considered to be the subject of this Biblical promise? If the Bible discriminated against the children of Ishmael, then what was their crime?

Edip-Layth - End Note 19 (17:110)

The word ism comes from the root SMY and means "attribute, quality." Regardless of the language, all beautiful attributes may be used for God (the god). Divine attributes do not necessarily define or describe God in an objective sense, but define and describe our relationship with our Creator and the mutual expectations. The word allah (the god) is a contraction of al (the) and elah (god). The Quran uses the word elah (god) in many verses for allah (the god) in the proper context. For instance, in the last chapter of the Quran, God is referred to as "lord of the people." The famous Quranic declaration la ilaha illa allah, therefore, can be translated into English as "there is no god but the god". See 7:180, 26:198; 41:44. The Quran is correcting the tone of the recitation and manner of the sala prayer performed by Meccan polytheists. Despite this verse reminding us of a moderate tone of voice and moderate display of prayer, the followers of hadith and sunna, like their ancestors, either pray loudly (night time) or quietly (day time). Some even use prayer as political demonstration. This verse simply reminds us not to be ashamed of our prostration before God, nor use it as a means of showing off.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (17:1)

The above short reference to the Prophet's mystic experience of the "Night Journey" (al-isra') to Jerusalem and the subsequent "Ascension" (mi'raj) to heaven is fully discussed in Appendix IV at the end of this work. - "The Inviolable House of Worship" (al-masjid al-haram is one of the designations given in the Qur'an to the Temple of the Ka`bah, the prototype of which owed its origin to Abraham (see surah 2, note 102) and was "the first Temple set up for mankind" (3: %), i.e., the first ever built for the worship of the One God. "The Remote [lit., "farthest"] House of Worship", on the other hand, denotes the ancient Temple of Solomon-or, rather, its site - which symbolizes here the long line of Hebrew prophets who preceded the advent of Muhammad and are alluded to by the phrase "the environs of which We had blessed". The juxtaposition of these two sacred temples is meant to show that the Qur'an does not inaugurate a "new" religion but represents a continuation and the ultimate development of the same divine message, which was preached by the prophets of old.

Muhammad Asad - End Note 2 (17:1)

Although the term ayah is most frequently used in the Qur'an in the sense of "[divine] message", we must remember that, primarily, it denotes "a sign [or "token"] by which a thing is known" (Qamus). As defined by Raghīb, it signifies any perceivable phenomenon (irrespective of whether it is apparent to

the senses or only to the intellect) connected with a thing that is not, by itself, similarly perceivable: in brief, a "symbol". Hence, the expression min ayatina may be suitably rendered as "some of Our symbols", i.e., insight, through symbols, into some of the ultimate truths.

Muhammad Asad - End Note 3 (17:2)

The conjunctive particle "And" which introduces this verse is meant to show that the mystic Night Journey - and, by implication, the subsequent Ascension as well - were experiences of the same high order of divine grace as the revelation bestowed upon Moses. The Qur'an mentions in [4:164](#) that "God spoke His word unto Moses", i.e., directly (takliman); see also [7:143-144](#), and especially verse 144, in which God says to Moses, "I have raised thee above all people ... by virtue of My speaking [unto thee]". A similar directness of experience is alluded to in the opening words of this surah, "Limitless in His glory is He who transported His servant (Muhammad) by night ... so that We might show him some of Our symbols" (see note 2 above; also, Appendix IV). Apart from this, the reference, in this and many other places in the Qur'an, to the religious history of the Hebrews is due to the fact that the revelations granted to their prophets represent the earliest formulation of monotheism, which makes it ideologically important for its later development.

Muhammad Asad - End Note 4 (17:2)

The term wakil denotes "one who is entrusted with the management of (another person's) affairs", or "is responsible for [another person's] conduct". When applied to God, it is sometimes used in the sense of "guardian" (e.g., in [3:173](#)), or "defender" (e.g., in [4:109](#)), or-in combination with the phrase `ala kulli shay'in (as, e.g., in [6:102](#) or [11:12](#)) -in the sense of "the One who has everything in His care". In the present instance (as well as in [39:62](#)) the term evidently alludes to God's exclusive power to determine the fate of any created being or thing.

Muhammad Asad - End Note 5 (17:4)

Lit., "in the revelation" - here evidently used in the generic sense of the word, and probably applying to predictions contained in the Torah (Leviticus xxvi, 14-39 and Deuteronomy xxviii, 15-68) as well as the prophecies of Isaiah, Jeremiah, John and Jesus.

Muhammad Asad - End Note 6 (17:4)

Since both the Bible and the Qur'an mention that the children of Israel rebelled against the law of God on many occasions, there is every reason to assume that the expression "twice" (marratayn) does not refer to two single instances but, rather, to two distinct, extended periods of their history.

Muhammad Asad - End Note 7 (17:5)

The term `ibad, rendered by me above as "bondmen", denotes every kind of "created beings" (in this case, obviously human beings) inasmuch as all of them are, willingly or unwillingly, subservient to God's will (cf. [13:15](#) and the corresponding note 33). It is probable that the phrase "Our bondmen of terrible prowess in war" relates to the Assyrians who overran Palestine in the seventh century B.C. and caused the disappearance of the greater part of the Hebrew nation (the ten "lost tribes"), and to the Babylonians who, about one hundred years later, destroyed Solomon's Temple and carried off the remainder of the children of Israel into captivity, or to both, thus comprising all these events within one "period" (see foregoing note).-God's "sending" tribulations upon reprobate sinners is here, as elsewhere in the Qur'an, a metonym for the natural law of cause and effect to which, in the long run, the life of man-and particularly the corporate life of nations and communities -is subject.

Muhammad Asad - End Note 8 (17:6)

Lit., "We gave back to you the turn against them" - apparently a reference to the return of the Jews from the Babylonian captivity in the last quarter of the sixth century B.C., the partial re-establishment of their state, and the building of a new temple in the place of the one that had been destroyed.

Muhammad Asad - End Note 9 (17:7)

Lit., "to bring evil to your faces". Inasmuch as the face is the most prominent and expressive part of the human body, it is often used as a metonym for one's whole being; hence, the "evil done to one's face" is synonymous with "utter disgrace". Most probably, this passage relates to the destruction of the Second Temple and of Jewish statehood by Titus in the year 70 of the Christian era.

Muhammad Asad - End Note 10 (17:9)

I.e., conformable to ethical rectitude and beneficial to man's individual and social life. Thus, after showing that sinning is synonymous with denying the truth, the discourse returns to the fundamental theme of the Qur'an, already alluded to in verse 2 of this surah: namely, the statement that God always offers guidance to man through the revelations which He bestows upon His prophets.

Muhammad Asad - End Note 11 (17:11)

This, to my mind, is the meaning of the conjunctive particle *wa* in the above context.

Muhammad Asad - End Note 12 (17:11)

Cf. 2:216-"it may well be that you hate a thing the while it is good for you, and it may well be that you love a thing the while it is bad for you: and God knows, whereas you do not know": in other words, divine guidance is the only objective criterion as to what is good and what is bad.

Muhammad Asad - End Note 13 (17:12)

Regarding the primary meaning of the term *ayah*, see note 2 above. In the present context, the expression *ayatayn* ("two symbols") refers - as the subsequent clause shows - to the symbols of spiritual darkness and light.

Muhammad Asad - End Note 14 (17:12)

I.e., the message of the Qur'an, which is meant to lead man out of spiritual ignorance and error into the light of faith and reason.

Muhammad Asad - End Note 15 (17:12)

Lit., "the count (*`adad*) of years". Since, as the *Qamus* points out, this phrase denotes also "the years of [a person's] life, which he counts", it obviously implies here a call to spiritual self-criticism in view of the ephemeral nature of one's worldly life.

Muhammad Asad - End Note 16 (17:12)

Le., everything that man may be in need of in the domain of ethics and religion.

Muhammad Asad - End Note 17 (17:13)

The word *ta'ir* literally signifies a "bird" or, more properly, a "flying creature". Since the pre-Islamic Arabs often endeavoured to establish a good or bad omen and, in general, to foretell the future from the manner and direction in which birds would fly, the term *ta'ir* came to be tropically used in the sense of "fortune", both good and evil, or "destiny". (See in this connection surah 3, note 37, and surah 7, note 95.) It should, however, be borne in mind that the Qur'anic concept of "destiny" relates not so much to the external circumstances of and events in man's life as, rather, to the direction which this life takes in result of one's moral choices: in other words, it relates to man's spiritual fate-and this, in its turn, depends-as the Qur'an so often points out-on a person's inclinations, attitudes and conscious

actions (including self-restraint from morally bad actions or, alternatively, a deliberate omission of good actions). Hence, man's spiritual fate depends on him-self and is inseparably linked with the whole tenor of his personality; and since it is God who has made man responsible for his behaviour on earth, He speaks of Himself as having "tied every human being's destiny to his neck".

Muhammad Asad - End Note 18 (17:14)

The "record" and the subsequent "account" represent man's total comprehension, on Judgment Day, of all his past life (Razi). This allegory occurs in the Qur'an in many formulations, e.g., in [37:19](#) or [39:68](#), and perhaps most incisively in [50:22](#) "now We have lifted from thee thy veil, and sharp is thy sight today!"

Muhammad Asad - End Note 19 (17:15)

See [6:164](#), [35:18](#) and [39:7](#), as well as the corresponding notes; also [53:38](#), which represents the earliest Qur'anic statement of this fundamental principle of ethics.

Muhammad Asad - End Note 20 (17:15)

Sc., "so that they might fully understand the meaning of right and wrong": cf. [6:131-132](#) and the corresponding note 117, as well as [29:59](#) (which, in the chronology of revelation, immediately precedes the present surah!).

Muhammad Asad - End Note 21 (17:16)

Lit., "Our command", i.e., to mend their ways. The term qaryah (ht., "town") denotes usually - though not always - a "community" or "people of a community".

Muhammad Asad - End Note 22 (17:16)

Le., to the exclusion of all moral considerations. (por the above rendering of the expression mutraf, see surah 11, note 147.) The people referred to here are those who, by virtue of their wealth and social position, embody the real leadership of their community and are, therefore, morally responsible for the behaviour of their followers.

Muhammad Asad - End Note 23 (17:18)

lit., "We assign [or "shall assign"] hell to him".

Muhammad Asad - End Note 24 (17:19)

Since caring and striving for the good of the hereafter presupposes belief in God and in man's responsibility before Him, it is obvious that the term "believer" relates, in this context, to a cognition of God's absolute oneness and uniqueness as well as to a willing acceptance of the guidance offered to man through prophetic revelation. - In the original, the whole preceding sentence has the singular form ("he who cares ... and strives ... and is a believer"); but in view of the next clause, which is expressed in the plural, it is preferable to render these pronouns, agreeably with Arabic usage, uniformly in the plural.

Muhammad Asad - End Note 25 (17:21)

Lit., "greater in degrees and greater in the bestowal of bounty (tafdilan)" - but since the latter term obviously comprises, in this instance, the concept of "merit" as well, a composite rendering would seem to be indicated.

Muhammad Asad - End Note 26 (17:23)

Whereas God is the real, ultimate cause of man's coming to life, his parents are its outward, immediate cause: and so the preceding call to God is followed by the injunction to honour and cherish one's parents. Beyond this, the whole of the present passage - up to and including verse 39- is meant to show that kindness and just dealings between man and man are an integral part of the concept of "striving for the good of the life to come"

Muhammad Asad - End Note 27 (17:23)

In Arabic, uff - a word or sound indicative of contempt, dislike or disgust.

Muhammad Asad - End Note 28 (17:24)

Lit., "lower for them the wing of humility, out of tenderness (rahmah)" = a metonymical expression evocative of a bird that lovingly spreads its wings over its offspring in the nest.

Muhammad Asad - End Note 29 (17:25)

This interpolation gives the meaning of the above elliptic sentence (Tabari, Baghawi Zamakhshari, Razi).

Muhammad Asad - End Note 30 (17:26)

In this instance, "his due" evidently refers to the loving consideration due to one's relatives (Zamakhshari and Razi); those of them who are in a state of want are included in the subsequent mention of "the needy" (al-miskin).

Muhammad Asad - End Note 31 (17:26)

Regarding this expression, see surah 2, note 145.

Muhammad Asad - End Note 32 (17:26)

Lit., "with [utter] squandering" (tabdhiran), i.e., senselessly and to no good purpose. It is to be borne in mind that the term tabdhir does not relate to the quantity but, rather, to the purpose of one's spending. Thus, Ibn `Abbas and Ibn Mas'ud (both of them quoted by Tabari) defined tabdhir as "spending without a righteous purpose" or "in a frivolous (batil) cause": and Mujahid is reported (ibid.) to have said, "If a man were to spend all that he possesses in a righteous cause, it could not be termed squandering; but if he spends even a small amount in a frivolous cause, it is squandering."

Muhammad Asad - End Note 33 (17:27)

Since squandering - in the sense explained in the preceding note - implies an utter lack of gratitude for the gift of sustenance bestowed by God upon man, the squanderers are described as being "of the ilk [lit., "brethren"] of the satans". Regarding the deeper meaning of the terms "satans" and "satanic", see surah 15, note 16.

Muhammad Asad - End Note 34 (17:28)

Le., "because thou art thyself in want, and therefore unable to help others".

Muhammad Asad - End Note 35 (17:29)

A metaphor signifying miserliness and, in particular, unwillingness to help others (cf. a similar

expression in [5:64](#)).

Muhammad Asad - End Note 36 (17:31)

Historically, this may be a reference to the pre-Islamic Arabian custom of burying unwanted female children alive (see note 4 on [81:8-9](#)), as well as to the occasional-though much rarer-sacrifices of male children to some of their gods (see Zamakhshari 's comments on [6:137](#)). Beyond this, however, the above prohibition has a timeless validity inasmuch as it relates also to abortions undertaken "for fear of poverty", i.e., on purely economic grounds.

Muhammad Asad - End Note 37 (17:32)

Lit., "do not come near adultery", thus intensifying the prohibition. It is to be noted that the term zina signifies all sexual intercourse between a man and a woman who are not husband and wife, irrespective of whether either of them is married to another partner or not; hence, it denotes both "adultery" and "fornication" in the English senses of these terms.

Muhammad Asad - End Note 38 (17:33)

Le., in the execution of a legal sentence or in a just war (see [2:190](#) and the corresponding note 167), or in individual; legitimate self-defence.

Muhammad Asad - End Note 39 (17:33)

This refers to the legal punishment for homicide, termed qisas ("just retribution") and explained in [2:178](#) and the corresponding notes. In the present context, the term wall ("protector" or "defender of [one's] rights") is usually taken to mean the heir or next of kin of the victim; Zamakhshari, however, observes that it may also apply to the government (as-sultan): an interpretation which is obviously based on the concept of the government as the "protector" or "defender of the rights" of all its citizens. As regards the expression qutila mazluman ("slain wrongfully"), it is obvious that it refers only to cases of wilful homicide, since the concept of zulm applies in the Qur'an exclusively to intentional and never to accidental wrongdoing.

Muhammad Asad - End Note 40 (17:33)

Thus, the defender of the victim's rights (in this case, a court of justice) is not only not entitled to impose a capital sentence on any but the actual murderer or murderers, but may also, if the case warrants it, concede mitigating circumstances and refrain from capital punishment altogether.

Muhammad Asad - End Note 41 (17:33)

I.e., he is avenged in this world by the retribution exacted from his murderer, and in the life to come, blessed by the special grace which God bestows on all who have been slain without any legal or moral justification (Razi). Some of the commentators, however, relate the pronoun "he" to the defender of the victim's rights, respectively, to the latter's heir or next of kin, and explain the above phrase as meaning "he is sufficiently helped by the law of just retribution (qisas) and should not, therefore, demand any punishment in excess of what is equitable".

Muhammad Asad - End Note 42 (17:34)

See surah 6, note 149.

Muhammad Asad - End Note 43 (17:34)

Lit., "every promise shall be asked about" or "investigated".

Muhammad Asad - End Note 44 (17:35)

Lit., "straight" (mustaqim)-a term which in the Qur'an has invariably a spiritual or moral connotation. Hence, as in the similar phrase in [6:152](#), the above injunction applies not merely to commercial transactions but to all dealings between man and man.

Muhammad Asad - End Note 45 (17:36)

Or: "do not follow [or "pursue"] anything...", etc. This would seem to relate to groundless assertions about events or people (and hence to slander or false testimony), to statements based on guesswork unsupported by evidence, or to interfering in social situations which one is unable to evaluate correctly.

Muhammad Asad - End Note 46 (17:38)

According to some commentators, this condemnation refers to what has been mentioned in the preceding two verses; more probably, however, it extends to the subject-matter of all the prohibitions - whether enunciated as such or merely implied - in verses 22-37.

Muhammad Asad - End Note 47 (17:39)

Or: "which thy Sustainer has revealed to thee". It is to be noted that the noun hikmah, usually signifying "wisdom", is derived from the verb hakama ("he prevented" or "restrained [him or it]", i.e., from acting in an undesirable manner). Hence, the primary meaning of hikmah is "that which prevents one from evil or ignorant behaviour" (cf. Lane 11, 617); in its positive sense, it signifies "[conscious] insight into that which is most excellent" (Lisan al-`Arab, Taj al-'Arus). Inasmuch as this term refers here, in particular, to what is "odious in God's sight", it implies moral discrimination (or "the knowledge of right and wrong") on the part of men; and this, in its turn, presupposes the existence of an absolute, God-willed standard of moral values.

Muhammad Asad - End Note 48 (17:39)

Since there is no basis for an acceptance of absolute moral values - i.e., values that are independent of time and social circumstances-without a belief in God and His ultimate judgment, the passage ends, as it began. with a call to a cognition of God's oneness and uniqueness.

Muhammad Asad - End Note 49 (17:40)

Lit., "and taken unto Himself, out of the angels, females": an allusion to the pre-Islamic Arabian belief that the angels - conceived of as a kind of female sub-deities - were God's "daughters", and this despite the pagan Arabs' contempt for female offspring (cf. [16:57-59](#) and the corresponding notes). In its wider implication, this rhetorical question is meant to bring out the absurdity of the supposition that God's divinity could be projected into, or shared by, any other being (cf. [6:100-101](#)).

Muhammad Asad - End Note 50 (17:42)

The term `arsh (lit., "throne" or, more properly, "seat of power") is used in the Qur'an to denote God's absolute sway over all that exists; hence, the expression dhu 'l-arsh may be suitably rendered as "He who is enthroned in His almightiness". Beyond this, the commentators are not entirely agreed as to the purport of the above sentence. Some take it to mean that "had there been other deities apart from God, they would endeavour to deprive Him of some or all of His power, and would thus create chaos in the universe". Others-and most prominently among them Tabari and Ibn Kathir - have a far better, though somewhat more complicated explanation to offer. Starting from the legitimate assumption that those who believe in the existence of other deities or divine powers apart from God regard them as no more than mediators between man and Him, the argument runs thus: If those alleged divine or semi-divine "mediators" would really exist, then it is obvious that, being no more than mediators, even they would have to recognize Him as the Supreme Being - which would amount to admitting that they have no power of their own but are, in the last resort, entirely dependent on and subject to Him: and this

unavoidable conclusion implies a negation of any divinity in those imaginary "mediators". This being so, is it not far more reasonable for man to turn directly to God, who is almighty, all-seeing, all-hearing, and has therefore no need of any mediator?

Muhammad Asad - End Note 51 (17:43)

See surah 6, note 88.

Muhammad Asad - End Note 52 (17:44)

For an explanation of this expression, see surah 2, note 20.

Muhammad Asad - End Note 53 (17:44)

Le., although everything in creation bears witness to the existence of a conscious Creative Will, man is only too often blind and deaf to this overwhelming evidence of God's ever-present almightiness.

Muhammad Asad - End Note 54 (17:45)

This passage connects with verse 41 above.

Muhammad Asad - End Note 55 (17:46)

Cf. [6:25](#). See also [2:7](#) and the corresponding note.

Muhammad Asad - End Note 56 (17:46)

Lit., "whenever thou dost mention in the Qur'an thy Sustainer alone".

Muhammad Asad - End Note 57 (17:47)

I.e., to find fault with the message of the Qur'an.

Muhammad Asad - End Note 58 (17:51)

Lit., "or any created matter which, in your hearts, appears yet more difficult" - i.e., even less susceptible of having or receiving life.

Muhammad Asad - End Note 59 (17:52)

Man's life on earth will appear to him "but as a little while" in comparison with the unlimited duration of the life in the hereafter (Tabari, Zamakhshari). A further implication is that man's concept of "time" is earthbound and, hence, has no meaning in the context of ultimate reality. The preceding reference to the erstwhile deniers of the possibility of resurrection as "answering God's call by praising Him" implies that as soon as they are resurrected they will become fully aware of His existence and almightiness.

Muhammad Asad - End Note 60 (17:53)

Cf. [16:125](#) (and the corresponding note 149) as well as [29:46](#).

Muhammad Asad - End Note 61 (17:53)

Lit., "Satan stirs up discord between them".

Muhammad Asad - End Note 62 (17:54)

For my rendering of the term wakil, in this context, as "one who has the power to determine the fate [of another being]", see note 4 on verse 2 of this surah. An alternative, equally acceptable rendering of the above phrase would be, "We have not sent thee charged with responsibility for their conduct."

Muhammad Asad - End Note 63 (17:55)

This seems to be an allusion to the role of Muhammad as the Last Prophet (Zamakhshari, Baydawi): despite his personal inability to "determine the fate" of the people to whom he conveyed God's message, that message is destined to remain alive forever.

Muhammad Asad - End Note 64 (17:55)

I.e., just as David's "book of divine wisdom" (the Psalms) had outlived the glory of his earthly kingdom, so will Muhammad's message, the Qur'an, outlive all the changing fortunes of his followers.

Muhammad Asad - End Note 65 (17:56)

Sc., "to those who believe in the existence of any divine power apart from God".

Muhammad Asad - End Note 66 (17:56)

As the sequence shows, this relates to the worship of saints or angels.

Muhammad Asad - End Note 67 (17:56)

I.e., to transfer it onto themselves: obviously an allusion to the Christian doctrine of "vicarious atonement".

Muhammad Asad - End Note 68 (17:57)

I.e., the greatest of the prophets, as well as the angels.

Muhammad Asad - End Note 69 (17:58)

I.e., since everything in this world is ephemeral and bound to perish, man ought to be conscious of the life to come.

Muhammad Asad - End Note 70 (17:58)

Lit., "in the decree" -i.e., for His creation. in accordance with the immutable laws which God has laid down

Muhammad Asad - End Note 71 (17:59)

This highly elliptic sentence has a fundamental bearing on the purport of the Qur'an as a whole. In many places the Qur'an stresses the fact that the Prophet Muhammad, despite his being the last and greatest of God's apostles, was not empowered to perform miracles similar to those with which the earlier prophets are said to have reinforced their verbal messages. His only miracle was and is the Qur'an itself - a message perfect in its lucidity and ethical comprehensiveness, destined for all times and all stages of human development, addressed not merely to the feelings but also to the minds of men, open to everyone, whatever his race or social environment, and bound to remain unchanged forever. Since the earlier prophets invariably appealed to their own community and their own time alone, their teachings were, of necessity, circumscribed by the social and intellectual conditions of that

particular community and time; and since the people to whom they addressed themselves had not yet reached the stage of independent thinking, those prophets stood in need of symbolic portents or miracles (see surah 6, note 94) in order to make the people concerned realize the inner truth of their mission. The message of the Qur'an, on the other hand, was revealed at a time when mankind (and, in particular, that part of it which inhabited the regions marked by the earlier, Judaeo-Christian religious development) had reached a degree of maturity which henceforth enabled it to grasp an ideology as such without the aid of those persuasive portents and miraculous demonstrations which in the past, as the above verse points out, only too often gave rise to new, grave misconceptions.

Muhammad Asad - End Note 72 (17:59)

See the second paragraph of [7:73](#) and the corresponding note 57. Although there is absolutely no indication in the Qur'an that the she-camel referred to was of miraculous origin, it was meant to be a test for the people of Thamud (cf. [54:27](#)), and thus a "light-giving portent" (mubsirah).

Muhammad Asad - End Note 73 (17:60)

The vision (ru'ya) mentioned here is the Prophet's experience of the Ascension, preceded by the Night Journey (see Appendix IV). Inasmuch as this experience was and is open to most conflicting interpretations and, hence, may give rise to doubts regarding its objective reality, it becomes-as stated in the sequence-"a trial for men": the weak of faith and the superficial are shaken in their belief in Muhammad's veracity and, thus, in his prophethood; whereas those who firmly believe in God see in it an extraordinary evidence of the spiritual grace which He bestows on His chosen ones, and are, therefore, strengthened in their faith in the message of the Qur'an.

Muhammad Asad - End Note 74 (17:60)

As regards "the tree cursed in this Qur'an", there is no doubt that it is the "tree of deadly fruit" (shajarat az-zaqqum) spoken of in [37:62](#) ff. and [44:43](#) ff. as one of the manifestations of hell (see [37:62-63](#) and the corresponding notes 22 and 23, the latter of which explains why this "tree" has become "a trial for men"). In the above context it is described as "cursed" because it obviously symbolizes hell itself. The reason why only "hell"-and no other manifestation of the hereafter-is specifically alluded to here becomes evident in the subsequent statement that it is meant to convey a warning.

Muhammad Asad - End Note 75 (17:61)

For an explanation of the allegory of Adam and the angels, see [2:30-34](#), [7:11-18](#) and [15:26-41](#), as well as the corresponding notes. In the present instance, as in Al-A'raf and Al-Hijr, the accent is on the contempt of Iblis for Adam (which is obviously a metonym for the whole human race): hence, this passage apparently connects with the end of verse 53 above-"verily, Satan is man's open foe!" The stress on man's dignity - expressed in God's commandment to the angels to "prostrate themselves before Adam" - links this allegory with verses 70-72.

Muhammad Asad - End Note 76 (17:62)

Cf. [7:16-17](#). The verb hanaka denotes, literally, "he put a rope around the lower jaw (hanak) [of a horse]", i.e., in order to lead it; hence, the form ihtanaka means "he made [another being] follow him submissively" or "obey him blindly".

Muhammad Asad - End Note 77 (17:64)

This is an idiomatically established metaphor, signifying "with all thy might".

Muhammad Asad - End Note 78 (17:64)

An allusion to possessions acquired by sinful means or spent on sinful purposes, and to the begetting of children through fornication or adultery. (It must, however, be pointed out that in the ethics and the canon law of Islam no moral stigma and no legal disability whatever attaches to the child thus begotten.)

Muhammad Asad - End Note 79 (17:64)

Cf. [4:120](#) and the corresponding note 142.

Muhammad Asad - End Note 80 (17:65)

I.e., "thou shalt have no real power over them", as brought out in [14:22](#) and [15:42](#).

Muhammad Asad - End Note 81 (17:68)

Lit., "a storm-wind that raises stones" (Taj al-'Arus, art. hasaba).

Muhammad Asad - End Note 82 (17:69)

Lit., "therein".

Muhammad Asad - End Note 83 (17:70)

I.e., by bestowing upon them the faculty of conceptual thinking (cf. [2:31](#) and the corresponding note 23), which makes them superior in this respect to all other animate beings, and even to the angels. By stressing here this unique distinction of man, the present passage connects with, and continues the theme of, verse 61 above.

Muhammad Asad - End Note 84 (17:71)

Thus Razi interprets the phrase nad'u kulla unasin bi-imamihim (lit., "We shall summon all human beings by [mentioning] their leaders" or "guides"). In his opinion, the expression imam (lit., "leader" or "guide") has in this context an abstract connotation, signifying the conscious disposition, good or bad, which governs a person's behaviour and provides the motives for his deeds. This interpretation is most convincing, and particularly so in view of the fundamental hadith quoted in my note 32 on [53:39](#).

Muhammad Asad - End Note 85 (17:71)

A symbolic image, often used in the Qur'an, denoting an acknowledgement of righteousness in the spiritual sense, just as the "left hand" indicates its opposite (cf. [69:19](#) and 25, as well as [7:84](#)

Muhammad Asad - End Note 86 (17:71)

This last clause obviously applies to both the righteous rendering of fatil, see surah 4, note 67.)

Muhammad Asad - End Note 87 (17:72)

Cf. [20:124-125](#). This passage shows that man's life in the hereafter is not merely conditioned by the manner of his life on earth, but is also an organic extension of the latter, manifested in a natural development and intensification of previously-existing tendencies.

Muhammad Asad - End Note 88 (17:73)

This relates to an offer of "compromise" made by the pagan Quraysh: they demanded of the Prophet that he give some sort of recognition to their tribal deities and attribute this recognition to God; in

return, they promised to recognize him as a prophet and to make him their leader. Naturally, the Prophet rejected this offer.

Muhammad Asad - End Note 89 (17:74)

The implication is that the Prophet's deep faith made it impossible for him to consider anything of this kind.

Muhammad Asad - End Note 90 (17:75)

I.e., "for having gone astray despite the revelation bestowed on thee by God, and for having, by thy example, led thy followers astray as well". The purport of the above passage goes, however, beyond the historical event or events to which it relates: it expresses the idea that any conscious offence against a fundamental truth is an unforgivable sin.

Muhammad Asad - End Note 91 (17:76)

It must be borne in mind that this is a Meccan surah, revealed at a time when the persecution, both physical and moral, which the Prophet and his followers had to suffer at the hands of the pagan Quraysh reached the peak of its intensity.

Muhammad Asad - End Note 92 (17:76)

Lit., "after thee".

Muhammad Asad - End Note 93 (17:76)

This prophecy was fulfilled a little over two years later, in the month of Ramadan, 2 H., when those same leaders of the Quraysh were killed in the battle of Badr.

Muhammad Asad - End Note 94 (17:77)

I.e., the people who drove them away were invariably punished with destruction.

Muhammad Asad - End Note 95 (17:78)

As is evidenced by the practice (sunnah) of the Prophet, this verse fully circumscribes the five daily prayers laid down in Islam as obligatory for every adult man and woman: at dawn (fajr), shortly after the sun passes its zenith (zuhr), in the middle of the afternoon (`asr), immediately after sunset (maghrib), and after the night has fully set in (`isha'). Although parts of the Qur'an should be recited in every prayer, the early morning prayer is metonymically singled out as the "recitation (Qur'an) at dawn" because the Prophet, under divine inspiration, used to lengthen his recitation while praying at that time, thus stressing the special significance of this particular prayer. (See next note.)

Muhammad Asad - End Note 96 (17:78)

Most of the classical commentators take this to mean "witnessed by the angels of night as well as those of day", since dawn is the time between night and day. Razi, however, is of the opinion that the "witness" to which the Qur'an refers here is the spark of God-given illumination in man's own soul-the heightening of his inner perception at the time when the darkness and stillness of night begins to give way to the life-giving light of day, so that prayer becomes a means of attaining to deeper insight into the realm of spiritual truths and, thus, of achieving communion with all that is holy.

Muhammad Asad - End Note 97 (17:79)

Lit., "as a deed beyond that which is incumbent on thee" (nafilatan laka)-i.e., in addition to the five obligatory prayers. Hence, the above is not an injunction but a recommendation, although the Prophet himself invariably spent the greater part of the night in prayer.

Muhammad Asad - End Note 98 (17:82)

By "evildoers" are meant people who, out of self-conceit or an excessive "love of this world"; reject out of hand any suggestion of divine guidance-and, with it, any belief in the existence of absolute moral values -and in the end, as the sequence shows, fall prey to spiritual nihilism.

Muhammad Asad - End Note 99 (17:83)

Cf. [11:9-10](#) and the corresponding notes.

Muhammad Asad - End Note 100 (17:84)

Lit., "as to who is best guided on a path".

Muhammad Asad - End Note 101 (17:85)

For this interpretation of the term ruh, see surah 16, note 2. Some commentators are of the opinion that it refers here, specifically, to the revelation of the Qur'an; others understand by it the "soul", in particular the soul of man. This latter interpretation is, however, unconvincing inasmuch as the preceding as well as the subsequent verses relate explicitly to the Qur'an and, hence, to the phenomenon of divine revelation.

Muhammad Asad - End Note 102 (17:86)

Lit., "to be thy guardian against [or "before"] Us"-i.e., "to provide thee with other means of guidance": an allusion to the fact that divine guidance is the only source of ethics in the absolute sense of this word. The "taking away" of revelation denotes its alienation from the hearts and the memory of men, as well as its disappearance in written form.

Muhammad Asad - End Note 103 (17:88)

See Appendix III.

Muhammad Asad - End Note 104 (17:89)

According to Raghib, the noun mathal (lit., "similitude", "parable" or "example") is here more or less synonymous with wasf ("description by means of a comparison", i.e., "definition"). In its broadest sense, this term signifies "a lesson".

Muhammad Asad - End Note 105 (17:89)

Le., they are unwilling to accept any idea which runs counter to their own, blasphemous inclinations.

Muhammad Asad - End Note 106 (17:90)

I.e., like Moses (cf. [2:60](#)).

Muhammad Asad - End Note 107 (17:91)

This seems to be a derisory allusion to the allegory of paradise so often mentioned in the Qur'an.

Muhammad Asad - End Note 108 (17:92)

Lit., "claimed": possibly a reference to the warning expressed in [34:9](#), which was revealed somewhat earlier than the present surah.

Muhammad Asad - End Note 109 (17:93)

A reply to this demand of the unbelievers is found in verse 7 of Al-An'am, revealed according to Suyuti -shortly after the present surah. But the allusion to, this and the preceding "conditions" is not merely historical: it illustrates a widely prevalent, psychologically contradictory attitude of mind -a strange mixture of prima-facie scepticism and primitive credulity which makes belief in a prophetic message dependent on the prophet's "performing miracles" (cf. [6:37](#) and 109 and [7:203](#)). Since the only miracle granted by God to Muhammad is the Qur'an itself (see the first part of verse 59 of this surah, as well as note 71 above), he is bidden, in the next passage, to declare that these demands are irrelevant and, by implication, frivolous.

Muhammad Asad - End Note 110 (17:93)

I.e., "miracles are in the power of God alone" (cf. [6:109](#) and the corresponding note 94).

Muhammad Asad - End Note 111 (17:94)

Lit., "save that they said". The verb qala (as also the noun qawl) is often used tropically in the sense of holding or asserting an opinion or a belief; in the above case it obviously implies a conceptual objection.

Muhammad Asad - End Note 112 (17:97)

The phrase "for them" is meant, I believe, to stress the individual character of the suffering allegorized in the Qur'an as a "blazing flame" (sa'ir). For a further discussion of this terminology and its philosophical implications, see Appendix I.

Muhammad Asad - End Note 113 (17:98)

Implying that this denial of God's power to resurrect the dead (mentioned in exactly the same phrasing in verse 49 of this surah) is equivalent to a denial of His almightiness and, hence, of His Being-all of which is characterized by the words "blind and deaf and dumb" in the preceding verse.

Muhammad Asad - End Note 114 (17:99)

Lit., "to create the like of them" -i.e., to resurrect them individually, each of them having the same identity (or "likeness") which he or she had before death.

Muhammad Asad - End Note 115 (17:99)

Lit., "a term (ajal) for them". Since ajal denotes, primarily, "a specified term [at which something falls due]", it obviously relates here to the inescapable fact of resurrection.

Muhammad Asad - End Note 116 (17:99)

See notes 98 and 105 above.

Muhammad Asad - End Note 117 (17:100)

Lit., "grace" (rahmah).

Muhammad Asad - End Note 118 (17:100)

I.e., since man is, by his very nature, dependent on material possessions, he instinctively tries to hold on to them; God, on the other hand, is self-sufficient and, therefore, above all need of placing any limits on His bestowal of bounty (hence my interpolation). This implied reference to God's grace and bounty is necessitated by the emphasis, in the preceding as well as in the subsequent passages, on the fact that He has never ceased to guide man, through His prophets, towards the good life.

Muhammad Asad - End Note 119 (17:101)

Some of the commentators assume that this is an allusion to the miracles performed by Moses, while others (relying on a Tradition quoted in the compilations of Nasa'i, Ibn Hanbal, Bayhaqi, Ibn Majah and Tabarani) see in it a reference to nine specific commandments or ethical principles, the foremost of them being a stress on God's oneness and uniqueness. In my opinion, however, the number "nine" may be no more than a metonym for "several", just as the numbers "seven" and "seventy" are often used in classical Arabic to denote "several" or "many"

Muhammad Asad - End Note 120 (17:101)

I.e., of the present time. The whole phrase has this meaning: "Ask them about what the Qur'an tells us in this respect, and they will be bound to confirm it on the basis of their own scriptures." This "confirmation" apparently relates to what is said in verse 104, explaining why the story of Moses and Pharaoh has been mentioned in the present context. (The story as such appears in greater detail in [7:103-137](#) and [20:49-79](#).)

Muhammad Asad - End Note 121 (17:101)

Cf. [7:105](#)-"let the children of Israel go with me!"

Muhammad Asad - End Note 122 (17:101)

Or: "that thou art bewitched". However, my rendering is based on Tabari's interpretation of the passive participle mashur, which I consider preferable in view of the subsequent reference to the miraculous signs granted by God to Moses.

Muhammad Asad - End Note 123 (17:102)

See surah 6, note 94.

Muhammad Asad - End Note 124 (17:103)

See Surah 7, note 100.

Muhammad Asad - End Note 125 (17:104)

According to Razi, the expression laff denotes a human crowd composed of innumerable heterogeneous elements, good and bad, strong and weak, fortunate and unfortunate: in short, it characterizes mankind in all its aspects. It is obviously used here to refute, once again, the idea that the children of Israel are a "chosen people" by virtue of their Abrahamic descent and, therefore, a priori and invariably destined for God's grace. The Qur'an rejects this claim by stating that on Resurrection Day all mankind will be judged, and none will have a privileged position.

Muhammad Asad - End Note 126 (17:105)

Lit., "with truth" or "in truth".

Muhammad Asad - End Note 127 (17:105)

I.e., it has come down to man, through the Prophet, without any alteration, omission or addition.

Muhammad Asad - End Note 128 (17:106)

Lit., "which We have divided into [consecutive] parts" or, according to some authorities (quoted by Razi), "set forth with clarity". The rendering adopted by me allows for both these meanings.

Muhammad Asad - End Note 129 (17:106)

The above verse alludes both to the historical fact that the process of the revelation of the Qur'an was gradual, extending over the twenty-three years of the Prophet's ministry, and to the fact that it is nevertheless one integral whole and can, therefore, be properly understood only if it is considered in its entirety - that is to say, if each of its passages is read in the light of all the other passages which it contains. (See also [20:114](#) and the corresponding note 101.)

Muhammad Asad - End Note 130 (17:107)

Lit., "before it"-i.e., before the Qur'an as such has come within their ken.

Muhammad Asad - End Note 131 (17:108)

This may be an allusion to the many Biblical predictions of the advent of the Prophet Muhammad, especially to Deuteronomy xviii, 15 and 18 (cf. surah 2, note 33). In its wider sense, however, the "fulfilment of God's promise" relates to His bestowal of a definitive revelation, the Qur'an, henceforth destined to guide man at all stages of his spiritual, cultural and social development.

Muhammad Asad - End Note 132 (17:110)

For an explanation of the expression al-asma' al-husna (lit., "the most perfect [or "most goodly"] names"), see surah 7, note 145. The epithet ar-rahman -rendered by me throughout as "the Most Gracious" -has an intensive significance, denoting the unconditional, all-embracing quality and exercise of grace and mercy, and is applied exclusively to God, "who has willed upon Himself the law of grace and mercy" ([6:12](#) and 54).

Muhammad Asad - End Note 133 (17:111)

Lit., "who has not taken unto Himself for "begotten"] a son" - i.e., who is free of the imperfection inherent in the concept of begetting a child as an extension of one's own being. Since this statement not merely refutes the Christian doctrine of Jesus as "the son of God" but, beyond that, stresses the logical impossibility of connecting such a concept with God, the clause is best rendered in the present tense, and the noun walad in its primary sense of "offspring", which applies to a child of either sex.

Muhammad Asad - End Note 134 (17:111)

Lit., "and has no protector [to aid Him] on ,account of any [supposed] weakness [on His per)".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (17:1)

[20:23](#). Signs that the Divine System will begin to prevail from there

Shabbir Ahmed - End Note 2 (17:7)

The Roman General Titus invaded Jerusalem in 70 CE. His armies entered the Temple and destroyed everything they conquered completely, just as the Babylonians had done before

Shabbir Ahmed - End Note 3 (17:12)

[6:97](#), [10:5](#). Reckon every day, month and year to see what you have gained and lost in your self-development

Shabbir Ahmed - End Note 4 (17:15)

The Eternal messenger now is the Book of God

Shabbir Ahmed - End Note 5 (17:16)

And the leaders and the public are left blaming one another. [7:38](#), [10:28](#), [14:21](#), [16:86](#)

Shabbir Ahmed - End Note 6 (17:18)

[2:200](#), [11:15-16](#)

Shabbir Ahmed - End Note 7 (17:19)

[2:201](#)

Shabbir Ahmed - End Note 8 (17:20)

[42:20](#)

Shabbir Ahmed - End Note 9 (17:23)

[36:68](#)

Shabbir Ahmed - End Note 10 (17:25)

Saaleh = He who contributes to the society = Who does acts of social welfare = Helps people = Restores balance. Ghafarah = Helmet and armor = Guarding against deterioration = Protection = Forgiveness. Awwabeen = Those who take corrective action = Who return to the right road

Shabbir Ahmed - End Note 11 (17:26)

[2:261](#), [6:141](#). Squanderers cannot be charitable

Shabbir Ahmed - End Note 12 (17:30)

Manyyasha = According to His laws = Common but erroneous translation, 'whom He pleases'. God has appointed laws for affluence and poverty in societies. In the Divine System every individual will get fair return for his labor. [53:39](#)

Shabbir Ahmed - End Note 13 (17:31)

Killing children = Slaying them = Depriving them of proper education and training = Rearing children

callously. The Divine System will take responsibility of all your needs. [9:111](#), [20:118](#)

Shabbir Ahmed - End Note 14 (17:33)

[2:178](#), [5:32](#), [6:152](#), [42:40](#)

Shabbir Ahmed - End Note 15 (17:35)

[81:1-3](#)

Shabbir Ahmed - End Note 16 (17:36)

[32:9](#), [45:23](#), [46:26](#). And so, the insane and the disabled will have their incapacities taken into account in a court of law

Shabbir Ahmed - End Note 17 (17:37)

Your body language speaks louder than words. [3:187](#), [31:19](#), [40:75](#)

Shabbir Ahmed - End Note 18 (17:39)

[2:269](#)

Shabbir Ahmed - End Note 19 (17:40)

[16:57](#)

Shabbir Ahmed - End Note 20 (17:41)

Blind following, arrogance, preconceived notions disable reason. [4:88](#)

Shabbir Ahmed - End Note 21 (17:45)

[17:41](#). Disbelievers in the eternal life remain preoccupied with the glitter of this world, a mental barrier to understanding

Shabbir Ahmed - End Note 22 (17:46)

They wish to hear about other deities and false 'authorities'

Shabbir Ahmed - End Note 23 (17:47)

It is unfortunate that under the influence of fabricated traditions, most Muslims even today believe that a Jewish magician successfully cast a spell of 'magic' on the exalted prophet! Traditions and Ahadith that clash with the Qur'an, were obviously contrived by non-Muslims in the guise of 'Imams'

Shabbir Ahmed - End Note 24 (17:55)

The Psalms, as well as a kingdom that was matchless in its times. [21:79](#), [34:10](#), [38:19-20](#). All prophets were one in purpose, so we make no distinction between them. [2:62](#), [2:136](#), [2:253](#)

Shabbir Ahmed - End Note 25 (17:59)

[7:73](#), [11:89](#), [26:141](#), [27:45](#). Thamud killed the visible sign of the she-camel and incurred heavy

retribution

Shabbir Ahmed - End Note 26 (17:60)

Vision: Mankind will become one community again. Division: [7:19](#), [14:26](#), [15:39](#), [17:60](#), [37:65](#), [38:82](#), [44:44](#)

Shabbir Ahmed - End Note 27 (17:61)

[2:30-39](#), [7:11-14](#), [15:27-41](#)

Shabbir Ahmed - End Note 28 (17:65)

[15:40-42](#)

Shabbir Ahmed - End Note 29 (17:69)

Life is too short and too unpredictable to postpone for tomorrow the good you can do today

Shabbir Ahmed - End Note 30 (17:72)

Individuals and nations that are blind of reason live in misery in this world, and no amount of wishful thinking will take them to success

Shabbir Ahmed - End Note 31 (17:73)

They want the prophet to make compromises in return for accepting him as the King of Arabia - compromises like authorizing the worship of their false deities as well and taking back human equality. [17:46](#)

Shabbir Ahmed - End Note 32 (17:74)

[10:15](#), [11:113](#), [68:9](#)

Shabbir Ahmed - End Note 33 (17:77)

[6:34](#), [6:115](#), [10:64](#), [17:77](#), [18:27](#), [33:38](#), [33:62](#), [35:43](#), [40:85](#), [48:23](#)

Shabbir Ahmed - End Note 34 (17:78)

[42:38](#)

Shabbir Ahmed - End Note 35 (17:79)

Maqaam-am-Mahmooda = Praiseworthy station that will be obvious to the friend and foe alike

Shabbir Ahmed - End Note 36 (17:82)

Zaalimeen in this context = Oppressors = Those who displace the Qur'an from its rightful position of authority

Shabbir Ahmed - End Note 37 (17:83)

[41:51](#)

Shabbir Ahmed - End Note 38 (17:85)

Rooh = 'Spirit' = 'Soul' = Revelation = Divine Energy = Angel of revelation. 'Spirit' and 'Soul' are non-Qur'anic terms. Only for their popular use, I have tried to describe them according to my best ability. Nafs (meaning Self) in the Qur'an comes closest to these two terms

Shabbir Ahmed - End Note 39 (17:87)

[6:116](#), [15:19](#), [87:6-7](#)

Shabbir Ahmed - End Note 40 (17:88)

[2:23](#), [10:38](#), [11:13](#)

Shabbir Ahmed - End Note 41 (17:89)

[17:41](#)

Shabbir Ahmed - End Note 42 (17:92)

[26:187](#), [6:35](#)

Shabbir Ahmed - End Note 43 (17:95)

[43:60](#)

Shabbir Ahmed - End Note 44 (17:96)

The outcome through His laws will prove who is right

Shabbir Ahmed - End Note 45 (17:101)

[2:83](#), [7:133](#), [27:12](#)

Shabbir Ahmed - End Note 46 (17:104)

The first two promises: [17:5](#), [17:7](#), [7:157](#)

Shabbir Ahmed - End Note 47 (17:107)

Zaqan = Chin, and not face

Shabbir Ahmed - End Note 48 (17:111)

Establish His Supremacy on earth with all magnificence, as it is in the entire Universe. [9:33](#), [74:3](#)

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 2 (17:13)

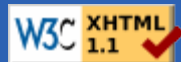
Your life is already recorded, as if on a video tape, from birth to death. This same record will be made

accessible to us upon resurrection.[57:22](#) &Appendix 14..

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 18:1 Praise be to God who sent down the book to His servant, and He did not allow any flaw in it.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 18:1 Praise be to God who sent down the Scripture to His servant, and He did not make in it any crookedness.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 18:1 ALL PRAISE is due to God, who has bestowed. this divine writ from on high upon His servant, and has not allowed any deviousness to obscure its meaning: ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 18:1 Praise GOD, who revealed to His servant this scripture, and made it flawless.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 18:1 All beauty and balance in the Universe is the living evidence that God is Praiseworthy. All praise is for God Who has revealed this Book to His servant, and made it flawless.
Transliteration	Bismi All<u>a</u>hi al<u>r</u>rah<u>m</u>ani al<u>r</u>rah<u>e</u>emi 18:1 Al<u>h</u>amdu lill <u>a</u>hi alla <u>t</u>heanzala AAal <u>a</u> AAabdihi alkit <u>a</u>ba walam yajAAal lahuAAiwa<u>j</u>an
A	بسم الله الرحمن الرحيم 18:1 الحمد لله الذي انزل على عبده الكتب ولم يجعل له عوجا

Edip-Layth	18:2 Straightforward; giving warning of the severe punishment from Him; and it gives glad tidings to those who acknowledge and do good works that they will have a fair reward.
The Monotheist Group	18:2 It is valuable, giving warning of the severe punishment from Him; and it gives glad tidings to the believers who do good works, that they will have a fair reward.
Muhammad Asad	18:2 [a divine writ] unerringly straight, meant to warn [the godless] of a severe punishment from Him, and to give unto the believers who do good works the glad tiding that theirs shall be a goodly reward-
Rashad Khalifa	18:2 A perfect (scripture) to warn of severe retribution from Him, and to deliver good news to the believers who lead a righteous life, that they have earned a generous recompense.
Shabbir Ahmed	18:2 A Perfect Book, unerringly straight, meant to warn people of the destructive results of their wrongdoings. And to give good news to those who believe in the message and make reforms in their individual and collective lives, that theirs shall be a generous reward.
Transliteration	18:2 Qayyiman liyun <u>th</u> ira ba/san shadeedanmin ladunhu wayubashshira almu/mineena alla <u>th</u> eenayaAAlaloona a <u>l</u> ssali <u>h</u> ati anna lahum ajran <u>h</u> asan <u>a</u> n
A	18:2 قِيَمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا
Edip-Layth	18:3 In which they will abide eternally.
The Monotheist Group	18:3 In which they will abide eternally.
Muhammad Asad	18:3 [a state of bliss] in which they. shall dwell beyond the count of time.
Rashad Khalifa	18:3 Wherein they abide forever.
Shabbir Ahmed	18:3 A state of bliss in which they shall dwell beyond the count of time.
Transliteration	18:3 Ma <u>k</u> itheena fee <u>h</u> i abada <u>n</u>
A	18:3 مَكْثِينَ فِيْهِ اَبَدًا
Edip-Layth	18:4 To warn those who said, "God has taken a son."
The Monotheist Group	18:4 And to warn those who said: "God has taken a son."
Muhammad Asad	18:4 Furthermore, [this divine writ is meant] to warn all those who assert, "God has taken unto Himself a son."
Rashad Khalifa	18:4 And to warn those who said, "GOD has begotten a son!"
Shabbir Ahmed	18:4 Furthermore, this Divine writ is meant to warn all those who say, "God has taken to Himself a son."
Transliteration	18:4 Wayun <u>th</u> ira alla <u>th</u> een <u>a</u> q <u>a</u> looittak <u>h</u> at <u>h</u> a All <u>a</u> hu walada <u>n</u>
A	18:4 وَيُنْذِرُ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا
Edip-Layth	18:5 They have no knowledge of this, nor do their fathers. Horrendous indeed is the word coming out of their mouths. They are but saying a lie!
The Monotheist Group	18:5 They have no knowledge of this, nor do their fathers. Tremendous indeed is the word coming out of their mouths. They are but saying a lie!

Muhammad Asad	18:5 No knowledge whatever have they of Him, ² and neither had their forefathers: dreadful -is this saying that comes out of their mouths, [and] nothing but falsehood do they utter!
Rashad Khalifa	18:5 They possess no knowledge about this, nor did their parents. What a blasphemy coming out of their mouths! What they utter is a gross lie.
Shabbir Ahmed	18:5 No knowledge whatsoever have they of Him, and neither did their forefathers. An outrageous statement it is that comes out of their mouths, and nothing but falsehood do they utter!
Transliteration	18:5 Ma lahum bihi min AAilmin wal ali-aba-ihim kaburat kalimatan takhruju min afwahihi min yaqooloona illa kathiban
A	18:5 ما لهم به من علم ولا لآبائهم كبرت كلمة تخرج من أفواههم إن يقولون إلا كذبا
Edip-Layth	18:6 Perhaps you will torment yourself in grief over them, because they will not acknowledge this saying at all.
The Monotheist Group	18:6 Perhaps you will torment yourself in grief over them, because they will not believe in this saying at all.
Muhammad Asad	18:6 But wouldst thou, perhaps, ³ torment thyself to death with grief over them if they are not willing to believe in this message? ⁴
Rashad Khalifa	18:6 You may blame yourself on account of their response to this narration, and their disbelieving in it; you may be saddened.
Shabbir Ahmed	18:6 (O Messenger!) Should you (in your compassion) grieve yourself to death if they are not willing to believe in this message?
Transliteration	18:6 FalaAAallaka b akhiAAun nafsaka AAal aatharihim in lam yu/minoo bih atha alhadeethiasafan
A	18:6 فلعلك بخع نفسك على آثرهم إن لم يؤمنوا بهذا الحديث أسفا
Edip-Layth	<i>The End of the World</i> 18:7 We have made what is on earth an adornment for it, so that We will test them as to who is better in deeds.
The Monotheist Group	18:7 We have made what is on Earth an adornment for them, so that We will test them as to who is better in deeds.
Muhammad Asad	18:7 Behold, We have willed that all beauty on earth be a means by which We put men to a test, ⁵ [showing] which of them are best in conduct;
Rashad Khalifa	<i>The End of the World</i> 18:7 We have adorned everything on earth, in order to test them, and thus distinguish those among them who work righteousness.
Shabbir Ahmed	18:7 (God never ordained asceticism for mankind. It was something they had invented 57:27.) We have adorned what is on earth so that We may let them test themselves as to who is best in conduct, and lives a balanced life. ¹
Transliteration	18:7 Inna jaAAaln a m a AAal aal-ardi zeenatan lah a linabluwahum ayyuhum ahsanuAAamalan
A	18:7 انا جعلنا ما على الارض زينة لها لنبلوهم ايهم احسن عملا
Edip-Layth	¹

	18:8 We will then make what is on it a barren wasteland.
The Monotheist Group	18:8 And We will then make what is on it a barren wasteland.
Muhammad Asad	18:8 and, verily, [in time] We shall reduce all that is on it to barren dust!
Rashad Khalifa	18:8 Inevitably, we will wipe out everything on it, leaving it completely barren.
Shabbir Ahmed	18:8 We shall reduce all that is on earth to barren dust!
Transliteration	18:8 Wa-inna lajaAAiloona maAAalayha saAAeedan juruzan
A	18:8 وانا لجعلون ما عليها صعيدا جرزا
<i>Prophetic Numerical Signs Hidden in the Cave</i>	
Edip-Layth	18:9 Did you reckon that the dwellers of the cave and the numerals were of Our wondrous signs? ²
The Monotheist Group	18:9 Did you perceive that the dwellers of the cave and the numbers related were of Our wondrous signs?
Muhammad Asad	18:9 [AND SINCE the life of this world is but a test, ⁶ dost thou [really] think that [the parable of] the Men of the Cave and of [their devotion to] the scriptures could be deemed more wondrous than any [other] of Our messages? ⁷
<i>The Dwellers of the Cave</i>	
Rashad Khalifa	18:9 Why else do you think we are telling you about the people of the cave, and the numbers connected with them? They are among our wondrous signs.
Shabbir Ahmed	18:9 Do you think that the Dwellers of the Cave, the Upholders of Raqeeem (the Inscribed Gospel) were some supernatural beings, more wondrous than Our other signs? ²
Transliteration	18:9 Am hasibta anna as-habaalkahfi waalrraqeemi kanoo min ayatinaAAajaban
A	18:9 ام حسبت ان اصحب الكهف والرقيم كانوا من آياتنا عجا
Edip-Layth	18:10 When the youths hid in the cave, and they said, "Our Lord, bring us a mercy from Yourself, and prepare for us a right direction in our affair!"
The Monotheist Group	18:10 When the youths hid in the cave, and they said: "Our Lord, bring us a mercy from Yourself, and help us in our affair!"
Muhammad Asad	18:10 When those youths took refuge in the cave, they prayed: "O our Sustainer! Bestow on us grace from Thyself, and endow us, whatever our [outward] condition, with consciousness of what is right!" ⁸
Rashad Khalifa	18:10 When the youths took refuge in the cave, they said, "Our Lord, shower us with Your mercy, and bless our affairs with Your guidance."
Shabbir Ahmed	18:10 As they fled for refuge to the Cave (outside Ephesus), they prayed, "Our Lord! Bestow on us grace from Your Presence, and help us conduct our affairs in the right way.
Transliteration	18:10 Ith aw a alfiyatu il aalkahfi faqaloo rabban a atina minladunka ra hmatan wahayyi/ lana min amrinarashadan
A	18:10 اذ اوى الفتية الى الكهف فقالوا ربنا آتتنا من لدنك رحمة وهبى لنا من امرنا رشدا
Edip-Layth	18:11 So We sealed upon their ears in the cave for a number of years.

The Monotheist Group	18:11 So We put forth upon their ears for many years in the cave.
Muhammad Asad	18:11 And thereupon We veiled their ears in the cave ⁹ for many a year,
Rashad Khalifa	18:11 We then sealed their ears in the cave for a predetermined number of years.
Shabbir Ahmed	18:11 And thereupon We veiled their ears in the Cave for some years. ³
Transliteration	18:11 Faḍarabna AAala athanihimfee alkahfi sineena AAadadan
A	18:11 فضربنا على آذانهم فى الكهف سنين عددا
Edip-Layth	18:12 Then We roused them to know which of the two groups would be best at calculating the duration of their stay.
The Monotheist Group	18:12 Then We sent them to know which of the two groups had remained for as long as they stayed.
Muhammad Asad	18:12 and then We awakened Christianity was no longer persecuted and had even become the official religion of the Roman Empire. The ancient coin (dating from the reign of Decius) with which the young man wanted to pay for his purchases immediately aroused curiosity; people began to question the stranger, and the story of the Men of the Cave and their miraculous sleep came to light. them: ¹⁰ [and We did all this] so that We might mark out [to the world] ¹¹ which of the two points of view showed a better comprehension of the time-span during which they had remained in this state. ¹²
Rashad Khalifa	18:12 Then we resurrected them to see which of the two parties could count the duration of their stay therein.
Shabbir Ahmed	18:12 And then We roused them (out of the Cave), in order to test for themselves which of the two parties, (the young men and their friends in town, or their opponents), had made better use of the time. ⁴
Transliteration	18:12 Thumma baAAathn ahum linaAAlama ayyual hizbayni a hsa lim a labithoo amadan
A	18:12 ثم بعثتهم لنعلم اى الحزبين احصى لما لبثوا امدا
Edip-Layth	18:13 We narrate to you their news with truth. They were youths who acknowledged their Lord, and We increased them in guidance.
The Monotheist Group	18:13 We narrate to you their news with truth. They were youths who believed in their Lord, and We increased them in guidance.
Muhammad Asad	18:13 [And now] We shall truly relate to thee their story: ¹³ Behold, they were young men who had attained to faith in their Sustainer: and [so] We deepened their consciousness of the right way ¹⁴
Rashad Khalifa	18:13 We narrate to you their history, truthfully. They were youths who believed in their Lord, and we increased their guidance.
Shabbir Ahmed	18:13 And now (contrary to hearsay) We shall relate to you (O Prophet!) their true history. Indeed, they were young men who truly believed in their Lord and We increased them in guidance.
Transliteration	18:13 Nahnu naqu ssu AAalaykanabaahum bi alhaqqi innahum fityatun amanoobirabbihim wazidnahu hudan

A	18:13 نحن نقص عليك نباهم بالحق انهم فتية ءامنوا بربهم وزدناهم هدى
Edip-Layth	18:14 We made firm their hearts when they stood and said, "Our Lord, the Lord of heavens and earth, we will not call besides Him any god. Had We said so then it would be far astray."
The Monotheist Group	18:14 And We made firm their hearts when they stood and said: "Our Lord, the Lord of heavens and Earth, we will not call besides Him any god. If we have done so then it was in error."
Muhammad Asad	18:14 and endowed their hearts with strength, so that they stood up ¹⁵ and said [to one another]: "Our Sustainer is the Sustainer of the heavens and the earth. Never shall we invoke any deity other than Him: [if we did,] we should indeed have uttered an enormity!
Rashad Khalifa	18:14 We strengthened their hearts when they stood up and proclaimed: "Our only Lord is the Lord of the heavens and the earth. We will never worship any other god beside Him. Otherwise, we would be far astray.
Shabbir Ahmed	18:14 We strengthened their hearts as they took a firm stand and said, "Our only Lord is the Sustainer of the heavens and the earth. Never shall we call upon any 'authority' other than Him. If we did, we would be in enormous schism." ⁵
Transliteration	18:14 Warabaṭna AAalaquloobihim ith qamoo faqaloo rabbunarabbu aIssamawati waal-ardīlan nadAAuwa min doonihi ilāhan laqad qulna ithanshatātan
A	18:14 وربطنا على قلوبهم اذ قاموا فقالوا ربنا رب السموت والارض لن ندعوا من دونه الها لقد قلنا اذا شططا
Edip-Layth	18:15 "Here are our people, they have taken gods besides Him, while they do not come with any clear authority. Who then is more wicked than one who invents lies about God?"
The Monotheist Group	18:15 "Here are our people, they have taken gods besides Him, while they do not come with any clear authority. Who then is more wicked than one who invents lies about God?"
Muhammad Asad	18:15 These people of ours have taken to worshipping [other] deities instead of Him, without being able to ¹⁶ adduce any reasonable evidence in support of their beliefs; ¹⁷ and who could be more wicked than he who invents a lie about God? ¹⁸
Rashad Khalifa	18:15 "Here are our people setting up gods beside Him. If only they could provide any proof to support their stand! Who is more evil than the one who fabricates lies and attributes them to GOD?
Shabbir Ahmed	18:15 "Our people have taken gods other than Him. Why do they not bring forward a clear and convincing evidence in support of what they do? And who does a greater wrong than the one who invents a lie against God?" ⁶
Transliteration	18:15 Haola-i qawmun a ittakha thoomin doonihi alihatan lawl a ya/toona AAalayhim bisultaṇinbayyinin faman athlamu mimmani iftara AAalaAllāhi kathibān
A	18:15 هؤلاء قومنا اتخذوا من دونه ءالهة لولا ياتون عليهم بسلطن بين فمن اظلم ممن افترى على الله كذبا
Edip-Layth	18:16 So when you withdraw from them and what they serve besides God, seek refuge in the cave, and your Lord will distribute His mercy upon you and prepare for your problem a solution. ³

The Monotheist Group	18:16 So when you withdraw from them and what they serve besides God, seek refuge in the cave, and your Lord will distribute His mercy upon you and prepare for your problem a solution.
Muhammad Asad	18:16 Hence, now that you have withdrawn from them and from all that they worship instead of God, take refuge in that cave: God will spread His grace over you, and will endow you - whatever your [outward] condition - with all that your souls may need! ¹⁹
Rashad Khalifa	<i>The Seven Sleepers of Ephesus</i> 18:16 "Since you wish to avoid them, and their worshipping of other than GOD ² , let us take refuge in the cave. May your Lord shower you with His mercy and direct you to the right decision."
Shabbir Ahmed	18:16 (The young men conferred with their friends and among themselves), "Now that you have withdrawn from them and all that they submit to other than God, then seek refuge in the Cave. Your Lord will shower you with His grace, and set your affairs towards ease."
Transliteration	18:16 Wa-i ^{thi} iAAatazaltumoo ^h um wam ^{aya} AAabudoona ill ^a All ^{aha} fa/woo il ^a alka ^h fiyanshur lakum rabbukum min ra ^h matihi wayuhayyi/ lakum minamrikum mirfa ^{qan}
A	18:16 واذا اعتزلتموهم وما يعبدون الا الله فاوا الى الكهف ينشر لكم ربكم من رحمته ويهيئ لكم من امركم مرفقا
Edip-Layth	18:17 You see the sun when it rises, visiting their cave from the right, and when it sets, it touches them from the left, while they are in an enclosure from it. That is from God's signs. Whomever God guides is the guided one, and whomever He misguides, you will not find for him any guiding friend.
The Monotheist Group	18:17 And you see the sun when it rises, it visits their cave from the right, and when it sets, it touches them from the left, while they are in an enclosure from it. That is from God's signs. Whomever God guides is the guided one, and whomever He misguides, you will not find for him any ally to lead.
Muhammad Asad	18:17 And [for many a year] thou might have seen the sun, on its rising, incline away from their cave on the right, and, on its setting, turn aside from them on the left, while they lived on in that spacious chamber, ²⁰ [bearing witness to] this of God's messages: He whom God guides, he alone has found the right way; whereas for him whom He lets go astray thou canst never find any protector who would point out the right way.
Rashad Khalifa	<i>A Guiding Teacher is a Prerequisite</i> 18:17 You could see the sun when it rose coming from the right side of their cave, and when it set, it shone on them from the left, as they slept in the hollow thereof. This is one of GOD's portents. Whomever GOD guides is the truly guided one, and whomever He sends astray, you will not find for him a guiding teacher.
Shabbir Ahmed	18:17 And you would have seen the sun rising on the right side of the Cave, and set, aside from them, on the left while they lived on in that spacious chamber. It is a sign of God that (He arranged for them excellent camouflage and) whom God guides is the rightly guided, and whom He lets go astray (for violating the laws of guidance) for such, you will find no ally to show the right way. ⁷
Transliteration	18:17 Watara ^a lshshamsa i ^{tha} ^{tala} AAattazawaru AAan ka ^h fhihim ^{tha} ta alyameeni wa-i th agharabat taqri ^{du} hum ^{tha} ta a lshshimali ^w ahum fee fajwatin minhu ^{tha} lika min ^{aya} tiAlla ^h i man yahdi All ^{ahu} fahuwa almuhtadi waman yu ^d lilfalan tajida lahu waliyyan murshida ⁿ

A	18:17 وترى الشمس اذا طلعت تزور عن كهفهم ذات اليمين واذا غربت تقرضهم ذات الشمال وهم فى فجوة منه ذلك من ءايت الله من يهد الله فهو المهتد ومن يضلل فلن تجد له وليا مرشدا
Edip-Layth	18:18 You would reckon they are awake while they are asleep. We turn them on the right-side and on the left-side, and their dog has his legs outstretched by the entrance. If you looked upon them you would have run away from them and you would have been filled with fear from them!
The Monotheist Group	18:18 And you would think they are awake while they are asleep. And We turn them on the right-side and on the left-side, and their dog has his legs outstretched in their midst. If you looked upon them you would have run away from them and you would have been filled with terror from them!
Muhammad Asad	18:18 And thou wouldst have thought that they were awake, whereas they lay asleep. And We caused them to turn over repeatedly, now to the right, now to the left; and their dog [lay] on the threshold, its forepaws outstretched. Hadst thou come upon them [unprepared], thou wouldst surely have turned away from them in flight, and wouldst surely have been filled with awe of them.²¹
Rashad Khalifa	18:18 You would think that they were awake, when they were in fact asleep. We turned them to the right side and the left side, while their dog stretched his arms in their midst. Had you looked at them, you would have fled from them, stricken with terror.
Shabbir Ahmed	18:18 You would have thought that they were awake, even when they slept. (They remained alert round the clock.) We made them change their positions right and left, frequently. They had a faithful dog to guard the entrance, with its four paws outstretched (ready to pounce). The whole environment was awe-inspiring. Had you come upon them suddenly, you would have fled away from them in awe.
Transliteration	18:18 Wataḥsabuhum ayq athanwahum ruqoodun wanuqallibuhum thata alyameeni wa thataalshshimali wakalbihum b asitun thiraAAayhibialwaseedi lawi ittalaAAata AAalayhimlawallayta minhum firaran walamuli/ta minhum ruAAb an
A	18:18 وتحسبهم ايقاظا وهم رقود ونقلبهم ذات اليمين وذات الشمال وكلبهم بسط ذراعيه بالوصيد لو اطلعت عليهم لوليت منهم فرارا ولملئت منهم رعبا
Edip-Layth	18:19 Thus We roused them so they would ask themselves. A speaker from amongst them said, "How long have you stayed?" They said, "We stayed a day or part of a day." He said, "Your Lord is surely aware how long you stayed, so send one of you with these money of yours to the city, and let him see which is the tastiest food, and let him come with a provision of it. Let him be courteous and let no one take notice of you."
The Monotheist Group	18:19 And it was thus that We delivered them so they would ask themselves. A speaker from amongst them said: "How long have you stayed?" They said: "We stayed a day or part of a day." He said: "Your Lord is surely aware how long you stayed, so send one of you with these stamped coins of yours to the city, and let him see which is the tastiest food, and let him come with a provision of it. And let him be careful and let no one take notice of you."
Muhammad Asad	18:19 And so, [in the course of time,] We awakened them; ²² and they began to ask one another [as to what had happened to them]. ²³ One of them asked: "How long have you remained thus?" [The others] answered: "We have remained thus a day, or part of a day." ²⁴ Said they [who were endowed with deeper insight]: "Your Sustainer knows best how long you have thus remained. ²⁵ Let, then, one of you go with these silver coins to the town, and let him find out what food is

	purest there, and bring you thereof [some] provisions. But let him behave with great care and by no means make anyone aware of you:
Rashad Khalifa	18:19 When we resurrected them, they asked each other, "How long have you been here?" "We have been here one day or part of the day," they answered. "Your Lord knows best how long we stayed here, so let us send one of us with this money to the city. Let him fetch the cleanest food, and buy some for us. Let him keep a low profile, and attract no attention.
Shabbir Ahmed	18:19 And so, when We caused them to rise (out of the Cave), they began to ask one another (about the next step). One of them asked, "How long have you been here?" "We have been here a day or part of a day!" they answered. Finally they said, "Your Lord knows best how long. (They were so committed to their mission that they hardly noticed how the days and nights went by.) Let one of you go with these silver coins to the town, and look for the best available food, and bring you some provisions. But let him exercise caution, and by no means make anyone aware of you."
Transliteration	18:19 Wakathalika baAAathn ahumliyatasaaloo baynahum q ala q a-ilun minhumkam labithtum q aloo labithn a yawman aw baAA dayawmin q aloo rabbukum aAAalamu bima labithtum faibAAathooahadaku biwariqikum hathihi ila almadeenatifalyanthur ayyuh a azk a taAAamanfalya/tikum birizqin minhu walyatalattaf walayushAAairanna bikum ahadan
A	18:19 وكذلك بعثتهم ليتساءلوا بينهم قال قائل منهم كم لبثتم قالوا لبثنا يوما او بعض يوم قالوا ربكم اعلم بما لبثتم فابعثوا احداكم بورككم هذه الى المدينة فلينظر ايها ازكى طعاما فلياتكم برزق منه وليتلطف ولا يشعروا بكم احدا
Edip-Layth	18:20 "If they discover you, they will stone you or return you to their creed. Then you will never be successful."
The Monotheist Group	18:20 "If they discover you, they will stone you or return you to their creed. Then you will never be successful."
Muhammad Asad	18:20 for, behold, if they should come to know of you, they might stone you to death or force you back to their faith-in which case you would never attain to any good!" ²⁶
Rashad Khalifa	18:20 "If they discover you, they will stone you, or force you to revert to their religion, then you can never succeed."
Shabbir Ahmed	18:20 "If they discover you, they will stone you to death or force you to revert to their religion, then you will never succeed."
Transliteration	18:20 Innahum in ya thharoo AAalaykumyarjumookum aw yuAAeetookum fee millatihim walan tuflihoothan abadan
A	18:20 انهم ان يظهروا عليكم يرموكم او يعيدوكم في ملتهم ولن تفلحوا اذا ابدا
Edip-Layth	18:21 Thus We let them be discovered so that they would know that God's promise is true and that there is no doubt regarding the moment. They argued amongst themselves regarding them, so they said, "Erect a monument for them!" Their Lord is fully aware of them. Those who managed to win the argument said, "We will construct a temple over them." ⁴
The Monotheist Group	18:21 And as such, We revealed their case so that they would know that God's promise is true and that there is no doubt regarding the Hour. They argued amongst themselves regarding them, so they said: "Erect a monument for them!" Their Lord is fully aware of them, those who managed to win the argument said: "We will construct a temple over them."

Muhammad Asad	18:21 AND IN THIS way ²⁷ have We drawn [people's] attention to their story, ²⁸ so that they might know - whenever they debate among themselves as to what happened to those [Men of the Cave] ²⁹ that God's promise [of resurrection] is true, and that there can be no doubt as to [the coming of] the Last Hour. And so, some [people] said: "Erect a building in their memory; ³⁰ God knows best what happened to them." Said they whose opinion prevailed in the end: "Indeed, we must surely raise a house of worship in their memory!"
Rashad Khalifa	<i>Connection With the End of the World</i> 18:21 We caused them to be discovered, to let everyone know that GOD's promise is true, and to remove all doubt concerning the end of the world. The people then disputed among themselves regarding them. Some said, "Let us build a building around them." Their Lord is the best knower about them. Those who prevailed said, "We will build a place of worship around them."⁴
Shabbir Ahmed	18:21 And in this way We caused them to be discovered (when their mission had succeeded), and everyone realized that God's promise is always true. There remained no doubt about the Revolution. (The Dwellers of the Cave were revered by their people as the Divine Order was restored. Time went by and they passed on. The reverence of the people took a turn.) Some people said, "Erect a building in their memory. God knows best their true stature." Others, whose opinion prevailed, said, "Indeed, we must raise a house of worship in their memory." The building in which they would submit to the One True God, a temple of submission (Masjid). ⁸
Transliteration	18:21 Wakathalika aAAatharn aAAalayhim liyaAAalamoo anna waAAda All ahi haqqunwaanna alsaAAata la rayba feeha ithyatanazaAAoona baynahum amraham faqaloo ibnooAAalayhim buny anan rabbuhum aAAlamu bihim q ala allatheenaghalaboo AAala amrihim lanattakhihanna AAalayhimmasjidan
A	18:21 وكذلك اعرنا عليهم ليعلموا ان وعد الله حق وان الساعة لا ريب فيها اذ يتنزعون بينهم امرهم فقالوا ابنوا عليهم بنينا ربهم اعلم بهم قال الذين غلبوا على امرهم لنتخذن عليهم مسجدا
Edip-Layth	18:22 They will say, "Three, the fourth is their dog." They say, "Five, the sixth is their dog," guessing at what they do not know. They say, "Seven, and the eighth is their dog." Say, "My Lord is fully aware of their number, none know them except for a few." So, do not debate in them except with proof, and do not seek information regarding them from anyone.⁵
The Monotheist Group	18:22 They will say: "Three, the fourth is their dog." And they say: "Five, the sixth is their dog," guessing at what they do not know. And they say: "Seven, and the eighth is their dog." Say: "My Lord is fully aware of their number, none know them except for a few." So do not debate in them except with proof, and do not seek information regarding them from anyone.
Muhammad Asad	18:22 [And in times to come] some will say, ³¹ "[They were] three, the fourth of them being their dog," while others will say, "Five, with their dog as the sixth of them" -idly guessing at something of which they can have no knowledge -and [so on, until] some will say, "[They were] seven, the eighth of them being their dog." Say: "My Sustainer knows best how many they were. None but a few have any [real] knowledge of them. Hence, do not argue about them otherwise than by way of an obvious argument, ³² and do not ask any of those [story-tellers] to enlighten thee about them."
	18:22 Some would say, "They were three; their dog being the fourth," while others would say, "Five; the sixth being their dog," as they guessed. Others said,

Rashad Khalifa	"Seven," and the eighth was their dog. Say, "My Lord is the best knower of their number." Only a few knew the correct number. Therefore, do not argue with them; just go along with them. You need not consult anyone about this.
Shabbir Ahmed	18:22 Then, some would say they were three, and their dog was the fourth, and some would say five, and their dog the sixth. They only made wild guesses, and some of them said that they were seven and their dog was the eighth. Say, "My Lord is best Aware of their number." There are some who know ⁹ their right number but, do not argue about them except a passing comment. You need not consult anyone about them (to avoid undue controversies).
Transliteration	18:22 Sayaqooloona thala th atun rabiAAuhumkalbuhum wayaqooloona khamsatun sadisuhum kalbuhum rajmanbi alghaybi wayaqooloona sabAAatun wathaminuhumkalbuhum qul rabbee aAAlamu biAAaiddatihim ma yaAAlamuhumilla qaleelun fal a tum ari feehim ill amiraan <u>tha</u> hiran wal a tastaftifeehim minhum ahadan
A	18:22 سيقولون ثلاثة رابعهم كلبهم ويقولون خمسة سادسهم كلبهم رجما بالغيب ويقولون سبعة وثامنهم كلبهم قل ربي اعلم بعدتهم ما يعلمهم الا قليل فلا تمار فيهم الا مراء ظهرا ولا تستفت فيهم منهم احدا
Edip-Layth	18:23 Do not say of anything: "I will do this tomorrow;"
The Monotheist Group	18:23 And do not simply say of something: "I will do this tomorrow."
Muhammad Asad	18:23 AND NEVER say about anything, "Behold, I shall do this tomorrow,"
Rashad Khalifa	<i>Remembering God Every Chance We Get</i> 18:23 You shall not say that you will do anything in the future,
Shabbir Ahmed	18:23 (This is the news of the Unseen. Like, the next day is unseen for you.) Never say about a thing, "Certainly, I will do it tomorrow." ¹⁰
Transliteration	18:23 Wala taqoolanna lishay-in innee faAAailun th alika ghadan
A	18:23 ولا تقولن لشيء انى فاعل ذلك غدا
Edip-Layth	18:24 "Except if God wills." Remember your Lord if you forget and say, "Perhaps my Lord will guide me closer than this to the truth."
The Monotheist Group	18:24 "Except if God wills." And remember your Lord if you forget and say: "Perhaps my Lord will guide me to what is nearer to this in wisdom."
Muhammad Asad	18:24 without (adding), "if God so wills." ³³ And if thou shouldst forget [thyself at the time, and become aware of it later], call thy Sustainer to mind and say: "I pray that my Sustainer guide me, even closer than this, to a consciousness of what is right!"
Rashad Khalifa	18:24 without saying, "GOD willing." If you forget to do this, you must immediately remember your Lord and say, "May my Lord guide me to do better next time."
Shabbir Ahmed	18:24 Add to your statement, "If my promise is not contrary to the Divine laws" - And remember your Lord if you forget your promise, and say, "I hope my Lord will guide me even closer to the right course."
Transliteration	18:24 Illa an yash aa All ah <u>uwa</u> o th kur rabbaka i <u>tha</u> naseeta waqul AAas aan yahdiyani rabbee li-aqraba min ha <u>tha</u> rashadan
A	18:24

	الا ان يشاء الله واذكر ربك اذا نسيت وقل عسى ان يهدين ربى لا قرب من هذا رشدا
Edip-Layth	18:25 They remained in their cave for three hundred years, and increased nine. ⁶
The Monotheist Group	18:25 And they remained in their cave for three hundred years, and increased by nine.
Muhammad Asad	18:25 AND [some people assert], "They remained in their cave three hundred years"; and some have added nine [to that number]. ³⁴
Rashad Khalifa	(300 + 9) 18:25 They stayed in their cave three hundred years, increased by nine. ⁶
Shabbir Ahmed	18:25 And (some people assert that) they lived in the Cave for three hundred years and some have added nine (to that number). ¹¹
Transliteration	18:25 Walabithoo fee kahfihim thalathami-atin sineena waizdadoo tisAAan
A	18:25 ولبنوا فى كهفهم ثلث مائة سنين وازدادوا تسعا
Edip-Layth	18:26 Say, "God is fully aware how long they remained, to Him is the unseen of heavens and earth, He sees and hears. They do not have besides Him any ally, nor does He share in His judgment with anyone."
The Monotheist Group	18:26 Say: "God is fully aware how long they remained, to Him is the unseen of heavens and Earth, He sees and hears. They do not have besides Him any ally, nor does He share in His judgment with anyone."
Muhammad Asad	18:26 Say: "God knows best how long they remained [there]. His [alone] is the knowledge of the hidden reality of the heavens and the earth: how well does He see and hear! No guardian have they apart from Him, since He allots to no one a share in His rule!"
Rashad Khalifa	18:26 Say, "GOD is the best knower of how long they stayed there." He knows all secrets in the heavens and the earth. By His grace you can see; by His grace you can hear. There is none beside Him as Lord and Master, and He never permits any partners to share in His kingship.
Shabbir Ahmed	18:26 Say, "God knows best how long they remained there." His alone is the knowledge of the hidden reality of the heavens and the earth. How well does He see and hear! They have no guardian apart from Him and He allots no one a share in His Rule!
Transliteration	18:26 Quli Allahu aAalamu bim'alabithoo lahu ghaybu alssamawati waal-ardiabsir bihi waasmiAAa m alahum min doonihi minwaliyyin wal a yushriku fee hukmihi ahadan
A	18:26 قل الله اعلم بما لبثوا له غيب السموت والارض ابصر به واسمع ما لهم من دونه من ولى ولا يشرك فى حكمه احدا
Edip-Layth	18:27 Recite what has been inspired to you from your Lord's book, there is no changing His words, and you will not find besides Him any refuge.
The Monotheist Group	18:27 And recite what has been inspired to you from your Lord's Scripture, there is no changing His words, and you will not find besides Him any refuge.
Muhammad Asad	18:27 AND CONVEY [to the world] whatever has been revealed to thee of thy Sustainer's writ. There is nothing that could alter His words; ³⁵ and thou canst find no refuge other than with Him.

Rashad Khalifa	18:27 You shall recite what is revealed to you of your Lord's scripture. Nothing shall abrogate His words, and you shall not find any other source beside it.
Shabbir Ahmed	18:27 (O Messenger!) Convey to them whatever of this Book is revealed to you from your Lord. 6:19.) None can alter His Words. And you will find no refuge other than Him. ¹²
Transliteration	18:27 Waotlu ma oo <i>hiya</i> ilaykamin kit <i>abi</i> rabbika l <i>a</i> mubaddila likalim <i>atihi</i> walan tajida min doonihi multahad <i>an</i>
A	18:27 وائتل ما اوحى اليك من كتاب ربك لا مبدل لكلمته ولن تجد من دونه ملتحدا
Edip-Layth	<i>Be in Touch With God-conscious People</i> 18:28 Have patience upon yourself regarding those who call on their Lord at dawn and dusk seeking His presence, and let not your eyes overlook them that you seek the attraction of this worldly life. Do not obey the one whom We have made his heart heedless of Our remembrance and he followed his desire, and his case was lost.
The Monotheist Group	18:28 And have patience upon yourself regarding those who call on their Lord at dawn and dusk seeking His presence, and let not your eyes overlook them that you seek the beauty of this worldly life. And do not obey the one whom We have made his heart heedless of Our remembrance and he followed his desire, and his fate was lost.
Muhammad Asad	18:28 And contain thyself in patience by the side of all who at morn and at evening invoke their Sustainer, seeking His countenance, and let not thine eyes pass beyond them in quest of the beauties of this world's life; ³⁶ and pay no heed to any whose heart We have rendered heedless of all remembrance of Us ³⁷ because he had always followed [only] his own desires, abandoning all that is good and true. ³⁸
Rashad Khalifa	<i>Quranic Study Groups</i> 18:28 You shall force yourself to be with those who worship their Lord day and night, seeking Him alone. Do not turn your eyes away from them, seeking the vanities of this world. Nor shall you obey one whose heart we rendered oblivious to our message; one who pursues his own desires, and whose priorities are confused.
Shabbir Ahmed	18:28 (There is a lesson of perseverance in the history of the Dwellers of the Cave.) Keep yourself content with those who remember their Lord morning and evening seeking His Approval. And let not your eyes overlook them in quest for the glitter of this world. And do not obey any whose heart We have made heedless of Our remembrance, one who follows his own desires, and whose case has been closed. ¹³
Transliteration	18:28 Waisbir nafsaka maAAa alla <i>theenayadAAoona</i> rabbahum bi <i>alghadati</i> waalAAashiiyyureedoona wajhahu wal <i>a</i> taAAdu AAayn <i>aka</i> AAanhumtureedu zeenata al <i>hayati</i> a <i>Iddunya</i> wal <i>atu</i> iAA man aghfaln <i>a</i> qalbahu AAan <i>thikrinawaittabaAAa</i> hawahu wakana amruhu furu <i>tan</i>
A	18:28 واصبر نفسك مع الذين يدعون ربهم بالغدوة والعشي يريدون وجهه ولا تعد عيناك عنهم تريد زينة الحياة الدنيا ولا تطع من اغفلنا قلبه عن ذكرنا واتبع هواه وكان امره فرطا
Edip-Layth	<i>Freedom of Opinion and Expression</i> 18:29 Say, "The truth is from your Lord, whoever desires may acknowledge, and whoever desires may reject." We have prepared for the wicked a fire whose walls will be surrounding them. If they cry out, they are given a liquid like boiling oil

	which burns their faces. What a miserable place!
The Monotheist Group	18:29 And say: "The truth is from your Lord, so let whomever desires believe, and whomever desires reject." We have prepared for the wicked a Fire whose walls will be surrounding them. And if they cry out, they are given a water like boiling oil which burns their faces. What a miserable place!
Muhammad Asad	18:29 And say: "The truth [has now come] from your Sustainer: let, then, him who wills, believe in it, and let him who wills, reject it." Verily, for all who sin against themselves [by rejecting Our truth] 39 We have readied a fire whose billowing folds will encompass them from all sides; 40 and if they beg for water, they will be given water [hot] like molten lead, which will scald their faces: how dreadful a drink, and how evil a place to rest!
Rashad Khalifa	<i>Absolute Freedom of Religion</i> 18:29 Proclaim: "This is the truth from your Lord," then whoever wills let him believe, and whoever wills let him disbelieve. We have prepared for the transgressors a fire that will completely surround them. When they scream for help, they will be given a liquid like concentrated acid that scalds the faces. What a miserable drink! What a miserable destiny!
Shabbir Ahmed	18:29 And proclaim, "This is the truth from your Lord. Whoever accepts it let him accept it, and whoever rejects it, let him reject it." Surely, for all those who wrong their own 'self', We have readied billowing folds of fire to surround them. When they beg for water, they will be given their burning hot deeds that backfire on their faces, a drink of distress they gave others. How dreadful a drink! And how terrible a resting place! 14
Transliteration	18:29 Waquli al ^h aqqu min rabbikum faman sh ^a aafalyu/min waman sh ^a a falyakfur inna ^a AAatadn al ⁱ l th th limeena naran a ^h atabihim sur ^a diquha wa-in yastagheethoo yugh ^h athoobima-in ka al ^m uhli yashwee alwujoo ^h a bi/sa a Ishsharab ^u wasaat murtafa ^a an
A	18:29 وَقُلْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ اَنَا اَعْتَدْنَا لِلظَّالِمِينَ نَارًا احاطَ بِهِمْ سِرَادِقُهَا وَاَنْ يَسْتَغِيثُوا يَغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهُ بُئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا
Edip-Layth	18:30 Those who acknowledge and do good works, We do not waste the reward of those who have done well.
The Monotheist Group	18:30 Those who believe and do good works, We do not waste the reward of those who have done well.
Muhammad Asad	18:30 [But,] behold, as for those who attain to faith and do righteous deeds- verily, We do not fail to requite any who persevere in doing good:
Rashad Khalifa	18:30 As for those who believe and lead a righteous life, we never fail to recompense those who work righteousness.
Shabbir Ahmed	18:30 As for those who attain belief and do works that help others, certainly, We never fail to reward such benefactors of humanity.
Transliteration	18:30 Inna alla ^t heena ^a manoowaAAamiloo a lssalihati inna l ^a anudeeAAu ajra man a ^h sana AAamal ^a n
A	18:30 اِنَّ الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصَّٰلِحٰتِ اِنَّا لَا نُضِيعُ اَجْرَ مَنْ اَحْسَنَ عَمَلًا
Edip-Layth	18:31 They will have the gardens of Eden with rivers flowing beneath them, and they will be adorned with bracelets of gold and they will wear green garments of fine silk. They will sit in it on raised thrones. Beautiful is the reward, and beautiful is the dwelling place.

The Monotheist Group	18:31 They will have the gardens of Eden with rivers flowing beneath them, and they will be adorned with bracelets of gold and they will wear green garments of fine silk. They will sit in it on raised thrones. Beautiful is the reward, and beautiful is the dwelling place.
Muhammad Asad	18:31 theirs shall be gardens of perpetual bliss - [gardens] through which running waters flow - wherein they will be adorned with bracelets of gold and will wear green garments of silk and brocade, [and] wherein upon couches they will recline:" ⁴¹ how excellent a recompense, and how goodly a place to rest!
Rashad Khalifa	18:31 They have deserved gardens of Eden wherein rivers flow. They will be adorned therein with bracelets of gold, and will wear clothes of green silk and velvet, and will rest on comfortable furnishings. What a wonderful reward; what a wonderful abode!
Shabbir Ahmed	18:31 Theirs shall be the Gardens of Eden with rivers flowing beneath. They will be adorned with bracelets of gold, and wear green robes of finest silk, brocade and velvet, reclining upon thrones of honor. What a wonderful reward, and how goodly a place to rest!
Transliteration	18:31 Olā-ika lahum jann atū AAadnintajree min ta htihimu al-anh aru yuhallawnafeeha min as awira min thahabin way albasoonathiyāban khudran min sundusin wa-istabraqinmuttaki-eena feeh a AAal a al-ar a-iki niAAama alththawabuwaḥasunāt murtafaqa
A	18:31 اولئك لهم جنت عدن تجري من تحتهم الأنهر يحلون فيها من اساور من ذهب ويلبسون ثيابا خضرا من سندس واستبرق متكئين فيها على الارائك نعم الثواب وحسنت مرتقفا
Edip-Layth	<i>Idolizing One's Wealth</i> 18:32 Give them the example of two men. We made for one of them two gardens of grapes, We surrounded them with palm trees, and We made between them a green field. ⁸
The Monotheist Group	18:32 And give them the example of two men: We made for one of them two gardens of grapes, and We surrounded them with palm trees, and We made between them a green field.
Muhammad Asad	18:32 AND PROPOUND unto them the parable of two men, upon one of whom We had bestowed two vinyards, and surrounded them with date-palms, and placed a field of grain in-between. ⁴²
Rashad Khalifa	<i>Property as an Idol</i> 18:32 Cite for them the example of two men: we gave one of them two gardens of grapes, surrounded by date palms, and placed other crops between them. ⁷
Shabbir Ahmed	18:32 (The real success belongs to those who work for both lives.) Cite for them the example of two men. To one of them, We had given two vineyards, and surrounded them with date palms and placed a field of grain in between.
Transliteration	18:32 Wa'idrib lahum mathalanrajaulayni jaAAaln a li-a hadihima jannataynimin aAAanabin waḥafafnāhumā binakhlinwajaAAalnā baynahumā zarAAan
A	18:32 واضرب لهم مثلا رجلين جعلنا لاحدهما جنتين من اعنب وحففنهما بنخل وجعلنا بينهما زرعاً
Edip-Layth	18:33 Both gardens brought forth their fruit, and none failed in the least. We caused a river to pass through them.
	18:33 Both gardens brought forth their fruit, and none failed in the least. And We

The Monotheist Group	caused a river to pass through them.
Muhammad Asad	18:33 Each of the two gardens yielded its produce and never failed therein in any way, for We had caused a stream to gush forth in the midst of each of them.
Rashad Khalifa	18:33 Both gardens produced their crops on time, and generously, for we caused a river to run through them.
Shabbir Ahmed	18:33 Both gardens produced plenty of fruit on time, as We caused a stream to flow through them.
Transliteration	18:33 Kiltā aljannatayni atat okulah awalam ta <u>th</u> lim minhu shay-an wafajjarn a khilālahumanaharān
A	18:33 كلتا الجنتين آتت أكلها ولم تظلم منه شيئا وفجرنا خللهما نهرا
Edip-Layth	18:34 He had abundant fruit, so he said to his friend while conversing with him: "I am better off than you financially, and of great influence."
The Monotheist Group	18:34 And he had abundant fruit, so he said to his friend while discussing with him: "I am better off than you financially, and of great influence."
Muhammad Asad	18:34 And so [the man] had fruit in abundance. And [one day] he said to his friend, bandying words with him, "More wealth have I than thou, and mightier am I as regards [the number and power of my] followers!"
Rashad Khalifa	18:34 Once, after harvesting, he boastfully told his friend: "I am far more prosperous than you, and I command more respect from the people."
Shabbir Ahmed	18:34 Once, after an abundant produce, he boastfully said to his friend, "I am far more prosperous than you, and I command more respect from people."
Transliteration	18:34 Wakāna lahu thamarun faq āla li <u>sa</u> hibihiwahuwa yu <u>ha</u> wiruhu an a aktharu minka mālānwāAAazzu nafarān
A	18:34 وكان له ثمر فقال لصاحبه وهو يحاوره انا اكثر منك مالا واعز نفرا
Edip-Layth	18:35 He went back into his garden while he had wronged himself. He said, "I do not think that this will ever perish."
The Monotheist Group	18:35 And he went back into his garden while he had wronged himself. He said: "I do not think that this will ever perish."
Muhammad Asad	18:35 And having [thus] sinned against himself, he entered his garden, saying, "I do not think that this will ever perish!"
Rashad Khalifa	18:35 When he entered his garden, he wronged his soul by saying, "I do not think that this will ever end."
Shabbir Ahmed	18:35 And having thus wronged himself, he entered his garden saying, "I do not think that this will ever perish!"
Transliteration	18:35 Wadakhala jannatahu wahuwa <u>th</u> alimunlinafsihi q āla m ā a <u>th</u> unnu an tabeedah <u>th</u> ihi abadan
A	18:35 ودخل جنته وهو ظالم لنفسه قال ما اظن ان تبديد هذه ابدا
Edip-Layth	18:36 I do not also think that the moment is coming. If I am indeed returned to my Lord, then I will surely find even better things for me."
The Monotheist Group	18:36 "And I do not think that the Hour is coming. And if I am indeed returned to my Lord, then I will surely find even better things for me."

Muhammad Asad	18:36 And neither do I think that the Last Hour will ever come. But even if [it should come, and] I am brought before my Sustainer, ⁴³ I will surely find something even better than this as [my last] resort!"
Rashad Khalifa	18:36 "Moreover, I think this is it; I do not think that the Hour (the Hereafter) will ever come to pass. Even if I am returned to my Lord, I will (be clever enough to) possess an even better one over there."
Shabbir Ahmed	18:36 He said, "I do not think that the Hour will ever come. If I am returned to my Lord, I will surely find something even better as my resort."
Transliteration	18:36 Wama a <u>thunnu</u> a IssaAAataqa-imatan wala-in rudidtu il <u>a</u> rabbee laajidannakhayran min <u>ha</u> munqalaba <u>n</u>
A	18:36 وما اظن الساعة قائمة ولن رددت الى ربي لاجدن خيرا منها منقلبا
Edip-Layth	18:37 His friend said to him while conversing with him: "Have you rejected the One who created you from dirt, then from a seed, and then He completed you to a man?"
The Monotheist Group	18:37 His friend said to him while discussing with him: "Have you disbelieved in the One who created you from dirt, then from a seed, then He evolved you into a man?"
Muhammad Asad	18:37 And his friend answered him in the course of their argument: "Wilt thou blaspheme against Him who has created thee out of dust, ⁴⁴ and then out of a drop of sperm, and in the end has fashioned thee into a [complete] man?"
Rashad Khalifa	18:37 His friend said to him, as he debated with him, "Have you disbelieved in the One who created you from dust, then from a tiny drop, then perfected you into a man?"
Shabbir Ahmed	18:37 His friend differed with him, "Do you disbelieve in the One Who created you from dust, and then from gametes, and then shaped you into the current human form?"
Transliteration	18:37 Qala lahu <u>sahibuhu</u> wahuwa yu <u>hawiruhu</u> akafarta bi <u>alla</u> t <u>hee</u> khalaqaka min tur <u>abin</u> thumma min nu <u>tf</u> atin thumma sawwa <u>ka</u> rajula <u>n</u>
A	18:37 قال له صاحبه وهو يحاوره اكفرت بالذى خلقك من تراب ثم من نطفة ثم سويك رجلا
Edip-Layth	18:38 "But He is God, my Lord, and I do not place any partners at all with my Lord."
The Monotheist Group	18:38 "But He is God, my Lord, and I do not place any partners at all with my Lord."
Muhammad Asad	18:38 But as for myself, [I. know that] He is God, my Sustainer; and I cannot attribute divine powers to any but my Sustainer." ⁴⁵
Rashad Khalifa	18:38 "As for me, GOD is my Lord, and I will never set up any other god besides my Lord."
Shabbir Ahmed	18:38 "As for me, God is my Lord and I will never accept any other god besides my Lord."
Transliteration	18:38 La <u>kin</u> na huwa Alla <u>hu</u> rabbee wala <u>o</u> shriku birabbee a <u>ha</u> da <u>n</u>
A	18:38 لكننا هو الله ربي ولا اشرك بربي احدا

Edip-Layth	18:39 "When you entered your garden, you should have said, "This is what God has given, there is no power except by God." You may see me as being less than you in wealth and in children."
The Monotheist Group	18:39 "And if you enter your garden, you should have said: "This is what God has given, there is no power except by God." You see me as being less than you in wealth and in children?"
Muhammad Asad	18:39 And [he continued:] "Alas, ⁴⁶ if thou hadst but said, on entering thy garden, 'Whatever God wills [shall come to pass, for] there is no power save with God!' Although, as thou seest, I have less wealth and offspring than thou,
Rashad Khalifa	<i>Important Commandment</i> 18:39 "When you entered your garden, you should have said, 'This is what GOD has given me (Maa Shaa Allah). No one possesses power except GOD (La Quwwata Ellaa Bellaah).' You may see that I possess less money and less children than you.
Shabbir Ahmed	18:39 And he continued, "Alas, when you entered your garden, you should have said, 'This is what God has given me according to His laws for no one has Power but God.' You see that I have less wealth and fewer children than you." (Still I associate no one with Him.)
Transliteration	18:39 Walawla ith dakhalta jannatakaqulta ma shaa Allahu la quwwata illabiAllahi in tarani ana aqalla minka malanwawaladan
A	18:39 ولولا اذ دخلت جنتك قلت ما شاء الله لا قوة الا بالله ان ترن انا اقل منك مالا وولدا
Edip-Layth	18:40 "Yet, perhaps my Lord will give me better than your garden, and send upon it a reckoning from the sky, so it becomes completely barren."
The Monotheist Group	18:40 "Perhaps my Lord will give me better than your garden, and He should send upon it a violent storm from the sky, so it becomes completely barren."
Muhammad Asad	18:40 yet it may well be that my Sustainer will give me something better than thy garden -just as He may let loose a calamity out of heaven upon this [thy garden], so that it becomes a heap of barren dust
Rashad Khalifa	18:40 "My Lord may grant me better than your garden. He may send a violent storm from the sky that wipes out your garden, leaving it completely barren.
Shabbir Ahmed	18:40 He said, "So my Lord may grant me something better than your garden. (The luxuries of this life are bound to vanish.) He may send a calamity from heaven to wipe out this garden, leaving it a heap of barren dust."
Transliteration	18:40 FaAAasa rabbee an yu/tiyani khayranmin jannatika wayursila AAalayh a husbananmina alssama-i fatu sb ih a saAAeedanzalaq a n
A	18:40 فعسى ربى ان يوتين خيرا من جنتك ويرسل عليها حسبانا من السماء فتصبح صعيدا زلقا
Edip-Layth	18:41 "Or that its water becomes deep under-ground, so you will not be able to seek it."
The Monotheist Group	18:41 "Or that its water becomes deep under-ground, so you will not be able to seek it."
Muhammad Asad	18:41 or its water sinks deep into the ground, so that thou wilt never be able to find it again!"
Rashad Khalifa	18:41 "Or, its water may sink deeper, out of your reach."

Shabbir Ahmed	18:41 "Or, it may happen that the water level recedes low, out of your reach." 15
Transliteration	18:41 Aw yusbiḥa maḥaghawran falan tastaṭeeAAa lahu ṭalabān
A	18:41 او يصبح ماوها غورا فلن تستطيع له طلبا
Edip-Layth	18:42 So his fruits were ruined, and he began turning his hands for what was destroyed upon its foundations though he has spent on it. He said, "I wish I did not make any partner with my Lord!"
The Monotheist Group	18:42 So his fruits were ruined, and he began turning his hands at that which he has spent on it while it remained destroyed upon its foundations. And he said: "I wish I did not make any partner with my Lord!"
Muhammad Asad	18:42 And [thus it happened:] his fruitful gardens were encompassed [by ruin], and there he was, wringing his hands over all that he had spent on that which now lay waste, with its trellises caved in; and he could but say, "Oh, would that I had not attributed divine powers to any but my Sustainer!"
Rashad Khalifa	18:42 Indeed, his crops were wiped out, and he ended up sorrowful, lamenting what he had spent on it in vain, as his property lay barren. He finally said, "I wish I never set up my property as a god beside my Lord."
Shabbir Ahmed	18:42 And thus it happened. One day, the arrogant man's fruitful gardens were wiped out. And there he was, twisting and turning his hands in sorrow. He lost his property which was now tumbled to pieces in complete ruin. And he could only say, "Oh, I wish I never worshiped anyone (even my property) other than my Lord!"
Transliteration	18:42 Wao ḥeeṭa bithamarihi faa ṣbahayuqallibu kaffayhi AAaḷ a m a anfaqa feehawahiya kh aḡiyatun AAaḷ a AAurooshih aḡayaqoolu y a laytanee lam oshrik birabbee aḥadān
A	18:42 واحيط بثمره فاصبح يقلب كفيه على ما انفق فيها وهي خاوية على عروشها ويقول يليتتى لم اشرك برى احدا
Edip-Layth	18:43 He had no group which could help against God, and he would not have had victory.
The Monotheist Group	18:43 And he had no group which could help against God, and he would not have had victory.
Muhammad Asad	18:43 -for now he had nought 47 to succour him in God's stead, nor could he succour himself.
Rashad Khalifa	18:43 No force on earth could have helped him against GOD, nor was it possible for him to receive any help.
Shabbir Ahmed	18:43 He had none to help him against the Divine laws, nor could he help himself.
Transliteration	18:43 Walam takun lahu fi-atun yan suroonahumin dooni All aḥi wam a k ana muntaṣiraṇ
A	18:43 ولم تكن له فئة ينصرونه من دون الله وما كان منتصرا
Edip-Layth	18:44 Such is the true authority of God. He is best to reward, and best to punish. 9
The Monotheist Group	18:44 Such is the true authority of God. He is best to reward, and best to punish.

Muhammad Asad	18:44 For thus it is: all protective power belongs to God alone, the True One. He is the best to grant recompense, and the best to determine what is to be. ⁴⁸
Rashad Khalifa	18:44 That is because the only true Lord and master is GOD; He provides the best recompense, and with Him is the best destiny.
Shabbir Ahmed	18:44 Thus it is. The only invincible protection comes from God alone. He is the Best to grant recompense, and the Best to determine what must be.
Transliteration	18:44 Hunalika alwal ayatu lill ahialhaqqi huwa khayrun thaw aban wakhayrun AAuqban
A	18:44 هنالك الولية لله الحق هو خير ثوابا وخير عقبا
Edip-Layth	18:45 Give them the parable of this worldly life, like water which We have sent down from the sky, so that the plants of the earth mix with it and it turns dry twigs scattered by the wind. God is capable of all things.
The Monotheist Group	18:45 And give them the parable of this worldly life is like a water which We have sent down from the sky, so that the plants of the Earth mix with it and it becomes murky being moved by the wind. And God is capable of all things.
Muhammad Asad	18:45 AND PROPOUND unto them the parable of the life of this world: [it is] like the water which We send down from the skies, and which is absorbed by the plants of the earth: but [in time] they turn into dry . stubble which the winds blow freely about. And it is God [alone] who determines all things.
Rashad Khalifa	18:45 Cite for them the example of this life as water that we send down from the sky to produce plants of the earth, then they turn into hay that is blown away by the wind. GOD is able to do all things.
Shabbir Ahmed	18:45 Cite for them the example of the materialistic life of this world. It is like the water We send down from the sky, and which is absorbed by plants of the earth. But in time they turn into dry stubble or hay which the winds blow freely about. God is Sovereign over all things and events. ¹⁶
Transliteration	18:45 Waidrib lahum mathala al hayatialddunya kam a-in anzaln ahu mina alssama-ifaikhtalaṭa bihi nab atu al-arḍi faa sbahahasheeman ta throohu a lrriyahu wakanaAllahu AAala kulli shay-in muqtadir an
A	18:45 واضرب لهم مثل الحياة الدنيا كماء انزلنه من السماء فاختلف به نبات الارض فاصبح هشيما تذروه الريح وكان الله على كل شيء مقتدرا
Edip-Layth	18:46 Wealth and buildings are the attraction of this life. But the good deeds that remain behind are better at your Lord for a reward, and better for hope.
The Monotheist Group	18:46 Wealth and buildings are the beauty of this life. But the good deeds that remain behind are better with your Lord for a reward, and better for hope.
Muhammad Asad	18:46 Wealth and children are an adornment of this, world's life: but good deeds, the fruit whereof endures forever, are of far greater merit in thy Sustainer's sight, and a far better source of hope. ⁴⁹
Rashad Khalifa	18:46 Money and children are the joys of this life, but the righteous works provide an eternal recompense from your Lord, and a far better hope.
Shabbir Ahmed	18:46 (Divine bounties and blessings are for you to enjoy, but they are a means to a higher end 7:32.) Wealth and children are the joys of the life of this world. But good deeds that fulfill the needs of others, their fruit endures forever. Such

	actions are of far greater merit in the Sight of your Lord, and the best foundation of hope. ¹⁷
Transliteration	18:46 Almalu wa albanoonaa zeenatu al hayatialddunya wa albaqiyatu alssalihatu khayrun AAinda rabbika thawaban wakhayrun amalan
A	18:46 المال والبنون زينة الحياة الدنيا والبقيت الصلحت خير عند ربك ثوابا وخير املا
Edip-Layth	18:47 The day We move the mountains, and you see the earth barren, and We gather them, not leaving out anyone of them.
The Monotheist Group	18:47 And the Day We move the mountains, and you see the Earth barren, and We gather them. We did not forget anyone of them.
Muhammad Asad	18:47 Hence, [bear in mind] the Day, on which We shall cause the mountains to disappear and thou shalt behold the earth void and bare: for [on that Day] We will [resurrect the dead and] gather them all together, leaving out none of them.
Rashad Khalifa	18:47 The day will come when we wipe out the mountains, and you will see the earth barren. We will summon them all, not leaving out a single one of them.
Shabbir Ahmed	18:47 So, know the Day when the tycoons of wealth and power will be shaken by Our law, and the poor downtrodden will come at par with them. All humanity will stand equal. No person will lag behind in his or her birth right of dignity. ¹⁸
Transliteration	18:47 Wayawma nusayyiru aljib ala watar aal-arda b arizatan wa hasharnahum falamnughadir minhum ahadan
A	18:47 ويوم نسير الجبال وترى الارض بارزة وحشرنهم فلم تغادر منهم احدا
Edip-Layth	18:48 They are displayed before your Lord as a column: "You have come to Us as We had created you the first time. No, you claimed We would not make an appointment for you!"
The Monotheist Group	18:48 And they are displayed before your Lord as a column: "You have come to Us as We had created you the first time. No, you claimed We would not make for you an appointed time!"
Muhammad Asad	18:48 And they will be lined up before thy Sustainer, [and He will say: ⁵⁰] "Now, indeed, you have come unto Us [in a lonely state], even as We created you in the first instances ⁵¹ - although you were wont to assert that We would never 'appoint for you a meeting [with Us]!"
Rashad Khalifa	18:48 They will be presented before your Lord in a row. You have come to us as individuals, just as we created you initially. Indeed, this is what you claimed will never happen.
Shabbir Ahmed	18:48 And they will be marshaled before your Lord in ranks. (It will be said to them), "Now, you have come to Us as We created you at the first creation. But you thought that We had set no plan for this (Day)." ¹⁹
Transliteration	18:48 WaAAuridoo AAal a rabbika saffanlaqad ji/tumoon a kam a khalaqn akum awwalamarratin bal zaAAamtum allan najAAala lakum mawAAidan
A	18:48 وعرضوا على ربك صفا لقد جئتمونا كما خلقكم اول مرة بل زعمتم ان نجعل لكم موعدا
Edip-Layth	18:49 The book was displayed, so you see the criminals fearful of what is in it. They say, "Woe to us!, what is wrong with this book that it does not leave out

	anything small or large except that it has counted it." They found what they had done present. Your Lord does not wrong anyone.
The Monotheist Group	18:49 And the record was displayed, so you see the criminals fearful of what is in it. And they say: "Woe to us!, what is wrong with this record that it does not leave out anything small or large except that it has counted it." And they found what they had done present. And your Lord does not wrong anyone.
Muhammad Asad	18:49 And the record [of everyone's deeds] will be laid open; and thou wilt behold the guilty filled with dread at what [they see] therein; and they will exclaim: "Oh, woe unto us! What a record is this! It leaves out nothing, be it small or great, but takes everything into account!" For they will find all that they ever wrought [now] facing them, and [will know that] thy Sustainer does not wrong anyone.
Rashad Khalifa	18:49 The record will be shown, and you will see the guilty fearful of its contents. They will say, "Woe to us. How come this book leaves nothing, small or large, without counting it?" They will find everything they had done brought forth. Your Lord is never unjust towards anyone.
Shabbir Ahmed	18:49 The Book will be laid open and you will see the guilty fearful of what they see therein. Those who used to steal the fruit of others' labor will say, "Oh, woe to us! What kind of a Book is this that leaves out nothing, be it small or great, but takes everything into account." And they will find all that they did confronting them, for your Lord wrongs no one. 20
Transliteration	18:49 WawuḍiAAa alkit abu fatar almuḥrimeena mushfiqeena mimm a feehi wayaqooloona y awaylatana m a lih atha alkit abi l ayughadiru sagheeratan wal a kabeeratan ill aahsaha wawajadoo m a AAamiloo hadiranwala ya thlimu rabbuka ahadan
A	18:49 ووضع الكتب فترى المجرمين مشفقين مما فيه ويقولون يويلتنا مال هذا الكتب لا يغادر صغيرة ولا كبيرة الا احصاها ووجدوا ما عملوا حاضرا ولا يظلم ربك احدا
	<i>Do not Follow Your Ardent Enemy</i>
Edip-Layth	18:50 When We said to the angels: "Submit to Adam." They all submitted except for Satan, he was of the Jinn, so he disobeyed the order of his Lord. "Will you take him and his progeny as allies besides Me, while they are your enemy?" Miserable for the wicked is the substitute! 10
The Monotheist Group	18:50 And We said to the angels: "Yield to Adam." So they all yielded except for Satan, he was of the Jinn, so he disobeyed the order of his Lord. Will you take him and his progeny as allies besides Me, while they are your enemy? Miserable for the wicked is the substitute!
Muhammad Asad	18:50 AND [remember that] when We told the angels, "Prostrate yourselves before Adam," 52 they all prostrated themselves, save Iblis: he [too] was one of those invisible beings, 53 but then he turned away from his Sustainer's command. Will you, then, take him and his cohorts 54 for (your), masters instead of Me, although they are your foe? How vile an exchange on the evildoers' part! 55
	<i>Classification of God's Creatures</i>
Rashad Khalifa	18:50 We said to the angels, "Fall prostrate before Adam." They fell prostrate, except Satan. He became a jinn, for he disobeyed the order of his Lord. Will you choose him and his descendants as lords instead of Me, even though they are your enemies? What a miserable substitute!
	18:50 Recall when We said to the angels, "Humble yourselves to Adam!" They all humbled themselves except Iblees. He was of the hidden selfish desires that

Shabbir Ahmed	drifted away from his Lord's command. Will you still befriend him and his comrades rather than Me? And they are enemies to you! Miserable is the exchange the wrongdoers make. ²¹
Transliteration	18:50 Wa-i th qulna lilmala ^{ik} atiosjudoo li- ^a adama fasajadoo ill ^a ibleesa k ^a namina aljinni fafasaqa AAan amri rabbihi afatattakhi th oonahuwa th urriyyatahu awliy ^{aa} min doonee wahum lakumAAaduwwun bi/sa lil th th ^{al} imeena badala ⁿ
A	18:50 واذ قلنا للملئكة اسجدوا لآدم فسجدوا الا ابليس كان من الجن ففسق عن امر ربه افتتخونه وذريته اولياء من دونى وهم لكم عدو بئس للظلمين بدلا
Edip-Layth	18:51 I did not make them witness the creation of heavens and earth, nor the creation of themselves. Nor do I take the misleaders as helpers.
The Monotheist Group	18:51 I did not make them witness the creation of heavens and Earth, nor the creation of themselves. Nor do I take the misleaders as helpers.
Muhammad Asad	18:51 I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own selves; ⁵⁶ and neither do I [have any need to] take as My helpers those [beings] that lead [men] astray. ⁵⁷
Rashad Khalifa	18:51 I never permitted them to witness the creation of the heavens and the earth, nor the creation of themselves. Nor do I permit the wicked to work in My kingdom.
Shabbir Ahmed	18:51 I never permitted any creatures to witness the creation of the heavens and the earth, nor their own creation. And neither do I need to take as My helpers those beings (religious leaders) who lead people astray.
Transliteration	18:51 Ma ^a ashhadtuhum khalqa a ^l Issama ^w atiwa ^{al} -ar ^{di} wal ^a khalqa anfusi ^{him} wama ^k untu muttakhitha ^{al} mudilleena AAadu ^{da} n
A	18:51 ما اشهدتهم خلق السموت والارض ولا خلق انفسهم وما كنت متخذ المضلين عضدا
Edip-Layth	18:52 The day when He says: "Call on your partners that you had claimed." So they called them, but they did not respond to them. We made between them a place of destruction.
The Monotheist Group	18:52 The Day when He says: "Call on your partners that you had claimed." So they called them, but they did not respond to them. And We made between them a barrier.
Muhammad Asad	18:52 Hence, [bear in mind] the Day on which He will say, "Call [now] unto those beings whom you imagined to have a share in My divinity!" ⁵⁸ - whereupon they will invoke them, but those [beings] will not respond to them: for We shall have placed between them an unbridgeable gulf. ⁵⁹
Rashad Khalifa	18:52 The day will come when He says, "Call upon My partners, whom you claimed to be gods beside Me," they will call on them, but they will not respond to them. An insurmountable barrier will separate them from each other.
Shabbir Ahmed	18:52 Be mindful of the Day when He will say, "Call those whom you assigned as My partners." Then they will call upon them, but they will not hear their call. We shall set a gulf of doom between them.
Transliteration	18:52 Wayawma yaqoolu n ^a doo shurak ^a -iyaalla th eena zaAAamtum fadaAAawhum falam yastajeeboo lahumwajaAAalna baynahum mawbiqa ⁿ
A	18:52 ويوم يقول نادوا شركاءى الذين زعمتم فدعوهم فلم يستجيبوا لهم وجعلنا بينهم موبقا

Edip-Layth	18:53 The criminals saw the fire; they realized they will be placed in it, and they did not find any way to avert it.
The Monotheist Group	18:53 And the criminals saw the Fire, and they realized they will be placed in it, and they did not find any way to avert it.
Muhammad Asad	18:53 And those who were lost in sin will behold the fire, and will know that they are bound to fall into it, and will find no way of escape therefrom.
Rashad Khalifa	18:53 The guilty will see Hell, and will realize that they will fall into it. They will have no escape therefrom.
Shabbir Ahmed	18:53 Those who thrived on the fruit of others' toil will gaze at the fire, and will realize that they are bound to fall into it, and will find no way to escape.
Transliteration	18:53 Waraa almujrимоona a Innarafa th annoo annahum muw aqiAAoo ^h a walamyajidoo AAanha masrifan
A	18:53 ورءا المجرمون النار فظنوا انهم مواقعوها ولم يجدوا عنها مصرفا
<i>The Quran Contains Every Example for Our Salvation</i>	
Edip-Layth	18:54 We have cited in this Quran every example for the people. But the human being is always most argumentative.
The Monotheist Group	18:54 And We have clarified in this Qur'an for the people from every example; but mankind was always most argumentative.
Muhammad Asad	18:54 THUS, INDEED, have We given in this Qur'an many facets to every kind of lesson [designed] for [the benefit of] mankind. ⁶⁰ However, man is, above all else, always given to contention:
Rashad Khalifa	<i>Disbelievers Refuse to Accept the Completeness of the Quran</i> 18:54 We have cited in this Quran every kind of example, but the human being is the most argumentative creature.
Shabbir Ahmed	18:54 Indeed, for the benefit of mankind We use Tasreef to explain the Qur'an from various vantage points. However, man, above all other imperfections, is given to contention.
Transliteration	18:54 Walaqad sarrafna fee hathaalqur-ani liInnasi min kulli mathalin wak anaal-insanu akthara shay-in jadal ^a n
A	18:54 ولقد صرفنا فى هذا القرآن للناس من كل مثل وكان الانسان اكثر شىء جدلا
Edip-Layth	18:55 When the guidance came to them nothing prevented the people from acknowledging, and seeking forgiveness from their Lord, except they sought to receive the ways of the previous people, or receive the retribution face to face.
The Monotheist Group	18:55 And what prevented the people from believing when the guidance came to them, and to seek forgiveness from their Lord? Are they waiting for what happened to the people of old to come to them, or that the retribution be brought to them face to face?
Muhammad Asad	18:55 for, what is there to keep people from attaining to faith now that guidance has come unto them, and from asking their Sustainer to forgive them their sins - unless it be [their wish] that the fate of the [sinful] people of ancient times should befall them [as well], or that the [ultimate] suffering should befall them in the hereafter? ⁶¹
Rashad Khalifa	18:55 Nothing prevented the people from believing, when the guidance came to them, and from seeking the forgiveness of their Lord, except that they demanded

	to see the same (kind of miracles) as the previous generations, or challenged to see the retribution beforehand.
Shabbir Ahmed	18:55 For, what is there to keep people from attaining belief now that guidance has come to them, and from asking the protecting forgiveness of their Lord? Unless they choose the fate of the ancient people to befall them or that the doom reaches them even faster.
Transliteration	18:55 Wama manaAAa a Innasa anyu/minoo i th j aahumu alhud a wayastaghfiroorabbahum ill a an ta/tyahum sunnatu al-awwaleena awya/tyahumu alAAathabu qubulan
A	18:55 وما منع الناس ان يؤمنوا اذ جاءهم الهدى ويستغفروا ربهم الا ان تاتيهم سنة الاولين او ياتيهم العذاب قبلا
Edip-Layth	18:56 We do not send the messengers except as bearers of good news and warners. But those who reject will argue using falsehood to overshadow the truth with it. They took My signs and what they have been warned by as a joke!
The Monotheist Group	18:56 And We do not send the messengers except as bearers of good news and warners. But those who reject will argue using falsehood to overshadow the truth with it. And they took My revelations and what they have been warned by as a joke!
Muhammad Asad	18:56 But We send [Our] message-bearers only as heralds of glad tidings and as warners - whereas those who are bent on denying the truth contend [against them] with fallacious arguments, so as to render void the truth thereby, and to make My messages and warnings a target of their mockery.
Rashad Khalifa	18:56 We only send the messengers as simply deliverers of good news, as well as warners. Those who disbelieve argue with falsehood to defeat the truth, and they take My proofs and warnings in vain.
Shabbir Ahmed	18:56 But We send the messengers only as heralds of glad tidings and as warners. Whereas the rejecters contend with false arguments, trying to refute the truth, and to make My verses and warnings a target of their mockery.
Transliteration	18:56 Wama nursilu almursaleena illamubashshireena wamunthireena wayujadilu allatheenakafaroo bi albatili liyud hidoo bihi al haqqawaittakhathoo ayatee wam a onthiroohuzuwan
A	18:56 وما نرسل المرسلين الا مبشرين ومنذرين ويجدل الذين كفروا بالبطل ليحضوا به الحق واتخذوا آيتي وما انذروا هزوا
Edip-Layth	18:57 Who is more wicked than one who is reminded of his Lord's signs but he turned away from them, and he forgot what his hands had done. We have made veils upon their hearts from understanding them, and deafness in their ears. If you invite them to the guidance, they will never be guided.
The Monotheist Group	18:57 And who is more wicked than one who is reminded of his Lord's verses but he turned away from them, and he forgot what his hands had done. We have made veils upon their hearts from understanding them, and a deafness in their ears. And if you invite them to the guidance, they will never be guided.
Muhammad Asad	18:57 And who could be more wicked than he to whom his Sustainer's messages are conveyed and who thereupon turns away from them, forgetting all [the evil] that his hands may have wrought? ⁶² Behold, over their hearts have We laid veils which prevent them from grasping the truth, and into their ears, deafness; and though thou call them onto the right path, ⁶³ they will never allow themselves to be guided.

	<i>Divine Intervention</i>
Rashad Khalifa	18:57 Who are more evil than those who are reminded of their Lord's proofs, then disregard them, without realizing what they are doing. Consequently, we place shields on their hearts to prevent them from understanding it (the Quran), and deafness in their ears. Thus, no matter what you do to guide them, they can never ever be guided.
Shabbir Ahmed	18:57 And who does greater harm to himself than the one to whom his Lord's messages are conveyed and he turns away from them, forgetting what he is doing and what wrong he has done before? Our law makes their hearts and ears impermeable to reason and advice. No matter what you do to guide them, they will not allow themselves to be shown the right way.
Transliteration	18:57 Waman a <u>th</u> lamu mimman <u>th</u> ukkirabi- <u>ay</u> ati rabbihi faaAAara <u>da</u> AAanhawanasiya ma qaddamat yad <u>ahu</u> inn <u>a</u> jaAAaln <u>a</u> AAala quloobihim akinnatan an yafqahoohu wafee <u>ath</u> anihimwaqran wa-in tadAAuhum il <u>a</u> alhud <u>a</u> falan yahtadoo i <u>th</u> anabadan
A	18:57 ومن اظلم ممن ذكر بايت ربه فاعرض عنها ونسى ما قدمت يداه انا جعلنا على قلوبهم اكنة ان يفقهوه وفي اذانهم وقرا وان تدعهم الى الهدى فلن يهتدوا اذا ابدا
Edip-Layth	18:58 Your Lord is forgiving, with mercy. If He were to judge the people for what they had already earned, He would hasten for them the retribution. No, they have an appointment, beyond which they will find no escape.
The Monotheist Group	18:58 And your Lord is forgiving, with mercy. If He were to judge the people for what they had already earned, He would hasten for them the retribution. No, they have an appointment, beyond which they will find no escape.
Muhammad Asad	18:58 Yet, [withal,] thy Sustainer is the Truly-Forgiving One, limitless in His grace. Were He to take them [at once] to task for whatever [wrong] they commit, He would indeed bring about their speedy punishment [then and there]: ⁶⁴ but nay, they have a time-limit beyond which they shall find no redemption ⁶⁵
Rashad Khalifa	18:58 Yet, your Lord is the Forgiver, full of mercy. If He called them to account for their deeds, He would annihilate them right there and then. Instead, He gives them a respite until a specific, predetermined time; then they can never escape.
Shabbir Ahmed	18:58 Yet, your Lord is the Truly-Forgiving One, full of grace. He could take the rejecters to task right away for whatever wrong they commit, and punish them then and there. But He gives them a period of respite beyond which they shall find no refuge.
Transliteration	18:58 Warabbuka alghafooru <u>thoo</u> a Irrahmatilaw yu- <u>akhithu</u> hum bim <u>a</u> kasaboo laAAajjalalahumu alAAa <u>th</u> aba bal lahum mawAAaidun lan yajidoo mindoonihi maw-ilan
A	18:58 وربك الغفور ذو الرحمة لو يواخذهم بما كسبوا لعجل لهم العذاب بل لهم موعد لن يجدوا من دونه موئلا
Edip-Layth	18:59 Such are the towns which We had destroyed when they transgressed. We made for their destruction an appointed time.
The Monotheist Group	18:59 And such are the towns which We had destroyed when they transgressed. And We made for their destruction an appointed time.
Muhammad Asad	18:59 as [was the case with all] those communities that We destroyed when they went on and on doing wrong: ⁶⁶ for We had set a time-limit for their destruction.

Rashad Khalifa	18:59 Many a community we annihilated because of their transgressions; we designated a specific time for their annihilation.
Shabbir Ahmed	18:59 Our Law of Requitall annihilated many communities when they went on and on with their unjust systems. They were all given a due period of respite (in order to make amends) and We set up a time-limit for their annihilation.
Transliteration	18:59 Watilka alqur a ahlakn ahum lamm athalamoo wajaAAaln a limahlikihim mawAAidan
A	18:59 وتلك القرى اهلكهم لما ظلموا وجعلنا لمهلكهم موعدا
Edip-Layth	<i>An Angel Teaches Lessons to Moses</i> 18:60 Moses said to his youth: "I will not stop until I reach the junction of the two seas, or I spend a lifetime trying."
The Monotheist Group	18:60 And Moses said to his youth: "I will not stop until I reach the junction of the two seas, or I spend a lifetime trying."
Muhammad Asad	18:60 AND LO! [In the course of his wanderings,] Moses said to his servant: ⁶⁷ "I shall not give up until I reach the junction of the two seas, even if I [have to] spend untold years [in my quest]!"
Rashad Khalifa	<i>Valuable Lessons from Moses and His Teacher</i> 18:60 Moses said to his servant, "I will not rest until I reach the point where the two rivers meet, no matter how long it takes."
Shabbir Ahmed	18:60 And so, in the course of his quest for knowledge, Moses said to his young friend, "I shall not give up until I reach the junction of the two streams, though I march on for ages in my quest." ²²
Transliteration	18:60 Wa-ith q ala moos a lifat ahula abra hu hatta ablugha majmaAAa albahrayniaw amdiya huquban
A	18:60 واذا قال موسى لفته لا ابرح حتى ابلغ مجمع البحرين او امضى حقبا
Edip-Layth	18:61 But when they did reach the junction between, they forgot their fish, and it was able to make its way back to the sea in a stream.
The Monotheist Group	18:61 But when they did reach the junction between, they forgot their fish, and it was able to make its way back to the sea in a stream.
Muhammad Asad	18:61 But when they reached the junction between the two [seas], they forgot all about their fish, and it took its way into the sea and disappeared from sight. ⁶⁹
Rashad Khalifa	18:61 When they reached the point where they met, they forgot their fish, and it found its way back to the river, sneakily.
Shabbir Ahmed	18:61 But when Moses with his young friend reached the junction of the two streams, they forgot all about the fish. And it disappeared into the sea. ²³
Transliteration	18:61 Falamma balagh a majmaAAabaynihim a nasiy a hootahuma faittakhatasabeelahu fee albahri saraban
A	18:61 فلما بلغا مجمع بينهما نسيا حوتهما فاتخذ سبيله فى البحر سربا
Edip-Layth	18:62 When they had passed further on, he said to his youth: "Bring us our lunch; we have found much fatigue in this journey of ours."
The Monotheist Group	18:62 And when they had passed further on, he said to his youth: "Bring us our

	lunch; we have found much fatigue in this journey of ours."
Muhammad Asad	18:62 And after the two had walked some distance, [Moses] said to his servant: "Bring us our mid-day meal; we have indeed suffered hardship on this [day of] our journey!"
Rashad Khalifa	18:62 After they passed that point, he said to his servant, "Let us have lunch. All this traveling has thoroughly exhausted us."
Shabbir Ahmed	18:62 And after the two had walked some distance, Moses said to his young friend, "Bring us our lunch, the journey has been tiring."
Transliteration	18:62 Falamma jawaza qalalifatahu atina ghad ana laqadlaqeen a min safarin a hatha nasaban
A	18:62 فلما جاوزا قال لفته ءاتنا غداءنا لقد لقينا من سفرنا هذا نصبا
Edip-Layth	18:63 He said, "Do you remember when we rested upon the rock? I forgot the fish, and it was the devil that made me forget to remember it. It made its way back to the sea amazingly!"
The Monotheist Group	18:63 He said: "Do you remember when we rested upon the rock? I forgot the fish, and it was the devil that made me forget to remember it. It made its way back to the sea amazingly!"
Muhammad Asad	18:63 Said [the servant]: "Wouldst thou believe it? ⁷⁰ When we betook ourselves to that rock for a rest, behold, I forgot about the fish-and none but Satan made me thus forget it ⁷¹ - and it took its way into the sea! How strange!"
Rashad Khalifa	18:63 He said, "Remember when we sat by the rock back there? I paid no attention to the fish. It was the devil who made me forget it, and it found its way back to the river, strangely."
Shabbir Ahmed	18:63 Said his friend, "Would you believe it? When we rested at the rock, I forgot about the fish and none but Satan, my wandering thoughts, made me forget it. And it took its way into the sea. How strange!"
Transliteration	18:63 Qala araayta i th awayn aila a Issakhrati fa-innee naseetu al hootawama ansaneehu ill a a Ishshaytanuan a thkurahu wa ittakhatha sabeelahu fee albahriAAajaban
A	18:63 قال ارعيت اذ اويننا الى الصخرة فانى نسيت الحوت وما انسنيه الا الشيطان ان اذكره واتخذ سبيله فى البحر عجا
Edip-Layth	18:64 He said, "That is what we have been seeking!" So they went back retracing their steps.
The Monotheist Group	18:64 He said: "That is what we have been seeking!" So they went back retracing their steps.
Muhammad Asad	18:64 [Moses] exclaimed: "That [was the place] which we were seeking!, ⁷² And the two turned back, retracing their footsetps,
Rashad Khalifa	18:64 (Moses) said, "That was the place we were looking for." They traced their steps back.
Shabbir Ahmed	18:64 Moses said, "That is what we were seeking!" And the two turned back retracing their footsteps. (Moses retired to rest in deep thought.)
Transliteration	18:64 Qala thalika ma kunnanabghi fairtadda AAala atharihimagaqasan

A	18:64 قال ذلك ما كنا نبغ فارتدا على آثارهما قصصا
Edip-Layth	18:65 So they came upon a servant of Ours whom We had given him compassion from Us and We taught him knowledge from Us.
The Monotheist Group	18:65 So they came upon a servant of Ours whom We had given him mercy from Us and We taught him knowledge from Us.
Muhammad Asad	18:65 and found one of Our servants, on whom We had bestowed grace from Ourselves and unto whom We had imparted knowledge [issuing] from Ourselves. 73
Rashad Khalifa	18:65 They found one of our servants, whom we blessed with mercy, and bestowed upon him from our own knowledge.
Shabbir Ahmed	18:65 (Moses wondered how exciting the merging of the two streams would be! And he imagined that) he found a servant of Ours, upon whom We had bestowed grace from Our Presence and to whom We had imparted knowledge from Ourselves. 24
Transliteration	18:65 Fawajada AAabdan min AAib adinaataynahu ra hmatan min AAindingawaAAallamnahu min ladunna AAilman
A	18:65 فوجدا عبدا من عبادنا ءاتينه رحمة من عندنا و علمنه من لدنا علما
Edip-Layth	18:66 Moses said to him: "Can I follow you so that you will teach me from the guidance you have been taught?"
The Monotheist Group	18:66 Moses said to him: "Can I follow you so that you will teach me from the guidance you have been taught?"
Muhammad Asad	18:66 Moses said unto him: "May I follow thee on the understanding that thou wilt impart to me something of that consciousness of what is right which has been imparted to thee?"
Rashad Khalifa	18:66 Moses said to him, "Can I follow you, that you may teach me some of the knowledge and the guidance bestowed upon you?"
Shabbir Ahmed	18:66 Moses (deep in his contemplation) said to the man, "May I follow you that you may teach me some of the knowledge and guidance which you have been taught?"
Transliteration	18:66 Qala lahu moos a halattabiAAuka AAal a an tuAAallimani mimm a AAullimtarushdan
A	18:66 قال له موسى هل اتبعك على ان تعلمن مما علمت رشدا
Edip-Layth	18:67 He said, "You will not be able to have patience with me."
The Monotheist Group	18:67 He said: "You will not be able to have patience with me."
Muhammad Asad	18:67 [The other] answered: "Behold, thou wilt never be able to have patience with me
Rashad Khalifa	18:67 He said, "You cannot stand to be with me.
Shabbir Ahmed	18:67 He said, "Surely, you would not be able to have patience with me.
Transliteration	18:67 Qala innaka lan tastaʿeeAAamaAAiya sabran
A	18:67 قال انك لن تستطيع معي صبرا

Edip-Layth	18:68 "How can you be patient about what you have not been given any news?"
The Monotheist Group	18:68 "And how can you be patient about that which you have not been given any news?"
Muhammad Asad	18:68 for how couldst thou be patient about something that thou canst not comprehend within the compass of (thy] experience?" ⁷⁴
Rashad Khalifa	18:68 "How can you stand that which you do not comprehend?"
Shabbir Ahmed	18:68 And how can you bear with what you cannot comprehend?"
Transliteration	18:68 Wakayfa taṣbiru AAalā malam tuḥit bihi khubrān
A	18:68 وكيف تصبر على ما لم تحط به خبرا
Edip-Layth	18:69 He said, "You will find me, God willing, to be patient. I will not disobey any command of yours."
The Monotheist Group	18:69 He said: "You will find me, God willing, to be patient. And I will not disobey any command of yours."
Muhammad Asad	18:69 Replied [Moses]: "Thou wilt find me patient, if God so wills; and I shall not disobey thee in anything!"
Rashad Khalifa	18:69 He said, "You will find me, GOD willing, patient. I will not disobey any command you give me."
Shabbir Ahmed	18:69 Moses said, "God willing, you will find me patient and I will not disobey you."
Transliteration	18:69 Qala satajidunee in shāa Allāḥuṣabiran walā aAAasee laka amrān
A	18:69 قال ستجدني ان شاء الله صابرا ولا اعصى لك امرا
Edip-Layth	18:70 He said, "If you follow me, then do not ask about anything until I relate it to you."
The Monotheist Group	18:70 He said: "If you follow me, then do not ask about anything until I relate it to you."
Muhammad Asad	18:70 Said [the sage]: "Well, then, if thou art to follow me, do not question me about aught [that I may do] until I myself give thee an account thereof."
Rashad Khalifa	18:70 He said, "If you follow me, then you shall not ask me about anything, unless I choose to tell you about it."
Shabbir Ahmed	18:70 The man said, "Well, if you go with me, do not ask me any questions unless I choose to tell you about it."
Transliteration	18:70 Qala fa-ini ittabaAAatane fal atas-alnee AAan shay-in ḥatta o ḥditha lakaminhu ṭhikrān
A	18:70 قال فان اتبعتنى فلا تسلني عن شيء حتى احدث لك منه ذكرا
Edip-Layth	18:71 So they ventured forth until they rode in a boat and he made a hole in it. He said, "Did you make a hole in it to drown its people? You have done something dreadful!"
The Monotheist Group	18:71 So they ventured forth until they rode in a boat and he made a hole in it. He said: "Did you make a hole in it to drown its people? You have done

	something dreadful!"
Muhammad Asad	18:71 And so the two went on their way, till (they reached the seashore; and] when they disembarked from the boat [that had ferried them across], the sage ⁷⁵ made a hole in it-[whereupon Moses] exclaimed: "Hast thou made a hole in it in order to drown the people who may be [travelling] in it? Indeed, thou hast done a grievous thing!"
Rashad Khalifa	18:71 So they went. When they boarded a ship, he bore a hole in it. He said, "Did you bore a hole in it to drown its people? You have committed something terrible."
Shabbir Ahmed	18:71 So they went on until they were in a boat and he made a hole in it. Moses said, "Did you make a hole to drown its people? You have done something terrible!"
Transliteration	18:71 Fainṭalaqa ḥattaitḥa rakib a fee a Issafeenati kharaqah aqala akharaqtah a litughriqa ahlaha laqadji/ta shay-an imran
A	18:71 فانطلقا حتى اذا ركبا فى السفينة خرقها قال اخرقتها لتغرق اهلها لقد جئت شيئا امرا
Edip-Layth	18:72 He said, "Did I not tell you that you will not be able to have patience with me?"
The Monotheist Group	18:72 He said: "Did I not tell you that you will not be able to have patience with me?"
Muhammad Asad	18:72 He replied: "Did I not tell thee that thou wilt never be able to have patience with me?"
Rashad Khalifa	18:72 He said, "Did I not say that you cannot stand to be with me?"
Shabbir Ahmed	18:72 The man said, "Did I not tell you that you could not bear with me?"
Transliteration	18:72 Qala alam aqul innaka lan tastaṭeeAAamaAAiya sabran
A	18:72 قال الم اقل انك لن تستطيع معى صبرا
Edip-Layth	18:73 He said, "Forgive me for what I forgot, and do not be hard upon my request with you."
The Monotheist Group	18:73 He said: "Forgive me for what I forgot, and do not be hard upon my request with you."
Muhammad Asad	18:73 Said [Moses]: "Take-me not to task for my having forgotten [myself], and be not hard on me on account of what I have done!"
Rashad Khalifa	18:73 He said, "I am sorry. Do not punish me for my forgetfulness; do not be too harsh with me."
Shabbir Ahmed	18:73 Said Moses, "Do not rebuke me for forgetting. And be not hard on me for my fault."
Transliteration	18:73 Qala la tu-akhithneebima naseetu wala turhiqnee min amree AAusran
A	18:73 قال لا تواخذنى بما نسيت ولا ترهقنى من امرى عسرا
Edip-Layth	18:74 So they ventured forth until they came upon a youth, and he killed him. He said, "Have you killed an innocent person without justice? You have truly come with something awful!"
	18:74 So they ventured forth until they came upon a youth, and he killed him. He

The Monotheist Group	said: "Have you killed an innocent person without justice? You have truly come with something awful!"
Muhammad Asad	18:74 And so the two went on, till, when they met a young man, [the sage] slew him -(whereupon Moses) exclaimed: "Hast thou slain an innocent human being without [his having taken] another man's life? Indeed, thou hast done a terrible thing!"
Rashad Khalifa	18:74 So they went. When they met a young boy, he killed him. He said, "Why did you kill such an innocent person, who did not kill another person? You have committed something horrendous."
Shabbir Ahmed	18:74 So they went on till, when they met a lad, he slew him. Moses said, "What! Have you slain an innocent person who had slain none? Surely, you have done a horrible thing."
Transliteration	18:74 Faintalaqa hattai th a laqiy a ghul aman faqatalahu q alaaqatalta nafs ⁿ an zakiyyatan bighayri nafs ⁿ in laqad ji/ta shay-annukra ⁿ
A	18:74 فانطلقا حتى اذا لقيا غلما فقتله قال اقتلت نفسا زكية بغير نفس لقد جئت شيئا نكرا
Edip-Layth	18:75 He said, "Did I not tell you that you will not be able to have patience with me?"
The Monotheist Group	18:75 He said: "Did I not tell you that you will not be able to have patience with me?"
Muhammad Asad	18:75 He replied: "Did I not tell thee that thou wilt never be able to have patience with me?"
Rashad Khalifa	18:75 He said, "Did I not tell you that you cannot stand to be with me?"
Shabbir Ahmed	18:75 The man said, "Didn't I tell you that you could not bear with me?"
Transliteration	18:75 Qala alam aqul laka innaka lan tasta ^{tee} AAamaAAiya sabra ⁿ
A	18:75 قال الم اقل لك انك لن تستطيع معي صبرا
Edip-Layth	18:76 He said, "If I ask you about anything after this, then do not keep me in your company. You will then have a reason over me."
The Monotheist Group	18:76 He said: "If I ask you about anything after this, then do not keep me in your company. You will then have a reason over me."
Muhammad Asad	18:76 Said [Moses]: "If, after this, I should ever question thee, keep me not in thy company: [for by] now thou hast heard enough excuses from me."
Rashad Khalifa	18:76 He said, "If I ask you about anything else, then do not keep me with you. You have seen enough apologies from me."
Shabbir Ahmed	18:76 Moses said, "If I ask you after this about anything, then do not keep me with you. By then you shall have received enough excuses from me."
Transliteration	18:76 Qala in saaltuka AAan shay-in baAAadah afala tusahibnee qad balaghta min ladunnee AAathra ⁿ
A	18:76 قال ان سالتك عن شيء بعدها فلا تصحبني قد بلغت من لدني عذرا
Edip-Layth	18:77 So they ventured forth until they came to the people of a town. They requested food from its people but they refused to host them. Then they found a wall which was close to collapsing, so he built it. He said, "If you wished, you could have asked a wage for it!"

The Monotheist Group	18:77 So they ventured forth until they came to the people of a town. They requested food from its people but they refused to host them. Then they found a wall which was close to collapsing, so he built it. He said: "If you wished, you could have asked a wage for it!"
Muhammad Asad	18:77 And so the two went on, till, when they came upon some village people, they asked them ⁷⁶ for food; but those [people] refused them all hospitality. And they saw in that (village) a wall which was on the point of tumbling down, and [the sage] rebuilt it[whereupon Moses] said: "Hadst thou so wished, surely thou couldst [at least] have obtained some payment for it?"
Rashad Khalifa	18:77 So they went. When they reached a certain community, they asked the people for food, but they refused to host them. Soon, they found a wall about to collapse, and he fixed it. He said, "You could have demanded a wage for that!"
Shabbir Ahmed	18:77 So they proceeded. When they reached a township, they asked its people for food, but they refused them hospitality. Soon they saw a wall that was about to collapse, and he fixed it. Moses said, "If you had wished, you could have taken a wage for that."
Transliteration	18:77 Faintalaqa hattait ^{ha} atay a ahla qaryatin ista tAAamaahlaha faabaw an yudayyifoohuma fawajadafee ^{ha} jidaran yureedu an yanqa dda faaqamahuqala law shi/ta laittakhat ^{ta} AAalayhi ajra ⁿ
A	18:77 فانطلقا حتى اذا اتيا اهل قرية استطعما اهلها فابوا ان يضيفوهما فوجدا فيها جدارا يريد ان ينقض فاقامه قال لو شئت لتخذت عليه اجرا
Edip-Layth	18:78 He said, "For this, we will now part ways. I will inform you of the meanings of those things that you could not have patience over."
The Monotheist Group	18:78 He said: "For this, we will now part ways. I will inform you of the meanings of those things that you could not have patience over."
Muhammad Asad	18:78 [The sage] replied: "This is the parting of ways between me and thee. [And now] I shall let thee know the real meaning of all [those events] that thou wert unable to bear with patience:,"
Rashad Khalifa	<i>There is a Good Reason for Everything</i> 18:78 He said, "Now we have to part company. But I will explain to you everything you could not stand."
Shabbir Ahmed	18:78 He replied, "This is the parting between you and me! But I will explain to you the real meaning of things you could not bear with patience."
Transliteration	18:78 Qala h atha fir aqubaynee wabaynika saonabbi-oka bita/weeli m a lam tasta ⁱ AAAAalayhi sabra ⁿ
A	18:78 قال هذا فراق بيني وبينك سانبئك بتاويل ما لم تستطع عليه صبرا
Edip-Layth	18:79 "As for the boat, it belonged to some poor people who were working the sea, so I wanted to damage it as there was a king coming who takes every boat by force."
The Monotheist Group	18:79 "As for the boat, it belonged to some poor people who were working the sea, so I wanted to damage it as there was a king coming who takes every boat by force."
Muhammad Asad	18:79 "As for that boat, it belonged to some needy people who toiled upon the sea -and I desired to damage it ⁷⁷ because (I knew that] behind them was a king who is wont to seize every boat by brute force."

Rashad Khalifa	18:79 "As for the ship, it belonged to poor fishermen, and I wanted to render it defective. There was a king coming after them, who was confiscating every ship, forcibly.
Shabbir Ahmed	18:79 "As for the boat, it belonged to poor people working on the river, and I wished to make it defective. For, behind them was a king who was taking every (good) boat by force.
Transliteration	18:79 Amma alssafeenatu fakanatlimasakeena yaAAamaloona fee alba ^h ri faaradtu anaAAaebaha ^h wakana waraahum malikun ya/khu ^h thukulla safeenatin ghasban
A	18:79 اما السفينة فكانت لمسكين يعملون في البحر فاردت ان اعييها وكان وراءهم ملك ياخذ كل سفينة غصبا
Edip-Layth	18:80 "As for the youth, his parents were those who acknowledge, so we feared that he would oppress them by his transgression and denial." ¹¹
The Monotheist Group	18:80 "And as for the youth, his parents were believers, so we feared that he would oppress them by his transgression and disbelief."
Muhammad Asad	18:80 "And as for that young man, his parents were [true] believers - whereas we had every reason to fear ⁷⁸ that he would bring bitter grief upon them by [his] overweening wickedness and denial of all truth:
Rashad Khalifa	18:80 "As for the boy, his parents were good believers, and we saw that he was going to burden them with his transgression and disbelief.
Shabbir Ahmed	18:80 And as for the lad, his parents were true believers whereas we had every reason to fear that he would bring bitter grief upon them by rebellion and disbelief.
Transliteration	18:80 Waamma alghul ^a mu fak ^a naabawahu mu/minayni fakhasheen ^a an yurhiqahuma ^t ughy ^a nan wakufran
A	18:80 واما الغلم فكان ابواه مومنين فخشينا ان يرهقهما طغيانا وكفرا
Edip-Layth	18:81 "So we wanted their Lord to replace for them with one who is better than him in purity and closer to mercy."
The Monotheist Group	18:81 "So we wanted their Lord to replace for them with one who is better than him in purity and closer to mercy."
Muhammad Asad	18:81 and so we desired that their Sustainer grant them in his stead [a child] of greater purity than him, and closer [to them] in loving tenderness.
Rashad Khalifa	18:81 "We willed that your Lord substitute in his place another son; one who is better in righteousness and kindness.
Shabbir Ahmed	18:81 And so we desired that their Sustainer grant them, instead of him, a child better in purity of conduct and affection.
Transliteration	18:81 Faaradna ^h an yubdilahum ^a rabbuhuma ^h khayran minhu zak ^a tan waaqraba ru ^h man
A	18:81 فاردنا ان يبدلهم ربهما خيرا منه زكوة واقرب رحما
Edip-Layth	18:82 "As for the wall, it belonged to two orphaned boys in the city, and underneath it was a treasure for them, and their father was a good man, so your Lord wanted that they would reach their maturity and take out their treasure as a mercy from your Lord. None of what I did was of my own accord. That is the

	meaning of what you could not have patience for."
The Monotheist Group	18:82 "And as for the wall, it belonged to two orphaned boys in the city, and underneath it was a treasure for them, and their father was a good man, so your Lord wanted that they would reach their independence and take out their treasure as a mercy from your Lord. And none of what I did was of my own accord. That is the meaning of what you could not have patience for."
Muhammad Asad	18:82 "And as for that wall, it belonged to two orphan boys [living] in the town, and beneath it was [buried] a treasure belonging to them [by right]. ⁷⁹ Now their father had been a righteous man, and so thy Sustainer willed it that when they come of age they should bring forth their treasure by thy Sustainer's grace. "And I did not do (any of) this of my own accord: ⁸⁰ this is the real meaning of all [those events] that thou wert unable to bear with patience."
Rashad Khalifa	18:82 "As for the wall, it belonged to two orphan boys in the city. Under it, there was a treasure that belonged to them. Because their father was a righteous man, your Lord wanted them to grow up and attain full strength, then extract their treasure. Such is mercy from your Lord. I did none of that of my own volition. This is the explanation of the things you could not stand." Zul-Qarnain: The One With the Two Horns or Two Generations
Shabbir Ahmed	18:82 As for the wall, it belonged to two orphan boys in the town. And there was a treasure for them, beneath the wall. Their late father was a righteous man, and your Lord wanted them to grow up to full maturity and then extract their treasure as a mercy from your Lord. I did not do it of my own accord (but by Divine Command). This is the explanation of things you could not stand." ²⁵
Transliteration	18:82 Waamma aljidaru fakanalighulamayni yateemayni fee almadeenati wak ana tahtahukanzun lahum a wak ana aboohum a salihanfaarada rabbuka an yablugh a ashuddahumawayastakhrija kanzahum a rahmatan min rabbikawam a faAAaltuhu AAan amree thalika ta/weelu malam tastaAA AAalayhi sabran
A	18:82 واما الجدار فكان لغلمين يتيمين في المدينة وكان تحته كنز لهما وكان ابوهما صلحا فاراد ربك ان يبلغا اشدهما ويستخرجا كنزهما رحمة من ربك وما فعلته عن امرى ذلك تاويل ما لم تسطع عليه صبرا
Edip-Layth	<i>The Leader of Two Generations</i> 18:83 They ask you about the one who is from Two Eras, say, "I will recite to you a memory from him."
The Monotheist Group	18:83 And they ask you about Zul-Qarnain, say: "I will recite to you a memory from him."
Muhammad Asad	18:83 AND THEY will ask thee about the Two-Horned One. Say: "I will convey unto you something by which he ought to be remembered." ⁸¹
Rashad Khalifa	18:83 They ask you about Zul-Qarnain. Say, "I will narrate to you some of his history."
Shabbir Ahmed	18:83 (O Messenger!) They ask you about Zul-Qarnain. Say, "I will convey to you something by which he is worth remembering."
Transliteration	18:83 Wayas-aloonaka AAan thee alqarnayniqul saatloo AAalaykum minhu thikran
A	18:83 ويسلونك عن ذى القرنين قل سأتلوا عليكم منه ذكرا
Edip-Layth	18:84 We had facilitated for him in the land, and We had given him the means of

	everything.
The Monotheist Group	18:84 We had facilitated for him in the land, and We had given him the means of everything.
Muhammad Asad	18:84 Behold, We established him securely on earth, and endowed him with [the knowledge of] the right means to achieve anything ⁸² [that he might set out to achieve];
Rashad Khalifa	18:84 We granted him authority on earth, and provided him with all kinds of means.
Shabbir Ahmed	18:84 We established him in power on earth and granted him the ways and means to accomplish his objectives.
Transliteration	18:84 Inna makkanna lahu fee al-ar ^{di} wa ^{at} aynahu min kulli shay-in sabab ^a n
A	18:84 انا مكنا له فى الارض وءاتينه من كل شىء سببا
Edip-Layth	18:85 So he followed the means.
The Monotheist Group	18:85 So he followed the means.
Muhammad Asad	18:85 and so he chose the right means [in whatever he did]. ⁸³
Rashad Khalifa	18:85 Then, he pursued one way.
Shabbir Ahmed	18:85 Zul-Qarnain set out for an expedition. He chose the right means in whatever he did. ²⁶
Transliteration	18:85 FaatbaAAa sabab ^a n
A	18:85 فاتبع سببا
Edip-Layth	18:86 Until he reached the setting of the sun, and he found it setting at a boiling lake, and he found near it a people. We said, "O Two Eras, either you are to punish, or you are to do them good."
The Monotheist Group	18:86 Until he reached the setting of the sun, and he found it setting at a hot spring, and he found near it a people. We said: "O Zul-Qarnain, either you are to punish, or you are to do them good."
Muhammad Asad	18:86 [And he marched westwards] till, when he came to the setting of the sun, ⁸⁴ it appeared to him that it was setting in a dark, turbid sea; ⁸⁵ and nearby he found a people [given to every kind of wrongdoing]. We said: "O thou Two-Horned One! Thou mayest either cause [them] to suffer or treat them with kindness!" ⁸⁶
Rashad Khalifa	18:86 When he reached the far west, he found the sun setting in a vast ocean, and found people there. We said, "O Zul-Qarnain, you can rule as you wish; either punish, or be kind to them."
Shabbir Ahmed	18:86 (Conquering land to the west toward Lydia, he reached as far as the Black Sea.) The sun was setting and it appeared to him as if it was setting in the dark waters. (The local people, given to wrongdoing, fought against him and lost.) We said, "O Zul-Qarnain! Either punish or be kind to them."
Transliteration	18:86 Hatta i tha balaghamaghriba a lshshamsi wajadah a taghrubu fee AAaynin hami-atinwawajada AAindah a qawman quln a y a thaalqarnayni imm a an tuAAaththiba wa-imma antattakhi th a feehim husna ⁿ

A	18:86 حتى اذا بلغ مغرب الشمس وجدها تغرب فى عين حمئة ووجد عندها قوما قلنا يذا القرنين اما ان تعذب واما ان نتخذ فيهم حسنا
Edip-Layth	18:87 He said, "As for he who has transgressed, we will punish him then he will be returned to his Lord and He will punish him an awful punishment."
The Monotheist Group	18:87 He said: "As for he who has transgressed, we will punish him then he will be returned to his Lord and He will punish him an awful punishment."
Muhammad Asad	18:87 He answered: "As for him who does wrong [unto others ⁸⁷] - him shall we, in time, cause to suffer; and thereupon he shall be referred to his Sustainer, and He will cause him to suffer with unnameable suffering. ⁸⁸
Rashad Khalifa	18:87 He said, "As for those who transgress, we will punish them; then, when they return to their Lord, He will commit them to more retribution.
Shabbir Ahmed	18:87 Cyrus said to them, "As for him who does wrong from now on, we shall punish him. And then he will be brought back before his Lord Who will commit him to greater retribution. ²⁷
Transliteration	18:87 Qala amm a man thalamafasawfa nuAAa ththibuhu thumma yuraddu il a rabbi hifayuAAaththibuhu AAathaban nukran
A	18:87 قال اما من ظلم فسوف نعذبه ثم يرد الى ربه فيعذبه عذابا نكرا
Edip-Layth	18:88 "As for he who acknowledges and does good, then he will have the reward of goodness, and we will speak to him simply of our plan."
The Monotheist Group	18:88 "And as for he who believes and does good, then he will have the reward of goodness, and we will speak to him simply of our plan."
Muhammad Asad	18:88 But as for him who believes and does righteous deeds - he will have the ultimate good [of the life to come] as his reward; and [as for us,] we shall make binding on him [only] that which is easy to fulfill." ⁸⁹
Rashad Khalifa	18:88 "As for those who believe and lead a righteous life, they receive a good reward; we will treat them kindly."
Shabbir Ahmed	18:88 But whoever chooses to believe and helps others, he will have a goodly reward and we will make his task easy by our command." ²⁸
Transliteration	18:88 Waamma man amana waAAamila salihanfalahu jaz aan al husna wasanaqoolu lahu minamrina yusran
A	18:88 واما من ءامن وعمل صالحا فله جزاء الحسنى وسنقول له من امرنا يسرا
Edip-Layth	18:89 Then he followed the means.
The Monotheist Group	18:89 Then he followed the means.
Muhammad Asad	18:89 And once again ⁹⁰ he chose the right means [to achieve a right end].
Rashad Khalifa	18:89 Then he pursued another way.
Shabbir Ahmed	18:89 (After establishing peace in the West) he once again chose the right means to achieve a right end. ²⁹
Transliteration	18:89 Thumma atbaAAa sababan

A	
E dip-Layth	18:90 So when he reached the rising of the sun, he found it rising on a people whom We did not make for them any cover except it. ¹²
The Monotheist Group	18:90 So when he reached the rising of the sun, he found it rising on a people whom We did not make for them any cover except it.
Muhammad Asad	18:90 [And then he marched eastwards] till, when he came to the rising of the sun ⁹¹ he found that it was rising on a people for whom We had provided no coverings against it:
Rashad Khalifa	18:90 When he reached the far east, he found the sun rising on people who had nothing to shelter them from it.
Shabbir Ahmed	18:90 Then he reached (Balkh in Afghanistan) the rising place of the sun, the easternmost point of his expedition. He found it rising on a people for whom We had appointed no shelter from it. ³⁰
Transliteration	18:90 Hatta i tha balagha ma tliAAa alshshamsi wajadah a ta tluAAu AAa al aqawmin lam najAAa lahuma min dooniha sitran
A	18:90 حتى اذا بلغ مطلع الشمس وجدها تطلع على قوم لم نجعل لهم من دونها سترا
E dip-Layth	18:91 So it was, and We knew ahead of time about what he intended.
The Monotheist Group	18:91 So it was, and We knew ahead of time about what he intended.
Muhammad Asad	18:91 thus [We had made them, and thus he left them ⁹² ; and We did encompass with Our knowledge all that he had in mind ⁹³
Rashad Khalifa	18:91 Naturally, we were fully aware of everything he found out.
Shabbir Ahmed	18:91 So it was, and We knew all about him and his resources. ³¹
Transliteration	18:91 Kathalika waqad aha t nabima ladayhi khubran
A	18:91 كذلك وقد احطنا بما لديه خبرا
E dip-Layth	18:92 Then he followed the means.
The Monotheist Group	18:92 Then he followed the means.
Muhammad Asad	18:92 And once again he chose the right means (to achieve a right end].
Rashad Khalifa	18:92 He then pursued another way.
Shabbir Ahmed	18:92 And once again he chose the right means to achieve a right end. ³²
Transliteration	18:92 Thumma atbaAAa sababan
A	18:92 ثم اتبع سببا
E dip-Layth	18:93 Until he reached the area between the two barriers, he found no one beside it except a people who could barely understand anything said.
The Monotheist Group	18:93 Until he reached the area between the two barriers, he found no one beside it except a people who could barely understand anything said.
	18:93 [And he marched on] till, when he reached [a place] between the two

Muhammad Asad	mountain-barriers, ⁹⁴ he found beneath them a people who could scarcely understand a word [of his language].
Rashad Khalifa	18:93 When he reached the valley between two palisades, he found people whose language was barely understandable.
Shabbir Ahmed	18:93 When he reached the valley between two mountain ranges, he found people whose language was barely understandable to him.
Transliteration	18:93 Hattā i thā balaghabayna a Issaddayni wajada min doonihim a qawman layakadoona yafqahoona qawlān
A	18:93 حتى اذا بلغ بين السدين وجد من دونهما قوما لا يكادون يفقهون قولا
Edip-Layth	<i>The Aggression of Gog and Magog</i> 18:94 They said, "O Two Eras, Gog and Magog are destroyers of the land, and so shall we make a tribute for you that you will make between us and them a barrier?" ¹³
The Monotheist Group	18:94 They said: "O Zul-Qarnain, Gog and Magog are destroyers of the land, so shall we make a tribute for you that you will make between us and them a barrier?"
Muhammad Asad	18:94 They said: "O thou Two-Horned One! Behold, Gog and Magog" ⁹⁵ are spoiling this land. May we, then, pay unto thee a tribute on the understanding that thou wilt erect a barrier between us and them?"
Rashad Khalifa	<i>Gog and Magog</i> 18:94 They said, "O Zul-Qarnain, Gog and Magog are corruptors of the earth. Can we pay you to create a barrier between us and them?" ¹¹
Shabbir Ahmed	18:94 (Through interpreters) they presented a grievance, "O Zul-Qarnain! Gog and Magog are spoiling this land. They keep attacking and commit bloody crimes. May we, then, pay you a regular tribute that you will erect a barrier between us and them?" ³³
Transliteration	18:94 Qaloo yā thā alqarnayniinna ya/jooja wama/jooja mufsideona fee al-ar dī fahalnajAAalu laka kharjan AAalā an tajAAala baynanawabaynahum saddān
A	18:94 قالوا اذا القرنين ان ياجوج وماجوج مفسدون فى الارض فهل نجعل لك خرجا على ان تجعل بيننا وبينهم سدا
Edip-Layth	18:95 He said, "What my Lord has given me is far better. So help me with strength and I will make between you and them a barrier."
The Monotheist Group	18:95 He said: "What my Lord has given me is far better. So help me with strength and I will make between you and them a barrier."
Muhammad Asad	18:95 He answered: "That wherein my Sustainer has so securely established me is better [than anything that you could give me]; ⁹⁶ hence, do but help me with [your labour's] strength, [and] I shall erect a rampart between you and them!
Rashad Khalifa	18:95 He said, "My Lord has given me great bounties. If you cooperate with me, I will build a dam between you and them.
Shabbir Ahmed	18:95 He responded, "The power in which My Lord has established me is better than tribute. Help me then with manpower and I will erect a strong barrier between you and them."
	18:95 Qala m a makkannee feehee rabbeekhayrun faaAAeenoonnee biquwwatin

Transliteration	ajAAal baynakum wabaynahum radma <u>n</u>
A	18:95 قال ما مكنى فيه ربي خير فاعينوني بقوة اجعل بينكم وبينهم ردما
Edip-Layth	18:96 "Bring me iron ore." Until he leveled between the two walls, he said, "Blow," until he made it a furnace, he said, "Bring me tar so I can pour it over."
The Monotheist Group	18:96 "Bring me iron ore." Until he leveled between the two walls, he said: "Blow," until he made it a furnace, he said: "Bring me tar so I can pour it over."
Muhammad Asad	18:96 Bring me ingots of iron!" Then, after he had [piled up the iron and] filled the gap between the two mountain-sides, he said: "[Light a fire and] ply your bellows!" ⁹⁷ At length, when he had made it [glow like] fire, he commanded: "Bring me molten copper which I may pour upon it."
Rashad Khalifa	18:96 "Bring to me masses of iron." Once he filled the gap between the two palisades, he said, "Blow." Once it was red hot, he said, "Help me pour tar on top of it."
Shabbir Ahmed	18:96 "Bring me pieces of iron." (His engineers worked their skills using dirt and molten iron and filled the gap between the mountains.) When he had filled up the space between the two steep mountainsides, he said, "(Light a fire and) blow with your bellows!" When it was red hot, he said, "Bring me molten copper and tar to pour over it."
Transliteration	18:96 Atoonee zubara alhadeedi hattait <u>ha</u> sawa bayna a lsadafayni qalaonfukho <u>o</u> hatta i <u>th</u> a jaAAalahu naran qalaatoonee ofrigh AAalayhi qit <u>ra</u> n
A	18:96 ءاتوني زبر الحديد حتى اذا ساوى بين الصدفين قال انفخوا حتى اذا جعله نارا قال ءاتوني افرغ عليه قطرا
Edip-Layth	18:97 So they could not come over it, and they could not make a hole in it.
The Monotheist Group	18:97 So they could not come over it, and they could not make a hole in it.
Muhammad Asad	18:97 And thus [the rampart was built, and] their enemies ⁹⁸ were unable to scale it, and neither were they able to pierce it.
Rashad Khalifa	18:97 Thus, they could not climb it, nor could they bore holes in it.
Shabbir Ahmed	18:97 Thus they (Gog and Magog) could not climb it, nor could they bore holes in it.
Transliteration	18:97 Fama istaAAoo an ya <u>th</u> haroohuwama istataAAoo lahu naqba <u>n</u>
A	18:97 فما اسطعوا ان يظهروه وما استطعوا له نقبا
Edip-Layth	18:98 He said, "This is a mercy from my Lord. But when the promise of my Lord comes, He will make it rubble. The promise of my Lord is truth."
The Monotheist Group	18:98 He said: "This is a mercy from my Lord. But when the promise of my Lord comes, He will make it rubble. And the promise of my Lord is truth."
Muhammad Asad	18:98 Said [the King]: "This is a mercy from my Sustainer! Yet when the time appointed by my Sustainer ⁹⁹ shall come, He will make this [rampart] level with the ground: and my Sustainer's promise always comes true!" ¹⁰⁰
Rashad Khalifa	18:98 He said, "This is mercy from my Lord. When the prophecy of my Lord comes to pass, He will cause the dam to crumble. The prophecy of my Lord is

	truth."
Shabbir Ahmed	18:98 Said the King, "This is a grace from my Lord. Yet when the time appointed by my Lord comes, He will make this barrier level with the ground. And my Lord's promise always comes true. ³⁴
Transliteration	18:98 Qala h <u>atha</u> ra <u>h</u> matun minrabbee fa-i <u>tha</u> j <u>a</u> a waAAdu rabbee jaAAalahu dakka <u>awak</u> ana waAAdu rabbee <u>haqqan</u>
A	18:98 قال هذا رحمة من ربي فاذا جاء وعد ربي جعله دكاء وكان وعد ربي حقا
Edip-Layth	18:99 We left them till that day to surge like waves on one another. The horn was blown so We gathered them together.
The Monotheist Group	18:99 And We left them till that day to surge like waves on one another. And the horn was blown so We gathered them together.
Muhammad Asad	18:99 AND ON that Day" ¹⁰¹ We shall [call forth all mankind and] leave them to surge like waves [that dash] against one another; and the trumpet [of judgment] will be blown, and We shall gather them all together.
Rashad Khalifa	18:99 At that time, we will let them invade with one another, then the horn will be blown, and we will summon them all together.
Shabbir Ahmed	18:99 (Zul-Qarnain was right that such obstructions would become immaterial with time.) We will let some nations invade others on a day when the trumpets of war will be blown. Then We will gather them together in battle-fields. ³⁵
Transliteration	18:99 Watarak <u>na</u> baAA <u>da</u> hum yawma-i <u>th</u> inyamooju fee baAA <u>d</u> in wanufikha fee al <u>soor</u> ifajamaAAan <u>ahum</u> jamAA <u>an</u>
A	18:99 وتركنا بعضهم يومئذ يموج في بعض ونفخ في الصور فجمعنهم جمعا
Edip-Layth	18:100 We displayed hell openly on that day to those who do not appreciate.
The Monotheist Group	18:100 And We displayed Hell on that Day to the disbelievers openly.
Muhammad Asad	18:100 And on that Day We shall place hell, for all to see, before those who denied the truth-
Rashad Khalifa	18:100 We will present Hell, on that day, to the disbelievers.
Shabbir Ahmed	18:100 And those who had been rejecting (the Divine writ of mankind being one single community); We will cause them to face Hell in that era.
Transliteration	18:100 WaAAa <u>ra</u> <u>na</u> jahannama yawma-i <u>th</u> inli <u>ka</u> fireena AA <u>ard</u> an
A	18:100 وعرضنا جهنم يومئذ للكافرين عرضا
Edip-Layth	18:101 Those whose eyes were closed from My remembrance, and they were unable to hear.
The Monotheist Group	18:101 Those whose eyes were closed from My remembrance, and they were unable to hear.
Muhammad Asad	18:101 those whose eyes had been veiled against any remembrance of Me because they could not bear to listen [to the voice of truth]!
Rashad Khalifa	18:101 They are the ones whose eyes were too veiled to see My message. Nor could they hear.

Shabbir Ahmed	18:101 Those whose eyes were veiled to see My reminder, and who could not bear to hear.
Transliteration	18:101 Allat <u>h</u> eena k <u>a</u> nat aAAyunuhumfee ghi <u>t</u> a-in AAan <u>th</u> ikree wak <u>a</u> noo layasta <u>t</u> eeAAoona samAA <u>a</u> n
A	18:101 الذين كانت اعينهم فى غطاء عن ذكرى وكانوا لا يستطيعون سمعا
Edip-Layth	18:102 Did those who reject think that they can take My servants as allies besides Me? We have prepared hell for the ingrates as a dwelling place.
The Monotheist Group	18:102 Did those who reject think that they can take My servants as allies besides Me? We have prepared Hell for the rejecters as a dwelling place.
Muhammad Asad	18:102 Do they who are bent on denying the truth think, perchance, that they could take [any of] My creatures for protectors against Me? 102 Verily, We have readied hell to welcome all who [thus] deny the truth! 103
Rashad Khalifa	18:102 Do those who disbelieve think that they can get away with setting up My servants as gods beside Me? We have prepared for the disbelievers Hell as an eternal abode.
Shabbir Ahmed	18:102 Do the disbelievers in My reminder think that they can choose My servants as allies besides Me? Certainly, We have readied Hell as a welcome for the disbelievers. 36
Transliteration	18:102 Afah <u>a</u> siba alla <u>t</u> heena kafarooan yattakhi <u>th</u> oo AAib <u>a</u> dee min doonee awliy <u>a</u> ainna aAAatad <u>n</u> a jahannama lilka <u>f</u> ireena nuzul <u>a</u> n
A	18:102 افحسب الذين كفروا ان يتخذوا عبادى من دونى اولياء انا اعتدنا جهنم للكافرين نزلا
Edip-Layth	18:103 Say, "Shall we inform you of the greatest losers?"
The Monotheist Group	18:103 Say: "Shall we inform you of the greatest losers?"
Muhammad Asad	18:103 Say: "Shall we tell you who are the greatest losers in whatever they may do?"
Rashad Khalifa	<i>Examine Yourself</i> 18:103 Say, "Shall I tell you who the worst losers are?"
Shabbir Ahmed	18:103 Say, "Shall We inform you who the worst losers are in respect of their deeds?"
Transliteration	18:103 Qul hal nunabbi-okum bial-akhsareenaaAAam <u>a</u> lan
A	18:103 قل هل ننبئكم بالاخسرين اعمالا
Edip-Layth	18:104 Those whose efforts in the worldly life were wasted while they thought they were doing good!"
The Monotheist Group	18:104 "Those whose efforts in the worldly life were wasted while they thought they were doing good!"
Muhammad Asad	18:104 "[It is] they whose labour has gone astray in [the pursuit of no more than] this world's life, and who none the less think that they are doing good works:
Rashad Khalifa	18:104 "They are the ones whose works in this life are totally astray, but they think that they are doing good."

Shabbir Ahmed	18:104 They are the ones whose effort in the life of the world remains misdirected. And yet they think that they are doing good work. 37
Transliteration	18:104 Allat <u>h</u> eena <u>d</u> alla saAAayuhumfee al <u>h</u> ayati a Iddunya wahum ya <u>h</u> saboonaannahum yu <u>h</u> sinoona <u>s</u> unAA <u>a</u> n
A	18:104 الذين ضل سعيهم فى الحياة الدنيا وهم يحسبون انهم يحسنون صنعا
Edip-Layth	18:105 These are the ones who rejected the signs of their Lord and His meeting. So their works were in vain, and We will not give them any value on the day of Resurrection.
The Monotheist Group	18:105 These are the ones who rejected the revelations of their Lord and His meeting. So their works were in vain, and We will not give them any value on the Day of Resurrection.
Muhammad Asad	18:105 it is they who have chosen to deny their Sustainer's messages and the truth; that they are deseined to meet Him." Hence, all their [good] deeds come to nought, and no weight shall We assign to them on Resurrection Day. 104
Rashad Khalifa	18:105 Such are the ones who disbelieved in the revelations of their Lord and in meeting Him. Therefore, their works are in vain; on the Day of Resurrection, they have no weight.
Shabbir Ahmed	18:105 It is those who have chosen to deny their Sustainer's messages and the fact that they are destined to meet Him. Their works are in vain. And on the Day of Resurrection We will give them no weight.
Transliteration	18:105 Ol <u>a</u> -ika alla <u>t</u> heena kafaroobi- <u>a</u> yati rabbihim waliq <u>a</u> -ihi fahabit <u>a</u> tataAAam <u>l</u> uhum fala nuqeemu lahum yawma alqiy <u>a</u> matiwaz <u>n</u>
A	18:105 اولئك الذين كفروا بايت ربهم ولقائه فحبطت اعمالهم فلا نقيم لهم يوم القيمة وزنا
Edip-Layth	18:106 That is their recompense, hell; for what they rejected and for taking My signs and My messengers for mockery!
The Monotheist Group	18:106 That is their recompense, Hell; for what they rejected and for taking My revelations and My messengers for mockery!
Muhammad Asad	18:106 That will be their recompense - [their] hell -for having denied the truth and made My messages and My apostles a target of their mockery.
Rashad Khalifa	18:106 Their just requital is Hell, in return for their disbelief, and for mocking My revelations and My messengers.
Shabbir Ahmed	18:106 That is their reward, Hell! For, they rejected the truth, and ridiculed My messages and My messengers.
Transliteration	18:106 <u>T</u> halika jaz <u>a</u> ohum jahannamubim <u>a</u> kafaroo wa ittakhathoo <u>a</u> yateewarusulee huzuwa <u>n</u>
A	18:106 ذلك جزاؤهم جهنم بما كفروا واتخذوا ايتى ورسلى هزوا
Edip-Layth	18:107 Those who acknowledge and do good works, they will have gardens of paradise as a dwelling place.
The Monotheist Group	18:107 Those who believe and do good works, they will have estates of Paradise as a dwelling place.
Muhammad Asad	18:107 [But,] verily, as for those who attain to faith and do righteous deeds - the gardens of paradise will be there to welcome them;

Rashad Khalifa	18:107 As for those who believe and lead a righteous life, they have deserved a blissful Paradise as their abode.
Shabbir Ahmed	18:107 But certainly, as for those who attain belief and fulfill the needs of others, there will be gardens of Paradise to welcome them.
Transliteration	18:107 Inna alla <u>the</u> ena <u>a</u> manoowaAAamiloo a <u>Issalihati</u> k <u>a</u> nat lahumjann <u>a</u> tu alfirmawsi nuzulan
A	18:107 ان الذين ءامنوا وعملوا الصلحت كانت لهم جنت الفردوس نزلا
Edip-Layth	18:108 Abiding therein. They will not want to be moved from it.
The Monotheist Group	18:108 Abiding therein. They will not want to be moved from it.
Muhammad Asad	18:108 therein will they abide, [and] never will they desire any change therefrom.
Rashad Khalifa	18:108 Forever they abide therein; they will never want any other substitute.
Shabbir Ahmed	18:108 Therein shall they abide. They will not even desire a change!
Transliteration	18:108 Kha ^l ideena fee ^h a la ^y abghoona AAan ^h a ^h iwa ^l a ⁿ
A	18:108 خلدین فیہا لا یبغون عنہا حولا
Edip-Layth	<i>The Quran Has All We Need</i> 18:109 Say, "If the sea were an inkwell for the words of my Lord, then the sea would run out before the words of my Lord run out;" even if We were to bring another like it for its aid.
The Monotheist Group	18:109 Say: "If the sea were an inkwell for the words of my Lord, then the sea would run out before the words of my Lord run out;" even if We were to bring another like it for its aid.
Muhammad Asad	18:109 SAY: "If all the sea were ink for my Sustainer's words, the sea would indeed be exhausted ere my Sustainer's words are exhausted! And [thus it would be] if we were to add to it sea upon sea." ¹⁰⁵
Rashad Khalifa	<i>The Quran: Everything We Need</i> 18:109 Say, "If the ocean were ink for the words of my Lord, the ocean would run out, before the words of my Lord run out, even if we double the ink supply."
Shabbir Ahmed	18:109 Say, "If all the sea were ink for my Sustainer's Words, the sea would be exhausted before my Sustainer's Words are exhausted! And thus it would be if We were to add to it sea upon sea." ³⁸
Transliteration	18:109 Qul law ka ⁿ a alba ^h ru mi ^d a ⁿ likali ^m ati rabbee lana ^f ida alba ^h ru qabla an tanfada ^k ali ^m atu rabbee walaw ji ⁿ a bi ^m ithlihi ma ^d a ⁿ
A	18:109 قل لو كان البحر مدادا لكلمت ربى لنفد البحر قبل ان تنفد كلمت ربى ولو جئنا بمثله مدادا
Edip-Layth	18:110 Say, "I am but a human being like you, being inspired that your god is One god. So whoever looks forward to meeting his Lord, then let him do good works and not set up any partner in the service of his Lord."
The Monotheist Group	18:110 Say: "I am but a human being like you, being inspired that your god is One god. So whoever looks forward to meeting his Lord, then let him do good works and not set up any partner in the service of his Lord."

Muhammad Asad	18:110 Say [O Prophet]: "I am but a mortal man like all of you. It has been revealed unto me that your God is the One and Only God. Hence, whoever looks forward [with hope and awe] to meeting his Sustainer [on Judgment Day], let him do righteous deeds, and let him not ascribe unto anyone or anything a share in the worship due to his Sustainer!"
Rashad Khalifa	18:110 Say, "I am no more than a human like you, being inspired that your god is one god. Those who hope to meet their Lord shall work righteousness, and never worship any other god beside his Lord."
Shabbir Ahmed	18:110 Say (O Prophet!), "I am only a human like you. It is revealed to me that your God is only One God. So, whoever looks forward to meeting with His Lord, let him do works that help others and ascribe no partners in the service of his Lord."
Transliteration	18:110 Qul inna <u>m</u> a an a basharunmithlukum yoo <u>ha</u> ilayya annam a il <u>ah</u> ukum il <u>ah</u> unwa <u>hi</u> dun faman <u>ka</u> na yarjoo liq <u>aa</u> rabbi <u>hi</u> falyaAAamal AAamalan <u>sa</u> lihan wala yushrikbiAAaib <u>a</u> dati rabbi <u>hi</u> a <u>ha</u> dan
A	18:110 قل انما انا بشر مثلكم يوحى الى انما الهكم اله واحد فمن كان يرجوا لقاء ربه فليعمل عملا صالحا ولا يشرك بعبادة ربه احدا

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (18:1)

Lit., "and has not given it any deviousness". The term `iwaj signifies "crookedness", "tortuousness" or "deviation" (e.g., from a path), as well as "distortion" or "deviousness" in the abstract sense of these words. The above phrase is meant to establish the direct, unambiguous character of the Qur'an and to stress its freedom from all obscurities and internal contradictions: cf. [4:82](#)-"Had it issued from any but God, they would surely have found in it many an inner contradiction!"

Muhammad Asad - End Note 2 (18:5)

Most of the classical commentators (and, as far as I am aware, all the earlier translators of the Qur'an) relate the pronoun in bihi to the assertion that "God has taken unto Himself a son", and hence take the phrase to mean, "They have no knowledge of it", i.e., no knowledge of such a happening. However, this interpretation is weak inasmuch as absence of knowledge does not necessarily imply an objective negation of the fact to which it relates. It is, therefore, obvious that bihi cannot signify "of it": it signifies "of Him", and relates to God. Hence, the phrase must be rendered as above - meaning that they who make such a preposterous claim have no real knowledge of Him, since they attribute to the Supreme Being something that is attributable only to created, imperfect beings. This interpretation is supported, in an unequivocal manner, by Tabari and, as an alternative, by Baydawi.

Muhammad Asad - End Note 3 (18:6)

Lit., "it may well be that thou wilt. . .", etc. However, the particle la'alla does not, in this context, indicate a possibility but, rather, a rhetorical question implying a reproach for the attitude referred to (Maraghi XIII, 116).

Muhammad Asad - End Note 4 (18:6)

This rhetorical question is addressed, in the first instance, to the Prophet, who was deeply distressed by the hostility which his message aroused among the pagan Meccans, and suffered agonies of apprehension regarding their spiritual fate. Beyond that, however, it applies to everyone who, having become convinced of the truth of an ethical proposition, is dismayed at the indifference with which his social environment reacts to it.

Muhammad Asad - End Note 5 (18:7)

Lit., "We have made all that exists on earth as its adornment in order that We might put them [i.e., all human beings] to a test": meaning that God lets them reveal their real characters in their respective attitudes - moral or immoral - towards the material goods and benefits which the world offers them. In further analysis, this passage implies that the real motive underlying men's refusal to believe in God's spiritual message (see preceding verse) is almost always their excessive, blind attachment to the good of this world, combined with a false pride in what they regard as their own achievements (cf. 16:22 and the corresponding note 15).

Muhammad Asad - End Note 6 (18:9)

This interpolation establishes the elliptically implied connection between the long passage that follows and the preceding two verses.

Muhammad Asad - End Note 7 (18:9)

Lit., "that the Men of the Cave ... were more wondrous.. .", etc. -the implication being that the allegory or parable based on this story is entirely in tune with the ethical doctrine propounded in the Qur'an as a whole, and therefore not "more wondrous" than any other of its statements. - As regards the story of the Men of the Cave as such. most of the commentators incline to the view that it relates to a phase in early Christian history - namely, the persecution of the Christians by Emperor Decius in the third century. Legend has it that some young Christians of Ephesus, accompanied by their dog, withdrew into a secluded cave in order to be able to live in accordance with their faith, and remained there, miraculously asleep. for a great length of time (according to some accounts, referred to in verse 25 of this surah. for about three centuries). When they finally awoke - unaware of the long time during which they had lain asleep - they sent one of their company to the town to purchase some food. In the meantime the situation had changed entirely: Christianity was no longer persecuted and had even become the official religion of the Roman Empire. The ancient coin (dating from the reign of Decius) with which the young man wanted to pay for his purchases immediately aroused curiosity; people began to question the stranger, and the story of the Men of the Cave and their miraculous sleep came to light. As already mentioned, the majority of the classical commentators rely on this Christian legend in their endeavour to interpret the Qur'anic reference (in verses 9-26) to the Men of the Cave. It seems, however, that the Christian formulation of this theme is a later development of a much older oral tradition -a tradition which, in fact, goes back to pre-Christian, Jewish sources. This is evident from several well-authenticated ahadith (mentioned by all the classical commentators), according to which it was the Jewish rabbis (ahbar) of Medina who induced the Meccan opponents of Muhammad to "test his veracity" by asking him to explain, among other problems, the story of the Men of the Cave. Referring to these ahadith, Ibn Kathir remarks in his commentary on verse 13 of this surah: "It has been said that they were followers of Jesus the son of Mary, but God knows it better: it is obvious that they lived much earlier than the Christian period-for, had they been Christians, why should the Jewish rabbis have been intent on preserving their story, seeing that the Jews had cut themselves off from all friendly communion with them [i.e., the Christians]?" We may, therefore, safely assume that the legend of the Men of the Cave - stripped of its Christian garb and the superimposed Christian background - is, substantially, of Jewish origin. If we discard the later syncretic additions and reduce the story to its fundamentals-voluntary withdrawal from the world, a long "sleep" in a secluded cave and a

miraculous "awakening" after an indeterminate period of time-we have before us a striking allegory relating to a movement which played an important role in Jewish religious history during the centuries immediately preceding and following the advent of Jesus: namely, the ascetic Essene Brotherhood (to which, as I have pointed out in note 42 on [3:52](#), Jesus himself may have belonged), and particularly that of its branches which lived in self-imposed solitude in the vicinity of the Dead Sea and has recently, after the discovery of the Dead Sea Scrolls, come to be known as the "Qumran community". The expression ar-ragim occurring in the above Qur'an -verse (and rendered by me as "scriptures") lends strong support to this theory. As recorded by Tabari, some of the earliest authorities-and particularly Ibn'Abbas-regarded this expression as synonymous with marqum ("something that is written") and hence with kitab ("a writ" or "a scripture"); and Razi adds that "all rhetoricians and Arabic philologists assert that ar-ragim signifies [the same as] al-kitab". Since it is historically established that the members of the Qumran community-the strictest group among the Essenes-devoted themselves entirely to the study, the copying and the preservation of the sacred scriptures, and since they lived in complete seclusion from the rest of the world and were highly admired for their piety and moral purity, it is more than probable that their mode of life made so strong an impression on the imagination of their more worldly co-religionists that it became gradually allegorized in the story of the Men of the Cave who "slept"-that is, were cut off from the outside world-for countless years, destined to be "awakened" after their spiritual task was done. But whatever the source of this legend, and irrespective of whether it is of Jewish or Christian origin, the fact remains that it is used in the Qur'an in a purely parabolic sense: namely, as an illustration of God's power to bring about death (or "sleep") and resurrection (or "awakening"); and, secondly, as an allegory of the piety that induces men to abandon a wicked or frivolous world in order to keep their faith unsullied, and of God's recognition of that faith by His bestowal of a spiritual awakening which transcends time and death.

Muhammad Asad - End Note 8 (18:10)

Lit., "and provide for us, out of our condition (min amrina), consciousness of what is right" - which latter phrase gives the meaning of the term rushd in this context. This passage is a kind of introduction to the allegory of the Men of the Cave, giving a broad outline of what is expounded more fully in verses 13 ff.

Muhammad Asad - End Note 9 (18:11)

I.e., God caused them to remain cut off -physically or metaphorically -from the sounds and the bustle of the outside world. The classical commentators take the above phrase to mean that God "veiled their ears with sleep".

Muhammad Asad - End Note 10 (18:12)

Or: "sent them forth"-which may indicate a return to the active life of this world.

Muhammad Asad - End Note 11 (18:12)

Lit., "so that We might take cognizance of": but since God embraces all past, present and future with His knowledge, His "taking cognizance" of an event denotes His causing it to come into being and, thus, allowing it to become known by His creatures: hence. "marking it out" to the world.

Muhammad Asad - End Note 12 (18:12)

Lit., "which of the two parties" - alluding, metonymically, to the two viewpoints mentioned in verse 19 below - "was better at computing the time-span . . .", etc.: it should, however, be borne in mind that the verb ahsa does not merely signify "he computed" or "reckoned", but also "he understood" or "comprehended" (Taj al-'Arus). Since a "computing" of the time which those seekers after truth had spent in the cave could have no particular bearing on the ethical implications of this parable, ahsa has here obviously the meaning of "better at comprehending" or "showing a better comprehension" - namely, of the spiritual meaning of the time-lapse between their "falling asleep" and their "awakening" (see note 25 below).

Muhammad Asad - End Note 13 (18:13)

I.e., without the many legendary embellishments which, in times past, have obscured the purport of this story or parable.

Muhammad Asad - End Note 14 (18:13)

Lit., "We increased [or "advanced"] them in guidance".

Muhammad Asad - End Note 15 (18:14)

Lit., "when they stood up" -i.e., stood up to their misguided fellow-men, or to the rulers who persecuted the believers (see note 7).

Muhammad Asad - End Note 16 (18:15)

Lit., "Why do they not. ..", etc., in the form of a rhetorical query introducing a new sentence.

Muhammad Asad - End Note 17 (18:15)

Lit., "any clear evidence [or "authority"] in their support". The adjective bayyin ("clear", "obvious", "manifest") implies an evidence accessible to reason.

Muhammad Asad - End Note 18 (18:15)

Le., invents imaginary deities and thus gives the lie to the truth of His oneness and uniqueness, or even denies His existence altogether.

Muhammad Asad - End Note 19 (18:16)

The term mirfaq signifies "anything by which one benefits", whether concrete or abstract; in this context it has obviously a spiritual connotation, marking the young men's abandonment of the world and withdrawal into utter seclusion.

Muhammad Asad - End Note 20 (18:17)

Lit., "while they were in a broad cleft thereof". The cave evidently opened to the north, so that the heat of the sun never disturbed them: and this, I believe is an echo of the many Qur'anic allusions to the happiness of the righteous in paradise, symbolized by its "everlasting shade" (see, in particular, surah 4, note 74, on the metaphorical use of the term zill in the sense of "happiness").

Muhammad Asad - End Note 21 (18:18)

I.e., an accidental onlooker would immediately have felt the mystic, awe-inspiring aura that surrounded the Men of the Cave, and would have become conscious that he stood before God's elect (Tabari, Razi, Ibn Kathir, Baydawi).

Muhammad Asad - End Note 22 (18:19)

See note 10 above.

Muhammad Asad - End Note 23 (18:19)

It seems to me that the prefix li in li-yatasa'alu (which most commentators take to mean "so that they

might ask one another") is not a particle denoting a purpose ("so that") but, rather, a lam al-agibah - that is, a particle indicating no more than a causal sequence - which in this context may be brought out by the phrase "and they began. . .", etc.

Muhammad Asad - End Note 24 (18:19)

Cf. 2:259, where exactly the same question is asked and exactly the same wondering answer is given in the parable of the man whom God caused to be dead for a hundred years and thereupon brought back to life. The striking verbal identity of question and answer in the two passages is obviously not accidental: it points, in a deliberately revealing manner, to the identity of the idea underlying these two allegories: namely, God's power to "bring forth the living out of that which is dead, and the dead out of that which is alive" (3:27, 6:95, 10:31, 30:19), i.e.. to create life, to cause it to disappear and then to resurrect it. Beyond this, the above verse alludes to the deceptive, purely earthbound character of the human concept of "time".

Muhammad Asad - End Note 25 (18:19)

Le., they understood - in contrast to their companions, who were merely concerned what had "actually" happened to them-that the lapse of time between their "falling asleep" and their "awakening" had no reality of its own and no meaning, just as it has no reality or meaning in connection with a human being's death and subsequent resurrection (cf. 17:52 and the corresponding note 59): and this explains the reference to the "two viewpoints" (lit., "two parties") in verse 12 above.

Muhammad Asad - End Note 26 (18:20)

During their "sleep", time had stood still for the Men of the Cave, and so they assumed that the outside world had remained unchanged and was, as before, hostile to them. - At this point, the story as such ends abruptly (for, as we know, the Qur'an is never concerned with narratives for their own sake) and is revealed in the sequence as an allegory of death and resurrection and of the relativity of "time" as manifested in man's consciousness.

Muhammad Asad - End Note 27 (18:21)

I.e., by means of the legend which has grown up around the Men of the Cave and, more particularly, by means of the allegoric use which the Qur'an makes of this legend.

Muhammad Asad - End Note 28 (18:21)

Lit., "given knowledge about them [to others]".

Muhammad Asad - End Note 29 (18:21)

Lit., "debate their case (amrahum) among themselves": an indication of the fact that the legend of the Men of the Cave occupied men's minds for a long time, leading to many discussions and conflicting interpretations. The next sentence explains why God has "drawn [people's] attention" to this story in the context of the Qur'an.

Muhammad Asad - End Note 30 (18:21)

This, to my mind, is the meaning of the expression `alayhim (lit., "over them") occurring here as well as in the subsequent reference to the building of a house of worship at the suggestion of those "whose opinion prevailed in the end" (aliadhina ghalabu `ala amrihim).

Muhammad Asad - End Note 31 (18:22)

The future tense in sayagulun points once again to the legendary character of the story as such, and

implies that all speculation about its details is irrelevant to its parabolic, ethical purport.

Muhammad Asad - End Note 32 (18:22)

Le., for the sake of the self-evident ethical lesson to be derived from their story: an allusion to the first paragraph of verse 21 above.

Muhammad Asad - End Note 33 (18:24)

According to almost all of the commentators, this parenthetical passage (verses 23-24) is primarily addressed to the Prophet, who, on being asked by some of the pagan Quraysh as to what "really" happened to the Men of the Cave, is said to have replied, "I shall give you my answer tomorrow" - whereupon revelation was temporarily withheld from him in token of God's disapproval; in the second instance, this exhortation expresses a general principle addressed to all believers.

Muhammad Asad - End Note 34 (18:25)

This obviously connects with the "idle guesses" mentioned in the first paragraph of verse 22 above - guesses refuted by the subsequent statements, "My Sustainer knows best how many they were" in verse 22, and "God knows best how long they remained [there]" in verse 26. This was, in particular, the view of `Abd Allah ibn Mas'ud, whose copy of the Qur'an is said to have contained the words, "And they [i.e., some people] said, `They remained.. .'," etc. (which was probably a marginal, explanatory remark added by Ibn Mas'ud), as well as of Qatadah and of Matar al-Warraq (Tabari, Zamakhshari and Ibn Kathir). My interpolation, at the beginning of the verse, of the words "some people asserted" is based on the word galu ("they said") used by Ibn Mas'ud in his marginal note.

Muhammad Asad - End Note 35 (18:27)

According to Razi, it is on this passage, among others, that the great Qur'an commentator Abu Muslim al-Isfahani based his rejection of the so-called "doctrine of abrogation" discussed in my note 87 on [2:106](#).

Muhammad Asad - End Note 36 (18:28)

For an explanation of this verse, see [6:52](#) and the corresponding note 41.

Muhammad Asad - End Note 37 (18:28)

See surah 2, note 7. Zamakhshari and Razi explain the verb aghfalna -agreeably with Qur'anic doctrine - as meaning "whom We have found to be heedless". (See also my note 4 on the second part of [14:4](#).)

Muhammad Asad - End Note 38 (18:28)

Lit., "and whose case (amr) was one of abandonment of [or "transgression against"] all bounds [of what is right]".

Muhammad Asad - End Note 39 (18:29)

Thus Razi explains the expression az-zaiimun (lit., "the evildoers") in the above context.

Muhammad Asad - End Note 40 (18:29)

The expression suradiq - rendered by me as "billowing folds" - literally denotes an awning or the outer covering of a tent, and alludes here to the billowing "walls of smoke" that will surround the sinners (Zamakhshari): a symbolism meant to stress the inescapability of their suffering in the hereafter

(Razi).

Muhammad Asad - End Note 41 (18:31)

Like all other Qur'anic descriptions of happenings in the hereafter, the above reference to the "adornment" of the believers with gold and jewels and silk (cf. similar passages in [22:23](#), [35:33](#) and [76:21](#)) and their "reclining upon couches (ara'ik)" is obviously an allegory - in this case, an allegory of the splendour, the ever-fresh life (symbolized by "green garments"), and the restful fulfilment that awaits them in result of the many acts of self-denial which their faith had imposed on them during their earthly life. - Referring to the symbolism of these joys of paradise, - Razi draws our attention to the difference in the construction of the two parts of this clause: the first part is in the passive form ("they will be adorned. . .") and the second, in the active ("they will wear. . ."). In his opinion, the active form alludes to what the righteous will have earned by virtue of their deeds, whereas the passive form denotes all that will be bestowed on them by God above and beyond their deserts.

Muhammad Asad - End Note 42 (18:32)

This parable connects with verses 7-8 of this surah, and serves as an illustration of the statement that "all beauty on earth is a means by which God puts men to a test".

Muhammad Asad - End Note 43 (18:36)

Lit., "brought back [or "referred"] to my Sustainer" -i.e., for judgment.

Muhammad Asad - End Note 44 (18:37)

See second half of note 47 on [3:59](#), and note 4 on [23:12](#).

Muhammad Asad - End Note 45 (18:38)

Lit., "I shall not for "do not"] associate anyone [or "anything"] with my Sustainer" - i.e., "I cannot associate in my mind wealth or poverty with any power or creative cause other than Him" (Qiffal, as quoted by Razi).

Muhammad Asad - End Note 46 (18:39)

For an explanation of my rendering of law-la as "alas", see note 119 on [10:98](#).

Muhammad Asad - End Note 47 (18:43)

Lit., "he had no host whatever".

Muhammad Asad - End Note 48 (18:44)

Lit., "the best as regards the consequence".

Muhammad Asad - End Note 49 (18:46)

Lit., "are better in thy Sustainer's sight-as regards merit, and better as regards hope". The expression albagiyat as-salihah ("good deeds, the fruit whereof endures forever") occurs in the Qur'an twice -in the above verse as well as in [19:76](#).

Muhammad Asad - End Note 50 (18:48)

I.e., to those who in their lifetime denied the truth of resurrection.

Muhammad Asad - End Note 51 (18:48)

Cf. [6:94](#).

Muhammad Asad - End Note 52 (18:50)

This short reference to the oft-repeated allegory of God's command to the angels to "prostrate themselves before Adam" is meant, in the above context, to stress man's inborn faculty of conceptual thinking (see [2:31-34](#) and the corresponding notes) and, thus, his ability and obligation to discern between right and wrong. Since man's deliberate choice of a morally wrong course - of which the preceding passages speak - is almost invariably due to his exaggerated attachment to the allurements of worldly life, attention is drawn here to the fact that this attachment is the means by which Satan (or Iblis) induces man to forgo all moral considerations and thus brings about his spiritual ruin.

Muhammad Asad - End Note 53 (18:50)

Denoting, in this instance, the angels (see Appendix III).

Muhammad Asad - End Note 54 (18:50)

Lit., "his offspring" - a metonym for all who follow him.

Muhammad Asad - End Note 55 (18:50)

Lit., "for the evildoers". As regards Satan's symbolic "rebellion" against God, see note 26 on [2:34](#) and note 31 on [15:41](#).

Muhammad Asad - End Note 56 (18:51)

I.e., "since they are but created beings, and not co-existent with Me, how can you take them for your masters?"-an allusion to the beings, real or imaginary, to which men ascribe divine qualities, either consciously or (as in the case of one's submission to the "whisperings of Satan") by subconscious implication.

Muhammad Asad - End Note 57 (18:51)

Since God is almighty, all-knowing and self-sufficient, the belief that any being or power could have a "helping" share in His divinity, or could "mediate" between Him and man, causes the latter to go utterly astray.

Muhammad Asad - End Note 58 (18:52)

Lit., "those partners of Mine whom you supposed [to exist]": see note 15 on [6:22](#).

Muhammad Asad - End Note 59 (18:52)

Or: "a gulf [or "a barrier"] of perdition": an allusion to the wide gulf of unreality that separates those sinners from the blasphemous figments of their imagination or, more probably, the gulf that separates them from the saintly persons whom they were wont to worship despite the fact that the latter had never made any claim to divine status (Zamakhshari and Razi in one of their alternative interpretations, with specific mention of Jesus and Mary).

Muhammad Asad - End Note 60 (18:54)

Cf. note 104 on [17:89](#), explaining my translation of mathal, in this context, as "lesson".

Muhammad Asad - End Note 61 (18:55)

Lit., "face to face" or "in the future" (Zamakhshari)-both these meanings of qubulan being comprised in the concept of "the hereafter" or "the life to come".

Muhammad Asad - End Note 62 (18:57)

I.e., persevering in his unrighteous behaviour (Razi).

Muhammad Asad - End Note 63 (18:57)

Lit., "to guidance".

Muhammad Asad - End Note 64 (18:58)

Muhammad Asad - End Note 65 (18:58)

Cf. somewhat similar passages in [16:61](#) and [35:45](#). The "time-limit" (maw'id) signifies, in this context, the end of the sinners' life on earth or - as in the next verse - the "point of no return" beyond which God does not allow them to sin with impunity.

Muhammad Asad - End Note 66 (18:59)

Lit., "when [or "after"] they had been doing wrong" - i.e., persistently and for a long time.

Muhammad Asad - End Note 67 (18:60)

The particle idh (which usually signifies "when", but is, I believe, properly rendered here as "lo!") often serves in the Qur'an to draw attention to a sudden turn in the discourse, without, however, involving a break in the continuity of thought. In this instance, it evidently marks a connection with verse 54 above ("many facets have We given in this Qur'an to every kind of lesson [designed] for [the benefit of] mankind"), and introduces an allegory meant to illustrate the fact that knowledge, and particularly spiritual knowledge, is inexhaustible, so that no human being - not even a prophet - can ever claim to possess answers to all the questions that perplex man throughout his life. (This idea is brought out fully in the last two verses of this surah.) The subsequent parable of Moses and his quest for knowledge (verses 60-82) has become, in the course of time, the nucleus of innumerable legends with which we are not concerned here. We have, however, a Tradition on the authority of Ubayy ibn Ka'b (recorded in several versions by Bukhari, Muslim and Tirmidhi), according to which Moses was rebuked by God for having once asserted that he was the wisest of all men, and was subsequently told through revelation that a "servant of God" who lived at the "junction of the two seas" was far superior to him in wisdom. When Moses expressed his eagerness to find that man, God commanded him to "take a fish in a basket" and to go on and on until the fish would disappear: and its disappearance was to be a sign that the goal had been reached. -There is no doubt that this Tradition is a kind of allegorical introduction to our Qur'anic parable. The "fish" mentioned in the latter as well as in the above-mentioned hadith is an ancient religious symbol, possibly signifying divine knowledge or life eternal. As for the "junction of the two seas", which many of the early commentators endeavoured to "identify" in geographical terms (ranging from the meeting of the Red Sea and the Indian Ocean at the Bab al-Mandab to that of the Mediterranean Sea and the Atlantic Ocean at the Straits of Gibraltar), Baydawi offers, in his commentary on verse 60, a purely allegorical explanation: the "two seas" represent the two sources or streams of knowledge - the one obtainable through the observation and intellectual coordination of outward phenomena (`ilm az-zahir), and the other through intuitive, mystic insight (`ilm al-batin) -the meeting of which is the real goal of Moses' quest.

Muhammad Asad - End Note 69 (18:61)

Lit., "burrowing [into it]". Their forgetting the symbolic "fish" (see last third of note 67) is perhaps an allusion to man's frequently forgetting that God is the ultimate source of all knowledge and life.

Muhammad Asad - End Note 70 (18:63)

Lit., "Didst thou see?" Although formulated as a question, this idiomatic phrase often expresses - as does its modern equivalent, "Would you believe it?" - no more than a sudden remembrance of, or surprise at, an unusual or absurd happening.

Muhammad Asad - End Note 71 (18:63)

Lit., "made me forget it lest I remember it".

Muhammad Asad - End Note 72 (18:64)

Le., the disappearance of the fish indicated the point at which their quest was to end (see note 67).

Muhammad Asad - End Note 73 (18:65)

In the Tradition on the authority of Ubayy ibn Ka'b (referred to in note 67) this mysterious sage is spoken of as Al-Khadir or Al-Khidr, meaning "the Green One". Apparently this is an epithet rather than a name, implying (according to popular legend) that his wisdom was ever-fresh ("green") and imperishable: a notion which bears out the assumption that we have here an allegoric figure symbolizing the utmost depth of mystic insight accessible to man.

Muhammad Asad - End Note 74 (18:68)

Lit., "that, thou dost not encompass with [thy] experience (khubran)": according to Razi, an allusion to the fact that even a prophet like Moses did not fully comprehend the inner reality of things (haga'iq at-ashya' kama hiya); and, more generally, to man's lack of equanimity whenever he is faced with something that he has never yet experienced or cannot immediately comprehend. In the last analysis, the above verse implies -as is brought out fully in Moses' subsequent experiences - that appearance and reality do not always coincide; beyond that, it touches in a subtle manner upon the profound truth that man cannot really comprehend or even visualize anything that has no counterpart - at least in its component elements - in his own intellectual experience: and this is the reason for the Qur'anic use of metaphor and allegory with regard to "all that is beyond the reach of a created being's perception" (al-ghayb).

Muhammad Asad - End Note 75 (18:71)

Lit., "he".

Muhammad Asad - End Note 76 (18:77)

Lit., "asked its people". din

Muhammad Asad - End Note 77 (18:79)

Lit., "to cause a fault in it" -i.e., to make it temporarily unserviceable.

Muhammad Asad - End Note 78 (18:80)

Muhammad Asad - End Note 79 (18:82)

I.e., left to them as an inheritance. Presumably that treasure would have been exposed to view if the wall had been allowed to tumble down, and would have been stolen by the avaricious village folk, who had shown their true character by refusing all hospitality to weary travellers.

Muhammad Asad - End Note 80 (18:82)

Implying that whatever he had done was done under the impulsion of a higher truth-the mystic insight which revealed to him the reality behind the outward appearance of things and made him a conscious particle in God's unfathomable plan: and this explains the use of the plural "we" in verses 80-81, as well as the direct attribution, in the first paragraph of verse 82, of a concrete human action to God's will (Razi).

Muhammad Asad - End Note 81 (18:83)

Lit., "I will convey unto you a remembrance [or "mention"] of him" - i.e., something that is worthy of remembrance and mention: which, I believe, is an allusion to the parabolic character of the subsequent story and the fact that it is confined, like the preceding parable of Moses and the unknown sage, to a few fundamental, spiritual truths.-The epithet Dhu 'l-Qarnayn signifies "the Two-Horned One" or "He of the Two Epochs", since the noun qarn has the meaning of "horn" as well as of "generation" or "epoch" or "age" or "century". The classical commentators incline to the first of these meanings ("the Two-Horned"); and in this they appear to have been influenced by the ancient Middle-Eastern imagery of "horns" as symbols of power and greatness, although the Qur'an itself does not offer any warrant for this interpretation. In fact, the term qarn (and its plural qurun) occurs in the Qur'an -apart from the combination Dhu 'l-Qarnayn appearing in verses 83, 86 and 94 of this surah - twenty times: and each time it has the meaning of "generation" in the sense of people belonging to one particular epoch or civilization. However, since the allegory of Dhu 'l-Qarnayn is meant to illustrate the qualities of a powerful and just ruler, it is possible to assume that this designation is an echo of the above-mentioned ancient symbolism, which - being familiar to the Arabs from very early times - had acquired idiomatic currency in their language long before the advent of Islam. Within the context of our Qur'anic allegory, the "two horns" may be taken to denote the two sources of power with which Dhu 'l-Qarnayn is said to have been endowed: namely, the worldly might and prestige of kingship as well as the spiritual strength resulting from his faith in God. This last point is extremely important-for it is precisely the Qur'anic stress on his faith in God that makes it impossible to identify Dhu 'l-Qarnayn, as most of the commentators do, with Alexander the Great (who is represented on some of his coins with two horns on his head) or with one or another of the pre-Islamic, Himyaritic kings of Yemen. All those historic personages were pagans and worshipped a plurality of deities as a matter of course, whereas our Dhu 'l-Qarnayn is depicted as a firm believer in the One God: indeed, it is this aspect of his personality that provides the innermost reason of the Qur'anic allegory. We must, therefore, conclude that the latter has nothing to do with history or even legend, and that its sole purport is a parabolic discourse on faith and ethics, with specific reference to the problem of worldly power (see the concluding passage in the introductory note to this surah).

Muhammad Asad - End Note 82 (18:84)

According to Ibn `Abbas, Mujahid, Sa'id ibn Jubayr, `Ikrimah, Qatadah and Ad-Dahhak (all of them quoted by Ibn Kathir), the term sabab - lit., "a means to achieve [anything]" - denotes, in this context, the knowledge of the right means for the achievement of a particular end.

Muhammad Asad - End Note 83 (18:85)

Lit., "he followed [the right] means": i.e., he never employed wrong means to achieve even a righteous goal.

Muhammad Asad - End Note 84 (18:86)

I.e., the westernmost point of his expedition (Razi).

Muhammad Asad - End Note 85 (18:86)

Or: "abundance of water" - which, according to many philologists (cf. Taj al-'Arus), is one of the meanings of `ayn (primarily denoting a "spring"). As for my rendering of the phrase "he found it (wajadaha) setting...", etc., as "it appeared to him that it was setting", see Razi and Ibn Kathir, both of whom point out that we have here a metaphor based on the common optical illusion of the sun's "disappearing into the sea"; and Razi explains this, correctly, by the fact that the earth is spherical. (It is interesting to note that, according to him, this explanation was already advanced in the - now lost - Qur'an -commentary of Abu `Ali al-Jubba'i, the famous Mu'tazili scholar who died in 303 H., which corresponds to 915 or 916 of the Christian era.)

Muhammad Asad - End Note 86 (18:86)

This divine permission to choose between two possible courses of action is not only a metonymic statement of the freedom of will accorded by God to man, but establishes also the important legal principle of istihsan (social or moral preference) open to a ruler or government in deciding as to what might be conducive to the greatest good (maslahah) of the community as a whole: and this is the first "lesson" of the parable of Dhu 'l-Qarnayn.

Muhammad Asad - End Note 87 (18:87)

Cf. [11:117](#) and the corresponding note 149.

Muhammad Asad - End Note 88 (18:87)

I.e., in the hereafter-implying that nothing that pertains to the life to come could ever be imagined or defined in terms of human experience.

Muhammad Asad - End Note 89 (18:88)

Since righteous behaviour is the norm expected of man, the laws relating thereto must not be too demanding-which is another lesson to be drawn from this parable.

Muhammad Asad - End Note 90 (18:89)

For this rendering of the particle thumma, see surah 6, note 31.

Muhammad Asad - End Note 91 (18:90)

Le., the easternmost point of his expedition (similar to the expression "the setting of the sun" in verse 86).

Muhammad Asad - End Note 92 (18:91)

This is Razi 's interpretation of the isolated expression kadhalika ("thus" or "thus it was") occurring here. It obviously relates to the primitive, natural state of those people who needed no clothes to protect them from the sun, and to the (implied) fact that Dhu 'l-Qarnayn left them as he had found them, being mindful not to upset their mode of life and thus to cause them misery.

Muhammad Asad - End Note 93 (18:91)

Lit., "all that was with him" - i.e., his resolve not to "corrupt [or "change"] God's creation" (cf. the second half of my note 141 on [4:119](#)) -which, I believe, is a further ethical lesson to be derived from this parable.

Muhammad Asad - End Note 94 (18:93)

This is generally assumed to be the Caucasus. However, since neither the Qur'an nor any authentic Tradition says anything about the location of these "two mountain-barriers" or the people who lived there, we can safely dismiss all the speculations advanced by the commentators on this score as irrelevant, the more so as the story of Dhu 'l-Qarnayn aims at no more than the illustration of certain ethical principles in a parabolic manner.

Muhammad Asad - End Note 95 (18:94)

This is the form in which these names (in Arabic, Yajuj and Majuj) have achieved currency in all European languages on the basis of certain vague references to them in the Bible (Genesis x, 2, I Chronicles i, 5, Ezekiel xxxviii, 2 and xxxix, 6, Revelation of St. John xx, 8). Most of the post-classical commentators identify these tribes with the Mongols and Tatars (see note 100 below).

Muhammad Asad - End Note 96 (18:95)

It is generally assumed that the phrase "that wherein my Sustainer has so securely established me (makkanni)" refers to the power and wealth bestowed on him; but it is much more probable and certainly more consistent with the ethical tenor of the whole parable of Dhu 'l-Qarnayn that it refers to God's guidance rather than to worldly possessions.

Muhammad Asad - End Note 97 (18:96)

Lit., "Blow!"

Muhammad Asad - End Note 98 (18:97)

Lit., "they".

Muhammad Asad - End Note 99 (18:98)

Lit., "my Sustainer's promise".

Muhammad Asad - End Note 100 (18:98)

Some of the classical commentators (e.g., Tabari) regard this as a prediction of a definite, historic event: namely, the future break-through of the savage tribes of "Gog and Magog", who are conceived of as identical with the Mongols and Tatars (see note 95 above). This "identification" is mainly based on a well-authenticated Tradition-recorded by Ibn Hanbal, Bukhari and Muslim - which tells us that the Apostle of God had a prophetic dream to which he referred, on awakening, with an exclamation of distress: "There is no deity save God! Woe unto the Arabs from a misfortune that is approaching: a little gap has been opened today in the rampart of Gog and Magog!" Ever since the late Middle Ages, Muslims have been inclined to discern in this dream a prediction of the great Mongol invasion in the thirteenth century, which destroyed the Abbasid Empire and, thus, the political power of the Arabs. However, the mention, in verses 99-101 of this surah, of "the Day" - i.e., the Day of Judgment - in connection with "Gog and Magog" shows that "the time appointed by my Sustainer" relates to the coming of the Last Hour, when all works of man will be destroyed. But since none of the Qur'anic references to the "approach" or the "nearness" of the Last Hour has anything to do with the human concept of time, it is possible to accept both of the above interpretations as equally valid in the sense that the "coming of the Last Hour" comprises an indefinite - and, in human terms, perhaps even immensely long - span of time, and that the break-through of the godless forces of "Gog and Magog" was to be one of the signs of its approach. And, finally, it is most logical to assume (especially on the basis of [21:96-97](#)) that the terms Yajuj and Majuj are purely allegorical, applying not to any specific tribes or beings but to a series of social catastrophes which would cause a complete destruction of man's civilization before the coming of the Last Hour.

Muhammad Asad - End Note 101 (18:99)

Le., on the Day of Judgment alluded to in the preceding verse.

Muhammad Asad - End Note 102 (18:102)

This is an allusion not only to the worship of created beings or forces of nature, but also to the popular belief that saints, whether alive or dead, could effectively "intercede" with God in behalf of anyone whom He has rejected.

Muhammad Asad - End Note 103 (18:102)

I.e., of God's oneness and uniqueness, and hence of the fact that no created being can have any "influence" on God's judgment.

Muhammad Asad - End Note 104 (18:105)

Although each of their good actions will be taken into account on Judgment Day in accordance with the Qur'anic statement that "he who shall have done an atom's weight of good, shall behold it" ([99:7](#)), the above verse implies that whatever good such sinners may do is far outweighed by their godlessness (Al-Qadi `Iyad, as quoted by Razi).

Muhammad Asad - End Note 105 (18:109)

Lit., "if We were to produce the like of it (i.e., of the sea] in addition". It is to be noted that, as pointed out by Zamakhshari, the term al-bahr ("the sea") is used here in a generic sense, comprising all the seas that exist: hence, the expression "the like of it" has been rendered by me as "sea upon sea". (See also [31:27](#).)

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note (18:7)

Rashad Khalifa - End Note 2 (18:16)

Ephesus is located about 200 miles south of ancient Nicene, and 30 miles south of today's Izmir in Turkey. The dwellers of the cave were young Christians who wanted to follow the teachings of Jesus, and worship God alone. They were fleeing the persecution of neo-Christians who proclaimed a corrupted Christianity three centuries after Jesus, following the Nicene Conference, when the Trinity doctrine was announced. In 1928, Franz Miltner, an Austrian archeologist discovered the tomb of the seven sleepers of Ephesus. Their history is well documented in several encyclopedias.

Rashad Khalifa - End Note (18:16)

Rashad Khalifa - End Note 4 (18:21)

As detailed in Appendix 25, this story helped pinpoint the end of the world.

Rashad Khalifa - End Note 6 (18:25)

The difference between 300 solar years and 300 lunar years is nine years. Thus, discovering the end of the world was predetermined by the Almighty to take place in 1980 AD (1400 AH), 300 years (309 lunar years) before the end of the world (see [72:27](#) & Appendix 25).

Rashad Khalifa - End Note 7 (18:32)

The Quran cites many examples of the different gods that people worship beside God; they include children ([7:190](#)), religious leaders and scholars ([9:31](#)), property ([18:42](#)), dead saints and prophets ([16:20-21](#), [35:14](#), & [46:5-6](#)), and the ego ([25:43,45:23](#)).

Rashad Khalifa - End Note 11 (18:94)

One of my duties as God's Messenger of the Covenant is to state that Gog and Magog, the final sign before the end of the world, will reappear in 2270 AD (1700 AH), just 10 years before the end. Note that Gog and Magog occur in Suras 18 and 21, precisely 17 verses before the end of each sura, representing 17 lunar centuries ([72:27](#)).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (18:7)

[18:30-31](#), [18:46](#), [67:2](#). Ahsanu 'amala includes 'best in conduct' and 'balanced life'

Shabbir Ahmed - End Note 2 (18:9)

Nay, strange legends became famous about them

Shabbir Ahmed - End Note 3 (18:11)

They remained isolated, hiding from the soldiers of Emperor Decius during his reign, 249-251 CE

Shabbir Ahmed - End Note 4 (18:12)

The Dwellers of the Cave had maintained secret communication with like-minded people in Ephesus

Shabbir Ahmed - End Note 5 (18:14)

Their proclamation was not mere words. They were determined to establish the Divine System in their land

Shabbir Ahmed - End Note 6 (18:15)

Taken gods other than Him = Obeyed false authorities contradicting Divine Commands

Shabbir Ahmed - End Note 7 (18:17)

The Cave lay North South and while it was roomy from inside, its entrance was small

Shabbir Ahmed - End Note 8 (18:21)

But they converted the building into a monastery and placed huge tombstones with superstitious inscriptions, and another one RAQEEM but manmade. The sanctuary became a haven for nuns and monks

Shabbir Ahmed - End Note 9 (18:22)

*The last statement that they were seven and their dog was the eighth, is not denied by the Qur'an.

Those who get this point probably know their number

Shabbir Ahmed - End Note (18:22)

Shabbir Ahmed - End Note 10 (18:23)

Something may happen beyond your control

Shabbir Ahmed - End Note 11 (18:25)

Interestingly, 300 Solar years = 309 lunar years, but God knows best

Shabbir Ahmed - End Note 12 (18:27)

His laws in Theory (Kalimaatillah), and His laws in Practice as implemented in the Universe (Sunnatillah), never change. [6:34](#), [6:116](#), [10:64](#), [17:77](#), [18:27](#), [33:38](#), [33:62](#), [40:85](#), [48:23](#)

Shabbir Ahmed - End Note 13 (18:28)

[6:52](#), [8:52](#)⁵⁴, [89:29](#):30. 'Case closed' = The Divine laws have already decreed for him ultimate loss for his relentless misdeeds

Shabbir Ahmed - End Note 14 (18:29)

[9:34-35](#)

Shabbir Ahmed - End Note 15 (18:41)

Therefore, we must invest for the Eternity as well

Shabbir Ahmed - End Note 16 (18:45)

Total preoccupation with the material delights of life deprives people from growing in humanity

Shabbir Ahmed - End Note 17 (18:46)

[19:76](#)

Shabbir Ahmed - End Note 18 (18:47)

[20:105](#)

Shabbir Ahmed - End Note 19 (18:48)

Also, in this world, mankind will become one single community, as they were in the beginning [2:213](#), [10:19](#)

Shabbir Ahmed - End Note 20 (18:49)

This verse probably applies to the Qur'an and to the Divine Database, just as Hell and Paradise are frequently mentioned in the Qur'an applying to both lives. [9:31-33](#), [13:31,14:48](#), [18:48](#), [41:53](#), [48:28](#), [51:2021](#), [53:39-40](#), [61:9](#)

Shabbir Ahmed - End Note 21 (18:50)

2:30-38, 18:48. Zurriyyah = Progeny = Children = Party = Comrades

Shabbir Ahmed - End Note 22 (18:60)

The Divine revelation shows the way and the outcome with conviction. When Moses was a young man, not yet commissioned as a prophet, he was constantly in search of truth 93:7. God chose His prophets and assigned them their mission at the appropriate time. The young Moses knew that the human intellect was the source of conceptual knowledge whereas the Divine revelation is the extrinsic knowledge from beyond human faculties. Intellect and revelation: The Two Streams of knowledge

Shabbir Ahmed - End Note 23 (18:61)

Moses became more concerned about his people in bondage. Interestingly, fish is an ancient symbol of worldly life with all its glitter

Shabbir Ahmed - End Note 24 (18:65)

A close examination of verses 60-65 is quite revealing. From this point on the young friend suddenly disappears. Also consider the way the fish disappeared, and how then, Moses remarks, "That is what we were seeking". I agree with Allama Muhammad Asad that the 'fish' here is only figurative. I also understand that the young friend of Moses is none else but his own youthful enthusiasm taking him to a great quest. Then in 18:64 Moses goes back retracing his footsteps. So, what happens next is most probably his deep contemplation at rest. The mystical story is worth pondering. The enlightened man who meets Moses at this juncture, and later his weird actions, definitely grant him an allegorical and not a tangible presence. For these reasons I think that in 18:60-82, the Qur'an is relating the intellectual search of Moses rather than his physical experience

Shabbir Ahmed - End Note 25 (18:82)

As the pondering was over, Moses understood that revelation is to the intellect what the sunlight is to the eye. Thus, was completed his intellectual journey. Later on Moses was commissioned to prophethood and experienced the Divine revelation first hand

Shabbir Ahmed - End Note 26 (18:85)

Zul-Qarnain = King Cyrus the Great of Persia, 590-529 BC

Shabbir Ahmed - End Note 27 (18:87)

Note King Cyrus talking in the royal manner, "We" and reflect on the King of kings, God, using "I" and "We" for Himself

Shabbir Ahmed - End Note 28 (18:88)

'Amal Saaleh = Act of social welfare = Helping others = Increasing the societal potential = Fulfilling needs

Shabbir Ahmed - End Note 29 (18:89)

He set forth to an expedition towards the East

Shabbir Ahmed - End Note 30 (18:90)

The nomads there built no houses or tents

Shabbir Ahmed - End Note 31 (18:91)

He helped those people with his abundant resources that God had given him

Shabbir Ahmed - End Note 32 (18:92)

North towards Caucasus

Shabbir Ahmed - End Note 33 (18:94)

[21:96](#)

Shabbir Ahmed - End Note 34 (18:98)

The barrier will stay in place and crumble according to Divine laws

Shabbir Ahmed - End Note 35 (18:99)

Gog and Magog, the powerful imperialist nations, will attack one another and the weaker nations, and great wars will take place

Shabbir Ahmed - End Note 36 (18:102)

No matter what coalitions they make, if they befriend systems other than the Divine Order, they will end up in Hell

Shabbir Ahmed - End Note 37 (18:104)

They work in the wrong cause, contrary to the Divine reminder

Shabbir Ahmed - End Note 38 (18:109)

[31:27](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (18:8)

The young monotheists, wrongly known as the "seven sleepers," are closely connected to the end of the world, as it is expressed in [18:9-21](#).

Edip-Layth - End Note 2 (18:9)

These 19 verses contain numerous key words that strongly imply that the story of the cave have double meaning like the verses in chapter 74, and the second meaning is about a prophecy of a mathematical miracle. I have already observed examples of a hidden mathematical design and God the most Wise will unveil it when the right time comes. When the secrets contained in the cave is revealed by divine permission, it will prove once again the truth in the assertion at [18:27](#).

Edip-Layth - End Note 3 (18:16)

If these youngsters escaped from the persecution of the Church that made the polytheistic doctrine of the Trinity the official doctrine of Christianity through the Nicene conference in 325 AC, then they woke up just after Muhammad and his supporters immigrated to Yathrib.

Edip-Layth - End Note 4 (18:21)

The numbers related to this event shed light on the question regarding the end of the world. See [18:25](#).

Edip-Layth - End Note 5 (18:22)

The popular number, seven, is not the correct one.

Edip-Layth - End Note 6 (18:25)

Through a unique expression, $300+9$, God provides us with the period of their stay in the cave in both the solar and lunar calendars. Three hundred solar years corresponds to three hundred and nine lunar years. See [15:87](#) and [72:27](#).

Edip-Layth - End Note 7 (18:29)

Islam recognizes the freedom to reject the message of the Quran. This freedom is guaranteed. See [2:193,256](#); [10:99](#); [80:12](#); [88:21,22](#).

Edip-Layth - End Note 8 (18:32)

The Quran gives examples of many false gods, idolized by people; such as children ([7:90](#)), religious leaders and scholars ([9:31](#)), money and wealth ([18:42](#)), dead saints and prophets ([16:20,21](#); [35:14](#); [46:5,6](#)), and wishful thinking ([25:43](#), [45:23](#)). Satan, in order to infect his subject with polytheism, first introduced a deficient and false definition of polytheism (shirk) thereby eliminating any potential self-criticism mechanism. Therefore, polytheists, generally reject the fact that they are polytheists ([6:23](#); [6:148](#); [16:35](#)). See [19:81](#).

Edip-Layth - End Note 9 (18:44)

In opposition to this verse, Shiite teachings require people to accept the authority of mullahs under the term "walayat-I faqih," that is "the authority of religious scholars."

Edip-Layth - End Note 10 (18:50)

Perhaps the events that tested God's creation in paradise ([38:69](#)), resulted in their classification as angels, jinns and humans. See [2:34](#).

Edip-Layth - End Note 11 (18:80)

The lesson we are taught is that we should not be hasty in making judgment of certain events based on limited information. We cannot make a right judgment of characters of an action movie just by looking at a clip of a few seconds.

Edip-Layth - End Note 12 (18:90)

Is it a description of a desert?

Edip-Layth - End Note 13 (18:94)

Because of the link with the end of the world, the verses can be understood as prophetic narratives of future events, rather than historical information. The Quran occasionally uses the past tense as a style of telling future events, to emphasize their inevitability. Can we understand this passage as an international civilization led by a just and peaceful leader that lasted for two generations, and just before the end of the world the two hostile nations will regain their power and attack that civilization?

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 19:1 K20H5Y10A70S90 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 19:1 K.H'.Y.A'.S'
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 19:1 Kaf. Ha. Ya. `Ayn. Sad. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 19:1 K. H. Y. `A. S. (Kaaf Haa Yaa `Ayn Saad)
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 19:1 K.H.Y.'A.S. Kaaf Ha Ya 'Ain Saad (Kareem the Honored, Haadi the Guide, Yaamen the Bounteous, 'Aleem the Knower, Saadiq the True, states that)
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 19:1 Kaf-ha-ya-AAayn-sad
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 19:1 كهيعص
Edip-Layth	Zachariah 19:2 A reminder of your Lord's mercy to His servant Zachariah.
The Monotheist Group	19:2 A reminder of your Lord's mercy to His servant Zachariah.

Muhammad Asad	19:2 AN ACCOUNT of the grace which thy Sustainer bestowed upon His servant Zachariah: ²
Rashad Khalifa	<i>Zachariah</i> 19:2 A narration about your Lord's mercy towards His servant Zachariah.
Shabbir Ahmed	19:2 Mention of the mercy of your Sustainer to His servant Zachariah.
Transliteration	19:2 <u>Th</u> ikru ra <u>h</u> mati rabbika AAabdahuzakariyy <u>a</u>
A	19:2 ذكّر رحمت ربك عبده زكريا
Edip-Layth	19:3 When he called out to his Lord secretly.
The Monotheist Group	19:3 When he called out to his Lord secretly.
Muhammad Asad	19:3 When he called out to his Sustainer in the secrecy of his heart, ³
Rashad Khalifa	19:3 He called his Lord, a secret call.
Shabbir Ahmed	19:3 When he called out to his Lord in the secrecy of his heart. ¹
Transliteration	19:3 <u>I</u> th na <u>d</u> a rabbahu ni <u>d</u> a <u>n</u> khafiyy <u>a</u> n
A	19:3 اذ نادى ربه نداء خفيا
Edip-Layth	19:4 He said, "My Lord, my bones have gone frail, and my hair has turned white, and I have never been mischievous in calling to You my Lord."
The Monotheist Group	19:4 He said: "My Lord, my bones have gone frail, and my hair has turned white, and I have never been mischievous in calling to You my Lord."
Muhammad Asad	19:4 he prayed: "O my Sustainer! Feeble have become my bones, and my head glistens with grey hair. But never yet, O my Lord, has my prayer unto Thee remained unanswered. ⁴
Rashad Khalifa	19:4 He said, "My Lord, the bones have turned brittle in my body, and my hair is aflame with gray. As I implore You, my Lord, I never despair.
Shabbir Ahmed	19:4 He said, "My Lord! My bones have turned brittle and my head is shining with gray hair, and I have never remained unblessed in my prayer to you, my Lord."
Transliteration	19:4 Q <u>a</u> la rabbi innee wahana alAAa <u>th</u> muminnee waish <u>t</u> aAAala al <u>r</u> ra/su shayban walam akunbiduAA <u>a</u> -ika rabbi shaqiyy <u>a</u> n
A	19:4 قال رب انى وهن العظم منى واشتعل الرأس شيئا ولم اكن بدعائك رب شقيا
Edip-Layth	19:5 "I fear the kinfolk after I am gone, and my wife is infertile, so grant me from Yourself an ally."
The Monotheist Group	19:5 "And I fear the kinfolk after I am gone, and my wife is infertile, so grant me from Yourself an ally."
Muhammad Asad	19:5 "Now, behold, I am afraid of [what] my kinsfolk [will do] after I am gone, ⁵ for my wife has always been barren. Bestow, then, upon me, out of Thy grace, the gift of a successor
Rashad Khalifa	19:5 "I worry about my dependants after me, and my wife has been sterile. Grant me, from You, an heir.
	19:5 "Now I fear what my relatives will do after me. (I am concerned about the

Shabbir Ahmed	heritage of my ancestors such as Jacob.) But my wife is barren. Oh, Give me from Your Presence, a successor.
Transliteration	19:5 Wa-innee khiftu almaw <u>aliya</u> min war <u>a</u> -eewak <u>an</u> ati imraatee AA <u>aqiran</u> fahab lee min ladunkawaliyy <u>an</u>
A	19:5 وانی خفت المولى من وراى وكانت امراتى عاقرا فهب لى من لدنك وليا
Edip-Layth	19:6 "To inherit from me, and inherit from the descendants of Jacob. Make him, my Lord, well pleasing."
The Monotheist Group	19:6 "To inherit from me, and inherit from the descendants of Jacob. And make him my Lord, well pleasing."
Muhammad Asad	19:6 who will be my heir as well as an heir [to the dignity] of the House of Jacob; and make him, O my Sustainer, well-pleasing to Thee!"
Rashad Khalifa	19:6 "Let him be my heir and the heir of Jacob's clan, and make him, my Lord, acceptable."
Shabbir Ahmed	19:6 Let him be my heir and the heir of the house of Jacob and make him, my Lord, worthy of Your acceptance."
Transliteration	19:6 Yarithunee wayarithu min <u>ali</u> yaAAqoobawaijAAalhu rabbi radiyy <u>an</u>
A	19:6 يرثنى ويرث من اءل يعقوب واجعله رب رضيا
Edip-Layth	<i>Yahya (John)</i> 19:7 "O Zachariah, We give you glad tidings of a son whose name is John. We have not given that name before to anyone." ²
The Monotheist Group	19:7 "O Zachariah, We give you glad tidings of a son whose name is John. We have not given that name before to anyone."
Muhammad Asad	19:7 [Thereupon the angels called out unto him: ⁶ "O Zachariah! We bring thee the glad tiding of [the birth of] a son whose name shall be John. [And God says,] `Never have We given this name to anyone before him." ⁷
Rashad Khalifa	<i>John</i> 19:7 "O Zachariah, we give you good news; a boy whose name shall be John (Yahya). We never created anyone like him before."
Shabbir Ahmed	19:7 He was told, "O Zachariah! We give you the good news of a boy whose name shall be Yahya (John the Baptist). We have never given this name to anyone before." ²
Transliteration	19:7 Ya zakariyya inn <u>an</u> ubashshiruka bighul <u>amin</u> ismuhu ya <u>hya</u> lamnajAAal lahu min qablu samiyy <u>an</u>
A	19:7 يزكريا انا نبشرك بغلم اسمه يحيى لم نجعل له من قبل سميا
Edip-Layth	19:8 He said, "My Lord, how can I have a son when my wife is infertile, and I have reached a very old age?"
The Monotheist Group	19:8 He said: "My Lord, how can I have a son when my wife is infertile, and I have reached a very old age?"
Muhammad Asad	19:8 [Zachariah] exclaimed: "O my Sustainer! How can I have a son when my wife has always been barren and I have become utterly infirm through old age?"
	19:8 He said, "My Lord, will I have a son despite my wife's sterility, and despite

Rashad Khalifa	my old age?"
Shabbir Ahmed	19:8 Zachariah exclaimed, "My Lord! How can I have a son when my wife is barren and I am already infirm with old age?"
Transliteration	19:8 Qala rabbi ann a yakoonu leeghul amun wak anati imraatee AA aqiran waqadbalaghtu mina alkibari AAitiyyan
A	19:8 قال رب انى يكون لى غلم وكانت امراتى عاقرا وقد بلغت من الكبر عتيا
Edip-Layth	19:9 He said, "It is such that your Lord has said. It is an easy thing for Me. I had created you before when you were not even anything."
The Monotheist Group	19:9 He said: "It is such that your Lord has said. It is an easy thing for Me. And I had created you before when you were not even anything."
Muhammad Asad	19:9 Answered [the angel]: "Thus. it is; [but] thy 'Sustainer says, `This is easy for Me -even as I have created thee aforetime out of nothing. ⁸
Rashad Khalifa	19:9 He said, "Thus said your Lord: `It is easy for Me to do. I created you before that, and you were nothing.' "
Shabbir Ahmed	19:9 He said: Thus it is. Your Lord says, "It is easy for Me. I created you before, and you were nothing." ³
Transliteration	19:9 Qala kathalika qalarabbuka huwa AAalayya hayyinun waqad khalaqtuka min qablu walamtaku shay-an
A	19:9 قال كذلك قال ربك هو على هين وقد خلقتك من قبل ولم تك شيئا
Edip-Layth	19:10 He said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights consecutively."
The Monotheist Group	19:10 He said: "My Lord, make for me a sign." He said: "Your sign is that you will not speak to the people for three nights consecutively."
Muhammad Asad	19:10 [Zachariah] prayed: "O my Sustainer! Appoint a sign for me!" Said [the angel]: "Thy sign shall be that for full three nights [and days] thou wilt not speak unto men. ⁹
Rashad Khalifa	19:10 He said, "My Lord, give me a sign." He said, "Your sign is that you will not speak to the people for three consecutive nights."
Shabbir Ahmed	19:10 Zachariah said, "My Lord! Give me a special message." He said, "The message is that you shall not speak to people for three (days and) nights consecutively." ⁴
Transliteration	19:10 Qala rabbi ijAAal lee ayatan q alaayatuka all a tukallima a Innasa thalathalayalin sawiyyan
A	19:10 قال رب اجعل لى آية قال ءايتك الا تكلم الناس ثلث ليال سويا
Edip-Layth	19:11 So he went out amongst his people from the temple enclosure, and he indicated to them that they should glorify Him at dawn and dusk.
The Monotheist Group	19:11 So he went out amongst his people from the temple enclosure, and he indicated to them that they should glorify Him at dawn and dusk.
Muhammad Asad	19:11 Thereupon he came out of the sanctuary unto his people and signified to them [by gestures]: "Extol His limitless glory by day and by night!"

Rashad Khalifa	19:11 He came out to his family, from the sanctuary, and signaled to them: "Meditate (on God) day and night."
Shabbir Ahmed	19:11 Then Zachariah came out from the shrine and told his deputies by signs, "Keep striving in your mission morning and evening that His glory be manifest to beholders."
Transliteration	19:11 Fakharaja AAal a qawmihi mina almi hrabifaawha ilayhim an sabbi hoo bukratan waAAashiyyan
A	19:11 فخرج على قومه من المحراب فلوحي اليهم ان سبحوا بكرة وعشيا
Edip-Layth	19:12 "O John, take the book with confidence." We gave him authority while in his youth.
The Monotheist Group	19:12 "O John, take the Scripture with confidence." And We gave him authority while in his youth.
Muhammad Asad	19:12 [And when the son was born and grew up, ¹⁰ he was told,] "O John! Hold fast unto the divine writ with [all thy] strength!" - for We granted him wisdom "while he was yet a little boy,
Rashad Khalifa	19:12 "O John, you shall uphold the scripture, strongly." We endowed him with wisdom, even in his youth.
Shabbir Ahmed	19:12 [John (Yahya) was born according to the good news.) We told him "O Yahya! Hold fast to the scripture." And We had granted him wisdom and good judgment when he was yet a little boy.
Transliteration	19:12 Ya yahya khuthialkitaba biquwwatin waataynahu alhukmasabiyyan
A	19:12 يحيى خذ الكتب بقوة وءاتينه الحكم صبيا
Edip-Layth	19:13 He had kindness from Us and purity, and he was ever righteous.
The Monotheist Group	19:13 And he had kindness from Us and purity, and he was ever righteous.
Muhammad Asad	19:13 as well as, by Our grace, [the gift of] compassion ¹¹ and purity; and he vv as [always] conscious of Us
Rashad Khalifa	19:13 And (we endowed him with) kindness from us and purity, for he was righteous.
Shabbir Ahmed	19:13 We gave him compassion from Our Presence and a spotless character. He lived a life upright and he was of those who empower themselves against evil. ⁵
Transliteration	19:13 Wahananan min ladunnawazakatan wakana taqiyyan
A	19:13 وحنانا من لدنا وزكوة وكان تقيا
Edip-Layth	19:14 Dutiful to his parents, and never was he a tyrant or disobedient.
The Monotheist Group	19:14 And dutiful to his parents, and never was he a tyrant or disobedient.
Muhammad Asad	19:14 and full of piety towards his parents; and never was he haughty or rebellious.
Rashad Khalifa	19:14 He honored his parents, and was never a disobedient tyrant.
Shabbir Ahmed	19:14 He was dutiful toward his parents, and was polite, not rebellious or arrogant.

Transliteration	19:14 Wabarran biw <u>al</u> idayhi walam yakun jabb <u>ar</u> anAAasiyy <u>an</u>
A	19:14 وبرأ بولديه ولم يكن جبارا عصيا
Edip-Layth	19:15 Peace be upon him the day he was born, and the day he dies, and the day he is resurrected alive. ³
The Monotheist Group	19:15 And peace be upon him the day he was born, and the day he dies, and the Day he is resurrected alive.
Muhammad Asad	19:15 Hence, [God's] peace was upon him on the day when he was born, and on the day of his death, and. will be [upon him] on the day when he shall be raised to life [again].
Rashad Khalifa	19:15 Peace be upon him the day he was born, the day he dies, and the day he is resurrected back to life.
Shabbir Ahmed	19:15 Peace on him the day he was born, the day he died and the day he shall be raised alive!
Transliteration	19:15 Wasalamun AAalayhi yawma wulidawayawma yamootu wayawma yubAAathu <u>h</u> ayyan
A	19:15 وسلم عليه يوم ولد ويوم يموت ويوم يبعث حيا
Edip-Layth	<i>Maryam (Mary)</i> 19:16 Relate in the book Mary, when she withdrew herself from her family to a place which was to the east.
The Monotheist Group	19:16 And relate in the Scripture Mary, when she withdrew herself from her family to a place which was to the east.
Muhammad Asad	19:16 AND CALL to mind, through this divine writ, ¹² Mary. Lo! She withdrew from her family to an eastern place
Rashad Khalifa	<i>Mary</i> 19:16 Mention in the scripture Mary. She isolated herself from her family, into an eastern location.
Shabbir Ahmed	19:16 (O Prophet!) Make mention of Mary in the Book when she withdrew from her people to an eastern location. ⁶
Transliteration	19:16 Wao <u>th</u> kur fee alkit <u>a</u> bimaryama i <u>thi</u> intaba <u>th</u> at min ahlih <u>a</u> ma <u>kan</u> anasharqiyy <u>an</u>
A	19:16 واذكر في الكتب مريم اذ انتبنت من اهلها مكانا شرقيا
Edip-Layth	19:17 She took to a barrier which separated her from them, so We sent Our Spirit to her, and he took on the shape of a human in all similarity.
The Monotheist Group	19:17 She took to a barrier which separated her from them, so We sent Our Spirit to her, and he took on the shape of a human being in all similarity.
Muhammad Asad	19:17 and kept herself in seclusion from them, ¹³ whereupon We sent unto her Our angel of revelation, who appeared to her in the shape of a well-made human being. ¹⁴
Rashad Khalifa	19:17 While a barrier separated her from them, we sent to her our Spirit. He went to her in the form of a human being.

Shabbir Ahmed	19:17 (Since she was not used to mixing with people), she had chosen seclusion from them. Then We sent to her Our angel that appeared to her in the shape of a well-made human being. ⁷
Transliteration	19:17 Fa ⁷ ittakhathat min doonihim hijabanfaarsalna ilayha roo hanafatamaththala laha basharan sawiyyan
A	19:17 فاتخذت من دونهم حجابا فارسلنا اليها روحنا فتمثل لها بشرا سويا
Edip-Layth	19:18 She said, "I seek refuge with the Gracious from you if you are a person of acknowledgment."
The Monotheist Group	19:18 She said: "I seek refuge with the Almighty from you if you are a person of faith."
Muhammad Asad	19:18 She exclaimed: "Verily, 'I seek refuge from thee with the Most Gracious! [Approach me not] if thou art conscious of Him!"
Rashad Khalifa	19:18 She said, "I seek refuge in the Most Gracious, that you may be righteous."
Shabbir Ahmed	19:18 She exclaimed, "Surely, I seek refuge in the Most Gracious that you may be righteous."
Transliteration	19:18 Qalat innee aAaoothu bialrrahmaniminka in kunta taqiyyan
A	19:18 قالت انى اعوذ بالرحمن منك ان كنت تقيا
Edip-Layth	19:19 He said, "I am the messenger of your Lord, that He may grant you the gift of a pure son."
The Monotheist Group	19:19 He said: "I am the messenger of your Lord, to grant you the gift of a pure son."
Muhammad Asad	19:19 [The angel] answered: "I' am but a messenger of thy Sustainer, [who says,] `I shall bestow upon thee the gift of a son endowed with purity.'"
Rashad Khalifa	19:19 He said, "I am the messenger of your Lord, to grant you a pure son."
Shabbir Ahmed	19:19 He said: I am only a messenger of your Lord who says, "I shall bestow upon you the gift of a son endowed with a spotless character." ⁸
Transliteration	19:19 Qala innama ana rasoolurabbiki li-ahaba laki ghulaman zakiyyan
A	19:19 قال انما انا رسول ربك لاهب لك غلما زكيا
Edip-Layth	19:20 She said, "How can I have a son when no human has touched me, nor do I desire such?"
The Monotheist Group	19:20 She said: "How can I have a son when no human being has been with me, nor have I desired such?"
Muhammad Asad	19:20 Said she: "How can I have a son when no man has ever touched me? - for, never have I been a loose woman!"
Rashad Khalifa	19:20 She said, "How can I have a son, when no man has touched me; I have never been unchaste."
Shabbir Ahmed	19:20 She said, "How can I have a son when no man has ever (intimately) touched me? For, never have I been a loose woman!" ⁹
Transliteration	19:20 Qalat anna yagoonu lee ghul amunwalam yamsasnee basharun walam aku

	baghiyyan
A	19:20 قالت انى يكون لى غلم ولم يمسنى بشر ولم اك بغيا
Edip-Layth	19:21 He said, "It is such that your Lord has said, it is easy for Me. We shall make him a sign for the people and a mercy from Us. It is a matter already ordained."
The Monotheist Group	19:21 He said: "It is such that your Lord has said, it is easy for Me. And We shall make him a sign for the people and a mercy from Us. It is a matter already ordained."
Muhammad Asad	19:21 [The angel] answered: "Thus it is; [but] thy Sustainer says, `This is easy for Me; ¹⁵ and [thou shalt have a son,] so that We might make him a symbol unto mankind and an act of grace from US. ¹⁶ And it was a thing decreed [by God]:
Rashad Khalifa	19:21 He said, "Thus said your Lord, `It is easy for Me. We will render him a sign for the people, and mercy from us. This is a predestined matter.' "
Shabbir Ahmed	19:21 The angel answered: Thus it is - Your Lord says, "It is easy for Me, so that We make him a symbol for people and a grace from Us. And it is a thing decreed." ¹⁰
Transliteration	19:21 Qala kathaliki qalarabbuki huwa AAalayya hayyinun walinajAAalahu aayan lilnnasiwarahmatan minna wakana amran maqdiyyan
A	19:21 قال كذلك قال ربك هو على هين ولنجعله آية للناس ورحمة منا وكان امرا مقضيا
Edip-Layth	<i>The Birth of Esau (Jesus)</i> 19:22 So she was pregnant with him, and she went to deliver in a far place.
The Monotheist Group	19:22 So she was pregnant with him, and she went to deliver in a far place.
Muhammad Asad	19:22 and in time she conceived him, and then she withdrew with him to a far-off place.
Rashad Khalifa	<i>The Birth of Jesus</i> 19:22 When she bore him, she isolated herself to a faraway place.
Shabbir Ahmed	19:22 And in time she conceived him and withdrew with him to a far-off place, (Bethlehem).
Transliteration	19:22 Fahamalat-hu faintabathatbihi makanan qasiyyan
A	19:22 فحملته فانتبذت به مكانا قصيا
Edip-Layth	19:23 Then the birth pains came to her, by the trunk of a palm tree. She said, "I wish I had died before this, and became totally forgotten!"
The Monotheist Group	19:23 Then the birth pains came to her, by the trunk of a palm tree. She said: "I wish I had died before this, and became totally forgotten!"
Muhammad Asad	19:23 And [when] the throes of childbirth drove her to the trunk of a palm-tree, ¹⁷ she exclaimed: "Oh, would that I had died ere this, and had become a thing forgotten, utterly forgotten!"
Rashad Khalifa	19:23 The birth process came to her by the trunk of a palm tree. She said, "(I am so ashamed;) I wish I were dead before this happened, and completely forgotten."
	19:23 And when labor pains drove her to the trunk of a palm-tree, she exclaimed,

Shabbir Ahmed	"Ah, I wish I had died before this, and had become a thing forgotten, utterly forgotten!"
Transliteration	19:23 Faajaaha almakh <u>adu</u> il <u>ajith</u> AAi a Innakhlati q <u>alat</u> y <u>a</u> laytaneemittu qabla <u>hatha</u> wakuntu nasyan mansiyy <u>an</u>
A	19:23 فاجاءها المخاض الى جذع النخلة قالت يلىتتى مت قبل هذا وكنت نسيا منسيا
Edip-Layth	19:24 But then he called to her from beneath her: "Do not be sad, your Lord has made below you a stream." ⁴
The Monotheist Group	19:24 But then he called to her from beneath her: "Do not be sad, your Lord has made below you a stream."
Muhammad Asad	19:24 Thereupon [a voice] called out to her from beneath that [palm-tree]: ¹⁸ "Grieve not! Thy Sustainer has provided a rivulet [running] beneath thee;
Rashad Khalifa	19:24 (The infant) called her from beneath her, saying, "Do not grieve. Your Lord has provided you with a stream.
Shabbir Ahmed	19:24 A voice came to her from beneath the palm-tree, "Grieve not! Your Lord has provided a stream beneath you."
Transliteration	19:24 Fan <u>adaha</u> min ta <u>htih</u> aalla ta <u>hzanee</u> qad jaAAala rabbuki ta <u>htakisariyyan</u>
A	19:24 فنادها من تحتها الا تحزنى قد جعل ربك تحتك سريا
Edip-Layth	19:25 "Shake the trunk of this palm tree, it will cause ripe dates to fall upon you."
The Monotheist Group	19:25 "And shake the trunk of this palm tree, it will cause ripe dates to fall upon you."
Muhammad Asad	19:25 and shake the trunk of the palm-tree towards thee: it will drop fresh, ripe dates upon thee.
Rashad Khalifa	19:25 "If you shake the trunk of this palm tree, it will drop ripe dates for you.
Shabbir Ahmed	19:25 "And shake the trunk of the palm-tree towards you. It will drop fresh ripe dates upon you."
Transliteration	19:25 Wahuzzee ilayki biji <u>th</u> AAi aInnakhlatitusa <u>qit</u> AAalayki ru <u>t</u> aban janiyy <u>an</u>
A	19:25 وهزى اليك بجذع النخلة تسقط عليك رطبا جنيا
Edip-Layth	19:26 "So eat and drink and be happy. If you see any human being, then say, "I have declared a fast for the Gracious, and I will not talk today to any of the people.""
The Monotheist Group	19:26 "So eat and drink and be happy. If you see any human being, then say: "I have declared a fast for the Almighty, and I will not talk today to any of mankind.""
Muhammad Asad	19:26 Eat, then, and drink, and let thine eye be gladdened! And if thou shouldst see any human being, convey this unto him: ¹⁹ `Behold, abstinence from speech have I vowed unto the Most Gracious; hence, I may not speak today to any mortal. ²⁰
Rashad Khalifa	19:26 "Eat and drink, and be happy. When you see anyone, say, `I have made a vow of silence [to the Most Gracious]; I am not talking today to anyone.' "

Shabbir Ahmed	19:26 "Eat then and drink, and let your eyes be gladdened! And if you see any human being, convey this to him, 'Indeed, I have made a vow of silence for the Beneficent. So, I may not speak to any person today.' "
Transliteration	19:26 Fakulee wa ishrabee waqarree AAaynanfa-imm a tarayinna mina albashari aḥadan faqooleeinnee na thartu li Irrahḡmani sawmanfalan okallima alyawma insiyyan
A	19:26 فكلی واشربی وقری عینا فلما ترین من البشر احدا فقولی انی نذرت للرحمن صوما فلن اكلم اليوم انسیا
Edip-Layth	19:27 Then she came to her people carrying him. They said, "O Mary, you have come with something totally unexpected!"
The Monotheist Group	19:27 Then she came to her people carrying him. They said: "O Mary, you have come with something totally unexpected!"
Muhammad Asad	19:27 And in time she returned to her people, carrying the child with her. ²¹ They said: "O Mary! Thou hast indeed done an amazing thing!"
Rashad Khalifa	* 19:26 The statement 19:27 She came to her family, carrying him. They said, "O Mary, you have committed something that is totally unexpected.
Shabbir Ahmed	19:27 Later, she returned to her people carrying the child with her. They said, "O Mary! You have come with an amazing thing (breaking the rules of the shrine)."
Transliteration	19:27 Faatat bihi qawmah a ta ḡmiluhuqaloo y a maryamu laqad ji/ti shay-an fariyyan
A	19:27 فأتت به قومها تحمله قالوا یمریم لقد جئت شیاً فریا
Edip-Layth	19:28 "O sister of Aaron, your father was not a bad man, and your mother was never unchaste!"
The Monotheist Group	19:28 "O sister of Aaron, your father was not a bad man, and your mother was never unchaste!"
Muhammad Asad	19:28 O sister of Aaron! ²² Thy father was not a wicked man, nor was thy mother a loose woman!"
Rashad Khalifa	19:28 "O descendant of Aaron, your father was not a bad man, nor was your mother unchaste."
Shabbir Ahmed	19:28 "O Sister of Aaron! Your father was not a bad man, nor was your mother a loose woman, nor did she ever oppose the system."
Transliteration	19:28 Ya okhta h aroona m a k anaabooki imraa saw-in wam a k anat ommuki baghiyyan
A	19:28 یاخت هرون ما کان ابوک امرا سوء وما کانت امک بغیا
Edip-Layth	19:29 So she pointed to him. They said, "How can we talk to someone who is a child in a cradle?"
The Monotheist Group	19:29 So she pointed to him. They said: "How can we talk to someone who is a child in a cradle?"
Muhammad Asad	19:29 Thereupon she pointed to him. They exclaimed: "How can we talk to one who [as yet] is a little boy in the cradle?"

Rashad Khalifa	<i>The Infant Makes a Statement</i> 19:29 She pointed to him. They said, "How can we talk with an infant in the crib?"
Shabbir Ahmed	19:29 Then she pointed to him. They said, "How can we talk to one who is in the cradle, a young boy?" 11
Transliteration	19:29 Faasharat ilayhi qaloo kayfanukallimu man kana fee almahdi sabiyyan
A	19:29 فاشارت اليه قالوا كيف نكلم من كان فى المهد صبيا
Edip-Layth	19:30 He said, "I am God's servant, He has given me the book and made me a prophet."
The Monotheist Group	19:30 He said: "I am God's servant, He has given me the Scripture and made me a prophet."
Muhammad Asad	19:30 [But] he said: 23 "Behold, I am a servant of God. He has vouchsafed unto me revelation and made me a prophet, 24
Rashad Khalifa	19:30 (The infant spoke and) said, "I am a servant of GOD. He has given me the scripture, and has appointed me a prophet.
Shabbir Ahmed	19:30 But he spoke up, "Indeed, I am a servant of God. He has given me revelation and appointed me a prophet."
Transliteration	19:30 Qala innee AAabdu Allaahi ataniyaalkitaba wajaAAalanee nabiyyan
A	19:30 قال انى عبد الله ءاتنى الكتب وجعلنى نبيا
Edip-Layth	19:31 "He made me blessed wherever I was, and He charged me with the contact prayer and towards betterment as long as I am alive."
The Monotheist Group	19:31 "And He made me blessed wherever I was, and He charged me with the communion and towards betterment as long as I am alive."
Muhammad Asad	19:31 and made me blessed wherever I may be; and He has enjoined upon me prayer and charity as long as I live,
Rashad Khalifa	19:31 "He made me blessed wherever I go, and enjoined me to observe the Contact Prayers (Salat) and the obligatory charity (Zakat) for as long as I live.
Shabbir Ahmed	19:31 "He has made me blessed wherever I may be. He has enjoined upon me to establish the Divine System and help set up the Just Economic Order as long as I live."
Transliteration	19:31 WajaAAalanee mub arakan aynam akuntu waaw sanee bi alssalati waalzzak ^{at} ima dumtu hayyan
A	19:31 وجعلنى مباركا اين ما كنت واوصنى بالصلوة والزكوة ما دمت حيا
Edip-Layth	19:32 "To be dutiful to my mother, and He did not make me a rebellious tyrant."
The Monotheist Group	19:32 "And to be dutiful to my mother, and He did not make me a rebellious tyrant."
Muhammad Asad	19:32 and [has endowed me with] piety towards my mother; and He has not made me haughty or bereft of grace.
Rashad Khalifa	19:32 "I am to honor my mother; He did not make me a disobedient rebel.

Shabbir Ahmed	19:32 "And He has made me kind to my mother, and has not made me haughty, unblessed."
Transliteration	19:32 Wabarran biw <u>al</u> idatee walam yajAAalneejabbar <u>a</u> n shaqiyy <u>a</u> n
A	19:32 وبرأ بولدتی ولم یجعلنی جباراً شقیاً
Edip-Layth	19:33 "Peace be upon me the day I was born, and the day I die, and the day I am resurrected alive."
The Monotheist Group	19:33 "And peace be upon me the day I was born, and the day I die, and the Day I am resurrected alive."
Muhammad Asad	19:33 "Hence, peace was upon me on the day when I was born, and [will be upon me] on the day of my death, and on the day when I shall be raised to life [again]!"
Rashad Khalifa	19:33 And peace be upon me the day I was born, the day I die, and the day I get resurrected."
Shabbir Ahmed	19:33 "So, peace was upon me on the day I was born, the day I die, and on the day I shall be raised to life again." 12
Transliteration	19:33 Wa <u>al</u> ssalamu AAalayya yawmawulidtu wayawma amootu wayawma obAAathu <u>h</u> ayy <u>a</u> n
A	19:33 والسلم علی یوم ولدت ویوم اموت ویوم ابعث حیا
Edip-Layth	19:34 Such was Jesus, the son of Mary, and this is the truth of the matter in which they doubt.
The Monotheist Group	19:34 Such was Jesus, the son of Mary, and this is the truth of the matter in which they doubt.
Muhammad Asad	19:34 SUCH WAS, in the words of truth, Jesus the son of Mary, about whose nature they so deeply disagree. 25
Rashad Khalifa	<i>The Proven Truth</i> 19:34 That was Jesus, the son of Mary, and this is the truth of this matter, about which they continue to doubt.
Shabbir Ahmed	19:34 Such was Jesus, the son of Mary and this is the truth of this matter about whose nature they so deeply disagree.
Transliteration	19:34 <u>T</u> halika AAees <u>a</u> ibnu maryamaqawla al <u>h</u> aqqi alla <u>t</u> hee feehi yamtaroon <u>a</u>
A	19:34 ذلك عیسی ابن مریم قول الحق الذی فیہ یمترون
Edip-Layth	19:35 God was never to take a son, be He glorified. If He decrees a matter, then He simply says to it: "Be," and it is.
The Monotheist Group	19:35 God was never to take a son, be He glorified. If He decrees a matter, then He simply says to it: "Be," and it is.
Muhammad Asad	19:35 It is not conceivable that God should have taken unto Himself a son: limitless is He in His glory! 26 When He wills a thing to be, He but says unto it "Be" -and it is!
Rashad Khalifa	19:35 It does not befit GOD that He begets a son, be He glorified. To have anything done, He simply says to it, "Be," and it is.

Shabbir Ahmed	19:35 It does not befit God that He would beget a son. He is Glorious, High above (what they say). When He decrees a thing, it starts happening.
Transliteration	19:35 Ma kana lillahi anyattakhi <u>tha</u> min waladin sub <u>hanahu</u> <u>itha</u> qa <u>daamran</u> fa-innama yaqoolu lahu kun fayakoon u
A	19:35 ما كان لله ان يتخذ من ولد سبحانه اذا قضى امرا فانما يقول له كن فيكون
Edip-Layth	19:36 God is my Lord and your Lord, so serve Him. This is a straight path. ⁵
The Monotheist Group	19:36 And God is my Lord and your Lord, so serve Him. This is a straight path.
Muhammad Asad	19:36 And [thus it was that Jesus always said]: "Verily, God is my Sustainer as well as your Sustainer; so worship [none but] Him: this (alone) is a straight way." ²⁷
Rashad Khalifa	19:36 He also proclaimed, "GOD is my Lord and your Lord; you shall worship Him alone. This is the right path."
Shabbir Ahmed	19:36 And (Jesus always said), "Surely, God is my Lord and your Lord, so serve Him alone. This is the straight path."
Transliteration	19:36 Wa-inna All <u>a</u> ha rabbee warabbukum fa oAA abudoohu <u>hatha</u> <u>siratu</u> n mustaqeem un
A	19:36 وان الله ربى وربكم فاعبدوه هذا صراط مستقيم
Edip-Layth	19:37 So the parties disputed between them. Therefore, woe to those who have rejected from the scene of a terrible day.
The Monotheist Group	19:37 So the parties disputed between them. Therefore, woe to those who have rejected from the scene of a terrible Day.
Muhammad Asad	19:37 And yet, the sects [that follow the Bible] are at variance among themselves [about the nature of Jesus ²⁸ Woe, then, unto all who deny the truth when that awesome Day will appear! ²⁹
Rashad Khalifa	19:37 The various parties disputed among themselves (regarding the identity of Jesus). Therefore, woe to those who disbelieve from the sight of a terrible day.
Shabbir Ahmed	19:37 And yet, the sects (that follow the Bible) differ among themselves. There is humiliation in store for all those who deny the truth when that awesome Day appears.
Transliteration	19:37 Faikhtalafa al-a <u>hza</u> bumin baynihim fawaylun lilla <u>the</u> ena kafaroo min mashhadiyawmin AAa <u>the</u> emin
A	19:37 فاختلف الاحزاب من بينهم فويل للذين كفروا من مشهد يوم عظيم
Edip-Layth	19:38 Listen to what they say and watch on the day they come to Us. But the wicked today are in clear misguidance.
The Monotheist Group	19:38 Listen to what they say and watch on the Day they come to Us. But the wicked today are in clear misguidance.
Muhammad Asad	19:38 How well will they hear and see [the truth] on the Day when they come before Us! Today, however, these evildoers are obviously lost in error:
Rashad Khalifa	19:38 Wait till you hear them and see them when they come to face us. The transgressors on that day will be totally lost.

Shabbir Ahmed	19:38 How plainly will they hear and see the truth when they come before Us! Today, however, they persist in doing wrong to themselves and are obviously lost in error.
Transliteration	19:38 AsmiAA bihim waab sir yawma ya/toonan al@kini a <i>lththalimoona</i> alyawmafee dal@lin mubeenin
A	19:38 اسمع بهم وابصر يوم ياتوننا لكن الظلمون اليوم فى ضلل مبين
Edip-Layth	19:39 Warn them of the day of remorse. When the matter is decided while they are oblivious, and they do not acknowledge.
The Monotheist Group	19:39 And warn them of the Day of remorse. When the matter is decided while they are oblivious, and they do not believe.
Muhammad Asad	19:39 hence, warn them of [the coming of] the Day of Regrets, when everything will have been decided-for as yet they are heedless, and they do not believe [in it].
Rashad Khalifa	19:39 Warn them about the day of remorse, when judgment will be issued. They are totally oblivious; they do not believe.
Shabbir Ahmed	19:39 So, warn them of the Day of Regrets, when the case will be decided. Being negligent of their duty to investigate with reason, they do not believe in the reality as yet.
Transliteration	19:39 Waanthirhum yawma al hasrati i thqudiya al-amru wahum fee ghaflatin wahum layu/minoona
A	19:39 وانذرهم يوم الحسرة اذ قضى الامر وهم فى غفلة وهم لا يومنون
Edip-Layth	19:40 It is We who will inherit the earth and all that is on it. To Us they will return.
The Monotheist Group	19:40 It is We who will inherit the Earth and all that is on it. And to Us they will return.
Muhammad Asad	19:40 Behold, We alone shall remain after the earth and all who live on it have passed away, ³⁰ and (when] unto Us all will have been brought back.
Rashad Khalifa	19:40 We are the ones who inherit the earth and everyone on it; to us everyone will be returned.
Shabbir Ahmed	19:40 Indeed, We inherit the earth, and all who are thereon, and to Us all will return.
Transliteration	19:40 Inna nahnu narithu al-ardawaman AAalayha wa-ilayna yurjaAAoona
A	19:40 انا نحن نرث الارض ومن عليها والينا يرجعون
Edip-Layth	<i>Ibrahim (Abraham), Ishaq (Isaac), Yacob (Jacob)</i> 19:41 Recall in the book Abraham. He was a sincere prophet.
The Monotheist Group	19:41 And recall in the Scripture Abraham; he was a man of faith, a prophet.
Muhammad Asad	19:41 AND CALL to mind, through this divine writ, Abraham. ³¹ Behold, he was a man of truth, [already] a prophet
Rashad Khalifa	<i>Abraham</i> 19:41 Mention in the scripture Abraham; he was a saint, a prophet.

Shabbir Ahmed	19:41 Also mention in the Book (the story of) Abraham. Indeed, he was a man of truth, a prophet.
Transliteration	19:41 Wa ^o thkur fee alkitabiibraheema innahu kana siddeeqan nabiyyan
A	19:41 واذكر في الكتب ابراهيم انه كان صديقا نبيا
Edip-Layth	19:42 When he said to his father: "O father, why do you serve what does not hear or see, nor help you in anything?"
The Monotheist Group	19:42 When he said to his father: "O father, why do you serve what does not hear or see, nor help you in anything?"
Muhammad Asad	19:42 when he spoke [thus] unto his father: "O my father! Why dost thou worship something that neither hears nor sees and can be of no avail whatever to thee?"
Rashad Khalifa	19:42 He said to his father, "O my father, why do you worship what can neither hear, nor see, nor help you in any way?"
Shabbir Ahmed	19:42 He even confronted his father (Azar), "O My father! Why do you worship what hears not and sees not and can be of no avail to you?" 13
Transliteration	19:42 Ith qala li-abeehi yaabati lima taAAbudu ma la yasmaAAu wala yubsi ^r uwala yughnee AAanka shay-an
A	19:42 اذ قال لابييه يابت لم تعبد ما لا يسمع ولا يبصر ولا يغنى عنك شيا
Edip-Layth	19:43 "My father, knowledge has come to me which did not come to you. So follow me that I will guide you to a good path."
The Monotheist Group	19:43 "My father, knowledge has come to me which did not come to you. So follow me that I will guide you to a good path."
Muhammad Asad	19:43 "O my father! Behold, there has indeed come to me [a ray] of knowledge such as has never yet come unto thee: 32 follow me, then; I shall guide thee onto a perfect way.
Rashad Khalifa	19:43 "O my father, I have received certain knowledge that you did not receive. Follow me, and I will guide you in a straight path.
Shabbir Ahmed	19:43 "O My father! There has come to me of knowledge that did not come to you. Follow me then, and I will lead you on a perfect way."
Transliteration	19:43 Ya ^a abati innee qad j aanee minaalAAilmi m a lam ya/tika fa ittabiAAanee ahdika si ^r atansawiyyan
A	19:43 يابت انى قد جاءنى من العلم ما لم ياتك فاتبعنى اهدك صراطا سويا
Edip-Layth	19:44 "My father, do not serve the devil. For the devil was ever disobedient to the Gracious."
The Monotheist Group	19:44 "My father, do not serve the devil. For the devil was ever disobedient to the Almighty."
Muhammad Asad	19:44 "O my father! Do not worship Satan-for, verily, Satan is a rebel against the Most Gracious! 33
Rashad Khalifa	19:44 "O my father, do not worship the devil. The devil has rebelled against the Most Gracious.

Shabbir Ahmed	19:44 "O My father! Do not serve the Satan, for Satan (the selfish desires) is a rebel against the Beneficent."
Transliteration	19:44 Ya abati l a taAAabudi a Ishshaytanainna a Ishshaytana k ana lilrrahmaniAAasiyyan
A	19:44 يَابِتْ لَا تَعْبُدِ الشَّيْطَانَ إِنْ الشَّيْطَانُ كَانَ لِلرَّحْمَنِ عَصِيَا
Edip-Layth	19:45 "My father, I fear that a retribution will inflict you from the Gracious and that you will become an ally to the devil."
The Monotheist Group	19:45 "My father, I fear that a retribution will inflict you from the Almighty and that you will become an ally to the devil."
Muhammad Asad	19:45 O my father! I dread lest a chastisement from the Most Gracious befall thee, and then thou wilt become [aware of having been] close unto Satan!" ³⁴
Rashad Khalifa	19:45 "O my father, I fear lest you incur retribution from the Most Gracious, then become an ally of the devil."
Shabbir Ahmed	19:45 "O My father! I am afraid that a retribution from the Beneficent might overtake you, and you be counted among the friends of Satan."
Transliteration	19:45 Ya abati innee akhafu anyamassaka AAa thabun mina alrrahmanifatakoona lilshshyatani waliyyan
A	19:45 يَابِتْ اِنِّىْ اَخَافُ اِنْ يَمْسُكَ عَذَابُ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيَا
Edip-Layth	19:46 He said, "Have you abandoned my gods O Abraham? If you do not stop this, I will stone you. Leave me alone." ⁶
The Monotheist Group	19:46 He said: "Have you abandoned my gods O Abraham? If you do not stop this, I will stone you. Leave me alone."
Muhammad Asad	19:46 He answered: "Dost thou dislike my gods, O Abraham? Indeed, if thou desist not, I shall most certainly cause thee to be stoned to death! Now begone from me for good!"
Rashad Khalifa	19:46 He said, "Have you forsaken my gods, O Abraham? Unless you stop, I will stone you. Leave me alone."
Shabbir Ahmed	19:46 He answered, "Do you dislike my gods, O Abraham? If you cease not, I will certainly cause you to be stoned to death! Now get away from me for good!" ¹⁴
Transliteration	19:46 Qala ar aghibun anta AAan alihateeya ibr aheemu la-in lam tantahi laarjumannaka waohjurneemaliyyan
A	19:46 قَالَ اِرَاغِبْ اَنْتَ عَنْ ءَالِهَتِي يَا بَرِهِيْمُ لَنْ لَمْ تَتَّهْ لَارْجَمْنَكَ وَاهْجُرْنِيْ مَلِيَا
Edip-Layth	19:47 He said, "Peace be upon you, I will ask forgiveness for you from my Lord. He has been most kind to me."
The Monotheist Group	19:47 He said: "Peace be upon you, I will ask forgiveness for you from my Lord. He has been most kind to me."
Muhammad Asad	19:47 [Abraham] replied: "Peace be upon thee! I shall ask my Sustainer to forgive thee: for, behold, He has always been kind unto me."
Rashad Khalifa	19:47 He said, "Peace be upon you. I will implore my Lord to forgive you; He has been Most Kind to me."

Shabbir Ahmed	19:47 Abraham said, "Peace be upon you! I will pray to my Lord for your forgiveness. For, He is ever Kind to me." 15
Transliteration	19:47 Qala salāmun AAalaykasaastaghfiru laka rabbee innahu kana bee hafiyyan
A	19:47 قال سلم عليك ساستغفر لك ربى انه كان بى حفيا
Edip-Layth	19:48 "I will abandon you and what you call on besides God. I will call on my Lord. I hope that I will not be mischievous in calling upon my Lord."
The Monotheist Group	19:48 "And I will abandon you and what you call on besides God. And I will call on my Lord. I hope that I will not be mischievous in calling upon my Lord."
Muhammad Asad	19:48 But I shall withdraw from you all and from whatever you invoke instead of God, and shall invoke my Sustainer [alone]: it may well be that my prayer [for thee] will not remain unanswered by my Sustainer." 35
Rashad Khalifa	19:48 "I will abandon you and the gods you worship beside GOD. I will worship only my Lord. By imploring my Lord alone, I cannot go wrong."
Shabbir Ahmed	19:48 "I am withdrawing from you all and from whatever you invoke besides God. I will call on my Lord. By imploring my Lord alone, I cannot go wrong." 16
Transliteration	19:48 WaaAAatazilukum wam a tadAAoona mindooni All ahi waadAAoo rabbee AAasa allakoona biduAAa-i rabbee shaqiyyan
A	19:48 واعتزلکم وما تدعون من دون الله وادعوا ربى عسى الا اكون بدعاء ربى شقيا
Edip-Layth	19:49 So when he abandoned them and what they serve besides God, We granted him Isaac and Jacob, and We made each a prophet.
The Monotheist Group	19:49 So when he abandoned them and what they serve besides God, We granted him Isaac and Jacob, and We made each a prophet.
Muhammad Asad	19:49 And after he had withdrawn from them and from all that they were worshipping instead of God, We bestowed upon him Isaac and Jacob, and made each of them a prophet;
Rashad Khalifa	19:49 Because he abandoned them and the gods they worshipped beside GOD, we granted him Isaac and Jacob, and we made each of them a prophet.
Shabbir Ahmed	19:49 So, when he abandoned them and their deities besides God, We bestowed upon him a son Isaac and a grandson Jacob. And each of them We made a prophet. 17
Transliteration	19:49 Falammā iAAatazalahum wamayaABudoona min dooni Allāhi wahabna lahu ishaqawayaaAQooba wakullan jaAAalna nabiyyan
A	19:49 فلما اعتزلهم وما يعبدون من دون الله وهبنا له اسحق ويعقوب وكلا جعلنا نبيا
Edip-Layth	19:50 We granted them from Our mercy, and We made for them a tongue of truth to be heard.
The Monotheist Group	19:50 And We granted them from Our mercy, and We made for them a tongue of truth to be heard.
Muhammad Asad	19:50 and We bestowed upon them [manifold] gifts out of Our grace, and granted them a lofty power to convey the truth [unto others]. 36
Rashad Khalifa	19:50 We showered them with our mercy, and we granted them an honorable

	position in history.
Shabbir Ahmed	19:50 We showered them with Our grace and We granted them a high and true renown.
Transliteration	19:50 Wawahabna lahum min raḥmatina wajaʿalna lahum lisāna ṣidqin AAaliyyan
A	19:50 وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا
Edip-Layth	<i>Musa (Moses), Ismail (Ishmael), Idris (Enoch), Nuh (Noah)</i> 19:51 Recall in the book Moses; he was loyal, and he was a messenger prophet.
The Monotheist Group	19:51 And recall in the Scripture Moses; he was loyal, and he was a messenger prophet.
Muhammad Asad	19:51 AND CALL to mind, through this divine writ, Moses. Behold, he was a chosen one, and was an apostle [of God], a prophet. ³⁷
Rashad Khalifa	<i>Moses</i> 19:51 Mention in the scripture Moses. He was devoted, and he was a messenger prophet.
Shabbir Ahmed	19:51 And make mention in this Book, of Moses. Surely, he was sincerely devoted and a prophet bearing Our message.
Transliteration	19:51 Waʾthkur fee alkitābimoosa innahu kāna mukhlāṣan wakān arasoolan nabiyyan
A	19:51 وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا
Edip-Layth	19:52 We called him from the right side of the mount, and We brought him close to talk with.
The Monotheist Group	19:52 And We called him from the right side of the mount, and We brought him close to talk with.
Muhammad Asad	19:52 And [remember how] We called upon him from the right-hand slope of Mount Sinai ³⁸ and drew him near [unto Us] in mystic communion,
Rashad Khalifa	19:52 We called him from the right side of Mount Sinai. We brought him close, to confer with him.
Shabbir Ahmed	19:52 We called and blessed him with revelation by the Mount Sinai and made him draw near to Us to converse in secret. ¹⁸
Transliteration	19:52 Wanādaynahu min janibialṭtoori al-aymani waqarrabnahu najiyyan
A	19:52 وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا
Edip-Layth	19:53 We granted him from Our mercy his brother Aaron as a prophet.
The Monotheist Group	19:53 And We granted him from Our mercy his brother Aaron as a prophet.
Muhammad Asad	19:53 and [how], out of Our grace, We granted unto him his brother Aaron, to be a prophet [by his side].
Rashad Khalifa	19:53 And we granted him, out of our mercy, his brother Aaron as a prophet.
Shabbir Ahmed	19:53 And We bestowed upon him of Our mercy his brother, Aaron, a prophet as well.

Transliteration	19:53 Wawahab <u>n</u> a lahu min rah <u>m</u> atina <u>a</u> kh <u>h</u> ahu haroona nabiyy <u>a</u> n
A	19:53 ووهبنا له من رحمتنا اخاه هرون نبيا
Edip-Layth	19:54 Recall in the book Ishmael; he was truthful to his promise, and he was a messenger prophet.
The Monotheist Group	19:54 And recall in the Scripture Ishmael; he was truthful to his promise, and he was a messenger prophet.
Muhammad Asad	19:54 AND CALL to mind, through this divine writ, Ishmael. ³⁹ Behold, he was always true to his promise, and was an apostle [of God], a prophet,
Rashad Khalifa	19:54 And mention in the scripture Ismail. He was truthful when he made a promise, and he was a messenger prophet.
Shabbir Ahmed	19:54 And make mention in the Book, of Ishmael. He was truthful in his pledge, and he was a prophet bearing Our message.
Transliteration	19:54 Wa <u>o</u> thkur fee alkit <u>a</u> biisma <u>a</u> AAeela innahu k <u>a</u> na <u>s</u> adiqa alwaAAi wakanarasoolan nabiyy <u>a</u> n
A	19:54 واذكر في الكتب اسمعيل انه كان صادق الوعد وكان رسولا نبيا
Edip-Layth	19:55 He used to instruct his family with the contact prayer and towards betterment, and his Lord was pleased with him.
The Monotheist Group	19:55 And he used to instruct his family with the communion and towards betterment, and his Lord was pleased with him.
Muhammad Asad	19:55 who used to enjoin upon his people prayer and charity, ⁴⁰ and found favour in his Sustainer's sight.
Rashad Khalifa	19:55 He used to enjoin his family to observe the Contact Prayers (Salat) and the obligatory charity (Zakat); he was acceptable to his Lord.
Shabbir Ahmed	19:55 He enjoined upon his people the establishment of the Divine System and of the Just Economic Order. He was highly acceptable in the Sight of his Lord.
Transliteration	19:55 Wak <u>a</u> na ya/muru ahlahu bi <u>a</u> l <u>s</u> salatiwa <u>a</u> lzzak <u>a</u> ti wak <u>a</u> na AAinda rabbihi mard <u>i</u> yy <u>a</u> n
A	19:55 وكان يامر اهله بالصلوة والزكوة وكان عند ربه مرضيا
Edip-Layth	19:56 Recall in the book Enoch; he was truthful, a prophet.
The Monotheist Group	19:56 And recall in the Scripture Enoch; he was a man of truth, a prophet.
Muhammad Asad	19:56 AND CALL to mind, through this divine writ, Idris. ⁴¹ Behold, he was a man of truth, a prophet,
Rashad Khalifa	19:56 And mention in the scripture Idris. He was a saint, a prophet.
Shabbir Ahmed	19:56 And make mention of Idris (Enoch) in the Book. Surely, he was a man of truth, a prophet.
Transliteration	19:56 Wa <u>o</u> thkur fee alkit <u>a</u> biidreesa innahu k <u>a</u> na <u>s</u> iddeeqan nabiyy <u>a</u> n
A	19:56 واذكر في الكتب ادريس انه كان صديقا نبيا
Edip-Layth	19:57 We raised him to a high place.

The Monotheist Group	19:57 And We raised him to a high place.
Muhammad Asad	19:57 whom We exalted onto a lofty station. ⁴²
Rashad Khalifa	19:57 We raised him to an honorable rank.
Shabbir Ahmed	19:57 And We raised him to a high station of honor.
Transliteration	19:57 WarafaAAanahu makanan AAaliyyan
A	19:57 ورفعنه مكانا عليا
Edip-Layth	19:58 Those are the ones whom God has blessed from amongst the prophets from the progeny of Adam, and those We carried with Noah, and from the progeny of Abraham and Israel, and from whom We have guided and chosen. When the signs of the Gracious are recited to them, they fall down prostrating, and in tears.
The Monotheist Group	19:58 Those are the ones whom God has blessed from amongst the prophets from the progeny of Adam, and those We carried with Noah, and from the progeny of Abraham and Israel, and from whom We have guided and chosen. When the revelations of the Almighty are recited to them, they fall down prostrating, and in tears.
Muhammad Asad	19:58 THESE WERE some of the prophets upon whom God bestowed His blessings - [prophets] of the seed of Adam and of those whom We caused to be borne [in the ark] with Noah, and of the seed of Abraham and Israel ⁴³ and [all of them were] among those whom We had guided and elected; [and] whenever the messages of the Most Gracious were conveyed unto them, they would fall down [before Him], prostrating themselves and weeping. ⁴⁴
Rashad Khalifa	19:58 These are some of the prophets whom GOD blessed. They were chosen from among the descendants of Adam, and the descendants of those whom we carried with Noah, and the descendants of Abraham and Israel, and from among those whom we guided and selected. When the revelations of the Most Gracious are recited to them, they fall prostrate, weeping.
Shabbir Ahmed	19:58 These are some of the prophets whom God Blessed. They all were from the descendants of Adam, the early humans. The descendants of those whom We carried with Noah on the Ark, and the descendants of Abraham and Jacob, the Israel. We guided them and selected them. Whenever the messages of the Most Gracious were conveyed to them, they would fall down prostrate in tears. ¹⁹
Transliteration	19:58 Ola-ika alla theena anAAama All ahuAAalayhim mina a Innabiyyeena min thurriyyati adamawamimman hamalna maAAa noo hin wamin thurriyyatiibraheema wa-isr a-eela wamimman hadayn a wa ijtabaynaitha tutl a AAalayhim ayatu alrrahmanikharroo sujjadan wabukiyyan
A	19:58 اولئك الذين انعم الله عليهم من النبيين من ذرية ادم وممن حملنا مع نوح ومن ذرية ابراهيم واسرئيل وممن هدينا واجتبينا اذا تتلى عليهم آيات الرحمن خروا سجدا وبكيا
Edip-Layth	19:59 Then generations came after them who lost the contact prayer, and followed desires. They will find their consequences.
The Monotheist Group	19:59 Then generations came after them who lost the communion, and followed desires. They will find their consequences.
Muhammad Asad	19:59 Yet they were succeeded by generations [of people] who lost all [thought of] prayer and followed [but] their own lusts; and these will, in time, meet with

	utter disillusion. ⁴⁵
Rashad Khalifa	<i>Losing the Contact Prayers (Salat)</i> 19:59 After them, He substituted generations who lost the Contact Prayers (Salat), and pursued their lusts. They will suffer the consequences.
Shabbir Ahmed	19:59 But after them came generations that abandoned the Divine System and followed their lusts. Soon they will meet utter disillusion.
Transliteration	19:59 Fakhalafa min baAAadihim khalfun a daAAooalssalata wa ittabaAAoo alshshahawatifasawfa yalqawna ghayy an
A	19:59 فخلف من بعدهم خلف اضاعوا الصلوة واتبعوا الشهوة فسوف يلقون غيا
Edip-Layth	19:60 Except for whoever repents and acknowledges and does good work; they will be admitted to paradise, and they will not be wronged in the least.
The Monotheist Group	19:60 Except for whoever repents and believes and does good work; they will be admitted to Paradise, and they will not be wronged in the least.
Muhammad Asad	19:60 Excepted, however, shall be those who repent and attain to faith and do righteous deeds: for it is they who will enter paradise and will not be wronged in any way: ⁴⁶
Rashad Khalifa	19:60 Only those who repent, believe, and lead a righteous life will enter Paradise, without the least injustice.
Shabbir Ahmed	19:60 Except those who repented by returning to the right track, truly believed and did their best for the community. Such will enter the Garden, and will not face the least of injustice.
Transliteration	19:60 Illa man t aba waamanawaAAamila saliha faola-ika yadkhuloonaaljannata wala yuthlamooona shay-an
A	19:60 الا من تاب وعمل صالحا فولئك يدخلون الجنة ولا يظلمون شيئا
Edip-Layth	19:61 The gardens of Eden, which the Gracious had promised His servants in the unseen. His promise must come to pass.
The Monotheist Group	19:61 The gardens of Eden, which the Almighty had promised His servants in the unseen. His promise must come to pass.
Muhammad Asad	19:61 [theirs will be the] gardens of perpetual bliss which the Most Gracious has promised unto His servants, in a realm which is beyond the reach of human perception: ⁴⁷ [and,] verily, His promise is ever sure of fulfilment!
Rashad Khalifa	19:61 The gardens of Eden await them, as promised by the Most Gracious for those who worship Him, even in privacy. Certainly, His promise must come to pass.
Shabbir Ahmed	19:61 The Beneficent has promised His servants the Gardens of Eternal bliss (Eden) that is unseen at this time. And His promise must always be fulfilled.
Transliteration	19:61 Jannati AAadnin allatee waAAada a IrrahmanuAAibadah bi alghaybi innahu kana waAAaduhuma/tiyyan
A	19:61 جنت عدن التي وعد الرحمن عباده بالغيب انه كان وعده ماتيا
Edip-Layth	19:62 They will not hear in it any nonsense, only peace. They will have their provision in it morning and evening.

The Monotheist Group	19:62 They will not hear in it any nonsense, only peace. And they will have their provision in it morning and evening.
Muhammad Asad	19:62 No empty talk will they hear there-nothing but [tidings of] inner soundness and peace, ⁴⁸ and there will they have their sustenance by day and by night: ⁴⁹
Rashad Khalifa	19:62 They will not hear any nonsense therein; only peace. They receive their provisions therein, day and night.
Shabbir Ahmed	19:62 There they will not hear any vain discourse, but only salutations of Peace. And therein they will have their sustenance day and night. ²⁰
Transliteration	19:62 La yasmaAAoona feeh a laghwanill a sal aman walahum rizquhum feeh a bukratanwaAAashiyyan
A	19:62 لا يسمعون فيها لغوا الا سلما ولهم رزقهم فيها بكرة وعشيا
Edip-Layth	19:63 Such is paradise that We inherit to any of Our servants who are righteous.
The Monotheist Group	19:63 Such is Paradise that We inherit to any of Our servants who are righteous.
Muhammad Asad	19:63 this is the paradise which We grant as a heritage unto such of Our servants as are conscious of Us.
Rashad Khalifa	19:63 Such is Paradise; we grant it to those among our servants who are righteous.
Shabbir Ahmed	19:63 Such is the Garden which We give as an inheritance to those of Our servants who have lived upright (and thus earned it with their own hands).
Transliteration	19:63 Tilka aljannatu allatee noorithu min AAibadinaman kana taqiyyan
A	19:63 تلك الجنة التي نورث من عبادنا من كان تقيا
Edip-Layth	19:64 "We are not sent except by the command of your Lord. To Him is our present and our future, and all that is in-between. Your Lord was never to forget." ⁷
The Monotheist Group	19:64 "And we are not sent except by the command of your Lord. To Him is our present and our future, and all that is in-between. And your Lord was never to forget."
Muhammad Asad	19:64 AND [the angels say]: "We do not descend [with revelation], again and again, other than by thy Sustainer's command: unto Him belongs all that lies open before us and all that is hidden-from us and all that is in-between. ⁵⁰ And never does thy Sustainer forget [anything]
Rashad Khalifa	19:64 We do not come down except by the command of your Lord. To Him belongs our past, our future, and everything between them. Your Lord is never forgetful.
Shabbir Ahmed	19:64 (And the angels say), "We, do not descend but by the command of your Lord. To Him belongs our assignments of the past, present and future. Your Lord is never forgetful." ²¹
Transliteration	19:64 Wama natanazzalu ill a bi-amrabbika lahu m a bayna aydeen a wam a khalfanawama bayna thalika wama kana rabbukanasiyyan
A	19:64 وما ننزل الا بامر ربك له ما بين ايدينا وما خلفنا وما بين ذلك وما كان ربك نسيا

Edip-Layth	19:65 "The Lord of the heavens and the earth and what is in-between them. So serve Him and be patient in His service. Do you know anything that is like Him?"
The Monotheist Group	19:65 "The Lord of the heavens and the Earth and what is in-between them. So serve Him and be patient in His service. Do you know anything that is like Him?"
Muhammad Asad	19:65 the Sustainer of the heavens and the earth and all that is between them! Worship, then, Him alone, and remain steadfast in His worship! Dost thou know any whose name is worthy to be mentioned side by side with His?"
Rashad Khalifa	19:65 The Lord of the heavens and the earth, and everything between them; you shall worship Him and steadfastly persevere in worshipping Him. Do you know of anyone who equals Him?
Shabbir Ahmed	19:65 Lord of the heavens and the earth and of all that is between them! Therefore, serve Him and be constant in His service. Do you know any whose name is worthy of mentioning side by side with His?
Transliteration	19:65 Rabbu a Issamawati wa al-ardiwama baynahum a fa oAAbudhu waistabirliAAibadatihi hal taAAalamu lahu samiyyan
A	19:65 رب السموت والارض وما بينهما فاعبده واصطبر لعبدته هل تعلم له سميا
<i>Resurrection and Judgment</i>	
Edip-Layth	19:66 The human says: "Can it be that when I am dead, I will be brought out alive?"
The Monotheist Group	19:66 And man says: "Can it be that when I am dead, I will be brought out alive?"
Muhammad Asad	19:66 WITH ALL THIS, man [often] says, "What! Once I am dead, shall I again be brought forth alive?"
Rashad Khalifa	19:66 The human being asks, "After I die, do I come back to life?"
Shabbir Ahmed	19:66 Human (keeps thinking or) says, "What! When I am dead, shall I be raised up alive?"
Transliteration	19:66 Wayaqoolu al-insanu a-itha mamittu lasawfa okhrajū hayyan
A	19:66 ويقول الانسن اذا ما مت لسوف اخرج حيا
Edip-Layth	19:67 Does the human being not remember that We created him before that and he was nothing at all?
The Monotheist Group	19:67 Does man not remember that We created him before that and he was nothing at all?
Muhammad Asad	19:67 But does man not bear in mind that We have created him aforetime out of nothing? ⁵¹
Rashad Khalifa	19:67 Did the human being forget that we created him already, and he was nothing?
Shabbir Ahmed	19:67 But does not man reflect that We created him before, when he was nothing?
Transliteration	19:67 Awa la yathkuru al-insanuanna khalaqnahu min qablu walam yaku shay-an
A	19:67 اولاً يذكر الانسن انا خلقته من قبل ولم يك شيئا
	19:68 By your Lord, We will gather them and the devils, then We will place them

Edip-Layth	around hell on their knees.
The Monotheist Group	19:68 By your Lord, We will gather them and the devils, then We will place them around Hell on their knees.
Muhammad Asad	19:68 And so, by thy Sustainer, [on Judgment Day] We shall most certainly bring them forth together with the satanic forces [which impelled them in life] ⁵² and then We shall most certainly gather them, on their knees, around hell;
Rashad Khalifa	<i>Special Warning to the Leaders</i> 19:68 By your Lord, we will certainly summon them, together with the devils, and will gather them around Hell, humiliated.
Shabbir Ahmed	19:68 So, by your Lord, without doubt, We shall certainly get them together including the rebellious ones; then We shall bring them crouching, around Hell.
Transliteration	19:68 Fawarabbika lana <u>h</u> shurannahum wa alshshaya <u>t</u> eenathumma lanu <u>h</u> dirannahum <u>h</u> awla jahannama jithiyya <u>n</u>
A	19:68 فوربك لنحشرنهم والشيطيين ثم لنحضرنهم حول جهنم جثيا
Edip-Layth	19:69 Then We will drag out from every group which of them was the worst opposition to the Gracious.
The Monotheist Group	19:69 Then We will drag out from every group which of them was the worst opposition to the Almighty.
Muhammad Asad	19:69 and thereupon We shall, indeed, draw forth from every group [of sinners] the ones that had been most determined in their disdainful rebellion against the Most Gracious : ⁵³
Rashad Khalifa	19:69 Then we will pick out from each group the most ardent opponent of the Most Gracious.
Shabbir Ahmed	19:69 Then, We will drag out from among every sect the most stubborn in rebellion to the Beneficent.
Transliteration	19:69 Thumma lananziAAanna min kulli sheeAAatinayyuhum ashaddu AAa <u>l</u> alrrah <u>ma</u> niAAitiyya <u>n</u>
A	19:69 ثم لننزعن من كل شيعة ايهم اشد على الرحمن عتيا
Edip-Layth	19:70 Then, it is We who are best aware of those who deserve to be burnt therein.
The Monotheist Group	19:70 Then, it is We who are best aware of those who deserve to be burnt therein.
Muhammad Asad	19:70 for, indeed, We know best as to which of them is most deserving of the fires of hell. ⁵⁴
Rashad Khalifa	19:70 We know full well those who are most deserving of burning therein.
Shabbir Ahmed	19:70 And certainly We know best those who are more worthy of being burned therein.
Transliteration	19:70 Thumma lana <u>h</u> nu aAAlamu bi <u>al</u> lat <u>h</u> eenahum aw <u>l</u> a bi <u>h</u> a siliyya <u>n</u>
A	19:70 ثم لنحن اعلم بالذين هم اولى بها صليا
	19:71 Every single one of you must pass by it. This for your Lord is a certainty

Edip-Layth	that will come to pass.
The Monotheist Group	19:71 And every single one of you must pass by it. This for your Lord is a certainty that will come to pass.
Muhammad Asad	19:71 And every one of you will come within sight of it: ⁵⁵ this is, with thy Sustainer, a decree that must be fulfilled.
Rashad Khalifa	<i>Everyone Sees Hell</i> 19:71 Every single one of you must see it; this is an irrevocable decision of your Lord. ⁴
Shabbir Ahmed	19:71 Everyone of you (stubborn rebels) will approach it. This is a fixed decree of your Lord. ²²
Transliteration	19:71 Wa-in minkum illa wariduhakana AAala rabbika hatman maqdiyyan
A	19:71 وان منكم الا واردها كان على ربك حتما مقضيا
Edip-Layth	19:72 Then We will save those who were righteous, and We leave the wicked in it on their knees.
The Monotheist Group	19:72 Then We will save those who were righteous, and We leave the wicked in it on their knees.
Muhammad Asad	19:72 And once again: ⁵⁶ We shall save [from hell] those who have been conscious of Us; but We shall leave in it the evildoers, on their knees. ⁵⁷
Rashad Khalifa	19:72 Then we rescue the righteous, and leave the transgressors in it, humiliated.
Shabbir Ahmed	19:72 And once again, We shall save the upright and leave the wrongdoers crouching in humiliation. ²³
Transliteration	19:72 Thumma nunajjee alla theena ittaqawwana tharu a lththalimeena feehajithiyyan
A	19:72 ثم ننجي الذين اتقوا ونذر الظالمين فيها جثيا
Edip-Layth	19:73 When Our clear signs were recited to them, those who rejected said to those who acknowledged: "Which of the two groups of ours is more in authority and more prosperous?"
The Monotheist Group	19:73 And when Our clear revelations were recited to them, those who rejected said to those who believed: "Which of the two groups of ours is more in authority and more prosperous?"
Muhammad Asad	19:73 AS IT IS, whenever Our messages are conveyed to them in all their clarity, those who are bent on denying the truth are wont to say unto those who have attained to faith: "Which of the two kinds of man ⁵⁸ is in a stronger position and superior as a community?" ⁵⁹
Rashad Khalifa	<i>The Majority</i> 19:73 When our revelations are recited to them, clearly, those who disbelieve say to those who believe, "Which of us is more prosperous? Which of us is in the majority?"
Shabbir Ahmed	19:73 As it is, when Our messages are presented to them in all clarity, the rejecters say to the believers, "Which of the two sides, yours or ours, has a better

	position and glamour?"
Transliteration	19:73 Wa-i <u>tha</u> tutl <u>a</u> AAalayhim <u>ay</u> atun <u>a</u> bayyin <u>a</u> tin q <u>a</u> la alla <u>the</u> ena kafaroo lilla <u>the</u> ena <u>a</u> manoo ayyu alfareeqayni khayrun maq <u>a</u> man waa <u>h</u> sanunadiyy <u>a</u> n
A	19:73 واذا تتلى عليهم آياتنا بينت قال الذين كفروا للذين آمنوا أى الفريقين خير مقاماً واحسن ندياً
Edip-Layth	19:74 How many generations have We destroyed before them? They had more wealth and more influence.
The Monotheist Group	19:74 And how many generations have We destroyed before them? They had more wealth and more influence.
Muhammad Asad	19:74 And yet, how many a generation have We destroyed before their time-[people] who surpassed them in material power ⁶⁰ and in outward show!
Rashad Khalifa	19:74 Many a generation have we annihilated before them; they were more powerful, and more prosperous.
Shabbir Ahmed	19:74 But many generations We have destroyed before them. They were more imposing in equipment and in outward glitter. ²⁴
Transliteration	19:74 Wakam ahlak <u>n</u> a qablahum min qarnin huma <u>h</u> sanu ath <u>a</u> than wari/ <u>y</u> an
A	19:74 وكما اهلكنا قبلهم من قرن هم احسن اثنا ورعياً
Edip-Layth	19:75 Say, "Whoever is in misguidance, then the Gracious will lead them on." Until they see what they have been promised, either the retribution or the moment. Then they will know who is in a worst place and weaker in power.
The Monotheist Group	19:75 Say: "Whoever is in misguidance, then the Almighty will lead them on." Until they see what they have been promised, either the retribution or the Hour. Then they will know who is in a worst place and weaker in power.
Muhammad Asad	19:75 Say: "As for him who lives in error, may the Most Gracious lengthen the span of his life! ⁶¹ [And let them say whatever they say ⁶² until the time when they behold that [doom] of which they were forewarned-whether it be suffering [in this world] or [at the coming of] the Last Hour -: for then they will understand which [of the two kinds of man] was worse in station and weaker in resources! ⁶³
Rashad Khalifa	19:75 Say, "Those who choose to go astray, the Most Gracious will lead them on, until they see what is promised for them - either the retribution or the Hour. That is when they find out who really is worse off, and weaker in power."
Shabbir Ahmed	19:75 Say, "The Beneficent gives respite to those who go astray. During this period of respite they either mend their ways or move on to see the promise of retribution in this life or at the Hour of Doom. Then they know who is worse off and weaker in forces."
Transliteration	19:75 Qul man ka <u>n</u> a fee al <u>Id</u> dal <u>a</u> latifalyamdud lahu al <u>Ir</u> rah <u>ma</u> nu maddan <u>hatt</u> aitha raaw ma <u>a</u> yooAAadoona imm <u>a</u> alAAa <u>th</u> abawa-imma <u>a</u> IssaAAata fasayaAAalamoona man huwasharrun maka <u>n</u> an waadAAa <u>f</u> u junda <u>n</u>
A	19:75 قل من كان فى الضلالة فليمدد له الرحمن مدا حتى اذا راوا ما يوعدون اما العذاب واما الساعة فسيعلمون من هو شر مكانا واضعف جنداً
Edip-Layth	19:76 God increases the guidance of those who are guided. What remains of good is better with your Lord as a reward and a far better return.

The Monotheist Group	19:76 And God increases the guidance of those who are guided. And what remains of good is better with your Lord as a reward and a far better return.
Muhammad Asad	19:76 And God endows those who avail themselves of [His] guidance with an ever-deeper consciousness of the right way; ⁶⁴ and good deeds, the fruit whereof endures forever, are, in thy Sustainer's sight, of far greater merit [than any worldly goods], and yield far better returns. ⁶⁵
Rashad Khalifa	19:76 GOD augments the guidance of those who choose to be guided. For the good deeds are eternally rewarded by your Lord, and bring far better returns.
Shabbir Ahmed	19:76 God increases in guidance, those who seek it and wish to live upright. The lasting good deeds that fulfill the needs of others, are eternally rewarded by your Lord, and are best for eventual returns and better for resort.
Transliteration	19:76 Wayazeedu Allahu alla theenaihtadaw hudan wa albaqiyatu alssalihatu khayrun AAinda rabbika thawaban wakhayrun maraddan
A	19:76 ويزيد الله الذين اهتدوا هدى والبقيت الصلحت خير عند ربك ثوابا وخير مردا
Edip-Layth	19:77 Did you see the one who rejected Our signs and said, "I will be given wealth and children."
The Monotheist Group	19:77 Did you see the one who rejected Our revelations and said: "I will be given wealth and children."
Muhammad Asad	19:77 An4 hast thou ever considered [the kind of man] who is bent on denying the truth of Our messages and says, "I will surely be given wealth and children"? ⁶⁶
Rashad Khalifa	19:77 Have you noted the one who rejected our revelations then said, "I will be given wealth and children"?!
Shabbir Ahmed	19:77 Have you seen the kind of person who denies Our messages and says, "Surely, I will be given wealth and children." ²⁵
Transliteration	19:77 Afaraayta allathee kafara bi-ayatinawaqala laootayanna malan wawaladan
A	19:77 افرءيت الذى كفر بايتنا وقال لاوتين مالا وولدا
Edip-Layth	19:78 Did he look into the future? Or has he taken a pledge with the Gracious?
The Monotheist Group	19:78 Did he look into the future? Or has he taken a pledge with the Almighty?
Muhammad Asad	19:78 Has he, perchance, attained to a realm which is beyond the reach of a created being's perception? ⁶⁷ or has he concluded a covenant with the Most Gracious?
Rashad Khalifa	19:78 Has he seen the future? Has he taken such a pledge from the Most Gracious?
Shabbir Ahmed	19:78 Do they know the realm of the Unseen? Have they taken a promise from the Beneficent?
Transliteration	19:78 AttalaAAa alghayba ami ittakhathaaAAinda alrrahmani AAahdan
A	19:78 اطلع الغيب ام اتخذ عند الرحمن عهدا
Edip-Layth	19:79 No, We will record what he says, and We will increase for him the retribution significantly.

The Monotheist Group	19:79 No, We will record what he says, and We will increase for him the retribution significantly.
Muhammad Asad	19:79 Nay! We shall record what he says, and We shall lengthen the length of his suffering [in the hereafter],
Rashad Khalifa	19:79 Indeed, we will record what he utters, then commit him to ever-increasing retribution.
Shabbir Ahmed	19:79 Nay, We shall record what he says, and prolong for him a span of torment.
Transliteration	19:79 Kalla sanaktubu m <u>a</u> yaqooluwanamuddu lahu mina alAAa <u>th</u> abi madd <u>a</u> n
A	19:79 كلا سنكتب ما يقول ونمد له من العذاب مدا
Edip-Layth	19:80 Then We inherit from him all that he said, and he shall come to Us all alone.
The Monotheist Group	19:80 Then We inherit from him all that he said, and he shall come to Us all alone.
Muhammad Asad	19:80 and divest him of ⁶⁸ all that he is [now] speaking of: for [on Judgment Day] he will appear before Us in a lonely state. ⁶⁹
Rashad Khalifa	19:80 Then we inherit everything he possessed, and he comes back to us all alone.
Shabbir Ahmed	19:80 To Us shall return all that he speaks of, and he shall appear before Us in a lonely state.
Transliteration	19:80 Wanarithuhu m <u>a</u> yaqoolu waya/teen <u>a</u> fard <u>a</u> n
A	19:80 ونرثه ما يقول ويأتينا فردا
Edip-Layth	<i>Serving Heroes</i> 19:81 They have taken gods besides God to be for them their glory. ⁸
The Monotheist Group	19:81 And they have taken gods besides God to be for them their glory.
Muhammad Asad	19:81 For [such as] these have taken to worshipping deities other than God, hoping that they would be a [source of] strength for them. ⁷⁰
Rashad Khalifa	19:81 They worship beside GOD other gods that (they think) may be of help to them.
Shabbir Ahmed	19:81 And they have chosen idols in various forms besides God, hoping that they would be a source of strength for them.
Transliteration	19:81 Waittakha <u>th</u> oo min dooni All <u>a</u> hi <u>l</u> ahatan liyakoonoo lahum AAizz <u>a</u> n
A	19:81 واتخذوا من دون الله ءالهة ليكونوا لهم عزا
Edip-Layth	19:82 On the contrary, they will reject their service of them and they will be standing against them. ⁹
The Monotheist Group	19:82 On the contrary, they will reject their service of them and they will be standing against them.
Muhammad Asad	19:82 But nay! [On Judgment Day] these [very objects of adoration] will disavow the worship that was paid to them, and will turn against those [who had

	worshipped them]!
Rashad Khalifa	<i>The Idols Disown Their Worshipers</i> 19:82 On the contrary, they will reject their idolatry, and will be their enemies.
Shabbir Ahmed	19:82 But nay, they will reject their worship, and will turn against them.
Transliteration	19:82 Kalla sayakfuroona biAAibadatihimwayakoonoona AAalayhim diddan
A	19:82 كلا سيكفرون بعبادتهم ويكونون عليهم ضدا
Edip-Layth	19:83 Did you not see that We send the devils upon the ingrates to drive them into evil? ¹⁰
The Monotheist Group	19:83 Did you not see that We send the devils upon the rejecters to drive them into evil?
Muhammad Asad	19:83 ART THOU NOT aware that We have let loose all [manner of] satanic forces ⁷¹ upon those who deny the truth - [forces] that impel them [towards sin] with strong impulsion? ⁷²
Rashad Khalifa	19:83 Do you not see how we unleash the devils upon the disbelievers to stir them up?
Shabbir Ahmed	19:83 Are you not aware that We have sent satanic forces against the disbelievers to confound them with confusion?
Transliteration	19:83 Alam tara anna arsalna alshshayaateenaAAala alkafireena taozzuhum azzan
A	19:83 ألم تر انا ارسلنا الشيطين على الكافرين توزهم ازا
Edip-Layth	19:84 So do not be impatient; for We are preparing for them a preparation.
The Monotheist Group	19:84 So do not be impatient; for We are preparing for them a preparation.
Muhammad Asad	19:84 Hence, be not in haste [to call down God's punishment] upon them: for We but number the number of their days. ⁷³
Rashad Khalifa	19:84 Do not be impatient; we are preparing for them some preparation.
Shabbir Ahmed	19:84 So make no haste against them, for We mark the number of their days.
Transliteration	19:84 Fala taAAajal AAalayhim innamanaAAuddu lahum AAaddan
A	19:84 فلا تعجل عليهم انما نعد لهم عدا
Edip-Layth	19:85 The day We gather the righteous to the Gracious as a delegation.
The Monotheist Group	19:85 The Day We gather the righteous to the Almighty as a delegation.
Muhammad Asad	19:85 On the Day when We shall gather the Godconscious unto [Us,] the Most Gracious, as honoured guests,
Rashad Khalifa	19:85 The day will come when we summon the righteous before the Most Gracious in a group.
Shabbir Ahmed	19:85 On the Day when We shall gather the righteous to Us, the Beneficent, like a delegation presented for honors,
Transliteration	19:85 Yawma nahshuru almuttaqeena ilaalrrahmani wafdan

A	19:85 يوم نحشر المتقين الى الرحمن وفدا
Edip-Layth	19:86 We drive the criminals to hell as a herd.
The Monotheist Group	19:86 And We drive the criminals to Hell as a herd.
Muhammad Asad	19:86 and drive those who were lost in sin unto hell as a thirsty herd is driven to a well
Rashad Khalifa	19:86 And we will herd the guilty to Hell, to be their eternal abode.
Shabbir Ahmed	19:86 And drive the violators of human rights to Hell as a thirsty herd is driven to a well.
Transliteration	19:86 Wanasooqu almujrimeena ila jahannamawirdan
A	19:86 ونسوق المجرمين الى جهنم وردا
Edip-Layth	19:87 None will posses intercession, except for he who has taken a pledge with the Gracious. ¹¹
The Monotheist Group	19:87 None will possess intercession, except for he who has taken a pledge with the Almighty.
Muhammad Asad	19:87 [on that Day] none will have [the benefit of] intercession unless he has [in his lifetime] entered into a bond with the Most Gracious. ⁷⁴
Rashad Khalifa	19:87 No one will possess the power to intercede, except those who conform to the laws of the Most Gracious.
Shabbir Ahmed	19:87 None will have the benefit of intercession unless he has entered into a bond with the Beneficent during the life of the world.
Transliteration	19:87 La yamlikoona a IshshafaAAatailla mani ittakha tha AAinda alrrahmaniAAahdan
A	19:87 لا يملكون الشفعة الا من اتخذ عند الرحمن عهدا
Edip-Layth	19:88 They said the Gracious has taken a son!
The Monotheist Group	19:88 And they said the Almighty has taken a son!
Muhammad Asad	19:88 As it is, ⁷⁵ some assert, "The Most Gracious has taken unto Himself a son!" ⁷⁶
Rashad Khalifa	<i>Gross Blasphemy</i> 19:88 They said, "The Most Gracious has begotten a son"!
Shabbir Ahmed	19:88 As it is, some assert, "The Beneficent has taken a son!"
Transliteration	19:88 Waqaaloo ittakhatha alrrahmanuwaladan
A	19:88 وقالوا اتخذ الرحمن ولدا
Edip-Layth	19:89 You have come with a gross blasphemy.
The Monotheist Group	19:89 You have come with a gross blasphemy.
Muhammad Asad	19:89 Indeed, [by this assertion] you have brought forth something monstrous,
Rashad Khalifa	19:89 You have uttered a gross blasphemy.

Shabbir Ahmed	19:89 Indeed, you have put forth something monstrous!
Transliteration	19:89 Laqad ji/tum shay-an idda <u>n</u>
A	19:89 لقد جئتم شيئا ادا
Edip-Layth	19:90 The heavens are about to shatter from it, and the earth crack open, and the mountains fall and crumble.
The Monotheist Group	19:90 The heavens are about to shatter from it, and the Earth crack open, and the mountains fall and crumble.
Muhammad Asad	19:90 whereat the heavens might well-nigh be rent into fragments, and the earth be split asunder, and the mountains fall down in ruins!
Rashad Khalifa	19:90 The heavens are about to shatter, the earth is about to tear asunder, and the mountains are about to crumble.
Shabbir Ahmed	19:90 Whereby the skies are almost torn, and the earth is split asunder, and the mountains fall in ruins!
Transliteration	19:90 Tak a <u>du</u> a Issamaw <u>at</u> yatafa <u>t</u> tarna minhu watansha <u>q</u> qu al-ar <u>du</u> watakhirrualjiba <u>lu</u> hadda <u>n</u>
A	19:90 تكاد السموت يتفطرن منه وتنشق الارض وتخر الجبال هدا
Edip-Layth	19:91 That they claimed that the Gracious had a son!
The Monotheist Group	19:91 That they claimed that the Almighty had a son!
Muhammad Asad	19:91 That men. should ascribe a son to the Most Gracious,
Rashad Khalifa	19:91 Because they claim that the Most Gracious has begotten a son.
Shabbir Ahmed	19:91 That men should ascribe a son to the Most Gracious.
Transliteration	19:91 An daAAaw lilrra <u>h</u> ma <u>n</u> iwalada <u>n</u>
A	19:91 ان دعوا للرحمن ولدا
Edip-Layth	19:92 What need does the Gracious have to take a son?
The Monotheist Group	19:92 And what need does the Almighty have to take a son?
Muhammad Asad	19:92 although it is inconceivable that the Most Gracious should take unto Himself a son! ⁷⁷
Rashad Khalifa	19:92 It is not befitting the Most Gracious that He should beget a son.
Shabbir Ahmed	19:92 It is not befitting for the Majesty of the Beneficent that He should choose a son.
Transliteration	19:92 Wama <u>a</u> yanbaghee lilrra <u>h</u> ma <u>n</u> ian yattakhi <u>th</u> a walada <u>n</u>
A	19:92 وما ينبغي للرحمن ان يتخذ ولدا
Edip-Layth	19:93 When all there is in the heavens and the earth will but come to the Gracious as servants.
The Monotheist Group	19:93 When all there is in the heavens and the Earth will but come to the Almighty as servants.

Muhammad Asad	19:93 Not one of all [the beings] that are in the heavens or on earth appears before the Most Gracious other than as a servant: ⁷⁸
Rashad Khalifa	19:93 Every single one in the heavens and the earth is a servant of the Most Gracious.
Shabbir Ahmed	19:93 There is none in the skies and earth but comes to the Beneficent as a servant.
Transliteration	19:93 In kullu man fee alIssamawatiwaal-ardi illa aatee alIrrahmaniAAabdan
A	19:93 ان كل من فى السموت والارض الا اأتى الرحمن عبدا
Edip-Layth	19:94 He has encompassed them, and counted them one by one.
The Monotheist Group	19:94 He has encompassed them, and counted them one by one.
Muhammad Asad	19:94 indeed, He has full cognizance of them, and has numbered them with [unfailing] numbering;
Rashad Khalifa	19:94 He has encompassed them, and has counted them one by one.
Shabbir Ahmed	19:94 Indeed, He fully knows them, and has counted them one by one.
Transliteration	19:94 Laqad ahsahum waAAaddahum AAaddan
A	19:94 لقد احصهم وعدهم عدا
Edip-Layth	19:95 All of them will come to Him on the day of Resurrection, all alone.
The Monotheist Group	19:95 And all of them will come to Him on the Day of Resurrection, all alone.
Muhammad Asad	19:95 and every one of them will appear before Him on Resurrection Day in a lonely state. ⁷⁹
Rashad Khalifa	19:95 All of them will come before Him on the Day of Resurrection as individuals.
Shabbir Ahmed	19:95 And each of them will come to Him singly on the Resurrection Day.
Transliteration	19:95 Wakulluhum ateehi yawma alqiyamatifardan
A	19:95 وكلهم اتيه يوم القيمة فردا
Edip-Layth	<i>Appreciative People are Blessed with Love</i> 19:96 Those who acknowledge and do good works, the Gracious will bestow them with love.
The Monotheist Group	19:96 Those who believe and do good works, the Almighty will bestow them with love.
Muhammad Asad	19:96 VERILY, those who attain to faith and do righteous deeds will the Most Gracious endow with love: ⁸⁰
Rashad Khalifa	19:96 Surely, those who believe and lead a righteous life, the Most Gracious will shower them with love.
Shabbir Ahmed	19:96 Surely, those who attain belief and work for the good of others, the Beneficent will endow them with love.
Transliteration	19:96 Inna alla theena amanooowaAAamiloo a Issalihati sayajAAalu lahumu alrrahmanuwuddan

A	19:96 ان الذين ءامنوا وعملوا الصلحت سيجعل لهم الرحمن ودا
Edip-Layth	19:97 Thus We have made this easy in your tongue so that you may give good news with it to the righteous and that you may warn with it the quarrelsome people. ¹²
The Monotheist Group	19:97 Thus We have made this easy in your tongue so that you may give good news with it to the righteous and that you may warn with it the quarrelsome people.
Muhammad Asad	19:97 and only to this end have We made this [divine writ] easy to understand, in thine own tongue, [O Prophet,] ⁸¹ so that thou might convey thereby a glad tiding to the God-conscious, and warn thereby those who are given to [futile] contention:
Rashad Khalifa	19:97 We thus made this (Quran) elucidated in your tongue, in order to deliver good news to the righteous, and to warn with it the opponents.
Shabbir Ahmed	19:97 And only to this end We have made this (Qur'an) easy to understand in your own tongue (O Prophet!). That you might convey thereby glad news to the righteous and warn people given to futile disputation.
Transliteration	19:97 Fa-innama yassarnahu bilisanikalitubashshira bihi almuttaqeena watunthira bihi qawmanluddan
A	19:97 فانما يسرناه بلسانك لتبشّر به المتقين وتنذر به قوما لدا
Edip-Layth	19:98 How many a generation have We destroyed before them? Do you perceive any of them or hear from them a sound?
The Monotheist Group	19:98 And how many a generation have We destroyed before them? Do you perceive any of them or hear from them a sound?
Muhammad Asad	19:98 for, how many a generation ⁸² have We destroyed before their time - [and] canst thou perceive any one of them [now], or hear any whisper of them?
Rashad Khalifa	19:98 Many a generation before them we annihilated; can you perceive any of them, or hear from them any sound?
Shabbir Ahmed	19:98 But We have destroyed many generations before them. Can you perceive a single one of them now or hear a whisper of them?
Transliteration	19:98 Wakam ahlakna qablahum min qarnin haltu hissu minhum min a hadin aw tasmaAAu lahum rikzan
A	19:98 وكم اهلكنا قبلهم من قرن هل تحس منهم من احد او تسمع لهم ركزا

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (19:1)

K20H5Y10A70S90. These combinations of five letters/numbers plays an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (19:7)

The word samiyya has been mistranslated as "name" while it means "likeness" or "similar." The verse does not state the uniqueness of Yahya (John) as a name, but the uniqueness of Yahya's person. See [19:65](#). Luke [1:61](#) makes an assertion regarding the uniqueness of the name, but Matt [11:11](#) refers to the uniqueness of John (Yahya) in terms of personal qualities, which is what the Quran refers to.

Edip-Layth - End Note 3 (19:15)

The repetition of the word day (yawm) three times, besides emphasis, is also linked to the numerical structure of the Quran. The word day (yawm), in its singular form, occurs exactly 365 times in the Quran. See [9:36](#).

Edip-Layth - End Note 4 (19:24)

The recommendation to Mary has medical benefits. The sound of water and mature dates have a regulating effect on human muscles and thus reduce the birth pain. Indeed, some modern birth clinics provide birth-in-water services. The oxytocin found in dates regulates contraction and stimulates lactation, and thus is given to pregnant women as a drug to ease their labor. See [4:82](#). This verse gives a clue regarding the season in which Jesus was born. In the Middle East, dates get ripe in the end of September, and in the beginning of October. Jesus was born in Nazareth, not Bethlehem (beit/house+lahm/meat) as a majority of Christians believe today. The information in the Gospels regarding the origin of his parents is contradictory; Luke points to Nazareth, while Matthew points to Bethlehem (Matthew [1:18-25](#); [2:1-12](#); Luke [2:4-7](#)). Jesus was called the Nazarene in the New Testament (Mark [1:24,10:47,14:67,16:6](#)), yet Christian scholars are not sure why he was called Nazarene. Perhaps, this is because the Old Testament does not mention Nazareth, but mentions Bethlehem (Genesis [35:16,19](#); [48:7](#); Ruth [4:11](#); 1 Samuel [17:12](#); 2 Samuel [23:13-17](#)). Since we see the Gospel authors trying hard to find as many as prophecies from the Old Testament regarding the coming Messiah, the discrepancy and "mystery" between the name and the birthplace might be explained. The Old Testament praises Bethlehem for being the birthplace of the awaited ruler (Micah [5:2](#)).

Edip-Layth - End Note 5 (19:36)

The New Testament contains many verses from the mouth of Jesus rejecting his deity or multiple personality. For instance, in the following verse he could not be clearer in asserting his human nature, since he is equating his position with his audience in relation to God: "Jesus said unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" John [20:17](#). Though the four Gospels were selected among hundreds of gospels by the Nicene conference to be the most in harmony with the polytheistic teaching of St. Paul, they still contain many more verses rejecting the idea of the Trinity or deity of Jesus than the few ones considered to be supportive of such blasphemous ideas. "I cannot do anything of myself. I judge as I hear, and my judgment is honest because I am not seeking my own will but the will of Him who sent me" (John [5:30](#)). "Jesus said: 'My doctrine is not my own; it comes from Him who sent me'" (John [7:16](#)). ". . . If you loved me, you would be glad that I am going to the Father, for the Father is greater than I" (John [14:28](#)). "As Jesus started on his way, a man ran up to him and fell on his knees before him. 'Good teacher,' he asked, 'what must I do to inherit eternal life?' Jesus answered, 'Why do you call me good? No one is good--except God alone'" (Mark [10:17-18](#); Matthew [19:16-17](#); Luke [18:18-19](#)). "Whoever welcomes me welcomes, not me, but Him who sent me" (Matthew [10:40](#); Mark [9:37](#); Luke [9:48](#) & John [13:20](#)). ". . . I have not come of myself. I was sent by

One who has the right to send, and Him you do not know. I know Him because it is from Him I come; he sent me" (John [7:28-29](#)). "'The most important one,' answered Jesus, 'is this: Hear, O Israel, the Lord our God, the Lord is one' " (Mark [12:29](#)). "None of those who call me 'Lord' will enter the kingdom of God, but only the one who does the will of my Father in heaven" (Matthew [7:21](#)). " . . . Go to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God' " (John [20:17](#)). Also, see [2:59](#); [3:45,51-52-52,55](#); [4:11,157,171](#); [5:72-79](#); [7:162](#); [19:36](#).

Edip-Layth - End Note 6 (19:46)

Polytheist (mushrik) leaders mentioned in the Quran are belligerent and aggressive characters. Abraham's father excommunicated Abraham and his people tried to kill him; Pharaoh and his people wished to kill Moses, Jews Jesus, Abu Jahl and his followers Muhammad. The Quran informs us that many messengers were killed by mushriks. Mushrik leaders who know well that their doctrine cannot survive the scrutiny of thinking and questioning minds, have always waged war and terror against messengers of God who invited to reason, questioned traditions and superstitions, and promoted peaceful coexistence. It is no coincidence that similar authoritarian, aggressive, warmongering characteristics are also common among modern polytheists, regardless of their religion.

Edip-Layth - End Note 7 (19:64)

See [20:52](#) and [7:51](#)

Edip-Layth - End Note 8 (19:81)

Serving statues is only one of the many ways of committing idolatry or polytheism ([7:138](#)). Enjoying mentioning other names besides God's name ([39:45](#)), following the religious teachings of clergymen and scholars ([9:31](#); [42:21](#); [6:148](#)), expecting the intercession of messengers, prophets, and "saints" ([2:48](#); [10:18](#)), and believing that messengers and prophets were infallible ([18:110](#)), also fall into the category of idolatry. Despite these clear warnings, since mushriks are in a trance under the hypnosis of Satan, they still wish to deceive themselves as monotheists, since they follow a distorted popular message attributed to a popular monotheist ([6:23](#)). See [18:32-42](#).

Edip-Layth - End Note 9 (19:82)

This verse has multiple meanings. See [6:23](#) and [10:28](#).

Edip-Layth - End Note 10 (19:83)

See [14:22](#).

Edip-Layth - End Note 11 (19:87)

The Quran categorically rejects the idea of intercessor as an angel or human "savior" commonly believed by the majority of religious people ([2:48](#); [10:18](#)). In the Day of Judgment, the judgment completely belongs to God. The intercession that the Quran approves is no more than testifying the truth ([78:38](#)). Messengers and righteous people cannot save anyone who deserves punishment ([9:80](#); [74:48](#)). Muhammad's only intercession, ironically, will be a negative testimony about those who deserted the Quran by hoping for his intercession ([25:30](#)). See [2:48](#).

Edip-Layth - End Note 12 (19:97)

God uses our language, which is limited to our senses and experiences, to communicate His message to us, so that we understand it. Translations made by monotheists serve this purpose. See [41:44](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (19:1)

See Appendix II.

Muhammad Asad - End Note 2 (19:2)

Lit., "An account of thy Sustainer's grace upon. ..", etc. According to the account in the Gospels, not contradicted by the Qur'an, Zachariah's wife Elisabeth was a cousin of Mary, the mother of Jesus (Cf. Luke i, 36).

Muhammad Asad - End Note 3 (19:3)

Lit., "with secret calling".

Muhammad Asad - End Note 4 (19:4)

Lit., "never have I been unfortunate in my prayer to Thee".

Muhammad Asad - End Note 5 (19:5)

Lit., "after me". He evidently anticipated that his kinsfolk-who, like himself, were priests attached to the Temple - would be morally too weak to fulfil their duties with dignity and conviction (Razi), and thus, perhaps, unable, to safeguard the future of Mary, whose guardian he was (cf. the first paragraph of [3:37](#)).

Muhammad Asad - End Note 6 (19:7)

See [3:39](#).

Muhammad Asad - End Note 7 (19:7)

Lit., "Never before have We made a namesake for him". The name Yahya (John) signifies "he shall live", i.e., he will be spiritually alive and will be remembered forever; and the fact that God Himself had chosen this name for him was a singular distinction, equivalent to a divine promise (kalimah, cf. note 28 on [3:39](#)).

Muhammad Asad - End Note 8 (19:9)

Lit., "when [or "although"] thou wert nothing". This stress on God's unlimited power to bring into being a new chain of causes and effects forms here, as in al `Imran, a preamble to the announcement, expressed in very similar terms, of the birth of Jesus (see verses 19 ff.).

Muhammad Asad - End Note 9 (19:10)

See [3:41](#) and the corresponding note 29.

Muhammad Asad - End Note 10 (19:12)

According to Razi, this is clearly implied inasmuch as the sequence presupposes that John had in the meantime reached an age which enabled him to receive and understand God's commandment.

Muhammad Asad - End Note 11 (19:13)

Lit., "compassion from Us"- i.e as a special divine gift.

Muhammad Asad - End Note 12 (19:16)

Lit., "in the divine writ". In this surah as well as in Al `Imran the story of the birth of John is followed by that of Jesus-firstly, because John (called "the Baptist" in the Bible) was to be a precursor of Jesus, and, secondly, because of the obvious parallelism in the form of the announcements of these two births.

Muhammad Asad - End Note 13 (19:17)

Apparently, in order to devote herself undisturbed to prayer and meditation. The "eastern place" may possibly, as Ibn Kathir suggests, signify an eastern chamber of the Temple, to the service of which Mary had been dedicated by her mother (cf. [3:35-37](#)).

Muhammad Asad - End Note 14 (19:17)

As pointed out in surah 2, note 71, and surah 16, note 2, the term ruh often denotes "divine inspiration". Occasionally, however, it is used to describe the medium through which such inspiration is imparted to God's elect: in other words, the angel (or angelic force) of revelation. Since - as is implied in [6:9](#) - mortals cannot perceive an angel in his true manifestation, God caused him to appear to Mary "in the shape of a well-made human being", i.e., in a shape accessible to her perception. According to Razi, the designation of the angel as ruh ("spirit" or "soul") indicates that this category of beings is purely spiritual, without any physical element.

Muhammad Asad - End Note 15 (19:21)

Cf. the identical phrase in verse 9 above, relating to the announcement of John's birth to Zachariah. In both these cases, the implication is that God can and does bring about events which may be utterly unexpected or even inconceivable before they materialize. In connection with the announcement of a son to Mary, the Qur'an states in [3:47](#) that "when He wills a thing to be, He but says unto it, 'Be' -and it is": but since neither the Qur'an nor any authentic Tradition tells us anything about the chain of causes and effects (asbab) which God's decree "Be" was to bring into being, all speculation as to the "how" of this event must remain beyond the scope of a Qur'an-commentary. (But see also note 87 on [21:91](#).)

Muhammad Asad - End Note 16 (19:21)

One of the several meanings of the term ayah is "a sign" or, as elaborately defined by Raghib. "a symbol" (cf. surah 17, note 2). However, the sense in which it is most frequently used in the Qur'an is "a [divine] message": hence, its metonymic application to Jesus may mean that he was destined to become a vehicle of God's message to man - i.e., a prophet- and, thus, a symbol of God's grace. - As regards the words "thou shalt have a son" interpolated by me between brackets, a statement to this effect is implied in the subsequent phrase beginning with "so that" (Zamakhshari and Razi).

Muhammad Asad - End Note 17 (19:23)

Le., compelling her to cling to it for support: thus stressing the natural, normal circumstances of this childbirth, attended-as is the case with all women-by severe labour pains.

Muhammad Asad - End Note 18 (19:24)

Or: "from beneath her". However, Qatadah (as quoted by Zamakhshari) interprets this as meaning "from beneath the palm-tree".

Muhammad Asad - End Note 19 (19:26)

Lit., "say"-but since actual speech would contradict what follows, the "saying" implies here a communication by gestures.

Muhammad Asad - End Note 20 (19:26)

In its primary sense, the term sawm denotes "abstinence" or "self-denial"; in the present context it is synonymous with samt ("abstinence from speech"); in fact-as pointed out by Zamakhshari-the latter term is said to have figured in the Qur'an-copy belonging to `Abd Allah ibn Mas'ud (possibly as a marginal, explanatory notation).

Muhammad Asad - End Note 21 (19:27)

Lit., "she came with him to her people, carrying him".

Muhammad Asad - End Note 22 (19:28)

In ancient Semitic usage, a person's name was often linked with that of a renowned ancestor or founder of the tribal line. Thus, for instance, a man of the tribe of Banu Tamim was sometimes addressed as "son of Tamim" or "brother of Tamim". Since Mary belonged to the priestly caste, and hence descended from Aaron, the brother of Moses, she was called a "sister of Aaron" (in the same way as her cousin Elisabeth, the wife of Zachariah, is spoken of in Luke i, 5, as one "of the daughters of Aaron").

Muhammad Asad - End Note 23 (19:30)

Although the Qur'an mentions in [3:46](#) that Jesus would "speak unto men [while yet] in his cradle" - i.e., would be imbued with wisdom from his early childhood - verses 30-33 seem to be in the nature of a trope, projecting the shape of things to come by using, for the sake of emphasis, the past tense to describe something that was to become real in the future. (See also next note.)

Muhammad Asad - End Note 24 (19:30)

Since it is not conceivable that anyone could be granted divine revelation and made a prophet before attaining to full maturity of intellect and experience, `Ikrimah and Ad-Dahhak-as quoted by Tabari-interpret this passage as meaning, "God has decreed (qada) that he would vouchsafe unto me revelation. . .", etc., thus regarding it as an allusion to the future. Tabari himself applies the same interpretation to the next verse, explaining it thus: "He has decreed that He would enjoin upon me prayer and charity". However, the whole of this passage (verses 30-33) may also be understood as having been uttered by Jesus at a much later time-namely, after he had reached maturity and been actually entrusted with his prophetic mission: that is to say, it may be understood as an anticipatory description of the ethical and moral principles which were to dominate the adult life of Jesus and particularly his deep consciousness of being only "a servant of God".

Muhammad Asad - End Note 25 (19:34)

Lit., "about whom they are in doubt", or "about whom they [vainly] dispute": an allusion to the many conflicting views about the nature of Jesus and his origins, ranging from the blasphemous Jewish assertion that he was a "false prophet" and the product of a shameful, illicit union (cf. [4:156](#)), to the Christian belief that he was "the son of God" and, therefore, God incarnate. In this connection, see also [3:59](#) and the corresponding note 47.

Muhammad Asad - End Note 26 (19:35)

See note 96 on [2:116](#).

Muhammad Asad - End Note 27 (19:36)

Cf. [3:51](#) and [43:64](#).

Muhammad Asad - End Note 28 (19:37)

I.e., either rejecting him entirely, as do the Jews, or-as is the case with the Christians deifying him.

Muhammad Asad - End Note 29 (19:37)

Lit., "from the manifestation (mashhad) of an awesome Day", i.e., the Day of Judgment.

Muhammad Asad - End Note 30 (19:40)

Lit., "We alone shall inherit the earth and all who are on it". For an explanation of this metaphoric use of the concept of "inheritance", see surah 15, note 22.

Muhammad Asad - End Note 31 (19:41)

The mention of Abraham and his subsequent, unavailing plea to his father to recognize God's oneness and uniqueness connects with the preceding discourse, under the same aspect, on the true nature of Jesus as a mortal human being and a mere servant of the One and Only God.

Muhammad Asad - End Note 32 (19:43)

I.e., a cognition of God's existence and uniqueness through intellectual insight (cf. [6:74-82](#)).

Muhammad Asad - End Note 33 (19:44)

The absurdity inherent in the attribution of divine qualities to anything or anyone but God is here declared, by implication, to be equivalent to "worshipping" the epitome of unreason and ingratitude symbolized in Satan's rebellion against his Creator. In this connection it should be noted that the term shaytan is derived from the verb shatana, signifying "he was [or "became"] remote [from the truth]" (Lisan al-'Arab, Taj al-'Arus); hence, the Qur'an describes every impulse that inherently offends against truth, reason and morality as "satanic", and every conscious act of submission to such satanic influences as a "worship of Satan".

Muhammad Asad - End Note 34 (19:45)

According to Zamakhshari and Razi, the construction of this clause (beginning with "so that") is meant to bring out the idea that one's belated realization, in the hereafter, of having been "close unto Satan" is the most terrible consequence of deliberate sinning.

Muhammad Asad - End Note 35 (19:48)

Lit., "that I will not be unfortunate in the prayer to my Sustainer".

Muhammad Asad - End Note 36 (19:50)

Lit., "a lofty language of truth" or "of truthfulness"-the term lisan ("language" or "tongue") being used here metonymically for what may be pronounced by the tongue (Zamakhshari). An alternative interpretation of the phrase, advanced by many commentators, is "granted them 'a lofty renown for truth' or 'truthfulness', or simply 'a most goodly renown'".

Muhammad Asad - End Note 37 (19:51)

The mention of Moses and other prophets in this context serves to reinforce the statement that all of them - like Jesus - were but mortal servants of God whom He had inspired with His message to man (cf. verse 30 above). As regards the distinction between the terms "prophet" (nabi) and "apostle" (rasul), see the opening clause of [22:52](#) and the corresponding note 65.

Muhammad Asad - End Note 38 (19:52)

Le., to the right side-from the standpoint of Moses, as he was facing Mount Sinai (Tabari). However, it is much more probable that the term "right side" has here, as elsewhere in the Qur'an, the abstract connotation of "blessedness" (cf. note 25 on [74:39](#)). For a fuller account of God's calling Moses to prophethood, see [20:9](#) ff.

Muhammad Asad - End Note 39 (19:54)

After the mention of Moses, who descended from Abraham through Isaac, we are reminded of Ishmael, Abraham's first-born son and the progenitor of the "northern" group of Arab tribes, and thus of the Prophet Muhammad, who descended in direct line, through the tribe of Quraysh, from Ishmael.

Muhammad Asad - End Note 40 (19:55)

This may perhaps mean that Ishmael was the first among the prophets to establish prayer and charity as obligatory forms of worship.

Muhammad Asad - End Note 41 (19:56)

The majority of the classical commentators identify the Prophet Idris-who is mentioned in the Qur'an once again, namely in [21:85](#)-with the Biblical Enoch (Genesis v. 18-19 and 21-24), without, however, being able to adduce any authority for this purely conjectural identification. Some modern Qur'an-commentators suggest that the name Idris may be the Arabicized form of Osiris (which, in its turn, was the ancient Greek version of the Egyptian name As-ar or Us-ar), said to have been a wise king and/or prophet whom the Egyptians subsequently deified (cf. Maraghi XVI, 64, and Sayyid Qutb, Fi Zilal al - Qur'an, Cairo, n.d., vol. XVI, 44); but this assumption is too far-fetched to deserve any serious consideration. Finally, some of the earliest Qur'an-commentators (ʿAbd Allah ibn Mas'ud, Qatadah, ʿIkrimah and Ad-Dahhak) assert-with, to my mind, great plausibility-that "Idris" is but another name for Ilyas, the Biblical Elijah (regarding whom see note 48 on [37:123](#)).

Muhammad Asad - End Note 42 (19:57)

As regards my rendering of rafa'nahu as "whom We exalted", see [3:55](#) and [4:158](#), where the same expression is used with reference to Jesus, as well as note 172 on the last-named verse.

Muhammad Asad - End Note 43 (19:58)

Whereas the Hebrew prophets, whose line ended with Jesus, descended from Abraham through Isaac and Israel (Jacob), Muhammad traced his descent from the same patriarch through the latter's first-born son, Ishmael.

Muhammad Asad - End Note 44 (19:58)

Le., all of the prophets were conscious of being no more than mortal, humble servants of God. (See also [32:15](#).)

Muhammad Asad - End Note 45 (19:59)

Le., they will realize in the hereafter the full extent of the self-deception which has led to their spiritual

ruin.

Muhammad Asad - End Note 46 (19:60)

Le., they will not only not be deprived of reward for the least of their good deeds, but will be granted blessings far beyond their actual deserts (cf. [4:40](#)).

Muhammad Asad - End Note 47 (19:61)

This lengthy paraphrase of the expression bi'l-ghayb gives, I think, the closest possible interpretation of the idea underlying it: namely, the prospect of a reality which is inconceivable by man in terms of his worldly experiences, and which can, therefore, only be hinted at by means of allegorical allusions. (See also the first clause of [2:3](#) and the corresponding note 3.)

Muhammad Asad - End Note 48 (19:62)

The term salam comprises the concepts of spiritual soundness and peace, freedom from faults and evils of any kind, and inner contentment. As I have pointed out in note 29 on [5:16](#) (where this term has been rendered, in a different context, as "salvation"), its closest-though by no means perfect-equivalent would be the French salut, in the abstract sense of that word, or the German Heil.

Muhammad Asad - End Note 49 (19:62)

Le., always. It is to be noted that the term rizq ("sustenance") applies to all that might be of benefit to a living being, spiritually as well as physically.

Muhammad Asad - End Note 50 (19:64)

Le., that which even the angels can only glimpse but not fully understand. Literally, the above phrase reads, "that which is between our hands and that which is behind us and that which is between these". Regarding this idiomatic expression, see [2:255](#) - "He knows all that lies open before men and all that is hidden from them"-and the corresponding note 247. The reference to the angels connects with the preceding mention of some of the earlier prophets who, like Muhammad, were recipients of divine revelation.

Muhammad Asad - End Note 51 (19:67)

Lit., "when for "although"] he was nothing".

Muhammad Asad - End Note 52 (19:68)

See surah 15, first half of note 16; cf. also the reference to the "worship of Satan" in verses 44-45 of the present surah, as well as the corresponding notes 33 and 34. The symbolism of the sinners being linked on Judgment Day "with the satanic forces which impelled them in life" is easily understood if we remember-as has been pointed out in note 10 on [2:14](#)-that the term shaytan ("satan" or "satanic force") is often used in the Qur'an to describe every evil propensity in man's own self. The personal pronoun relates to those who reject the concept of resurrection and life after death.

Muhammad Asad - End Note 53 (19:69)

Le., those who have consciously and deliberately rejected the idea of man's responsibility before God and have thus led their weaker, less conscious fellow-men astray will be consigned to the deepest suffering in the hereafter.

Muhammad Asad - End Note 54 (19:70)

Lit., "of burning therein": an allusion to the fact that not every one of the sinners will be irrevocably consigned to the suffering described in the Qur'an as hell. (The particle thumma which introduces this clause has here the function of an explanatory conjunction with the preceding statement and is, therefore, best rendered as "for".)

Muhammad Asad - End Note 55 (19:71)

Lit., "none of you but will reach it". According to some of the classical authorities, the pronoun "you" relates to the sinners spoken of in the preceding passages, and particularly to those who refuse to believe in resurrection; the majority of the commentators, however, are of the opinion that all human beings, sinners and righteous alike, are comprised within this address in the sense that all "will come within sight of it": hence my rendering.

Muhammad Asad - End Note 56 (19:72)

For this particular rendering of thumma, see surah 6, note 31.

Muhammad Asad - End Note 57 (19:72)

I.e., utterly humbled and crushed by their belated realization of God's judgment and of the ethical truths which they had arrogantly neglected in life.

Muhammad Asad - End Note 58 (19:73)

Lit., "two groups" or "parties": an allusion to two kinds or types of human society characterized by their fundamentally different approach to problems of faith and morality. (See next note.)

Muhammad Asad - End Note 59 (19:73)

Lit., "better in assembly". This parabolic "saying" of the unbelievers implies, in the garb of a rhetorical question, a superficially plausible but intrinsically fallacious argument in favour of a society which refuses to submit to any absolute moral imperatives and is determined to obey the dictates of expediency alone. In such a social order, material success and power are usually seen as consequences of a more or less conscious rejection of all metaphysical considerations-and, in particular, of all that is comprised in the concept of God-willed standards of morality-on the assumption that they are but an obstacle in the path of man's free, unlimited "development". It goes without saying that this attitude (which has reached its epitome in the modern statement that "religion is opium for the people") is diametrically opposed to the demand, voiced by every higher religion, that man's social life, if it is to be a truly "good" life, must be subordinated to definite ethical principles and restraints. By their very nature, these restraints inhibit the unprincipled power-drive which dominates the more materialistic societies and enables them to achieve - without regard to the damage done to others and, spiritually, to themselves-outward comforts and positions of strength in the shortest possible time: but precisely because they do act as a brake on man's selfishness and power-hunger, it is these moral considerations and restraints-and they alone-that can free a community from the interminable, self-destructive inner tensions and frustrations to which materialistic societies are subject, and thus bring about a more enduring, because more organic, state of social well-being. This, in short, is the elliptically implied answer of the Qur'an to a rhetorical question placed in the mouths of "those who are bent on denying the truth".

Muhammad Asad - End Note 60 (19:74)

Lit., "in property" or "abundance of property". In this context - as in the last verse of this surah -the term garn apparently signifies "people of one and the same epoch", i.e., a "civilization".

Muhammad Asad - End Note 61 (19:75)

Or: "grant him a respite", so that he might have a chance to realize the error of his ways and to repent: thus, every believer is enjoined to pray for those who are sinning.

Muhammad Asad - End Note 62 (19:75)

This interpolation refers to, and connects with, the "saying" of the deniers of the truth mentioned in verse 73 above (Zamakhshari).

Muhammad Asad - End Note 63 (19:75)

Lit., "in respect of support" or "of forces" (jundan) -an expression which, in this context, denotes both material resources and the ability to utilize them towards good ends.

Muhammad Asad - End Note 64 (19:76)

Lit., "God increases in guidance those who. ..", etc.

Muhammad Asad - End Note 65 (19:76)

Lit., "which are bets-K-thy Sustainer's sight as regards merit, and better as regards returns" (cf. [18:46.](#))

Muhammad Asad - End Note 66 (19:77)

This is a further illustration of the attitude described in verses 73-75 (and referred to in note 59): namely, the insistence on material values to the exclusion of all moral considerations, and the conviction that worldly "success" is the only thing that really counts in life. As in many other places in the Qur'an, this materialistic concept of "success'." is metonymically equated with one's absorption in the idea of "wealth and children".

Muhammad Asad - End Note 67 (19:78)

In this context, the term al-ghayb denotes the unknowable future.

Muhammad Asad - End Note 68 (19:80)

Lit., "inherit from him" -a metaphor based on the concept of one person's taking over what once belonged to, or was vested in, another.

Muhammad Asad - End Note 69 (19:80)

I.e., bereft of any extraneous support, and thus depending on God's grace and mercy alone (cf. [6:94](#) as well as verse 95 of the present surah).

Muhammad Asad - End Note 70 (19:81)

This refers to the type of man spoken of in the preceding passage as well as in verses 73-75: people who "worship" wealth and power with an almost religious devotion, attributing to these manifestations of worldly success the status of divine forces.

Muhammad Asad - End Note 71 (19:83)

Lit., "the satans", by which term the Qur'an often describes all that is intrinsically evil, especially the immoral impulses in man's own soul (cf. note 10 on [2:14](#) and note 33 on verse 44 of the present surah).

Muhammad Asad - End Note 72 (19:83)

See note 31 on [15:41](#). According to Zamakhshari and Razi, the expression "We have let loose (arsalna) all [manner of] satanic forces (shayatin) upon those who deny the truth" has here the meaning of "We have allowed them to be active (khallayna) among them", leaving it to man's free will to accept or to reject those evil influences or impulses. Razi, in particular, points in this context to surah 14, verse 22, according to which Satan will thus address the sinners on Resurrection Day: "I had no power at all over you: I but called you -and you responded to me. Hence, blame not me, but blame yourselves." See also note 31 on [14:22](#), in which Razi's comment is quoted verbatim.

Muhammad Asad - End Note 73 (19:84)

Lit., "We number for them but a number". Cf. also the first sentence of verse 75 above.

Muhammad Asad - End Note 74 (19:87)

Lit., "except him who has.. .", etc. According to the classical commentators -including some of the most outstanding Companions of the Prophet-the "bond with God" denotes, in this context, the realization of His oneness and uniqueness; for the wider implications of this term, see surah 2, note 19. Consequently, as pointed out by Razi, even great sinners may hope for God's forgiveness - symbolically expressed by the right of "intercession" which will be granted to the prophets on Judgment Day (see note 7 on- [10:3](#))-provided that, during their life on earth, they were aware of God's existence and oneness.

Muhammad Asad - End Note 75 (19:88)

Lit., "And" (wa), connecting the present passage with verse 81.

Muhammad Asad - End Note 76 (19:88)

This allusion to the Christian belief in Jesus as "the son of God" - and, in general, to every belief in God's "incarnation" in a created being-takes up the theme broached in verse 81 above: namely, the deification of powers or beings other than God "with a view to their being a source of strength" to those who turn to them. But whereas verse 81 refers specifically to the godless who accord a quasi-divine status to material wealth and power and abandon themselves entirely to the pursuit of worldly success, the present passage refers to people who, while believing in God, deify prophets and saints, too, in the subconscious hope that they might act as "mediators" between them and the Almighty. Since this deification offends against the principle of God's transcendent oneness and uniqueness, it implies a breach of man's "bond with God" and, if consciously persisted in, constitutes an unforgivable sin (cf. [4:48](#) and 116).

Muhammad Asad - End Note 77 (19:92)

The idea that God might have a "son" - either in the real or in the metaphorical sense of this term - would presuppose a degree of innate likeness between "the father" and "the son": but God is in every respect unique, so that "there is nothing like unto Him" ([42:11](#)) and "nothing that could be compared with Him" ([112:4](#)). Moreover, the concept of "progeny" implies an organic continuation of the progenitor, or of part of him, in another being and, therefore, presupposes a degree of incompleteness before the act of procreation (or incarnation, if the term "sonship" is used metaphorically): and the idea of incompleteness, in whatever sense, negates the very concept of God. But even if the idea of "sonship" is meant to express no more than one of the different "aspects" of the One Deity (as is claimed in the Christian dogma of the "Trinity"), it is described in the Qur'an as blasphemous inasmuch as it amounts to an attempt at defining Him who is "sublimely exalted above anything that men may devise by way of definition" (see last sentence of [6:100](#)).

Muhammad Asad - End Note 78 (19:93)

Le., all of them - whether men or angels - are but created beings, having no share whatever in His divinity, and all of them submit, consciously or' unconsciously, to His will (cf. [13:15](#) and [16:48-49](#)).

Muhammad Asad - End Note 79 (19:95)

See note 69 above.

Muhammad Asad - End Note 80 (19:96)

Le., bestow on them His love and endow them with the capability to love His creation, as well as cause them to be loved by their fellow-men. As is shown in the next verse, this gift of love is inherent in the guidance offered to man through divine revelation.

Muhammad Asad - End Note 81 (19:97)

Since man is incapable of understanding the "word" of God as such, it has always been revealed to him in his own, human tongue (cf. [14:4](#)-"never have We sent forth any apostle otherwise than [with a message] in his own people's tongue"), and has always been expounded in concepts accessible to the human mind: hence the reference to the Prophet's revelations as "brought down upon thy heart" ([2:97](#)), or "[divine inspiration] has alighted with it upon thy heart" ([26:193-194](#)).

Muhammad Asad - End Note 82 (19:98)

Le., civilization - a meaning which the term qarn has also in the identical phrase in verse 74.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (19:3)

[3:37](#)

Shabbir Ahmed - End Note 2 (19:7)

[19:65](#)

Shabbir Ahmed - End Note 3 (19:9)

The infertility in his wife was treated. [21:90](#)

Shabbir Ahmed - End Note 4 (19:10)

[3:40-41](#). Vow of silence - [19:26](#). He was not struck dumb as claimed in (Luke: [1:20-22](#))

Shabbir Ahmed - End Note 5 (19:13)

See Taqwa in Glossary

Shabbir Ahmed - End Note 6 (19:16)

She left the sanctuary and went to her village in Galilee

Shabbir Ahmed - End Note 7 (19:17)

Angels never appear in this world in physical form, so, fatamathalaha = 'that appeared to her'. [6:8](#), [16:33](#), [25:22](#)

Shabbir Ahmed - End Note 8 (19:19)

See [3:45](#)

Shabbir Ahmed - End Note 9 (19:20)

[3:46](#), [19:28](#)

Shabbir Ahmed - End Note 10 (19:21)

[3:46-47](#). A symbol - of belief and disbelief. A grace - revelation

Shabbir Ahmed - End Note 11 (19:29)

Mary and Joseph had lived in Bethelhem for years. 'In the cradle', idiomatically means a young person. In [19:31](#) he promises to establish the Divine System and set up the Just Economic Order. Only a mature individual can say that

Shabbir Ahmed - End Note 12 (19:33)

[19:15](#)

Shabbir Ahmed - End Note 13 (19:42)

Azar (Terah) was the chief priest of King Nimrod Shaddad of Babylon and Ninevah, and he was a master sculptor

Shabbir Ahmed - End Note 14 (19:46)

The Chief Priest, Azar, had the power to declare someone apostate and condemn him to be stoned to death. For the Divine Ordinance of No Compulsion in Religion, see [2:256](#)

Shabbir Ahmed - End Note 15 (19:47)

[9:114](#)

Shabbir Ahmed - End Note 16 (19:48)

[60:4](#)

Shabbir Ahmed - End Note 17 (19:49)

Abraham had moved from Mesopotamia to Syria

Shabbir Ahmed - End Note 18 (19:52)

Right side of the Mount allegorically indicates a blessing

Shabbir Ahmed - End Note 19 (19:58)

Devoted to submission, they put their hearts into their mission

Shabbir Ahmed - End Note 20 (19:62)

Likewise, in the Ideal Society no person will sleep hungry and there shall be plenty of provision for all

Shabbir Ahmed - End Note 21 (19:64)

[41:31](#). Inspiration, motivation, resolve, courage, steadfastness, hope and good news are also angels that support the upright

Shabbir Ahmed - End Note 22 (19:71)

[19:69](#), [19:86](#), [21:99](#)

Shabbir Ahmed - End Note 23 (19:72)

The upright will not even hear any commotion of Hell. [21:102](#)

Shabbir Ahmed - End Note 24 (19:74)

'We' refers to the Law of Requit

Shabbir Ahmed - End Note 25 (19:77)

He fails to realize that there is more to life than these blessings

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note (19:26)

Rashad Khalifa - End Note 4 (19:71)

As detailed in Appendix 11, we will be resurrected prior to God's physical arrival to our universe. That will be a temporary taste of Hell, since the absence of God is Hell. When God comes ([89:22](#)), the righteous will be rescued. See [19:72](#).

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 20:1 T9H5 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 20:1 T'.H'
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 20:1 O MAN! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 20:1 T. H. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 20:1 T.H. Ta-Ha! (O Ideal prophet!)
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 20:1 Ta-ha
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 20:1 طه
Edip-Layth	20:2 We did not send down to you the Quran so you may suffer.
The Monotheist Group	20:2 We did not send down to you the Qur'an so you may suffer.
Muhammad Asad	20:2 We did not bestow the Qur'an on thee from on high to make thee unhappy, ²

Rashad Khalifa	20:2 We did not reveal the Quran to you, to cause you any hardship.
Shabbir Ahmed	20:2 We have not bestowed upon you this Qur'an to cause you any hardship.
Transliteration	20:2 Ma anzalna AAalayka alqur- <u>analitashqa</u>
A	20:2 ما انزلنا عليك القرآن لتشقى
Edip-Layth	20:3 It is but a reminder for the one who takes heed.
The Monotheist Group	20:3 It is but a reminder for the one who takes heed.
Muhammad Asad	20:3 but only as an exhortation to all who stand in awe [of God]:
Rashad Khalifa	20:3 Only to remind the reverent.
Shabbir Ahmed	20:3 But, only as a reminder to those who fear (faltering in their journey of life). 1
Transliteration	20:3 Illa <u>tathkiratan</u> liman yakhsha
A	20:3 الا تذكرة لمن يخشى
Edip-Layth	20:4 Sent down from the One who created the earth and the heavens above.
The Monotheist Group	20:4 Sent down from the One who created the Earth and the heavens above.
Muhammad Asad	20:4 a revelation from Him who has created the earth and the high heavens
Rashad Khalifa	20:4 A revelation from the Creator of the earth and the high heavens.
Shabbir Ahmed	20:4 A revelation from Him Who has created the earth and the glorious heavens.
Transliteration	20:4 Tanzeelan mimman khalaqa al-ar <u>da waalssamawat</u> ialAAula
A	20:4 تنزيلا ممن خلق الارض والسموت العلى
Edip-Layth	20:5 The Gracious, on the throne He settled.
The Monotheist Group	20:5 The Almighty, on the throne He settled.
Muhammad Asad	20:5 the Most Gracious, established on the throne of His almightiness? 3
Rashad Khalifa	20:5 The Most Gracious; He has assumed all authority.
Shabbir Ahmed	20:5 The Beneficent, established on the Throne of Almightyness. 2
Transliteration	20:5 Alrrah <u>manu</u> AAala <u>al</u> AAarshi istawa
A	20:5 الرحمن على العرش استوى
Edip-Layth	20:6 To Him is what is in the heavens and what is in the earth, and what is in between, and what is underneath the soil.
The Monotheist Group	20:6 To Him is what is in the heavens and what is in the Earth, and what is in between, and what is underneath the soil.
Muhammad Asad	20:6 Unto Him belongs all that is in the heavens and all that is on earth, as well as all that is between them and all that is beneath the sod.
Rashad Khalifa	20:6 To Him belongs everything in the heavens, and the earth, and everything

	between them, and everything beneath the ground.
Shabbir Ahmed	20:6 Unto Him belongs whatever is in the heavens, whatever is on the earth, and all that is between them, and all that is beneath the soil.
Transliteration	20:6 Lahu m a fee a lssamawatiwama fee al-ar di wam a baynahum a wam atahta alththara
A	20:6 له ما فى السموت وما فى الارض وما بينهما وما تحت الثرى
Edip-Layth	20:7 If you declare openly what you say, He knows the secret and what is hidden.
The Monotheist Group	20:7 And if you declare openly what you say, He knows the secret and what is hidden.
Muhammad Asad	20:7 And if thou say anything aloud, [He hears it] since, behold, He knows [even] the secret [thoughts of man] as well as all that is yet more hidden [within him]. ⁴
Rashad Khalifa	20:7 Whether you declare your convictions (or not) He knows the secret, and what is even more hidden.
Shabbir Ahmed	20:7 And if you speak aloud, then certainly, He knows the secret thoughts, as well as what is yet more hidden.
Transliteration	20:7 Wa-in tajhar bi alqawli fa-innahuyaAAalamu alssirra waakhfa
A	20:7 وان تجهر بالقول فانه يعلم السر واخفى
Edip-Layth	20:8 God, there is no god but He, to Him are the beautiful names. ²
The Monotheist Group	20:8 God, there is no god but He, to Him are the beautiful names.
Muhammad Asad	20:8 God-there is no deity save Him; His [alone] are the attributes of perfection! ⁵
Rashad Khalifa	20:8 GOD: there is no other god besides Him. To Him belong the most beautiful names.
Shabbir Ahmed	20:8 God! There is no god but He. To Him belong the Most Beautiful Names. ³
Transliteration	20:8 Allahu la ilaha illahuwa lahu al-asmao alhusna
A	20:8 الله لا اله الا هو له الاسماء الحسنى
Edip-Layth	<i>Moses is Commissioned</i> 20:9 Did the news of Moses come to you?
The Monotheist Group	20:9 And did the news of Moses come to you?
Muhammad Asad	20:9 AND HAS the story of Moses ever come within thy ken? ⁶
Rashad Khalifa	20:9 Have you noted the history of Moses?
Shabbir Ahmed	20:9 Has there come to you the history of Moses?
Transliteration	20:9 Wahal ataka hadeethu moosa
A	20:9 وهل انتك حديث موسى

Edip-Layth	20:10 When he saw a fire, so he said to his family: "Stay here, I have seen a fire, perhaps I can bring from it something, or find at the fire some guidance."
The Monotheist Group	20:10 When he saw a fire, he said to his family: "Stay here, I have seen a fire, perhaps I can bring a piece from it, or find at the fire some guidance."
Muhammad Asad	20:10 Lo! he saw a fire [in the desert]; ⁷ and so he said to his family: "Wait here! Behold, I perceive a fire [far away]: perhaps I can bring you a brand there from, or find at the fire some guidance."
Rashad Khalifa	20:10 When he saw a fire, he said to his family, "Stay here. I have seen a fire. Maybe I can bring you some of it, or find some guidance at the fire."
Shabbir Ahmed	20:10 When he saw a fire (in the desert), he said to his family, "Wait! I perceive a fire. Perhaps I can bring you a burning torch from there or find some direction at the fire."
Transliteration	20:10 Ith ra a n aran faq alali-ahlihi omkuthoo innee anastu n aran laAAallee atee kumminha biqabasin aw ajidu AAala alInnarihudan
A	20:10 اذ رءا نارا فقال لاهله امكثوا انى ءانست نارا لعلى ءاتيكم منها بقبس او اجد على النار هدى
Edip-Layth	20:11 So when he came to it he was called: "O Moses."
The Monotheist Group	20:11 So when he came to it he was called: "O Moses."
Muhammad Asad	20:11 But when he came close to it, a voice called out: ⁸ "O Moses!
Rashad Khalifa	20:11 When he came to it, he was called, "O, Moses.
Shabbir Ahmed	20:11 When Moses reached the fire, a voice called out, "O Moses! ⁴
Transliteration	20:11 Falamma ataha noodiya yamoosa
A	20:11 فلما اتنها نودى يموسى
Edip-Layth	20:12 "I am your Lord, so take off your slippers, you are in the holy valley Tawa."
The Monotheist Group	20:12 "I am your Lord, so take off your slippers; you are in the holy valley Tuwa."
Muhammad Asad	20:12 Verily, I am thy Sustainer! Take off, then, thy sandals! Behold, thou art in the twice hallowed valley, ⁹
Rashad Khalifa	20:12 "I am your Lord; remove your sandals. You are in the sacred valley, Tuwaa.
Shabbir Ahmed	20:12 I am your Lord! Take off your sandals. Surely, you are in the sacred valley of Tuwa." ⁵
Transliteration	20:12 Innee an a rabbuka fa ikhlaAAanaAAalayka innaka bi alwadi almuqaddasi tuwan
A	20:12 انى انا ربك فاخلع نعليك انك بالواد المقدس طوى
Edip-Layth	20:13 "I have chosen you, so listen to what is being inspired."
The Monotheist Group	20:13 "And I have chosen you, so listen to what is being inspired."

Muhammad Asad	20:13 and I have chosen thee [to be My apostle]: listen, then, to what is being revealed [unto thee].
Rashad Khalifa	20:13 "I have chosen you, so listen to what is being revealed.
Shabbir Ahmed	20:13 I have chosen you to be My prophet. Listen, then, to what is being revealed.
Transliteration	20:13 Waana ikhtartuka faistamiAAlima yoo <u>ha</u>
A	20:13 وانا اخترتك فاستمع لما يوحى
Edip-Layth	20:14 "I am God, there is no god but Me, so serve Me and hold the contact prayer for My remembrance." ³
The Monotheist Group	20:14 "I am God, there is no god but Me, so serve Me and hold the communion for My remembrance."
Muhammad Asad	20:14 "Verily, I - I alone - am God; there is no deity save Me. Hence, worship Me alone, and be constant in prayer, so as to remember Me!" ¹⁰
Rashad Khalifa	20:14 "I am GOD; there is no other god beside Me. You shall worship Me alone, and observe the Contact Prayers (Salat) to remember Me.
Shabbir Ahmed	20:14 Surely, I, I alone am God, there is no god but Me. Therefore, serve Me alone, and establish the Divine Order in the land for My remembrance.
Transliteration	20:14 Innanee ana Allahu lailaha illa ana faoAAbudnee waaqimi alssalatalithikree
A	20:14 اننى انا الله لا اله الا انا فاعبدنى واقم الصلوة لذكرى
Edip-Layth	<i>The Time of the End is Hinted</i> 20:15 "The moment is coming, I am almost keeping it hidden, so that every person will be recompensed with what it strived." ⁴
The Monotheist Group	20:15 "The Hour is coming, I am nearly keeping it hidden, so that every soul will be recompensed with what is strived."
Muhammad Asad	20:15 "Behold, [although] I have willed to keep it ¹¹ hidden, the Last Hour is bound to come, so that every human being may be recompensed in accordance with what he strove for [in life]." ¹²
Rashad Khalifa	<i>End of the World is Not Hidden</i> 20:15 "The Hour (end of the world) is surely coming; I will keep it almost hidden, for each soul must be paid for its works." ²
Shabbir Ahmed	20:15 Most certainly, the revolution is coming. I have almost kept it hidden. (Through this revolution) every person will get fair compensation of his endeavor. ⁶
Transliteration	20:15 Inna alssaAAata atiyatunakadu okhfee <u>ha</u> lituj <u>a</u> kullu nafsin bimatasAAa
A	20:15 ان الساعة آتية اكاد اخفيها لتجزى كل نفس بما تسعى
Edip-Layth	20:16 "So do not be deterred from it by he who does not acknowledge it and followed his desire and perished."
The Monotheist Group	20:16 "So do not be deterred from it by he who does not believe in it and followed his desire and perished."

Muhammad Asad	20:16 Hence, let not anyone who does not believe in its coming ¹³ and follows [but] his own desires divert thee from [belief in] it, lest thou perish!
Rashad Khalifa	20:16 "Do not be diverted therefrom by those who do not believe in it - those who pursue their own opinions - lest you fall.
Shabbir Ahmed	20:16 Let not those people join your mission who consider it an impossible dream. They accept only what meets their desires. Such people will do more harm than good to your Mission."
Transliteration	20:16 Faḷa ya ṣuddannaka AAanh aman l a yu/minu bih a wa ittabaAAa hawahufatarda
A	20:16 فلا يصدك عنها من لا يؤمن بها واتبع هوبه فتردى
Edip-Layth	20:17 "What is in your right hand O Moses?"
The Monotheist Group	20:17 "And what is in your right hand O Moses?"
Muhammad Asad	20:17 "Now, what is this in thy right hand, O Moses?"
Rashad Khalifa	20:17 "What is this in your right hand, Moses?"
Shabbir Ahmed	20:17 "What is your strength O Moses?" ⁷
Transliteration	20:17 Wama tilka biyameenika ya moosa
A	20:17 وما تلك بيمينك يموسى
Edip-Layth	20:18 He said, "It is my staff, I lean on it, and I guide my sheep with it, and I have other uses in it."
The Monotheist Group	20:18 He said: "It is my staff, I lean on it, and I guide my sheep with it, and I have other uses in it."
Muhammad Asad	20:18 He answered: "It is my staff; I lean on it; and with it I beat down leaves for my sheep; and [many] other uses have I for it."
Rashad Khalifa	20:18 He said, "This is my staff. I lean on it, herd my sheep with it, and I use it for other purposes."
Shabbir Ahmed	20:18 He said, "Your guidance is my strength. It will help me in all walks of life. I will try to be a competent shepherd for the Israelites, and will use it as the challenges come forth."
Transliteration	20:18 Qala hiya AAa saya atawakkaoAAalayh a waahushshu bih a AAal a ghanameewaliya feeha maqribu okhra
A	20:18 قال هى عصاى اتوكوا عليها واهش بها على غنمى ولى فيها مارب اخرى
Edip-Layth	20:19 He said, "Cast it down O Moses."
The Monotheist Group	20:19 He said: "Cast it down O Moses."
Muhammad Asad	20:19 Said He: "Throw it down, O Moses!"
Rashad Khalifa	20:19 He said, "Throw it down, Moses."
Shabbir Ahmed	20:19 God said, "You are now ready to embark upon your mission."
Transliteration	20:19 Qala alqiha ya moosa

A	20:19 قال القها يموسى
Edip-Layth	20:20 So he cast it down, and it became a moving serpent! ⁵
The Monotheist Group	20:20 So he cast it down, and it became a moving serpent!
Muhammad Asad	20:20 So he threw it - and lo! it was a snake, moving rapidly.
Rashad Khalifa	20:20 He threw it down, whereupon it turned into a moving serpent.
Shabbir Ahmed	20:20 He felt that the message given to him was vibrant with life.
Transliteration	20:20 Faalq ^h a fa-ith ^a hiya hayyatuntasAA ^a
A	20:20 فالقنها فاذا هي حية تسعى
Edip-Layth	20:21 He said, "Take it and do not be fearful, We will turn it back to its previous form."
The Monotheist Group	20:21 He said: "Take it and do not be fearful, We will turn it back to its previous form."
Muhammad Asad	20:21 Said He: "Take hold of it, and fear not: We shall restore it to its former state." ¹⁴
Rashad Khalifa	20:21 He said, "Pick it up; do not be afraid. We will return it to its original state.
Shabbir Ahmed	20:21 He said, "Grasp it and fear not. We will keep it evergreen." Moses was told to hold fast to what he was taught to the extent that it became his first nature; even in frightening situations. And that he would come out unscathed from trying circumstances.
Transliteration	20:21 Qala khuth ^h a walatak ^h af sanuAAeedu ^h a seerata ^h a al-ool ^a
A	20:21 قال خذها ولا تخف سنعيدها سيرتها الاولى
Edip-Layth	20:22 "Place your hand under your arm, it will come out white without blemish, as another sign."
The Monotheist Group	20:22 "And place your hand under your arm, it will come out white without blemish, as another sign."
Muhammad Asad	20:22 "Now place thy hand within thy armpit: it will come forth [shining] white, without blemish, ¹⁵ as another sign [of Our grace],
Rashad Khalifa	20:22 "And hold your hand under your wing; it will come out white without a blemish; another proof.
Shabbir Ahmed	20:22 The light in your heart will shine forth in the power of your presentation of the truth. That will be another sign.
Transliteration	20:22 Waod ^m um yadaka il ^a jan ahikatak ^h ruj bay ^d aa min ghayri soo-in ^{ay} atan okh ^{ra}
A	20:22 واضم يدك الى جناحك تخرج بيضاء من غير سوء ءاية اخرى
Edip-Layth	20:23 "This is to show you Our great signs."
The Monotheist Group	20:23 "This is to show you Our great signs."
Muhammad Asad	20:23 so that We might make thee aware of some of Our greatest wonders.

Rashad Khalifa	20:23 "We thus show you some of our great portents.
Shabbir Ahmed	20:23 We will show you some of Our great signs (witness how the strength of the truth can bring about great Revolutions 17:1, 79:20).
Transliteration	20:23 Linuriyaka min <u>ay</u> at <u>ina</u> alkub <u>ra</u>
A	20:23 لنريك من ءايتنا الكبرى
Edip-Layth	20:24 "Go to Pharaoh, for he has transgressed."
The Monotheist Group	20:24 "Go to Pharaoh, for he has transgressed."
Muhammad Asad	20:24 "[And now] go thou unto Pharaoh: for, verily, he has transgressed all bounds of equity. ¹⁶
Rashad Khalifa	20:24 "Go to Pharaoh, for he has transgressed."
Shabbir Ahmed	20:24 Go to Pharaoh who is transgressing the limits."
Transliteration	20:24 Ithhab il <u>a</u> firAAawna innahu tag <u>ha</u>
A	20:24 اذهب الى فرعون انه طغى
Edip-Layth	<i>Moses Prays for Eloquence and Addresses Pharaoh</i> 20:25 He said, "My Lord, relieve for me my chest."
The Monotheist Group	20:25 He said: "My Lord, relieve for me my chest."
Muhammad Asad	20:25 Said [Moses]: "O my Sustainer! Open up my heart [to Thy light],
Rashad Khalifa	20:25 He said, "My Lord, cool my temper.
Shabbir Ahmed	20:25 (Moses) said, "My Lord! Grant me magnanimity, resilience, and courage. ⁸
Transliteration	20:25 Q <u>ala</u> rabbi ishrah lee <u>s</u> adree
A	20:25 قال رب اشرح لي صدري
Edip-Layth	20:26 "Make my mission easy."
The Monotheist Group	20:26 "And make my mission easy."
Muhammad Asad	20:26 and make my task easy for me,
Rashad Khalifa	20:26 "And make this matter easy for me.
Shabbir Ahmed	20:26 And ease my task for me. ⁹
Transliteration	20:26 Wayassir lee amree
A	20:26 ويسر لي امرى
Edip-Layth	20:27 "Remove the knot in my tongue."
The Monotheist Group	20:27 "And remove the knot in my tongue."
Muhammad Asad	20:27 and loosen the knot from my tongue
Rashad Khalifa	20:27 "And untie a knot from my tongue.
Shabbir Ahmed	

	20:27 Make me eloquent of speech.
Transliteration	20:27 Wa ^o hlul AAuqdatan min lis ^a nee
A	20:27 واحلل عقدة من لساني
Edip-Layth	20:28 "So they can understand what I say."
The Monotheist Group	20:28 "So they can understand what I say."
Muhammad Asad	20:28 so that they might fully understand my speech, ¹⁷
Rashad Khalifa	20:28 "So they can understand my speech.
Shabbir Ahmed	20:28 That they may take my word to their hearts.
Transliteration	20:28 Yafqahoo qawlee
A	20:28 يفقهوا قولي
Edip-Layth	20:29 "Allow for me an advisor from my family."
The Monotheist Group	20:29 "And allow for me an advisor from my family."
Muhammad Asad	20:29 and appoint for me, out of my kinsfolk, one who will help me to bear my burden: ¹⁸
Rashad Khalifa	20:29 "And appoint an assistant for me from my family.
Shabbir Ahmed	20:29 And appoint for me a deputy from my people.
Transliteration	20:29 WaijAAal lee wazeeran min ahlee
A	20:29 واجعل لي وزيرا من اهلي
Edip-Layth	20:30 "Aaron, my brother."
The Monotheist Group	20:30 "Aaron, my brother."
Muhammad Asad	20:30 Aaron, my brother.
Rashad Khalifa	20:30 "My brother Aaron.
Shabbir Ahmed	20:30 My brother Aaron.
Transliteration	20:30 Ha ^r roona akhee
A	20:30 هرون اخی
Edip-Layth	20:31 "So that I may strengthen my resolve through him."
The Monotheist Group	20:31 "So that I may strengthen my resolve through him."
Muhammad Asad	20:31 Add Thou through him to my strength,
Rashad Khalifa	20:31 "Strengthen me with him.
Shabbir Ahmed	20:31 Strengthen me with him.
Transliteration	20:31 Oshdud bihi azree
A	20:31 اشدد به ازری

Edip-Layth	20:32 "Share with him my mission."
The Monotheist Group	20:32 "And share with him my mission."
Muhammad Asad	20:32 and let him share my task,
Rashad Khalifa	20:32 "Let him be my partner in this matter.
Shabbir Ahmed	20:32 Make him my partner in my Mission.
Transliteration	20:32 Waashrik-hu fee amree
A	20:32 واشركه في امرى
Edip-Layth	20:33 "So that we may glorify You plenty."
The Monotheist Group	20:33 "So that we may glorify You plenty."
Muhammad Asad	20:33 so that [together] we might abundantly extol Thy limitless glory
Rashad Khalifa	20:33 "That we may glorify You frequently.
Shabbir Ahmed	20:33 That both of us strive hard together to manifest Your glory.
Transliteration	20:33 Kay nusabbiḥaka katheeran
A	20:33 کی نسبحك كثيرا
Edip-Layth	20:34 "Remember You plenty."
The Monotheist Group	20:34 "And remember You plenty."
Muhammad Asad	20:34 and remember Thee without cease! ¹⁹
Rashad Khalifa	20:34 "And commemorate You frequently.
Shabbir Ahmed	20:34 And we take every step remembering Your commands.
Transliteration	20:34 Wanaṭḥkuraka katheeran
A	20:34 ونذكرك كثيرا
Edip-Layth	20:35 "You Have been watcher over us."
The Monotheist Group	20:35 "You Have been watcher over us."
Muhammad Asad	20:35 Verily, Thou seest all that is within us!"
Rashad Khalifa	20:35 "You are Seer of us."
Shabbir Ahmed	20:35 It is a great feeling that You watch us every moment."
Transliteration	20:35 Innaka kunta binaḥ baseeran
A	20:35 انك كنت بنا بصيرا
Edip-Layth	20:36 He said, "You have been given what you asked O Moses."
The Monotheist Group	20:36 He said: "You have been given what you asked O Moses."
Muhammad Asad	20:36 Said He: "Thou art granted all that thou hast asked for, O Moses!"

Rashad Khalifa	20:36 He said, "Your request is granted, O Moses.
Shabbir Ahmed	20:36 God said, "O Moses! All your requests are granted. 10
Transliteration	20:36 Qala qad ooteeta su/laka yamoosa
A	20:36 قال قد اوتيت سولك يموسى
Edip-Layth	20:37 "We Have graced you another time."
The Monotheist Group	20:37 "And We Have graced you another time."
Muhammad Asad	20:37 "And, indeed, We bestowed Our favour upon thee at a time long since past, 20
Rashad Khalifa	20:37 "We have blessed you another time.
Shabbir Ahmed	20:37 We have blessed you before and prepared you for this day (since you were born). 11
Transliteration	20:37 Walaqad mananna AAalayka marratanokhra
A	20:37 ولقد مننا عليك مرة اخرى
Edip-Layth	20:38 "When We inspired to your mother what was inspired."
The Monotheist Group	20:38 "When We inspired to your mother what was inspired."
Muhammad Asad	20:38 when We inspired thy mother with this inspiration:
Rashad Khalifa	20:38 "When we revealed to your mother what we revealed.
Shabbir Ahmed	20:38 When We inspired your mother with this inspiration:
Transliteration	20:38 Ith awhayna ilaommika ma yooaha
A	20:38 اذ اوحينا الى امك ما يوحى
Edip-Layth	20:39 "That she should cast him in the basket, and cast the basket in the sea, so the sea will place him on the shore, where an enemy of Mine and his will take him. I placed upon you a love from Me and that you shall be raised under My eye."
The Monotheist Group	20:39 "That she should cast him in the basket, and cast the basket in the sea, so the sea will place him on the shore, where an enemy of Mine and his will take him. And I placed upon you a love from Me. And that you shall be raised under My eye."
Muhammad Asad	20:39 Place him in a chest and throw it into the river, and thereupon the river will cast him ashore, [and] one who is an enemy unto Me and an enemy unto him will adopt him. 21 "And [thus early] I spread Mine Own love over thee -and [this] in order that thou might be formed under Mine eye. 22
Rashad Khalifa	20:39 "Saying: `Throw him into the box, then throw him into the river. The river will throw him onto the shore, to be picked up by an enemy of Mine and an enemy of his.' I showered you with love from Me, and I had you made before My watchful eye.
Shabbir Ahmed	20:39 "Place him (the baby Moses) in a box, and cast the box into the river. The river will cast it on to the bank, and it will be picked up by the one who considers Me and him (Moses) as his enemy. O Moses! I prepared you for this day with

	love, and reared you before My Sight.
Transliteration	20:39 Ani iq <u>th</u> ifeehi fee a Itt <u>a</u> bootifaiqt <u>h</u> ifeehi fee alyammi falyulqihi alyammu bial <u>ssah</u> iliya/khu <u>th</u> hu AAaduwwun lee waAAaduwwun lahu waalqaytuAAalayka ma <u>h</u> abbatan minnee walitu <u>ḡ</u> naAAa AAal <u>a</u> AAaynee
A	20:39 ان اقذفه في التابوت فاخذ في اليم فليقله اليم بالساحل ياخذہ عدو لی وعدو له واقیت عليك محبة منی ولتصنع علی عینی
Edip-Layth	20:40 "That your sister should follow, and say, "Shall I guide you to a person who will nurse him?" Thus We returned you to your mother, so that she may be pleased and not be sad. You killed a person, but We saved you from harm and We tested you greatly. So it was that you stayed with the people of Midian for many years, then you came here by fate O Moses."
The Monotheist Group	20:40 "That your sister should follow, and say: "Shall I guide you to a person who will nurse him" Thus We returned you to your mother, so that she may be pleased and not be sad. And you killed a person, but We saved you from harm and We tested you greatly. So it was that you stayed with the people of Midyan for many years, then you came here by fate O Moses."
Muhammad Asad	20:40 "[And thou wert under Mine eye] when thy sister went forth and said [to Pharaoh's people], 'Shall I guide you unto [a woman] who might take charge of him?'" ²³ And so We returned thee unto thy mother, so that her eye be gladdened, and that she might not sorrow [any longer]. ²⁴ "And [when thou camest of age, ²⁵ thou didst slay a man: but We did save thee from all grief, although We tried thee with various trials. ²⁶ "And then thou didst sojourn for years among the people of Madyan; ²⁷ and now thou hast come [here] as ordained [by Me], O Moses:
Rashad Khalifa	20:40 "Your sister walked to them and said, 'I can tell you about a nursing mother who can take good care of him.' We thus returned you to your mother, that she may be happy and stop worrying. And when you killed a person, we saved you from the grievous consequences; indeed we tested you thoroughly. You stayed years with the people of Midyan, and now you have come back in accordance with a precise plan.
Shabbir Ahmed	20:40 Your sister walked (to the Royal Palace) and said to the royals, 'I can tell you of a nursing mother who can take good care of the baby.' We thus returned you to your mother, that she might be consoled and stop worrying. When you grew up, you accidentally killed a man who was beating up another man (28:15). We resolved this matter for you when you were going through trying periods. Then you dwelt among the Midyanites (with prophet Shoaib) for several years. (Then you walked between the two streams, one of intellect and one of revelation, to the point where they joined 18:65). And now you are here as ordained, O Moses!
Transliteration	20:40 I <u>th</u> tamshee okhtuka fataqoolu haladullukum AAal <u>a</u> man yakfuluhu farajaAAan <u>a</u> ka il <u>a</u> ommika kay taqarra AAaynuh <u>a</u> wal <u>a</u> ta <u>h</u> zanawaqatalta nafsana fanajjayn <u>a</u> ka mina alghammi wafatann <u>a</u> kafutoonan falabitha sineena fee ahli madyana thumma ji/ta AAal <u>a</u> qadarin ya moosa
A	20:40 اذ تمشى اختك فتقول هل ادلكم على من يكفله فرجعك الى امك كي تقر عينها ولا تحزن وقتلت نفسا فنجينك من الغم وقتتك فتونا فلبثت سنين في اهل مدين ثم جئت على قدر يموسى
Edip-Layth	20:41 "I Have crafted you for Myself." ⁶

The Monotheist Group	20:41 "And I Have raised you for Myself."
Muhammad Asad	20:41 for I have chosen thee for Mine Own service.
Rashad Khalifa	20:41 "I have made you just for Me.
Shabbir Ahmed	20:41 This is how I have made you for My service.
Transliteration	20:41 WaistanaAAatuka linafsee
A	20:41 واصطنعتك لنفسى
Edip-Layth	20:42 "Go, you and your brother with Our signs, and do not linger from My remembrance."
The Monotheist Group	20:42 "Go, you and your brother with Our signs, and do not linger from My remembrance."
Muhammad Asad	20:42 "Go forth, [then,] thou and thy brother, with My messages, and never tire of remembering Me:
Rashad Khalifa	20:42 "Go with your brother, supported by My signs, and do not waver in remembering Me.
Shabbir Ahmed	20:42 Now go, you and your brother, with My messages and stay vigilant about My remembrance.
Transliteration	20:42 Ithhab anta waakhooka bi-ayateewala taniya fee thikree
A	20:42 اذهب انت واخوك بايتى ولا تتيا فى ذكرى
Edip-Layth	20:43 "Go, both of you, to Pharaoh, for he has transgressed."
The Monotheist Group	20:43 "Go, both of you, to Pharaoh, for he has transgressed."
Muhammad Asad	20:43 go forth, both of you, unto Pharaoh: for, verily, he has transgressed all bounds of equity!
Rashad Khalifa	20:43 "Go to Pharaoh, for he transgressed.
Shabbir Ahmed	20:43 Go, both of you, to Pharaoh. He has transgressed all bounds.
Transliteration	20:43 Ithhaba ila firAAawnainnahu tagha
A	20:43 اذهبا الى فرعون انه طغى
Edip-Layth	20:44 "So say to him soft words, perhaps he will remember or take heed."
The Monotheist Group	20:44 "So say to him soft words, perhaps he will remember or take heed."
Muhammad Asad	20:44 But speak unto him in a mild manner, so that he might bethink himself or [at least] be filled with apprehension. ²⁸
Rashad Khalifa	20:44 "Speak to him nicely; he may take heed, or become reverent."
Shabbir Ahmed	20:44 Speak to him nicely, so that he may take heed and fear the consequences of his actions."
Transliteration	20:44 Faqoolah lahu qawlan layyinanaAAallahu yatathakkaru aw yakhsha
A	20:44 فقولا له قولا لينا لعله يتذكر او يخشى

Edip-Layth	20:45 They said, "Our Lord, we fear that he would let loose upon us, or transgress."
The Monotheist Group	20:45 They said: "Our Lord, we fear that he would let loose upon us, or transgress."
Muhammad Asad	20:45 The two [brothers] said: "O our Sustainer! Verily, we fear lest he act hastily with regard to us, ²⁹ or lest he [continue to] transgress all bounds of equity."
Rashad Khalifa	20:45 They said, "Our Lord, we fear lest he may attack us, or transgress."
Shabbir Ahmed	20:45 They said, "Our Lord! Surely, We fear that he might act hastily regarding us in abrupt tyranny."
Transliteration	20:45 Qala rabbana innanakhafu an yafruṭa AAalayna aw an yaṭgha
A	20:45 قالوا ربنا اننا نخاف ان يفرط علينا او ان يطغى
Edip-Layth	20:46 He said, "Do not fear, I am with you, I hear and I see."
The Monotheist Group	20:46 He said: "Do not fear, I am with you, I hear and I see."
Muhammad Asad	20:46 Answered He: "Fear not! Verily, I shall be with you two, hearing and seeing [all]."
Rashad Khalifa	20:46 He said, "Do not be afraid, for I will be with you, listening and watching."
Shabbir Ahmed	20:46 Answered He, "Fear not. Indeed, I am with both of you, I Hear and I See."
Transliteration	20:46 Qala la takhafainnanee maAAakuma asmaAAu waara
A	20:46 قال لا تخافا اننى معكما اسمع وارى
Edip-Layth	20:47 So come to him and say, "We are messengers from your Lord, so send with us the Children of Israel, and do not punish them. We have come to you with a sign from your Lord, and peace be upon those who follow the guidance." ⁷
The Monotheist Group	20:47 So come to him and say: "We are messengers from your Lord, so send with us the Children of Israel, and do not punish them. We have come to you with a sign from your Lord, and peace be upon those who follow the guidance."
Muhammad Asad	20:47 Go, then; you two unto him and say, `Behold, we are apostles sent by thy Sustainer: let, then, the children of Israel go with us, and cause them not to suffer [any longer]. ³⁰ We have now come unto thee with a message from thy Sustainer; and [know that His] peace shall be [only] on those who follow [His] guidance:
Rashad Khalifa	20:47 "Go to him and say, `We are two messengers from your Lord. Let the Children of Israel go. You must refrain from persecuting them. We bring a sign from your Lord, and peace is the lot of those who heed the guidance."
Shabbir Ahmed	20:47 So both of you go to him and say, "We are two messengers of your Lord. Let the Children of Israel go with us, and stop persecuting them forthwith. We have come to you with a message from your Lord. And Peace be upon him who follows right guidance."
Transliteration	20:47 Fa/tiyahu faqoolā innarasoolā rabbika faarsil maAAana banee isra-eelawala tuAAaththibhum qad ji/n aka bi- ayatinmin rabbika wa alssalamu AAal a mani ittabaAAaalhuda

A	20:47 فاتيناه فقولا انا رسولا ربك فارسل معنا بنى اسرئيل ولا تعذبهم قد جئتكم باية من ربك والسلام على من اتبع الهدى
Edip-Layth	20:48 "It has been inspired to us that the retribution will be upon he who denies and turns away."
The Monotheist Group	20:48 "It has been inspired to us that the retribution will be upon he who denies and turns away."
Muhammad Asad	20:48 for, behold, it has been revealed to us that [in the life to come] suffering shall befall all who give the lie to the truth and turn away [from it]!"
Rashad Khalifa	20:48 "' We have been inspired that the retribution will inevitably afflict those who disbelieve and turn away.' "
Shabbir Ahmed	20:48 Surely, it has been revealed to us that doom will be for him who is bent upon denial and turns away."
Transliteration	20:48 Inna qad oohiya ilaynaanna alAAathaba AAala man kaththaba watawalla
A	20:48 انا قد اوحى الينا ان العذاب على من كذب وتولى
Edip-Layth	20:49 He said, "So who is the lord of you both O Moses?"
The Monotheist Group	20:49 He said: "So who is the lord of you both O Moses?"
Muhammad Asad	20:49 [But when God's message was conveyed unto Pharaoh,] he said: "Who, now, is this Sustainer of you two, O Moses?"
Rashad Khalifa	20:49 He said, "Who is your Lord, O Moses."
Shabbir Ahmed	20:49 Pharaoh said, "Who then is the Lord of you two, O Moses?"
Transliteration	20:49 Qala faman rabbukuma yamoosa
A	20:49 قال فمن ربكما يموسى
Edip-Layth	20:50 He said, "Our Lord is the One who gave everything its creation, then guided."
The Monotheist Group	20:50 He said: "Our Lord is the One who gave everything its creation, then guided."
Muhammad Asad	20:50 He replied: "Our Sustainer is He who gives unto every thing [that exists] its true nature and form. and thereupon guides it [towards its fulfilment]. ³¹
Rashad Khalifa	20:50 He said, "Our Lord is the One who granted everything its existence, and its guidance."
Shabbir Ahmed	20:50 He replied, "Our Lord is He who creates and shapes everything, assigns its role and guides it right."
Transliteration	20:50 Qala rabbuna allatheeaAAata kulla shay-in khalqahu thumma had a
A	20:50 قال ربنا الذى اعطى كل شىء خلقه ثم هدى
Edip-Layth	20:51 He said, "What then has happened to the previous generations?"
The Monotheist Group	20:51 He said: "What then has happened to the previous generations?"
Muhammad Asad	20:51 Said [Pharaoh]: "And what of all the past generations?" ³²

Rashad Khalifa	20:51 He said, "What about the past generations?"
Shabbir Ahmed	20:51 (Pharaoh in front of his courtiers thought up a tricky question.) He said, "What then is the state of the previous generations?" 12
Transliteration	20:51 Qala fama balualqurooni al-oola
A	20:51 قال فما بال القرون الاولى
Edip-Layth	20:52 He said, "Its knowledge is with my Lord, in a record. My Lord does not err or forget."
The Monotheist Group	20:52 He said: "It's knowledge is with my Lord, in a record. My Lord does not err or forget."
Muhammad Asad	20:52 [Moses] answered: "Knowledge thereof rests with my Sustainer [alone, and is laid down] in His decree; 33 my Sustainer does not err, and neither does He forget." 34
Rashad Khalifa	20:52 He said, "The knowledge thereof is with my Lord in a record. My Lord never errs, nor does He forget."
Shabbir Ahmed	20:52 (Pharaoh expected Moses to say that they would be in Hellfire, and that would infuriate the courtiers.) Moses responded, "The knowledge of that is with my Lord in a Record. My Lord neither errs nor forgets."
Transliteration	20:52 Qala AAilmuha AAinda rabbeefee kitabin la yadillu rabbee walayansa
A	20:52 قال علمها عند ربى فى كتب لا يضل ربى ولا ينسى
Edip-Layth	20:53 The One who made for you the earth habitable and He made ways for you in it, and He brought down water from the sky, so We brought out with it pairs of vegetation of all types.
The Monotheist Group	20:53 The One who made for you the Earth habitable and He made ways for you in it, and He brought down water from the sky, so We brought out with it pairs of vegetation of all types.
Muhammad Asad	20:53 HE IT IS who has made the earth a cradle for you, and has traced out for you ways [of livelihood] thereon, 35 and [who] sends down waters from the sky: and by this means We bring forth various kinds 36 of plants.
Rashad Khalifa	20:53 He is the One who made the earth habitable for you, and paved in it roads for you. And He sends down from the sky water with which we produce many different kinds of plants.
Shabbir Ahmed	20:53 He is the One Who has made the earth a cradle for you, and has traced out roads and channels for you therein. And He sends down water from the sky." By this means We bring forth different classes and pairs of plants.
Transliteration	20:53 Allathee jaAAala lakumu al-ar damahdan wasalaka lakum feeh a subulan waanzala mina alssama-imaan faakhrajna bihi azwajan min nabatinshatta
A	20:53 الذى جعل لكم الارض مهذا وسلك لكم فيها سبلا وانزل من السماء ماء فاخرجنا به ازوجا من نبات شتى
Edip-Layth	20:54 Eat and raise your livestock, in that are signs for those of thought.
The Monotheist Group	20:54 Eat and raise your livestock, in that are signs for those of thought.

Muhammad Asad	20:54 Eat, [then, of this produce of the soil,] and pasture your cattle [thereon]. In all this, behold, there are messages indeed for those who are endowed with reason:
Rashad Khalifa	20:54 Eat and raise your livestock. These are sufficient proofs for those who possess intelligence.
Shabbir Ahmed	20:54 Eat and raise your cattle. Surely, herein are signs for men and women endowed with reason.
Transliteration	20:54 Kuloo wairAAaw anAAamakum innafee <u>thalika laayatin</u> li-olee aInnuha
A	20:54 كلوا وارعوا انعمكم ان فى ذلك لآيت لاولى النهى
Edip-Layth	20:55 From it We created you and in it We return you, and from it We bring you out another time.
The Monotheist Group	20:55 From it We created you and in it We return you, and from it We bring you out another time.
Muhammad Asad	20:55 out of this [earth] have We created you, and into it shall We return you, and out of it shall We bring you forth once again. ³⁷
Rashad Khalifa	20:55 From it we created you, into it we return you, and from it we bring you out once more.
Shabbir Ahmed	20:55 From the earth We created you, into it We return you and from it We will bring you forth a second time. But he stubbornly rejected the message.
Transliteration	20:55 Minha khalaqnakum wafeeh <u>anuAAe</u> dukum waminha nukhrijukum t <u>aratan okhra</u>
A	20:55 منها خلقتكم وفيها نعيدكم ومنها نخرجكم تارة اخرى
Edip-Layth	<i>Ingrates Confuse Divine Signs with Magic</i> 20:56 We showed him Our signs, all of them, but he denied and refused.
The Monotheist Group	20:56 And We showed him Our signs, all of them, but he denied and refused.
Muhammad Asad	20:56 AND, INDEED, We made Pharaoh aware of ³⁸ all Our messages-but he gave them the lie and refused [to heed them]. ³⁹
Rashad Khalifa	20:56 We showed him all our proofs, but he disbelieved and refused.
Shabbir Ahmed	20:56 And (through Moses) We made Pharaoh aware of all Our messages. ¹³
Transliteration	20:56 Walaqad araynahu <u>ayatinakullaha</u> fakath <u>thaba</u> waaba
A	20:56 ولقد ارينه آيتنا كلها فكنب وابى
Edip-Layth	20:57 He said, "Have you come to us to take us out of our land with your magic O Moses?"
The Monotheist Group	20:57 He said: "Have you come to us to take us out of our land with your magic O Moses?"
Muhammad Asad	20:57 He said: "Hash thou come to drive us out of our land ⁴⁰ by thy sorcery, O Moses?"
Rashad Khalifa	20:57 He said, "Did you come here to take us out of our land with your magic, O

	Moses?
Shabbir Ahmed	20:57 He said, "Have you come here to destabilize our country and drive us out of our land with your false religion and magical arguments, O Moses?"
Transliteration	20:57 Qala aji/tana litukhrijanamin arđina bisihr̥ika ya moosa
A	20:57 قال اجئتنا لتخرجنا من ارضنا بسحرك يموسى
Edip-Layth	20:58 "We will bring you a magic like it, so let us make an appointment between us and you which neither of us will break, a place where we both agree."
The Monotheist Group	20:58 "We will bring you a magic like it, so let us make an appointment between us and you which neither of us will break, a place where we both agree."
Muhammad Asad	20:58 In that case, we shall most certainly produce before thee the like thereof! Appoint, then, a tryst between us and thee - which we shall not fail to keep, nor [mayest] thou -at a suitable place!"
Rashad Khalifa	20:58 "We will surely show you similar magic. Therefore, set an appointment that neither we, nor you will violate; in a neutral place."
Shabbir Ahmed	20:58 "In that case, we will certainly produce magic to match yours! Set up an appointment between us and you. Neither we, nor you shall break this appointment. It will be at a location convenient to us both and where both parties will have even chances." 14
Transliteration	20:58 Falana/tiyannaka bisi hr̥in mithlihi fa ijAAalbaynana wabaynaka mawAAidan la nukhlifuhu nahnuwala anta makanan suwan
A	20:58 فلناتينك بسحر مثله فاجعل بيننا وبينك موعدا لا نخلفه نحن ولا انت مكانا سوى
Edip-Layth	20:59 He said, "Your appointment is the day of festival, and when the people start crowding during the late morning."
The Monotheist Group	20:59 He said: "Your appointment is the day of festival, and when the people start crowding during the late morning."
Muhammad Asad	20:59 Answered [Moses]: "Your tryst shall be the day of the Festival ; 41 and let the people assemble when the sun is risen high."
Rashad Khalifa	20:59 He said, "Your appointed time shall be the day of festivities. Let us all meet in the forenoon."
Shabbir Ahmed	20:59 Answered Moses, "Your appointed time is the forthcoming Day of the Festival. And let the people be assembled after sunrise."
Transliteration	20:59 Qala mawAAidukum yawmu alzzeenatiwaan yuhshara alnnaasu duhan
A	20:59 قال موعدكم يوم الزينة وان يحشر الناس ضحى
Edip-Layth	20:60 So Pharaoh went away, and he gathered his scheming then he came.
The Monotheist Group	20:60 So Pharaoh went away, and he gathered his scheming then he came.
Muhammad Asad	20:60 Thereupon Pharaoh withdrew [with his counsellors] and decided upon the scheme which he would pursue; 42 and then he came [to the tryst].
Rashad Khalifa	20:60 Pharaoh summoned his forces, then came.
	20:60 Pharaoh turned and collected his strength. (In the next few days he

Shabbir Ahmed	summoned his master debaters, the priests from various towns.) And then he came at the appointed time.
Transliteration	20:60 Fatawalla firAAawnu fajamaAAa kaydahuthumma at
A	20:60 فتولى فرعون فجمع كيدته ثم اتى
Edip-Layth	20:61 Moses said to them: "Woe to you, do not invent lies about God, else the retribution will take you, and miserable is the one who invents."
The Monotheist Group	20:61 Moses said to them: "Woe to you, do not invent lies about God, else the retribution will take you, and miserable is the one who invents."
Muhammad Asad	20:61 Said Moses to them: "Woe unto you! Do not invent lies against God, ⁴³ lest He afflict you with most grievous suffering: for He who contrives [such] a lie is already undone!"
Rashad Khalifa	20:61 Moses said to them, "Woe to you. Do you fabricate lies to fight GOD and thus incur His retribution? Such fabricators will surely fail."
Shabbir Ahmed	20:61 Moses warned Pharaoh's debaters, "Woe to you! Do not invent a lie against God, lest He afflict you with suffering. The forger of a lie hurts his own 'self'."
Transliteration	20:61 Qala lahum moos a waylakum l ataftaroo AAal a All ahi ka thiban fayushitakumbiAAathabin waqad khaba mani iftar
A	20:61 قال لهم موسى ويلكم لا تقتروا على الله كذبا فيسحتكم بعذاب وقد خاب من افترى
Edip-Layth	20:62 So they disputed in their matter between themselves, and they kept secret their council.
The Monotheist Group	20:62 So they disputed in their matter between themselves, and they kept secret their counsel.
Muhammad Asad	20:62 So they debated among themselves as to what to do; but they kept their counsel secret,
Rashad Khalifa	20:62 They disputed among themselves, as they conferred privately.
Shabbir Ahmed	20:62 On hearing this, they debated among themselves about what they must do but they kept their talk secret.
Transliteration	20:62 FatanazaAAoo amrahum baynahumwaasaroo alInnajwa
A	20:62 فتنزعوا امرهم بينهم واسروا النجوى
Edip-Layth	20:63 They said, "These are but two magicians who want to take you out of your land with their magic, and they want to do away with your ideal way. ⁸
The Monotheist Group	20:63 They said: "These are but two magicians who want to take you out of your land with their magic, and they want to do away with your ideal way."
Muhammad Asad	20:63 saying [to one another]: "These two are surely sorcerers intent on driving you from your land ⁴⁴ by their sorcery, and on doing away with your time-honoured way of life. ⁴⁵
Rashad Khalifa	20:63 They said, "These two are no more than magicians who wish to take you out of your land with their magic, and to destroy your ideal way of life.
	20:63 The chiefs, seeing their hesitation, said to the debaters, "Certainly, these two are wizards of logic, capable of carrying the masses with them, destroying

Shabbir Ahmed	your time-honored traditions, and thus estranging you in your own country or causing a great rebellion that may drive you out of the land."
Transliteration	20:63 Qaloo in h athani las ahiraniyureedani an yukhrij akum min ar dikum bisihihimawayathhaba bitareeqatikumu almuthla
A	20:63 قالوا ان هنن لسحرن يریدان ان یخرجاکم من ارضکم بسحرهما ویذهبا بطریقکم المثلّی
Edip-Layth	20:64 "So agree upon your scheme, then come as one front. Whoever wins today will succeed."
The Monotheist Group	20:64 "So agree your scheme, then come as one front. Whoever wins today will succeed."
Muhammad Asad	20:64 Hence, [O sorcerers of Egypt,] decide upon the scheme which you will pursue, and then come forward in one single body: 46 for, indeed, he who prevails today shall prosper indeed!" 47
Rashad Khalifa	20:64 "Let us agree upon one scheme and face them as a united front. The winner today will have the upper hand."
Shabbir Ahmed	20:64 The chiefs took matters very seriously and commanded the debaters, "So arrange your plan, and face Moses and Aaron as a united front. Indeed, he is the victor today who gains the upper hand."
Transliteration	20:64 FaajmiAAoo kaydakum thumma i/too saffanwaqad afla ha alyawma mani istaAAala
A	20:64 فاجمعوا کیدکم ثم انتوا صفا وقد افلح الیوم من استعلی
Edip-Layth	20:65 They said, "O Moses, either you cast down or we will be the first to cast down."
The Monotheist Group	20:65 They said: "O Moses, either you cast down or we will be the first to cast down."
Muhammad Asad	20:65 Said [the sorcerers]: "O Moses! Either thou throw (thy staff first), or we shall be the first to throw."
Rashad Khalifa	20:65 They said, "O Moses, either you throw, or we will be the first to throw."
Shabbir Ahmed	20:65 The debaters asked, "O Moses! Will you begin or shall we go first?"
Transliteration	20:65 Qaloo ya moosa immaan tulqiya wa-imma an nakoona awwala man alqa
A	20:65 قالوا یموسی اما ان تلقی واما ان نکون اول من القی
Edip-Layth	20:66 He said, "No, you cast down." So their ropes and staffs appeared from their magic as if they were moving.
The Monotheist Group	20:66 He said: "No, you cast down." So their ropes and staffs appeared from their magic as if they were moving.
Muhammad Asad	20:66 He answered: "Nay, you throw [first]." And lo! by virtue of their sorcery, their [magic] ropes and staffs seemed to him to be moving rapidly:
Rashad Khalifa	20:66 He said, "You throw." Whereupon, their ropes and sticks appeared to him, because of their magic, as if they were moving.

Shabbir Ahmed	20:66 He said, "Nay, you go first." Their smart presentation appeared to him to put life into otherwise feeble arguments with their logic wandering in different directions. ¹⁵
Transliteration	20:66 Qala bal alqoo fa-i <u>tha</u> <u>hib</u> aluhumwaAAisiyyuhum yukhayyalu ilayhi min si <u>h</u> rihim annah <u>a</u> tasAA <u>a</u>
A	20:66 قال بل القوا فاذا حبالهم وعصيهم يخيل اليه من سحرهم انها تسعى
Edip-Layth	20:67 Moses held some fear in himself.
The Monotheist Group	20:67 And Moses held some fear in himself.
Muhammad Asad	20:67 and in his heart Moses became apprehensive. ⁴⁸
Rashad Khalifa	20:67 Moses harbored some fear.
Shabbir Ahmed	20:67 Moses feared in his heart that their expertise of playing with words might influence the audience. ¹⁶
Transliteration	20:67 Faawjasa fee nafs <u>i</u> hi kheefatan moos <u>a</u>
A	20:67 فاعرجس في نفسه خيفة موسى
Edip-Layth	20:68 We said, "Do not fear, you will best them."
The Monotheist Group	20:68 We said: "Do not fear, you will best them."
Muhammad Asad	20:68 [But] We said: "Fear not! Verily, it is thou who shalt prevail!
Rashad Khalifa	20:68 We said, "Have no fear. You will prevail.
Shabbir Ahmed	20:68 We said, "Fear not! Surely, it is you who will prevail.
Transliteration	20:68 Qul <u>n</u> a <u>la</u> takhaf innaka antaal-aAA <u>al</u> a
A	20:68 قلنا لا تخف انك انت الاعلى
Edip-Layth	20:69 "Cast down what is in your right hand; it will consume what they have made. They have only made the work of a magician, and the magician will not succeed no matter what he does."
The Monotheist Group	20:69 "And cast down what is in your right hand it will consume what they have made. They have only made the work of a magician, and the magician will not succeed no matter what he does."
Muhammad Asad	20:69 And [now] throw that [staff] which is in thy right hand -it shall swallow up all that they have wrought: [for] they have wrought only a sorcerer's artifice, and the sorcerer can never come to any good, whatever he may aim at!" ⁴⁹
Rashad Khalifa	20:69 "Throw what you hold in your right hand, and it will swallow what they fabricated. What they fabricated is no more than the scheming of a magician. The magician's work will not succeed."
Shabbir Ahmed	20:69 Present your case with confidence and the sheer power of truth will swallow all their handiwork. Their fabrication is no more than a scheme of deception. And the liars never succeed against the truth, however skillfully they design their strategy."
Transliteration	20:69 Waalqi m <u>a</u> fee yameenika talqaf m <u>a</u> sanaAAoo innam <u>a</u> sanaAAoo kaydu sa <u>h</u> irinwala yufli <u>h</u> u alssa <u>h</u> iru <u>h</u> aythuata

A	20:69 والقي ما في يمينك تلقف ما صنعوا انما صنعوا كيد سحر ولا يفلح الساحر حيث اتي
Edip-Layth	20:70 So the magicians went down in prostration. They said, "We acknowledge the Lord of Aaron and Moses."
The Monotheist Group	20:70 So the magicians went down in prostration. They said: "We believe in the Lord of Aaron and Moses."
Muhammad Asad	20:70 [And so it happened ⁵⁰ and down fell the sorcerers, prostrating themselves in adoration, ⁵¹ [and] exclaimed: "We have come to believe in the Sustainer of Moses and Aaron!"
Rashad Khalifa	<i>The Experts Recognize The Truth</i> 20:70 The magicians fell prostrate, saying, "We believe in the Lord of Aaron and Moses."
Shabbir Ahmed	20:70 Then the debaters fell down prostrating themselves, and exclaimed "We have come to believe in the Lord of Aaron and Moses!"
Transliteration	20:70 Faolqiya aIssaharatu sujjadanqaloo amanna birabbi haroona wamoosa
A	20:70 فالقي السحرة سجدا قالوا ءامنا برب هرون وموسى
Edip-Layth	20:71 He said, "Have you acknowledged to him before taking my permission? He is surely your great one who has taught you magic. So, I will cut off your hands and feet from alternate sides, and I will crucify you on the trunks of the palm trees, and you will come to know which of us is greater in retribution and more lasting!"
The Monotheist Group	20:71 He said: "Have you believed to him before taking my permission? He is surely your great one who has taught you magic. So, I will cut off your hands and feet from alternate sides, and I will crucify you on the trunks of the palm trees, and you will come to know which of us is greater in retribution and more lasting!"
Muhammad Asad	20:71 Said [Pharaoh]: "Have you come to believe in him ⁵² ere I have given you permission? Verily, he must be your master who has taught you magic! But I shall most certainly cut off your hands and feet in great numbers, because of [your] perverseness, and I shall most certainly crucify you in great numbers on trunks of palm-trees: ⁵³ and [I shall do this] so that you might come to know for certain as to which of us [two] ⁵⁴ can inflict a more severe chastisement, and [which] is the more abiding!"
Rashad Khalifa	20:71 He said, "Did you believe in him without my permission? He must be your chief; the one who taught you magic. I will surely sever your hands and feet on alternate sides. I will crucify you on the palm trunks. You will find out which of us can inflict the worst retribution, and who outlasts whom."
Shabbir Ahmed	20:71 Pharaoh said, "Have you come to believe in him before I give you permission? Surely, he must be your master who has conspired with you. I will cut off your hands and feet on alternate sides and then I will crucify all of you on the palm trunks. Then you will know for certain which of us can give the more severe and the more lasting punishment, (the Lord of Moses or me.)"
Transliteration	20:71 Qala amantum lahu qabla an athanalakum innahu lakabeerukumu alla thee AAallamakumu a IssihrafalaoqattiAAanna aydiyakum waarjulakum min khilafinwalaosallibannakum fee ju thooAAi a InnakhliwalataAAalamunna ayyun a ashaddu AAathaban waabqa
A	20:71 قال ءامنتم له قبل ان ءانن لكم انه لكبيركم الذى علمكم السحر فلاقطعن ايديكم وارجلكم

	<i>The Determination and Courage of Muslims</i>
Edip-Layth	20:72 They said, "We will not prefer you over the proofs that have come to us, and over the One who initiated us. So issue whatever judgment you have, for you only issue judgment in this worldly life."
The Monotheist Group	20:72 They said: "We will not prefer you over the proofs that have come to us, and over the One who initiated us. So issue whatever judgment you have, for you only issue judgment in this worldly life."
Muhammad Asad	20:72 They answered: "Never shall we prefer thee to all the evidence of the truth that has come unto us, nor to Him who has brought us into being! Decree, then, whatever thou art going to decree: thou canst decree only [something that pertains to] this worldly life!" ⁵⁵
Rashad Khalifa	20:72 They said, "We will not prefer you over the clear proofs that came to us, and over the One who created us. Therefore, issue whatever judgment you wish to issue. You can only rule in this lowly life."
Shabbir Ahmed	20:72 They answered, "Never shall we choose you above the clear evidence of the truth that has come to us, nor prefer you over Him Who brought us into being! So issue whatever decree you will. Your judgment can only touch us in this worldly life."
Transliteration	20:72 Qaloo lan nu/thiraka AAal a m a jaana mina albayyin ati wa alla theefatarana faiqdi ma anta qadininna taqdee hathihi alhayataalddunya
A	20:72 قالوا لن نوثرك على ما جاءنا من البينيت والذى فطرنا فاقض ما انت قاض انما تقضى هذه الحيوۃ الدنيا
Edip-Layth	20:73 "We have acknowledged our Lord that He may forgive us our sins, and what you had forced us into doing of magic. God is better and everlasting."
The Monotheist Group	20:73 "We have believed in our Lord that He may forgive us our sins, and what you had forced us into doing of magic. And God is better and everlasting."
Muhammad Asad	20:73 As for us, behold, we have come to believe in our Sustainer, [hoping] that He may forgive us our faults and all that magic unto which thou hast forced us: ⁵⁶ for God is the best [to look forward to], and the One who is truly abiding." ⁵⁷
Rashad Khalifa	20:73 "We have believed in our Lord, that He may forgive us our sins, and the magic that you forced us to perform. GOD is far better and Everlasting."
Shabbir Ahmed	20:73 As for us, we have come to believe in our Lord hoping that He may forgive us our faults. And that He may forgive us for the lies that you had forced us to speak. God is the Source of all good, Everlasting."
Transliteration	20:73 Inna amanna birabbinaliyaghfira lana kha tayana wamaakrahtana AAalayhi mina alssihri waAllahukhayrun waabqa
A	20:73 انا ءامنا بربنا ليغفر لنا خطيئنا وما اكرهتنا عليه من السحر والله خير وابقى
Edip-Layth	20:74 He who comes to his Lord as a criminal, he will have hell, where he will neither die in it nor live.
The Monotheist Group	20:74 He who comes to his Lord as a criminal, he will have Hell, where he will neither die in it nor live.

Muhammad Asad	20:74 VERILY, as for him who shall appear before his Sustainer [on Judgment Day] lost in sin - his [portion], behold, shall be hell: he will neither die therein nor live; ⁵⁸
Rashad Khalifa	20:74 Anyone who comes to his Lord guilty will incur Hell, wherein he never dies, nor stays alive.
Shabbir Ahmed	20:74 Surely, as for him who shall appear before his Sustainer while he had been violating human rights, for him shall be Hell. He will neither die there nor live. ¹⁷
Transliteration	20:74 Innahu man ya/ti rabbahu mujriman fa-innalahu jahannama l a yamootu feeha wala yahya
A	20:74 انه من يات ربه مجرما فان له جهنم لا يموت فيها ولا يحيى
Edip-Layth	20:75 He who comes to Him as an acknowledger doing good works, for those will be the highest ranks.
The Monotheist Group	20:75 And he who comes to Him as a believer doing good works, for those will be the highest ranks.
Muhammad Asad	20:75 whereas he who shall appear before Him as a believer who has done righteous deeds ⁵⁹ - it is such that shall have lofty stations [in the life to come]:
Rashad Khalifa	20:75 As for those who come to Him as believers who had led a righteous life, they attain the high ranks.
Shabbir Ahmed	20:75 Whereas he who appears before Him as a believer who had been doing good to others, such people will have lofty ranks.
Transliteration	20:75 Waman ya/tihi mu/minan qad AAamila a lssalihataifaola-ika lahumu alddarajatu alAAula
A	20:75 ومن ياته مومنا قد عمل الصلحت فاولئك لهم الدرجت العلى
Edip-Layth	20:76 The gardens of Eden with rivers flowing beneath them, abiding therein. Such is the reward of he who is developed.
The Monotheist Group	20:76 The gardens of Eden with rivers flowing beneath them, abiding therein. Such is the reward of he who is developed.
Muhammad Asad	20:76 gardens of perpetual bliss, through which running waters flow, therein to abide: for that shall be the recompense of all who attain to purity.
Rashad Khalifa	20:76 The gardens of Eden, beneath which rivers flow, will be their abode forever. Such is the reward for those who purify themselves.
Shabbir Ahmed	20:76 And Gardens of Eden (Perpetual bliss) beneath which rivers flow, therein to abide. That shall be the recompense of all those who have developed their personality. (They have actualized their own 'self' by helping humanity with their wealth and person.)
Transliteration	20:76 Jannatu AA adnin tajree min ta htihaal-anharu kh alideena feeh a wathalikajazao man tazakka
A	20:76 جنت عدن تجرى من تحتها الانهر خلدن فيها وذلك جزاء من تزكى
Edip-Layth	20:77 We inspired to Moses: "Take My servants out, and make for them through the sea a path. You shall not fear being overtaken, nor be afraid."
The Monotheist Group	20:77 And We inspired to Moses: "Take My servants out, and put forth for them a

	path through the sea. You shall not fear being overtaken, nor be afraid."
Muhammad Asad	20:77 AND, INDEED, [a time came ⁶⁰ when] We thus inspired Moses: "Go forth with My servants by night, and strike out for them a dry path through the sea; [and] fear not of being overtaken, and dread not [the sea]." ⁶¹
Rashad Khalifa	20:77 We inspired Moses: "Lead My servants out, and strike for them a dry road across the sea. You shall not fear that you may get caught, nor shall you worry."
Shabbir Ahmed	20:77 Finally, a time came when We commanded Moses, "Take away My servants by night and find for them a dry path through the Sea of Reeds. Fear not of being overtaken (by Pharaoh), and dread not the sea." ¹⁸
Transliteration	20:77 Walaqad awḥayna ilāmoosa an asri biAAib aḍee faidriblahum tareeqan fee albahri yabasan lā takḥafudarakan walā takshā
A	20:77 ولقد اوحينا الى موسى ان اسر بعبادى فاضرب لهم طريقا فى البحر يبسا لا تخف دركا ولا تخشى
Edip-Layth	20:78 So Pharaoh followed them with his soldiers, but the sea came over them and covered them.
The Monotheist Group	20:78 So Pharaoh followed them with his soldiers, but the sea came-over them and covered them.
Muhammad Asad	20:78 And Pharaoh pursued them with his hosts: and they were overwhelmed by the sea which was destined to overwhelm them. ⁶²
Rashad Khalifa	20:78 Pharaoh pursued them with his troops, but the sea overwhelmed them, as it was destined to overwhelm them.
Shabbir Ahmed	20:78 Pharaoh pursued them with his forces, but the high tide completely overwhelmed them, and covered them up.
Transliteration	20:78 FaatbaAAahum firAAawnu bijunoodihifaghashiyahum mina alyammi m a ghashiyahum
A	20:78 فاتبعهم فرعون بجنوده فغشيهم من اليم ما غشيهم
Edip-Layth	20:79 Thus, Pharaoh misled his people and he did not guide.
The Monotheist Group	20:79 Thus, Pharaoh misled his people and he did not guide.
Muhammad Asad	20:79 because Pharaoh had led his people astray and had not guided [them] aright.
Rashad Khalifa	20:79 Thus, Pharaoh misled his people; he did not guide them.
Shabbir Ahmed	20:79 This is because Pharaoh had led his people astray and had not guided them right. ¹⁹
Transliteration	20:79 Waaḍalla firAAawnu qawmahu wamaḥada
A	20:79 واضل فرعون قومه وما هدى
Edip-Layth	20:80 O Children of Israel, We have saved you from your enemy, and We summoned you at the right side of the mount, and We sent down to you manna and quail.
	20:80 O Children of Israel, We have saved you from your enemy, and We

The Monotheist Group	summoned you at the right side of the mount, and We sent down to you manna and quail.
Muhammad Asad	20:80 O children of Israel! [Thus] We saved you from your enemy, and [then] We made a covenant with you on the right-hand slope of Mount Sinai, ⁶³ and repeatedly sent down manna and quails unto you, [saying,]
Rashad Khalifa	20:80 O Children of Israel, we delivered you from your enemy, summoned you to the right side of Mount Sinai, and we sent down to you manna and quails.
Shabbir Ahmed	20:80 O Children of Israel! We saved you from your enemy, and then made a Covenant with you by the right-hand slope of Mount Sinai, and gave you ample provision, meats and wholesome vegetation. ²⁰
Transliteration	20:80 Ya banee isr a-eela qad anjayn akummin AAaduwwikum waw aAAadnakum janiba al ^{tt} oorial-aymana wanazzalna AAalaykumu almanna waalssalwa
A	20:80 يبنى اسرائيل قد انجينكم من عدوكم ووعدناكم جانب الطور الايمن ونزلنا عليكم المن والسلوى
Edip-Layth	20:81 Eat from the good things that We have provided for you and do not transgress in this, else My wrath will be upon you. Whomever has incurred My wrath is lost.
The Monotheist Group	20:81 Eat from the good things that We have provided for you and do not transgress in this else My wrath will be upon you. Whomever has incurred My wrath is lost.
Muhammad Asad	20:81 "Partake of the good things which We have provided for you as sustenance, ⁶⁴ but do not transgress therein the bounds of equity ⁶⁵ lest My condemnation fall upon you: for, he upon whom My condemnation falls has indeed thrown himself into utter ruin!" ⁶⁶
Rashad Khalifa	20:81 Eat from the good things we provided for you, and do not transgress, lest you incur My wrath. Whoever incurs My wrath has fallen.
Shabbir Ahmed	20:81 Saying, "Partake and enjoy the decent provisions which We have bestowed upon you. But do not disregard equity and none shall be deprived of the natural resources. Transgress not in this respect lest My disapproval should descend on you. And those peoples on whom descends My disapproval, certainly perish."
Transliteration	20:81 Kuloo min tayyibati marazaqnakum wala tatghaw feehi fayahillaAAalaykum ghadabee waman yah ^{ll} il AAalayhi ghadabeefaqaad hawa
A	20:81 كلوا من طيبات ما رزقناكم ولا تطغوا فيه فيحل عليكم غضبي ومن يحلل عليه غضبي فقد هوى
Edip-Layth	20:82 I am forgiving for whomever repents and does good work, then is guided.
The Monotheist Group	20:82 And I am forgiving for whomever repents and does good work, then is guided.
Muhammad Asad	20:82 Yet withal, behold, I forgive all sins unto any who repents and attains to faith and does righteous deeds, and thereafter keeps to the right path.
Rashad Khalifa	20:82 I am surely Forgiving for those who repent, believe, lead a righteous life, and steadfastly remain guided.
Shabbir Ahmed	20:82 And certainly, I am Forgiving for those who repent (by coming back to the right path), believe, lead a righteous life, and remain rightly guided.

Transliteration	20:82 Wa-innee laghaff <u>arun</u> liman t <u>abawa</u> mana waAAamila <u>salihan</u> thumma ihtada
A	20:82 وانی لغفار لمن تاب وعمل صالحا ثم اهتدى
Edip-Layth	<i>Children of Israel Follow the Polytheistic Teaching of a Religious Leader</i> 20:83 "What has caused you to rush ahead of your people O Moses?" ⁹
The Monotheist Group	20:83 "And what has caused you to rush ahead of your people O Moses?"
Muhammad Asad	20:83 [AND GOD SAID: ⁶⁷] "Now what has caused thee, O Moses, to leave thy people behind in so great a haste?" ⁶⁸
Rashad Khalifa	<i>The Children of Israel Rebel</i> 20:83 "Why did you rush away from your people, O Moses?"
Shabbir Ahmed	20:83 (Once, Moses was a step ahead in excitement.) His Lord said, "What has made you hasten from your people, O Moses?"
Transliteration	20:83 Wama <u>aAAajalaka</u> AAan qawmika y <u>amoosa</u>
A	20:83 وما اعجلك عن قومك يموسى
Edip-Layth	20:84 He said, "They are following my teachings, and I came quickly to you my Lord so you would be pleased."
The Monotheist Group	20:84 He said: "They are coming in my tracks, and I came quickly to you my Lord so you would be pleased."
Muhammad Asad	20:84 He answered: "They are treading in my footsteps ⁶⁹ while I have hastened unto Thee, O my Sustainer, so that Thou might be well-pleased [with me]."
Rashad Khalifa	20:84 He said, "They are close behind me. I have rushed to You my Lord, that You may be pleased."
Shabbir Ahmed	20:84 Moses answered, "They are following my footsteps. I have rushed to You my Lord, so that You may be well-pleased with me."
Transliteration	20:84 Qala hum ola-i AAalaatharee waAAajiltu ilayka rabbi litar <u>da</u>
A	20:84 قال هم اولاء على اثرى وعجلت اليك رب لترضى
Edip-Layth	20:85 He said, "We have tested your people after you left, and the Samaritan misguided them."
The Monotheist Group	20:85 He said: "We have tested your people after you left, and the Samaritan misguided them."
Muhammad Asad	20:85 Said He: "Then [know that], verily, in thy absence We have put thy people to a test, and the Samaritan has led them astray." ⁷⁰
Rashad Khalifa	20:85 He said, "We have put your people to the test after you left, but the Samaritan misled them."
Shabbir Ahmed	20:85 (God) said, "We have tested your people after you left them, and Saamiri has led them astray."
Transliteration	20:85 Qala fa-inn <u>a</u> qad fatann <u>aqawmaka</u> min baAAadika waa <u>dallahumu</u> alssamiriyyu

A	20:85 قال فانا قد فتننا قومك من بعدك واضلهم السامري
Edip-Layth	20:86 So Moses returned to his people angry and disappointed. He said, "My people, did not your Lord promise you a good promise? Has the waiting been too long, or did you want that the wrath of your Lord to be upon you? Thus you broke the promise with me."
The Monotheist Group	20:86 So Moses returned to his people angry and disappointed. He said: "My people, did not your Lord promise you a good promise? Has the waiting been too long, or did you want that the wrath of your Lord be upon you? Thus you broke the promise with me."
Muhammad Asad	20:86 Thereupon Moses returned to his people full of wrath and sorrow, [and] exclaimed: "O my people! Did not your Sustainer hold out [many] a goodly promise to you? bid, then, [the fulfilment of] this promise seem to you too long in coming? ⁷¹ Or are you, perchance, determined to see your Sustainer's condemnation fall upon you, ⁷² and so you broke your promise to me?"
Rashad Khalifa	20:86 Moses returned to his people, angry and disappointed, saying, "O my people, did your Lord not promise you a good promise? Could you not wait? Did you want to incur wrath from your Lord? Is this why you broke your agreement with me?"
Shabbir Ahmed	20:86 Moses returned to his people in a state of anger and sorrow. He said, "O My people! Did not your Lord make a handsome promise to you? Did, then, the fulfillment of this promise seem to you too long in coming? Or did you wish that your Lord's requital come upon you, and so you broke your promise to me?"
Transliteration	20:86 FarajaAAa moos a il a qawmihigha dbana asifan q ala y a qawmi alamyAAaidkum rabbukum waAAdan hasanan afa talaAAalaykumu alAAahdu am aradtum an yahilla AAalaykum ghadabunmin rabbikum faakhlaftum mawAAidee
A	20:86 فرجع موسى الى قومه غضبن اسفا قال يقوم الم يعدكم ربكم وعدا حسنا افطال عليكم العهد ام اردتم ان يحل عليكم غضب من ربكم فاخلفتم موعدى
Edip-Layth	20:87 They said, "We did not break the promise by our own will, but we were loaded down with the jewelry of the people so we cast them down, and it was such that the Samaritan suggested."
The Monotheist Group	20:87 They said: "We did not break the promise by our own will, but we were loaded down with the jewelry of the people so we cast them down, and it was such that the Samaritan suggested."
Muhammad Asad	20:87 They answered: "We did not break our promise to thee of our own free will, but [this is what happened:] we were loaded with the [sinful] burdens of the [Egyptian] people's ornaments, and so we threw them [into the fire], ⁷³ and likewise did this Samaritan cast [his into it]."
Rashad Khalifa	20:87 They said, "We did not break our agreement with you on purpose. But we were loaded down with jewelry, and decided to throw our loads in. This is what the Samaritan suggested."
Shabbir Ahmed	20:87 They said, "We intended to break no promises. But this is what happened. We were loaded with the sinful burdens of the (Egyptian people's) ornament, and so we threw them into the fire, as suggested by this As-Saamiri."
Transliteration	20:87 Qaloo m a akhlaft amawAAidaka bimalkin a wal akinna hummilnaawzaran min zeenati alqawmi faqathafnafakathalika alqa alssamiriyyu
	20:87 قالوا ما اخلفنا موعدك بملكننا ولكنا حملنا اوزارا من زينة القوم فقذفنها فكذلك القى

A	السامري
Edip-Layth	20:88 He then produced for them a statue of a calf that emitted a sound. So they said, "This is your god and the god of Moses, but he had forgotten!"
The Monotheist Group	20:88 He then produced for them a statue of a calf that emitted a sound. So they said: "This is your god and the god of Moses, but he had forgotten!"
Muhammad Asad	20:88 But then, [so they told Moses, ⁷⁴ the Samaritan] had produced for them [out of the molten gold] the effigy of a calf, which made a lowing sound; ⁷⁵ and thereupon they said [to one another], "This is your deity, and .the deity of Moses- but he has forgotten [his past]
Rashad Khalifa	20:88 He produced for them a sculpted calf, complete with a calf's sound ⁴ . They said, "This is your god, and the god of Moses." Thus, he forgot.
Shabbir Ahmed	20:88 Then As-Saamiri made the effigy of a calf. It even brought forth a lowing sound with wind or when blown into it. So they said, "This is your god, and the god of Moses, but he has forgotten." ²¹
Transliteration	20:88 Faakhraja lahum AAijlan jasadān lahu khuw arunfaqaaloo h <u>atha</u> il <u>ahukum</u> wa-il <u>ahu</u> moos <u>a</u> fanasiya
A	20:88 فاخرج لهم عجلا جسدا له خوار فقالوا هذا الهكم واله موسى فنسى
Edip-Layth	20:89 Did they not see that it did not respond to them? Nor did it possess for them any harm or benefit?
The Monotheist Group	20:89 Did they not see that it did not respond to them? Nor did it possess for them any harm or benefit?
Muhammad Asad	20:89 Why-did they not see that [the thing] could not give them any response, and had no power to harm or to benefit them?
Rashad Khalifa	20:89 Could they not see that it neither responded to them, nor possessed any power to harm them, or benefit them?
Shabbir Ahmed	20:89 They knew full well that, like all false deities, the golden calf could not respond to queries, and had no control over their harm or benefit.
Transliteration	20:89 Afala yarawna all a yarjiAAuilaayhim qawlan wal a yamliku lahum darran wala <u>na</u> fAA <u>an</u>
A	20:89 افلا يرون الا يرجع اليهم قولا ولا يملك لهم ضرا ولا نفعا
Edip-Layth	20:90 Aaron had told them before: "My people, you are being tested with it. Your Lord is the Gracious, so follow me and obey my command!"
The Monotheist Group	20:90 And Aaron said to them before: "My people, you are being tested with it. Your Lord is the Almighty, so follow me and obey my command!"
Muhammad Asad	20:90 And, indeed, even before [the return of Moses] had Aaron said unto them: "O .my people! You are but being tempted to evil by this [idol] -for, behold, your [only] Sustainer is the Most Gracious! Follow me, then, and obey my bidding!" ⁷⁷
Rashad Khalifa	20:90 And Aaron had told them, "O my people, this is a test for you. Your only Lord is the Most Gracious, so follow me, and obey my commands."
Shabbir Ahmed	20:90 And Aaron had told them beforehand, "O My people! You are being tempted to evil by this idol. But your only Lord is the Beneficent! Follow me then,

	and obey my order!" 22
Transliteration	20:90 Walaqad qala lahum haroonu minqablu ya qawmi innama futintum bihi wa-innarabbakumu alrrahmanu faittabiAAooneewaaateeAAoo amree
A	20:90 ولقد قال لهم هرون من قبل يقوم انما فتنتم به وان ربكم الرحمن فاتبعوني واطيعوا امرى
Edip-Layth	20:91 They said, "We will remain devoted to it until Moses comes back to us."
The Monotheist Group	20:91 They said: "We will remain devoted to it until Moses comes back to us."
Muhammad Asad	20:91 [But] they answered: "By no means shall we cease to worship it until Moses comes back to us!"
Rashad Khalifa	20:91 They said, "We will continue to worship it, until Moses comes back."
Shabbir Ahmed	20:91 They said, "We will by no means cease worshiping it until Moses comes back to us."
Transliteration	20:91 Qaloo lan nabraha AAalayhi AAakifeenahatta yarjiAAa ilayna moosa
A	20:91 قالوا لن نبرح عليه عكفين حتى يرجع الينا موسى
Edip-Layth	20:92 He said, "O Aaron, what prevented you when you saw them being astray?"
The Monotheist Group	20:92 He said: "O Aaron, what prevented you when you saw them being astray?"
Muhammad Asad	20:92 [And now that he had come back, Moses] said: "O Aaron! What has prevented thee, when thou didst see that they had gone astray,
Rashad Khalifa	20:92 (Moses) said, "O Aaron, what is it that prevented you, when you saw them go astray,
Shabbir Ahmed	20:92 When he returned, Moses asked, "O Aaron! What stopped you when you saw them going astray?"
Transliteration	20:92 Qala ya haroonu mamanaAAaka ith raaytahum dalloo
A	20:92 قال يهرون ما منعك اذ رايتهم ضلوا
Edip-Layth	20:93 "Do you not follow me? Have you disobeyed my command?"
The Monotheist Group	20:93 "Do you not follow me? Have you disobeyed my command?"
Muhammad Asad	20:93 from [abandoning them and] following me? Hast thou, then, [deliberately] disobeyed my commandment?" 78
Rashad Khalifa	20:93 "from following my orders? Have you rebelled against me?"
Shabbir Ahmed	20:93 That you followed me not? Didn't you disobey my order?"
Transliteration	20:93 Alla tattabiAAani afaAAasaytaamree
A	20:93 الا تتبعن اف عصيت امرى
Edip-Layth	20:94 He said, "O son of my mother, do not grab me by my beard nor by my head. I feared that you would say that I separated between the Children of Israel, and that I did not follow your orders."
	20:94 He said: "O son of my mother, do not grab me by my beard nor by my

The Monotheist Group	head. I feared that you would say that I separated between the Children of Israel, and that I did not follow your orders."
Muhammad Asad	20:94 Answered [Aaron]: "O my mother's son! Seize me not by my beard, nor by my head!" ⁷⁹ Behold, I was afraid lest [on thy return] thou say, 'Thou hast caused a split among the children of Israel, and hast paid no heed to my bidding!" ⁸⁰
Rashad Khalifa	20:94 He said, "O son of my mother; do not pull me by my beard and my head. I was afraid that you might say, 'You have divided the Children of Israel, and disobeyed my orders.' "
Shabbir Ahmed	20:94 Aaron said, "O Son of my mother! Do not get mad at me, and do not treat me harshly. I feared that you would say, "You have let the Children of Israel divide into parties and sects." ²³
Transliteration	20:94 Qala yabnaomma l a ta/khuṭḥbiliḥyatee wala bira/see innee khasheetu an taqoolafarraḡta bayna banee isra-eela walam tarqub qawlee
A	20:94 قال بينوم لا تاخذ بلحيتي ولا براسي اني خشيت ان تقول فرقت بين بني اسرائيل ولم ترقب قولي
Edip-Layth	20:95 He said, "So what do you have to say O Samaritan?"
The Monotheist Group	20:95 He said: "So what do you have to say O Samaritan?"
Muhammad Asad	20:95 Said [Moses]: "What, then, didst thou have in view, O Samaritan?"
Rashad Khalifa	20:95 He said, "What is the matter with you, O Samaritan?"
Shabbir Ahmed	20:95 Moses now turned to Saamiri, "What do you have to say O Saamiri?"
Transliteration	20:95 Qala fama khaṭbuka yaṣamiriyyu
A	20:95 قال فما خطبك يسمرى
Edip-Layth	20:96 He said, "I noticed what they did not notice, so I took a portion from the teaching of the messenger, and I cast it away. This is what my person inspired me to do." ¹⁰
The Monotheist Group	20:96 He said: "I noticed what they did not notice, so I took a handful from where the messenger was standing, and I cast it in. This is what my soul inspired me to do."
Muhammad Asad	20:96 He answered: "I have gained insight into something which they were unable to see: ⁸¹ and so I took hold of a handful of the Apostle's teachings and cast it away: for thus has my mind prompted me [to act]." ⁸²
Rashad Khalifa	20:96 He said, "I saw what they could not see. I grabbed a fistful (of dust) from the place where the messenger stood, and used it (to mix into the golden calf). This is what my mind inspired me to do."
Shabbir Ahmed	20:96 He answered, "I saw what they did not see. So I took a handful (of dust) from the footprint of the messenger, and cast it away (into the calf). This is what my mind prompted me to do."
Transliteration	20:96 Qala ba surtu bim a lamyab suroo bihi faqaba dtu qab datan min atharialrrasooli fanabaṭṭuḥa wakaṭṭalikasawwalat lee nafsee
A	20:96 قال بصرت بما لم يبصروا به فقبضت قبضة من اثر الرسول فنبتتها وكذلك سولت لى

Edip-Layth	20:97 He said, "Then be gone, for you will have it in this life to say, "I am not to be touched." You will have an appointed time which you will not forsake. Look to your god that you remained devoted to, we will burn him, then we will destroy him in the sea completely."
The Monotheist Group	20:97 He said: "Then be gone, for you will have it in this life to say: "I am not to be touched" And you will have an appointed time which you will not forsake. And look to your god that you remained devoted to, we will burn him, then we will destroy him in the sea completely."
Muhammad Asad	20:97 Said [Moses]; "Begone, then! And, behold, it shall be thy lot to say throughout [thy] life, `Touch me not! ⁸³ But, verily, [in the life to come] thou shalt be faced with a destiny from which there will be no escape! ⁸⁴ And [now] look at this deity of thine to whose worship thou hast become so devoted: we shall most certainly burn it, and then scatter [whatever remains of] it far and wide over the sea!
Rashad Khalifa	20:97 He said, "Then go, and, throughout your life, do not even come close. You have an appointed time (for your final judgment) that you can never evade. Look at your god that you used to worship; we will burn it and throw it into the sea, to stay down there forever."
Shabbir Ahmed	20:97 Moses said, "Go away then, for good! In this life it is for you to say, "Touch me not!" And moreover you have a promise that will not fail. Now, look at your god to whom you were so devoted. Surely, We will burn it and scatter its ashes far and wide over the sea." ²⁴
Transliteration	20:97 Qala faithhab fa-innalaka fee al hayati an taqoola I a mis asawa-inna laka mawAAidan lan tukhlafahu wa onthurila il ahika alla thee thaltaAAalayhi AA akifan lanuharriqannahu thummalanansifannahu fee alyammi nasf an
A	20:97 قال فاذهب فان لك فى الحياة ان تقول لا مساس وان لك موعدا لن تخلفه وانظر الى الهك الذى ظلت عليه عاكفا لنحرقنه ثم لننسفنه فى اليم نسفا
Edip-Layth	<i>Only One God</i> 20:98 Your god is God; whom there is no god but He. His knowledge encompasses all things.
The Monotheist Group	20:98 Your god is God; whom there is no god but He. His knowledge encompasses all things.
Muhammad Asad	20:98 Your only deity is God - He save whom there is no deity, [and whho] embraces all things within His knowledge!"
Rashad Khalifa	<i>You Have But One God</i> 20:98 Your only god is GOD; the One beside whom there is no other god. His knowledge encompasses all things.
Shabbir Ahmed	20:98 "The only deity of you all is God. There is no god but He. And He embraces all things within His knowledge."
Transliteration	20:98 Innama il ahukumu All ahuallathee I a il aha ill a huwa wasiAAakulla shay-in Aailman
A	20:98 انما الهكم الله الذى لا اله الا هو وسع كل شىء علما
Edip-Layth	20:99 It is such that We relate to you the news of what has passed. We have given you from Us a remembrance.

The Monotheist Group	20:99 And it is such that We narrate to you the news of what has passed. And We have given you from Us a remembrance.
Muhammad Asad	20:99 THUS DO WE relate unto thee some of the stories of what happened in the past; and [thus] have We vouchsafed unto thee, out of Our grace, a reminder. ⁸⁵
Rashad Khalifa	20:99 We thus narrate to you some news from the past generations. We have revealed to you a message from us.
Shabbir Ahmed	20:99 (O Prophet!) We thus tell you some news of what happened in the past. And We have given you a reminder from Our Presence.
Transliteration	20:99 Kathalika naqu ssu AAalayka minanb a-i m a qad sabaqa waqad ataynakamin ladunna thikran
A	20:99 كذلك نقص عليك من انباء ما قد سبق وقد آتيناك من لدنا ذكرا
<i>At God's Presence</i>	
Edip-Layth	20:100 Whoever turns away from it, then he will carry a load on the day of Resurrection.
The Monotheist Group	20:100 Whoever turns away from it, then he will carry a load on the Day of Resurrection.
Muhammad Asad	20:100 All who shall turn away from it will, verily, bear a [heavy] burden on the Day of Resurrection:
Rashad Khalifa	20:100 Those who disregard it will bear a load (of sins) on the Day of Resurrection.
Shabbir Ahmed	20:100 Whoever turns away from it, he will surely bear a heavy load on the Day of Resurrection.
Transliteration	20:100 Man aAAarada AAanhu fa-innahu yahmiluyawma alqiyamati wizran
A	20:100 من اعرض عنه فانه يحمل يوم القيمة وزرا
Edip-Layth	20:101 They will remain therein, and miserable on the day of Resurrection is what they carry.
The Monotheist Group	20:101 They will remain therein, and miserable on the Day of Resurrection is what they carry.
Muhammad Asad	20:101 they will abide in this [state], and grievous for them will be the weight [of that burden] on the Day of Resurrection -
Rashad Khalifa	20:101 Eternally they abide therein; what a miserable load on the Day of Resurrection!
Shabbir Ahmed	20:101 Abiding under it - an evil burden for them on the Day of Resurrection,
Transliteration	20:101 Khalideena feehee wasaa lahummyawma alqiyamati himlan
A	20:101 خالدين فيه وساء لهم يوم القيمة حملا
Edip-Layth	20:102 The day the horn is blown, and We gather the criminals on that day white-eyed.
The Monotheist Group	20:102 The Day the horn is blown, and We gather the criminals on that Day white-eyed.

Muhammad Asad	20:102 on the Day when the trumpet is blown: for on that Day We will assemble all such as had been lost in sin, their eyes dimmed ⁸⁶ [by terror],
Rashad Khalifa	20:102 That is the day when the horn is blown, and we summon the guilty on that day blue.
Shabbir Ahmed	20:102 The Day when the Trumpet is blown - On that Day We will assemble the guilty with their eyes dimmed in fear. ²⁵
Transliteration	20:102 Yawma yunfakhu fee a lssooriwanahshuru almujrimeena yawma-i thin zurqan
A	20:102 يوم ينفخ فى الصور ونحشر المجرمين يومئذ زرقا
Edip-Layth	20:103 They whisper amongst themselves: "You have only been away for a period of ten."
The Monotheist Group	20:103 They whisper amongst themselves: "You have only been away for a period of ten."
Muhammad Asad	20:103 whispering unto one another, "You have spent but ten [days on earth] ⁸⁷
Rashad Khalifa	20:103 Whispering among themselves, they will say, "You have stayed (in the first life) no more than ten days!"
Shabbir Ahmed	20:103 Whispering among themselves, "You have lived but ten days."
Transliteration	20:103 Yatakhafatoona baynahum in labithtumilla AAashran
A	20:103 يتخفنون بينهم ان لبثتم الا عشرا
Edip-Layth	20:104 We are fully aware of what they say, for the best in knowledge amongst them will say, "No, you have only been away for a day."
The Monotheist Group	20:104 We are fully aware of what they say, for the best in knowledge amongst them will say: "No, you have only been away for a day."
Muhammad Asad	20:104 [But] We know best ⁸⁸ what they will be saying when the most perceptive of them shall say, "You have spent [there] but one day!"
Rashad Khalifa	20:104 We are fully aware of their utterances. The most accurate among them will say, "You stayed no more than a day."
Shabbir Ahmed	20:104 We know best all they will say. The most perceptive of them will say, "You have lived but a day." ²⁶
Transliteration	20:104 Nahnu aAalamu bim a yaqooloonai th yaqoolu amthaluhum tareeqatan in labithtum illayawman
A	20:104 نحن اعلم بما يقولون اذ يقول امثلهم طريقة ان لبثتم الا يوما
Edip-Layth	20:105 They ask you about the mountains, say, "My Lord will annihilate them completely."
The Monotheist Group	20:105 And they ask you about the mountains, say: "My Lord will annihilate them completely."
Muhammad Asad	20:105 AND THEY WILL ask thee about [what will happen to] the mountains [when this world comes to an end]. Say, then: "My Sustainer will scatter them far and wide,

Rashad Khalifa	<i>On the Day of Resurrection</i> 20:105 They ask you about the mountains. Say, "My Lord will wipe them out.
Shabbir Ahmed	20:105 They ask you (O Messenger!), "What will become of the mountains, the tycoons of power and wealth?" Say, "My Lord will blow them away like dust. ²⁷
Transliteration	20:105 Wayas-aloonaka AAani aljib <u>ali</u> faqulyansifu <u>ha</u> rabbee nasfa <u>n</u>
A	20:105 ويسلونك عن الجبال فقل ينسفها ربي نسفا
Edip-Layth	20:106 "Then He will leave it as a smooth plain.
The Monotheist Group	20:106 "Then He will leave it as a smooth plain."
Muhammad Asad	20:106 and leave the earths ⁸⁹ level and bare,
Rashad Khalifa	20:106 "He will leave them like a barren, flat land.
Shabbir Ahmed	20:106 And leave the earth plain and level." ²⁸
Transliteration	20:106 Faya <u>tharu</u> ha qaAAan safsa <u>fa</u> n
A	20:106 فينزلها قاعا صفصفا
Edip-Layth	20:107 "You will not see in it any crookedness or curves."
The Monotheist Group	20:107 "You will not see in it any crookedness or curves."
Muhammad Asad	20:107 [so that] thou wilt see no curve thereon, and no ruggedness. ⁹⁰
Rashad Khalifa	20:107 "Not even the slightest hill will you see therein, nor a dip."
Shabbir Ahmed	20:107 Wherein you see neither curve nor ruggedness - (a life of truthfulness).
Transliteration	20:107 La tara fee <u>ha</u> AAiwanwala <u>amt</u> a <u>n</u>
A	20:107 لا ترى فيها عوجا ولا امّتا
Edip-Layth	20:108 On that day, they will follow the caller, there is no crookedness to him. All voices will be humbled for the Gracious, you will not be able to hear except whispers.
The Monotheist Group	20:108 On that Day, they will follow the caller, there is no crookedness to him. And all voices will be humbled for the Almighty, you will not be able to hear except whispers.
Muhammad Asad	20:108 On that Day, all will. follow the summoning Voice from which there will be no escape; ⁹¹ and all sounds will be hushed before the Most Gracious, and thou wilt hear nothing but a faint sigh in the air.
Rashad Khalifa	20:108 On that day, everyone will follow the caller, without the slightest deviation. All sounds will be hushed before the Most Gracious; you will hear nothing but whispers.
Shabbir Ahmed	20:108 On that Day all people will follow the caller who has no crookedness in him. (Ta Ha, the Ideal prophet's call. The Call that is straight, without crookedness. 2:186, 7:86, 18:1, 33:46). And they will follow the call without deviation. The most vociferous of leaders will subdue their voices before the Beneficent. You will only hear soft voices and gentle footsteps.
	20:108 Yawma-i <u>th</u> in yattabiAAoona aIddaAAiya <u>la</u> AAiwa <u>ja</u> lahu wakhashaAAati al-

Transliteration	aswatu lilrrahmanifala tasmaAAu illa hamsan
A	20:108 يومئذ يتبعون الداعي لا عوج له وخشعت الاصوات للرحمن فلا تسمع الا همسا
Edip-Layth	20:109 On that day, no intercession will be of help, except for he whom the Gracious allows and accepts what he has to say. ¹¹
The Monotheist Group	20:109 On that Day, no intercession will be of help, except for he whom the Almighty allows and accepts what he has to say.
Muhammad Asad	20:109 On that Day, intercession shall be of no avail [to any] save him in whose case the Most Gracious will have granted leave therefor, and whose word [of faith) He will have accepted: ⁹²
Rashad Khalifa	20:109 On that day, intercession will be useless, except for those permitted by the Most Gracious, and whose utterances conform to His will.
Shabbir Ahmed	20:109 On that Day, intercession will be of no avail except if one stands up as a witness and is accepted according to the law of the Beneficent. ²⁹
Transliteration	20:109 Yawma-i ^{thin} l a tanfaAAu a IshshafaAAatuilla man a ^{thina} lahu alrrahmanuwaradiya lahu qawlan
A	20:109 يومئذ لا تنفع الشفعة الا من اذن له الرحمن ورضى له قولا
Edip-Layth	20:110 He knows their present and their future, and they do not have any of His knowledge.
The Monotheist Group	20:110 He knows their present and their future, and they do not have any of His knowledge.
Muhammad Asad	20:110 [for] He knows all that lies open before men and all that is hidden from them, ⁹³ whereas they cannot encompass Him with their knowledge.
Rashad Khalifa	20:110 He knows their past and their future, while none encompasses His knowledge.
Shabbir Ahmed	20:110 This information is given by Him Who knows their past and their future, while none encompasses His knowledge.
Transliteration	20:110 YaAAalamu m a bayna aydeehim wam akhalfahum wal a yu ^{hee} toona bihi AAilman
A	20:110 يعلم ما بين ايديهم وما خلفهم ولا يحيطون به علما
Edip-Layth	20:111 The faces shall be humbled for the Eternal, the Living. Whoever carried wickedness with him has failed.
The Monotheist Group	20:111 And the faces shall be humbled for the Eternal, the Living. And whoever carried wickedness with him has failed.
Muhammad Asad	20:111 And [on that Day] all faces will be humbled before the Ever-Living, the Self-Subsistent Fount of All Being; and undone shall be he who bears [a burden of] evildoing ⁹⁴
Rashad Khalifa	20:111 All faces will submit to the Living, the Eternal, and those who are burdened by their transgressions will fail.
Shabbir Ahmed	20:111 All faces will be humbled before the Ever-Living, the Self-Subsistent Maintainer of the Universe. And the violators of human rights will be undone.

Transliteration	20:111 WaAAanati alwujoohu lil hayyialqayyoomi waqad kh aba man hamala <u>thulman</u>
A	20:111 وعنت الوجوه للحي القيوم وقد خاب من حمل ظلما
Edip-Layth	20:112 Whoever does any good works, while he is an acknowledger, then he should not fear injustice nor being given less than his due.
The Monotheist Group	20:112 And whoever does any good works, while he is a believer, then he should not fear injustice nor being given less than his due.
Muhammad Asad	20:112 whereas anyone who will have done [whatever he could] of righteous deeds, and was a believer withal, need have no fear of being wronged or deprived [of aught of his merit]. ⁹⁵
Rashad Khalifa	20:112 As for those who worked righteousness, while believing, they will have no fear of injustice or adversity.
Shabbir Ahmed	20:112 Whereas anyone who has done his best to help people, and is a believer in the Permanent Values, need have no fear of being wronged or deprived of merit.
Transliteration	20:112 Waman yaAAamal mina a Issalihatihuwa mu/minun fal a yakh afu <u>thulmanwala hadman</u>
A	20:112 ومن يعمل من الصلحت وهو مومن فلا يخاف ظلما ولا هضما
Edip-Layth	20:113 It was such that We sent it down as an Arabic compilation, and We cited in it many warnings, perhaps they will become aware or it will cause for them a remembrance. ¹²
The Monotheist Group	20:113 And it was such that We sent it down as an Arabic compilation, and We clarified in it some of the warnings, perhaps they will become aware or it will cause for them a remembrance.
Muhammad Asad	20:113 AND THUS ⁹⁶ have We bestowed from on high this [divine writ] as a discourse in the Arabic tongue, ⁹⁷ and have given therein many facets to all manner of warnings, so that men might remain conscious of Us, or that it give rise to a new awareness in them ⁹⁸
Rashad Khalifa	20:113 We thus revealed it, an Arabic Quran, and we cited in it all kinds of prophecies, that they may be saved, or it may cause them to take heed.
Shabbir Ahmed	20:113 And thus have We sent this down, an Arabic Qur'an, and explained therein warnings in many ways, so that people may live upright or that it makes them rise to a new level of awareness.
Transliteration	20:113 Wakathalika anzaln ahu qur- ananAAarabiyyan wa sarrafna feehi mina alwaAAeedilaAAallahum yattaqoona aw yuhdithu lahum <u>thikran</u>
A	20:113 وكذلك انزلنه قرءانا عربيا وصرفنا فيه من الوعيد لعلهم يتقون او يحدث لهم ذكرا
Edip-Layth	<i>Do not Rush in Understanding the Quran</i> 20:114 Then High above all is God, the King, the Truth. Do not be hasty with the Quran before its inspiration is completed to you, and say, "My Lord, increase my knowledge." ¹³
The Monotheist Group	20:114 Then High above all is God, the King, the True. And do not be hasty with the Qur'an before its inspiration is completed to you, and say: "My Lord, increase

	my knowledge."
Muhammad Asad	20:114 [Know,] then, [that] God is sublimely exalted. the Ultimate Sovereign, the Ultimate Truth ⁹⁹ and [knowing this,] do not approach the Qur'an in haste, ¹⁰⁰ ere it has been revealed unto thee in full, but [always] say: "O my Sustainer, cause me to grow in knowledge! ¹⁰¹
Rashad Khalifa	20:114 Most Exalted is GOD, the only true King. Do not rush into uttering the Quran before it is revealed to you, and say, "My Lord, increase my knowledge."
Shabbir Ahmed	20:114 Know, then, that Sublimely Exalted is God, the Ultimate Sovereign, the Ultimate truth. (O Prophet!) Hasten not with the Qur'an before the release of a particular revelation to you is completed. And say, "My Lord! Increase me in knowledge." ³⁰
Transliteration	20:114 FataAAala Allahualmaliku alhaqqu wal a taAAjal bi alqur-animin qabli an yuqda ilayka wahyuhu waqul rabbizidnee AAilman
A	20:114 فتعالى الله الملك الحق ولا تعجل بالقرآن من قبل ان يلقى اليك وحيه وقل رب زدني علما
Edip-Layth	<i>Adam Deceived by Satan</i> 20:115 We had made a pledge to Adam from before, but he forgot, and We did not find in him the will power. ¹⁴
The Monotheist Group	20:115 And We had made a pledge to Adam from before, but he forgot, and We did not find in him the will power.
Muhammad Asad	20:115 AND, INDEED, long ago did We impose Our commandment on Adam; ¹⁰² but he forgot it, and We found no firmness of purpose in him.
Rashad Khalifa	<i>Humans Fail to Make a Firm Stand</i> 20:115 We tested Adam in the past, but he forgot, and we found him indecisive. ⁵
Shabbir Ahmed	20:115 (Without Divine guidance man is easily fallible.) We made a covenant with Adam (the first humans) that he would hold fast to Our commands, but he forgot, and We found no constancy in him. ³¹
Transliteration	20:115 Walaqad AAahidn a il a adamamin qablu fanasiya walam najid lahu AAazman
A	20:115 ولقد عهدنا الى اءدم من قبل فنسى ولم نجد له عزما
Edip-Layth	20:116 We said to the angels: "Submit to Adam." They all submitted except for Satan, he refused.
The Monotheist Group	20:116 And We said to the angels: "Yield to Adam." They all yielded except for Satan, he refused.
Muhammad Asad	20:116 For [thus it was:] when We told the angels, "Prostrate yourselves before Adam!"- they all prostrated themselves, save Iblis, who refused [to do it]; ¹⁰³
Rashad Khalifa	20:116 Recall that we said to the angels, "Fall prostrate before Adam." They fell prostrate, except Satan; he refused.
Shabbir Ahmed	20:116 Recall when We said to the angels, "Bow before Adam, they bowed except Iblees; he refused." ³²
Transliteration	20:116 Wa-i th qulna lilma a-ikatiosjudoo li- adama fasajadoo illa ibleesa aba

A	20:116 واذ قلنا للملائكة اسجدوا لآدم فسجدوا الا ابليس ابى
Edip-Layth	20:117 So We said, "O Adam, this is an enemy to you and your mate. So do not let him take you out from the paradise, else you will have hardship."
The Monotheist Group	20:117 So We said: "O Adam, this is an enemy to you and your mate. So do not let him take you out from the paradise, else you will have hardship."
Muhammad Asad	20:117 and thereupon We said: "O Adam! Verily, this is a foe unto thee and thy wife: so let him not drive the two of you out of this garden and render thee unhappy. ¹⁰⁴
Rashad Khalifa	20:117 We then said, "O Adam, this is an enemy of you and your wife. Do not let him evict you from Paradise, lest you become miserable.
Shabbir Ahmed	20:117 And thereupon We said, "O Adam! Surely, this is an enemy to you and your wife so let him not drive the two of you out of this Garden so that you have to toil hard" (for getting your sustenance).
Transliteration	20:117 Faqulna y a adamu innah atha AAaduwwun laka walizawjika falayukhrijannakuma mina aljannati fatashqa
A	20:117 فقلنا يادم ان هذا عدو لك ولزوجك فلا يخرجنكما من الجنة فتشقى
Edip-Layth	20:118 "There you will not go hungry nor need clothes."
The Monotheist Group	20:118 "You will have in it that you will not go hungry nor need clothes."
Muhammad Asad	20:118 Behold, it is provided for thee that thou shalt not hunger here or feel naked, ¹⁰⁵
Rashad Khalifa	20:118 "You are guaranteed never to hunger therein, nor go unsheltered.
Shabbir Ahmed	20:118 "Indeed, you are living the life of Paradise (on this very earth) where you are guaranteed never to go hungry, nor go unsheltered."
Transliteration	20:118 Inna laka alla tajooAAa feehawala taAara
A	20:118 ان لك الا تجوع فيها ولا تعرى
Edip-Layth	20:119 "There you will not go thirsty nor suffer from heat."
The Monotheist Group	20:119 "And you will have in it that you will not go thirsty nor suffer from heat."
Muhammad Asad	20:119 and that thou shalt not thirst here or suffer from the heat of the sun."
Rashad Khalifa	20:119 "Nor will you thirst therein, nor suffer from any heat."
Shabbir Ahmed	20:119 "Neither do you go thirsty, nor are you exposed to the burning sun." ³³
Transliteration	20:119 Waannaka la tathmaofeeha wala tadha
A	20:119 وانك لا تظموا فيها ولا تضحى
Edip-Layth	20:120 But the devil whispered to him, he said, "O Adam, shall I lead you to the tree of immortality and a kingdom which will not waste away?"
The Monotheist Group	20:120 But the devil whispered to him, he said: "O Adam, shall I lead you to the tree of immortality and a kingdom which will not waste away?"

Muhammad Asad	20:120 But Satan whispered unto him, saying: "O Adam! Shall I lead thee to the tree of life eternal; and [thus] to a kingdom that will never decay?" ¹⁰⁶
Rashad Khalifa	20:120 But the devil whispered to him, saying, "O Adam, let me show you the tree of eternity and unending kingship."
Shabbir Ahmed	20:120 But Satan whispered to him. (The selfish desires were teaching him a sinister lesson), "O Adam! Shall I lead you to the tree of eternal life and ownership that is ever-lasting?"
Transliteration	20:120 Fawaswasa ilayhi alshshaytanuqala ya adamu hal adulluka AAalashajarati alkhuldi wamulkin la yabla
A	20:120 فوسوس اليه الشيطان قال يادم هل ادلك على شجرة الخلد وملك لا يبلى
Edip-Layth	20:121 So they both ate from it, and their sin became apparent to them, and they began to place leaves on themselves from the paradise. Adam had disobeyed his Lord, and had gone astray.
The Monotheist Group	20:121 So they both ate from it, and their bodies became apparent to them, and they began to place leaves on themselves from the paradise. Adam had disobeyed his Lord, and had gone astray.
Muhammad Asad	20:121 And so the two ate [of the fruit] thereof: and thereupon they became conscious of their nakedness and began to cover themselves with pieced-together leaves from the garden. And [thus] did Adam disobey his Sustainer, and thus did he fall into grievous error. ¹⁰⁷
Rashad Khalifa	20:121 They ate from it, whereupon their bodies became visible to them, and they tried to cover themselves with the leaves of Paradise. Adam thus disobeyed his Lord, and fell.
Shabbir Ahmed	20:121 Man and woman both ate of the Tree. (People fell into schism for personal interests and their basic necessities of life ceased to come by easily. They had to toil and contend with one another to earn their livelihood.) This exposed the flaws in their character. They tried to hide their selfish behavior with superficial courtesy. Thus did Adam-mankind disobeyed their Lord, and fell into error. ³⁴
Transliteration	20:121 Faakala minh a fabadat lahum asaw-atuhuma wa tafiqa yakhsifaniAAalayhima min waraqi aljannati waAAasa adamurabbahu faghawa
A	20:121 فاكلا منها فببت لهما سوءتهما وطفقا يخصفان عليهما من ورق الجنة وعصى ادم ربه فغوى
Edip-Layth	20:122 Then his Lord recalled him, and He forgave him and gave guidance to him.
The Monotheist Group	20:122 Then his Lord recalled him, and He forgave him, and gave guidance to him.
Muhammad Asad	20:122 Thereafter, [however,) his Sustainer elected him [for His grace], and accepted his repentance, and bestowed His guidance upon him,
Rashad Khalifa	20:122 Subsequently, his Lord chose him, redeemed him, and guided him.
Shabbir Ahmed	20:122 Thereafter his Lord elected him, accepted his repentance and guided him.
Transliteration	20:122 Thumma ijtabahu rabbuhu fatabaAAalayhi wahada
A	20:122 ثم اجتبه ربه فتاب عليه وهدى

Edip-Layth	20:123 He said, "Descend from this, all of you, for you are enemies to one another. So, when My guidance comes to you; then, whoever follows My guidance, he will not go astray nor suffer."
The Monotheist Group	20:123 He said: "Descend from this, all of you, for you are enemies to one another. So, when My guidance comes to you, then, whoever follows My guidance, he will not go astray nor suffer."
Muhammad Asad	20:123 saying: "Down with you all 108 from this [state of innocence, and be henceforth] enemies unto one another! None the less, there shall most certainly come unto you guidance from Me: and he who follows My guidance will not go astray, and neither will he be unhappy."
Rashad Khalifa	20:123 He said, "Go down therefrom, all of you. You are enemies of one another. When guidance comes to you from Me, anyone who follows My guidance will not go astray, nor suffer any misery. For the Disbelievers: Miserable Life Unavoidable
Shabbir Ahmed	20:123 He said, "Go down therefore, O humans, males and females, foes to one another competing for sustenance! Nonetheless, there shall most certainly come to you guidance from Me. And whoever follows My guidance will not go astray, nor will face hardship." 35
Transliteration	20:123 Qala ihbi ta minh ajameeAAan baAA dukum libaAA din AAaduwwun fa-immaya/tiyannakum minnee hudan famani ittabaAAa hud aya fal ayadillu wal a yashqa
A	20:123 قال اهبطا منها جميعا بعضكم لبعض عدو فاما ياتينكم منى هدى فمن اتبع هداى فلا يضل ولا يشقى
Edip-Layth	<i>Ingrates Create a Miserable Life for Themselves</i> 20:124 "Whoever turns away from My remembrance, then he will have a miserable life, and We will raise him blind on the day of Resurrection."
The Monotheist Group	20:124 "And whoever turns away from My remembrance, then he will have a miserable life, and We will raise him blind on the Day of Resurrection."
Muhammad Asad	20:124 But as for him who shall turn away from remembering Me - his shall be a life of narrow scope 109 and on the Day of Resurrection We shall raise him up blind."
Rashad Khalifa	20:124 "As for the one who disregards My message, he will have a miserable life, and we resurrect him, on the Day of Resurrection, blind."
Shabbir Ahmed	20:124 But whoever turns away from My remembrance, thus ignoring My commands, his will be a narrow life. (Such individuals and nations will live in economic and moral poverty.) And I shall bring such of them blind to the Assembly on the Day of Resurrection. 36
Transliteration	20:124 Waman aAAara da AAan thikreefa-inna lahu maAAeeshatan dankan wana hshuruhuyawma alqiyamati aAaman
A	20:124 ومن اعرض عن ذكرى فان له معيشة ضنكا ونحشره يوم القيمة اعمى
Edip-Layth	20:125 He said, "My Lord, you have raised me blind while I used to be able to see?"
The Monotheist Group	20:125 He said: "My Lord, you have raised me blind while I used to be able to see?"
	20:125 [And so, on Resurrection Day, the sinner] will ask: "O my Sustainer! Why

Muhammad Asad	hast Thou raised me up blind, whereas [on earth] I was endowed with sight?"
Rashad Khalifa	20:125 He will say, "My Lord, why did you summon me blind, when I used to be a seer?"
Shabbir Ahmed	20:125 He will wonder, "My Lord, why did you gather me blind when I used to be able to see?" 37
Transliteration	20:125 Qala rabbi lima hashartaneeAAama waqad kuntu baseeran
A	20:125 قال رب لم حشرتني اعمى وقد كنت بصيرا
Edip-Layth	20:126 He said, "It was the same when Our signs came to you, you ignored them, and similarly today you will be ignored."
The Monotheist Group	20:126 He said: "It was the same when Our revelations came to you, you forgot them, and similarly today you will be forgotten."
Muhammad Asad	20:126 [God] will reply: "Thus it is: there came unto thee Our messages, but thou wert oblivious of them; and thus shalt thou be today consigned to oblivion!"
Rashad Khalifa	20:126 He will say, "Because you forgot our revelations when they came to you, you are now forgotten."
Shabbir Ahmed	20:126 God will reply, "Thus it is. Our messages came to you but you were oblivious to them. (Being blind of reason, you disregarded them.) And thus, this Day you will be left in oblivion."
Transliteration	20:126 Qala kathalika atatka ayatunafanaseetaha wakathalika alyawma tunsu
A	20:126 قال كذلك اتتك اياتنا فنسيتها وكذلك اليوم تنسى
Edip-Layth	20:127 It is such that We recompense he who transgresses, and did not acknowledge His Lord's signs. The retribution of the Hereafter is more severe and lasting.
The Monotheist Group	20:127 And it is such that We recompense he who transgresses, and did not believe in His Lord's revelations. And the retribution of the Hereafter is more severe and lasting.
Muhammad Asad	20:127 For, thus shall We recompense him who wastes his own self 110 and does not believe in his Sustainer's messages: and, indeed, the suffering [of such sinners] in the life to come shall be most severe and most enduring!
Rashad Khalifa	20:127 We thus requite those who transgress and refuse to believe in the revelations of their Lord. The retribution in the Hereafter is far worse and everlasting.
Shabbir Ahmed	20:127 Thus do We reward him who transgresses beyond limits and rejects the messages of his Sustainer. The suffering for them in the life to come shall be severe and lasting!
Transliteration	20:127 Wakathalika najzee man asrafa walamyu/min bi-ayati rabbihi walaAAathabu al-akhiratiashaddu waabqa
A	20:127 وكذلك نجزي من اسرف ولم يؤمن بايت ربه ولعذاب الاءخرة اشد وابقى
Edip-Layth	20:128 Is it not a guide to them how many generations We had destroyed before them, which they are walking now in their homes? In that are signs for the people of understanding.

The Monotheist Group	20:128 Is it not a guide to them how many generations We had destroyed before them, which they are walking now in their homes? In that are signs for the people of understanding.
Muhammad Asad	20:128 CAN, THEN, they [who reject the truth] learn no lesson by recalling how many a generation We have destroyed before their time? ¹¹¹ - [people] in whose dwelling-places they [themselves now] walk about? In this, behold, there are messages indeed for those who are endowed with reason!
Rashad Khalifa	20:128 Does it ever occur to them how many previous generations we have annihilated? They are now walking in the homes of those before them. These are signs for those who possess intelligence.
Shabbir Ahmed	20:128 Is it not a guidance for them to know how many a generation Our law destroyed before them, amid whose dwelling-places they now walk? In this, are signs for men and women who wish to understand.
Transliteration	20:128 Afalam yahdi lahum kam ahlakn <u>aqablahum</u> mina alqurooni yamshoona fee masakin ¹¹¹ ihim inna feethalika la ¹¹² ayatin li-olee alInnuha
A	20:128 افلم يهد لهم كم اهلكنا قبلهم من القرون يمشون فى مسكنهم ان فى ذلك لءايت لاولى النهى
Edip-Layth	20:129 Had it not been for a word already given by your Lord, they would have been held to account immediately.
The Monotheist Group	20:129 And had it not been for a word already given by your Lord, they would have been held to account immediately.
Muhammad Asad	20:129 Now were it not for a decree that has already gone forth from thy Sustainer, setting a term ¹¹² [for each sinner's repentance], it would inescapably follow [that all who sin must be doomed at once]. ¹¹³
Rashad Khalifa	20:129 If it were not for your Lord's predetermined plan, they would have been judged immediately.
Shabbir Ahmed	20:129 If it were not for a decree that has already been issued by your Lord, setting a term, (the Law of Respite), the Ultimate requital would have come upon them at once.
Transliteration	20:129 Walawla kalimatun sabaqat minrabbika lak <u>ana</u> liz <u>aman</u> waajalun musamman
A	20:129 ولولا كلمة سبقت من ربك لكان لزاما واجل مسمى
Edip-Layth	20:130 So be patient to what they are saying and glorify the grace of your Lord before the rising of the sun, and before its setting, and from the early part of the night glorify, and at the edges of the day that you may be content.
The Monotheist Group	20:130 So be patient to what they are saying and glorify the grace of your Lord before the rising of the sun, and before its setting, and during the night glorify; and at various parts of the day perhaps you may be content.
Muhammad Asad	20:130 Hence, bear with patience whatever they [who deny the truth] may say, and extol thy Sustainer's limitless glory and praise Him before the rising of the sun and before its setting; and extol His glory, too, during some of the hours of the night as well as during the hours of the day, ¹¹⁴ so that thou might attain to happiness.
	20:130 Therefore, be patient in the face of their utterances, and praise and

Rashad Khalifa	glorify your Lord before sunrise and before sunset. And during the night glorify Him, as well as at both ends of the day, that you may be happy.
Shabbir Ahmed	20:130 So, (O Prophet!) be patient about what they say. Strive in the way of your Sustainer beginning before dawn to before sunset and even during hours of the night, practically all day, that the Divine System becomes a living witness of His praise. Thus you will attain true happiness (with success in your noble mission.)
Transliteration	20:130 Faṣṣbir AAal a m ayaqooloona wasabbi ḥ bi ḥamdi rabbika qabla ṭulooAAialshshamsi waqabla ghuroobih a wamin ana-iallayli fasabbi ḥ waa trafa alnnaḥarilaAAallaka tarḍa
A	20:130 فاصبر على ما يقولون وسبح بحمد ربك قبل طلوع الشمس وقبل غروبها ومن اناء الليل فسيح واطراف النهار لعلك ترضى
Edip-Layth	20:131 Do not strain your eyes on what We have given other people as luxuries of this worldly life. We are testing them with it; and the provision of your Lord is better and more lasting.
The Monotheist Group	20:131 And do not strain your eyes on what We have given other people as luxuries of this worldly life so as to test them with it; and the provision of your Lord is better and more lasting.
Muhammad Asad	20:131 And never turn thine, eyes [with longing] towards whatever splendour of this world's life We may have allowed so many others ¹¹⁵ to enjoy in order that We might test them thereby: for the sustenance which thy Sustainer provides [for thee] is better and more enduring. ¹¹⁶
Rashad Khalifa	20:131 And do not covet what we bestowed upon any other people. Such are temporary ornaments of this life, whereby we put them to the test. What your Lord provides for you is far better, and everlasting.
Shabbir Ahmed	20:131 And do not turn your eyes towards the splendor of the worldly life We have caused many to enjoy. The provision of your Lord is better and more lasting. ³⁸
Transliteration	20:131 Wala tamuddanna AAaynayka il ama mattaAAan a bihi azw ajan minhum zahrata alḥayatialddunya linaftinahum feeḥi warizqu rabbika khayrunwaabq a
A	20:131 ولا تمدن عينيك الى ما متعنا به ازوجا منهم زهرة الحياة الدنيا لنفتنهم فيه ورزق ربك خير وابقى
Edip-Layth	20:132 Instruct your family with the contact prayer, and be patient for it. We do not ask you for provision, for We provide for you. The good end is for the righteous.
The Monotheist Group	20:132 And instruct your family with the communion, and be patient for it. We do not ask you for provision, for We provide for you. And the good end is for the righteous.
Muhammad Asad	20:132 And bid thy people to pray, and persevere therein. [But remember:] We do not ask thee to provide sustenance [for Us]: ¹¹⁷ it is We who provide sustenance for thee. And the future belongs to the God-conscious. ¹¹⁸
Rashad Khalifa	The Parents' Responsibility 20:132 You shall enjoin your family to observe the contact prayers (Salat), and steadfastly persevere in doing so. We do not ask you for any provisions; we are the ones who provide for you. The ultimate triumph belongs to the righteous.

Shabbir Ahmed	20:132 Enjoin upon your family and followers that their central duty remains the establishment of the Divine System. We do not ask you to provide for Us, We provide for you. And the future (and Hereafter) belongs to the righteous.
Transliteration	20:132 Wa/mur ahlaka bi <u>alssalati</u> waistabir AAalayh <u>a l a</u> nas-alukarizqan na <u>hnu</u> narzuquka waalAAaqibatu lilIttaqwa
A	20:132 وامر اهلك بالصلوة واصطبر عليها لا نسلك رزقا نحن نرزقك والعقبة للتقوى
Edip-Layth	<i>Proof and Messengers</i> 20:133 They said, "If only he would bring us a sign from his Lord!" Did not proof come to them from what is in the previous book? ¹⁵
The Monotheist Group	20:133 And they said: "If only he would bring us a sign from his Lord!" Did not proof come to them from what is in the previous Scriptures?
Muhammad Asad	20:133 NOW THEY [who are blind to the truth] are wont to say, "If [Muhammad] would but produce for us a miracle from his Sustainer! ¹¹⁹ [But] has there not come unto them a clear evidence [of the truth of this divine writ] in what is [to be found] in the earlier scriptures? ¹²⁰
Rashad Khalifa	<i>Why Messengers?</i> 20:133 They said, "If he could only show us a miracle from his Lord!" Did they not receive sufficient miracles with the previous messages?
Shabbir Ahmed	20:133 And they say, "Why does he not bring us a miracle from his Lord?" But has there not come to them a clear evidence of all the truth that was in the former scriptures? ³⁹
Transliteration	20:133 Waqaloo lawla ya/teenabi-ayatin min rabbihi awa lam ta/tihim bayyinatun mafee alssuhufi al-ooli
A	20:133 وقالوا لولا ياتينا بآية من ربه أولم تأتاهم بينة ما فى الصحف الاولى
Edip-Layth	20:134 If We had destroyed them with retribution before this, they would have said, "Our Lord, if only You had sent us a messenger so we could follow Your signs before we are humiliated and shamed!"
The Monotheist Group	20:134 And if We had destroyed them with retribution before this, they would have said: "Our Lord, if only You had sent us a messenger so we could follow Your revelations before we are humiliated and shamed!"
Muhammad Asad	20:134 For [thus it is:] had We destroyed them by means of a chastisement ere this [divine writ was revealed], they would indeed [be justified to] say [on Judgment Day]: "O our Sustainer! If only Thou hadst sent an apostle unto us, we would have followed Thy messages rather than be humiliated and disgraced [in the hereafter]!" ¹²¹
Rashad Khalifa	20:134 Had we annihilated them before this, they would have said, "Our Lord, had You sent a messenger to us, we would have followed Your revelations, and would have avoided this shame and humiliation."
Shabbir Ahmed	20:134 Had Our law annihilated them with some punishment before this, they would have said, "Our Lord! If only you had sent a messenger, so that we might have followed Your messages before we were thus humbled and disgraced!" ⁴⁰
Transliteration	20:134 Walaw ann a ahlakn ahum biAAa thabinmin qablihi laq aloo rabban a lawl a arsaltailayna rasoolan fanattabiAAa ayatika minqabli an nathilla wanakhza

A	20:134 ولو انا اهلكنهم بعذاب من قبله لقالوا ربنا لولا ارسلت الينا رسولا فنتبع ءايتك من قبل ان نذل ونخزى
Edip-Layth	20:135 Say, "All are waiting, so wait, and you will come to know who the people upon the even path are and who are guided."
The Monotheist Group	20:135 Say: "All are waiting, so wait, and you will come to know who are the people upon the even path and who are guided."
Muhammad Asad	20:135 Say: "Everyone is hopefully waiting [for what the future may bring]: 122 wait, then, [for the Day of Judgment] for then you will come to know as to who has followed the even path, and who has found guidance!"
Rashad Khalifa	20:135 Say, "All of us are waiting, so wait; you will surely find out who are on the correct path, and who are truly guided."
Shabbir Ahmed	20:135 Say, "Everyone is hopefully waiting (what the future may bring); wait then, for you will come to know who are on the even path, and who are rightly guided." 41
Transliteration	20:135 Qul kullun mutarabbi sun fatarabba soofasataAAlamoona man a s-habu alssiratIalssawiyi wamani ihtada
A	20:135 قل كل متربص فتربصوا فستعلمون من اصحب الصرط السوى ومن اهتدى

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (20:1)

T9H5. This combination of two letters/numbers plays an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (20:8)

See [7:180](#).

Edip-Layth - End Note 3 (20:14)

This short verse not only informs us that sala prayer did not start with Muhammad, but also provides important guidelines for correcting the many errors committed in traditional prayers. For instance, in our sala prayer we should not mention Muhammad or other names.

Edip-Layth - End Note 4 (20:15)

The information regarding end of the world is given by God ([15:87](#)). [020:017](#) Surely, God knew what

was in Moses' hand. The following verses show that the question was a rhetorical one. See the Old Testament, Exodus [4:1-9](#).

Edip-Layth - End Note (20:17)

Edip-Layth - End Note 5 (20:20)

Where is the Moses who we met at [18:60](#)- 82, who was so inquisitive? Here, when he hears God commanding him to throw away his valuable possession, his staff, he does not even utter one word demanding an explanation. What could be the reason for this change?

Edip-Layth - End Note 6 (20:41)

If similar statements used for Moses were used for Muhammad, they would become the most popular Quranic statements and would adorn the walls of every mosque. The Sunni and Shiite worshipers of Muhammad try hard to put Muhammad above all other prophets and messengers through fabricated hadith. According to a very popular hadith, God supposedly had said to Muhammad, Lawlaka lawlaka lama khalatqul aflaka (if it were not you, if it were not you, I would not have created the universes). Under the name Qudsi Hadith (Holy Hadith), clerics and their blind followers attribute many false statements directly to God. If you study the longest story told in Bukhari, there you will find Muhammad ascending and descending numerous times between the sixth and seventh heavens, between Moses and God, trying to get as much of a discount possible, in the number of prayers. This bargain between God and Muhammad, which was supervised by Moses, is reminded to the public at least once a year during the celebration of the "Night of Miraj." The message given to the audience is simple and polytheistic: "If it were not for Muhammad's bargain on your behalf, you would end up praying 50 times a day (one session every 28 minutes, day and night); and you would suffer greatly." Whether this story was originally made up by a Jew to insult the intelligence of Muhammad and exalt Moses, it is adopted by gullible Muhammedans to praise the mercy of their prophet (more merciful than God!), and to justify their belief in his power of intercession and negotiation with God on their behalf. The reporters and collectors of this story, including Bukhari, were the archenemies of prophet Muhammad and his monotheistic message. See [2:285](#); [3:159](#); [6:112](#); [68:42](#). For the struggle, leadership and message of this brave servant of God, see the books of Exodus and Deuteronomy in Old Testament. Psalms and Prophets too contain numerous references to Moses. For instance, see Jeremiah [1:5](#). The New Testament quotes Jesus comparing people's reaction to his message to their reaction to the message delivered by Moses (John [5:46](#)). However, Luke, in Acts [7:37](#), tries to make a connection between Jesus and "the prophet like Moses" prophesied in Deuteronomy [18:15,18-19](#). A comparative study on the history of Moses, Jesus, and Muhammad will show that Muhammad was much more like Moses than Jesus was. From their birth to their political leadership, Muhammad resembles Moses much more than Jesus does.

Edip-Layth - End Note 7 (20:47)

Without repeating the divine instructions dictated to Moses, we are presented with Pharaoh's answer. The language and narrative of the Quran is deliberately left with gaps, so that the reader can actively participate in its comprehension through sound inferences and harmless imagination. Thus, not only is "unnecessary" repetition avoided, but the brain of the reader is stimulated. The Quran does not like a passive reader, and a lazy reader does not enjoy the Quran either. For other examples of scene overlaps, see [12:83](#); [26:16-18](#). [020:051-52](#) Modern polytheists and unappreciative people, when they do not have the intellectual courage to accept truth, in order to avoid acknowledging the truth, ask exactly the same question Pharaoh asked millennia ago. While delivering the monotheistic message of the Quran, while sharing the signs and miracles of the Quran, if you encounter similar excuses, you should use exactly the same answer given by Moses in verse [20:52](#). Verse [20:52](#) also rejects the distorted or mistranslated Biblical verse depicting God to be like a fallible human being regretting his mistakes or forgetting things (Genesis [6:6-7](#); Psalms [13:1](#); Lamentations [5:20](#)). See [7:180](#).

Edip-Layth - End Note 8 (20:63)

Disinformation and misinformation is a common propaganda tool of all despots and corrupt leaders. [020:066](#) For the definition of magic, see [7:116](#) and [2:102](#).

Edip-Layth - End Note (20:66)

Edip-Layth - End Note 9 (20:83)

Aaron is criticized for being a passive bystander here. However, the Biblical version of the story puts Aaron in the rank of idolaters. See Old Testament, Exodus [32:2](#).

Edip-Layth - End Note 10 (20:96)

Ignoring common sense, the context of the verse, and the semantics of the Quran, traditional translations and commentaries create a bizarre story through the mistranslation of the words ATHaR, and NaBaZa. To accommodate the mistranslation, they also add several non-existing and non-implied words, such as, "Muhammad," "Gabriel," "Dust," and "into calf." For a detailed discussion of this verse, see the Sample Comparisons section in the Introduction.

Edip-Layth - End Note 11 (20:109)

This verse rejects the "savior" role attributed to prophets and righteous people. [2:48](#); [19:87](#).

Edip-Layth - End Note 12 (20:113)

For another meaning of this verse, see [43:3](#).

Edip-Layth - End Note 13 (20:114)

A Quranic statement or phrase that we do not understand upon a first reading might become clear upon the second or later readings. To understand some verses, one might need to read the entire Quran and get its perspective. We might sometimes come to the understanding of a verse years later with an instantaneous inspiration. If we use the analogy of a radio, the Quran is like a radio station with a powerful and clear broadcast, and we are like a radio device receiving its message. The false doctrines and practices we inherit from the past and the environment might create static interference or background noise and prevent us from hearing the divine message more clearly. Besides, our tuning, the condition of the transistor, the power of our battery, and the direction of our antenna, all the factors that are affected by our attitude, prejudice, interest and knowledge level, might prevent us from hearing well, or understanding well. The radios that are made by "hadith and sunna" have defective designs, and the radios that automatically tune to the "hadith and sunna" station while also trying to tune to the Quran station, have too much noise; they all condemn themselves to receive the message with plenty of noise and interruptions ([2:20](#);).

Edip-Layth - End Note 14 (20:115)

See [2:36-39](#); [7:19-25](#); [20:115-123](#).

Edip-Layth - End Note 15 (20:133)

The truth-value of the Quran's message and its historical dimension provide evidence for its divine nature. The occurrence of the singular word bayyina (evidence/proof) in the Quran being exactly 19 times and the existence of the code 19 in previous scriptures is another fulfillment of this verse. See [46:10](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (20:1)

According to some commentators, the letters t and h (pronounced ta ha) which introduce this surah belong to the group of al-mugatta'at-the "single [or "disjointed"] letters"-which are prefixed to a number of the Qur'anic surahs (see Appendix II). However, in the opinion of some of the Prophet's Companions (e.g. `Abd Allah ibn 'Abbas) and a number of outstanding personalities of the next generation (like Sa'id ibn Jubayr, Mujahid, Qatadah, Al-Hasan al-Basri, `Ikrimah, Ad-Dahhak, Al-Kalbi, etc.), ta ha is not just a combination of two single letters but a meaningful expression of its own, signifying "O man" (synonymous with ya rajul) in both the Nabataean and Syriac branches of the Arabic language (Tabari, Razi, Ibn Kathir), as well as in the-purely Arabian-dialect of the Yemenite tribe of `Akk, as is evident from certain fragments of their pre-Islamic poetry (quoted by Tabari and Zamakhshari). Tabari, in particular, gives his unqualified support to the rendering of ta ha as "O man".

Muhammad Asad - End Note 2 (20:2)

Le., the ethical discipline imposed upon man by the teachings of the Qur'an is not meant to narrow down his feel of life, but, on the contrary, to enhance it by deepening his consciousness of right and wrong.

Muhammad Asad - End Note 3 (20:5)

For my rendering of the metaphorical term al-arsh as "the throne of His almightiness", see note 43 on [7:54](#).

Muhammad Asad - End Note 4 (20:7)

I.e., He knows not only man's unspoken, conscious thoughts but also all that goes on within his subconscious self.

Muhammad Asad - End Note 5 (20:8)

For an explanation of this rendering of al-asma' al-husna, see surah 7, note 145.

Muhammad Asad - End Note 6 (20:9)

Apart from two short references to Moses in earlier surahs ([53:36](#) and [87:19](#)), the narrative appearing in verses 9-98 is undoubtedly the earliest Qur'anic exposition of the story of Moses as such. Its mention at this stage is connected with the reference to revelation at the beginning of this surah (verses 2-4) and, generally, with the Qur'anic doctrine of the basic ideological unity of all revealed religions.

Muhammad Asad - End Note 7 (20:10)

From the sequence (here as well as in [27:7](#) and [28:29](#)) it appears that Moses had lost his way in the desert: probably a symbolic allusion to his dawning awareness that he was in need of spiritual guidance. This part of the story relates to the period of his wanderings subsequent to his flight from Egypt (see [28:14](#) ff.). Regarding the allegory of the "fire" -the "burning bush" of the Bible - see note 7 on [27:7-8](#).

Muhammad Asad - End Note 8 (20:11)

Lit., "he was called".

Muhammad Asad - End Note 9 (20:12)

Whereas some commentators assume that the word tuwan (or tuwa is the name of the "hallowed valley", Zamakhshari explains it, more convincingly, as meaning "twice" (from tuwan or Owan, "twice done") -i.e., "twice-hallowed"-apparently because God's voice was heard in it and because Moses was raised there to prophethood.

Muhammad Asad - End Note 10 (20:14)

Thus, conscious remembrance of God and of His oneness and uniqueness is declared to be the innermost purpose, as well as the intellectual justification. of all true prayer.

Muhammad Asad - End Note 11 (20:15)

I.e., the time of its coming.

Muhammad Asad - End Note 12 (20:15)

The expression "what he strove for" implies consciousness of endeavour. and thus excludes involuntary actions (in the widest sense of the latter term, comprising everything that is manifested in word or actual deed), as well as involuntary omissions, irrespective of whether the relevant action or omission is morally good or bad. By enunciating the above principle within the context of the story of Moses, the Qur'an stresses the essential identity of the ethical concepts underlying all true religions. (See also [53:39](#) and the corresponding note 32.)

Muhammad Asad - End Note 13 (20:16)

Lit., "in it".

Muhammad Asad - End Note 14 (20:21)

The miraculous transformation of the staff into a serpent has, I believe, a mystic significance: it seems to be an allusion to the intrinsic difference between appearance and reality, and, consequently, to the spiritual insight into this difference bestowed by God on His chosen servants (cf. the experience of Moses with the unnamed sage described in [18:66-82](#)). This interpretation finds strong support in [27:10](#) and [28:31](#), in both of which places it is said that Moses saw the staff "move rapidly, as if it were a serpent (ka'annah jann)"

Muhammad Asad - End Note 15 (20:22)

I.e., strangely luminescent by virtue of the prophethood to which he had been raised. (See also note 85 on [7:108](#).)

Muhammad Asad - End Note 16 (20:24)

This seems to be a reference to Pharaoh's greatest sin, namely, his claim to divine status (cf. [28:38](#) and [79:24](#)).

Muhammad Asad - End Note 17 (20:28)

Le., "remove all impediment from my speech" (cf. Exodus iv, 10, "I am slow of speech, and of a slow tongue"), which would imply that he was not gifted with natural eloquence.

Muhammad Asad - End Note 18 (20:29)

This is the primary meaning of the term wazir (lit., "burden-carrier", derived from wizr, "a burden"); hence its later-post-classical-application to government ministers.

Muhammad Asad - End Note 19 (20:34)

Lit., "much" or "abundantly".

Muhammad Asad - End Note 20 (20:37)

Lit., "at another time", i.e., the time of Moses' childhood and youth, which is recalled in verses 38-40. For a fuller explanation of the subsequent references to that period - the Pharaonic persecution of the children of Israel and the killing of their new-born males, the rescue of the infant Moses and his adoption by Pharaoh's family, his killing of the Egyptian, and his subsequent flight from Egypt see [28:3-21](#), where the story is narrated in greater detail.

Muhammad Asad - End Note 21 (20:39)

Lit., "take him" (cf. [28:9](#)). Pharaoh is described as an enemy of God because of his overweening arrogance and cruelty as well as his claim to the status of divinity (see [79:24](#)); and he was, unknowingly, an enemy of the infant Moses inasmuch as he hated and feared the people to whom the latter belonged.

Muhammad Asad - End Note 22 (20:39)

I.e., "under My protection and in accordance with the destiny which I have decreed for thee": possibly a reference to Moses' upbringing within the cultural environment of the royal palace and his subsequent acquisition of the ancient wisdom of Egypt-circumstances which were to qualify him for his future leadership and the special mission that God had in view for him.

Muhammad Asad - End Note 23 (20:40)

For a fuller account, see [28:12](#).

Muhammad Asad - End Note 24 (20:40)

As is implied here and in [28:12-13](#), his own mother became his wet-nurse.

Muhammad Asad - End Note 25 (20:40)

Cf. [28:14](#).

Muhammad Asad - End Note 26 (20:40)

For the details of this particular incident, which proved a turning-point in the life of Moses, see [28:15-21](#).

Muhammad Asad - End Note 27 (20:40)

See [28:22-28](#).

Muhammad Asad - End Note 28 (20:44)

Lit., "or [that he might] fear" -i.e., that there is some truth in the words of Moses. Since God knows the future, the tentative form in the above phrase-"so that he might (la'allahu) bethink himself", etc., - obviously does not imply any "doubt" on God's part as to Pharaoh's future reaction: it implies no more than His command to the bearer of His message to address the sinner with a view to the latter's bethinking himself: in other words, it relates to the intention or hope with which the message-bearer

should approach his task (Razi). And since every Qur'anic narrative aims at bringing out an eternal truth or truths or at elucidating a universal principle of human behaviour, it is evident that God's command to Moses to speak to one particular sinner "in a mild manner, so that he might (have a chance to] bethink himself" retains its validity for all times and all such attempts at conversion.

Muhammad Asad - End Note 29 (20:45)

Le., "lest he prevent us, by banishing or killing us outright, from delivering Thy message fully".

Muhammad Asad - End Note 30 (20:47)

Cf. [2:49](#), [7:141](#) and [14:6](#). For a more detailed description of this Pharaonic oppression of the Israelites, see Exodus i, 8-22.

Muhammad Asad - End Note 31 (20:50)

In the original, this sentence appears in the past tense ("has given" and "has guided"); but as it obviously relates to the continuous process of God's creation, it is independent of the concept of time and denotes, as in so many other places in the Qur'an. an unceasing present. The term *khalq* signifies in this context not merely the inner nature of a created thing or being but also the outward form in which this nature manifests itself; hence my composite rendering of *khalqahu* as "its true nature and form". The idea underlying the above sentence is expressed for the first time in [87:2-3](#), i.e., in a surah which belongs to the earliest period of Qur'anic revelation.

Muhammad Asad - End Note 32 (20:51)

Sc., "who used to doomed?" worship a plurality of deities: are they, in thy view, irretrievably

Muhammad Asad - End Note 33 (20:52)

I.e., He alone decrees their destiny in the life to come. for He alone knows their motives and understands the cause of their errors, and He alone can appreciate their spiritual merits and demerits.

Muhammad Asad - End Note 34 (20:52)

According to Razi, the dialogue between Moses and Pharaoh ends here for the time being, with verses 53-55 representing a direct Qur'anic discourse addressed to man in general.

Muhammad Asad - End Note 35 (20:53)

I.e., "has provided you with ways and means-both material and intellectual-to gain your livelihood on earth and from it".

Muhammad Asad - End Note 36 (20:53)

Lit., "pairs" (*azwaj*), a term which in this context apparently denotes "kinds"; but see also [13:3](#) and the corresponding note 7.

Muhammad Asad - End Note 37 (20:55)

Regarding the creation of man's body "out of the earth", see the second half of note 47 on [3:59](#), as well as note 24 on [15:26](#); its "return into it" signifies the dissolution of this body, after death, into the elementary organic and inorganic substances of which it was composed; and all these facts-creation, subsistence and dissolution-contain the message of God's almightiness, of the ephemeral nature of man's life on earth, and of his future resurrection.

Muhammad Asad - End Note 38 (20:56)

Lit., "We showed him" (araynahu), i.e., Pharaoh. According to Zamakhshari, Razi and Baydawi, this verb has here the meaning of "We made him acquainted with" or "aware of".

Muhammad Asad - End Note 39 (20:56)

The messages alluded to here are both those entrusted directly to Moses and the intangible "messages" forthcoming from God's creation and referred to in the preceding passage.

Muhammad Asad - End Note 40 (20:57)

I.e., "deprive us of our rule" (cf. [7:110](#)).

Muhammad Asad - End Note 41 (20:59)

Lit., "the day of adornment" -possibly the Egyptian New Year's Day. The expression "your tryst" has the connotation of "the tryst proposed by you".

Muhammad Asad - End Note 42 (20:60)

Lit., "he decided upon his artful scheme" (jama'a kaydahu): evidently an allusion to his summoning all the greatest sorcerers of Egypt (cf. [7:111-114](#)).

Muhammad Asad - End Note 43 (20:61)

I.e., by deliberately denying the truth of His messages.

Muhammad Asad - End Note 44 (20:63)

See note 40 above. The dual form refers to Moses and Aaron.

Muhammad Asad - End Note 45 (20:63)

Lit., "your exemplary [or "ideal"] way of life (tariqah)".

Muhammad Asad - End Note 46 (20:64)

Lit., "in one [single] line", i.e., in unison.

Muhammad Asad - End Note 47 (20:64)

Cf. [7:113-114](#).

Muhammad Asad - End Note 48 (20:67)

Lit., "conceived fear within himself". The implication is that the feat of the sorcerers was based on mass-hallucination (cf. [7:116](#) - "they cast a spell upon the people's eyes"), a hallucination to which even Moses succumbed for a while.

Muhammad Asad - End Note 49 (20:69)

Lit., "wherever he may come" - i.e., irrespective of whether he aims at a good or at an evil end (Razi).

The above statement implies a categorical condemnation of all endeavours which fall under the heading of "magic", whatever the intention of the person who devotes himself to it. (In this connection, see also surah 2, note 84.)

Muhammad Asad - End Note 50 (20:70)

Cf. [7:117-119](#).

Muhammad Asad - End Note 51 (20:70)

See note 90 on [7:120](#).

Muhammad Asad - End Note 52 (20:71)

I.e., Moses (cf. note 91 on [7:123](#)).

Muhammad Asad - End Note 53 (20:71)

Regarding the meaning of the stress on "great numbers", forthcoming from the grammatical form of the verbs employed by Pharaoh, see surah 7, note 92.

Muhammad Asad - End Note 54 (20:71)

Sc., "I or the God in whom you now believe".

Muhammad Asad - End Note 55 (20:72)

Or: "thou canst end [for us] only this worldly life". It is to be noted that the verb gada signifies, among other meanings, "he decreed" as well as "he ended [something]".

Muhammad Asad - End Note 56 (20:73)

Pharaoh (a title borne by every indigenous ruler of Egypt) was considered to be a "god-king" and, thus, the embodiment of the Egyptian religion, in which occult practices and magic played a very important role; hence, every one of his subjects was duty-bound to accept magic as an integral part of the scheme of life.

Muhammad Asad - End Note 57 (20:73)

Lit., "and the most abiding", i.e., eternal: cf. [55:26-27](#).

Muhammad Asad - End Note 58 (20:74)

I.e., he will neither be reborn spiritually nor find peace through extinction (Baghawi, Baydawi). As is apparent from the juxtaposition, in the next verse, of the term muirim (rendered by me as "one who is lost in sin") with that of mu'min ("believer"), the former term is here applied to one who, in his lifetime, has consciously and persistently denied God (Baydawi).

Muhammad Asad - End Note 59 (20:75)

Thus the Qur'an implies - here as well as in many other places - that the spiritual value of a person's faith depends on his doing righteous deeds as well: cf. the statement in [6:158](#) that on Judgment Day "believing will be of no avail to any human being ... who, while believing, did no good works".

Muhammad Asad - End Note 60 (20:77)

I.e., after all the trials which the Israelites had to undergo in Egypt, and after the plagues with which Pharaoh and his followers were afflicted (cf. [7:130](#) ff.).

Muhammad Asad - End Note 61 (20:77)

Referring to the phrase "strike out (idrib) for them a dry path through the sea", Tabari explains it as meaning "choose (ittakhidh) for them a dry path". See also [26:63-66](#) and the corresponding notes 33 and 35.

Muhammad Asad - End Note 62 (20:78)

Lit.. "there overwhelmed them [that] of the sea which overwhelmed them"-expressing the inevitability of the doom which encompassed them.

Muhammad Asad - End Note 63 (20:80)

See note 38 on [19:52](#). As regards God's "covenant" with the children of Israel, see [2:63](#) and 83.

Muhammad Asad - End Note 64 (20:81)

The reference to God's bestowal of "manna (mann) and quails (salwa)" upon the Israelites during their wanderings in the Sinai Desert after their exodus from Egypt is found in the Qur'an in two other places as well (namely, in [2:57](#) and [7:160](#)). According to Arab philologists, the term mann denotes not only the sweet, resinous substance exuded by certain plants of the desert, but also everything that is "bestowed as a favour", i.e., without any effort on the part of the recipient. Similarly, the term salwa signifies not merely "a quail" or "quails", but also "all that makes man content and happy after privation" (Qamus). Hence the combination of these two terms denotes, metonymically, the gift of sustenance freely bestowed by God upon the followers of Moses.

Muhammad Asad - End Note 65 (20:81)

Or: "do not behave in an overweening manner" - i.e., "do not attribute these favours to your own supposed excellence on account of your descent from Abraham".

Muhammad Asad - End Note 66 (20:81)

There is almost complete unanimity among the classical commentators in that God's "condemnation" (ghadab, lit., "wrath") is a metonym for the inescapable retribution which man brings upon himself if he deliberately rejects God's guidance and "transgresses the bounds of equity".

Muhammad Asad - End Note 67 (20:83)

This passage relates to the time of Moses' ascent of Mount Sinai, mentioned in [2:51](#) and [7:142](#).

Muhammad Asad - End Note 68 (20:83)

Lit., "what has hastened thee ahead of thy people?" - implying that he should not have left them alone, without his personal guidance, at so early a stage in their freedom. In this inimitable elliptic manner the Qur'an alludes to the psychological fact that a community which attains to political and social freedom after centuries of bondage remains for a long time subject to the demoralizing influences of its past, and cannot all at once develop a spiritual and social discipline of its own.

Muhammad Asad - End Note 69 (20:84)

The classical commentators understand this phrase in its physical sense, i.e.. "they are coming up behind me and are now close by". Since, however. Moses was obviously meant to be alone on his ascent of Mount Sinai, I am of the opinion that his answer has a tropical sense, expressing his assumption that the children of Israel would follow his guidance even in his absence: an assumption which proved erroneous, as shown in the sequence.

Muhammad Asad - End Note 70 (20:85)

The designation as-samiri is undoubtedly an adjectival noun denoting the person's descent or origin. According to one of the explanations advanced by Tabari and Zamakhshari, it signifies "a man of the Jewish clan of the Samirah", i.e., the ethnic and religious group designated in later times as the Samaritans (a small remnant of whom is still living in Nablus, in Palestine). Since that sect as such did not yet exist at the time of Moses, it is possible that-as Ibn `Abbas maintained (Razi) -the person in question was one of the many Egyptians who had been converted to the faith of Moses and joined the Israelites on their exodus from Egypt (cf. note 92 on [7:124](#)): in which case the designation samiri might be connected with the ancient Egyptian shemer, "a foreigner" or "stranger". This surmise is strengthened by his introduction of the worship of the golden calf, undoubtedly an echo of the Egyptian cult of Apis (see note 113 on [7:148](#)). In any case, it is not impossible that the latter-day Samaritans descended -or were reputed to descend - from this personality, whether of Hebrew or of Egyptian origin; this might partly explain the persistent antagonism between them and the rest of the Israelite community.

Muhammad Asad - End Note 71 (20:86)

Or, according to Zamakhshari: "Did, then, the time [of my absence] seem too long to you?" (It is to be noted that the term `ahd signifies a "time" or "period" as well as a "covenant" or "promise".)

Muhammad Asad - End Note 72 (20:86)

Lit., "Or have you decided that condemnation by your -Sustainer should fall due upon you ? , "are you determined to disregard the consequences of your doings?"

Muhammad Asad - End Note 73 (20:87)

It is mentioned in Exodus xii, 35 that, immediately before their departure from Egypt, the Israelites "borrowed of the Egyptians jewels of silver and jewels of gold". This "borrowing" was obviously done under false pretences, without any intention on the part of the Israelites to return the jewellery to its rightful owners: for, according to the Biblical statement (ibid., verse 36), "they spoiled [i.e., robbed] the Egyptians" by doing so. While it is noteworthy that the Old Testament, in its present, corrupted form, does not condemn this behaviour. its iniquity seems to have gradually dawned upon the Israelites, and so they decided to get rid of those sinfully acquired ornaments (Baghawi, Zamakhshari and - in one of his alternative interpretations - Razi).

Muhammad Asad - End Note 74 (20:88)

This interpolation is necessary in view of the change from the direct speech in the preceding verse to the indirect in this one and in the sequence.

Muhammad Asad - End Note 75 (20:88)

See surah 7, note 113.

Muhammad Asad - End Note 77 (20:90)

Sc., "and do not follow the Samaritan". This is in sharp contrast to the Bible (Exodus xxxii, 1-5), which declares Aaron guilty of making and worshipping the golden calf.

Muhammad Asad - End Note 78 (20:93)

Cf. the last sentence of [7:142](#), where Moses, before leaving for Mount Sinai, exhorts Aaron to "act righteously" (islih). In this connection see also Aaron's reply to Moses in [7:150](#), as well as the corresponding note 117.

Muhammad Asad - End Note 79 (20:94)

See [7:150](#).

Muhammad Asad - End Note 80 (20:94)

Lit., "to my word" or "to what I had said"-evidently, about the importance of keeping the people united (Zamakhshari).

Muhammad Asad - End Note 81 (20:96)

It is to be noted that the verb *basura* (lit., "he became seeing") has the tropical significance of "he perceived [something] mentally", or "he gained insight" or "he understood". Hence, Abu Muslim al-Isfahani (whose interpretation of the whole of this verse Razi analyzes and finds most convincing) explains the above phrase as meaning, "I realized what they [i.e., the rest of the people] did not realize-namely, that some of thy beliefs, O Moses, were wrong". It would seem that the Samaritan objected to the idea of a transcendental, imperceivable God, and thought that the people ought to have something more "tangible" to believe in. (See also next note.)

Muhammad Asad - End Note 82 (20:96)

Contrary to the fanciful interpretations advanced by some of the other commentators, Abu Muslim (as quoted by Razi) explains the term *athar* (lit., "vestige" or "trace") in its tropical sense of the "practices and sayings" or - collectively - the "teachings" of any person, and particularly of a prophet; thus, he makes it clear that the phrase *gabadtu gabdatan min athari 'r-rasul fa-nabadhtuha* signifies "I took hold of a handful [i.e., "something"] of the teachings of the Apostle, and discarded it": it being understood that "the Apostle" referred to by the Samaritan in the third person is Moses himself. (As already mentioned in the preceding note, Razi unreservedly subscribes to Abu Muslim's interpretation of this passage.) In my opinion, the Samaritan's rejection of a part of Moses' teachings is meant to explain the subconscious tendency underlying all forms of idolatry and of the attribution of divine qualities to things or beings other than God: a futile, self-deceiving hope of bringing the Unperceivable closer to one's limited perception by creating a tangible "image" of the Divine Being or, at least, of something that could be conceived as His "emanation". Inasmuch as all such endeavours obscure rather than illuminate man's understanding of God, they defeat their own purpose and destroy the misguided devotee's spiritual potential: and this is undoubtedly the purport of the story of the golden calf as given in the Qur'an.

Muhammad Asad - End Note 83 (20:97)

Lit., "no touching" -a metaphorical description of the loneliness and the social ostracism in which he would henceforth find himself.

Muhammad Asad - End Note 84 (20:97)

Lit., "there is for thee an appointment which thou canst not fail to keep".

Muhammad Asad - End Note 85 (20:99)

The adverb *kadhalika* ("thus") which introduces this verse is meant to stress the purpose of all Qur'anic references to past events-be they historical or legendary-as well as the manner in which the relevant

stories are treated. Since the purpose underlying every Qur'anic narrative is, invariably, the illustration of certain fundamental truths, the narrative as such is often condensed and elliptic, omitting all that has no direct bearing on the point or points which the Qur'an means to bring out. The term "reminder" alludes to the unceasing guidance which God offers to man through His revelations.

Muhammad Asad - End Note 86 (20:102)

Lit., "blue [of eye]"-i.e., as if their eyes were covered with a bluish, opaque film.

Muhammad Asad - End Note 87 (20:103)

As in several other places in the Qur'an (e.g., in [2:259](#), [17:52](#), [18:19](#), [23:112-113](#), [30:55](#), [79:46](#), etc.), this and the next verse touch upon the illusory character of man's consciousness of "time" and, thus, upon the relativity of the concept of "time" as such. The number "ten" is often used in Arabic to denote "a few" (Razi).

Muhammad Asad - End Note 88 (20:104)

Signifying, in this context, "We alone understand fully".

Muhammad Asad - End Note 89 (20:106)

Lit., "leave it"-the pronoun relating, by implication, to the earth (Zamakhshari and Razi).

Muhammad Asad - End Note 90 (20:107)

In the eschatology of the Qur'an, the "end of the world" does not signify an annihilation i.e., reduction to nothingness-of the physical universe but, rather, its fundamental, cataclysmic transformation into something that men cannot now visualize. This is brought out in many allegorical allusions to the Last Day, e.g., in [14:48](#), which speaks of "the Day when the earth shall be changed into another earth, as shall be the heavens".

Muhammad Asad - End Note 91 (20:108)

Lit., "the caller in whom there will be no deviation (la `iwaja lahu)"-i.e., the summons to the Last Judgment.

Muhammad Asad - End Note 92 (20:109)

Regarding the Qur'anic concept of "intercession" on the Day of Judgment, see note 7 on [10:3](#). The "word [of faith]" referred to towards the end of the above verse is-according to Ibn `Abbas (as quoted by Baghawi) - a metonym for the belief that "there is no deity save God", i.e., the realization of His oneness and uniqueness. See also [19:87](#) and the corresponding note 74.

Muhammad Asad - End Note 93 (20:110)

For an explanation of this phrase -which occurs in exactly the same wording in [2:255](#), [21:28](#) and [22:76](#) as well - see surah 2, note. 247.

Muhammad Asad - End Note 94 (20:111)

I.e., evil-doing which has not been atoned for by repentance before death (Razi). In this particular context, it may be an allusion to the rejection of God's guidance - His "reminder" - spoken of in verses 99-101.

Muhammad Asad - End Note 95 (20:112)

Lit., "no fear of [any] wrong"-i.e., punishment for any sin which he may have contemplated but not committed - "and neither of a diminution", i.e., of his merit: .cf. the twice-repeated statement in [16:96-97](#) that the righteous shall be recompensed in the hereafter "in accordance with the best that they ever did".

Muhammad Asad - End Note 96 (20:113)

As in verse 99 above - with which this passage connects - the adverb kadhalika ("thus") refers to the method and purpose of the Qur'an.

Muhammad Asad - End Note 97 (20:113)

Lit., "as an Arabic discourse (Qur'an)". See, in particular, [12:2](#), [13:37](#), [14:4](#) and [19:97](#), as well as the corresponding notes.

Muhammad Asad - End Note 98 (20:113)

Lit., "so that they might be [or "remain"] God-conscious, or that it create for them a remembrance", i.e., of God. The verb ahdatha signifies "he brought (something) into existence", i.e., newly or for the first time, while the noun dhikr denotes "remembrance" as well as the "presence [of something] in the mind" (Raghib), i.e., awareness.

Muhammad Asad - End Note 99 (20:114)

Whenever the noun al-hagq is used as a designation of God, it signifies "the Truth" in the absolute, intrinsic sense, eternally and immutably existing beyond the ephemeral, changing phenomena of His creation: hence, "the Ultimate Truth". God's attribute of al-malik, on the other hand, denotes His absolute sway over all that exists and can, therefore, be suitably rendered as "the Ultimate Sovereign".

Muhammad Asad - End Note 100 (20:114)

Lit., "be not hasty with the Qur'an" (see next note).

Muhammad Asad - End Note 101 (20:114)

Although it is very probable that - as most of the classical commentators point out - this exhortation was in the first instance addressed to the Prophet Muhammad, there is no doubt that it applies to every person, at all times, who reads the Qur'an. The idea underlying the above verse may be summed up thus: Since the Qur'an is the Word of God, all its component parts-phrases, sentences, verses and surah - form one integral, coordinated whole (cf. the last sentence of [25:32](#) and the corresponding note 27). Hence, if one is really intent on understanding the Qur'anic message, one must beware of a "hasty approach"-that is to say, of drawing hasty conclusions from isolated verses or sentences taken out of their context-but should, rather, allow the whole of the Qur'an to be revealed to one's mind before attempting to interpret single aspects of its message. (See also [75:16-19](#) and the corresponding notes.)

Muhammad Asad - End Note 102 (20:115)

The relevant divine commandment-or, rather, warning-is spelled out in verse 117. The present passage connects with the statement in verse 99, "Thus do We relate unto thee some of the stories of what happened in the past", and is meant to show that negligence of spiritual truths is one of the recurrent characteristics of the human race (Razi), which is symbolized here-as in many other places in the Qur'an-by Adam.

Muhammad Asad - End Note 103 (20:116)

See [2:30-34](#) and the corresponding notes, especially 23, 25 and 26, as well as note 31 on [15:41](#). Since-as I have shown in those notes-the faculty of conceptual thinking is man's outstanding endowment, his "forgetting" God's commandment-resulting from a lack of all "firmness of purpose" in the domain of ethics-is an evidence of the moral weakness characteristic of the human race (cf. [4:28](#) - "man has been created weak"): and this, in its turn, explains man's dependence on unceasing divine guidance, as pointed out in verse 113 above.

Muhammad Asad - End Note 104 (20:117)

Lit., "so that thou wilt become unhappy". Regarding the significance of "the garden" spoken of here, see surah 2, note 27.

Muhammad Asad - End Note 105 (20:118)

Lit., "be naked": but in view of the statement in verse 121 (as well as in [7:22](#)) to the effect that only after their fall from grace did Adam and Eve become "conscious of their nakedness", it is but logical to assume that the words "that thou shalt not ... be naked" have a spiritual significance, implying that man, in his original state of innocence, would not feel naked despite all absence of clothing. (For the deeper implications of this allegory, see note 14 on [7:20](#).)

Muhammad Asad - End Note 106 (20:120)

This symbolic tree is designated in the Bible as "the tree of life" and "the tree of knowledge of good and evil" (Genesis ii, 9), while in the above Qur'anic account Satan speaks of it as "the tree of life eternal (al-khuld)". Seeing that Adam and Eve did not achieve immortality despite their tasting the forbidden fruit, it is obvious that Satan's suggestion was, as it always is, deceptive. On the other hand, the Qur'an tells us nothing about the real nature of that "tree" beyond pointing out that it was Satan who described it- falsely - as "the tree of immortality": and so we may assume that the forbidden tree is simply an allegory of the limits which the Creator has set to man's desires and actions: limits beyond which he may not go without offending against his own, God-willed nature. Man's desire for immortality on earth implies a wishful denial of death and resurrection, and thus of the ultimate reality of what the Qur'an describes as "the hereafter" or "the life to come" (al-akhirah). This desire is intimately connected with Satan's insinuation that it is within man's reach to become the master of "a kingdom that will never decay": in other words, to become "free" of all limitations and thus, in the last resort, of the very concept of God-the only concept which endows human life with real meaning and purpose.

Muhammad Asad - End Note 107 (20:121)

Regarding the symbolism of Adam and Eve's becoming "conscious of their nakedness", see note 105 above as well as the reference, in [7:26-27](#), to "the garment of God-consciousness", the loss of which made man's ancestors "aware of their nakedness", i.e., of their utter helplessness and, hence, their dependence on God.

Muhammad Asad - End Note 108 (20:123)

See surah 7, note 16.

Muhammad Asad - End Note 109 (20:124)

I.e., sterile and spiritually narrow, without any real meaning or purpose: and this, as is indicated in the subsequent clause, will be a source of their suffering in the hereafter.

Muhammad Asad - End Note 110 (20:127)

Regarding this rendering of the phrase man asrafa, see surah 10, note 21, in which I have discussed

the meaning of the participial noun *musrff*, derived from the same verbal root.

Muhammad Asad - End Note 111 (20:128)

Lit., "Is it, then, no guidance for them how many a generation. . .", etc. It is to be borne in mind that, in Qur'anic usage, the noun *qarn* signifies not only "a generation", but also - and rather more often - "people belonging to one particular epoch", i.e., "a civilization" in the historical sense of this term.

Muhammad Asad - End Note 112 (20:129)

Lit., "and a term set [by Him]". This phrase, placed in the original at the end of the sentence, connects - as most of the classical commentators point out - with the opening clause of this verse, and has been rendered accordingly.

Muhammad Asad - End Note 113 (20:129)

Cf. [10:11](#) and [16:61](#).

Muhammad Asad - End Note 114 (20:130)

Lit., "at the sides [or "extremities"] of the day". See in this connection also [11:114](#) and the corresponding note 145.

Muhammad Asad - End Note 115 (20:131)

Lit., "groups for "kinds"] of them" (*azwajan minh*). According to most of the commentators, this relates to the deniers of the truth spoken of in the preceding passages; but since the above injunction has obviously a wider purport, condemning envy in general, I have rendered this expression as "so many others".

Muhammad Asad - End Note 116 (20:131)

Implying that whatever God grants a person is an outcome of divine wisdom and, therefore, truly appropriate to the destiny which God has decreed for that person. Alternatively, the phrase may be understood as referring to the life to come and the spiritual sustenance which God bestows upon the righteous.

Muhammad Asad - End Note 117 (20:132)

My interpolation of the words "for Us" is based on Razi's interpretation of the above sentence: "God makes it clear that He has enjoined this [i.e., prayer] upon men for their own benefit alone, inasmuch as He Himself is sublimely exalted above any [need of] benefits." In other words, prayer must not be conceived as a kind of tribute to a "jealous God"-as the Old Testament, in its present corrupted form, frequently describes Him-but solely as a spiritual benefit for the person who prays.

Muhammad Asad - End Note 118 (20:132)

Lit., "to God-consciousness".

Muhammad Asad - End Note 119 (20:133)

I.e., in proof of his prophetic mission: cf. [6:109](#) and, many other instances in which the deniers of the truth are spoken of as making their belief in the Qur'anic message dependent on tangible "miracles".

Muhammad Asad - End Note 120 (20:133)

I.e., "Does not the Qur'an express the same fundamental truths as were expressed in the revelations granted to the earlier prophets?" Beyond this, the above rhetorical question contains an allusion to the predictions of the advent of Muhammad to be found in the earlier scriptures, e.g.. in Deuteronomy xviii, 15 and 18 (discussed in my note 33 on [2:42](#)) or in John xiv, 16, xv, 26 and xvi, 7, where Jesus speaks of the "Comforter" who is to come after him. (Regarding this latter prediction, see my note on [61:6](#).)

Muhammad Asad - End Note 121 (20:134)

Cf. [6:131](#), [15:4](#) or [6:208-209](#), where it is stressed that God never punishes man for any wrong committed in ignorance of what constitutes right and wrong in the moral sense - i.e., before making it possible for him to avail himself of divine guidance.

Muhammad Asad - End Note 122 (20:135)

I.e., human nature is such that no man, whatever his persuasion or condition, can ever cease to hope that the way of life chosen by him will prove to have been the right way.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (20:1)

The role of these Quranic initials as components of the Quran's awesome mathematical miracle is given in detail in Appendix 1

Rashad Khalifa - End Note 2 (20:15)

The end of the world is given in the Quran, God's final message ([15:87](#)).

Rashad Khalifa - End Note 4 (20:88)

& 96 The Samaritan went to the spot where God spoke to Moses, and grabbed a fistful of dust upon which God's voice had echoed. This dust, when mixed with the molten gold, caused the golden statue to acquire the sound of a calf.

Rashad Khalifa - End Note 5 (20:115)

When Satan challenged God's absolute authority ([38:69](#)), you and I did not make a firm stand against Satan. God is giving us a chance, on this earth, to redeem ourselves by denouncing Satan and upholding God's absolute authority (Appendix 7).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (20:3)

Khashiyyah = Fearing = Being in awe = Being awestruck. Compare with Taqwa meaning journeying through life in security. This verse is commonly translated ending with 'those who fear (God)'. See Preface for Taqwa

Shabbir Ahmed - End Note 2 (20:5)

He maintains Supreme Control over all that He has created

Shabbir Ahmed - End Note 3 (20:8)

His alone are the attributes of perfection

Shabbir Ahmed - End Note 4 (20:11)

This is the story of the days when Moses had reached the converging point of the stream of the conceptual knowledge of intellect, and the stream of the extrinsic knowledge of the Divine revelation. [18:65](#)

Shabbir Ahmed - End Note 5 (20:12)

Your quest for the truth is over. So lighten the burdens of your search. Now you are in the 'Sacred Valley of revelation'

Shabbir Ahmed - End Note 6 (20:15)

This will end the hegemony of Pharaoh and his people. As-Saa'ah frequently denotes the Hour or the Day of Resurrection. But it also means a great revolution. The context of the verses here cannot mean anything but revolution. Resurrection would be completely out of place here

Shabbir Ahmed - End Note 7 (20:17)

Moses was then given complete guidance and strong Logic

Shabbir Ahmed - End Note 8 (20:25)

Literal: Expand my chest for me. [94:1](#)

Shabbir Ahmed - End Note 9 (20:26)

[94:2-5](#)

Shabbir Ahmed - End Note 10 (20:36)

[10:89](#)

Shabbir Ahmed - End Note 11 (20:37)

All prophets were born prophets but they were assigned their Mission later

Shabbir Ahmed - End Note 12 (20:51)

The ancestors of the dignitaries sitting around, who never believed in your Lord

Shabbir Ahmed - End Note 13 (20:56)

The message plainly refuted Pharaoh's long-standing claim that he was the high lord of people since he owned the land, the rivers and the resources of Egypt [43:46-54](#), [79:17-26](#)

Shabbir Ahmed - End Note 14 (20:58)

[7:104-126](#), [10:76-82](#), [26:34-51](#). Pharaoh is arranging a debate between his priests and Moses

Shabbir Ahmed - End Note 15 (20:66)

They were throwing the ropes of falsehood against the Rope (revelation) of God

Shabbir Ahmed - End Note 16 (20:67)

[7:116](#)

Shabbir Ahmed - End Note 17 (20:74)

[14:17](#), [87:13](#)

Shabbir Ahmed - End Note 18 (20:77)

[7:130](#), [26:63](#), [44:24](#)

Shabbir Ahmed - End Note 19 (20:79)

An example, that the top leadership could make or break a community

Shabbir Ahmed - End Note 20 (20:80)

[2:57](#), right-hand slope [19:52](#)

Shabbir Ahmed - End Note 21 (20:88)

As-Saamiri was not a Sumerian. He originally hailed from northern India. Babu Rajindra's treatise "Casting of a Caste" shows Saamiri belonging to the 'Untouchables'. Fed up with apartheid, he tried to lay down the foundation of a new mixed caste that could socialize with all four castes of Hinduism. Consequently, he was exiled by the powerful Brahmins and ended up in Egypt and later followed Moses in the Exodus. Cow worship was running in his blood stream. Side by side, the golden calf of the Israelites symbolized the centuries old Egyptian influence. The Egyptians used to worship the 'sacred' bull APIS who was considered to be a god-incarnate. The soul of the sacred bull upon death was supposed to transmigrate into another idol called Osiris whom they worshiped as God's son. Recall Uzayr mentioned in the Qur'an ([9:30](#)). Some Jews in Arabia, still under the influence of ancient Egyptian traditions during the times of the exalted messenger, used to believe in Uzayr or Osiris the Bull-god as God's son

Shabbir Ahmed - End Note 22 (20:90)

Exodus [32:1-5](#), on the contrary, declares Prophet Aaron guilty of making and worshiping the calf!

Shabbir Ahmed - End Note 23 (20:94)

Moses accepted this explanation since sectarianism is no less a crime than idol worship in any form. Seizing the beard and head pertains to harsh interrogation. [7:150](#)

Shabbir Ahmed - End Note 24 (20:97)

'Untouchable': People will consider him untouchable as before, and the suffering of the Hereafter will be inescapable. Moses wanted his people to see the powerlessness of false deities and their potential to divide humanity

Shabbir Ahmed - End Note 25 (20:102)

20:124

Shabbir Ahmed - End Note 26 (20:104)

75:20-21, 76:28

Shabbir Ahmed - End Note 27 (20:105)

18:47, 56:5, 77:10, 78:20, 81:3

Shabbir Ahmed - End Note 28 (20:106)

falsehood, deception and treachery shall vanish from the land

Shabbir Ahmed - End Note 29 (20:109)

None will have the benefit of intercession unless he has entered into a bond with the Beneficent during the life of the world. 19:87

Shabbir Ahmed - End Note 30 (20:114)

75:16-17

Shabbir Ahmed - End Note 31 (20:115)

Adam = Mankind = Humanity. 2:30-38, 7:11-25

Shabbir Ahmed - End Note 32 (20:116)

Divine laws in the Universe have been made of service to humans but their selfish desires rebel against their higher conscious controls

Shabbir Ahmed - End Note 33 (20:119)

Well-provided with food, clothing, shelter, the basic needs

Shabbir Ahmed - End Note 34 (20:121)

What was the forbidden Tree? Not of 'knowledge', nor of 'immortality' as per the Bible. It is the Tree that branches off people based upon selfish desires. The early human beings started marking up lands and hoarding. They also saw their children as a means of attaining immortality. So, this very earth which was a Paradise for them to begin with, became a place where they had to continuously toil and often exploit one another to earn a living - a Paradise lost! Sauaatuhuma = The vices in both, men and women = Erroneously translated as 'nakedness'. 2:34-39, 2:213, 7:11, 7:19-26 15:28-29, 17:61, 18:50, 38:72-73

Shabbir Ahmed - End Note 35 (20:123)

Nations that follow Divine laws, their economy will be abundant

Shabbir Ahmed - End Note 36 (20:124)

17:72, 20:102

Shabbir Ahmed - End Note 37 (20:125)

[22:46](#)

Shabbir Ahmed - End Note 38 (20:131)

[13:17](#). [15:88](#). Worldly gifts are a test for them to live righteously or turn away from guidance. [104:6-7](#)

Shabbir Ahmed - End Note 39 (20:133)

All Divine scriptures have been miracles in their own right. [5:48](#)

Shabbir Ahmed - End Note 40 (20:134)

[5:19](#)

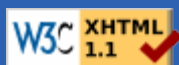
Shabbir Ahmed - End Note 41 (20:135)

[6:136](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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 Refresh



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Edip-Layth	In the name of God, the Gracious, the Compassionate. 21:1 The judgment of people has come near, while they are turning away unaware.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 21:1 The judgment for the people has come near, while they are turning away unaware.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 21:1 CLOSER DRAWS unto men their reckoning: and yet they remain stubbornly heedless [of its approach].¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. <i>Opposition to the New Evidence</i> 21:1 Fast approaching is the reckoning for the people, but they are oblivious, averse.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 21:1 Closer draws to people the time of their reckoning, and yet they turn away stubbornly heedless of it.
Transliteration	Bismi All<u>a</u>hi al<u>r</u>rah<u>m</u>ani al<u>r</u>rah<u>e</u>emi 21:1 Iqtaraba liIn<u>n</u>asi <u>h</u>isabuhumwahum fee ghaflatin muAA<u>r</u>idoona
A	بسم الله الرحمن الرحيم 21:1 اقترب للناس حسابهم وهم في غفلة معرضون

Edip-Layth	21:2 When a reminder comes to them from their Lord that is new, they listen to it while playing. ¹
The Monotheist Group	21:2 When a reminder comes to them from their Lord that is new, they listen to it while playing.
Muhammad Asad	21:2 Whenever there comes unto them any new reminder from their Sustainer, they but listen to it with playful amusement, ²
Rashad Khalifa	21:2 When a proof comes to them from their Lord, that is new, they listen to it heedlessly.
Shabbir Ahmed	21:2 Whenever a new reminder comes to them from their Lord, they listen to it with playful amusement. ¹
Transliteration	21:2 Ma ya/teehim min thikrin minrabbihim mu hdathin ill a istamaAAoohu wahumyalAAaboona
A	21:2 ما ياتيهم من ذكر من ربهم محدث الا استمعوه وهم يلعبون
Edip-Layth	21:3 Their hearts are preoccupied, and those who are wicked confer privately: "Is he not a human being like you? Would you accept this magic while you know?"
The Monotheist Group	21:3 Their hearts are preoccupied, and those who are wicked confer privately: "Is he not a human being like you? Would you accept this magic while you know?"
Muhammad Asad	21:3 their hearts set on passing delights; yet they who are [thus] bent on wrongdoing conceal their innermost thoughts ³ [when they say to one another], Is this [Muhammad] anything but a mortal like yourselves? Will you, then, yield to [his] spellbinding eloquence with your eyes open?" ⁴
Rashad Khalifa	21:3 Their minds are heedless. And the transgressors confer secretly: "Is he not just a human being like you? Would you accept the magic that is presented to you?" ¹
Shabbir Ahmed	21:3 With their hearts preoccupied with fleeting delights, the wrongdoers confer secretly, "Is he not just a human being like you? Will you yield to his spellbinding eloquence with your eyes open?"
Transliteration	21:3 Lahiyatan quloobuhum waasarroo a Innajwaallatheena thalamoo hal h atha illabasharun mithlukum afata/toona alssihra waantum tubsiroona
A	21:3 لاهية قلوبهم واسروا النجوى الذين ظلموا هل هذا الا بشر مثلكم افتاتون السحر وانتم تبصرون
Edip-Layth	21:4 Say, "My Lord knows what is said in the heavens and in the earth, and He is the Hearer, the Knower."
The Monotheist Group	21:4 Say: "My Lord knows what is said in the heavens and in the Earth, and He is the Hearer, the Knower."
Muhammad Asad	21:4 Say: ⁵ My Sustainer knows whatever is spoken in heaven and on earth; and He alone is all-hearing, all-knowing."
Rashad Khalifa	21:4 He said, "My Lord knows every thought in the heaven and the earth. He is the Hearer, the Omniscient."
Shabbir Ahmed	21:4 The prophet said, "My Lord knows every word that is spoken in the High and the Low. He is the Hearer, the Knower."

Transliteration	21:4 Qala rabbee yaAAalamu alqawla fee a Issama-iwaal-ardi wahuwa alssameeAAu alAAaleemu
A	21:4 قال ربى يعلم القول فى السماء والارض وهو السميع العليم
Edip-Layth	21:5 They said, "No, these are just bad dreams; no, he made it up; no, he is a poet. So let him bring us a sign like those who were sent before."
The Monotheist Group	21:5 They said: "No, these are just bad dreams; no, he made it up; no, he is a poet. So let him bring us a sign like those who were sent before."
Muhammad Asad	21:5 Nay," they say, [Muhammad propounds] the most involved and confusing of dreams!" ⁶ Nay, but he has invented [all] this!" - Nay, but he is [only] a poet!" - [and,] Let him, then, come unto us with a miracle, just as those [prophets] of old were sent [with miracles]?"
Rashad Khalifa	21:5 They even said, "Hallucinations," "He made it up," and, "He is a poet. Let him show us a miracle like those of the previous messengers."
Shabbir Ahmed	21:5 "Nay," they say, "Muddled dreams! Nay, he has but invented it! Nay, he is but a poet! Let him then bring us a miracle (as we have heard), like the ones that were given to prophets of old!"
Transliteration	21:5 Bal q aloo a dghathu a hlaminali iftar ahu bal huwa sh aAAairun falya/tinabi-ayatin kama orsila al-awwaloona
A	21:5 بل قالوا اضغت احلم بل افتره بل هو شاعر فليأتنا بآية كما ارسل الاولون
Edip-Layth	21:6 None of the towns which We destroyed before them had acknowledged. Will they acknowledge?
The Monotheist Group	21:6 None of the towns which We destroyed before them had believed. Will they believe?
Muhammad Asad	21:6 Not one of the communities that We destroyed in bygone times ⁷ would ever believe [their prophets]: will these, then, [be more willing to] believe? ⁸
Rashad Khalifa	21:6 We never annihilated a believing community in the past. Are these people believers?
Shabbir Ahmed	21:6 Not one of the communities before them that We (Our law) destroyed, would ever believe (in their messengers) Will these, then, believe?
Transliteration	21:6 Ma amanat qablahum min qaryatinahlaknaha afahum yu/minoona
A	21:6 ما امنت قبلهم من قرية اهلكناها افهم يومنون
Edip-Layth	21:7 We did not send before you except men whom We inspired. So ask the people of the remembrance if you do not know. ²
The Monotheist Group	21:7 And We did not send before you except men whom We inspired to. So ask the people of the remembrance if you do not know.
Muhammad Asad	21:7 For [even] before thy time, [O Muhammad,] We never sent [as Our apostles] any but [mortal] men, whom We inspired - hence, [tell the deniers of the truth,] If you do not know this, ask the followers of earlier revelation" ⁹
Rashad Khalifa	21:7 We did not send before you except men whom we inspired. Ask those who know the scripture, if you do not know.

Shabbir Ahmed	21:7 For, before you We sent none but men to whom We granted revelation. So, (tell the deniers), "Ask the followers of previous reminders if you know not." 2
Transliteration	21:7 Wama arsalna qablaka ill arijalan noo hee ilayhim fa is-aloo ahla a lththikriin kuntum la taAalamoonaa
A	21:7 وما ارسلنا قبلك الا رجالا نوحى اليهم فسلوا اهل الذكر ان كنتم لا تعلمون
Edip-Layth	21:8 We did not make for them bodies that do not need to eat, nor were they immortal.
The Monotheist Group	21:8 And We did not make for them bodies that do not need to eat, nor were they immortal.
Muhammad Asad	21:8 and neither did We endow them with bodies that could dispense with food nor were they immortal.10
Rashad Khalifa	21:8 We did not give them bodies that did not eat, nor were they immortal.
Shabbir Ahmed	21:8 We did not give them bodies that would not require food, nor were they immortal.
Transliteration	21:8 Wama jaAAaln ahum jasadana aya/kuloona a ltaAAama wama kanookhalideena
A	21:8 وما جعلناهم جسدا لا ياكلون الطعام وما كانوا خلدين
Edip-Layth	21:9 Then We fulfilled the promise to them, so We saved them and whom We pleased, and We destroyed those who transgressed.
The Monotheist Group	21:9 Then We fulfilled the promise to them, so We saved them and whom We pleased, and We destroyed those who transgressed.
Muhammad Asad	21:9 In the end, We made good unto them Our promise, and We saved them and all whom We willed [to save], 11 and We destroyed those who had wasted their own selves.12
Rashad Khalifa	21:9 We fulfilled our promise to them; we saved them together with whomever we willed, and annihilated the transgressors.
Shabbir Ahmed	21:9 We always fulfilled Our promise to them. We saved them and all those who were worthy to be saved according to Our law and We destroyed those who had wasted their own "Self."
Transliteration	21:9 Thumma sadaqnahumu alwaAAdafaanjayn ahum waman nash a waahlaknalalmusrifeena
A	21:9 ثم صدقناهم الوعد فانجينهم ومن نشاء واهلكنا المسرفين
Edip-Layth	21:10 We have sent down to you a book in which is your remembrance. Do you not reason?
The Monotheist Group	21:10 We have sent down to you a Scripture in which is your remembrance. Do you not comprehend?
Muhammad Asad	21:10 [O MEN!] We have now bestowed upon you from on high a divine writ containing all that you ought to bear in mind 13 will you not, then, use your reason?
Rashad Khalifa	21:10 We have sent down to you a scripture containing your message. Do you

	not understand?
Shabbir Ahmed	21:10 O Mankind! Now We have revealed to you a Book that is all about you and it will give you eminence. Will you not, then, use reason? ³
Transliteration	21:10 Laqad anzalna ilaykum kitābanfeehee thikrukum afala taAAqiloona
A	21:10 لقد انزلنا اليكم كتابا فيه ذكركم افلا تعقلون
Edip-Layth	21:11 How many a town have We destroyed because of its wrongdoing, and We established after them a different people?
The Monotheist Group	21:11 And how many a town have We destroyed because of its wrong doing, and We established after them a different people?
Muhammad Asad	21:11 For, how many a community that persisted in evildoing have We dashed into fragments, and raised another people in its stead! ¹⁴
Rashad Khalifa	21:11 Many a community we terminated because of their transgression, and we substituted other people in their place.
Shabbir Ahmed	21:11 We (Our law) dashed into fragments many communities because they ran unjust systems and We replaced them with other people. ⁴
Transliteration	21:11 Wakam qa samna min qaryatin k anathhalimatan waansha/n a baAdahaqawman akhareena
A	21:11 وكم قصمنا من قرية كانت ظالمة وانشانا بعدها قوما اخرين
Edip-Layth	21:12 So it was that when they perceived Our power, they were running from it.
The Monotheist Group	21:12 So it was that when they perceived Our power, they were running from it.
Muhammad Asad	21:12 And [every time,] as soon as they began to feel Our punishing might, lo! they tried to flee from it
Rashad Khalifa	21:12 When our requital came to pass, they started to run.
Shabbir Ahmed	21:12 And as soon as they began feeling Our Mighty requital, they tried to flee from it. ⁵
Transliteration	21:12 Falamma ahassoo ba/sanaitha hum minha yarkudoona
A	21:12 فلما احسوا باسنا اذا هم منها يركضون
Edip-Layth	21:13 "Do not run; come back to your lavish lifestyle and your homes, so that you will be questioned!"
The Monotheist Group	21:13 "Do not run, and come back to that which you were living lavishly in and your homes; so that you will be questioned."
Muhammad Asad	21:13 [and at the same time they seemed to hear a scornful voice]: Do not try to flee, but return to all that [once] gave you pleasure and corrupted your whole being. ¹⁶ and [return] to your homes, so that you might be called to account [for what you have done]!"
Rashad Khalifa	21:13 Do not run, and come back to your luxuries and your mansions, for you must be held accountable.
Shabbir Ahmed	21:13 (It was said,) "Flee not, but return to the good things of life you were

	given, and to your mansions, in order that you may be held to account." ⁶
Transliteration	21:13 La tarku doo wa irjiAAooila m a otriftum feehee wamas a kinikumlaAAaallakum tus-aloonaa
A	21:13 لا تركضوا وارجعوا الى ما اترفتم فيه ومسكنكم لعلكم تسلون
Edip-Layth	21:14 They said, "Woe to us, we have been wicked!"
The Monotheist Group	21:14 They said: "Woe to us, we have been wicked!"
Muhammad Asad	21:14 And they could only cry: ¹⁷ Oh, woe unto us! Verily, we were wrongdoers!"
Rashad Khalifa	21:14 They said, "Woe to us. We were really wicked."
Shabbir Ahmed	21:14 They said, "Ah, woe to us! We did wrong others and ourselves."
Transliteration	21:14 Qaloo ya waylana innakunna thalimeena
A	21:14 قالوا يويلنا انا كنا ظلمين
Edip-Layth	21:15 So that remained as their cry until We took them all, and they became still.
The Monotheist Group	21:15 So that remained as their cry until We took them all, and they became still.
Muhammad Asad	21:15 And that cry of theirs did not cease until We caused them to become [like] a field mown down, still and silent as ashes.
Rashad Khalifa	21:15 This continued to be their proclamation, until we completely wiped them out.
Shabbir Ahmed	21:15 And that cry of theirs did not cease until We made them as a field mown down, as silent as ashes. ⁷
Transliteration	21:15 Fama zalat tilka daAAawahumhatta jaAAalnahum haseedan khamideena
A	21:15 فما زالت تلك دعوتهم حتى جعلنهم حصيدا خمدين
Edip-Layth	21:16 We did not create the heavens and the earth and what is between them for entertainment.
The Monotheist Group	21:16 And We did not create the heavens and the Earth and what is between them for entertainment.
Muhammad Asad	21:16 AND [know that] We have not created the heavens and the earth and all that is between them in mere idle play: ¹⁸
Rashad Khalifa	21:16 We did not create the heavens and the earth, and everything between them just for amusement.
Shabbir Ahmed	21:16 We did not create the heavens and the earth and all that is between them without purpose. ⁸
Transliteration	21:16 Wama khalaqna alssamaawaal-arda wama baynahuma laAAaibeena
A	21:16 وما خلقنا السماء والارض وما بينهما لعبين
Edip-Layth	21:17 If We wanted to be amused, We could have done so from what is already with Us, if that is what We wished to do.

The Monotheist Group	21:17 If We wanted to be amused, We could have done so from what is already with Us, if that is what We wished to do.
Muhammad Asad	21:17 [for,] had We willed to indulge in a pastime, We would indeed have produced it from within Ourselves - if such had been Our will at all! ¹⁹
Rashad Khalifa	21:17 If we needed amusement, we could have initiated it without any of this, if that is what we wanted to do.
Shabbir Ahmed	21:17 If We had wished to find a pastime, We could have found it in Our Presence, if such had been Our Will at all!
Transliteration	21:17 Law aradn <u>a</u> an nattakhi <u>th</u> alahwan la ittakhath <u>n</u> ahu min ladunn <u>a</u> inkunn <u>a</u> faAAileen <u>a</u>
A	21:17 لو اردنا ان نتخذ لهما لاتخذنه من لدنا ان كنا فعلين
Edip-Layth	21:18 No, We cast the truth upon the falsehood, so it disrupts it, and then it retreats. Woe to you for what you have described.
The Monotheist Group	21:18 No, We cast with the truth upon the falsehood, so it disrupts it, and then it retreats. And woe to you for what you have described.
Muhammad Asad	21:18 Nay, but [by the very act of creation] We hurl the truth against falsehood, ²⁰ and it crushes the latter: and lo! it withers away. ²¹ But woe unto you for all your [attempts at] defining [God] ²²
Rashad Khalifa	21:18 Instead, it is our plan to support the truth against falsehood, in order to defeat it. Woe to you for the utterances you utter.
Shabbir Ahmed	21:18 Nay, We hurl the truth against the falsehood, and it knocks out the latter. And certainly falsehood has to vanish. And there is destruction for those of you who contrive falsehood. ⁹
Transliteration	21:18 Bal naq <u>th</u> ifu bi al <u>h</u> aqqiAAala alb <u>a</u> tili fayadmaghuhu fa-i <u>th</u> a huwa za <u>h</u> iqunwalakumu alwaylu mimma <u>a</u> tasifoona
A	21:18 بل نقذف بالحق على البطل فيدمغه فاذا هو زاهق ولكم الويل مما تصفون
Edip-Layth	<i>God has no Partner in His Dominion</i> 21:19 To Him is whoever is in the heavens and in the earth. Those who are near Him are not too proud to serve Him, nor do they complain.
The Monotheist Group	21:19 And to Him is whoever is in the heavens and in the Earth. And those who are near Him are not too proud to serve Him, nor do they complain.
Muhammad Asad	21:19 for, unto Him belong all [beings] that are in the heavens and on earth; and those that are with Him ²³ are never too proud to worship Him and never grow weary [thereof]:
Rashad Khalifa	21:19 To Him belongs everyone in the heavens and the earth, and those at Him are never too arrogant to worship Him, nor do they ever waver.
Shabbir Ahmed	21:19 Unto Him belongs whoever is in the heavens and earth. All creation dwells in His Dominion and none is ever too proud to obey His laws, nor do they get tired.
Transliteration	21:19 Walahu man fee a Issamawatiwa <u>a</u> l-ardi waman AAindahu l <u>a</u> yastakbiroonaAAan AAib <u>a</u> datihi wala yastah <u>s</u> iroona
A	

	21:19 وله من فى السموت والارض ومن عنده لا يستكبرون عن عبادته ولا يستحسرون
Edip-Layth	21:20 They glorify in the night and the day, they do not cease.
The Monotheist Group	21:20 They glorify in the night and the day, they do not cease.
Muhammad Asad	21:20 they extol His limitless glory by night and by day, never flagging [therein].
Rashad Khalifa	21:20 They glorify night and day, without ever tiring.
Shabbir Ahmed	21:20 They (extol His glory) strive night and day towards the fulfillment of His Plan and do not pause.
Transliteration	21:20 Yusabbi <u>h</u> oona allayla waalInnah <u>a</u> rala yafturoona
A	21:20 يسبحون الليل والنهار لا يفترون
Edip-Layth	21:21 Or have they taken gods from the earth who can resurrect? ³
The Monotheist Group	21:21 Or have they taken gods from the Earth who can resurrect?
Muhammad Asad	21:21 And yet ²⁴ some people choose to worship certain earthly things or beings as deities ²⁵ that [are supposed to] resurrect [the dead; and they fail to realize that],
Rashad Khalifa	<i>One God</i> 21:21 Have they found gods on earth who can create?
Shabbir Ahmed	21:21 And yet, some people choose 'gods' from the earth thinking that systems devised by them can make the humanity rise.
Transliteration	21:21 Ami ittakhathoo alihatan minaal-ardi hum yunshiroona
A	21:21 ام اتخذوا ءالهة من الارض هم ينشرون
Edip-Layth	21:22 If there were gods in them except for God, then they would have been ruined. Glory be to God, the Lord of the dominion from what they describe.
The Monotheist Group	21:22 If there were gods in them except for God, then they would have been ruined. Glory be to God, the Lord of the throne from what they describe.
Muhammad Asad	21:22 had there been in heaven or on earth ²⁶ any deities other than God, both [those realms would surely have fallen into ruin! But limitless in His glory is God, enthroned in His awesome almightiness ²⁷ far] above anything that men may devise by way of definition! ²⁸
Rashad Khalifa	21:22 If there were in them (the heavens and the earth) other gods beside GOD, there would have been chaos. Glory be to GOD; the Lord with absolute authority. He is high above their claims.
Shabbir Ahmed	21:22 If there were other gods besides God, there would have been chaos in both, the heavens and earth. Glorified is God, the Lord of Supreme Control, above all that they contrive. ¹⁰
Transliteration	21:22 Law k ana feehim a alihatunilla All ahu lafasadat a fasub hana All ahirabbi alAAarshi AAamma ya <u>s</u> ifoona
A	21:22 لو كان فيهما ءالهة الا الله لفسدتا فسبحن الله رب العرش عما يصفون

Edip-Layth	21:23 He is not questioned about what He does, while they will be questioned.
The Monotheist Group	21:23 He is not questioned about what He does, while they will be questioned.
Muhammad Asad	21:23 He cannot be called to account for whatever He does, whereas they will be called to account:
Rashad Khalifa	<i>Never Question God's Wisdom</i> 21:23 He is never to be asked about anything He does, while all others are questioned.
Shabbir Ahmed	21:23 (The Ultimate Sovereignty, befits only Him.) He cannot be called to account for what He does, whereas they will be held accountable.
Transliteration	21:23 <u>L</u> a yus-alu AAamm <u>a</u> yafAAaluwahum yus-aloon a
A	21:23 لا يسأل عما يفعل وهم يسألون
Edip-Layth	21:24 Or have they taken gods besides Him? Say, "Bring your proof. This is a reminder of those with me and a reminder of those before me." But, most of them do not know the truth, so they turn away.
The Monotheist Group	21:24 Or have they taken gods besides Him? Say: "Bring your proof. This is a reminder of those with me and a reminder of those before me." But, most of them do not know the truth, so they turn away.
Muhammad Asad	21:24 and yet, ²⁹ they choose to worship [imaginary] deities instead of Him! Say [O Prophet]: Produce an evidence for what you are claiming: ³⁰ this is a reminder [unceasingly voiced] by those who are with me, just as it was a reminder [voiced] by those who came before me." ³¹ But nay, most of them do not know the truth, and so they stubbornly turn away [from it] ³²
Rashad Khalifa	21:24 Have they found other gods beside Him? Say, "Show me your proof. This is the message to my generation, consummating all previous messages." Indeed, most of them do not recognize the truth; this is why they are so hostile.
Shabbir Ahmed	21:24 And yet they choose deities instead of Him! Say, "Bring your evidence. This is the demand of those with me and this has been the demand of those who were with previous prophets." Indeed, most of them do not recognize the truth therefore, they stubbornly turn away from it. ¹¹
Transliteration	21:24 Ami ittakhathoo min doonihi alihatanqul hatoo burhanakum hatha thikru manmaAAiya wa thikru man qablee bal aktharuhum l ayaAAalamoon al haqqa fahum muAAaridoona
A	21:24 ام اتخذوا من دونه ءالهة قل هاتوا برهانكم هذا ذكر من معي وذكر من قبلى بل اكثرهم لا يعلمون الحق فهم معرضون
Edip-Layth	21:25 We did not send any messenger before you except that We inspired him that: "There is no god but Me, so serve Me."
The Monotheist Group	21:25 And We did not send any messenger before you except that We inspired him that: "There is no god but Me, so serve Me."
Muhammad Asad	21:25 and [this despite the fact that even] before thy time We never sent any apostle without having revealed to him that there is no deity save Me, - [and that,] therefore, you shall worship Me [alone]!
Rashad Khalifa	<i>One God/One Message/One Religion</i> 21:25 We did not send any messenger before you except with the inspiration:

	"There is no god except Me; you shall worship Me alone."
Shabbir Ahmed	21:25 We sent no messenger before you without having revealed to him, "There is no god but Me, therefore you shall worship Me alone."
Transliteration	21:25 Wama arsalna min qablika minrasoolin illa nooh ^{ee} ilayhi annahu la ilah ^{ai} illa ana faoAAabudooni
A	21:25 وما ارسلنا من قبلك من رسول الا نوحى اليه انه لا اله الا انا فاعبدون
Edip-Layth	21:26 They said, "The Gracious has taken a son!" Be He glorified, they are all but honored servants.
The Monotheist Group	21:26 And they said: "The Almighty has taken a son!" Be He glorified, they are all but honored servants.
Muhammad Asad	21:26 And [yet,] some say, The Most Gracious has taken unto Himself a son"! Limitless is He in His glory! ³³ Nay, [those whom they regard as God's offspring] are but His] honoured servants: ³⁴
Rashad Khalifa	21:26 Yet, they said, "The Most Gracious has begotten a son!" Glory be to Him. All (messengers) are (His) honored servants.
Shabbir Ahmed	21:26 And some say, "The Beneficent has taken to Himself a son. glory to Him! They are but servants raised in honor.
Transliteration	21:26 Waqaloo ittakha ^{tha} a Irrahmanuwaladan sub hanahu bal AAib adun mukramoon ^a
A	21:26 وقالوا اتخذ الرحمن ولدا سبحانه بل عباد مكرمون
Edip-Layth	21:27 They do not speak ahead of Him, and on His command they act.
The Monotheist Group	21:27 They do not speak ahead of Him, and on His command they act.
Muhammad Asad	21:27 they speak not until He has spoken unto them, and [whenever they act,] they act at His behest.
Rashad Khalifa	21:27 They never speak on their own, and they strictly follow His commands.
Shabbir Ahmed	21:27 They do not precede to convey any word (as revelation) before He has revealed it to them, and they act by His command."
Transliteration	21:27 La yasbiqoonahu bialqawliwahum bi-amrihi yaAAamaloona
A	21:27 لا يسبقونه بالقول وهم بامرہ يعملون
Edip-Layth	21:28 He knows their present and their future, and they cannot intercede unless it is for those whom He is pleased with. They stand in awe and reverence of Him. ⁴
The Monotheist Group	21:28 He knows their present and their future, and they cannot intercede unless it is for those whom He is pleased with. And they stand in awe and reverence of Him.
Muhammad Asad	21:28 He knows all that lies open before them ³⁶ and all that is hidden from them: ³⁷ hence, they cannot intercede for any but those whom He has [already] graced with His goodly acceptance, since they themselves stand in reverent awe of Him.

Rashad Khalifa	<i>The Myth of Intercession</i> 21:28 He knows their future and their past. They do not intercede, except for those already accepted by Him, and they are worried about their own necks.
Shabbir Ahmed	21:28 He knows their future and their past. They cannot intercede, except that they may stand up as witnesses for those who have earned a bond of His Approval in the worldly life. And they stand in awe and reverence of His glory. 12
Transliteration	21:28 YaAAalamu m a bayna aydeehim wam akhalfahum wal a yashfaAAoona ill a limani irtadawahum min khashyatihi mushfiqoon a
A	21:28 يعلم ما بين ايديهم وما خلفهم ولا يشفعون الا لمن ارتضى وهم من خشيته مشفقون
Edip-Layth	21:29 Whoever of them says: "I am a god besides Him," then We will punish that person with hell. It is such that We punish the wicked.
The Monotheist Group	21:29 And whoever of them says: "I am a god besides Him," then that person We will punish with Hell. It is such that We punish the wicked.
Muhammad Asad	21:29 And if any of them were to say, Behold, I am deity beside Him" - that one We should requite with hell: thus do We requite all [such] evildoers.
Rashad Khalifa	21:29 If any of them claims to be a god beside Him, we requite him with Hell; we thus requite the wicked.
Shabbir Ahmed	21:29 Any person who claims, "Indeed, I have Divine powers beside Him," We reward him with Hell. Thus We repay the wrongdoers.
Transliteration	21:29 Waman yaqul minhum innee il ahun mindoonihi fa thalika najzeehi jahannama kathalikanajzee alththalimeena
A	21:29 ومن يقل منهم انى اله من دونه فذلك نجزيه جهنم كذلك نجزي الظالمين
Edip-Layth	<i>The Big Bang; Motion and Stability</i> 21:30 Did those who reject not see that the heavens and the earth were one mass and We tore them apart? That We made from the water everything that lives. Will they not acknowledge? ⁵
The Monotheist Group	21:30 Did those who reject not see that the heavens and the Earth were one piece and We tore them apart? And that We made from the water everything that lives. Will they not believe?
Muhammad Asad	21:30 ARE, THEN, they who are bent on denying the truth not aware that the heavens and the earth were [once] one single entity, which We then parted asunder? ³⁸ and [that] We made out of water every living thing? Will they not, then, [begin to] believe? ³⁹
Rashad Khalifa	<i>The Big Bang Theory Confirmed</i> 21:30 Do the unbelievers not realize that the heaven and the earth used to be one solid mass that we exploded into existence? And from water we made all living things. Would they believe? ³
Shabbir Ahmed	21:30 Are the unbelievers not aware (after this proclamation) that the heavens and earth used to be one solid mass and We exploded them out? And that out of water We made every living thing? Will they not, then, acknowledge the truth? 13
Transliteration	21:30 Awa lam yar a alla theenakafaroo anna a Issamawati wa al-ardakanata ratqan fafataqn ahuma wajaAAaln amina alm a-i kulla shay-in hayyin afalayu/minoona

A	21:30 اولم ير الذين كفروا ان السموت والارض كانتا رتقا ففتقنهما وجعلنا من الماء كل شيء حي افلا يؤمنون
Edip-Layth	21:31 We made on the earth stabilizers so that it would not tumble with you, and We made in it wide paths that they may be guided.
The Monotheist Group	21:31 And We made on the Earth stabilizers so that it would not tumble with you, and We made in it wide paths that they may be guided.
Muhammad Asad	21:31 And [are they not aware that] We have set up firm mountains on earth, lest it sway with them, ⁴⁰ and [that] We have appointed thereon broad paths, so that they might find their way,
Rashad Khalifa	21:31 And we placed on earth stabilizers, lest it tumbles with them, and we placed straight roads therein, that they may be guided.
Shabbir Ahmed	21:31 And We have set firm mountains (as pegs) on the earth, lest it sway with them (16:15). And We have made therein broad roadways so that they might find their way.
Transliteration	21:31 WajaAAalnā fee al-ar ḍi raw ḥsiyaan tameeda bihim wajaAAaln ā feeh ā fijajansubulan laAAallahum yahtadoona
A	21:31 وجعلنا في الارض روسى ان تميد بهم وجعلنا فيها فجاجا سبلا لعلمهم يهتدون
Edip-Layth	21:32 We made the sky a protective ceiling. Yet they are turning away from Our signs! ⁶
The Monotheist Group	21:32 And We made the sky a protective ceiling. And yet they are turning away from Our signs!
Muhammad Asad	21:32 and [that] We have set up the sky as a canopy well-secured? ⁴¹ And yet, they stubbornly turn away from [all] the signs of this [creation],
Rashad Khalifa	21:32 And we rendered the sky a guarded ceiling. Yet, they are totally oblivious to all the portents therein.
Shabbir Ahmed	21:32 And We have rendered the sky a canopy well guarded. Yet they turn away from the signs that these things point to! ¹⁴
Transliteration	21:32 WajaAAalnā a lssamaasaqfan ma ḥfooḥan wahum AAan ayatiḥamuAAariḍoona
A	21:32 وجعلنا السماء سقفا محفوظا وهم عن اياتها معرضون
Edip-Layth	21:33 He is the One who created the night and the day, and the sun and the moon, each swimming in an orbit. ⁷
The Monotheist Group	21:33 He is the One who created the night and the day, and the sun and the moon, each swimming in an orbit.
Muhammad Asad	21:33 and [fail to see that] it is He who has created the night and the day and the sun and the moon - all of them floating through space!
Rashad Khalifa	21:33 And He is the One who created the night and the day, and the sun and the moon; each floating in its own orbit.
Shabbir Ahmed	21:33 And He is the One Who created the night and the day, and the sun and the moon. They swim along, each in an orbit.

Transliteration	21:33 Wahuwa alla <u>thee</u> khalaqa allayla wa al nnaharawa al shshamsa wa al qamara kullun fee falakin yasba <u>hoona</u>
A	21:33 وهو الذى خلق الليل والنهار والشمس والقمر كل فى فلك يسبحون
Edip-Layth	<i>Mortality</i> 21:34 We did not give immortality to any human that came before you. If you are going to die, would they be immortal?
The Monotheist Group	21:34 And We did not give immortality to any human being that came before you. If you are going to die, would they be immortal?
Muhammad Asad	21:34 AND [remind those who deny thee, O Prophet, that] ⁴² never have We granted life everlasting to any mortal before thee: ⁴³ but do they, perchance, hope that although thou must die, they will live forever?"
Rashad Khalifa	21:34 We never decreed immortality for anyone before you; should you die, are they immortal?
Shabbir Ahmed	21:34 (All things in the Universe are but mortal.) We have never granted everlasting life to any human before you. If you die, can they be immortal?
Transliteration	21:34 Wama <u>jaAAaln</u> <u>a</u> libasharin minqablika alkhulda afa-in mitta fahumu alkh <u>alidoona</u>
A	21:34 وما جعلنا لبشر من قبلك الخلد افاين مت فهم الخلدون
Edip-Layth	21:35 Every person will taste death. We burden you with evil and good as a test, and it is to Us that you will return.
The Monotheist Group	21:35 Every soul will taste death. And We burden you with evil and good as a test, and it is to Us that you will return.
Muhammad Asad	21:35 Every human being is bound to taste death; and We test you [all] through the bad and the good [things of life] by way of trial: and unto Us you all must return. ⁴⁴
Rashad Khalifa	21:35 Every soul will taste death, after we put you to the test through adversity and prosperity, then to us you ultimately return.
Shabbir Ahmed	21:35 Every living being is bound to taste death. We test you through the evil and good aspects of things by way of trial. To Us must you return. ¹⁵
Transliteration	21:35 Kullu nafs in <u>tha</u> -iqatu almawtiwanablookum bi al shsharri wa alkhayri fitnatanwa-ilayna <u>turjaAAoona</u>
A	21:35 كل نفس ذائقة الموت ونبلوكم بالشر والخير فتنة والينا ترجعون
Edip-Layth	21:36 When those who reject see you, they take you for mockery: "Is this the one who speaks about your gods!" While in the remembrance of the Gracious they are ingrates!
The Monotheist Group	21:36 And when those who reject see you, they take you for mockery: "Is this the one who speaks about your gods!" While in the remembrance of the Almighty they are rejecters!
Muhammad Asad	21:36 But [thus it is:] whenever they who are bent on denying the truth consider thee, ⁴⁶ they make thee but a target of their mockery, [saying to one another,] Is this the one who speaks [so contemptuously] of your gods?" ⁴⁷ and yet, it is they

	themselves who, at [every] mention of the Most Gracious, are wont to deny the truth! ⁴⁸
Rashad Khalifa	<i>All Messengers Ridiculed</i> 21:36 When those who disbelieve see you, they ridicule you: "Is this the one who challenges your gods?" Meanwhile, they remain totally heedless of the message from the Most Gracious.
Shabbir Ahmed	21:36 (O Prophet!) whenever the rejecters see you, they make you a target of their mockery, saying, "Is this the one who talks of your gods?" And yet, it is those who oppose all mention of the Beneficent.
Transliteration	21:36 Wa-i <u>tha</u> ra <u>a</u> ka alla <u>the</u> enakafaroo in yattakhi <u>tho</u> onaka ill <u>a</u> huzuwan a <u>ha</u> thaalla <u>the</u> e ya <u>th</u> kuru <u>ali</u> hatakum wahum bi <u>thi</u> kria <u>l</u> rra <u>h</u> ma <u>ni</u> hum ka <u>fi</u> roona
A	21:36 واذا رءاك الذين كفروا ان يتخذونك الا هزوا هذا الذى يذكر ءالهتم وهم بذكر الرحمن هم كفرون
Edip-Layth	21:37 The human being is made of haste. I will show you My signs, so do not be in a rush. ⁸
The Monotheist Group	21:37 Mankind has been created from haste. I will show you My signs, so do not be hasty.
Muhammad Asad	21:37 Man is a creature of haste; ⁴⁹ [but in time] I shall make obvious to you [the truth of] My messages: do not, then, ask Me to hasten [it]! ⁵⁰
Rashad Khalifa	21:37 The human being is impatient by nature. I will inevitably show you My signs; do not be in such a hurry.
Shabbir Ahmed	21:37 Human being is a creature of haste. Soon enough, I will show you more of My signs, but do not ask Me to hasten.
Transliteration	21:37 Khuliqa al-ins <u>a</u> nu min AAa <u>ja</u> linsaoreekum <u>ay</u> atee fala tastaAA <u>ji</u> loona
A	21:37 خلق الانسان من عجل سلوريكم ءايتى فلا تستعجلون
Edip-Layth	21:38 They say, "When will this promise come to pass if you are truthful?"
The Monotheist Group	21:38 And they say: "When will this promise come to pass if you are truthful?"
Muhammad Asad	21:38 But they [who reject My messages are wont to] ask, When is that promise [of God's judgment] to be fulfilled? [Answer this, O you who believe in it,] if you are men of truth!" ⁵¹
Rashad Khalifa	21:38 They challenge: "Where is that (retribution), if you are truthful?"
Shabbir Ahmed	21:38 And they say, "When will this promise be fulfilled, if you are men of truth?"
Transliteration	21:38 Wayaqooloona mata <u>ha</u> thaalwaAA <u>du</u> in kuntum <u>s</u> adiqeena
A	21:38 ويقولون متى هذا الوعد ان كنتم صدقين
Edip-Layth	21:39 If only those who reject knew, that they will not be able to ward off the fire from their faces, nor from their backs, nor will they be helped.
The Monotheist Group	21:39 If only those who reject knew, that they will not be able to ward off the fire from their faces, nor from their backs, nor will they be helped.
	21:39 If they but knew - they who are bent on denying the truth - [that there will

Muhammad Asad	come] a time when they will not be able to ward off the fire from their faces, nor from their backs, and will not find any succour!
Rashad Khalifa	21:39 If only those who disbelieve could envision themselves when they try to ward off the fire - off their faces and their backs! No one will help them then.
Shabbir Ahmed	21:39 If those who are bent upon denial only knew that they will not be able to repel the fire off their faces and their backs! And no one will help them then.
Transliteration	21:39 Law yaAAalamu alla <u>theena</u> kafaroo <u>heenala</u> yakuffoona AAan wujoohihimu alnnara walaAAan <u>thuhoorihim</u> wala hum yun <u>saroona</u>
A	21:39 لو يعلم الذين كفروا حين لا يكفون عن وجوههم النار ولا عن ظهورهم ولا هم ينصرون
Edip-Layth	21:40 No, it will come to them suddenly. They will not be able to turn it away, nor will they be delayed.
The Monotheist Group	21:40 No, it will come to them suddenly. And they will not be able to turn it away, nor will they be delayed.
Muhammad Asad	21:40 Nay, but [the Last Hour] will come upon them of a sudden, and will stupefy them: and they will be unable to avert it, and neither wilt they be allowed any respite.
Rashad Khalifa	21:40 Indeed, it will come to them suddenly, and they will be utterly stunned. They can neither avoid it, nor can they receive any respite.
Shabbir Ahmed	21:40 Nay, but it will come upon them suddenly and it will stun them. They will be unable to repel it, and they will not be given any more respite.
Transliteration	21:40 Bal ta/teehim baghtatan fatabhatuhum fal <u>ayastatee</u> AAoona raddah <u>a</u> wal <u>a</u> hum yun <u>tharoona</u>
A	21:40 بل تأتيهم بغتة فتبهم فلا يستطيعون ردها ولا هم ينظرون
Edip-Layth	21:41 Messengers before you have been mocked, but those who mocked were then surrounded by the object of their mockery!
The Monotheist Group	21:41 And messengers before you have been mocked, but those who mocked were then surrounded by that which they were mocking!
Muhammad Asad	21:41 And, indeed, [O Muhammad, even] before thy time have [God's] apostles been derided - but those who scoffed at them were [in the end] overwhelmed by the very thing which they had been wont to deride. ⁵²
Rashad Khalifa	21:41 Messengers before you have been ridiculed, and, consequently, those who ridiculed them incurred the retribution for their ridiculing.
Shabbir Ahmed	21:41 Indeed, (O Prophet!) even before your time messengers have been mocked, but in the end, the mockers were overwhelmed by the very thing they ridiculed (Divine retribution).
Transliteration	21:41 Walaqadi istuhzi-a birusulin min qablika fa <u>haqabi</u> allatheena sakhiroo minhum ma <u>kanoobihi</u> yastahzi-oona
A	21:41 ولقد استهزئ برسل من قبلك فحاق بالذين سخروا منهم ما كانوا به يستهزئون
Edip-Layth	21:42 Say, "Who can protect you during the night and the day from the Gracious?" No, they are turning away from the remembrance of their Lord.

The Monotheist Group	21:42 Say: "Who can protect you during the night and the day from the Almighty?" No, they are turning away from the remembrance of their Lord.
Muhammad Asad	21:42 Say: Who could protect you, by night or by day, from the Most Gracious? "53 And yet, from a remembrance of their Sustainer do they stubbornly turn away!
Rashad Khalifa	<i>Priorities Confused</i> 21:42 Say, "Who can protect you from the Most Gracious during the night or during the day?" Indeed, they are totally oblivious to the message of their Lord.
Shabbir Ahmed	21:42 Say, "Who guards you in the night and in the day from the (requital of the) Beneficent?" Yet, they stubbornly turn away from remembrance of their Sustainer. 16
Transliteration	21:42 Qul man yaklaokum bi allayli wa alnnaharimina alrrahmani bal hum AAan thikrirabbihim muAAariidoona
A	21:42 قل من يكلوكم باليل والنهار من الرحمن بل هم عن ذكر ربهم معرضون
Edip-Layth	21:43 Or do they have gods that will protect them from Us? They cannot help themselves, nor can they be protected from Us.
The Monotheist Group	21:43 Or do they have gods that will protect them from Us? They cannot help themselves, nor can they be protected from Us.
Muhammad Asad	21:43 Do they [really think that they] have deities that could shield them from Us? Those [alleged dei ties] are not [even] able to succour themselves: hence, neither can they [who worship them hope to] be aided [by them] against Us.
Rashad Khalifa	21:43 Do they have gods who can protect them from us? They cannot even help themselves. Nor can they accompany one another when they are summoned to face us.
Shabbir Ahmed	21:43 Do they have gods who can shield them from Our laws? Their perceived deities cannot even help themselves, nor can they be defended against Us.
Transliteration	21:43 Am lahum alihatun tamnaAAuhum mindoonin a l a yasta teeAAoona naasraanfusihi wal hum minna yushaboona
A	21:43 ام لهم ءالهة تمنعهم من دوننا لا يستطيعون نصر انفسهم ولا هم منا يصحبون
Edip-Layth	21:44 It was Us who gave luxury to these and their fathers, until they grew old with age. Do they not see that We come to the land and make it shrink from its edges? Will they be able to win?
The Monotheist Group	21:44 It was Us who gave luxury to these and their fathers, until they grew old with age. Do they not see that We come to the land and make it shrink from its edges? Will they be able to win?
Muhammad Asad	21:44 Nay, We have allowed these [sinners] as [We allowed] their forebears to enjoy the good things of life for a great length of time: 54 but then have they never yet seen how We visit the earth [with Our punishment], gradually depriving it of all that is best thereon? 55 Can they, then, [hope to] be the winners?
Rashad Khalifa	21:44 We have provided for these people and their ancestors, up until an old age. Do they not see that every day on earth brings them closer to the end? Can they reverse this process?
Shabbir Ahmed	21:44 Nay, We let these people and their ancestors enjoy the good things of life until the period grew long for them. Do they not see that We gradually reduce the

	land in their control from the borders? Can they prevail (against Divine laws)? 17
Transliteration	21:44 Bal mattaAAaḡa ḡaḡa-iwaḡbaḡahum ḡatta ḡalaAAalayhimu alAAumuru afal a yarawna anna na/teeal-arda nanquṣuḡa min aṡrafiḡaafahumu alḡhaliboona
A	21:44 بل متعنا هولاء وءاباءهم حتى طال عليهم العمر افلا يرون انا ناتى الارض ننقصها من اطرافها افهم الغليون
Edip-Layth	<i>Merely a Warner</i> 21:45 Say, "I am merely warning you with the inspiration." But the deaf do not hear the call when they are being warned.
The Monotheist Group	21:45 Say: "I am merely warning you with the inspiration." But the deaf do not hear the call when they are being warned.
Muhammad Asad	21:45 SAY [unto all men]: 1 but warn you on the strength of divine revelation!" But the deaf [of heart] will not hearken to this call, however often they are warned. 56
Rashad Khalifa	21:45 Say, "I am warning you in accordance with divine inspiration." However, the deaf cannot hear the call, when they are warned.
Shabbir Ahmed	21:45 Say, "I warn you on the strength of Divine revelation!" But the deaf to reason cannot hear the call, however often they are warned.
Transliteration	21:45 Qul innama onṡhirukum bialwaḡyiwala yasmaAAu alṡṡummu aldduAAaitha ma yunṡharoona
A	21:45 قل انما انزركم بالوحى ولا يسمع الصم الدعاء اذا ما ينذرون
Edip-Layth	21:46 If a breath of your Lord's torment touches them, they will say, "Woe to us, we have been wicked!"
The Monotheist Group	21:46 And if a breath of your Lord's torment touches them, they will say: "Woe to us, we have been wicked!"
Muhammad Asad	21:46 And yet, if but a breath of thy Sustainer's chastisement touches them, they are sure to cry, Oh, woe unto us! Verily, we were evildoers!"
Rashad Khalifa	21:46 When a sample of your Lord's retribution afflicts them, they readily say, "We were indeed wicked."
Shabbir Ahmed	21:46 And if a breath of your Lord's retribution were to touch them, they would say, "Oh, woe to us! Surely, we were wrongdoers!"
Transliteration	21:46 Wala-in massat-hum naf ḡatun min AAa ṡḡabirabbika layaqoolunna y a waylana inna kunnaṡḡalimeena
A	21:46 ولئن مستهم نفحة من عذاب ربك ليقولن يويلنا انا كنا ظلمين
Edip-Layth	21:47 We will place the scales of justice for the day of Resurrection, so that no person will be wronged in the least. Even if it was the weight of a mustard seed, We will bring it. We are sufficient as a Reckoner.
The Monotheist Group	21:47 And We will place the scales of justice for the Day of Resurrection, so that no soul will be wronged in the least. Even if it was the weight of a mustard seed, We will bring it. And We are sufficient as a Reckoner.
Muhammad Asad	21:47 But We shall set up just balance-scales on Resurrection Day, and no human being shall be wronged in the least: for though there be [in him but] the

	weight of a mustard-seed [of good or evil], We shall bring it forth; and none can take count as We do!
Rashad Khalifa	21:47 We will establish the scales of justice on the Day of Resurrection. No soul will suffer the least injustice. Even the equivalent of a mustard seed will be accounted for. We are the most efficient reckoners.
Shabbir Ahmed	21:47 We will set up the scales of justice on the Day of Resurrection, and no person will be wronged in the least. Though the good or evil be of the weight of a mustard seed, We will bring it forth. We are Sufficient for reckoning and none can take account as We do. 18
Transliteration	21:47 WanādaAAu almaw azeena alqis taliyawmi alqiy amati fal a tu thlamunafsun shay-an wa-in k ana mithq ala habbatinmin khardalin atayn a bih a wakaf a binahasibeenā
A	21:47 ونضع الموزين القسط ليوم القيمة فلا تظلم نفس شيئا وان كان مثقال حبة من خردل اتينا بها وكفى بنا حاسبين
Edip-Layth	21:48 We had given Moses and Aaron the Criterion, a shining light, and a reminder for the righteous.
The Monotheist Group	21:48 And We had given Moses and Aaron the Criterion, a shining light, and reminder for the righteous.
Muhammad Asad	21:48 AND, INDEED, We vouchsafed unto Moses and Aaron [Our revelation as] the standard by which to discern the true from the false, 57 and as a [guiding] light and a reminder for the God-conscious
Rashad Khalifa	Prophets Moses and Aaron 21:48 We gave Moses and Aaron the Statute Book, a beacon, and a reminder for the righteous.
Shabbir Ahmed	21:48 We gave Moses and Aaron the Criterion of right and wrong, and a light and reminder for those who wished to live upright.
Transliteration	21:48 Walaqad atayna moos awaharoona alfurq ana wa diyaan wathikranlilmuttaqeena
A	21:48 ولقد ءاتينا موسى وهرون الفرقان وضياء وذكرنا للمتقين
Edip-Layth	21:49 Those who reverence their Lord, even when unseen, and they are wary of the moment.
The Monotheist Group	21:49 Those who reverence their Lord, even when unseen, and they are weary for the Hour.
Muhammad Asad	21:49 who stand in awe of their Sustainer although He is beyond the reach of human perception, 58 and who tremble at the thought of the Last Hour.
Rashad Khalifa	21:49 The ones who reverence their Lord, even when alone in their privacy, and they worry about the Hour.
Shabbir Ahmed	21:49 (For those) who stood in awe of their Lord even in privacy, and feared the approaching Hour of accountability.
Transliteration	21:49 Allatheena yakhshawna rabbahum bi alghaybiwahum mina a IssaAAati mushfiqoona
A	21:49 الذين يخشون ربهم بالغيب وهم من الساعة مشفقون

Edip-Layth	21:50 This is a blessed reminder which We have sent down. Will you be deniers of it?
The Monotheist Group	21:50 And this is a blessed reminder which We have sent down. Will you be deniers of it?
Muhammad Asad	21:50 And [like those earlier revelations,] this one, too, is a blessed reminder which We have bestowed from on high: will you, then, disavow it?
Rashad Khalifa	21:50 This too is a blessed reminder that we sent down. Are you denying it?
Shabbir Ahmed	21:50 This (Qur'an) is a blessed reminder that We have revealed. Will you then reject it? 19
Transliteration	21:50 Wah <u>a</u> tha <u>thi</u> krun muba <u>ra</u> kunanza <u>ln</u> ahu afaantum lahu munkiroona
A	21:50 وهذا ذكر مبارك انزلناه افانتم له منكرون
<i>Young Abraham Teaches Through a Prank</i>	
Edip-Layth	21:51 Before that We gave Abraham his understanding, and We were aware of him. 9
The Monotheist Group	21:51 And before that We gave Abraham his understanding, and We were aware of him.
Muhammad Asad	21:51 AND, INDEED, long before [the time of Moses] We vouchsafed unto Abraham his consciousness of what is right; 59 and We were aware of [what moved] him
Rashad Khalifa	<i>Abraham</i> 21:51 Before that, we granted Abraham his guidance and understanding, for we were fully aware of him.
Shabbir Ahmed	21:51 Long before, We showed Abraham his direction and We were Aware of him,
Transliteration	21:51 Walaqad <u>a</u> tayna <u>i</u> bra <u>he</u> emarushdahu min qablu wakunna bihi AA <u>a</u> limeena
A	21:51 ولقد ءاتينا ابراهيم رشده من قبل وكنا به علمين
Edip-Layth	21:52 As he said to his father and people: "What are these statues to which you are devoted?"
The Monotheist Group	21:52 As he said to his father and people: "What are these statues to which you are devoted?"
Muhammad Asad	21:52 when he said unto his father and his people, What are these images to which you are so intensely devoted?"
Rashad Khalifa	21:52 He said to his father and his people, "What are these statues to which you are devoting yourselves?"
Shabbir Ahmed	21:52 When he said to his father and his people, "What are these images and statues that you sit around worshipping?"
Transliteration	21:52 I <u>th</u> q <u>a</u> la li-abeehi waqawmihi m <u>a</u> hatihi a Itta <u>m</u> theelu allatee antum lahaAA <u>a</u> kifoona
A	21:52 اذ قال لابييه وقومه ما هذه التماثيل التي انتم لها عكفون
Edip-Layth	21:53 They said, "We found our fathers serving them."

The Monotheist Group	21:53 They said: "We found our fathers worshipping them."
Muhammad Asad	21:53 They answered: "We found our forefathers worshipping them."
Rashad Khalifa	21:53 They said, "We found our parents worshipping them."
Shabbir Ahmed	21:53 They responded, "We found our ancestors worshipers of them."
Transliteration	21:53 Qaloo wajadna <u>aba</u> analaha AA a bideena
A	21:53 قالوا وجدنا <u>آباءنا</u> لها عبيد
Edip-Layth	21:54 He said, "You and your fathers have been clearly misguided."
The Monotheist Group	21:54 He said: "You and your fathers have been clearly misguided."
Muhammad Asad	21:54 Said he: Indeed, you and your forefathers have obviously gone astray!"
Rashad Khalifa	21:54 He said, "Indeed, you and your parents have gone totally astray."
Shabbir Ahmed	21:54 He said, "Indeed you are in plain error as your ancestors were."
Transliteration	21:54 Qala laqad kuntum antum wa a baokumfee <u>dal</u> alin mubeen in
A	21:54 قال لقد كنتم انتم و آباؤكم في ضلال مبين
Edip-Layth	21:55 They said, "Have you come to us with the truth, or are you simply playing?"
The Monotheist Group	21:55 They said: "Have you come to us with the truth, or are you simply playing?"
Muhammad Asad	21:55 They asked: Hast thou come unto us [with this claim] in all earnest - or art thou one of those jesters?"
Rashad Khalifa	21:55 They said, "Are you telling us the truth, or are you playing?"
Shabbir Ahmed	21:55 They said, "Are you telling us some serious truth or are you one of those jesters?"
Transliteration	21:55 Qaloo aji/ <u>tana</u> bial ha qqiam anta mina alla A Aibeena
A	21:55 قالوا اجئتنا بالحق ام انت من اللعين
Edip-Layth	21:56 He said, "No, your lord is the Lord of heavens and earth, the One who initiated them. I bear witness to such." ¹⁰
The Monotheist Group	21:56 He said: "No, your lord is the Lord of heavens and Earth, the One who initiated them. And I bear witness to such."
Muhammad Asad	21:56 He answered: Nay, but your [true] Sustainer is the Sustainer of the heavens and the earth - He who has brought them into being: and I am one of those who bear witness to this [truth]!"
Rashad Khalifa	21:56 He said, "Your only Lord is the Lord of the heavens and the earth, who created them. This is the testimony to which I bear witness.
Shabbir Ahmed	21:56 He said, "Nay, your Lord is the Sustainer of the heavens and the earth, Who initiated them from nothing. I am of those who bear witness to this truth (on the basis of reason)."
Transliteration	21:56 Qala bal rabbukum rabbu a Issam a watiwa a l- <u>ar</u> di alla <u>thee</u> fa <u>tar</u> ahunna

	waanaAAala thalikum mina alshshahideena
A	21:56 قال بل ربكم رب السموت والارض الذى فطرهن وانا على ذلكم من الشاهدين
Edip-Layth	21:57 "By God, I will scheme against your statues after you have gone away and given your backs."
The Monotheist Group	21:57 "And by God, I will scheme against your statues after you have gone away and given your backs."
Muhammad Asad	21:57 And [he added to himself.] By God, I shall most certainly bring about the downfall of your idols as soon as you have turned your backs and gone away!"
Rashad Khalifa	21:57 "I swear by GOD, I have a plan to deal with your statues, as soon as you leave."
Shabbir Ahmed	21:57 "And by God, I have planned to deal with your idols when you turn back and leave the temple". 20
Transliteration	21:57 WataAllaahi laakeedanna asnamakumbaAAada an tuwalloo mudbireen a
A	21:57 وتالله لاكين اصنمكم بعد ان تولوا مدبرين
Edip-Layth	21:58 So he broke them into pieces except for the biggest of them, so that they may turn to him. 11
The Monotheist Group	21:58 So he broke them into pieces except for the biggest of them, so that they may turn to him.
Muhammad Asad	21:58 And then he broke those [idols] to pieces, [all] save the biggest of them, so that they might [be able to] turn to it.
Rashad Khalifa	21:58 He broke them into pieces, except for a big one, that they may refer to it.
Shabbir Ahmed	21:58 Then he reduced them to fragments except the big one, so that they might turn to it. 21
Transliteration	21:58 FajaAAalahum ju thathan ill akabeeran lahum laAAallahum ilayhi yarjiAAoona
A	21:58 فجعلهم جذا الا كبيرا لهم لعلم اليه يرجعون
Edip-Layth	21:59 They said, "Who has done this to our gods? He is surely one of the wicked."
The Monotheist Group	21:59 They said: "Who has done this to our gods? He is surely one of the wicked."
Muhammad Asad	21:59 [When they saw what had happened,] they said: Who has done this to our gods? Verily, one of the worst wrongdoers is he!"
Rashad Khalifa	21:59 They said, "Whoever did this to our gods is really a transgressor."
Shabbir Ahmed	21:59 They said, "Who has done this to our gods? He must be of the wrongdoers."
Transliteration	21:59 Qaloo man faAAala hatha bi-alihatinainnahu lamina alththalimeena
A	21:59 قالوا من فعل هذا بالهتنا انه لمن الظلمين

Edip-Layth	21:60 They said, "We heard a young man mentioning them. He was called Abraham."
The Monotheist Group	21:60 They said: "We heard a young man mentioning them. He was called Abraham."
Muhammad Asad	21:60 Said some [of them]: We heard a youth speak of these [gods with scorn]: he is called Abraham."
Rashad Khalifa	21:60 They said, "We heard a youth threaten them; he is called Abraham."
Shabbir Ahmed	21:60 Some said, "We heard a youth talking about them; he is called Abraham."
Transliteration	21:60 Qaloo samiAAna fatan ya th kuruhumyuqalu lahu ibra ^h heemu
A	21:60 قالوا سمعنا قتي يذكرهم يقال له ابراهيم
Edip-Layth	21:61 They said, "Bring him before the eyes of the people so that they may bear witness."
The Monotheist Group	21:61 They said: "Bring him before the eyes of the people so that they may be witness."
Muhammad Asad	21:61 [The others] said: Then bring him before the peoples eyes, so that they might bear witness [against him]!"
Rashad Khalifa	21:61 They said, "Bring him before the eyes of all the people, that they may bear witness."
Shabbir Ahmed	21:61 The custodians of the temple conferred and said, "Then bring him before the people's eyes, so that they might bear witness."
Transliteration	21:61 Qaloo fa/too bihi AAa ^l aaA ^A yuni a ^l nnasi laAAallahum yashhadoo ⁿ a
A	21:61 قالوا فاتوا به على اعين الناس لعلمهم يشهدون
Edip-Layth	21:62 They said, "Did you do this to our gods O Abraham?"
The Monotheist Group	21:62 They said: "Did you do this to our gods O Abraham?"
Muhammad Asad	21:62 [And when he came.] they asked: Hast thou done this to our gods, O Abraham?"
Rashad Khalifa	21:62 They said, "Did you do this to our gods, O Abraham?"
Shabbir Ahmed	21:62 (And when he came) they asked, "Is it you who has done this to our gods, O Abraham?"
Transliteration	21:62 Qaloo aanta faAAalta ha th a bi- ^{al} ihatin ^{ay} a ibra ^h heemu
A	21:62 قالوا ءانت فعلت هذا بالهتنا ياابراهيم
Edip-Layth	21:63 He said, "It was the biggest one of them here who did it, so ask them, if they do speak!"
The Monotheist Group	21:63 He said: "It was the biggest one of them here who did it, so ask them, if they do speak!"
Muhammad Asad	21:63 He answered: Nay, it was this one, the biggest of them, that did it: but ask them [yourselves] - provided they can speak!"
Rashad Khalifa	Abraham Proves His Point 21:63 He said, "It is that big one who did it. Go ask them, if they can speak."

Shabbir Ahmed	21:63 Abraham grabbed the opportunity of driving home the point, "Whoever did it, did it. This is their chief. Ask them if they speak." 22
Transliteration	21:63 Qala bal faAAalahu kabeeruhum hathafais-alooohum in kanoo yantiqoona
A	21:63 قال بل فعله كبيرهم هذا فسلوهم ان كانوا ينطقون
Edip-Layth	21:64 So they turned and said to themselves: "It is indeed ourselves who have been wicked!"
The Monotheist Group	21:64 So they turned and said to themselves: "It is indeed ourselves who have been wicked!"
Muhammad Asad	21:64 And so they turned upon one another, 61 saying, Behold, it is you who are doing wrong." 62
Rashad Khalifa	21:64 They were taken aback, and said to themselves, "Indeed, you are the ones who have been transgressing."
Shabbir Ahmed	21:64 They were taken aback, withdrew, thought and said to one another, "Surely, you yourselves are the wrongdoers." 23
Transliteration	21:64 FarajaAAoo ila anfusihim faqalooinnakum antumu alththalimoona
A	21:64 فرجعوا الى انفسهم فقالوا انكم انتم الظلمون
Edip-Layth	21:65 Then they reverted to their old ideas: "You know that they do not speak!"
The Monotheist Group	21:65 Then they reverted to their old ideas: "You know that they do not speak!"
Muhammad Asad	21:65 But then they relapsed into their former way of thinking 63 and said: Thou knowest very well that these [idols] cannot speak!"
Rashad Khalifa	21:65 Yet, they reverted to their old ideas: "You know full well that these cannot speak."
Shabbir Ahmed	21:65 They were utterly confounded in shame, lowered their heads and said to Abraham, "You know that they do not speak."
Transliteration	21:65 Thumma nukisoo AAala ruosihim laqadAAalimta ma haola-i yantiqoona
A	21:65 ثم نكسوا على رؤوسهم لقد علمت ما هؤلاء ينطقون
Edip-Layth	21:66 He said, "Do you serve besides God what does not benefit you at all nor harm you?"
The Monotheist Group	21:66 He said: "Do you serve besides God that which does not benefit you at all nor harm you?"
Muhammad Asad	21:66 Said [Abraham]: Do you then worship, instead of God, something that cannot benefit you in any way, nor harm you?
Rashad Khalifa	21:66 He said, "Do you then worship beside GOD what possesses no power to benefit you or harm you?"
Shabbir Ahmed	21:66 Abraham said, "Do you then worship instead of God what cannot benefit you or harm you?"
Transliteration	21:66 Qala afataABudoona min dooni All ahima la yanfaAAukum shay-an wal a yadurrukum

A	21:66 قال افتعبدون من دون الله ما لا ينفعكم شيئا ولا يضركم
Edip-Layth	21:67 "I am fed-up with you and to what you serve besides God! Do you not reason?"
The Monotheist Group	21:67 "I am fed-up of you and to what you serve besides God! Do you not comprehend?"
Muhammad Asad	21:67 Fie upon you and upon all that you worship instead of God! Will you not, then, use your reason?"
Rashad Khalifa	21:67 "You have incurred shame by worshipping idols beside GOD. Do you not understand?"
Shabbir Ahmed	21:67 "Despicable it is for you and for all that you worship instead of God. Will you, then, use your sense?"
Transliteration	21:67 Offin lakum walima taAAabudoona mindooni Allahi afala taAAqiloona
A	21:67 اف لكم ولما تعبدون من دون الله افلا تعقلون
Edip-Layth	21:68 They said, "If you are to do anything, then burn him, and give victory to your gods."
The Monotheist Group	21:68 They said: "If you are to do anything, then burn him, and give victory to your gods."
Muhammad Asad	21:68 They exclaimed: Burn him, and [thereby] succour your gods, if you are going to do [anything]!"
Rashad Khalifa	21:68 They said, "Burn him and support your gods, if this is what you decide to do."
Shabbir Ahmed	21:68 The priesthood of the temple (in their personal interests) instigated the masses, "Burn him alive and uphold your gods if you are going to take any action."
Transliteration	21:68 Qaloo harriqoohu waonsurooalihakum in kuntum faAAaileena
A	21:68 قالوا حرقوه وانصروا الهتكم ان كنتم فعلين
Edip-Layth	21:69 We said, "O fire, be cool and safe upon Abraham."
The Monotheist Group	21:69 We said: "O fire, be cool and safe upon Abraham."
Muhammad Asad	21:69 [But] We said: O fire! Be thou cool, and [a source of] inner peace for Abraham!" ⁶⁴
Rashad Khalifa	21:69 We said, "O fire, be cool and safe for Abraham."
Shabbir Ahmed	21:69 But We said, "O fire! Be cool, and security for Abraham!" ²⁴
Transliteration	21:69 Qulna ya naru kooneebardan wasalaaman AAala ibraheema
A	21:69 قلنا ينار كوني بردا وسلما على ابراهيم
Edip-Layth	21:70 They wanted to harm him, but We made them the losers.
The Monotheist Group	21:70 And they wanted to harm him, but We made them the losers.

Muhammad Asad	21:70 and whereas they sought to do evil unto him, We caused them to suffer the greatest loss: 65
Rashad Khalifa	21:70 Thus, they schemed against him, but we made them the losers.
Shabbir Ahmed	21:70 And whereas they schemed against him, We made them the true losers. 25
Transliteration	21:70 Waaradoo bihi kaydan fajaAAalnahumual-akhsareena
A	21:70 وارادوا به كيدا فجعلناهم الاخسرين
Edip-Layth	<i>Lot, Isaac, and Jacob</i> 21:71 We saved him and Lot to the land which We have blessed for the worlds.
The Monotheist Group	21:71 And We saved him and Lot to the land which We have blessed in for the worlds.
Muhammad Asad	21:71 for We saved him and Lot, [his brother's son, by guiding them] to the land which We have blessed for all times to come. 66
Rashad Khalifa	21:71 We saved him, and we saved Lot, to the land that we blessed for all the people.
Shabbir Ahmed	21:71 And We rescued Abraham and (his nephew and close companion) Lot to the land that We blessed for all people. 26
Transliteration	21:71 Wanajjaynahu walootan ilaal-ardi allatee barakna feeha lilAAalameena
A	21:71 ونجينه ولوطا الى الارض التي بركنا فيها للعلمين
Edip-Layth	21:72 We granted him Isaac and Jacob as a gift, and each of them We made a good doer.
The Monotheist Group	21:72 And We granted him Isaac and Jacob afterward, and each of them We made a good doer.
Muhammad Asad	21:72 And We bestowed upon him Isaac and [Isaacs son] Jacob as an additional gift 67 and caused all of them to be righteous men,
Rashad Khalifa	21:72 And we granted him Isaac and Jacob as a gift, and we made them both righteous.
Shabbir Ahmed	21:72 We bestowed upon Abraham, a son Isaac and a grandson Jacob. We made all of them great benefactors of humanity as they addressed the inequities in human thought and behavior.
Transliteration	21:72 Wawahabna lahu is haqawayaaqooba n afilatan wakullan jaAAaln a saliheena
A	21:72 ووهبنا له اسحق ويعقوب نافلة وكلا جعلنا صالحين
Edip-Layth	21:73 We made them leaders who guide by Our command, and We inspired them to do good work and hold the contact prayer and contribute towards betterment, and they were in service to Us. 12
The Monotheist Group	21:73 And We made them leaders who guide by Our command, and We inspired them to do good work and uphold the communion and contribute towards betterment, and they were in service to Us.

Muhammad Asad	21:73 and made them leaders who would guide [others] in accordance with Our behest: for We inspired them [with a will] to do good works, and to be constant in prayer, and to dispense charity: and Us [alone] did they worship.
Rashad Khalifa	<i>Abraham: Delivered All Religious Duties of Submission (Islam)</i> 21:73 We made them imams who guided in accordance with our commandments, and we taught them how to work righteousness, and how to observe the Contact Prayers (Salat) and the obligatory charity (Zakat). To us, they were devoted worshippers.
Shabbir Ahmed	21:73 We made them leaders who set the standards of leadership. They guided people as We commanded, into doing collective good for the society, and to establish the Divine System with a Just Economic Order. They were true servants of Ours.
Transliteration	21:73 WajaAAalnahum a-immatan yahdoonabi-amrin a waaw hayna ilayhim fiAAala alkhayratiwa-iqama alssalati wa-eetaa alzzakatiwakanoo lana AAabideena
A	21:73 وجعلناهم ائمة يهدون بامرنا واوحينا اليهم فعل الخيرات واقام الصلوة وايتاء الزكاة وكانوا لنا عبيدين
Edip-Layth	21:74 And Lot, We gave him wisdom and knowledge, and We saved him from the town that used to do vile things. They were a people of evil, corrupt.
The Monotheist Group	21:74 And Lot, We gave him wisdom and knowledge, and We saved him from the town that used to do vile things. They were a people of evil, corrupt.
Muhammad Asad	21:74 AND UNTO Lot, too, We vouchsafed sound judgment and knowledge [of right and wrong], and saved him from that community which was given to deeds of abomination. ⁶⁸ [We destroyed those people - forr,] verily, they were people lost in evil, depraved
Rashad Khalifa	<i>Lot</i> 21:74 As for Lot, we granted him wisdom and knowledge, and we saved him from the community that practiced abominations; they were wicked and evil people.
Shabbir Ahmed	21:74 Later We commissioned Lot to prophethood and gave him wisdom and knowledge. (After his best efforts failed) We saved him from their wrath. Surely, they were a rebellious people who were given to doing evil.
Transliteration	21:74 Walootan ataynahu hukmanwaAAailman wanajjayn ahu mina alqaryati allatee kanattaAAamalu alkhaba-itha innahum kanoo qawma saw-in fasiqeena
A	21:74 ولوطا ءاتينه حكما وعلما ونجينه من القرية التي كانت تعمل الخبث انهم كانوا قوم سوء فسقين
Edip-Layth	21:75 We admitted him into Our mercy. He was of the good doers.
The Monotheist Group	21:75 And We admitted him into Our mercy. He was of the good doers.
Muhammad Asad	21:75 whereas him We admitted unto Our grace: for, behold, he was among the righteous.
Rashad Khalifa	21:75 We admitted him into our mercy, for he was righteous.
Shabbir Ahmed	21:75 We brought Lot in unto Our grace. He was of the righteous.
Transliteration	21:75 Waadkhalnahu fee rahmatinainnahu mina alssaliheena
A	

	<i>Noah</i>
Edip-Layth	21:76 And Noah when he called out before that, thus We responded to him, and We saved him and his family from the great distress.
The Monotheist Group	21:76 And Noah when he called out before that, thus We responded to him, and We saved him and his family from the great distress.
Muhammad Asad	21:76 AND [remember] Noah - [how,] when He called out [unto Us], long before [the time of Abraham and Lot], We responded to him and saved him and his household from that awesome calamity; ⁶⁹
Rashad Khalifa	<i>Noah</i> 21:76 And, before that, Noah called and we responded to him. We saved him and his family from the great disaster.
Shabbir Ahmed	21:76 The same goes for Noah long before. He called on Us, and We saved him, his household and followers from the great distress of persecution.
Transliteration	21:76 Wanoo <u>h</u> an <u>i</u> th na <u>d</u> amin qablu faistajab <u>n</u> a lahu fanajjayn <u>a</u> huwa <u>a</u> hlahu mina alkarbi alAAa <u>t</u> heemi
A	21:76 ونوحا اذ نادى من قبل فاستجبنا له فنجيناه واهله من الكرب العظيم
Edip-Layth	21:77 We granted him victory against the people that denied Our signs. They were a people of evil, so We drowned them all.
The Monotheist Group	21:77 And We granted him victory against the people that denied Our revelations. They were a people of evil, so We drowned them all.
Muhammad Asad	21:77 and [how] We succoured him against the people who had given the lie to Our messages: verily, they were people lost in evil - and [so] We caused them all to drown.
Rashad Khalifa	21:77 We supported him against the people who rejected our revelations. They were evil people, so we drowned them all.
Shabbir Ahmed	21:77 We delivered him from the people who rejected Our commands. They were a people given to inequities and oppressing the weak and We caused all of them to drown.
Transliteration	21:77 Wana <u>s</u> arn <u>a</u> hu mina alqawmi alla <u>t</u> heenaka <u>t</u> h <u>t</u> haboo bi- <u>a</u> yati <u>n</u> a innahum ka <u>n</u> ooqawma saw-in faaghraqn <u>a</u> hum ajmaAAeena
A	21:77 ونصرناه من القوم الذين كذبوا بايتنا انهم كانوا قوم سوء فاغرقناهم اجمعين
	<i>David and Solomon</i>
Edip-Layth	21:78 And David and Solomon, when they gave judgment in the case of the crop that was damaged by the sheep of the people, and We were witness to their judgment.
The Monotheist Group	21:78 And David and Solomon, when they gave judgment in the case of the crop that was damaged by the sheep of the people, and We were witness to their judgment.
Muhammad Asad	21:78 AND [remember] David and Solomon - [how it was] when both of them gave judgment concerning the field into which some people's sheep had strayed by night and pastured therein, and [how] We bore witness to their judgment: ⁷⁰
	<i>David and Solomon</i>

Rashad Khalifa	21:78 And David and Solomon, when they once ruled with regard to someone's crop that was destroyed by another's sheep, we witnessed their judgment.
Shabbir Ahmed	21:78 And David and Solomon ruled in great justice. They gathered the straying sheep, the masses of their kingdom, when they were bent upon destroying their own crop of prosperity. We were Witness to their benevolent governance.
Transliteration	21:78 Wada <u>awooda</u> wasulaym <u>ana</u> i <u>thyah</u> kum <u>ani</u> fee al <u>har</u> thi i <u>th</u> nafashatfeehi ghanamu alqawmi wakunna li <u>huk</u> mihim sh <u>ah</u> hideena
A	21:78 وداود وسليمن اذ يحكمان في الحرث اذ نفشت فيه غنم القوم وكنا لحكمهم شهدين
Edip-Layth	21:79 So We gave Solomon the correct understanding, and both of them We have given wisdom and knowledge. We committed the mountains with David to praise as well as the birds. This is what We did.
The Monotheist Group	21:79 So We gave Solomon the correct understanding, and both of them We have given wisdom and knowledge. And We committed the mountains with David to praise as well as the birds. This is what We did.
Muhammad Asad	21:79 for, [though] We made Solomon understand the case [more profoundly] yet We vouchsafed unto both of them sound judgment and knowledge [of right and wrong]. ⁷¹ And We caused ⁷² the mountains to join David in extolling Our limitless glory, and likewise the birds: ⁷³ for We are able to do [all things].
Rashad Khalifa	21:79 We granted Solomon the correct understanding, though we endowed both of them with wisdom and knowledge. We committed the mountains to serve David in glorifying (God), as well as the birds. This is what we did.
Shabbir Ahmed	21:79 We gave Solomon great understanding of the affairs of the state, and each of them We endowed with wisdom and knowledge. It was Our Power that made the tribal leaders (loyal to David so that they could) strive to manifest Our glory as did the horse riders of the strong Tribe of At-Taeer. It is We Who did all these things. ²⁷
Transliteration	21:79 Fafahham <u>na</u> h <u>a</u> sulaym <u>an</u> awakullan <u>at</u> ay <u>na</u> <u>h</u> ukman waAAilman wasakhkharn <u>ama</u> AAa d <u>a</u> wooda aljib <u>ala</u> yusabbi <u>h</u> na wa al <u>tt</u> ayrawakunna faAAaileena
A	21:79 ففهمناها سليمان وكلاء آتينا حكما وعلما وسخرنا مع داود الجبال يسبحن والطير وكنا فاعلين
Edip-Layth	21:80 We taught him the making of armor for you to protect you from your enemy. Are you then thankful?
The Monotheist Group	21:80 And We taught him the making of armor for you to protect you from your enemy. Are you then thankful?
Muhammad Asad	21:80 And We taught him how to make garments [of God- consciousness] for you, [O men,] so that they might fortify you against all that may cause you fear: but are you grateful [for this boon]? ⁷⁴
Rashad Khalifa	21:80 And we taught him the skill of making shields to protect you in war. Are you then thankful?
Shabbir Ahmed	21:80 We taught him the science of armor to protect you from each other's foolhardy violence. Are you then thankful? ²⁸
Transliteration	21:80 WaAAaallam <u>na</u> hu <u>san</u> AAatalaboosin lakum litu <u>h</u> sinakum min ba/sikum fahal antum sh <u>ak</u> iroona

A	21:80 وعلمنه صنعة لبوس لكم لتحصنكم من باسكم فهل انتم شكرون
Edip-Layth	21:81 To Solomon the gusting winds run by his command all the way to the land which We have blessed. We were aware of everything.
The Monotheist Group	21:81 And to Solomon the gusting winds run by his command all the way to the land which We have blessed in. And We were aware of everything.
Muhammad Asad	21:81 And unto Solomon [We made subservient] the stormy wind, so that it sped at his behest towards the land which We had blessed: 75 for it is We who have knowledge of everything.
Rashad Khalifa	21:81 For Solomon, we committed the wind gusting and blowing at his disposal. He could direct it as he wished, to whatever land he chose, and we blessed such land for him. We are fully aware of all things.
Shabbir Ahmed	21:81 We made the gusting winds subservient to Solomon as his ships sailed to the land We had blessed. And of everything We are Aware. 29
Transliteration	21:81 Walisulaymāna a IrreehaAAasifatan tajree bi-amrihi il a al-ar diallatee barakna feeha wakunna bikullishay-in AAalimeena
A	21:81 ولسليمن الريح عاصفة تجرى بأمره الى الارض التي بركنها فيها وكنا بكل شيء علمين
Edip-Layth	21:82 From the devils are those who dive for him, and they perform other tasks, and We were guardian over them.
The Monotheist Group	21:82 And from the devils are those who dive for him, and they perform other tasks, and We were guardian over them.
Muhammad Asad	21:82 And among the rebellious forces [which We made subservient to him] 83 there were some that dived for him [into the sea] and performed other works, besides: but it was We who kept watch over them. 77
Rashad Khalifa	21:82 And of the devils there were those who would dive for him (to harvest the sea), or do whatever else he commanded them to do. We committed them in his service.
Shabbir Ahmed	21:82 We humbled the most rebellious tribes, and made them compliant to him. Some of them dived for him in the sea and carried out other duties, besides. But it was We Who kept watch over them. 30
Transliteration	21:82 Wamina a Ishshayaateeni manyaghooṣoona lahu wayaAAamaloona AAamalan doona thalikawakunna lahum hafitheena
A	21:82 ومن الشياطين من يغوصون له ويعملون عملا دون ذلك وكنا لهم حفيظين
Edip-Layth	21:83 And Job when he called his Lord: "I have been afflicted with harm, and you are the Compassionate!"
The Monotheist Group	21:83 And Job when he called his Lord: "I have been afflicted with harm, and you are the Most Merciful of those who show mercy!"
Muhammad Asad	21:83 AND [remember] Job, when he cried out to his Sustainer, Affliction has befallen me: but Thou art the most merciful of the merciful!" 78
Rashad Khalifa	Job 21:83 And Job implored his Lord: "Adversity has befallen me, and, of all the merciful ones, You are the Most Merciful."

Shabbir Ahmed	21:83 Job called unto his Lord, "Affliction has befallen me, but you are the Most Merciful of the merciful." ³¹
Transliteration	21:83 Waayyooba i <u>th</u> n <u>a</u> darabbahu annee massaniya a <u>I</u> ddurru waanta arhamualrr <u>ah</u> imeena
A	21:83 واوب اذ نادى ربه انى مسنى الضر وانت ارحم الرحمن
Edip-Layth	21:84 So We answered him, and We removed what was afflicting him, and We brought him back his family and others with them as a mercy from Us and a reminder to those who serve.
The Monotheist Group	21:84 So We answered him, and We removed what was afflicting him, and We brought him back his family and others with them as a mercy from Us and a reminder to those who serve.
Muhammad Asad	21:84 whereupon We responded unto him and removed all the affliction from which he suffered; and We gave him new offspring, ⁷⁹ doubling their number as an act of grace from Us, and as a reminder unto all who worship Us.
Rashad Khalifa	21:84 We responded to him, relieved his adversity, and restored his family for him, even twice as much. That was a mercy from us, and a reminder for the worshippers.
Shabbir Ahmed	21:84 We responded to him and relieved his agony from which he suffered. We re-united him with his people and his followers had doubled in the meantime. That was grace from Us, and a thing to be commemorated by all those who serve Us.
Transliteration	21:84 Faistajabna lahu fakashafn <u>a</u> ma bihi min <u>d</u> urrin wa <u>a</u> taynahu ahlahuwamithlahum maAAahum rahmatan min AAindina wathikra <u>l</u> ilAAabideena
A	21:84 فاستجبنا له فكشفنا ما به من ضر وءاتينه اهله ومثلهم معهم رحمة من عندنا وذكرى للعبدین
Edip-Layth	<i>Ishmail, Enoch, Isaiah, Jonah, and Zachariah</i> 21:85 Ishmael and Enoch and Isaiah, all of them were patient.
The Monotheist Group	21:85 And Ishmael and Enoch and Isaiah, all of them were patient.
Muhammad Asad	21:85 AND [remember] Ishmael and Idris ⁸⁰ and every one who [like them] has pledged himself [unto God]: ⁸¹ they all were among those who are patient in adversity,
Rashad Khalifa	21:85 Also, Ismail, Idris, Zal-Kifl; all were steadfast, patient.
Shabbir Ahmed	21:85 Also remember Ishmael, Enoch (Idrees) and Ezekiel (Zul-Kifl), all were among the steadfast.
Transliteration	21:85 Wa-ism <u>a</u> AAeela wa-idreesa wath <u>a</u> alkifli kullun mina a <u>l</u> ssabireena
A	21:85 واسماعيل وادريس وذا الكفل كل من الصبرین
Edip-Layth	21:86 We admitted them in Our mercy, they were of the good doers.
The Monotheist Group	21:86 And We admitted them in Our mercy, they were of the good doers.
Muhammad Asad	21:86 and so We admitted them unto Our grace: behold, they were among the righteous!

Rashad Khalifa	21:86 We admitted them into our mercy, for they were righteous.
Shabbir Ahmed	21:86 And so We admitted them in Our grace, for, they were men of quality.
Transliteration	21:86 Waadkhalnahum fee rahmatinainnahum mina alssaliheena
A	21:86 وادخلنهم فى رحمتنا انهم من الصالحين
Edip-Layth	21:87 The one with N, when he went off in anger, and he thought that We would not be able to take him. Then he called out in the darkness: "There is no god but You! Glory to You, I was of the wicked!" 13
The Monotheist Group	21:87 And Jonah, when he went off in anger, and he thought that We would not be able to take him. Then he called out in the darkness: "There is no god but You! Glory to You, I was of the wicked!"
Muhammad Asad	21:87 AND [remember] him of the great fish 84 when he went off in wrath, thinking that We had no power over him! But then heeded out in the deep darkness [of his distress]: There is no deity save Thee! Limit less art Thou in Thy glory! Verily, I have done wrong!"
Rashad Khalifa	Jonah 21:87 And Zan-Noon (Jonah, "the one with an `N' in his name"), abandoned his mission in protest, thinking that we could not control him. He ended up imploring from the darkness (of the big fish's belly): "There is no god other than You. Be You glorified. I have committed a gross sin."
Shabbir Ahmed	21:87 And remember Zan-Noon (Jonah of Ninevah), when he departed in anger thinking that We had no power over him. But he cried out in darkness, "There is no god but You. Be You glorified! Truly, I have been a wrongdoer." 32
Transliteration	21:87 Wathā a Innooni i th thahabamughadiban fa thanna an lan naqdira AAalayhifanada fee alththulumatian la ilaha illa anta subhanaka inneekuntu mina alththalimeena
A	21:87 وذا النون اذ ذهب مغضبا فظن ان لن نقدر عليه فنادى فى الظلمات ان لا اله الا انت سبحنك انى كنت من الظالمين
Edip-Layth	21:88 So We responded to him and We saved him from distress. It is such that We save the faithful.
The Monotheist Group	21:88 So We responded to him and We saved him from distress. And it is such that We save the faithful.
Muhammad Asad	21:88 And so We responded unto him and delivered him from [his] distress: for thus do We deliver all who have faith.
Rashad Khalifa	21:88 We responded to him, and saved him from the crisis; we thus save the believers.
Shabbir Ahmed	21:88 And so We responded to him and saved him from grief. Thus We save from grief those who believe in Our laws.
Transliteration	21:88 Faistajabna lahu wanajjayn ahumina alghammi waka thalika nunjee almu/mineena
A	21:88 فاستجبنا له ونجينه من الغم وكذلك نجى المؤمنين
Edip-Layth	21:89 And Zachariah when he called out to his Lord: "My Lord, do not leave me

	without an heir, and You are the best inheritor."
The Monotheist Group	21:89 And Zachariah when he called out to his Lord: "My Lord, do not leave me without an heir, and You are the best inheritor."
Muhammad Asad	21:89 AND [thus did We deliver] Zachariah when he cried out unto his Sustainer: O my Sustainer! Leave me not childless! But [even if Thou grant me no bodily heir, I know that] Thou wilt remain when all else has ceased to be!" ⁸⁵
Rashad Khalifa	<i>Zachariah and John</i> 21:89 And Zachariah implored his Lord: "My Lord, do not keep me without an heir, though You are the best inheritor."
Shabbir Ahmed	21:89 And Zachariah called unto his Lord, O My Sustainer! Do not leave me childless! However, I do realize that You will remain when all else has ceased to be! You are the Ultimate of the inheritors. ³³
Transliteration	21:89 Wazakariyya i th n aḍarabbahu rabbi l a ta tharnee fardan waanta khayru alwaritheena
A	21:89 وزكريا اذ نادى ربه رب لا تذرني فردا وانت خير الورثين
Edip-Layth	21:90 So We responded to him, and We granted him John, and We cured his wife. They used to hasten to do good, and they would call to Us in joy and in fear. To Us they were reverent.
The Monotheist Group	21:90 So We responded to him, and We granted him John, and We cured his wife. They used to hasten to do good, and they would call to Us in joy and in fear. And to Us they were reverent.
Muhammad Asad	21:90 And so We responded unto him, and bestowed upon him the gift of John, having made his wife fit to bear him a child: ⁸⁶ [and,] verily, these [three] would vie with one another in doing good works, and would call unto Us in yearning and awe; and they were always humble before Us.
Rashad Khalifa	21:90 We responded to him and granted him John; we fixed his wife for him. That is because they used to hasten to work righteousness, and implored us in situations of joy, as well as fear. To us, they were reverent.
Shabbir Ahmed	21:90 And so We responded to him, and bestowed upon him Yahya, after making his wife fit to bear him a child. And certainly, they (parents and son) used to race in doing good works, and remembered Us in situations of hope or fear. And they were always humble before Us.
Transliteration	21:90 Faistajabna lahu wawahabn alahu ya hya waaṣlahna lahuzawjahu innahum kanoo yus ariAAoona fee alkhayr atiwayadAAoonana raghaban warahaban wakanoo lanakhashiAAeena
A	21:90 فاستجبنا له ووهبنا له يحيى واصلحنا له زوجه انهم كانوا يسرعون فى الخير ويدعوننا رغبا ورهبا وكانوا لنا خاشعين
Edip-Layth	21:91 The one who protected her chastity, so We blew into her from Our Spirit, and We made her and her son a sign for the worlds.
The Monotheist Group	21:91 And the one who protected her chastity, so We blew into her from Our Spirit, and We made her and her son a sign for the worlds.
Muhammad Asad	21:91 AND [remember] her who guarded her chastity, whereupon We breathed into her of Our spirit ⁸⁷ and caused her, together with her son, to become a symbol [of Our grace] unto all people. ⁸⁸

Rashad Khalifa	<i>Mary and Jesus</i> 21:91 As for the one who maintained her virginity, we blew into her from our spirit, and thus, we made her and her son a portent for the whole world.
Shabbir Ahmed	21:91 And remember her (Mary) who guarded her chastity (under very adverse circumstances). We breathed into her of Our Energy, and caused her, together with her son, to become a symbol of Our grace for all people. ³⁴
Transliteration	21:91 Waallatee a <u>hsanat</u> farjah <u>afanafakhna</u> feeh <u>a</u> min roo <u>hinawajaAAalnaha</u> waibnaha <u>ayatanliiAAalameena</u>
A	21:91 والتي احصنت فرجها فنفخنا فيها من روحنا وجعلناها وابنها آية للعالمين
Edip-Layth	21:92 This is your nation, one nation, and I am your Lord so serve Me.
The Monotheist Group	21:92 This is your nation, one nation, and I am your Lord so serve Me.
Muhammad Asad	21:92 VERILY, [O you who believe in Me,] this community of yours is one single community, since I am the Sustainer of you all: worship, then, Me [alone]! ⁸⁹
Rashad Khalifa	<i>One God/One Religion</i> 21:92 Your congregation is but one congregation, and I alone am your Lord; you shall worship Me alone.
Shabbir Ahmed	21:92 Surely, O Mankind! This community of yours is one single community, since I am the Sustainer of you all. So, serve Me alone! ³⁵
Transliteration	21:92 Inna h <u>athihi</u> ommatukum ommatan w <u>ahidatanwaana</u> rabbukum faoAAabudooni
A	21:92 ان هذه امتكم امة وحدة وانا ربكم فاعبدون
Edip-Layth	21:93 They disputed in the matter amongst themselves. Each of them will be returned to Us.
The Monotheist Group	21:93 And they disputed in the matter amongst themselves. Each of them will be returned to Us.
Muhammad Asad	21:93 But men have torn their unity wide asunder, ⁹⁰ [forgetting that] unto Us they all are bound to return.
Rashad Khalifa	21:93 However, they divided themselves into disputing religions. All of them will come back to us (for judgment).
Shabbir Ahmed	21:93 But disregarding the command, they cut off their unity, (forgetting that) to Us all of them are bound to return.
Transliteration	21:93 WataqattaAAoo amrahum baynahum kullunilayna <u>rajiAAoona</u>
A	21:93 وتقطعوا امرهم بينهم كل الينا رجعون
Edip-Layth	21:94 So whosoever does good work and he is an acknowledger, then his efforts will not be rejected and We will record it for him.
The Monotheist Group	21:94 So whosoever does good work and he is a believer, then his efforts will not be rejected and We will record it for him.
Muhammad Asad	21:94 And yet, whoever does [the least] of righteous deeds and is a believer withal, his endeavour shall not be disowned: for, behold, We shall record it in his favour. ⁹¹

Rashad Khalifa	21:94 As for those who work righteousness, while believing, their work will not go to waste; we are recording it.
Shabbir Ahmed	21:94 Whoever works for the good of others believing in Permanent Values, his efforts will never be rejected. Indeed, We are recording it for him.
Transliteration	21:94 Faman yaAAamal mina a lssalihatiwahuwa mu/minun fal a kufrana lisaAAyihi wa-innalahu katiboona
A	21:94 فمن يعمل من الصلحت وهو مومن فلا كفران لسعيه وانا له كاتبون
Eidip-Layth	<i>Gog and Magog</i> 21:95 It is forbidden for a town that We destroy that they would return;
The Monotheist Group	21:95 It is forbidden for a town that We destroy that they would return!
Muhammad Asad	21:95 Hence, it has been unfailingly true of ⁹² any community whom We have ever destroyed that they [were people who] would never turn back [from their sinful ways] ⁹³
Rashad Khalifa	21:95 It is forbidden for any community we had annihilated to return.
Shabbir Ahmed	21:95 There is a ban on any community that We have annihilated from rising again,
Transliteration	21:95 Waḥaramun AAalaqaryatin ahlaknaḥa annahum la yarjiAAoona
A	21:95 وحرّم على قرية اهلكتها انهم لا يرجعون
Eidip-Layth	21:96 Until Gog and Magog is opened, and from every elevated place they will race forth.
The Monotheist Group	21:96 Until Gog and Magog is opened, and from every elevated place they will race forth.
Muhammad Asad	21:96 until such a time as Gog and Magog are let loose [upon the world] and swarm down from every corner [of the earth], ⁹⁴
Rashad Khalifa	<i>The End of the World</i> 21:96 Not until Gog and Magog reappear, will they then return - they will come from every direction. ⁸
Shabbir Ahmed	21:96 Until, when Gog and Magog are let loose, and they swarm upon them from every height. ³⁶
Transliteration	21:96 Hatta itha futihatya/jooju wama/jooju wahum min kulli ḥadabin yansiloon a
A	21:96 حتى اذا فتحت ياجوج وماجوج وهم من كل حذب ينسلون
Eidip-Layth	21:97 The promise of truth draws near. Then, when it is seen by the eyes of those who rejected: "Woe to us, we have been oblivious to this. Indeed, we were wicked!" ¹⁴
The Monotheist Group	21:97 And the promise of truth draws near. Then, when it is seen by the eyes of those who rejected: "Woe to us, we have been oblivious to this. Indeed, we were wicked!"
	21:97 the while the true promise [of resurrection] draws close [to its fulfillment]. But then, lo! the eyes of those who [in their lifetime] were bent on denying the

Muhammad Asad	truth will stare in horror, [and they will exclaim:] Oh, woe unto us! We were indeed heedless of this [promise of resurrection]! - nay, we were [bent on] doing evil!" ⁹⁵
Rashad Khalifa	21:97 That is when the inevitable prophecy will come to pass, and the disbelievers will stare in horror: "Woe to us; we have been oblivious. Indeed, we have been wicked."
Shabbir Ahmed	21:97 The time of the True promise is coming closer. The eyes of the rejecters will stare in horror, "Oh, woe to us! We lived in slumber. Nay, we were only hurting our 'self'."
Transliteration	21:97 Waiqtaraba alwaAAadu al haqqufa-itha hiya sh akhisatun ab saru allatheenakafaroo y a waylan a qad kunn a fee ghaflatinmin h atha bal kunn a thalimeena
A	21:97 واقترب الوعد الحق فاذا هي شخصه ابصر الذين كفروا يويلنا قد كنا في غفلة من هذا بل كنا ظالمين
Edip-Layth	21:98 Both you and what you serve besides God shall be fuel for hell; you will enter it.
The Monotheist Group	21:98 Both you and what you serve besides God shall be fuel for Hell; you will enter it.
Muhammad Asad	21:98 [Then they will be told:] Verily, you and all that you [were wont to] worship instead of God are but the fuel of hell: that is what you are destined for. ⁹⁶
Rashad Khalifa	<i>The Hereafter</i> 21:98 You and the idols you worship besides GOD will be fuel for Hell; this is your inevitable destiny.
Shabbir Ahmed	21:98 They will be told, "You and those whom you served instead of God, are but the fuel of Hell; that is the destiny you chose to come to.
Transliteration	21:98 Innakum wam a taAAabudoona min dooniAll ahi hasabu jahannama antum laha waridoona
A	21:98 انكم وما تعبدون من دون الله حصب جهنم انتم لها وردون
Edip-Layth	21:99 If these were gods, then they would not have entered it! All will abide therein.
The Monotheist Group	21:99 If these were gods, then they would not have entered it! And all will abide therein.
Muhammad Asad	21:99 If those [false objects of your worship] had truly been divine, they would not have been destined for it: but [as it is, you] all shall abide therein!"
Rashad Khalifa	21:99 If those were gods, they would not have ended up in Hell. All its inhabitants abide in it forever.
Shabbir Ahmed	21:99 If your leaders had foresight, they would have saved themselves and their people from this fire. If they were really deities, they would not have ended up here. But the leaders and their followers will abide therein.
Transliteration	21:99 Law kana haola-i alihatanma waradooha wakullun feeha khalidoona
A	21:99 لو كان هؤلاء ءالهة ما وردوها وكل فيها خلدون
Edip-Layth	

	21:100 They will be breathing heavily in it, and they will not be heard therein.
The Monotheist Group	21:100 They will be breathing heavily in it, and they will not be heard therein.
Muhammad Asad	21:100 Moaning will be their lot therein, and nothing [else] will they hear therein. ⁹⁷
Rashad Khalifa	21:100 They will sigh and groan therein, and they will have no access to any news.
Shabbir Ahmed	21:100 Sobbing and wailing will be their lot therein, and nothing else will they hear.
Transliteration	21:100 Lahum fee <u>h</u> a zafeerun wahum fee <u>h</u> <u>a</u> l <u>a</u> yasmaAAoona
A	21:100 لهم فيها زفير وهم فيها لا يسمعون
Edip-Layth	21:101 As for those who deserved good from Us, they will be removed far away from it.
The Monotheist Group	21:101 As for those who deserved good from Us, they will be removed far away from it.
Muhammad Asad	21:101 [But,] behold, as for those for whom [the decree of] ultimate good has already gone forth from Us ⁹⁸ these will be kept far away from that [hell]:
Rashad Khalifa	21:101 As for those who deserved our magnificent rewards, they will be protected from it.
Shabbir Ahmed	21:101 * Those for whom kindness has gone forth from Us, will be far removed from there (Hell).
Transliteration	21:101 Inna alla <u>the</u> ena sabaqat lahum minn <u>aal</u> hus <u>na</u> ol <u>a</u> -ika AAanh <u>a</u> mubAAadoona
A	21:101 ان الذين سبقت لهم منا الحسنی اولئك عنها مبعدون
Edip-Layth	21:102 They shall not hear the slightest sound from it, and they will be in what their person desires abiding therein.
The Monotheist Group	21:102 They shall not hear the slightest sound from it, and they will be in what their soul desires abiding therein.
Muhammad Asad	21:102 no sound thereof will they hear; and they will abide in all that their souls have ever desired.
Rashad Khalifa	<i>The Righteous</i> 21:102 They will not hear its hissing. They will enjoy an abode where they can get everything they desire, forever.
Shabbir Ahmed	21:102 They will not hear the slightest sound thereof, while they enjoy an abode where they get all they desire.
Transliteration	21:102 La yasmaAAoona <u>h</u> aseesah <u>aw</u> ahum fee m <u>a</u> ishtahat anfusuhum k <u>hal</u> idoona
A	21:102 لا يسمعون حسيستها وهم في ما اشتهت انفسهم خلدون
Edip-Layth	21:103 The great horror will not sadden them, and the angels will receive them: "This is your day which you have been promised."
	21:103 The great horror will not sadden them, and the angels will receive them:

The Monotheist Group	"This is your Day which you have been promised."
Muhammad Asad	21:103 The supreme awesomeness [of the Day of Resurrection] will cause them no grief, since the angels will receive them with the greeting. This is your Day [of triumph - the Day] which you were promised!"
Rashad Khalifa	21:103 The great horror will not worry them, and the angels will receive them joyfully: "This is your day, that has been promised to you."
Shabbir Ahmed	21:103 The horror will cause them no grief, since the angels (of peace, fulfillment, and delight) will welcome them, "This is your day of triumph that you were promised."
Transliteration	21:103 La ya ḥzunuḥumu alfazaAAual-akbaru watatalaqq ḥumu almal a-ikatu ḥathayawmukumu allathee kuntum tooAAadoona
A	21:103 لا يحزنهم الفزع الأكبر وتتلقهم الملائكة هذا يومكم الذي كنتم توعدون
Edip-Layth	<i>The Universe Will Collapse Back into a Singularity</i> 21:104 On the day when We roll up the heavens like a scroll of books is rolled up. As We initiated the first creation, so shall We return it. It is a promise of Ours that We will do this.
The Monotheist Group	21:104 On the Day when We roll up the heavens like the scroll of a scripture is rolled up. As We initiated the first creation, so shall We return it. It is a promise of Ours that We will do this.
Muhammad Asad	21:104 On that Day We shall roll up the skies as written scrolls are rolled up; [and] as We brought into being the first creation, so We shall bring it forth anew ⁹⁹ a promise which We have willed upon Ourselves: for, behold, We are able to do [all things]!
Rashad Khalifa	<i>The Day of Resurrection</i> 21:104 On that day, we will fold the heaven, like the folding of a book. Just as we initiated the first creation, we will repeat it. This is our promise; we will certainly carry it out.
Shabbir Ahmed	21:104 On that Day We shall roll up the Sky as written scrolls are rolled up. Then, just as We initiated the first creation, We shall produce a new one (a new Universe). This is a promise binding upon Us. For, We are Able to do all things. 38
Transliteration	21:104 Yawma na ṭwee a Issamaakatayyi a Issijlli lilkutubi kam a bada/n aawwala khalqin nuAAeeduḥu waAAdan AAalayna innakunna faAAaileena
A	21:104 يوم نطوى السماء كطي السجل للكتب كما بدأنا أول خلق نعيده وعدا علينا إنا كنا فاعلين
Edip-Layth	21:105 We have written in the Psalms: "After the reminder, that the earth will be inherited by My servants who do good." ¹⁶
The Monotheist Group	21:105 And We have written in the Psalms: "After the remembrance, that the Earth will be inherited by My servants who do good."
Muhammad Asad	21:105 AND, INDEED, after having exhorted [man], ¹⁰⁰ We laid it down in all the books of divine wisdom that My righteous servants shall inherit the earth: ¹⁰¹
Rashad Khalifa	21:105 We have decreed in the Psalms, as well as in other scriptures, that the earth shall be inherited by My righteous worshipers.

Shabbir Ahmed	21:105 And after advising mankind, We wrote down in all Books of Divine wisdom that My able servants will inherit the earth.
Transliteration	21:105 Walaqad katabn <u>a</u> fee a lzzaboorimin baAAadi a l th thikri anna al-ar <u>da</u> yarithu <u>ha</u> AAaib <u>adiya</u> a l ssali <u>hoona</u>
A	21:105 ولقد كتبنا في الزبور من بعد الذكر ان الارض يرثها عبادى الصالحون
Edip-Layth	21:106 In this is a proclamation for a people who serve.
The Monotheist Group	21:106 In this is a proclamation for a people who serve.
Muhammad Asad	21:106 herein, behold, there is a message for people who [truly] worship God.
Rashad Khalifa	21:106 This is a proclamation for people who are worshipers.
Shabbir Ahmed	21:106 Herein there is a clear message for people who would truly serve God.
Transliteration	21:106 Inna fee <u>hatha</u> labal agh anliqawmin AA a bideena
A	21:106 ان فى هذا لبلغا لقوم عبيدين
Edip-Layth	21:107 We have not sent you except as a mercy to the worlds.
The Monotheist Group	21:107 And We have not sent you except as a mercy to the worlds.
Muhammad Asad	21:107 And [thus, O Prophet,] We have sent thee as [an evidence of Our] grace towards all the worlds. ¹⁰²
Rashad Khalifa	21:107 We have sent you out of mercy from us towards the whole world.
Shabbir Ahmed	21:107 And thus, (O Prophet!) We have sent you as a mercy for the worlds. ³⁹
Transliteration	21:107 Wama <u>a</u> arsaln <u>aka</u> ill <u>a</u> rahmatanliiAA a lameena
A	21:107 وما ارسلناك الا رحمة للعلمين
Edip-Layth	21:108 Say, "It is inspired to me that your god is but One god, so will you peacefully surrender to Him?"
The Monotheist Group	21:108 Say: "It is inspired to me that your god is but One god, so will you submit to Him?"
Muhammad Asad	21:108 Say: It has but been revealed unto me ¹⁰³ that your God is the One and Only God: will you, then, surrender yourselves unto Him?"
Rashad Khalifa	21:108 Proclaim, "I have been given divine inspiration that your god is one god. Will you then submit?"
Shabbir Ahmed	21:108 Say, "It has been revealed to me that your God is One God. Will you then submit to Him?"
Transliteration	21:108 Qul innam <u>a</u> yoo <u>ha</u> ilayya annam <u>ai</u> lahukum il <u>ah</u> un w <u>ah</u> idun fahal antumuslimoona
A	21:108 قل انما يوحى الى انما الهكم اله واحد فهل انتم مسلمون
Edip-Layth	21:109 So if they turn away, then say, "I have given you notice sufficiently, and I do not know if what you are promised is near or far."
	21:109 So if they turn away, then say: "I have given you notice sufficiently, and I

The Monotheist Group	do not know if what you are promised is near or far."
Muhammad Asad	21:109 But if they turn away, say: I have proclaimed this in equity unto all of you alike; ¹⁰⁴ but I do not know whether that [judgment] which you are promised [by God] is near or far [in time].
Rashad Khalifa	21:109 If they turn away, then say, "I have warned you sufficiently, and I have no idea how soon or late (the retribution) will come to you.
Shabbir Ahmed	21:109 If they still turn away, then say, "I have conveyed it to all of you alike. But I do not know whether what you are promised is near or far."
Transliteration	21:109 Fa-in tawallaw faqul <u>athantukum AAal asawa</u> -in wa-in adree aqareebun am baAAeedun <u>matooAAadoona</u>
A	21:109 فان تولوا فقل ءاذننكم على سواء وان ادري اقريب ام بعيد ما توعدون
Edip-Layth	21:110 "He knows what is spoken publicly and He knows what you keep secret."
The Monotheist Group	21:110 "He knows that which is spoken publicly and He knows that which you keep secret."
Muhammad Asad	21:110 Verily, He knows all that is said openly, just as He [alone] knows all that you would conceal.
Rashad Khalifa	21:110 "He is fully aware of your public utterances, and He is fully aware of everything you conceal.
Shabbir Ahmed	21:110 Surely, He knows all that is said openly, just as He knows all that you conceal.
Transliteration	21:110 Innahu yaAAalamu aljahra mina alqawliwayaAAalamu m <u>a</u> taktumoon <u>a</u>
A	21:110 انه يعلم الجهر من القول ويعلم ما تكتمون
Edip-Layth	21:111 "For all I know, it may be a test for you and an enjoyment for a while."
The Monotheist Group	21:111 "And for all I know, it may be a test for you and an enjoyment for a while."
Muhammad Asad	21:111 But [as for me,] I do not know whether, perchance, this [delay in God's judgment] is but a trial for you, and a [merciful] respite for a while." ¹⁰⁵
Rashad Khalifa	21:111 "For all that I know, this world is a test for you, and a temporary enjoyment."
Shabbir Ahmed	21:111 And I do not know, except that this may be a trial for you, and enjoyment for a while (period of respite)."
Transliteration	21:111 Wa-in adree laAAallahu fitnatun lakum wamat <u>aAAunila</u> <u>heenin</u>
A	21:111 وان ادري لعله فتنة لكم ومتع الى حين
Edip-Layth	21:112 Say, "My Lord, judge with truth. Our Lord, the Gracious, is sought for what you describe." ¹⁷
The Monotheist Group	21:112 He said: "My Lord, judge with truth. And our Lord, the Almighty, is sought for what you describe."
Muhammad Asad	21:112 Say: ¹⁰⁶ O my Sustainer! Judge Thou in truth!" - and [say]: "Our Sustainer is the Most Gracious, the One whose aid is ever to be sought against all

	your [attempts at] defining [Him]!" ¹⁰⁷
Rashad Khalifa	21:112 Say, "My Lord, Your judgment is the absolute justice. Our Lord is the Most Gracious; only His help is sought in the face of your claims."
Shabbir Ahmed	21:112 Say, "My Lord! Help us establish Your Rule. Our Lord is the Beneficent Whose help is sought against whatever falsehood you ever ascribed to Him."
Transliteration	21:112 Qala rabbi o hkum bi alhaqqiwarabbuna a Irrahmanu almustaAA anuAAala ma tasifoona
A	21:112 قل رب احكم بالحق وربنا الرحمن المستعان على ما تصفون

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (21:1)

Lit., "and yet in [their] heedlessness they are obstinate (mu'ridun)".

Muhammad Asad - End Note 2 (21:2)

Lit., "while they are playing".

Muhammad Asad - End Note 3 (21:3)

See next note.

Muhammad Asad - End Note 4 (21:3)

As regards my occasional rendering of sihr (lit., "sorcery" or "magic") as "spellbinding eloquence", see [74:24](#), where this term occurs for the first time in the chronology of Quranic revelation. By rejecting the message of the Qur'an on the specious plea that Muhammad is but a human being endowed with "spellbinding eloquence", the opponents of the Quranic doctrine in reality "conceal their innermost thoughts": for, their rejection is due not so much to any pertinent criticism of this doctrine as, rather, to their instinctive, deep-set unwillingness to submit to the moral and spiritual discipline which an acceptance of the Prophet's call would entail.

Muhammad Asad - End Note 5 (21:4)

According to the earliest scholars of Medina and Basrah, as well as some of the scholars of Kufah, this word is spelt qul, as an imperative ("Say"), whereas some of the Meccan scholars and the majority of those of Kufah read it as qala ("He [i.e., the Prophet] said"). In the earliest copies of the Qur'an the spelling was apparently confined, in this instance, to the consonants q-l: hence the possibility of reading it either as qul or as qala. However, as Tabari points out, both these readings have the same meaning and are, therefore, equally valid, "for, when God bade Muham mad to say this, he

[undoubtedly] said it Hence, in whichever way this word is read, the reader is correct (musib as-sawab) in his reading." Among the classical commentators, Baghawi and Baydawi explicitly use the spelling qul, while Zamakhshari's short remark that "it has also been read as qala" seems to indicate his own preference for the imperative qul.

Muhammad Asad - End Note 6 (21:5)

Lit., "confusing medleys (adghath) of dreams".

Muhammad Asad - End Note 7 (21:6)

Lit., "before them".

Muhammad Asad - End Note 8 (21:6)

The downfall of those communities of old - frequently referred to in the Qur'an - was invariably due to the fact that they had been resolved to ignore all spiritual truths which militated against their own, materialistic concept of life: is it, then (so the Quranic argument goes), reasonable to expect that the opponents of the Prophet Muhammad, who are similarly motivated, would be more willing to consider his message on its merits?

Muhammad Asad - End Note 9 (21:7)

Lit., "followers of the reminder" - i.e., of the Bible, which in its original, uncorrupted form represented one of Gods "reminders" to man.

Muhammad Asad - End Note 10 (21:8)

Lit., "neither did We fashion them [ie., those apostles] as bodies that ate no food", implying a denial of any supernatural quality in the prophets entrusted with God's message (cf. [5:75](#), [13:38](#) and [25:20](#), as well as the corresponding notes). The above is an answer to the unbelievers' objection to Muhammad's prophethood expressed in verse 3 of this surah.

Muhammad Asad - End Note 11 (21:9)

I.e., their believing followers.

Muhammad Asad - End Note 12 (21:9)

As regards my rendering of al-musrifun as "those who had wasted their own selves", see note 21 on the last sentence of [10:12](#).

Muhammad Asad - End Note 13 (21:10)

The term dhikr, which primarily denotes a "reminder" or a "remembrance", or, as Raghīb defines it, the "presence (of something) in the mind", has also the meaning of "that by which one is remembered, i.e., with praise - in other words, "renown" or "fame" - and, tropically, "honour", "eminence" or "dignity". Hence, the above phrase contains, apart from the concept of a "reminder", an indirect allusion to the dignity and happiness to which man may attain by following the spiritual and social precepts laid down in the Qur'an. By rendering the expression dhikrukum as "all that you ought to bear in mind", I have tried to bring out all these meanings.

Muhammad Asad - End Note 14 (21:11)

Lit., "after it".

Muhammad Asad - End Note 16 (21:13)

The Qur'an does not say whose words these are, but the tenor of this passage indicates, I believe, that it is the scornful, self-accusing voice of the sinners' own conscience: hence my interpolation, between brackets, at the beginning of this verse.

Muhammad Asad - End Note (21:13)

Muhammad Asad - End Note 17 (21:14)

Lit., "They said".

Muhammad Asad - End Note 18 (21:16)

Lit., "playing" or "playfully", i.e., without meaning and purpose: see note 11 on [10:5](#)

Muhammad Asad - End Note 19 (21:17)

Lit., "if We had [ever] willed to do so": meaning that, had God ever willed to "indulge in a pastime" (which, being almighty and self-sufficient, He has no need to do). He could have found it within His Own Self, without any necessity to create a universe which would embody His hypothetical - and logically inconceivable - will to "please Himself", and would thus represent a "projection", as it were, of His Own Being. In the elliptic manner of the Qur'an, the above passage amounts to a statement of God's transcendence.

Muhammad Asad - End Note 20 (21:18)

I.e., the truth of God's transcendence against the false idea of His existential immanence in or co-existence with, the created universe.

Muhammad Asad - End Note 21 (21:18)

The obvious fact that everything in the created universe is finite and perishable effectively refutes the claim that it could be a "projection" of the Creator, who is infinite and eternal.

Muhammad Asad - End Note 22 (21:18)

Lit., "for all that you attribute [to God] by way of description" or "of definition" (cf. the last sentence of [6:100](#) and the corresponding note 88) - implying that the idea of God's "immanence" in His creation is equivalent to an attempt to define His Being.

Muhammad Asad - End Note 23 (21:19)

According to the classical commentators, this refers to the angels; but it is possible to understand the expression "those who are with Him" in a wider sense, comprising not only the angels but also all human beings who are truly God-conscious and wholly dedicated to Him. In either case, their "being with Him" is a metaphorical indication of their spiritual eminence and place of honour in God's sight, and does not bear any spatial connotation of "nearness" (Zamakhshari and Razi): obviously so, because God is limitless in space as well as in time. (See also [40:7](#) and the corresponding note 4.)

Muhammad Asad - End Note 24 (21:21)

As stressed by Zamakhshari, the particle am which introduces this sentence has not, as is so often the case, an interrogative sense ("is it that"), but is used here in the sense of bal, which in this instance

may be rendered as "and yet".

Muhammad Asad - End Note 25 (21:21)

Lit., "they have taken unto themselves deities from the earth", i.e., from among the things or beings found on earth: an expression which alludes to all manner of false objects of worship - idols of every description, forces of nature, deified human beings, and, finally, abstract concepts such as wealth, power. etc.

Muhammad Asad - End Note 26 (21:22)

Lit., "in those two [realms]", alluding to the first clause of verse 19 above.

Muhammad Asad - End Note 27 (21:22)

Lit., "the Sustainer (rabb) of the awesome throne of almightiness". (For this rendering of al-arsh, see note 43 on [7:54](#)).

Muhammad Asad - End Note 28 (21:22)

Cf. last sentence of verse 18 above and the corresponding note 22, as well as note 88 on [6:100](#).

Muhammad Asad - End Note 29 (21:24)

See note 24 above.

Muhammad Asad - End Note 30 (21:24)

Lit., "produce your evidence", i.e., for the existence of deities other than God, as well as for the intellectual and moral justification of worshipping anything but Him.

Muhammad Asad - End Note 31 (21:24)

I.e., the earlier prophets, the purport of whose messages was always the stress on the oneness of God.

Muhammad Asad - End Note 32 (21:24)

In other words, most people's obstinate refusal to consider a reasonable proposition on its merits is often due to no more than the simple fact that it is not familiar to them.

Muhammad Asad - End Note 33 (21:26)

I.e., utterly remote from the imperfection implied in the concept of 'offspring': see note 77 on [19:92](#).

Muhammad Asad - End Note 34 (21:26)

This alludes to prophets like Jesus, whom the Christians regard as "the son of God", as well as to the angels, whom the pre-Islamic Arabs considered to be "God's daughters" (since they were conceived of as females

Muhammad Asad - End Note 36 (21:28)

See note 247 on [2:255](#).

Muhammad Asad - End Note 37 (21:28)

Cf. [19:87](#) and [20:109](#). Regarding the problem of intercession" as such, see note 7 on [10:3](#).

Muhammad Asad - End Note (21:28)

Muhammad Asad - End Note 38 (21:30)

It is, as a rule, futile to make an explanation of the Qur'an dependent on "scientific findings" which may appear true today, but may equal well be disproved tomorrow by new findings. Nevertheless, The above unmistakable reference to the unitary origin of the universe - metonymically described in the Qur'an as "the heavens and the earth" - strikingly anticipates the view of almost all modern astrophysicists that this universe has originated from one entity, which became subsequently consolidated through gravity and then separated into individual nebulae, galaxies and solar systems, with further individual parts progressively breaking away to form new entities in the shape of stars, planets etc. (Regarding the Quranic reference to the phenomenon described by the term "expanding universe", see [51:47](#) and the corresponding note 31.)

Muhammad Asad - End Note 39 (21:30)

The statement that God "made out of water every living thing" expresses most concisely a truth that is nowadays universally accepted by science. It has a threefold meaning: (1) Water was the environment within which the prototype of all living matter originated; (2) among all the innumerable - existing or conceivable - liquids, only water has the peculiar properties necessary for the emergence and development of life; and (3) the protoplasm, which is the physical basis of every living cell - whether in plants or in animals - and represents the only form of matter in which the phenomena of life are manifested, consists overwhelmingly of water and is, thus, utterly dependent on it. Read together with the preceding statement, which alludes to the unitary origin of the physical universe, the emergence of life from and within an equally unitary element points to the existence of a unitary plan underlying all creation and, hence, to the existence and oneness of the Creator. This accent on the oneness of God and the unity of this creation is taken up again in verse 92 below.

Muhammad Asad - End Note 40 (21:31)

See [16:15](#) and the corresponding note 11.

Muhammad Asad - End Note 41 (21:32)

See note 4 on the first sentence of [13:2](#), which seems to have a similar meaning.

Muhammad Asad - End Note 42 (21:34)

This relates to the objection of the unbelievers, mentioned in verse 3 of this surah, that Muhammad is "but a mortal like yourselves", and connects also with verses 7-8, which stress that all of God's apostles were but mortal men (cf. [3:144](#)).

Muhammad Asad - End Note 43 (21:34)

The obvious implication "and so We shall not grant it unto thee, either". Cf. [39:30](#) - "thou art bound to die".

Muhammad Asad - End Note (21:34)

Muhammad Asad - End Note 44 (21:35)

Lit., "but if, then, thou shouldst die, will they live forever?" - implying an assumption on their part that they would not be called to account on death and resurrection.

Muhammad Asad - End Note 46 (21:36)

Lit., "see thee": but since this verb has here obviously an abstract meaning, relating to the message propounded by the Prophet., it is best rendered as above.

Muhammad Asad - End Note 47 (21:36)

Sc., "and dares to deny their reality although he is a mere mortal like ourselves?"

Muhammad Asad - End Note 48 (21:36)

I.e., although they resent any aspersion cast on whatever things or forces they unthinkingly worship, they refuse to acknowledge God's planning will manifested in every aspect of His creation.

Muhammad Asad - End Note 49 (21:37)

Lit., "is created out of haste" - i.e., he is by nature imbued with impatience: cf. last sentence of [17:11](#). In the present context this refers to man's impatience regarding things to come: in this case - as is obvious from the sequence - his hasty refusal to believe in God's coming judgment.

Muhammad Asad - End Note 50 (21:37)

Cf. [16:1](#) - "God's judgment is [bound to] come: do not, then, call for its speedy advent!"

Muhammad Asad - End Note 51 (21:38)

The Quranic answer to this question is given in [7:187](#).

Muhammad Asad - End Note 52 (21:41)

See [6:10](#) (which has exactly the same wording) and the corresponding note 9.

Muhammad Asad - End Note 53 (21:42)

The reference to God, in this context, as "the Most Gracious" (ar-rahman) is meant to bring out the fact that He - and He alone - is the protector of all creation.

Muhammad Asad - End Note 54 (21:44)

Lit., "until their lives (umur) grew long" - i.e., until they grew accustomed to the thought that their prosperity would last forever (Zamakhshari).

Muhammad Asad - End Note 55 (21:44)

For an explanation. See the identical phrase in [13:41](#) and the corresponding notes 79 and 80.

Muhammad Asad - End Note 56 (21:45)

Lit., "whenever they are warned".

Muhammad Asad - End Note 57 (21:48)

See note 38 on [2:53](#). The reference to the revelation bestowed on the earlier prophets as "the standard by which to discern the true from the false" (al-furqan) has here a twofold implication: firstly, it alludes to the Quranic doctrine - explained in note 5 on [2:4](#) - of the historical continuity in all divine revelation, and, secondly, it stresses the fact that revelation - and revelation alone - provides an absolute criterion of all moral valuation. Since the Mosaic dispensation as such was binding on the children of Israel alone and remained valid only within a particular historical and cultural context, the term al-furqan relates here not to the Mosaic Law as such, but to the fundamental ethical truths contained in the Torah and common to all divine revelations.

Muhammad Asad - End Note 58 (21:49)

For an explanation of the above rendering of the expression bi l-ghayb, see note 3 on [2:3](#).

Muhammad Asad - End Note 59 (21:51)

The possessive pronoun "his" affixed to the noun rushd (which, in this context, has the meaning of "consciousness of what is right") emphasizes the highly personal, intellectual quality of Abraham's progressive realization of God's almightiness and uniqueness (cf. [6:74-79](#) as well as note 69 on [6:83](#)); while the expression min qabl - rendered by me as "long before [the time of Moses]" - stresses, once again, the element of continuity in man's religious insight and experience.

Muhammad Asad - End Note (21:58)

Muhammad Asad - End Note 61 (21:64)

Lit., "they turned to [or "upon"] themselves", i.e., blaming one another.

Muhammad Asad - End Note 62 (21:64)

I.e., "you are doing wrong to Abraham by rashly suspecting him" (Tabari).

Muhammad Asad - End Note 63 (21:65)

Lit., "they were turned upside down upon their heads": an idiomatic phrase denoting a "mental somersault" - In this case, a sudden reversal of their readiness to exonerate Abraham and a return to their former suspicion.

Muhammad Asad - End Note 64 (21:69)

Nowhere does the Qur'an state that Abraham was actually, bodily thrown into the fire and miraculously kept alive in it: on the contrary, the phrase "God saved him from the fire" occurring in [29:24](#) points, rather, to the fact of his not having been thrown into it. On the other hand, the many elaborate (and conflicting) stories with which the classical commentators have embroidered their interpretation of the above verse can invariably be traced back to Talmudic legends and may, therefore, be disregarded. What the Qur'an gives us here, as well as in [29:24](#) and [37:97](#), is apparently an allegorical allusion to the fire of persecution, which Abraham had to suffer, and which, by dint of its intensity, was to become in his later life a source of spiritual strength and inner peace (salam). Regarding the deeper implications of the term salam, see note 29 on [5:16](#).

Muhammad Asad - End Note 65 (21:70)

Inasmuch as Abraham forsook - as shown in the next verse - his homeland, and thus abandoned his people to their spiritual ignorance.

Muhammad Asad - End Note 66 (21:71)

Lit., "for all the worlds" or "for all people": i.e., Palestine, which subsequently became the homeland of a long line of prophets. (Abraham's native place - and the scene of his early struggles against polytheism - was Ur in Mesopotamia.)

Muhammad Asad - End Note 67 (21:72)

I.e., in addition (nafilatan) to his eldest son Ishmael (Isma'il) who had been born years before Isaac.

Muhammad Asad - End Note 68 (21:74)

For the story of Lot, see [7:80-84](#), [11:77-83](#) and [15:58-76](#).

Muhammad Asad - End Note 69 (21:76)

I.e., the Deluge. The story of Noah is mentioned several times in the Qur'an and particularly in [11:25-48](#). Regarding the Deluge itself, see surah 7 note 47.

Muhammad Asad - End Note 70 (21:78)

For an elucidation of the story - or, rather, legend - to which the above verse alludes, we must rely exclusively on the Companions of the Prophet, since neither the Qur'an nor any authentic saying of the Prophet spells it out to us. However, the fact that a good many Companions and their immediate successors (tabi'un) fully agreed on the substance of the story, differing only in one or two insignificant details, seems to indicate that at that period it was already well-established in ancient Arabian tradition. (cf note 77 below) According to this story, a flock of sheep strayed at night into a neighbouring field and destroyed its crop. The case was brought before King David for judicial decision. On finding that the incident was due to the negligence of the owner of the sheep, David awarded the whole flock - the value of which corresponded roughly to the extent of the damage - as an indemnity to the owner of the field. David's young son, Solomon, regarded this judgment as too severe, inasmuch as the sheep represented the defendant's capital, whereas the damage was of a transitory nature, involving no more than the loss of one year's crop, i.e., of income. He therefore suggested to his father that the judgment should be altered: the owner of the field should have the temporary possession and usufruct of the sheep (milk, wool, newborn lambs, etc.), while their owner should tend the damaged field until it was restored to its former productivity, whereupon both the field and the flock of sheep should revert to their erstwhile owners; in this way the plaintiff would be fully compensated for his loss without depriving the defendant of his substance. David realized that his son's solution of the case was better than his own, and passed judgment accordingly; but since he, no less than Solomon, had been inspired by a deep sense of justice, God - in the words of the Qur'an "bore witness to their judgment".

Muhammad Asad - End Note 71 (21:79)

I.e., the fact that Solomon's judgment was more profound did not disprove the intrinsic justice of David's original judgment or deprive it of its merit.

Muhammad Asad - End Note 72 (21:79)

Lit., "We compelled".

Muhammad Asad - End Note 73 (21:79)

A reference to the Psalms of David, which call upon all nature to extol the glory of God - similar to the Quranic verses, "The seven heavens extol His limitless glory, and the earth, and all that they contain" ([17:44](#)), or "All that is in the heavens and on earth extols God's limitless glory" ([57:1](#)).

Muhammad Asad - End Note 74 (21:80)

The noun *labus* is synonymous with *libas* or *libs*, signifying "a garment" or "garments" (Qamus, Lisan al -Arab). But since this term has occasionally been used by pre-Islamic Arabs in the sense of "mail" or "coats of mail" (ibid.), the classical commentators assume that it has this meaning in the above context as well; and in this they rely on the - otherwise unsupported - statement of the tabi'i Qatadah to the effect that "David was the first to make chain mail" (Tabari). Accordingly, they understand the term *bas* which occurs at the end of the sentence in its secondary sense of "war" or "warlike violence", and interpret the relevant part of the verse thus: 'We taught him how to make coats of mail for you, so that they might fortify you against your [mutual acts of] violence', or "against [the effects of] your warlike violence". One should, however, bear in mind that *bas* signifies also "harm", "misfortune", "distress", etc., as well as "danger"; hence it denotes, in its widest sense, anything that causes distress or fear (Taj al-'Arus). If we adopt this last meaning, the term *labus* may be understood in its primary significance of "garment" - in, this case, the metaphorical "garment of God-consciousness" (*libas at-taqwa*) of which the Qur'an speaks in 7:26. Rendered in this sense, the above verse expresses the idea that the Almighty taught David how to imbue his followers with that deep God-consciousness which frees men from all spiritual distress and all fears, whether it be fear of one another or the subconscious fear of the Unknown. The concluding rhetorical question, "but are you grateful [for this boon]?" implies that, as a rule, man does not fully realize - and, hence, is not really grateful for - the spiritual bounty thus offered him by God.

Muhammad Asad - End Note 75 (21:81)

This is apparently an allusion to the fleets of sailing ships which brought untold riches to Palestine ("the land which We had blessed") and made Solomon's wealth proverbial.

Muhammad Asad - End Note 83 (21:82)

According to the Biblical account (which more or less agrees with the Quranic references to his story), Jonah was a prophet sent to the people of Nineveh, the capital of Assyria. At first his preaching was disregarded by his people, and he left them in anger, thus abandoning the mission entrusted to him by God; in the words of the Qur'an (37:140), "he fled like a runaway slave". The allegory of his temporary punishment and his subsequent rescue and redemption is referred to elsewhere in the Qur'an (i.e., in 37:139-148) and explained in the corresponding notes. It is to that punishment, repentance and salvation that the present and the next verse allude. (The redemption of Jonah's people is mentioned in 10:98 and 37:47-148.)

Muhammad Asad - End Note 77 (21:82)

In this as well as in several other passages relating to Solomon, the Qur'an alludes to the many poetic legends which were associated with his name since early antiquity and had become part and parcel of Judaeo-Christian and Arabian lore long before the advent of Islam. Although it is undoubtedly possible to interpret such passages in a "rationalistic" manner, I do not think that this is really necessary. Because they were so deeply ingrained in the imagination of the people to whom the Qur'an addressed itself in the first instance, these legendary accounts of Solomon's wisdom and magic powers had acquired a cultural reality of their own and were, therefore, eminently suited to serve as a medium for the parabolic exposition of certain ethical truths with which this book is concerned: and so, without denying or confirming their mythical character, the Qur'an uses them as a foil for the idea that God is the ultimate source of all human power and glory, and that all achievements of human ingenuity, even though they may sometimes border on the miraculous, are but an expression of His transcendental creativity.

Muhammad Asad - End Note 78 (21:83)

The story of Job (Ayyub in Arabic), describing his erstwhile happiness and prosperity, his subsequent trials and tribulations, the loss of all his children and his property, his own loathsome illness and utter despair and, finally, God's reward of his patience in adversity, is given in full in the Old Testament (The Book of Job). This Biblical, highly philosophical epic is most probably a Hebrew translation or

paraphrase - still evident in the language employed - of an ancient Nabataean (i.e., North-Arabian) poem, for "Job, the author of the finest piece of poetry that the ancient Semitic world produced, was an Arab, not a Jew, as the form of his name (Iyyob) and the scene of his book, North Arabia, indicate" (Philip K. Hitti, History of the Arabs, London 1937, pp. 42-43). Since God "spoke" to him, Job ranks in the Qur'an among the prophets, personifying the supreme virtue of patience in adversity (sabr).

Muhammad Asad - End Note 79 (21:84)

Lit., "his family" i.e., new children in place of those who had died.

Muhammad Asad - End Note 80 (21:85)

See surah 19 note 41.

Muhammad Asad - End Note 81 (21:85)

Lit., "and him of the pledge". The expression dhu l-kifl is derived from the verb kafala - and especially the form takaffala - which signifies "he became responsible [for some- thing or someone]" or "pledged himself [to do something]". Although the classical commentators consider dhu l-kifl to be the epithet or the proper name of a particular prophet - whom they variously, more or less at random, identify with Elijah or Joshua or Zachariah or Ezekiel - I fail to see any reason whatever for such attempts at "identification", the more so since we have not a single authentic hadith which would mention, or even distantly allude to, a prophet by this name. I am, therefore, of the opinion that we have here (as in the identical expression in 38: 48) a generic term applying to every one of the prophets, inasmuch as each of them pledged himself unreservedly to God and accepted the responsibility for delivering His message to man.

Muhammad Asad - End Note 84 (21:87)

Lit., "I was among the wrongdoers".

Muhammad Asad - End Note (21:87)

Muhammad Asad - End Note 85 (21:89)

Lit., "Thou art the best of inheritors - a phrase explained in note 22 on [15:23](#). The words interpolated by me between brackets correspond to Zamakhshari's and Razi's interpretation of this phrase. For more detailed references to Zachariah, father of John the Baptist, see [3:37](#) and [19:2](#).

Muhammad Asad - End Note 86 (21:90)

Lit., "for We had made his wife fit for him", i.e., after her previous barrenness.

Muhammad Asad - End Note 87 (21:91)

This allegorical expression, used here with reference to Mary's conception of Jesus, has been widely - and erroneously - interpreted as relating specifically to his birth. As a matter of fact, the Qur'an uses the same expression in three other places with reference to the creation of man in general - namely in [15:29](#) and [38:72](#), "when I have formed him and breathed into him of My spirit" and in [32:9](#), "and thereupon He forms [lit., "formed"] him fully and breathes [lit., "breathed"] into him of His spirit". In particular, the passage of which the last-quoted phrase is a part (i.e., [32:7-9](#)) makes it abundantly and explicitly clear that God "breathes of His spirit" into every human being. Commenting on the verse under consideration, Zamakhshari states that "the breathing of the spirit [of God] into a body signifies the endowing it with life": an explanation with, which Razi concurs. (In this connection, see also note 181 on [4:171](#).) As for the description of Mary as allati ahsanat farjaha, idiomatically denoting "one who guarded her chastity" (lit., "her private parts") it is to be borne in mind that the term ihsan - lit.,

"[one's] being fortified [against any danger or evil]" - has the tropical meaning of "abstinence from what is unlawful or reprehensible" (Taj al-'Arus), and especially from illicit sexual intercourse, and is applied to a man as well as a woman: thus, for instance, the terms muhsan and muhsanah are used elsewhere in the Qur'an to describe, respectively, a man or a woman who is "fortified [by marriage] against unchastity". Hence, the expression allati ahsanat farjaha, occurring in the above verse as well as in [66:12](#) with reference to Mary, is but meant to stress her outstanding chastity and complete abstinence, in thought as well as in deed, from anything unlawful or morally reprehensible: in other words, a rejection of the calumny (referred to in [4:156](#) and obliquely alluded to in [19:27-28](#)) that the birth of Jesus was the result of an "illicit union".

Muhammad Asad - End Note 88 (21:91)

For my rendering of the term ayah as "symbol", see surah 17 note 2 and surah 19 note 19.

Muhammad Asad - End Note 89 (21:92)

After calling to mind, in verses 48-91, some of the earlier prophets, all of whom stressed the oneness and uniqueness of God, the discourse returns to that principle of oneness as it ought to be reflected in the unity of all who believe in Him (See [23:51](#).)

Muhammad Asad - End Note 90 (21:93)

This is the meaning of the idiomatic phrase, taqatta u amrahum baynahum. As Zamakhshari points out, the sudden turn of the discourse from the second person plural to the third person is indicative of God's severe disapproval - His "turning away", as it were, from those who are or were guilty of breaking the believers' unity. (See also [23:53](#) and the corresponding note 30.)

Muhammad Asad - End Note 91 (21:94)

I.e., even a breach of religious unity may not be unforgivable so long as it does not involve a worship of false deities or false moral values (cf. verses 98-99 below): this is the meaning of the stress, in this context, on man's being "a believer withal" - an echo of the principle clearly spelt out in [2:62](#) and several other Quranic passages.

Muhammad Asad - End Note 92 (21:95)

Lit., "an inviolable law (haram) upon", expressing the impossibility of conceiving anything to the contrary (Zamakhshari).

Muhammad Asad - End Note 93 (21:95)

I.e., whenever God consigns a community to destruction, He does it not because of its people's occasional lapses but only because of their irremediable, conscious unwillingness to forsake their sinful ways.

Muhammad Asad - End Note 94 (21:96)

I.e., until the Day of Resurrection, heralded by the allegorical break-through of "Gog and Magog" (see surah 18, note 100, especially the last sentence): for it is on that Day that even the most hardened sinner will at last realize his guilt, and be filled with belated remorse. The term hadab literally denotes "raised ground" or "elevation", but the expression min kulli hadabin is used here idiomatically, signifying "from all directions" or "from every corner [of the earth]": an allusion to the irresistible nature of the social and cultural catastrophes which will overwhelm mankind before the coming of the Last Hour.

Muhammad Asad - End Note 95 (21:97)

I.e., deliberately and without any excuse, since all the prophets had warned man of the Day of Resurrection and Judgment: cf. [14:44-45](#). The words "bent on" interpolated by me within brackets indicate intent, similar to the preceding expression *alladhina kafaru*, "those who were bent on denying the truth" (see also note 6 on [2:6](#)).

Muhammad Asad - End Note 96 (21:98)

Lit., "you are bound to reach it". The expression "all that you have worshipped instead of God" comprises not merely all false religious imagery but also all false ethical values endowed with quasi-divine sanctity, all of which are but "the fuel of hell".

Muhammad Asad - End Note 97 (21:100)

Thus, spiritual "deafness" in the life to come will be the inexorable consequence of ones having remained deaf, in this world, to the voice of truth, just as "blindness" and oblivion will be part of the suffering of all who have been spiritually blind to the truth (cf. [20:124-126](#)).

Muhammad Asad - End Note 98 (21:101)

I.e., those who have been promised paradise on account of their faith and their good deeds.

Muhammad Asad - End Note 99 (21:104)

See in this connection [14:48](#) and the corresponding note 63.

Muhammad Asad - End Note 100 (21:105)

Lit., "after the reminder (*adh-dhikr*)". For the deeper implications of the Quranic term *dhikr*, see note 13 on verse 10 of this surah.

Muhammad Asad - End Note 101 (21:105)

Zabur (lit., "scripture" or "book") is a generic term denoting any "book of wisdom": hence, any and all of the divine scriptures revealed by God to the prophets (Tabari). The statement that "My righteous servants shall inherit the earth" is obviously an echo of the promise, "You are bound to rise high if you are [truly] believers" ([3:139](#)) - the implication being that it is only through faith in God and righteous behaviour on earth that man can reach the heights envisaged for him by his Creator's grace.

Muhammad Asad - End Note 102 (21:107)

I.e., towards all mankind. For an elucidation of this fundamental principle underlying the message of the Qur'an, see [7:158](#) and the corresponding note 126. The universality of the Quranic revelation arises from three factors: firstly, its appeal to all mankind irrespective of descent, race or cultural environment; secondly, the fact that it appeals exclusively to man's reason and, hence, does not postulate any dogma that could be accepted on the basis of blind faith alone; and, finally, the fact that - contrary to all other sacred scriptures known to history - the Qur'an has remained entirely unchanged in its wording ever since its revelation fourteen centuries ago and will, because it is so widely recorded, forever remain so in accordance with the divine promise, "it is We who shall truly guard it [from all corruption]" (cf. [15:9](#) and the corresponding note 10). It is by virtue of these three factors that the Qur'an represents the final stage of all divine revelation, and that the Prophet through whom it has been conveyed to mankind is stated to have been the last (in Quranic terminology, "the seal") of all prophets (cf. [33:40](#)).

Muhammad Asad - End Note 103 (21:108)

Cf. the first sentence of verse 45 of this surah. This stress on divine revelation as the only source of the Prophet's knowledge referred to in the sequence is expressed, in Arabic, by means of the restrictive particle innama.

Muhammad Asad - End Note 104 (21:109)

The expression ala sawa (lit., "in an equitable manner") comprises in this context two distinct concepts: that of fairness as regards the clarity and unambiguity of the above announcement, as well as of equality, implying that it is being made to all human beings alike; hence my composite rendering of this phrase.

Muhammad Asad - End Note 105 (21:111)

Lit., "enjoyment [of life] for a while": i.e., a chance, mercifully granted by God, to attain to faith.

Muhammad Asad - End Note 106 (21:112)

See note 5 on verse 4 of this surah.

Muhammad Asad - End Note 107 (21:112)

Lit., "against (ala) all that you attribute [to Him] by way of description" or "of definition" (see note 88 on the last sentence of [6:100](#)): implying that only God's grace can save man from the blasphemous attempts - prompted by his inherent weakness - to bring God "closer" to his own, human understanding by means of humanly-conceived "definitions" of Him who is transcendent, infinite and unfathomable.

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (21:2)

The Quran is the only miracle given to Muhammad ([29:51](#)). Muhammad's mushrik companions could not comprehend that a book could be a miracle, and they wanted miracles "similar" to the ones given to the previous prophets ([11:12](#); [17:90-95](#); [25:7,8](#); [37:7-8](#)). Modern mushriks also demonstrated a similar reaction when God unveiled the prophesied miracle in 1974. When the miracle demanded from them the dedication of the system to God alone, and the rejection of all other "holy" teachings they have associated with the Quran, they objected, "How can there be mathematics in the Quran; the Quran is not a book of mathematics" or, "How can there be such a miracle; no previous messenger came up with such a miracle!" When a monotheist who was selected to fulfill the prophecy and discover the code started inviting his people to give up polytheism and the worship of Muhammad and clerics, he was declared an apostate by Muslim scholars in 1989, and within a year he was assassinated by a group linked to al-Qaida in early 1990 in Tucson, Arizona. See [3:81](#); [40:28-38](#); [72:24-28](#); [74:1-56](#). For the prophetic use of the word reminder (ZKR), see [15:9](#); [21:2](#); [21:24,105](#); [26:5](#); [29:51](#); [38:1,8](#); [41:41](#); [44:13](#); [72:17](#); [74:31,49,54](#).

Edip-Layth - End Note 2 (21:7)

See [7:46](#).

Edip-Layth - End Note 3 (21:21)

See [6:74-83](#).

Edip-Layth - End Note 4 (21:28)

The common belief in intercession is a polytheistic doctrine. See, [2:48](#); [43:86](#).

Edip-Layth - End Note 5 (21:30)

The creation of the universe from a singularity about 13.7 billion years ago with a Big Bang has been supported by many scientific observations and calculations since the beginning of the early 20th century. The Quran stated this fact unequivocally 14 centuries before. Furthermore, the Quran supports the closed model of the universe ([51:47](#)). We are also informed that the early stage of the universe was gas ([41:11](#)). The vitality of water for carbon-based biological life is evident. See [4:82](#).

Edip-Layth - End Note 6 (21:32)

If the word sama refers to space, then we should reflect on the force of gravity and counter forces that keep billions of galaxies containing billions of stars and planets in harmonious motion in space. If the word refers to the atmosphere, then we may understand it as the transparent blanket that protects us from extreme heat and cold, a transparent armor that protects us from meteorites, and a transparent filter that protects us from harmful rays. The iron core of the earth works like a dynamo and creates a powerful magnetic field that holds the atmosphere. See [4:82](#)

Edip-Layth - End Note 7 (21:33)

This verse clearly informs us that all (kul) celestial bodies rotate in an orbit. Interestingly, the earth's rotation around its axis is also implied by the expression "night and day." See [27:88](#); [36:40](#); [39:5](#); [68:1](#); [79:30](#).

Edip-Layth - End Note 8 (21:37)

See [4:28](#).

Edip-Layth - End Note 9 (21:51)

The planet earth was created to provide a new chance for us to redeem ourselves. When angels questioned the wisdom in our creation, God told them that He knows what they did not know ([2:30](#)).

Edip-Layth - End Note 10 (21:56)

The testimony mentioned here is testimony through reason and evidence. See [12:26-28](#).

Edip-Layth - End Note 11 (21:58)

The breaking of all the statues (with the exception of the biggest one) by the young Abraham was not a tyrannical action to deprive the freedom of idol worshipers, nor was it an expression of his hate. He was not in a position of authority to be a tyrant, and if he was pretending to be one, he would not have spared the biggest statue. He was using this tactic for didactical purposes. Being a member of a polytheistic society that regressed into the darkness of superstitions and dogmatism, perhaps Abraham did not have any other choice but to pull their attention with some action. Instead of showing the courage and wisdom of reflecting on that youngster's rational argument and questioning their inherited religion, the polytheists reacted with the common reaction of polytheists: group-think, threat, excommunication, and violence. See [6:74-83](#); [29:25](#).

Edip-Layth - End Note 12 (21:73)

During the revelation of the Quran, with some distortions, the rituals and duties revealed to Abraham were known knowledge. The religious people in Mecca had the knowledge of fasting, sala, zaka, and pilgrimage, since the Quran uses the words in their language. See [2:128](#); [16:123](#); [22:78](#).

Edip-Layth - End Note 13 (21:87)

Yunus' (Jonah) name occurs in the Quran four times as Jonah. However, in the chapter that starts with the letter N or number 50, Jonah is referred to by the expression Sahib ul-Hut, that is, The Companion of the Fish (68:48). Referring to a messenger who has the letter N in his name, with an expression that does not contain the letter N, in a chapter where the letter N is counted ($133 = 19 \times 7$), is a part of the Quran's mathematical system. Indeed, a unique expression in verse 21:87 supports this implied message.

Edip-Layth - End Note 14 (21:97)

In the light of the last verses of chapter 18, can we speculate the following: in the future some Muslim nations will create a union under the leadership of a messenger, forming a federal government, creating a peaceful, free and just society under Islamic principles (18:83-101; 9:33; 41:53; 48:28; 61:9). Before the end of the world, two rival nations will attack the Muslim community, thereby fulfilling the last condition for the end of the world (15:87; 18:94; 21:96,97).

Edip-Layth - End Note 16 (21:105)

This earth and these heavens will be replaced by new ones, and will be given to the service of the righteous people (14:48). The verse is traditionally translated as, "We wrote in Psalms after the Reminder, that my righteous servants will inherit the land." The derivatives of the word "reminder" (ZKR) are used to describe the message of the Quran and previous books, and they also have prophetic implications. For instance, see 15:9; 21:2; 21:24; 26:5; 29:51; 38:1,8; 41:41; 44:13; 72:17; 74:31,49,54.

Edip-Layth - End Note (21:106)

Edip-Layth - End Note 17 (21:112)

The mathematical system of the Quran leads us to read the word QWL not as a past tense verb, but as a declarative one. Our choice is supported by the original spelling of the word, which has no letter "A" after the first letter, and thus, supports our reading. Furthermore, when read starting from verse 108, our choice fits best to the flow of the language. This is also supported by the numerical semantics (nusemantics) of the Quran: the frequency of the word QaLu (they said), as used for God's creation is equal to the frequency of the divine command QuL (say), both being 332 times. In other words, for each "they say," God tells us to "say" something. These two words are not necessarily used in successive pairs.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (21:2)

26:5

Shabbir Ahmed - End Note 2 (21:7)

12:109, 16:43

Shabbir Ahmed - End Note 3 (21:10)

21:24, 23:70, 43:43-44

Shabbir Ahmed - End Note 4 (21:11)

Zaalim = Wrongdoer = One who displaces something from its rightful place = Unjust = Oppressor = Violator of human rights

Shabbir Ahmed - End Note 5 (21:12)

[7:182](#), [16:26](#)

Shabbir Ahmed - End Note 6 (21:13)

How you amassed this wealth and luxury. [102:8](#)

Shabbir Ahmed - End Note 7 (21:15)

[36:28](#)

Shabbir Ahmed - End Note 8 (21:16)

[11:7](#), [45:22](#), [53:31](#)

Shabbir Ahmed - End Note 9 (21:18)

Some people conjecture that the Universe is a dream, a play or a mere shadow of the World of Ideas. But God has designed it such that the truth advances and falsehood vanishes

Shabbir Ahmed - End Note 10 (21:22)

[3:84](#), [6:3](#), [16:51](#), [39:67](#)

Shabbir Ahmed - End Note 11 (21:24)

[23:117](#)

Shabbir Ahmed - End Note 12 (21:28)

[6:15](#), [19:87](#)

Shabbir Ahmed - End Note 13 (21:30)

Here is a clear allusion to the Big Bang theory. Numerous celestial bodies came into being and started swimming along in their orbits. [21:33](#), [24:45](#), [36:40](#), [79:30](#)

Shabbir Ahmed - End Note 14 (21:32)

Canopy: The atmosphere keeps in safe balance the gases and temperature, and protects you from the incoming meteorites

Shabbir Ahmed - End Note 15 (21:35)

Life and death afford humans the opportunity to do good deeds and achieve eternal rewards. [67:2](#)

Shabbir Ahmed - End Note 16 (21:42)

He does not take you to task for every transgression. [4:31](#), [16:61](#), [35:45](#)

Shabbir Ahmed - End Note 17 (21:44)

Every day on earth brings them closer to the end and the great landlords are becoming smaller. [13:41](#)

Shabbir Ahmed - End Note 18 (21:47)

[99:7-8](#)

Shabbir Ahmed - End Note 19 (21:50)

They have learned the consequence of those who had denied Moses and Aaron

Shabbir Ahmed - End Note 20 (21:57)

You will see if those whom you believe to guard you can even guard themselves

Shabbir Ahmed - End Note 21 (21:58)

[37:88-98](#)

Shabbir Ahmed - End Note 22 (21:63)

Important note: As many commentators of the Qur'an, ancient and modern, that I am aware of, have mistranslated this verse simply for missing the punctuation after 'Fa'alah'. They render the first part of the verse as, "This was done by the big one of them." And then they go into defending in futility prophet Abraham against uttering a lie. But, "This is their chief" is in fact a new sentence

Shabbir Ahmed - End Note 23 (21:64)

You neglected the security of the powerless idols

Shabbir Ahmed - End Note 24 (21:69)

The fire of their rage soon cooled down. [29:24-26](#), [37:88-89](#)

Shabbir Ahmed - End Note 25 (21:70)

They failed to value a man of his stature

Shabbir Ahmed - End Note 26 (21:71)

They migrated from their homeland of Ur in Mesopotamia, today's Iraq, to Syria-Palestine that was blessed with a long line of prophets

Shabbir Ahmed - End Note 27 (21:79)

Jibaal = Mountains = The elite = Top leadership. At-Taeer = The birds = The 'flying' horsemen = A Tribe in Syria-Palestine with excellent cavalry. 'We did' = We made it possible

Shabbir Ahmed - End Note 28 (21:80)

David was the first one to master iron technology and later generations benefited from it. Therefore, 'to protect you'

Shabbir Ahmed - End Note 29 (21:81)

When people discover some of Divine laws, they call it Science, and Solomon made good use of it

Shabbir Ahmed - End Note 30 (21:82)

We were for them, and are for you, the Guardians of the laws of governance and science [34:13](#), [38:37](#)

Shabbir Ahmed - End Note 31 (21:83)

[38:41](#). He was lost away from his people

Shabbir Ahmed - End Note 32 (21:87)

'We had no power over him': Jonah thought that God would not take him to task. Jonah lost all hope of his people reforming, and migrated before the Divine decree came. [10:98](#), [37:139-148](#), [68:48](#). Zulumaat = The darkness of error = Desperate situation = Hopelessness = Remorse = Darkness. It has nothing to do with the legend of staying in the belly of a fish. The fish had only grabbed him in her teeth momentarily

Shabbir Ahmed - End Note 33 (21:89)

[3:33](#), [19:5-7](#)

Shabbir Ahmed - End Note 34 (21:91)

Breathing of Divine Energy = Free will for every human. [3:44](#), [19:16](#), [32:9](#). Symbol of grace = Whereas the Israelites maligned them, they were made honorable

Shabbir Ahmed - End Note 35 (21:92)

[23:52](#)

Shabbir Ahmed - End Note 36 (21:96)

Imperialist nations run over and dominate them. And then after some passage of time the desire for freedom and glory germinates in their hearts once again. [17:58](#), [18:94](#)

Shabbir Ahmed - End Note 38 (21:104)

Ultimately, God will create a new Universe ([14:48](#)). And before that, the planet earth will see a new Dawn. Top leaders, tyrants, clergy and tycoons of wealth will lose their high empires of influence. It will be a new life for people, united as one single community as they once were. [2:213](#), [10:19](#), [39:67](#)

Shabbir Ahmed - End Note 39 (21:107)

Mankind will become one single community through the Book revealed to you. Rahmatallil'Aalameen = Mercy for the worlds = Grace for all humanity = A benevolent advent for all nations and peoples. Furthermore, the exalted prophet is God's grace to all humanity for these reasons: 1 - The Book revealed to him appeals to all people irrespective of race, color, cast and national origin. 2 - It appeals exclusively to reason and does not require blind faith in any dogmas. 3 - It is the only perfectly preserved scripture word for word

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (21:3)

Although the Bible (Malachi [3:1](#)) and the Quran ([3:81](#)) prophesy the advent of God's Messenger of the Covenant,when he did appear, supported by `one of the greatest miracles' ( [74:30-35](#)),he was met with heedlessness and opposition. The divine assertion that every `new' proof is opposed has been proven by the Arabs' opposition to the Quran's miracle. (App.1 & 2).

Rashad Khalifa - End Note 3 (21:30)

The Big Bang Theory is now supported by the Creator's infalliblemathematical code (Appendix 1). Thus, it is nolonger a theory; itis a law, a proven fact.

Rashad Khalifa - End Note 8 (21:96)

By the year 2270 AD, thanks to God's mathematical miracle in the Quran (Appendix1), America will bethe heart of Islam,and billions around the globe will have believedin the Quran ([9:33](#), [41:53](#), [48:28,61:9](#)). Gogand Magog (allegorical names of villainous communities), will be the only bastions of heathenism,and they will attack the submitters. That is when the world willend ([15:87,18:94](#), Appendix 25). Gog and Magog are mentioned in [18:94](#) & [21:96](#), 17verses before the end of each sura; this may indicate thetime of their appearance.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 22:1 O people, be aware of your Lord, for the quaking of the moment is a terrible thing.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 22:1 O mankind, be aware of your Lord, for the quaking of the Hour is a terrible thing.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 22:1 O men! Be conscious of your Sustainer: for, verily the violent convulsion of the Last Hour will be an awesome thing!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 22:1 O people, you shall reverence your Lord, for the quaking of the Hour is something horrendous.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 22:1 O Mankind! Be mindful of your Sustainer so that you may journey through life in blissful honor and security. (If you failed to bring the house of humanity to order), the Hour will quake the earth with awesome wars.
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 22:1 Ya ayyuh a a Innasuittaqoo rabbakum inna zalzalata a IssaAAati shay-onAAaathēemun
A	بسم الله الرحمن الرحيم 22:1 يا ايها الناس اتقوا ربكم ان زلزلة الساعة شيء عظيم

Edip-Layth	22:2 The moment you see it, every nursing mother will leave her suckling child, and every pregnant one will miscarry, and you will see the people drunk while they are not drunk, but the retribution of God is most severe.
The Monotheist Group	22:2 The moment you see it, every nursing mother will leave her suckling child, and every pregnant one will miscarry, and you will see the people drunk while they are not drunk, but the retribution of God is most severe.
Muhammad Asad	22:2 On the Day when you behold it, every woman that feeds a child at her breast will utterly forget her nursling, and every woman heavy with child will bring forth her burden [before her time]; and it will seem to thee that all mankind is drunk, ¹ although they will not be drunk - but vehement will be [their dread of] God's chastisement. ²
Rashad Khalifa	22:2 The day you witness it, even a nursing mother will discard her infant, and a pregnant woman will abort her fetus. You will see the people staggering, as if they are intoxicated, even though they are not intoxicated. This is because GOD's retribution is so awesome.
Shabbir Ahmed	22:2 On the Day when you see it (wars of such intensity that) even a nursing mother would forget her infant, and the pregnant would abort her fetus. And it will seem to you that all mankind is drunk, although they will not be drunk. But the Divine requital is a tremendous thing.
Transliteration	22:2 Yawma tarawnah a ta thhalu kullumur diAAatin AAamm a ar daAAat wataaAAukullu thati hamlin hamlaha watar aalInnasa suk ara wam a hum bisukarawalakinna AAathaba Allahi shadeedun
A	22:2 يوم ترونها تذهل كل مرضعة عما ارضعت وتضع كل ذات حمل حملها وترى الناس سكرى وما هم بسكرى ولكن عذاب الله شديد
Edip-Layth	22:3 Among the people there are those who argue regarding God without knowledge, and follow every rebellious devil.
The Monotheist Group	22:3 And from mankind is he who argues regarding God without knowledge, and he follows every rebellious devil.
Muhammad Asad	22:3 And yet, among men there is many a one who argues about God without having any knowledge [of Him], and follows every rebellious satanic force ³
Rashad Khalifa	22:3 Among the people, there are those who argue about GOD without knowledge, and follow every rebellious devil.
Shabbir Ahmed	22:3 And yet, among people there are those who argue about God without attaining knowledge, and follow every rebellious satanic force.
Transliteration	22:3 Wamina aInnasi man yujadilufee Allahi bighayri AAILmin wayattabiAAu kulla shaytaninmareedin
A	22:3 ومن الناس من يجدل في الله بغير علم ويتبع كل شيطان مريد
Edip-Layth	22:4 It was decreed for him that any who follow him, he will mislead him, and guide him to the retribution of fire.
The Monotheist Group	22:4 It was decreed for him that any who follow him, he will mislead him, and guide him to the retribution of Fire.
Muhammad Asad	22:4 about which it has been decreed that whoever entrusts himself to it, him will it lead astray and guide towards the suffering of the blazing flame!

Rashad Khalifa	22:4 It is decreed that anyone who allies himself with him, he will mislead him and guide him to the agony of Hell.
Shabbir Ahmed	22:4 For the rebellious desire it has been decreed that whoever befriends it, certainly, it will mislead him and guide him to the retribution of the Flame.
Transliteration	22:4 Kutiba AAalayhi annahu man tawall a_hufaannahu yu_dilluhu wayahdeehi il a_AAathabi alssaAAeeri
A	22:4 كتب عليه انه من تولاه فانه يضلّه ويهديه الى عذاب السعير
E dip-Layth	22:5 O people, if you are in doubt as to the resurrection, then We have created you from dirt, then from a seed, then from an embryo, then from a fetus developed and undeveloped so that We make it clear to you. We settle in the wombs what We wish to an appointed time, then We bring you out a child, then you reach your maturity, and of you are those who will pass away, and of you are those who are sent to an old age where he will not be able to learn any new knowledge after what he already has. You see the land still, but when We send down the water to it, it vibrates and grows, and it brings forth of every lovely pair. ¹
The Monotheist Group	22:5 O mankind, if you are in doubt as to the resurrection, then We have created you from dirt, then from a seed, then from an embryo, then from a fetus developed and undeveloped so that We make it clear to you. And We settle in the wombs what We wish to an appointed time, then We bring you out a child, then you reach your maturity, and of you are those who will pass away, and of you are those who are sent to an old age where he will not be able to learn any new knowledge after what he already has. And you see the land still, but when We send down the water to it, it vibrates and grows, and it brings forth of every lovely pair.
Muhammad Asad	22:5 O MEN! If you are in doubt as to the [truth of] resurrection, [remember that,] verily, We have created [every one of] you out of dust, then out of a drop of sperm, then out of a germ-cell, then out of an embryonic lump complete [in itself] and yet incomplete ⁴ so that We might make [your origin] clear unto you. And whatever We will [to be born] We cause to rest in the [mothers'] wombs for a term set [by Us], and then We bring you forth as infants and [allow you to live] so that [some of] you might attain to maturity: for among you are such as are caused to die [in childhood], just as many a one of you is reduced in old age to a most abject state, ceasing to know anything of what he once knew so well. ⁵ And [if, O man, thou art still in doubt as to resurrection, consider this:] thou canst see the earth dry and lifeless - and [suddenly,] when We send down waters upon it, it stirs and swells and puts forth every kind of lovely plant!
Rashad Khalifa	<i>Where Did We Come From?</i> 22:5 O people, if you have any doubt about resurrection, (remember that) we created you from dust, and subsequently from a tiny drop, which turns into a hanging (embryo), then it becomes a fetus that is given life or deemed lifeless. We thus clarify things for you. We settle in the wombs whatever we will for a predetermined period. ²² We then bring you out as infants, then you reach maturity. While some of you die young, others live to the worst age, only to find out that no more knowledge can be attained beyond a certain limit. Also, you look at a land that is dead, then as soon as we shower it with water, it vibrates with life and grows all kinds of beautiful plants.
	22:5 O Mankind! If you are in doubt that humanity will one day stand on its feet, and that you will be resurrected back to life after death, consider the process of your own evolution. We have created you in stages: From dust, then from male and female gametes, then from a zygote, then from an embryo, shapely and first shapeless. We thus clearly explain things for you. The embryo and then the fetus

Shabbir Ahmed	stay in the womb until an appointed term according to Our laws. Then We bring you forth as infants and carry you to maturity. While some of you die young, others live to the feeblest old age so that they know nothing after knowing much. (Resurgence of humanity can take place just as) you, O Prophet, see a dry barren land, but when We send down water on it, it vibrates with life and grows all kinds of beautiful plants. ¹
Transliteration	22:5 Ya ayyuh a Innasuin kuntum fee raybin mina albaAathi fa-inn a khalagnakummin turabin thumma min nu ifatin thumma minAAalaqatin thumma min mu dghatin mukhallaqatin waghayrimukhallaqatin linubayyina lakum wanuqirru fee al-ar hami m anashao ila ajalin musamman thumma nukhrijukum tiflanthumma litablughoo ashuddakum waminkum man yutawaff awaminkum man yuraddu ila ar thali alAAumuri likayl ayaAAlama min baAAadi AAilmin shay-an watara al-ar dahamidatan fa-i tha anzaln a AAalayh aalma ihtazzat warabat waanbatat min kulli zawjin baheejin
A	22:5 يايها الناس ان كنتم فى ريب من البعث فانا خلقناكم من تراب ثم من نطفة ثم من علقة ثم من مضغة مخلقة وغير مخلقة لنبين لكم ونقر فى الارحام ما نشاء الى اجل مسمى ثم نخرجكم طفلا ثم لتبلغوا اشدكم ومنكم من يتوفى ومنكم من يرد الى اردل العمر لكيلا يعلم من بعد علم شيئا وترى الارض هامة فاذا انزلنا عليها الماء اهتزت وربت وانبتت من كل زوج بهيج
Edip-Layth	22:6 That is because God is the truth, and He gives life to the dead, and He is capable of all things.
The Monotheist Group	22:6 That is because God is the truth, and He gives life to the dead, and He is capable of all things.
Muhammad Asad	22:6 All this [happens] because God alone is the Ultimate Truth, ⁶ and because He alone brings the dead to life, and because He has the power to will anything.
Rashad Khalifa	22:6 This proves that GOD is the Truth, and that He revives the dead, and that He is Omnipotent.
Shabbir Ahmed	22:6 All this happens because God alone is the Ultimate truth and He alone revives the dead and because He has Supreme Control over all things and events.
Transliteration	22:6 Thalika bi-anna All aha huwa al haquwaannahu yuhyee almawt a waannahu AAala kullishay-in qadeerun
A	22:6 ذلك بان الله هو الحق وانه يحيى الموتى وانه على كل شىء قدير
Edip-Layth	22:7 The moment is coming, there is no doubt in it, and God will resurrect those who are in the graves.
The Monotheist Group	22:7 And the Hour is coming, there is no doubt in it, and God will resurrect those who are in the graves.
Muhammad Asad	22:7 And [know, O man] that the Last Hour is bound to come, beyond any doubt, and that God will [indeed] resurrect all who are in their graves.
Rashad Khalifa	22:7 And that the Hour is coming, no doubt about it, and that GOD resurrects those who are in the graves.
Shabbir Ahmed	22:7 And know that the Hour is bound to come, beyond any doubt, and that God will certainly resurrect all who are in their graves. (And He will raise humanity onto their feet, just as He will raise the dead from their disintegrated states, whether in graves or in the oceans, in ashes, their scattered pieces sprayed about, or in the bellies of the fish and the birds etc.)

Transliteration	22:7 Waanna a IssaAAata atiyatunla rayba feeh a waanna All aha yabAAathu manfee alquboori
A	22:7 وان الساعة آتية لا ريب فيها وان الله يبعث من فى القبور
Edip-Layth	22:8 From people are those who argue regarding God with no knowledge nor guidance nor an enlightening book.
The Monotheist Group	22:8 And from the people are those who argue regarding God with no knowledge nor guidance nor enlightening Scripture.
Muhammad Asad	22:8 And yet, among men there is many a one that argues about God without having any knowledge [of Him], without any guidance, and without any light-giving revelation
Rashad Khalifa	<i>A Common Occurrence</i> 22:8 Among the people there is the one who argues about GOD without knowledge, and without guidance, and without an enlightening scripture.
Shabbir Ahmed	22:8 And yet, among people there are those who argue about God without attaining knowledge, guidance and without any light-giving revelation. 2
Transliteration	22:8 Wamina a Innasi man yuj adilufee All ahi bighayri AAilmin wal a hudan walakitaabin muneerin
A	22:8 ومن الناس من يجدل فى الله بغير علم ولا هدى ولا كتب منير
Edip-Layth	22:9 Bending his side to misguide from the path of God. He will have humiliation in the world and We will make him taste on the day of Resurrection the retribution of burning.
The Monotheist Group	22:9 Bending his side to misguide from the path of God. He will have humiliation in the world and We will make him taste on the Day of Resurrection the retribution of burning.
Muhammad Asad	22:9 scornfully turning aside [from the truth] so as to lead [others] astray from the path of God. Disgrace [of the spirit] is in store for him in this world; 7 and on the Day of Resurrection We shall make him taste suffering through fire;
Rashad Khalifa	22:9 Arrogantly he strives to divert the people from the path of GOD. He thus incurs humiliation in this life, and we commit him on the Day of Resurrection to the agony of burning. 10. This is what your hands have sent ahead for you. GOD is never unjust towards the people.
Shabbir Ahmed	22:9 Turning away in pride to divert people from the path of God. Disgrace is in store for them in this world. And on the Day of Resurrection We will make them taste the doom of burning.
Transliteration	22:9 Thaniya AAi ifihi liyu dillaAAan sabeeli All ahi lahu fee a Iddunyakhizyun wanuthheequhu yawma alqiyamati AAathabaaalhareeqi
A	22:9 ثانى عطفه ليضل عن سبيل الله له فى الدنيا خزى ونذيقه يوم القيمة عذاب الحريق
Edip-Layth	22:10 That is for what your hands have brought forth, and God does not wrong the servants.
The Monotheist Group	22:10 That is for what your hands have brought forth, and God does not wrong the servants.
Muhammad Asad	22:10 [and he shall be told:] This is an outcome of what thine own hands have wrought - for, never does God do the least wrong to His creatures!"

Rashad Khalifa	
Shabbir Ahmed	22:10 Saying, "This is what you sent before with your own hands, for God is no oppressor of His servants.
Transliteration	22:10 <u>Th</u> alika bima qaddamat yada <u>k</u> awaanna All <u>a</u> ha laysa bi <u>t</u> hall <u>a</u> minliAAabeedi
A	22:10 ذلك بما قدمت يداك وان الله ليس بظلم للعبيد
<i>Those Who Conditionally Serve God</i>	
Edip-Layth	22:11 Among the people there is he who serves God hesitantly. So if good comes to him, he is content with it; and if an ordeal comes to him, he makes an about-face. He has lost this world and the Hereafter. Such is the clear loss.
The Monotheist Group	22:11 And from the people there is he who serves God nervously. So if good comes to him, he is content with it; and if an ordeal comes to him, he makes an about-face. He has lost this world and the Hereafter. Such is the clear loss.
Muhammad Asad	22:11 And there is, too, among men many a one who worships God on the border-line [of faith]: ⁸ thus, if good befalls him, he is satisfied with Him; but if a trial assails him, he turns away utterly, ⁹ losing [thereby both] this world and the life to come: [and] this, indeed, is a loss beyond compare! ¹⁰
Rashad Khalifa	22:11 Among the people there is the one who worships GOD conditionally. If things go his way, he is content. But if some adversity befalls him, he makes an about-face. Thus, he loses both this life and the Hereafter. Such is the real loss.
Shabbir Ahmed	22:11 And among people there is the one who serves God conditionally. If things go his way, he is content. But if some adversity touches him he flips over on his face, losing both, this world and the Hereafter. That is certainly a manifest loss. ³
Transliteration	22:11 Wamina aInnasi man yaAAabuduAll <u>a</u> ha AAa <u>a</u> <u>h</u> arfin fa-in a <u>s</u> abahukhayrun itmaanna bihi wa-in a <u>s</u> abat-hu fitnatuningalaba AAa <u>l</u> <u>a</u> wajhihi khasira a Iddunya wa <u>al</u> -akhirata <u>th</u> alika huwa alkhusr <u>a</u> nu almubeenu
A	22:11 ومن الناس من يعبد الله على حرف فان اصابه خير اطمأن به وان اصابته فتنة انقلب على وجهه خسر الدنيا والءاخرة ذلك هو الخسران المبين
Edip-Layth	22:12 He calls upon besides God what will not harm him and what will not benefit him. Such is the far straying.
The Monotheist Group	22:12 He calls upon besides God what will not harm him and what will not benefit him. Such is the far straying.
Muhammad Asad	22:12 [By behaving thus,] he invokes, instead of God, something that can neither harm nor benefit him: ¹¹ [and] this is indeed the utmost one can go astray. ¹²
Rashad Khalifa	22:12 He idolizes beside GOD what possesses no power to harm him or benefit him; such is the real straying.
Shabbir Ahmed	22:12 He calls, instead of God, on what neither can harm him nor benefit him. That is the utmost straying.
Transliteration	22:12 YadAAoo min dooni All <u>a</u> hi m <u>a</u> l <u>a</u> yad <u>u</u> rruhu wam <u>a</u> l <u>a</u> yanfaAAuhu <u>th</u> alikahuwa a <u>l</u> dd <u>a</u> lu albaAAeed <u>u</u>
A	22:12 يدعوا من دون الله ما لا يضره وما لا ينفعه ذلك هو الضلال البعيد

Edip-Layth	22:13 He calls on those who harm him more than they benefit him. What a miserable patron, and what a miserable companion. ²
The Monotheist Group	22:13 He calls on those who harm him more than they benefit him. What a miserable patron, and what a miserable companion.
Muhammad Asad	22:13 [And sometimes] he invokes [another human being] one that is far more likely to cause harm than benefit: vile, indeed, is such a patron and vile the follower! ¹³
Rashad Khalifa	22:13 He idolizes what is more apt to harm him than benefit him. What a miserable lord! What a miserable companion!
Shabbir Ahmed	22:13 He calls to him whose harm is nearer than his benefits; certainly, an evil master, and an evil follower.
Transliteration	22:13 YadAAoo laman darruhu aqrabu minnafAAihi labi/sa almawl a walabi/sa alAAasheeru
A	22:13 يدعوا لمن ضره اقرب من نفعه لبئس المولى ولئس العشير
Edip-Layth	22:14 God admits those who acknowledge and do good works to gardens with rivers flowing beneath them. God does as He wishes.
The Monotheist Group	22:14 God admits those who believe and do good works to estates with rivers flowing beneath them. God does as He wishes.
Muhammad Asad	22:14 VERILY, God will admit those who have attained to faith and have done righteous deeds into gardens through which running waters flow: for, behold, God does whatever He wills.
Rashad Khalifa	22:14 GOD admits those who believe and lead a righteous life into gardens with flowing streams. Everything is in accordance with GOD's will.
Shabbir Ahmed	22:14 Surely, God will admit those who have attained belief and fulfill the needs of others, into Gardens beneath which rivers flow. For, all things happen according to the laws that God has willed to design.
Transliteration	22:14 Inna All aha yudkhilu alla theenaamanoo waAAamiloo a Issalihati jannatintajree min tahtiha al-anharu inna AllahayafAAalu ma yureedu
A	22:14 ان الله يدخل الذين ءامنوا وعملوا الصلحت جنت تجرى من تحتها الانهر ان الله يفعل ما يريد
Edip-Layth	<i>Put in God Your Full Trust</i> 22:15 Whosoever thinks that God will not grant him victory in this world and the Hereafter, then let him extend his request by a mean to the heaven, then let him cut off and see whether this action the cause of his anger. ³
The Monotheist Group	22:15 Whosoever thinks that God will not grant him victory in this world and the Hereafter, then let him extend his request to the heavens, then let him stop and see whether this action has removed his obstacles.
Muhammad Asad	22:15 If anyone thinks that God will not succour him ¹⁴ in this world and in the life to come, let him reach out unto heaven by any [other] means and [thus try to] make headway: ¹⁵ and then let him see whether this scheme of his will indeed do away with the cause of his anguish. ¹⁶
Rashad Khalifa	<i>Happiness Now, and Forever</i> 22:15 If anyone thinks that GOD cannot support him in this life and in the

	Hereafter, let him turn completely to (his creator in) heaven, and sever
Shabbir Ahmed	22:15 If anyone thinks that God cannot help him in this world and in the life to come, let him reach out to the heaven by any other means and thus try to make headway. And then let him see whether his approach will dispel the cause of his anguish.
Transliteration	22:15 Man k ana ya <u>thunnu</u> anlan yan surahu All ahu fee a Iddunya waal-akhiratifyamdud bisababin il a a Issama-i thummaliyaq taAA falyan <u>thur</u> hal yu th hibannakayduhu ma yagheet <u>th</u> u
A	22:15 من كان يظن ان لن ينصره الله في الدنيا والءآخرة فليمدد بسبب الى السماء ثم ليقطع فلينظر هل يذهبن كيده ما يغيظ
Edip-Layth	22:16 As such, We have sent down clear signs, and God guides whomever He wishes. ⁴
The Monotheist Group	22:16 And as such, We have sent down clear revelations, and God guides whomever He wishes.
Muhammad Asad	22:16 And thus have We bestowed from on high this [divine writ] in the shape of clear messages: for [thus it is] that God guides him who wills [to be guided]. ¹⁷
Rashad Khalifa	22:16 We have thus revealed clear revelations herein, then GOD guides whoever wills (to be guided).
Shabbir Ahmed	22:16 And thus We have revealed the Qur'an in simple and plain verses. God guides him who seeks guidance.
Transliteration	22:16 Wakathalika anzaln ahu <u>ayatinbayyinat</u> in waanna All aha yahdee man yureedu
A	22:16 وكذلك انزلنه ءايت بينت وان الله يهدى من يريد
Edip-Layth	22:17 Those who acknowledge, the Jews, the Converts, the Nazarenes, the Zoroastrians, and those who have set up partners; God will separate between them on the day of Resurrection. For God is witness over all things.
The Monotheist Group	22:17 Surely those who believe; and those who are Jewish, and the Sabians, and the Nazarenes, and the Majoos; and those who have set up partners; God will separate between them on the Day of Resurrection. For God is witness over all things.
Muhammad Asad	22:17 Verily, as for those who have attained to faith [in this divine writ], and those who follow the Jewish faith, and the Sabians, ¹⁸ and the Christians, and the Magians, ¹⁹ [on the one hand,] and those who are bent on ascribing divinity to aught but God, [on the other,] ²⁰ verily, God will decide between them on Resurrection Day: for, behold, God is witness unto everything.
Rashad Khalifa	God: The Only Judge 22:17 Those who believe, those who are Jewish, the converts, the Christians, the Zoroastrians, and the idol worshipers, GOD is the One who will judge among them on the Day of Resurrection. GOD witnesses all things.
Shabbir Ahmed	22:17 Those who have attained faith (in the Qur'an), those who are Jewish, the agnostics, the Christians, the Zoroastrians and Pagans: Certainly, God will decide between them on the Day of Resurrection. God is Witness over all things and events. ⁴

Transliteration	22:17 Inna alla theena amanoo wa allatheenahadoo wa alssabi-eena waalInnasarawaal:majoosa wa allatheena ashrakoo inna All ahayafsilu baynahum yawma alqiyamati inna AllahaAAala kulli shay-in shaheed un
A	22:17 ان الذين ءامنوا والذين هادوا والصابين والنصرى والمجوس والذين اشركوا ان الله يفصل بينهم يوم القيمة ان الله على كل شىء شهيد
Edip-Layth	22:18 Did you not see that to God submit what is in the heavens and what is in the earth, and the sun and the moon and the stars and the mountains and the trees and what moves, and many people, and many who have deserved the retribution. Whoever God disgraces, then none can honor him. God does what He pleases.
The Monotheist Group	22:18 Did you not see that to God yields what is in the heavens and what is in the Earth, and the sun and the moon and the stars and the mountains and the trees and what moves, and many of the people, and many who have deserved the retribution. And whoever God disgraces, then none can honor him. God does what He pleases.
Muhammad Asad	22:18 ART THOU NOT aware that before God prostrate themselves all [things and beings] that are in the heavens and all that are on earth ²¹ the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts? And many human beings [submit to God consciously], ²² whereas many [others, having defied Him,] will inevitably have to suffer [in the life to come]; ²³ and he whom God shall scorn [on Resurrection Day] will have none who could bestow honour on him: for, verily, God does what He wills.
Rashad Khalifa	22:18 Do you not realize that to GOD prostrates everyone in the heavens and the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many people? Many others among the people are committed to doom. Whomever GOD shames, none will honor him. Everything is in accordance with GOD's will.
Shabbir Ahmed	22:18 Do you not see that whoever is in the heavens and on earth, the sun and the moon, the stars and the mountains, the trees, the animals, and a great many of human beings adore God? And there are a great many human beings who make themselves deserving of retribution. And those whom God will disgrace, none can raise them to honor. For, God does everything according to His laws.
Transliteration	22:18 Alam tara anna All aha yasjudu lahuman fee al Issamawati waman fee al-ardiwaalshshamsu wa alqamaru wa alInnujoomu wa aljibaluwaalshshajaru waalddawabbu wakatheerun minaa Innasi wakatheerun haqqa AAalayhi alAAathabuwaman yuhini Allahu fama lahu min mukrimin inna AllahayafAAalu ma yasha/o
A	22:18 ألم تر ان الله يسجد له من فى السموت ومن فى الارض والشمس والقمر والنجوم والجبـال والشجر والدواب وكثير من الناس وكثير حق عليه العذاب ومن يهن الله فما له من مكرم ان الله يفعل ما يشاء
Edip-Layth	22:19 Here are two opponents who have disputed regarding their Lord; as for those who rejected, outer garments made from fire are cut out for them, and boiling water is poured from above their heads. ⁵
The Monotheist Group	22:19 Here are two opponents who have disputed regarding their Lord; as for those who rejected, outer garments made from fire are cut out for them, and boiling water is poured from above their heads.
	22:19 These two contrary kinds of man ²⁴ have become engrossed in contention

Muhammad Asad	about their Sustainer! But [thus it is:] as for those who are bent on denying the truth ²⁵ garments of fire shall be cut out for them [in the life to come]; burning despair ²⁶ will be poured over their heads,
Rashad Khalifa	<i>How Terrible is Hell!</i> 22:19 Here are two parties feuding with regard to their Lord. As for those who disbelieve, they will have clothes of fire tailored for them. Hellish liquid will be poured on top of their heads. ²³
Shabbir Ahmed	22:19 There are two contrary kinds of men (in the world) who contend about their Sustainer (one in truth, the other in falsehood). Those who are bent upon opposing the truth will have garments of flames they cut out for themselves, and they will cause burning despair to be poured on their top priorities. ⁵
Transliteration	22:19 <u>H</u> athani kha <u>s</u> mani ikhta <u>s</u> amoofee rabbihi <u>m</u> fa <u>a</u> llatheena kafaroo qut <u>t</u> iAAatlahum thiy <u>a</u> bun min <u>n</u> arin yu <u>s</u> ab <u>b</u> u min fawq <u>i</u> ruoosihimu al <u>h</u> ameem <u>u</u>
A	22:19 هذان خصمان اختصموا في ربهم فالذين كفروا قطعت لهم ثياب من نار يصب من فوق رءوسهم الحميم
Edip-Layth	22:20 It melts the inside of their stomachs and their skin.
The Monotheist Group	22:20 It melts the inside of their stomachs and their skin.
Muhammad Asad	22:20 causing all that is within their bodies, as well as the skins, to melt away. ²⁷
Rashad Khalifa	22:20 It will cause their insides to melt, as well as their skins.
Shabbir Ahmed	22:20 Causing all their inner arsenal and their exterior proclamations to melt away to naught.
Transliteration	22:20 Yu <u>s</u> haru bihi ma <u>a</u> fee bu <u>t</u> oonihimwaalju <u>l</u> oodu
A	22:20 يصهر به ما في بطونهم والجلود
Edip-Layth	22:21 They will have hooked rods of iron.
The Monotheist Group	22:21 And they will have hooked rods of iron.
Muhammad Asad	22:21 And they shall be held [in this state as if] by iron grips; ²⁸
Rashad Khalifa	22:21 They will be confined in iron pots.
Shabbir Ahmed	22:21 Time is coming to restrain the criminals in rods and chains. ⁶
Transliteration	22:21 Wala <u>h</u> um maq <u>a</u> miAAu min <u>h</u> adeed <u>i</u> n
A	22:21 ولهم مقع من حديد
Edip-Layth	22:22 Every time they want to escape the anguish, they are returned to it. Taste the retribution of the burning!
The Monotheist Group	22:22 Every time they want to escape the anguish, they are returned to it. Taste the retribution of the burning!
Muhammad Asad	22:22 and every time they try in their anguish to come out of it, they shall be returned thereto and [be told]: Taste suffering through fire [to the full]!"
Rashad Khalifa	22:22 Whenever they try to exit such misery, they will be forced back in: "Taste

	the agony of burning."
Shabbir Ahmed	22:22 Whenever, in their anguish, they try to come out of it, they shall be returned to it, "Taste the doom of burning."
Transliteration	22:22 Kullama ar adoo an yakhrujoominh a min ghammin oAAeedoo feeh a wathooqooAAathaba alhareeqi
A	22:22 كلما ارادوا ان يخرجوا منها من غم اعيدوا فيها وذوقوا عذاب الحريق
Edip-Layth	22:23 God will admit those who acknowledge and do good works to gardens with rivers flowing beneath them, wherein they will be adorned with bracelets of gold and pearl, and their garments will be of silk.
The Monotheist Group	22:23 God will admit those who believe and do good works to estates with rivers flowing beneath them, wherein they will be adorned with bracelets of gold and pearl, and their garments will be of silk.
Muhammad Asad	22:23 [As against this,] behold, God will admit those who attain to faith and do righteous deeds into gar dens through which running waters flow, wherein they will be adorned with bracelets of gold and pearls, and where silk will be their raiment: 29
Rashad Khalifa	<i>The Bliss of Heaven</i> 22:23 GOD will admit those who believe and lead a righteous life into gardens with flowing streams. They will be adorned therein with bracelets of gold, and pearls, and their garments therein will be silk.
Shabbir Ahmed	22:23 And God will admit those who have attained belief and helped others, into the Gardens with rivers flowing beneath. Therein (like royals) they will be adorned with bracelets of gold and pearls, and where silk will be their garment. 7
Transliteration	22:23 Inna All aha yudkhilu alla theenaamanoo waAAamiloo a Issalihati jannatintajree min tahtiha al-anharu yu hallawnafeeha min asawira min thahabin walu/lu-anwalibasuhum feeha hareerun
A	22:23 ان الله يدخل الذين ءامنوا وعملوا الصلحت جنت تجرى من تحتها الانهر يحلون فيها من اساور من ذهب ولولوا ولباسهم فيها حرير
Edip-Layth	22:24 They are guided to the good sayings, and guided to the path of the Praiseworthy.
The Monotheist Group	22:24 And they are guided to the good sayings, and guided to the path of the Praiseworthy.
Muhammad Asad	22:24 for they were [willing to be] guided towards the best of all tenets, 30 and so they were guided onto the way that leads to the One unto whom all praise is due.
Rashad Khalifa	22:24 They have been guided to the good words; they have been guided in the path of the Most Praised.
Shabbir Ahmed	22:24 For they were willing to be guided towards the best concepts and so they were led on to the way to the Praiseworthy. 8
Transliteration	22:24 Wahudoo ila attayyibimina alqawli wahudoo ila sirati alhameedi
A	22:24 وهدوا الى الطيب من القول وهدوا الى صراط الحميد
	22:25 Those who have rejected and repel from the path of God and the

Edip-Layth	Restricted Temple that We have made for people, for the dweller or the visitor to it; and whoever inclines to evil action in it, We will let them taste a painful retribution.
The Monotheist Group	22:25 Surely, those who have rejected and repel from the path of God, and from the Sacred Temple that We have made for the people - for the one devoted therein and the one that visits it - and whoever inclines to evil action in it, We will let them taste a painful retribution.
Muhammad Asad	22:25 BEHOLD, as for those who are bent on denying the truth and bar [others] from the path of God ³¹ and from the Inviolable House of Worship which We have set up for all people alike - [both] those who dwell there and those who come from abroad - and all who seek to profane it ³² by [deliberate] evildoing: [all] such shall We cause to taste grievous suffering in the life to come.] ³³
Rashad Khalifa	22:25 Surely, those who disbelieve and repulse others from the path of GOD, and from the Sacred Masjid that we designated for all the people- be they natives or visitors- and seek to pollute it and corrupt it, we will afflict them with painful retribution.
Shabbir Ahmed	22:25 Surely, those who reject the truth and bar people from the path of God, and from the Center of Divine Ideology, the Sacred Masjid, must know that We have appointed it for all mankind alike. This is the Inviolable House of worship and security for the locals as well as the visitors (2:125) Whoever seeks to relegate it from Ideology to ritualism, directly or through side cannels, We will make him taste an awful doom. ⁹
Transliteration	22:25 Inna alla theena kafaroo waya suddoonaAAan sabeeli All ahi wa almasjidi alharamiallathee jaAAalnahu lilnnasi sawaanaalAAakifu feehee waalbadu waman yurid feehibi-ilhadin bitulmin nuthiqhu min AAathabinaleemin
A	22:25 ان الذين كفروا ويصدون عن سبيل الله والمسجد الحرام الذي جعلناه للناس سواء العكف فيه والباد ومن يرد فيه بالحاد بظلم نذقه من عذاب اليم
Edip-Layth	<i>Pilgrimage: An International Conference for the Commemoration of Monotheistic Struggle, Promotion of Charity, Peace and Unity of Humanity</i> 22:26 We have appointed to Abraham the location of the sanctuary: "Do not set up anyone with Me, and purify My sanctuary for those who will partake, and those who will enforce, and those who kneel and prostrate."
The Monotheist Group	22:26 And We have appointed to Abraham the location of the Dwelling: "Do not set up anyone with Me, and purify My Dwelling for those who visit, and those who are standing, and the kneeling, the prostrating."
Muhammad Asad	22:26 For, when We assigned unto Abraham the site of this Temple, ³⁴ [We said unto him:] Do not ascribe divinity to aught beside Me!" ³⁵ and: Purify My Temple for those who will walk around it, ³⁶ and those who will stand before it [in meditation], and those who will bow down and prostrate themselves [in prayer]."
Rashad Khalifa	<i>Pilgrimage, Like All Duties in Islam, Decreed Through Abraham</i> 22:26 We appointed Abraham to establish the Shrine: "You shall not idolize any other god beside Me, and purify My shrine for those who visit it, those who live near it, and those who bow and prostrate." ²⁴
Shabbir Ahmed	22:26 Behold! We pointed the site of the Sacred House, Ka'bah, to Abraham, saying, "Associate none with Me, and keep My House clean of human dogmas for those whose Divine Ideology of Monotheism will revolve around this Center for all mankind. Train the visitors to stand up for truth, and bow to and prostrate before

	Divine Commands."
Transliteration	22:26 Wa-i th bawwa/n a li-ibr a ^g heemamakana albayti an l a tushrik bee shay-an wa ^t ahhirbaytiya lil ^{tt} a-ifeena waalqa ^a -imeenawaalrrukkaAAi alssujoodi
A	22:26 واذ بوانا لابرهم مكان البيت ان لا تشرك بى شيا وطهر بيتى للطائفين والقائمين والركع السجود
Edip-Layth	22:27 Call out to people with the Pilgrimage, they will come to you walking and on every transport, they will come from every deep enclosure.
The Monotheist Group	22:27 And call out to the people with the Pilgrimage, they will come to you walking and on every transport, they will come from every deep enclosure.
Muhammad Asad	22:27 Hence, [O Muhammad,] proclaim thou unto all people the [duty of] pilgrimage: ³⁷ they will come unto thee on foot and on every [kind of] fast mount, ³⁸ coming from every far-away point [on earth],
Rashad Khalifa	22:27 "And proclaim that the people shall observe Hajj pilgrimage. They will come to you walking or riding on various exhausted (means of transportation). They will come from the farthest locations."
Shabbir Ahmed	22:27 "And announce to mankind the duty of Pilgrimage. They will come to you on foot, and on every kind of fast mount, coming from every faraway point on earth."
Transliteration	22:27 Waath th in fee a Innasibialhajji ya/tooka rij a ^l an waAAa ^l a ^k ulli d ^a mirin ya/teena min kulli fajjin AAameeqin
A	22:27 واذن فى الناس بالحج ياتوك رجالا وعلى كل ضامر ياتين من كل فج عميق
Edip-Layth	22:28 So that they may witness benefits for themselves and recall God's name in the appointed days over what He has provided for them of the animal livestock. So eat from it and feed the needy and the poor.
The Monotheist Group	22:28 So that they may witness benefits for themselves and recall God's name in the appointed days over what He has provided for them of the animal livestock. So eat from it and feed the needy and the poor.
Muhammad Asad	22:28 so that they might experience much that shall be of benefit to them, ³⁹ and that they might extol the name of God on the days appointed [for sacrifice], over whatever heads of cattle He may have provided for them ⁴⁰ [to this end]: eat, then, thereof, and feed the unfortunate poor. ⁴¹
Rashad Khalifa	22:28 They may seek commercial benefits, and they shall commemorate GOD's name during the specified days for providing them with livestock. "Eat therefrom and feed the despondent and the poor."
Shabbir Ahmed	22:28 So that they might see with their own eyes and experience what benefits the Divine System holds for them (in addition to uniting them in the common bond of humanity). And they shall commemorate God's Name collectively during the specified days of Hajj; and over the livestock He has bestowed upon them. Then host one another with the livestock (to make the Congregation self-sufficient in the food resources). Eat and feed the distressed poor (regardless of whether they are in the congregation or not).
Transliteration	22:28 Liyashhadoo man afiAAa lahum waya th ^k urooisma All a ^h i fee ayy a ^m in maAAalooma ^t in AAa ^l a ^m a razaqahum min baheemati al-anAA a ^m i fakuloo minhawaa ^t AAaimoo alba ^a -isa alfaqeera

A	22:28 ليشهدوا منفع لهم ويذكروا اسم الله فى ايام معلومت على ما رزقهم من بهيمة الانعم فكلوا منها واطعموا البائس الفقير
Edip-Layth	22:29 Then let them complete their duties and fulfill their vows, and let them partake at the ancient sanctuary.
The Monotheist Group	22:29 Then let them complete their duties and fulfill their vows, and let them traverse at the ancient Dwelling.
Muhammad Asad	22:29 Thereafter let them bring to an end their state of self-denial, ⁴² and let them fulfill the vows which they [may] have made, and let them walk [once again] around the Most Ancient Temple. ⁴³
Rashad Khalifa	22:29 They shall complete their obligations, fulfill their vows, and visit the ancient shrine.
Shabbir Ahmed	22:29 As they host one another, they shall consult to clean out their societies of individual and collective vices, and they design ways to fulfill their obligations as human beings. Then they shall walk around the Ancient House in their resolve.
Transliteration	22:29 Thumma Iyaq doo tafathahum walyoofoonu thoora hum walya ttawwafoo bialbaytiaAAateeqi
A	22:29 ثم ليقضوا تفثهم وليوفوا نذورهم وليطوفوا بالبيت العتيق
Edip-Layth	22:30 Thus, and whosoever honors God's restrictions, then it is better for him with His Lord. The livestock is made lawful for you except what is recited upon you. So avoid the foulness of idols and avoid saying false statements.
The Monotheist Group	22:30 Thus, and whosoever honors God's restrictions, then it is better for him with His Lord. And the livestock has been made lawful for you; except what is being recited to you; so avoid the foulness of idols and avoid saying false statements.
Muhammad Asad	22:30 All this [is ordained by God]; and if one honours God's sacred commandments, it will redound to his own good in his Sustainer's sight. And all [kinds of] cattle have been made lawful to you [for sacrifice and food], save what is mentioned to you [as forbidden]. ⁴⁴ Shun, then, [all that God has forbidden and, most of all,] the loathsome evil of idolatrous beliefs and practices; ⁴⁵ and shun every word that is untrue,
Rashad Khalifa	22:30 Those who reverence the rites decreed by GOD have deserved a good reward at their Lord. All livestock is made lawful for your food, except for those
Shabbir Ahmed	22:30 All this is the purpose of Hajj. Whoever will honor these Directives and Limitations, it will be good for him in the Sight of his Lord. The livestock here is lawful food for you except for those already prohibited You shall avoid idol worship in any form, and abstain from bearing false witness. Avoid all things that bring your progress to a standstill. Lying, bearing false witness and flamboyant behavior are specifically forbidden at this congregation to prevent nullification of the grand objective. ¹¹
Transliteration	22:30 Thalika waman yuAAa ththimhurumati All ahi fahuwa khayrun lahu AAindarabbihi wao hillat lakumu al-anAA amu ill a m ayutla AAalaykum fa ijtaniboo alrrijsa minaal-awthani waijtaniboo qawla alzzoori
A	22:30 ذلك ومن يعظم حرمات الله فهو خير له عند ربه واحلت لكم الانعم الا ما يتلى عليكم فاجتنبوا الرجس من الاوثن واجتنبوا قول الزور

Edip-Layth	22:31 Monotheists to God, not setting up anything with Him. Whosoever sets up partners with God, then it is as if he has fallen from the sky and the birds snatch him or the wind takes him to a place far off.
The Monotheist Group	22:31 Monotheists to God, not setting up anything with Him. And whosoever sets-up partners with God, then it is as if he has fallen from the sky and the birds snatch him or the wind takes him to a place far off.
Muhammad Asad	22:31 [inclining] towards God, [and] turning away from all that is false, without ascribing divine qualities to aught beside Him: for he who ascribes divinity to aught but God is like one who is hurtling down from the skies - whereupon the birds carry him off, or the wind blows him away onto a far-off place. 46
Rashad Khalifa	
Shabbir Ahmed	22:31 Turn to God alone, associating none with Him. For whoever ascribes partners to God, it is as if he has fallen from the sky and the birds snatch him or the wind blows him to far-off places.
Transliteration	22:31 Hunafaa lill ahi ghayramushrikeena bihi waman yushrik bi Allahi fakaannamakharra mina a lssama-i fatakh tafuhu alttayruaw tahwee bihi a Irreehu fee makanin saheeqin
A	22:31 حنفاء لله غير مشركين به ومن يشرك بالله فكانما خر من السماء فتخطفه الطير أو تهوى به الريح في مكان سحيق
Edip-Layth	22:32 Thus, and whoever honors the decrees of God, then it is from the piety of the hearts.
The Monotheist Group	22:32 Thus, and whoever honors the symbols of God, then it is from the piety of the hearts.
Muhammad Asad	22:32 This is [to be borne in mind]. And anyone who honours the symbols set up by God 47 [shall know that] verily, these [symbols derive their value] from the God-consciousness in the [believers'] hearts.
Rashad Khalifa	22:32 Indeed, those who reverence the rites decreed by GOD demonstrate the righteousness of their hearts.
Shabbir Ahmed	22:32 Such is his state. And anyone who honors the symbols set up by God must know that mere honoring these symbols is of no value without righteousness of the heart.
Transliteration	22:32 Thalika waman yuAAa ththimshaAAa-ira All ahi fa-innah a min taqwaalquloobi
A	22:32 ذلك ومن يعظم شعائر الله فانها من تقوى القلوب
Edip-Layth	22:33 In them are benefits to an appointed time, then their place is to the ancient sanctuary.
The Monotheist Group	22:33 In them are benefits to an appointed time, then their place is to the ancient Dwelling.
Muhammad Asad	22:33 In that [God-consciousness] you shall find benefits until a term set [by Him is fulfilled], 48 and [you shall know that] its goal and end is the Most Ancient Temple. 49
Rashad Khalifa	<i>Livestock Offerings During Pilgrimage</i> 22:33 The (livestock) provide you with many benefits for a period, before being

	donated to the ancient shrine.
Shabbir Ahmed	22:33 (Procuring livestock during Hajj is a symbol of devotion to God.) In them are benefits for you for a term appointed. (They carry you and your loads.) In the end, their place for slaughter or donation is near the Ancient House. ¹²
Transliteration	22:33 Lakum feeh a man afaAAu il aajalin musamman thumma ma hilluha il a albaytialAAateeqi
A	22:33 لكم فيها منفع الى اجل مسمى ثم محلها الى البيت العتيق
Edip-Layth	22:34 For every nation We have made a rite that they may mention God's name over what He has provided for them of the animal livestock. So your god is One god, so to Him peacefully surrender and give good tidings to those who obey.
The Monotheist Group	22:34 And for every nation We have established rites that they may mention God's name over what He has provided for them of the animal livestock. Your god is One god; submit to Him and give good tidings to those who obey.
Muhammad Asad	22:34 And [thus it is:] unto every community [that has ever believed in Us] have We appointed [sacrifice as] an act of worship, so that they might extol the name of God over whatever heads of cattle He may have provided for them [to this end]. ⁵⁰ And (always bear in mind:) your God is the One and Only God: hence, surrender yourselves unto Him. And give thou the glad tiding [of God's acceptance] unto all who are humble
Rashad Khalifa	22:34 For each congregation we have decreed rites whereby they commemorate the name of GOD for providing them with the livestock. Your god is one and the same god; you shall all submit to Him. Give good news to the obedient.
Shabbir Ahmed	22:34 And to every community We have ordained rites that they might extol the Name of God over the sustenance He gave them from the livestock. But your God is the same; the One and only God. Therefore, submit to Him alone. And give good news to all those who are humble. ¹³
Transliteration	22:34 Walikulli ommatin jaAAaln a mansakanliya thkuroo isma All ahi AAal a marazaqahum min baheemati al-anAA ami fa-il ahukum il ahunwahidun falahu aslimoo wabashshiri almukhbiteena
A	22:34 ولكل امة جعلنا منسكا ليذكروا اسم الله على ما رزقهم من بهيمة الانعم فالحكم اله وحد فله اسلموا وبشر المخبئين
Edip-Layth	22:35 Those who, when God is mentioned, their hearts revere, and they are patient to what befalls them, and they hold the contact prayer, and from what We provide them they spend.
The Monotheist Group	22:35 Those who, when God is mentioned, their hearts revere, and they are patient to what befalls them, and they uphold the communion, and from what We provide them they spend.
Muhammad Asad	22:35 all whose hearts tremble with awe whenever God is mentioned, and all who patiently bear whatever ill befalls them, and all who are constant in prayer and spend on others out of what We provide for them as sustenance. ⁵¹
Rashad Khalifa	22:35 They are the ones whose hearts tremble upon mentioning GOD, they steadfastly persevere during adversity, they observe the Contact Prayers (Salat), and from our provisions to them, they give to charity.
	22:35 The truly humble are those whose hearts tremble with awe whenever God

Shabbir Ahmed	is mentioned. They steadfastly bear whatever ill befalls them. And they constantly strive to establish and consolidate the Divine System and spend the wealth that We have given them, on their fellow human beings. ¹⁴
Transliteration	22:35 Allatheena itha thukiraAllahu wajilat quloobuhum wa alssabireenaAAala ma asabahum waalmuqeemee alssalatiwamimma razaqnahum yunfiquona
A	22:35 الذين اذا ذكر الله وجلت قلوبهم والصبرين على ما اصابهم والمقيمي الصلوة ومما رزقنهم ينفقون
Edip-Layth	22:36 The plump animals for offering, We have made them for you as decrees from God, in them is goodness for you. So mention God's name upon them while being orderly, so once their body becomes still, then eat from them and give food to the poor and the needy. It was thus that We have made them in service to you, that you may be thankful.
The Monotheist Group	22:36 And the plump livestock, We have made them for you to be among the symbols of God; you will have benefit in them. So mention God's name upon them in succession; then, once their sides have become still, you may eat from them and feed with them the poor and the needy. It was thus that We have made them in service to you, that you may be thankful.
Muhammad Asad	22:36 And as for the sacrifice of cattle, We have ordained it for you as one of the symbols set up by God, ⁵² in which there is [much] good for you. Hence, extol the name of God over them when they are lined up [for sacrifice]; and after they have fallen lifeless to the ground, eat of their flesh, ⁵³ and feed the poor who is contented with his lot (and does not beg), as well as him who is forced to beg. It is to this end ⁵⁴ that We have made them ⁵⁵ subservient to your needs, so that you might have cause to be grateful.
Rashad Khalifa	22:36 The animal offerings are among the rites decreed by GOD for your own good. ²⁵ You shall mention GOD's name on them while they are standing in line. Once they are offered for sacrifice, you shall eat therefrom and feed the poor and the needy. This is why we subdued them for you, that you may show your appreciation.
Shabbir Ahmed	22:36 And the camels! We have appointed them among the symbols (of obedience) to God; in them is much good for you. (They carry you and your loads and then help you host one another). So, mention God's Name over them when they are drawn up in lines (for slaughter). And after they have fallen to the ground lifeless, partake from their flesh, and feed the contented poor who do not beg as well as the poor who ask. Remember that God has subjected these animals to you so that you may be grateful.
Transliteration	22:36 Waalbudna jaAAaln ahalakum min shaAA a-iri All ahi lakum feeh akhayrun faothkuroo isma Allahi AAalayhasawaffa fa-itha wajabat junooobuh afakuloo minh waatAAaimoo alq aniAAa wa almuAAarrakatthalika sakhkharn aha lakum laAAaallakumtashkuroona
A	22:36 والبدن جعلناها لكم من شعئر الله لكم فيها خير فانذكروا اسم الله عليها صواف فاذا وجبت جنوبها فكلوا منها واطعموا القانع والمعتر كذلك سخرناها لكم لعلكم تشكرون
Edip-Layth	22:37 Neither their meat nor their blood reaches God, but what reaches Him is the righteousness from you. It was thus that He made them in service to you, so that you may glorify God for what He has guided you to, and give news to the good doers. ⁶
	22:37 Neither their meat nor their blood reaches God, but what reaches Him is

The Monotheist Group	the righteousness from you. It was thus that He made them in service to you, so that you may glorify God for what He has guided you to, and give news to the good doers.
Muhammad Asad	22:37 [But bear in mind:] never does their flesh reach God, and neither their blood: it is only your God-consciousness that reaches Him. It is to this end that We have made them subservient to your needs, so that you might glorify God for all the guidance with which He has graced you. And give thou this glad tiding unto the doers of good:
Rashad Khalifa	22:37 Neither their meat, nor their blood reaches GOD. What reaches Him is your righteousness. He has subdued them for you, that you may show your appreciation by glorifying GOD for guiding you. Give good news to the charitable.
Shabbir Ahmed	22:37 Neither their meat nor their blood reaches God. What reaches Him is your sincere devotion. He has thus subjected them to you that you manifestly establish the greatness of God in the land for everyone to behold (the objective of Hajj). And to see how magnificent the guidance is that He has bestowed upon you. And (O Prophet!) give glad news to all benefactors of humanity. ¹⁵
Transliteration	22:37 Lan yan ala All aha lu hoomuhawala dim aoha wal akin yan aluhualttaqwa minkum ka thalika sakhkharah alakum litukabbiroo All aha AAal a m a hadakumwabashshiri almuhsineena
A	22:37 لن ينال الله لحومها ولا دماؤها ولكن يناله التقوى منكم كذلك سخرها لكم لتكبروا الله على ما هدبكم وبشر المحسنين
Edip-Layth	22:38 God defends those who acknowledge. God does not like any betrayer, ingrate.
The Monotheist Group	22:38 God defends those who believe. God does not like any betrayer, rejecter.
Muhammad Asad	22:38 Verily, God will ward off [all evil] from those who attain to faith; [and,] verily, God does not love anyone who betrays his trust and is bereft of gratitude. ⁵⁶
Rashad Khalifa	<i>God Defends the Believers</i> 22:38 GOD defends those who believe. GOD does not love any betrayer, unappreciative.
Shabbir Ahmed	22:38 Surely, God will defend the community of true believers. Indeed, God does not love those who betray the Divine System ordained in this Book, and thus show ingratitude for the magnificent guidance they have received.
Transliteration	22:38 Inna Allaha yudafiAAu AAaniallatheena amanoo inna Allaha la yuhibbukulla khawwanin kafoorin
A	22:38 ان الله يدفع عن الذين ءامنوا ان الله لا يحب كل خوان كفور
Edip-Layth	<i>Defend Yourself against Tyranny and Aggression</i> 22:39 It is permitted for those who have been persecuted to fight. God is able to give them victory.
The Monotheist Group	22:39 It is permitted for those who have been persecuted to fight. And God is able to give them victory.
Muhammad Asad	22:39 PERMISSION [to fight] is given to those against whom war is being wrongfully waged ⁵⁷ and, verily, God has indeed the power to succour them - :
	<i>Synagogues, Churches, and Masjids</i>

Rashad Khalifa	22:39 Permission is granted to those who are being persecuted, since injustice has befallen them, and GOD is certainly able to support them.
Shabbir Ahmed	22:39 Permission to fight is granted to those against whom war is wrongfully waged. God is Able to support them.
Transliteration	22:39 Othina lilla theena yuq ataloonabi-annahum thulimoo wa-inna All aha AAalanasrihim laqadeerun
A	22:39 ان الذين يقتلون بانهم ظلموا وان الله على نصرهم لقدير
Edip-Layth	22:40 The ones who were driven out of their homes without justice, except that they said, "Our Lord is God!" If it were not for God defending people against themselves, then many places of gathering, markets, support centers, and temples where the name of God is frequently mentioned, would have been destroyed. God will give victory to those who support Him. God is Powerful, Noble.
The Monotheist Group	22:40 The ones who were driven out of their homes without justice, except that they said: "Our Lord is God!" And if it were not for God defending the people against themselves, then many places of gathering, and markets, and communions, and temples where the name of God is frequently mentioned, would have been destroyed. God will give victory to those who support Him. God is Powerful, Noble.
Muhammad Asad	22:40 those who have been driven from their homelands against all right for no other reason than their saying. Our Sustainer is God!" For, if God had not enabled people to defend themselves against one another, ⁵⁸ all] monasteries and churches and synagogues and mosques - in [all of] which Gods name is abundantly extolled - would surely have been destroyed [ere now]. ⁵⁹ And God will most certainly succour him who suc cours His cause: for, verily, God is most powerful, almighty,
Rashad Khalifa	22:40 They were evicted from their homes unjustly, for no reason other than saying, "Our Lord is GOD." If it were not for GOD's supporting of some people against others, monasteries, churches, synagogues, and masjids-where the name of GOD is commemorated frequently- would have been destroyed. Absolutely, GOD supports those who support Him. GOD is Powerful, Almighty.
Shabbir Ahmed	22:40 Those who have been evicted from their homes unjustly, for no reason other than saying, "Our Lord is God!" For, if God had not enabled people to defend themselves against one another, monasteries, churches, synagogues, and masjids, where the Name of God is oft mentioned, would surely have been destroyed. And God will certainly help those who help Him. God is Mighty, Powerful.
Transliteration	22:40 Allatheena okhrijoo min diyarihimbighayri haqqin illa an yaqooloo rabbun a Allahuwalawla dafAAu All ahi a Innasa baAA dahumbibaAAadin lahuddimat sawamiAAu wabiyaAAun wa salawatunwamasajidu yu thkaru feeh a ismu Allahikatheeran walayan suranna All ahu man yan suruhuinna All aha laqawiyyun AAazeezun
A	22:40 الذين اخرجوا من ديارهم بغير حق الا ان يقولوا ربنا الله ولولا دفع الله الناس بعضهم ببعض لهدمت صومع وبيع وصلوت ومسجد يذكر فيها اسم الله كثيرا ولينصرن الله من ينصره ان الله لقوى عزيز
Edip-Layth	22:41 Those whom if We allow them authority in the land, they hold the contact prayer, and they contribute towards betterment, and deter from evil. To God is the conclusion of all matters.

The Monotheist Group	22:41 Those whom if We allow them authority in the land, they uphold the communion, and they contribute towards betterment, and deter from evil. And to God is the conclusion of all matters.
Muhammad Asad	22:41 [well aware of] those who, [even] if We firmly establish them on earth, remain constant in prayer, and give in charity, and enjoin the doing of what is right and forbid the doing of what is wrong; but with God rests the final outcome of all events.
Rashad Khalifa	22:41 They are those who, if we appointed them as rulers on earth, they would establish the Contact Prayers (Salat) and the obligatory charity (Zakat), and would advocate righteousness and forbid evil. GOD is the ultimate ruler.
Shabbir Ahmed	22:41 Those who, if We give them power in the land, establish Salaat (the Divine System), set up the Economic Order of Zakaat (in which wealth circulates freely to nourish every member of the society, and the basic needs of all individuals are taken care of). Their rule ensures that the Permanent Moral Values are promoted, and what the Qur'an forbids, is discouraged. And in their governance all affairs are decided according to God's decrees (given in the Qur'an. 5:44).
Transliteration	22:41 Alla <u>th</u> eeena in makkann <u>a</u> hum feeal-ar <u>di</u> aq <u>a</u> moo a lssalata waatawoozzakata waamaroo bi almaAAroofi wanahawAAani almunkari walill <u>a</u> hi AAaqibatu al-omoori
A	22:41 الذين ان مكنهم فى الارض اقاموا الصلوة وءاتوا الزكوة وامروا بالمعروف ونهوا عن المنكر والله عقيب الامور
Edip-Layth	22:42 If they deny you, then denied also before them did the people of Noah and Aad and Thamud.
The Monotheist Group	22:42 And if they deny you, then denied also before them did the people of Noah and 'Aad and Thamud.
Muhammad Asad	22:42 AND IF THEY [who are bent on denying the truth] give thee the lie, [O Muhammad, remember that, long] before their time, the people of Noah and [the tribes of] Ad and Thamud gave the lie [to their prophets],
Rashad Khalifa	22:42 If they reject you, the people of Noah, `Ad, and Thamud have also disbelieved before them.
Shabbir Ahmed	22:42 (This is the framework of the Constitution that would finally take effect.) If they deny you (O Prophet!), so did, before them, the people of Noah, 'Aad, and Thamud.
Transliteration	22:42 Wa-in yuka <u>th</u> thibooka faqad ka <u>th</u> thabatqablahum qawmu noo <u>h</u> in waAAadun wathamoodu
A	22:42 وان يكذبوك فقد كذبت قبلهم قوم نوح وعاد وثمود
Edip-Layth	22:43 The people of Abraham and the people of Lot.
The Monotheist Group	22:43 And the people of Abraham and the people of Lot.
Muhammad Asad	22:43 as did the people of Abraham, and the people of Lot,
Rashad Khalifa	22:43 Also the people of Abraham, and the people of Lot.
Shabbir Ahmed	22:43 As did the people of Abraham, and the people of Lot.
Transliteration	22:43 Waqawmu ibra <u>a</u> heema waqawmu loo <u>i</u> n

A	22:43 وقوم ابراهيم وقوم لوط
Edip-Layth	22:44 The dwellers of Midian; and Moses was denied. So I granted respite to the ingrates then I took them, how then was My punishment?
The Monotheist Group	22:44 And the dwellers of Midyan; and Moses was denied. So I granted respite to the rejecters then I took them, how then was My punishment?
Muhammad Asad	22:44 and the dwellers of Madyan; and [so, too,] Moses was given the lie [by Pharaoh]. ⁶⁰ And [in every ease] I gave rein, for a while, to the deniers of the truth: but then I took them to task - and how awesome was My denial [of them,]!
Rashad Khalifa	22:44 And the dwellers of Midyan. Moses was also rejected. I led all those people on, then I called them to account; how (devastating) was My requital!
Shabbir Ahmed	22:44 And the dwellers of Midyan. And Moses was also denied. And I gave the rejecters a period of respite, but then I took them to task. And how awesome was My rejection of them!
Transliteration	22:44 Waas-habu madyana waku <u>th</u> hibamoosa faamlaytu ilk <u>a</u> fireena thumma akha <u>th</u> tuhumfakayfa kana nakeeri
A	22:44 واصحاب مدين وكذب موسى فاملت للكافرين ثم اخذتهم فكيف كان نكير
Edip-Layth	22:45 So how many a town have We destroyed while it was doing wrong, so that it is laying in ruins with its wells abandoned, and empty palaces.
The Monotheist Group	22:45 So how many a town have We destroyed while it was doing wrong, so that it is lying in ruins with its wells abandoned, and empty palaces.
Muhammad Asad	22:45 And how many a township have We destroyed because it had been immersed in evildoing - and now they [all] lie deserted, with their roofs caved in! And how many a well lies abandoned, and how many a castle that [once] stood high!
Rashad Khalifa	22:45 Many a community we have annihilated because of their wickedness. They ended up in ruins, stilled wells, and great empty mansions.
Shabbir Ahmed	22:45 And how many a township have We (Our Law of Requital) annihilated, for, they oppressed people and violated human rights! And now they lie deserted, with their roofs caved in! And how many a well lies abandoned, and how many a castle in ruins that once stood high!
Transliteration	22:45 Fakaayyin min qaryatin ahlakn <u>a</u> hawahiya <u>th</u> alimatun fahiya khawiyatunAAala AAurooshiha wabi/rin muAAattalatinwaqasrin masheed <u>in</u>
A	22:45 فكاين من قرية اهلكتها وهى ظالمة فهى خاوية على عروشها وبئر معطلة وقصر مشيد
Edip-Layth	22:46 Have they not roamed the land and had hearts with which to reason and ears with which to hear? No, it is not the sight which is blind, but it is the hearts that are in the chests that are blind.
The Monotheist Group	22:46 Have they not roamed the land and had hearts with which to comprehend and ears with which to hear? No, it is not the sight which is blind, but it is the hearts that are in the chests that are blind.
Muhammad Asad	22:46 Have they, then, never journeyed about the earth, letting their hearts gain wisdom, and causing their ears to hear? ⁶¹ Yet, verily, it is not their eyes that have become blind - but blind have become the hearts that are in their breasts!

Rashad Khalifa	22:46 Did they not roam the earth, then use their minds to understand, and use their ears to hear? Indeed, the real blindness is not the blindness of the eyes, but the blindness of the hearts inside the chests.
Shabbir Ahmed	22:46 Have they never journeyed about the earth, letting their hearts gain wisdom, and causing their ears to hear? Indeed, it is not their eyes that become blind, but their hearts that are in the chests become blind.
Transliteration	22:46 Afalam yaseeroo fee al-ardi fatakoonalahum quloobun yaAAqiloona biha aw athanunyasmaAAoona biha fa-innah a l a taAAam aal-absaru wal akin taAAam a alquloobu allateefee alssudoori
A	22:46 افلم يسيروا فى الارض فتكون لهم قلوب يعقلون بها او اذان يسمعون بها فانها لا تعمى الابصر ولكن تعمى القلوب التى فى الصدور
Edip-Layth	22:47 They seek you to hasten the retribution; and God will not break His promise. A day with your Lord is like one thousand of the years you count. ⁷
The Monotheist Group	22:47 And they seek you to hasten the retribution; and God will not break His promise. And a day with your Lord is like one thousand of the years you count.
Muhammad Asad	22:47 And [so, O Muhammad,] they challenge thee to hasten the coming upon them of [God's] chastisement: ⁶² but God never fails to fulfill His promise - and, behold, in thy Sustainer's sight a day is like a thousand years of your reckoning. ⁶³
Rashad Khalifa	22:47 They challenge you to bring retribution, and GOD never fails to fulfill His prophecy. A day of your Lord is like a thousand of your years.
Shabbir Ahmed	22:47 And so (O Prophet!) they challenge you to hasten the doom, but God never fails to fulfill His promise. A day of your Lord is like a thousand of your years. (32:5, 70:40). ¹⁶
Transliteration	22:47 WayastaAAjiloonaka bi alAAathabiwalan yukhlifa Allahu waAAadahu wa-inna yawman AAindarabbika kaalfi sanatin mimma taAAuddoona
A	22:47 ويستعجلونك بالعذاب ولن يخلف الله وعده وان يوما عند ربك كالف سنة مما تعدون
Edip-Layth	22:48 Many a town I have given it respite while it was doing wrong, then I seized it! To Me is the destiny.
The Monotheist Group	22:48 And many a town I have given it respite while it was doing wrong, then I seized it! And to Me is the destiny.
Muhammad Asad	22:48 And to how many a community that was immersed in evil-doing have I given rein for a while! But then I took it to task: for with Me is all journeys' end!
Rashad Khalifa	22:48 Many a community in the past committed evil, and I led them on for awhile, then I punished them. To Me is the ultimate destiny.
Shabbir Ahmed	22:48 ("As you sow, so shall you reap", is an unwavering law, as evidenced by the rise and fall of nations.) How many communities have gone before, whom I gave respite although they were transgressors, but then I (My Law of Requit) seized them. For with Me is the end of all journeys.
Transliteration	22:48 Wakaayyin min qaryatin amlaytu lah awahiya thalimatun thumma akhathtuhaw-ilayya almaaseeru
A	22:48 وكاين من قرية املت لها وهى ظالمة ثم اخذتها والى المصير

Edip-Layth	22:49 Say, "O people, I am but a clear warner to you!"
The Monotheist Group	22:49 Say: "O people, I am but a clear warner to you!"
Muhammad Asad	22:49 SAY [O Muhammad]: O men! I am but a plain warner [sent by God] unto you!"
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 22:49 Say, "O people, I have been sent to you as a profound warner." 26
Shabbir Ahmed	22:49 Say, "O Mankind! I am but a plain warner to you."
Transliteration	22:49 Qul ya ayyuha alnnasuinnama ana lakum natheerun mubeenun
A	22:49 قل ياايها الناس انما انا لكم نذير مبين
Edip-Layth	22:50 As for those who acknowledge and do good work, for them is forgiveness and a great provision.
The Monotheist Group	22:50 As for those who believe and do good work, for them is a forgiveness and a great provision.
Muhammad Asad	22:50 And [know that] those who attain to faith and do righteous deeds shall be granted forgiveness of sins and a most excellent sustenance; 64
Rashad Khalifa	22:50 Those who believe and lead a righteous life have deserved forgiveness and a generous recompense.
Shabbir Ahmed	22:50 And know that communities who attain belief and augment human potential, shall be granted the protection of forgiveness and a most excellent provision (in both worlds).
Transliteration	22:50 Faallatheena amanoowaAAamiloo a lssalihati lahum maghfiratinwarizqun kareemun
A	22:50 فالذين ءامنوا وعملوا الصلحت لهم مغفرة ورزق كريم
Edip-Layth	22:51 Those who seek to obstruct Our signs, those are the dwellers of hell.
The Monotheist Group	22:51 And those who seek to obstruct Our revelations, those are the dwellers of Hell.
Muhammad Asad	22:51 whereas those who strive against Our messages, seeking to defeat their purpose - they are destined for the blazing fire.
Rashad Khalifa	22:51 As for those who strive to challenge our revelations, they incur Hell.
Shabbir Ahmed	22:51 Whereas those who strive against Our messages seeking to defeat their purpose, they are destined to face the Insurmountable Barrier.
Transliteration	22:51 Waallatheena saAAaw fee ayatinamuAAajizeena ola-ika as-habu aljaheemi
A	22:51 والذين سعوا فى ءايتنا معجزين اولئك اصحب الجحيم
Edip-Layth	<i>Testing People through Fallible Human Messengers</i> 22:52 We did not send before you any messenger or prophet, without having the devil interfere with his wishes. God then overrides what the devil has cast, and God secures His signs. God is Knower, Wise. 8
The Monotheist Group	22:52 And We did not send before you any messenger or prophet, without having the devil interfere with his wishes. God then overrides what the devil has cast,

	and God secures His revelations. And God is Knower, Wise.
Muhammad Asad	22:52 Yet whenever We sent forth any apostle or prophet before thee, and he was hoping ⁶⁵ [that his warnings would be heeded], Satan would cast an aspersion on his innermost aims: ⁶⁶ but God renders null and void whatever aspersion Satan may cast; and God makes His messages clear in and by themselves ⁶⁷ for God is all-knowing, wise.
Rashad Khalifa	<i>The System</i> 22:52 We did not send before you any messenger, nor a prophet, without having the devil interfere in his wishes. ²⁷ GOD then nullifies what the devil has done. GOD perfects His revelations. GOD is Omniscient, Most Wise.
Shabbir Ahmed	22:52 Yet whenever We sent a messenger or prophet before you, Satan (satanic people) tried to confound the central aims of the message. But God, renders null and void all the aspirations Satan had. And God makes His messages clear in and by themselves. God is All Knower, Wise. ¹⁷
Transliteration	22:52 Wama arsalna min qablika minrasoolin wala nabiiyin illa itha tamannaalqa alshshaytanu fee omniyyatihi fayansakhuAllahu m a yulqee a Ishshaytanu thummayuhkimu Allahu ayatihi waAllahuAAaleemun hakeemun
A	22:52 وما ارسلنا من قبلك من رسول ولا نبى الا اذا تمنى القى الشيطان فى امنيته فينسخ الله ما يلقي الشيطان ثم يحكم الله آيته والله عليم حكيم
Edip-Layth	22:53 That He may make what the devil has cast as a test for those who have a disease in their hearts and those whose hearts are hardened. The wicked are far away in opposition.
The Monotheist Group	22:53 That He may make what the devil has cast as a test for those who have a disease in their hearts and those whose hearts are hardened. And the wicked are far away in opposition.
Muhammad Asad	22:53 [And He allows doubts to arise] so that He might cause whatever aspersion Satan may cast [against His prophets] to become a trial for all in whose hearts is disease ⁶⁸ and all whose hearts are hardened: for, verily, all who are [thus] sinning [against themselves] ⁶⁹ are most deeply in the wrong.
Rashad Khalifa	<i>The Hypocrites Drop Out</i> 22:53 He thus sets up the devil's scheme as a test for those who harbor doubts in their hearts, and those whose hearts are hardened. The wicked must remain with the opposition.
Shabbir Ahmed	22:53 (God allows) these satanic people to advance their aspirations so that He might make this conspiracy a test for people and distinguish (the true believers in the Divine revelation) from those who have a disease in their hearts and who are hardened of heart. Surely, those who relegate the Divine revelation in favor of human aspirations create great schism and sectarianism. ¹⁸
Transliteration	22:53 LiyajAAala m a yulqee a Ishshaytanufitnatana lilla theena fee quloobihim maradun wa alqasiyatiquuloobuhum wa-inna a lththalimeenalafee shiq aqin baAAeedin
A	22:53 ليجعل ما يلقي الشيطان فتنة للذين فى قلوبهم مرض والقاسية قلوبهم وان الظالمين لفي شقاق بعيد
	22:54 To let those who have been given knowledge know that it is the truth from

E dip-Layth	your Lord, and they will acknowledge it, and their hearts will soften to it. God will guide those who acknowledge to a straight path.
The Monotheist Group	22:54 And to let those who have been given knowledge know that it is the truth from your Lord, and they will believe in it, and their hearts will soften to it. And God will guide those who believe to a straight path.
Muhammad Asad	22:54 And [God renders Satan's aspersions null and void] so that they who are endowed with [innate] knowledge might know that this [divine writ] is the truth from thy Sustainer, and that they ought believe in it, and that their hearts might humbly submit unto Him. For, behold, God does guide onto a straight way those who have attained to faith
Rashad Khalifa	22:54 Those who are blessed with knowl- edge will recognize the truth from your Lord, then believe in it, and their hearts will readily accept it. Most assuredly, GOD guides the believers in the right path.
Shabbir Ahmed	22:54 Those who have been given knowledge, will recognize that this (Qur'an) is the truth from your Lord, and so they accept it. Then their hearts are made humble to it. God Himself is the Guide of those who choose to believe, to a straight way. 19
Transliteration	22:54 WaliyaAAalama alla theena ootooalAAilma annahu al haqqu min rabbika fayu/minoo bihifatukhbita lahu quloobuhum wa-inna All aha lah adiallatheena amanoo ila siratinmustaqeemin
A	22:54 وليعلم الذين اوتوا العلم انه الحق من ربك فيؤمنوا به فتخبت له قلوبهم وان الله لهاد الذين ءامنوا الى صراط مستقيم
E dip-Layth	22:55 Those who have rejected will remain in doubt from it until the moment comes to them suddenly, or the retribution will come to them on a day which will stand still.
The Monotheist Group	22:55 And those who have rejected will remain to be in doubt from it until the Hour comes to them suddenly, or the retribution will come to them on a Day which will stand still.
Muhammad Asad	22:55 whereas those who are bent on denying the truth will not cease to be in doubt about Him until the Last Hour comes suddenly upon them and [supreme] suffering befalls them on a Day void of all hope. 70
Rashad Khalifa	22:55 As for those who disbelieve, they will continue to harbor doubts until the Hour comes to them suddenly, or until the retribution of a terrible day comes to them.
Shabbir Ahmed	22:55 And those who reject faith will not cease to remain in suspense until the Hour suddenly comes upon them, or there comes to them the suffering of a barren day (devoid of all hope).
Transliteration	22:55 Wala yaz alu alla theenakafaroo fee miryatin minhu hatta ta/tyahumu alssaAAatubaghtatan aw ya/tyahum AAa thabu yawmin AAaqeem in
A	22:55 ولا يزال الذين كفروا في مرية منه حتى تاتيهم الساعة بغتة او ياتيهم عذاب يوم عقيم
E dip-Layth	When the Time Given to Satan Expires 22:56 The sovereignty on that day is to God, He will judge between them. So as for those who have acknowledged and did good works, they are in the gardens of Paradise.
The Monotheist Group	22:56 The sovereignty on that Day is to God, He will judge between them. So as

	for those who have believed and did good works, they are in the gardens of Paradise.
Muhammad Asad	22:56 On that Day, all dominion shall [visibly] belong to God, He shall judge [all men and make a distinction] between them: thus, all who had attained to faith and did righteous deeds shall find themselves in gardens of bliss,
Rashad Khalifa	<i>Satan's Temporary Kingship</i> 22:56 All sovereignty on that day belongs to GOD, and He will judge among them. As for those who believe and lead a righteous life, they have deserved the gardens of bliss.
Shabbir Ahmed	22:56 On that Day all Dominion will visibly belong to God, and His law and His Judgment will prevail in the human society as well (through this Divine writ). Then those who believe in this Divine revelation and contribute to the advancement of the society, will be in the Gardens of Delight, in this world and in the Hereafter.
Transliteration	22:56 Almulku yawma-i <u>thin</u> lill <u>ahi</u> ya <u>hkumubaynahum</u> fa <u>allatheena</u> <u>amanoo</u> waAAamiloo al <u>ssalih</u> atifee jannati alInnaAAeemi
A	22:56 الملك يومئذ لله يحكم بينهم فالذين ءامنوا وعملوا الصلحت فى جنت النعيم
Edip-Layth	22:57 Those who rejected and rejected Our signs, those will have a humiliating retribution.
The Monotheist Group	22:57 And those who rejected and disbelieved Our revelations, those will have a humiliating retribution.
Muhammad Asad	22:57 whereas for those who were bent on denying the truth and gave the lie to Our messages, there shall be shameful suffering in store.
Rashad Khalifa	22:57 While those who disbelieved and rejected our revelations have incurred a shameful retribution. Striving in the Cause of God
Shabbir Ahmed	22:57 Whereas for those who are bent upon opposing the truth, and deny Our revelations, there shall be a humiliating suffering in store.
Transliteration	22:57 Wa <u>allatheena</u> kafaroo waka <u>ththaboobi-ayatina</u> faol <u>a-ika</u> lahum AAathabunmuheenun
A	22:57 والذين كفروا وكذبوا بايتنا فاولئك لهم عذاب مهين
Edip-Layth	22:58 Those who emigrated in the cause of God, then they were killed or died, God will provide them with a good provision, and God is the best of providers.
The Monotheist Group	22:58 And those who emigrated in the cause of God, then they were killed or died, God will provide them with a good provision, and God is the best of providers.
Muhammad Asad	22:58 AND AS FOR those who forsake the domain of evil ⁷¹ (and strive) in God's cause, and then are slain or die - God will most certainly provide for them a goodly sustenance [in the life to come] for, verily, God - He alone - is the best of providers;
Rashad Khalifa	22:58 Those who emigrate for the sake of GOD, then get killed, or die, GOD will surely shower them with good provisions. GOD is certainly the best Provider.
Shabbir Ahmed	22:58 And as for those who forsake the domain of evil in the cause of God and are then slain or die, God will most certainly provide them a goodly sustenance. For, certainly, God, He alone is the Best of providers.

Transliteration	22:58 Waalla ^{the} ena h a ^{jar} oofee sabeeli All a ^{hi} thumma qutloo aw ma ^{tool} ayarzuqannahumu All a ^{hu} rizqan ha ^{san} an wa-inna All a ^{hal} ahuwa khayru al ^{ra} ziq ^{ee} na
A	22:58 والذين هاجروا فى سبيل الله ثم قتلوا او ماتوا ليرزقنهم الله رزقا حسنا وان الله لهو خير الرزقين
Edip-Layth	22:59 He will admit them an entrance that they will be pleased with, and God is Knowledgeable, Compassionate.
The Monotheist Group	22:59 He will admit them an entrance that they will be pleased with, and God is Knowledgeable, Compassionate.
Muhammad Asad	22:59 [and] He will most certainly cause them to enter upon a state (of being) that shall please them well: ⁷² for, verily, God is all-knowing, most forbearing.
Rashad Khalifa	22:59 Most assuredly, He will admit them an admittance that will please them. GOD is Omniscient, Clement.
Shabbir Ahmed	22:59 God, the Knower, the Clement, will admit them to a place they will love.
Transliteration	22:59 Layudkhilannahum mudkhalan yar da ^{wn} ahuwa-inna All a ^{ha} laAAaleemun ha ^{leem} un
A	22:59 ليدخلنهم مدخلا يرضونه وان الله لعليم حليم
Edip-Layth	22:60 It is decreed that whoever retaliates with equal measure as was retaliated against him, then he was persecuted for this, God will give him victory. God is Pardoning, Forgiving.
The Monotheist Group	22:60 It is decreed that whoever retaliates with equal measure as was retaliated against him, then he was persecuted for this, God will give him victory. God is Pardoning, Forgiving.
Muhammad Asad	22:60 Thus shall it be. And as for him who responds to aggression only to the extent of the attack levelled against him, ⁷³ and is thereupon [again] treacherously attacked - God will most certainly succour him: for, behold, God is indeed an absolver of sins, much-forgiving. ⁷⁴
Rashad Khalifa	<i>Divine Help for the Oppressed</i> 22:60 It is decreed that if one avenges an injustice that was inflicted upon him, equitably, then he is persecuted because of this, GOD will surely support him. GOD is Pardoner, Forgiving.
Shabbir Ahmed	22:60 That is so. As for him who responds to aggression only to the extent of the injustice that was inflicted upon him, and is then wronged again, God will certainly help him. God is Forbearing, Forgiving. ²⁰
Transliteration	22:60 Tha ^{li} ka waman AA a ^q aba bimithlim a AAooqiba bihi thumma bug ^{hi} ya AAalayhi layan ^{sur} annahuAlla ^{hu} inna Alla ^{ha} laAAafuwwun gha ^{foor} un
A	22:60 ذلك ومن عاقب بمثل ما عوقب به ثم بغى عليه لينصرنه الله ان الله لعفو غفور
Edip-Layth	22:61 That is because God merges the night into the day, and He merges the day into the night. God is Hearer, Seer.
The Monotheist Group	22:61 That is because God merges the night in the day, and He merges the day in the night. And God is Hearer, Seer.

Muhammad Asad	22:61 Thus it is, because God [is almighty the One who] makes the night grow longer by shortening the day, and makes the day grow longer by shortening the night; and because God is all-hearing, all-seeing. ⁷⁶
Rashad Khalifa	<i>God's Omnipotence</i> 22:61 It is a fact that GOD merges the night into the day, and merges the day into the night, and that GOD is Hearer, Seer.
Shabbir Ahmed	22:61 Thus it is, because God (is Omnipotent, the One who) merges the night into the day and merges the day into the night. God is Hearer, Seeing.
Transliteration	22:61 <u>Th</u> alika bi-anna All <u>a</u> ha yoolijuallayla fee a Innah <u>a</u> ri wayooliju a Innah <u>a</u> rafee allayli waanna All <u>a</u> ha sameeAAun ba <u>s</u> eer <u>un</u>
A	22:61 ذلك بان الله يولج الليل في النهار ويولج النهار في الليل وان الله سميع بصير
Edip-Layth	22:62 That is because God is the truth, and what they call on besides Him is falsehood. God is the High, the Great.
The Monotheist Group	22:62 That is because God is the truth, and what they call on besides Him is falsehood. And God is the Most High, the Great.
Muhammad Asad	22:62 Thus it is, because God alone is the Ultimate Truth, ⁷⁷ so that all that men invoke beside Him is sheer falsehood, and because God alone is exalted, great!
Rashad Khalifa	22:62 It is a fact that GOD is the Truth, while the setting up of any idols beside Him constitutes a falsehood, and that GOD is the Most High, the Supreme.
Shabbir Ahmed	22:62 Thus it is, because God alone is the Ultimate truth. And all that they may call on instead of Him is sheer falsehood. And because God, He alone is the Exalted, the Tremendous.
Transliteration	22:62 <u>Th</u> alika bi-anna All <u>a</u> ha huwa al <u>h</u> acquwaanna m <u>a</u> yadAAoona min doonihi huwa alba <u>t</u> iluwaanna All <u>a</u> ha huwa alAAaaliyyu alkabeer <u>u</u>
A	22:62 ذلك بان الله هو الحق وان ما يدعون من دونه هو البطل وان الله هو العلى الكبير
Edip-Layth	22:63 Did you not see that God sends down water from the sky, and then the land becomes green? God is Compassionate, Ever-aware.
The Monotheist Group	22:63 Did you not see that God sends down water from the sky, and then the land becomes green? God is Compassionate, Expert.
Muhammad Asad	22:63 Art thou not aware that it's God who sends down water from the skies, whereupon the earth becomes green? Verily, God is unfathomable [in His wisdom], all-aware. ⁷⁸
Rashad Khalifa	22:63 Do you not see that GOD sends down from the sky water that turns the land green? GOD is Sublime, Cognizant.
Shabbir Ahmed	22:63 Have you not seen how God sends down water from the sky and then the earth becomes green? Surely, God is Unfathomable, Aware.
Transliteration	22:63 Alam tara anna All <u>a</u> ha anzala mina a Issama <u>a</u> -ima <u>a</u> an fatu <u>s</u> bi <u>h</u> u al-ar <u>du</u> mukh <u>d</u> arrataninna All <u>a</u> ha la <u>t</u> ee <u>f</u> un kha <u>b</u> eer <u>un</u>
A	22:63 ألم تر ان الله انزل من السماء ماء فتصبح الارض مخضرة ان الله لطيف خبير
Edip-Layth	22:64 To Him is what is in the heavens and what is in the earth. God is the Rich, the Praiseworthy.

The Monotheist Group	22:64 To Him is what is in the heavens and what is in the Earth. And God is the Rich, the Praiseworthy.
Muhammad Asad	22:64 Unto Him belongs all that is in the heavens and all that is on earth; and, verily, God - He alone - is self-sufficient, the One to whom all praise is due.
Rashad Khalifa	22:64 To Him belongs everything in the heavens and everything on earth. Absolutely, GOD is the Most Rich, Most Praiseworthy.
Shabbir Ahmed	22:64 Unto Him belongs all that is in the heavens and all that is on earth. God is Absolutely Independent, Owner of praise.
Transliteration	22:64 Lahu m_a fee a Issamawatiwama fee al-ar_dī wa-inna All_aha lahuwaalghaniyyu al_hameedu
A	22:64 له ما فى السموت وما فى الارض وان الله لهو الغنى الحميد
Edip-Layth	22:65 Did you not see that God commits to you what is in the land, and the ships which sail in the sea by His leave? He holds the sky so that it would not collapse upon the earth, except by His leave. Indeed, God is Kind towards people, Compassionate.
The Monotheist Group	22:65 Did you not see that God commits to you what is in the land, and the ships which sail in the sea by His leave? And He holds the sky so that it would not collapse upon the Earth, except by His leave. Indeed, God is Kind towards the people, Merciful.
Muhammad Asad	22:65 Art thou not aware that it is God who has made subservient to you all that is on earth, ⁷⁹ and the ships that sail through the sea at His behest - and [that it is He who] holds the celestial bodies ⁸⁰ [in their orbits], so that they may not fall upon the earth otherwise than by His leave? ⁸¹ Verily, God is most compassionate towards men, a dispenser of grace
Rashad Khalifa	22:65 Do you not see that GOD has committed in your service everything on earth? The ships run in the ocean by His command. He prevents the heavenly bodies from crashing onto the earth, except in accordance with His command. GOD is Most Kind towards the people, Most Merciful.
Shabbir Ahmed	22:65 Have you not realized how God has made everything on earth subservient to you? And the ships run upon the sea by His command, and He holds back the celestial bodies and high atmosphere from coming down on to the earth except in accordance with His law. Surely, God is Compassionate, Merciful to people.
Transliteration	22:65 Alam tara anna All_aha sakhkhara lakum m_a fee al-ar_dī waalfulka tajree fee albahribi-amrihi wayumsiku a Issamaa an taqaAAa AAal_aal-ar_dī ill_a bi-i_thnihi inna All_ahabialInnasi laraoofun raheemun
A	22:65 ألم تر ان الله سخر لكم ما فى الارض والفلک تجرى فى البحر بامرہ ويمسک السماء ان تقع على الارض الا باذنه ان الله بالناس لرعوف رحيم
Edip-Layth	22:66 He is the One who gave you life, then He makes you die, then He gives you life. But the human being is always rejecting!
The Monotheist Group	22:66 He is the One who gave you life, then He makes you die, then He gives you life. But mankind is always rejecting!
Muhammad Asad	22:66 seeing that it is He who gave you life, and then will cause you to die, and then will bring you back to life: [but,] verily, bereft of all gratitude is man!
Rashad Khalifa	22:66 He is the One who granted you life, then He puts you to death, then He

	brings you back to life. Surely, the human being is unappreciative.
Shabbir Ahmed	22:66 And He is the One Who gives you the gift of life, then He will cause you to die, and will then give you life again. Yet, ungrateful is man (not using the gift of life to its maximum potential).
Transliteration	22:66 Wahuwa alla ^{thee} ahyakumthumma yumeetukum thumma yuhyeekum inna al-insan ^{alakafoorun}
A	22:66 وهو الذى احياكم ثم يميتكم ثم يحييكم ان الانسان لكفور
Edip-Layth	22:67 For every nation We have made rites which they will fulfill. So do not let the matter fall into dispute. Call upon your Lord, for you are on a guidance which is straight.
The Monotheist Group	22:67 For every nation We have established rites which they are to fulfill. So do not let the matter fall into dispute. And call upon your Lord, for you are on a guidance which is straight.
Muhammad Asad	22:67 UNTO every community have We appointed [different] ways of worship, ⁸² which they ought to observe. Hence, [O believer,] do not let those [who follow ways other than thine] draw thee into disputes on this score, ⁸³ but summon [them all] unto thy Sustainer: for, behold, thou art indeed on the right way.
Rashad Khalifa	22:67 For each congregation, we have decreed a set of rites that they must uphold. Therefore, they should not dispute with you. You shall continue to invite everyone to your Lord. Most assuredly, you are on the right path.
Shabbir Ahmed	22:67 We have let every community hold some rites that they observe (as a diversity of humanity 49:13). So, let them not involve you in their arguments, just call them to your Lord (2:177). You (O Prophet!) are on the right way.
Transliteration	22:67 Likulli ommatin jaAAaln a mansakan humn asikoohu fal a yun aziAAunnaka fee al-amri waodAAuil ^{abbika innaka laAAal} hudan mustaqeem ⁱⁿ
A	22:67 لكل امة جعلنا منسكا هم ناسكوه فلا ينز عنك فى الامر وادع الى ربك انك لعلى هدى مستقيم
Edip-Layth	22:68 If they argue with you, then say, "God is fully aware of what you do."
The Monotheist Group	22:68 And if they argue with you, then say: "God is fully aware of what you do."
Muhammad Asad	22:68 And if they [try to] argue with thee, say [only]: God knows best what you are doing." ⁸⁴
Rashad Khalifa	22:68 If they argue with you, then say, "GOD is fully aware of everything you do."
Shabbir Ahmed	22:68 And if they argue with you, say, "God is best Aware of what you do."
Transliteration	22:68 Wa-in jadalooka faquli Allahu ^{AAalamu bima} taAAamaloona
A	22:68 وان جدلوك فقل الله اعلم بما تعملون
Edip-Layth	22:69 "God will judge between you on the day of Resurrection in what you dispute therein."
The Monotheist Group	22:69 "God will judge between you on the Day of Resurrection in what you dispute therein."

Muhammad Asad	22:69 [For, indeed,] God will judge between you [all] on Resurrection Day with regard to all on which you were wont to differ. ⁸⁵
Rashad Khalifa	22:69 GOD will judge among you on the Day of Resurrection regarding all your disputes.
Shabbir Ahmed	22:69 God will judge among you regarding all your differences when humanity stands up on its feet, and finally on the Day of Resurrection." ²¹
Transliteration	22:69 Allahu ya hkumu baynakum yawmaalqiy amati feem a kuntum feehi takhtalifoona
A	22:69 الله يحكم بينكم يوم القيمة فيما كنتم فيه تختلفون
Edip-Layth	22:70 Did you not know that God knows what is in the heavens and the earth? All is in a record. All that for God is easy.
The Monotheist Group	22:70 Did you not know that God knows what is in the heavens and the Earth? All is in a record. All that for God is easy.
Muhammad Asad	22:70 Dost thou not know that God knows all that occurs in heaven as well as on earth? All this, behold, is in [God's] record: verily, [to know] all this is easy for God.
Rashad Khalifa	22:70 Do you not realize that GOD knows everything in the heavens and everything on earth? All this is recorded in a record. This is easy for GOD to do.
Shabbir Ahmed	22:70 Do you not know that God is fully Aware of all that is in the High and the Low? All that, is in the Divine Database. Surely, all this is easy for God.
Transliteration	22:70 Alam taAAalam anna All aha yaAAalamu m afee a lssama-i wa al-ardi inna thalikafee kitabin inna thalika AAala Allahiyaseerun
A	22:70 ألم تعلم ان الله يعلم ما فى السماء والارض ان ذلك فى كتب ان ذلك على الله يسير
Edip-Layth	22:71 They serve besides God what He did not send any authority upon, and what they have no knowledge of. The wicked will not have any helper.
The Monotheist Group	22:71 And they serve besides God what He did not send any authority upon, and what they have no knowledge of. And the wicked will not have any helper.
Muhammad Asad	22:71 And yet ⁸⁶ they [who claim to believe in Him often] worship [other beings or forces] beside God - something for which He has never bestowed any warrant from on high, ⁸⁷ and [of the reality] whereof they cannot have any knowledge: ⁸⁸ and such evildoers shall have none to succour them [on Judgment Day].
Rashad Khalifa	22:71 Yet, they idolize beside GOD idols wherein He placed no power, and they know nothing about them. The transgressors have no helper.
Shabbir Ahmed	22:71 And yet, they (who, seeing His Dominion of the Universe, and claim to believe in Him, often) idolize instead of God that wherein He has placed no power, and they know nothing about them. (They blindly follow their ancestors 10:39). There is no helper for those who relegate the truth.
Transliteration	22:71 WayaAAabudoona min dooni Allahi malam yunazzil bihi sultanan wama laysa lahum bihiAAilmun wama lilththalimeenamin naseerin
A	22:71 ويعبدون من دون الله ما لم ينزل به سلطانا وما ليس لهم به علم وما للظالمين من نصير
	Ingrates are Aggressive

Edip-Layth	22:72 If Our clear signs are recited to them, you see hatred in the faces of those who have rejected. They are nearly close to attacking those who are reciting to them Our signs! Say, "Shall I inform you of what is worse than this? The fire, which God has promised to those who have rejected. What a miserable destiny!"
The Monotheist Group	22:72 And if Our clear revelations are recited to them, you see hatred in the faces of those who have rejected. They are nearly close to attacking those who are reciting to them Our revelations! Say: "Shall I inform you of what is worse than this? The Fire, which God has promised to those who have rejected. What a miserable destiny!"
Muhammad Asad	22:72 As it is, whenever Our messages are conveyed unto them in all their clarity, thou canst perceive utter repugnance on the faces of those who are bent on denying the truth: they would almost assault those who convey Our messages unto them! Say: Shall I, then, tell you of something worse than what you feel at present? ⁸⁹ It is the fire [of the hereafter] that God has promised to those who are bent on denying the truth: and how vile a journey's end!"
Rashad Khalifa	<i>Violence & Belligerence: Signs of Disbelief</i> 22:72 When our revelations are recited to them, clearly, you recognize wickedness on the faces of those who disbelieve. They almost attack those who recite our revelations to them. Say, "Shall I inform you of something much worse? Hell is promised by GOD for those who disbelieve; what a miserable destiny."
Shabbir Ahmed	22:72 And when Our messages are conveyed to them in all clarity, you can notice a denial on the faces of those who are bent upon rejecting the truth. They would almost attack those who convey Our messages to them. Say, "Shall I, then, tell you something worse than what you feel now? The fire! God has promised it for those who are bent upon opposing the truth. How miserable a journey's end!"
Transliteration	22:72 Wa-itha tutl a AAalayhim ayatunabayyinatin taAarifu fee wujoohi allatheena kafarooalmunkara yak adoonas ya toona bi allatheenayatloona AAalayhim ayatina qulafaonabbi-okum bisharrin min thalikum alInnaruwaAAadaha Allahu allatheena kafaroo wabi/saalmaaseeru
A	22:72 واذا تتلى عليهم آياتنا بينت تعرف في وجوه الذين كفروا المنكر يكادون يسطون بالذين يتلون عليهم آياتنا قل افانبيكم بشر من ذلكم النار وعدها الله الذين كفروا وبئس المصير
Edip-Layth	22:73 O people, an example is being cited so listen to it: those you call upon besides God will not create a fly even if they all gathered to do so. If the fly takes anything from them, they will not be able to return it from him. Weak is both the seeker and the sought!
The Monotheist Group	22:73 O mankind, an example is being put forth so listen to it: those you call upon besides God will not create a fly even if they all gathered to do so. And if the fly takes anything from them, they will not be able to return it from him. Weak is both the seeker and the sought!
Muhammad Asad	22:73 O MEN! A parable is set forth [herewith]; hearken, then, to it! Behold, those beings whom you invoke instead of God cannot create [as much as] a fly, even were they to join all their forces to that end! And if a fly robs them of anything, they cannot [even] rescue it from him! Weak indeed is the seeker, and [weak] the sought!
Rashad Khalifa	<i>Can They Create a Fly?</i> 22:73 O people, here is a parable that you must ponder carefully: the idols you set up beside GOD can never create a fly, even if they banded together to do so. Furthermore, if the fly steals anything from them, they cannot recover it; weak is the pursuer and the pursued.

Shabbir Ahmed	22:73 "O Mankind! Here is an example for you to listen and ponder! Indeed, those beings you invoke instead of God, cannot create as much as a fly, even if they were to join all their forces to do so. And if a fly robs them of anything, they cannot get it back from it. Weak is the seeker and weak is the sought."
Transliteration	22:73 Ya ayyuh a a Innasuduriba mathalun fa istamiAAoo lahu inna allatheenataAAoona min dooni Allahi lan yakhlūqoo thubabanwalawi ijtamaAAoo lahu wa-in yaslubuhumu a lththubabushay-an l a yastanqi thoohu minhu daAAufa alttalibuwaalmaṭloobu
A	22:73 يايها الناس ضرب مثل فاستمعوا له ان الذين تدعون من دون الله لن يخلقوا ذبابا ولو اجتمعوا له وان يسلبهم الذباب منه ضعف الطالب والمطلوب
Edip-Layth	22:74 They have truly underestimated God's power. God is Powerful, Noble.
The Monotheist Group	22:74 They have truly underestimated God's power. God is Powerful, Noble.
Muhammad Asad	22:74 No true understanding of God have they [who err in this way]: for, verily, God is most powerful, almighty!
Rashad Khalifa	22:74 They do not value GOD as He should be valued. GOD is the Most Powerful, the Almighty.
Shabbir Ahmed	22:74 They do not esteem God as He must be esteemed. God is most Powerful, Almighty. 22
Transliteration	22:74 Ma qadaroo Allaha haqqaqadrihi inna Allaha laqawiyun AAazeezun
A	22:74 ما قدروا الله حق قدره ان الله لقوى عزيز
Edip-Layth	22:75 God chooses messengers from amongst the angels and from amongst people. God is Hearer, Seer.
The Monotheist Group	22:75 God chooses messengers from amongst the angels and from amongst the people. God is Hearer, Seer.
Muhammad Asad	22:75 [In His almightiness,] God chooses message-bearers from among the angels as well as from among men. But, behold, God [alone] is all-hearing, all-seeing: 90
Rashad Khalifa	22:75 GOD chooses from among the angels messengers, as well as from among the people. GOD is Hearer, Seer.
Shabbir Ahmed	22:75 (In His Almightyness) God chooses message-bearers from among the angels as well as from among mankind. Indeed, God is Hearer, All-Seeing. 23
Transliteration	22:75 Allahu ya stafee mina almal a-ikatusulan wamina a Innasi inna Allaha sameeAAunbaseerun
A	22:75 الله يصطفى من الملائكة رسلا ومن الناس ان الله سميع بصير
Edip-Layth	22:76 He knows their present and their future. To God all matters are returned.
The Monotheist Group	22:76 He knows their present and their future. And to God all matters are returned.
Muhammad Asad	22:76 [whereas their knowledge is limited,] He knows all that lies open before them and all that is hidden from them 91 for all things go back to God [as their source].

Rashad Khalifa	22:76 He knows their past and their future. To GOD belongs the ultimate control of all matters.
Shabbir Ahmed	22:76 He knows all that is of the past, the present and the future. For, to God all things return (and go back to Him as their Source).
Transliteration	22:76 YaAAalamu m_a bayna aydeehim wam akhalfahum wa-ilā Allāhi turjaAAu al-omooru
A	22:76 يعلم ما بين ايديهم وما خلفهم والى الله ترجع الامور
Edip-Layth	22:77 O you who acknowledge, kneel and prostrate and serve your Lord and do good that you may succeed.
The Monotheist Group	22:77 O you who believe, kneel and prostrate and serve your Lord and do good that you may succeed.
Muhammad Asad	22:77 O YOU who have attained to faith! Bow down and prostrate yourselves, and worship your Sustainer [alone], and do good, so that you might attain to a happy state!
Rashad Khalifa	22:77 O you who believe, you shall bow, prostrate, worship your Lord, and work righteousness, that you may succeed.
Shabbir Ahmed	22:77 O You who have chosen to be graced with belief! Bow down, prostrate, and serve your Lord. And do good to the society so that you may prosper. ²⁴
Transliteration	22:77 Ya ayyuha allatheena amanooirkaAAoo waosjudoo waoAAabudoo rabbakum waifAAalooalkhayra laAAaallakum tuflihoona
A	22:77 ياايها الذين ءامنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون
Edip-Layth	22:78 Strive in the cause of God properly. He is the One who has chosen you, and He has made no hardship for you in the system, the creed of your father Abraham; He is the One who named you 'those who have peacefully surrendered' from before as well as in this. So let the messenger be witness over you and you be witness over people. So hold the contact prayer and contribute towards betterment and hold tight to God, He is your patron. What an excellent Patron, and what an excellent Supporter. ⁹
The Monotheist Group	22:78 And strive in the cause of God its truly deserved striving. He is the One who has chosen you, and He has made no hardship for you in the system, the creed of your father Abraham; He is the One who named you 'those who have submitted' from before as well as in this. So let the messenger be witness over you and you be witness over the people. So uphold the communion and contribute towards betterment and hold tight to God, He is your patron. What an excellent Patron, and what an excellent Supporter.
Muhammad Asad	22:78 And strive hard in God's cause with all the striving that is due to Him: it is He who has elected you [to carry His message], and has laid no hardship on you in [anything that pertains to religion, ⁹² [and made you follow] the creed of your forefather Abraham. ⁹³ It is He who has named you in bygone times as well as in this [divine writ] those who have surrendered themselves to God", ⁹⁴ so that the Apostle might bear witness to the truth before you, and that you might bear witness to it before all mankind. Thus, be constant in prayer, and render the purifying dues, and hold fast unto God. He is your Lord Supreme: and how excellent is this Lord Supreme, and how excellent this Giver of Succour!
	Abraham: Original Messenger of Islam 22:78 You shall strive for the cause of GOD as you should strive for His cause. He

Rashad Khalifa	has chosen you and has placed no hardship on you in practicing your religion-the religion of your father Abraham. He is the one who named you "Submitters" originally. Thus, the messenger shall serve as a witness among you, and you shall serve as witnesses among the people. Therefore, you shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and hold fast to GOD; He is your Lord, the best Lord and the best Supporter. ²⁸
Shabbir Ahmed	22:78 Strive hard in God's cause, with all the striving that is due to Him. It is He Who has elected you to carry the message and has placed no hardship in religion, the Creed of your father Abraham. It is He Who has named you "Submitters" in the bygone days and now in this revelation - That the messenger may be a witness for you and you be witnesses for all mankind! (You shall be the watchers over people that no community oppresses the other.) So, establish the Divine System and set up the Just Economic Order, and hold fast unto God. He is your Lord Supreme, and how excellent is this Giver of support! ²⁵
Transliteration	22:78 Wajāhidoo fee All ahi haqqajihadihi huwa ijtāb akum wam a jaAAalaAAalaykum fee a Iddeeni min harajin millata abeekumibr aheema huwa sammakumu almuslimeena min qabluwafee h atha liyakoonā a Irrasoolu shaheedanAAalaykum watakoono shuhad aa AAal a Innasifaaqeemoo a Issalata waatoo a IzzakatawaiAAtasimoo bi Allāhi huwa mawl akumfaniAma almawl a waniAma alInnaaseeru
A	22:78 وجهدوا في الله حق جهاده هو اجتنبكم وما جعل عليكم في الدين من حرج ملة ابيكم ابراهيم هو سمكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس فاقيموا الصلوة وءاتوا الزكاة واعتصموا بالله هو مولكم فنعم المولى ونعم النصير

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (22:2)

Lit., "thou shalt see [or "behold"] mankind drunk", i.e., behaving as if they were drunk. The illusory purely subjective character of this "seeing" - implied it the use of the singular form tara ("thou shalt see") after the plural "you" employed in the first clause of this verse - justifies the rendering "it will seem to thee that", etc.

Muhammad Asad - End Note 2 (22:2)

My interpolation of the words "their dread of" is based on the statement in [21:103](#) that, as far as the righteous are concerned, "the supreme awesomeness [of the Day of Resurrection] will cause them no grief" despite the dread with which it will overwhelm every human being.

Muhammad Asad - End Note 3 (22:3)

See first half of note 16 on [15:17](#).

Muhammad Asad - End Note 4 (22:5)

This rendering conforms with the interpretation of the phrase mukhallaqah wa-ghayr mu khallaqah by Ibn Abbas and Qatadah (the latter quoted by Tabari and the former by Baghawi), alluding to the various stages of embryonic development. In addition, Tabari explains the expression ghayr mukhallaqah as denoting the stage at which the embryonic lump (mudghah) has as yet no individual life - or, in his words, "when no soul has as yet been breathed into it" (la yunfakh fiha ar-ruh). As regards the expression "created out of dust", it is meant to indicate man's lowly biological origin and his affinity with other "earthy" substances; see in this connection the second half of note 47 on [3:59](#), and note 4 on [23:12](#).

Muhammad Asad - End Note 5 (22:5)

See note 79 on [16:70](#).

Muhammad Asad - End Note 6 (22:6)

See surah 20 note 99.

Muhammad Asad - End Note 7 (22:9)

Since many unrighteous people apparently "prosper" in this world, it is clear that the disgrace of which the above verse speaks is of a moral nature - namely, a gradual coarsening of all moral perceptions and, thus, a degradation of the spirit.

Muhammad Asad - End Note 8 (22:11)

I.e., wavering between belief and disbelief, and not really committed to either.

Muhammad Asad - End Note 9 (22:11)

Lit., "he turns about on his face" - the "face" (wajh) of man signifying metonymically his whole being.

Muhammad Asad - End Note 10 (22:11)

Lit., "the [most] obvious loss".

Muhammad Asad - End Note 11 (22:12)

By failing to commit himself unreservedly to the faith which he professes, man is often inclined to attribute to all manner of extraneous forces, be they real or imaginary, a decisive "influence" on his own destiny, and thus invests them, as it were, with divine qualities.

Muhammad Asad - End Note 12 (22:12)

Lit., "this, this (dhalika huwa) is the straying far-away". For an explanation of my paraphrase, see note 25 on the last sentence of [14:18](#).

Muhammad Asad - End Note 13 (22:13)

The interpolation of "another human being" in the opening clause of this verse is necessitated by the relative pronoun man ("one that" or "who"), which almost always relates to an animate person - in this case a human being who, by allowing himself to be idolized by those who "worship God on the border-line of faith" causes infinite spiritual harm to himself and to his followers.

Muhammad Asad - End Note 14 (22:15)

I.e., that God is not enough to succour him: obviously an allusion to the type of man who "worships God on the border-line of faith" (verse 11 above) and therefore doubts His power to guide men towards happiness in this world and in the hereafter. The assumption of the majority of the commentators that the personal pronoun "him" relates to the Prophet Muhammad is, to my mind, very far-fetched and certainly not warranted by the context.

Muhammad Asad - End Note 15 (22:15)

The rendering of la-yaqta as "let him [try to] make headway" is based on the accepted, tropical use of the verb qataa (lit., "he cut") in the sense of "traversing a distance": and this is the interpretation of yaqta by Abu Muslim (as quoted by Razi). The expression "by any [other] means" (bi-sabab) relates to what has been said in verses 12-13 above.

Muhammad Asad - End Note 16 (22:15)

Lit., "that which causes anger" or "exasperation", i.e., anguish at finding himself helpless and abandoned.

Muhammad Asad - End Note 17 (22:16)

Or: "God guides aright whomever He wills". For an explanation of the rendering adopted by me, see note 4 on [14:4](#).

Muhammad Asad - End Note 18 (22:17)

See surah 2 note 49.

Muhammad Asad - End Note 19 (22:17)

Al-majus: the followers of Zoroaster or Zarathustra (Zardusht), the Iranian prophet who lived about the middle of the last millennium B.C, and whose teachings are laid down in the Zend-Avesta. They are represented today by the Gabrs of Iran and, more prominently, by the Parsis of India and Pakistan. Their religion, though dualistic in philosophy, is based on belief in God as the Creator of the universe.

Muhammad Asad - End Note 20 (22:17)

The Christians and the Magians (Zoroastrians) are included in the first category, for although they do ascribe divine qualities to other beings beside God, they regard those beings, fundamentally, as no more than manifestations - or incarnations - of the One God, thus persuading themselves that they are worshipping Him alone; whereas "those who are bent on ascribing divinity to beings other than God" (alladhina ashraku) by obvious implication reject the principle of His oneness and uniqueness.

Muhammad Asad - End Note 21 (22:18)

For the meaning of this "prostration", see [13:15](#) and [16:48-49](#), and the corresponding notes. My rendering of the relative pronoun man, in this context, as "all [things and beings] that" is explained in note 33 on [13:15](#).

Muhammad Asad - End Note 22 (22:18)

According to Zamakhshari and Razi, this interpolated phrase - with its stress on "consciously" - is an elliptically implied predicate (khabar) linked with the preceding nominal subject (mubtada): the purport being that although everything in creation "prostrates itself" before God, willingly or unwillingly (cf.

[13:15](#)), not all human beings do so consciously.

Muhammad Asad - End Note 23 (22:18)

Lit., "whereas upon many a one the suffering [in the life to come] has become unavoidably incumbent (haqqa alayhi)", i.e., as a necessary consequence and corollary of his attitude in this world, and not as an arbitrary "punishment" in the conventional sense of this term.

Muhammad Asad - End Note 24 (22:19)

Lit., "these two adversaries" or "antagonists", i.e., those who believe in God's oneness and uniqueness, and those who ascribe divine qualities to beings other than Him, or even deny His existence altogether.

Muhammad Asad - End Note 25 (22:19)

I.e., in distinction from those who err out of ignorance.

Muhammad Asad - End Note 26 (22:19)

For this rendering of hamim, see note 62 on the concluding sentence of [6:70](#), as well as note 65 on [14:50](#) and note 7 on [73:12-13](#), which mention Razi's interpretations of similar allegorical descriptions of the suffering that will befall the sinners in the hereafter.

Muhammad Asad - End Note 27 (22:20)

I.e., causing their inner and outer personality utterly to disintegrate.

Muhammad Asad - End Note 28 (22:21)

Lit., "for them will be grips (maqami) of iron". The noun miqmaah - of which maqami is the plural - is derived from the verb qamaa, signifying "he curbed" or "restrained" or "held in subjection" (Lisan al-Arab). Hence, the "iron grips" mentioned in the above verse denote the inescapability of the suffering in the hereafter to which "they who are bent on denying the truth" condemn themselves.

Muhammad Asad - End Note 29 (22:23)

See [18:31](#) and the corresponding note 41.

Muhammad Asad - End Note 30 (22:24)

I.e., that there is no deity save God. (One must bear in mind that the term qawl denotes not merely a "saying" but also an intellectually formulated "opinion" or "tenet".)

Muhammad Asad - End Note 31 (22:25)

This connects with the allusion, in the preceding verse, to "the way that leads to the One unto whom all praise is due".

Muhammad Asad - End Note 32 (22:25)

Lit., "who aim therein at a deviation from the right course (ilhad)" - a term which circumscribes every perversion of religious tenets.

Muhammad Asad - End Note 33 (22:25)

According to Ibn Abbas, as quoted by Ibn Hisham, this verse was revealed towards the end of the year 6 H., when the pagan Quraysh refused the Prophet and his followers, who had come on pilgrimage from Medina, the right of entry into Mecca, and thus into the sanctuary of the Kabah (the "Inviolable House of Worship"). But whether or not this claim is correct - and we have no definite historical evidence in either sense - the purport of the above verse is not restricted to any historical situation but relates to every attempt at preventing believers, be it physically or through intellectual seduction, from going on pilgrimage to this symbolic centre of their faith, or at destroying its sanctity in their eyes.

Muhammad Asad - End Note 34 (22:26)

I.e., the Kabah: see note 102 on [2:125](#).

Muhammad Asad - End Note 35 (22:26)

In view of the oft-repeated Quranic statement that Abraham was beyond all temptation to ascribe divinity to anything but God, it seems to me that the above injunction has a specific import, namely, "Do not allow this Temple to become an object of worship, but make it clear that it is holy only by virtue of its being the first temple ever dedicated to the worship of the One God" (cf. [3:96](#)). Apart from that, it refers to "those who are bent on denying the truth" spoken of at the beginning of the preceding verse.

Muhammad Asad - End Note 36 (22:26)

See surah 2 note 104.

Muhammad Asad - End Note 37 (22:27)

Lit., "proclaim thou the pilgrimage among the people", i.e., the believers (Tabari). Most of the commentators assume that this passage is a continuation of God's command to Abraham; but some of them - in particular, Al-Hasan al-Basri - consider it to have been addressed to the Prophet Muhammad. (Regarding the annual pilgrimage to Mecca, as instituted in Islam, see [2:196-203](#) and the corresponding notes.)

Muhammad Asad - End Note 38 (22:27)

Lit., "lean mount" - an expression which has induced some of the commentators to assume that it denotes "a camel that has become lean on account of a long and fatiguing journey". However, the verb dammarahu or admarahu relates in classical Arabic not only to camels but also to horses, and has the meaning of "he made it [i.e., the mount] lean and fit [for racing or war]"; thus, the noun midmar signifies "a training-ground where horses are prepared for racing or war", as well as "a race-course" (Jawhari, Asas, etc.; cf. also Lane V. 1803 f.). Hence, the adjectival noun damir - especially when contrasted, as above, with the expression rijalan ("on foot") has the connotation of "fleetness" or, more properly, "fitness for speed", and may by inference be applied to every kind of "fast conveyance".

Muhammad Asad - End Note 39 (22:28)

Lit., "that they might witness benefits [accruing] to them" - i.e., increased consciousness of God through facing the first temple ever dedicated to Him, as well as the consciousness of being part of a brotherhood embracing all believers. Apart from these spiritual benefits, the annual pilgrimage to Mecca provides an opportunity for believers from all parts of the world to become acquainted with the many social and political problems that confront the various geographically separated sectors of the community.

Muhammad Asad - End Note 40 (22:28)

The repeated Quranic insistence on pronouncing the name of God whenever one slaughters an animal is

meant to make the believers "realize the awfulness of taking life, and the solemn nature of the trust which God has conferred upon them in the permission to eat the flesh of animals" (Marmaduke Pickthall, *The Meaning of the Glorious Koran*, London 1930, p. 342, footnote 2). As regards the "days appointed" [ayyam ma lumat] spoken of above, they apparently denote the Festival of Sacrifices, which falls on the 10th of the lunar month of Dhu 'l-Hijjah, as well as the next two days, marking the end of the pilgrimage (Ibn Abbas, as quoted by Razi).

Muhammad Asad - End Note 41 (22:28)

Whereas the pilgrims are merely permitted to eat some of the flesh of the animals which they have sacrificed, the feeding of the poor is mandatory (Tabari and Zamakhshari) and constitutes, thus, the primary objective of these sacrifices. Apart from this, they are meant to commemorate Abraham's readiness to sacrifice his first-born son (Ishmael) after he dreamt that God demanded of him this supreme sacrifice (see [37:102-107](#) and the corresponding notes); furthermore, they are a reminder that God is the Provider of all sustenance and the One who gives life and deals death, and that all must return to Him; and lastly (as stressed by Razi), they are to be symbols of each believer's readiness to sacrifice himself in the cause of truth.

Muhammad Asad - End Note 42 (22:29)

In Tabari's opinion, the phrase *thumma 'l-yaqdu tafathahum* signifies "then let them complete the acts of worship (manasik) incumbent on them by virtue of their pilgrimage". Other commentators, however, understand by the (extremely rare) expression *tafath* the prohibition of enjoying, while in the actual state of pilgrimage, certain bodily comforts like cutting or shaving one's hair (see [2:196](#)), wearing any clothing but the simple, unsewn pilgrim's garb (ihram), indulging in sexual intercourse ([2:197](#)), etc. Consequently, they explain the above phrase as meaning "let them bring to an end the [condition of self-denial described as] *tafath* which was incumbent on them during pilgrimage".

Muhammad Asad - End Note 43 (22:29)

I.e., around the Kabah (see surah 2 notes 102 and 104), thus completing the pilgrimage.

Muhammad Asad - End Note 44 (22:30)

See the first paragraph of [5:3](#). Once again, the Qur'an stresses the principle that everything that has not been explicitly forbidden is per se lawful.

Muhammad Asad - End Note 45 (22:30)

The term *awthan* (lit., "idols") denotes not merely actual, concrete images of false deities but also, in its widest sense, everything that is associated with false beliefs and practices or with a tendency to "worship" false values: hence the subsequent injunction to shun every word that is untrue".

Muhammad Asad - End Note 46 (22:31)

For an explanation of the term *hunafa* (sing. *hanif*), see note 110 on [2:135](#).

Muhammad Asad - End Note 47 (22:32)

Lit., "God's symbols (*sha'a'ir*)" - an expression which in this context refers to the rites of pilgrimage (see the second half of note 4 on [5:2](#)). This stress on the symbolic character of all the rites connected with the pilgrimage is meant to draw the believer's attention to the spiritual meaning of those rites, and thus to warn him against making, unthinkingly, a sort of fetish of them. - The assumption of some of the commentators that the "symbols" referred to here relate specifically to the sacrificial animals, and their sacrifice as such is not warranted by the text. As Tabari explains in his commentary on this and the next verse, the term *sha'a'ir* comprises all the rites, actions and places connected with the

pilgrimage (all of which have symbolic meaning), and cannot be restricted to any one of them.

Muhammad Asad - End Note 48 (22:33)

I.e., "until the end of your lives" (Baydawi).

Muhammad Asad - End Note 49 (22:33)

The noun mahill, derived from the verb halla (lit., "he untied" or "undid" [e.g., a knot]", or "he loosened [a load]", or "he alighted"), denotes primarily a "destination", as well as "the time or place at which an obligation [e.g., a debt] falls due" (Taj al-'Arus). In the above context, in which this term obviously relates to the "God-consciousness" (taqwa) unequivocally mentioned in the preceding verse, it has the tropical meaning of "goal and end", implying that the realization of God's oneness and uniqueness - symbolized by the Ka'bah (the "Most Ancient Temple") - is the goal and end of all true God-consciousness.

Muhammad Asad - End Note 50 (22:34)

I.e., as a conscious, selfless offering in His name of something that one cherishes as necessary and valuable, and not as an attempt to "propitiate" Him who is far above anything that resembles human emotion. (See also verse 36 below.)

Muhammad Asad - End Note 51 (22:35)

See surah 2 note 4

Muhammad Asad - End Note 52 (22:36)

See note 47 above.

Muhammad Asad - End Note 53 (22:36)

Lit., "of them".

Muhammad Asad - End Note 54 (22:36)

Lit., "thus".

Muhammad Asad - End Note 55 (22:36)

I.e., the sacrificial animal.

Muhammad Asad - End Note 56 (22:38)

See surah 4 note 134.

Muhammad Asad - End Note 57 (22:39)

Lit., inasmuch as they have been wronged". Connecting with the promise, in the preceding verse, that "God will ward off [all evil] from those who attain to faith", the present verse enunciates the permission to fight physically in self-defence. All relevant Traditions (quoted, in particular, by Tabari and Ibn Kathir) show that this is the earliest Quranic reference to the problem of war as such. According to Abd Allah ibn Abbas, it was revealed immediately after the Prophet left Mecca for Medina, i.e., at the beginning of the year 1 H. The principle of war in self-defence - and only in self-defence - has been further elaborated in Al-Baqarah, which was revealed about a year later (see [2:190-193](#) and the

corresponding notes).

Muhammad Asad - End Note 58 (22:40)

Lit., "were it not that God repels some people by means of others" (cf. the identical phrase in the second paragraph of [2:251](#)).

Muhammad Asad - End Note 59 (22:40)

The implication is that the defence of religious freedom is the foremost cause for which arms may - and, indeed, must - be taken up (see [2:193](#) and the corresponding note 170), or else, as stressed in the concluding clause of [2:251](#), corruption would surely overwhelm the earth".

Muhammad Asad - End Note 60 (22:44)

I.e., not by his own people, since these, despite their sinning, had accepted him as God's prophet (Tabari). References to the tribes of Ad and Thamud and the people of Madyan are given in surah 7, notes 48, 56, and 67.

Muhammad Asad - End Note 61 (22:46)

Lit., "whereupon they would have hearts wherewith they might understand, or ears whereby they might hear".

Muhammad Asad - End Note 62 (22:47)

For an explanation, see [6:57](#), [8:32](#) and [13:6](#), as well as the corresponding notes.

Muhammad Asad - End Note 63 (22:47)

I.e., what men conceive of as "time" has no meaning with regard to God, because He is timeless, without beginning and without end, so that in relation to Him, one day and a thousand years are alike" (Razi). Cf. [70:4](#), where in the same sense, a "day" is said to be equal to "fifty thousand years", or the well-authenticated saying of the Prophet, "God says, 'I am Time Absolute (ad-dahr)'".

Muhammad Asad - End Note 64 (22:50)

See [8:4](#) and the corresponding note 5.

Muhammad Asad - End Note 65 (22:52)

Lit., "We never sent any apostle or prophet before thee without that, when he was hoping (tamanna)", etc. According to most of the commentators, the designation "apostle" (rasul) is applied to bearers of divine revelations which comprise a new doctrinal system or dispensation; a "prophet" (nabi), on the other hand, is said to be one whom God has entrusted with the enunciation of ethical principles on the basis of an already-existing dispensation, or of principles common to all divine dispensations. Hence, every apostle is a prophet as well, but not every prophet is an apostle.

Muhammad Asad - End Note 66 (22:52)

I.e., insinuating that the innermost aim (umniyyah, lit., "longing" or "hope") of the message-bearer in question was not the spiritual improvement of his community but, rather, the attainment of personal power and influence: cf. [6:112](#) - "against every prophet We have set up as enemies the evil forces (shayatin) from among humans as well as from among invisible beings (al-jinn)". A statement which is explained in surah 6, note 98.

Muhammad Asad - End Note 67 (22:52)

Lit., "and God makes His messages clear in and by themselves", This is the meaning of the phrase yuhkimu ayatahu (cf. the expression uhkimat ayatuhu in [11:1](#)): i.e., God causes His messages to speak for themselves, so that any insinuation as to the prophets "hidden motives" is automatically disproved. The conjunction thumma at the beginning of this clause does not connote a sequence in time but a coordination of activities, and is best rendered by the simple conjunction "and".

Muhammad Asad - End Note 68 (22:53)

See [2:10](#) and the corresponding note.

Muhammad Asad - End Note 69 (22:53)

Lit., "all [such] evildoers".

Muhammad Asad - End Note 70 (22:55)

Lit., "or [until] there comes upon them the chastisement [or "suffering"] of a barren Day", i.e., the Day of Judgment, which will offer no hope to those who, until their death, failed to realize the existence of God or to submit to His guidance.

Muhammad Asad - End Note 71 (22:58)

For this rendering of the phrase alladhina hajarū, see note 203 on [2:218](#), The subsequent mention of "those who strive in God's cause, and then are slain or die" connects with the reference, in verses 39-40, to God's permission to the believers to fight in defence of their faith and liberty. The extreme merit of the self-sacrifice involved is stressed in several Quranic passages, and particularly in [4:95-96](#); hence, it has also a bearing on the Day of Judgment spoken of in the preceding passage.

Muhammad Asad - End Note 72 (22:59)

Or: "cause them to enter (upon their life after death) in a manner that will please them well (cf. note 40 on the last clause of [4:31](#)) - thus implying that by sacrificing their lives in God's cause they will have obtained His forgiveness of whatever sins they may have previously committed.

Muhammad Asad - End Note 73 (22:60)

Lit., "who has retaliated with the like of what he had been afflicted with" - i.e., has acted only in self-defence and done to his enemy no more than the enemy had done to him. (A similar phrase, relating to retaliation in argument, is found in [16:126](#) and explained in the corresponding note 150.)

Muhammad Asad - End Note 74 (22:60)

While the opening sentence of this verse stresses the principle of self-defence as the only justification of war (cf. [2:190](#) and 192-193) - with the proviso that retaliation must not exceed the injury initially suffered - the concluding part of the verse implies that in case of repeated, unprovoked aggression the believers are allowed to wage an all-out war with a view to destroying completely the enemy's military power. Since such an all-out war might seem to conflict with the principle of limited retaliation alluded to above, the Qur'an states that God absolves the believers of what otherwise might have been a sin, since it is they "against whom war is being wrongfully waged" (verse 39) by repeated acts of aggression.

Muhammad Asad - End Note 75 (22:61)

Sc., "and therefore has the power to succour the believers who have been wronged.

Muhammad Asad - End Note 76 (22:61)

I.e., it is He who knows what is in the hearts of men, and nevertheless, in His unfathomable wisdom, allows the darkness of oppression to grow at the expense of the light of freedom, and then causes the light to overcome the darkness: an eternal, cyclical recurrence which dominates the life of mankind. As Ibn Kathir points out, the above passage contains a direct allusion to [3:26-27](#) - "Say: O God, Lord of all dominion! Thou grantest dominion unto whom Thou wilt, and takest away dominion from whom Thou wilt Thou hast the power to will anything: Thou makest the night grow longer by shortening the day, and Thou makest the day grow longer by shortening the night"

Muhammad Asad - End Note 77 (22:62)

See surah 20 note 99.

Muhammad Asad - End Note 78 (22:63)

For an explanation of the term *latif* ("unfathomable"), see surah 6 note 89.

Muhammad Asad - End Note 79 (22:65)

I.e., "has enabled you to benefit from all" , etc. (cf. surah 14 note 46).

Muhammad Asad - End Note 80 (22:65)

Lit., "the sky" - used here as a metonym for the stars and planets, which are held on their courses by the God-willed laws of cosmic movement (Maraghi XVII, 137).

Muhammad Asad - End Note 81 (22:65)

I.e., at the Last Hour, which - as the Qur'an so often states - will manifest itself in a universal cosmic catastrophe.

Muhammad Asad - End Note 82 (22:67)

Lit., "a way of worship" (*mansak*, which sometimes denotes also "an act of worship"). For a fuller explanation of this passage, see the second paragraph of [5:48](#) "Unto every one of you have We appointed a [different] law and way of life" - and the corresponding notes 66-68.

Muhammad Asad - End Note 83 (22:67)

I.e., do not allow thyself to be drawn into disputes" (Zamakhshari and Baghawi).

Muhammad Asad - End Note 84 (22:68)

Cf. [10:41](#) - "To me [shall be accounted] my doings, and to you, your doings: you are not accountable for what I am doing, and I am not accountable for whatever you do".

Muhammad Asad - End Note 85 (22:69)

See surah 2 note 94.

Muhammad Asad - End Note 86 (22:71)

I.e., despite their awareness that God alone knows all and is, therefore, unique in His all-embracing Presence.

Muhammad Asad - End Note 87 (22:71)

See surah 3 note 106.

Muhammad Asad - End Note 88 (22:71)

I.e., through independent reasoning or observation.

Muhammad Asad - End Note 89 (22:72)

Lit., "worse than this" - i.e., "more painful than the repugnance which you feel with regard to God's messages".

Muhammad Asad - End Note 90 (22:75)

I.e., the prophets and the angels are but created beings having no share whatever in His omniscience and, hence, no claim to being worshipped.

Muhammad Asad - End Note 91 (22:76)

For an explanation of this rendering of the phrase *ma bayna aydihim wa-ma khalfahum*, see surah 2 note 247.

Muhammad Asad - End Note 92 (22:78)

The absence of any "hardship" in the religion of Islam is due to several factors: (1) it is free of any dogma or mystical proposition which might make the Quranic doctrine difficult to understand or might even conflict with man's innate reason; (2) it avoids all complicated ritual or system of taboos which would impose undue restrictions on man's everyday life; (3) it rejects all self-mortification and exaggerated asceticism, which must unavoidably conflict with man's true nature (cf. in this connection note 118 on the first sentence of [2:143](#)); and (4) it takes fully into account the fact that "man has been created weak" ([4:28](#)).

Muhammad Asad - End Note 93 (22:78)

Abraham is designated here as "your forefather" not only because he was, in fact, an ancestor of the prophet Muhammad - to whose followers this passage is addressed - but also because he is the prototype (and thus, the spiritual "forefather") of all who consciously "surrender themselves to God" (see next note).

Muhammad Asad - End Note 94 (22:78)

The term *muslim* signifies "one who surrenders himself to God"; correspondingly, *islam* denotes "self-surrender to God". Both these terms are applied in the Qur'an to all who believe in the One God and affirm this belief by an unequivocal acceptance of His revealed messages. Since the Qur'an represents the final and most universal of these divine revelations, the believers are called upon, in the sequence, to follow the guidance of its Apostle and thus to become an example for all mankind (cf. [2:143](#) and the corresponding note 119).

Edip-Layth - End Note 1 (22:5)

According to modern biology, the normal period for pregnancy, starting from fertilization until birth is 38 weeks and 266 days. See [46:15](#).

Edip-Layth - End Note 2 (22:13)

See [2:286](#).

Edip-Layth - End Note 3 (22:15)

The traditional rendering of verse [22:15](#) is so bad that it turns into an absurdity, into a joke. The amazing thing is that anyone who studies the Quran should easily understand its meaning, since the expressions are used in other verses and contexts. Instead of first looking at the usage of words and expression in other parts of the Quran, the traditional translators look for inspiration from the early commentators who mostly relied heavily on hadith hearsay. Regardless of the source, with the exception of a few, such as Muhammad Asad, Muhammad Ali, and Rashad Khalifa, many translations have duplicated the bizarre and absurd traditional rendering. For a detailed discussion of this verse, see the Sample Comparisons section in the Introduction. See [6:41](#).

Edip-Layth - End Note 4 (22:16)

We wished to reflect both equally plausible meanings. See [16:93](#); [57:22](#).

Edip-Layth - End Note 5 (22:19)

It is interesting that the Quran usually mentions hell and paradise after each other. While the appreciative see and enjoy the promise of heaven, the unappreciative people complain about how bad hell is. Ironically, they try very hard to enter the place they are so critical of. Though many people will end up in hell forever, it does not mean that hell is eternal. Similarly, verses informing us about disbelievers or idol worshipers staying in Hell eternally, does not necessarily mean that Hell is eternal, unless we are informed that Hell itself is eternal. It simply means that disbelievers and idol worshipers would end up in Hell and nothing else. If Hell together with its inhabitants one day ceased to exist, then the disbelievers or idol worshipers would have stayed in Hell eternally. Their punishment would be the entire life of Hell. In fact, the Quran informs us that both the eternal punishment in Hell and reward in Paradise is conditioned on their life span ([11:107](#)). Let's reflect on verse [40:11](#) and [67:2](#). The first verse refers to two creations and two deaths and the second refers to creation of death and life. These two verses can be understood better if we know that in the Quranic language, death cannot exist without life and vice versa. They exist together, since Death is the permanent halt of the brain's conscious activity ([39:42](#); [16:21](#)) and a temporal stage to be followed by resurrection ([29:57](#); [10:56](#); [22:6](#)). Death is a process which leads to life. A living creature will die and a dead creature will get a new life ([22:66](#)). Vegetation experiences successive lives and deaths through seasons ([2:64](#); [3:27](#); [6:95](#); [16:65](#); [22:5-6](#); [30:19-50](#); [35:9](#)). After the first creation there was no death nor life; we just existed. But, God decided to create death and life ([67:2](#)). Creation, death, life (current), death, life (resurrection). In other words, two deaths and two lives ([40:11](#)). The word HaLaKa, on the other hand, is occasionally used to describe the death of an individual ([40:34](#)), but usually irreversible destruction and annihilation, or total existential extinction of an entity ([5:17](#); [6:6](#); [6:47](#); [8:42](#); [20:128](#); [21:95](#); [22:45](#); [28:59](#); [36:31](#); [69:5](#); [77:16](#)). The Quran informs us that the Earth and the Heavens will be changed with a different Earth and Heavens ([14:48](#)). If the re-creation referred to in this verse is the one before the Day of Judgment, then there is the possibility of another re-creation. There are indications that Paradise will be preserved or created again. For instance, the word KHuLD (eternal, everlasting) is not used for Hell, but it is used as an adjective to describe Paradise ([25:15](#)). On the other hand the same adjective is not used to describe Hell, but to describe the punishment in Hell ([10:52](#); [41:28](#)). Verse [8:42](#) does not only refer to the loss of lives and surviving a particular battle, but also to a higher cosmic event: disbelievers will perish forever since they relied on falsehood, while believers will last forever since they relied on a clear argument. No wonder life and death are used as metaphors for attaining truth or falsehood ([6:122](#)). In fact, witnessing and acknowledging the truth leads to life, metaphorically and literally ([8:24](#)). From the above verse, it is fair to infer that those who

reject the divine message will lose eternal life. Will they die in Hell? The answer is No: "Anyone who comes to His Lord guilty will deserve Hell, wherein he never dies, nor stays alive." ([20:74](#)). Then, the alternative is obvious: total annihilation, ontological extinction together with Hell. Those programs with free choice that chose to corrupt themselves with the worst diabolic viruses (such as associating partners with God or killing an innocent program) will be sentenced to an eternal punishment: after resurrection they will experience a period of diagnosis, justice, regret and then with the creation of a new earth and heaven, they will be hurled to non- existence together with Hell. Perhaps, their memories too will be erased from the minds of their relatives who chose eternal life by dedicating their religion to God alone and by leading a righteous life with the day of judgment in mind. It is interesting that the Quran refers to this annihilation through ultimate deletion from the ultimate record. God's deliberate deletion of their existence from His mind. ([34:14](#)). The Quran repeatedly comforts us by reminding us of God's perfect justice. The following verse provides us with a precise idea of God's justice and mercy: "For those who did good work there will be the best and more. . . As for those who earned evil, they will receive equivalent evil ([10:27](#)). Suffering in an eternal Hell creates a contradiction between this divine justice, since eternity can not be equal to an evil committed during a limited human life-span. However, eternal punishment for the lifetime of a non-eternal Hell avoids such a contradiction. After receiving an equivalent punishment, the chief evil-doers like those referred to in verse [4:48](#), will be eliminated from existence. They will end up in Hell and Hell will end up in nothingness. No wonder the first and the most repeated verse of the Quran reminds us over and over again that God is Gracious, Merciful ([1:1](#)).

Edip-Layth - End Note 6 (22:37)

See [6:119-121](#).

Edip-Layth - End Note 7 (22:47)

Time is relative. See [32:5](#); [70:4](#).

Edip-Layth - End Note 8 (22:52)

The weakness and deficiencies demonstrated by messengers and prophets provide excuses for those who try to criticize them and reject their message. On the other hand, those deficiencies and weaknesses reject the common Sunni and Shiite belief that the messengers are "innocent" or "sinless" people. Those who acknowledge and appreciate God's message are capable of distinguishing revelation from personal errors.

Edip-Layth - End Note 9 (22:78)

All messengers delivered the message of "serve only one God," and declared that they were muslims, that is peaceful surrenderers to God. With the exception of the intentional or unintentional rejection of some humans and jinns, everything in the universe are muslims, that is, behave according to the laws of God imposed on nature ([41:11](#)). For instance, Noah, Abraham, Moses, Jesus and his supporters are all described with the same word, muslim: ([10:72](#); [2:128](#); [10:84](#); [27:31](#); [5:111](#); [72:14](#)). The rituals of Islam first came through Abraham ([16:123](#); [21:73](#)). Also, see [3:19](#).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 22 (22:5)

The Quran's mathematical miracle is based on the number 19. As it turns out, this number represents the Creator's signature on His creations. Thus, you and I have 209 bones in our bodies ($209=19 \times 11$). The length of pregnancy for a full term fetus is 266 days (19×14) (Langman's Medical Embryology, T. W. Sadler, Page 88, 1985).

Rashad Khalifa - End Note 23 (22:19)

People who have insisted upon going to Hell will inevitably complain: `Had we known how bad this is, we would have behaved differently.' They will be told that the horrors of Hell have been pointed out to them in the most graphic, though symbolic, terms. It should be noted that Heaven and Hell are almost invariably mentioned together in the Quran.

Rashad Khalifa - End Note 24 (22:26)

Abraham was the original messenger of Submission (Islam). See [22:78](#) and App. 9. 31. You shall maintain your devotion absolutely to GOD alone. Anyone who sets up any idol beside GOD is like one who fell from the sky, then getssnatched up by vultures, or blown away by the wind into a deep ravine.

Rashad Khalifa - End Note (22:27)

Rashad Khalifa - End Note (22:33)

Rashad Khalifa - End Note 25 (22:36)

Animal offerings from the pilgrims conserve the resources at the pilgrimage site. Note that almost 2,000,000 pilgrims converge on Mecca during pilgrimage.

Rashad Khalifa - End Note 26 (22:49)

This command is directed specifically to God's Messenger of the Covenant. This fact, and the specific name of themessenger are mathematically coded into the Quran. See the details, togetherwith the irrefutable proofs, in Appendices 2 and 26.

Rashad Khalifa - End Note 27 (22:52)

Throughout this worldly test, Satan is allowed to present his point of view (we are born with a representative of Satan in our bodies). This allows the peopleto make a choice between God's evidence and Satan's evidence. Satan's evidenceis invariably based on lies. This system explains the fact that the devil'sagents continuously come up with the most absurd lies, insults and accusationsagainst every messenger (see [6:33-34](#), [8:30](#), [17:76-77](#), [27:70](#)).

Rashad Khalifa - End Note (22:52)

Rashad Khalifa - End Note 28 (22:78)

Although all messengers preached one and the same message, ``Worship God alone," Abraham was the first messenger to coin the terms "Submission" (Islam) and "Submitter" (Muslim) ([2:128](#)). What did Abraham contribute to Submission? We learn from [16:123](#) that all religious duties in Submission were revealed through Abraham (see Appendices 9 & 26).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (22:5)

Recapturing the earlier stages of evolution, We initiated life from inorganic matter, the clay, then hydrated clay. Through it We brought forth the single life cell, the unicellular organism. Then We created the male and the female cells. Thus procreation came into play. Male and female gametes join, a clot, a little lump of flesh, turning into the embryo that 'hangs' in the womb. The embryo is partly

formed and partly unformed, until it becomes the fetus and then assumes the final evident proportions. For the origin of life on the planet and creation of the human being, herein are given some important references for the research minded reader: [4:1](#), [6:2](#), [6:38](#), [6:99](#), [7:11](#), [11:6](#), [11:61](#), [15:26](#), [21:30](#), [23:12-14](#), [24:45](#), [25:54](#), [30:20](#), [31:28](#), [32:7-9](#), [35:11](#), [36:77](#), [39:6](#), [40:64-67](#), [51:49](#), [53:45](#), [55:14](#), [71:14](#), [76:2-3](#), [86:5-7](#), [96:1-2](#)

Shabbir Ahmed - End Note 2 (22:8)

[22:3](#)

Shabbir Ahmed - End Note 3 (22:11)

[4:143](#). Face = Whole-being. He turns away completely

Shabbir Ahmed - End Note 4 (22:17)

[2:136](#), [11:121](#), [22:55-56](#). Sabians = ?Agnostics, [2:62](#)

Shabbir Ahmed - End Note 5 (22:19)

[104:6-7](#)

Shabbir Ahmed - End Note 6 (22:21)

[21:39](#), [57:25](#)

Shabbir Ahmed - End Note 7 (22:23)

[18:31](#)

Shabbir Ahmed - End Note 8 (22:24)

Qaul = Saying = Tenet = Concept = Expression

Shabbir Ahmed - End Note 9 (22:25)

Zulm = Relegation from the rightful place

Shabbir Ahmed - End Note 10 (22:26)

[2:125](#), [2:197](#), [3:95-97](#), [22:28-29](#)

Shabbir Ahmed - End Note 11 (22:30)

[2:173](#), [5:3](#), [6:145](#), [16:115](#). Rijs, Awthan, Zoor encompass all the stated meanings

Shabbir Ahmed - End Note 12 (22:33)

The plains of Mina, and not Ka'bah

Shabbir Ahmed - End Note 13 (22:34)

[22:67](#)

Shabbir Ahmed - End Note 14 (22:35)

[8:2](#)

Shabbir Ahmed - End Note 15 (22:37)

[2:185](#)

Shabbir Ahmed - End Note 16 (22:47)

Before your Lord, is the Eternal 'Now'. He is above temporal and spatial bounds

Shabbir Ahmed - End Note 17 (22:52)

Satanic people then tried to alter his teachings after he passed on. God sent another messenger to restore the purity of His messages. Then, God revealed His Final message and Himself guaranteed its accuracy and preservation. [5:48](#), [6:113-116](#), [15:9](#), [16:101](#), [22:52](#)

Shabbir Ahmed - End Note 18 (22:53)

Zulm = Displacing something from its rightful place = Oppression = Violation of human rights = Relegation of the truth = Wrongdoing. [2:53](#)

Shabbir Ahmed - End Note 19 (22:54)

[5:48](#), [15:19](#)

Shabbir Ahmed - End Note 20 (22:60)

[22:39](#). 'Afw = Absolving imperfections = Forbearance = Pardoning

Shabbir Ahmed - End Note 21 (22:69)

[2:213](#), [22:17](#), [22:56](#)

Shabbir Ahmed - End Note 22 (22:74)

[6:92](#), [39:67](#). They have no true understanding of Him

Shabbir Ahmed - End Note 23 (22:75)

Angels being message-bearers = Angels of revelation to the prophets

Shabbir Ahmed - End Note 24 (22:77)

Rukoo' (Bowing) and Sajdah (Prostration) are not confined to the ritual physical motions. They convey a more sublime message of being humble and submitting to God's commands

Shabbir Ahmed - End Note 25 (22:78)

[2:143](#), [2:288](#). Muslimeen = Muslims = Those who submit to God alone

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 23:1 Those who acknowledge are indeed successful.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 23:1 The believers are indeed successful.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 23:1 TRULY, to a happy state shall attain the believers:
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 23:1 Successful indeed are the believers;
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 23:1 Successful are the believers,
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 23:1 Qad aflaha almu/minoon a
A	بسم الله الرحمن الرحيم 23:1 قد افلح المومنون
Edip-Layth	23:2 Those who are humble in their contact prayer.
The Monotheist Group	23:2 Those who are humble when making their communion.
Muhammad Asad	23:2 those who humble themselves in their prayer,
Rashad Khalifa	

	23:2 who are reverent during their Contact Prayers (Salat).
Shabbir Ahmed	23:2 Those who humbly and whole-heartedly follow Divine Commands,
Transliteration	23:2 Alla <u>the</u> ena hum fee <u>salat</u> ihimk <u>hashi</u> AAoona
A	23:2 الذين هم فى صلاتهم خشعون
Edip-Layth	23:3 They abstain from vain talk.
The Monotheist Group	23:3 And they abstain from vain talk.
Muhammad Asad	23:3 and who turn away from all that is frivolous,
Rashad Khalifa	23:3 And they avoid vain talk.
Shabbir Ahmed	23:3 Those who turn away from all that is senseless (and value time),
Transliteration	23:3 Wa <u>alla</u> <u>the</u> ena hum AAani allaghwi <u>mu</u> AAri <u>do</u> ona
A	23:3 والذين هم عن اللغو معرضون
Edip-Layth	23:4 They are active towards betterment.
The Monotheist Group	23:4 And they are active towards betterment.
Muhammad Asad	23:4 and who are intent on inner purity; ¹
Rashad Khalifa	23:4 And they give their obligatory charity (Zakat).
Shabbir Ahmed	23:4 Those who support the Economic Order of Zakaat (where wealth circulates in the society and nourishes every individual),
Transliteration	23:4 Wa <u>alla</u> <u>the</u> ena hum li <u>l</u> zzaka <u>t</u> ifaAAi <u>loo</u> na
A	23:4 والذين هم للزكاة فعلون
Edip-Layth	23:5 They guard their private parts.
The Monotheist Group	23:5 And they cover their private parts.
Muhammad Asad	23:5 and who are mindful of their chastity, ²
Rashad Khalifa	23:5 And they maintain their chastity.
Shabbir Ahmed	23:5 Those who guard their chastity, ¹
Transliteration	23:5 Wa <u>alla</u> <u>the</u> ena hum lifurooji <u>him</u> <u>hafit</u> hoona
A	23:5 والذين هم لفروجهم حفظون
Edip-Layth	23:6 Except around their mates, or those whom they have contractual rights, they are free from blame. ¹
The Monotheist Group	23:6 Except around their mates, or those who are committed to them by oath, they are free from blame.
Muhammad Asad	23:6 [not giving way to their desires] with any but their spouses - that is, those whom they rightfully possess [through wedlock]: ³ for then, behold, they are free of all blame,

Rashad Khalifa	23:6 Only with their spouses, or those who are rightfully theirs, do they have sexual relations; they are not to be blamed.
Shabbir Ahmed	23:6 Holding off their desires except for their spouses who are rightfully theirs through wedlock. They are then, free of all blame. ²
Transliteration	23:6 Illā AAal a azw ajihim awm a malakat aym anuhum fa-innahum ghayru malooomeena
A	23:6 إلا على أزواجهم أو ما ملكت أيمنهم فانهم غير ملومين
Edip-Layth	23:7 But whosoever seeks anything beyond this, then these are the transgressors.
The Monotheist Group	23:7 But whosoever seeks anything beyond this, then these are the transgressors.
Muhammad Asad	23:7 whereas such as seek to go beyond that [limit] are truly transgressors;
Rashad Khalifa	23:7 Those who transgress these limits are the transgressors.
Shabbir Ahmed	23:7 Those who cross these limits, are transgressors.
Transliteration	23:7 Famani ibtagha wara thalikafaola-ika humu alAAadoona
A	23:7 فمن ابتغى وراء ذلك فأولئك هم العادون
Edip-Layth	23:8 Those who are true to what they have been entrusted and their pledges.
The Monotheist Group	23:8 And those who are true to what they have been entrusted and their pledges.
Muhammad Asad	23:8 and who are faithful to their trusts and to their pledges,
Rashad Khalifa	23:8 When it comes to deposits entrusted to them, as well as any agreements they make, they are trustworthy.
Shabbir Ahmed	23:8 True believers are faithful to their trusts and to their pledges. ³
Transliteration	23:8 Waallatheena hum li-amanatihimwaAAahdihim raAAoona
A	23:8 والذين هم لامنتهم وعهدهم رعون
Edip-Layth	23:9 Those who maintain their support.
The Monotheist Group	23:9 And those who maintain their communions.
Muhammad Asad	23:9 and who guard their prayers [from all worldly intent].
Rashad Khalifa	23:9 And they observe their Contact Prayers (Salat) regularly.
Shabbir Ahmed	23:9 They guard the Divine System. ⁴
Transliteration	23:9 Waallatheena hum AAala salawatihimyuhafitheona
A	23:9 والذين هم على صلواتهم يحافظون
Edip-Layth	23:10 These are the inheritors.
The Monotheist Group	23:10 These are the inheritors.
Muhammad Asad	23:10 It is they, they who shall be the inheritors

Rashad Khalifa	23:10 Such are the inheritors.
Shabbir Ahmed	23:10 It is those who shall be the inheritors.
Transliteration	23:10 Olā-ika humu alwārithoona
A	23:10 اولئک هم الورثون
Edip-Layth	23:11 The ones who shall inherit Paradise, in it they will abide.
The Monotheist Group	23:11 The ones who shall inherit Paradise, in it they will abide.
Muhammad Asad	23:11 that will inherit the paradise; [and] therein shall they abide.
Rashad Khalifa	23:11 They will inherit Paradise, wherein they abide forever.
Shabbir Ahmed	23:11 It is those who will inherit the Paradise wherein they shall abide (in both lives 7:43, 43:72, 70:33-34).
Transliteration	23:11 Allat̤heena yarithoona alfirdawsa humfeeḥa khalidoona
A	23:11 الذین یرثون الفردوس هم فیها خلدون
Edip-Layth	<i>Creation on Earth</i> 23:12 We have created people from an extract of clay.
The Monotheist Group	23:12 We have created mankind from a structure derived from mud.
Muhammad Asad	23:12 NOW, INDEED, We create man out of the essence of clay, ⁴
Rashad Khalifa	<i>Accurate Embryology</i> 23:12 We created the human being from a certain kind of mud.
Shabbir Ahmed	23:12 Indeed, We created the human being from the essence of clay. ⁵
Transliteration	23:12 Walaqad khalaqna al-insana minsulalatin min teenin
A	23:12 ولقد خلقنا الانسن من سللة من طین
Edip-Layth	23:13 Then We made him a seed in a safe lodging.
The Monotheist Group	23:13 Then We made him a seed in a safe lodging.
Muhammad Asad	23:13 and then We cause him to remain as a drop of sperm in [the wombs] firm keeping,
Rashad Khalifa	23:13 Subsequently, we reproduced him from a tiny drop, that is placed into a well protected repository.
Shabbir Ahmed	23:13 Then placed him as the male and female gamete (the product of conception) in a safe lodging.
Transliteration	23:13 Thumma jaAAalnahu nuḡfatan feeqararin makeenin
A	23:13 ثم جعلنه نطفة فی قرار مکین
Edip-Layth	23:14 Then We created the seed into an embryo, then We created the embryo into a fetus, then We created the fetus into bone, then We covered the bone with flesh, then We brought forth a new creation. So glory be to God, the best of creators. ²

The Monotheist Group	23:14 Then We created the seed into an embryo, then We created the embryo into a fetus, then We created the fetus into bone, then We covered the bone with flesh, then We brought forth a new creation. So glory be to God, the best of creators.
Muhammad Asad	23:14 and then We create out of the drop of sperm a germ-cell, and then We create out of the germ-cell an embryonic lump, and then We create within the embryonic lump bones, and then We clothe the bones with flesh - and then We bring [all] this into being as a new creation: ⁵ hallowed, therefore, is God, the best of artisans! ⁶
Rashad Khalifa	23:14 Then we developed the drop into a hanging (embryo), then developed the hanging (embryo) into a bite-size (fetus), then created the bite-size (fetus) into bones, then covered the bones with flesh. We thus produce a new creature. Most blessed is GOD, the best Creator.
Shabbir Ahmed	23:14 Then We fashioned the gametes into zygote, a leech-like clot, then the hanging little lump, the embryo. Then We created bones within the embryonic lump, and then clothed the bones with flesh. (Thus We designed it into a fetus). And then We made it into a new creation (the human infant). So Blessed is God, The Best of creators. ⁶
Transliteration	23:14 Thumma khalaqn a a InnuḡfataAAalaqatan fakhalaqn a alAAalaqata mudghatanfakhalaqn almu dghata AAi thamanfakasawna alAAi thama lahmanthumma ansha/n ahu khalqan akhara fatab arakaAllahu a hsanu alkhaliqeena
A	23:14 ثم خلقنا النطفة علقه فخلقنا العلقه مضغه فخلقنا المضغه عظما فكسونا العظم لحما ثم انشاه خلقا اخر فتبارك الله احسن الخلقين
Edip-Layth	23:15 Then after that, you will die.
The Monotheist Group	23:15 Then after that, you will die.
Muhammad Asad	23:15 And then, behold! after all this, you are destined to die;
Rashad Khalifa	23:15 Then, later on, you die.
Shabbir Ahmed	23:15 And then, after all this, you are destined to die.
Transliteration	23:15 Thumma innakum baAAada thalikalamayyitoona
A	23:15 ثم انكم بعد ذلك لميتون
Edip-Layth	23:16 Then you will be resurrected on the day of Resurrection.
The Monotheist Group	23:16 Then you will be resurrected on the Day of Resurrection.
Muhammad Asad	23:16 and then, behold! you shall be raised from the dead on Resurrection Day.
Rashad Khalifa	23:16 Then, on the Day of Resurrection, you will be resurrected.
Shabbir Ahmed	23:16 On the Day of Resurrection you are raised again. ⁷
Transliteration	23:16 Thumma innakum yawma alqiyamatitubAAathoona
A	23:16 ثم انكم يوم القيمة تبعثون
Edip-Layth	23:17 We have created above you seven passageways, and We were never unaware of the creations.

The Monotheist Group	23:17 And We have created above you seven paths; and We are never, with regards to the creation, unaware.
Muhammad Asad	23:17 And, indeed, We have created above you seven [celestial] orbits: ⁷ and never are We unmindful of [any aspect of Our] creation.
Rashad Khalifa	<i>The Seven Universes</i> 23:17 We created above you seven universes in layers, and we are never unaware of a single creature in them.
Shabbir Ahmed	23:17 We have created above you seven celestial orbits, and We are never unmindful of creation. ⁸
Transliteration	23:17 Walaqad khalaqna fawqakum sabAAa tarā-iqawama kunna AAani alkhālqi ghāfileena
A	23:17 ولقد خلقنا فوقكم سبع طرائق وما كنا عن الخلق غفلين
Edip-Layth	23:18 We sent down from the sky water in due measure, then We let it reside in the land, and We are capable of taking it away.
The Monotheist Group	23:18 And We sent down from the sky water in due measure, then We let it reside in the land, and We are capable of taking it away.
Muhammad Asad	23:18 And We send down water from the skies in accordance with a measure [set by Us], and then We cause it to lodge in the earth: but, behold, We are most certainly able to withdraw this [blessing]!
Rashad Khalifa	<i>Innumerable Blessings From God</i> 23:18 We send down from the sky water, in exact measure, then we store it in the ground. Certainly, we can let it escape.
Shabbir Ahmed	23:18 We send down from the sky water in due measure, and We lodge it in the earth. But We are Able to withdraw it.
Transliteration	23:18 Waanzalna mina alssama-imaan biqadarin faaskannahu fee al-arḍiwa-inna AAala thahabin bihi laqadiroona
A	23:18 وانزلنا من السماء ماء بقدر فاسكنه فى الارض وانا على ذهاب به لقرون
Edip-Layth	23:19 So We brought forth for you gardens of palm trees and grapes, for which you will find many fruits and from it you will eat.
The Monotheist Group	23:19 So We brought forth for you gardens of palm trees and grapes, for which you will find many fruits and from it you will eat.
Muhammad Asad	23:19 And by means of this [water] We bring forth for you gardens of date-palms and vines, wherein you have fruit abundant and whereof you eat,
Rashad Khalifa	23:19 With it, we produce for you orchards of date palms, grapes, all kinds of fruits, and various foods.
Shabbir Ahmed	23:19 And from it, We produce for you gardens of date-palms and grapes, wherein you have abundant fruit and you eat thereof.
Transliteration	23:19 Faansha/na lakum bihi jann atinmin nakheelin waaAAn abin lakum feeh a fawākihukatheeratun waminha ta/kuloona
A	23:19 فانشانا لكم به جنت من نخيل واعنب لكم فيها فوكة كثيرة ومنها تاكلون
Edip-Layth	23:20 A tree which emerges from the mount of Sinai, it grows oil and is a relish

	for those who eat.
The Monotheist Group	23:20 And a tree which emerges from the mount of Sinai, it grows oil and is a relish for those who eat.
Muhammad Asad	23:20 as well as a tree that issues from [the lands adjoining] Mount Sinai, yielding oil and relish for all to eat. 8
Rashad Khalifa	23:20 Also, a tree native to Sinai produces oil, as well as relish for the eaters.
Shabbir Ahmed	23:20 As well as a tree that grows in abundance in (the lands adjoining) Mount Sinai, yielding oil and relish for all to eat.
Transliteration	23:20 Washajaratun takhruju min toori sayn aatanbutu bi aldduhni wa sibghin lilakileena
A	23:20 وشجرة تخرج من طور سيناء تنبت بالدهن وصبغ للءاكلين
Edip-Layth	23:21 In the livestock are lessons for you. We give you to drink from what is in its bellies, and you have many other benefits from them, and of them you eat.
The Monotheist Group	23:21 And in the livestock are lessons for you. We give you to drink from what is in its bellies, and you have many other benefits from them, and of them you eat.
Muhammad Asad	23:21 And, behold, in the cattle [too] there is indeed a lesson for you: We give you to drink of that [milk] which is within their bellies; and you derive many [other] uses from them: for, you eat of their flesh, 9
Rashad Khalifa	23:21 And the livestock should provide you with a lesson. We let you drink (milk) from their bellies, you derive other benefits from them, and some of them you use for food.
Shabbir Ahmed	23:21 In the cattle too there is a lesson for you. We give you to drink of what is in their bellies. You derive many benefits from them, and also consume their meat. 9
Transliteration	23:21 Wa-inna lakum fee al-anAA amilaAAibratan nusqeeukum mimm a fee butoonihawalakum fee ha manafiAAu katheeratan wamin hata/kuloona
A	23:21 وان لكم فى الانعم لعبرة نسقيكم مما فى بطونها ولكم فيها منفع كثيرة ومنها تاكلون
Edip-Layth	23:22 On them and on the ships you are carried.
The Monotheist Group	23:22 And on them and on the ships you are carried.
Muhammad Asad	23:22 and by them - as by the ships [over the sea] - you are borne [overland].
Rashad Khalifa	23:22 On them, and on the ships, you ride.
Shabbir Ahmed	23:22 On them and on the ships you are carried.
Transliteration	23:22 WaAAalayha waAAala alfulki tuhmaloona
A	23:22 وعليها وعلى الفلك تحملون
Edip-Layth	Noah 23:23 We have sent Noah to his people, so he said, "O my people, serve God, and you have no other god besides Him. Will you not take heed?"
The Monotheist Group	23:23 And We have sent Noah to his people, so he said: "O my people, serve God, you have no other god besides Him. Will you not take heed?"

Muhammad Asad	23:23 AND, INDEED, We sent forth Noah unto his people and he said: ¹⁰ O my people! Worship God alone]: you have no deity other than Him. Will you not, then, become conscious of Him?"
Rashad Khalifa	<i>Noah</i> 23:23 We sent Noah to his people, saying, "O my people, worship GOD. You have no other god beside Him. Would you not be righteous?"
Shabbir Ahmed	23:23 (We took care of your physical and mental needs.) We sent (the first prophet), Noah to his people and he said, "O My people! Serve God. You have no god other than Him. Will you not then be mindful of Him and be righteous?"
Transliteration	23:23 Walaqad arsaln a noo han il aqawmihi faq ala y a qawmi oAAabudoo All aha malakum min ilahin ghayruhu afala tattaqoon
A	23:23 ولقد ارسلنا نوحا الى قومه فقال يقوم اعبدوا الله ما لكم من اله غيره افلا تتقون
Edip-Layth	23:24 But the leaders who rejected from among his people said, "What is this but a human like you? He wants to make himself better than you! If it was indeed God's will, He would have sent down angels. We did not hear such a thing among our fathers of old." ³
The Monotheist Group	23:24 But the leaders who rejected from among his people said: "What is this but a human like you? He wants to make himself better than you! And if it was indeed God's will, He would have sent down angels. We did not hear such a thing among our fathers of old."
Muhammad Asad	23:24 But the great ones among his people, who refused to acknowledge the truth, replied: This [man] is nothing but a mortal like yourselves who wants to make himself superior to you! For, if God had willed [to convey a message unto us], He would surely have sent down angels; [moreover,] we have never heard [anything like] this from our forebears of old! ¹¹
Rashad Khalifa	23:24 The leaders who disbelieved among his people said, "This is no more than a human like you, who wants to gain prominence among you. Had GOD willed, He could have sent down angels. We never heard of anything like this from our ancestors.
Shabbir Ahmed	23:24 But the leaders in his community who refused to acknowledge the truth, said, "This is only a man like you who wants to become prominent among you. God could have sent angels if He willed (to convey a message to us). We never heard this from our forefathers.
Transliteration	23:24 Faqala almalao alla theenakafaroo min qawmihi m a h atha ill a basharunmithlukum yureedu an yatafa ddala AAalaykum walaw sh aaAllahu laanzala mala-ikatan ma samiAAanabiha fee aba-ina al-awwaleena
A	23:24 فقال الملوا الذين كفروا من قومه ما هذا الا بشر مثلكم يريد ان يتفضل عليكم ولو شاء الله لانزل ملكة ما سمعنا بهذا في ابائنا الاولين
Edip-Layth	23:25 "He is no more than a man who has madness in him. So keep watch on him for a while."
The Monotheist Group	23:25 "He is no more than a man who has madness in him. So keep watch on him for a while."
Muhammad Asad	23:25 He is nothing but a madman: so bear with him for a while."
Rashad Khalifa	23:25 "He is simply a man gone crazy. Just ignore him for awhile."

Shabbir Ahmed	23:25 He is nothing but a madman, so watch him for a while."
Transliteration	23:25 In huwa illa rajulun bihi jinnatunfatarabbasoo bihi hatta heenin
A	23:25 ان هو الا رجل به جنة فتربصوا به حتى حين
Edip-Layth	23:26 He said, "My Lord, grant me victory for what they denied me."
The Monotheist Group	23:26 He said: "My Lord, grant me victory for what they denied me."
Muhammad Asad	23:26 Said [Noah]: O my Sustainer! Succour me against their accusation of lying!"
Rashad Khalifa	23:26 He said, "My Lord, grant me victory, for they have disbelieved me."
Shabbir Ahmed	23:26 Said he, "My Lord! Help me, for they accuse me of lying."
Transliteration	23:26 Qala rabbi onsurnee bimakaththabooni
A	23:26 قال رب انصرنى بما كذبون
Edip-Layth	23:27 So We inspired him: "Construct the Ship under Our eyes and Our inspiration. Then, when Our command comes and the volcano erupts, then you shall take on the Ship two from every pair, and your family; except for those of them upon whom the word has come. Do not address Me regarding those who have done wrong, for they will be drowned." ⁴
The Monotheist Group	23:27 So We inspired him: "Construct the Ship under Our eyes and Our inspiration. Then, when Our command comes and the volcano erupts, then you shall take on the Ship two from every pair, and your family; except for those of them upon whom the word has come. And do not address Me regarding those who have done wrong, for they will be drowned."
Muhammad Asad	23:27 Thereupon We inspired him thus: Build, under Our eyes ¹² and according to Our inspiration, the ark [that shall save thee and those who follow thee]. ¹³ And when Our judgment comes to pass, and waters gush forth in torrents over the face of the earth, place on board of this [ark] one pair of each [kind of animal] of either sex, as well as thy family - excepting those on whom sentence has already been passed; and do not appeal to Me [any more] in behalf of those who are bent on evildoing - for, behold, they are destined to be drowned!
Rashad Khalifa	23:27 We then inspired him: "Make the watercraft under our watchful eyes, and in accordance with our inspiration. When our command comes, and the atmosphere boils up, put on it a pair of every kind (of your domesticated animals), and your family, except those condemned to be doomed. Do not speak to Me on behalf of those who transgressed; they will be drowned.
Shabbir Ahmed	23:27 Then We revealed to him thus, "Build the ark, under Our eyes and according to Our revealed instructions. Then, as Our command comes to pass and the torrent gushes forth, take on board a couple each of the domesticated animals - As well as your family and followers except the one against whom the Word has already gone forth (for his persistent denial). And do not plead with Me on behalf of the oppressors. Surely, they will be drowned."
Transliteration	23:27 Faawhayna ilayhi ani i snaAialfulka bi-aAayunin a wawa hyina fa-i thajaa amruna waf ara a Ittanooru fa oslukfeeha min kullin zawjayni ithnayni waahlaka illaman sabaqa AAalayhi alqawlu minhum wal a tukh atibneefee alla theena thalamoo innaahum mughraqoon a
	23:27 فلوحيها اليه ان اصنع الفلك باعيننا ووحينا فاذا جاء امرنا وفار التور فاسلك فيها من

A	كل زوجين اثنين واهلك الا من سبق عليه القول منهم ولا تخطبنى فى الذين ظلموا انهم مغرقون
Edip-Layth	23:28 So when you and those who are with you have embarked on the Ship, then say, "All praise is due to God who has saved us from the wicked people."
The Monotheist Group	23:28 So when you and those who are with you have embarked on the ship, then say: "All praise is due to God who has saved us from the wicked people."
Muhammad Asad	23:28 And as soon as thou and those who are with thee are settled in the ark, say: 'All praise is due to God, who has saved us from those evildoing folk!'
Rashad Khalifa	23:28 "Once you are settled, together with those who are with you, on the watercraft, you shall say, `Praise GOD for saving us from the evil people.'
Shabbir Ahmed	23:28 When you have settled on the ship along with your companions, say, "All praise is due to God Who has saved us from the oppressors."
Transliteration	23:28 Fa-itha istawayta anta waman maAAakaAAal a alfulki faquli al hamdu lillahi allatheenajjana mina alqawmi alththalimeena
A	23:28 فاذا استويت انت ومن معك على الفلك فقل الحمد لله الذى نجبنا من القوم الظالمين
Edip-Layth	23:29 Say, "My Lord, cause me to embark upon a blessed place, for You are the best for those who embark."
The Monotheist Group	23:29 And say: "My Lord, cause me to embark upon a blessed place, for You are the best for those who embark."
Muhammad Asad	23:29 And say: 'O my Sustainer! Cause me to reach a destination blessed [by Thee] ¹⁴ for Thou art the best to show man how to reach his [true] destination!' ¹⁵
Rashad Khalifa	23:29 "And say, `My Lord, let me disembark onto a blessed location; You are the best deliverer.' "
Shabbir Ahmed	23:29 And say, "O My Sustainer! Enable me to disembark with Your blessing. You are the Best Director of destinations!"
Transliteration	23:29 Waqul rabbi anzilnee munzalan mubarakanwaanta khayru almunzileena
A	23:29 وقل رب انزلنى منزلا مباركا وانت خير المنزلين
Edip-Layth	23:30 In this are signs, and We will always test.
The Monotheist Group	23:30 In this are signs, and We will always test.
Muhammad Asad	23:30 In this [story], behold, there are messages indeed [for those who think]: for, verily, We always put [man] to a test.
Rashad Khalifa	23:30 These should provide sufficient proofs for you. We will certainly put you to the test.
Shabbir Ahmed	23:30 Herein are messages, for We keep testing (communities for viability).
Transliteration	23:30 Inna fee thalika laayatinwa-in kunna lamubtaleena
A	23:30 ان فى ذلك لءايت وان كنا لمبتلين
Edip-Layth	Leaders Reject the Message of Monotheism

	23:31 Then We rose after them a different generation.
The Monotheist Group	23:31 Then We raised after them a different generation.
Muhammad Asad	23:31 AND AFTER those [people of old] We gave rise to new generations; 16
Rashad Khalifa	23:31 Subsequently, we established another generation after them.
Shabbir Ahmed	23:31 (And after those people of old) We gave rise to new generations.
Transliteration	23:31 Thumma ansha/nā min baAAadihim qarnan akhareena
A	23:31 ثم انشانا من بعدهم قرنا اخرين
Edip-Layth	23:32 So We sent a messenger to them from amongst them: "Serve God, you have no other god besides Him. Will you not take heed?"
The Monotheist Group	23:32 So We sent a messenger to them from amongst them: "Serve God, you have no other god besides Him. Will you not take heed?"
Muhammad Asad	23:32 and [every time] We sent unto them an apostle from among themselves, [he told them:] Worship God [alone]: you have no deity other than Him. Will you not, then, become conscious of Him?" 17
Rashad Khalifa	23:32 We sent to them a messenger from among them, saying, "You shall worship GOD. You have no other god beside Him. Would you not be righteous?"
Shabbir Ahmed	23:32 And We always sent to them a messenger of their own. (Without exception each of these messengers said), "Serve God. You have no god other than Him. Will you not then be mindful of Him and be righteous?"
Transliteration	23:32 Faarsalna feehim rasoolan minhum anioAAbudoo Allaha mla lakum min ilahin ghayruhafala tattaqoon
A	23:32 فارسلنا فيهم رسولا منهم ان اعبدوا الله ما لكم من اله غيره افلا تتقون
Edip-Layth	23:33 The leaders from amongst his people who rejected and denied the meeting of the Hereafter; and We indulged them in this worldly life; said, "What is this but a human like you? He eats from what you eat and he drinks from what you drink."
The Monotheist Group	23:33 And the leaders from amongst his people who rejected and denied the meeting of the Hereafter; and We indulged them in this worldly life; said: "What is this but a human like you? He eats from what you eat and he drinks from what you drink."
Muhammad Asad	23:33 And [every time] the great ones among his people, who refused to acknowledge the truth and gave the lie to the announcement of a life to come - [simply] because We had granted them ease and plenty in [their] worldly life, and they had become corrupted by it 18 [every time] they would say: This [man] is nothing hut a mortal like yourselves, eating of what you eat, and drinking of what you drink:
Rashad Khalifa	23:33 The leaders among his people who disbelieved and rejected the idea of the Hereafter - although we provided for them generously in this life - said, "This is no more than a human being like you. He eats from what you eat, and drinks as you drink.
Shabbir Ahmed	23:33 (And invariably) it was their leaders who refused to acknowledge the truth and denied the Meeting in the Hereafter. Simply because We had granted them ease and plenty in their worldly life. Every time such people would say, "This is only a man like you who eats what you eat and drinks as you drink.

Transliteration	23:33 Waqala almalao min qawmihi alla <u>the</u> enakafaroo waka <u>th</u> thaboo biliq <u>a</u> -i al- <u>akh</u> iratiwaatraf <u>na</u> hum fee al <u>hay</u> ati aldduny <u>ama</u> <u>hatha</u> ill <u>a</u> basharun mithlukum ya/kulumim <u>ma</u> ta/kuloona minhu wayashrabu mim <u>m</u> <u>a</u> tashraboona
A	23:33 وقال الملا من قومه الذين كفروا وكذبوا بلقاء الءاخرة واترفنهم فى الحيرة الدنيا ما هذا الا بشر مثلكم ياكل مما تاكلون منه ويشرب مما تشربون
Edip-Layth	23:34 "If you obey a human like you, then you will indeed be losers."
The Monotheist Group	23:34 "And if you obey a human being like you, then you will indeed be losers."
Muhammad Asad	23:34 and, indeed, if you pay heed to a mortal like your selves, you will surely be the losers!
Rashad Khalifa	23:34 "If you obey a human being like you, then you are really losers.
Shabbir Ahmed	23:34 If you obey a mortal like yourselves, you will surely be the losers!
Transliteration	23:34 Wala-in a <u>ta</u> AAatum basharan mithlakuminnakum i <u>th</u> an lak <u>hasi</u> roona
A	23:34 ولن اطعم بشرا مثلكم انكم اذا لخسرون
Edip-Layth	23:35 "Does he promise you that if you die and become dust and bones that you will be brought out?"
The Monotheist Group	23:35 "Does he promise you that if you die and become dust and bones that you will be brought out?"
Muhammad Asad	23:35 Does he promise you that, after you have died and become [mere] dust and bones, you shall be brought forth [to a new life]?
Rashad Khalifa	23:35 "Does he promise you that, after you die and turn into dust and bones, you will come out again?
Shabbir Ahmed	23:35 Does he promise you that, after you die and become dust and bones, you shall be brought forth again?
Transliteration	23:35 AyaAAidukum annakum i <u>th</u> a mittumwakuntum tur <u>a</u> ban waAAi <u>th</u> aman annakummukhrajoo <u>na</u>
A	23:35 ايعدكم انكم اذا متم وكنتم ترابا وعظما انكم مخرجون
Edip-Layth	23:36 "Far fetched is what you are being promised."
The Monotheist Group	23:36 "Far fetched is what you are being promised."
Muhammad Asad	23:36 Far-fetched, far-fetched indeed is what you are promised!
Rashad Khalifa	23:36 "Impossible, impossible indeed is what is promised to you.
Shabbir Ahmed	23:36 Impossible, impossible, is what you are promised!
Transliteration	23:36 Hay <u>h</u> ata hay <u>h</u> ata lim <u>a</u> tooAAadoona
A	23:36 هيهات هيهات لما توعدون
Edip-Layth	23:37 "There is nothing but our worldly life, we die and we live, and we will not be resurrected."
The Monotheist Group	23:37 "There is nothing but our worldly life, we die and we live, and we will not be resurrected."

Muhammad Asad	23:37 There is no life beyond our life in this world: we die and we live [but once], and we shall never be raised from the dead!
Rashad Khalifa	23:37 "We only live this life - we live and die - and we will never be resurrected.
Shabbir Ahmed	23:37 There is nothing but our life of this world. We die and we live, and we shall not be raised again. (We see people dying and children being born every day.)
Transliteration	23:37 In hiya ill a hayatunaalddunya namootu wana hya wam anahnu bimabAAootheena
A	23:37 ان هي الا حياتنا الدنيا نموت ونحيا وما نحن بمبعوثين
Edip-Layth	23:38 "He is but a man who has invented a lie against God, and we will not acknowledge him."
The Monotheist Group	23:38 "He is but a man who has invented a lie against God, and we will not believe in him."
Muhammad Asad	23:38 He is nothing but a man who attributes his own lying in ventions to God, and we are not going to believe him!"
Rashad Khalifa	23:38 "He is just a man who fabricated lies and attributed them to GOD. We will never believe him."
Shabbir Ahmed	23:38 He is just a man who has invented a lie about God. We are not going to believe in him."
Transliteration	23:38 In huwa ill a rajulun iftar aAAala All ahi ka thiban wam a na hnulahu bimu/mineena
A	23:38 ان هو الا رجل افترى على الله كذبا وما نحن له بمومنين
Edip-Layth	23:39 He said, "My Lord, grant me victory for what they denied me."
The Monotheist Group	23:39 He said: "My Lord, grant me victory for what they denied me."
Muhammad Asad	23:39 [Whereupon the prophet] would say: O my Sustainer! Succour me against their accusation of lying!"
Rashad Khalifa	23:39 He said, "My Lord, grant me victory, for they have disbelieved me."
Shabbir Ahmed	23:39 (Whereupon the messenger) would say, "My Lord! Help me, for they accuse me of lying."
Transliteration	23:39 Qala rabbi onsurnee bimakaththabooni
A	23:39 قال رب انصرني بما كذبون
Edip-Layth	23:40 He replied: "In a little while they will be in regret."
The Monotheist Group	23:40 He replied: "In a little while they will be in regret."
Muhammad Asad	23:40 [And God] would say: After a little while they will surely be smitten with remorse!" ¹⁹
Rashad Khalifa	23:40 He said, "Soon they will be sorry."
Shabbir Ahmed	23:40 (And God) would say, "In a little while they will be sorry!"
Transliteration	23:40 Qala AAamma qaleelin layusbiḥunnanaḍimeena

A	23:40 قال عما قليل ليصبحن ندمين
Edip-Layth	23:41 So the scream took them with justice, and We made them as dead plants. So away with the wicked people.
The Monotheist Group	23:41 So the scream took them with justice, and We made them as dead plants. So away with the wicked people.
Muhammad Asad	23:41 And then the blast [of Our punishment] over took them, justly and unavoidably, ²⁰ and We caused them to become as the flotsam of dead leaves and the scum borne on the surface of a torrent: and so - away with those evildoing folk!
Rashad Khalifa	23:41 The retribution struck them, equitably, and thus, we turned them into ruins. The wicked people perished.
Shabbir Ahmed	23:41 Then the blast (of requital) overtook them, justly and inevitably, and We made them as rubbish of dead leaves. (11:68). And so - away with people who wronged their own 'self'!
Transliteration	23:41 Faakhathat-humu al ^{ssay} hatubial ^{haqqi} fajaaAaln ^{ahum} ghutha ^{anfabu} AAadan lilqawmi al ^{ththalimeena}
A	23:41 فاخذتهم الصيحة بالحق فجعلنهم غثاء فبعدا للقوم الظلمين
Edip-Layth	23:42 Then We rose after them different generations.
The Monotheist Group	23:42 Then We raised after them different generations.
Muhammad Asad	23:42 AND AFTER them We gave rise to new generations: ²¹
Rashad Khalifa	23:42 Subsequently, we established other generations after them.
Shabbir Ahmed	23:42 Then after them We brought forth other generations.
Transliteration	23:42 Thumma ansha/n ^a min baAAadhimquroonan ^{akhareena}
A	23:42 ثم انشانا من بعدهم قرونا اخرين
Edip-Layth	23:43 No nation can hasten its appointed time, nor can it delay.
The Monotheist Group	23:43 No nation can hasten its appointed time, nor can it delay.
Muhammad Asad	23:43 [for,] no community can ever forestall [the end of] its term - and neither can they delay [its coming]. ²²
Rashad Khalifa	23:43 No community can advance its predetermined fate, nor delay it.
Shabbir Ahmed	23:43 No community can advance its term, nor delay it. (The laws of the rise and fall of nations are unchangeable 7:34, 13:38,15:5)
Transliteration	23:43 Ma ^a tasbiqu min ommatin ajalah ^{awama} yasta/khiroona
A	23:43 ما تسبق من امة اجلها وما يستخرون
Edip-Layth	23:44 Then We sent Our messengers in succession. Every time there came to a nation their messenger, they denied him. So We made them follow one another, and We made them history. So away with a people who do not acknowledge!
The Monotheist Group	23:44 Then We sent Our messengers in succession. Every time there came to a nation their messenger, they denied him. So We made them follow one another,

	and We made them history. So away with a people who do not believe!
Muhammad Asad	23:44 And We sent forth Our apostles, one after another: [and] every time their apostle came to a community, they gave him the lie: and so We caused them to follow one another [into the grave], and let them become [mere] tales: and so - away with the folk who would not believe!
Rashad Khalifa	23:44 Then we sent our messengers in succession. Every time a messenger went to his community, they disbelieved him. Consequently, we annihilated them, one after the other, and made them history. The people who disbelieved have perished.
Shabbir Ahmed	23:44 We sent Our messengers in succession. Whenever a messenger came to a people, they denied him. Our Law of Requitall caused them to follow one another in disaster, and We made them history. And so - away with people who would not believe!
Transliteration	23:44 Thumma arsaln <u>a</u> rusulan <u>a</u> tatr <u>a</u> kulla m <u>a</u> j <u>aa</u> ommatan rasooluh <u>a</u> kath th aboo <u>h</u> ufaatbaAAan <u>a</u> baAA <u>d</u> ahum baAA <u>dan</u> wajaAAaln <u>ah</u> umah <u>a</u> deetha fabuAAadan liqawmin <u>la</u> yu/minoona
A	23:44 ثم ارسلنا رسلنا تترا كل ما جاء امة رسولها كذبوه فاتبعنا بعضهم بعضا وجعلناهم احاديث فبعدا لقوم لا يؤمنون
Edip-Layth	<i>Moses and Aaron</i> 23:45 Then We sent Moses and his brother Aaron. With Our signs and a clear authority.
The Monotheist Group	23:45 Then We sent Moses and his brother Aaron with Our signs and a clear authority.
Muhammad Asad	23:45 AND THEN We sent forth Moses and his brother Aaron with Our messages and a manifest authority [from Us]
Rashad Khalifa	<i>Moses and Aaron</i> 23:45 Then we sent Moses and his brother Aaron with our revelations and a profound proof.
Shabbir Ahmed	23:45 Then We sent Moses and his brother Aaron with Our messages and a clear authority from Us.
Transliteration	23:45 Thumma arsalna <u>moosa</u> waakh <u>ah</u> uh <u>ar</u> oona bi- <u>ay</u> atina wasult <u>an</u> inmubeen <u>in</u>
A	23:45 ثم ارسلنا موسى واخاه هرون بايتنا وسلطن مبين
Edip-Layth	23:46 To Pharaoh and his leaders. But they became arrogant, for they were a high and mighty people.
The Monotheist Group	23:46 To Pharaoh and his leaders. But they became arrogant, for they were a high and mighty people.
Muhammad Asad	23:46 unto Pharaoh and his great ones; ²³ but these behaved with arrogance, for they were people wont to glorify [only] themselves.
Rashad Khalifa	23:46 To Pharaoh and his elders, but they turned arrogant. They were oppressive people.
Shabbir Ahmed	23:46 To Pharaoh and his chiefs, but they showed arrogance. For, they were a nation of megalomaniacs.
Transliteration	23:46 I <u>la</u> firAAawna wamala- <u>i</u> hi faistakbaroo <u>wa</u> kanoo qawman AA <u>a</u> leena

A	23:46 إلى فرعون وملايہ فاستكبروا وكانوا قوما عالين
Edip-Layth	23:47 So they said, "Shall we acknowledge two humans like us, while their people are servants to us?"
The Monotheist Group	23:47 So they said: "Shall we believe to two human beings like us, while their people are servants to us?"
Muhammad Asad	23:47 And so they said: Shall we believe [them] two mortals like ourselves - although their people are our slaves?"
Rashad Khalifa	23:47 They said, "Shall we believe for two men whose people are our slaves?"
Shabbir Ahmed	23:47 And so they said, "Shall we believe in these two mortals like us whose people are our slaves?"
Transliteration	23:47 Faqa ^l oo anu/minu libasharayni mithlin ^a awaqawmuhuma ^a lana ^a AA ^a abidoona
A	23:47 فقالوا انومن لبشرين مثلنا وقومهما لنا عبدون
Edip-Layth	23:48 So they denied them, and they became of those who were destroyed.
The Monotheist Group	23:48 So they denied them, and they became of those who were destroyed.
Muhammad Asad	23:48 Thus, they gave the lie to those two, and earned (thereby) their place among the doomed: ²⁴
Rashad Khalifa	23:48 They rejected the two, and consequently, they were annihilated.
Shabbir Ahmed	23:48 Thus they denied them, and earned their place among the doomed.
Transliteration	23:48 Faka th th ^h aboohuma ^a faka ⁿ oomina almuhlakeena
A	23:48 فكذبوهما فكانوا من المهلكين
Edip-Layth	23:49 We have given Moses the book, so that they may be guided.
The Monotheist Group	23:49 And We have given Moses the Scripture, so that they may be guided.
Muhammad Asad	23:49 for, indeed, We had vouchsafed revelation unto Moses in order that they might find the right way.
Rashad Khalifa	23:49 We gave Moses the scripture, that they may be guided.
Shabbir Ahmed	23:49 For, We had given Moses the scripture, that they might live upright.
Transliteration	23:49 Walaqad ^a atayna ^a moosa ^a alkitaba ^a laAAallahum yahtadoona
A	23:49 ولقد ءاتينا موسى الكتب لعلمهم يهتدون
Edip-Layth	23:50 We made the son of Mary and his mother a sign, and We gave them refuge on high ground, a place for resting and with a flowing stream.
The Monotheist Group	23:50 And We made the son of Mary and his mother a sign, and We gave them refuge on high ground, a place for resting and with a flowing stream.
Muhammad Asad	23:50 And [as We exalted Moses, so, too,] We made the son of Mary and his mother a symbol [of Our grace], ²⁵ and provided for both an abode in a lofty place of lasting restfulness and unsullied springs. ²⁶
Rashad Khalifa	23:50 We made the son of Mary and his mother a sign, and we gave them refuge

	on a mesa with food and drink.
Shabbir Ahmed	23:50 And We made the son of Mary and his mother a symbol (of Our grace). We gave them abode on a land abounding in hills, affording rest and security and fresh water springs (as they migrated from Can'aan after the attempted crucifixion).
Transliteration	23:50 WajaAAalna ibna maryama waommahu <u>ayatanwaawaynahuma</u> ila rabwatin <u>thatiqararin</u> wamaAAeenin
A	23:50 وجعلنا ابن مريم وامه آية وءاوينهما الى ربوة ذات قرار ومعين
Edip-Layth	<i>Those who Find God's Word Insufficient Divide Themselves into Hostile Factions</i> 23:51 "O messengers, eat from what is good, and do righteous work. I am aware of what you do."
The Monotheist Group	23:51 "O messengers, eat from what is good, and do righteous work. I am aware of what you do."
Muhammad Asad	23:51 O YOU APOSTLES! Partake of the good things of life, ²⁷ and do righteous deeds: verily, I have full knowledge of all that you do.
Rashad Khalifa	<i>One God/One Religion</i> 23:51 O you messengers, eat from the good provisions, and work righteousness. I am fully aware of everything you do.
Shabbir Ahmed	23:51 (This was a brief resume of some of Our messengers. We had said to them), "O Messengers! Partake of the decent things of life and work for the betterment of humanity. Surely, I am Aware of what you do.
Transliteration	23:51 Ya ayyuha alrrusulukuloo mina alIttayyibati waiAAamaloo <u>salihaninnee</u> bima taAAamaloona AAaleemun
A	23:51 ياايها الرسل كلوا من الطيبات واعملوا صلحا انى بما تعملون عليم
Edip-Layth	23:52 "This is your nation, one nation, and I am your Lord so be aware."
The Monotheist Group	23:52 "And this is your nation, one nation, and I am your Lord so be aware."
Muhammad Asad	23:52 And, verily, this community of yours is one single community, since I am the Sustainer of you all: remain, then, conscious of Me! ²⁸
Rashad Khalifa	23:52 Such is your congregation - one congregation - and I am your Lord; you shall reverence Me.
Shabbir Ahmed	23:52 And certainly, this community of yours is one community and I am your Sustainer. So, remain conscious of Me." ¹⁰
Transliteration	23:52 Wa-inna h <u>athihi</u> ommatukum ommatan w <u>ahidatanwaana</u> rabbukum faittaqooni
A	23:52 وان هذه امتكم امة وحدة وانا ربكم فاتقون
Edip-Layth	23:53 But the affair was disputed between them into segments. Every group happy with what it had. ⁶
The Monotheist Group	23:53 But the affair was disputed between them into segments. Every group happy with what it had.
	23:53 But they (who claim to follow you) have torn their unity wide asunder, ²⁹

Muhammad Asad	piece by piece, each group delighting in [but] what they themselves possess [by way of tenets]. ³⁰
Rashad Khalifa	23:53 But they tore themselves into disputing factions; each party happy with what they have.
Shabbir Ahmed	23:53 But they (mankind) have torn their affair of unity between them into sects, each sect rejoicing in what it has. ¹¹
Transliteration	23:53 FataqattaAAoo amrahum baynahumzuburan kullu hizbin bim a ladayhim farihoona
A	23:53 فتنقطنوا امرهم بينهم زبرا كل حزب بما لديهم فرحون
Edip-Layth	23:54 So leave them in their error until a time.
The Monotheist Group	23:54 So leave them in their error until a time.
Muhammad Asad	23:54 But leave them alone, lost in their ignorance, until a [future] time. ³¹
Rashad Khalifa	23:54 Therefore, just leave them in their confusion, for awhile.
Shabbir Ahmed	23:54 Leave them alone lost in their ignorance until a time. ¹²
Transliteration	23:54 Fatharhum fee ghamratihim hattaheenin
A	23:54 فنذرهم في غمرتهم حتى حين
Edip-Layth	23:55 Do they not think why We are extending them with wealth and children?
The Monotheist Group	23:55 Do they not think why We are extending them with wealth and children?
Muhammad Asad	23:55 Do they think that by all the wealth and offspring with which We provide them
Rashad Khalifa	23:55 Do they think that, since we provided them with money and children,
Shabbir Ahmed	23:55 Do they think that, since We continue to provide them with wealth and children,
Transliteration	23:55 Ayahsaboona annama numidduhumbihi min malin wabaneena
A	23:55 ايحسبون انما نمدهم به من مال وبنين
Edip-Layth	23:56 We are quick to give them the good things. But they do not perceive.
The Monotheist Group	23:56 We are quick to give them the good things. But they do not perceive.
Muhammad Asad	23:56 We [but want to] make them vie with one another in doing [what they consider] good works? ³² Nay, but they do not perceive [their error]!
Rashad Khalifa	23:56 we must be showering them with blessings? Indeed, they have no idea.
Shabbir Ahmed	23:56 We are being swift to them with good things? Nay, but they perceive not.
Transliteration	23:56 NusariAAu lahum fee alkhayratibal la yashAAuroona
A	23:56 نسارع لهم في الخيرات بل لا يشعرون
Edip-Layth	23:57 As for those who are in reverence from the awareness of their Lord.

The Monotheist Group	23:57 As for those who are in reverence from the awareness of their Lord.
Muhammad Asad	23:57 Verily, [only] they who stand in reverent awe of their Sustainer,
Rashad Khalifa	23:57 Surely, those who are reverently conscious of their Lord,
Shabbir Ahmed	23:57 Surely, those who are awe-inspired and conscious of their Lord,
Transliteration	23:57 Inna alla <u>the</u> ena hum min khashyatirabbihim mushfiqoon a
A	23:57 ان الذين هم من خشية ربهم مشفقون
Edip-Layth	23:58 They acknowledge the signs of their Lord.
The Monotheist Group	23:58 And they believe in the revelations of their Lord.
Muhammad Asad	23:58 and who believe in their Sustainer's messages,
Rashad Khalifa	23:58 And who believe in the revelations of their Lord,
Shabbir Ahmed	23:58 And have conviction in the messages of their Lord,
Transliteration	23:58 Waalla <u>the</u> ena hum bi- <u>aya</u> tirabbihim yu/minoona
A	23:58 والذين هم بايت ربهم يؤمنون
Edip-Layth	23:59 They do not set up anything with their Lord.
The Monotheist Group	23:59 And they do not set up anything with their Lord.
Muhammad Asad	23:59 and who do not ascribe divinity to aught but their Sustainer,
Rashad Khalifa	23:59 And who never set up any idols beside their Lord,
Shabbir Ahmed	23:59 And do not associate anyone with Him,
Transliteration	23:59 Waalla <u>the</u> ena hum birabbihim la'yushrikoona
A	23:59 والذين هم بربهم لا يشركون
Edip-Layth	23:60 They give of what they were given, and their hearts are full of reverence that they will return to their Lord.
The Monotheist Group	23:60 And they give of what they were given, and their hearts are full of reverence that they will return to their Lord.
Muhammad Asad	23:60 and who give whatever they [have to] give ³³ with their hearts trembling at the thought that unto their Sustainer they must return:
Rashad Khalifa	23:60 As they give their charities, their hearts are fully reverent. For they recognize that they will be summoned before their Lord,
Shabbir Ahmed	23:60 And give (of their wealth and person), whatever they can, and are still afraid (that they have not done enough and), because they have to return to their Lord.
Transliteration	23:60 Waalla <u>the</u> ena yu/toona m <u>aa</u> taw waquloobuhum wajilatun annahum il <u>a</u> rabbihim <u>ra</u> jiAAoona
A	23:60 والذين يوتون ما ءاتوا وقلوبهم وجلة انهم الى ربهم رجعون
Edip-Layth	23:61 These are the ones who race in doing good, and they are the first to it.

The Monotheist Group	23:61 These are the ones who race in doing good, and they are the first to it.
Muhammad Asad	23:61 it is they who vie with one another in doing good works, and it is they who outrun [all others] in attaining to them!
Rashad Khalifa	23:61 They are eager to do righteous works; they compete in doing them.
Shabbir Ahmed	23:61 It is those who race with one another to improve the quality of life for humanity, and it is those who are worthy of winning good things.
Transliteration	23:61 Olā-ika yusārīAAoona feealkhayratī wahum lahā sabīqoona
A	23:61 أولئك يسرعون في الخيرات وهم لها سبقون
Edip-Layth	23:62 We do not burden a person except with what it can bear. We have a record that speaks with the truth, they will not be wronged.
The Monotheist Group	23:62 And We do not burden a soul except with what it can bear. And We have a record that speaks with the truth, they will not be wronged.
Muhammad Asad	23:62 And [withal.] We do not burden any human being with more than he is well able to bear: for with Us is a record that speaks the truth [about what men do and can do]; and none shall be wronged.
Rashad Khalifa	<i>The Disbelievers Unappreciative</i> 23:62 We never burden any soul beyond its means, and we keep a record that utters the truth. No one will suffer injustice.
Shabbir Ahmed	23:62 We do not burden any human being with more than he or she is able to bear. And with Us is a Record that speaks the truth (about what you can and cannot do). And so, none shall be wronged. 13
Transliteration	23:62 Walā nukallifu nafsan illā wusAAahā waladayn ā kit ābun yan tīqu bialḥaqqiwahum lā yuḥlamoonā
A	23:62 ولا نكلف نفسا الا وسعها ولدينا كتب ينطق بالحق وهم لا يظلمون
Edip-Layth	23:63 No, their hearts are unaware of this! They have deeds besides this which they are doing.
The Monotheist Group	23:63 No, their hearts are unaware of this! And they have deeds besides this which they are doing.
Muhammad Asad	23:63 NAY, [as for those who have torn asunder the unity of faith] - their hearts are lost in ignorance of all this! 34 But apart from that [breach of unity] they have [on their conscience even worse] deeds; 35 and they will [continue to] commit them
Rashad Khalifa	23:63 Because their minds are oblivious to this, they commit works that do not conform with this; their works are evil.
Shabbir Ahmed	23:63 Nay, but their hearts are in ignorance of this Qur'an, and they are too busy doing other things and will keep doing so!
Transliteration	23:63 Bal quloobuhum fee ghamratin min hāthawalahum aAAamānun min dooni ḥalika hum lahāAAāmiloona
A	23:63 بل قلوبهم في غمرة من هذا ولهم اعمل من دون ذلك هم لها عملون
Edip-Layth	23:64 Until We take their carefree people with the retribution, then they will shout for help.

The Monotheist Group	23:64 Until We take their carefree people with the retribution, then they will shout for help.
Muhammad Asad	23:64 until - after We shall have taken to task, through suffering, those from among them who [now] are lost in the pursuit of pleasures - 36 they cry out in [belated] supplication.
Rashad Khalifa	23:64 Then, when we requite their leaders with retribution, they complain.
Shabbir Ahmed	23:64 When We grasp their rich elite with retribution, they will moan and groan.
Transliteration	23:64 Hatta itha akhathnamutrafeehim bialAAathabi itha hum yaj-aroona
A	23:64 حتى اذا اخذنا مترفيهم بالعذاب اذا هم يجرون
Edip-Layth	23:65 Do not shout for help today, for you will not be helped against Us.
The Monotheist Group	23:65 Do not shout for help today, for you will not be helped against Us.
Muhammad Asad	23:65 [But they will be told:] Cry not in supplication today: for, behold, you shall not be succoured by Us!
Rashad Khalifa	23:65 Do not complain now; you have given up all help from us.
Shabbir Ahmed	23:65 Do not complain now; you deserve no help from Us.
Transliteration	23:65 La taj-aroo alyawma innakum minnalatun saroonaa
A	23:65 لا تجروا اليوم انكم منا لا تتصرون
Edip-Layth	23:66 My signs were recited to you, but you used to turn back on your heels.
The Monotheist Group	23:66 My revelations were recited to you, but you used to turn back on your heels.
Muhammad Asad	23:66 Time and again 37 were My messages conveyed unto you, but [every time] you would turn about on your heels
Rashad Khalifa	23:66 My proofs have been presented to you, but you turned back on your heels.
Shabbir Ahmed	23:66 My messages were conveyed to you, but you used to turn back on your heels.
Transliteration	23:66 Qad k anat ayatee tutl aAAalaykum fakuntum AAal a aAAaq abikum tankisoona
A	23:66 قد كانت ءايتي تتلى عليكم فكنتم على اعقابكم تتكصون
Edip-Layth	23:67 You were too proud from it, talking evil about it; and you defiantly disregarded it.
The Monotheist Group	23:67 You were too proud from it, talking evil about it; and you defiantly disregarded it.
Muhammad Asad	23:67 [and,] impelled by your arrogance, you would talk senselessly far into the night." 38
Rashad Khalifa	23:67 You were too arrogant to accept them, and you defiantly disregarded them.
Shabbir Ahmed	23:67 In arrogance, talking nonsense about these verses like people telling fables

	far into the night.
Transliteration	23:67 Mustakbireena bihi <u>s</u> amiran tahjuroona
A	23:67 مستكبرين به سمرا تهجرون
Edip-Layth	23:68 Did they not ponder the words, or has what come to them not come to their fathers of old?
The Monotheist Group	23:68 Did they not ponder the words, or has what come to them not come to their fathers of old?
Muhammad Asad	23:68 Have they, then, never tried to understand this word [of God]? Or has there [now] come to them something that never came to their forefathers of old? ³⁹
Rashad Khalifa	23:68 Why do they not reflect upon this scripture? Do they not realize that they have received something never attained by their ancestors?
Shabbir Ahmed	23:68 Have they not pondered the Word? Is the revelation something that never came to their remote ancestors?
Transliteration	23:68 Afalam yaddabbaroo alqawla am j <u>a</u> ahumma lam ya/ti <u>a</u> baahumu al-awwaleena
A	23:68 افلم يدبروا القول ام جاءهم ما لم يات ابااءهم الاولين
Edip-Layth	23:69 Or did they not know their messenger? For they are in denial of him.
The Monotheist Group	23:69 Or did they not know their messenger? For they are in denial of him.
Muhammad Asad	23:69 Or is it, perchance, that they have not recognized their Apostle, and so they disavow him?
Rashad Khalifa	23:69 Have they failed to recognize their messenger? Is this why they are disregarding him?
Shabbir Ahmed	23:69 Or do they not recognize their messenger, that they deny him? ¹⁴
Transliteration	23:69 Am lam yaAarifoo rasoolahum fahum lahumunkiroon a
A	23:69 ام لم يعرفوا رسولهم فهم له منكرون
Edip-Layth	23:70 Or do they say that there is a madness in him? No, he has come to them with the truth, but most of them are hateful of the truth.
The Monotheist Group	23:70 Or do they say that there is a madness in him? No, he has come to them with the truth, but most of them are hateful of the truth.
Muhammad Asad	23:70 Or do they say. There is madness in him"? Nay, he has brought them the truth - and the truth do most of them detest! ⁴⁰
Rashad Khalifa	23:70 Have they decided that he is crazy? Indeed, he has brought the truth to them, but most of them hate the truth.
Shabbir Ahmed	23:70 Or do they say, "There is madness in him?" Nay, he brings them the truth, and most of them hate the truth. ¹⁵
Transliteration	23:70 Am yaqooloona bihi jinnatun bal j <u>a</u> ahumbial <u>h</u> aqqi waaktharuhum lil <u>h</u> aqqi ka <u>r</u> ihoona

A	23:70 ام يقولون به جنة بل جاءهم بالحق واكثرهم للحق كرهون
Edip-Layth	23:71 If the truth were to follow their desires, then the heavens and the earth and all who are in them would have been corrupted. No, We have come to them with their reminder, but from their reminder they are turning away.
The Monotheist Group	23:71 And if the truth were to follow their desires, then the heavens and the Earth and all who are in them would have been corrupted. No, We have come to them with their reminder, but from their reminder they are turning away.
Muhammad Asad	23:71 But if the truth ⁴¹ were in accord with their own likes and dislikes, the heavens and the earth would surely have fallen into ruin, and all that lives in them [would long ago have perished]! ⁴² Nay, [in this divine writ] We have conveyed unto them all that they ought to bear in mind: ⁴³ and from this their reminder they [heedlessly] turn away!
Rashad Khalifa	23:71 Indeed, if the truth conformed to their wishes, there would be chaos in the heavens and the earth; everything in them would be corrupted. We have given them their proof, but they are disregarding their proof.
Shabbir Ahmed	23:71 And if the truth had followed their whims (2:120), certainly the heavens and the earth and all beings therein would have fallen into ruin. Nay, We have given them their reminder, but they turn away from their reminder that can give them eminence. ¹⁶
Transliteration	23:71 Walawi ittabaAAa al haqu ahw aahumlafasadati a Issamawatu wa al-ardu waman feehinna bal atayn ahum bi thikrihim fahum AAan thikrihim muAAaridoona
A	23:71 ولو اتبع الحق اهواءهم لفسدت السموت والارض ومن فيهن بل اتيهم بذكرهم فهم عن ذكرهم معرضون
Edip-Layth	23:72 Or do you ask them for a wage? The wage of your Lord is best, and He is the best of providers.
The Monotheist Group	23:72 Or do you ask them for a wage? The wage of your Lord is best, and He is the best of providers.
Muhammad Asad	23:72 Or dost thou [O Muhammad] ask of them any worldly recompense? But [they ought to know that] recompense from thy Sustainer is best, since He is the best of providers! ⁴⁴
Rashad Khalifa	23:72 Are you asking them for a wage? Your Lord's wage is far better. He is the best Provider.
Shabbir Ahmed	23:72 (O Messenger!) Do you ask them for any tribute? (They must know that) your Sustainer's tribute is best, for, He is the Best of providers.
Transliteration	23:72 Am tas-aluhum kharjan fakhar ajurabbika khayrun wahuwa khayru alrraziqeena
A	23:72 ام تسلمهم خرجا فخراج ربك خير وهو خير الرزقين
Edip-Layth	23:73 You are inviting them to a Straight Path.
The Monotheist Group	23:73 And you are inviting them to a Straight Path.
Muhammad Asad	23:73 And, verily, thou callest them onto a straight way
Rashad Khalifa	

	23:73 Most assuredly, you are inviting them to a straight path.
Shabbir Ahmed	23:73 Certainly, you call them onto a straight path.
Transliteration	23:73 Wa-innaka latadAAoohum ila <u>sira</u> tinmustaqeemin
A	23:73 وانك لتدعوهم الى صراط مستقيم
Edip-Layth	23:74 Those who do not acknowledge the Hereafter, they are deviating away from the path.
The Monotheist Group	23:74 And those who do not believe in the Hereafter, they are deviating away from the path.
Muhammad Asad	23:74 but, behold, those who will not believe in the life to come are bound to deviate from that way.
Rashad Khalifa	23:74 Those who disbelieve in the Hereafter will surely deviate from the right path.
Shabbir Ahmed	23:74 But those who disbelieve in the life to come are bound to deviate from the right path.
Transliteration	23:74 Wa-inna alla <u>the</u> ena layu/minoona bial- <u>ak</u> hirati AAani al <u>ssira</u> tilan <u>ak</u> iboona
A	23:74 وان الذين لا يؤمنون بالآخرة عن الصراط لنكبون
Edip-Layth	23:75 If We were to have mercy on them and remove what distress was upon them, they would still return to persist in their transgression, wandering blindly.
The Monotheist Group	23:75 And if We were to have mercy on them and remove what distress was upon them, they would still return to persist in their transgression, wandering blindly.
Muhammad Asad	23:75 And even were We to show them mercy and remove whatever distress might befall them [in this life], ⁴⁵ they would still persist in their overweening arrogance, blindly stumbling to and fro.
Rashad Khalifa	23:75 Even when we showered them with mercy, and relieved their problems, they plunged deeper into transgression, and continued to blunder.
Shabbir Ahmed	23:75 Even if We had mercy on them and relieved them of their suffering, they would obstinately persist in their transgression wandering to and fro.
Transliteration	23:75 Walaw ra <u>him</u> nahum wakashafn <u>a</u> ma bihim min <u>dur</u> rin lalajjoo fee <u>tug</u> hy <u>ani</u> himyaAAamahoon <u>a</u>
A	23:75 ولو رحمنهم وكشفنا ما بهم من ضر للجوا في طغيهم يعمهون
Edip-Layth	23:76 When We seized them with the punishment, they did not humble themselves to their Lord nor did they invoke Him.
The Monotheist Group	23:76 And when We seized them with the punishment, they did not humble themselves to their Lord nor did they invoke Him.
Muhammad Asad	23:76 And, indeed, We tested them ⁴⁶ through suffering, but they did not abase themselves before their Sustainer; and they will never humble themselves
Rashad Khalifa	23:76 Even when we afflicted them with retribution, they never turned to their Lord imploring.
	23:76 We tested them through suffering, but they did not humble themselves

Shabbir Ahmed	before their Lord, nor implored Him.
Transliteration	23:76 Walaqad akha <u>thn</u> ahum bi <u>alAAath</u> abifama istak <u>anoo</u> lirabbihim wam <u>a</u> yata darraAAoona
A	23:76 ولقد اخذنهم بالعذاب فما استكانوا لربهم وما يتضرعون
Edip-Layth	23:77 Until We open for them a door of immense retribution, then they become in sorrow and despair.
The Monotheist Group	23:77 Until We open for them a door of immense retribution, then they become in sorrow and despair.
Muhammad Asad	23:77 until We open before them a gate of [truly] severe suffering [in the life to come]: and then, lo! they will be broken in spirit. ⁴⁷
Rashad Khalifa	23:77 Subsequently, when we requited them with the severe retribution they had incurred, they were shocked.
Shabbir Ahmed	23:77 Until when We open for them the gate of severe retribution, they will be plunged in despair.
Transliteration	23:77 Hatta i <u>tha</u> fata <u>hna</u> AAalayhim b <u>aban</u> <u>tha</u> AAa <u>thabin</u> shadeedin i <u>thahum</u> feehi mublisoo <u>na</u>
A	23:77 حتى اذا فتحنا عليهم بابا ذا عذاب شديد اذا هم فيه مبلسون
Edip-Layth	23:78 <i>God</i> He is the One who established for you the hearing, and the sight, and the minds. Little do you give thanks.
The Monotheist Group	23:78 And He is the One who established for you the hearing, and the sight, and the hearts. Little do you give thanks.
Muhammad Asad	23:78 [O MEN! Pay heed to God's messages,] for it is He who has endowed you with hearing, and sight, and minds: [yet] how seldom are you grateful!
Rashad Khalifa	23:78 He is the One who granted you the hearing, the eyesight, and the brains. Rarely are you appreciative.
Shabbir Ahmed	23:78 (O Mankind) He is the One Who has created for you hearing and sight, and mind (the faculties to perceive and conceive). But, how seldom do you show gratitude by really using them!
Transliteration	23:78 Wahuwa alla <u>thee</u> anshaa lakumu a <u>Issam</u> AAawa <u>al-abs</u> ara wa <u>al-af-idata</u> qaleelan m <u>at</u> ashkuroona
A	23:78 وهو الذى انشا لكم السمع والابصر والافدة قليلا ما تشكرون
Edip-Layth	23:79 He is the One who multiplied you on the earth, and to Him you will be returned.
The Monotheist Group	23:79 And He is the One who multiplied you on the Earth, and to Him you will be returned.
Muhammad Asad	23:79 And He it is who has caused you to multiply on earth; and unto Him you shall be gathered.
Rashad Khalifa	23:79 He is the One who established you on earth, and before Him you will be summoned.

Shabbir Ahmed	23:79 And He is the One Who has multiplied you on earth (as unity in diversity), and to Him you will be gathered. ¹⁷
Transliteration	23:79 Wahuwa alla <u>thee</u> <u>tharaakum</u> feeal-ard <i>i</i> wa-ilayhi tu <u>h</u> sharoona
A	23:79 وهو الذى ذراكم فى الارض واليه تحشرون
Edip-Layth	23:80 He is the One who gives life and brings death, and to Him is the alteration of the night and the day. Do you not reason?
The Monotheist Group	23:80 And He is the One who gives life and brings death, and to Him is the alteration of the night and the day. Do you not comprehend?
Muhammad Asad	23:80 And He it is who grants life and deals death; and to Him is due the alternation of night and day. Will you not, then, use your reason?
Rashad Khalifa	23:80 He is the One who controls life and death, and He is the One who alternates the night and day. Do you not understand?
Shabbir Ahmed	23:80 And He is the One Who gives life and death and to Him is due the alternation of Night and Day. Will you not, then, use your sense? ¹⁸
Transliteration	23:80 Wahuwa alla <u>thee</u> yu <u>hyeewayumeetu</u> walahu ikhtil <u>afu</u> allayli waalInnah <u>g</u> riafala taAAqiloona
A	23:80 وهو الذى يحيى ويميت وله اختلف الليل والنهار افلا تعقلون
Edip-Layth	23:81 Indeed, they have said the same as what the people of old had said.
The Monotheist Group	23:81 No, they have said the same as what the people of old had said.
Muhammad Asad	23:81 But nay, they speak as the people of olden times did speak:
Rashad Khalifa	23:81 They said what their ancestors said.
Shabbir Ahmed	23:81 Nay, they say what the people of the olden times used to say.
Transliteration	23:81 Bal qaloo mithla ma qalaal-awwaloona
A	23:81 بل قالوا مثل ما قال الاولون
Edip-Layth	23:82 They said, "If we are dead and become dust and bones, will we then be resurrected?"
The Monotheist Group	23:82 They said: "If we are dead and become dust and bones, will we then be resurrected?"
Muhammad Asad	23:82 they say: What! After we have died and become mere dust and bones, shall we, forsooth, be raised from the dead?
Rashad Khalifa	23:82 They said, "After we die and become dust and bones, we get resurrected?"
Shabbir Ahmed	23:82 They say, "What! After we die and become mere dust and bones, shall we then, be raised again?"
Transliteration	23:82 Qaloo a-i <u>tha</u> mitn <u>awakunna</u> tur <u>aban</u> waAAi <u>thamana-inna</u> lamabAAoothoona
A	23:82 قالوا اءذا متنا وكنا ترابا وعظما اءنا لمبعوثون
Edip-Layth	23:83 "We, as well as our fathers, have been promised this from before. This is

	nothing but the tales of the ancients."
The Monotheist Group	23:83 "We, as well as our fathers, have been promised this from before. This is nothing but the tales of the ancients."
Muhammad Asad	23:83 Indeed, this [very thing] we have been promised - we and our forefathers - long ago! This is nothing but fables of ancient times!"
Rashad Khalifa	23:83 "Such promises were given to us and to our parents in the past. These are no more than tales from the past."
Shabbir Ahmed	23:83 Indeed, this we have been promised, we and our forefathers, long ago. These are nothing but tales of the ancient."
Transliteration	23:83 Laqad wuAAidna nahnu waabaonahatha min qablu in hatha illa asateerual-awwaleena
A	23:83 لقد وعدنا نحن وءابونا هذا من قبل ان هذا الا اسطير الاولين
Edip-Layth	23:84 Say, "To whom the earth is and whosoever is in it if you know?" 7
The Monotheist Group	23:84 Say: "To whom is the Earth and whosoever is in it if you know?"
Muhammad Asad	23:84 Say: Unto whom belongs the earth and all that lives there on? 48 [Tell me this] if you happen to know [the answer]!"
Rashad Khalifa	Most Believers are Destined for Hell 23:84 Say, "To whom belongs the earth and everyone on it, if you know?" 2
Shabbir Ahmed	23:84 Say, "Unto whom belongs the earth and all that live thereon, if you happen to know?"
Transliteration	23:84 Qul limani al-arḍu waman feehā in kuntum taAalamoon a
A	23:84 قل لمن الارض ومن فيها ان كنتم تعلمون
Edip-Layth	23:85 They will say, "To God." Say, "Will you then not remember!"
The Monotheist Group	23:85 They will say: "To God." Say: "Will you then not remember!"
Muhammad Asad	23:85 [And they will reply: Unto God." Say: Will you not, then, bethink yourselves [of Him]?"
Rashad Khalifa	23:85 They will say, "To GOD." Say, "Why then do you not take heed?"
Shabbir Ahmed	23:85 They will reply "Unto God." Say, "Will you not then think?"
Transliteration	23:85 Sayaqooloona lillāhi qul afalataḥakkaroona
A	23:85 سيقولون لله قل افلا تنكرون
Edip-Layth	23:86 Say, "Who is the Lord of the seven heavens and the Lord of the great dominion?"
The Monotheist Group	23:86 Say: "Who is the Lord of the seven universes and the Lord of the great throne?"
Muhammad Asad	23:86 Say: Who is it that sustains the seven heavens and is enthroned in His awesome almightiness?" 49
Rashad Khalifa	23:86 Say, "Who is the Lord of the seven universes; the Lord of the great

	dominion?"
Shabbir Ahmed	23:86 Say, "Who is the Sustainer of the seven heavens, and the Lord of the Tremendous Throne?" ¹⁹
Transliteration	23:86 Qul man rabbu alssamawati ^l ssabAAi warabbu alAAarshi alAAa ^l theemi
A	23:86 قل من رب السموت السبع ورب العرش العظيم
Edip-Layth	23:87 They will say, "To God." Say, "Will you then not take heed?"
The Monotheist Group	23:87 They will say: "To God." Say: "Will you then not take heed?"
Muhammad Asad	23:87 [And] they will reply: [All this power belongs] to God." Say: Will you not, then, remain conscious of Him?"
Rashad Khalifa	23:87 They will say, "GOD." Say, "Why then do you not turn righteous?"
Shabbir Ahmed	23:87 They will answer, "They belong to God." Say, "Will you not then be mindful of Him?"
Transliteration	23:87 Sayaqooloona lillahi qul afala ^t tattaqoona
A	23:87 سيقولون لله قل افلا تتقون
Edip-Layth	23:88 Say, "In whose hand is the sovereignty of all things, and He protects while there is no protector against Him, if you know?"
The Monotheist Group	23:88 Say: "In whose hand is the sovereignty of all things, and He protects while there is no protector against Him, if you know?"
Muhammad Asad	23:88 Say: In whose hand rests the mighty dominion over all things, and who is it that protects, the while there is no protection against Him? [Tell me this] if you happen to know [the answer]!"
Rashad Khalifa	23:88 Say, "In whose hand is all sovereignty over all things, and He is the only one who can provide help, but needs no help, if you know?"
Shabbir Ahmed	23:88 Say, "In whose hand is the mighty Dominion over all things, and who protects, while against Him there is no protection; if you happen to know the answer!"
Transliteration	23:88 Qul man biyadihi malakootu kulli shay-inwahuwa yujeeru wal a yuj aru AAalayhi in kuntumtaAAlamoona
A	23:88 قل من بيده ملكوت كل شيء وهو يجير ولا يجار عليه ان كنتم تعلمون
Edip-Layth	23:89 They will say, "To God." Say, "Then why are you deceived?"
The Monotheist Group	23:89 They will say: "To God." Say: "Then why are you deceived?"
Muhammad Asad	23:89 [And] they will reply: [All this power belongs] to God." Say: 'How, then, can you be so deluded?' ⁵⁰
Rashad Khalifa	23:89 They will say, "GOD." Say, "Where did you go wrong?"
Shabbir Ahmed	23:89 They will reply, "All that belongs to God." Say, "How can you then deceive yourselves?"
Transliteration	23:89 Sayaqooloona lillahi qul faanna ^t tusharoona
A	23:89

Edip-Layth	23:90 In fact, We have come to them with the truth, and they are truly liars.
The Monotheist Group	23:90 No, We have come to them with the truth, and they are truly liars.
Muhammad Asad	23:90 Nay, We have conveyed unto them the truth: and yet, behold, they are intent on lying [to themselves]! ⁵¹
Rashad Khalifa	23:90 We have given them the truth, while they are liars.
Shabbir Ahmed	23:90 We have given them the truth, yet they are intent upon lying to themselves. ²⁰
Transliteration	23:90 Bal ataynahu bialhaqqiwa-innahum lakathiboona
A	23:90 بل اتينهم بالحق وانهم لكذبون
Edip-Layth	23:91 God has not taken a son, nor is there with Him any god. If it were so, then every god would have taken what He created and they would have tried to overtake each other. God be glorified against what they describe!
The Monotheist Group	23:91 God has not taken a son, nor is there with Him any god. If it were so, then every god would have taken what He created and they would have tried to overtake each other. God be glorified against what they describe!
Muhammad Asad	23:91 Never did God take unto Himself any offspring, ⁵² nor has there ever been any deity side by side with Him: [for, had there been any,] lo! each deity would surely have stood apart [from the others] in whatever it had created, ⁵³ and they would surely have [tried to] overcome one another! Limitless in His glory is God, [far] above anything that men may devise by way of definition, ⁵⁴
Rashad Khalifa	23:91 GOD has never begotten a son. Nor was there ever any other god beside Him. Otherwise, each god would have declared independence with his creations, and they would have competed with each other for dominance. GOD be glorified; far above their claims.
Shabbir Ahmed	23:91 Never did God take to Himself a son, nor was there ever any god besides Him. For, had there been any, each god would have taken along its creation and overcome the other. God is High above all that they allege.
Transliteration	23:91 Ma ittakha tha All ahumin waladin wam a k ana maAAahu min il ahin ithanlathahaba kullu il ahin bim a khalaqa walaAAal abaAAduhum AAal a baAA din subhana AllahiAAamma yasifoona
A	23:91 ما اتخذ الله من ولد وما كان معه من اله اذا لذهب كل اله بما خلق ولعلا بعضهم على بعض سبحن الله عما يصفون
Edip-Layth	23:92 The knower of the unseen and the seen. Be He exalted above what they set up.
The Monotheist Group	23:92 The knower of the unseen and the seen. Be He exalted above what they set up.
Muhammad Asad	23:92 knowing all that is beyond the reach of a created being's perception as well as all that can be witnessed by a creature's senses or mind ⁵⁵ and, hence, sublimely exalted is He above anything to which they may ascribe a share in His divinity!

Rashad Khalifa	23:92 The Knower of all secrets and declarations; be He exalted, far above having a partner.
Shabbir Ahmed	23:92 Knower of the Invisible and the Visible! And Exalted He is above the partners they attribute to Him.
Transliteration	23:92 AAalimi alghaybi waalshshahadatifaAAala AAamma yushrikoona
A	23:92 علم الغيب والشهادة فتعالى عما يشركون
Edip-Layth	<i>Repel Evil with Good Work</i> 23:93 Say, "My Lord, if You show me what they are promised."
The Monotheist Group	23:93 Say: "My Lord, if You show me what they are promised."
Muhammad Asad	23:93 SAY: O my Sustainer! If it be Thy will to let me witness ⁵⁶ [the fulfillment of] whatever they [who blaspheme against Thee] have been promised [to suffer]
Rashad Khalifa	23:93 Say, "My Lord, whether You show me (the retribution) they have incurred
Shabbir Ahmed	23:93 Say, "My Lord! If you let me witness what the wrongdoers are warned against,
Transliteration	23:93 Qul rabbi imma turiyannee mayooAAadoona
A	23:93 قل رب اما ترينى ما يوعدون
Edip-Layth	23:94 "My Lord, then do not leave me amongst the wicked people."
The Monotheist Group	23:94 "My Lord, then do not leave me amongst the wicked people."
Muhammad Asad	23:94 do not, O my Sustainer, let me be one of those evildoing folk!"
Rashad Khalifa	23:94 "My Lord, let me not be one of the transgressing people."
Shabbir Ahmed	23:94 My Lord! Then let me not be among them." ²¹
Transliteration	23:94 Rabbi fala tajAAalnee fee alqawmi alththalimeena
A	23:94 رب فلا تجعلى فى القوم الظلمين
Edip-Layth	23:95 We are able to show you what We promise them.
The Monotheist Group	23:95 And We are able to show you what We promise them.
Muhammad Asad	23:95 [Pray thus] for, behold, We are most certainly able to let thee witness [the fulfillment, even in this world, of] whatever We promise them!
Rashad Khalifa	23:95 To show you (the retribution) we have reserved for them is something we can easily do.
Shabbir Ahmed	23:95 Surely, We are Able to show you what they are warned against.
Transliteration	23:95 Wa-inna AAala an nuriyaka manaAAaiduhum laqadiroona
A	23:95 وانا على ان نريك ما نعهدهم لقدرون
Edip-Layth	23:96 Repel evil with what is better. We are better aware of what they describe.
The Monotheist Group	23:96 Push away evil with that which is better. We are better aware of what they describe.

Muhammad Asad	23:96 [But whatever they may say or do,] repel the evil [which they commit] with something that is better: ⁵⁷ We are fully aware of what they attribute [to Us].
Rashad Khalifa	23:96 Therefore, counter their evil works with goodness; we are fully aware of their claims.
Shabbir Ahmed	23:96 (Nevertheless), counter evil with goodness. We are best Aware of what they allege (about these revelations).
Transliteration	23:96 IdfaAA bi ^{all} atee hiya a ^h sanu al ^{ss} ayyi-atana ^h nu aAAlamu bi ^m a ya ^s ifoona
A	23:96 ادفع بالتى هى احسن السيئة نحن اعلم بما يصفون
Edip-Layth	23:97 Say, "My Lord, I seek refuge with you from the whispers of the devils."
The Monotheist Group	23:97 And say: "My Lord, I seek refuge with you from the whispers of the devils."
Muhammad Asad	23:97 And say: O my Sustainer! I seek refuge with Thee from the promptings of all evil impulses; ⁵⁸
Rashad Khalifa	<i>To Be Protected From Satan</i> 23:97 Say, "My Lord, I seek refuge in You from the whispers of the devils.
Shabbir Ahmed	23:97 And say, "My Lord! I seek refuge with you from the prompting of the satanic forces of dissension (in my heart and among the enemy.)"
Transliteration	23:97 Waqul rabbi aAAoo th u bika min hamaza ^t ialshshaya ^t eeni
A	23:97 وقل رب اعوذ بك من همزت الشيطان
Edip-Layth	23:98 "I seek refuge with you O Lord that they should come near."
The Monotheist Group	23:98 "And I seek refuge with you O Lord that they should come near."
Muhammad Asad	23:98 and I seek refuge with Thee, O my Sustainer, lest they come near unto me!'
Rashad Khalifa	23:98 "And I seek refuge in You, my Lord, lest they come near me."
Shabbir Ahmed	23:98 And I seek refuge with you, my Lord, lest they come near me."
Transliteration	23:98 WaaAAoo th u bika rabbi an ya ^h durooni
A	23:98 واعوذ بك رب ان يحضرون
Edip-Layth	23:99 Until death comes to one of them, he says: "My Lord, send me back."
The Monotheist Group	23:99 Until death comes to one of them, he says: "My Lord, send me back."
Muhammad Asad	23:99 [AS FOR THOSE who will not believe in the life to come, they go on lying to themselves] ⁵⁹ until, when death approaches any of them, he prays: O my Sustainer! Let me return, let me return [to life], ⁶⁰
Rashad Khalifa	<i>The Dead Never Come Back Until the Day of Resurrection</i> 23:99 When death comes to one of them, he says, "My Lord, send me back.
Shabbir Ahmed	23:99 (Those who keep belying themselves), when death comes to one of them, say, "My Lord! Send me back." ²²
Transliteration	23:99 Hatta i th a ja ^a a ^h adahumualmawtu qa ^l a rabbi irjiAAooni

A	23:99 حتى اذا جاء احدهم الموت قال رب ارجعون
Edip-Layth	23:100 "So that I may do good in what I have left behind." No, it is but a word he is speaking. There is a barrier to prevent them from going back until the day they are all resurrected. ⁸
The Monotheist Group	23:100 "So that I may do good in that which I have left behind." No, it is but a word he is speaking. And there is a barrier to prevent them from going back until the Day they are all resurrected.
Muhammad Asad	23:100 so that I might act righteously in whatever I have failed [aforetime]!" ⁶¹ Nay, it is indeed but a [meaningless] word that he utters: for behind those [who leave the world] there is a barrier [of death] until the Day when all will be raised from the dead!
Rashad Khalifa	23:100 "I will then work righteousness in everything I left." Not true. This is a false claim that he makes. A barrier will separate his soul from this world until resurrection.
Shabbir Ahmed	23:100 That I may do good works in that I left behind!" Nay! It is but a meaningless word he says. And behind them is a barrier until the Day they are raised. ²³
Transliteration	23:100 LaAAallee aAAlu salihanfeema taraktu kalla innaha kalimatun huwa qa-iluhawamin wara-ihim barzakhun ila yawmi yubAAathoon
A	23:100 لعلى اعمل صلحا فيما تركت كلا انها كلمة هو قائلها ومن ورائهم برزخ الى يوم يبعثون
Edip-Layth	23:101 So when the horn is blown, then there will be no kinship between them on that day, nor will they ask for one another.
The Monotheist Group	23:101 So when the horn is blown, then there will be no kinship between them on that Day, nor will they ask for one another.
Muhammad Asad	23:101 Then, when the trumpet [of resurrection] is blown, no ties of kinship will on that Day prevail among them, and neither will they ask about one another.
Rashad Khalifa	23:101 When the horn is blown, no relations among them will exist on that day, nor will they care about one another.
Shabbir Ahmed	23:101 And when the Trumpet is blown, there will be no relationships between them that Day, nor will they ask about one another.
Transliteration	23:101 Fa-itha nufikha fee a lssoorifala ans aba baynahum yawma-i thin walayatasaloona
A	23:101 فاذا نفخ فى الصور فلا انساب بينهم يومئذ ولا يتساءلون
Edip-Layth	23:102 So, those whose weight is heavy on the scales, then those are the successful ones.
The Monotheist Group	23:102 So, those whose weight is heavy on the scales, then those are the successful ones.
Muhammad Asad	23:102 And they whose weight [of righteousness] is heavy in the balance - it is they, they who will have attained to a happy state;
Rashad Khalifa	23:102 As for those whose weights are heavy, they will be the winners.

Shabbir Ahmed	23:102 Then those whose scales (of good deeds) are heavy, they are the successful.
Transliteration	23:102 Faman thaqulat maw <u>a</u> zeenuhu faol <u>a</u> -ikahumu almufl <u>i</u> hoona
A	23:102 فمن ثقلت موزينه فالولئك هم المفلحون
Edip-Layth	23:103 Those whose weight is light on the scales, those are the ones who lost themselves, in hell they will abide.
The Monotheist Group	23:103 And those whose weight is light on the scales, those are the ones who lost their souls, in Hell they will abide.
Muhammad Asad	23:103 whereas they whose weight is light in the balance - it is they who will have squandered their own selves, [destined] to abide in hell:
Rashad Khalifa	23:103 Those whose weights are light are the ones who lost their souls; they abide in Hell forever.
Shabbir Ahmed	23:103 And those whose scales are light, it is those who have wasted their own 'self', and abide in Hell.
Transliteration	23:103 Waman khaffat maw <u>a</u> zeenuhu faol <u>a</u> -ikaallat <u>h</u> eena khasiroo anfusahum fee jahannama kh <u>a</u> lidoona
A	23:103 ومن خفت موزينه فالولئك الذين خسروا انفسهم فى جهنم خلدون
Edip-Layth	23:104 The fire will scorch their faces, and in it their grin will be with displaced lips.
The Monotheist Group	23:104 The Fire will scorch their faces, and in it their grin will be with displaced lips.
Muhammad Asad	23:104 the fire will scorch their faces, and they will abide therein with their lips distorted in pain.
Rashad Khalifa	23:104 Fire will overwhelm their faces, and they last miserably therein.
Shabbir Ahmed	23:104 Their faces in agony as the fire burns them therein.
Transliteration	23:104 Talfa <u>h</u> u wujoohahumu alnnar <u>u</u> wahum fee <u>h</u> a k <u>a</u> lihoona
A	23:104 تلفح وجوههم النار وهم فيها كالحون
Edip-Layth	23:105 "Were My signs not recited to you, then you denied them?"
The Monotheist Group	23:105 "Were My revelations not recited to you, then you denied them?"
Muhammad Asad	23:105 [And God will say:] Were not My messages conveyed unto you, and were you [not] wont to give them the lie?"
Rashad Khalifa	23:105 Were not My revelations recited to you, and you kept on rejecting them?
Shabbir Ahmed	23:105 (And it will be said), "Were not My messages conveyed to you, and did you not deny them?"
Transliteration	23:105 Alam takun <u>a</u> yatee tutlaAAalaykum fakuntum bi <u>h</u> a tukat <u>h</u> thiboona
A	23:105 ألم تكن ءايتى تتلى عليكم فكنتم بها تكذبون
Edip-Layth	23:106 They said, "Our Lord, our wickedness overcame us, and we were a misguided people."

The Monotheist Group	23:106 They said: "Our Lord, our wickedness overcame us, and we were a misguided people."
Muhammad Asad	23:106 They will exclaim: O our Sustainer! Our bad luck has overwhelmed us, and so we went astray! ⁶²
Rashad Khalifa	23:106 They will say, "Our Lord, our wickedness overwhelmed us, and we were people gone astray."
Shabbir Ahmed	23:106 They will say, "Our Lord! Our wickedness overwhelmed us, and we became a people astray."
Transliteration	23:106 Qaloo rabbana ghalabat AAalayna shiqwatuna wakunna qawman dalleena
A	23:106 قالوا ربنا غلبت علينا شقوتنا وكنا قوما ضالين
Edip-Layth	23:107 "Our Lord, bring us out of it, and if we return to this then we are wicked."
The Monotheist Group	23:107 "Our Lord, bring us out of it, and if we return to such, then we are indeed wicked."
Muhammad Asad	23:107 O our Sustainer! Cause us to come out of this [suffering] - and then, if ever We revert [to sinning], may we truly be [deemed] evildoers!"
Rashad Khalifa	23:107 "Our Lord, take us out of this; if we return (to our old behavior), then we are really wicked."
Shabbir Ahmed	23:107 Our Lord! Bring us out of here, and if we return to our old behavior, then we are wrongdoers."
Transliteration	23:107 Rabbana akhrijna minhafa-in AAudna fa-inna thalimoon
A	23:107 ربنا اخرجنا منها فان عدنا فانا ظلمون
Edip-Layth	23:108 He said, "Be humiliated therein and do not speak to Me."
The Monotheist Group	23:108 He said: "Be humiliated therein and do not speak to Me."
Muhammad Asad	23:108 [But] He will say: Away with you into this [ignominy]! ⁶³ And speak no more unto Me!
Rashad Khalifa	23:108 He will say, "Abide therein, humiliated, and do not speak to Me."
Shabbir Ahmed	23:108 He will say, "Be downgraded in this humiliation and do not speak to Me."
Transliteration	23:108 Qala ikhsaoo feeha walatukallimooni
A	23:108 قال اخسوا فيها ولا تكلمون
Edip-Layth	23:109 There was a group from among My servants who used to say, "Our Lord, we have acknowledged, so forgive us, and have mercy upon us, for You are the best of those who show mercy."
The Monotheist Group	23:109 There was a group from among My servants who used to say: "Our Lord, we have believed, so forgive us, and have mercy upon us, for You are the best of those who show mercy."
Muhammad Asad	23:109 Behold, there were among My servants such as would pray, 'O our Sustainer! We have come to believe [in Thee]; forgive, then, our sins and bestow Thy mercy on us: for Thou art the truest bestower of mercy!' ⁶⁴

	<i>They Ridiculed the Believers</i>
Rashad Khalifa	23:109 "A group of My servants used to say, `Our Lord, we have believed, so forgive us and shower us with mercy. Of all the merciful ones, You are the Most Merciful.'
Shabbir Ahmed	23:109 "Behold! A group of My servants used to say, 'Our Lord! We have chosen to believe, so forgive us and bestow grace upon us, for, You are the Most Merciful.'"
Transliteration	23:109 Innahu k <u>ana</u> fareequn min AAib <u>adeeya</u> qooloona rabban <u>a</u> <u>amanna</u> faighfirlana wair <u>hamna</u> waanta khayru alrrahimeena
A	23:109 انه كان فريق من عبادى يقولون ربنا ءامنا فاغفر لنا وارحمنا وانت خير الرحمن
Edip-Layth	23:110 But you mocked them, so much so that they made you forget My remembrance, and you used to laugh at them.
The Monotheist Group	23:110 But you mocked them, so much so that they made you forget My remembrance, and you used to laugh at them.
Muhammad Asad	23:110 - but you made them a target of your derision to the point where it made you forget ⁶⁵ all remembrance of Me; and you went on and on laughing at them.
Rashad Khalifa	23:110 "But you mocked and ridiculed them, to the extent that you forgot Me. You used to laugh at them.
Shabbir Ahmed	23:110 But you ridiculed them, to the extent that it made you ignore My message while you were laughing at them.
Transliteration	23:110 Faittakhat <u>tumoo</u> humsikhriyyan <u>hatta</u> ansawkum <u>thikree</u> wakuntumminhum tad <u>hakoona</u>
A	23:110 فاتخذتموهم سخريا حتى انسوكم ذكرى وكنتم منهم تضحكون
Edip-Layth	23:111 I have rewarded them today for their patience, they are indeed the winners.
The Monotheist Group	23:111 I have rewarded them today for their patience, they are indeed the winners.
Muhammad Asad	23:111 [But,] behold, today I have rewarded them for their patience in adversity: verily, it is they, they who have achieved a triumph!"
Rashad Khalifa	23:111 "I have rewarded them today, in return for their steadfastness, by making them the winners."
Shabbir Ahmed	23:111 This Day I have rewarded them for their patience. They certainly are the triumphant."
Transliteration	23:111 Innee jazaytuhumu alyawma bima <u>sabaroo</u> annahum humu alfa <u>izoona</u>
A	23:111 انى جزيتهم اليوم بما صبروا انهم هم الفائزون
Edip-Layth	23:112 Say, "How long have you stayed on earth in terms of years?"
The Monotheist Group	23:112 Say: "How long have you stayed on Earth in terms of years?"
Muhammad Asad	23:112 [And] He will ask [the doomed]: What number of years have you spent on earth?"
Rashad Khalifa	23:112 He said, "How long have you lasted on earth? How many years?"

Shabbir Ahmed	23:112 He will ask, "What number of years did you spend on earth?"
Transliteration	23:112 Q _ā la kam labithtum fee al-ardīAAadada sineena
A	23:112 قل كم لبثتم في الارض عدد سنين
Edip-Layth	23:113 They said, "We remained for a day, or for part of a day. So ask those who kept count."
The Monotheist Group	23:113 They said: "We remained for a day, or for part of a day. So ask those who kept count."
Muhammad Asad	23:113 They will answer: 'We have spent there a day, or part of a day; but ask those who [are able to] count [time]' ⁶⁶
Rashad Khalifa	23:113 They said, "We lasted a day or part of a day. Ask those who counted."
Shabbir Ahmed	23:113 They will say, "We stayed a day or part of a day. But ask those who keep count."
Transliteration	23:113 Q _ā loo labithn _a yawman aw baAA _ā dayawmin fais-ali alAA _ā ddeena
A	23:113 قالوا لبثنا يوما او بعض يوم فسل العادين
Edip-Layth	23:114 He said, "You have remained for very little, if you knew."
The Monotheist Group	23:114 He said: "You have remained for very little, if you knew."
Muhammad Asad	23:114 [Whereupon] He will say: You have spent there but a short while: had you but known [how short it was to be]!
Rashad Khalifa	23:114 He said, "In fact, you stayed but a brief interim, if you only knew."
Shabbir Ahmed	23:114 He will say, "You stayed only a little, if you had only realized then!"
Transliteration	23:114 Q _ā la in labithtum illa _q aleelan law annakum kuntum taAAalamoon a
A	23:114 قل ان لبثتم الا قليلا لو انكم كنتم تعلمون
Edip-Layth	23:115 "Did you think that We have created you without purpose, and that you would not return to Us?"
The Monotheist Group	23:115 "Did you think that We have created you without purpose, and that you would not return to Us?"
Muhammad Asad	23:115 Did you, then, think that We created you in mere idle play, and that you would not have to return to Us?" ⁶⁷
Rashad Khalifa	23:115 "Did you think that we created you in vain; that you were not to be returned to us?"
Shabbir Ahmed	23:115 Do you think that We have created you without purpose, and that you will not be brought back to Us?"
Transliteration	23:115 Afah _a sibtum annam a khalaqn a _k umAAabathan waannakum ilayn a l a turjaAAoona
A	23:115 افحسبتم انما خلقكم عبثا وانكم الينا لا ترجعون
Edip-Layth	23:116 So, exalted is God, the true King, there is no god but He, the Lord of the supreme throne.

The Monotheist Group	23:116 So, exalted is God, the true King, there is no god but He, the Lord of the supreme throne.
Muhammad Asad	23:116 [KNOW,] then, [that] God is sublimely exalted, the Ultimate Sovereign, the Ultimate Truth: ⁶⁸ there is no deity save Him, the Sustainer, in bountiful almightiness enthroned! ⁶⁹
Rashad Khalifa	23:116 Most exalted is GOD, the true Sovereign. There is no other god beside Him; the Most Honorable Lord, possessor of all authority.
Shabbir Ahmed	23:116 Know that God is Exalted, the King, the truth. There is no god but He, the Lord of the Honored Throne.
Transliteration	23:116 FataAAala All ahu ^{al} maliku al ha ^{qqu} l a il aha ill a huwarabbu alAAarshi alkareemi
A	23:116 فتعالى الله الملك الحق لا اله الا هو رب العرش الكريم
Edip-Layth	23:117 Whosoever calls on another god with God when he has no proof for such, then his judgment is with his Lord. The ingrates will never succeed.
The Monotheist Group	23:117 And whosoever calls on another god with God when he has no proof for such, then his judgment is with his Lord. The rejecters will never succeed.
Muhammad Asad	23:117 Hence, he who invokes, side by side with God, any other deity [- a deity] for whose existence he has no evidence - shall but find his reckoning with his Sustainer: [and,] verily, such deniers of the truth will never attain to a happy state!
Rashad Khalifa	23:117 Anyone who idolizes beside GOD any other god, and without any kind of proof, his reckoning rests with his Lord. The disbelievers never succeed.
Shabbir Ahmed	23:117 So, anyone who calls upon gods besides God, has no evidence of it. And his account rests with his Lord? Surely, such deniers of the truth will not attain the ultimate prosperity. ²⁴
Transliteration	23:117 Waman yadAAu maAAa All ahi il ahanakhara l a burh ana lahu bihi fa-innamahisabuhu AAinda rabbihi innahu la yuflihu ^{al} ka ^{fi} roona
A	23:117 ومن يدع مع الله الها اخر لا برهن له به فانما حسابه عند ربه انه لا يفلح الكفرون
Edip-Layth	23:118 Say, "My Lord, forgive and have mercy, and you are the best of those who are merciful."
The Monotheist Group	23:118 And say: "My Lord, forgive and have mercy, and you are the best of those who are merciful."
Muhammad Asad	23:118 Hence, [O believer,] say: O my Sustainer! Grant [me] forgiveness and bestow Thy mercy [upon me]: for Thou art the truest bestower of mercy!"
Rashad Khalifa	23:118 Say, "My Lord, shower us with forgiveness and mercy. Of all the merciful ones, You are the Most Merciful."
Shabbir Ahmed	23:118 And say, "My Lord! Grant me the protection of forgiveness absolving my imperfections and bestow grace, for You are the Best of the merciful."
Transliteration	23:118 Waqul rabbi ighfir wa irhamwaanta khayru alIrrahimeena
A	23:118 وقل رب اغفر وارحم وانت خير الرحمين

End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (23:4)

Lit., "working for" or "active in behalf of [inner] purity, which is the meaning of zakah in this context (Zamakhshari; the same interpretation has been advanced by Abu Muslim).

Muhammad Asad - End Note 2 (23:5)

Lit., "who guard their private parts".

Muhammad Asad - End Note 3 (23:6)

Lit., "or those whom their right hands possess" (aw ma malakat aymanuhum). Many of the commentators assume unquestioningly that this relates to female slaves, and that the particle aw ("or") denotes a permissible alternative. This interpretation is, in my opinion, inadmissible inasmuch as it is based on the assumption that sexual intercourse with one's female slave is permitted without marriage: an assumption, which is contradicted by the Qur'an itself (see [4:3](#), 24, 25 and [24:32](#), with the corresponding notes). Nor is this the only objection to the above-mentioned interpretation. Since the Qur'an applies the term "believers" to men and women alike, and since the term azwaj ("spouses"), too, denotes both the male and the female partners in marriage, there is no reason for attributing to the phrase ma malakat aymanuhum the meaning of "their female slaves"; and since, on the other hand, it is out of the question that female and male slaves could have been referred to here it is obvious that this phrase does not relate to slaves at all, but has the same meaning as in [4:24](#) - namely, "those whom they rightfully possess through wedlock (see note 26 on [4:24](#)) - with the significant difference that in the present context this expression relates to both husbands and wives, who "rightfully possess" one another by virtue of marriage. On the basis of this interpretation, the particle aw which precedes this clause does not denote an alternative ("or") but is, rather, in the nature of an explanatory amplification, more or less analogous to the phrase "in other words" or "that is", thus giving to the whole sentence the meaning, "save with their spouses - that is, those whom they rightfully possess [through wedlock]", etc. (Cf. a similar construction [25:62](#) - "for him who has the will to take thought -that is [lit., "or"], has the will to be grateful".)

Muhammad Asad - End Note 4 (23:12)

The frequent Quranic references to man's being "created out of clay or out of dust" or (as in this instance) "out of the essence (sulalah) of clay point to the fact that his body is composed of various organic and inorganic substances existing on or in the earth, as well as to the continuous transmutation of those substances, through the intake of earth-grown food, into reproductive cells (Razi) - thus stressing man's humble origin, and hence the debt of gratitude which he owes to God for having endowed him with a conscious soul. The past tense in verses 12-14 (lit., "We have created", "We have caused him to remain", etc.) emphasizes the fact that all this has been ordained by God and has been happening again and again ever since man was brought into being by Him; in the above context, this recurrence is brought out best by the use of the present tense.

Muhammad Asad - End Note 5 (23:14)

Lit., "as another creature", i.e., existing independently of the mother's body.

Muhammad Asad - End Note 6 (23:14)

Lit., "the best of creators". As Tabari points out, the Arabs apply the designation "creator" to every artisan (sani) - a usage also current in European languages with reference to the "creation" of works of art and imagination. Since God is the only Creator in the real, primary sense of this word, the phrase ahsan al-khaliqin must be understood in this secondary sense of the term khaliq (cf. Taj al-'Arus, art. khalaqa).

Muhammad Asad - End Note 7 (23:17)

Lit., "seven paths", which may signify the orbits of the visible planets or - as the classical commentators assume - the "seven heavens" (i.e., cosmic systems) repeatedly spoken of in the Qur'an. In either case, the number "seven" is used metonymically, indicating multiplicity. See in this connection note 20 on [2:29](#).

Muhammad Asad - End Note 8 (23:20)

I.e., the olive-tree, native to the lands around the eastern Mediterranean, where so many pre-Quranic prophets (here symbolized - because of its sacred associations - by Mount Sinai) lived and preached.

Muhammad Asad - End Note 9 (23:21)

Lit., "of them".

Muhammad Asad - End Note 10 (23:23)

Sc., "who had lost sight of all the multiform evidence of the Creator's uniqueness and, thus, all gratitude for the innumerable blessings which He bestows upon man".

Muhammad Asad - End Note 11 (23:24)

Lit., "in connection with (fi) our early forebears" - a Quranic allusion to the fact that people often reject a new ethical proposition on no better grounds than that, it conflicts with their "inherited" habits of thought and ways of life. Indirectly, this allusion implies a condemnation of all blind taqlid, i.e., an unthinking acceptance of religious doctrines or assertions, which are not unequivocally supported by divine revelation, the explicit teachings of a prophet, or the evidence of unprejudiced reason.

Muhammad Asad - End Note 12 (23:27)

I.e., "under Our protection".

Muhammad Asad - End Note 13 (23:27)

Regarding this interpolation, see surah 11 note 60. For an explanation of the passage that follows, see [11:40](#) and the corresponding notes 62-64. The reason for the (abbreviated) repetition of Noah's story - given in much greater detail in [11:25-48](#) - becomes evident from verse 29.

Muhammad Asad - End Note 14 (23:29)

Lit., "Cause me to alight with a blessed alighting" - i.e., in a blessed condition of alighting, or at a blessed place of alighting (Tabari); both these meanings are implied in the word "destination".

Muhammad Asad - End Note 15 (23:29)

Lit., "the best of all who cause [man] to alight", i.e., at his true destination. In this prayer enjoined upon Noah - and, by implication, on every believer - the story of the ark is raised to symbolic significance: it reveals itself as a parable of the human soul's longing for divine illumination, which alone can show man how to save himself and to reach his true destination in the realm of the spirit as well as in worldly life.

Muhammad Asad - End Note 16 (23:31)

Lit., "a generation (qarn) of others". For a wider meaning of the term qarn, see surah 6 note 5.

Muhammad Asad - End Note 17 (23:32)

Most of the classical commentators assume that the apostle referred to in verses 32-41 is Hud, the prophet of the tribe of Ad (see surah 7 note 48). Since, however, this passage contains elements appearing in the stories of many prophets - including that of the Prophet Muhammad - I am of the opinion that it has a general import: namely, an allusion to all of God's apostles and to the ever-recurring similarity of their experiences.

Muhammad Asad - End Note 18 (23:33)

Thus Tabari interprets the concise but meaningful phrase *atrafnahum fi l-hayati d-dunya*. For a fuller explanation of the verb *tarifa*, see note 147 on [11:116](#).

Muhammad Asad - End Note 19 (23:40)

Lit., "they will surely become of those who feel remorse".

Muhammad Asad - End Note 20 (23:41)

The expression *bi l-haqq* (lit., "in accordance with truth" or "with justice") combines in this instance the concepts of justice, wisdom, reality, inescapability, and consonance with the exigencies of the case under consideration (*Raghib*), and can be only approximately rendered in translation.

Muhammad Asad - End Note 21 (23:42)

Lit., "generations of others", i.e., new civilizations.

Muhammad Asad - End Note 22 (23:43)

See note 5 on the identical phrase in [15:5](#).

Muhammad Asad - End Note 23 (23:46)

Moses and Aaron are mentioned here by name because their case was different from that of all other prophets: they were rejected not by their own community but by their community's oppressors.

Muhammad Asad - End Note 24 (23:48)

Lit., "became of those who were destroyed".

Muhammad Asad - End Note 25 (23:50)

For my rendering of *ayah*, in this instance, as "symbol", see surah 19 note 16. Jesus and his mother Mary are mentioned here specifically because they, too, had to suffer persecution and slander at the

hands of "those who were bent on denying the truth".

Muhammad Asad - End Note 26 (23:50)

I.e., in paradise. The expression (ma'in) signifies "unsullied springs" or "running waters" (Ibn Abbas, as quoted by Tabari; also Lisan al-Arab and Taj al-'Arus), and thus symbolizes the spiritual purity associated with the concept of paradise, the "gardens through which running waters flow".

Muhammad Asad - End Note 27 (23:51)

This rhetorical apostrophe to all of God's apostles is meant to stress their humanness and mortality, and thus to refute the argument of the unbelievers that God could not have chosen "a mortal like ourselves" to be His message-bearer: an argument which overlooks the fact that only human beings who themselves "partake of the good things of life" are able to understand the needs and motives of their fellow-men and, thus, to guide them in their spiritual and social concerns.

Muhammad Asad - End Note 28 (23:52)

As in [21:92](#), the above verse is addressed to all who truly believe in God, whatever their historical denomination. By the preceding reference to all of God's apostles the Qur'an clearly implies that all of them were inspired by, and preached, the same fundamental truths, notwithstanding all the differences in the ritual or the specific laws which they propounded in accordance with the exigencies of the time and the social development of their followers. (See notes 66-68 on the second paragraph of [5:48](#).)

Muhammad Asad - End Note 29 (23:53)

Cf. [21:93](#).

Muhammad Asad - End Note 30 (23:53)

Lit., "in what they have [themselves]". In the first instance, this verse refers to the various religious groups as such: that is to say, to the followers of one or another of the earlier revelations who, in the course of time, consolidated themselves within different "denominations", each of them jealously guarding its own set of tenets, dogmas and rituals and intensely intolerant of all other ways of worship (manasik, see [22:67](#)). In the second instance, however, the above condemnation applies to the breach of unity within each of the established religious groups; and since it applies to the followers of all the prophets, it includes the latter-day followers of Muhammad as well, and thus constitutes a prediction and condemnation of the doctrinal disunity prevailing in the world of Islam in our times - cf. the well-authenticated saying of the Prophet quoted by Ibn Hanbal, Abu Da'ud, Tirmidhi and Darimi: "The Jews have been split up into seventy-one sects, the Christians into seventy-two sects, whereas my community will be split up into seventy-three sects." (It should be remembered that in classical Arabic usage the number "seventy" often stands for "many" - just as "seven" stands for "several" or "various" - and does not necessarily denote an actual figure; hence, what the Prophet meant to say was that the sects and divisions among the Muslims of later days would become many, and even more numerous than those among the Jews and the Christians.)

Muhammad Asad - End Note 31 (23:54)

I.e., until they themselves realize their error. This sentence is evidently addressed to the last of the apostles, Muhammad. and thus to all who truly follow him.

Muhammad Asad - End Note 32 (23:56)

I.e., "Do they think that by bestowing on them worldly prosperity God but wants them to vie with one another in their race after material goods and comforts, which they mistakenly identify with doing good works?" Another - linguistically permissible - rendering of the above two verses would be: "Do they

think that by all the wealth and offspring with which We provide them We [but] hasten on [the coming] to them of all that is good?" Either of these two renderings implies, firstly, that worldly prosperity is not the ultimate good, and, secondly, that the breach of the unity spoken of in the preceding passage was, more often than not, an outcome of mere worldly greed and of factional striving after power.

Muhammad Asad - End Note 33 (23:60)

This is an allusion to the giving of what one is morally obliged to give, whether it be in charity or in satisfaction of rightful claims on the part of one's fellow-men, including such intangible "gifts" as the dispensing of justice.

Muhammad Asad - End Note 34 (23:63)

This passage obviously connects with the last sentence of verse 56 - "Nay, but they do not perceive [their error]!" - and, hence, refers to the people spoken of in verse 54 as being "lost in their ignorance" (fi ghamratihim).

Muhammad Asad - End Note 35 (23:63)

Namely, actions and dogmatic assertions which utterly contradict the teachings of the very apostles whom they claim to follow, like ascribing divine qualities to beings other than God, worshipping saints, or rejecting divine revelations which do not accord with their own likes and dislikes or with their customary mode of thinking.

Muhammad Asad - End Note 36 (23:64)

See surah 17 note 22. The particular reference, in this context, to people "who [at present] are lost in the pursuit of pleasures" contains an allusion to verse 55 above (see my explanation in note 32, especially the last sentence). The "taking to task through suffering spoken of here may refer to the Day of Judgment or - as in [17:16](#) - to the inevitable social ruin which, in the long run, wrong beliefs and actions bring with themselves in this world.

Muhammad Asad - End Note 37 (23:66)

This is the meaning implied in the auxiliary verb kanat, preceded by the particle qad.

Muhammad Asad - End Note 38 (23:67)

Lit., "as one who keeps awake at night" (samiran). In combination with the phrase kuntum . . . tahjurun, this expression indicates the pursuit of endless, fruitless discussions divorced from all reality, or a mere play with words leading nowhere. (See also [31:6](#) and the corresponding note 4.)

Muhammad Asad - End Note 39 (23:68)

Implying that the message of the Qur'an is but a continuation of all the divine messages ever revealed to man.

Muhammad Asad - End Note 40 (23:70)

I.e., they hate to admit the truth: the reason being - as the sequence shows - that the world-view propounded by the Qur'an is not in accord with their own likes and dislikes or preconceived notions.

Muhammad Asad - End Note 41 (23:71)

I.e., the reality of all creation.

Muhammad Asad - End Note 42 (23:71)

I.e., if the universe - and, especially, human life - had been as devoid of meaning and purpose as they imagine, nothing could have endured, and everything would have long since perished in chaos.

Muhammad Asad - End Note 43 (23:71)

For this rendering of the term dhikr, see note 13 on [21:10](#).

Muhammad Asad - End Note 44 (23:72)

The terms kharj and kharaj which occur in the above verse are more or less synonymous, both of them denoting "recompense". According to Zamakhshari, however, there is a slight difference between these two expressions, kharj being more restricted in its meaning than kharaj: hence, the first has been rendered as "worldly recompense" and the second as "recompense" without any restrictive definition, implying that a recompense from God is unlimited, relating both to this world and the hereafter.

Muhammad Asad - End Note 45 (23:75)

Sc., "as it inevitably befalls all human beings": an oblique allusion to the fact that human life is never free from distress.

Muhammad Asad - End Note 46 (23:76)

Lit., "We took them to task".

Muhammad Asad - End Note 47 (23:77)

Or: "they will despair of all hope".

Muhammad Asad - End Note 48 (23:84)

Lit., "and all who are on it".

Muhammad Asad - End Note 49 (23:86)

Lit., "who is the Sustainer (rabb) of the seven heavens" - see note 20 on [2:29](#) - "and the Sustainer of the awesome throne of almightiness": cf. [9:129](#) as well as note 43 on [7:54](#).

Muhammad Asad - End Note 50 (23:89)

Sc., "as to deny the prospect of resurrection".

Muhammad Asad - End Note 51 (23:90)

Lit., "they are indeed liars"- i.e., they deceive themselves by asserting that they believe in God and, at the same time, rejecting the idea of a life after death, which - in view of the fact that many wrongdoers prosper in this world while many righteous lead a life of suffering - is insolubly bound up with the concept of divine justice. Apart from this, a denial of the possibility of resurrection implies a doubt as to God's unlimited power and, thus, of His Godhead in the true sense of this concept. This latter doubt often finds its expression in the mystic belief in a multiplicity of divine powers: and it is to this erroneous belief that the next verse alludes.

Muhammad Asad - End Note 52 (23:91)

This allusion to the pre-Islamic Arabian belief in angels as "God's daughters" and the Christian dogma of Jesus' "sonship of God" connects with the statement "they are intent on lying [to themselves]", which has been explained in the preceding note.

Muhammad Asad - End Note 53 (23:91)

This is how almost all the classical commentators explain the phrase *la-dhahaba bi-ma khalaqa* (lit., "would surely have taken away whatever he had created"), implying that in such a hypothetical case each of the gods would have been concerned only with his own sector of creation, thus causing complete confusion in the universe.

Muhammad Asad - End Note 54 (23:91)

See note 88 on [6:100](#).

Muhammad Asad - End Note 55 (23:92)

See surah 6 note 65.

Muhammad Asad - End Note 56 (23:93)

Lit., "to show me" [sc., "in my lifetime"]. According to Zamakhshari, the combination of the conditional particle in ("if") with *ma* ("that which" or "whatever") - spelt and pronounced *imma* - endows the verb *turini* (lit., "Thou wilt show me") with the quality of intrinsic necessity - thus: "If it is inevitable (*la budd*) that "thou show me [or "let me witness"]", etc. In translation, this particular phrasing is best rendered as above, since anything that is God's will becomes *eo ipso* inevitable.

Muhammad Asad - End Note 57 (23:96)

See surah 13 note 44. In the present context, the evil referred to consists - as the next clause shows - in blasphemous attempts at "defining" God (cf. verse 91); but the ethical principle implied in the above injunction is the same as that expressed in the last clause of [13:22](#) as well as in [41:34](#) namely, that evil must not be countered with another evil but, rather, repelled by an act of goodness.

Muhammad Asad - End Note 58 (23:97)

Lit., "of the satans" or "satanic forces": see note 10 on [2:14](#).

Muhammad Asad - End Note 59 (23:99)

Cf. verses 74 and 90 above, with which the present passage connects.

Muhammad Asad - End Note 60 (23:99)

Most of the commentators regard the plural form of address in the verb *irji'uni* ("let me return") as an expression of reverence. Since, however, the Qur'an offers no other instance of God's being addressed in the plural (in contrast with the frequent use of the plural in His speaking of Himself), Baydawi suggests - on the strength of examples from pre-Islamic poetry - that this plural form of address is equivalent to an emphatic repetition of the singular form *irji ni*: hence the repetition of this phrase in my rendering.

Muhammad Asad - End Note 61 (23:100)

Lit., "in respect of that which (*fi-ma*) I have left", comprising both the omission of good and the commission of bad deeds.

Muhammad Asad - End Note 62 (23:106)

Lit., "we became people who go astray". This allegorical "dialogue" is meant to bring out the futile excuse characteristic of so many sinners who attribute their failings to an abstract bad luck" (which is the meaning of shiqwah in this context); and thus, indirectly, it stresses the element of free will - and, therefore, of responsibility - in man's actions and behaviour.

Muhammad Asad - End Note 63 (23:108)

My interpolation of the word "ignominy" is based on the fact that this concept is inherent in the verb khasaa (lit., "he drove [someone or something] scornfully away"), and is, therefore, forcefully expressed in the imperative ikhsa'u.

Muhammad Asad - End Note 64 (23:109)

Lit., "the best of those [or "of all"] who show mercy". The same expression is found in the concluding verse of this surah.

Muhammad Asad - End Note 65 (23:110)

Lit., "until they made you forget": i.e., "your scoffing at them became the cause of your forgetting".

Muhammad Asad - End Note 66 (23:113)

This part of the allegorical "dialogue" between God and the doomed sinners touches (as do several other verses of the Qur'an) upon the illusory, problematical character of "time" as conceived by man, and the comparative irrelevancy of the life of this world within the context of the ultimate - perhaps timeless - reality known only to God. The disappearance, upon resurrection, of man's earth-bound concept of time is indicated by the helpless answer, "ask those who are able to count time".

Muhammad Asad - End Note 67 (23:115)

Lit., "that you would not be brought back to Us", i.e., for judgment.

Muhammad Asad - End Note 68 (23:116)

See surah 20 note 99.

Muhammad Asad - End Note 69 (23:116)

Lit., "the Sustainer (rabb) of the bountiful throne of almightiness (al -arsh al-karim)". See also surah 7 note 43, for an explanation of my rendering of al-arsh as "the throne of [His] almightiness".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (23:5)

[17:32](#)

Shabbir Ahmed - End Note 2 (23:6)

The very common rendition of this verse is extremely misleading. The ancient and modern scholars, to

my knowledge, with the solitary exception of Allama Muhammad Asad in his 'The Message Of The Qur'an, think that slave girls are being mentioned here. But, Ma Malakat Ayemaanahum is common gender. Could the translators have said that it was right for a bondman to have sex with his 'owner' woman, and that too, when she was married? The translators and exponents confined it to the females alone since in the second century after the exalted prophet, Muslims, under the influence of corrupted kings and Imams, had begun reverting to the old ways of Jaahilyah. Some verses foretell these conspiracies: [6:112-113](#), [22:52-55](#), [25:31](#), [42:13-14](#), [45:16-18](#). The word AW in [23:6](#) is explanatory. AW = Or - That is - Namely - Call it - In other words. AW appears in this format instead of 'or' in many places in the Qur'an such as [23:5-7](#), [24:3](#), [25:62](#). Please also see [70:30](#). Ma malakat ayimaanukum = Literally, those whom your right hands possess = Those who are rightfully yours through wedlock

Shabbir Ahmed - End Note 3 (23:8)

[4:58](#)

Shabbir Ahmed - End Note 4 (23:9)

[24:41](#)

Shabbir Ahmed - End Note 5 (23:12)

[22:5](#)

Shabbir Ahmed - End Note 6 (23:14)

[33:7-9](#), [71:14](#)

Shabbir Ahmed - End Note 7 (23:16)

[84:19](#)

Shabbir Ahmed - End Note 8 (23:17)

[35:1](#)

Shabbir Ahmed - End Note 9 (23:21)

[16:66](#)

Shabbir Ahmed - End Note 10 (23:52)

Since all messengers were one Brotherhood unanimous in purpose, all mankind must consider one another as brothers and sisters

Shabbir Ahmed - End Note 11 (23:53)

[30:32](#)

Shabbir Ahmed - End Note 12 (23:54)

And the truth will ultimately prevail. [9:32](#), [22:17](#), [22:55-57](#)

Shabbir Ahmed - End Note 13 (23:62)

[2:286](#), [6:153](#), [7:42](#). Burden: Challenges come your way to let you expand your potential. One is only accountable for one's capacity

Shabbir Ahmed - End Note 14 (23:69)

[10:16](#)

Shabbir Ahmed - End Note 15 (23:70)

They want him to make compromises. [10:15](#), [11:113](#), [17:74](#), [68:9](#)

Shabbir Ahmed - End Note 16 (23:71)

[7:176](#), [21:10-24](#), [43:43](#)

Shabbir Ahmed - End Note 17 (23:79)

[67:24](#)

Shabbir Ahmed - End Note 18 (23:80)

His laws govern the life and death of individuals and nations, just as He alternates night and day

Shabbir Ahmed - End Note 19 (23:86)

[16:49](#), [42:29](#)

Shabbir Ahmed - End Note 20 (23:90)

Acceptance of His Rule in their lives hurts their selfish interests. [21:20](#), [23:70](#)

Shabbir Ahmed - End Note 21 (23:94)

[8:25](#)

Shabbir Ahmed - End Note 22 (23:99)

[23:74](#), 90

Shabbir Ahmed - End Note 23 (23:100)

[39:58](#)

Shabbir Ahmed - End Note 24 (23:117)

[23:1](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (23:6)

It refers to those who were concubines before the revelation that prohibited slavery and gave them

freedom. Though the Quran prohibited slavery for muslims, at that time, slavery and wars were the reality of the polytheistic world. Prohibited relationships that started before the revelation of the Quran, were not asked to be voided, since that would create bigger psychological, economic and social problems. In other words, the laws of the Quran in the sphere of marriage relationships was not applied retroactively ([4:22-23](#)). Also, see [4:3,25](#); [90:1-20](#).

Edip-Layth - End Note 2 (23:14)

Embryo is the name of the stage when the fertilized egg hangs on the wall of uterus. The word alaq, which we translated as embryo has three meanings in Arabic, (1) blood clot; (2) a hanging object; (3) leech. It is normal for medieval commentators who were ignorant of embryology, to render the meaning of the word alaq as "clot," since it is an organic ingredient of the human body. However, it is no excuse for modern commentators and translators who blindly copy from medieval books, to render this word as "clot," since there is not a stage, from fertilization of the embryo until birth, that could be described as "clot." See [46:15](#); [95:2](#).

Edip-Layth - End Note 3 (23:24)

The most ardent opponents of God's messengers have always been the blind followers of the traditions of their ancestors. The opposition against those who invite to the "Quran alone" in modern times demonstrates a similar mindset and reaction. Throughout history, the *modus operandi* of polytheists, have not changed much. They show the same weakness, the same knee-jerk reaction, the same ancestor-worship, the same gullibility, the same belligerent attitude, the same bigotry, the same ignorance and arrogance, and the same apathy and fear towards learning the truth. Polytheists are the riders of twin horses, named Ignorance and Arrogance. To protect themselves from tearing apart, they spend a lot of effort to keep the two competing twin horses at the same speed and distance.

Edip-Layth - End Note 4 (23:27)

Storytellers have exaggerated the size and scope of the flood, turning it into a mythology. Noah's ark was not a colossus ship, but a boat comprised of several logs connected with ropes ([54:13](#)); the flood was not global, but limited to Noah's people around the Dead Sea region, the lowest point on the land; the animals taken to the boat, were not members of all species, but the domesticated animals in Noah's farm.

Edip-Layth - End Note 6 (23:53)

See [30:32](#); [3:188](#). Compare it to the New Testament: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But those who believe they own the kingdom of heaven shall be cast out into the outer darkness. There shall be weeping and gnashing of teeth." (Matthew [8:11-12](#))

Edip-Layth - End Note 7 (23:84)

Acknowledging God means accepting all of God's attributes as defined by God. Thus, those who do not acknowledge God's absolute control over His creation ([8:17](#)), His being the only source of law ([12:40](#)), are in fact not acknowledging God.

Edip-Layth - End Note 8 (23:100)

This verse rejects the idea of reincarnation and the spirits/souls of dead people roaming on earth. Communication with the dead is not allowed.

Rashad Khalifa - End Note 2 (23:84)

Belief in God is valid only if one recognizes God's qualities, such as the fact that God controls everything(8:17). Believers who do not know God are not really believers. Most believers nullify their belief by idolizing such powerless idols as the prophets and saints(6:106).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 24:1 A chapter which We have sent down and imposed, and We have sent down in it clear revelations that you may remember.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 24:1 A chapter which We have sent down and imposed, and We have sent down in it clear revelations that you may remember.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 24:1 A Surah [is this] which We have bestowed from on high, and which We have laid down in plain terms; 1 and in it have We bestowed from on high messages which are clear [in themselves], so that you might keep [them] in mind.
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 24:1 A sura that we have sent down, and we have decreed as law. We have revealed in it clear revelations, that you may take heed.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 24:1 This is a Surah that We have sent down with a decree of law. Clear commandments have been given in it for you to bear in mind.
Transliteration	Bismi All<u>a</u>hi al<u>r</u>rah<u>m</u>ani al<u>r</u>rah<u>e</u>emi 24:1 Sooratun anzaln <u>a</u>ha wafara <u>d</u>nahawanzalna feeh <u>a</u> <u>a</u>ayatin bayyinatinalAAallakum tathakkaroon<u>a</u>
A	بسم الله الرحمن الرحيم 24:1 سورة انزلناها وفرضناها وانزلنا فيها آيات بينت لعلكم تذكرون

Edip-Layth	Adultery 24:2 The adulteress and the adulterer, you shall lash each of them one hundred lashes, and do not let any pity take you over God's system if you acknowledge God and the Last Day. Let a group of the acknowledgers witness their punishment.¹
The Monotheist Group	24:2 The adulteress and the adulterer, you shall lash each of them with one hundred lashes, and do not let any pity overtake you regarding God's system if you believe in God and the Last Day. And let a group of the believers witness their punishment.
Muhammad Asad	24:2 AS FOR the adulteress and the adulterer ² flog each of them with a hundred stripes, and let not compassion with them keep you from [carrying out] this law of God, if you [truly] believe in God and the Last Day; and let a group of the believers witness their chastisement.³
Rashad Khalifa	Adultery 24:2 The adulteress and the adulterer you shall whip each of them a hundred lashes. Do not be swayed by pity from carrying out GOD's law, if you truly believe in GOD and the Last Day. And let a group of believers witness their penalty.
Shabbir Ahmed	24:2 The adulteress and the adulterer, flog each one of them with a hundred stripes. And let not compassion sway you in their case from carrying out God's law, if you believe in God and the Last Day. And let a group of believers witness the penalty. ¹
Transliteration	24:2 Alzzaniyatu wa alzzaneefaijlidoo kulla w ahidin minhum a mi-atajaldatin wal a ta/khuthkum bihim a ra/fatunfee deeni All ahi in kuntum tu/minoona biAllahiwaalyawmi al- akhiri walyashhad AAa thabahumata-ifatun mina almu/mineena
A	24:2 الزانية والزانی فاجلدوا كل واحد منهما مائة جلدة ولا تاخذكم بهما رافة في دين الله ان كنتم تؤمنون بالله واليوم الآخر وليشهد عذابهما طائفة من المؤمنين
Edip-Layth	24:3 The adulterer will only marry an adulteress or one who is an idolatress. The adulteress, she will only be married to an adulterer or an idolater. This has been forbidden for the acknowledgers.
The Monotheist Group	24:3 The adulterer will only marry an adulteress or one who is an idolatress. And the adulteress, she will only be married to an adulterer or an idolater. And this has been forbidden for the believers.
Muhammad Asad	24:3 [Both are equally guilty:] the adulterer couples with none other than an adulteress - that is, a woman who accords [to her own lust] a place side by side with God;⁴ and with the adulteress couples none other than an adulterer - that is, a man who accords [to his own lust] a place side by side with God: and this is forbidden unto the believers.⁵
Rashad Khalifa	24:3 The adulterer will end up marrying an adulteress or an idol worshiper, and the adulteress will end up marrying an adulterer or an idol worshiper. This is prohibited for the believers.
Shabbir Ahmed	24:3 The adulterer couples with none but an adulteress who worships her desires. And with the adulteress none couples but the adulterer who worships his desires. And it is forbidden to the believers. ²
Transliteration	24:3 Alzzanee l a yanki huilla z aniyatan aw mushrikatan wa alzzaniyatula yankihuha illa zanin awmushrikun wahurrima thalika AAa almu/mineena

A	24:3 الزانى لا ينكح الا زانية او مشركة والزانية لا ينكحها الا زان او مشرك وحرم ذلك على المومنين
Edip-Layth	24:4 Those who accuse the independent women and they do not bring forth four witnesses, then you shall lash them eighty lashes and do not ever accept their testimony. Those indeed are the evildoers; ²
The Monotheist Group	24:4 And those who accuse the protected women and they do not bring forth four witnesses, then you shall lash them eighty lashes and do not ever accept their testimony. Those indeed are the evildoers.
Muhammad Asad	24:4 And as for those who accuse chaste women [of adultery], ⁶ and then are unable to produce four witnesses [in support of their accusation], flog them with eighty stripes ⁷ and ever after refuse to accept from them any testimony - since it is they, they that are truly depraved!
Rashad Khalifa	24:4 Those who accuse married women of adultery, then fail to produce four witnesses, you shall whip them eighty lashes, and do not accept any testimony from them; they are wicked.
Shabbir Ahmed	24:4 (Protecting the honor of a woman is extremely important.) Those who accuse chaste women and then fail to produce four witnesses (the court of law shall order) eighty lashes to such accusers. And never in the future accept their testimony. They have drifted away from morality. ³
Transliteration	24:4 Waalla ^{the} ena yarmoona almu ^h sanatithumma lam ya/too bi-arbaAAati shuhadaa fa ^{ij} lidoohumthamaneena jaldatan wal ^a taqbaloo lahum shahadatanabadan waola-ika humu alfasiqoona
A	24:4 والذين يرمون المحصنت ثم لم ياتوا بأربعة شهداء فاجلدوهم ثمانين جلدة ولا تقبلوا لهم شهادة ابداً وأولئك هم الفاسقون
Edip-Layth	24:5 Except those who repent after this and do right, then God is Forgiving, Compassionate.
The Monotheist Group	24:5 Except those who repent after this and do right, then God is Forgiving, Merciful.
Muhammad Asad	24:5 excepting [from this interdict] only those who afterwards repent and made amends: ⁸ for, behold, God is much forgiving, a dispenser of grace.
Rashad Khalifa	24:5 If they repent afterwards and reform, then GOD is Forgiver, Merciful.
Shabbir Ahmed	24:5 Except those who afterward repent and reform. For, certainly God is Forgiving, Merciful.
Transliteration	24:5 Illa alla ^{the} ena ta ^{bo} omin baAAadi th alika waaslahoo fa-inna All ^{ah} aghafoorun ra ^{he} emun
A	24:5 الا الذين تابوا من بعد ذلك واصلحوا فان الله غفور رحيم
Edip-Layth	24:6 Those who accuse their wives, but they have no witnesses except for themselves, then the testimony of one of them should be four testimony, swearing by God that he is being truthful.
The Monotheist Group	24:6 And those who accuse their wives, but they have no witnesses except for themselves, then the testimony of one of them is to be equivalent to that of four witnesses if he is swearing by God that he is being truthful.

Muhammad Asad	24:6 And as for those who accuse their own wives [of adultery], but have no witnesses except themselves, let each of these [accusers] call God four times to witness that he is indeed telling the truth, ⁹
Rashad Khalifa	24:6 As for those who accuse their own spouses, without any other witnesses, then the testimony may be accepted if he swears by GOD four times that he is telling the truth.
Shabbir Ahmed	24:6 As for those who accuse their wives, but have no witnesses except themselves, then let the accuser call God four times to witness that he is telling the truth.
Transliteration	24:6 Waallatheena yarmoona azw ajahumwalam yakun lahum shuhad ao ill a anfusuhum fashah adatuahadihim arbaAAu shah adatin bi Allahiinnahu lamina alssadiqeena
A	24:6 والذين يرمون ازواجهم ولم يكن لهم شهداء الا انفسهم فشهادة احدهم اربع شهدت بالله انه لمن الصادقين
Edip-Layth	24:7 The fifth shall be God's curse upon him if he is one of those lying.
The Monotheist Group	24:7 And the fifth shall be God's curse upon him if he is one of those lying.
Muhammad Asad	24:7 and the fifth time, that God's curse be upon him if he is telling a lie.
Rashad Khalifa	24:7 The fifth oath shall be to incur GOD's condemnation upon him, if he was lying.
Shabbir Ahmed	24:7 And the fifth time, that God may reject him if he is telling a lie.
Transliteration	24:7 Waalkhamisatu anna laAAanata AllahiAAalayhi in kana mina alkathibeena
A	24:7 والخمسة ان لعنت الله عليه ان كان من الكذابين
Edip-Layth	24:8 The punishment will be averted from her if she testifies four times by God that he is of the liars.
The Monotheist Group	24:8 And the punishment will be averted from her if she testifies four times by God that he is of the liars.
Muhammad Asad	24:8 But [as for the wife, all] chastisement shall be averted from her by her calling God four times to witness that he is indeed telling a lie,
Rashad Khalifa	24:8 She shall be considered innocent if she swears by GOD four times that he is a liar.
Shabbir Ahmed	24:8 But punishment shall be averted from her if she calls God four times as Witness that he is telling a lie.
Transliteration	24:8 Wayadrao AAanh a alAAa thaba antashhada arbaAAa shah adatin biAllahiinnahu lamina alkathibeena
A	24:8 ويدروا عنها العذاب ان تشهد اربع شهدت بالله انه لمن الكذابين
Edip-Layth	24:9 The fifth shall be that God's curse is upon her if he is speaking the truth.
The Monotheist Group	24:9 And the fifth shall be that God's curse is upon her if he is speaking the truth.
Muhammad Asad	24:9 and the fifth [time], that God's curse be upon her if he is telling the truth, ¹⁰

Rashad Khalifa	24:9 The fifth oath shall incur GOD's wrath upon her if he was telling the truth.
Shabbir Ahmed	24:9 And the fifth time, that God may reject her if he is telling the truth. ⁴
Transliteration	24:9 Waalkhamisata anna ghadabaAllahi AAalayha in kana mina alssadiqeena
A	24:9 والخمسة ان غضب الله عليها ان كان من الصادقين
Edip-Layth	24:10 All this is from God's favor upon you and His mercy. God is Forgiving, Wise.
The Monotheist Group	24:10 All this is from God's favor upon you and His mercy. And God is Forgiving, Wise.
Muhammad Asad	24:10 AND WERE it not for God's favour upon you, [O man,] and His grace, and that God is a wise acceptor of repentance...! ¹¹
Rashad Khalifa	24:10 This is GOD's grace and mercy towards you. GOD is Redeemer, Most Wise.
Shabbir Ahmed	24:10 Were it not for God's favor upon you and His grace (your social fabric would have been undone). God is Clement, Wise.
Transliteration	24:10 Walawla fa dlu All ahiAAalaykum wara hmatuhu waanna All aha tawwabunhakeemun
A	24:10 ولولا فضل الله عليكم ورحمته وان الله تواب حكيم
Edip-Layth	24:11 Those who have brought forth the false accusation were a group from within you. Do not think it is bad for you, for it is good for you. Every person amongst them will have what he deserves of the sin. As for he who had the greatest portion of it, he will have a great retribution. ³
The Monotheist Group	24:11 Those who have brought forth the false accusation were a group from within you. Do not think it is bad for you, for it is good for you. Every person amongst them will have what he deserves of the sin. And as for he who had the greatest portion of it, he will have a great retribution.
Muhammad Asad	24:11 Verily, numerous among you are those who would falsely accuse others of unchastity: ¹² [but, O you who are thus wronged,] deem it not a bad thing for you: nay, it is good for you! ¹³ [As for the slanderers,] unto every one of them [will be accounted] all that he has earned by [thus] sinning; and awesome suffering awaits any of them who takes it upon himself to enhance this [sin]! ¹⁴
Rashad Khalifa	<i>How to Deal With Rumors and Unproven Accusations</i> 24:11 A gang among you produced a big lie. Do not think that it was bad for you; instead, it was good for you. Meanwhile, each one of them has earned his share of the guilt. As for the one who initiated the whole incident, he has incurred a terrible retribution.
Shabbir Ahmed	24:11 Surely, there are numerous among you who would slander others. Deem not that this (law of eighty lashes and calling God to Witness) is harsh for you. Nay, it is good for you since every slanderer will have to account for what he earns through this dragging violation of human dignity. In the Divine System an awesome punishment awaits anyone who magnifies the slander (trying to make it believable).
Transliteration	24:11 Inna alla theena j aoo bi al-ifkiAAusbatun minkum l a ta hsaboohu sharran lakumbal huwa khayrun lakum likulli imri-in minhum m a iktasabamina al-ithmi waallathee tawalla kibrahuminhum lahu AAa thabun AAa theemun

A	24:11 ان الذين جاءوا بالافك عصبه منكم لا تحسبوه شرا لكم بل هو خير لكم لكل امرئ منهم ما اكتسب من الاثم والذي تولى كبره منهم له عذاب عظيم
Edip-Layth	24:12 If only when you heard it the acknowledging men and women should have thought good of themselves and said: "This is an obvious lie!"
The Monotheist Group	24:12 If only when you heard it the believing men and women should have thought good of their own selves and said: "This is an obvious lie!"
Muhammad Asad	24:12 Why do not the believing men and women, whenever such [a rumour] is heard, ¹⁵ think the best of one another and say, "This is an obvious falsehood"?
Rashad Khalifa	24:12 When you heard it, the believing men and the believing women should have had better thoughts about themselves, and should have said, "This is obviously a big lie."
Shabbir Ahmed	24:12 Why do not the believing men and believing women, whenever such a rumor is heard, think the best of one another and say, "This is an obvious falsehood?"
Transliteration	24:12 Lawla i <u>th</u> samiAAatumoohu <u>th</u>annaalmu/minoona wa almu/min<u>at</u>u bi-anfusihi^m khayran waqa<u>l</u>oo<u>h</u>a<u>th</u>a ifkun mubeen<u>un</u>
A	24:12 لولا اذ سمعتموه ظن المؤمنون والمومنات بانفسهم خيرا وقالوا هذا افك مبين
Edip-Layth	24:13 If only they had brought four witnesses to it. If they did not have the witnesses, then these with God are the liars.
The Monotheist Group	24:13 If only they had brought four witnesses to it. If they did not have the witnesses, then these with God are the liars.
Muhammad Asad	24:13 why do they not [demand of the accusers that they] ¹⁶ their allegation? ¹⁷ for, if they do not produce such witnesses, it is those [accusers] who, in the sight of God, are liars indeed!
Rashad Khalifa	24:13 Only if they produced four witnesses (you may believe them). If they fail to produce the witnesses, then they are, according to GOD, liars.
Shabbir Ahmed	24:13 Why do they not (demand of the accusers that they) produce four witnesses? If they do not produce witnesses, they certainly are liars in the sight of God.
Transliteration	24:13 Lawla j <u>aa</u>o AAalayhibi-arbaAAati shuhad <u>aa</u> fa-i <u>th</u> lam ya/too bialshshuhada<u>a</u>-ifa<u>l</u>a<u>a</u>-ika AAinda All<u>ah</u>i humu alk<u>ath</u>iboona
A	24:13 لولا جاءوا عليه باربعة شهداء فاذ لم ياتوا بالشهداء فاولئك عند الله هم الكذبون
Edip-Layth	24:14 Had it not been for God's favor upon you and His mercy upon you in this world and the Hereafter, a great retribution would have touched you for what you have spoken.
The Monotheist Group	24:14 And had it not been for God's favor upon you and His mercy upon you in this world and the Hereafter, a great retribution would have touched you for what you have spoken.
Muhammad Asad	24:14 And were it not for God's favour upon you, [O men,] and His grace in this world and in the life to come, awesome suffering would indeed have afflicted you ¹⁸ in result of all [the calumny] in which you indulge
	24:14 If it were not for GOD's grace towards you, and His mercy in this world and

Rashad Khalifa	in the Hereafter, you would have suffered a great retribution because of this incident.
Shabbir Ahmed	24:14 And were it not for the favor and grace of God upon you, in this world and in the Hereafter, an awful suffering would have afflicted you for the slanders you fall for.
Transliteration	24:14 Walawla fa dlu All ahiAAalaykum wara hmatuhu fee a Iddunya waal-akhiratilamassakum fee ma afadtum feehi AAathabunAAatheemun
A	24:14 ولولا فضل الله عليكم ورحمته في الدنيا والءخرة لمسكم في ما افضتم فيه عذاب عظيم
Edip-Layth	24:15 For you have cast it with your tongues, and you say with your mouths what you have no knowledge of, and you think it is a minor issue, while with God it was great. ⁴
The Monotheist Group	24:15 For you have cast it with your tongues, and you say with your mouths what you have no knowledge of, and you think it is a minor issue, while with God it was great.
Muhammad Asad	24:15 when you take it up with your tongues, uttering with your mouths something of which you have no knowledge, and deeming it a light matter whereas in the sight of God it is an awful thing!
Rashad Khalifa	24:15 You fabricated it with your own tongues, and the rest of you repeated it with your mouths without proof. You thought it was simple, when it was, according to GOD, gross.
Shabbir Ahmed	24:15 When you welcome slander on your tongues and utter with your mouths something of which you have no knowledge, thinking it is a light matter, know that in the sight of God it is an awful thing.
Transliteration	24:15 Ith talaqqawnahu bi-alsinatikumwataqooloona bi-afw ahikum m a laysa lakum bihiAAilmun watahsaboonahu hayyinan wahuwa AAinda AllahiAAatheemun
A	24:15 اذ تلقونه بالسنتكم وتقولون بافواهم ما ليس لكم به علم وتحسبونه هينا وهو عند الله عظيم
Edip-Layth	24:16 When you heard it you should have said: "It was not right for us to speak of this. Glory to You, this is a great lie."
The Monotheist Group	24:16 And when you heard it you should have said: "It was not right for us to speak of this. Glory to You, this is a great lie."
Muhammad Asad	24:16 And [once again]: Why do you not say, whenever you hear such [a rumour], It does not behove us to speak of this, O Thou who art limitless in Thy glory: this is an awesome calumny"? ¹⁹
Rashad Khalifa	What to Do 24:16 When you heard it, you should have said, "We will not repeat this. Glory be to You. This is a gross falsehood."
Shabbir Ahmed	24:16 (And once again), why do you not say, whenever you hear such a rumor, "It is not befitting for us to talk about it. glory to You (Our Lord), this is a monstrous calumny."
Transliteration	24:16 Walawla i th samiAAatumoohuqultum m a yagoonu lan a an natakallama bihathasubhanaka hatha buhtanun AAatheemun

A	24:16 ولولا اذ سمعتموه قلتم ما يكون لنا ان نتكلم بهذا سبحناك هذا بهتت عظيم	
Edip-Layth	24:17 God warns you not to repeat something similar to this ever, if you are acknowledgers.	
The Monotheist Group	24:17 God warns you not to repeat something similar to this ever, if you are believers.	
Muhammad Asad	24:17 God admonishes you [hereby] lest you ever revert to the like of this [sin], if you are [truly] believers;	
Rashad Khalifa	24:17 GOD admonishes you that you shall never do it again, if you are believers.	
Shabbir Ahmed	24:17 God admonishes you that you do not repeat the like thereof ever, if you are indeed believers.	
Transliteration	24:17 YaAAai <th>u</th> kumu All <u>ah</u> u antaAAoodoo limithlihi abadan in kuntum mu/mineena	u
A	24:17 يعظكم الله ان تعودوا لمثله ابدا ان كنتم مومنين	
Edip-Layth	24:18 God clarifies for you the revelations; and God is Knower, Wise.	
The Monotheist Group	24:18 And God clarifies for you the revelations; and God is Knower, Wise.	
Muhammad Asad	24:18 for God makes [His] messages clear unto you - and God is all-knowing, Wise!	
Rashad Khalifa	24:18 GOD thus explains the revelations for you. GOD is Omniscient, Wise.	
Shabbir Ahmed	24:18 And God clearly explains His verses for you. God is the Knower, the Wise.	
Transliteration	24:18 Wayubayyinu All <u>ah</u> u lakumu al- <u>ayati</u> waAll <u>ah</u> u AAaleemun <u>h</u> akeem <u>un</u>	
A	24:18 ويبين الله لكم الـآيات والله عليم حكيم	
Edip-Layth	<i>Beware of Sexual Promiscuity</i> 24:19 As for those who enjoy that immorality spreads amongst those who have acknowledged, they will have a painful retribution in the world and the Hereafter. God knows while you do not know.	
The Monotheist Group	24:19 As for those who enjoy that immorality spreads amongst those who have believed, they will have a painful retribution in the world and the Hereafter. And God knows while you do not know.	
Muhammad Asad	24:19 Verily, as for those who like [to hear] foul slander spread against [any of] those who have attained to faith ²⁰ grievous suffering awaits them in this world ²¹ and in the life to come: for God knows [the full truth], whereas you know [it] not. ²²	
Rashad Khalifa	24:19 Those who love to see immorality spread among the believers have incurred a painful retribution in this life and in the Hereafter. GOD knows, while you do not know.	
Shabbir Ahmed	24:19 Surely, those who love to see immorality spread among the believers, shall be punished (by a court of law) in this world and in the life to come. For, God knows and you do not know.	
Transliteration	24:19 Inna alla <u>th</u> eena yu <u>h</u> ibboona antasheeAAa alf <u>ah</u> ishatu fee alla <u>th</u> eena <u>a</u> manoolahum AAa <th>habun aleemun fee alddunya waal-<u>akh</u>iratiwaAll<u>ah</u>u yaAAalamu waantum la taAAalamoona</th>	habun aleemun fee alddunya waal- <u>akh</u> iratiwaAll <u>ah</u> u yaAAalamu waantum la taAAalamoona

A	24:19 ان الذين يحبون ان تشيع الفحشة فى الذين ءامنوا لهم عذاب اليم فى الدنيا والءاخرة والله يعلم وانتم لا تعلمون
Edip-Layth	24:20 All this is from God's favor upon you and His mercy. God is Kind, Compassionate.
The Monotheist Group	24:20 And all this is from God's favor upon you and His mercy. And God is Compassionate, Merciful.
Muhammad Asad	24:20 And were it not for God's favour upon you and His grace, and that God is compassionate, a dispenser of grace...! ²³
Rashad Khalifa	24:20 GOD showers you with His grace and mercy. GOD is Most Kind towards the believers, Most Merciful.
Shabbir Ahmed	24:20 Were it not for God's favor upon you and His grace (your social fabric would have been undone). God is Compassionate, Merciful.
Transliteration	24:20 Walawla fa dlu All ahiAAalaykum wara hmatuhu waanna All aha raoofun raheemun
A	24:20 ولولا فضل الله عليكم ورحمته وان الله رءوف رحيم
Edip-Layth	24:21 O you who acknowledge, do not follow the footsteps of the devil. Whosoever follows the footsteps of the devil should know that he advocates immorality and evil. Had it not been for God's favor upon you and His mercy, not one of you would have ever been purified, but God purifies whom He wishes, and God is Hearer, Knower.
The Monotheist Group	24:21 O you who believe, do not follow the footsteps of the devil. And whosoever follows the footsteps of the devil should know that he advocates immorality and evil. And had it not been for God's favor upon you and His mercy, not one of you would have ever been purified, but God purifies whom He wishes, and God is Hearer, Knower.
Muhammad Asad	24:21 O You who have attained to faith! Follow not Satan's footsteps: for he who follows Satan's foot steps [will find that], behold, he enjoins but deeds of abomination and all that runs counter to reason. ²⁴ And were it not for God's favour upon you and His grace, not one of you would ever have remained pure. For [thus it is:] God who causes whomever He wills to grow in purity: for God is all-hearing, all-knowing.
Rashad Khalifa	<i>The Devil Encourages Baseless Accusations</i> 24:21 O you who believe, do not follow the steps of Satan. Anyone who follows the steps of Satan should know that he advocates evil and vice. If it were not for GOD's grace towards you, and His mercy, none of you would have been purified. But GOD purifies whomever He wills. GOD is Hearer, Knower.
Shabbir Ahmed	24:21 O You who have chosen to be graced with belief! Follow not the steps of satanic people in the community. Anyone who follows Satan's footsteps should know that he advocates evil and vice. Had it not been for the favor of God, and His grace to you, none of you could have grown in goodness. Thus it is - but anyone can develop the 'self' (attain Self-actualization) by following God's laws (given in the Qur'an). God is Hearer, Knower. ⁵
Transliteration	24:21 Ya ayyuha allatheena amanoola tattabiAAoo khuṭuwati alshshayṭaniwaman yattabiAA khu ṭuwati a lshshayṭanifa-innahu ya/muru bi alfahsha-i waalmunkariwalawla fadlu Allahi AAalaykum wara hmatuhuma zaka minkum min ahadin abadan wal akinnaAllaha yuzakkee man yash ao wa AllahusameeAAun AAaleemun

A	24:21 يا ايها الذين ءامنوا لا تتبعوا خطوات الشيطان ومن يتبع خطوات الشيطان فانه يامر بالفحشاء والمنكر ولولا فضل الله عليكم ورحمته ما زكى منكم من احد ابدا ولكن الله يزكى من يشاء والله سميع عليم
Edip-Layth	24:22 Let not those amongst you who have been blessed with abundance refuse to give to the relatives, the needy, and those who have immigrated in the cause of God. Let them pardon and forgive. Would you not like God to forgive you? God is Forgiving, Compassionate.
The Monotheist Group	24:22 And let not those amongst you who have been blessed with abundance refuse to give to the relatives, and the needy, and those who have immigrated in the cause of God. Let them pardon and forgive. Would you not like God to forgive you? And God is Forgiving, Merciful.
Muhammad Asad	24:22 Hence, [even if they have been wronged by slander,] let not those of you who have been graced with God's favour and ease of life ever become remiss in helping²⁵ [the erring ones among] their near of kin, and the needy, and those who have forsaken the domain of evil for the sake of God, ²⁶ but let them pardon and forbear. [For,] do you not desire that God should forgive you your sins, seeing that God is much-forgiving, a dispenser of grace?²⁷
Rashad Khalifa	24:22 Those among you who are blessed with resources and wealth shall be charitable towards their relatives, the poor, and those who have immigrated for the sake of GOD. They shall treat them with kindness and tolerance; do you not love to attain GOD's forgiveness? GOD is Forgiver, Most Merciful.
Shabbir Ahmed	24:22 So, (even if you have been slandered) let not those of you who have been graced with bounties and resources, ever miss out in helping their relatives, the needy, and those who have forsaken the domain of evil for the sake of God. But let them pardon and overlook the imperfections of others. Do you not desire that God should forgive you your faults and absolve your imperfections? Certainly, God is Forgiving, Merciful. ⁶
Transliteration	24:22 Wala ya/tali oloo alfa dliminkum wa alssaAAati an yu/too olee alqurb a waalmasakeenawaalmuhajireena fee sabeeli All ahiwalyaAAfoo walya sfahoo al a tuhibbonaan yaghfira Allahu lakum waAllahu ghafoorunraheemun
A	24:22 ولا ياتل اولوا الفضل منكم والسعة ان يوتوا اولى القربى والمسكين والمهجرين فى سبيل الله وليعفوا وليصفحوا الا تحبون ان يغفر الله لكم والله غفور رحيم
Edip-Layth	24:23 Those who accuse the independent, innocent, acknowledging women, they will be cursed in this world and the Hereafter, and they will have a painful retribution.
The Monotheist Group	24:23 Surely, those who accuse the protected innocent believing women, they will be cursed in this world and the Hereafter, and they will have a painful retribution.
Muhammad Asad	24:23 [But,] verily, those who [falsely, and without repentance,] ²⁸ accuse chaste women who may have been unthinkingly careless but have remained true to their faith, ²⁹ shall be rejected [from God's grace] in this world as well as in the life to come: and awesome suffering awaits them
Rashad Khalifa	Gross Sin 24:23 Surely, those who falsely accuse married women who are pious believers have incurred condemnation in this life and in the Hereafter; they have incurred a horrendous retribution.

Shabbir Ahmed	24:23 Certainly, those who accuse chaste, unaware believing women, shall be rejected (from God's grace) in this world and in the Hereafter. An awesome suffering awaits them. ⁷
Transliteration	24:23 Inna allatheena yarmoona almu ^h sanat ⁱ alghafilati almu/minati luAAainoo fee alddunyawaal- ^a akhirati walahum AAa ^h abun AAa ^h theemun
A	24:23 ان الذين يرمون المحصنت الغفلت المومنت لعنوا فى الدنيا والءاخرة ولهم عذاب عظيم
Edip-Layth	24:24 On the day when their tongues, and their hands, and their feet will bear witness against them for what they used to do.
The Monotheist Group	24:24 On the Day when their tongues, and their hands, and their feet will bear witness against them for what they used to do.
Muhammad Asad	24:24 on the Day when their own tongues and hands and feet will bear witness against them by [recalling] all that they did!
Rashad Khalifa	24:24 The day will come when their own tongues, hands, and feet will bear witness to everything they had done.
Shabbir Ahmed	24:24 The Day when their tongues, their hands and their feet will testify against them about all that they did. ⁸
Transliteration	24:24 Yawma tashhadu AAalayhim alsinatuhumwaaydeehim waarjuluhum bim ^a kanoo yaAAamaloona
A	24:24 يوم تشهد عليهم السنتهم وايديهم وارجلهم بما كانوا يعملون
Edip-Layth	24:25 On that day, God will pay them what they are owed in full, and they will know that God is the Truth Manifested.
The Monotheist Group	24:25 On that Day, God will pay them what they are owed in full, and they will know that God is the Truth Manifested.
Muhammad Asad	24:25 On that day God will pay them in full their just due, and they will come to know that God alone is the Ultimate Truth, manifest, and manifesting [the true nature of all that has ever been done]. ³⁰
Rashad Khalifa	24:25 On that day, GOD will requite them fully for their works, and they will find out that GOD is the Truth.
Shabbir Ahmed	24:25 On that Day God will pay them their just due, and they will come to know that God! He is the Manifest truth.
Transliteration	24:25 Yawma-i th in yuwa ^{ff} eehimu All ^{ah} udeenahumu al ^h aqqa wayaAAalamoona anna All ^{ah} a huwa al ^h aqqualmubeenu
A	24:25 يومئذ يوفيهم الله دينهم الحق ويعلمون ان الله هو الحق المبين
Edip-Layth	24:26 The wicked women are for the wicked men, and the wicked men are for the wicked women, and the good women are for the good men. The good men are for the good women. These people are innocent from what statements have been made, and for them is forgiveness and a generous provision.
The Monotheist Group	24:26 The wicked women are for the wicked men, and the wicked men are for the wicked women, and the good women are for the good men, and the good men are for the good women. These people are innocent from what statements

	have been made, and for them is forgiveness and a generous provision.
Muhammad Asad	24:26 [In the nature of things,] corrupt women are for corrupt men, and corrupt men, for corrupt women - just as good women are for good men, and good men, for good women. [Since God is aware that] these are innocent of all that evil tongues may impute to them, ³¹ forgiveness of sins shall be theirs, and a most excellent sustenance! ³²
Rashad Khalifa	24:26 The bad women for the bad men, and the bad men for the bad women, and the good women for the good men, and the good men for the good women. The latter are innocent of such accusations. They have attained forgiveness and a generous reward.
Shabbir Ahmed	24:26 Evil women keep company with evil men, and evil men keep company with evil women. Likewise, men and women of good character are companions to one another (9:71, 112). The latter are innocent of whatever people might say about them. For them is protection and honorable provision. ⁹
Transliteration	24:26 Alkhabeethatu lilkhabeetheena wa alkhabeethoonalilkhabeethati waalittayyibatu li Ittayyibeenawaalittayyiboona li Ittayyibatiola-ika mubarraaona mimma yaqooloona lahummaghfiraturun warizqun kareem un
A	24:26 الخبيث للخبِيث والخبِيث للطيب والطيبون للطيب أولئك مبرءون مما يقولون لهم مغفرة ورزق كريم
Edip-Layth	<i>Respect Privacy Rights</i> 24:27 O you who acknowledge, do not enter any homes except your own unless you are invited and you greet the people in them. This is best for you, perhaps you will remember.
The Monotheist Group	24:27 O you who believe, do not enter any homes except your own unless you are invited and you greet the people in them. This is best for you, perhaps you will remember.
Muhammad Asad	24:27 O YOU who have attained to faith! Do not enter houses other than your own unless you have obtained permission and greeted their inmates. This is [enjoined upon you] for your own good, so that you might bear [your mutual rights] in mind. ³³
Rashad Khalifa	<i>Divine Etiquette</i> 24:27 O you who believe, do not enter homes other than yours without permission from their inhabitants, and without greeting them. This is better for you, that you may take heed.
Shabbir Ahmed	24:27 O You who have chosen to be graced with belief! Do not enter the houses other than your own until you have obtained permission and greeted their people with peace. That is best for you if you would bear it in mind.
Transliteration	24:27 Ya ayyuh a alla theena amanoola tadhuloo buyootan ghayra buyootikum hattatasta/nisoo watusallimoo AAal a ahlih a thalikumkhayrun lakum laAAallakum tathakkaroonaa
A	24:27 ياايها الذين ءامنوا لا تدخلوا بيوتا غير بيوتكم حتى تستانسوا وتسلموا على اهلها ذلكم خير لكم لعلكم تذكرون
Edip-Layth	24:28 But, if you do not find anyone in them then do not enter until you are given permission. If you are told to go back, then return for it is purer for you. God is aware of what you do.

The Monotheist Group	24:28 But, if you do not find anyone in them then do not enter until you are given permission. And if you are told to go back, then return for it is purer for you. And God is aware of what you do.
Muhammad Asad	24:28 Hence, [even] if you find no one within [the house], do not enter it until you are given leave; ³⁴ and if you are told, "Turn back," then turn back. This will be most conducive to your purity; and God has full knowledge of all that you do.
Rashad Khalifa	24:28 If you find no one in them, do not enter them until you obtain permission. If you are told, "Go back," you must go back. This is purer for you. GOD is fully aware of everything you do.
Shabbir Ahmed	24:28 And if you find no one in the home, do not enter it until permission has been given to you. And if you are asked to go back, then, go back. This will be most befitting for your own 'self'. God is Knower of your actions (that strengthen or enfeeble the 'self').
Transliteration	24:28 Fa-in lam tajidoo feeh a ahadanfala tadkhulooha hatta yu/thanalakum wa-in qeela lakumu irjiAAoo fairjiAAoo huwa azkaalakum waAllahu bima taAAamaloona AAaleemun
A	24:28 فان لم تجدوا فيها احدا فلا تدخلوها حتى يؤذن لكم وان قيل لكم ارجعوا فارجعوا هو ازكى لكم والله بما تعملون علیم
Edip-Layth	24:29 There is no sin upon you that you enter homes which are abandoned if in them there are belongings of yours. God knows what you reveal and what you conceal.
The Monotheist Group	24:29 There is no sin upon you that you enter homes which are abandoned if in them there are belongings of yours. And God knows what you reveal and what you conceal.
Muhammad Asad	24:29 [On the other hand,] you will incur no sin if you [freely] enter houses not intended for living in but serving a purpose useful to you: ³⁵ but [always remember that] God knows all that you do openly, and all that you would conceal.
Rashad Khalifa	24:29 You commit no error by entering uninhabited homes wherein there is something that belongs to you. GOD knows everything you reveal, and everything you conceal.
Shabbir Ahmed	24:29 There is no blame on you if you enter vacant houses in which some of your property is placed. God knows what you do in public and in private.
Transliteration	24:29 Laysa AAalaykum jun ahun an tadkhuloobuyootan ghayra maskoonatin feeha mataAAun lakum waAllahuyaAAlamu ma tubdoona wama taktumoonaa
A	24:29 ليس عليكم جناح ان تدخلوا بيوتا غير مسكونة فيها متع لكم والله يعلم ما تبدون وما تكتمون
Edip-Layth	24:30 Tell the acknowledging men to lower their gaze and guard their private parts, for that is purer for them. God is fully aware of what you do. ⁵
The Monotheist Group	24:30 Tell the believing men to lower their gaze and keep covered their private parts, for that is purer for them. God is fully aware of what you do.
Muhammad Asad	24:30 Tell the believing men to lower their gaze and to be mindful of their chastity: ³⁶ this will be most conducive to their purity [and,] verily, God is aware of all that they do.

	<i>Dress Code for Believers</i>
Rashad Khalifa	24:30 Tell the believing men that they shall subdue their eyes (and not stare at the women), and to maintain their chastity. This is purer for them. GOD is fully Cognizant of everything they do. ³
Shabbir Ahmed	24:30 Tell the believing men to lower their gaze, and guard their modesty. This helps them grow in character. Surely, God is Aware of what they do.
Transliteration	24:30 Qul lilmu/mineena yaghu <u>ddoo</u> min ab <u>sarihumwayahfathoo</u> furoojahum <u>thalika</u> azkalahum inna Allaha khabeerun bima ya ^s naAAoona
A	24:30 قل للمؤمنين يغضوا من ابصرهم ويحفظوا فروجهم ذلك ازكى لهم ان الله خبير بما يصنعون
Edip-Layth	24:31 Tell the acknowledging women to lower their gaze and guard their private parts, and that they should not show off their attraction except what is apparent, and let them cast their clothes over their cleavage. Let them not show off their attraction except to their husbands, or their fathers, or fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their children that come after them, or those who are still their dependants, or the male servants who are without need, or the child who has not yet understood the nakedness of women. Let them not strike with their feet in a manner that reveals what they are keeping hidden of their attraction. Repent to God, all of you acknowledgers, so that you may succeed.
The Monotheist Group	24:31 And tell the believing women to lower their gaze and keep covered their private parts, and that they should not reveal their beauty except what is apparent, and let them put forth their shawls over their cleavage. And let them not reveal their beauty except to their husbands, or their fathers, or fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or those committed to them by oath, or the male servants who are without need, or the child who has not yet understood the composition of women. And let them not strike with their feet in a manner that reveals what they are keeping hidden of their beauty. And repent to God, all of you believers, that you may succeed.
Muhammad Asad	24:31 And tell the believing women to lower their gaze and to be mindful of their chastity, and not to display their charms [in public] beyond what may [decently] be apparent thereof; ³⁷ hence, let them draw their head-coverings over their bosoms. ³⁸ And let them not display [more of] their charms to any but their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' Sons, or their brothers, or their brothers' sons, or their sisters' sons, or their womenfolk, or those whom they rightfully possess, or such male attendants as are beyond all sexual desire, ³⁹ or children that are as yet unaware of women's nakedness; and let them not swing their legs [in walking] so as to draw attention to their hidden charms ⁴⁰ And [always], O you believers - all of you - turn unto God in repentance, so that you might attain to a happy state! ⁴¹
Rashad Khalifa	24:31 And tell the believing women to subdue their eyes, and maintain their chastity. They shall not reveal any parts of their bodies, except that which is necessary. They shall cover their chests, and shall not relax this code in the presence of other than their husbands, their fathers, the fathers of their husbands, their sons, the sons of their husbands, their brothers, the sons of their brothers, the sons of their sisters, other women, the male servants or employees whose sexual drive has been nullified, or the children who have not reached puberty. They shall not strike their feet when they walk in order to shake and reveal certain details of their bodies. All of you shall repent to GOD, O you

	believers, that you may succeed.
Shabbir Ahmed	24:31 And tell the believing women to lower their gaze, and guard their modesty. They should not show off their adornment beyond what may be decently and spontaneously apparent. Let them cover their chest area with a light covering. And let them not their attraction be apparent to any but their husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers, or their brothers' sons or sisters' sons, or their womenpeople, or their close dependents, or such male attendants as are beyond all sexual desire. Or, children who have no carnal knowledge of women. And they should not strike their feet or swing their legs in walking so as to draw attention to their hidden beauty and ornament. O You who have chosen to be graced with belief! Turn all of you together to God so that you may be successful (in establishing a benevolent society). ¹⁰
Transliteration	24:31 Waqul lilmu/min ati yagh duḏnamin ab sarihinna waya hfathnafuroojahunna wala yubdeena zeenatahunna ill a m athahara minh a walya dribnabikhumurihinna AAala juyoobihinna wal a yubdeenazeenatahunna ill a libuAAoolatihinna aw aba-ihinnaaw aba-i buAAoolatihinna aw abn a-ihinna awabn a-i buAAoolatihinna aw ikhwanihinna aw baneeikhw anihinna aw banee akhaw atihinna aw nis a-ihinnaaw ma malakat aym anuhunna awi a IttabiAAeenaghayri olee al-irbati mina a Irrijali awi a Ittifiallatheena lam ya thharoo AAal a AAawr atialInnisa-i wal a ya dribnabi-arjulihinna liyuAAlama m a yukhfeena min zeenatihinnawatooboo il a All ahi jameeAAan ayyuhgalmu/minoona laAAallakum tuflihoona
A	24:31 وقل للمومنات يغضضن من ابصرهن ويحفظن فروجهن ولا يبيدين زينتهن الا ما ظهر منها وليضربن بخمرهن على جيوبهن ولا يبيدين زينتهن الا لبعولتهن او ابائهن او اباة بعولتهن او ابنائهن او ابناء بعولتهن او اخونهن او بنى اخونهن او بنى اخوتهن او نسائهن او ما ملكت ايمنهن او التبعية غير اولى الاربة من الرجال او الطفل الذين لم يظهروا على عورت النساء ولا يضربن بارجلهن ليعلم ما يخفين من زينتهن وتوبوا الى الله جميعا ايه المومنون لعلكم تفلحون
Edip-Layth	<i>Help the Singles Marry</i> 24:32 Marry off those among you that are single/widow, and the reformed ones from among your male and female servants. If they are poor, then God will grant them from His grace. God is Encompassing, Knowledgeable. ⁶
The Monotheist Group	24:32 And marry off those among you that are single, and the good from among your male and female servants. If they are poor, then God will grant them from His grace. And God is Encompassing, Knowledgeable.
Muhammad Asad	24:32 AND [you ought to] marry the single from among you ⁴² as well as such of your male and female slaves as are fit [for marriage]. ⁴³ If they [whom you intend to marry] are poor, [let this not deter you;] God will grant them sufficiency out of His bounty - for God is infinite [in His mercy], all-knowing.
Rashad Khalifa	<i>Encourage Marriage to Discourage Immorality</i> 24:32 You shall encourage those of you who are single to get married. They may marry the righteous among your male and female servants, if they are poor. GOD will enrich them from His grace. GOD is Bounteous, Knower.
Shabbir Ahmed	24:32 And marry the singles among you, (whether they are widowed, divorced or bachelors). They may marry the righteous among your male and female servants. If they are poor, God will enrich them with His bounty. God is of Infinite means, and He knows all things.
	24:32 Waankihoo al-ayamaminkum waalssaliheena min AAibadikumwa-ima-ikum

Transliteration	in yakoonoo fuqar aa yughnihimu All ahumin fa dlihi wa Allahu w asiAAun AAaleemun
A	24:32 وانكحوا الايمى منكم والصلحين من عبادكم واماتكم ان يكونوا فقراء يغنهم الله من فضله والله واسع عليم
Edip-Layth	24:33 Let those who are not able to marry continue to be chaste until God enriches them of His Bounty. If those whom you have over them contractual rights seek release, then release them if you find that they are ready, and give them from the wealth of God which He has bestowed upon you. Do not force your daughters into marriage when they have desired independence, in order that you may make a gain in the goods of this worldly life. But if anyone has compelled them, then considering their compulsion, God is Forgiving, Compassionate. ⁷
The Monotheist Group	24:33 And let those who are not able to marry continue to be chaste until God enriches them of His Bounty. And if those who are committed to you by oath seek to consummate the marriage, then document it with them if you find that they are ready, and give them from the wealth of God which He has bestowed upon you. And do not force your daughters into marriage when they have desired independence, in order that you may make a gain in the goods of this worldly life. But if anyone has compelled them, then for their compulsion, God is Forgiving, Merciful.
Muhammad Asad	24:33 And as for those who are unable to marry, ⁴⁴ let them live in continence until God grants them sufficiency out of His bounty, And if any of those whom you rightfully possess ⁴⁵ desire [to obtain] a deed of freedom, write it out for them if you are aware of any good in them: ⁴⁶ and give them [their share of the wealth of God which He has given you. ⁴⁷ And do not, in order to gain ⁴⁸ some of the fleeting pleasures of this worldly life, coerce your [slave] maidens into whoredom if they happen to be desirous of marriage; ⁴⁹ and if anyone should coerce them, then, verily, after they have been compelled [to submit in their helplessness], God will be much-forgiving, a dispenser of grace!
Rashad Khalifa	24:33 Those who cannot afford to get married shall maintain morality until GOD provides for them from His grace. Those among your servants who wish to be freed in order to marry, you shall grant them their wish, once you realize that they are honest. And give them from GOD's money that He has bestowed upon you. You shall not force your girls to commit prostitution, seeking the materials of this world, if they wish to be chaste. If anyone forces them, then GOD, seeing that they are forced, is Forgiver, Merciful.
Shabbir Ahmed	24:33 Let those who cannot find a match keep chaste until God grants them sufficiency out of His bounty. If any of the male and female servants desires a deed of emancipation, write it for them ensuring good for them by way of rehabilitation. Give them from God's wealth that He has bestowed upon you. You shall not hinder, for worldly gains, your maidservants from guarding their chastity through marriage. If anyone forces them, then to them, after their being compelled, God will be Forgiving, Merciful. ¹¹
Transliteration	24:33 WalyastaAAafi alla theena l ayajidoona nik ahan hatta yughniyahumu Allahumin fadlihi waallatheena yabtaghoona alkitabamimma malakat aymanukum fakatiboohum inAAalimtum feehim khayran wa atoothum min m ali All ahiallathee atakum wal a tukrihoo fatay atikumAAala albi gh a-i in aradna tahassunanlitabtaghoo AAara da al hayati a Iddunyawaman yukrihhunna fa-inna Allaha min baAAadi ikrahinnaghafoorun raheemun
	24:33 وليستعفف الذين لا يجدون نكاحا حتى يغنيهم الله من فضله والذين يبتغون الكتب مما

A	ملكت ايمنكم فكاتبوهم ان علمتم فيهم خيرا وءاتوهم من مال الله الذي ءاتكم ولا تكرهوا فتيحكم على البغاء ان اردن تحصنا لتبتغوا عرض الحيوۃ الدنيا ومن يكرههن فان الله من بعد اكرههن غفور رحيم
Edip-Layth	24:34 We have sent down to you clarifying revelations and an example of those who came before you and a lesson for the righteous.
The Monotheist Group	24:34 And We have sent down to you clarifying revelations and an example of those who came before you and a lesson for the righteous.
Muhammad Asad	24:34 AND, INDEED, from on high have We bestowed upon you messages clearly showing the truth, and [many] a lesson from [the stories of] those who have passed away before you, and [many] an admonition to the God-conscious.
Rashad Khalifa	24:34 We have revealed to you clarifying revelations, and examples from the past generations, and an enlightenment for the righteous.
Shabbir Ahmed	24:34 We have revealed to you messages clearly showing the truth, and many a lesson from the generations before you. Herein is Enlightenment for those who wish to journey through life in blissful honor and security.
Transliteration	24:34 Walaqad anzalna ilaykum <u>ayatin</u>mubayyinat<u>in</u> wamathalan mina allat<u>h</u>een<u>a</u> khalaw minqablikum wamawAAi<u>th</u>atan lilmuttaqeen<u>a</u>
A	24:34 ولقد انزلنا اليكم ءايت مبينت ومثلا من الذين خلوا من قبلكم وموعظة للمتقين
Edip-Layth	<i>God's Message: a Universal Light</i> 24:35 God is the Light of the heavens and the earth. The example of His light is like a concave mirror within a lamp, the lamp is within a glass, the glass is like a radiant planet, which is lit from a blessed olive tree that is neither of the east nor of the west, its oil nearly radiates light even if not touched by fire. Light upon light. God guides to His light those whom He pleases. God sets forth parables for mankind; God is aware of all things.⁸
The Monotheist Group	24:35 God is the Light of the heavens and the Earth. The example of His light is like a niche within which there is a lamp, the lamp is encased in a glass, the glass is like a radiant planet, which is lit from a blessed olive tree that is neither of the east nor of the west, its oil nearly gives off light even if not touched by fire. Light upon light, God guides to His light whom He pleases. And God sets forth parables for the people, and God is aware of all things.
Muhammad Asad	24:35 God is the Light of the heavens and the earth. The parable of His light is, as it were, ⁵⁰ that of a niche containing a lamp; the lamp is [enclosed] in glass, the glass [shining] like a radiant star: ⁵¹ [a lamp] lit from a blessed tree - an olive-tree that is neither of the east nor of the west ⁵² the oil whereof [is so bright that it] would well-nigh give light [of itself] even though fire had not touched it: light upon light! ⁵³ God guides unto His light him that wills [to be guided]; ⁵⁴ and [to this end] God propounds parables unto men, since God [alone] has full knowledge of all things.⁵⁵
Rashad Khalifa	<i>God</i> 24:35 GOD is the light of the heavens and the earth. The allegory of His light is that of a concave mirror behind a lamp that is placed inside a glass container. The glass container is like a bright, pearl-like star. The fuel thereof is supplied from a blessed oil-producing tree, that is neither eastern, nor western. Its oil is almost self-radiating; needs no fire to ignite it. Light upon light. GOD guides to His light whoever wills (to be guided). GOD thus cites the parables for the people. GOD is fully aware of all things.

Shabbir Ahmed	24:35 God is the Light of the heavens and earth. The example of His Light (the Qur'an) is that of a lamp that is placed inside a niche enclosed in glass that shines like a radiant star. This lamp is kindled from a blessed tree - olive - neither of the East nor of the West. Its light issues forth in all directions. The oil glows by itself even though no fire has touched it. Light upon Light. God guides to His Light anyone who seeks guidance. And God sets forth allegories for mankind. God is Knower of all things. ¹²
Transliteration	24:35 Allahu nooru a Issamawatiwaal-ardj mathalu noorihi kamishk atin feehamisbahun almi sbahu fee zuj ajatinalzzujajatu kaannah a kawkabun durriyyunyooqadu min shajaratin mub arakatin zaytoonatin l asharqiyyatin wal a gharbiyyatin yak adu zaytuh ayudee-o walaw lam tamsas-hu n arun noorun AAalanoorin yahdee All ahu linoorihi man yash ao waya dribuAllahu al-amth ala lilnnasi waAllahubikulli shay-in AAaleem un
A	24:35 الله نور السموت والارض مثل نوره كمشكاة فيها مصباح المصباح في زجاجة الزجاجة كأنها كوكب درى يوقد من شجرة مباركة زيتونة لا شرقية ولا غربية يكاد زيتها يضىء ولو لم تمسسه نار نور على نور يهدي الله لنوره من يشاء ويضرب الله الامثل للناس والله بكل شىء عليم
Edip-Layth	24:36 In houses that God has allowed to be raised and His name is mentioned in them. He is glorified therein morning and evening.
The Monotheist Group	24:36 In Dwellings that God has allowed to be raised and His name mentioned in them. He is glorified therein day and night.
Muhammad Asad	24:36 IN THE HOUSES [of worship] which God has allowed to be raised so that His name be remembered in them, ⁵⁶ there [are such as] extol His limitless glory at morn and evening
Rashad Khalifa	24:36 (God's guidance is found) in houses exalted by GOD, for His name is commemorated therein. Glorifying Him therein, day and night -
Shabbir Ahmed	24:36 This light-giving Lamp glows in houses that God has caused to be exalted, that His Name is celebrated in them. In them, His glory is extolled in the mornings and in the evenings. ¹³
Transliteration	24:36 Fee buyootin a thina All ahu anturfaAAa wayu thkara feeh a ismuhu yusabbihulahu feeha bialghuduwwi waal-asali
A	24:36 فى بيوت ان الله ان ترفع ويذكر فيها اسمه يسبح له فيها بالغدو والاصل
Edip-Layth	24:37 People who are not distracted by trade or sale from the remembrance of God, holding the contact prayers, and contributing towards betterment. They fear a day when the hearts and sight will be overturned.
The Monotheist Group	24:37 Men who are not distracted by trade or sale from the remembrance of God and holding the communion, and contributing towards betterment. They fear a Day when the hearts and sight will be overturned.
Muhammad Asad	24:37 people whom neither [worldly] commerce nor striving after gain ⁵⁷ can divert from the remembrance of God, and from constancy in prayer, and from charity: ⁵⁸ [people] who are filled with fear [at the thought] of the Day On which all hearts and eyes will be convulsed,
	<i>Those Who Frequent the Masjid</i> 24:37 People who are not distracted by business or trade from commemorating

Rashad Khalifa	GOD; they observe the Contact Prayers (Salat), and give the obligatory charity (Zakat), and they are conscious of the day when the minds and the eyes will be horrified.
Shabbir Ahmed	24:37 (These are not the communities of monks but) they are such that neither business matters nor sale can divert them from the remembrance of God. They keep striving to consolidate the Divine System and set up the Economic Order of Zakaat in the society. They have awesome consciousness of the Day when hearts and eyes will be horrified. ¹⁴
Transliteration	24:37 Rijalun l a tulheehim tij aratonwala bayAAun AAan thikri All ahi wa- iqamialssalati wa-eeta-i alzzakatiyakhafuona yawman tataqallabu feehee alquloobu waal-absaru
A	24:37 رجال لا تلهيهم تجرة ولا بيع عن ذكر الله واقام الصلوة وايتاء الزكاة يخافون يوما تتقلب فيه القلوب والابصر
Edip-Layth	24:38 God will reward them for the best of what they did, and He will increase them from His grace. God provides for whom He pleases without any price.
The Monotheist Group	24:38 God will reward them for the best of what they did, and He will increase them from His grace. And God provides for whom He pleases without any price.
Muhammad Asad	24:38 [and who only hope] that God may reward them in accordance with the best that they ever did, and give them, out of His bounty, more [than they deserve]: for, God grants sustenance unto whom He wills, beyond all reckoning.
Rashad Khalifa	24:38 GOD will certainly reward them for their good works, and will shower them with His grace. GOD provides for whomever He wills without limits.
Shabbir Ahmed	24:38 (They pray) That God may reward them for the best of what they did and increase for them His bounty. God has designed laws to provide sustenance beyond all reckoning. ¹⁵
Transliteration	24:38 Liyajziyahumu All ahu a hsana m aAAamiloo wayazeedahum min fa dlihi waAllahuyarzuqu man yashao bighayri hisabin
A	24:38 ليجزيهم الله احسن ما عملوا ويزيدهم من فضله والله يرزق من يشاء بغير حساب
Edip-Layth	24:39 As for those who reject, their works are like a mirage in the desert. A thirsty person thinks it is water, until he reaches it, he finds it is nothing; he finds God there and He pays him his due, and God is swift in judgment.
The Monotheist Group	24:39 As for those who reject, their works are like a mirage in the desert. A thirsty person thinks it is water, until he reaches it, he finds it is nothing; and he finds God there and He pays him his due, and God is swift in judgment.
Muhammad Asad	24:39 But as for those who are bent on denying the truth, their [good] deeds are like a mirage in the desert, which the thirsty supposes to be water until, when he approaches it, he finds that it was nothing: ⁵⁹ instead, he finds [that] God [has always been present] with him, and [that] He will pay him his account in full - for God is swift in reckoning!
Rashad Khalifa	<i>Chasing A Mirage</i> 24:39 As for those who disbelieve, their works are like a mirage in the desert. A thirsty person thinks that it is water. But when he reaches it, he finds that it is nothing, and he finds GOD there instead, to requite him fully for his works. GOD is the most efficient reckoner.
	24:39 But as for those who reject the message, their deeds are like a mirage in

Shabbir Ahmed	the desert. The thirsty one supposes it to be water until he comes to it and finds nothing. However, he does meet God's Law of Requit to pay him his due. God is Swift at taking account.
Transliteration	24:39 Waallat ^h heena kafaroo aAam aluhumkasarabin biqeeAAatin ya ^h sabuhu al th tham-anumaan ^h atta i th a j aahu lamyajidhu shay-an wawajada All ^h a AAindahu fawaffahu ^h isabahuwaAllahu sareeAAu al ^h isabi
A	24:39 والذين كفروا عملهم كسراب بقيعة يحسبه الظمآن ماء حتى إذا جاءه لم يجده شيئا ووجد الله عنده فوفيه حسابه والله سريع الحساب
Eidip-Layth	24:40 Or like the darkness out in a deep ocean in the midst of violent waves, with waves upon waves and dark clouds. Darkness upon darkness, if he brings out his own hand, he could barely see it. For whomever God does not make a light, he will have no light.
The Monotheist Group	24:40 Or like the darkness out in a deep ocean in the midst of violent waves, with waves upon waves and dark clouds. Darkness upon darkness, if he brings out his own hand, he could barely see it. And for whomever God does not make a light, he will have no light.
Muhammad Asad	24:40 Or [else, their deeds are] ⁶⁰ like the depths of darkness upon an abysmal sea, made yet more dark by wave billowing over wave, with [black] clouds above it all: depths of darkness, layer upon layer, ⁶¹ [so that] when one holds up his hand, he can hardly see it: for he to whom God gives no light, no light whatever has he!
Rashad Khalifa	<i>Exile From God: Total Darkness</i> 24:40 Another allegory is that of being in total darkness in the midst of a violent ocean, with waves upon waves, in addition to thick fog. Darkness upon darkness - if he looked at his own hand, he could barely see it. Whomever GOD deprives of light, will have no light.
Shabbir Ahmed	24:40 Or like total darkness in the midst of a deep ocean, with waves upon waves and a thick cloud above - darkness upon darkness. When he holds out his hand, he can barely see it. For, whomever God deprives of light, will have no light. ¹⁶
Transliteration	24:40 Aw ka th ulumatin fee ba ^h rinlujjiyyin yaghsh ahu mawjun min fawqihi mawjun min fawqihisa ^h abun th ulumatun baAA duhafawqa baAA ^d in i th a akhraja yadahu lam yakad yar ^h awaman lam yajAAali All ^h ahu lahu nooran fam ^a lahu minnoorin
A	24:40 او كظلمت في بحر لحي يغشيه موج من فوقه موج من فوقه سحاب ظلمت بعضها فوق بعض اذا اخرج يده لم يكدها ومن لم يجعل الله له نورا فما له من نور
Eidip-Layth	<i>God</i> 24:41 Do you not see that everything in the heavens and the earth, even the birds in formation, glorifies God? Each knows its contact prayer and its glorification. God is fully aware of everything they do.
The Monotheist Group	24:41 Do you not see that everything in the heavens and the Earth glorifies God? Even the birds in formation, each knows its communion and its glorification. And God is fully aware of everything they do.
Muhammad Asad	24:41 ART THOU NOT aware that it is God whose limit less glory all [creatures] that are in the heavens and on earth extol, even the birds as they spread out their wings? ⁶² Each [of them] knows indeed how to pray unto Him and to glorify Him; and God has full knowledge of all that they do:

Rashad Khalifa	24:41 Do you not realize that everyone in the heavens and the earth glorifies GOD, even the birds as they fly in a column? Each knows its prayer and its glorification. GOD is fully aware of everything they do.
Shabbir Ahmed	24:41 Do you not realize that God, He is the One Whom all beings in the heavens and earth glorify, and the birds, with their wings outspread, as they fly in columns. All of them know their Salaat and Tasbeeh (mission and strife). God is Aware of what they do to fulfill His Plan. 17
Transliteration	24:41 Alam tara anna Allaha yusabbi hulahu man fee al-Issamawati wa al-ardi wa al-tayru saffatin kullun qad AAalima salatahu watasbeehahu wa Allahu AAaleemun bima yafAAaloona
A	24:41 ألم تر أن الله يسبح له من في السموات والأرض والطير صفت كل قد علم صلاته وتسبيحه والله عليم بما يفعلون
Edip-Layth	24:42 To God is the sovereignty of the heavens and the earth, and to God is the final destiny.
The Monotheist Group	24:42 And to God is the sovereignty of the heavens and the Earth, and to God is the final destiny.
Muhammad Asad	24:42 for, God's is the dominion over the heavens and the earth, and with God is all journeys' end.
Rashad Khalifa	24:42 To GOD belongs the sovereignty of the heavens and the earth, and to GOD is the final destiny.
Shabbir Ahmed	24:42 Unto God belongs the Kingdom of the heavens and earth, and to God is the journey's end.
Transliteration	24:42 Walillahi mulku al-Issamawati wa al-ardi wa ila Allahi al-maseeru
A	24:42 والله ملك السموات والأرض وإلى الله المصير
Edip-Layth	24:43 Do you not see that God drives the clouds, then He gathers them together, then He piles them upon each other, then you see the soft rain coming out of them? He sends down hail from the sky from the mountains to afflict whomever He wills, and He diverts it from whomever He wills; the brightness of the snow almost blinds the eyes.
The Monotheist Group	24:43 Do you not see that God drives the clouds, then He gathers them together, then He piles them upon each other, then you see the soft rain coming out of them? And He sends down hail from the sky from the mountains to afflict whomever He wills, and He diverts it from whomever He wills, the brightness of the snow almost blinds the eyes.
Muhammad Asad	24:43 Art thou not aware that it is God who causes the clouds to move onward, then joins them together, then piles them up in masses, until thou can see rain come forth from their midst? And He it is who sends down from the skies, by degrees, mountainous masses [of clouds] charged with hail, striking therewith whomever He wills and averting it from whomever He wills, [the while] the flash of His lightning well-nigh deprives [men of their] sight!
Rashad Khalifa	24:43 Do you not realize that GOD drives the clouds, then gathers them together, then piles them on each other, then you see the rain coming out of them? He sends down from the sky loads of snow to cover whomever He wills, while diverting it from whomever He wills. The brightness of the snow almost blinds the eyes.
	24:43 Have you not seen how God drives the clouds, then gathers them, then

Shabbir Ahmed	makes them layers, and then you see the rain coming forth from them? He sends down, from the heights, hail and loads of snow to cover some ground and leave some uncovered, according to His laws. The flashes of lightning and the brightness of the snow dazzle the sight, all but snatching it away. ¹⁸
Transliteration	24:43 Alam tara anna All <u>a</u> ha yuzjee sa <u>h</u> abanthumma yu-allifu baynahu thumma yajAAaluhu ruk <u>a</u> man fatar <u>a</u> alwadqa yakhruju min khil <u>a</u> lihi wayunazzilu mina alssama-imin jib <u>a</u> lin feeh <u>a</u> min baradin fayu <u>s</u> eebu bihiman yash <u>a</u> o waya <u>s</u> rifuhu AAan man yash <u>a</u> o yak <u>a</u> dusana barqihi ya <u>t</u> hhabu bial-abs <u>a</u> ri
A	24:43 ألم تر ان الله يزجى سحابا ثم يولف بينه ثم يجعله ركاما فترى الودق يخرج من خلاله وينزل من السماء من جبال فيها من برد فيصيب به من يشاء ويصرفه عن من يشاء يكاد سنا برقه يذهب بالابصر
Edip-Layth	24:44 God rotates the night and the day. In that is a lesson for those who have insight.
The Monotheist Group	24:44 God rotates the night and the day. In that is a lesson for those who have insight.
Muhammad Asad	24:44 It is God who causes night and day to alter nate: in this [too], behold, there is surely a lesson for all who have eyes to see!
Rashad Khalifa	24:44 GOD controls the night and day. This should be a lesson for those who possess eyes.
Shabbir Ahmed	24:44 It is God Who alternates the night and the day. Herein is a lesson for men and women of vision and understanding. ¹⁹
Transliteration	24:44 Yuqallibu All <u>a</u> hu allayla wa aInnah <u>a</u> rainna fee <u>t</u> halika laAAibratan li-olee al-abs <u>a</u> ri
A	24:44 يقلب الله الليل والنهار ان فى ذلك لعبرة لاولى الابصر
Edip-Layth	24:45 God created every moving creature from water. So some of them move on their bellies, and some walk on two legs, and some walk on four. God creates whatever He wills. God is capable of all things. ⁹
The Monotheist Group	24:45 And God created every moving creature from water. So some of them move on their bellies, and some walk on two legs, and some walk on four. God creates whatever He wills. God is capable of all things.
Muhammad Asad	24:45 And it is God who has created all animals out of water; ⁶³ and [He has willed that] among them are such as crawl on their bellies, and such as walk on two legs, and such as walk on four. God creates what He will: for, verily, God has the power to will anything.
Rashad Khalifa	24:45 And GOD created every living creature from water. Some of them walk on their bellies, some walk on two legs, and some walk on four. GOD creates whatever He wills. GOD is Omnipotent.
Shabbir Ahmed	24:45 And God has created every living creature from water. (Life began in water (21:30). Some of them crawl on their bellies, some walk on two legs, and some walk on four. God creates all things with a purpose and according to His laws. And God has Supreme control over all things and events.
Transliteration	24:45 WaAll <u>a</u> hu khalaqa kulla d <u>a</u> bbatinmin m <u>a</u> -in faminhu man yamshee AAal <u>a</u> ba <u>n</u> ihiwaminhu man yamshee AAal <u>a</u> rijlayni waminhu man yamsheeAAal <u>a</u> arbaAAin yakhl <u>u</u> qu All <u>a</u> hu m <u>a</u> yash <u>a</u> oinna All <u>a</u> ha AAal <u>a</u> kulli shay-in qadeer <u>u</u> n

A	24:45 والله خلق كل دابة من ماء فمنهم من يمشى على بطنه ومنهم من يمشى على رجلين ومنهم من يمشى على اربع يخلق الله ما يشاء ان الله على كل شيء قدير
Edip-Layth	24:46 We have sent down to you clarifying revelations, and God guides whoever He wills to a straight path.
The Monotheist Group	24:46 We have sent down to you clarifying revelations, and God guides whoever He wills to a straight path.
Muhammad Asad	24:46 INDEED, from on high have We bestowed messages clearly showing the truth; but God guides onto a straight way [only] him that wills [to be guided].⁶⁴
Rashad Khalifa	24:46 We have sent down to you clarifying revelations, then GOD guides whoever wills (to be guided) in a straight path.
Shabbir Ahmed	24:46 Surely, We have sent down messages clearly showing the truth, but God guides onto a straight path one who wishes to be guided.
Transliteration	24:46 Laqad anzalna <u>ayatin</u>mubayyinatin waAllahu yahdee man yash <u>aoila</u> <u>siratin</u> mustaqeemin
A	24:46 لقد انزلنا آيات مبينـت والله يهـدى من يشاء الى صـراط مستقيم
Edip-Layth	<i>The Messenger as a Living Leader</i> 24:47 They say: "We acknowledge God and the messenger, and we obey," but a group of them turn away after that. These are not acknowledgers.
The Monotheist Group	24:47 And they say: "We believe in God and in the messenger, and we obey," but a group of them turn away after that. These are not believers.
Muhammad Asad	24:47 For, [many are] they [who] say, We believe in God and in the Apostle, and we pay heed!" - but then, some of them turn away after this [assertion]: and these are by no means [true] believers.
Rashad Khalifa	<i>God Sends Instructions Through His Messenger</i> 24:47 They say, "We believe in GOD and in the messenger, and we obey," but then some of them slide back afterwards. These are not believers.
Shabbir Ahmed	24:47 For, some people say, "We believe in God and the messenger and we obey." Then after that, a faction of them turns away. Such are not believers.
Transliteration	24:47 Wayaqooloona <u>amanna</u> bi <u>Alla</u>hiwabiallrasooli waa <u>taAAna</u> thumma yatawallafareequn minhum min baAAadi <u>thalika</u> wama <u>ola</u>-ikabialmu/mineena
A	24:47 ويقولون ءامنا بالله وبالرسل واطعنا ثم يتولى فريق منهم من بعد ذلك وما اولئك بالمؤمنين
Edip-Layth	24:48 If they are invited to God and His messenger to judge between them, a party of them turn away.
The Monotheist Group	24:48 And if they are invited to God and His messenger to judge between them, a party of them turn away.
Muhammad Asad	24:48 And [so it is that] whenever they are summoned unto God and His Apostle in order that [the divine writ] might judge between them, ⁶⁵ lo! some of them turn away;
Rashad Khalifa	24:48 When they are invited to GOD and His messenger to judge among them, some of them get upset.

Shabbir Ahmed	24:48 And so it is that whenever they are called to God and His messenger to judge between them, some of them turn away.
Transliteration	24:48 Wa-i <u>tha</u> duAAoo il <u>a</u> All <u>a</u> hiwarasoolihi liya <u>h</u> kuma baynahum i <u>tha</u> fareequn minhummuAA <u>aridoona</u>
A	24:48 واذا دعوا الى الله ورسوله ليحكم بينهم اذا فريق منهم معرضون
Edip-Layth	24:49 However, if the judgment is in their favor, they come to it willingly with submission!
The Monotheist Group	24:49 However, if the judgment is in their favor, they come to him readily!
Muhammad Asad	24:49 but if the truth happens to be to their liking, they are quite willing to accept it! ⁶⁶
Rashad Khalifa	24:49 However, if the judgment is in their favor, they readily accept it!
Shabbir Ahmed	24:49 However, if the truth is on their side, they come to him in full submission.
Transliteration	24:49 Wa-in yakun lahumu al <u>h</u> aqqu ya/tooilayhi mu <u>th</u> AAineena
A	24:49 وان يكن لهم الحق ياتوا اليه مذعنين
Edip-Layth	24:50 Is there a disease in their hearts, or are they doubtful? Or do they fear that God and His messenger would wrong them in the judgment? In fact, they are the wrong doers.
The Monotheist Group	24:50 Is there a disease in their hearts, or are they doubtful? Or do they fear that God and His messenger would wrong them in the judgment? In fact, they are the wrong doers.
Muhammad Asad	24:50 Is there disease in their hearts? Or have they begun to doubt [that this is a divine writ]? Or do they fear that God and His Apostle might deal unjustly with them? ⁶⁷ Nay, it is [but] they, they who are doing wrong [to themselves]!
Rashad Khalifa	24:50 Is there a disease in their hearts? Are they doubtful? Are they afraid that GOD and His messenger may treat them unfairly? In fact, it is they who are unjust.
Shabbir Ahmed	24:50 Is there disease in their hearts? Or do they bear any doubts? Or do they fear that God and His messenger might deal unjustly with them? They (who wish to obviate justice) are themselves unjust.
Transliteration	24:50 Afee quloobihim mara <u>d</u> un ami irt <u>a</u> booam yakh <u>a</u> foona an ya <u>h</u> eefa All <u>a</u> hu AAalayhimwarasooluhu bal ol <u>a</u> -ika humu al <u>ththa</u> limoona
A	24:50 افى قلوبهم مرض ام ارتابوا ام يخافون ان يحيف الله عليهم ورسوله بل اولئك هم الظالمون
Edip-Layth	24:51 The utterance of those who acknowledge when they are invited to God and His messenger to judge in their affairs is to say: "We hear and obey." These are the winners.
The Monotheist Group	24:51 The utterance of the believers when they are invited to God and His messenger to judge in their affairs is to say: "We hear and obey." These are the winners.
Muhammad Asad	24:51 The only response of believers, whenever they are summoned unto God and His Apostle in order that [the divine writ] might judge between them, can be

	no other than, ⁶⁸ We have heard, and we pay heed!"- and it is they, they who shall attain to a happy state:
Rashad Khalifa	<i>Believers Unhesitatingly Obey God and His Messenger</i> 24:51 The only utterance of the believers, whenever invited to GOD and His messenger to judge in their affairs, is to say, "We hear and we obey." These are the winners.
Shabbir Ahmed	24:51 Whenever invited to God and His messenger to judge in their affairs, the true believers say, "We hear and we obey." They are the ones who will ultimately prosper.
Transliteration	24:51 Innama k ana qawla almu/mineenai tha duAAoo il a All ahi warasoolihi liyahkumabaynahum an yaqooloo samiAAn a waa taAAna waol a-ikahumu almuflihoona
A	24:51 انما كان قول المؤمنين اذا دعوا الى الله ورسوله ليحكم بينهم ان يقولوا سمعنا واطعنا واولئك هم المفلحون
Edip-Layth	24:52 Whosoever obeys God and His messenger, and reverences God and is aware of Him, then these are the winners.
The Monotheist Group	24:52 And whosoever obeys God and His messenger, and he fears God and is aware of Him, then these are the winners.
Muhammad Asad	24:52 for, they who pay heed unto God and His Apostle, and stand in awe of God and are conscious of Him, it is they, they who shall triumph [in the end]!
Rashad Khalifa	24:52 Those who obey GOD and His messenger, and reverence GOD and observe Him, these are the triumphant ones.
Shabbir Ahmed	24:52 Whoever obeys God and His messenger, and fears (violating the commands of) God, and thus empowers himself against evil, such are the triumphant. ²⁰
Transliteration	24:52 Waman yu tiAAi All ahawarasoolahu wayakhsha All aha wayattaqhi faol a-ikahumu alfa-izoonaa
A	24:52 ومن يطع الله ورسوله ويخش الله ويتقه فاولئك هم الفائزون
Edip-Layth	24:53 They swear by God with their strongest oaths that if you would only command them they would mobilize. Say: "Do not swear, for obedience is an obligation. God is Ever-aware of what you do."
The Monotheist Group	24:53 And they swear by God with their strongest oaths that if you would only command them they would mobilize. Say: "Do not swear, for obedience is an obligation. God is Expert over what you do."
Muhammad Asad	24:53 Now [as for those half-hearted ones,] they do swear by God with their most solemn oaths that if thou [O Apostle] shouldst ever bid them to do so, they would most certainly go forth [and sacrifice themselves]. ⁶⁹ Say: Swear not! Reasonable compliance [with God's message is all that is required of you]. ⁷⁰ Verily, God is aware of all that you do!"
Rashad Khalifa	24:53 They swear by GOD, solemnly, that if you commanded them to mobilize, they would mobilize. Say, "Do not swear. Obedience is an obligation. GOD is fully Cognizant of everything you do."
Shabbir Ahmed	24:53 Whereas there are some who swear by God solemnly that, if you order them, they will go forth to any mission. Say, "Swear not! Obedience is virtuous.

	Surely, God is Aware of all you do."
Transliteration	24:53 Waaq̣samoo bi Allāhi jahda aym anihimla-in amartahum layakhrujunna qul la tuqsimoo taAAatunmaAAaroofatun inna Allāha khabeerun bima taAAamaloona
A	24:53 واقسموا بالله جهد ايمانهم لئن امرتهم ليخرجن قل لا تقسموا طاعة معروفة ان الله خبير بما تعملون
Edip-Layth	24:54 Say: "Obey God, and obey the messenger." But if they turn away, then he is only responsible for his obligation, and you are responsible for your obligations. If you obey him, you will be guided. The messenger is only required to deliver clearly.
The Monotheist Group	24:54 Say: "Obey God, and obey the messenger." But if they turn away, then he is only responsible for his obligation, and you are responsible for your obligations. And if you obey him, you will be guided. The messenger is only required to deliver clearly.
Muhammad Asad	24:54 Say: Pay heed unto God, and pay heed unto the Apostle." And if you turn away [from the Apostle, know that] he will have to answer only for whatever he has been charged with, and you, for what you have been charged with; but if you pay heed unto him, you will be on the right way. Withal, the Apostle is not bound to do more than clearly deliver the message [entrusted to him].
Rashad Khalifa	24:54 Say, "Obey GOD, and obey the messenger." If they refuse, then he is responsible for his obligations, and you are responsible for your obligations. If you obey him, you will be guided. The sole duty of the messenger is to deliver (the message).
Shabbir Ahmed	24:54 Say, "Obey God and obey the messenger - the Central authority. But if you turn away, remember that he is only responsible for the duty placed on him, and you for the duty placed on you. If you obey him, you will be on the right guidance. The messenger's duty is only to convey the message clearly."
Transliteration	24:54 Qul a teeAAoo All āha waa teeAAooalrrasoola fa-in tawallaw fa-innam ā AAalayhi m āhummila waAAalaykum m ā hummiltum wa-in tu teeAAooohutahtadoo wama AAala alrrasooli illāalbalāghu almubeena
A	24:54 قل اطيعوا الله واطيعوا الرسول فان تولوا فانما عليه ما حمل وعليكم ما حملتم وان تطيعوه تهتدوا وما على الرسول الا البلق المبين
Edip-Layth	24:55 God promises those among you who acknowledge and do good works, that He will make them successors on earth, as He made successors of those before them, He will enable for them their system which He has approved for them, and He will substitute security for them in place of fear, that they serve Me and do not associate anything with Me. As for those who reject after that, they are the transgressors.
The Monotheist Group	24:55 God promises those among you who believe and do good works, that He will make them successors on Earth, as He made successors of those before them, and He will enable for them their system which He has approved for them, and He will substitute security for them in place of fear, that they serve Me and do not associate anything with Me. And as for those who reject after that, they are the wicked.
	24:55 God has promised those of you who have attained to faith and do righteous deeds that, of a certainty, He will cause them to accede to power on earth, even as He caused [some of] those who lived before them to accede to it; and that, of a certainty, He will firmly establish for them the religion which He has

Muhammad Asad	been pleased to bestow on them; and that, of a certainty, He will cause their erstwhile state of fear to be replaced by a sense of security ⁷³ [seeing that] they worship Me [alone], not ascribing divine powers to aught beside Me. ⁷⁴ But all who, after [having understood] this, choose to deny the truth - it is they, they who are truly iniquitous!
Rashad Khalifa	<i>God's Promise Kings and Queens on Earth</i> 24:55 GOD promises those among you who believe and lead a righteous life, that He will make them sovereigns on earth, as He did for those before them, and will establish for them the religion He has chosen for them, and will substitute peace and security for them in place of fear. All this because they worship Me alone; they never set up any idols beside Me. Those who disbelieve after this are the truly wicked.
Shabbir Ahmed	24:55 God has promised that those of you who will believe in the Divine laws and strengthen human resources, He will surely make them rulers on earth - Just as He granted rule to the previous peoples. He will certainly establish for them the System of Life that He has approved for them, and will replace their fear with peace and security. All this because they serve Me alone. They ascribe no partner to Me. But all those who, after this, deny these laws will drift out (of the community of living nations). ²¹
Transliteration	24:55 WaAAada All ahu alla theena amanoominkum waAAamiloo alssalihatilayastakhlifannahum fee al-ardi kama istakhlafaallatheena min qablihim walayumakkinanna lahum deenahumualla thee irta da lahum walayubaddilannahum minbaAAadi khawfihim amnan yaAAbudoonanee I a yushrikoona beeshay-an waman kafara baAAada thalika faola-ika humualfasiqoona
A	24:55 وعد الله الذين ءامنوا منكم وعملوا الصلحٰت ليستخلفنهم فى الارض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذى ارتضى لهم وليبدلنهم من بعد خوفهم امنا يعبدوننى لا يشركون بى شىء ومن كفر بعد ذلك فاولئك هم الفسقون
Edip-Layth	24:56 Hold the contact prayer and contribute towards betterment, and obey the messenger, that you may attain mercy.
The Monotheist Group	24:56 And uphold the communion and contribute towards betterment, and obey the messenger, that you may attain mercy.
Muhammad Asad	24:56 Hence, [O believers,] be constant in prayer, and render the purifying dues, ⁷⁵ and pay heed unto the Apostle, so that you might be graced with God's mercy.
Rashad Khalifa	<i>Formula for Success</i> 24:56 You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and obey the messenger, that you may attain mercy.
Shabbir Ahmed	24:56 So, (O Believers) establish and consolidate the Divine System, set up the Economic Order of Zakaat, and obey the messenger, so that you may flourish as the embryo flourishes in the mother's womb. ²²
Transliteration	24:56 Waaqeemoo alssalata waatoozzakata waaiteeAAoo alrrasoolalaAAallakum turhamoona
A	24:56 واقموا الصلوة وءاتوا الزكوة واطيعوا الرسول لعلكم ترحمون
Edip-Layth	24:57 Do not think that those who reject will remain in the land. Their abode is Hell. What a miserable destiny!
	24:57 Do not think that those who disbelieve will remain in the land. Their abode

The Monotheist Group	is Hell. What a miserable destiny!
Muhammad Asad	24:57 [And] think not that those who are bent on denying the truth can elude [their final reckoning even if they remain unscathed] on earth: 76 the fire is their goal [in the life to come] - and vile indeed is such a journey's end!
Rashad Khalifa	24:57 Do not think that those who disbelieve will ever get away with it. Their final abode is Hell; what a miserable destiny.
Shabbir Ahmed	24:57 And think not that the rejecters of the Divine laws can escape on earth. Fire shall be their home, and it is a miserable abode.
Transliteration	24:57 La taḥsabanna allaḥenakafaroo muAAjizeena fee al-ar ḍi wama/waḥumu alInṇaruwalabi/sa almaṣeeru
A	24:57 لا تحسبن الذين كفروا معجزين في الارض وماوبهم النار ولبنس المصير
<i>Privacy; Dawn and Evening Prayers</i>	
Edip-Layth	24:58 O you who acknowledge, let those whom are under your contract and have not yet attained puberty request your permission regarding three times: Before the dawn contact prayer, and when you take off your attire from the heat of the noon, and after the dusk contact prayer. These are three private times for you. Other than these times, it is not wrong for you or them to intermingle with one another. God thus clarifies the revelations for you. God is Knowledgeable, Wise. 10
The Monotheist Group	24:58 O you who believe, let those who are committed to you by oath, and those who have not yet attained puberty, request your permission regarding three times: before the dawn communion, and when you put off your attire from the noon time, and after the evening communion. These are three private times for you. Other than these times, it is not wrong for you or them to intermingle with one another. God thus clarifies the revelations for you. And God is Knowledgeable, Wise.
Muhammad Asad	24:58 O YOU who have attained to faith! 77 At three times [of day], let [even] those whom you rightfully possess, 78 as well as those from among you who have not yet attained to puberty, 79 ask leave of you [before intruding upon your privacy]: before the prayer of daybreak, and whenever you lay aside your garments in the middle of the day, and after the prayer of nightfall: 80 the three occasions on which your nakedness is likely to be bared. 81 Beyond these [occasions], neither you nor they will incur any sin if they move [freely] about you, attending to [the needs of] one another. In this way God makes clear unto you His messages: for God is all-knowing, wise!
Rashad Khalifa	<i>Etiquette, Two Prayers Mentioned by Name</i> 24:58 O you who believe, permission must be requested by your servants and the children who have not attained puberty (before entering your rooms). This is to be done in three instances - before the Dawn Prayer, at noon when you change your clothes to rest, and after the Night Prayer. These are three private times for you. At other times, it is not wrong for you or them to mingle with one another. GOD thus clarifies the revelations for you. GOD is Omniscient, Most Wise.
Shabbir Ahmed	24:58 (Your social mannerism begins at home.) O You who have chosen to be graced with belief! Let your servants and children who have not yet come of age ask your permission before coming in to see you on three occasions: Before you engage in your assignments at dawn, at noon when you are resting with light clothes, and after you have completed your assignments at night. These are your three times of privacy. At other times it is not wrong for you or for them to move about freely, attending to one another. In this way, God makes clear to you the

	revelations. God is Knower, Wise.
Transliteration	24:58 Ya ayyuh a alla theena amanooliyasta/thinkumu alla theena malakat aymanukumwaallatheena lam yablughoo al huluma minkumthalatha marratin min qabli salatialfajri wa heena ta daAAoona thiy abakum mina a Iththaheeratiwamin baAAadi salati alAAaish a-i thal athuAAawratin lakum laysa AAalaykum wal a AAalayhim jun ahunbaAAadahunna tawwafoona AAalaykum baAA dukumAAala baAAadin ka thalika yubayyinu All ahulakumu al- ayati wa Allahu AAaleemun hakeemun
A	24:58 يايها الذين ءامنوا ليستذكركم الذين ملكت ايمنكم والذين لم يبلغوا الحلم منكم ثلاث مرات من قبل صلوة الفجر وحين تضعون ثيابكم من الظهيرة ومن بعد صلوة العشاء ثلاث عورت لكم ليس عليكم ولا عليهم جناح بعدهن طوفون عليكم بعضكم على بعض كذلك يبين الله لكم الءايت والله عليم حكيم
Edip-Layth	24:59 When the children among you reach puberty, then let permission be sought from them like it was sought from those before them. God thus clarifies His revelations for you. God is Knowledgeable, Wise.
The Monotheist Group	24:59 And when the children among you reach puberty, then let permission be sought from them like it was sought from those before them. God thus clarifies His revelations for you. And God is Knowledgeable, Wise.
Muhammad Asad	24:59 Yet when the children among you attain to puberty, let them ask leave of you [at all times], even as those [who have reached maturity] before them have been enjoined to ask it. ⁸² In this way God makes clear unto you His messages: for God is all-knowing, wise!
Rashad Khalifa	24:59 Once the children reach puberty, they must ask permission (before entering) like those who became adults before them have asked permission (before entering). GOD thus clarifies His revelations for you. GOD is Omniscient, Most Wise.
Shabbir Ahmed	24:59 And when the children among you come of age, let them ask permission, like those who became adults before them asked permission. Thus God makes His revelations clear for you. God is Knower, Wise. ²³
Transliteration	24:59 Wa-itha balagha al-a ifaluminkumu al huluma falyasta/ thinoo kam a ista/thanaallatheena min qablihim ka thalika yubayyinu All ahulakum ayatihi waAllahu AAaleemun hakeemun
A	24:59 واذا بلغ الاطفال منكم الحلم فليستذنوا كما استذن الذين من قبلهم كذلك يبين الله لكم ءاياته والله عليم حكيم
Edip-Layth	24:60 The women who are past child bearing and who do not seek to get married have no sin upon them if they put-off their garments, provided they do not display their attraction. If they remain as they were, then it is better for them. God is Hearer, Knower.
The Monotheist Group	24:60 And the women who are past child bearing and who do not seek to get married have no sin upon them if they put-off their garments, provided they are not adorned for beauty. And if they remain as they were, then it is better for them. God is Hearer, Knower.
Muhammad Asad	24:60 AND ⁸³ [know that] women advanced in years, who no longer feel any sexual desire, ⁸⁴ incur no sin if they discard their [outer] garments, provided they do not aim at a showy display of [their] charms. But [even so,] it is better for them to abstain [from this]: and God is all-hearing, all-knowing.

Rashad Khalifa	<i>You Shall Dress Modestly</i> 24:60 The elderly women who do not expect to get married commit nothing wrong by relaxing their dress code, provided they do not reveal too much of their bodies. To maintain modesty is better for them. GOD is Hearer, Knower.
Shabbir Ahmed	24:60 And the elderly women who have no interest in getting married, there is no blame on them if they lay aside their outer garments in such a way as not to show adornment. To maintain modesty is best for them. God is Hearer, Knower. 24
Transliteration	24:60 WaalqawaaAidu mina a Innisa-iallatee l a yarjoona nik ahan falaysaAAalayhinna jun ahun an ya daAAna thiy abahunnaghayra mutabarrij atin bizeenatin waan yastaAAafina khayrunlahunna waAllahu sameeAAun AAaleemun
A	24:60 والقواعد من النساء التي لا يرجون نكاحا فليس عليهن جناح ان يضعن ثيابهن غير متبرجت بزينة وان يستعففن خير لهن والله سميع عليم
Edip-Layth	<i>Do not Discriminate against the Handicapped; Share Food With Extended Family</i> 24:61 There is no blame upon the blind, nor is there any blame upon the crippled, nor is there any blame upon the ill, nor is there any blame upon yourselves, if you eat at your homes, or the homes of your fathers, or the homes of your mothers, or the homes of your brothers, or the homes of your sisters, or the homes of your uncles, or the homes of your aunts, or the homes of your mothers' brothers, or the homes of your mothers' sisters, or those to which you possess their keys, or that of your friends. You commit nothing wrong by eating together or as individuals. When you enter any home, you shall greet each other a greeting from God that is blessed and good. God thus explains the revelations for you that you may reason.¹¹
The Monotheist Group	24:61 There is no blame upon the blind, nor is there any blame upon the crippled, nor is there any blame upon the ill, nor is there any blame upon yourselves, if you eat at your homes, or the homes of your fathers, or the homes of your mothers, or the homes of your brothers, or the homes of your sisters, or the homes of your uncles, or the homes of your aunts, or the homes of your mothers brothers, or the homes of your mothers sisters, or that which you possess their keys, or that of your friends. You commit nothing wrong by eating together or as individuals. When you enter any home, you shall greet each other a greeting from God that is blessed and good. God thus explains the revelations for you that you may understand.
Muhammad Asad	24:61 [ALL OF YOU, O believers, are brethren: hence.] ⁸⁵ no blame attaches to the blind, nor does blame attach to the lame, nor does blame attach to the sick [for accepting charity from the hale], and neither to your selves for eating [whatever is offered to you by others, whether it be food obtained] from your [children's] houses, ⁸⁶ or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or [houses] the keys whereof are in your charge! ⁸⁷ or [the house] of any of your friends; nor will you incur any sin by eating in company or separately. But whenever you enter [any of these] houses, greet one another with a blessed, goodly greeting, as enjoined by God. In this way God makes clear unto you His messages, so that you might [learn to] use your reason.
	<i>Be Sure Your Meal is Lawful</i> 24:61 The blind is not to be blamed, the crippled is not to be blamed, nor is the handicapped to be blamed, just as you are not to be blamed for eating at your homes, or the homes of your fathers, or the homes of your mothers, or the homes of your brothers, or the homes of your sisters, or the homes of your

Rashad Khalifa	fathers' brothers, or the homes of your fathers' sisters, or the homes of your mothers' brothers, or the homes of your mothers' sisters, or the homes that belong to you and you possess their keys, or the homes of your friends. You commit nothing wrong by eating together or as individuals. When you enter any home, you shall greet each other a greeting from GOD that is blessed and good. GOD thus explains the revelations for you, that you may understand.
Shabbir Ahmed	24:61 (Helping the disabled, and keeping good relations within families must be matters of priority in your society.) There is no blame on the blind, nor on the crippled, nor on the sick or handicapped, to eat from your houses. And there is no blame on you for eating at your own homes, your fathers' homes, your mothers' homes, your brothers' homes, your sisters' homes, your paternal uncles' homes, your paternal aunts' homes, your maternal uncles' homes, your maternal aunts' homes, the homes you manage and hold the keys of, or the home of a friend. You do nothing wrong by dining together or apart. But whenever you enter houses, salute one another with a blessed, goodly greeting from God. Thus God makes clear the revelations for you, so that you may understand.
Transliteration	24:61 Laysa AAal a al-aAam a harajunwala AAal a al-aAAaraji harajun wal aAAala almareedi harajun wala AAalaanfusikum an ta/kuloo min buyootikum aw buyooti aba-ikumaw buyooti ommah atikum aw buyooti ikhw anikum awbuyooti akhawatikum aw buyooti aAAM amikum awbuyooti AAamm atikum aw buyooti akhwalikum awbuyooti kh alatikum aw m a malaktum maf atihahuaw sadeeqikum laysa AAalaykum junahun an ta/kuloojameeAAan aw asht atan fa-itha dakhaltum buyootanfasallimoo AAal a anfusikum ta hiyyatan min AAindiAll ahi mub arakatan tayyibatan kathalikayubayyinu Allahu lakumu al-ayati laAAallakumtaAAqiloon
A	24:61 ليس على الاعمى حرج ولا على الاعرج حرج ولا على المريض حرج ولا على انفسكم ان تاكلوا من بيوتكم او بيوت ابايكم او بيوت امهتكم او بيوت اخونكم او بيوت اخوتكم او بيوت اعممكم او بيوت عمتكم او بيوت اخولكم او بيوت خلتكم او ما ملكتم مفاتحه او صديقكم ليس عليكم جناح ان تاكلوا جميعا او اشتاتا فاذا دخلتم بيوتا فسلموا على انفسكم تحية من عند الله مبركة طيبة كذلك يبين الله لكم لآياته لعلمكم تعقلون
Edip-Layth	<i>Public Meetings</i> 24:62 The acknowledgers are those who acknowledge God and His messenger, and when they are with him in a meeting, they do not leave him without permission. Those who ask permission are the ones who do acknowledge God and His messenger. If they ask your permission, in order to tend to some of their affairs, you may grant permission to whomever you wish, and ask God to forgive them. God is Forgiver, Compassionate.
The Monotheist Group	24:62 The believers are those who believe in God and His messenger, and when they are with him in a meeting, they do not leave him without permission. Those who ask permission are the ones who do believe in God and His messenger. If they ask your permission, in order to tend to some of their affairs, you may grant permission to whomever you wish, and ask God to forgive them. God is Forgiver, Merciful.
Muhammad Asad	24:62 [TRUE BELIEVERS are only they who have attained to faith in God and His Apostle, and who, whenever they are [engaged] with him upon a matter of concern to the whole community ⁸⁸ do not depart [from whatever has been decided upon] unless they have sought [and obtained] his leave. ⁸⁹ Verily, those who [do not abstain from the agreed upon action unless they] ask leave of thee - it is [only] they who [truly] believe in God and His Apostle! Hence, when they ask leave of thee for some [valid] reason of their own, grant thou this leave to whomsoever of them thou choose [to grant it], ⁹⁰ and ask God to forgive them: for, behold, God is much-forgiving, a dispenser of grace! ⁹¹

Rashad Khalifa	24:62 The true believers are those who believe in GOD and His messenger, and when they are with him in a community meeting, they do not leave him without permission. Those who ask permission are the ones who do believe in GOD and His messenger. If they ask your permission, in order to tend to some of their affairs, you may grant permission to whomever you wish, and ask GOD to forgive them. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	24:62 Only those are true believers in God and His messenger who do not leave without permission when they are with him in a community meeting. Those who ask permission are the ones who believe in God and His messenger. So when they ask your permission (O Prophet!) in order to handle some of their affairs, grant permission to whomever of them you can. Remember (their welfare during their absence) asking forgiveness for them, for, God is Forgiving, Merciful.
Transliteration	24:62 Innama almu/minoona alla theenaamanoo bi Allahi warasoolihi wa-i tha kanoomaAAahu AAala amrin j amiAAin lam ya thhaboo hattayasta/thinoohu inna allatheena yasta/thinoonakaola-ika allatheena yu/minoona bi Allahiwarasoolihi fa-itha ista/ thanooka libaAA disha/nihim fa/ than liman shi/ta minhum waistaghfirlahumu Allaha inna Allaha ghafoorun raheemun
A	24:62 انما المومنون الذين ءامنوا بالله ورسوله واذا كانوا معه على امر جامع لم يذهبوا حتى يستذنوه ان الذين يستذنونك اولئك الذين يؤمنون بالله ورسوله فاذا استذنوك لبعض شأنهم فاذن لمن شئت منهم واستغفر لهم الله ان الله غفور رحيم
Edip-Layth	24:63 Do not let the invitation of the messenger between you be as if you are inviting each other. God is fully aware of those among you who slip away under lame excuses. Let those who oppose his command beware, for an ordeal may strike them, or a severe retribution. ¹²
The Monotheist Group	24:63 Do not let the calling of the messenger between you be as if you are calling each other. God is fully aware of those among you who slip away under lame excuses. Let those who oppose his command beware, for an ordeal may strike them, or a severe retribution.
Muhammad Asad	24:63 DO NOT regard the Apostles summons to you ⁹² [in the same light] as a summons of one of you to another: God is indeed aware of those of you who would withdraw surreptitiously: so let those who would go against His bidding beware, lest a [bitter] trial befall them [in this world] or grievous suffering befall them [in the life to come].
Rashad Khalifa	24:63 Do not treat the messenger's requests as you treat each others' requests. GOD is fully aware of those among you who sneak away using flimsy excuses. Let them beware - those who disobey his orders - for a disaster may strike them, or a severe retribution.
Shabbir Ahmed	24:63 Do not deem the messenger's summons among you as your calling one another. God knows those of you who sneak out under flimsy excuses. And let those who conspire to evade his orders beware of a consequent tribulation or an awful retribution. ²⁵
Transliteration	24:63 La tajAAaloo duAA aa aIrrasoolibaynakum kaduAA a-i baAA dikum baAA dan qadyaAAalamu All ahu alla theena yatasallaloona minkumliw athan falya hthari allatheena yukh alifoonaAAan amrihi an tu seebahum fitnatun aw yuseebahumAAathabun aleemun
A	24:63 لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضا قد يعلم الله الذين يتسللون منكم لواذا فليحذر الذين يخالفون عن امره ان تصيبهم فتنة او يصيبهم عذاب اليم

Edip-Layth	24:64 Certainly, to God belongs all that is in the heavens and the earth. Surely, He knows what your condition is; and on the day when they are returned to Him, He will inform them of everything they had done. God is aware of all things.
The Monotheist Group	24:64 Certainly, to God belongs all that is in the heavens and the Earth. Surely, He knows what your condition is; and on the Day when they are returned to Him, He will inform them of everything they had done. God is aware of all things.
Muhammad Asad	24:64 Oh, verily, unto God belongs all that is in the heavens and on earth: well does He know where you stand and at what you aim! ⁹³ And one Day, all [who have ever lived] will be brought back unto Him, and then He will make them [truly] understand all that they were doing [in life]: for, God has full knowledge of everything.
Rashad Khalifa	24:64 Absolutely, to GOD belongs everything in the heavens and the earth. He fully knows every condition you may be in. The day you are returned to Him, He will inform them of everything they had done. GOD is fully aware of all things.
Shabbir Ahmed	24:64 Be quite sure that to God belongs all that is in the heavens and earth. He knows your condition (capabilities, limitations, intentions and actions). The Day when all people return to Him, He will make them truly understand what they did in life. God is the Knower of all things and events. ²⁶
Transliteration	24:64 Alā inna lill ̣hi m ̣ feea lssamāwātī wa al-ardī qadyaAAalamu m ̣ antum AAalayhi wayawma yurjaAAoona ilayhifayunabbi-ohum bim ̣ AAamiloo waAllāhubikulli shay-in AAaleem un
A	24:64 إلا إن الله ما فى السموت والارض قد يعلم ما انتم عليه ويوم يرجعون اليه فينبئهم بما عملوا والله بكل شىء عليم

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (24:1)

I.e., "the injunctions whereof We have made self-evident by virtue of their wording: thus, according to Bukhari (Kitab at-Tafsir), Abd Allah ibn Abbas explains the expression faradnaha in this context (cf. Fath al-Bari VIII, 361). Tabari also on the authority of Ibn Abbas advances the same explanation. It would seem that the special stress on God's having laid down this surah "in plain terms" is connected with the gravity of the injunctions spelt out in the sequence: in other words, it implies a solemn warning against any attempt at widening or re-defining those injunctions by means of deductions, inferences or any other considerations unconnected with the plain wording of the Qur'an.

Muhammad Asad - End Note 2 (24:2)

The term zina signifies voluntary sexual intercourse between a man and a woman not married to one another, irrespective of whether one or both of them are married to other persons or not: hence, it

does not - in contrast with the usage prevalent in most Western languages - differentiate between the concepts of "adultery" (i.e., sexual intercourse of married man with a woman other than his wife, or of a married woman with a man other than her husband) and "fornication" (i.e., sexual intercourse between two unmarried persons). For the sake of simplicity I am rendering zina throughout as "adultery", and the person guilty of it as "adulterer" or "adulteress", respectively.

Muhammad Asad - End Note 3 (24:2)

The number of those to be present has been deliberately left unspecified, thus indicating that while the punishment must be given publicly, it need not be made a "public spectacle".

Muhammad Asad - End Note 4 (24:3)

The term mushrik (fem. mushrikah), which normally signifies a person who associates in his or her mind all manner of imaginary deities or forces with God, or who believes that any created being has a share in His qualities or powers, is here evidently used in the widest metaphorical sense of this term, denoting one who accords to his or her desires a supremacy which is due to God alone, and thus blasphemes against the principles of ethics and morality enjoined by Him. The particle aw (lit., "or") which connects the word mushrikah with the preceding word zaniyah ("adulteress") has in this context - as well as in the next clause, where both these terms appear in their masculine form - an amplifying, explanatory value equivalent to the expression "in other words" or "that is", similar to the use of this particle in 23:6. For a further elucidation of the above passage, see next note.

Muhammad Asad - End Note 5 (24:3)

Some of the commentators understand this passage in the sense of an injunction: "The adulterer shall not marry any but an adulteress or a mushrikah: and as for the adulteress, none shall marry her but an adulterer or a mushrik. This interpretation is objectionable on several counts: firstly, the Qur'an does not ever countenance the marriage of a believer, however great a sin he or she may have committed, with an unbeliever (in the most pejorative sense of this term); secondly, it is a fundamental principle of Islamic Law that once a crime has been expiated by the transgressor's undergoing the ordained legal punishment (in this case, a hundred stripes), it must be regarded, insofar as the society is concerned, as atoned for and done with; and, lastly, the construction of the above passage is clearly that of a statement of fact (Razi), and cannot be interpreted as an injunction. On the other hand, since adultery is an illicit sexual union, the verb yankihu, which appears twice in this passage, cannot have the customary, specific meaning of "he marries" but must, rather, be understood in its general sense - applicable to both lawful and unlawful sexual intercourse - namely, "he couples with". It is in this sense that the great commentator Abu Muslim (as quoted by Razi) explains the above verse, which stresses the fact that both partners are equally guilty inasmuch as they commit their sin consciously - implying that neither of them can cause himself or herself on the ground of having been merely "seduced".

Muhammad Asad - End Note 6 (24:4)

The term rnuhsanat denotes literally "women who are fortified [against unchastity]", i.e., by marriage and/or faith and self-respect, implying that, from a legal point of view, every woman must be considered chaste unless a conclusive proof to the contrary is produced. (The passage relates to women other than the accusers own wife, for in the latter case - as shown in verses 6-9 - the law of evidence and the consequences are different.

Muhammad Asad - End Note 7 (24:4)

By obvious implication, this injunction applies also to cases where a woman accuses a man of illicit sexual intercourse, and is subsequently unable to prove her accusation legally. The severity of the punishment to be meted out in such cases, as well as the requirement of four witnesses - instead of the two that Islamic Law regards as sufficient in all other criminal and civil suits - is based on the imperative necessity of preventing slander and off-hand accusations. As laid down in several authentic sayings of the Prophet, the evidence of the four witnesses must be direct, and not merely circumstantial: in other words, it is not sufficient for them to have witnessed a situation which made it

evident that sexual intercourse was taking or had taken place: they must have witnessed the sexual act as such, and must be able to prove this to the entire satisfaction of the judicial authority (Razi, summing up the views of the greatest exponents of Islamic Law). Since such a complete evidence is extremely difficult, if not impossible, to obtain, it is obvious that the purpose of the above Quranic injunction is to preclude, in practice, all third-party accusations relating to illicit sexual intercourse - for, "man has been created weak" (4:28) - and to make a proof of adultery dependent on a voluntary, faith-inspired confession of the guilty parties themselves.

Muhammad Asad - End Note 8 (24:5)

I.e., who publicly withdraw their accusation after having suffered the punishment of flogging - which, being a legal right of the wrongly accused person, cannot be obviated by mere repentance and admission of guilt. Thus, the above-mentioned exemption relates only to the interdict on giving testimony and not to the punishment by flogging.

Muhammad Asad - End Note 9 (24:6)

Lit., "then the testimony of any of these shall be four testimonies [or "solemn affirmations"] before God".

Muhammad Asad - End Note 10 (24:9)

Thus, the husband's accusation is to be regarded as proven if the wife refuses to take an oath to the contrary, and disproved if she solemnly sets her word against his. Inasmuch as this procedure, which is called li'an ("oath of condemnation"), leaves the question of guilt legally undecided, both parties are absolved of all the legal consequences otherwise attending upon adultery - resp. an unproven accusation of adultery - the only consequence being a mandatory divorce.

Muhammad Asad - End Note 11 (24:10)

This sentence, which introduces the section dealing with the condemnation of all unfounded or unproven accusations of unchastity - as well as the similar sentence which closes it in verse 20 - is deliberately left incomplete, leaving it to man to imagine what would have happened to individual lives and to society if God had not ordained all the above-mentioned legal and moral safeguards against possibly false accusations, or if He had made a proof of adultery dependent on mere circumstantial evidence. This idea is further elaborated in verses 14-15.

Muhammad Asad - End Note 12 (24:11)

Lit., "those who brought forth the lie (al-ifk, here denoting a false accusation of unchastity) are a numerous group (usbah) among you". The term usbah signifies any group of people, of indeterminate number, banded together for a particular purpose (Taj al-'Arus). According to all the commentators, the passage comprising verses 11-20 relates to an incident, which occurred on the Prophet's return from the campaign against the tribe of Mustaliq in the year 5 H. The Prophet's wife A'ishah, who had accompanied him on that expedition, was inadvertently left behind when the Muslims struck camp before dawn. After having spent several hours alone, she was found by one of the Prophet's Companions, who led her to the next halting-place of the army. This incident gave rise to malicious insinuations of misconduct on the part of A'ishah; but these rumours were short-lived, and her innocence was established beyond all doubt. As is the case with all Quranic allusions to historical events, this one, too, is primarily meant to bring out an ethical proposition valid for all times and all social circumstances: and this is the reason why the grammatical construction of the above passage is such that the past-tense verbs occurring in verses 11-16 can be - and, I believe, should be - understood as denoting the present tense.

Muhammad Asad - End Note 13 (24:11)

I.e., in the sight of God: for, the unhappiness caused by unjust persecution confers - as does every

undeserved and patiently borne suffering - a spiritual merit on the person thus afflicted. Cf. the saying of the Prophet, quoted by Bukhari and Muslim: "Whenever a believer is stricken with any hardship, or pain, or anxiety, or sorrow, or harm, or distress - even if it be a thorn that has hurt him - God redeems thereby some of his failings."

Muhammad Asad - End Note 14 (24:11)

I.e., by stressing, in a legally and morally inadmissible manner, certain "circumstantial" details or aspects of the case in order to make the slanderous, unfounded allegation more believable.

Muhammad Asad - End Note 15 (24:12)

Lit., "whenever you hear it" - the pronoun "you" indicating here the community as a whole.

Muhammad Asad - End Note 16 (24:13)

This interpolation is necessary in view of the fact that the believers spoken of in the preceding verse are blamed, not for making the false accusation, but for not giving it the lie.

Muhammad Asad - End Note 17 (24:13)

Lit., "in support thereof" (alayhi).

Muhammad Asad - End Note 18 (24:14)

Sc., "yourselves and your whole society". With this and the next verse the discourse returns to, and elaborates, the idea touched upon in verse 10 and explained in the corresponding note 11.

Muhammad Asad - End Note 19 (24:16)

The interjection subhanaka ("O Thou who art limitless in Thy glory") stresses here the believers moral duty to bethink himself of God whenever he is tempted to listen to, or to repeat, a calumny (since every such rumour must be considered a calumny unless its truth is legally proved).

Muhammad Asad - End Note 20 (24:19)

The term fahishah signifies anything that is morally reprehensible or abominable: hence, "immoral conduct" in the widest sense of this expression. In the above context it refers to unfounded or unproven allegations of immoral conduct, in other words, "foul slander".

Muhammad Asad - End Note 21 (24:19)

I.e., the legal punishment as stipulated in verse 4 of his surah.

Muhammad Asad - End Note 22 (24:19)

This Quranic warning against slander and, by obvious implication, against any attempt at seeking out other people's faults finds a clear echo in several well-authenticated sayings of the Prophet: "Beware of all guesswork [about one another], for, behold, all [such] guesswork is most deceptive (akdhab al-hadith); and do not spy upon one another and do not try to bare [other people's] failings" (Muwatta; almost identical versions of this Tradition have been quoted by Bukhari, Muslim and Abu Da'ud): "Do not hurt those who have surrendered themselves to God (al-muslimin) and do not impute evil to them and do not try to uncover their nakedness [i.e., their faults]: for, behold, if anyone tries to uncover his brother's nakedness, God will uncover his own nakedness [on the Day of judgment]" (Tirmidhi); and, "Never does a believer draw a veil over the nakedness of the other believer without Gods drawing a veil

over his own nakedness on Resurrection Day" (Bukhari). All these injunctions have received their seal, as it were, in the Quranic exhortation: "Avoid most guesswork [about one another] - for, behold, some of [such] guesswork is [in itself] a sin" ([49:12](#)).

Muhammad Asad - End Note 23 (24:20)

See verse 10 of this surah and the corresponding note 11.

Muhammad Asad - End Note 24 (24:21)

In this context, the term al-munkar has apparently the same meaning as in [16:90](#) (explained in the corresponding note 109) since, as the sequence shows, it clearly relates to the unreasonable self-righteousness of so many people who "follow Satan's footsteps" by imputing moral failings to others and forgetting that it is only due to God's grace that man, in his inborn weakness, can ever remain pure.

Muhammad Asad - End Note 25 (24:22)

Or: "Swear that [henceforth] they would not help [lit., "give to"]", etc. Both these meanings - "he swore [that]" and "he became remiss [in]" - are attributable to the verb *ala*, which appears in the above sentence in the form *ya tal*. My rendering is based on the interpretation given to this verb by the great philologist Abu Ubayd al-Qasim al-Harawi (Cf. Lane I, 84).

Muhammad Asad - End Note 26 (24:22)

For an explanation of this rendering of the designation al-muhajirun (or, in other places, *alladhina hajarū*), see surah 2 note 203.

Muhammad Asad - End Note 27 (24:22)

It is generally assumed that this verse refers to Abu Bakr, who swore that he would never again help his poor relative, the muhajir Mistah (whom he used to support until then) after the latter had taken part in slandering Abu Bakr's daughter, A'ishah (see note 12 above). There is no doubt that this assumption of the commentators is well-founded; but there is also no doubt that the ethical purport of the above verse is timeless and, therefore, independent of the fact or facts with which it appears to be historically linked. (This view finds additional support in the use of the plural form throughout the above passage.) The call to "pardon and forbear" is fully consonant with the Quranic principle of countering evil with good (see [13:22](#) and the corresponding note 44).

Muhammad Asad - End Note 28 (24:23)

According to Razi, the absence of repentance is incontrovertibly implied in the condemnation expressed in the sequence. since the Qur'an makes it clear in many places that God always accepts a sinner's sincere repentance.

Muhammad Asad - End Note 29 (24:23)

Lit., "chaste, unmindful [or "careless"] believing women", i.e., virtuous women who thoughtlessly expose themselves to situations on which a slanderous construction may be put.

Muhammad Asad - End Note 30 (24:25)

Regarding the double meaning ("manifest" and "manifesting") inherent in the adjective *mubin*, see note 2 on [12:1](#); for my rendering of God's attribute *al-haqq* as "the Ultimate Truth", see note 99 on [20:114](#). In this particular instance, the active form of *mubin* ("manifesting") apparently relates to God's revelation, on Judgment Day, of the true nature of man's actions and, thus, of the enormity of the sin

to which this passage refers.

Muhammad Asad - End Note 31 (24:26)

Lit., "innocent of all that they [i.e., the slanderers] may say".

Muhammad Asad - End Note 32 (24:26)

See note 5 on [8:4](#). The reference, in this context, to God's "forgiveness of sins" (maghfirah) is obviously meant to stress the innate weakness of man's nature, which makes him prone to sinning, however good and pure he may be (cf. [4:28](#)).

Muhammad Asad - End Note 33 (24:27)

This categorical prohibition connects with the preceding passages inasmuch as it serves as an additional protection of individuals against possible slander. In its wider purport, it postulates the inviolability of each person's home and private life, (For the socio-political implications of this principle, see State and government in Islam, pp. 84 ff.)

Muhammad Asad - End Note 34 (24:28)

I.e., by the rightful owner or caretaker.

Muhammad Asad - End Note 35 (24:29)

Lit., "uninhabited houses wherein there are things of use (mata) for you". In the consensus of all the authorities, including the Companions of The Prophet, this relates to buildings or premises of a more or less public nature, like inns, shops, administrative Offices, public baths, etc., as well as to ancient ruins.

Muhammad Asad - End Note 36 (24:30)

Lit., "to restrain [something] of their gaze and to guard their private parts". The latter expression may be understood both in the literal sense of "covering of one's private parts" - i.e., modesty in dress - as well as in the metonymical sense of "restraining one's sexual urges", i.e., restricting them to what is lawful, namely, marital intercourse (cf. [23:5-6](#)). The rendering adopted by me in this instance allows for both interpretations. The "lowering of ones gaze", too, relates both to physical and to emotional modesty (Razi).

Muhammad Asad - End Note 37 (24:31)

My interpolation of the word "decently" reflects the interpretation of the phrase illa ma zahara minha by several of the earliest Islamic scholars, and particularly by Al-Qiffal (quoted by Razi) as "that which a human being may openly show in accordance with prevailing custom (al-adah al-jariyah)". Although the traditional exponents of Islamic Law have for centuries been inclined to restrict the definition of "what may [decently] be apparent" to a woman's face, hands and feet - and sometimes even less than that - we may safely assume that the meaning of illa ma zahara minha is much wider, and that the deliberate vagueness of this phrase is meant to allow for all the time-bound changes that are necessary for man's moral and social growth. The pivotal clause in the above injunction is the demand, addressed in identical terms to men as well as to women, to "lower their gaze and be mindful of their chastity": and this determines the extent of what, at any given time, may legitimately - i.e., in consonance with the Quranic principles of social morality - be considered "decent" or "indecent" in a person's outward appearance.

Muhammad Asad - End Note 38 (24:31)

The noun khimar (of which khumur is the plural) denotes the head-covering customarily used by Arabian women before and after the advent of Islam. According to most of the classical commentators, it was worn in pre-Islamic times more or less as all ornament and was let down loosely over the wearer's back; and since, in accordance with the fashion prevalent at the time, the upper part of a woman's tunic had a wide opening in the front, her breasts cleavage were left bare. Hence, the injunction to cover the bosom by means of a khimar, (a term so familiar to the contemporaries of the Prophet) does not necessarily relate to the use of a khimar as such but is, rather, meant to make it clear that a woman's breasts are not included in the concept of "what may decently be apparent" of her body and should not, therefore, be displayed.

Muhammad Asad - End Note 39 (24:31)

I.e., very old men. The preceding phrase "those whom they rightfully possess" (lit., "whom their right hands possess") denotes slaves; but see also note 78.

Muhammad Asad - End Note 40 (24:31)

Lit., "so that those of their charms which they keep hidden may become known", The phrase yadribna bi-arjulihinna is idiomatically similar to the phrase daraba bi-yadayhi fi mishyatihi, "he swung his arms in walking" (quoted in this context in Taj al-'Arus), and alludes to a deliberately provocative gait.

Muhammad Asad - End Note 41 (24:31)

The implication of this general call to repentance is that "since man has been created weak" (4:28), no one is ever free of faults and temptations - so much so that even the Prophet used to say, "Verily, I turn unto Him in repentance a hundred times every day" (Ibn Hanbal, Bukhari and Bayhaqi, all of them, on the authority of Abd Allah ibn Umar).

Muhammad Asad - End Note 42 (24:32)

I.e., from among the free members of the community, as is evident from the subsequent juxtaposition with slaves. (As most of the classical commentators point out, this is not an injunction but a recommendation to the community as a whole: hence my interpolation of the words, "you ought to".) The term ayyim - of which ayama is the plural - signifies a person of either sex who has no spouse, irrespective of whether he or she has never been married or is divorced or widowed. Thus, the above verse expresses the idea - reiterated in many authentic sayings of the Prophet - that, from both the ethical and the social points of view, the married state is infinitely preferable to celibacy.

Muhammad Asad - End Note 43 (24:32)

The term as-salihin connotes here both moral and physical fitness for marriage: i.e., the attainment of bodily and mental maturity as well as mutual affection between the man and the woman concerned. As in 4:25, the above verse rules out all forms of concubinage and postulates marriage as the only basis of lawful sexual relations between a man and his female slave.

Muhammad Asad - End Note 44 (24:33)

I.e., because of poverty or because they cannot find a suitable mate, or for any other personal reason.

Muhammad Asad - End Note 45 (24:33)

Lit., "whom your right hands possess", i.e., male or female slaves.

Muhammad Asad - End Note 46 (24:33)

The noun kitab is, in this context, an equivalent of kitabah or mukatabah (lit., "mutual agreement in

writing"), a juridical term signifying a "deed of freedom" or "of manumission" executed on the basis of an agreement between a slave and his or her owner, to the effect that the slave undertakes to purchase his or her freedom for an equitable sum of money payable in installments before or after the manumission, or, alternatively, by rendering a clearly specified service or services to his or her owner. With this end in view, the slave is legally entitled to engage in any legitimate, gainful work or to obtain the necessary sum of money by any other lawful means (e.g., through a loan or a gift from a third person). In view of the imperative form of the verb *katibuhum* ("write it out for them"), the deed of manumission cannot be refused by the owner, the only pre-condition being an evidence - to be established, if necessary, by an unbiased arbiter or arbiters - of the slave's good character and ability to fulfill his or her contractual obligations. The stipulation that such a deed of manumission may not be refused, and the establishment of precise juridical directives to this end, clearly indicates that Islamic Law has from its very beginning aimed at an abolition of slavery as a social institution, and that its prohibition in modern times constitutes no more than a final implementation of that aim. (See also next note, as well as note 146 on [2:177](#).)

Muhammad Asad - End Note 47 (24:33)

According to all the authorities, this relates (a) to a moral obligation on the part of the owner to promote the slave's efforts to obtain the necessary revenues by helping him or her to achieve an independent economic status and/or by remitting part of the agreed-upon compensation, and (b) to the obligation of the state treasury (*bayt al-mal*) to finance the freeing of slaves in accordance with the Quranic principle - enunciated in [9:60](#) - that the revenues obtained through the obligatory tax called *zakah* are to be utilized, among other purposes, "for the freeing of human beings from bondage" (*fi r-riqab*, an expression explained in [surah 2](#) note 146). Hence, *Zamakhshari* holds that the above clause is addressed not merely to persons owning slaves but to the community as a whole - The expression "the wealth of God" contains an allusion to the principle that "God has bought of the believers their lives and their possessions, promising them paradise in return" ([9:111](#)) - implying that all of man's possessions are vested in God, and that man is entitled to no more than their usufruct.

Muhammad Asad - End Note 48 (24:33)

Lit., "so that you might seek out" or "endeavour to attain to".

Muhammad Asad - End Note 49 (24:33)

Lit., "if they desire protection against unchastity (*tahassun*)", i.e., through marriage (cf. the expression *muhsanat* as used in [4:24](#)). Most of the classical commentators are of the opinion that the term *fatayat* ("maidens") denotes here "slave-girls": an assumption which is fully warranted by the context hence, the above verse reiterates the prohibition of concubinage by explicitly describing it as "whoredom" (*bigha*).

Muhammad Asad - End Note 50 (24:35)

The particle *ka* ("as if" or "as it were") prefixed to a noun is called *kaf at-tashbih* ("the letter *kaf* pointing to a resemblance [of one thing to another]" or "indicating a metaphor"). In the above context it alludes to the impossibility of defining God even by means of a metaphor or a parable - for, since "there is nothing like unto Him" ([42:11](#)), there is also "nothing that could be compared with Him" ([112:4](#)). Hence, the parable of "the light of God" is not meant to express His reality - which is inconceivable to any created being and, therefore, inexpressible in any human language - but only to allude to the illumination which He, who is the Ultimate Truth, bestows upon the mind and the feelings of all who are willing to be guided. *Tabari*, *Baghawi* and *Ibn Kathir* quote *Ibn Abbas* and *Ibn Mas'ud* as saying in this context: "It is the parable of His light in the heart of a believer."

Muhammad Asad - End Note 51 (24:35)

The "lamp" is the revelation which God grants to His prophets and which is reflected in the believer's heart - the "niche" of the above parable (*Ubayy ibn Kab*, as quoted by *Tabari*) - after being received and consciously grasped by his reason ("the glass [shining brightly] like a radiant star"): for it is through

reason alone that true faith can find its way into the heart of man.

Muhammad Asad - End Note 52 (24:35)

It would seem that this is an allusion to the organic continuity of all divine revelation which, starting like a tree from one "root" or proposition - the statement of God's existence and uniqueness - grows steadily throughout man's spiritual history, branching out into a splendid variety of religious experience, thus endlessly widening the range of man's perception of the truth. The association of this concept with the olive-tree apparently arises from the fact that this particular kind of tree is characteristic of the lands in which most of the prophetic precursors of the Quranic message lived, namely, the lands to the east of the Mediterranean: but since all true revelation flows from the Infinite Being, it is "neither of the east nor of the west" - and especially so the revelation of the Qur'an, which, being addressed to all mankind, is universal in its goal as well.

Muhammad Asad - End Note 53 (24:35)

The essence of the Quranic message is described elsewhere as "clear [in itself] and clearly showing the truth" (cf. note 2 on [12:1](#)) and it is, I believe, this aspect of the Qur'an that the above sentence alludes to. Its message gives light because it proceeds from God; but it would well-nigh give light [of itself] even though fire had not touched it": i.e., even though one may be unaware that it has been "touched by the fire" of divine revelation, its inner consistency, truth and wisdom ought to be self-evident to anyone who approaches it in the light of his reason and without prejudice.

Muhammad Asad - End Note 54 (24:35)

Although most of the commentators read the above phrase in the sense of "God guides unto His light whomever He wills", Zamakhshari gives it the sense adopted in my rendering (both being syntactically permissible).

Muhammad Asad - End Note 55 (24:35)

I.e., because of their complexity, certain truths can be conveyed to man only by means of parables or allegories: see first and the last notes 5 and 8 on [3:7](#).

Muhammad Asad - End Note 56 (24:36)

Lit., "and [ordained] that His name", etc.: implying, as the sequence shows, that the spiritual purpose of those houses of worship is fulfilled only by some, and not all, of the people who are wont to congregate in them out of habit.

Muhammad Asad - End Note 57 (24:37)

lit., "bargaining" or "selling" or "buying and selling" (bay) - a metonym for anything that might bring worldly gain.

Muhammad Asad - End Note 58 (24:37)

For this rendering of the term zakah, see surah 2 note 34.

Muhammad Asad - End Note 59 (24:39)

I.e., he is bound to realize on Judgment Day that all his supposedly "good" deeds have been rendered worthless by his deliberate refusal to listen to the voice of truth (Zamakhshari and Razi).

Muhammad Asad - End Note 60 (24:40)

I.e., their bad deeds, as contrasted with their good deeds, which in the preceding verse have been likened to a mirage.

Muhammad Asad - End Note 61 (24:40)

Lit., "one above another".

Muhammad Asad - End Note 62 (24:41)

Cf. [17:44](#) and the corresponding note 53.

Muhammad Asad - End Note 63 (24:45)

See note 39 on [21:30](#). The term dabbah denotes every corporeal being endowed with both life and spontaneous movement; hence, in its widest sense, it comprises the entire animal world, including man.

Muhammad Asad - End Note 64 (24:46)

Or: "God guides whomever He wills onto a straight way". The rendering adopted by me in this instance seems preferable in view of the preceding, intensive stress on the evidence, forthcoming from all nature, of God's creative, planning activity and the appeal to "all who have eyes to see" to let themselves be guided by this overwhelming evidence.

Muhammad Asad - End Note 65 (24:48)

I.e., in order that the divine writ - which is implied in the preceding expression "God and His Apostle" - might determine their ethical values and, consequently, their social behaviour.

Muhammad Asad - End Note 66 (24:49)

Lit., "if the truth happens to be with them, they come to it willingly": cf. [4:60-61](#) and the corresponding notes 80.

Muhammad Asad - End Note 67 (24:50)

I.e., by depriving them of what they choose to regard as "legitimate" liberties and enjoyments, or by supposedly preventing them from "keeping up with the times". As in verses 47 and 48 (as well as in verse 51 below) the expression "God and His Apostle" is here a synonym for the divine writ revealed to the Apostle.

Muhammad Asad - End Note 68 (24:51)

Lit., "The only saying of the believers is that they say" - i.e., without any mental reservation. The term qawl (lit., "saying") has here the sense of a genuine spiritual "response" in contrast to the mere lip-service alluded to in verse 47 above.

Muhammad Asad - End Note 69 (24:53)

This is an allusion to the ephemeral, self-deceiving enthusiasms of the half-hearted and their supposed readiness for "self-sacrifice" contrasting with their obvious reluctance to live up to the message of the Qur'an in their day-to-day concerns.

Muhammad Asad - End Note 70 (24:53)

This elliptic phrase alludes to the principle - repeatedly stressed in the Qur'an - that God does not burden man with more than he can easily bear.

Muhammad Asad - End Note 71 (24:55)

Lit., "cause them to be successors on earth" - i.e., enable them to achieve, in their turn, power and security and, thus, the capability to satisfy their worldly needs, this Quranic reference to God's "promise" contains an oblique allusion to the God-willed natural law which invariably makes the rise and fall of nations dependent on their moral qualities.

Muhammad Asad - End Note 72 (24:55)

Cf. 5: 3 "I have willed that self-surrender unto Me (al-islam) shall be your religion". Its firm establishment (tamkin) relates to the strengthening of the believers' faith as well as to the growth of its moral influence in the world.

Muhammad Asad - End Note 73 (24:55)

Lit., "exchange for them, after their fear [or "danger"] security". It is to be noted that the term amn signifies not merely outward, physical security but also - and, indeed, originally - "freedom from fear" (Taj al-'Arus). Hence, the above clause implies not only a promise of communal security after an initial period of weakness and danger (which, as history tells us, overshadows the beginnings of every genuine religious movement), but also the promise of an individual sense of inner security - that absence of all fear of the Unknown, which characterizes a true believer. (See next note.)

Muhammad Asad - End Note 74 (24:55)

I.e., the believer's freedom from fear is a direct outcome of his intellectual and emotional refusal to attribute to anyone or anything but God the power to shape his destiny.

Muhammad Asad - End Note 75 (24:56)

The specific mention of the "purifying dues" (az-zakah) in this context is meant to stress the element of unselfishness as an integral aspect of true faith. According to Zamakhshari, the above verse connects with, and concludes, verse 54.

Muhammad Asad - End Note 76 (24:57)

For an explanation of the above sentence and the words interpolated by me, see note 39 on a similar phrase in [11:20](#).

Muhammad Asad - End Note 77 (24:58)

In pursuance of the Quranic principle that the social and individual - as well as the spiritual and material - aspects of human life form one indivisible whole and cannot, therefore, be dealt with independently of one another, the discourse returns to the consideration of some of the rules of healthy social behaviour enunciated in the earlier parts of this surah. The following passage takes up and elaborates the theme of the individual's right to privacy, already touched upon in verses 27-29 above.

Muhammad Asad - End Note 78 (24:58)

Lit., "whom your right hands possess" - a phrase which, primarily and as a rule, denotes male and female slaves. Since, however, the institution of slavery is envisaged in the Qur'an as a mere historic phenomenon that must in time be abolished (cf. note 46 and 47 on verse 33 of this surah, as well as note 146 on [2:177](#)), the above expression may also be understood as referring, in general, to one's close dependants and to domestic servants of either sex. Alternatively, the phrase ma malakat

aymanukum may denote, in this context, "those whom you rightfully possess through wedlock", i.e., wives and husbands (cf. 4:24 and the corresponding note 26).

Muhammad Asad - End Note 79 (24:58)

I.e., all children, irrespective of whether they are related to one or not.

Muhammad Asad - End Note 80 (24:58)

The term *zahirah* (lit., "midday" or, occasionally, "heat of midday"), which occurs in the Qur'an only in this one instance, may have been used metonymically in the sense of "day-time" as contrasted with the time after the prayer of nightfall and before the prayer of daybreak: hence my tentative rendering as "middle of the day".

Muhammad Asad - End Note 81 (24:58)

Lit., "three [periods] of nakedness (*thalath awrat*) for you". This phrase is to be understood both literally and figuratively. Primarily, the term *awrah* signifies those parts of a mature person's body which cannot in decency be exposed to any but one's wife or husband or, in case of illness, one's physician. In its tropical sense, it is also used to denote spiritual "nakedness", as well as situations and circumstances in which a person is entitled to absolute privacy. The number "three" used twice in this context is not, of course, enumerative or exclusive, but is obviously meant to stress the recurrent nature of the occasions on which even the most familiar members of the household, including husbands, wives and children, must respect that privacy.

Muhammad Asad - End Note 82 (24:59)

Lit., "have asked it": a reference to the injunction laid down in verses 27-28 above. My interpolation, between brackets, of the phrase "who have reached maturity" is based on Zamakhshari's interpretation of the words "those before them".

Muhammad Asad - End Note 83 (24:60)

This conjunction is, I believe, meant to indicate that the verse which it introduces is connected with certain previously revealed passages, namely, verse 31 above and 33:59, both of which allude to the principle of modesty to be observed by Muslim women in the matter of dress: hence, it must be regarded as a separate "section".

Muhammad Asad - End Note 84 (24:60)

Lit., "who do not desire [or "hope for"] sexual intercourse" - the latter evidently being the meaning of *nikah* in this context. Although this noun, as well as the verb from which it is derived, is almost always used in the Qur'an in the sense of "marriage" or "marrying", there are undoubtedly exceptions from this general rule: for instance, the manner in which the verbal form *yankihu* is used in verse 3 of this surah (see the corresponding note 5 above). These exceptions confirm the view held by some philologists of great renown e.g., al-jawhari or Al-Azhari (the latter quoted in the *Lisan al-Arab*), to the effect that "in the speech of the Arabs, the original meaning of *nikah* is sexual intercourse (*al-wat*)".

Muhammad Asad - End Note 85 (24:61)

The whole of verse 61 is construed in so highly elliptic a form that disagreements as to its purport have always been unavoidable. However, if all the explanations offered by the early commentators are taken into consideration, we find that their common denominator is the view that the innermost purport of this passage is a stress on the brotherhood of all believers, expressed in a call to mutual charity, compassion and good-fellowship and, hence, the avoidance of all unnecessary formalities in their mutual relations.

Muhammad Asad - End Note 86 (24:61)

In the consensus of all the authorities, the expression "your houses" implies in this context also "your children's houses", since all that belongs to a person maybe said to belong, morally, to his parents as well.

Muhammad Asad - End Note 87 (24:61)

I.e., "for which you are responsible".

Muhammad Asad - End Note 88 (24:62)

lit., "a uniting [or "collective"] matter" (amr jami). The personal pronoun in "with him" relates to the Apostle and, by analogy, to every legitimate leader (imam) of the Muslim community acting in accordance with the spirit of the Qur'an and the Prophet's life-example.

Muhammad Asad - End Note 89 (24:62)

I.e., his permission to abstain, for valid reasons, from participating in a course of action or a policy agreed upon by the majority of the community (amma ijtama'u lahu min al-amr: Tabari). In a logical development of this principle we arrive at something like the concept of a "loyal opposition", which implies the possibility of dissent on a particular point of communal or state policy combined with absolute loyalty to the common cause. See also note 91.

Muhammad Asad - End Note 90 (24:62)

I.e., after weighing the reasons advanced by the individual or the individuals concerned against the interests of the society as a whole.

Muhammad Asad - End Note 91 (24:62)

The statement that "God is much-forgiving" obviously implies that an avoidance of "asking leave" to abstain from participation in an agreed-upon course of action is, under all circumstances morally preferable (Zamakhshari).

Muhammad Asad - End Note 92 (24:63)

I.e., his summons to God's message in general, spoken of in verses 46-54 above, as well as to a particular course of communal action, referred to in verse 62. Alternatively, "the Apostles summons" may, in this context, be synonymous with the Qur'an itself.

Muhammad Asad - End Note 93 (24:64)

Lit., "well does He know upon what you are": i.e., "what your beliefs are and what moral principles govern your attitudes and actions".

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (24:2)

Public shaming, though it has long been abandoned in Western world, is one of the tools we may use against crimes. The Quran gives high importance to the institution of marriage. Social and psychological problems experienced among millions of children because of the breakdown of marriage institution in otherwise prosperous Western countries justify the importance of marriage. Additionally,

the harms of the promiscuous lifestyle to the health and well being of the society is another reason why the Quran takes marriage contract so seriously and issues a harsh penalty for its violation. The verse emphasizes public shame rather than inflicting physical pain. The word JaLDa does not mean a stick, but something that will touch the skin, since the word jalda is a derivative of a word that is used for skin (JeLD). Shaming is a social and psychological penalty. For such a penalty to be effective, researchers suggest the fulfillment of the following conditions: (1) The convict must be a member of a particular group; (2) The group must approve of the penalty; (3) The shaming penalty should be delivered to the group and group should ignore the convict for a period physically, emotionally, and economically; (4) The convict who is wished to be shamed must fear the group's decision to cut the relation; and (5) The convict must have a means to regain the trust of the group. First we should be reminded that there is no stoning- to-death punishment for adultery in Islam. The punishment of stoning was introduced to the Islamic law long after prophet Muhammad through fabricated hadith. It is the followers of Sunni and Shiite sects that adopted the Jewish practice and fabricated the most ridiculous stories, such as the story of a hungry holy goat eating a verse about stoning, etc. The followers of hadith and sunna accept the Jewish practice and the related silly stories by claiming that "these verses are not clear about adultery; thus, hadith and sunna explain these verses." Knowing the excuse of those who associate other partners with God, the first two verses rebut the claim of the unappreciative people by asserting the clarity of its language. The origin of stoning is found in the Old Testament. For instance: "But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you." (Deuteronomy 22:20- 21) According to the Old Testament, a rapist should be forced to marry the girl he violated. This rule punishes the victim to share the rest of her life with the violent and shameless man who violated her (Deuteronomy 22:28-30). How can this and many other unjust laws be imposed by a Just God? (See 2:59; 2:79; 5:13-15; 5:41-44; 7:162; 9:31). See Leviticus 20:2,27; 24:14-16; Numbers 15:35; 35:17; Deuteronomy 13:10; 17:5; 22:21-25; Joshua 7:25; 1 Kings 21:1-29. Also, see the Quran: 3:36.

Edip-Layth - End Note 2 (24:4)

See 4:15.

Edip-Layth - End Note 3 (24:11)

By not mentioning the person's name in this historical event, the Quran wants to keep its universal application clear. See 111:1

Edip-Layth - End Note 4 (24:15)

We are instructed not to disseminate rumors or hearsay statements about a person without proof or strong evidence. This warning is about any person. But, what about not any person, but the prophet? What about collecting rumors and hearsay statements about a prophet long after he passed away? What about not only believing those rumors and hearsay statements, but also sanctifying them as a part of the religion for future generations? What about going even further by preferring them to a book believed to be the verbatim word of God? And what about even going further, and declaring those who reject them to be apostates, deserving to be killed? It is these "holy" rumors and hearsay statements that have condemned Muslim societies to ignorance, oppression, and backwardness. Those who consider hadith and sunna, which would not be admitted in any court of law, as an important source of their religion, have no respect to God and his messengers; since they follow conjecture and contradictory hearsay reports (6:116). See 6:148; 10:36,66; 53:28.

Edip-Layth - End Note 5 (24:30)

Righteous men and women should not dress provocatively. A woman should lower her dress (33:59) and cover her chest. God uses flexible language, to allow culture, time, climate, age, and social dynamics and other variables play a role in the decision. The underlying reason for this recommendation is expressed as protection of women from potential male harassment. There is nothing in the Quran that instructs the government or the society to force women, in the name of God,

to cover themselves. A punishment neither in this world nor in hereafter is issued. While the male clerics and the followers of their misogynistic teachings are sunk up to their eyebrows in the mud of shirk, the only unforgivable sin, somehow they scrupulously split the hair of women. Does sanctifying the dress code of Christian nuns have anything to do with their psychological and sexual problems? The verses recommending women to cover themselves aim to protect them from the harassment of unrighteous men. Ironically, women are now harassed more by the self-righteous men. It is up to women, not men, how long they will lower their dress, whether they will cover their breasts or not. It is a different thing to remind a monotheist woman nicely to wear modestly for her protection and perhaps for social order. But, using this issue to patronize and subjugate women is not what the Quran expects from us. Even worse than this, is to impose this recommendation onto those women who are not muslims, since that violates many more Quranic principles. The male clerics who covered their intelligence by their obsessive interference with women's hair and dress, do not even notice the lesson in verse [7:26](#). Despite the verse informing us that women were walking in the street with their faces open in front of Muhammad ([33:52](#)), they still have the audacity to preach to women to cover their faces with veils. See [33:55](#). For the Biblical account of women's dress, which is mostly ignored by Christians, see Genesis [24:65](#); Jeremiah [4:30](#); Ezekiel [16:10](#); Zephaniah [1:8](#) ; 1Timothy [2:9](#); 1 Peter [3:3](#); 1Corintions [11:15](#).

Edip-Layth - End Note (24:31)

Edip-Layth - End Note 6 (24:32)

The reference pronoun of the word "IBaDukum" is misunderstood, and contrary to the clear verses of the Quran, it is abused for the justification of slavery. The expression "your slaves" should be understood as "slaves among you" or "slaves from your group" not as "the slaves that you own." For instance, the expression "feed your poor" does not mean "poor that you own." (See [4:3](#))

Edip-Layth - End Note 7 (24:33)

What about if they don't want to be chaste, then should they be forced? Of course not. For instance, "Don't force your children to eat meat, if they chose to be vegetarians" does not mean "Force your children to eat meat if they don't want to be vegetarians." The word FaTaYa has been usually mistranslated as slaves. For its meaning through its Quranic usages please see: [12:30](#); [12:36](#); [18:10](#); [18:60](#); [21:60](#); and [24:33](#).

Edip-Layth - End Note 8 (24:35)

This example highlights some of the main characteristics of the Quran. God is the source of enlightenment (light). The Quran radiates God's message (lamp). Though it is protected with a mathematical code, it has a transparent language (glass), reflecting a small portion of divine knowledge (radiant planet). Its message is universal; not limited to any language, race, or geography (neither of the east nor of the west). Those with open eyes may get its message even without showing much effort (gives off light even if not touched by fire). It has meaning inside meaning, message inside message (light upon light). Receiving its message is a blessing and its teacher is God Himself (God guides whomever/whoever wish(es) to His light). The word nur (light), in the normative case, occurs 33 times and is never used in plural form in the Quran, while its antonym is always used in its plural form, zulumat (darknesses), in 23 occurrences, and never in singular form. This implies singularity of the source of truth, which is God, and diversity of the sources of falsehood, which could be Satan, polytheist clergymen, ignorance, peer pressure, wrong choices, acquired weaknesses and addictions, etc. According to the Bible, God created the light first (Genesis [1:3](#)). Light is also used as a metaphor for divine enlightenment or instruction (Psalms [119:105](#); Isaiah [8:20](#); Matthew [4:16](#); Matthew [5:16](#); John [5:35](#)). God is described as "the Father of lights" (James [1:17](#)). The Bible and its appendices use the light metaphor for many creatures too, such as John the Baptist (John [5:35](#)), Jesus (Luke [2:32](#); John [1:7-9](#)), his disciples, (Matthew [5:14](#)), and angels (2 Corinthians [11:14](#)).

Edip-Layth - End Note 9 (24:45)

It is noteworthy that humans are included in the classification of living creatures according to physiological characteristics. This is in line with other verses that indicate an evolutionary method in creating Adam's biological body. Millions of years ago, the ability of a mammalian to walk on two feet is considered a critical point in the evolution of the human brain and the creation of homo sapiens. Walking on two feet might seem like a simple orthopedic change but its effect on the neuropsychological transformation is huge. See [29:18-20](#); [41:9-10](#); [7:69](#); [15:26](#); [32:7-9](#); [71:14-17](#). Like the Quran, the Bible mentions water and ground as the main origin or ingredients of life (Genesis [1:20-21](#); [2:19](#)).

Edip-Layth - End Note 10 (24:58)

The Quran provides sufficient details regarding how to perform sala prayer. See [11:114](#); [17:78](#); [38:32](#); [16:49](#). Taking short naps during midday is recommended since it improves people's performance in work substantially.

Edip-Layth - End Note 11 (24:61)

The Quran finds no problem in eating together but religious scholars who follow other sources besides the Quran, discourage intermingling of men and women. The Quran does not discriminate against handicapped people. The only criterion that makes a person above another person in the sight of God is righteousness ([49:13](#)). Compare this to the instruction inserted into the Old Testament at Leviticus [21:16-24](#), which deems handicapped or disfigured people spiritually inferior to healthy ones. Also, see [48:17](#).

Edip-Layth - End Note 12 (24:63)

This is a commonly mistranslated and abused verse. Muhammad was an elected leader of a multi-religious and multi-racial city-state, and the city was under constant military attack by neighboring polytheists. The verse is asking believers to take serious the invitation of the messenger to a public gathering for a consultation limited to the community of believers. However, those who idolize Muhammad take the verse out of its context and interpret it to mean we should mention Muhammad's name with ostentatious titles. See [33:56](#); [2:48](#).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (24:2)

Jaldah (from skin) implies that the lashes must be superficial on the skin. And the presence of a group of believers clearly indicates the punishment as a means of deterrence and not torture. Nowhere does the Qur'an ordain the barbaric punishment of stoning to death anyone for any crime. Lewdness: [4:15](#), 25. Punishment as a deterrent: [5:38](#). Capital punishment for rape: [33:60](#):61

Shabbir Ahmed - End Note 2 (24:3)

Fornication and adultery are a form of idol worship for, such people submit to their desires. The word AW here is explanatory. AW = Or + That is + Namely + Call it + In other words. AW appears in this format instead of 'or' in many places in the Qur'an such as [23:6](#), [24:3](#), [25:62](#). Nikah, in the lexicon, applies to genuine wedlock as well as to sexual relations between a man and a woman outside wedlock, depending on the context. The very common rendering of this verse to the effect that an adulterer is allowed to marry only an adulteress or idolatress, and vice versa, is absolutely erroneous and contrary to the Big Picture of the Qur'an which lays great emphasis on reform and forgiveness. And it defies all sense. Whereas many translators have maintained that such men and women will end up marrying their like. This is obviously the result of not bearing in mind the meaning of AW and Nikah, and going against common sense. Finally, the Book of God does not downgrade people once they have repented or received penalty. Oh, yet another point! After painting an X-rated scenario of Madinah as if adultery/fornication was going on right and left and coming to public knowledge, in the very life-time of

the exalted prophet, the Imams of the old come up with a horrible joke. They insult Hazrat Ali that he decreed for an adulterer to receive a hundred stripes to fulfill the command in the Qur'an, and then stoned him to death to fulfill the command of Hadith! The so-called Imams also contend that while an unmarried person will receive lashes, a married person must be condemned to death by stoning! Did they not prefer their own whims to the Word of God?

Shabbir Ahmed - End Note 3 (24:4)

[24:23](#). Faasiq = One who drifts away-from what? Will depend on the context

Shabbir Ahmed - End Note 4 (24:9)

The court shall then punish neither the husband nor the wife and it infers that the same procedure applies if the wife accuses her husband

Shabbir Ahmed - End Note 5 (24:21)

And He is Most Perceptive of our psycho-social needs

Shabbir Ahmed - End Note 6 (24:22)

Development of the 'self' takes place by respecting the Moral Values, and helping people with wealth and person. [2:232](#), [4:49](#), [9:103](#), [24:21](#), [24:30](#), [53:32](#), [91:9-10](#), [92:18](#)

Shabbir Ahmed - End Note 7 (24:23)

Ghaafilat = Women who are unknowingly indiscreet about evil = Simple, innocent women = Women who are unaware = Women who are not attentive in a given circumstance. For eighty lashes for the accusers, see [24:4](#)

Shabbir Ahmed - End Note 8 (24:24)

And a time will come when methods of investigation will become far advanced

Shabbir Ahmed - End Note 9 (24:26)

Maghfirah = Forgiveness = Protection = Guarding against detriment

Shabbir Ahmed - End Note 10 (24:31)

[33:59](#)

Shabbir Ahmed - End Note 11 (24:33)

Reflect on forgiveness and mercy as explained in Glossary and in [1:1](#). The Divine System will protect them and take full care of their mental and physical development. [4:5-6](#), [53:38](#)

Shabbir Ahmed - End Note 12 (24:35)

God being Light = Life-giving, sustaining and guiding Power of the Universe. And Qur'an is the Light of God. [5:15](#), [20:51](#), [41:42](#), [42:52](#)

Shabbir Ahmed - End Note 13 (24:36)

The dwellers therein strive to raise His Name day and night

Shabbir Ahmed - End Note 14 (24:37)

[50:20](#)

Shabbir Ahmed - End Note 15 (24:38)

[2:261](#)

Shabbir Ahmed - End Note 16 (24:40)

Captain Dr. Bernard Jarman, a renowned oceanographer, upon reading this verse, embraced Islam in 1923

Shabbir Ahmed - End Note 17 (24:41)

All creatures know their Salaat, their inborn Divinely programmed instincts. So, they can automatically strive (do their Tasbeeh) in the best way. But humans are not programmed with such inborn instincts. Given free will, they must do their Salaat by following the revealed guidance and thus strive (do Tasbeeh) in the best way

Shabbir Ahmed - End Note 18 (24:43)

[2:19-20](#)

Shabbir Ahmed - End Note 19 (24:44)

Of darkness of ignorance and light of knowledge, of death and life, calculating time, rest and work, planning the life on the planet, and so on

Shabbir Ahmed - End Note 20 (24:52)

See Taqwa, [2:41](#)

Shabbir Ahmed - End Note 21 (24:55)

[28:6](#), [33:27](#). The 'belief' mentioned in this verse does not pertain to any dogmas and tenets, but to the realization that the entire Universe is operating under the unchangeable Physical laws of One Supreme authority, thus providing the basis for all Science and Technology

Shabbir Ahmed - End Note 22 (24:56)

La'allakum turhamoon = Literally, so that you may attain mercy = That you may flourish as the embryo flourishes in the mother's womb. Rahm = Womb. Obey the messenger = The eternal messenger now is the Qur'an

Shabbir Ahmed - End Note 23 (24:59)

[24:27](#), [24:58](#)

Shabbir Ahmed - End Note 24 (24:60)

[24:31](#), [33:33](#)

Shabbir Ahmed - End Note 25 (24:63)

[62:9](#)

Shabbir Ahmed - End Note 26 (24:64)

[53:31](#)

Rashad Khalifa - The Final Testament

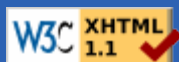
Rashad Khalifa - End Note 3 (24:30)

Dressing modestly, therefore, is a trait of the believing men and women. The minimum requirements for a woman's dress is to lengthen her garment ([33:59](#)) and to cover her chest. Tyrannical Arab traditions have given a false impression that a woman must be covered from head to toe; such is not a Quranic or Islamic dress.

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 25:1 Blessed is the One who sent down the Statute Book to His servant, so he can be a warner to the world.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 25:1 Blessed is the One who sent down the Statute Book to His servant, so he can be a warner to the world.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 25:1 Hallowed is He who from on high, step by step, has bestowed upon His servant the standard by which to discern the true from the false, ¹ so that to all the world it might be a warning:
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 25:1 Most blessed is the One who revealed the Statute Book to His servant, so he can serve as a warner to the whole world.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 25:1 Most Blessed He is Who has revealed to His servant, the Criterion of right and wrong so that it might be a warning to the entire world. ¹
Transliteration	Bismi All<u>a</u>hi al<u>r</u>rah<u>m</u>ani al<u>r</u>ra<u>h</u>eemi 25:1 Tab <u>a</u>raka alla <u>t</u>hee nazzalaalfurq <u>a</u>na AAal <u>a</u> AAabdihi liyakoona liIAA<u>a</u>lameenanat<u>h</u>eer<u>a</u>n
A	بسم الله الرحمن الرحيم

25:1 تبارك الذى نزل الفرقان على عبده ليكون للعلمين نذيرا

Edip-Layth	25:2 The One who has the sovereignty of the heavens and the earth; He did not take a son, and He does not have any partner in kingship. He created everything and measured it precisely. ¹
The Monotheist Group	25:2 The One to whom belongs the sovereignty of the heavens and the Earth, and He did not take a son, and He does not have any partner in kingship. And He created everything and measured it precisely.
Muhammad Asad	25:2 He to whom the dominion over the heavens and the earth belongs, and who begets no offspring, ² and has no partner in His dominion: for it is He who creates every thing and determines its nature in accordance with [His own] design. ³
Rashad Khalifa	25:2 The One to whom belongs all sovereignty of the heavens and the earth. He never had a son, nor does He have any partners in sovereignty. He created everything in exact measure; He precisely designed everything.
Shabbir Ahmed	25:2 (The Sender of this Criterion is) He to Whom belongs the Kingship of the heavens and earth. He has chosen no son, nor does He have a partner in His Kingship. He is the One Who creates all things in precise design and gives them the potential to become what they are meant to be.
Transliteration	25:2 Allathee lahu mulku a Issamawatiwaal-ardi walam yattakhi th waladan walamyakun lahu shareekun fee almulki wakhalaqa kulla shay-infaqaddarahu taqdeeran
A	25:2 الذى له ملك السموت والارض ولم يتخذ ولدا ولم يكن له شريك فى الملك وخلق كل شىء فقدره تقديرا
Edip-Layth	25:3 They took besides Him gods who do not create anything and are themselves created! They do not possess for themselves any harm or benefit, nor do they possess death or life, nor resurrection. ²
The Monotheist Group	25:3 And they took besides Him gods that do not create anything and are themselves created! And they do not possess for themselves any harm or benefit, nor do they possess death or life, nor resurrection.
Muhammad Asad	25:3 And yet, some choose to worship, instead of Him, imaginary deities that cannot create anything but are themselves created, ⁴ and have it not within their power to avert harm from, or bring benefit to, themselves, and have no power over death, nor over life, nor over resurrection!
Rashad Khalifa	25:3 Yet, they set up beside Him gods who do not create anything - they themselves are created - and who possess no power to even harm or benefit themselves, nor do they possess any power to control life, or death, or resurrection.
Shabbir Ahmed	25:3 And yet, there are people who, instead of Him, choose deities and masters that create nothing and are themselves created. And they have it not within their power to avert harm or cause benefit even to themselves. They have no control over death and life, nor can they raise the dead (people and nations).
Transliteration	25:3 Waittakhatthoo min doonihi alihatanla yakhluqoona shay-an wahum yukhlaqoona walayamlikoona li-anfusihi darran walaf nafAAan walayamlikoona mawtan wala hayatana walanushooran
A	25:3 واتخذوا من دونه ءالهة لا يخلقون شىء وهم يخلقون ولا يملكون لانفسهم ضرا ولا نفعا

	<i>The Secret Evidence</i>
Edip-Layth	25:4 Those who rejected said, "This is but a falsehood that he invented and other people have helped him with it; for they have come with what is wrong and fabricated."
The Monotheist Group	25:4 And those who rejected said: "This is but a falsehood that he invented and other people have helped him with it; for they have come with what is wrong and fabricated."
Muhammad Asad	25:4 Moreover, those who are bent on denying the truth are wont to say, This [Qur'an] is nothing but a lie, which he [himself] has devised with the help of other people, ⁵ who thereupon have perverted the truth and brought a falsehood into being." ⁶
Rashad Khalifa	<i>The Disbelievers Rebutted by the Quran's Mathematical Code</i> 25:4 Those who disbelieved said, "This is a fabrication that he produced, with the help of some other people." They have uttered a blasphemy and a falsehood.
Shabbir Ahmed	25:4 Those who oppose the truth say, "This (Qur'an) is a lie that he has devised with the help of other people." Wrong is what they do and falsehood is what they utter.
Transliteration	25:4 Waqala alla theena kafaroo in h athailla ifkun iftar ahu waaAA anahu AAalayhiqawmun akharoona faqad jaoo thulmanwazooran
A	25:4 وقال الذين كفروا ان هذا الا فك افتره واعانه عليه قوم ءآخرون فقد جاءو ظلما وزورا
Edip-Layth	25:5 They said, "Mythologies of the ancient people; he wrote them down while they were being dictated to him morning and evening." ³
The Monotheist Group	25:5 And they said: "Tales of the people of old, he wrote them down while they were being dictated to him morning and evening."
Muhammad Asad	25:5 And they say, Fables of ancient times which he has caused to be written down, so that they might be read out to him at morn and evening!" ⁷
Rashad Khalifa	25:5 They also said, "Tales from the past that he wrote down; they were dictated to him day and night."
Shabbir Ahmed	25:5 And they say, "Fables of ancient times which he has written down as they are dictated to him morning and evening."
Transliteration	25:5 Waqaloo asateeru al-awwaleenaiktatabah fahiya tuml a AAalayhi bukratan waaseelan
A	25:5 وقالوا اسطير الاولين اكتبها فهي تملى عليه بكرة واصيلا
Edip-Layth	25:6 Say, "It was sent down by the One who knows the secrets in the heavens and the earth. He is always Forgiving, Compassionate." ⁴
The Monotheist Group	25:6 Say: "It was sent down by the One who knows the secrets in the heavens and the Earth. He is always Forgiving, Merciful."
Muhammad Asad	25:6 Say [O Muhammad]: He who knows all the mysteries of the heavens and the earth has bestowed from on high this [Qur'an upon me]! Verily, He is much-forgiving, a dispenser of grace!"

Rashad Khalifa	25:6 Say, "This was revealed by the One who knows the Secret in the heavens and the earth. He is Forgiving, Most Merciful."
Shabbir Ahmed	25:6 Say, "He Who knows all the mysteries of the heavens and earth has revealed it to me. He is Forgiving, Merciful." (May He forgive you for slandering me!)
Transliteration	25:6 Qul anzalahu alla <u>thee</u> yaAAalamu a Issirrafee a Issamawati wa al-ardiinnahu kana ghafooran raheema <u>n</u>
A	25:6 قل انزله الذى يعلم السر فى السموت والارض انه كان غفورا رحيمًا
Edip-Layth	25:7 They said, "What is with this messenger that he eats the food and walks in the market places? If only an angel were sent down to him so that he would jointly be a warner."
The Monotheist Group	25:7 And they said: "What is with this messenger that he eats the food and walks in the market places? If only an angel were sent down to him so that he would jointly be a warner."
Muhammad Asad	25:7 Yet they say: What sort of apostle is this [man] who eats food [like all other mortals] and goes about in the market places? Why has not an angel [visibly] been sent down unto him, to act as a warner together with him?"
Rashad Khalifa	<i>Typical Utterances of Disbelievers</i> 25:7 And they said, "How come this messenger eats the food and walks in the markets? If only an angel could come down with him, to serve with him as a preacher!"
Shabbir Ahmed	25:7 Yet they say, "What sort of messenger is this who eats food and goes about in the market-places? Why is not an angel sent down to him to act as a warner together with him?"
Transliteration	25:7 Waqaaloo m <u>ali</u> h <u>atha</u> a Irrasooliya/kulu a IttaAAama wayamshee fee al-aswaqilawla onzila ilayhi malakun fayakoona maAAahu na <u>theera</u> <u>n</u>
A	25:7 وقالوا مال هذا الرسول ياكل الطعام ويمشى فى الاسواق لولا انزل اليه ملك فيكون معه نذيرا
Edip-Layth	25:8 "Or that a treasure is given to him, or that he has a paradise that he eats from." The wicked said, "You are but following a man bewitched!"
The Monotheist Group	25:8 "Or that a treasure is given to him, or that he has a paradise that he eats from." And the wicked said: "You are but following a man bewitched!"
Muhammad Asad	25:8 Or: [Why has not] a treasure been granted to him [by God]?" Or: He should [at least] have a [bountiful] garden, so that he could eat thereof [without effort]!" ⁸ And so these evildoers say [unto one another], If you were to follow [Muhammad, you would follow] but a man bewitched!"
Rashad Khalifa	25:8 Or, "If only a treasure could be given to him!" Or, "If only he could possess an orchard from which he eats!" The transgressors also said, "You are following a bewitched man."
Shabbir Ahmed	25:8 "Or why has not a treasure been bestowed on him, or why has he not a garden for enjoyment?" The wicked say, "You are but following a man bewitched!"
Transliteration	25:8 Aw yulq a ilayhi kanzun aw takoonu lahu jannatun ya/kulu minh a waq ala al <u>ththal</u> imoonain tattabiAAoona illa rajulan mash <u>hoora</u> <u>n</u>

A	25:8 او يلقى اليه كنز او تكون له جنة ياكل منها وقال الظلمون ان تتبعون الا رجلا مسحورا
Edip-Layth	25:9 See how they cited the examples for you, for they have strayed, and they cannot find a path.
The Monotheist Group	25:9 See how they put forth the examples for you; they have strayed, and they cannot find a path.
Muhammad Asad	25:9 See to what they liken thee, [O Prophet, simply] because they have gone astray and are now unable to find a way to the truth]!
Rashad Khalifa	25:9 Note how they called you all kinds of names, and how this led them astray, never to find their way back.
Shabbir Ahmed	25:9 See what sort of examples they apply to you! They have strayed too far to find a way.
Transliteration	25:9 Ont ^h ur kayfa ^ḍ araboolaka al-amth ^{al} a faḍaloo fala ^ḥ yasta ^ṭ eeAAoonasabeelan
A	25:9 انظر كيف ضربوا لك الامثل فضلوا فلا يستطيعون سبيلا
Edip-Layth	25:10 Blessed is the One who if He wishes can make for you better than that. Paradises with rivers flowing beneath them, and He will make for you palaces.
The Monotheist Group	25:10 Blessed is the One who if He wishes can make for you better than that. Paradises with rivers flowing beneath them, and He will make for you palaces.
Muhammad Asad	25:10 Hallowed is He who, if it be His will, shall give thee something better than that [whereof they speak] - gardens through which running waters flow - and shall assign to thee mansions [of bliss in the life to come].
Rashad Khalifa	25:10 Most blessed is the One who can, if He wills, give you much better than their demands - gardens with flowing streams, and many mansions.
Shabbir Ahmed	25:10 Blessed is the One Who can, if He so wills, give you far better than all that, Gardens with flowing rivers and He could give you beautiful palaces.
Transliteration	25:10 Tab ^{ar} aka alla ^ṭ hee in sh ^{aa} ajaAAala laka khayran min ^ṭ halika jann ^{at} in tajreemin ta ^ḥ tiḥ ^{al} al-anḥ ^{ar} u wayajAAal laka qu ^ṣ ooran
A	25:10 تبارك الذى ان شاء جعل لك خيرا من ذلك جنت تجري من تحتها الانهر ويجعل لك قصورا
Edip-Layth	25:11 But they have denied the moment, and We have prepared for those who deny the moment a flaming fire.
The Monotheist Group	25:11 But they have denied the Hour, and We have prepared for those who deny the Hour a flaming Fire.
Muhammad Asad	25:11 But nay! It is [the very coming of] the Last Hour to which they give the lie! However, for such as give the lie to [the announce ment of] the Last Hour We have readied a blazing flame:
Rashad Khalifa	<i>The Real Reason</i> 25:11 In fact, they have disbelieved in the Hour (Day of Resurrection), and we have prepared for those who disbelieve in the Hour a flaming Hell.
Shabbir Ahmed	25:11 Nay, but they deny the oncoming Hour, and for those who deny the oncoming Hour, We have readied a Flame.
Transliteration	25:11 Bal ka ^ṭ ṭhaboo bi ^{al} ssaAAatiwaaAAatadna ^ḥ liman ka ^ṭ ṭhaba

	biaIssaAAatisaAAeeran
A	25:11 بل كذبوا بالساعة واعتدنا لمن كذب بالساعة سعيرا
Edip-Layth	25:12 When it sees them from a far place, they hear its raging and roaring.
The Monotheist Group	25:12 When it sees them from a far place, they hear its raging and roaring.
Muhammad Asad	25:12 when it shall face them from afar, they will hear its angry roar and its hiss; ⁹
Rashad Khalifa	<i>Retribution for the Disbelievers</i> 25:12 When it sees them from afar, they will hear its rage and fuming.
Shabbir Ahmed	25:12 When the Flame sees them from afar they will hear its rage and its roar.
Transliteration	25:12 Itha raat-hum min mak aninbaAAeedin samiAAoo lah a taghayyuthanwazafeeran
A	25:12 اذا راتهم من مكان بعيد سمعوا لها تغيظا وزفيرا
Edip-Layth	25:13 When they are cast into it from a tight crevice, in chains, they call out their remorse.
The Monotheist Group	25:13 And when they are cast into it from a tight crevice, in chains, they call out their remorse.
Muhammad Asad	25:13 and when they are flung, linked [all] together, into a tight space within, they will pray for extinction there and then! ¹⁰
Rashad Khalifa	25:13 And when they are thrown into it, through a narrow place, all shackled, they will declare their remorse.
Shabbir Ahmed	25:13 And when they are flung into a narrow space linked together in chains, they will pray for extinction there and then. (Distress of Hell is constricting while the bliss of Paradise is Spacious. ²
Transliteration	25:13 Wa-i ³ tha olqoo minh a mak anandayyiqan muqarraneena daAAaw hun alika thubooran
A	25:13 واذا القوا منها مكانا ضيقا مقرنين دعوا هنالك ثبورا
Edip-Layth	25:14 Do not call out one remorse today, but call out many remorsees.
The Monotheist Group	25:14 Do not call out one remorse today, but call out many a remorse.
Muhammad Asad	25:14 [But they will be told:] Pray not today for one single extinction, but pray for many extinctions!" ¹¹
Rashad Khalifa	25:14 You will not declare just a single remorse, on that day; you will suffer through a great number of remorsees.
Shabbir Ahmed	25:14 This Day, do not pray for a single extinction, but pray for repeated extinctions. ³
Transliteration	25:14 La tadAAoo alyawma thubooran w ahidanwaodAAoo thubooran katheeran
A	25:14 لا تدعوا اليوم ثبورا وحدا وادعوا ثبورا كثيرا
Edip-Layth	25:15 Say, "Is that better or the Paradise of eternity that the righteous have

	been promised?" It is their reward and destiny.
The Monotheist Group	25:15 Say: "Is that better or the Paradise of eternity that the righteous have been promised?" It is their reward and destiny.
Muhammad Asad	25:15 Say: Which is better - that, or the paradise of life abiding which has been promised to the God-conscious as their reward and their journey's end
Rashad Khalifa	<i>Reward for the Righteous</i> 25:15 Say, "Is this better or the eternal Paradise that is promised for the righteous? It is their well deserved reward; a well deserved destiny."
Shabbir Ahmed	25:15 Say, "Is this better or the Garden of Immortality which is promised to the upright? That is their reward and the ultimate destination."
Transliteration	25:15 Qul a <u>thalika</u> khayrun am jannatualkhuldi allatee wuAAida almuttaqoona kanat lahum jazaa <u>n</u> wama <u>seera</u> <u>n</u>
A	25:15 قل اذلك خير ام جنة الخلد التي وعد المتقون كانت لهم جزاء ومصيرا
Edip-Layth	25:16 In it they will have what they wish eternally. It is upon your Lord an obligated promise.
The Monotheist Group	25:16 In it they will have what they wish eternally. It is upon your Lord an obligated promise.
Muhammad Asad	25:16 a promise given by thy Sustainer, [always] to be prayed for?"
Rashad Khalifa	25:16 They get anything they wish therein, forever. This is your Lord's irrevocable promise.
Shabbir Ahmed	25:16 Therein abiding, they have all that they desire. A promise from your Sustainer that must be fulfilled and it is worth coveting.
Transliteration	25:16 Lahum fee <u>ha</u> m <u>a</u> yash <u>ao</u> nakh <u>alide</u> ena k <u>ana</u> AA <u>ala</u> rabbika waAA <u>adan</u> mas- <u>oolan</u>
A	25:16 لهم فيها ما يشاءون خلدین كان علی ربك وعدا مسولا
Edip-Layth	<i>The Answer of the Idolized Heroes</i> 25:17 On the day when We gather them together with what they served besides God; then He will say, "Did you misguide My servants here, or did they stray from the path?"
The Monotheist Group	25:17 And on the Day when We gather them together with what they served besides God; then He will say: "Did you misguide My servants here, or did they stray from the path?"
Muhammad Asad	25:17 BUT [as for people who are oblivious of thy Sustainer's oneness -] ¹² one Day He will gather them together with all that they [now] worship instead of God, and will ask [those to whom divinity was falsely ascribed]: ¹³ Was it you who led these My creatures astray, or did they by themselves stray from the right path?"
Rashad Khalifa	25:17 On the day when He summons them, together with the idols they had set up beside GOD, He will say, "Have you misled these servants of Mine, or did they go astray on their own?"
Shabbir Ahmed	25:17 And on the Day when He summons them, together with the idols they had set up besides God, He will say to the idols, "Did you mislead these servants of Mine, or did they go astray from the way on their own?"
	25:17 Wayawma ya <u>hshuru</u> hum wam <u>aya</u> AA <u>abudo</u> ona min dooni All <u>ahi</u> fayaqoolu

Transliteration	aantum adlaltumAAibadee haola-i am hum dalloo alssabeela
A	25:17 ويوم يحشرهم وما يعبدون من دون الله فيقول ءانتم اضللتهم عبادى هؤلاء ام هم ضلوا السبيل
Edip-Layth	25:18 They said, "Glory be to You, it was not for us to take besides You any allies; indeed You gave them and their fathers luxury until they forgot the remembrance, and they were a lost people."
The Monotheist Group	25:18 They said: "Glory be to You, it was not for us to take besides You any allies; indeed You gave them and their fathers luxury until they forgot the remembrance, and they were a lost people."
Muhammad Asad	25:18 They will answer: Limitless art Thou in Thy glory! It was inconceivable for us to take for our masters anyone but Thyself! ¹⁴ But [as for them -] Thou didst allow them and their forefathers to enjoy [the pleasures of] life to such an extent that ¹⁵ they forgot all remembrance [of Thee]: for they were people devoid of all good."
Rashad Khalifa	25:18 They will say, "Be You glorified, it was not right for us to set up any lords beside You. But You allowed them to enjoy, together with their parents. Consequently, they disregarded the message and thus became wicked people."
Shabbir Ahmed	25:18 They will say, "glory to You! It was not befitting for us that we should take for protecting masters other than You alone. But You did bestow on them and their ancestors, good things in life to the extent that they disregarded the reminder and became a lost people."
Transliteration	25:18 Qaloo subhanaka ma kanayanbaghee lana an nattakhi th a min doonika min awliya ^a awalakin mattaAAatahum wa abaahum hattanasoo a l th th th ikra wak anoo qawman booran
A	25:18 قالوا سبحنك ما كان ينبغي لنا ان نتخذ من دونك من اولياء ولكن متعتهم وعباءهم حتى نسوا الذكر وكانوا قوما بورا
Edip-Layth	25:19 They have refuted what you claimed, so you will not find any excuse nor any victor. Whosoever has done wrong among you, We will let him taste a great retribution.
The Monotheist Group	25:19 They have refuted what you claimed, so you will not find any excuse nor any victor. And whosoever has done wrong among you, We will let him taste a great retribution.
Muhammad Asad	25:19 [Thereupon God will say:] And now, they [whom you regarded as divine] have given the lie to all your [past] assertions, and you can neither ward off [your punishment] nor obtain any succour! For, whoever of you has committed [such] evil, him shall We cause to taste great suffering!"
Rashad Khalifa	25:19 They have disbelieved in the message you have given them, and, consequently, you can neither protect them from the retribution they have incurred, nor can you help them in any way. Anyone among you who commits evil, we will commit him to severe retribution.
Shabbir Ahmed	25:19 It will be said to the idolaters, "Now your idols have proved you liars in what you say. So you cannot avert your penalty nor get help." And whoever among you wrongs others and thus wrongs himself, We shall make him taste of the great torment!
Transliteration	25:19 Faqad ka l th th th abookum bim ataqooloona fam a tasta teeAAaona sarfan

	wala ⁿ as ^r an waman ya th lim minkum nuthi ^q huAAath ^h aban kabeera ⁿ
A	25:19 فقد كذبوكم بما تقولون فما تستطيعون صرفا ولا نصرا ومن يظلم منكم ننقه عذابا كبيرا
Edip-Layth	<i>Messengers: Humans Like Us</i> 25:20 We have not sent before you any messengers except that they ate the food and walked in the market places. We have made some of you as a trial for others to see if you will have patience. Your Lord was ever seeing.
The Monotheist Group	25:20 And We have not sent before you any messengers except that they ate the food and walked in the market places. And We have made some of you as a trial for others to see if you will have patience. And your Lord was ever seeing.
Muhammad Asad	25:20 AND [even] before thee, [O Muhammad,] We never sent as Our message-bearers any but [mortal men] who indeed ate food [like other human beings] and went about in the market places: for [it is thus that] We cause you [human beings] to be a means of testing one another. 16 Are you 17 able to endure [this test] with patience? For [remember, O man,] thy Sustainer is truly all-seeing!
Rashad Khalifa	<i>Messengers Are Just Human Beings</i> 25:20 We did not send any messengers before you who did not eat food and walk in the markets. We thus test you by each other; will you steadfastly persevere? Your Lord is Seer.
Shabbir Ahmed	25:20 And the messengers whom We sent before you (O Prophet!) were all mortals who ate food and walked in the markets. We thus test you by means of each other (as to who recognizes and conveys the truth). Will you have patience (to reflect)? Your Sustainer is Seer of all. 4
Transliteration	25:20 Wama ^a arsaln ^a a ^a qablaka minaalmursaleena ill ^a a ^a innahum laya/kuloona al ^{ta} AAa ^a mawayamshoona fee al-asw ^a a ^q i wajaAAaln ^a a ^a baAA ^a dakumlibaAA ^{ad} in fitnatan ata ^s biroona waka ⁿ arabbuka ba ^s eeran ⁿ
A	25:20 وما ارسلنا قبلك من المرسلين الا انهم لياكلون الطعام ويمشون في الاسواق وجعلنا بعضهم لبعض فتنة اتصبرون وكان ربك بصيرا
Edip-Layth	25:21 Those who do not expect to meet Us said, "If only the angels were sent down upon him, or that we see our Lord." They have become arrogant in themselves, and they have produced a great blasphemy!
The Monotheist Group	25:21 And those who do not expect to meet Us said: "If only the angels were sent down upon him, or that we see our Lord." They have become arrogant in their souls, and they have produced a great blasphemy!
Muhammad Asad	25:21 But those who do not believe that they are destined to meet Us are wont to say, 18 Why have no angels been sent down to us?" or, Why do we not see our Sustainer?" Indeed, they are far too proud of themselves, having rebelled [against God's truth] with utter disdain!
Rashad Khalifa	25:21 Those who do not expect to meet us said, "If only the angels could come down to us, or we could see our Lord (we would then believe)!" Indeed, they have committed a gross arrogance, and have produced a gross blasphemy.
Shabbir Ahmed	25:21 Those who do not believe that they are destined to meet Us, say, "Why do not angels come down to us, or why do we not see our Lord?" They think too highly of themselves and they are uttering a gross insult.
Transliteration	25:21 Waqa ^a la allat ^h heena layarjoona liqa ^a ana lawla ^a onzila AAalayna ^a almala ^a -ikatu aw

	nara rabbana laqadiistakbaroo fee anfusihim waAAataw AAutuwwan kabeer an
A	25:21 وقال الذين لا يرجون لقاءنا لولا انزل علينا الملائكة او نرى ربنا لقد استكبروا في انفسهم وعتو عتوا كبيرا
Edip-Layth	25:22 On the day they see the angels, that is not good news for the criminals. They will say, "Away to a place that is sealed off."
The Monotheist Group	25:22 On the Day they see the angels, that is not good news for the criminals. And they will say: "Away to a place that is sealed off."
Muhammad Asad	25:22 [Yet] on that Day - the Day on which they shall see the angels ¹⁹ there will be no glad tiding for those who were lost in sin; and they will exclaim, By a forbidding ban [are we from God's grace debarred]!"
Rashad Khalifa	25:22 The day they see the angels, it will not be good news for the guilty; they will say, "Now, we are irreversibly confined."
Shabbir Ahmed	25:22 Yet on that Day when they see the angels, it will not be a pleasant news for violators of human rights who used to thrive on others' labor. They will exclaim, "Can there be a barrier between the angels and us?"
Transliteration	25:22 Yawma yarawna almal a-ikata l abushra yawma-i thin lilmujrimeena wayaqooloona hijranmahjoora
A	25:22 يوم يرون الملائكة لا بشرى يومئذ للمجرمين ويقولون حجرا محجورا
Edip-Layth	25:23 We turned to the works that they did, and We made it dust in the wind.
The Monotheist Group	25:23 And We turned to the works that they did, and We made it dust in the wind.
Muhammad Asad	25:23 for We shall have turned towards all the [supposedly good] deeds they ever wrought, and shall have transformed them into scattered dust
Rashad Khalifa	25:23 We will look at all the works they have done, and render them null and void.
Shabbir Ahmed	25:23 And We will look at the deeds they have done, and will make their work scatter like ashes and dust.
Transliteration	25:23 Waqadimna il a m aAAamiloo min AAamalin fajaAAaln ahu hab aan manthooran
A	25:23 وقدمنا الى ما عملوا من عمل فجعلناه هباء منثورا
Edip-Layth	25:24 The dwellers of Paradise on that day are in the best abode and the best destiny.
The Monotheist Group	25:24 The dwellers of Paradise on that Day are in the best abode and the best destiny.
Muhammad Asad	25:24 [whereas] on that same Day those who are destined for paradise will be graced with the best of abodes and the fairest place of repose. ²⁰
Rashad Khalifa	25:24 The dwellers of Paradise are far better on that day; they will hear better news.
Shabbir Ahmed	25:24 Whereas on the same Day those who have earned the Paradise, excellent is their abode with fairest places for rest and repose, and good news upon good news will be theirs.

Transliteration	25:24 As- <u>habu</u> aljannati yawma-i <u>th</u> inkhayrun mustaqarran waah <u>s</u> anu maeel <u>a</u> n
A	25:24 اصحب الجنة يومئذ خير مستقرا واحسن مقيلا
Edip-Layth	25:25 The day when the sky will be filled with clouds, and the angels will be sent down in succession.
The Monotheist Group	25:25 And the Day when the sky will be filled with clouds, and the angels will be sent down in succession.
Muhammad Asad	25:25 And on the Day on which the skies, together with the clouds, shall burst asunder, and the angels are made to descend in a mighty descent
Rashad Khalifa	25:25 The heaven will break apart, into masses of clouds, and the angels will descend in multitudes.
Shabbir Ahmed	25:25 The Day the heaven with the clouds will be rent asunder, angels will be sent down, a grand descent in ranks.
Transliteration	25:25 Wayawma tashaqqaqu a Issam <u>a</u> o bi algham <u>a</u> miwanuzzila almal <u>a</u> -ikatu tanzeel <u>a</u> n
A	25:25 ويوم تشقق السماء بالغمم ونزل الملائكة تنزila
Edip-Layth	25:26 The true kingship on that day will be to the Gracious. It is a day which will be very hard on the ingrates.
The Monotheist Group	25:26 The true kingship on that Day will be to the Almighty. And it is a Day which will be very hard on the rejecters.
Muhammad Asad	25:26 on that Day [it will become obvious to all that] true sovereignty belongs to the Most Gracious [alone]: hence, a Day of distress will it be for all who deny the truth,
Rashad Khalifa	25:26 All sovereignty on that day belongs to the Most Gracious. For the disbelievers, it will be a difficult day.
Shabbir Ahmed	25:26 On that Day it will become obvious to all that the Sovereignty belongs to the Most Gracious alone. So, a Day of distress it will be for all those who had been rejecting the truth.
Transliteration	25:26 Almulku yawma-i <u>th</u> in al <u>h</u> aqqu li Irrah <u>m</u> aniwak <u>a</u> na yawman AAal <u>a</u> alka <u>f</u> ireena AAaseer <u>a</u> n
A	25:26 الملك يومئذ الحق للرحمن وكان يوما على الكافرين عسيرا
Edip-Layth	25:27 That day the wrongdoer will bite on his hand and say, "I wish I had taken the path with the messenger!"
The Monotheist Group	25:27 And that Day the wrongdoer will bite on his hand and say: "I wish I had taken the path with the messenger!"
Muhammad Asad	25:27 and a Day on which the evildoer will bite his hands [in despair], exclaiming: Oh, would that I had followed the path shown to me by the apostle! ²¹
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 25:27 The day will come when the transgressor will bite his hands (in anguish) and say, "Alas, I wish I had followed the path with the messenger." ⁴
	25:27 When the Day comes, the transgressor will bite his hands in anguish,

Shabbir Ahmed	exclaiming, "Oh, I wish I had taken a path with the messenger!"
Transliteration	25:27 Wayawma yaAAa ddu a <u>lththalimuAAala</u> yadayhi yaqoolu y <u>a</u> laytanee ittakhathumaAAa alrrasooli sabeela <u>n</u>
A	25:27 ويوم يعرض الظالم على يديه يقول ليتيتي اتخذت مع الرسول سبيلا
Edip-Layth	25:28 "Woe unto me, I wish I did not take so and so as a friend!"
The Monotheist Group	25:28 "Woe to me, I wish I did not take so and so as a friend!"
Muhammad Asad	25:28 Oh, woe is me! Would that I had not taken so-and-so for a friend!
Rashad Khalifa	25:28 "Alas, woe to me, I wish I did not take that person as a friend."
Shabbir Ahmed	25:28 "Oh, woe to me, I wish I hadn't taken so and so for a friend!"
Transliteration	25:28 Ya waylata laytanee lamattakhi <u>th</u> fulanan khaleela <u>n</u>
A	25:28 يويلتي ليتيتي لم اتخذ فلانا خليلا
Edip-Layth	25:29 "He has misguided me from the remembrance after it came to me, and the devil was always a betrayer of people!"
The Monotheist Group	25:29 "He has misguided me from the remembrance after it came to me, and the devil was always a betrayer of mankind!"
Muhammad Asad	25:29 Indeed, he led me astray from the remembrance [of God] after it had come unto me!" For [thus it is:] Satan is ever a betrayer of man.
Rashad Khalifa	25:29 "He has led me away from the message after it came to me. Indeed, the devil lets down his human victims."
Shabbir Ahmed	25:29 "Indeed he led me away from the reminder after it had come to me. Ah, the Satan is but a traitor to the human being."
Transliteration	25:29 Laqad a <u>dallanee</u> AAani al <u>ththikribaAAada</u> i <u>th</u> jaanee wakana alshshaytanulil-insa <u>ni</u> khat <u>hoolan</u>
A	25:29 لقد اضلني عن الذكر بعد اذ جاءني وكان الشيطان للانس خذولا
Edip-Layth	<i>The Intercession (Testimony) of the Messenger on Behalf of His People</i> 25:30 The messenger said, "My Lord, my people have deserted this Quran." 5
The Monotheist Group	25:30 And the messenger said: "My Lord, my people have deserted this Qur'an."
Muhammad Asad	25:30 AND [on that Day] the Apostle will say: 23 O my Sustainer! Behold, [some of] my people have come to regard this Qur'an as something [that ought to be] discarded!" 24
Rashad Khalifa	25:30 The messenger said, "My Lord, my people have deserted this Quran."
Shabbir Ahmed	25:30 And the messenger will say, "O My Lord! These are my people, the ones who had disabled this Qur'an making it of no account." 5
Transliteration	25:30 Waqala Irrasoolu y <u>arabbi</u> inna qawmee ittakha <u>thoo</u> h <u>atha</u> alqur- <u>anamahjooran</u>
A	25:30 وقال الرسول يرب ان قومي اتخذوا هذا القرآن مهجورا

Edip-Layth	25:31 It is such that We make for every prophet enemies from among the criminals. Your Lord suffices as a Guide and a Victor. ⁶
The Monotheist Group	25:31 And it is so that We make for every prophet enemies from among the criminals. And your Lord suffices as a Guide and a Victor.
Muhammad Asad	25:31 For so it is that against every prophet We have set up enemies from among those who are lost in sin: ²⁵ yet none can guide and give succour as thy Sustainer does!
Rashad Khalifa	25:31 We also set up against every prophet enemies from among the guilty. Your Lord suffices as a guide, a master.
Shabbir Ahmed	25:31 Thus We have made for every prophet enemies among the guilty, those who have been used to thriving on the fruit of others' toil. Yet, Your Lord is Sufficient for a Guide and Helper. ⁶
Transliteration	25:31 Wakathalika jaAAaln a likullinabiyyin AAaduwwan mina almujrimeena wakafa birabbika hadiyanwanaseeran
A	25:31 وكذلك جعلنا لكل نبي عدوا من المجرمين وكفى بربك هاديا ونصيرا
Edip-Layth	25:32 Those who rejected said, "If only the Quran was sent down to him in one go!" It was done as such so We could strengthen your heart with it, and We arranged it accordingly.
The Monotheist Group	25:32 And those who rejected said: "If only the Qur'an was sent down to him in one go!" It was done as such so We could strengthen your heart with it, and We arranged it accordingly.
Muhammad Asad	25:32 Now they who are bent on denying the truth are wont to ask. Why has not the Qur'an been bestowed on him from on high in one single re velation?" ²⁶ [it has been revealed] in this manner so that We might strengthen thy heart thereby - for We have so arranged its component parts that they form one consistent whole - ²⁷
Rashad Khalifa	25:32 Those who disbelieved said, "Why did not the Quran come through him all at once?" We have released it to you gradually, in order to fix it in your memory. We have recited it in a specific sequence.
Shabbir Ahmed	25:32 Those who are bent on denying the truth ask, "Why has not the Qur'an been revealed to him all at once?" But that has been so! For, in order to strengthen your heart We have already arranged it in the Right Order. And We have caused you to convey it to people in stages, step by step. ⁷
Transliteration	25:32 Waqala alla theena kafaroo lawl anuzzila AAalayhi alqur- anu jumlatan wahidatan kathalikalinuthabbita bihi fu-adaka warattalnahu tarteelan
A	25:32 وقال الذين كفروا لولا نزل عليه القرآن جملة واحدة كذلك لثبت به فؤادك ورتلته ترتيلا
Edip-Layth	25:33 For every example they come to you with, We bring you the truth and the best explanation.
The Monotheist Group	25:33 And for every example they come to you with, We bring you the truth and the best explanation.
Muhammad Asad	25:33 and [that] they [who deny the truth] might never taunt thee with any deceptive half-truth ²⁸ without Our conveying to thee the [full] truth and

	[providing thee] with the best explanation. ²⁹
Rashad Khalifa	<i>God's Evidence is Overwhelming</i> 25:33 Whatever argument they come up with, we provide you with the truth, and a better understanding.
Shabbir Ahmed	25:33 And no question or objection do they bring to you but We reveal to you the absolute truth and its best explanation. ⁸
Transliteration	25:33 Walā ya/toonaka bimathalin ill aji/naka bi alḥaqqi waahsana tafseerān
A	25:33 وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا
Edip-Layth	25:34 Those who will be gathered to hell on their faces, these are the most evil and the most strayed from the path.
The Monotheist Group	25:34 Those who will be gathered to Hell on their faces, these are the most evil and the most strayed from the path.
Muhammad Asad	25:34 [And so, tell those who are bent on denying the truth that] they who shall be gathered unto hell upon their faces ³⁰ it is they who [in the life to come] will be worst in station and still farther astray from the path [of truth]! ³¹
Rashad Khalifa	25:34 Those who are forcibly summoned to Hell are in the worst position; they are the farthest from the right path.
Shabbir Ahmed	25:34 Those who will be gathered prone on their faces to Hell, it is those who will be worst in station, and as to the path, they are most astray.
Transliteration	25:34 Allatḥeena yu ḥsharoona AAal awwujoohihim il a jahannama ol a-ika sharrun makananwaadallu sabeelan
A	25:34 الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا
Edip-Layth	25:35 We gave Moses the book and We made his brother Aaron a minister with him.
The Monotheist Group	25:35 And We gave Moses the Scripture and We made his brother Aaron a minister with him.
Muhammad Asad	25:35 AND, INDEED, [long before Muhammad] We vouchsafed revelation unto Moses, and appointed his brother Aaron to help him to bear his burden; ³²
Rashad Khalifa	25:35 We have given Moses the scripture, and appointed his brother Aaron to be his assistant.
Shabbir Ahmed	25:35 Recall that We gave Moses the scripture, and appointed his brother Aaron as minister to him.
Transliteration	25:35 Walaqad atayna moos aalkitaba wajaAAaln a maAAahu akh ahu ḥaroonawazeeran
A	25:35 وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا
Edip-Layth	25:36 So We said, "Go both of you to the people who have denied Our signs." So We then destroyed them utterly.
The Monotheist Group	25:36 So We said: "Go both of you to the people who have denied Our signs." So We then destroyed them utterly.

Muhammad Asad	25:36 and We said, Go you both unto the people who have given the lie to Our messages!" - and thereupon We broke those [sinners] to smithereens.
Rashad Khalifa	25:36 We said, "Go, both of you, to the people who rejected our revelations," and subsequently, we utterly annihilated the rejectors.
Shabbir Ahmed	25:36 Then We said, "Go you both to the people who defy Our laws!" Then We annihilated them with a complete annihilation.
Transliteration	25:36 Faqulna i <u>thhaba</u> il <u>aalqawmi</u> alla <u>theena</u> ka <u>ththaboo</u> bi- <u>ayatina</u> fadammar <u>ahum</u> tadmeera <u>n</u>
A	25:36 فقلنا اذهبوا الى القوم الذين كذبوا بايتنا فدمرناهم تدميرا
Edip-Layth	25:37 The people of Noah, when they denied the messengers We drowned them, and We made them a lesson for people. We have prepared for the wicked a painful retribution.
The Monotheist Group	25:37 And the people of Noah, when they denied the messengers We drowned them, and We made them a lesson for mankind. And We have prepared for the wicked a painful retribution.
Muhammad Asad	25:37 And [think of] the people of Noah: when they gave the lie to [one of] the apostles, We caused them to drown, and made them a symbol for all mankind: for, grievous suffering have We readied for all who [knowingly] do wrong!
Rashad Khalifa	25:37 Similarly, when the people of Noah disbelieved the messengers, we drowned them, and we set them up as a sign for the people. We have prepared for the transgressors a painful retribution.
Shabbir Ahmed	25:37 And Noah's people: When they had denied the messengers, We caused them to drown and made them a sign for all mankind. And We have readied a painful doom for violators of human rights.
Transliteration	25:37 Waqawma noo <u>hin</u> lamm <u>a</u> ka <u>ththabooa</u> lrrusula aghraqn <u>ahum</u> wajaAAa <u>lnahum</u> li <u>lnnasi</u> ayan waaAAat <u>adna</u> li <u>lththalimeena</u> AAa <u>thaban</u> aleema <u>n</u>
A	25:37 وقوم نوح لما كذبوا الرسل اغرقناهم وجعلناهم للناس آية واعتدنا للظالمين عذابا اليما
Edip-Layth	25:38 And Aad, Thamud, the dwellers of Al-Raas, and many generations in between.
The Monotheist Group	25:38 And 'Aad and Thamud and the dwellers of Arras, and many generations in between.
Muhammad Asad	25:38 And [remember how We punished the tribes of] Ad and Thamud and the people of Ar-Rass, and many generations [of sinners] in-between:
Rashad Khalifa	25:38 Also `Aad, Thamoud, the inhabitants of Al-Russ, and many generations between them.
Shabbir Ahmed	25:38 And (Our law also struck) 'Aad and Thamud, and the people of Ar-Rass, and many generations in between. ⁹
Transliteration	25:38 WaAAa <u>dan</u> wathamooda waa <u>s-habaa</u> lrrassi waquroonan bayna <u>thalika</u> katheera <u>n</u>
A	25:38 وعادا واثمودا واصحاب الرس وقرونا بين ذلك كثيرا
Edip-Layth	25:39 For each We cited the examples, and each We destroyed utterly.

The Monotheist Group	25:39 And for each We put forth examples, and each We destroyed utterly.
Muhammad Asad	25:39 and unto each of them did We proffer lessons and each of them did We destroy with utter destruction.
Rashad Khalifa	25:39 To each of these groups, we delivered sufficient examples, before we annihilated them.
Shabbir Ahmed	25:39 Each of them We had warned with examples and every one of them We brought to total ruin.
Transliteration	25:39 Wakullan <u>darabna</u> lahu al-amth <u>al</u> wakullan tabbarna <u>tatbeeran</u>
A	25:39 وكلا ضربنا له الامثل وكلا تبرنا تتبيرا
Edip-Layth	25:40 They have come upon the town that was showered with a miserable shower. Did they not see it? No, they do not expect any resurrection.
The Monotheist Group	25:40 And they have come upon the town that was showered with a miserable shower. Did they not see it? No, they do not expect any resurrection.
Muhammad Asad	25:40 And they [who now deny Our messages] must surely have come across that town which was rained upon by a rain of evil: ³⁴ have they, then, never beheld it [with their minds eye]? But nay, they would not believe in resurrection! ³⁵
Rashad Khalifa	25:40 They have passed by the community that was showered with a miserable shower (Sodom). Did they not see it? The fact is, they never believed in resurrection.
Shabbir Ahmed	25:40 They must have passed by the township (Sodom) that was rained with a miserable rain. Did they not see it? But they do not expect to be raised again. ¹⁰
Transliteration	25:40 Walaqad ataw AAal <u>a</u> alqaryati allateem <u>tirat</u> ma <u>tara</u> a Issaw-i a ¹⁰ alam yakoonooyarawnah <u>a</u> bal <u>kanoo</u> la yarjoona nushoor <u>an</u>
A	25:40 ولقد اتوا على القرية التي امطرت مطر السوء افلم يكونوا يرونها بل كانوا لا يرجون نشورا
Edip-Layth	25:41 If they see you they take you for a mockery: "Is this the one that God sent as a messenger?"
The Monotheist Group	25:41 And if they see you they take you for a mockery: "Is this the one that God sent as a messenger?"
Muhammad Asad	25:41 Hence, whenever they consider thee, [O Muhammad,] they but make thee a target of their mockery, [saying:] Is this the one whom God has sent as an apostle?
Rashad Khalifa	<i>Messengers Ridiculed</i> 25:41 When they saw you, they always ridiculed you: "Is this the one chosen by GOD to be a messenger?"
Shabbir Ahmed	25:41 So, whenever they see you, they make you a target of their mockery saying, "Is this the one whom God has sent as a messenger?"
Transliteration	25:41 Wa-i <u>tha</u> raawka in yattakhi <u>thoonakailla</u> huzuwan ah <u>atha</u> allat <u>hee</u> baAAatha All <u>ah</u> urasool <u>an</u>
A	25:41 واذا راوك ان يتخذونك الا هزوا اهذا الذي بعث الله رسولا

Edip-Layth	25:42 "He nearly diverted us from our gods had we not been patient for them." When they see the retribution, they will learn who is on a path most astray.
The Monotheist Group	25:42 "He nearly diverted us from our gods had we not been patient for them." They will learn when they see the retribution who is on a path most astray.
Muhammad Asad	25:42 Indeed, he would well-nigh have led us astray from our deities, had we not been [so] steadfastly attached to them!" But in time, when they see the suffering [that awaits them], they will come to know who it was that went farthest astray from the path [of truth]!
Rashad Khalifa	25:42 "He almost diverted us from our gods, if it were not that we steadfastly persevered with them." They will certainly find out, when they see the retribution, who are the real strayers from the path.
Shabbir Ahmed	25:42 He would have led us far away from our gods if we were not so steadfastly attached to them." They will know, when they see the doom, as to who is more astray from the road.
Transliteration	25:42 In k ada layu dillunaAAan alihatina lawl a an sabarnaAAalayha wasawfa yaAAlamoona heena yarawna alAAa thabaman adallu sabeelan
A	25:42 ان كاد ليضلنا عن الهتنا لولا ان صبرنا عليها وسوف يعلمون حين يرون العذاب من اضل سبيلا
Edip-Layth	25:43 Have you seen the one who has taken his ego as his god? Will you be a caretaker over him?
The Monotheist Group	25:43 Have you seen the one who has taken his ego as his god? Will you be a caretaker over him?
Muhammad Asad	25:43 Hast thou ever considered [the kind of man] who makes his own desires his deity? Couldst thou, then, [O Prophet,] be held responsible for him?
Rashad Khalifa	<i>The Ego as a god</i> 25:43 Have you seen the one whose god is his own ego? Will you be his advocate?
Shabbir Ahmed	25:43 Have you seen the one who has taken as god his own desire? Could you be an advocate for him?
Transliteration	25:43 Araayta mani ittakha tha il ahahuhawahu afaanta takoonu AAalayhi wakeelan
A	25:43 ارعيت من اتخذ الهه هوه افانت تكون عليه وكيل
Edip-Layth	25:44 Or do you think that most of them hear or understand? They are just like cattle. No, they are worse off.
The Monotheist Group	25:44 Or do you think that most of them hear or understand? They are just like cattle. No, they are worse off.
Muhammad Asad	25:44 Or dost thou think that most of them listen [to thy message] and use their reason? Nay, they are but like cattle - nay, they are even less conscious of the right way! ³⁷
Rashad Khalifa	25:44 Do you think that most of them hear, or understand? They are just like animals; no, they are far worse.
Shabbir Ahmed	25:44 Or do you think that most of them really hear and use their reason? Nay! they are but like cattle. Nay, they are farther astray. 11

Transliteration	25:44 Am ta <u>h</u> sabu anna aktharahumyasmaAAoona aw yaAAqiloona in hum ill <u>a</u> kaal-anAAamibal hum a <u>d</u> allu sabeel <u>a</u> n
A	25:44 ام تحسب ان اكثرهم يسمعون او يعقلون ان هم الا كالانعم بل هم اضل سبيلا
Edip-Layth	<i>God's Blessings</i> 25:45 Did you not see to your Lord how He casts the shadow? If He wished, He could have made it still, then We would have made the sun as a guide to it.
The Monotheist Group	25:45 Did you not see to your Lord how He casts the shadow? And if He wished, He could have made it still, then We would have made the sun as a guide to it.
Muhammad Asad	25:45 Art thou not aware of thy Sustainer [through His works]? - how He causes the shadow to lengthen [towards the night] when, had He so willed, He could indeed have made it stand still: but then, We have made the sun its guide;
Rashad Khalifa	<i>Infinite Blessings From God</i> 25:45 Have you not seen how your Lord designed the shadow? If He willed, He could have made it fixed, then we would have designed the sun accordingly.
Shabbir Ahmed	25:45 Are you not aware of your Lord by His works? He spreads the shade, and if He willed, He could have made it still! Then We would have made the sun its pilot. 12
Transliteration	25:45 Alam tara il <u>a</u> rabbika kayfa madda a <u>l</u> th <u>h</u> illawalaw sh <u>a</u> a lajaAAalahu sa <u>k</u> inan thumma jaAAa <u>l</u> n <u>a</u> lshshamsa AAalayhi daleel <u>a</u> n
A	25:45 ألم تر الى ربك كيف مد الظل ولو شاء لجعله ساكنا ثم جعلنا الشمس عليه دليلا
Edip-Layth	25:46 Then We retract it to us a simple retraction.
The Monotheist Group	25:46 Then We retract it to us a simple retraction.
Muhammad Asad	25:46 and then, [after having caused it to lengthen,] We draw it in towards Our-selves ³⁸ with a gradual drawing-in.
Rashad Khalifa	25:46 But we designed it to move slowly.
Shabbir Ahmed	25:46 Then We gradually withdraw it to Us, a gradual withdrawal.
Transliteration	25:46 Thumma qaba <u>d</u> n <u>a</u> hu ilayna <u>q</u> ab <u>d</u> an yaseer <u>a</u> n
A	25:46 ثم قبضنه الينا قبضا يسيرا
Edip-Layth	25:47 He is the One who made for you the night as a cover, sleep for resting, and He made the day to move about in. 7
The Monotheist Group	25:47 And He is the One who made for you the night as a cover, and sleep for resting, and He made the day to move about in.
Muhammad Asad	25:47 And He it is who makes the night a garment for you, and [your] sleep a rest, and causes every [new] day to be a resurrection.
Rashad Khalifa	25:47 He is the One who designed the night to be a cover, and for you to sleep and rest. And He made the day a resurrection.
Shabbir Ahmed	25:47 He is the One Who makes night a robe for you, and sleep a rest, and makes every day to be a resurrection.
Transliteration	25:47 Wahuwa alla <u>t</u> hee jaAAa <u>l</u> a lakumu <u>l</u> layla lib <u>a</u> san wa <u>a</u> lnnawma sub <u>a</u> tan

	wajaAAalaalInnahara nushooran
A	25:47 وهو الذى جعل لكم الليل لباسا والنوم سباتا وجعل النهار نشورا
Edip-Layth	25:48 He is the One who sent the winds to spread between the hands of His mercy. We sent down from the sky water which is pure.
The Monotheist Group	25:48 And He is the One who sent the winds to spread between the hands of His mercy. And We sent down from the sky water which is pure.
Muhammad Asad	25:48 And He it is who sends forth the winds as a glad tiding of His coming grace; and [thus, too,] We cause pure water to descend from the skies,
Rashad Khalifa	25:48 He is the One who sends the winds with good omens of His mercy, and we send down from the sky pure water.
Shabbir Ahmed	25:48 He is the One Who sends the winds, glad news of His coming grace, and We send down pure water from the sky.
Transliteration	25:48 Wahuwa alla thee arsala a Irriyahabushran bayna yaday ra hmatihi waanzalna mina alssama-imaan tahooran
A	25:48 وهو الذى ارسل الريح بشرا بين يدي رحمته وانزلنا من السماء ماء طهورا
Edip-Layth	25:49 So that We can revive a dead land with it and We supply drink for many what we created; the livestock and people.
The Monotheist Group	25:49 So that We can revive a dead land with it and We give to drink to Our creation of many of the livestock and mankind.
Muhammad Asad	25:49 so that We may bring dead land to life thereby, and give to drink thereof to many [beings] of Our creation, beasts as well as humans.
Rashad Khalifa	25:49 With it, we revive dead lands and provide drink for our creations - multitudes of animals and humans.
Shabbir Ahmed	25:49 That We may give life with it to a dead land, and We provide drink for Our creations, a great many animals and human beings.
Transliteration	25:49 Linuhyiya bihi baldatan maytanwanusqiyahu mimm a khalaqna anAAaman waanasiyyakatheeran
A	25:49 لنحي به بلدة ميتا ونسقيه مما خلقنا انما واناسي كثيرا
Edip-Layth	25:50 We have distributed it amongst them so that they may remember, but most people refuse to be anything but ingrates.
The Monotheist Group	25:50 And We have distributed it amongst them so that they may remember, but most people refuse to be anything but rejecters.
Muhammad Asad	25:50 And, indeed, many times have We repeated [all] this unto men, 39 so that they might take it to heart: but most men refuse to be aught but ingrate.
Rashad Khalifa	25:50 We have distributed it among them in exact measure, that they may take heed. But most people insist upon disbelieving.
Shabbir Ahmed	25:50 And certainly, We have repeated (these messages) to mankind in diverse ways, so that they might bear in mind. Yet most people remain ungrateful (for such light-giving guidance).
Transliteration	25:50 Walaqad sarrafnahu baynahumliya ththakkaroo faab a aktharu a Innailla kufooran

A	25:50 ولقد صرفناه بينهم ليذكروا فابى اكثر الناس الا كفورا
Edip-Layth	25:51 If We wish, We could send to every town a warner. 8
The Monotheist Group	25:51 And if We wish, We could send to every town a warner.
Muhammad Asad	25:51 Now had We so willed. We could have [con tinued as before and] raised up a [separate] warner in every single community: 40
Rashad Khalifa	25:51 If we willed, we could have sent to every community a warner.
Shabbir Ahmed	25:51 Had We so willed, We could have continued to raise up a warner in every single community. 13
Transliteration	25:51 Walaw shi/na labaAAathna feekulli qaryatin na ^{theeran}
A	25:51 ولو شئنا لبعثنا فى كل قرية نذيرا
Edip-Layth	25:52 So do not obey the ingrates, and strive against them with it in a great striving.
The Monotheist Group	25:52 So do not obey the rejecters, and strive against them with it in a great striving.
Muhammad Asad	25:52 hence, do not defer to [the likes and dislikes of] those who deny the truth, but strive hard against them, by means of this [divine writ], with utmost striving.
Rashad Khalifa	25:52 Therefore, do not obey the disbelievers, and strive against them with this, a great striving.
Shabbir Ahmed	25:52 So, (O Prophet!) disregard the likes and dislikes of the rejecters, but strive hard against them by means of this, with utmost striving. 14
Transliteration	25:52 Fal ^a tu ⁱ AAi alka ^{fireen} awaja ^{hidhum} bihi j ^{ihad} an kabeera ⁿ
A	25:52 فلا تطع الكافرين وجهدهم به جهادا كبيرا
Edip-Layth	25:53 He is the One who merges the two bodies of water. This is fresh and palatable and this is salty and bitter. He made between them a partition and an inviolable barrier. 9
The Monotheist Group	25:53 And He is the One who merges the two bodies of water. This is fresh and palatable and this is salty and bitter. And He made between them a partition and an inviolable barrier.
Muhammad Asad	25:53 AND HE it is who has given freedom of movement to the two great bodies of water 41 the one sweet and thirst-allaying, and the other salty and bitter - and yet has wrought between them a barrier and a forbidding ban. 42
Rashad Khalifa	25:53 He is the One who merges the two seas; one is fresh and palatable, while the other is salty and undrinkable. And He separated them with a formidable, inviolable barrier (evaporation).
Shabbir Ahmed	25:53 And He is the One Who has given freedom of movement to the two kinds of great bodies of water. One is palatable and fresh, the other salty and bitter. Yet, He has made a barrier between them, a barrier that is not to be crossed. 15
Transliteration	25:53 Wahuwa alla ^{thee} maraja alba ^{hrayni} hatha AAa ^{thbun} fur ^{atun} wah ^{atha} mil ^{huno} jajun wajaAAala baynahum ^a barzakhan wa ^{hijran} mah ^{jooran}

A	25:53 وهو الذى مرج البحرين هذا عنب فرات وهذا ملح اجاج وجعل بينهما برزخا وحجرا محجورا
Edip-Layth	25:54 He is the One who created a human being from the water, so He made for him blood kin and mates. Your Lord is Omnipotent.
The Monotheist Group	25:54 And He is the One who created from the water a human being, so He made for him blood kin and mates. And your Lord is Capable.
Muhammad Asad	25:54 And He it is who out of this [very] water has created man, ⁴³ and has endowed him with [the consciousness of] descent and marriage-tie: ⁴⁴ for thy Sustainer is ever infinite in His power.
Rashad Khalifa	25:54 He is the One who created from water a human being, then made him reproduce through marriage and mating. Your Lord is Omnipotent.
Shabbir Ahmed	25:54 And He is the One Who has created the human being from this very water, (21:30, 24:45) and then He has established relationships by lineage and by marriage, for, your Lord is the Designer of all things. ¹⁶
Transliteration	25:54 Wahuwa alla <u>thee</u> khalaqa mina alm <u>a</u> -ibasharan fajaAAalahu nasaban was ^h ihran wak ^a narabbuka qadeer ^a n
A	25:54 وهو الذى خلق من الماء بشرا فجعله نسبا وصهرا وكان ربك قديرا
Edip-Layth	25:55 They serve besides God what does not benefit them nor harm them. The ingrate is always set against his Lord.
The Monotheist Group	25:55 And they serve besides God what does not benefit them nor harm them. And the rejecter is always set-against his Lord.
Muhammad Asad	25:55 And yet, some people ⁴⁵ worship, instead of God, things that can neither benefit them nor harm them: thus, he who denies the truth does indeed turn his back on his Sustainer!
Rashad Khalifa	25:55 Yet, they still set up beside GOD idols that cannot benefit them, nor harm them. Indeed, the disbeliever is an enemy of his Lord.
Shabbir Ahmed	25:55 Yet, instead of God, they serve what can neither benefit them nor harm them. A rejecter of the truth, (regardless of his origin and relationship) joins hands with another rejecter against his own Sustainer. ¹⁷
Transliteration	25:55 WayaAAabudoona min dooni All <u>a</u> hi m <u>a</u> la yanfaAAuhum wal <u>a</u> ya <u>d</u> urruhum wak ^a naalk ^a firu AAala <u>r</u> abbihi <u>th</u> aheer ^a n
A	25:55 ويعبدون من دون الله ما لا ينفعهم ولا يضرهم وكان الكافر على ربه ظهيرا
Edip-Layth	25:56 We have not sent you except as a bearer of good news and a warner.
The Monotheist Group	25:56 And We have not sent you except as a bearer of good news and a warner.
Muhammad Asad	25:56 Yet [withal, O Prophet,] We have sent thee only as a herald of glad tidings and a warner.
Rashad Khalifa	25:56 We have sent you (Rashad) as a deliverer of good news, as well as a warner.
Shabbir Ahmed	25:56 Yet, We have sent you (O Prophet!) as a bearer of glad news and as a warner.

Transliteration	25:56 Wamā arsalnaka illāmubashshiran wanatheeran
A	25:56 وما أرسلناك إلا مبشرا ونذيرا
Edip-Layth	25:57 Say, "I do not ask you for a wage; but for whoever chooses to make a path to his Lord."
The Monotheist Group	25:57 Say: "I do not ask you for a wage; but for whoever chooses to make a path to his Lord."
Muhammad Asad	25:57 Say: For this, no reward do I ask of you [- no reward] other than that he who so wills may unto his Sustainer find a way!"
Rashad Khalifa	25:57 Say, "I do not ask you for any money. All I seek is to help you find the right path to your Lord, if this is what you choose."
Shabbir Ahmed	25:57 Say, "I ask you no reward for this, except that whoever wishes may take a way to his Lord." 18
Transliteration	25:57 Qul m ā as-alukum AAalayhi min ajrinill ā man sh āa an yattakhi tha ilarabbihi sabeelan
A	25:57 قل ما اسلكم عليه من اجر الا من شاء ان يتخذ الى ربه سبيلا
Edip-Layth	25:58 Put your trust in the Eternal Who does not die, and glorify His praise. It is enough for Him that He is Ever-aware in the sins of His servants.
The Monotheist Group	25:58 And put your trust in the Eternal Who does not die, and glorify His praise. It is enough for Him that He is expert in the sins of His servants.
Muhammad Asad	25:58 Hence, place thy trust in the Living One who dies not, and extol His limitless glory and praise: for none is as aware as His creatures' sins as He
Rashad Khalifa	<i>The Prophets and the Saints Are Dead</i> 25:58 You shall put your trust in the One who is Alive - the One who never dies - and praise Him and glorify Him. He is fully Cognizant of His creatures' sins.
Shabbir Ahmed	25:58 And put your trust in Him Who lives, and dies not, and strive to manifest His praise. He suffices as the Knower of where His servants trail behind.
Transliteration	25:58 Watawakkal AAal ā al hayyi alla theela yamootu wasabbi h bi hamdihi wakafabihi bithunoobi AAibadihi khabeeran
A	25:58 وتوكل على الحي الذي لا يموت وسبح بحمده وكفى به بذنوب عباده خبيرا
Edip-Layth	25:59 The One who created the heavens and the earth and what is between them in six days, then He settled to the throne. The Gracious; so ask Him for He is Ever-aware. 10
The Monotheist Group	25:59 The One who created the heavens and the Earth and what is between them in six days, then He settled to the throne. The Almighty; so ask Him for He is Expert.
Muhammad Asad	25:59 He who has created the heavens and the earth and all that is between them in six aeons, and is established on the throne of His almightiness: 47 the Most Gracious! Ask, then, about Him, [the] One who is [truly] aware.
Rashad Khalifa	25:59 He is the One who created the heavens and the earth, and everything between them, in six days, then assumed all authority. The Most Gracious; ask about Him those who are well founded in knowledge.

Shabbir Ahmed	25:59 He who has created the heavens and the earth and all that is between them in six stages, and is established on the Throne of His Almightyness of Supreme Control. The Beneficent! Ask about Him anyone acquainted. ¹⁹
Transliteration	25:59 Allat ^{hee} khalaqa a Issamawatiwaal-arda wam a baynahum a fee sittatiayyamin thumma istawa AAala alAAarshi alrrahmanufais-al bihi khabeeran
A	25:59 الذى خلق السموت والارض وما بينهما فى ستة ايام ثم استوى على العرش الرحمن فسل به خبيرا
Edip-Layth	25:60 If they are told: "Prostrate to the Gracious." They say, "What is the Gracious? Shall we prostrate to what you order us?" It increases their aversion. ¹¹
The Monotheist Group	25:60 And if they are told: "Prostrate to the Almighty." They say: "And what is the Almighty? Shall we prostrate to what you order us?" And it increases their aversion.
Muhammad Asad	25:60 Yet when they [who are bent on denying the truth! are told, Prostrate yourselves before the Most Gracious." they are wont to ask, And [who and] what is the Most Gracious? Are we to prostrate ourselves before whatever thou biddest us [to worship]?" - and so [thy call] but increases their aversion,
Rashad Khalifa	<i>The Unappreciative Human</i> 25:60 When they are told, "Fall prostrate before the Most Gracious," they say, "What is the Most Gracious? Shall we prostrate before what you advocate?" Thus, it only augments their aversion.
Shabbir Ahmed	25:60 Yet when it is said to them, "Adore the Beneficent!" They say, "What is the Beneficent? Are we to adore just what you say?" And it merely increases them in disgust.
Transliteration	25:60 Wa-i ^{tha} qeela lahumu osjudoo li Irrahmaniqaloo wam a a Irrahmanu anasjudulima ta/muruna wazadahum nufooran
A	25:60 واذا قيل لهم اسجدوا للرحمن قالوا وما الرحمن انسجد لما تامرنا وزادهم نفورا
Edip-Layth	25:61 Blessed is the One Who made towers in the universe and He made in it a beacon and a shining moon.
The Monotheist Group	25:61 Blessed is the One Who made towers in the universe and He made in it a beacon and a shining moon.
Muhammad Asad	25:61 HALLOWED is He who has set up in the skies great constellations, and has placed among them a [radiant] lamp and a light-giving moon. ⁴⁸
Rashad Khalifa	25:61 Most blessed is the One who placed constellations in the sky, and placed in it a lamp, and a shining moon.
Shabbir Ahmed	25:61 Blessed is He Who set up in the sky great constellations, and put therein a radiant Lamp, and a shining Moon.
Transliteration	25:61 Tab araka alla ^{thee} jaAAala feea Issama-i buroojan wajaAAala feeh a sirajanwaqamaran muneeran
A	25:61 تبارك الذى جعل فى السماء بروجاً وجعل فيها سرجاً وقمراً منيراً
Edip-Layth	25:62 He is the One Who made the night and the day in succession, for those who wish to remember or wish to be thankful.
	25:62 And He is the One Who made the night and the day in succession, for

The Monotheist Group	those who wish to remember or wish to be thankful.
Muhammad Asad	25:62 And He it is who causes the night and the day to succeed one another, [revealing Himself in His works] unto him who has the will to take thought - that is ⁴⁹ has the will to be grateful.
Rashad Khalifa	25:62 He is the One who designed the night and the day to alternate: a sufficient proof for those who wish to take heed, or to be appreciative.
Shabbir Ahmed	25:62 And He is the One Who causes the night and the day to succeed each other. (This is sufficient sign) for him who is willing to be mindful, and who is willing to be appreciative (for the evident signs).
Transliteration	25:62 Wahuwa alla <u>thee</u> jaAAala allayla wa <u>a</u> Innah <u>ar</u> akhilfat <u>an</u> liman ar <u>a</u> da an yath <u>th</u> akkara aw ar <u>a</u> dashukoor <u>an</u>
A	25:62 وهو الذى جعل الليل والنهار خلفه لمن اراد ان يذكر او اراد شكورا
<i>The Servants of God</i>	
Edip-Layth	25:63 The servants of the Gracious who walk on the earth in humility and if the ignorant speak to them, they say, "Peace."
The Monotheist Group	25:63 And the servants of the Almighty who walk on the Earth in humility and if the ignorant speak to them, they say: "Peace."
Muhammad Asad	25:63 For, [true] servants of the Most Gracious are [only] they who walk gently on earth, and who, whenever the foolish address them, ⁵⁰ reply with [words of] peace;
Rashad Khalifa	<i>Traits of the Righteous</i> 25:63 The worshipers of the Most Gracious are those who tread the earth gently, and when the ignorant speak to them, they only utter peace.
Shabbir Ahmed	25:63 The true servants of the Beneficent are those who walk upon the earth humbly, and when the ignorant ones address them, they say, "Peace!" ²⁰
Transliteration	25:63 WaAAib <u>a</u> du alrrah <u>ma</u> ni <u>alla</u> the <u>ena</u> yamshoona AA <u>a</u> l <u>a</u> l-ard <u>i</u> hawnanwa-i <u>tha</u> kh <u>ata</u> bahumu alj <u>ah</u> iloona q <u>al</u> oosal <u>a</u> man
A	25:63 وعباد الرحمن الذين يمشون على الارض هونا واذا خاطبهم الجاهلون قالوا سلما
Edip-Layth	25:64 Those who stay awake for their Lord, in prostration and standing.
The Monotheist Group	25:64 And those who stay awake for their Lord, in prostration and standing.
Muhammad Asad	25:64 and who remember their Sustainer far into the night, prostrating themselves and standing;
Rashad Khalifa	25:64 In the privacy of the night, they meditate on their Lord, and fall prostrate.
Shabbir Ahmed	25:64 And those who adore their Lord at night, making a rightful submission and taking a rightful stand.
Transliteration	25:64 Wa <u>alla</u> the <u>ena</u> yabeetoonalirabbihim sujjadan waqiy <u>a</u> man
A	25:64 والذين يبيتون لربهم سجدا وقيما
Edip-Layth	25:65 Those who say, "Our Lord, avert from us the retribution of hell. Its retribution is terrible."
	25:65 And those who say: "Our Lord, avert from us the retribution of Hell. Its

The Monotheist Group	retribution is terrible."
Muhammad Asad	25:65 and who pray: O our Sustainer, avert from us the suffering of hell - for, verily, the suffering caused by it is bound to be a torment dire:
Rashad Khalifa	25:65 And they say, "Our Lord, spare us the agony of Hell; its retribution is horrendous.
Shabbir Ahmed	25:65 And those who say, "Our Lord! Spare us the agony of Hell, for its doom is relentless."
Transliteration	25:65 Wa <u>allat</u> heena yaqooloona rabban <u>a</u> srif AAanna AAa <u>th</u> aba jahannama inna AAa <u>th</u> ab <u>a</u> h <u>a</u> k <u>a</u> na ghara <u>m</u> an
A	25:65 والذين يقولون ربنا اصرف عنا عذاب جهنم ان عذابها كان غراما
Edip-Layth	25:66 "It is a miserable abode and dwelling."
The Monotheist Group	25:66 "It is a miserable abode and dwelling."
Muhammad Asad	25:66 verily, how evil an abode and a station!" - ;
Rashad Khalifa	25:66 "It is the worst abode; the worst destiny."
Shabbir Ahmed	25:66 It is a miserable abode and resting place.
Transliteration	25:66 Innah <u>a</u> sa <u>a</u> t mustaqarran wamuq <u>a</u> ma <u>n</u>
A	25:66 انها ساءت مستقرا ومقاما
Edip-Layth	25:67 Those who when they give they are not excessive nor stingy, but they are in a measure between that.
The Monotheist Group	25:67 And those who when they give they are not excessive nor stingy, but they are in a measure between that.
Muhammad Asad	25:67 and who, whenever they spend on others, ⁵¹ are neither wasteful nor niggardly but [remember that] there is always a just mean between those [two extremes];
Rashad Khalifa	25:67 When they give, they are neither extravagant nor stingy; they give in moderation.
Shabbir Ahmed	25:67 And those who, when they spend their wealth, are neither wasteful, nor stingy. And (they know that) there is always middle ground between the two extremes. ²¹
Transliteration	25:67 Wa <u>allat</u> heena i <u>th</u> aanfaqoo lam yusrifoo walam yaqturoo wak <u>a</u> na bayna <u>th</u> alikaqawa <u>m</u> an
A	25:67 والذين اذا انفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما
Edip-Layth	25:68 Those who do not call on any other god with God, nor do they kill the life that God has made forbidden except in justice, nor do they commit adultery; and whosoever does that will receive the punishment.
The Monotheist Group	25:68 And those who do not call on any other god with God, nor do they kill the life that God has made forbidden except in justice, nor do they commit adultery; and whosoever does that will receive the punishment.
	25:68 and who never invoke any [imaginary] deity side by side with God, and do

Muhammad Asad	not take any human beings life - [the life] which God has willed to be sacred - otherwise than in [the pursuit of] justice, ⁵² and do not commit adultery. And [know that] he who commits aught thereof ⁵³ shall [not only] meet with a full requital
Rashad Khalifa	25:68 They never implore beside GOD any other god, nor do they kill anyone - for GOD has made life sacred - except in the course of justice. Nor do they commit adultery. Those who commit these offenses will have to pay.
Shabbir Ahmed	25:68 Those who call on no deities along with God. Nor take a life that God has forbidden except in the course of justice (through a court of law). Nor do they commit adultery; and whoever does this, drags down one's own humanity.
Transliteration	25:68 Wa <u>allat</u> heena l ayadAAoona maAA a All ahi il ahan akharawala yaqtuloona aInnafa allatee harrama All ahuilla bi alhaqqi wal a yaznoona wamanyafAAal thalika yalqa athaman
A	25:68 والذين لا يدعون مع الله الها اخر ولا يقتلون النفس التي حرم الله الا بالحق ولا يزنون ومن يفعل ذلك يلق اثاما
Edip-Layth	25:69 The retribution will be doubled for him on the day of Judgment and he will abide in it eternally in disgrace.
The Monotheist Group	25:69 The retribution will be doubled for him on the Day of Judgment and he will abide in it eternally in disgrace.
Muhammad Asad	25:69 [but] shall have his suffering doubled on Resurrection Day: for on that [Day] he shall abide in ignominy.
Rashad Khalifa	25:69 Retribution is doubled for them on the Day of Resurrection, and they abide therein humiliated.
Shabbir Ahmed	25:69 The retribution on the Day of Resurrection will be doubled for him and therein He will abide in lasting humiliation,
Transliteration	25:69 YudaAAaf lahu alAAathabu yawmaalqiyamati wayakhluḍ feehi muhanan
A	25:69 يضعف له العذاب يوم القيمة ويخلد فيه مهانا
Edip-Layth	25:70 Except for the one who repents and acknowledges and does good work, for those God will replace their sins with good; God is Forgiving, Compassionate.
The Monotheist Group	25:70 Except for the one who repents and believes and does good work, for those God will replace their sins with good, and God is Forgiving, Merciful.
Muhammad Asad	25:70 Excepted, however, shall be they who repent and attain to faith and do righteous deeds: for it is they whose [erstwhile] bad deeds God will transform into good ones - seeing that God is indeed much-forgiving, a dispenser of grace,
Rashad Khalifa	25:70 Exempted are those who repent, believe, and lead a righteous life. GOD transforms their sins into credits. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	25:70 Except one who repents and believes in the Permanent Moral Values and takes corrective action. For such, God will replace the ill effects of their deeds with the balancing effects of good deeds. God is Forgiving, Merciful.
Transliteration	25:70 Illa man t aba wa amanawaAAamila AAamalan salihan faol a-ikayubaddilu Allahu sayyi-atihim hasanatiniwakana Allahu ghafooran raheeman
A	25:70 الا من تاب وعمل عملا صالحا فلذلك يبدل الله سيئاتهم حسنت وكان الله غفورا

Edip-Layth	25:71 Whosoever repents, and does good, then he shall repent towards God a true repentance.
The Monotheist Group	25:71 And whosoever repents, and does good, then he shall repent towards God a true repentance.
Muhammad Asad	25:71 and seeing that he who repents and [thenceforth] does what is right has truly turned unto God by [this very act of] repentance.
Rashad Khalifa	25:71 Those who repent and lead a righteous life, GOD redeems them; a complete redemption.
Shabbir Ahmed	25:71 And whoever repents and takes corrective action, certainly he turns toward God with true repentance.
Transliteration	25:71 Waman taba waAAamila <u>salih</u> anfa-innahu yatoobu ila Allahi mataban
A	25:71 ومن تاب وعمل صالحا فانه يتوب الى الله متابا
Edip-Layth	25:72 Those who do not bear false witness, and if they pass by vain talk they pass by with dignity.
The Monotheist Group	25:72 And those who do not bear false witness, and if they pass by vein talk they pass by with dignity.
Muhammad Asad	25:72 And [know that true servants of God are only] those who never bear witness to what is false, ⁵⁴ and [who], whenever they pass by [people engaged in] frivolity, pass on with dignity;
Rashad Khalifa	25:72 They do not bear false witness. When they encounter vain talk, they ignore it.
Shabbir Ahmed	25:72 Those who: Never give false witness, do not participate in assemblies of vanity, and when they have to pass near senseless play, pass by with dignity,
Transliteration	25:72 Waallatheena l ayashhadoona a lzzoor wa-i <u>tha</u> marroo bi allaghwimarroo kiraman
A	25:72 والذين لا يشهدون الزور واذا مروا باللغو مروا كراما
Edip-Layth	25:73 Those who when they are reminded of their Lord's signs, they do not fall on them deaf and blind.
The Monotheist Group	25:73 And those who when they are reminded of their Lord's verses, they do not fall on them deaf and blind.
Muhammad Asad	25:73 and who, whenever they are reminded of their Sustainer's messages, do not throw themselves upon them [as if] deaf and blind; ⁵⁵
Rashad Khalifa	<i>Additional Traits of the Righteous</i> 25:73 When reminded of their Lord's revelations, they never react to them as if they were deaf and blind.
Shabbir Ahmed	25:73 When they are reminded of (even) the revelations of their Lord, they do not fall at them deaf and blind (with deaf and blind acceptance).
Transliteration	25:73 Waallatheena i <u>tha</u> <u>thukkiroobi-ayati</u> rabbihim lam yakhirroo AAalayh a summanwaAAumyanan

A	25:73 والذين اذا ذكروا بايت ربهم لم يخروا عليها صما وعميانا
Edip-Layth	25:74 Those who say, "Our Lord, grant us from our mates and our progeny what will be the comfort of our eyes, and make us role models for the righteous."
The Monotheist Group	25:74 And those who say: "Our Lord, grant us from our mates and our progeny what will be the comfort of our eyes, and make us role models the righteous."
Muhammad Asad	25:74 and who pray O our Sustainer! Grant that our spouses and our offspring be a joy to our eyes, ⁵⁶ and cause us to be foremost among those who are conscious of Thee!"
Rashad Khalifa	25:74 And they say, "Our Lord, let our spouses and children be a source of joy for us, and keep us in the forefront of the righteous."
Shabbir Ahmed	25:74 And those who pray, "Our Lord! Grant that our spouses and our children be a joy to our eyes (that they excel in character). And let us be the foremost among the righteous."
Transliteration	25:74 Waallatheena yaqooloona rabban ahab lan a min azw ajina wathurriyyatinqurrata aAyunin waijAAalna lilmuttaqeena imaman
A	25:74 والذين يقولون ربنا هب لنا من ازوجنا وذريتنا قرّة اعين واجعلنا للمتقين اماما
Edip-Layth	25:75 These will be rewarded with a dwelling for what they have been patient for, and they will find in it a greeting and peace.
The Monotheist Group	25:75 These will be rewarded with a dwelling for what they have been patient for, and they will find in it a greeting and peace.
Muhammad Asad	25:75 [Such as] these will be rewarded for all their patient endurance [in life] with a high station [in paradise], and will be met therein with a greeting of welcome and peace,
Rashad Khalifa	25:75 These are the ones who attain Paradise in return for their steadfastness; they are received therein with joyous greetings and peace.
Shabbir Ahmed	25:75 Such are the ones who will be rewarded with a high station of honor for their steadfast commitment (to their Lord). Therein they will be met with salutation and peace.
Transliteration	25:75 Ola-ika yujzawna alghurfata bim asabaroo wayulaqqawna feeh a tahiyyatan wasalamana
A	25:75 اولئك يجزون الغرفة بما صبروا ويلقون فيها تحية وسلاما
Edip-Layth	25:76 In it they will abide, what an excellent dwelling and position.
The Monotheist Group	25:76 In it they will abide, what an excellent dwelling and position.
Muhammad Asad	25:76 therein to abide: [and] how goodly an abode and [how high] a station!
Rashad Khalifa	25:76 Eternally they abide therein; what a beautiful destiny; what a beautiful abode.
Shabbir Ahmed	25:76 Therein to abide. What a goodly destiny! And what a high station!
Transliteration	25:76 Khalideena feeha hasunatmustaqarran wamuqaman
A	25:76 خالدين فيها حسنت مستقرا ومقاما

Edip-Layth	25:77 Say, "My Lord would not care about you except for your imploring. But you have denied, so it will be your destiny."
The Monotheist Group	25:77 Say: "My Lord would not care about you except for your imploring. But you have denied, so it will be your destiny."
Muhammad Asad	25:77 SAY [unto those who believe]: No weight or value would my Sustainer attach to you were it not for your faith [in Him]!" ⁵⁷ And say unto those who deny the truth:] You have indeed given the lie [to God's message], and in time this [sin] will cleave unto you!" ⁵⁸
Rashad Khalifa	25:77 Say, "You attain value at my Lord only through your worship. But if you disbelieve, you incur the inevitable consequences."
Shabbir Ahmed	25:77 Say, (O Prophet!), "My Lord would not concern Himself with you if you did not call (people) to Him." (And tell the deniers), "You have rejected (Him), and soon will come the inevitable requital."
Transliteration	25:77 Qul m a yaAAao bikum rabbee lawl aduAAaokum faqad ka ththabtum fasawfa yakoonu lizaman
A	25:77 قل ما يعبوا بكم ربى لولا دعالوكم فقد كذبتم فسوف يكون لزاما

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (25:1)

Almost all the commentators give this meaning to the term al-furqan. In the above context it denotes the Qur'an as well as the phenomenon of divine revelation as such. (For an amplified interpretation of this term by Muhammad Abduh see note 38 on [2:53](#).) The verbal form nazzala implies gradualness both in time ("successively") and in method ("step by step").

Muhammad Asad - End Note 2 (25:2)

See note 133 on [17:111](#).

Muhammad Asad - End Note 3 (25:2)

I.e., in accordance with the function assigned by Him to each individual thing or phenomenon: cf. the oldest formulation of this idea in [87:2-3](#).

Muhammad Asad - End Note 4 (25:3)

I.e., whether they be inanimate "representations" of imaginary deities, or personified forces of nature, or deified human beings, or simply figments of the imagination.

Muhammad Asad - End Note 5 (25:4)

Implying that the Qur'an, or most of it, is based on Judaeo-Christian teachings allegedly communicated to Muhammad by some unnamed foreigners (cf. [16:103](#) and the corresponding notes, especially note 130) or, alternatively, by various Arab converts to Judaism or Christianity; furthermore, that Muhammad had either deceived himself into believing that the Qur'an was a divine revelation, or had deliberately - knowing that it was not so - attributed it to God.

Muhammad Asad - End Note 6 (25:4)

Lit., "and thus, indeed, have they come with [or "brought"] a perversion of the truth" [which obviously is the meaning of zulm in this context] "and a falsehood". Whereas it is generally assumed that this clause constitutes a Quranic rebuttal of the malicious allegation expressed in the preceding clause, I am of the opinion that it forms part of that allegation, making the mythical "helpers" of Muhammad co-responsible, as it were, for the "invention" of the Qur'an.

Muhammad Asad - End Note 7 (25:5)

Because his contemporaries knew it that he was unlettered (ummi) and could not read and write.

Muhammad Asad - End Note 8 (25:8)

A sarcastic allusion to the "gardens of paradise" of which the Qur'an so often speaks. (Cf. [13:38](#) and the corresponding notes 74 and 75; also [5:75](#) and [21:7-8](#).)

Muhammad Asad - End Note 9 (25:12)

Lit., "When it shall see them from a far-off place": a metaphorical allusion, it would seem, to the moment of their death on earth. As in many other instances, we are given here a subtle verbal hint of the allegorical nature of the Quranic descriptions of conditions in the life to come by a rhetorical "transfer" of man's faculty of seeing to the object of his seeing: a usage which Zamakhshari explicitly characterizes as metaphorical (ala sabil al-majaz).

Muhammad Asad - End Note 10 (25:13)

For a tentative explanation of the allegory of the sinners' being "linked together" in hell, see my note 64 on [14:49](#). As regards the "tight space" into which they will be flung, Zamakhshari remarks: "Distress is accompanied by [a feeling of] constriction, just as happiness is accompanied by [feeling of] spaciousness; and because of this, God has described paradise as being 'as vast as the heavens and the earth' [[3:133](#)]."

Muhammad Asad - End Note 11 (25:14)

Although the concept of "extinction" (thubur) implies finality and is, therefore, unrepeatable, the sinners' praying for "many extinctions" is used here as a metonym for their indescribable suffering and a corresponding, indescribable desire for a final escape.

Muhammad Asad - End Note 12 (25:17)

This passage connects elliptically with verse 3 above.

Muhammad Asad - End Note 13 (25:17)

The rhetorical "question" which follows is obviously addressed to wrongfully deified rational beings - i.e., prophets or saints - and not, as some commentators assume, to lifeless idols which, as it were, "will be made to speak".

Muhammad Asad - End Note 14 (25:18)

Sc., "and so it would have been morally impossible for us to ask others to worship us". On the other hand, Ibn Kathir understands the expression "for us" (lana) as denoting "us human beings" in general, and not merely the speakers - in which case the sentence could be rendered thus: "It is not right for us [human beings] to take", etc. In either case, the above allegorical "question-and-answer" - repeated in many variations throughout the Qur'an - is meant to stress, in a dramatic manner, the moral odiousness and intellectual futility of attributing divine qualities to any being other than God.

Muhammad Asad - End Note 15 (25:18)

This is the meaning of hatta (lit., "till" or "until") in the present context.

Muhammad Asad - End Note 16 (25:20)

This elliptic passage undoubtedly alludes to the fact that the appearance of each new prophet had, as a rule, a twofold purpose: firstly, to convey a divinely-inspired ethical message to man, and thus to establish a criterion of right and wrong or a standard by which to discern the true from the false al-furqan, as stated in the first verse of this surah; and, secondly, to be a means of testing men's moral perceptions and dispositions as manifested in their reactions to the prophets message - that is, their willingness or unwillingness to accept it on the basis of its intrinsic merit, without demanding or even expecting any "supernatural" proof of its divine origin. Indirectly, in its deepest sense, this passage implies that not only a prophet but every human being is, by virtue of his social existence, a means whereby the moral qualities of his fellow-men are put to a test: hence, some of the earliest commentators (among them, Tabari) give to the above phrase the connotation of "We caused you human beings to be a means of testing one another".

Muhammad Asad - End Note 17 (25:20)

I.e., "you men" or, more specifically, "you whom the message of the Qur'an has reached".

Muhammad Asad - End Note 18 (25:21)

lit., "who do not hope for [i.e., expect] a meeting with Us": the implication being that they do not believe in resurrection and consequently, do not expect to be judged by God in after-life.

Muhammad Asad - End Note 19 (25:22)

I.e., on judgment Day, when "all will have been decided" (cf. [6:8](#)).

Muhammad Asad - End Note 20 (25:24)

Lit., "will be happiest as regards their abode, and best as regards their place of repose".

Muhammad Asad - End Note 21 (25:27)

[Lit., "taken a path with the apostle". The terms "the apostle" and "the evildoer" are here obviously used in their generic sense, applying to all of God's apostles and all who consciously reject their guidance. Similarly, the expression "so-and-so" (fulan) occurring in the next verse circumscribes any person or personified influence responsible for leading a human being astray.

Muhammad Asad - End Note (25:29)

Muhammad Asad - End Note 23 (25:30)

My interpolation of the words "on that Day" and the (linguistically permissible) attribution of futurity to the past-tense verb qala is based on the identical interpretation of the above phrase by great commentators like Abu Muslim (as quoted by Razi) or Baghawi.

Muhammad Asad - End Note 24 (25:30)

I.e., as mere wishful thinking and, therefore, of no account, or as something that in the course of time has "ceased to be relevant". Since many of those whom the message of the Qur'an has reached did and do regard it as a divine revelation and therefore as most "relevant" in every sense of the word, it is obvious that the expression "my people" cannot possibly denote here all of the Prophet's community (either in the national or in the ideological sense of this word), but signifies only such of his nominal followers as have lost all real faith in the Quranic message: hence the necessity of interpolating the (elliptically implied) words "some of" before "my people".

Muhammad Asad - End Note 25 (25:31)

Cf. [6:112](#), which refers in very similar terms to the evil forces (shayatin) against which every prophet has had to contend. The "glittering half-truths meant to delude the mind" spoken of in that verse are exemplified in the present passage, prophetically, by the deceptive argument that the Qur'an, having been enunciated fourteen centuries ago, must now be considered "obsolete".

Muhammad Asad - End Note 26 (25:32)

Lit., "in one piece" or "as one statement" (jumlatan wahidatan) - implying, in the view of the opponents of Islam, that the gradual, step-by-step revelation of the Qur'an points to its having been "composed" by Muhammad to suit his changing personal and political requirements.

Muhammad Asad - End Note 27 (25:32)

I.e. free of all inner contradictions (cf. [4:82](#)). See also [39:23](#), where the Qur'an is spoken of as "fully consistent within itself". The concise phrase rattalnahu tartilan comprises the parallel concepts of "putting the component parts [of a thing] together and arranging them well" as well as "endowing it with inner consistency". Inasmuch as full consistency and freedom from contradictions in a message spread over twenty-three years of a life as full of movement and drama as that of the Prophet does give a clear indication of its God-inspired quality, it is bound to strengthen the faith of every thinking believer: and herein lies, according to the Qur'an itself, the deepest reason for its slow, gradual revelation. (When applied to the reciting of the Qur'an - as in [73:4](#) - the term tartil refers to the measured diction and the thoughtful manner in which it ought to be enunciated.)

Muhammad Asad - End Note 28 (25:33)

Lit., "come to thee with a parable (mathal)" - i.e., with all manner of seemingly plausible parabolic objections (exemplified in verses 7-8, 21 and 32 of this surah as well as in many other places in the Qur'an) meant to throw doubt on Muhammad's claim to prophethood and, hence, on the God-inspired character of the Quranic message.

Muhammad Asad - End Note 29 (25:33)

Sc., "of the problem or problems involved": an allusion to the self-explanatory character of the Qur'an. Throughout this section (verses 30-34) the personal pronoun "thou" (in the forms "thy" and "thee") relates not only to the Prophet but also to every one of his followers at all times.

Muhammad Asad - End Note 30 (25:34)

I.e., in utter spiritual abasement (Razi, mentioning some other commentators as well).

Muhammad Asad - End Note 31 (25:34)

Cf. [17:72](#) and the corresponding note 87.

Muhammad Asad - End Note 32 (25:35)

For this rendering of the term wazir, see note 18 on [20:29](#). The mention, at this place, of Moses and Aaron - and of Noah, etc., in the following verses - is intended to remind us of the statement in verse 31 above that "against every prophet We have set up enemies from among those who are lost in sin".

Muhammad Asad - End Note (25:38)

Muhammad Asad - End Note (25:39)

Muhammad Asad - End Note 34 (25:40)

Sc., "which they failed to heed". For my rendering of mathal, in this context, as "lesson", see note 104 on [7:89](#).

Muhammad Asad - End Note 35 (25:40)

A reference to Sodom and its destruction by a rain of "stone-hard blows of chastisement pre-ordained" (see [11:82](#) and the corresponding note 114). The phrase "they have come across" may be understood in either of two ways: (a) in its literal sense of chancing upon" or "passing by", in which case it applies to the Prophet's contemporaries and opponents, the pagan Meccans, whose customary caravan route to Syria passed close by the Dead Sea and the probable site of Sodom and Gomorrah; or (b) in the tropical sense of "becoming aware [of something]" through reading or hearsay - in which case it may be taken to refer to people of all times, and to the fact that the story of Sodom and Gomorrah is part and parcel of mankind's moral heritage.

Muhammad Asad - End Note 37 (25:44)

Lit., "they are farther astray from the path [of truth]": see note 144 on [7:179](#).

Muhammad Asad - End Note 38 (25:46)

I.e., "We cause it to contract in accordance with the 'laws of nature' which We Ourselves have instituted." As in so many other instances in the Qur'an, the abrupt change from the third-person pronoun "He" to "We" is meant to illustrate the fact that God is indefinable, and that it is only the inadequacy of human speech - and, hence, of the human mind - that makes it necessary to refer to the Supreme Being by pronouns which in reality are applicable only to finite, created persons". (cf. Forward, note 2).

Muhammad Asad - End Note 39 (25:50)

Lit., "have We turned it over (sarrafnahu) among them": a reference to the frequent, many-faceted reiteration, in the Qur'an as well as in earlier revelations, of all the evidence unmistakably pointing to the existence of a conscious Creator (Zamakhshari.)

Muhammad Asad - End Note 40 (25:51)

Sc., "but We have willed instead that Muhammad be Our last prophet and, hence, a warner unto all people for all times to come".

Muhammad Asad - End Note 41 (25:53)

The noun bahr, usually signifying "sea", is also applied to large agglomerations of sweet water, like rivers, lakes, etc.; in the above context, the dual al-bahrayn denotes "the two great bodies [or "kinds"] of water" - the salty and the sweet - existing side by side on earth.

Muhammad Asad - End Note 42 (25:53)

I.e., has caused them - as if by an invisible barrier - to remain distinct in kind despite their continuous meeting and mingling in the oceans: an indirect reminder of God's planning creative ness inherent in the cyclic transformation of water - its evaporation from the salty seas, followed by a formation of clouds, their condensation into rain and snow which feed springs and rivers, and its return to the seas. Some Muslim mystics see in this stress on the two kinds of water an allegory of the gulf - and, at the same time, interaction - between man's spiritual perceptions, on the one hand, and his worldly needs and passions, on the other.

Muhammad Asad - End Note 43 (25:54)

See second half of [21:30](#) where the creation of "every living thing out of water" is spoken of, as well as [24:45](#), which mentions in this connection the entire animal world (including, of course, man).

Muhammad Asad - End Note 44 (25:54)

I.e., has enabled him to attribute spiritual value to, and to derive strength from, his organic and social relationships.

Muhammad Asad - End Note 45 (25:55)

lit., "they".

Muhammad Asad - End Note 47 (25:59)

I.e., "ask God Himself": since He alone holds the keys to the mysteries of the universe, it is only by observing His creation and listening to His revealed messages that man can obtain a glimpse, however distant, of God's Own reality.

Muhammad Asad - End Note (25:59)

Muhammad Asad - End Note 48 (25:61)

See [10:5](#), where the sun is spoken of as "a [source of] radiant light", explained in the corresponding note. For my rendering of buruj as "great constellations", see note 15 on [15:16](#).

Muhammad Asad - End Note 49 (25:62)

Lit., "or" (aw) - a particle which obviously does not denote here an alternative but, rather, an explanatory amplification, similar to the expression "in other words".

Muhammad Asad - End Note 50 (25:63)

Sc., "with the aim to ridicule them or to argue against their beliefs".

Muhammad Asad - End Note 51 (25:67)

In the Qur'an, the verb anfaqa (and the corresponding noun nafaqah) has usually this connotation.

Muhammad Asad - End Note 52 (25:68)

See surah 6 and note 148.

Muhammad Asad - End Note 53 (25:68)

Lit., "he who does that (dhalika)", i.e., any of the three sins referred to in this verse. (For my translation of zina as "adultery", see surah 24 note 2.)

Muhammad Asad - End Note 54 (25:72)

Implying that neither do they themselves ever bear false witness (i.e., in the widest sense of this expression, tell any lie), nor do they knowingly take part in anything that is based on falsehood (Razi.)

Muhammad Asad - End Note 55 (25:73)

Explaining this verse, Zamakhshari remarks that whereas the average run of people approach the divine writ with a mere outward show of eagerness, "throwing themselves upon it" for the sake of appearances but, in reality, not making the least attempt to understand the message as such and, hence, remaining deaf and blind to its contents - the truly God-conscious are deeply desirous of understanding it, and therefore "listen to it with wide-awake ears and look into it with seeing eyes.

Muhammad Asad - End Note 56 (25:74)

I.e., by living a righteous life.

Muhammad Asad - End Note 57 (25:77)

Lit., "were it not for your prayer", which term Ibn Abbas (as quoted by Tabari) equates in this context with "faith".

Muhammad Asad - End Note 58 (25:77)

I.e., unless you repent, this sin will determine your spiritual destiny in the life to come".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (25:1)

The prophet, with his conduct well preserved in the Qur'an, shall be a warner to all people anywhere and at all times [6:19](#), [7:158](#), [21:107](#). Therefore, no prophet, messenger or apostle will come after him

Shabbir Ahmed - End Note 2 (25:13)

[3:133](#)

Shabbir Ahmed - End Note 3 (25:14)

Therein they merely survive, neither living nor dying [14:17](#), [20:74](#), [87:13](#)

Shabbir Ahmed - End Note 4 (25:20)

Human beings must evaluate the message by way of reason and not through blind faith, physical miracles or supernatural phenomena. [12:108](#)

Shabbir Ahmed - End Note 5 (25:30)

Mahjoor = Disabled = Abandoned = Neglected. They had immobilized it like villagers who bind a cow by tying her front foot to her horn

Shabbir Ahmed - End Note 6 (25:31)

[6:112](#), [22:52-54](#). The Divine message, being a great equalizer of humanity, strikes at the interests of the unjust exploiters

Shabbir Ahmed - End Note 7 (25:32)

[73:4](#). The Qur'an has been revealed in its entirety upon the prophet's heart in the Night of Majesty and conveyed to people in stages over a period of 23 years. [2:185](#), [44:3](#), [97:1](#)

Shabbir Ahmed - End Note 8 (25:33)

The best Tafseer or explanation of the Qur'an from within itself

Shabbir Ahmed - End Note 9 (25:38)

The People of Ar-Rass used to dig deep wells, and irrigate their flourishing crops. They lived in the current province of Al-Qaseem in the Central Arabian Peninsula. Historically, they had thrown their messenger in a well, and persisted with their unjust feudal system

Shabbir Ahmed - End Note 10 (25:40)

They do not believe in accountability, and think that events happen only by chance

Shabbir Ahmed - End Note 11 (25:44)

The cattle at least follow the Divine laws instinctively

Shabbir Ahmed - End Note 12 (25:45)

He could have designed the Solar System differently with the earth remaining stationary

Shabbir Ahmed - End Note 13 (25:51)

But, the time has now come for the Eternal, Universal message, the Qur'an. [25:1](#)

Shabbir Ahmed - End Note 14 (25:52)

Jihadan Kabeera = The Great Jihad by means of this Qur'an

Shabbir Ahmed - End Note 15 (25:53)

[35:12](#). Please see [18:60](#) for two streams in a different sense

Shabbir Ahmed - End Note 16 (25:54)

The best relationships are established on the basis of Ideology [3:102](#), [49:1013](#)

Shabbir Ahmed - End Note 17 (25:55)

Zaheera = Helper. For Ideology and Relatives, see [11:45-47](#), [66:10](#)

Shabbir Ahmed - End Note 18 (25:57)

[34:47](#), [42:13](#)

Shabbir Ahmed - End Note 19 (25:59)

Six Stages or Eras: [7:54](#), [10:3](#), [11:7](#), [25:59](#), [50:38](#), [57:4](#), See [41:10](#). 'Anyone acquainted' = Someone well founded in knowledge = One who has some idea of His glory by reflecting on His Book of revelation and the 'Book' of nature = Ask God Himself by reflecting on His creation

Shabbir Ahmed - End Note 20 (25:63)

[3:138](#), [22:41](#), [31:17-18](#)

Shabbir Ahmed - End Note 21 (25:67)

[2:219](#), [17:29](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (25:2)

The planet earth is a self-contained spaceship and each of us astronauts were beamed down here into the bodies with our memories erased. Everything we need for life: food, water, and oxygen is provided for us. We are also provided with hundreds of elements to tinker with, underground fossils to use, and we are rewarded with technological candies each time we learn a letter or sentence from the book of nature. Everything is interconnected with a complex network according to a well calculated plan.

Edip-Layth - End Note 2 (25:3)

The majority of humans on earth, carve idols from dead prophets, saints, cult leaders, historical heroes, and founding fathers. The living leaders of polytheistic societies gain more power and authority by exploiting the exaggerated power of dead idols that are monopolized and used as the trademark of a particular ruling class. Turning the tombs or relics of dead idols into shrines or memorials are characteristics of polytheistic societies. Around the names of common idols, certain doctrines and practices are baptized and transformed into religious or political dogmas, thereby turning them into taboos. This might provide short-term security, unity and tranquility in the society, but in the long run, when circumstances change and old realities are replaced with new realities, the society that has turned fallible humans, institutions, and teachings into absolute facts, start having problems with the new realities. The tension between new and old, between religion and science, between reality and fiction, between the pragmatic and symbolic, occasionally may lead to a clash and revolution.

Edip-Layth - End Note 3 (25:5)

Contemporaries of Muhammad knew that Muhammad was a literate person. Prophet Muhammad wrote God's message with his own hand. Also, see [7:157-158](#); [2:78](#); [3:20](#).

Edip-Layth - End Note 4 (25:6)

The answer contains a secret or a hidden word, an implication of the hidden code of the mathematical structure, which was unveiled in 1974, that is, 1406 lunar years after the revelation of the Quran. See [74:1-56](#).

Edip-Layth - End Note 5 (25:30)

Soon after Muhammad's death, hypocrites and those who reverted to polytheism engaged in the oral transmission of hearsay, thereby creating another source besides the Quran. Centuries later, they were collected, written and codified as the teachings of various sects. Those who follow these hearsays and fabrications pretend to follow Muhammad, while they abandon the only book delivered by him. They will be surprised on the Day of Judgment to see that Muhammad will reject their fabrications and idolatry, by following the rules expressed in [78:38](#) and [19:87](#). Muhammad will intercede for them by fulfilling the prophecy in verse [25:30](#).

Edip-Layth - End Note 6 (25:31)

For the identity of the ardent enemies of the messenger, see [6:112-116](#).

Edip-Layth - End Note 7 (25:47)

Sleep is as essential as drinking water and consuming food. Sleep deprivation reduces mental and bodily functions and after a certain point, the brain crashes. After 24 waking hours, the brain's ability to use glucose goes down dramatically. The purpose and meaning of sleep and dreaming is still the subject of scientific debate and research. There are many theories regarding why we sleep. Some researchers believe that we sleep and dream for rest, or for the brain to restore and rejuvenate itself. Others claim that sleep and dreams allow the brain to perform a series of repeated cycles of pruning and strengthening of neural connections that enable the person to learn new information without forgetting old information. Some claim that the brain needs downtime to detoxify itself from free radicals generated by our metabolism. Perhaps, sleep allows the brain to organize the accumulated data, sort them, place them in their proper memory folders, and then associate them with little tags for easy retrieval. The brain is like a busy office where the secretary cannot keep up with processing the numerous documents, faxes, and boxes that are sent and received during daytime. The clutter caused by this high traffic rate reduces the performance in the office, and during the night shift, another work starts to sift, clean and organize the office. Similarly, our brains need such a cleaning and organization period. Dreams perhaps happen when new files are organized and associated, folders are filled, and unused data are discarded. See [2:255](#); [8:43](#); [12:6](#); [30:23](#); [39:42](#); [78:9](#); [37:102](#).

Edip-Layth - End Note 8 (25:51)

Every town (qarya) may not receive a warner, but every community/nation (umma) receives a warner. See [35:24](#).

Edip-Layth - End Note 9 (25:53)

Could this barrier be evaporation? The water of lakes is maintained by rain. Through evaporation, the salty ocean water is filtered from its minerals. Evaporation creates a physical barrier between salty water and drinkable water.

Edip-Layth - End Note 10 (25:59)

For the evolutionary creation of the universe, see [29:18-20](#); [41:9-10](#); [7:69](#); [15:26](#); [24:45](#); [32:7-9](#); [71:14-17](#).

Edip-Layth - End Note 11 (25:60)

It seems that the Arabs of the day had some aversion towards the divine attribute Rahman. See [17:110](#).

Rashad Khalifa - The Final Testament

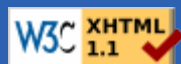
Rashad Khalifa - End Note 4 (25:27)

This verse refers also to God's Messenger of the Covenant whose name is mathematically coded in the Quran as ``Rashad Khalifa." If you writedown the gematrical value of ``Rashad" (505), followed by the gematricalvalue of ``Khalifa" (725), followed by this sura number (25), followed byverses 27, 28, 29, and 30, the final number (5057252527282930) is a multiple of19 (see Appendices2&26 for details).The prophet Muhammad will also make such a statement as in[25:30](#) on the Day ofJudgment.

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 26:1 T9S60M40 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 26:1 T'.S.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 26:1 Ta. Sin, Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 26:1 T. S. M. (Ta, Seen, Mim)
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 26:1 T.S.M. Ta-Seen-Meem (Toor-e-Sina, Musa. Recall Mount Sinai where Moses received the revelation.)
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 26:1 <u>T</u> a-seen-meem
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ طسم 26:1
Edip-Layth	26:2 These are the signs of the manifest/clarifying book.
The Monotheist Group	26:2 These are the signs of the Scripture of clarity.
	26:2 THESE ARE MESSAGES of the divine writ, clear in itself and clearly showing

Muhammad Asad	the truth! ²
Rashad Khalifa	26:2 These (letters) constitute proofs of this clarifying scripture.
Shabbir Ahmed	26:2 These are verses of the Book that is clear in itself and makes things clear.
Transliteration	26:2 Tilka <u>ayatu</u> alkitabialmubeeni
A	26:2 تلك ءايت الكتب المبين
Edip-Layth	26:3 Perhaps you are grieving yourself that they do not acknowledge.
The Monotheist Group	26:3 Perhaps you are grieving yourself that they do not become believers.
Muhammad Asad	26:3 Wouldst thou, perhaps, torment thyself to death [with grief] because they [who live around thee] refuse to believe [in it]? ³
Rashad Khalifa	26:3 You may blame yourself that they are not believers.
Shabbir Ahmed	26:3 (O Prophet!) Will you, (in your compassion), torment yourself to death that they refuse to become believers?
Transliteration	26:3 LaAAallaka ba ³ khiAAun nafsaka all <u>ayakoonoo</u> mu/mineena
A	26:3 لعلك بزع نفسك الا يكونوا مومنين
Edip-Layth	26:4 If We wish, We could send down for them from the heavens a sign, to which they would bend their necks in humility.
The Monotheist Group	26:4 If We wish, We could send down for them from the heavens a sign, to which they would bend their necks in humility.
Muhammad Asad	26:4 Had We so willed, We could have sent down unto them a message from the skies, so that their necks would [be forced to] bow down before it in humility. ⁴
Rashad Khalifa	26:4 If we will, we can send from the sky a sign that forces their necks to bow.
Shabbir Ahmed	26:4 Had We so willed, We could have sent down to them a sign from the heaven, to which they would bend their necks in humility. ¹
Transliteration	26:4 In nasha/ nunazzil AAalayhim mina a Issama- <u>i</u> ayatan fa th allat aAAn <u>a</u> quhum lah <u>a</u> k <u>h</u> adiAAeena
A	26:4 ان نشا ننزل عليهم من السماء ءاية فظلت اعنقهم لها خضعين
Edip-Layth	<i>Aversion to a New Message</i> 26:5 Not a new reminder comes to them from the Gracious, except that they turn away from it.
The Monotheist Group	26:5 And not a reminder comes to them from the Almighty, except that they turn away from it.
Muhammad Asad	26:5 [But We have not willed it:] and so, whenever there comes unto them any fresh reminder from the Most Gracious, they [who are blind of heart] always - turn their backs upon it:
Rashad Khalifa	<i>The Quran's Mathematical Code</i> 26:5 Whenever a reminder from the Most Gracious comes to them, that is new, they turn away in aversion.
Shabbir Ahmed	26:5 And so whenever a reminder comes to them from the Beneficent, they turn

	away from it.
Transliteration	26:5 Wama ya/teehim min <u>th</u> ikrin minaaIrrah <u>m</u> ani mu <u>h</u> dathin ill <u>a</u> k <u>a</u> nooAAanhu muAAari <u>d</u> eena
A	26:5 وما ياتيهم من ذكر من الرحمن محدث الا كانوا عنه معرضين
Edip-Layth	26:6 They have denied, thus the news will come to them of what they used to ridicule.
The Monotheist Group	26:6 They have denied, thus the news will come to them of what they used to ridicule.
Muhammad Asad	26:6 thus, indeed, have they given the lie (to this message as well). But [in time] they will come to understand what it was that they were wont to deride! ⁵
Rashad Khalifa	26:6 Since they disbelieved, they have incurred the consequences of their heedlessness.
Shabbir Ahmed	26:6 Thus, they have rejected this message. But in time they will come to understand what it was that they ridiculed.
Transliteration	26:6 Faqad ka <u>th</u> thaboo fasaya/teehim anba <u>a</u> oma <u>k</u> anoo bihi yastahzi-oo <u>n</u> a
A	26:6 فقد كذبوا فسياتيهم انبوا ما كانوا به يستهزون
Edip-Layth	26:7 Did they not look to the earth, how many plants have We raised in it, from each a good pair.
The Monotheist Group	26:7 Did they not look to the Earth, how many plants have We raised in it, from each a good pair.
Muhammad Asad	26:7 Have they, then, never considered the earth - how much of every noble kind [of life] We have caused to grow thereon?
Rashad Khalifa	26:7 Have they not seen the earth, and how many kinds of beautiful plants we have grown thereon?
Shabbir Ahmed	26:7 Have they never considered the earth, how many noble things of all kind We have made to grow thereon in pairs? ²
Transliteration	26:7 Awa lam yaraw il <u>a</u> al-ar <u>d</u> i kamanbat <u>n</u> a fee <u>h</u> a min kulli zawjin kareem <u>i</u> n
A	26:7 اولم يروا الى الارض كم انبتنا فيها من كل زوج كريم
Edip-Layth	26:8 In that is a sign, but most of them are not those who acknowledge.
The Monotheist Group	26:8 In that is a sign, but most of them are not believers.
Muhammad Asad	26:8 In this, behold, there is a message [unto men], even though most of them will not believe [in it].
Rashad Khalifa	26:8 This should be a sufficient proof for them, but most of them are not believers.
Shabbir Ahmed	26:8 This is a sign, yet most of them are not believers (in the Almightyness of their Lord).
Transliteration	26:8 Inna fee <u>th</u> alika la <u>a</u> yatan wama <u>k</u> ana aktharuhum mu/mineen <u>a</u>
A	26:8 ان في ذلك لآية وما كان اكثرهم مومنين

Edip-Layth	26:9 Your Lord is the Noble, the Compassionate.
The Monotheist Group	26:9 And your Lord is the Noble, the Merciful.
Muhammad Asad	26:9 But, verily, thy Sustainer - He alone - is almighty, a dispenser of grace! ⁶
Rashad Khalifa	26:9 Most assuredly, your Lord is the Almighty, Most Merciful.
Shabbir Ahmed	26:9 But, certainly, your Lord is Almighty, Merciful. ³
Transliteration	26:9 Wa-inna rabbaka lahuwa alAAazeezu a lraheemu
A	26:9 وان ربك لهو العزيز الرحيم
Edip-Layth	<i>Moses and Aaron Risk Their Lives to Free the Children of Israel</i> 26:10 When your Lord called Moses: "Go to the people who are wicked."
The Monotheist Group	26:10 And when your Lord called Moses: "Go to the people who are wicked."
Muhammad Asad	26:10 HENCE, [remember how it was] when thy Sustainer summoned Moses: Go unto those evil doing people.
Rashad Khalifa	<i>Moses</i> 26:10 Recall that your Lord called Moses: "Go to the transgressing people.
Shabbir Ahmed	26:10 And recall when your Lord called Moses, "Go to the community of oppressors,
Transliteration	26:10 Wa-i th na ^{da} rabbukamoosa ^a ani i/ti alqawma a l th halimeena
A	26:10 واذ نادى ربك موسى ان انت القوم الظلمين
Edip-Layth	26:11 "The people of Pharaoh. Will they not be righteous?"
The Monotheist Group	26:11 "The people of Pharaoh. Will they not be righteous?"
Muhammad Asad	26:11 the people of Pharaoh, who refuse to be conscious of Me!" ⁷
Rashad Khalifa	26:11 "Pharaoh's people; perhaps they reform."
Shabbir Ahmed	26:11 To the people of Pharaoh so that they may live upright."
Transliteration	26:11 Qawma firAAawna ala yattaqoon a
A	26:11 قوم فرعون الا يتقون
Edip-Layth	26:12 He said, "My Lord, I fear that they would deny me."
The Monotheist Group	26:12 He said: "My Lord, I fear that they would deny me."
Muhammad Asad	26:12 He answered: O my Sustainer! Behold, I fear that they will give me the lie,
Rashad Khalifa	26:12 He said, "My Lord, I fear lest they disbelieve me.
Shabbir Ahmed	26:12 Moses said, "My Lord! I am afraid they will accuse me of lying.
Transliteration	26:12 Qa ^{la} rabbi innee akha ^{fu} anyuka th thibooni
A	26:12 قال رب انى اخاف ان يكذبون
Edip-Layth	26:13 "My chest would become tight, and my tongue would not be able to

	express; so send for Aaron."
The Monotheist Group	26:13 "And my chest would become tight, and my tongue would not be able to express; so send for Aaron."
Muhammad Asad	26:13 and then my breast will be straitened and my tongue will not be free: send, then, [this Thy command] to Aaron. ⁸
Rashad Khalifa	26:13 "I may lose my temper. My tongue gets tied; send for my brother Aaron.
Shabbir Ahmed	26:13 I will feel uncomfortable and I might not speak confidently, so send for Aaron to help me.
Transliteration	26:13 Waya <u>d</u> eequ <u>s</u> adree walay <u>a</u> ntaliqu lis <u>a</u> nee faarsil il <u>a</u> h <u>a</u> roona
A	26:13 ويضيق صدري ولا ينطق لسانى فارسل الى هرون
Edip-Layth	26:14 "They have charges of a crime against me, so I fear they will kill me."
The Monotheist Group	26:14 "And they have charges of a crime against me, so I fear they will kill me."
Muhammad Asad	26:14 Moreover, they keep a grave charge [pending] against me, and I fear that they will slay me." ⁹
Rashad Khalifa	26:14 "Also, they consider me a fugitive; I fear lest they kill me."
Shabbir Ahmed	26:14 And they have a charge against me, so I fear they will kill me." ⁴
Transliteration	26:14 Walahum AAalayya <u>t</u> hanbun faakh <u>a</u> fuan yaqtulooni
A	26:14 ولهم على ذنب فاخاف ان يقتلون
Edip-Layth	26:15 He said, "It will not be. Go both of you with Our signs. I am with you listening."
The Monotheist Group	26:15 He said: "It will not be. Go both of you with Our signs. I am with you listening."
Muhammad Asad	26:15 Said He: Not so, indeed! Go forth, then, both of you, with Our messages: verify, We shall be with you, listening [to your call]!
Rashad Khalifa	26:15 He said, "No, (they will not). Go with My proofs. We will be with you, listening.
Shabbir Ahmed	26:15 God said, "Nay! Both of you go with Our messages. We are with you."
Transliteration	26:15 Q <u>a</u> la kalla faith <u>h</u> ab <u>a</u> bi- <u>a</u> y <u>a</u> tina inna maAAakum mustamiAAoon <u>a</u>
A	26:15 قال كلا فاذهبنا بايتنا انا معكم مستمعون
Edip-Layth	26:16 "So both of you go to Pharaoh and say, 'We are messengers of the Lord of the worlds...'" ³
The Monotheist Group	26:16 "So both of you go to Pharaoh and say: "We are messengers of the Lord of the worlds"
Muhammad Asad	26:16 And go, both of you, unto Pharaoh and say, 'Behold, we bear a message from the Sustainer of all the worlds:
Rashad Khalifa	26:16 "Go to Pharaoh and say, `We are messengers from the Lord of the universe.'

Shabbir Ahmed	26:16 Go together to Pharaoh and say, "We are messengers from the Lord of the worlds."
Transliteration	26:16 Fa/tiya firAAawna faqoolā innarasoolu rabbi alAAalameena
A	26:16 فاتيا فرعون فقولا انا رسول رب العلمين
Edip-Layth	26:17 "So send with us the Children of Israel"
The Monotheist Group	26:17 "So send with us the Children of Israel"
Muhammad Asad	26:17 Let the children of Israel go with us!"
Rashad Khalifa	26:17 " `Let the Children of Israel go.' "
Shabbir Ahmed	26:17 "Let the Children of Israel go with us." 5
Transliteration	26:17 An arsil maAAana banee isrā-eela
A	26:17 ان ارسل معنا بنى اسرائيل
Edip-Layth	26:18 He said, "Did we not raise you amongst us as a newborn, and you stayed with us for many of your years?"
The Monotheist Group	26:18 He said: "Did we not raise you amongst us as a new born, and you stayed with us for many of your years?"
Muhammad Asad	26:18 [But when Moses had delivered his message, Pharaoh] said: Did we not bring thee up among us when thou wert a child? And didst thou not spend among us years of thy [later] life?
Rashad Khalifa	26:18 He said, "Did we not raise you from infancy, and you spent many years with us?"
Shabbir Ahmed	26:18 Pharaoh said to Moses, "Did we not rear you as a child among us? And you lived with us many years of your life.
Transliteration	26:18 Qala alam nurabbika feen awaleedan walabitha feen a min AAumurika sineena
A	26:18 قال الم نربك فينا وليدا ولبثت فينا من عمرك سنين
Edip-Layth	26:19 "You did what deed you did, and you are of the ingrates."
The Monotheist Group	26:19 "And you did what deed you did, and you are of the rejecters."
Muhammad Asad	26:19 And yet thou didst commit that [heinous] deed of thine, 10 and [hast thus shown that] thou art one of the ingrate!"
Rashad Khalifa	26:19 "Then you committed the crime that you committed, and you were ungrateful."
Shabbir Ahmed	26:19 And you did what you did, killing a man from our people. You are of the ungrateful."
Transliteration	26:19 WafaAAalta faAAlataka allatee faAAaltawaanta mina alkafireena
A	26:19 وفعلت فعلتك التى فعلت وانت من الكافرين
Edip-Layth	26:20 He said, "I did it, and I was of those misguided."
The Monotheist Group	

	26:20 He said: "I did it, and I was of those misguided."
Muhammad Asad	26:20 Replied [Moses]: I committed it while I was still going astray;
Rashad Khalifa	26:20 He said, "Indeed, I did it when I was astray.
Shabbir Ahmed	26:20 Moses said, "I did it but I am lost how it happened!" 6
Transliteration	26:20 Qala faAAaltuha ithanwaana mina alddalleena
A	26:20 قال فعلتها اذا وانا من الضالين
Edip-Layth	26:21 "So I ran away from you all when I feared you. So my Lord granted me judgment, and made me of the messengers."
The Monotheist Group	26:21 "So I ran away from you all when I feared you. So my Lord granted me judgment, and made me of the messengers."
Muhammad Asad	26:21 and I fled from you because I feared you. But [since] then my Sustainer has endowed me with the ability to judge [between right and wrong], and has made me one of [His] message-bearers. 11
Rashad Khalifa	26:21 "Then I fled, when I feared you, and my Lord endowed me with wisdom and made me one of the messengers.
Shabbir Ahmed	26:21 Then I fled from you in fear. But God has given me a command and appointed me one of His messengers.
Transliteration	26:21 Fafarartu minkum lamm a khiftukumfawahaba lee rabbee hukman wajaAAalanee mina almursaleena
A	26:21 ففررت منكم لما خفتكم فوهب لى ربي حكما وجعلنى من المرسلين
Edip-Layth	26:22 "That was a favor that you held against me, so you could continue to enslave the Children of Israel."
The Monotheist Group	26:22 "And that was a favor that you held against me, so you could continue to enslave the Children of Israel."
Muhammad Asad	26:22 And [as for] that favour of which thou so tauntingly remindest me - [was it not] due to thy having enslaved the children of Israel?" 12
Rashad Khalifa	26:22 "You are boasting that you did me a favor, while enslaving the Children of Israel!"
Shabbir Ahmed	26:22 And this, the past favor you so tauntingly remind me! Yes, you raised me in your palaces. But it was so since you enslaved the Children of Israel."
Transliteration	26:22 Watilka niAAamatun tamunnuh a AAalayyaan AAabbadta banee isr a-eela
A	26:22 وتلك نعمة تمنها على ان عبدت بنى اسرئيل
Edip-Layth	26:23 Pharaoh said, "What is the Lord of the worlds?" 4
The Monotheist Group	26:23 Pharaoh said: "And what is the Lord of the worlds?"
Muhammad Asad	26:23 Said Pharaoh: And what [and who] is that 'Sustainer of all the worlds'?" 13
Rashad Khalifa	26:23 Pharaoh said, "What is the Lord of the universe?"
Shabbir Ahmed	26:23 Pharaoh said, "What is the Lord of the worlds?" 7

Transliteration	26:23 Qala firAAawnu wama rabbu alAAalameena
A	26:23 قال فرعون وما رب العلمين
Edip-Layth	26:24 He said, "The Lord of the heavens and the earth and all that is between them, if you are aware."
The Monotheist Group	26:24 He said: "The Lord of the heavens and the Earth and all that is between them, if you are aware."
Muhammad Asad	26:24 [Moses] answered: [He is] the Sustainer of the heavens and the earth and all that is between them: if you would but [allow yourselves to] be convinced!" ¹⁴
Rashad Khalifa	26:24 He said, "The Lord of the heavens and the earth, and everything between them. You should be certain about this."
Shabbir Ahmed	26:24 Moses said, "Lord of the heavens and the earth and all that is between them; if you allow yourselves to be convinced." ⁸
Transliteration	26:24 Qala rabbu alssamawatiwaal-ardi wama baynahuma in kuntummooqineena
A	26:24 قال رب السموت والارض وما بينهما ان كنتم موقنين
Edip-Layth	26:25 He said to those around him: "Do you hear that?"
The Monotheist Group	26:25 He said to those around him: "Do you hear that?"
Muhammad Asad	26:25 Said [Pharaoh] unto those around him: Did you hear [what he said]?" ¹⁵
Rashad Khalifa	26:25 He said to those around him, "Did you hear this?"
Shabbir Ahmed	26:25 Pharaoh said to those around him, "Do you not hear this?"
Transliteration	26:25 Qala liman hawlahu alatastamiAAoona
A	26:25 قال لمن حوله الا تستمعون
Edip-Layth	26:26 He said, "Your Lord and the Lord of your forefathers!"
The Monotheist Group	26:26 He said: "Your Lord and the Lord of your forefathers!"
Muhammad Asad	26:26 [And Moses] continued: [He is] your Sustainer, [too,] as well as the Sustainer of your forefathers of old!"
Rashad Khalifa	26:26 He said, "Your Lord and the Lord of your ancestors."
Shabbir Ahmed	26:26 Moses said, "Yes, He is your Lord and the Lord of your ancestors."
Transliteration	26:26 Qala rabbukum warabbu aba-ikumual-awwaleena
A	26:26 قال ربكم ورب ابائكم الاولين
Edip-Layth	26:27 He said, "This messenger of yours who has been sent to you is mad!"
The Monotheist Group	26:27 He said: "This messenger of yours who has been sent to you is mad!"
Muhammad Asad	26:27 [Pharaoh] exclaimed: Behold, [this] your 'apostle' who [claims that he] has been sent unto you is mad indeed!
Rashad Khalifa	26:27 He said, "Your messenger who is sent to you is crazy."

Shabbir Ahmed	26:27 Pharaoh said, "Your messenger who has been sent to you is a crazy man."
Transliteration	26:27 Qala inna rasoolakumu alla ^{thee} orsila ilaykum lamajnoon ^{un}
A	26:27 قال ان رسولكم الذى ارسل اليكم لمجنون
Edip-Layth	26:28 He said, "The Lord of the east and the west, and what is between them, if you understand."
The Monotheist Group	26:28 He said: "The Lord of the east and the west, and what is between them, if you understand."
Muhammad Asad	26:28 [But Moses] went on: [He of whom I speak is] the Sustainer of the east and the west and of all that is between the two"- 16 as you would know] if you would but use your reason!"
Rashad Khalifa	26:28 He said, "The Lord of the east and the west, and everything between them, if you understand."
Shabbir Ahmed	26:28 Moses said, "He is the Lord of the East and the West and everything in between. You would know if you use reason."
Transliteration	26:28 Qala rabbu almashriqi wa almaghribiwama baynahum a in kuntum taAAaqiloona
A	26:28 قال رب المشرق والمغرب وما بينهما ان كنتم تعقلون
Edip-Layth	26:29 He said, "If you take a god other than me, then I will put you among the prisoners."
The Monotheist Group	26:29 He said: "If you take a god other than me, then I will put you among the prisoners."
Muhammad Asad	26:29 Said [Pharaoh]: Indeed, if thou choose to worship any deity other than me, I shall most certainly throw thee into prison! 17
Rashad Khalifa	26:29 He said, "If you accept any god, other than me, I will throw you in the prison."
Shabbir Ahmed	26:29 Pharaoh said, "If you choose a god other than me, I will put you in prison."
Transliteration	26:29 Qala la-ini ittakhath ^{ta} ila ^{hang} hayree laajAAalannaka mina almasjooneen ^a
A	26:29 قال لن اتخذت الها غيرى لاجلئك من المسجونين
Edip-Layth	26:30 He said, "What if I brought you proof?"
The Monotheist Group	26:30 He said: "What if I brought you proof?"
Muhammad Asad	26:30 Said he: Even if I should bring about before thee something that clearly shows the truth?" 18
Rashad Khalifa	26:30 He said, "What if I show you something profound?"
Shabbir Ahmed	26:30 Moses responded, "Even if I bring to you all evidence of the truth?"
Transliteration	26:30 Qala awa law ji/tuka bishay-in mubeen in
A	26:30 قال اولو جئتكم بشيء مبين
Edip-Layth	26:31 He said, "Then bring it forth if you are of the truthful ones."

The Monotheist Group	26:31 He said: "Then bring it forth if you are of the truthful ones."	
Muhammad Asad	26:31 [Pharaoh] answered: Produce it, then, if thou art a man of truth!"	
Rashad Khalifa	26:31 He said, "Then produce it, if you are truthful."	
Shabbir Ahmed	26:31 He said, "Bring your signs if you are truthful."	
Transliteration	26:31 Qala fa/ti bihi in kunta mina alssadiqeena	
A	26:31 قال فات به ان كنت من الصادقين	
Edip-Layth	26:32 So he cast his staff, then it manifested into a serpent.	
The Monotheist Group	26:32 So he cast his staff, then it manifested into a serpent.	
Muhammad Asad	26:32 Thereupon [Moses] threw down his staff - and lo! it was a serpent, plainly visible;	
Rashad Khalifa	26:32 He then threw his staff, whereupon it became a profound snake.	
Shabbir Ahmed	26:32 Moses presented the absolute truth, vibrant with life. 9	
Transliteration	26:32 Faalqa AAasahu fa-i <th>ahiya thuAAbanun mubeenun</th>	ahiya thuAAbanun mubeenun
A	26:32 فالقى عصاه فاذا هي ثعبان مبين	
Edip-Layth	26:33 He drew out his hand, then it became white to the onlookers.	
The Monotheist Group	26:33 And he drew out his hand, then it became white to the onlookers.	
Muhammad Asad	26:33 and he drew forth his hand - and lo! it appeared [shining] white to the beholders. 19	
Rashad Khalifa	26:33 And he took out his hand, and it was white to the beholders.	
Shabbir Ahmed	26:33 He presented his powerful logic that shone bright.	
Transliteration	26:33 WanazaAAa yadahu fa-i <th>ahiya baydaolInnathireena</th>	ahiya baydaolInnathireena
A	26:33 ونزع يده فاذا هي بيضاء للنظرين	
Edip-Layth	26:34 He said to the commanders around him: "This is a knowledgeable magician."	
The Monotheist Group	26:34 He said to the commanders around him: "This is a knowledgeable magician."	
Muhammad Asad	26:34 Said [pharaoh] unto the great ones around him: Verily, this is indeed a sorcerer of great knowledge	
Rashad Khalifa	26:34 He said to the elders around him, "This is an experienced magician.	
Shabbir Ahmed	26:34 Pharaoh said to his chiefs, "He is a magical debater.	
Transliteration	26:34 Qala lilmala-i hawlahu inna <th>hathalasahirun</th> AAaleemun	hathalasahirun
A	26:34 قال للملا حوله ان هذا لسحر عليم	
Edip-Layth	26:35 "He wants to bring you out of your land with his magic. So what will you decide?"	

The Monotheist Group	26:35 "He wants to bring you out of your land with his magic. So what will you decide?"
Muhammad Asad	26:35 who wants to drive you out of your land by his sorcery. 20 What, then, do you advise?"
Rashad Khalifa	26:35 "He wants to take you out of your land, with his magic. What do you suggest?"
Shabbir Ahmed	26:35 He intends to expel you from your own land by his magic. Then what is it you advise?" 10
Transliteration	26:35 Yureedu an yukhrijakum min ar d <u>i</u> kumbisi <u>h</u> rihi fam <u>a</u> th <u>a</u> ta/muroona
A	26:35 يريد ان يخرجكم من ارضكم بسحره فماذا تاملون
Edip-Layth	26:36 They said, "Delay him and his brother, and send people in the cities to gather."
The Monotheist Group	26:36 They said: "Delay him and his brother, and send people in the cities to gather."
Muhammad Asad	26:36 They answered: Let him and his brother wait a while, and send unto all cities heralds
Rashad Khalifa	26:36 They said, "Respite him and his brother, and send summoners to every town.
Shabbir Ahmed	26:36 They said, "Put him and his brother on hold and send couriers to cities,
Transliteration	26:36 Q <u>a</u> loo arjih waakh <u>h</u> u waibAAathfee almada <u>a</u> -ini <u>h</u> ashireena
A	26:36 قالوا ارجه واخاه وابعث فى المدن حشرين
Edip-Layth	26:37 "They will come to you with every knowledgeable magician."
The Monotheist Group	26:37 "They will come to you with every knowledgeable magician."
Muhammad Asad	26:37 who shall assemble before thee all sorcerers of great knowledge"
Rashad Khalifa	26:37 "Let them summon every experienced magician."
Shabbir Ahmed	26:37 That they bring all expert religious debaters to you." 11
Transliteration	26:37 Ya/tooka bikulli sa <u>h</u> harin AAaleemin
A	26:37 ياتوك بكل سحر عليم
Edip-Layth	26:38 So the magicians were gathered to an appointed day.
The Monotheist Group	26:38 So the magicians were gathered to an appointed day.
Muhammad Asad	26:38 And so the sorcerers were assembled at a set time on a certain day,
Rashad Khalifa	26:38 The magicians were gathered at the appointed time, on the appointed day.
Shabbir Ahmed	26:38 The debaters got together at the appointed day and time.
Transliteration	26:38 FajumiAAa aIssa <u>h</u> aratu limeeqat <u>i</u> yawmin maAAaloom <u>i</u> n
A	26:38 فجمع السحرة لميقت يوم معلوم

Edip-Layth	26:39 It was said to the people: "Will you also gather?"
The Monotheist Group	26:39 And it was said to the people: "Will you also gather?"
Muhammad Asad	26:39 and the people were asked: Are you all present,
Rashad Khalifa	26:39 The people were told: "Come one and all; let us gather together here.
Shabbir Ahmed	26:39 People were given an open invitation to assemble there, "Are you all gathering?"
Transliteration	26:39 Waqeela liInnasi hal antummujtamiAAoona
A	26:39 وقيل للناس هل انتم مجتمعون
Edip-Layth	26:40 "Perhaps we can follow the magicians if they are the winners."
The Monotheist Group	26:40 "Perhaps we can follow the magicians if they are the winners."
Muhammad Asad	26:40 so that we might follow [in the footsteps of] the sorcerers if it is they who prevail?" ²¹
Rashad Khalifa	26:40 "Maybe we will follow the magicians, if they are the winners."
Shabbir Ahmed	26:40 Pharaoh continued, "So that when the debaters win, we carry them in a procession."
Transliteration	26:40 LaAAallana nattabiAAu aIssaharatain kanoo humu alghalibeen
A	26:40 لعننا نتبع السحرة ان كانوا هم الغالبين
Edip-Layth	26:41 So when the magicians came, they said to Pharaoh: "We should be rewarded if we are the winners."
The Monotheist Group	26:41 So when the magicians came, they said to Pharaoh: "We should be rewarded if we are the winners."
Muhammad Asad	26:41 Now when the sorcerers came, they said unto Pharaoh: Verily, we ought to have a great reward if it is we who prevail. ²²
Rashad Khalifa	26:41 When the magicians came, they said to Pharaoh, "Do we get paid, if we are the winners?"
Shabbir Ahmed	26:41 When they came, they said to Pharaoh, "Will there be a reward for us if we are the winners?"
Transliteration	26:41 Falamma j aa a Issaharatuqaloo lifirAAawna a-inna lan a laajran in kunnana hnu alghalibeen
A	26:41 فلما جاء السحرة قالوا لفرعون ان لنا لاجرا ان كنا نحن الغالبين
Edip-Layth	26:42 He said, "Yes, and you shall also be near to me."
The Monotheist Group	26:42 He said: "Yes, and you shall also be near to me."
Muhammad Asad	26:42 Answered he: Yea - and, verily, in that case you shall be among those who are near unto me.
Rashad Khalifa	26:42 He said, "Yes indeed; you will even be close to me."
Shabbir Ahmed	26:42 He said, "Yes, and you will have high ranks in my court." ¹²

Transliteration	26:42 Qala naAAam wa-innakum ithanlamina almuqarrabeena
A	26:42 قال نعم وانكم اذا لمن المقربين
Edip-Layth	26:43 Moses said to them: "Cast down what it is you will cast."
The Monotheist Group	26:43 Moses said to them: "Cast down what it is you will cast."
Muhammad Asad	26:43 [And] Moses said unto them: Throw whatever you are going to throw!"
Rashad Khalifa	26:43 Moses said to them "Throw what you are going to throw."
Shabbir Ahmed	26:43 Moses said, "Begin however you wish to begin."
Transliteration	26:43 Qala lahum moosa alqoo maantum mulqoona
A	26:43 قال لهم موسى القوا ما انتم ملقون
Edip-Layth	26:44 So they cast down their ropes and staffs and they said, "By the might of Pharaoh, we will be the winners."
The Monotheist Group	26:44 So they cast down their ropes and staffs and they said: "By the might of Pharaoh, we will be the winners."
Muhammad Asad	26:44 Thereupon they threw their [magic ropes and their staffs, and said: By Pharaoh's might, behold, it is we indeed who have prevailed!" ²³
Rashad Khalifa	26:44 They threw their ropes and sticks, and said, "By Pharaoh's majesty, we will be the victors."
Shabbir Ahmed	26:44 They put forward their logic and swore, "By Pharaoh's majesty! We will be the victors."
Transliteration	26:44 Faalqaw hibalahum waAAai siyyahumwaqaloo biAAizzati firAAawna inn a lanahualghaliboona
A	26:44 فالقوا حبالهم وعصيهم وقالوا بعزة فرعون انا لنحن الغلبون
Edip-Layth	26:45 So whenever Moses cast down his staff, it ate up all that they showed!
The Monotheist Group	26:45 So Moses cast down his staff, then it was eating-up all that they showed!
Muhammad Asad	26:45 [But] then Moses threw his staff - and lo! it swallowed up all their deceptions. ²⁴
Rashad Khalifa	26:45 Moses threw his staff, whereupon it swallowed what they fabricated.
Shabbir Ahmed	26:45 Moses responded with the mighty truth, and right away it swallowed their false logic.
Transliteration	26:45 Faalqa moosa AAasahufa-itha hiya talqafu ma ya/fikoona
A	26:45 فالقى موسى عصاه فاذا هي تلقف ما يافكون
Edip-Layth	26:46 So the magicians went down prostrating.
The Monotheist Group	26:46 So the magicians went down prostrating.
Muhammad Asad	26:46 And down fell the sorcerers, prostrating themselves in adoration,
Rashad Khalifa	<i>The Experts See the Truth</i> 26:46 The magicians fell prostrate.

Shabbir Ahmed	26:46 The debaters fell prostrate in awe.
Transliteration	26:46 Faolqiya aIssa <u>h</u> aratu sa <u>j</u> ideena
A	26:46 فالقى السحرة سجدین
Edip-Layth	26:47 They said, "We acknowledge the Lord of the worlds!"
The Monotheist Group	26:47 They said: "We believe in the lord of the worlds!"
Muhammad Asad	26:47 [and] exclaimed: We have come to believe in the Sustainer of all the worlds,
Rashad Khalifa	26:47 They said, "We believe in the Lord of the universe.
Shabbir Ahmed	26:47 Saying, "We believe in the Lord of the worlds.
Transliteration	26:47 Qaloo a <u>m</u> anna birabbialAAa <u>l</u> ameena
A	26:47 قالوا ءامنا برب العلمین
Edip-Layth	26:48 "The Lord of Moses and Aaron."
The Monotheist Group	26:48 "The Lord of Moses and Aaron."
Muhammad Asad	26:48 the Sustainer of Moses and Aaron!"
Rashad Khalifa	26:48 "The Lord of Moses and Aaron."
Shabbir Ahmed	26:48 The Lord of Moses and Aaron."
Transliteration	26:48 Rabbi moosa wah <u>a</u> roona
A	26:48 رب موسى وهرون
Edip-Layth	26:49 He said, "Have you acknowledged him before I permitted you? He is surely your great one who has taught you magic. So you shall come to know. I will cut off your hands and feet from alternate sides, and I will crucify you all."
The Monotheist Group	26:49 He said: "Have you believed to him before I permitted you? He is surely your great one who has taught you magic. So you shall come to know. I will cut-off your hands and feet from alternate sides, and I will crucify you all."
Muhammad Asad	26:49 Said [Pharaoh]: Have you come to believe in him ²⁵ ere I have given you permission? Verily, he must be your master who has taught you magic! ²⁶ But in time you shall come to know [my revenge]: most certainly shall I cut off your hands and your feet in great numbers, because of [your] perverseness, and shall most certainly crucify you in great numbers, all together!" ²⁷
Rashad Khalifa	26:49 He said, "Did you believe with him before I give you permission? He must be your teacher, who taught you magic. You will surely find out. I will sever your hands and feet on alternate sides. I will crucify you all."
Shabbir Ahmed	26:49 Pharaoh said, "Have you believed in him before I grant my permission? He is surely your chief who has taught you spellbinding eloquence. You shall find out soon. I will cut off your hands and feet alternately and certainly I will crucify every one of you." ¹³
Transliteration	26:49 Qala a <u>m</u> antum lahu qabla an a <u>th</u> analakum innahu lakabeerukumu alla <u>t</u> hee AAaallamakumu a Issi <u>h</u> rafalasawfa taAAalamoona laoqa <u>t</u> tiAAanna aydiyakum

	waarjulakummin khilāfin walaosallibannakum ajmaAAeena
A	26:49 قال ءامنتم له قبل ان ءانن لكم انه لكبيركم الذى علمكم السحر فلسوف تعلمون لاقطعن ايديكم وارجلكم من خلف ولاصلبنكم اجمعين
Edip-Layth	26:50 They said, "There is no worry, for we are all returning to our Lord."
The Monotheist Group	26:50 They said: "There is no worry, for we are all returning to our Lord."
Muhammad Asad	26:50 They answered: No harm [canst thou do to us]: verily, unto our Sustainer do we turn!
Rashad Khalifa	26:50 They said, "This will not change our decision; to our Lord we will return.
Shabbir Ahmed	26:50 They said, "No matter! (This will not change our decision.) To our Lord we will return.
Transliteration	26:50 Qaloo la dayra innaila rabbina munqaliboona
A	26:50 قالوا لا ضير انا الى ربنا منقلبون
Edip-Layth	26:51 "We hope that our Lord will forgive us our sins, as we are the first to acknowledge."
The Monotheist Group	26:51 "We hope that our Lord will forgive us our sins, as we are the first to believe."
Muhammad Asad	26:51 Behold, we [but] ardently desire that our Sustainer forgive us our faults in return for our having been foremost among the believers!"
Rashad Khalifa	26:51 "We hope that our Lord will forgive us our sins, especially that we are the first believers."
Shabbir Ahmed	26:51 We hope that our Lord will forgive our faults, since we are the foremost of the believers."
Transliteration	26:51 Innā na īmaAAu an yaghfira lan ʾarabbuna kha tayāna an kunn ʾaawwala almu/mineena
A	26:51 انا نطمع ان يغفر لنا ربنا خطينا ان كنا اول المؤمنين
Edip-Layth	26:52 We inspired Moses: "Take away My servants, for you will be followed."
The Monotheist Group	26:52 And We inspired Moses: "Take away My servants, for you will be followed."
Muhammad Asad	26:52 AND [there came a time when] 28 We inspired Moses thus: Go forth with My servants by night: for, behold, you will be pursued!"
Rashad Khalifa	26:52 We inspired Moses: "Travel with My servants; you will be pursued."
Shabbir Ahmed	26:52 We revealed to Moses, "Take away My servants by night, for you will be pursued."
Transliteration	26:52 Waawhayna ila moosaan asri biAAibadee innakum muttabaAAoon a
A	26:52 واوحينا الى موسى ان اسر بعبادى انكم متبعون
Edip-Layth	<i>The Attempt to Maintain Slavery Fails</i> 26:53 So Pharaoh sent gatherers to the cities.
The Monotheist Group	26:53 So Pharaoh sent gatherers to the cities.

Muhammad Asad	26:53 And Pharaoh sent heralds unto all cities,
Rashad Khalifa	26:53 Pharaoh sent to the cities callers.
Shabbir Ahmed	26:53 In the meantime, Pharaoh sent couriers to the cities,
Transliteration	26:53 Faarsala firAAawnu fee almad <u>a</u> -ini <u>h</u> ashireena
A	26:53 فارسل فرعون فى المدن حشرين
Edip-Layth	26:54 "These are but a small band."
The Monotheist Group	26:54 "These are but a small band."
Muhammad Asad	26:54 [bidding them to call out his troops and to proclaim:] Behold, these [children of Israel] are but a contemptible band; ²⁹
Rashad Khalifa	26:54 (Proclaiming,) "This is a small gang.
Shabbir Ahmed	26:54 "This is a low contemptible gang.
Transliteration	26:54 Inna ha <u>o</u> la-i lashir <u>t</u> himatunqaleeloona
A	26:54 ان هؤلاء لشرذمة قليلون
Edip-Layth	26:55 "They have done what has enraged us."
The Monotheist Group	26:55 "And they have done what has enraged us."
Muhammad Asad	26:55 but they are indeed filled with hatred of us
Rashad Khalifa	26:55 "They are now opposing us.
Shabbir Ahmed	26:55 Cetainly, they have enraged us.
Transliteration	26:55 Wa-innahum lan <u>a</u> lagha-i <u>t</u> hoona
A	26:55 وانهم لنا لغائظون
Edip-Layth	26:56 "We are all gathered and forewarned."
The Monotheist Group	26:56 "And We are all gathered and forewarned."
Muhammad Asad	26:56 seeing that we are, verily, a nation united, fully prepared against danger ³⁰
Rashad Khalifa	26:56 "Let us all beware of them."
Shabbir Ahmed	26:56 And We are an army ready to repel any danger."
Transliteration	26:56 Wa-inna lajameeAAun <u>h</u> athiroona
A	26:56 وانا لجميع حذرون
Edip-Layth	26:57 So, We evicted them out of gardens and springs.
The Monotheist Group	26:57 So, We evicted them out of gardens and springs.
Muhammad Asad	26:57 and so we have [rightly] driven them out of [their] gardens and springs,
Rashad Khalifa	<i>The Inevitable Retribution</i> 26:57 Consequently, we deprived them of gardens and springs.

Shabbir Ahmed	26:57 Then, We drove them (Pharaoh and his chiefs) out of the gardens and springs,
Transliteration	26:57 Faakhrajn ^a hum min jann ^a tinwaAAu ^{yoon} in
A	26:57 فاخرجنهم من جنت وعيون
Edip-Layth	26:58 Treasures and an honorable dwelling.
The Monotheist Group	26:58 And treasures and an honorable dwelling.
Muhammad Asad	26:58 and [deprived them of their erstwhile] station of honour!" 31
Rashad Khalifa	26:58 And treasures and an honorable position.
Shabbir Ahmed	26:58 And treasures, lofty positions and beautiful estate. 14
Transliteration	26:58 Wakunoozin wamaq ^a min kareemin
A	26:58 وكنوز ومقام كريم
Edip-Layth	26:59 As such, We gave it to the Children of Israel.
The Monotheist Group	26:59 As such, We gave it to the Children of Israel.
Muhammad Asad	26:59 Thus it was: but [in the course of time] We were to bestow all these [things] as a heritage on the children of Israel. 32
Rashad Khalifa	26:59 Then we made it an inheritance for the Children of Israel.
Shabbir Ahmed	26:59 Thus those things were taken away from them and We caused the Children of Israel to inherit the blessings. 15
Transliteration	26:59 Kath ^a lika waawrathn ^a habanee isra ^a -eela
A	26:59 كذلك واورثتها بنى اسرائيل
Edip-Layth	26:60 So they were pursued at sunrise.
The Monotheist Group	26:60 So they were pursued at sunrise.
Muhammad Asad	26:60 And so [the Egyptians] caught up with them at sunrise;
Rashad Khalifa	26:60 They pursued them towards the east.
Shabbir Ahmed	26:60 And they (Pharaoh's armies) overtook them at sunrise.
Transliteration	26:60 FaatbaAAoohum mushriqeen ^a
A	26:60 فاتبعوهم مشرقين
Edip-Layth	26:61 But when the two groups saw each other, the companions of Moses said, "We are caught!"
The Monotheist Group	26:61 But when the two groups saw each other, the companions of Moses said: "We are caught!"
Muhammad Asad	26:61 and as soon as the two hosts came in sight of one another, the followers of Moses exclaimed: Behold, we shall certainly be overtaken [and defeated]!"
	26:61 When both parties saw each other, Moses' people said, "We will be

Rashad Khalifa	caught."
Shabbir Ahmed	26:61 When both parties saw each other, the companions of Moses said, "Ah, we are overtaken."
Transliteration	26:61 Falamma tarāa aljamAAaniqāla as-habu moosa innalamudrakoona
A	26:61 فلما ترءا الجمعان قال اصحب موسى انا لمدركون
Edip-Layth	26:62 He said, "No, my Lord is with me and He will guide me."
The Monotheist Group	26:62 He said: "No, my Lord is with me and He will guide me."
Muhammad Asad	26:62 He replied: Nay indeed! My Sustainer is with me, [and] He will guide me!"
Rashad Khalifa	26:62 He said, "No way. My Lord is with me; He will guide me."
Shabbir Ahmed	26:62 He answered, "Nay! My Lord is with me and He will guide me."
Transliteration	26:62 Qala kalla inna maAAiya rabbeesayahdeen i
A	26:62 قال كلا ان معى ربي سيهدين
Edip-Layth	26:63 So We inspired to Moses: "Strike the sea with your staff." So it split into two, each side like a great mountain.
The Monotheist Group	26:63 So We inspired to Moses: "Strike the sea with your staff." So it split into two, each side like a great mountain.
Muhammad Asad	26:63 Thereupon We inspired Moses thus: Strike the sea with thy staff!"- whereupon it parted, and each part appeared like a mountain vast. ³³
Rashad Khalifa	26:63 We then inspired Moses: "Strike the sea with your staff," whereupon it parted. Each part was like a great hill.
Shabbir Ahmed	26:63 Then We revealed to Moses, "Strike the sea with your staff. Seek for them a dry path with confidence. (Cross over the dried up Sea of Reeds.) The morning found the two parties apart like two hills with a basin in between.
Transliteration	26:63 Faawhayna il a moos aani i drib biAAa saka alba hra fa infalaqafakana kullu firqin kaalttawdi alAAatheemi
A	26:63 فاولحينا الى موسى ان اضرب بعصاك البحر فانفلق فكان كل فرق كالطود العظيم
Edip-Layth	26:64 We then brought them to the other side.
The Monotheist Group	26:64 And We then brought them to the other side.
Muhammad Asad	26:64 And We caused the pursuers ³⁴ to draw near unto that place:
Rashad Khalifa	26:64 We then delivered them all.
Shabbir Ahmed	26:64 And We caused the pursuers to draw near to that place.
Transliteration	26:64 Waazlafna thamma al-akhareena
A	26:64 وازلنا ثم الاءاخرين
Edip-Layth	26:65 We saved Moses and all those with him.
The Monotheist Group	26:65 And We saved Moses and all those with him.

Muhammad Asad	26:65 and We saved Moses and all who were with him,
Rashad Khalifa	26:65 We thus saved Moses and all those who were with him.
Shabbir Ahmed	26:65 And We saved Moses and those with him, every one of them.
Transliteration	26:65 Waanjayna moosa waman maAAahuajmaAAeena
A	26:65 وانجينا موسى ومن معه اجمعين
Edip-Layth	26:66 Then We drowned the others.
The Monotheist Group	26:66 Then We drowned the others.
Muhammad Asad	26:66 and then We caused the others to drown. ³⁵
Rashad Khalifa	26:66 And we drowned the others.
Shabbir Ahmed	26:66 (And as the high tide came), We drowned the others.
Transliteration	26:66 Thumma aghraqna al-akhareena
A	26:66 ثم اغرقنا الـآخرين
Edip-Layth	26:67 In that is a sign, but most of them are not those who acknowledge.
The Monotheist Group	26:67 In that is a sign, but most of them are not believers.
Muhammad Asad	26:67 In this [story] behold, there is a message [unto all men], even though most of them will not believe [in it].
Rashad Khalifa	26:67 This should be a sufficient proof, but most people are not believers.
Shabbir Ahmed	26:67 Herein is a sure lesson. Yet, most people are not believers in the Law of Requital.
Transliteration	26:67 Inna fee thalika laayatan wamakana aktharuhum mu/mineena
A	26:67 ان فى ذلك لـآية وما كان اكثرهم مومنين
Edip-Layth	26:68 Your Lord is the Noble, the Compassionate.
The Monotheist Group	26:68 And your Lord is the Noble, the Merciful.
Muhammad Asad	26:68 And yet, verily, thy Sustainer - He alone - is almighty, a dispenser of grace! ³⁶
Rashad Khalifa	26:68 Most assuredly, your Lord is the Almighty, Most Merciful.
Shabbir Ahmed	26:68 And certainly, your Lord! He is Almighty, Merciful.
Transliteration	26:68 Wa-inna rabbaka lahuwa alAAazeezu alIrraheemu
A	26:68 وان ربك لهو العزيز الرحيم
Edip-Layth	<i>Abraham Reasons With His People</i> 26:69 Recite to them the news of Abraham.
The Monotheist Group	26:69 And recite to them the news of Abraham.
Muhammad Asad	26:69 And convey unto them ³⁷ the story of Abraham

Rashad Khalifa	<i>Abraham</i> 26:69 Narrate to them Abraham's history.
Shabbir Ahmed	26:69 And convey to them of the history of Abraham.
Transliteration	26:69 Waotlu AAalayhim nabaa ibra <u>h</u> heema
A	26:69 وائل عليهم نبا ابراهيم
Edip-Layth	26:70 When he said to his father and his people: "What do you serve?"
The Monotheist Group	26:70 When he said to his father and his people: "What do you worship?"
Muhammad Asad	26:70 [how it was] when he asked his father and his people, What is it that you worship?"
Rashad Khalifa	26:70 He said to his father and his people, "What is this you are worshipping?"
Shabbir Ahmed	26:70 When he said to his father and his people, "What is it that you worship?"
Transliteration	26:70 I <u>t</u> h qala li-abeehi waqawmihi m <u>a</u> taAAabudoona
A	26:70 اذ قال لابييه وقومه ما تعبدون
Edip-Layth	26:71 They said, "We serve statues, thus we remain devoted to them."
The Monotheist Group	26:71 They said: "We worship statues, thus we remain devoted to them."
Muhammad Asad	26:71 They answered: We worship idols, and we remain ever devoted to them."
Rashad Khalifa	26:71 They said, "We worship statues; we are totally devoted to them."
Shabbir Ahmed	26:71 They said, "We worship idols and we are very devoted to them."
Transliteration	26:71 Qaloo naAAabudu as <u>n</u> amanfanat <u>h</u> allu la <u>h</u> a AA <u>a</u> kifeena
A	26:71 قالوا نعبد اصناما فنظل لها عكفين
Edip-Layth	26:72 He said, "Do they hear you when you pray to them?"
The Monotheist Group	26:72 He said: "Do they hear you when you pray to them?"
Muhammad Asad	26:72 Said he: Do [you really think that] they hear you when you invoke them,
Rashad Khalifa	26:72 He said, "Can they hear you when you implore?"
Shabbir Ahmed	26:72 He said, "Do they hear when you call them?"
Transliteration	26:72 Qala hal yasmaAAoonakum i <u>t</u> htadAAoona
A	26:72 قال هل يسمعونكم اذ تدعون
Edip-Layth	26:73 "Or do they benefit you or harm you?"
The Monotheist Group	26:73 "Or do they benefit you or harm you?"
Muhammad Asad	26:73 or benefit you or do you harm?"
Rashad Khalifa	26:73 "Can they benefit you, or harm you?"
Shabbir Ahmed	26:73 Or do they benefit or harm you?"
Transliteration	26:73 Aw yanfaAAoonakum aw ya <u>d</u> urroona

A	26:73 او ينفعونكم او يضرون
Edip-Layth	26:74 They said, "No, but we found our fathers doing the same."
The Monotheist Group	26:74 They said: "No, but we found our fathers doing the same."
Muhammad Asad	26:74 They exclaimed: But we found our forefathers doing the same!" ³⁸
Rashad Khalifa	26:74 They said, "No; but we found our parents doing this."
Shabbir Ahmed	26:74 They said, "Nay, but we found our forefathers doing this."
Transliteration	26:74 Qaloo bal wajadna abaanakathalika yafAAaloonaa
A	26:74 قالوا بل وجدنا اباؤنا كذلك يفعلون
Edip-Layth	26:75 He said, "Do you see what you have been serving."
The Monotheist Group	26:75 He said: "Do you see that which you have been worshipping."
Muhammad Asad	26:75 Said [Abraham]: Have you, then, ever considered what it is that you have been worshipping
Rashad Khalifa	26:75 He said, "Do you see these idols that you worship.
Shabbir Ahmed	26:75 He said, "Have you then ever considered what it is that you have been worshipping,
Transliteration	26:75 Qala afaraaytum ma kuntumtaAAabudoona
A	26:75 قال افرءيتم ما كنتم تعبدون
Edip-Layth	26:76 "You and your fathers of old."
The Monotheist Group	26:76 "You and your fathers of old."
Muhammad Asad	26:76 you and those ancient forebears of yours?
Rashad Khalifa	26:76 "You and your ancestors.
Shabbir Ahmed	26:76 You and your forefathers!
Transliteration	26:76 Antum waabaokumu al-aqdamoonaa
A	26:76 انتم وءابؤكم الاقدمون
Edip-Layth	26:77 "They are enemies to me, except for the Lord of the worlds."
The Monotheist Group	26:77 "They are enemies to me, except for the Lord of the worlds."
Muhammad Asad	26:77 Now [as for me, I know that,] verily, these [false deities] are my enemies, [and that none is my helper] save the Sustainer of all the worlds,
Rashad Khalifa	26:77 "I am against them, for I am devoted only to the Lord of the universe.
Shabbir Ahmed	26:77 Certainly, they (all kinds of idols) are enemies to me, for I am devoted only to the Lord of the worlds,
Transliteration	26:77 Fa-innahum AAaduwwun lee illa rabbaalAAalameena
A	26:77 فانهم عدو لى الا رب العلمين

Edip-Layth	26:78 "The One who created me, He will guide me."
The Monotheist Group	26:78 "The One who created me, He will guide me."
Muhammad Asad	26:78 who has created me and is the One who guides me,
Rashad Khalifa	26:78 "The One who created me, and guided me.
Shabbir Ahmed	26:78 The One Who created me and guides me.
Transliteration	26:78 Alla <u>thee</u> khalaqanee fahuwa yahdeen i
A	26:78 الذى خلقنى فهو يهدين
Edip-Layth	26:79 "He is the One who feeds me and gives me drink."
The Monotheist Group	26:79 "And He is the One who feeds me and gives me to drink."
Muhammad Asad	26:79 and is the One who gives me to eat and to drink,
Rashad Khalifa	26:79 "The One who feeds me and waters me.
Shabbir Ahmed	26:79 The One Who provides food and drink to me (and to you).
Transliteration	26:79 Wa <u>alla</u> thee huwa yu <u>AA</u> imuneewayasqeeni
A	26:79 والذى هو يطعمنى ويسقئ
Edip-Layth	26:80 "If I am sick, He is the One who cures me."
The Monotheist Group	26:80 "And if I am sick, He is the One who cures me."
Muhammad Asad	26:80 and when I fall ill, is the One who restores me to health,
Rashad Khalifa	26:80 "And when I get sick, He heals me.
Shabbir Ahmed	26:80 The One Who restores me to health when I get sick.
Transliteration	26:80 Wa-i <u>tha</u> marid <u>tu</u> fahuwayashfeeni
A	26:80 واذا مرضت فهو يشفئ
Edip-Layth	26:81 "The One who will make me die and then bring me to life."
The Monotheist Group	26:81 "And the One who will make me die and then bring me to life."
Muhammad Asad	26:81 and who will cause me to die and then will bring me back to life
Rashad Khalifa	26:81 "The One who puts me to death, then brings me back to life.
Shabbir Ahmed	26:81 The One Who will cause me to die and then bring me back to life.
Transliteration	26:81 Wa <u>alla</u> thee yumeetunee thummayu <u>hyeeni</u>
A	26:81 والذى يميتنى ثم يحيئ
Edip-Layth	26:82 "The One whom I hope will forgive my faults on the day of Judgment."
The Monotheist Group	26:82 "And the One whom I hope will forgive my faults on the Day of Judgment."
Muhammad Asad	26:82 and who, [hope, will forgive me my faults on Judgment Day!
Rashad Khalifa	26:82 "The One who hopefully will forgive my sins on the Day of Judgment.

Shabbir Ahmed	26:82 And the One Who, I ardently hope, will forgive me my faults on the Day of Judgment.
Transliteration	26:82 Waalla <u>thee</u> a <u>l</u> maAAu anyaghfira lee kha <u>tee</u> -atee yawma alddeeni
A	26:82 والذي اطمع ان يغفر لي خطيئتي يوم الدين
Edip-Layth	26:83 "My Lord, grant me authority and join me with the good doers."
The Monotheist Group	26:83 "My Lord, grant me authority and join me with the good doers."
Muhammad Asad	26:83 O my Sustainer! Endow me with the ability to judge [between right and wrong], and make me one with the righteous,
Rashad Khalifa	26:83 "My Lord, grant me wisdom, and include me with the righteous.
Shabbir Ahmed	26:83 My Lord! Grant me wisdom and good judgment, and unite me with the righteous. 16
Transliteration	26:83 Rabbi hab lee <u>h</u> ukman waal <u>hi</u> qneebial <u>ssali</u> heena
A	26:83 رب هب لي حكما والحقني بالصلحين
Edip-Layth	26:84 "Give me a tongue that is true for those who will follow."
The Monotheist Group	26:84 "And give me a tongue that is true for those who will follow."
Muhammad Asad	26:84 and grant me the power to convey the truth unto those who will come after me, 39
Rashad Khalifa	26:84 "Let the example I set for the future generations be a good one.
Shabbir Ahmed	26:84 Let me set a good example for the future generations and leave an honorable mention among them.
Transliteration	26:84 WaijAAal lee li <u>s</u> ana <u>s</u> idqinfee al- <u>a</u> khireena
A	26:84 واجعل لي لسان صدق في الءاخرين
Edip-Layth	26:85 "Make me of the inheritors of the gardens of bliss."
The Monotheist Group	26:85 "And make me of the inheritors of the gardens of bliss."
Muhammad Asad	26:85 and place me among those who shall inherit the garden of bliss!
Rashad Khalifa	26:85 "Make me one of the inheritors of the blissful Paradise.
Shabbir Ahmed	26:85 And make me worthy of the Garden of bliss. 17
Transliteration	26:85 WaijAAalnee min warathati jannati alInnaAAeemi
A	26:85 واجعلنى من ورثة جنة النعيم
Edip-Layth	26:86 "Forgive my father, for he was of those misguided."
The Monotheist Group	26:86 "And forgive my father, for he was of those misguided."
Muhammad Asad	26:86 And forgive my father - for, verily, he is among those who have gone astray 40
Rashad Khalifa	26:86 "And forgive my father, for he has gone astray.

Shabbir Ahmed	26:86 And forgive my father (by letting him become worthy of it). For, certainly he is of those who strayed. 18
Transliteration	26:86 Waighfir li-abee innahu kanamina alddalleena
A	26:86 واغفر لابي انه كان من الضالين
Edip-Layth	26:87 "Do not disgrace me on the day when they are resurrected."
The Monotheist Group	26:87 "And do not disgrace me on the Day when they are resurrected."
Muhammad Asad	26:87 and do not put me to shame on the Day when all shall be raised from the dead: 41
Rashad Khalifa	26:87 "And do not forsake me on the Day of Resurrection."
Shabbir Ahmed	26:87 And do not put me to embarrassment the Day when people are raised.
Transliteration	26:87 Walā tukhzinee yawma yubAAathoon a
A	26:87 ولا تخزنى يوم يبعثون
Edip-Layth	26:88 "The day when no money or children can help."
The Monotheist Group	26:88 "The Day when no money or children can help."
Muhammad Asad	26:88 the Day on which neither wealth will be of any use, nor children,
Rashad Khalifa	26:88 That is the day when neither money, nor children, can help.
Shabbir Ahmed	26:88 The Day when wealth and children will avail none.
Transliteration	26:88 Yawma la yanfaAAu malun walabanoona
A	26:88 يوم لا ينفع مال ولا بنون
Edip-Layth	26:89 "Except for he who comes to God with a pure heart."
The Monotheist Group	26:89 "Except for he who comes to God with a pure heart."
Muhammad Asad	26:89 [and when] only he [will be happy] who comes before God with a heart free of evil!"
Rashad Khalifa	26:89 Only those who come to GOD with their whole heart (will be saved).
Shabbir Ahmed	26:89 But only he will prosper who brings to God a noble heart." 19
Transliteration	26:89 Illa man ata Allahabiqlbin saleemin
A	26:89 الا من اتى الله بقلب سليم
Edip-Layth	26:90 Paradise was made near for the righteous.
The Monotheist Group	26:90 And Paradise was made near for the righteous.
Muhammad Asad	26:90 For, [on that Day,] paradise will be brought within sight of the God-conscious,
Rashad Khalifa	26:90 Paradise will be presented to the righteous.
Shabbir Ahmed	26:90 And the Garden will be brought close for the upright.

Transliteration	26:90 Waozlifati aljannatu lilmuttaqeen a
A	26:90 وازلفت الجنة للمتقين
Edip-Layth	26:91 Hell was displayed for the wrongdoers.
The Monotheist Group	26:91 And Hell was displayed for the wrongdoers.
Muhammad Asad	26:91 whereas the blazing fire will be laid open before those who had been lost in grievous error;
Rashad Khalifa	26:91 Hell will be set up for the strayers.
Shabbir Ahmed	26:91 Whereas the Blazing Fire will appear plainly before those who had lost themselves in error.
Transliteration	26:91 Waburrizati alja _h eemu lilgh _a weena
A	26:91 وبرزت الجحيم للغاوين
Edip-Layth	26:92 It was said to them: "Where is what you used to serve?"
The Monotheist Group	26:92 And it was said to them: "Where is what you used to worship?"
Muhammad Asad	26:92 and they will be asked: Where now is all that you were wont to worship
Rashad Khalifa	<i>They Will Disown Their Idols</i> 26:92 They will be asked, "Where are the idols you had worshipped
Shabbir Ahmed	26:92 And it will be said, "Where is all that you used to worship and obey,
Transliteration	26:92 Waqeela lahum ayna m _a kuntumtaAAbudoona
A	26:92 وقيل لهم اين ما كنتم تعبدون
Edip-Layth	26:93 "Without God, can they help you or help themselves?"
The Monotheist Group	26:93 "Without God, can they help you or help themselves?"
Muhammad Asad	26:93 instead of God? ⁴² Can these [things and beings] be of any help to you or to themselves?"
Rashad Khalifa	26:93 "beside GOD? Can they help you now? Can they help themselves?"
Shabbir Ahmed	26:93 Instead of God? Can they help you or help themselves?"
Transliteration	26:93 Min dooni All _a hi hal yan _s uroonakumaw yanta _s iroona
A	26:93 من دون الله هل ينصرونكم او ينتصرون
Edip-Layth	26:94 So they were thrown in it on their faces, them and the wrongdoers.
The Monotheist Group	26:94 So they were thrown in it on their faces, them and the wrongdoers.
Muhammad Asad	26:94 Thereupon they will be hurled into hell ⁴³ they, as well as all [others] who had been lost in grievous error,
Rashad Khalifa	26:94 They will be thrown therein, together with the strayers.
Shabbir Ahmed	26:94 Then they will be hurled into Hell, the leaders and their straying followers.
Transliteration	26:94 Fakubkiboo fee _h a hum waalgh _a woona

A	26:94 فككبوا فيها هم والغاون
Edip-Layth	26:95 As well as all the soldiers of Satan.
The Monotheist Group	26:95 As well as all the soldiers of Satan.
Muhammad Asad	26:95 and the hosts of Iblis - all together. ⁴⁴
Rashad Khalifa	26:95 And all of Satan's soldiers.
Shabbir Ahmed	26:95 And the party of Iblees, all together.
Transliteration	26:95 Wajunoodu ibleesa ajmaAAoon a
A	26:95 وجنود ابليس اجمعون
Edip-Layth	26:96 They said, while they were disputing therein:
The Monotheist Group	26:96 They said, while they were disputing therein:
Muhammad Asad	26:96 And there and then, blaming one another, ⁴⁵ they [who had grievously sinned in life] will exclaim:
Rashad Khalifa	26:96 They will say as they feud therein,
Shabbir Ahmed	26:96 And right away, blaming one another, they will exclaim,
Transliteration	26:96 Qaloo wahum feeha yakhta ^s imoon a
A	26:96 قالوا وهم فيها يختصمون
Edip-Layth	26:97 "By God, we were clearly misguided."
The Monotheist Group	26:97 "By God, we were clearly misguided."
Muhammad Asad	26:97 By God, we were most obviously astray
Rashad Khalifa	26:97 "By GOD, we were far astray.
Shabbir Ahmed	26:97 "By God, we were in manifest error!
Transliteration	26:97 TaAlla ^h i in kunna lafeedala ^l in mubeen ⁱ n
A	26:97 تالله ان كنا لفي ضلال مبين
Edip-Layth	26:98 "For we equated you with the Lord of the Worlds!"
The Monotheist Group	26:98 "For we equated you with the Lord of the Worlds!"
Muhammad Asad	26:98 when we deemed you [false deities] equal to the Sustainer of all the worlds
Rashad Khalifa	26:98 "How could we set you up to rank with the Lord of the universe?
Shabbir Ahmed	26:98 When we ranked you with the Lord of the worlds.
Transliteration	26:98 Ith nusawweekum birabbi alAAa ^l ameena
A	26:98 اذ نسويكم رب رب العلمين
Edip-Layth	26:99 "None misled us except the criminals."

The Monotheist Group	26:99 "And none misled us except the criminals."
Muhammad Asad	26:99 yet they who have seduced us [into believing in you] are the truly guilty ones! ⁴⁶
Rashad Khalifa	26:99 "Those who misled us were wicked.
Shabbir Ahmed	26:99 It is these guilty leaders who misled us.
Transliteration	26:99 Wama <u>a</u> dallana illa <u>al</u> mujrimuma
A	26:99 وما اضلنا الا المجرمون
Edip-Layth	26:100 "So we have none to intercede for us."
The Monotheist Group	26:100 "So we have none to intercede for us."
Muhammad Asad	26:100 And now we have none to intercede for us,
Rashad Khalifa	26:100 "Now we have no intercessors.
Shabbir Ahmed	26:100 Now we have no intercessors.
Transliteration	26:100 Fama <u>a</u> lana min shafi <u>A</u> eena
A	26:100 فما لنا من شفيعين
Edip-Layth	26:101 "Nor a close friend."
The Monotheist Group	26:101 "Nor a close friend."
Muhammad Asad	26:101 nor any loving friend.
Rashad Khalifa	26:101 "Nor a single close friend. <i>Noah</i>
Shabbir Ahmed	26:101 Nor a close friend.
Transliteration	26:101 Wala <u>s</u> adeeqin <u>h</u> ameemin
A	26:101 ولا صديق حميم
Edip-Layth	26:102 "If only we could have another chance, we would be among those who acknowledge."
The Monotheist Group	26:102 "If only we could have another chance, we would be among the believers."
Muhammad Asad	26:102 Would that we had a second chance [in life], ⁴⁷ so that we could be among the believers!"
Rashad Khalifa	26:102 "If only we could get another chance, we would then believe."
Shabbir Ahmed	26:102 Oh, if only we could have another chance we would be among the believers." ²⁰
Transliteration	26:102 Falaw anna lana <u>k</u> arratan fanakoonamina almu/mineen <u>a</u>
A	26:102 فلو ان لنا كرة فنكون من المومنين
Edip-Layth	26:103 In that is a sign, but most of them are not those who acknowledge.

The Monotheist Group	26:103 In that is a sign, but most of them are not believers.
Muhammad Asad	26:103 In all this, behold, there is a message [unto men], even though most of them will not believe [in it].
Rashad Khalifa	26:103 This should be a good lesson. But most people are not believers.
Shabbir Ahmed	26:103 In all this, there is lesson, but most of them still are not believers (in the Law of Requit).
Transliteration	26:103 Inna fee <u>th</u> alika laayatan wama <u>ka</u> na aktharuhum mu/mineena
A	26:103 ان فى ذلك لءاية وما كان اكثرهم مومنين
Edip-Layth	26:104 Your Lord is the Noble, the Compassionate.
The Monotheist Group	26:104 And your Lord is the Noble, the Merciful.
Muhammad Asad	26:104 But, verily, thy Sustainer - He alone - is almighty, a dispenser of grace! 48
Rashad Khalifa	26:104 Your Lord is the Almighty, Most Merciful.
Shabbir Ahmed	26:104 And certainly, your Lord! He is Almighty, Merciful. (He gives you sustenance for body and mind).
Transliteration	26:104 Wa-inna rabbaka lahuwa alAAazeezu a Irra <u>h</u> eemu
A	26:104 وان ربك لهو العزيز الرحيم
Edip-Layth	<i>Noah and his Arrogant People</i> 26:105 The people of Noah rejected the messengers.
The Monotheist Group	26:105 The people of Noah disbelieved the messengers.
Muhammad Asad	26:105 The people of Noah [too] gave the lie to [one of God's] message-bearers
Rashad Khalifa	26:105 The people of Noah disbelieved the messengers.
Shabbir Ahmed	26:105 The people of Noah too denied the messengers.
Transliteration	26:105 Kath <u>h</u> abat qawmu noo <u>h</u> inalmursaleena
A	26:105 كذبت قوم نوح المرسلين
Edip-Layth	26:106 When their brother Noah said to them: "Will you not be righteous?"
The Monotheist Group	26:106 When their brother Noah said to them: "Will you not be righteous?"
Muhammad Asad	26:106 when their brother Noah said unto them: Will you not be conscious of God?
Rashad Khalifa	26:106 Their brother Noah said to them, "Would you not be righteous?
Shabbir Ahmed	26:106 When their brother Noah said to them, "Will you not fear straying?
Transliteration	26:106 I <u>h</u> qala lahum akhoohum noo <u>h</u> una <u>la</u> tattaqoona
A	26:106 اذ قال لهم اخوهم نوح الا تتقون
Edip-Layth	26:107 "I am to you a trustworthy messenger."
The Monotheist Group	26:107 "I am to you a trustworthy messenger."

Muhammad Asad	26:107 Behold, I am an apostle [sent by Him] to you, [and therefore] worthy of your trust:
Rashad Khalifa	26:107 "I am an honest messenger to you.
Shabbir Ahmed	26:107 I am a messenger to you, worthy of your trust.
Transliteration	26:107 Innee lakum rasoolun ameenun
A	26:107 انى لكم رسول امين
Edip-Layth	26:108 "So be aware of God and obey me."
The Monotheist Group	26:108 "So be aware of God and obey me."
Muhammad Asad	26:108 be, then, conscious of God, and pay heed unto me!
Rashad Khalifa	26:108 "You shall reverence GOD and obey me.
Shabbir Ahmed	26:108 Be mindful of God and pay heed to me.
Transliteration	26:108 Faittaaqoo Allaha waaṭeeAAooni
A	26:108 فاتقوا الله واطيعون
Edip-Layth	26:109 "I do not ask you for a wage, for my reward is upon the Lord of the worlds."
The Monotheist Group	26:109 "And I do not ask you for a wage, for my reward is upon the Lord of the worlds."
Muhammad Asad	26:109 And no reward whatever do I ask of you for it: my reward rests with none but the Sustainer of all the worlds.
Rashad Khalifa	26:109 "I do not ask you for any wage. My wage comes from the Lord of the universe.
Shabbir Ahmed	26:109 And no reward, whatsoever, do I ask for it. My reward rests with none but the Lord of the worlds.
Transliteration	26:109 Wama as-alukum AAalayhi min ajrin inajriya illa AAala rabbi alAAalameena
A	26:109 وما اسلكم عليه من اجر ان اجرى الا على رب العلمين
Edip-Layth	26:110 "So be aware of God and obey me."
The Monotheist Group	26:110 "So be aware of God and obey me."
Muhammad Asad	26:110 Hence, remain conscious of God, and pay heed unto me!"
Rashad Khalifa	26:110 "You shall reverence GOD and obey me."
Shabbir Ahmed	26:110 So be mindful of God and pay heed to me."
Transliteration	26:110 Faittaaqoo Allaha waaṭeeAAooni
A	26:110 فاتقوا الله واطيعون
Edip-Layth	26:111 They said, "Shall we acknowledge you when the lowest type of people have followed you?"

The Monotheist Group	26:111 They said: "Shall we believe to you when the lowest type of people have followed you?"
Muhammad Asad	26:111 They answered: Shall we place our faith in thee, even though [only] the most abject [of people] follow thee?" ⁴⁹
Rashad Khalifa	26:111 They said, "How can we believe with you, when the worst among us have followed you?"
Shabbir Ahmed	26:111 They answered, "Shall we put our faith in you even though the low class people are following you?"
Transliteration	26:111 Qaloo anu/minu laka waittabaAAakaal-ar ^h aloona
A	26:111 قالوا انؤمن لك واتبعك الارذلون
Edip-Layth	26:112 He said, "What knowledge do I have of what they used to do?"
The Monotheist Group	26:112 He said: "And what knowledge do I have of what they used to do?"
Muhammad Asad	26:112 Said he: And what knowledge could I have as to what they were doing [before they came to me]?
Rashad Khalifa	26:112 He said, "How do I know what they did?"
Shabbir Ahmed	26:112 He said, "I am not concerned with their professions and what they have been doing before.
Transliteration	26:112 Qala wama AAilmee bimakanoo yaAAamaloona
A	26:112 قال وما علمى بما كانوا يعملون
Edip-Layth	26:113 "Their judgment is on my Lord, if you could know."
The Monotheist Group	26:113 "Their judgment is on my Lord, if you could know."
Muhammad Asad	26:113 Their reckoning rests with none but my Sustainer: if you could but understand [this]!" ⁵⁰
Rashad Khalifa	26:113 "Their judgment rests only with my Lord, if you could perceive.
Shabbir Ahmed	26:113 Their accountability is up to my Lord. If only you understood (that the most honored in the sight of God is the one who is best in conduct 49:13).
Transliteration	26:113 In ^h isabuhum illa AAal ^{ar} abee law tashAAuroona
A	26:113 ان حسابهم الا على ربي لو تشعرون
Edip-Layth	26:114 "I will not drive away those who acknowledge."
The Monotheist Group	26:114 "And I will not drive away the believers."
Muhammad Asad	26:114 Hence, I shall not drive away [any of] those [who profess to be] believers;
Rashad Khalifa	26:114 "I will never dismiss the believers.
Shabbir Ahmed	26:114 So, I shall not drive away the believers.
Transliteration	26:114 Wama ana bit ^{ar} idialmu/mineena
A	26:114 وما انا بطارد المومنين

Edip-Layth	26:115 "I am but a clear warner."
The Monotheist Group	26:115 "I am but a clear warner."
Muhammad Asad	26:115 I am nothing but a plain warner."
Rashad Khalifa	26:115 "I am no more than a clarifying warner."
Shabbir Ahmed	26:115 I am only a plain warner."
Transliteration	26:115 In anā illā na ^{the} erunmubeenun
A	26:115 ان انا الا نذير مبين
Edip-Layth	26:116 They said, "If you do not cease, O Noah, you will be among those who are stoned."
The Monotheist Group	26:116 They said: "If you do not cease, O Noah, you will be among those who are stoned."
Muhammad Asad	26:116 Said they: Indeed, if thou desist not, O Noah, thou wilt surely be stoned to death!" ⁵¹
Rashad Khalifa	26:116 They said, "Unless you refrain, O Noah, you will be stoned."
Shabbir Ahmed	26:116 They said, "O Noah! If you do not refrain, you will surely be stoned to death."
Transliteration	26:116 Qaloo la-in lam tantahi yanoo <u>hu</u> latakoonanna mina almarjoomeena
A	26:116 قالوا لن لم تنته ينوح لتكونن من المرجومين
Edip-Layth	26:117 He said, "My Lord, my people have denied me!"
The Monotheist Group	26:117 He said: "My Lord, my people have denied me!"
Muhammad Asad	26:117 [Whereupon] he prayed: O my Sustainer! Behold, my people have given me the lie:
Rashad Khalifa	26:117 He said, "My Lord, my people have disbelieved me.
Shabbir Ahmed	26:117 Thereupon he prayed, "My Lord! My people are accusing me of lying.
Transliteration	26:117 Qala rabbi inna qawmee ka th thabooni
A	26:117 قال رب ان قومي كذبون
Edip-Layth	26:118 "So open between me and them a rift, and save me and those who are with me of those who acknowledge."
The Monotheist Group	26:118 "So open between me and them a rift, and save me and those who are with me of the believers."
Muhammad Asad	26:118 hence, lay Thou wide open the truth between me and them, ⁵² and save me and those of the believers who are with me!"
Rashad Khalifa	26:118 "Grant me victory against them, and deliver me and my company of believers."
Shabbir Ahmed	26:118 So, judge between me and them openly, and save me and my company of believers."

Transliteration	26:118 Faiftah baynee wabaynahum fat hanwanajjinee waman maAAiya mina almu/mineena
A	26:118 فافتح بيني وبينهم فتحا ونجني ومن معي من المومنين
Edip-Layth	26:119 So We saved him and those who were with him in the charged Ship.
The Monotheist Group	26:119 So We saved him and those who were with him in the charged Ship.
Muhammad Asad	26:119 And so We saved him and those [who were] with him in the fully-laden ark,
Rashad Khalifa	26:119 We delivered him and those who accompanied him in the loaded ark.
Shabbir Ahmed	26:119 And We saved him and those who accompanied him in the laden Ark.
Transliteration	26:119 Faanjaynahu waman maAAahu feealfulki almashhooni
A	26:119 فانجينه ومن معه في الفلك المشحون
Edip-Layth	26:120 Then after that We drowned the rest.
The Monotheist Group	26:120 Then after that We drowned the rest.
Muhammad Asad	26:120 and then We caused those who stayed behind to drown. 53
Rashad Khalifa	26:120 Then we drowned the others.
Shabbir Ahmed	26:120 Then afterward We drowned the others.
Transliteration	26:120 Thumma aghraqna baAAadu albaqeena
A	26:120 ثم اغرقنا بعد الباقيين
Edip-Layth	26:121 In that is a sign, but most of them are not those who acknowledge.
The Monotheist Group	26:121 In that is a sign, but most of them are not believers.
Muhammad Asad	26:121 In this [story], behold, there is a message [unto men], even though most of them will not believe [in it]. 54
Rashad Khalifa	26:121 This should be a lesson, but most people are not believers.
Shabbir Ahmed	26:121 In this, there is a sign, even though most of them are not believers (in the law of Just Recompense).
Transliteration	26:121 Inna fee thalika laayatan wamakana aktharuhum mu/mineena
A	26:121 ان في ذلك لءاية وما كان اكثرهم مومنين
Edip-Layth	26:122 Your Lord is the Noble, the Compassionate.
The Monotheist Group	26:122 And your Lord is the Noble, the Merciful.
Muhammad Asad	26:122 But, verily, thy Sustainer - He alone - is almighty, a dispenser of grace
Rashad Khalifa	26:122 Most assuredly, your Lord is the Almighty, Most Merciful.
Shabbir Ahmed	26:122 But, certainly, your Lord is Almighty, Merciful. 21
Transliteration	26:122 Wa-inna rabbaka lahuwa alAAazeezu alIrraheemu

A	26:122 وان ربك لهو العزيز الرحيم
Edip-Layth	<i>Hood to Aad</i> 26:123 Aad denied the messengers.
The Monotheist Group	26:123 'Aad denied the messengers.
Muhammad Asad	26:123 [AND the tribe of] Ad gave the lie to [one of God's] message-bearers
Rashad Khalifa	<i>Hud</i> 26:123 `Aad disbelieved the messengers.
Shabbir Ahmed	26:123 'Aad also rejected the messengers.
Transliteration	26:123 Kaththabat AAadun almursaleena
A	26:123 كذبت عاد المرسلين
Edip-Layth	26:124 For their brother Hood said to them: "Will you not be righteous?"
The Monotheist Group	26:124 For their brother Hud said to them: "Will you not be righteous?"
Muhammad Asad	26:124 when their brother Hud said unto them: 55 Will you not be conscious of God?
Rashad Khalifa	26:124 Their brother Hood said to them, "Would you not be righteous?"
Shabbir Ahmed	26:124 When their brother Hud said to them, "Will you not seek to live upright?"
Transliteration	26:124 Ith qala lahum akhoohumhoodun ala tattaqoonaa
A	26:124 اذ قال لهم اخوهم هود الا تتقون
Edip-Layth	26:125 "I am to you a clear messenger."
The Monotheist Group	26:125 "I am to you a clear messenger."
Muhammad Asad	26:125 Behold, I am an apostle [sent by Him] to you, [and therefore] worthy of your trust:
Rashad Khalifa	26:125 "I am an honest messenger to you.
Shabbir Ahmed	26:125 I am a messenger to you, worthy of your trust.
Transliteration	26:125 Innee lakum rasoolun ameenun
A	26:125 انى لكم رسول امين
Edip-Layth	26:126 "So be aware of God and obey me."
The Monotheist Group	26:126 "So be aware of God and obey me."
Muhammad Asad	26:126 be, then, conscious of God, and pay heed unto me!
Rashad Khalifa	26:126 "You shall reverence GOD, and obey me.
Shabbir Ahmed	26:126 Be mindful of God and pay heed to me.
Transliteration	26:126 Faittaqoo Allaha waaṭeeAAooni
A	26:126 فاتقوا الله واطيعون

Edip-Layth	26:127 "I do not ask you for a wage, for my reward is upon the Lord of the worlds."
The Monotheist Group	26:127 "And I do not ask you for a wage, for my reward is upon the Lord of the worlds."
Muhammad Asad	26:127 And no reward whatever do I ask of you for it: my reward rests with none but the Sustainer of all the worlds.
Rashad Khalifa	26:127 "I do not ask you for any wage; my wage comes from the Lord of the universe.
Shabbir Ahmed	26:127 And no reward, whatsoever, do I ask for it. My reward rests with none but the Lord of the worlds.
Transliteration	26:127 Wama as-alukum AAalayhi min ajrin inajriya illa AAa rabbi alAAalameena
A	26:127 وما اسلكم عليه من اجر ان اجرى الا على رب العلمين
Edip-Layth	26:128 "Do you build on every high place a symbol, for the sake of vanity!"
The Monotheist Group	26:128 "Do you build on every high place a symbol, for the sake of vanity!"
Muhammad Asad	26:128 Will you, in your wanton folly, build [idola trous] altars on every height, ⁵⁶
Rashad Khalifa	26:128 "You build on every hill a mansion for vanity's sake.
Shabbir Ahmed	26:128 You build on every height monuments of vanity.
Transliteration	26:128 Atabnoona bikulli reeAAin ayatantaAAabathoona
A	26:128 اتبنون بكل ريع اية تعبثون
Edip-Layth	26:129 "You take for yourselves strongholds, perhaps you will live forever?"
The Monotheist Group	26:129 "And you take for yourselves strongholds, perhaps you will live forever?"
Muhammad Asad	26:129 and make for yourselves mighty castles, [hoping] that you might become immortal? ⁵⁷
Rashad Khalifa	26:129 "You set up buildings as if you last forever.
Shabbir Ahmed	26:129 And you make for yourselves mighty castles; will you thus become immortal?
Transliteration	26:129 Watattakhi ^h hoona masaniAAalaAAallakum takhludoona
A	26:129 وتتخذون مصانع لعلكم تخلدون
Edip-Layth	26:130 "If you attack, you strike ruthlessly?"
The Monotheist Group	26:130 "And if you attack, you strike ruthlessly?"
Muhammad Asad	26:130 And will you [always], whenever you lay hand [on others], lay hand [on them] cruelly, without any restraint? ⁵⁸
Rashad Khalifa	26:130 "And when you strike, you strike mercilessly.
Shabbir Ahmed	26:130 And you seize people cruelly, without any restraint. 22
Transliteration	26:130 Wa-i ^h tha ba ^h ashtum ba ^h ashtumjabba ^h areena

A	26:130 واذا بطشتم بطشتم جبارين
Edip-Layth	26:131 "So be aware of God and obey me."
The Monotheist Group	26:131 "So be aware of God and obey me."
Muhammad Asad	26:131 Be, then, conscious of God and pay heed unto me:
Rashad Khalifa	26:131 "You shall reverence GOD and obey me.
Shabbir Ahmed	26:131 Be mindful of God and heed me.
Transliteration	26:131 Faittaaqoo Allaha waaṭeeAAooni
A	26:131 فاتقوا الله واطيعون
Edip-Layth	26:132 "Be aware of the One who provided you with what you know."
The Monotheist Group	26:132 "And be aware of the One who provided you with what you know."
Muhammad Asad	26:132 and [thus] be conscious of Him who has [so] amply provided you with all [the good] that you might think of ⁵⁹
Rashad Khalifa	26:132 "Reverence the One who provided you with all the things you know.
Shabbir Ahmed	26:132 Be mindful of Him Who helped you with good things you know and the know-how and skills.
Transliteration	26:132 Waittaqoo allaṭḥee amaddakumbima taAAalamoonā
A	26:132 واتقوا الذى امدكم بما تعلمون
Edip-Layth	26:133 "He provided you with livestock and shelters."
The Monotheist Group	26:133 "He provided you with livestock and shelters."
Muhammad Asad	26:133 amply provided you with flocks, and children,
Rashad Khalifa	26:133 "He provided you with livestock and children.
Shabbir Ahmed	26:133 He Who has helped you with livestock and human resources.
Transliteration	26:133 Amaddakum bi-anAAamin wabaneena
A	26:133 امدكم بانعم وبنين
Edip-Layth	26:134 "Gardens and springs."
The Monotheist Group	26:134 "And gardens and springs."
Muhammad Asad	26:134 and gardens, and springs -:
Rashad Khalifa	26:134 "And gardens and springs.
Shabbir Ahmed	26:134 And gardens and water springs.
Transliteration	26:134 Wajannaṭin waAAuymoonin
A	26:134 وجنت وعيون
Edip-Layth	26:135 "I fear for you the retribution of a great day"

The Monotheist Group	26:135 "I fear for you the retribution of a great day"
Muhammad Asad	26:135 for, verily, I fear lest suffering befall you on an awesome day!"
Rashad Khalifa	26:135 "I fear for you the retribution of an awesome day."
Shabbir Ahmed	26:135 Surely, I fear for you the requital of an awesome day."
Transliteration	26:135 Innee akhafu AAalaykum AAathabayawmin AAatheemin
A	26:135 انى اخاف عليكم عذاب يوم عظيم
Edip-Layth	26:136 They said, "It is the same whether you preach or do not preach."
The Monotheist Group	26:136 They said: "It is the same whether you preach or do not preach."
Muhammad Asad	26:136 [But] they answered. It is all one to us whether thou preachest [something new] or art not of those who [like to] preach.
Rashad Khalifa	26:136 They said, "It is the same whether you preach, or do not preach.
Shabbir Ahmed	26:136 But they answered, "It is the same for us whether you counsel us or not.
Transliteration	26:136 Qaloo sawaon AAalaynaawaAAaththa am lam takun mina alwaAAitheena
A	26:136 قالوا سواء علينا او عظت ام لم تكن من الوعظين
Edip-Layth	26:137 "This is nothing but an invention by the people of old."
The Monotheist Group	26:137 "This is nothing but an invention by the people of old."
Muhammad Asad	26:137 This [religion of ours] is none other than that to which our forebears clung, ⁶⁰
Rashad Khalifa	26:137 "That affliction was limited to our ancestors.
Shabbir Ahmed	26:137 This has been our life-style for generations.
Transliteration	26:137 In hatha illa khuluqual-awwaleena
A	26:137 ان هذا الا خلق الاولين
Edip-Layth	26:138 "We are not going to be punished."
The Monotheist Group	26:138 "And we are not going to be punished."
Muhammad Asad	26:138 and we are not going to be chastised [for adhering to it]!"
Rashad Khalifa	26:138 "No retribution will ever befall us."
Shabbir Ahmed	26:138 And we shall never be doomed."
Transliteration	26:138 Wama nahnu bimuaAththabeena
A	26:138 وما نحن بمعذبين
Edip-Layth	26:139 So they denied him, and We destroyed them. In that is a sign, but most do not acknowledge.
The Monotheist Group	26:139 So they denied him, and We destroyed them. In that is a sign, but most are not believers.

Muhammad Asad	26:139 And so they gave him the lie: and thereupon We destroyed them. In this [story], behold, there is a message [unto men], even though most of them will not believe [in it]. ⁶¹
Rashad Khalifa	26:139 They thus disbelieved and, consequently, we annihilated them. This should be a lesson, but most people are not believers.
Shabbir Ahmed	26:139 So, they rejected him and We destroyed them. Therein is a sign, even though most people are not believers (in the law of Just Recompense).
Transliteration	26:139 Fakaththaboohu faahlakn a _h uminna fee thalika la <u>ayatan</u> wam a _a kanaaktharuhum mu/mineena
A	26:139 فكَذَّبُوهُ فَاهْلَكْنَهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
Edip-Layth	26:140 Your Lord is the Noble, the Compassionate.
The Monotheist Group	26:140 And your Lord is the Noble, the Merciful.
Muhammad Asad	26:140 But, verily, thy Sustainer - He alone - is almighty, a dispenser of grace!
Rashad Khalifa	26:140 Most assuredly, your Lord is the Almighty, Most Merciful.
Shabbir Ahmed	26:140 But, certainly, your Lord is Almighty, Merciful. (He keeps balance between grace and Justice]
Transliteration	26:140 Wa-inna rabbaka lahuwa alAAazeezu a lrra _h ee <u>mu</u>
A	26:140 وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
Edip-Layth	<i>Saleh to Thamud</i> 26:141 Thamud denied the messengers.
The Monotheist Group	26:141 Thamud denied the messengers.
Muhammad Asad	26:141 [AND the tribe of] Thamud gave the lie to [one of God's] message-hearers
Rashad Khalifa	<i>Saleh</i> 26:141 Thamoud disbelieved the messengers.
Shabbir Ahmed	26:141 Thamud also denied the messengers.
Transliteration	26:141 Kaththabat thamoodu almursaleena
A	26:141 كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ
Edip-Layth	26:142 For their brother Saleh said to them: "Will you not be righteous?"
The Monotheist Group	26:142 For their brother Saleh said to them: "Will you not be righteous?"
Muhammad Asad	26:142 when their brother Salih said unto them: ⁶² Will you not be conscious of God?
Rashad Khalifa	26:142 Their brother Saaleh said to them, "Would you not be righteous?"
Shabbir Ahmed	26:142 When their brother Saaleh said to them, "Will you not seek to live upright?"
Transliteration	26:142 Ith qala lahum akhoohum <u>salihuna</u> la tattaqoon <u>a</u>
A	26:142 إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلا تَتَّقُونَ

Edip-Layth	26:143 "I am to you a clear messenger."
The Monotheist Group	26:143 "I am to you a clear messenger."
Muhammad Asad	26:143 Behold, I am an apostle [sent by Him] to you, [and therefore] worthy of your trust:
Rashad Khalifa	26:143 "I am an honest messenger to you.
Shabbir Ahmed	26:143 Truly, I am a messenger to you, worthy of your trust.
Transliteration	26:143 Innee lakum rasoolun ameenun
A	26:143 انى لكم رسول امين
Edip-Layth	26:144 "So be aware of God and obey me."
The Monotheist Group	26:144 "So be aware of God and obey me."
Muhammad Asad	26:144 be, then, conscious of God, and pay heed unto me!
Rashad Khalifa	26:144 "You shall reverence GOD, and obey me.
Shabbir Ahmed	26:144 Be mindful of God and heed me.
Transliteration	26:144 Faittaaqoo Allaha waateeAAooni
A	26:144 فاتقوا الله واطيعون
Edip-Layth	26:145 "I do not ask you for a wage, for my reward is upon the Lord of the worlds."
The Monotheist Group	26:145 "And I do not ask you for a wage, for my reward is upon the Lord of the worlds."
Muhammad Asad	26:145 And no reward whatever do I ask of you for it: my reward rests with none but the Sustainer of all the worlds.
Rashad Khalifa	26:145 "I do not ask you for any wage; my wage comes only from the Lord of the universe.
Shabbir Ahmed	26:145 I ask you no reward, whatsoever, for it. My reward rests with none but the Lord of the worlds.
Transliteration	26:145 Wamaa as-alukum AAalayhi min ajrin inajriya illa AAala rabbi alAAalameena
A	26:145 وما اسلكم عليه من اجر ان اجرى الا على رب العلمين
Edip-Layth	26:146 "Will you be left secure in what you have here?"
The Monotheist Group	26:146 "Will you be left secure in that which you have here?"
Muhammad Asad	26:146 Do you think that you will be left secure [forever] in the midst of what you have here and now? ⁶³
Rashad Khalifa	26:146 "Do you suppose you will be left forever, secure in this state?"
Shabbir Ahmed	26:146 Do you think that you could continue in security as it is (with your unjust system) forever?
Transliteration	26:146 Atutrakoona fee ma hahunaamineena

A	26:146 انتركون فى ما ههنا ءامنين
Edip-Layth	26:147 "In gardens and springs."
The Monotheist Group	26:147 "In gardens and springs."
Muhammad Asad	26:147 amidst [these] gardens and springs
Rashad Khalifa	26:147 "You enjoy gardens and springs.
Shabbir Ahmed	26:147 In gardens and water springs.
Transliteration	26:147 Fee jannatin waAAuyoonin
A	26:147 فى جنت و عيون
Edip-Layth	26:148 "Green crops and palm trees laden with fruit."
The Monotheist Group	26:148 "And green crops and palm trees laden with fruit."
Muhammad Asad	26:148 and fields, and [these] palm-trees with slender spathes?
Rashad Khalifa	26:148 "And crops and date palms with delicious fruits.
Shabbir Ahmed	26:148 And fields, and these palm trees and delicious fruits.
Transliteration	26:148 WazurooAAin wanakhlin talAAuhahadeemun
A	26:148 وزروع ونخل طلعا هضيم
Edip-Layth	26:149 "You carve homes out of the mountains with great skill?"
The Monotheist Group	26:149 "And you carve homes out of the mountains with great skill?"
Muhammad Asad	26:149 and that you will [always be able to] hew dwellings out of the mountains with [the same] great skill?" ⁶⁴
Rashad Khalifa	26:149 "You carve out of the mountains luxurious mansions.
Shabbir Ahmed	26:149 And that you will always skillfully carve out of the mountains luxurious mansions?
Transliteration	26:149 Watanhitoona mina aljibalibuyootan fariheena
A	26:149 وتحتون من الجبال بيوتا فرهين
Edip-Layth	26:150 "So be aware of God and obey me."
The Monotheist Group	26:150 "So be aware of God and obey me."
Muhammad Asad	26:150 Be, then, conscious of God, and pay heed unto me,
Rashad Khalifa	26:150 "You shall reverence GOD, and obey me.
Shabbir Ahmed	26:150 Be mindful of God and heed me.
Transliteration	26:150 Faittaqoo Allaha waateeAAooni
A	26:150 فاتقوا الله واطيعون
Edip-Layth	26:151 "Do not obey the command of the carefree."

The Monotheist Group	26:151 "And do not obey the command of the carefree."
Muhammad Asad	26:151 and pay no heed to the counsel of those who are given to excesses
Rashad Khalifa	26:151 "Do not obey the transgressors.
Shabbir Ahmed	26:151 And do not obey the command of those who trespass the bounds of justice and equity.
Transliteration	26:151 Walā tuṭīAAoo amraalmusrifeena
A	26:151 ولا تطيعوا امر المسرفين
Edip-Layth	26:152 "The ones who corrupt in the land and are not reformers."
The Monotheist Group	26:152 "The ones who corrupt in the land and are not reformers."
Muhammad Asad	26:152 those who spread corruption on earth instead of setting things to rights!"
Rashad Khalifa	26:152 "Who commit evil, not good works."
Shabbir Ahmed	26:152 Those who spread corruption in the land, and reform not."
Transliteration	26:152 Allatḥeena yuḥsidoona fee al-arḍiwalā yuṣliḥoona
A	26:152 الذين يفسدون فى الارض ولا يصلحون
Edip-Layth	26:153 They said, "You are but one of those bewitched!"
The Monotheist Group	26:153 They said: "You are but one of those bewitched!"
Muhammad Asad	26:153 Said they: Thou art but one of the bewitched!
Rashad Khalifa	26:153 They said, "You are bewitched.
Shabbir Ahmed	26:153 But they replied, "You are but one of the bewitched.
Transliteration	26:153 Qaloo innama anta mina almusaḥhareena
A	26:153 قالوا انما انت من المسحرين
Edip-Layth	26:154 "You are but a human being like us. So bring a sign if you are of the truthful ones."
The Monotheist Group	26:154 "You are but a human being like us. So bring a sign if you are of the truthful ones."
Muhammad Asad	26:154 Thou art nothing but a mortal like our selves! Come, then, forward with a token [of thy mission] if thou art a man of truth!" ⁶⁵
Rashad Khalifa	26:154 "You are no more than a human like us. Produce a miracle, if you are truthful."
Shabbir Ahmed	26:154 You are just a mortal like us. So bring us a miracle if you are a man of truth."
Transliteration	26:154 Ma anta illā basharun mithlunafa/ti bi-āyatin in kunta mina alṣṣadiqeena
A	26:154 ما انت الا بشر مثلنا فات باية ان كنت من الصادقين
Edip-Layth	26:155 He said, "This is a female camel which will have to drink and you will drink on a different day." ⁵

The Monotheist Group	26:155 He said: "This is a female camel which will have to drink and you will drink on a different day."
Muhammad Asad	26:155 Replied he: This she-camel ⁶⁶ shall have a share of water, and you shall have a share of water, on the days appointed [therefor]; ⁶⁷
Rashad Khalifa	26:155 He said, "Here is a camel that will drink only on a day that is assigned to her; a day that is different from your specified days of drinking.
Shabbir Ahmed	26:155 He said, "This she-camel (representing the weak and the poor, being owner-less) has the right to drink, just as you have the right to water (your flocks) at the time of watering.
Transliteration	26:155 Qala <u>hathihi naqatunlahā</u> shirbun walakum shirbu yawmin maAAaloom in
A	26:155 قال هذه ناقة لها شرب ولكم شرب يوم معلوم
Edip-Layth	26:156 "Do not afflict her with harm, else the retribution of a great day will seize you."
The Monotheist Group	26:156 "And do not afflict her with harm, else the retribution of a great day will seize you."
Muhammad Asad	26:156 and do her no harm, lest suffering befall you on an awesome day!"
Rashad Khalifa	26:156 "Do not touch her with any harm, lest you incur retribution on an awesome day."
Shabbir Ahmed	26:156 Do not harm her, or the retribution will seize you on an awesome day."
Transliteration	26:156 Wala tamassooha bisoo-infaya/khuthakum AAathabu yawmin AAa ^{the} emin
A	26:156 ولا تمسوها بسوء فيأخذكم عذاب يوم عظيم
Edip-Layth	26:157 But they slaughtered her, and they became regretful.
The Monotheist Group	26:157 But they slaughtered her, and they became regretful.
Muhammad Asad	26:157 But they cruelly slaughtered her - and then they had cause to regret it: ⁶⁸
Rashad Khalifa	26:157 They slaughtered her, and thus incurred sorrow.
Shabbir Ahmed	26:157 But they killed her and made way for their own humiliation. ²³
Transliteration	26:157 FaAAaqaroo <u>hā</u> faa <u>ṣ</u> ba <u>ḥoon</u> a <u>dimeena</u>
A	26:157 ففقروها فاصبحوا ندمين
Edip-Layth	26:158 So the retribution took them. In that is a sign, but most of them are not those who acknowledge.
The Monotheist Group	26:158 So the retribution took them. In that is a sign, but most of them are not believers.
Muhammad Asad	26:158 for the suffering [predicted by Salih,] befell them [then and there]. In this [story], behold, there is a message [unto men], even though most of them will not believe [in it]. ⁶⁹
Rashad Khalifa	26:158 The retribution overwhelmed them. This should be a lesson, but most people are not believers.

Shabbir Ahmed	26:158 So, the retribution seized them. Herein is a sign, yet most people are not believers (in the law).
Transliteration	26:158 Faakhathahumu alAAa <u>th</u> abu innafee <u>th</u> alika la <u>ay</u> atan wam a <u>k</u> anaaktharuhum mu/mineena
A	26:158 فاخذهم العذاب ان في ذلك لآية وما كان اكثرهم مومنين
Edip-Layth	26:159 Your Lord is the Noble, the Compassionate.
The Monotheist Group	26:159 And your Lord is the Noble, the Merciful.
Muhammad Asad	26:159 But, verily, thy Sustainer - He alone is almighty, a dispenser of grace!
Rashad Khalifa	26:159 Most assuredly, your Lord is the Almighty, Most Merciful.
Shabbir Ahmed	26:159 Certainly, your Lord is Mighty, Merciful.
Transliteration	26:159 Wa-inna rabbaka lahuwa alAAazeezu a Irra <u>h</u> ee <u>m</u> u
A	26:159 وان ربك لهو العزيز الرحيم
Edip-Layth	<i>Lot and Aggressive Homosexuals</i> 26:160 The people of Lot denied the messengers.
The Monotheist Group	26:160 The people of Lot denied the messengers.
Muhammad Asad	26:160 [AND] the people of Lot gave the lie to [one of God's] message-bearers
Rashad Khalifa	<i>Lot</i> 26:160 The people of Lot disbelieved the messengers.
Shabbir Ahmed	26:160 And the people of Lot also denied messengers.
Transliteration	26:160 Kath <u>h</u> abat qawmu loo <u>t</u> inalmursaleena
A	26:160 كذبت قوم لوط المرسلين
Edip-Layth	26:161 For their brother Lot said to them: "Will you not be righteous?"
The Monotheist Group	26:161 For their brother Lot said to them: "Will you not be righteous?"
Muhammad Asad	26:161 when their brother Lot said unto them: Will you not be conscious of God?
Rashad Khalifa	26:161 Their brother Lot said to them, "Would you not be righteous?"
Shabbir Ahmed	26:161 When their brother Lot said to them, "Will you not seek to live upright?"
Transliteration	26:161 I <u>th</u> q <u>a</u> la lahum akhoohum loo <u>t</u> unala <u>t</u> attaqoon <u>a</u>
A	26:161 اذ قال لهم اخوهم لوط الا تتقون
Edip-Layth	26:162 "I am to you a trustworthy messenger."
The Monotheist Group	26:162 "I am to you a trustworthy messenger."
Muhammad Asad	26:162 Behold, I am an apostle [sent by Him] to you, [and therefore] worthy of your trust:
Rashad Khalifa	26:162 "I am an honest messenger to you.
Shabbir Ahmed	26:162 Truly, I am a messenger to you, worthy of your trust.

Transliteration	26:162 Innee lakum rasoolun ameen un
A	26:162 انى لكم رسول امين
Edip-Layth	26:163 "So be aware of God and obey me."
The Monotheist Group	26:163 "So be aware of God and obey me."
Muhammad Asad	26:163 be, then, conscious of God, and pay heed unto me!
Rashad Khalifa	26:163 "You shall reverence GOD, and obey me.
Shabbir Ahmed	26:163 Be mindful of God and heed me.
Transliteration	26:163 Faittaaqoo Allaha waateeAAooni
A	26:163 فاتقوا الله واطيعون
Edip-Layth	26:164 "I do not ask you for a wage for my reward is upon the Lord of the worlds."
The Monotheist Group	26:164 "And I do not ask you for a wage, for my reward is upon the Lord of the worlds."
Muhammad Asad	26:164 And no reward whatever do I ask of you for it: my reward rests with none but the Sustainer of all the worlds.
Rashad Khalifa	26:164 "I do not ask you for any wage; my wage comes only from the Lord of the universe.
Shabbir Ahmed	26:164 And no reward whatsoever do I ask you for it. My reward rests with none but with the Lord of the worlds.
Transliteration	26:164 Wama as-alukum AAalayhi min ajrin inajriya illa AAala rabbi alAAalameena
A	26:164 وما اسلكم عليه من اجر ان اجرى الا على رب العلمين
Edip-Layth	26:165 "Are you attracted to the males of the worlds?"
The Monotheist Group	26:165 "Do you approach the males of the worlds?"
Muhammad Asad	26:165 Must you, of all people, [lustfully] approach men,
Rashad Khalifa	26:165 "Do you have sex with the males, of all the people?
Shabbir Ahmed	26:165 Of all the creatures in the worlds, you approach males.
Transliteration	26:165 Ata/toona alththukranamina alAAalameena
A	26:165 اتاتون الذكران من العلمين
Edip-Layth	26:166 "You leave what your Lord has created for you of mates? You are an intrusive people!"
The Monotheist Group	26:166 "And you leave what your Lord has created for you of mates? You are an intrusive people!"
Muhammad Asad	26:166 keeping yourselves aloof from all the [lawful] spouses whom your Sustainer has created for you? Nay, but you are people who transgress all bounds of what is right!"

Rashad Khalifa	26:166 "You forsake the wives that your Lord has created for you! Indeed, you are transgressing people."
Shabbir Ahmed	26:166 And leave those whom your Lord has created for you to be your mates. You are people who cross all bounds of decency."
Transliteration	26:166 Wata <u>th</u> aroona m <u>a</u> khalaqa lakumrabbukum min azw <u>aj</u> ikum bal antum qawmun AA <u>ad</u> oona
A	26:166 وتذرون ما خلق لكم ربكم من أزواجكم بل أنتم قوم عاديون
Edip-Layth	26:167 They said, "If you do not cease O Lot, you will be among those driven out."
The Monotheist Group	26:167 They said: "If you do not cease O Lot, you will be among those driven out."
Muhammad Asad	26:167 Said they: Indeed, If thou desist not, O Lot, thou wilt most certainly be expelled [from this township]!"
Rashad Khalifa	26:167 They said, "Unless you refrain, O Lot, you will be banished."
Shabbir Ahmed	26:167 They said, "O Lot! If you do not desist, you will be driven out of the town."
Transliteration	26:167 Q <u>al</u> oo la-in lam tantahi y <u>aloo</u> u latakoonanna mina almukhrajeen <u>a</u>
A	26:167 قالوا لن لم تنته يلو ط لتكونن من المخرجين
Edip-Layth	26:168 He said, "I am in severe opposition to your acts!"
The Monotheist Group	26:168 He said: "I am in severe opposition to your acts!"
Muhammad Asad	26:168 [Lot] exclaimed: Behold, I am one of those who utterly abhor your doings!"
Rashad Khalifa	26:168 He said, "I deplore your actions."
Shabbir Ahmed	26:168 He said, "I am of those who deplore your actions."
Transliteration	26:168 Q <u>al</u> a innee liAAamalikum mina alq <u>al</u> eena
A	26:168 قال انى لعملكم من القالين
Edip-Layth	26:169 "My Lord, save me and my family from what they do."
The Monotheist Group	26:169 "My Lord, save me and my family from what they do."
Muhammad Asad	26:169 [And then he prayed:] O my Sustainer! Save me and my household from all that they are doing!"
Rashad Khalifa	26:169 "My Lord, save me and my family from their works."
Shabbir Ahmed	26:169 "O My Lord! Save me, my family and my followers from the consequences of what they do."
Transliteration	26:169 Rabbi najjinee waahlee mimm <u>aya</u> AAamaloona
A	26:169 رب نجنى واهلى مما يعملون
Edip-Layth	26:170 So We saved him and his entire family.

The Monotheist Group	26:170 So We saved him and his entire family.
Muhammad Asad	26:170 Thereupon We saved him and all his household
Rashad Khalifa	26:170 We saved him and all his family.
Shabbir Ahmed	26:170 So, We saved him and his followers, all of them.
Transliteration	26:170 Fanajjaynahu waahlahu ajmaAAeena
A	26:170 فنجينه واهله اجمعين
Edip-Layth	26:171 Except for an old woman who remained.
The Monotheist Group	26:171 Except for an old woman who remained.
Muhammad Asad	26:171 all but an old woman, who was among those that stayed behind; 71
Rashad Khalifa	26:171 But not the old woman; she was doomed.
Shabbir Ahmed	26:171 All but the old woman (the wife of Lot) who chose to stay behind.
Transliteration	26:171 Illa AAajoozan fee alghabireena
A	26:171 الا عجوزا فى الغبرين
Edip-Layth	26:172 Then We destroyed the others.
The Monotheist Group	26:172 Then We destroyed the others.
Muhammad Asad	26:172 and then We utterly destroyed the others,
Rashad Khalifa	26:172 We then destroyed the others.
Shabbir Ahmed	26:172 And then We utterly destroyed the others.
Transliteration	26:172 Thumma dammarna al-akhareena
A	26:172 ثم دمرنا الءاخرين
Edip-Layth	26:173 We rained upon them a rain. Miserable was the rain to those who had been warned.
The Monotheist Group	26:173 And We rained upon them a rain. Miserable was the rain to those who had been warned.
Muhammad Asad	26:173 and rained down upon them a rain [of destruction]: 72 and dire is such rain upon all who let themselves be warned [to no avail]!
Rashad Khalifa	26:173 We showered them with a miserable shower; what a terrible shower for those who had been warned!
Shabbir Ahmed	26:173 And We poured a rain, the dreadful rain (from the volcano) on all those who had been warned.
Transliteration	26:173 Waamtarna AAalayhim matafanfasaa mataru almunthareena
A	26:173 وامطرنا عليهم مطرا فساء مطر المنترين
Edip-Layth	26:174 In that is a sign, but most of them are not those who acknowledge.
The Monotheist Group	26:174 In that is a sign, but most of them are not believers.

Muhammad Asad	26:174 In this [story], behold, there is a message [unto men], even though most of them will not believe [in it].
Rashad Khalifa	26:174 This should be a lesson, but most people are not believers.
Shabbir Ahmed	26:174 Herein is a sign, but most of them are not believers (in the Law of Requit).
Transliteration	26:174 Inna fee <u>th</u> alika laayatan wama <u>ka</u> na aktharuhum mu/mineen <u>a</u>
A	26:174 ان في ذلك لءاية وما كان اكثرهم مومنين
Edip-Layth	26:175 That your Lord is the Noble, the Compassionate.
The Monotheist Group	26:175 And that your Lord is the Noble, the Merciful.
Muhammad Asad	26:175 But, verily, thy Sustainer - He alone - is almighty, a dispenser of grace!
Rashad Khalifa	26:175 Most assuredly, your Lord is the Almighty, Most Merciful.
Shabbir Ahmed	26:175 Your Lord is Almighty, Merciful.
Transliteration	26:175 Wa-inna rabbaka lahuwa alAAazeezu a lrra <u>h</u> ee <u>m</u> u
A	26:175 وان ربك لهو العزيز الرحيم
Edip-Layth	<i>Shuayb Fights against Corruption and Fraud</i> 26:176 The dwellers of the Woods rejected the messengers.
The Monotheist Group	26:176 The dwellers of the Woods disbelieved the messengers.
Muhammad Asad	26:176 [AND] the dwellers of the wooded dales [of Madyan] gave the lie to [one of God's] message-bearers
Rashad Khalifa	<i>Shu`aib</i> 26:176 The People of the Woods disbelieved the messengers.
Shabbir Ahmed	26:176 And the dwellers in the wood dales (of Midyan) denied the messengers. 24
Transliteration	26:176 Kath <u>th</u> aba as- <u>h</u> ab <u>u</u> al-aykati almursaleen <u>a</u>
A	26:176 كذب اصحب ليكة المرسلين
Edip-Layth	26:177 For Shuayb said to them: "Will you not be righteous?"
The Monotheist Group	26:177 For Shu'ayb said to them: "Will you not be righteous?"
Muhammad Asad	26:177 when their brother Shu'ayb said unto them: 74 Will you not be conscious of God?
Rashad Khalifa	26:177 Shu`aib said to them, "Would you not be righteous?"
Shabbir Ahmed	26:177 When their brother Shoaib said to them, "Will you not seek to live upright?"
Transliteration	26:177 I <u>th</u> qala lahum shuAAaybun ala <u>t</u> attaqoon <u>a</u>
A	26:177 اذ قال لهم شعيب الا تتقون
Edip-Layth	26:178 "I am to you a trustworthy messenger."

The Monotheist Group	26:178 "I am to you a trustworthy messenger."
Muhammad Asad	26:178 Behold, I am an apostle [sent by Him] to you, [and therefore] worthy of your trust:
Rashad Khalifa	26:178 "I am an honest messenger to you.
Shabbir Ahmed	26:178 Truly, I am a messenger to you, worthy of your trust.
Transliteration	26:178 Innee lakum rasoolun ameenun
A	26:178 انى لكم رسول امين
Edip-Layth	26:179 "So be aware of God and obey me."
The Monotheist Group	26:179 "So be aware of God and obey me."
Muhammad Asad	26:179 be, then, conscious of God, and pay heed unto me!
Rashad Khalifa	26:179 "You shall reverence GOD, and obey me.
Shabbir Ahmed	26:179 Be mindful of God and heed me.
Transliteration	26:179 Faittaqoo Allaha waaṭeeAAooni
A	26:179 فاتقوا الله واطيعون
Edip-Layth	26:180 "I do not ask you for a wage, for my reward is upon the Lord of the worlds."
The Monotheist Group	26:180 "And I do not ask you for a wage, for my reward is upon the Lord of the worlds."
Muhammad Asad	26:180 And no reward whatever do I ask of you for it: my reward rests with none but the Sustainer of all the worlds.
Rashad Khalifa	26:180 "I do not ask you for any wage; my wage comes only from the Lord of the universe.
Shabbir Ahmed	26:180 I ask you no reward whatsoever for it. My reward is with none but with the Lord of the worlds.
Transliteration	26:180 Wama as-alukum AAalayhi min ajrin inajriya illa AAa rabbi alAAalameena
A	26:180 وما اسلكم عليه من اجر ان اجرى الا على رب العلمين
Edip-Layth	26:181 "Give full measure and do not be of those who cause losses."
The Monotheist Group	26:181 "Give full measure and do not be of those who cause losses."
Muhammad Asad	26:181 [Always] give full measure, and be not among those who [unjustly] cause loss [to others];
Rashad Khalifa	26:181 "You shall give full measure when you trade; do not cheat.
Shabbir Ahmed	26:181 Always give full measure, and do not cause loss to people.
Transliteration	26:181 Awfoo alayla wala takoonoo minaaalmukhsireena
A	26:181 اوفوا الكيل ولا تكونوا من المخسرين

Edip-Layth	26:182 "Weigh with the balance that is straight."
The Monotheist Group	26:182 "And weigh with the balance that is straight."
Muhammad Asad	26:182 and [in all your dealings] weigh with a true balance,
Rashad Khalifa	26:182 "You shall weigh with an equitable scale.
Shabbir Ahmed	26:182 And in all your dealings, weigh with a just balance.
Transliteration	26:182 Wazinoo bi alqist _{as} almustaqeemi
A	26:182 وزنوا بالقسطاس المستقيم
Edip-Layth	26:183 "Do not defraud the people of their belongings, and do not venture into the land corrupting."
The Monotheist Group	26:183 "And do not defraud the people of their belongings, and do not venture into the land corrupting."
Muhammad Asad	26:183 and do not deprive people of what is rightfully theirs; ⁷⁵ and do not act wickedly on earth by spreading corruption,
Rashad Khalifa	26:183 "Do not cheat the people out of their rights, and do not roam the earth corruptingly.
Shabbir Ahmed	26:183 And do not deprive people of what is rightfully theirs. And desist from creating corruption and disorder in the land.
Transliteration	26:183 Wal _a tabkhasoo aln _n asaashya _a ahum wal _a taAAathaw fee al-ar _d imu _f sideena
A	26:183 ولا تبخسوا الناس اشياءهم ولا تعثوا فى الارض مفسدين
Edip-Layth	26:184 "Be aware of the One who created you and the generations of old."
The Monotheist Group	26:184 "And be aware of the One who created you and the generations of old."
Muhammad Asad	26:184 but be conscious of Him who has created you, just as [He created] those countless generations of old!" ⁷⁶
Rashad Khalifa	26:184 "Reverence the One who created you and the previous generations."
Shabbir Ahmed	26:184 Be mindful of Him Who created you and the generations before."
Transliteration	26:184 Waittaqoo allat _h ee khalaqakumwa aljibillata al-awwaleena
A	26:184 واتقوا الذى خلقكم والجبلة الاولين
Edip-Layth	26:185 They said, "You are but one of those bewitched."
The Monotheist Group	26:185 They said: "You are but one of those bewitched."
Muhammad Asad	26:185 Said they: Thou art but one of the bewitched,
Rashad Khalifa	26:185 They said, "You are bewitched.
Shabbir Ahmed	26:185 They said, "You are but of the bewitched.
Transliteration	26:185 Qaloo innama _a anta mina almusa _h hareena
A	26:185 قالوا انما انت من المسحرين

Edip-Layth	26:186 "You are nothing but a human being like us, and we think you are one of those who lie."
The Monotheist Group	26:186 "And you are nothing but a human being like us, and we think you are one of those who lie."
Muhammad Asad	26:186 for thou art nothing but a mortal like ourselves! And, behold, we think that thou art a consummate liar! ⁷⁷
Rashad Khalifa	26:186 "You are no more than a human being like us. In fact, we think you are a liar.
Shabbir Ahmed	26:186 You are nothing but a mortal like us. And We think that you are one of the liars.
Transliteration	26:186 Wama anta illa basharunmithluna wa-in nathunnuka lamina alkathibeen
A	26:186 وما انت الا بشر مثلنا وان نظنك لمن الكذابين
Edip-Layth	26:187 "So let pieces from the sky fall upon us if you are of those who are truthful!"
The Monotheist Group	26:187 "So let pieces from the sky fall upon us if you are of those who are truthful!"
Muhammad Asad	26:187 Cause, then, fragments of the sky to fall down upon us, if thou art a man of truth!"
Rashad Khalifa	26:187 "Let masses from the sky fall on us, if you are truthful."
Shabbir Ahmed	26:187 If you are truthful, let fragments of the sky fall upon us."
Transliteration	26:187 Faasqi AAalayna kisafan minaalssama-i in kunta mina alssadiqueena
A	26:187 فاسقط علينا كسفا من السماء ان كنت من الصادقين
Edip-Layth	26:188 He said, "My Lord is most aware of what you do."
The Monotheist Group	26:188 He said: "My Lord is most aware of what you do."
Muhammad Asad	26:188 Answered [Shu'ayb]: My Sustainer knows fully well what you are doing."
Rashad Khalifa	26:188 He said, "My Lord is the One who knows everything you do."
Shabbir Ahmed	26:188 He replied, "My Lord is best Aware of your actions."
Transliteration	26:188 Qala rabbee aAalamu bimataAamaloona
A	26:188 قال ربي اعلم بما تعملون
Edip-Layth	26:189 But they denied him, so the retribution of the day of shadow took them. It was the retribution of a terrible day.
The Monotheist Group	26:189 But they denied him, so the retribution of the day of shadow took them. It was the retribution of a terrible day.
Muhammad Asad	26:189 But they gave him the lie. And thereupon suffering overtook them on a day dark with shadows: ⁷⁸ and, verily, it was the suffering of an awesome day!
Rashad Khalifa	26:189 They disbelieved him and, consequently, they incurred the retribution of the Day of the Canopy. It was the retribution of an awesome day.

Shabbir Ahmed	26:189 But they persisted in denial. Then the Day of overshadowing gloom seized them. It was the suffering of an awesome day. (Historically, a dark extensive cloud rained upon them heavily and incessantly. It is sometimes referred to as the Day of the Canopy).
Transliteration	26:189 Fakaththaboohu faakha thahumAAathabu yawmi a lththullati innahu kanaAAathaba yawmin AAa theemin
A	26:189 فكتبوه فاخذهم عذاب يوم الظلة انه كان عذاب يوم عظيم
Edip-Layth	26:190 In that is a sign, but most of them are not those who acknowledge.
The Monotheist Group	26:190 In that is a sign, but most of them are not believers.
Muhammad Asad	26:190 In this [story], behold, there is a message [unto men], even though most of them will not believe [in it].
Rashad Khalifa	26:190 This should be a lesson, but most people are not believers.
Shabbir Ahmed	26:190 Herein, is a sign, and most of them were not believers (in the Law of Requit).
Transliteration	26:190 Inna fee thalika laayatan wamakana aktharuhum mu/mineena
A	26:190 ان في ذلك لآية وما كان اكثرهم مومنين
Edip-Layth	26:191 Your Lord is the Noble, the Compassionate.
The Monotheist Group	26:191 And your Lord is the Noble, the Merciful.
Muhammad Asad	26:191 But, verily, thy Sustainer - He alone - is almighty, a dispenser of grace! 79
Rashad Khalifa	26:191 Most assuredly, your Lord is the Almighty, Most Merciful.
Shabbir Ahmed	26:191 Your Lord! He is Almighty, Merciful.
Transliteration	26:191 Wa-inna rabbaka lahuwa alAAazeezu a lraheemu
A	26:191 وان ربك لهو العزيز الرحيم
Edip-Layth	<i>The Quran</i> 26:192 This is a revelation from the Lord of the worlds.
The Monotheist Group	26:192 And this is a revelation from the Lord of the worlds.
Muhammad Asad	26:192 Now, behold, this [divine writ] has indeed been bestowed from on high by the Sustainer of all the worlds:
Rashad Khalifa	<i>The Quran</i> 26:192 This is a revelation from the Lord of the universe.
Shabbir Ahmed	26:192 Certainly, this Qur'an is the revelation from the Lord of the worlds.
Transliteration	26:192 Wa-innahu latanzeelu rabbi alAAalameena
A	26:192 وانه لتنزيل رب العلمين
Edip-Layth	26:193 It was sent down with the trusted Spirit.
The Monotheist Group	26:193 It was sent down with the trusted Spirit.
Muhammad Asad	26:193 trustworthy divine inspiration has alighted with it from on high

Rashad Khalifa	26:193 The Honest Spirit (Gabriel) came down with it.
Shabbir Ahmed	26:193 The trustworthy Divine Energy (angel Gabriel) has brought it down. 25
Transliteration	26:193 Nazala bihi alrroohu al-ameenu
A	26:193 نزل به الروح الامين
Edip-Layth	26:194 Upon your heart, so that you would be of the warners.
The Monotheist Group	26:194 Upon your heart, so that you would be of the warners.
Muhammad Asad	26:194 upon thy heart, [O Muhammad] 81 so that thou mayest be among those who preach
Rashad Khalifa	26:194 To reveal it into your heart, that you may be one of the warners.
Shabbir Ahmed	26:194 Upon your heart (O Prophet!), so that you may be of the warners.
Transliteration	26:194 AAala qalbika litakoona mina almunthireena
A	26:194 على قلبك لتكون من المنيرين
Edip-Layth	26:195 In a clear Arabic tongue.
The Monotheist Group	26:195 In a clear Arabic tongue.
Muhammad Asad	26:195 in the clear Arabic tongue. 82
Rashad Khalifa	26:195 In a perfect Arabic tongue.
Shabbir Ahmed	26:195 In the plain Arabic tongue. 26
Transliteration	26:195 Bilisanin AAarabiyyin mubeenin
A	26:195 بلسان عربى مبين
Edip-Layth	26:196 It is in the Psalms of old.
The Monotheist Group	26:196 And it is in the scriptures of old.
Muhammad Asad	26:196 And, verily, [the essence of] this [revelation] is indeed found in the ancient books of divine wisdom [as well]. 83
Rashad Khalifa	26:196 It has been prophesied in the books of previous generations.
Shabbir Ahmed	26:196 And certainly, it (the Qur'an) has been announced in the previous scriptures.
Transliteration	26:196 Wa-innahu lafee zuburi al-awwaleena
A	26:196 وانه لفي زبر الاولين
Edip-Layth	26:197 Was it not a sign for them that the scholars of the Children of Israel knew it?
The Monotheist Group	26:197 Was it not a sign for them that the scholars of the Children of Israel knew it?
	26:197 Is it not evidence enough for them 84 that [so many] learned men from

Muhammad Asad	among the children of Israel have recognized this [as true]? ⁸⁵
Rashad Khalifa	26:197 Is it not a sufficient sign for them that it was known to the scholars among the Children of Israel?
Shabbir Ahmed	26:197 Is it not an evidence enough for them that learned men among the Children of Israel have recognized it?
Transliteration	26:197 Awa lam yakun lahum <u>ayatan</u> anyaAAalamahu AAulam <u>ao</u> banee isr <u>a</u> -eela
A	26:197 اولم يكن لهم آية ان يعلمه علموا بنى اسرائيل
Edip-Layth	26:198 Had We sent it down upon some of the foreigners,
The Monotheist Group	26:198 And had We sent it down upon some of the foreigners,
Muhammad Asad	26:198 But [even] had We bestowed it from on high upon any of the non-Arabs,
Rashad Khalifa	<i>The Quran Must Be Translated</i> 26:198 If we revealed this to people who do not know Arabic.
Shabbir Ahmed	26:198 But if We had revealed this to any of the non-Arabs,
Transliteration	26:198 Walaw nazzaln <u>ahu</u> AAala baAA <u>al</u> -aAAjameena
A	26:198 ولو نزلنه على بعض الاعجمين
Edip-Layth	26:199 He related it to them; they would not have acknowledged it.
The Monotheist Group	26:199 And he related it to them, they would not have believed in it.
Muhammad Asad	26:199 and had he recited it unto them [in his own tongue], they would not have believed in it. ⁸⁶
Rashad Khalifa	26:199 And had him recite it (in Arabic), they could not possibly believe in it.
Shabbir Ahmed	26:199 And had he read it to them, they would have had reason to disbelieve it.
Transliteration	26:199 Faqaraahu AAalayhim m <u>a</u> kanoobihi mu/mineena
A	26:199 فقرأ عليهم ما كانوا به مومنين
Edip-Layth	26:200 As such, We diverted it from the hearts of the criminals.
The Monotheist Group	26:200 As such, We diverted it from the hearts of the criminals.
Muhammad Asad	26:200 Thus have We caused this [message] to pass [unheeded] through the hearts of those who are lost in sin: ⁸⁷
Rashad Khalifa	26:200 We thus render it (like a foreign language) in the hearts of the guilty.
Shabbir Ahmed	26:200 But to the guilty people, it just passes through their hearts (as a foreign tongue even though they might be Arabs). ²⁷
Transliteration	26:200 Kath <u>al</u> ika salakn <u>ahu</u> feequloobi almujrimeena
A	26:200 كذلك سلكنه فى قلوب المجرمين
Edip-Layth	26:201 They do not acknowledge it until they see the painful retribution.
The Monotheist Group	26:201 They do not believe in it until they see the painful retribution.

Muhammad Asad	26:201 they will not believe in it till they behold the grievous suffering
Rashad Khalifa	26:201 Thus, they cannot believe in it; not until they see the painful retribution.
Shabbir Ahmed	26:201 They will not believe in it until they suffer the dire consequences.
Transliteration	26:201 La yu/minoona bihi hattayarawoo alAAathaba al-aleema
A	26:201 لا يؤمنون به حتى يروا العذاب الاليم
Edip-Layth	26:202 So it will come to them suddenly, while they do not perceive it.
The Monotheist Group	26:202 So it will come to them suddenly, while they do not perceive it.
Muhammad Asad	26:202 that will come upon them [on resurrection,] all of a sudden, without their being aware [of its approach];
Rashad Khalifa	26:202 It will come to them suddenly, when they least expect it.
Shabbir Ahmed	26:202 The requital will come upon them suddenly, when they least expect it.
Transliteration	26:202 Faya/tiyahum baghtatan wahum layashAAuroona
A	26:202 فياتيهم بغتة وهم لا يشعرون
Edip-Layth	26:203 Then they would say, "Can we be given more time?"
The Monotheist Group	26:203 Then they would say: "Can we be given more time?"
Muhammad Asad	26:203 and then they will exclaim, Could we have a respite?" 88
Rashad Khalifa	26:203 They will then say, "Can we have a respite?"
Shabbir Ahmed	26:203 Then they will say, "Could we have a respite?"
Transliteration	26:203 Fayaqooloo hal na hnu muntharoona
A	26:203 فيقولوا هل نحن منظرون
Edip-Layth	26:204 Was it not their wish that Our punishment be hastened?
The Monotheist Group	26:204 Was it not their wish that Our punishment be hastened?
Muhammad Asad	26:204 Do they, then, [really] wish that Our chastisement be hastened on? 89
Rashad Khalifa	26:204 Did they not challenge our retribution?
Shabbir Ahmed	26:204 Do they wish that Our requital come to them quickly?
Transliteration	26:204 AfabiAAathabina yastaAAjiloonaa
A	26:204 افبعذابنا يستعجلون
Edip-Layth	26:205 Do you see that if We gave them luxury for years.
The Monotheist Group	26:205 Do you see that if We gave them luxury for years.
Muhammad Asad	26:205 But hast thou ever considered [this]: If We do allow them to enjoy [this life] for some years,
Rashad Khalifa	26:205 As you see, we allowed them to enjoy for years.

Shabbir Ahmed	26:205 As you see, Our Law of Respite allows them to enjoy Our bounties for years.
Transliteration	26:205 Afaraayta in mattaAAan <u>ghum</u> sineena
A	26:205 افرءيت ان متعنهم سنين
Edip-Layth	26:206 Then what they were promised came to them.
The Monotheist Group	26:206 Then what they were promised came to them.
Muhammad Asad	26:206 and thereupon that [chastisement] which they were promised befalls them
Rashad Khalifa	26:206 Then the retribution came to them, just as promised.
Shabbir Ahmed	26:206 And then comes what they were promised.
Transliteration	26:206 Thumma ja <u>ahum</u> ma kanooyooAAadoona
A	26:206 ثم جاءهم ما كانوا يوعدون
Edip-Layth	26:207 The luxury they were given will not avail them.
The Monotheist Group	26:207 All they luxury they were given will not avail them.
Muhammad Asad	26:207 of what avail to them will be all their past enjoyments?
Rashad Khalifa	26:207 Their vast resources did not help them in the least.
Shabbir Ahmed	26:207 Then, of what avail will be their past enjoyments?
Transliteration	26:207 Ma aghna AAanhum ma kanooyumattaAAoona
A	26:207 ما اغنى عنهم ما كانوا يمتعون
Edip-Layth	26:208 We have not destroyed any town except after having warners.
The Monotheist Group	26:208 And We have not destroyed any town except after having warners.
Muhammad Asad	26:208 And withal, never have We destroyed any community unless it had been warned
Rashad Khalifa	26:208 We never annihilate any community without sending warners.
Shabbir Ahmed	26:208 We never annihilated a community unless it had been warned,
Transliteration	26:208 Wama ahlakna min qaryatin illa <u>laha</u> mun <u>thi</u> roona
A	26:208 وما اهلكنا من قرية الا لها منذرون
Edip-Layth	26:209 By way of a reminder, and We were never unjust.
The Monotheist Group	26:209 By way of a reminder, and We were never unjust.
Muhammad Asad	26:209 and reminded: ⁹⁰ for, never do We wrong [anyone].
Rashad Khalifa	26:209 Therefore, this is a reminder, for we are never unjust.
Shabbir Ahmed	26:209 And reminded. For, We are never unjust.
Transliteration	26:209 <u>Thikra</u> wama kunnathalimeena

A	26:209 نكزى وما كنا ظلمين
Edip-Layth	26:210 It is not the devils that have brought this down.
The Monotheist Group	26:210 And it is not the devils who have brought this down.
Muhammad Asad	26:210 And [this divine writ is such a reminder:] no evil spirits have brought it down: ⁹¹
Rashad Khalifa	<i>False Messengers Incapable of Preaching the Worship of God ALONE</i> 26:210 The devils can never reveal this. ²
Shabbir Ahmed	26:210 (The Qur'an is the Ultimate reminder.) No Satans have brought it down. 28
Transliteration	26:210 Wama tanazzalat bihi alshshaya ^u teenu
A	26:210 وما تنزلت به الشيطان
Edip-Layth	26:211 Nor would they, nor could they.
The Monotheist Group	26:211 Nor would they, nor could they.
Muhammad Asad	26:211 for, neither does it suit their ends, nor is it in their power [to impart it to man]:
Rashad Khalifa	26:211 They neither would, nor could.
Shabbir Ahmed	26:211 It is beyond their stature, nor is it in their power.
Transliteration	26:211 Wama yanbaghee lahum wamayastateeAAoona
A	26:211 وما ينبغي لهم وما يستطيعون
Edip-Layth	26:212 They are blocked from overhearing.
The Monotheist Group	26:212 They are blocked from overhearing.
Muhammad Asad	26:212 verily, [even] from hearing it are they utterly debarred!
Rashad Khalifa	26:212 For they are prevented from hearing.
Shabbir Ahmed	26:212 They are banished from hearing and understanding it. 29
Transliteration	26:212 Innahum AAani alssamaAilamaAAazooloona
A	26:212 انهم عن السمع لمعزولون
Edip-Layth	26:213 So do not call upon any other god with God, else you will be with those punished.
The Monotheist Group	26:213 So do not call upon any other god with God, else you will be with those punished.
Muhammad Asad	26:213 Hence, [O man,] do not invoke any other deity side by side with God, lest thou find thyself among those who are made to suffer [on Judgment Day]. ⁹²
Rashad Khalifa	26:213 Therefore, do not idolize beside GOD any other god, lest you incur the retribution.
	26:213 So, do not invoke any other god with God, or you will be among those

Shabbir Ahmed	who are made to suffer.
Transliteration	26:213 Fa <u>l</u> a ta <u>d</u> AA <u>u</u> maAA <u>a</u> All <u>a</u> hi il <u>a</u> han <u>a</u> khara fatakoona mina almuAA <u>a</u> th <u>h</u> abeena
A	26:213 فلا تدع مع الله الها آخر فتكون من المعذبين
Edip-Layth	26:214 Warn your closest kin.
The Monotheist Group	26:214 And warn your closest kin.
Muhammad Asad	26:214 And warn [whomever thou canst reach, beginning with] thy kinsfolk, ⁹³
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 26:214 You shall preach to the people who are closest to you. ³
Shabbir Ahmed	26:214 And warn first those who are close to you.
Transliteration	26:214 Waan <u>th</u> ir AAasheerataka al-aqrabeen <u>a</u>
A	26:214 وانذر عشيرتك الاقربين
Edip-Layth	26:215 Lower your wing for any who follow you of those who acknowledge.
The Monotheist Group	26:215 And lower your wing for any who follow you of the believers.
Muhammad Asad	26:215 and spread the wings of thy tenderness over all of the believers who may follow thee; ⁹⁴
Rashad Khalifa	26:215 And lower your wing for the believers who follow you.
Shabbir Ahmed	26:215 (O Prophet!) Lower your wing in kindness to those who believe and follow you. ³⁰
Transliteration	26:215 Waikh <u>f</u> id jan <u>a</u> h <u>a</u> kalimani ittabaAA <u>a</u> ka mina almu/mineen <u>a</u>
A	26:215 واخفض جناحك لمن اتبعك من المومنين
Edip-Layth	26:216 Then if they disobey you, then say, "I am innocent from what you do."
The Monotheist Group	26:216 Then if they disobey you, then say: "I am innocent from what you do."
Muhammad Asad	26:216 but if they disobey thee, say, I am free of responsibility for aught that you may do!"
Rashad Khalifa	26:216 If they disobey you, then say, "I disown what you do."
Shabbir Ahmed	26:216 Say to those who deny you, "I am free of responsibility from what you do."
Transliteration	26:216 Fa-in AA <u>a</u> sawka faqul innee baree-onmimm <u>a</u> taAAamaloon <u>a</u>
A	26:216 فان عصوك فقل انى برىء مما تعملون
Edip-Layth	26:217 Put your trust in the Noble, the Compassionate.
The Monotheist Group	26:217 And put your trust in the Noble, the Merciful.
Muhammad Asad	26:217 and place thy trust in the Almighty, the Dispenser of Grace,
Rashad Khalifa	26:217 And put your trust in the Almighty, Most Merciful.

Shabbir Ahmed	26:217 Put your trust in the Almighty, the Merciful.
Transliteration	26:217 Watawakkal AAa <u>l</u> a alAAazeezi aIrra <u>h</u> eemi
A	26:217 وتوكل على العزيز الرحيم
Edip-Layth	26:218 The One who sees you when you stand.
The Monotheist Group	26:218 The One who sees you when you stand.
Muhammad Asad	26:218 who sees thee when thou standest [alone], ⁹⁵
Rashad Khalifa	26:218 Who sees you when you meditate during the night.
Shabbir Ahmed	26:218 Who sees you whenever you take a stand.
Transliteration	26:218 Alla <u>t</u> hee yar <u>a</u> ka <u>h</u> eenataqoom <u>u</u>
A	26:218 الذى يربك حين تقوم
Edip-Layth	26:219 Your movements amongst those who prostrate.
The Monotheist Group	26:219 And your movements amongst those who prostrate.
Muhammad Asad	26:219 and [sees] thy behaviour among those who prostrate themselves [before Him]: ⁹⁶
Rashad Khalifa	26:219 And your frequent prostrations.
Shabbir Ahmed	26:219 And when you (O Prophet!) move among those who humbly submit themselves before the Divine System. ³¹
Transliteration	26:219 Wataqallubaka fee alssajjideena
A	26:219 وتقلبك فى السجدين
Edip-Layth	26:220 He is the Hearer, the Knowledgeable.
The Monotheist Group	26:220 He is the Hearer, the Knowledgeable.
Muhammad Asad	26:220 for, verily, He alone is all-hearing, all-knowing!
Rashad Khalifa	26:220 He is the Hearer, the Omniscient.
Shabbir Ahmed	26:220 Surely, He, only He is the Hearer, the Knower.
Transliteration	26:220 Innahu huwa alssameeAAu alAAaleem <u>u</u>
A	26:220 انه هو السميع العليم
Edip-Layth	26:221 Shall I inform you on whom the devils descend?
The Monotheist Group	26:221 Shall I inform you on whom the devils descend?
Muhammad Asad	26:221 [And] shall I tell you upon whom it is that those evil spirits descend?
Rashad Khalifa	26:221 Shall I inform you upon whom the devils descend?
Shabbir Ahmed	26:221 Shall I inform you on whom the devils descend?
Transliteration	26:221 Hal onabbi-okum AAa <u>l</u> a man tanazzalualshshaya <u>t</u> een <u>u</u>

A	26:221 هل انبئكم على من تنزل الشيطان
Edip-Layth	26:222 They descend on every sinful liar.
The Monotheist Group	26:222 They descend on every sinful liar.
Muhammad Asad	26:222 They descend upon all sinful self-deceivers ⁹⁷
Rashad Khalifa	26:222 They descend upon every guilty fabricator.
Shabbir Ahmed	26:222 They descend on every lying, self-deceiver. ³²
Transliteration	26:222 Tanazzalu AAa <u>l</u> a kulli aff <u>a</u> kinatheemin
A	26:222 تنزل على كل افاك اثم
Edip-Layth	26:223 They claim to listen, but most of them are liars.
The Monotheist Group	26:223 They claim to listen, but most of them are liars.
Muhammad Asad	26:223 who readily lend ear [to every falsehood], and most of whom lie to others as well. ⁹⁸
Rashad Khalifa	26:223 They pretend to listen, but most of them are liars.
Shabbir Ahmed	26:223 They listen to lies and rumors, and most of them make up lies.
Transliteration	26:223 Yulqoona aIssamAAa waaktharuhum k <u>a</u> thiboona
A	26:223 يلقون السمع واكثرهم كذبون
Edip-Layth	26:224 The poets, are followed by the strayers.
The Monotheist Group	26:224 And the poets, are followed by the strayers.
Muhammad Asad	26:224 And as for the poets ⁹⁹ [they, too, are prone to deceive themselves: and so, only] those who are lost in grievous error would follow them.
Rashad Khalifa	26:224 As for the poets, they are followed only by the strayers.
Shabbir Ahmed	26:224 As for poets, the misguided follow them.
Transliteration	26:224 Wa <u>a</u> lshshuAAa <u>r</u> oyattabiAAuhumu algh <u>a</u> woona
A	26:224 والشعراء يتبعهم الغاؤون
Edip-Layth	26:225 Do you not see that they traverse in every valley?
The Monotheist Group	26:225 Do you not see that they traverse in every valley.
Muhammad Asad	26:225 Art thou not aware that they roam confusedly through all the valleys [of words and thoughts], ¹⁰⁰
Rashad Khalifa	26:225 Do you not see that their loyalty shifts according to the situation?
Shabbir Ahmed	26:225 Have you not seen how they stray in every valley of thought, like a camel with false thirst?
Transliteration	26:225 Alam tara annahum fee kulli w <u>a</u> dinyaheemoona
A	

Edip-Layth	26:226 That what they say, is not what they do?
The Monotheist Group	26:226 And that what they say, is not what they do!
Muhammad Asad	26:226 and that they [so often] say what they do not do [or feel]?
Rashad Khalifa	26:226 And that they say what they do not do?
Shabbir Ahmed	26:226 And that they say what they do not practice? 33
Transliteration	26:226 Waannahum yaqooloona m a layafAAaloona
A	26:226 وانهم يقولون ما لا يفعلون
Edip-Layth	26:227 Except for those who acknowledge, and do good works, and remember God greatly, and were victorious after they were wronged. As for those who did wrong, they will know which fate they will meet.
The Monotheist Group	26:227 Except for those who believe, and do good works, and remember God greatly, and were victorious after they were wronged. As for those who did wrong, they will know which fate they will meet.
Muhammad Asad	26:227 [Most of them are of this kind] save those who have attained to faith, and do righteous deeds, and remember God unceasingly, and defend them selves [only] after having been wronged, 101 and [trust in God's promise that] those who are bent on wrong doing will in time come to know how evil a turn their destinies are bound to take!102
Rashad Khalifa	26:227 Exempted are those who believe, lead a righteous life, commemorate GOD frequently, and stand up for their rights. Surely, the transgressors will find out what their ultimate destiny is.
Shabbir Ahmed	26:227 But there are those who along with believing (in revelation), set things right in the society, remain mindful of God's commands, and stand up for their rights. The violators of human rights will soon come to know how viciously their affairs get overturned. 34
Transliteration	26:227 Illa alla theena amanooAAamiloo a Issalihati wa thakaroo Allahakatheeran wa intasaroo min baAAadi m a thulimoo wasayaAAalamu alla theena thalamoo ayyamunqalabin yanqaliboon a
A	26:227 الا الذين ءامنوا وعملوا الصلحت وذكروا الله كثيرا وانتصروا من بعد ما ظلموا وسيعلم الذين ظلموا اى منقلب ينقلبون

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Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (26:1)

T9S60M40. This combination of letters/numbers plays an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 3 (26:16)

God's instruction to Moses, without being repeated by Moses, is followed by Pharaoh's answer, as if Moses had already told Pharaoh what was asked of him. This overlapping of scenes is one of the techniques used in the Quran to convey events. For other examples, see [12:83](#); [20:47-49](#).

Edip-Layth - End Note 4 (26:23)

See [2:60](#).

Edip-Layth - End Note 5 (26:155)

The miracles given to messengers relate to the interest and knowledge of their times. A community that is knowledgeable about animals and their behavior would not appreciate a mathematical sign.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (26:1)

The letters ta, sin and min, are among the mysterious, disjointed letter-symbols (al-muqatta at
preceding some of the chapters of the Qur'an (see Appendix II).

Muhammad Asad - End Note 2 (26:2)

See surah 12 note 2.

Muhammad Asad - End Note 3 (26:3)

See notes 3 and 4 on [18:6](#)

Muhammad Asad - End Note 4 (26:4)

Inasmuch as the spiritual value of man's faith depends on its being an outcome of free choice and not of compulsion, the visible or audible appearance of a "message from the skies" would, by its very obviousness, nullify the element of free choice and, therefore, deprive man's faith in that message of all its moral significance.

Muhammad Asad - End Note 5 (26:6)

See [6:4-5](#) and the corresponding note 4.

Muhammad Asad - End Note 6 (26:9)

The above two verses appear eight times, in this surah. Apart from the present instance, they conclude, like a refrain, each of the subsequent seven stories of earlier prophets, which by means of their, in places, almost identical phrasing - are meant to stress the essential identity of the ethical teachings of all the prophets, as well as to illustrate the statement, in verse 5, that a rejection of God's

messages is a recurrent phenomenon in the history of mankind despite the fact that His existence is clearly manifested in all living creation.

Muhammad Asad - End Note 7 (26:11)

Lit., "Will they not be [or "become"] conscious (of me)?" Zamakhshari and Razi understand this rhetorical question in the sense apparent in my rendering, namely, as a statement of fact.

Muhammad Asad - End Note 8 (26:13)

Cf. [20:25-34](#) and the corresponding notes. In the present context, stress is laid on the deep humility of Moses, who considered himself incapable of fulfilling the task for which he had been chosen, and asked God to entrust it to Aaron instead.

Muhammad Asad - End Note 9 (26:14)

Sc., "and thus frustrate my mission". This is a reference to Moses killing of the Egyptian, which was the cause of his subsequent flight from his native land (cf. [28:15](#) ff.)

Muhammad Asad - End Note 10 (26:19)

lit., "thou didst commit thy deed which thou hast committed" - a construction meant to express the speaker's utter condemnation of the deed referred to: hence, my interpolation of the word "heinous". As regards the above allusions to Moses' childhood and youth at Pharaoh's court, the manslaughter committed by him, and his flight from Egypt, see [28:4-22](#).

Muhammad Asad - End Note 11 (26:21)

As is shown in [28:15-16](#), after having killed the Egyptian, Moses suddenly realized that he had committed a grievous sin (see also note 15 on the last two sentences of [28:15](#)).

Muhammad Asad - End Note 12 (26:22)

See [28:4-5](#).

Muhammad Asad - End Note 13 (26:23)

A reference to the terms in which Moses was to - and apparently did - announce his mission (see verse 16 above).

Muhammad Asad - End Note 14 (26:24)

Sc., "by the evidence of His creative will in all that exists": this proposition being, I believe, the main reason for a repetition of the story of Moses in the present surah. (Cf. also verse 28 above.)

Muhammad Asad - End Note 15 (26:25)

Lit., "Do you not hear?" - a rhetorical question meant to convey astonishment, indignation or derision, which may be idiomatically rendered in translation as above.

Muhammad Asad - End Note 16 (26:28)

Cf. [2:115](#).

Muhammad Asad - End Note 17 (26:29)

In the religion of ancient Egypt, the king (or "Pharaoh", as each of the rulers was styled) represented an incarnation of the divine principle, and was considered to be a god in his own right. Hence, a challenge to his divinity implied a challenge to the prevalent religious system as a whole.

Muhammad Asad - End Note 18 (26:30)

For this rendering of the term mubin, see note 2 on [12:1](#).

Muhammad Asad - End Note 19 (26:33)

See [7:107-108](#) and the corresponding note 85, as well as [20:22](#), [27:12](#) and [28:32](#).

Muhammad Asad - End Note 20 (26:35)

Cf. [7:109-110](#) and the corresponding note 86.

Muhammad Asad - End Note 21 (26:40)

There is no doubt that these "sorcerers" were priests of the official Amon cult, in which magic played an important role. Thus, their victory over Moses would constitute a public vindication of the state religion.

Muhammad Asad - End Note 22 (26:41)

See note 88 on [7:113](#).

Muhammad Asad - End Note 23 (26:44)

The reason for their premature sense of triumph is given in [7:116](#) ("they cast a spell upon the people's eyes, and struck them with awe") and [20:66-67](#) ("by virtue of their sorcery, their [magic] ropes and staffs seemed to him to be moving rapidly and in his heart, Moses became apprehensive").

Muhammad Asad - End Note 24 (26:45)

See note 89 on [7:117](#).

Muhammad Asad - End Note 25 (26:49)

See note 91 on [7:123](#).

Muhammad Asad - End Note 26 (26:49)

I.e., he is so superior a sorcerer that he could be your teacher".

Muhammad Asad - End Note 27 (26:49)

See notes 44 and 45 on [5:33](#), and note 92 on [7:24](#), which explain the repeated stress on "great numbers" in the above sentence.

Muhammad Asad - End Note 28 (26:52)

I.e., after the period of plagues with which the Egyptians were visited (cf. [7:130](#).)

Muhammad Asad - End Note 29 (26:54)

Lit., "a small band": Zamakhshari, however, suggests that in this context the adjective qalilūn is expressive of contempt, and does not necessarily denote "few in numbers".

Muhammad Asad - End Note 30 (26:56)

Thus the Qur'an illustrates the psychological truth that, as a rule, a dominant nation is unable really to understand the desire for liberty on the part of the group or groups which it oppresses and therefore attributes their rebelliousness to no more than unreasonable hatred and blind envy of the strong.

Muhammad Asad - End Note 31 (26:58)

This is apparently an allusion to the honourable state and the prosperity which the children of Israel had enjoyed in Egypt for a few generations after the time of Joseph - i.e., before a new Egyptian dynasty dispossessed them of their wealth and reduced them to the bondage from which Moses was to free them. In the above passage, Pharaoh seeks to justify his persecution of the Israelites by emphasizing their dislike (real or alleged) of the Egyptians.

Muhammad Asad - End Note 32 (26:59)

This parenthetical sentence echoes the allusion in [7:137](#), to the period of prosperity and honour, which the children of Israel were to enjoy in Palestine after their sufferings in Egypt. The reference to "heritage" is, in this and in similar contexts, a metonym for God's bestowal on the oppressed of a life of well being and dignity.

Muhammad Asad - End Note 33 (26:63)

See [20:77](#) and the corresponding note 61. Cf. also the Biblical account (Exodus xiv, 21), according to which "the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided".

Muhammad Asad - End Note 34 (26:64)

Lit., the others".

Muhammad Asad - End Note 35 (26:66)

From various indications in the Bible (in particular Exodus xiv, 2 and 9), it appears that the miracle of the crossing of the Red Sea took place at the northwestern extremity of what is known today as the Gulf of Suez. In those ancient times it was not as deep as it is now, and in some respects may have resembled the shallow part of the North Sea between the mainland and the Frisian Islands, with its total ebbs which lay bare the sandbanks and make them temporarily passable, followed by sudden, violent tides which submerge them entirely.

Muhammad Asad - End Note 36 (26:68)

See note 6 on verses 8-9.

Muhammad Asad - End Note 37 (26:69)

I.e., to the kind of people spoken of in verses 3-5 of this surah.

Muhammad Asad - End Note 38 (26:74)

The particle bal at the beginning of the sentence expresses astonishment. Thus, evading a direct

answer to Abraham's criticism of idol-worship, his people merely stress its antiquity, forgetting - as Zamakhshari points out - that "ancient usage and precedence in time are no proof of [a concept] soundness". Razi, for his part, states that the above verse represents "one of the strongest [Quranic] indications of the immorality (fasad) inherent in [the principle of] taqlid", i.e., the blind, unquestioning adoption of religious concepts or practices on the basis of ones uncritical faith in no more than the "authority" of a scholar or religious leader.

Muhammad Asad - End Note 39 (26:84)

Lit., "grant me a language of truth among the others" or "the later ones". For alternative interpretations of this phrase, see note 36 on [19:50](#).

Muhammad Asad - End Note 40 (26:86)

Cf. [19:47-48](#).

Muhammad Asad - End Note 41 (26:87)

Sc., "by letting me see my father among the damned" (Zamakhshari).

Muhammad Asad - End Note 42 (26:93)

Or: "beside God". Whenever the relative pronoun ma ("that which" or "all that which") is used in the Qur'an with reference to false objects of worship, it indicates not merely inanimate things (like idols, fetishes, supposedly "holy" relics, etc.) or falsely deified saints, dead or alive, but also forces of nature, real or imaginary, as well as man's "worship" of wealth, power, social position, etc. (See also [10:28-29](#) and the corresponding notes.)

Muhammad Asad - End Note 43 (26:94)

Lit., "into it".

Muhammad Asad - End Note 44 (26:95)

Cf. [2:24](#) - "the fire whose fuel is human beings and stones" - and the corresponding note. The "hosts of Iblis" are the forces of evil ("satans") frequently mentioned in the Qur'an in connection with man's sinning (see note 10 on [2:14](#), the first half of note 16 on [15:17](#), as well as note 52 on [19:68](#); also cf. [19:83](#) and the corresponding note 72.

Muhammad Asad - End Note 45 (26:96)

Lit., "while they quarrel with one another".

Muhammad Asad - End Note 46 (26:99)

Lit., "yet none but those guilty ones (al-mujrimun) have led us astray": cf. [7:38](#), [33:67-68](#), [38:60-61](#) and the corresponding notes.

Muhammad Asad - End Note 47 (26:102)

Lit., "would that there were a return for us". See also [6:27-28](#) and the corresponding note.

Muhammad Asad - End Note 48 (26:104)

Sc., "and He may grant forgiveness to whomever He wills".

Muhammad Asad - End Note 49 (26:111)

See note 47 on [11:27](#).

Muhammad Asad - End Note 50 (26:113)

This is obviously a retort to the unbeliever's suggestion (elliptically implied here) that those "abject" followers of Noah had declared their faith in him, not out of conviction, but only in order to gain some material advantages. Noah's answer embodies a cardinal principle of Quranic ethics and, hence, of Islamic law: No human being has the right to sit in judgment on another person's faith or hidden motives, whereas God knows what is in the hearts of men, society may judge only by external evidence (az-zahir), which comprises a person's words as well as deeds. Thus if anyone says, "I am a believer", and does not act or speak in a manner contradicting his professed faith, the community must consider him a believer.

Muhammad Asad - End Note 51 (26:116)

Lit., "thou will surely be among those who are stoned (to death)."

Muhammad Asad - End Note 52 (26:118)

Or: "decide Thou with a [clear] decision between me and them". My choice of the primary significance of iftah ("lay open", i.e., the truth) has been explained in note 72 on the last sentence of [7:89](#).

Muhammad Asad - End Note 53 (26:120)

The story of Noah and his people, as well as: of the Deluge, is given in greater detail in [11:25-48](#).

Muhammad Asad - End Note 54 (26:121)

For the message specifically alluded to here, see verses 111-115, as well as note 50 above.

Muhammad Asad - End Note 55 (26:124)

See [7:65](#) and the corresponding note 48.

Muhammad Asad - End Note 56 (26:128)

The noun ayah, which primarily denotes "a sign" or "a token", evidently refers here to the ancient Semitic custom of worshipping the tribal gods on hilltops, which were crowned to this end by sacrificial altars or monuments, each of them devoted to a particular deity: hence my rendering of ayah, in this particular context, as "altars" (in the plural).

Muhammad Asad - End Note 57 (26:129)

The meaning could be either "hoping that you might live in them forever", or "that you might gain immortal renown for having built them".

Muhammad Asad - End Note 58 (26:130)

The term jabbar, when applied to man, as a rule denotes one who is haughty, overbearing, exorbitant and cruel, and does not submit to any moral restraints in his dealings with those who are weaker than himself. Sometimes (as, e.g., in [11:59](#) or [14:15](#)) this term is used to describe a person's negative ethical attitude, and in that case it may be rendered as "enemy of the truth". In the present instance,

however, stress is laid on the tyrannical behaviour of the tribe of Ad, evidently relating to their warlike conflicts with other people: and in this sense it expresses a Quranic prohibition, valid for all times, of all unnecessary cruelty in warfare, coupled with the positive, clearly-implied injunction to subordinate every act of war - as well as the decision to wage war as such - to moral considerations and restraints.

Muhammad Asad - End Note 59 (26:132)

Lit., "with all that you know" or "that you are [or "might be"] aware of".

Muhammad Asad - End Note 60 (26:137)

Lit., "the innate habit of the earlier people (al-awwalin)". The noun khuluq denotes one's "nature" in the sense of "innate disposition" tabi'ah) or "moral character" (Taj al-'Arus); hence the use of this term to describe "that to which one clings", i.e., one's "innate habit" or "custom", and, in a specific sense, one's religion (ibid.).

Muhammad Asad - End Note 61 (26:139)

The message referred to here is contained in verses 128-130, which point out the three cardinal sins resulting from man's inordinate striving for power: worship of anything apart from God, self-admiring search for "glory", and cruelty or harshness towards one's fellow-men.

Muhammad Asad - End Note 62 (26:142)

For the story of Salih and the tribe of Thamud, see [7:73](#) and the corresponding note 56; also, the version appearing in [11:61-68](#).

Muhammad Asad - End Note 63 (26:146)

Lit., "of what is here", i.e., on earth. In the original, this question has a direct form, thus: "Will you be left secure?", etc. (see also note 69 below).

Muhammad Asad - End Note 64 (26:149)

See note 59 on [7:74](#).

Muhammad Asad - End Note 65 (26:154)

Tabari: " that is to say, 'with an indication (dalalah) and a proof that thou art to be trusted as regards thy claim that thou hast been sent to us by God'."

Muhammad Asad - End Note 66 (26:155)

Cf. the second paragraph of [7:73](#) - "This she-camel belonging to God shall be a token for you" - and the corresponding note 57, which explains that the "token" spoken of by Salih was to consist in the manner in which the tribe would treat the animal.

Muhammad Asad - End Note 67 (26:155)

Lit., "on a day appointed", which may mean either "each on a day appointed" (i.e., by turns), or, more probably - because more in consonance with the tribal customs of ancient Arabia - "on the days appointed for the watering of camels": implying that on those days the ownerless she-camel should receive a full share of water side by side with the herds and flocks belonging to the tribe.

Muhammad Asad - End Note 68 (26:157)

Lit., "they became regretful". For my rendering of aqaruha as "they cruelly slaughtered her", see note 61 on [7:77](#).

Muhammad Asad - End Note 69 (26:158)

In my opinion, the specific message alluded to here relates, in the first instance, to the individual person's emotional reluctance to visualize the limited, transitory character of his own life on earth (hinted at in verses 146-149 above) and, hence, the judgment that awaits everyone in the life to come; and, secondly, to the element of compassion for all other living beings as a basis of true morality.

Muhammad Asad - End Note (26:160)

Muhammad Asad - End Note 71 (26:171)

As is evident from [7:83](#), [11:81](#), [27:57](#) and [29:32-33](#), the old woman was Lots' wife - a native of Sodom - who chose to remain with her own people instead of accompanying her husband, whom she thus betrayed (cf. also [66:10](#)).

Muhammad Asad - End Note 72 (26:173)

See [11:82](#) and the corresponding note 114.

Muhammad Asad - End Note (26:173)

Muhammad Asad - End Note 74 (26:177)

See note 67 on the first sentence of [7:85](#). The story of Shu'ayb and the people of Madyan (the "wooded dales") is given in greater detail in [11:84-95](#).

Muhammad Asad - End Note 75 (26:183)

Cf. surah 7 note 68.

Muhammad Asad - End Note 76 (26:184)

An allusion to the ephemeral character of man's life on earth and, by implication, to God's judgment.

Muhammad Asad - End Note 77 (26:186)

Lit., "that thou art indeed one of the liars".

Muhammad Asad - End Note 78 (26:189)

This may refer either to the physical darkness which often accompanies volcanic eruptions and earthquakes (which, as shown in [7:91](#), overlook the people of Madyan), or to the spiritual darkness and gloom which comes in the wake of belated regrets.

Muhammad Asad - End Note 79 (26:191)

With this refrain ends the cycle of seven stories showing that spiritual truth in all its manifestations - whether it relates to an intellectual realization of God's existence to a refusal to regard power, wealth or fame as real values, or to the virtues of compassion and kindness towards all that lives on earth - has at all times been unacceptable to the overwhelming majority of mankind, and has always been

submerged under the average man's blindness and deafness of heart. The very repetition of phrases, sentences and situations in all of the above stories - or, rather, in the above versions of these oft-narrated stories - tends to bring home to us the fact that the human situation as such never really changes, and that, in consequence, those who preach the truth must always struggle against human greed, power-hunger and proneness to self-adulation.

Muhammad Asad - End Note (26:192)

Muhammad Asad - End Note 81 (26:194)

According to almost all the classical commentators, the expression ar-ruh al-amin (lit., "the faithful [or "trustworthy"] spirit") is a designation of Gabriel, the Angel of Revelation, who, by virtue of his purely spiritual, functional nature, is incapable of sinning and cannot therefore, be other than utterly faithful to the trust reposed in him by God (cf. [16:50](#)). On the other hand, since the term ruh is often used in the Qur'an in the sense of "divine inspiration" (see surah 2 note 71, and surah 16 note 2), it may have this latter meaning in the above context as well, especially in view of the statement that it had "alighted from on high upon the head" of the Prophet.

Muhammad Asad - End Note 82 (26:195)

See [14:4](#) - "never have We sent forth any apostle otherwise than (with a message) in his own people's tongue" and the corresponding note 3. "That the message of the Qur'an is, nevertheless, universal has been stressed in many of its verses (e.g., in [7:158](#) or [25:1](#)). The other prophets mentioned in the Qur'an who "preached in the Arabic tongue" were Ishmael, Hud, Salih and Shu'ayb, all of them Arabians. In addition, if we bear in mind that Hebrew and Aramaic are but ancient Arabic dialects, all the Hebrew prophets may be included among "those who preached in the Arabic tongue".

Muhammad Asad - End Note 83 (26:196)

Lit., "in the scriptures (zubur, sing. zabur) of the ancients" (see surah 21 note 101). This interpretation of the above verse - advanced among others by Zamakhshari and Baydawi (and, according to the former, attributed to Imam Abu Hanifah as well) - is in full consonance with the oft-repeated Quranic doctrine that the basic teachings revealed to Muhammad are in their purport (ma'ani) identical with those preached by the earlier prophets. Another, more popular interpretation is, "this [Qur'an] has been mentioned [or "foretold"] in the earlier scriptures" (see in this connection note 33 on [2:42](#) and - with particular reference to a prediction made by Jesus - note 6 on [61:6](#).)

Muhammad Asad - End Note 84 (26:197)

I.e., for those who disbelieve in the prophethood of Muhammad.

Muhammad Asad - End Note 85 (26:197)

Sc., "and in consequence have become Muslims": for instance, Abd Allah ibn Salam, Ka'b ibn Malik and other learned Jews of Medina in the lifetime of the Prophet. Ka'b al-Ahbar the Yemenite and a number of his compatriots during the reign of Umar, and countless others throughout the world who embraced Islam in the course of centuries. The reason why only learned Jews and not learned Christians as well are spoken of in this context lies in the fact that - contrary to the Torah, which still exists, albeit in a corrupted form - the original revelation granted to Jesus has been lost (see surah 3 note 4) and cannot, therefore, be cited in evidence of the basic identity of his teachings with those of the Qur'an.

Muhammad Asad - End Note 86 (26:199)

As the Qur'an points out in many places, most of the Meccan contemporaries of Muhammad refused in the beginning to believe in his prophethood on the ground that God could not have entrusted "a man from among themselves" with His message and this in spite of the fact that the Qur'an was expressed

"in the clear Arabic tongue", which they could fully understand: but (so the argument goes) if the Prophet had been a foreigner, and his message expressed in a non-Arabic tongue, they would have been even less prepared to accept it - for then they would have had the legitimate excuse that they were unable to understand it (cf. [41:44](#)).

Muhammad Asad - End Note 87 (26:200)

I.e., not to take root in their hearts but to "go into one ear and out of the other". As regards God's "causing" this to happen, see surah 2 note 7, and surah 14 note 4.

Muhammad Asad - End Note 88 (26:203)

I.e., a second chance in life.

Muhammad Asad - End Note 89 (26:204)

For this sarcastic demand of the unbelievers, see [6:57](#) and [8:32](#), as well as the corresponding notes; also verse 187 of the present surah.

Muhammad Asad - End Note 90 (26:209)

Lit., "unless it had its warners by way of a reminder": see [6:131](#), [15:4](#), [20:134](#), and the corresponding notes.

Muhammad Asad - End Note 91 (26:210)

During the early years of his prophetic mission, some of Muhammad's Meccan opponents tried to explain the rhetorical beauty and persuasiveness of the Qur'an by insinuating that he was a soothsayer (kahin) in communion with all manner of dark forces and evil spirits (shayatin).

Muhammad Asad - End Note 92 (26:213)

The conjunctive particle fa at the beginning of this sentence (rendered here as "hence") evidently connects with verse 208 above. As shown in note 94 below, the whole of the present passage is addressed to man in general.

Muhammad Asad - End Note 93 (26:214)

A believer is morally obliged to preach the truth to all whom he can reach, but obviously he must begin with those who are nearest to him, and especially those who recognize his authority.

Muhammad Asad - End Note 94 (26:215)

For an explanation of the metaphorical expression "lower thy wing" - rendered by me as "spread the wings of thy tenderness" - see [17:24](#) and the corresponding note 28. The phrase "all of the believers who follow thee" shows that (contrary to the assumption of most of the commentators) the above passage is not addressed to the Prophet - since all who believe in him are, by definition, his followers and vice versa - but to everyone who chooses to be guided by the Qur'an, and who is herewith called upon to extend his loving kindness and care to all believers who may "follow" him i.e., who may regard him as spiritually or intellectually superior or more experienced. This interpretation also explains verse 213 above: for whereas the exhortation contained in that verse is meaningful with regard to all who may listen to or read the Qur'an, it would be meaningless with reference to its Prophet, for whom the principle of God's oneness and uniqueness was the unquestionable beginning and end of all truth.

Muhammad Asad - End Note 95 (26:218)

According to Mujahid (as quoted by Tabari, this means "wherever thou mayest be". Other commentators take it to mean "when thou standest up for prayer", but this seems to be too narrow an interpretation.

Muhammad Asad - End Note 96 (26:219)

I.e., among the believers, as contrasted with those who "disobey thee" (see verse 216 above).

Muhammad Asad - End Note 97 (26:222)

The term affak, which literally denotes "a great [or "habitual"] liar", has here the meaning of "one who lies to himself": this is brought out in the next verse, which stresses the psychological fact that most of such self-deceivers readily lie to others as well.

Muhammad Asad - End Note 98 (26:223)

Lit., "most of them are lying".

Muhammad Asad - End Note 99 (26:224)

An allusion to the fact that some of the pagan Arabs regarded the Qur'an as a product of Muhammad's supposedly poetic mind. (See also [36:69](#) and the corresponding notes 38 and 39.)

Muhammad Asad - End Note 100 (26:225)

The idiomatic phrase hama fi widyan (lit., "he wandered or "roamed") through valleys") is used, as most of the commentators point out, to describe a confused or aimless - and often self-contradictory - play with words and thoughts. In this context it is meant to stress the difference between the precision of the Qur'an, which is free from all inner contradictions (cf. note 97 on [4:82](#)), and the vagueness often inherent in poetry.

Muhammad Asad - End Note 101 (26:227)

Thus the Qur'an makes it dear that a true believer may fight only in self-defence: cf. [22:39-40](#), the earliest reference to war as such, and [2:190-194](#), where the circumstances making war fully justified are further elaborated.

Muhammad Asad - End Note 102 (26:227)

Lit., "by what [kind of] turning they will turn".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (26:4)

But, that is not Our Design. We expect them to use reason. [12:108](#)

Shabbir Ahmed - End Note 2 (26:7)

Zawjin kareem = Noble, bounteous things in pairs. [51:50-51](#)

Shabbir Ahmed - End Note 3 (26:9)

Whether they believe or disbelieve, He provides them with means of sustenance

Shabbir Ahmed - End Note 4 (26:14)

[28:15](#)

Shabbir Ahmed - End Note 5 (26:17)

[20:47](#)

Shabbir Ahmed - End Note 6 (26:20)

I only struck him once with a fist and he died. [28:15](#)

Shabbir Ahmed - End Note 7 (26:23)

[20:49](#)

Shabbir Ahmed - End Note 8 (26:24)

[43:51](#), [79:24](#)

Shabbir Ahmed - End Note 9 (26:32)

[7:107-108](#), [20:17-25](#), [28:31-32](#)

Shabbir Ahmed - End Note 10 (26:35)

[7:110](#)

Shabbir Ahmed - End Note 11 (26:37)

Saahir = Magician = Sorcerer = Spellbinding orator

Shabbir Ahmed - End Note 12 (26:42)

[7:113](#)

Shabbir Ahmed - End Note 13 (26:49)

It is worth noting that the tyrannical powers wish to guard even the thinking of others!

Shabbir Ahmed - End Note 14 (26:58)

Soon to be drowned in hateful pursuit of Moses and his followers

Shabbir Ahmed - End Note 15 (26:59)

Instead of returning to Egypt they would rule the land including Sinai, Jordan, Palestine, Northern Arabian Peninsula until their zenith during the times of David and Solomon about 940 BC. [7:136](#):137, [20:76-80](#)

Shabbir Ahmed - End Note 16 (26:83)

Saaliheen = Those who have attained self-actualization = Those who set things right = Help augment the human potential = Serve the community = Remove any deficiencies = Correct wrong = Fulfill other's needs = Do acts of social welfare = The righteous

Shabbir Ahmed - End Note 17 (26:85)

Waratha (singular, Waarith) = Literally, 'inheritors', but that meaning necessitates the demise of some previous dwellers of Paradise. Also, inheritance comes without effort on the part of the inheritor. So, the correct meaning = Deserving = Truly worthy

Shabbir Ahmed - End Note 18 (26:86)

[9:114](#), [14:41](#), [19:47](#), [60:4](#)

Shabbir Ahmed - End Note 19 (26:89)

[37:85](#)

Shabbir Ahmed - End Note 20 (26:102)

[23:99-100](#), [39:58](#)

Shabbir Ahmed - End Note 21 (26:122)

His Rule is the Rule of law, and not that of tyrannical whims

Shabbir Ahmed - End Note 22 (26:130)

Subjecting them into bondage to build these gorgeous structures for you

Shabbir Ahmed - End Note 23 (26:157)

The usual translation of Fa-asbahoo Naadimeen as 'they regretted, repented or became penitent' seems to be inaccurate, since in that case the Most Gracious would have forgiven them. 'Aqaroooha = They hamstrung her. Cutting the hamstrings of a camel leads to a quick demise, therefore, 'they hamstrung her' = 'They killed her'

Shabbir Ahmed - End Note 24 (26:176)

The Nation of Midyan lived between Madinah and Damascus since around 2000 BC. They were the descendants of prophet Abraham's son Midyan from his third wife Qatoora. prophet Shoaib was raised among them around 1300 BC. [7:85](#)

Shabbir Ahmed - End Note 25 (26:193)

[2:97](#), [16:102](#)

Shabbir Ahmed - End Note 26 (26:195)

Universality of the message [7:158](#), [25:1](#). prophets Ishmael, Hud, Saaleh, Shoaib, all of them preached in the Arabian Peninsula. And since Aramaic and Hebrew are ancient Arabic dialects, all the Hebrew prophets, in this sense, conveyed the Divine message in the Arabic tongue

Shabbir Ahmed - End Note 27 (26:200)

[41:44](#)

Shabbir Ahmed - End Note 28 (26:210)

Satans = Diviners, soothsayers, clairvoyants, the supposed 'evil spirits'. Gabriel has revealed it upon the prophet's heart. [2:185](#), [26:193](#), [44:3](#)

Shabbir Ahmed - End Note 29 (26:212)

[15:17-18](#), [37:8](#), [67:5](#)

Shabbir Ahmed - End Note 30 (26:215)

[15:88](#)

Shabbir Ahmed - End Note 31 (26:219)

Sajdah = Prostration = Submission in humility = Obeying the Divine Commands

Shabbir Ahmed - End Note 32 (26:222)

[45:7](#)

Shabbir Ahmed - End Note 33 (26:226)

[36:39](#)

Shabbir Ahmed - End Note 34 (26:227)

A'maal Saaleh = Actions that create balance in the society = Acts that remove deficiencies = Helping others = Increasing individual and societal potential. Wantasaroo = They support their just cause = Defend themselves = Stand up for their rights = They help create a just social order with no room for oppression

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 2 (26:210)

A false messenger is a messenger of Satan, for he is the fabricator of the most horrendous lie. Such a messenger can never denounce idolatry, or preach the worship of God ALONE.

Rashad Khalifa - End Note 3 (26:214)

These verses refer to God's Messenger of the Covenant: the sum of the gematrical value of "Rashad Khalifa" (1230), plus the verse number (214) is $1230 + 214 = 1444 = 19 \times 76 = 19 \times 19 \times 4$, and the sum of the verse numbers from 214 through 223 is $2185 = 19 \times 115$ (Appendix1).

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

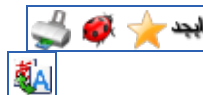
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Edip-Layth	In the name of God, the Gracious, the Compassionate. 27:1 T9S60. These are the signs of the Quran and a clear book.¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 27:1 T'.S, these are the signs of the Qur'an and a clear Scripture.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 27:1 Ta. Sin.¹ THESE ARE MESSAGES of the Qur'an - a divine writ clear in itself and clearly showing the truth:²
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 27:1 T. S. These (letters) constitute proofs of the Quran; a profound scripture.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 27:1 T.S. Taa-Seen (Toor-e-Sina, Mount Sinai. Recall the initiation of revelation to Moses, and now), These are messages of the Qur'an, the Book clear in itself and clearly showing the truth.
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 27:1 <u>T</u>a-<u>s</u>een tilka <u>a</u>yat<u>u</u>alqur-<u>a</u>ni wa<u>k</u>it<u>a</u>bin mubeen<u>i</u>n
A	بسم الله الرحمن الرحيم 27:1 طس تلك ءايت القرآن وكتاب مبين
Edip-Layth	27:2 A guide and good news to those who acknowledge.
The Monotheist Group	27:2 A guide and good news to the believers.
Muhammad Asad	27:2 a guidance and a glad tiding to the believers
Rashad Khalifa	27:2 A beacon, and good news, for the believers.
Shabbir Ahmed	27:2 A guidance and a glad tiding for the believers.

Transliteration	27:2 Hudan wabushra lilmu/mineena
A	27:2 هدى وبشرى للمومنين
Edip-Layth	27:3 Those who hold the contact prayer, and contribute towards betterment, and regarding the Hereafter they are certain.
The Monotheist Group	27:3 Those who uphold the communion, and contribute towards betterment, and regarding the Hereafter they are certain.
Muhammad Asad	27:3 who are constant in prayer and spend in charity: ³ for it is they, they who in their innermost are certain of the life to come!
Rashad Khalifa	27:3 Who observe the Contact Prayers (Salat), give the obligatory charity (Zakat), and they are, with regard to the Hereafter, absolutely certain.
Shabbir Ahmed	27:3 Who establish and consolidate the Divine System and set up the Economic Order of Zakaat. They have conviction in the life to come (that the human 'self' lives on after death, and that all actions meet a just requital.)
Transliteration	27:3 Alla <u>the</u> ena yuqeemoona a lssalatawayu/toona a lzzakata wahum bi al-akhiratihum yooqinoona
A	27:3 الذين يقيمون الصلوة ويوتون الزكاة وهم بالآخرة هم يوقنون
Edip-Layth	27:4 As for those who do not acknowledge the Hereafter, We have made their work appear pleasing to them, so they walk around blind.
The Monotheist Group	27:4 As for those who do not believe in the Hereafter, We have made their work appear pleasing to them, so they walk around blind.
Muhammad Asad	27:4 As for those who will not believe in the life to come - behold, goodly have We made their own doings appear unto them, and so they stumble blindly to and fro ⁴
Rashad Khalifa	27:4 Those who do not believe in the Hereafter, we adorn their works in their eyes. Thus, they continue to blunder.
Shabbir Ahmed	27:4 Those who do not believe in the Eternity of the 'self', will obviously deny the continuation of life after death. Our law makes their deeds of instant gratification pleasing in their eyes and so they keep stumbling blindly to and fro.
Transliteration	27:4 Inna alla <u>the</u> ena l a yu/minoonabi al-akhirati zayyann a lahum aAAm alahumfahum yaAAamahoon
A	27:4 ان الذين لا يؤمنون بالآخرة زيننا لهم اعملهم فهم يعمهون
Edip-Layth	27:5 They will have the worst retribution, and in the Hereafter they are the biggest losers.
The Monotheist Group	27:5 They will have the worst retribution, and in the Hereafter they are the biggest losers.
Muhammad Asad	27:5 It is they whom the worst of suffering awaits: for it is they, they who in the life to come shall be the greatest losers!
Rashad Khalifa	27:5 It is these who incur the worst retribution, and in the Hereafter, they will be the worst losers.
Shabbir Ahmed	27:5 It is they for whom the worst suffering awaits, and they will be the greatest losers in the Hereafter.
Transliteration	27:5 Ola-ika alla <u>the</u> ena lahum soo-oalAAathabi wahum fee al-akhirati humu al-akhsaroon
A	27:5 اولئك الذين لهم سوء العذاب وهم فى الآخرة هم الاخسرون
Edip-Layth	27:6 You are receiving the Quran from One who is Wise, Knowledgeable.
The Monotheist Group	27:6 And you are receiving the Qur'an from One who is Wise, Knowledgeable.

Muhammad Asad	27:6 But [as for thee, O believer,] verily, thou hast received this Qur'an out of the grace of One who is wise, all-knowing. ⁵
Rashad Khalifa	27:6 Surely, you are receiving the Quran from a Most Wise, Omniscient.
Shabbir Ahmed	27:6 Surely, you are receiving the Qur'an from the Presence of One Wise, Aware.
Transliteration	27:6 Wa-innaka latulaqqa alqur- <u>a</u> namin ladun <u>h</u> akeemin AAaleemin
A	27:6 وانك لتلقى القرآن من لدن حكيم عليم
Edip-Layth	<i>Moses</i> 27:7 Moses said to his family: "I have seen a fire, I will bring you from there some news or I will bring you a burning piece so that you may be warmed."
The Monotheist Group	27:7 And Moses said to his family: "I have seen a fire, I will bring you from there some news or I will bring you a burning piece so that you may be warmed."
Muhammad Asad	27:7 Lo! [While lost in the desert,] Moses said to his family: ⁶ Behold, I perceive a fire [far away]; I may bring you from there some tiding [as to which way we arc to pursue], or bring you [at least] a burning brand so that you might warm yourselves."
Rashad Khalifa	<i>Moses</i> 27:7 Recall that Moses said to his family, "I see a fire; let me bring you news therefrom, or a torch to warm you."
Shabbir Ahmed	27:7 (Moses was also given a clear book. When he and his family were in a cold and dark valley), Moses said, "I see a fire. I may bring you news from there (about our location). Or bring you a burning torch so that you might warm yourselves." (28:29)
Transliteration	27:7 <u>I</u> th qala moosa li-ahlihiinne <u>a</u> nastu naran sa <u>a</u> teekum minh <u>a</u> bikhabarin aw <u>a</u> teekum bishi <u>h</u> abin qabasinlaAAallakum ta <u>s</u> ta <u>l</u> oona
A	27:7 اذ قال موسى لاهله انى ءانست نارا ساتيكم منها بخبر او ءاتيكم بشهاب قيس لعلكم تصطلون
Edip-Layth	27:8 So when he came to it he was called: "Blessed is the One at the fire and whoever is around it, and glory be to God, the Lord of the worlds."
The Monotheist Group	27:8 So when he came to it he was called: "Blessed is the One at the fire and whoever is around it, and glory be to God, the Lord of the worlds."
Muhammad Asad	27:8 But when he came close to it, a call was sounded: Blessed are all who are within [reach of] this fire, and all who are near it! ⁷ And limitless in His glory is God, the Sustainer of all the worlds!"
Rashad Khalifa	27:8 When he came to it, he was called: "Blessed is the One (who is speaking from) within the fire, and those around it." Glory be to GOD, Lord of the universe.
Shabbir Ahmed	27:8 But when he came close to it, he was called, "Blessed are all who are in and near the light! And Exalted is God, Lord of the worlds." (See 9:32 for the allegory of Fire + Light = Divine guidance. 7:137, 28:30)
Transliteration	27:8 Falam <u>a</u> jaaha noodiya anboorika man fee a Innari waman <u>h</u> awlah <u>a</u> wasub <u>h</u> ana All <u>a</u> hi rabbi alAA <u>a</u> lameena
A	27:8 فلما جاءها نودى ان بورك من فى النار ومن حولها وسبحن الله رب العلمين
Edip-Layth	27:9 "O Moses, it is I, God, the Noble, the Wise."
The Monotheist Group	27:9 "O Moses, it is I God, the Noble, the Wise."
Muhammad Asad	27:9 [And God spoke thus:] O Moses! Verily I alone am God, the Almighty, the Wise!"
Rashad Khalifa	27:9 "O Moses, this is Me, GOD, the Almighty, Most Wise.
Shabbir Ahmed	27:9 "O Moses! It is I, God, the Almighty, the Wise."

Transliteration	27:9 Ya moosa innahu ana AllahualAAazeezu alhakeemu
A	27:9 يموسى انه انا الله العزيز الحكيم
Edip-Layth	27:10 "Throw down your staff." So when he saw it vibrated as if it were a Jinni, he ran away and would not turn back. "O Moses, do not fear, for My messengers shall have no fear from Me."
The Monotheist Group	27:10 "And throw down your staff." So when he saw it vibrate as if it were a Jinn, he ran away and would not turn back. "O Moses, do not fear, for My messengers shall have no fear from Me."
Muhammad Asad	27:10 [And then He said:] Now throw down thy staff!" ⁸ But when he saw it move rapidly, as if it were a serpent, he drew back [in terror], and did not [dare to] return. ⁹ [And God spoke to him again:] O Moses! Fear not - for, behold, no fear need the message-bearers have in My Presence,
Rashad Khalifa	27:10 "Throw down your staff." When he saw it moving like a demon, he turned around and fled. "O Moses, do not be afraid. My messengers shall not fear.
Shabbir Ahmed	27:10 "Now rehearse the truth." When Moses did that, he felt that he had the vibrant Force of truth in hand. Yet he was awe-struck by the uphill task before him, like grabbing a huge dragon. God said, "O Moses! Do not fear! The messengers do not fear in My Presence." ¹
Transliteration	27:10 Waalqi AAa saka falam a ra ahatahtazzu kaannah a jannun wall a mudbiranwalam yuAAaqib ya moosa la takhaf innee layakhafu ladayya almursaloon
A	27:10 والقي عصاك فلما رءاها تهتز كأنها جان ولى مدبرا ولم يعقب يموسى لا تخف انى لا يخاف لدى المرسلون
Edip-Layth	27:11 "Except one who transgresses. But then if he replaces the evil deed with good, then I am Forgiving, Compassionate."
The Monotheist Group	27:11 "Except one who transgresses. But then if he replaces the evil deed with good, then I am Forgiving, Merciful."
Muhammad Asad	27:11 and neither ¹⁰ need anyone who has done wrong and then has replaced the wrong with good: ¹¹ for, verily, I am much-forgiving, a dispenser of grace!
Rashad Khalifa	27:11 "Except those who commit a transgression, then substitute righteousness after sinning; I am Forgiving, Most Merciful.
Shabbir Ahmed	27:11 "Nor anyone who has replaced the wrong with good should have any fear. For, certainly I am Forgiving, Merciful." ²
Transliteration	27:11 Illa man thalama thum mabaddala husnan baAAda soo-in fa-innee ghafoorun raheemun
A	27:11 الا من ظلم ثم بدل حسنا بعد سوء فانى غفور رحيم
Edip-Layth	27:12 "Place your hand into your pocket; it will come out white with no blemish, one of nine signs to Pharaoh and his people."
The Monotheist Group	27:12 "And place your hand into your pocket; it will come out white with no blemish, one of nine signs to Pharaoh and his people."
Muhammad Asad	27:12 Now place thy hand into thy bosom: it will come forth [shining] white, without blemish!" ¹² [And thou shalt go] with nine [of My] messages unto Pharaoh and his people ¹³ for, verily, they are people depraved!"
Rashad Khalifa	27:12 "Put your hand in your pocket; it will come out white, without a blemish. These are among nine miracles to Pharaoh and his people, for they are wicked people."

Shabbir Ahmed	27:12 "When you present the light in your heart with forceful logic, it will shine with unblemished truth. Take the Nine (of My) messages to Pharaoh and his people, for they are a people drifting away from the right path." ³
Transliteration	27:12 Waadkhill yadaka fee jaybika takhruj bay daamin ghayri soo-in fee tisAAi <u>ayatin</u> ila ^q firAAawna waqawmihi innahum ka ⁿ oo qawman fa ^s iqeena
A	27:12 وادخل يدك في جيبك تخرج بيضاء من غير سوء في تسع آيات الى فرعون وقومه انهم كانوا قوما فاسقين
Edip-Layth	27:13 So when Our signs came to them for all to see, they said, "This is clearly magic!"
The Monotheist Group	27:13 So when Our signs came to them for all to see, they said: "This is clearly magic!"
Muhammad Asad	27:13 But when Our light-giving messages came unto them, they said, This is clearly [but] spellbinding deception!" ¹⁴
Rashad Khalifa	27:13 When our miracles were presented to them, clear and profound, they said, "This is obviously magic."
Shabbir Ahmed	27:13 But when they received Our illuminating messages, they said, "This is obvious magic (a spellbinding deception)."
Transliteration	27:13 Falamma jaat-hum <u>ayatun</u> amubsiratan qaloo <u>hatha</u> sihrun mubeenun
A	27:13 فلما جاءتهم آياتنا مبصرة قالوا هذا سحر مبين
Edip-Layth	27:14 They rejected them; they justified transgression and arrogance for themselves. So see how it ended for the wicked.
The Monotheist Group	27:14 And they rejected them out of their souls' transgression and arrogance. So see how it ended for the wicked.
Muhammad Asad	27:14 - and in their wickedness and self-exaltation they rejected them, although their minds were convinced of their truth: and behold what happened in the end to those spreaders of corruption!
Rashad Khalifa	27:14 They rejected them and were utterly convinced of their wrong ways, due to their arrogance. Note the consequences for the evildoers.
Shabbir Ahmed	27:14 And they rejected the messages wrongfully and out of pride, although they were convinced within themselves. Reflect on what happened in the end to the corrupters.
Transliteration	27:14 Waja ^h ad ^{oo} biha wa istayqanat-ha ⁿ afusuhum <u>thulman</u> waAAuluwwan fa on ^t hurkayfa ka ⁿ aaqibatu almufsideena
A	27:14 وجدوا بها واستيقنتها انفسهم ظلما وعلوا فانظر كيف كان عقبة المفسدين
Edip-Layth	<i>David and Solomon</i> 27:15 We bestowed upon David and Solomon knowledge, and they both said, "Praise be to God who preferred us over many of His acknowledging servants."
The Monotheist Group	27:15 And We bestowed upon David and Solomon knowledge, and they both said: "Praise be to God who preferred us over many of His believing servants."
Muhammad Asad	27:15 AND, INDEED, We granted [true] knowledge ¹⁵ unto David and Solomon [as well]; and both were wont to say: All praise is due to God, who has [thus] favoured us above many of His believing servants!"
Rashad Khalifa	<i>David and Solomon</i> 27:15 We endowed David and Solomon with knowledge, and they said, "Praise GOD for blessing us more than many of His believing servants."
Shabbir Ahmed	27:15 We bestowed upon David and Solomon knowledge and they used to say, "praise be to God Who has blessed us more than a great many of His believing servants."

Transliteration	27:15 Walaqad atayna d awoodawasulaymana AAilman waq ala al hamdulillahi alla thee faddalana AAalakatheerin min AAibadihi almu/mineena
A	27:15 ولقد آتينا داود وسليمن علما وقالوا الحمد لله الذي فضلنا على كثير من عباده المؤمنين
Edip-Layth	27:16 Solomon inherited from David, and he said, "O people, we have been taught how to understand the speech of creatures that fly, and we have been given from everything. This is indeed an evident grace."
The Monotheist Group	27:16 And Solomon inherited from David, and he said: "O people, we have been taught how to understand the speech of the creatures that fly, and we have been given from everything. This is indeed an evident grace."
Muhammad Asad	27:16 And [in this insight] Solomon was [truly] David's heir; and he would say: O you people! We have been taught the speech of birds, and have been given [in abundance] of all [good] things: this, behold, is indeed a manifest favour [from God]!"
Rashad Khalifa	27:16 Solomon was David's heir. He said, "O people, we have been endowed with understanding the language of the birds, and all kinds of things have been bestowed upon us. This is indeed a real blessing."
Shabbir Ahmed	27:16 Solomon was David's heir (as the prophet and king) He said, "O People! We have been given a great cavalry of ready horses with best knowledge of training them, and we have been given every blessing. This is a manifest bounty." 4
Transliteration	27:16 Wawaritha sulaymanu dawoodawaqala ya ayyuha alnnasuAAullimna mantiqa attayri waooteenamin kulli shay-in inna hatha lahuwa alfaalumubeenu
A	27:16 وورث سليمان داود وقال يايها الناس علمنا منطق الطير واوتينا من كل شيء ان هذا لهُو الفضل المبين
Edip-Layth	27:17 Solomon's soldiers were gathered, comprising of humans and Jinn and birds, for they were to be spread out.
The Monotheist Group	27:17 And Solomon's soldiers were gathered, comprising of humans and Jinn and birds, for they were to be spread out.
Muhammad Asad	27:17 And [one day] there were assembled before Solomon his hosts of invisible beings, 16 and of men, and of birds; and then they were led forth in orderly ranks,
Rashad Khalifa	27:17 Mobilized in the service of Solomon were his obedient soldiers of jinns and humans, as well as the birds; all at his disposal.
Shabbir Ahmed	27:17 Solomon's army included warrior tribes of the woods and the mountains, dwellers of townships, and great riders of the tribe of Taer. They were well disciplined, and dedicated to any appointed mission.
Transliteration	27:17 Wa-hushira lisulaym anajunooduhu mina aljinni wa al-insi wa attayrifahum yoozaAAoona
A	27:17 وحشر لسليمن جنوده من الجن والانس والطير فهم يوزعون
Edip-Layth	27:18 Until they came to a valley of ants, a female ant said, "O ants, enter your homes else you will be crushed by Solomon and his soldiers while they do not notice." 2
The Monotheist Group	27:18 Until they came to a valley of ants, a female ant said: "O ants, enter your homes else you will be crushed by Solomon and his soldiers while they do not notice."
Muhammad Asad	27:18 till, when they came upon a valley [full] of ants, an ant exclaimed: O you ants! Get into your dwellings, lest Solomon and his hosts crush you without [even] being aware [of you]!"
Rashad Khalifa	27:18 When they approached the valley of the ants, one ant said, "O you ants, go into your homes, lest you get crushed by Solomon and his soldiers, without perceiving."

Shabbir Ahmed	27:18 Once (when Solomon was on an expedition), they came upon the valley ruled by An-Naml. The Queen, (realizing the power of Solomon), ordered her armies, "Go back in your barracks, lest Solomon and his armies crush you without knowing that we are a peaceful tribe."
Transliteration	27:18 Hatta i tha ataw AAal awadi a Innamli qalat namlatun y a ayyuh aInnamlu odkhuloo masakinakum la yahimannakumsulaymanu wajunooduhu wahum la yashAAuroona
A	27:18 حتى اذا اتوا على واد النمل قالت نملة يايتها النمل ادخلوا مسكنكم لا يحطمنكم سليمان وجنوده وهم لا يشعرون
Edip-Layth	27:19 He then smiled, amused by what she said. He said, "My Lord, help me to be thankful for the blessings You have bestowed upon me and upon my parents, and that I may do good work that pleases You, and admit me by Your Compassion with Your righteous servants."
The Monotheist Group	27:19 He then smiled, amused by what she said. And he said: "My Lord, help me to be thankful for the blessings You have bestowed upon me and upon my parents, and that I may do good work that pleases You, and admit me by Your Mercy with Your righteous servants."
Muhammad Asad	27:19 Thereupon [Solomon] smiled joyously at her words, and said: O my Sustainer! Inspire me so that I may forever be grateful for those blessings of Thine with which Thou hast graced me and my parents, ¹⁷ and that I may do what is right [in a manner] that will please Thee; and include me, by Thy grace, among Thy righteous servants!"
Rashad Khalifa	27:19 He smiled and laughed at her statement, and said, "My Lord, direct me to be appreciative of the blessings You have bestowed upon me and my parents, and to do the righteous works that please You. Admit me by Your mercy into the company of Your righteous servants."
Shabbir Ahmed	27:19 Solomon smiled joyously at her words and said, "My Lord! Enable me to be grateful for your blessings upon me and my parents. Enable me to work for the betterment of humanity and thus achieve your Approval. Include me, by Your grace, among your righteous servants."
Transliteration	27:19 Fatabassama dahikan min qawlih awaqala rabbi awziAAanee an ashkura niAAamataka allateeanAAamta AAalayya waAAala walidayya waan aAAamala salihantar dahu waadkhilnee birahmatika fee AAibadikaalssaliheena
A	27:19 فتبسم ضاحكا من قولها وقال رب اوزعني ان اشكر نعمتك التي انعمت على وعلى ولدي وان اعمل صالحا ترضيه وادخلني برحمتك في عبادك الصالحين
Edip-Layth	27:20 He inspected the birds, then said, "Why do I not see the hoopoe, or is he among those absent?"
The Monotheist Group	27:20 And he inspected the birds, then said: "Why do I not see the hoopoe, or is he among those absent?"
Muhammad Asad	27:20 And [one day] he looked in vain for [a parti cular one of] the birds; and so he said: How is it that I do not see the hoopoe? Or could he be among the absent?
Rashad Khalifa	27:20 He inspected the birds, and noted: "Why do I not see the hoopoe? Why is he missing?"
Shabbir Ahmed	27:20 (Leaving the peaceful tribe of An-Naml alone, Solomon marched forward.) As he examined the cavalry, he said, "How is it that I do not see the commander Al-Hoodhood the Hoopoe? Is he one of the absentees?"
Transliteration	27:20 Watafaqqada alttayra faqalama liya la ara alhudhuda am kana minaalgha-ibeenaa
A	27:20 وتفقد الطير فقال ما لي لا ارى الهدهد ام كان من الغائبين
Edip-Layth	27:21 "I will punish him severely, or I will kill him, else he should have a clear excuse."

The Monotheist Group	27:21 "I will punish him severely, or I will kill him, else he should have a clear excuse."
Muhammad Asad	27:21 [If so,] I will punish him most severely or will kill him unless he bring me a convincing excuse!" ¹⁸
Rashad Khalifa	27:21 "I will punish him severely or sacrifice him, unless he gives me a good excuse."
Shabbir Ahmed	27:21 (Absconding from the marching army was a breach of discipline.) Solomon said, "Unless the commander presented a good reason I would punish him or demote him to a low rank."
Transliteration	27:21 LaoAAaththibannahu AAa thabanshadeedan aw laa thbahannahu aw laya/tiyannee bisultaninmubeenin
A	27:21 لاعذبه عذابا شديدا او لاذبحنه او ليأتيني بسلطن مبين
Edip-Layth	27:22 But the hoopoe did not stay away long, then he said, "I have seen what you do not know, and I have come to you from Sheba with news which is certain."
The Monotheist Group	27:22 But the hoopoe did not stay away long, then he said: "I have seen what you do not know, and I have come to you from Sheba with news which is certain."
Muhammad Asad	27:22 But [the hoopoe] tarried but a short while; and [when it came] it said: I have encompassed [with my knowledge] something that thou hast never yet encompassed [with thine] - for I have come to thee from Sheba with a tiding sure!" ¹⁹
Rashad Khalifa	27:22 He did not wait for long. (The hoopoe) said, "I have news that you do not have. I brought to you from Sheba, some important information.
Shabbir Ahmed	27:22 But before long Al-Hoodhood showed up. (He was coming back from a reconnaissance mission to the Kingdom of Queen Bilqees, Sheba.) He said, "I have come with the latest news, some important and reliable information from the land of Sheba that you are not aware of." ⁵
Transliteration	27:22 Famakatha ghayra baAAeedin faq ala ahattubima lam tu hit bihi waji/tuka min saba-inbinaba-in yaqeenin
A	27:22 فمكث غير بعيد فقال احطت بما لم تحط به وجئتكم من سبا بنبا يقين
Edip-Layth	27:23 "I found them owned by a woman, and she was given all possession, and she had a great throne."
The Monotheist Group	27:23 "I found them ruled by a woman, and she was given all possession, and she had a great throne."
Muhammad Asad	27:23 Behold, I found there a woman ruling over them; and she has been given [abundance] of all [good] things, and hers is a mighty throne,
Rashad Khalifa	27:23 "I found a woman ruling them, who is blessed with everything, and possesses a tremendous palace.
Shabbir Ahmed	27:23 "The country is ruled by a Queen who has been given everything and she has a tremendous throne."
Transliteration	27:23 Innee wajadtu imraatan tamlikuhum waootiyatmin kulli shay-in walah a AAarshun AAatheemun
A	27:23 انى وجدت امرأة تملكهم واوتيت من كل شىء ولها عرش عظيم
Edip-Layth	27:24 "I found her and her people prostrating to the sun instead of God! The devil had made their work appear good to them, so he kept them away from the path, for they are not being guided." ³
The Monotheist Group	27:24 "And I found her and her people prostrating to the sun instead of God! And the devil had made their work appear good to them, so he kept them away from the path, for they are not being guided."

Muhammad Asad	27:24 And I found her and her people adoring the sun instead of God; and Satan has made these doings of theirs seem goodly to them, and [thus] has barred them from the path [of God], so that they cannot find the right way:
Rashad Khalifa	27:24 "I found her and her people prostrating before the sun, instead of GOD. The devil has adorned their works in their eyes, and has repulsed them from the path; consequently, they are not guided."
Shabbir Ahmed	27:24 "I found her and her people worshiping the sun instead of God. Their ego makes them think that they are doing right. Satan (the priesthood of the Sun-Temple) hinders them from the right path. So they cannot find the right way."
Transliteration	27:24 Wajadtuhā waqawmahā yasjudoonalishshamsi min dooni Allāhi wazayyana lahumu alshshayṭanuaAAamālahum faṣaddahum AAani alssabeeli fahumla yahtadoona
A	27:24 وجدتها وقومها يسجدون للشمس من دون الله وزين لهم الشيطان أعمالهم فصدهم عن السبيل فهم لا يهتدون
Edip-Layth	27:25 "Will they not prostrate to God who brings out what is hidden in the heavens and the earth, and He knows what you hide and what you declare?"
The Monotheist Group	27:25 "Will they not prostrate to God who brings out what is hidden in the heavens and the Earth, and He knows what you hide and what you declare?"
Muhammad Asad	27:25 [for they have come to believe] that they ought not to adore God ²⁰ [although it is He] who brings forth all that is hidden in the heavens and on earth, ²¹ and knows all that you would conceal as well as all that you bring into the open:
Rashad Khalifa	27:25 They should have been prostrating before GOD, the One who manifests all the mysteries in the heavens and the earth, and the One who knows everything you conceal and everything you declare.
Shabbir Ahmed	27:25 "They do not adore God Who brings forth what is hidden in the heavens and earth, and knows what you hide and what you reveal."
Transliteration	27:25 Allā yasjudoo lillāhi allā theeyukhriju alkhābaa fee a lssamāwāti wa al-ardīwayaAAalamu mā tukhfoona wamā tuAAalinoona
A	27:25 ألا يسجدوا لله الذي يخرج الخبء في السموت والارض ويعلم ما تخفون وما تعلنون
Edip-Layth	27:26 "God, there is no god but He, the Lord of the great throne."
The Monotheist Group	27:26 "God, there is no god but He, the Lord of the great throne."
Muhammad Asad	27:26 God, save whom there is no deity - the Sustainer, in awesome almightiness enthroned!" ²²
Rashad Khalifa	27:26 GOD: there is no other god beside Him; the Lord with the great dominion.
Shabbir Ahmed	27:26 (They do not understand) "God; there is no god but He, Lord of Supreme Control."
Transliteration	27:26 Allāhu lā ilāha illāhuwa rabbu alAAarshi alAAaṭṭheemi
A	27:26 الله لا اله الا هو رب العرش العظيم
Edip-Layth	27:27 He said, "We will see if you are being truthful or are one of those who lie."
The Monotheist Group	27:27 He said: "We will see if you are being truthful or are one of those who lie."
Muhammad Asad	27:27 Said [Solomon]: We shall see whether thou hast told the truth or art one of the liars!
Rashad Khalifa	27:27 (Solomon) said, "We will see if you told the truth, or if you are a liar.
Shabbir Ahmed	27:27 (Solomon listened to the report and decided to carry out further investigation.) He

	said, "Soon we shall see whether you have told the truth or lied."
Transliteration	27:27 Qala sananthuru asadaqtaam kunta mina alkathibeena
A	27:27 قال سننظر اصدقت ام كنت من الكذابين
Edip-Layth	27:28 "Take this letter of mine and deliver it to them, then withdraw from them and observe what they respond with."
The Monotheist Group	27:28 "Take this letter of mine and deliver it to them, then withdraw from them and observe what they respond with."
Muhammad Asad	27:28 Go with this my letter and convey it to them; and thereafter withdraw from them and see what [answer] they return."
Rashad Khalifa	27:28 "Take this letter from me, give it to them, then watch for their response."
Shabbir Ahmed	27:28 (He gave a letter to the commander of the cavalry to take to the court of Sheba, and to watch their response), "Go with this letter of mine, deliver it to them, and then watch for their response."
Transliteration	27:28 Ithhab bikit abee h athafaalqih ilayhim thumma tawalla AAanhum fa onthurmatha yarjiAAoona
A	27:28 اذهب بكتبي هذا فالقه اليهم ثم تول عنهم فانظر ماذا يرجعون
Edip-Layth	27:29 She said, "O commanders, a noble letter has been delivered to me."
The Monotheist Group	27:29 She said: "O commanders, a noble letter has been delivered to me."
Muhammad Asad	27:29 [When the Queen had read Solomon's letter,] she said: O you nobles! A truly distinguished letter has been conveyed unto me.
Rashad Khalifa	Back in Sheba 27:29 She said, "O my advisers, I have received an honorable letter.
Shabbir Ahmed	27:29 The Queen said, "O Chiefs! A very noble letter has been delivered to me."
Transliteration	27:29 Qalat ya ayyuha almalaoinee olqiya ilayya kit abun kareemun
A	27:29 قالت ياايها الملوا انى القى الى كتب كريم
Edip-Layth	Solomon too Received the Numerically Coded Message 27:30 "It is from Solomon, and it reads: In the name of God, the Gracious, the Compassionate" ⁴
The Monotheist Group	27:30 "It is from Solomon, and it reads: "In the name of God, the Almighty, the Merciful"
Muhammad Asad	27:30 Behold, it is from Solomon, and it says, 'In the name of God, the Most Gracious, the Dispenser of Grace:
Rashad Khalifa	27:30 "It is from Solomon, and it is, `In the name of GOD, Most Gracious, Most Merciful.'
Shabbir Ahmed	27:30 "It is from Solomon and it says, 'With the Name of God, the Instant and Sustaining Source of all mercy and Kindness.'"
Transliteration	27:30 Innahu min sulaymana wa-innahu bismiAllahi alrahmani alraheemi
A	27:30 انه من سليمان وانه بسم الله الرحمن الرحيم
Edip-Layth	27:31 ""Do not be arrogant toward me and come to me peacefully surrendering"" ⁵
The Monotheist Group	27:31 ""Do not be arrogant toward me and come to me as submitters""
Muhammad Asad	27:31 [God says:] Exalt not yourselves against Me, but come unto Me in willing surrender!" "23

Rashad Khalifa	27:31 "Proclaiming: `Do not be arrogant; come to me as submitters.' "	
Shabbir Ahmed	27:31 'Exalt not yourselves against me, but come to me as those who surrender.'" ⁶	
Transliteration	27:31 Allā taAAloo AAalayya wa/tooneemuslimeen a	
A	27:31 ألا تعلوا على واتوني مسلمين	
Edip-Layth	27:32 She said, "O commanders, advise me in this matter of mine, for I will not take a decision until you give testimony."	
The Monotheist Group	27:32 She said: "O commanders, advise me in this matter of mine, for I will not take a decision until you give testimony."	
Muhammad Asad	27:32 She added: O you nobles! Give me your opinion on the problem with which I am now faced; ²⁴ I would never make a [weighty] decision unless you are present with me."	
Rashad Khalifa	27:32 She said, "O my advisers, counsel me in this matter. I am not deciding anything until you advise me."	
Shabbir Ahmed	27:32 She said, "O Chiefs! Advise me in this matter. (You know that) I take no decisions without you."	
Transliteration	27:32 Qalat y a ayyuh a almalaoaftoonee fee amree m a kuntu q atiAAatan amran hattatashhadoona	
A	27:32 قالت ياايها الملوا افتوني في امرى ما كنت قاطعة امرا حتى تشهدون	
Edip-Layth	27:33 They said, "We are people of strength and mighty in power. But the decision is yours, so see what you will command."	
The Monotheist Group	27:33 They said: "We are people of strength and mighty in power. But the decision is yours, so see what you will command."	
Muhammad Asad	27:33 They answered: We are endowed with power and with mighty prowess in war - but the command is thine; consider, then, what thou wouldst command."	
Rashad Khalifa	27:33 They said, "We possess the power, we possess the fighting skills, and the ultimate command is in your hand. You decide what to do."	
Shabbir Ahmed	27:33 They said, "We have the power, we are tough in warfare, and the command is yours. Think about (other aspects of the situation) and command as you will."	
Transliteration	27:33 Qaloo na hnu oloo quwwatinwaoloo ba/sin shadeedin wa al-amru ilayki faonthureematha ta/mureena	
A	27:33 قالوا نحن اولوا قوة واولوا بلس شديد والامر اليك فانظري ماذا تاملين	
Edip-Layth	27:34 She said, "When the kings enter a town they destroy it and make its most noble people humiliated. It is such that they do." ⁶	
The Monotheist Group	27:34 She said: "When the kings enter a town they destroy it and make its most noble people humiliated. It is such that they do."	
Muhammad Asad	27:34 Said she: Verily, whenever kings enter a country they corrupt it, ²⁵ and turn the noblest of its people into the most abject. And this is the way they [always] behave? ²⁶	
Rashad Khalifa	27:34 She said, "The kings corrupt any land they invade, and subjugate its dignified people. This is what they usually do."	
Shabbir Ahmed	27:34 She said, "When kings invade a town, they ruin it and humiliate its dignitaries. Thus do they behave."	
Transliteration	27:34 Qalat inna almulooka i thadakhloo qaryatan afsadooh a wajaAAaloo aAAizzata ahlihathillatan waka <th>alika</th> yafAAaloona	alika

A	27:34 قالت ان الملوك اذا دخلوا قرية افسدوها وجعلوا اعزة اهلهما كذلك يفعلون
Edip-Layth	27:35 "I will send to them a gift, then I will see with what the messengers will return."
The Monotheist Group	27:35 "And I will send to them a gift, then I will see with what the messengers will return."
Muhammad Asad	27:35 Hence, behold, I am going to send a gift to those [people], and await whatever [answer] the envoys bring back."
Rashad Khalifa	27:35 "I am sending a gift to them; let us see what the messengers come back with."
Shabbir Ahmed	27:35 So, I am going to send a gift to them and see the response that our envoys bring." 7
Transliteration	27:35 Wa-innee mursilatun ilayhim biyadiyyatin fan <u>ath</u> iratunbima yarjiAAu almursaloon a
A	27:35 واني مرسله اليهم بهديه فناظرة بم يرجع المرسلون
Edip-Layth	27:36 So when they came to Solomon he said, "Are you providing me with wealth? What God has provided for me is far better than what He has given you. Now you are happy with your gift!"
The Monotheist Group	27:36 So when they came to Solomon he said: "Are you providing me with wealth? What God has provided for me is far better than what He has given you. Now you are happy with your gift!"
Muhammad Asad	27:36 Now when [the Queen's messenger] came unto Solomon, he said: Do you people mean to add to my wealth? But that which God has given me 27 is [so much] better than all that He has given you! Nay, it is [only such as] you 28 that would rejoice in this gift of yours!
Rashad Khalifa	27:36 When the hoopoe returned to Solomon (he told him the news), and he responded (to Sheba's people): "Are you giving me money? What GOD has given me is far better than what He has given you. You are the ones to rejoice in such gifts."
Shabbir Ahmed	27:36 The envoys reached Solomon with the gift and a letter from the Queen. Solomon said, "What! Do you want to please me with a gift of vanity? God has given me better than what He has given you (material wealth and guidance). Nay, it is you who exult in your gift." 8
Transliteration	27:36 Falamma j aa sulaym ana q alaatumidtoonani bim alin fam a ataniyaAllahu khayrun mimma atakum bal antumbihadiyyatikum tafrahoona
A	27:36 فلما جاء سليمان قال اتمدونن بمال فما ءاتن الله خير مما ءاتكم بل انتم بهديتكم تفرحون
Edip-Layth	27:37 "Return to them: For we shall come to them with soldiers the like of which they have never seen, and we will drive them out humiliated, while they are feeble."
The Monotheist Group	27:37 "Return to them. For we shall come to them with soldiers the like of which they have never seen, and we will drive them out humiliated, while they are feeble."
Muhammad Asad	27:37 Go thou back unto them [that have sent thee]! For, [God says:] 'We shall most certainly come upon them with forces which they will never be able to withstand, and shall most certainly cause them to be driven from that [land of theirs], despicable and humbled!' „29
Rashad Khalifa	27:37 (To the hoopoe, he said,) "Go back to them (and let them know that) we will come to them with forces they cannot imagine. We will evict them, humiliated and debased."
Shabbir Ahmed	27:37 Solomon said to the envoys, "Go back to them, (and tell them that) we certainly will come to them with forces they cannot withstand. We will drive the leaders out of power and they will be humiliated." 9
Transliteration	27:37 IrjiAA ilayhim falana/tiyanahum bijunoodinl a qibala lahum bih a walanukhrijannahum minhaathillatan wahum saghiroona

A	27:37 ارجع اليهم فلناتينهم بجنود لا قبل لهم بها ولنخرجنهم منها اذلة وهم صغرون
Edip-Layth	<i>Teleportation</i> 27:38 He said, "O commanders, which of you can bring me her throne before they come to me peacefully surrendering?"
The Monotheist Group	27:38 He said: "O commanders, which of you can bring me her throne before they come to me in submission?"
Muhammad Asad	27:38 [When Solomon learned that the Queen of Sheba was coming,] ³⁰ he said [to his council]: O you nobles! Which of you can bring me her throne ere she and her followers come unto me in willing surrender to God?" ³¹
Rashad Khalifa	<i>Faster Than the Speed of Light</i> 27:38 He said, "O you elders, which of you can bring me her mansion, before they arrive here as submitters?"
Shabbir Ahmed	27:38 (When Solomon found out that the Queen was coming), he said, "O Chiefs! Which one of you can present the best plan to get her throne before they come to me surrendering?" ¹⁰
Transliteration	27:38 Qala y a ayyuh a almalaoayyukum ya/teenee biAAarshih a qabla an ya/toonee muslimeena
A	27:38 قال ياايها الملوا ايكم ياتيني بعرشها قبل ان ياتوني مسلمين
Edip-Layth	27:39 A powerful being from among the Jinn said, "I will bring it to you before you rise from your station. For I am strong and trustworthy."
The Monotheist Group	27:39 A powerful being from among the Jinn said: "I will bring it to you before you rise from your station. For I am strong and trustworthy."
Muhammad Asad	27:39 Said a bold one of the invisible beings [subject to Solomon]: I shall bring it to thee ere thou rise from thy council-seat - for, behold, I am powerful enough to do it, [and] worthy of trust!"
Rashad Khalifa	27:39 One afrit from the jinns said, "I can bring it to you before you stand up. I am powerful enough to do this."
Shabbir Ahmed	27:39 One of the strong commanders of the mountain division said, "My troops can accomplish this mission with lightening speed, before you rise up to think of and assign anyone else. I am competent and trustworthy for this job."
Transliteration	27:39 Qala AAifreetun mina aljinni an aateeka bihi qabla an taqooma min maq amika wa-inneAAalayhi laqawiyyun ameenun
A	27:39 قال عفريت من الجن انا اءتيك به قبل ان تقوم من مقامك واني عليه لقوى امين
Edip-Layth	27:40 One who had knowledge from the book said, "I will bring it to you before you blink." So when he saw it resting before him, he said, "This is from the grace of my Lord, so that He tests me whether I am thankful or whether I reject. As for he who is thankful, he is thankful for himself, and as for he who rejects, then my Lord is Rich, Bountiful."
The Monotheist Group	27:40 And one who had knowledge from the Scripture said: "I will bring it to you before you blink." So when he saw it resting before him, he said: "This is from the grace of my Lord, so that He tests me whether I am thankful or whether I reject. As for he who is thankful, he is thankful for himself, and as for he who rejects, then my Lord is Rich, Bountiful."
Muhammad Asad	27:40 Answered he who was illumined by revelation: ³² [Nay,] as for me - I shall bring it to thee ere the twinkling of thy eye ceases!" ³³ And when he saw it truly before him, he exclaimed: ³⁴ This is [an outcome] of my Sustainer's bounty, to test me as to whether I am grateful or ungrateful! ³⁵ However, he who is grateful [to God] is but grateful for his own good; and he who is ungrateful [should know that], verily, my Sustainer is self-

	sufficient, most generous in giving!"
Rashad Khalifa	27:40 The one who possessed knowledge from the book said, "I can bring it to you in the blink of your eye." When he saw it settled in front of him, he said, "This is a blessing from my Lord, whereby He tests me, to show whether I am appreciative or unappreciative. Whoever is appreciative is appreciative for his own good, and if one turns unappreciative, then my Lord is in no need for him, Most Honorable."
Shabbir Ahmed	27:40 Another powerful commander, who had knowledge of the correspondence, said, "I can accomplish the mission even sooner, before your gaze returns to you (before you having to rethink)." (Solomon dispatched the forces, and the mission was smoothly accomplished. The Queen's throne was brought to Jerusalem before she arrived and) he saw it set in his presence. He said, "This success is a blessing from my Lord, that He may try me whether I am grateful or ungrateful. Whoever is grateful is grateful for one's own good, and whoever is ungrateful, should know that my Lord is Absolutely Independent, Supremely Honorable."
Transliteration	27:40 Qala alla thee AAindahu AAilmunmina alkit abi an a ateeka bihi qabla anyartadda ilayka tarfuka falam a ra ahumustaqirran AAindahu q ala h atha min fa dli rabbee liyabluwane aashkuru am akfuru waman shakara fa-innam ayashkuru linafsihi waman kafara fa-inna rabbee ghaniyyun kareem un
A	27:40 قال الذى عنده علم من الكتب انا اتيك به قبل ان يرتد اليك طرفك فلما رءاه مستقرا عنده قال هذا من فضل ربى ليبلونى ءاشكر ام اكفر ومن شكر فانما يشكر لنفسه ومن كفر فان ربى غنى كريم
Edip-Layth	27:41 He said, "Disguise her throne so we may see if she will be guided or if she will be of those who are not guided."
The Monotheist Group	27:41 He said: "Disguise her throne so we may see if she will be guided or if she will be of those who are not guided."
Muhammad Asad	27:41 [And] he continued: Alter her throne so that she may not know it as hers: let us see whether she allows herself to be guided [to the truth] or remains one of those who will not be guided." ³⁶
Rashad Khalifa	27:41 He said, "Remodel her mansion for her. Let us see if she will be guided, or continue with the misguided."
Shabbir Ahmed	27:41 Solomon then said, "Alter her throne for her so that we may see whether she gets the point and comes to guidance or whether she remains unguided." ¹¹
Transliteration	27:41 Qala nakkiroo lah a AAarshah ananthur atahtadee am takoonu mina alla theenala yahtadoona
A	27:41 قال نكروا لها عرشها ننظر اتهتدى ام تكون من الذين لا يهتدون
Edip-Layth	27:42 So when she came, it was said, "Is your throne like this?" She said, "It appears to be similar." We were given knowledge before her, and we had peacefully surrendered.
The Monotheist Group	27:42 So when she came, it was said: "Is your throne like this?" She said: "It appears to be similar." And we were given knowledge before her, and we had submitted.
Muhammad Asad	27:42 And so, as soon as she arrived, she was asked: Is thy throne like this?" She answered: It is as though it were the same!" ³⁷ [And Solomon said to his nobles: She has arrived at the truth without any help from us.] ³⁸ although it is we who have been given [divine] knowledge before her, and have [long ago] surrendered ourselves unto God!
Rashad Khalifa	27:42 When she arrived, she was asked, "Does your mansion look like this?" She said, "It seems that this is it." (Solomon said,) "We knew beforehand what she was going to do, and we were already submitters."
Shabbir Ahmed	27:42 So, when she came, she was asked, "Is your throne like this?" She said, "It seems that this is it! We already knew that the truth is on your side and my chiefs and I have surrendered to it." ¹²

Transliteration	27:42 Falamma j aat qeela ah akathaAAarshuki q alat kaannahu huwa waooteen a alAAilmamin qabliha wakunna muslimena
A	27:42 فلما جاءت قيل اهكذا عرشك قالت كانه هو واوتينا العلم من قبلها وكنا مسلمين
Edip-Layth	27:43 She was prevented by what she served besides God. She was of the people who were ingrates.
The Monotheist Group	27:43 And she was prevented by that which she served besides God. She was of the people who were rejecters.
Muhammad Asad	27:43 [And she has recognized the truth] although that which she has been wont to worship instead of God had kept her away [from the right path]: ³⁹ for, behold, she is descended of people who deny the truth!" ⁴⁰
Rashad Khalifa	27:43 She had been diverted by worshipping idols instead of GOD; she belonged to disbelieving people.
Shabbir Ahmed	27:43 Solomon redirected her from worshipping any other than God. She had been one of the disbelieving people, before. ¹³
Transliteration	27:43 Wasaddaha ma kanattaAAabudu min dooni Allahi innaha kanat minqawmin kafiireena
A	27:43 وصدها ما كانت تعبد من دون الله انها كانت من قوم كافرين
Edip-Layth	27:44 It was said to her: "Enter the palace." So when she saw it she thought there was a pool, and she uncovered her legs. He said, "It is a palace paved with crystal." She said, "My Lord, I have wronged myself; and I peacefully surrender with Solomon to God, the Lord of the worlds."
The Monotheist Group	27:44 It was said to her: "Enter the palace." So when she saw it she thought there was a pool, and she uncovered her legs. He said: "It is a palace paved with crystal." She said: "My Lord, I have wronged myself; and I submit with Solomon to God, the Lord of the worlds."
Muhammad Asad	27:44 [After a while] she was told: Enter this court!" - but when she saw it, she thought that it was a fathomless expanse of water, and she bared her legs. ⁴¹ Said he: Behold, it is [but] a court smoothly paved with glass!" ⁴² Cried she: O my Sustainer! I have been sinning against myself thy worshipping aught but Thee]: but [now] I have surrendered myself, with Solomon, unto the Sustainer of all the worlds!"
Rashad Khalifa	27:44 She was told, "Go inside the palace." When she saw its interior, she thought it was a pool of water, and she (pulled up her dress,) exposing her legs. He said, "This interior is now paved with crystal." She said, "My Lord, I have wronged my soul. I now submit with Solomon to GOD, Lord of the universe."
Shabbir Ahmed	27:44 She was escorted to the palace. It was said, "Enter the hall." When she saw the smooth polished glass floor, she thought that it was a pool of water and she was spellbound. Solomon said, "This is a palace paved smooth with slabs of glass." She said, "I have been doing wrong to myself, and now I submit with Solomon to God, the Lord of the worlds." ¹⁴
Transliteration	27:44 Qeela lah a odkhulee a Issarhafalamma raat-hu hasibat-hu lujjatan wakashafat AAansaqayha q ala innahu sarhunmumarradun min qaw areera q alat rabbi innee thalamtunafsee waaslamtu maAAa sulaymana lillahi rabbi alAAalameena
A	27:44 قيل لها ادخلي الصرح فلما راته حسبته لجة وكشفت عن ساقها قال انه صرح ممرد من قوارير قالت رب اني ظلمت نفسي واسلمت مع سليمان لله رب العلمين
Edip-Layth	<i>Saleh</i> 27:45 We have sent to Thamud their brother Saleh: "You shall serve God." But they became two disputing groups.
	27:45 And We have sent to Thamud their brother Saleh: "You shall serve God." But they

The Monotheist Group	became two disputing groups.
Muhammad Asad	27:45 AND [likewise], indeed, We sent unto [the tribe of] Thamud their brother Salih [with this message]: Worship God alone!" 43 and, behold, they were [split into] two factions contending with one another.
Rashad Khalifa	<i>Saleh</i> 27:45 We have sent to Thamoud their brother Saaleh, saying, "You shall worship GOD." But they turned into two feuding factions.
Shabbir Ahmed	27:45 We sent to Thamud their brother Saaleh saying, "Serve God alone." They had divided into two contending classes (the rich and the poor).
Transliteration	27:45 Walaqad arsaln a il a thamoodaakh ahum salihan ani oAAbudoo All ahafa-itha hum fareeqani yakhtasimoona
A	27:45 ولقد ارسلنا الى ثمود اخاهم صالحا ان اعبدوا الله فاذا هم فريقان يختصمون
Edip-Layth	27:46 He said, "My people, why do you hasten with evil ahead of good? If you would only seek God's forgiveness, perhaps you will receive mercy."
The Monotheist Group	27:46 He said: "My people, why do you hasten with evil ahead of good? If you would only seek God's forgiveness, perhaps you will receive mercy."
Muhammad Asad	27:46 Said [Salih to the erring ones]: Why do you seek to hasten the coming upon you of evil instead of hoping for the good?" 44 Why do you not, rather, ask God to forgive you your sins, so that you might be graced with His mercy?"
Rashad Khalifa	27:46 He said, "O my people, why do you hasten to commit evil instead of good works? If only you implore GOD for forgiveness, you may attain mercy."
Shabbir Ahmed	27:46 Saaleh said, "O My people! Why do you hasten to commit evil instead of doing good? Why do you not (mend your ways and) ask God to forgive you, so that you may become worthy of His mercy?"
Transliteration	27:46 Qala ya qawmi limatastaAAjiloona bialssayyi-ati qabla alhasanati lawlatastaghfiroona Allaha laAAaallakum turhamoona
A	27:46 قال يقوم لم تستعجلون بالسيئة قبل الحسنة لولا تستغفرون الله لعلكم ترحمون
Edip-Layth	27:47 They said, "You have an ill omen with you and those with you." He said, "Your ill omen is with God, but you are a people that are being tested."
The Monotheist Group	27:47 They said: "You have an ill omen with you and those with you." He said: "Your ill omen is with God, but you are a people that are being tested."
Muhammad Asad	27:47 They answered: We augur evil from thee and those that follow thee!" 45 Said he: Your destiny, good or evil, rests with God yea, you are people undergoing a test!" 46
Rashad Khalifa	27:47 They said, "We consider you a bad omen for us, you and those who joined you." He said, "Your omen is fully controlled by GOD. Indeed, you are deviant people."
Shabbir Ahmed	27:47 They answered, "We consider you, and your companions a bad omen for us." He said, "Your omen is determined by God's laws. Nay, you are but a people who are being tested."
Transliteration	27:47 Qaloo i ttayyarna bikawabiman maAAaka q ala ta-irukum AAinda All ahibal antum qawmun tuftanoona
A	27:47 قالوا اطيرنا بك وبمن معك قال طئركم عند الله بل انتم قوم تفتنون
Edip-Layth	27:48 In the city were nine thugs who were causing corruption in the land, and they were not reforming.
The Monotheist Group	27:48 And in the city were nine ruffians who were causing corruption in the land, and they

	were not reforming.
Muhammad Asad	27:48 Now there were in the city nine men who were wont to commit deeds of depravity all over the land, and would not reform; ⁴⁷
Rashad Khalifa	27:48 There were nine gangsters in the city who were wicked, and never did anything good.
Shabbir Ahmed	27:48 There was a gang of nine leaders in the city who spread disorder in the land, and blocked all reform.
Transliteration	27:48 Wakana fee almadeenati tisAAatu rahṭinyuḥsidoona fee al-arḍi walā yuṣliḥoona
A	27:48 وكان في المدينة تسعة رهط يفسدون في الارض ولا يصلحون
Edip-Layth	27:49 They said, "Swear by God to one another that we will attack him and his family at night, and we will then say to his supporters: 'We did not witness who murdered his family, and we are being truthful.'"
The Monotheist Group	27:49 They said: "Swear by God to one another that we will attack him and his family at night, and we will then say to his supporters: "We did not witness who murdered his family, and we are being truthful""
Muhammad Asad	27:49 [and] after having bound one another by an oath in God's name, ⁴⁸ they said: Indeed, we shall suddenly fall upon him and his household by night [and slay them all]; and then we shall boldly say to his next of kin, 'We did not witness the destruction of his household - and, behold, we are indeed men of truth!' "
Rashad Khalifa	27:49 They said, "Let us swear by GOD that we kill him and his people, then tell his tribe, 'We know nothing about their death. We are truthful.' "
Shabbir Ahmed	27:49 They called a meeting and after swearing to one another in the name of God, said, "We shall ambush him and his family by night, and afterward we shall boldly say to his tribe, We know nothing about their death. And we are surely truthful."
Transliteration	27:49 Qaloo taq asamoo bi Allahilanubayyitannahu waahlahu thumma lanaqoolanna liwaliyyihi mashahidna mahlika ahlihi wa-inna lasadiqoona
A	27:49 قالوا تقاسموا بالله لنبيته واهله ثم لنقولن لوليه ما شهدنا مهلك اهله وانا لصدقون
Edip-Layth	27:50 They plotted a scheme and We plotted a scheme, while they did not notice.
The Monotheist Group	27:50 And they schemed a scheme and We schemed a scheme, while they did not notice.
Muhammad Asad	27:50 And so they devised an evil scheme; but We devised a subtle scheme (of Our own), and they perceived it not.
Rashad Khalifa	<i>God Protects The Believers</i> 27:50 They plotted and schemed, but we also plotted and schemed, while they did not perceive.
Shabbir Ahmed	27:50 And so they devised an evil scheme. But Our ever-vigilant Law of Requitil invariably has counter designs. And they perceived it not.
Transliteration	27:50 Wamakaroo makran wamakarna makranwahum la yashAAuroona
A	27:50 ومكروا مكرا ومكرنا مكرا وهم لا يشعرون
Edip-Layth	27:51 So see what the result of their planning was! We destroyed them and their people together.
The Monotheist Group	27:51 So see what the result of their planning was! We destroyed them and their people together.
Muhammad Asad	27:51 Behold, then, what all their scheming came to in the end: We utterly destroyed them and their people, all of them;

Rashad Khalifa	27:51 Note the consequences of their plotting; we annihilated them and all their people.
Shabbir Ahmed	27:51 Then see the consequences of their plotting. We (Our law) annihilated them (the corrupt leaders) and their people, all of them. ¹⁵
Transliteration	27:51 Faonthur kayfa k anaAAaqibatu makrihim ann a dammarn ahumwaqawmahum ajmaAAeena
A	27:51 فانظر كيف كان عقبة مكرهم انا دمرتهم وقومهم اجمعين
Edip-Layth	27:52 So these are their homes, ruined, for what they transgressed. In that is a sign for a people who know.
The Monotheist Group	27:52 So these are their homes, ruined, for what they transgressed. In that is a sign for a people who know.
Muhammad Asad	27:52 and [now] those dwellings of theirs are empty, [ruined] as an outcome of their evil deeds. In this, behold, there is a message indeed for people of [innate] knowledge
Rashad Khalifa	27:52 Here are their homes utterly ruined, because of their transgression. This should be a lesson for people who know.
Shabbir Ahmed	27:52 And now their dwellings are empty, ruined, as a result of their violation of human rights. Herein, is a sign for those who make use of what they learn.
Transliteration	27:52 Fatilka buyootuhum kh awiyatan bim athalamoo inna fee thalika la ayatanliqawmin yaAAlamoona
A	27:52 فتلك بيوتهم خاوية بما ظلموا ان في ذلك لءاية لقوم يعلمون
Edip-Layth	27:53 We saved those who acknowledged and were righteous.
The Monotheist Group	27:53 And We saved those who believed and were righteous.
Muhammad Asad	27:53 seeing that We saved those who had attained to faith and were conscious of Us,
Rashad Khalifa	27:53 We save those who believe and lead a righteous life.
Shabbir Ahmed	27:53 And We saved those who chose to believe and lived righteously.
Transliteration	27:53 Waanjayna allatheena amanooowakanoo yattaqoon a
A	27:53 وانجينا الذين ءامنوا وكانوا يتقون
Edip-Layth	Lot 27:54 And Lot, when he said to his people: "Are you committing lewdness while you can clearly see?"
The Monotheist Group	27:54 And Lot, when he said to his people: "Are you committing lewdness while you can clearly see?"
Muhammad Asad	27:54 AND [thus, too, did We save] Lot, when he said unto his people: ⁴⁹ Would you commit this abomination with your eyes open (to its being against all nature)? ⁵⁰
Rashad Khalifa	Lot 27:54 Lot said to his people, "How could you commit such an abomination, publicly, while you see?"
Shabbir Ahmed	27:54 (We also sent) Lot who said to his people, "Will you commit this abomination while you see and understand?"
Transliteration	27:54 Walootan ith qalaliqawmihi ata/toona alfahishata waantum tubsiroona
A	27:54 ولوطا اذ قال لقومه اتاتون الفحشة وانتم تبصرون
Edip-Layth	27:55 "You are approaching the men out of lust instead of the women! No, you are an

	ignorant people!"
The Monotheist Group	27:55 "You are approaching the men out of lust instead of the women! No, you are an ignorant people!"
Muhammad Asad	27:55 Must you really approach men with lust instead of women? Nay, but you are people without any awareness (of right and wrong)!"
Rashad Khalifa	27:55 "You practice sex with the men, lustfully, instead of the women. Indeed, you are ignorant people."
Shabbir Ahmed	27:55 You approach men with lust instead of women. Nay, you are a people who act senselessly." 16
Transliteration	27:55 A-innakum lata/toona a Irrij ^l lashahwatan min dooni a Innisa-i bal antum qawmuntajhaloona
A	27:55 انكم لتاتون الرجال شهوة من دون النساء بل انتم قوم تجهلون
Edip-Layth	27:56 But the reply of his people was that they said, "Expel the family of Lot from your town, for they are a people who are being pure!"
The Monotheist Group	27:56 But the reply of his people was that they said: "Expel the family of Lot from your town, for they are a people who are being pure!"
Muhammad Asad	27:56 But his people's only answer was this: Expel [Lot and] Lot's followers from your township! Verily, they are folk who make themselves out to be pure!" 51
Rashad Khalifa	27:56 The only response from his people was their saying, "Banish Lot's family from your town; they are people who wish to be pure."
Shabbir Ahmed	27:56 But the answer of his people was nothing but, "Expel Lot's followers from your town! For, they are people who show off to be pure."
Transliteration	27:56 Fama kana jawabaqawmihi illa an qaloo akhrijoo ala lootinmin qaryatikum innahum onasun yata ^t ahharoona
A	27:56 فما كان جواب قومه الا ان قالوا اخرجوا آل لوط من قريبتكم انهم اناس يتطهرون
Edip-Layth	27:57 So We saved him and his family, except for his wife, for We found her to be of those who will remain.
The Monotheist Group	27:57 So We saved him and his family, except for his wife, for We found her to be of those who will remain.
Muhammad Asad	27:57 Thereupon We saved him and his household - all but his wife, whom We willed to be among those that stayed behind -
Rashad Khalifa	27:57 Consequently, we saved him and his family, except his wife; we counted her among the doomed.
Shabbir Ahmed	27:57 Thereupon We saved Lot, his household and his followers but his wife - whom We knew was destined to remain behind for her disbelief. 17
Transliteration	27:57 Faanjaynahu waahlahu illaimraatahu qaddarnaha mina alghabireena
A	27:57 فانجينه واهله الا امراته قدرناها من الغبرين
Edip-Layth	27:58 We rained down a rain upon them. Miserable was the rain of those warned.
The Monotheist Group	27:58 And We rained down a rain upon them. Miserable was the rain of those warned.
Muhammad Asad	27:58 the while We rained a rain [of destruction] upon the others: and dire is such rain upon all who let themselves be warned [to no avail] 52
Rashad Khalifa	27:58 We showered them with a certain shower. It was a miserable shower upon people

	who had been warned.
Shabbir Ahmed	27:58 And We showered a rain upon them. Dreadful was the rain for those who had been warned.
Transliteration	27:58 Waamṭarna AAalayhim maṭaranfasaa maṭaru almunṭhareena
A	27:58 وامطرنا عليهم مطرا فساء مطر المنذرین
Edip-Layth	<i>God</i> 27:59 Say, "Praise be to God, and peace be upon His servants whom He has selected." Is God better, or what you set up?
The Monotheist Group	27:59 Say: "Praise be to God, and peace be upon His servants whom He has selected." Is God better, or that which you set up?
Muhammad Asad	27:59 SAY: All praise is due to God, and peace be upon those servants of His whom He chose [to be His message-bearers]!" Is not God far better than anything to which men [falsely] ascribe a share in His divinity? ⁵⁴
Rashad Khalifa	<i>Make No Distinction Among God's Messengers</i> 27:59 Say, "Praise be to GOD and peace be upon His servants whom He chose. Is GOD better, or the idols some people set up?"
Shabbir Ahmed	27:59 Say, "All praise to God and salutation on His servants whom He has raised in ranks!" Is God Best or the 'partners' people ascribe to Him?
Transliteration	27:59 Quli al ḥamdu lill aḥi wasal aḥmunAAalā AAib aḍiḥi alla ṭheena i ṣṭafaallāḥu khayrun amma yushrikoona
A	27:59 قل الحمد لله وسلم على عباده الذين اصطفى والله خير اما يشركون
Edip-Layth	27:60 The One who created the heavens and the earth, and He sent down water from the sky for you, so We cause gardens to grow with it that are full of beauty. It is not your ability to cause the growth of its trees. Is there a god with God? No. But they are a people who ascribe equals!
The Monotheist Group	27:60 The One who created the heavens and the Earth, and He sent down water from the sky for you, so We cause gardens to grow with it that are full of beauty. It is not your ability to cause the growth of its trees. Is there a god with God? No. But they are a people who ascribe equals!
Muhammad Asad	27:60 Nay - who is it that has created the heavens and the earth, and sends down for you [life-giving] water from the skies? For it is by this means that We cause gardens of shining beauty to grow - [whereas] it is not in your power to cause [even one single of] its trees to grow! Could there be any divine power besides God? Nay, they [who think so] are people who swerve [from the path of reason]
Rashad Khalifa	<i>God ALONE Worthy of Worship</i> 27:60 Who is the One who created the heavens and the earth? Who is the One who sends down to you from the sky water, whereby we produce gardens full of beauty - you could not possibly manufacture its trees? Is it another god with GOD? Indeed, they are people who have deviated.
Shabbir Ahmed	27:60 Who is it that has created the heavens and the earth, and sends down for you water from the sky? And with it We cause beautiful orchards to spring forth. It was never of your doing to make the trees in them grow - any god beside God? But they are peoples deviating from the truth.
Transliteration	27:60 Amman khalaqa a Issamaḡatiwaal-arda waanzala lakum mina a Issama-imaān faanbatna bihi ḥada-iqa ṭḥatabahjatin m a k ana lakum an tunbitoo shajarah aa-ilāḥun maAAa Allāḥi bal hum qawmun yaAADiloon a
A	27:60 امن خلق السموت والارض وانزل لكم من السماء ماء فانبتنا به حدائق ذات بهجة ما كان لكم ان تنبتوا شجرها اعله مع الله بل هم قوم يعدلون

Edip-Layth	27:61 The One who made the earth a habitat, and He made in it rivers and He made for it stabilizers, and He made between the two seas a barrier. Is there a god with God? No. But most of them do not know.
The Monotheist Group	27:61 The One who made the Earth a habitat, and He made in it rivers and He made for it stabilizers, and He made between the two seas a barrier. Is there a god with God? No. But most of them do not know.
Muhammad Asad	27:61 Nay - who is it that has made the earth a fitting abode ⁵⁵ [for living things], and has caused running waters [to flow] in its midst, and has set upon it mountains firm, and has placed a barrier between the two great bodies of water? ⁵⁶ Could there be any divine power besides God? Nay, most of those [who think so] do not know [what they are saying]!
Rashad Khalifa	<i>Jesus, Mary, Muhammad, the Saints, etc. Never Participated</i> 27:61 Who is the One who made the earth habitable, caused rivers to run through it, placed on it mountains, and created a barrier between the two waters? Is it another god with GOD? Indeed, most of them do not know.
Shabbir Ahmed	27:61 Nay, who is it that has made the earth habitable, and caused rivers to run through it, has set upon it firm mountains, and has set a barrier between two great bodies of water - any god beside God? Nay, most of them do not use what they know. ¹⁸
Transliteration	27:61 Amman jaAAala al-ar da qar aranwajaAAala khil alaha anh aran wajaAAala laharawasiya wajaAAala bayna alba Brayni hajizana-ilahun maAAa All ahi bal aktharuhum layaAAlamoona
A	27:61 امن جعل الارض قرارا وجعل خللها انهرها وجعل لها روسى وجعل بين البحرين حاجزا اءله مع الله بل اكثرهم لا يعلمون
Edip-Layth	27:62 The One who answers the distressed when he calls Him, and He removes the evil, and He makes you successors on earth. Is there a god with God? Little do you remember!
The Monotheist Group	27:62 The One who answers the distressed when he calls Him, and He removes the evil, and He makes you successors on Earth. Is there a god with God? Little do you remember!
Muhammad Asad	27:62 Nay - who is it that responds to the distressed when he calls out to Him, and who removes the ill [that caused the distress], and has made you inherit the earth? ⁵⁷ Could there be any divine power besides God? How seldom do you keep this in mind!
Rashad Khalifa	27:62 Who is the One who rescues those who become desperate and call upon Him, relieves adversity, and makes you inheritors of the earth? Is it another god with GOD? Rarely do you take heed.
Shabbir Ahmed	27:62 Nay, who is it that responds to the distressed when he calls out to Him, and removes the distress, and gave you supremacy on earth - any god beside God? How seldom do you keep this in mind! ¹⁹
Transliteration	27:62 Amman yujeebu almu dtarra i thadaAAahu wayakshifu a Issoo-a wayajAAalukum khulafaal-ardi a-ilahun maAAa All ahi qaleelan m atathakkaroona
A	27:62 امن يجيب المضطر اذا دعاه ويكشف السوء ويجعلكم خلفاء الارض اءله مع الله قليلا ما تذكرون
Edip-Layth	27:63 The One who guides you in the darkness of the land and the sea, and He sends the winds to spread between the hands of His mercy. Is there a god with God? God be exalted above what they set up!
The Monotheist Group	27:63 The One who guides you in the darkness of the land and the sea, and He sends the winds to spread between the hands of His mercy. Is there a god with God? God be exalted above what they set up!
Muhammad Asad	27:63 Nay - who is it that guides you in the midst of the deep darkness of land and sea, ⁵⁸ and sends forth the winds as a glad tidings of His coming grace? ⁵⁹ Could there be any divine power besides God? Sublimely exalted is God above anything to which men may ascribe a share in His divinity!

Rashad Khalifa	27:63 Who is the One who guides you in the darkness of land and sea? Who is the One who sends the winds with good news, signaling His mercy? Is it another god with GOD? Most exalted is GOD, above having any partner.
Shabbir Ahmed	27:63 Nay, who is it that shows you the way in the darkness of land and sea, and sends forth the winds as heralds of His grace - any god beside God? Sublime, Exalted is God from all that they associate with Him.
Transliteration	27:63 Amman yahdeekum fee <u>th</u> ulum <u>a</u> tialbarri wa <u>a</u> lbahri waman yursilu a Irriyahabushran bayna yaday rah <u>m</u> atihi a-ilahun maAAa All <u>a</u> hitaAA <u>a</u> la All <u>a</u> hu AAamma yushrikoona
A	27:63 امن يهديكم فى ظلمت البر والبحر ومن يرسل الريح بشرا بين يدى رحمته اءله مع الله تعالى الله عما يشركون
Edip-Layth	27:64 The One who initiates the creation then He returns it, and He provides for you from the sky and the land. Is there a god with God? Say, "Bring your proof if you are being truthful."
The Monotheist Group	27:64 The One who initiates the creation then He returns it, and He provides for you from the sky and the land. Is there a god with God? Say: "Bring your proof if you are being truthful."
Muhammad Asad	27:64 Nay - who is it that creates [all life] in the first instance, and then brings it forth anew? ⁶⁰ And who is it that provides you with sustenance out of heaven and earth? ⁶¹ Could there be any divine power besides God? Say: [If you think so,] produce your evidence - if you truly believe in your claim!" ⁶²
Rashad Khalifa	27:64 Who is the One who initiates the creation, then repeats it? Who is the One who provides for you from the heaven and the earth? Is it another god with GOD? Say, "Show me your proof, if you are truthful."
Shabbir Ahmed	27:64 Nay, who is it that initiates creation, and then reproduces it? And who is it that provides for you from the heaven and the earth - any god beside God? Say, "If you think so bring your evidence if you are men of truth." ²⁰
Transliteration	27:64 Amman yabdao alkhalaqa thumma yuAAeeduhuwaman yarzuqukum mina a Issama-i waal-ard <u>i</u> -ilahun maAAa All <u>a</u> hi qul ha <u>t</u> oo burhanakumin kuntum <u>s</u> adiqeena
A	27:64 امن يبدوا الخلق ثم يعيده ومن يرزقكم من السماء والارض اءله مع الله قل هاتوا برهنتكم ان كنتم صدقين
Edip-Layth	27:65 Say, "None in the heavens or the earth know the unseen except God. They do not perceive when they will be resurrected."
The Monotheist Group	27:65 Say: "None in the heavens or the Earth know the unseen except God. And they do not perceive when they will be resurrected."
Muhammad Asad	27:65 Say: None in the heavens or on earth knows the hidden reality [of anything that exists: none knows it] save God." ⁶³ And neither can they [who are living] perceive when they shall be raised from the dead:
Rashad Khalifa	27:65 Say, "No one in the heavens and the earth knows the future except GOD. They do not even perceive how or when they will be resurrected."
Shabbir Ahmed	27:65 Say, "None in the heavens and the earth knows the Unseen, none whatsoever but God. Nor do they perceive when they will be raised." ²¹
Transliteration	27:65 Qul I a yaAAalamu man fee a Issamawatiwaal-ardi alghayba ill a All <u>a</u> hu wamayashAAuroona ayyana yubAAaathoona
A	27:65 قل لا يعلم من فى السموت والارض الغيب الا الله وما يشعرون ايان يبعثون
Edip-Layth	27:66 No, they have no knowledge of the Hereafter. No, they are in doubt regarding it. No,

	they are blind to it. ⁷
The Monotheist Group	27:66 No, they have no knowledge of the Hereafter. No, they are in doubt regarding it. No, they are blind to it.
Muhammad Asad	27:66 nay, their knowledge of the life to come stops short of the truth: ⁶⁴ nay, they are [often] in doubt as to its reality: nay, they are blind to it. ⁶⁵
Rashad Khalifa	<i>Believing in the Hereafter: Great Obstacle for Most People</i> 27:66 In fact, their knowledge concerning the Hereafter is confused. In fact, they harbor doubts about it. In fact, they are totally heedless thereof.
Shabbir Ahmed	27:66 But their knowledge of the Hereafter stops short of conviction. They are in doubt concerning it and they block their mind in blindness from realizing (the unwavering Law of Requital).
Transliteration	27:66 Bali iddaṛaka AAilmuhum fee al- akhiraṭibal hum fee shakkin minh a bal hum minh a AAamoona
A	27:66 بل ادرك علمهم في الاءخرة بل هم في شك منها بل هم منها عمون
Edip-Layth	27:67 Those who rejected said, "When we have become dust, as our fathers, shall we be brought out?"
The Monotheist Group	27:67 And those who rejected said: "When we have become dust, as our fathers, shall we be brought out?"
Muhammad Asad	27:67 And so, they who are bent on denying the truth are saying: What! After we have become dust - we and our forefathers - shall we [all], forsooth, be brought forth [from the dead]?
Rashad Khalifa	27:67 Those who disbelieved said, "After we turn into dust, and also our parents, do we get brought out?"
Shabbir Ahmed	27:67 And so, the rejecters say, "What! After we have become dust - and our fathers - shall we be brought forth again?"
Transliteration	27:67 Waqala allatheena kafaroo a-iṭhakunna turaban waabaona a-innalamukhrajooona
A	27:67 وقال الذين كفروا اءذا كنا ترابا وءابونا ائنا لمخرجون
Edip-Layth	27:68 "We have been promised this, both us and our fathers before. This is nothing but tales of the ancients!"
The Monotheist Group	27:68 "We have been promised this, both us and our fathers before. This is nothing but tales of the ancients!"
Muhammad Asad	27:68 Indeed, we were promised this - we and our forefathers - in the past as well; it is nothing but fables of ancient times!"
Rashad Khalifa	27:68 "We have been given the same promise in the past. These are nothing but tales from the past."
Shabbir Ahmed	27:68 Yes, we were promised this, and our fathers before us. But these are nothing but tales of the ancients."
Transliteration	27:68 Laqad wuAAaidn a h atha na hnuwaabaona min qablu in h atha ill aasateeru al-awwaleena
A	27:68 لقد وعدنا هذا نحن وءابونا من قبل ان هذا الا اسطير الاولين
Edip-Layth	27:69 Say, "Roam the earth and see what the end of the criminals was."
The Monotheist Group	27:69 Say: "Roam the Earth and see how was the end of the criminals."
Muhammad Asad	27:69 Say: Go all over the earth and behold what happened in the end to those [who were

	thus] lost in sin!" ⁶⁶
Rashad Khalifa	27:69 Say, "Roam the earth and note the consequences for the guilty."
Shabbir Ahmed	27:69 Say, "Travel in the land and see what has been the end of the guilty."
Transliteration	27:69 Qul seeroo fee al-ardi faon ^h urookayfa kana AAaqibatu almujrimeena
A	27:69 قل سيروا فى الارض فانظروا كيف كان عقبة المجرمين
Edip-Layth	27:70 Do not be saddened for them, and do not be distraught for what they plot.
The Monotheist Group	27:70 And do not be saddened for them, and do not be distraught for what they plot.
Muhammad Asad	27:70 But do not grieve over them, and neither be distressed by the false arguments which they devise [against Gods messages]. ⁶⁷
Rashad Khalifa	27:70 Do not grieve over them, and do not be annoyed by their scheming.
Shabbir Ahmed	27:70 And grieve not for them, nor distress yourself because of their plots."
Transliteration	27:70 Wala ^a ta ^h zan AAalayhim wala ^a takun fee ^{day} qin mimma ^a yamkuroona
A	27:70 ولا تحزن عليهم ولا تكن فى ضيق مما يمكرون
Edip-Layth	27:71 They say, "When is this promise if you are truthful?"
The Monotheist Group	27:71 And they say: "When is this promise if you are truthful?"
Muhammad Asad	27:71 And [when] they ask, When is this promise [of resurrection] to be fulfilled? [Answer this, O you who believe in it,] if you are men of truth!"
Rashad Khalifa	27:71 They say, "When will that promise come to pass, if you are truthful?"
Shabbir Ahmed	27:71 And they say, "When is this promise to be fulfilled, if you are men of truth?"
Transliteration	27:71 Wayaqooloona mata ^a ha th aalwaAAadu in kuntum ^s adiqeena
A	27:71 ويقولون متى هذا الوعد ان كنتم صدقين
Edip-Layth	27:72 Say, "You may already be being followed by some of what you hasten."
The Monotheist Group	27:72 Say: "Perhaps He is now sending your way some of that which you hasten."
Muhammad Asad	27:72 say thou: It may well be that something of that which [in your ignorance] you so hastily demands ⁶⁸ has already drawn close unto you."
Rashad Khalifa	27:72 Say, "You are already suffering some of the retribution you challenge."
Shabbir Ahmed	27:72 Say, "You are already going through some of the suffering you challenge."
Transliteration	27:72 Qul AAasa ^a an yakoona radifa lakumbaAAadu allat ^{hee} tastaAAajiloona
A	27:72 قل عسى ان يكون ردف لكم بعض الذى تستعجلون
Edip-Layth	27:73 Your Lord has made favors for people, but most of them are not thankful.
The Monotheist Group	27:73 And your Lord has given favor to the people, but most of them are not thankful.
Muhammad Asad	27:73 Now, verily, thy Sustainer is indeed limitless in His bounty unto men - but most of them are bereft of gratitude.
Rashad Khalifa	27:73 Your Lord is full of grace towards the people, but most of them are unappreciative.
Shabbir Ahmed	27:73 Your Lord is full of bounty to mankind. Yet most of them are ungrateful.
Transliteration	27:73 Wa-inna rabbaka la ^{thoo} fadlinAAala ^a alnnasi wala ^{kinna} aktharahum la ^{yash} kuroona

A	27:73 وان ربك لنو فضل على الناس ولكن اكثرهم لا يشكرون
Edip-Layth	27:74 Your Lord knows what is concealed in their chests and what they reveal.
The Monotheist Group	27:74 And your Lord knows what is concealed in their chests and what they reveal.
Muhammad Asad	27:74 But, verily, thy Sustainer knows all that their hearts conceal as well as all that they bring into the open:
Rashad Khalifa	27:74 Your Lord fully knows what their chests hide, and what they declare.
Shabbir Ahmed	27:74 But your Lord knows what their hearts conceal, and all that they proclaim.
Transliteration	27:74 Wa-inna rabbaka layaAAalamu m a tukinnu sudooruhum wama yuAAlinoona
A	27:74 وان ربك ليعلم ما تكن صدورهم وما يعلنون
Edip-Layth	27:75 There is not a thing hidden in the heavens or the earth, but is in a clear record.
The Monotheist Group	27:75 And there is not a thing hidden in the heavens or the Earth, but is in a clear record.
Muhammad Asad	27:75 for there is nothing [so deeply] hidden in the heavens or on earth but is recorded in [His] clear decree.
Rashad Khalifa	27:75 There is nothing in the heavens and the earth that is hidden (from God); everything is in a profound record.
Shabbir Ahmed	27:75 And there is nothing hidden in the heaven and the earth but it is in a clear Record.
Transliteration	27:75 Wama min gha-ibatin fee alssama-iwaal-ardi illa fee kitabin mubeenin
A	27:75 وما من غائبة في السماء والارض الا في كتب مبين
Edip-Layth	27:76 This Quran narrates to the Children of Israel most of what they are in dispute over.
The Monotheist Group	27:76 This Qur'an narrates to the Children of Israel most of that which they are in dispute over.
Muhammad Asad	27:76 BEHOLD, this Qur'an explains ⁶⁹ to the children of Israel most [of that] whereon they hold divergent views; ⁷⁰
Rashad Khalifa	27:76 This Quran settles many issues for the Children of Israel; issues that they are still disputing.
Shabbir Ahmed	27:76 This Qur'an explains to the Children of Israel most of wherein they differ (such as the nature of Jesus).
Transliteration	27:76 Inna h atha alqur- ana yaqu ssuAAala banee isr a-eela akthara alla thee humfeehee yakhtalifoona
A	27:76 ان هذا القرآن يقص على بنى اسرائيل اكثر الذى هم فيه يختلفون
Edip-Layth	27:77 It is a guidance and mercy for those who acknowledge.
The Monotheist Group	27:77 And it is a guidance and mercy for the believers.
Muhammad Asad	27:77 and, verily, it is a guidance and a grace unto all who believe [in it].
Rashad Khalifa	27:77 And most assuredly, it is a guide and mercy for the believers.
Shabbir Ahmed	27:77 It is a guidance and grace for all who believe in it.
Transliteration	27:77 Wa-innahu lahudan wara hmatunlilmu/mineena
A	27:77 وانه لهدى ورحمة للمومنين

Edip-Layth	27:78 Your Lord decides between them by His judgment. He is the Noble, the Knowledgeable.
The Monotheist Group	27:78 Your Lord decides between them by His judgment. And He is the Noble, the Knowledgeable.
Muhammad Asad	27:78 Verily, [O believer,] thy Sustainer will judge between them in His wisdom - for He alone is almighty, all-knowing.
Rashad Khalifa	27:78 Your Lord is the One who judges among them in accordance with His rules. He is the Almighty, the Omniscient.
Shabbir Ahmed	27:78 Surely, your Lord will judge between them in His wisdom, for, He is the Mighty, the Knower.
Transliteration	27:78 Inna rabbaka yaqḍee baynahum biḥukmihiwahuwa alAAazeezu alAAaleemu
A	27:78 ان ربك يقضى بينهم بحكمه وهو العزيز العليم
Edip-Layth	27:79 So put your trust in God, for you are clearly on the truth.
The Monotheist Group	27:79 So put your trust in God, for you are clearly on the truth.
Muhammad Asad	27:79 Hence, place thy trust in God [alone] - for, behold, that in which thou believest is truth self-evident. ⁷¹
Rashad Khalifa	27:79 Therefore, put your trust in GOD; you are following the manifest truth.
Shabbir Ahmed	27:79 So, put your trust in God alone, for, you are taking stand on self-evident truth.
Transliteration	27:79 Fatawakkal AAala Allāhi innakaAAala alḥaqqi almubeeni
A	27:79 فتوكل على الله انك على الحق المبين
Edip-Layth	27:80 You cannot make the dead hear, nor can you make the deaf hear the call when they turn their backs and flee.
The Monotheist Group	27:80 You cannot make the dead hear, nor can you make the deaf hear the call when they turn their backs and flee.
Muhammad Asad	27:80 [But,] verily, thou canst not make the dead hear: and [so, too,] thou canst not make the deaf [of heart] hear this call when they turn their backs [on thee] and go away,
Rashad Khalifa	27:80 You cannot make the dead, nor the deaf, hear the call, if they turn away.
Shabbir Ahmed	27:80 But certainly, you cannot make the dead (or the "living-dead") hear, nor can you make the deaf of heart to hear the call when they turn back to retreat.
Transliteration	27:80 Innaka l a tusmiAAu almawt a wal atusmiAAu a lssumma a ldduAAaa i thawallaw mudbireena
A	27:80 انك لا تسمع الموتى ولا تسمع الصم الدعاء اذا ولوا مدبرين
Edip-Layth	27:81 Nor can you guide the blind from their misguidance. You can only make those who acknowledge Our signs hear you, for they have peacefully surrendered.
The Monotheist Group	27:81 Nor can you guide the blind from their misguidance. You can only make those who believe in Our revelations hear you, for they have submitted.
Muhammad Asad	27:81 just as thou canst not lead the blind [of heart] out of their error; none canst thou make hear save such as [are willing to] believe in Our messages, and thus surrender themselves unto Us. ⁷²
Rashad Khalifa	27:81 Nor can you guide the blind out of their straying. The only ones who will hear you are those who believe in our revelations, and decide to be submitters.
Shabbir Ahmed	27:81 Nor can you lead the blind of reason out of their error. You can only make those

	hear who believe in Our signs, so they submit.
Transliteration	27:81 Wama anta bihaadee alAAumyiAAan dalalatihim in tusmiAAu illa manyu/minu bi-ayatina fahum muslimoona
A	27:81 وما انت بهدى العمى عن ضللتهم ان تسمع الا من يؤمن بايتنا فهم مسلمون
Edip-Layth	<i>Computer Speaks</i> 27:82 When the punishment has been deserved by them, We will bring out for them a creature made of earthly material, it will speak to them that the people have been unaware regarding Our signs. ⁸
The Monotheist Group	27:82 And when the punishment has been deserved by them, We will bring out for them a creature from the Earth, it will speak to them that the people have been unaware regarding Our revelations.
Muhammad Asad	27:82 Now, [as for the deaf and blind of heart] when the word [of truth] stands revealed against them, ⁷³ We shall bring forth unto them out of the earth a creature, which will tell them that mankind had no real faith in Our messages. ⁷⁴
Rashad Khalifa	<i>The Computer Is The Creature</i> 27:82 At the right time, we will produce for them a creature, made of earthly materials, declaring that the people are not certain about our revelations. ⁴
Shabbir Ahmed	27:82 When the Word comes to pass against them, We will raise a creature to them out of the earth that will tell them that mankind had no real faith in Our messages. ²²
Transliteration	27:82 Wa-iitha waqaAAa alqawlu AAalayhimakhrain a lahum dabbatan mina al-arditukallimuhum anna alnnasa kanoo bi-ayatinaa yooqinoona
A	27:82 واذا وقع القول عليهم اخرجنا لهم دابة من الارض تكلمهم ان الناس كانوا بايتنا لا يوقنون
Edip-Layth	27:83 The day We gather from every nation a party that denied Our signs, then they will be driven.
The Monotheist Group	27:83 And the Day We gather from every nation a party that denied Our revelations, then they will be driven.
Muhammad Asad	27:83 And on that Day We shall gather from within every community a host of those who gave the lie to Our messages; and they will be grouped [according to the gravity of their sins]
Rashad Khalifa	27:83 The day will come when we summon from every community some of those who did not believe in our proofs, forcibly.
Shabbir Ahmed	27:83 And times will come when We will gather forces from every community who denied Our revelations, and they will meet one another in combat.
Transliteration	27:83 Wayawma nahshuru min kulli ommatinfawjan mimman yukaththibu bi-ayatinafahum yoozaAAoona
A	27:83 ويوم نحشر من كل امة فوجا ممن يكذب بايتنا فهم يوزعون
Edip-Layth	27:84 Until they have come, He will say, "Have you denied My signs while you had no explicit knowledge of them? What were you doing?" ⁹
The Monotheist Group	27:84 Until they have come, He will say: "Have you denied My revelations while you had no explicit knowledge of them? What were you doing?"
Muhammad Asad	27:84 until such a time as they shall come [to be judged. And] He will say: Did you give the lie to My messages even though you failed to encompass them with [your] knowledge? ⁷⁵ Or what was it that [you thought] you were doing?"
Rashad Khalifa	<i>Study the Quran's Mathematical Code</i> 27:84 When they arrive, He will say, "You have rejected My revelations, before acquiring

	knowledge about them. Is this not what you did?"
Shabbir Ahmed	27:84 When they arrive, He will say, "Did you deny My revelations, before acquiring knowledge about them? Or what else was it that you were doing?" 23
Transliteration	27:84 Hatta itha jaooqala akaththabtum bi-ayatee walam tuheetoobiha AAilman amm atha kuntum taAAamaloona
A	27:84 حتى اذا جاءو قال اكذبتم بايتي ولم تحيطوا بها علما اماذا كنتم تعملون
Edip-Layth	27:85 The punishment was deserved by them for what they transgressed, for they did not speak.
The Monotheist Group	27:85 And the punishment was deserved by them for what they transgressed, for they did not speak.
Muhammad Asad	27:85 And the word [of truth] will stand revealed against them in the face of 76 all the wrong which they had committed, and they will not [be able to] utter a single word [of excuse]:
Rashad Khalifa	27:85 They will incur the requital for their wickedness; they will say nothing.
Shabbir Ahmed	27:85 And the word of truth will stand revealed against them for all the wrongs they had committed. Then they will not utter a single word.
Transliteration	27:85 WawaqaAAa alqawlu AAalayhim bim a thalamoofahum la yantiqoona
A	27:85 ووقع القول عليهم بما ظلموا فهم لا ينطقون
Edip-Layth	27:86 Did they not see that We made the night for them to rest in, and the day to see in? In that are signs for a people who have faith.
The Monotheist Group	27:86 Did they not see that We made the night for them to rest in, and the day to see in? In that are signs for a people who have faith.
Muhammad Asad	27:86 for, were they not aware that it is We who had made the night for them, so that they might rest therein, and the day, to make [them] see? 77 In this, behold, there are messages indeed for people who will believe!
Rashad Khalifa	27:86 Have they not seen that we made the night for their rest, and the day lighted? These should be sufficient proofs for people who believe.
Shabbir Ahmed	27:86 Do they not see that We have made the Night for them to rest and the Day to give them light? Surely, in this are signs for any people who will believe. 24
Transliteration	27:86 Alam yaraw ann a jaAAaln gallayla liyaskunoo feehi wa alInnahara mub siraninna fee thalika laayatun liqawmin yu/minoona
A	27:86 ألم يروا انا جعلنا الليل ليسكنوا فيه والنهار مبصرا ان فى ذلك لءايت لقوم يؤمنون
Edip-Layth	27:87 On the day when the horn is blown, then those in the heavens and the earth will be in terror except for whom God wills. All shall come to Him humbled.
The Monotheist Group	27:87 And on the Day when the horn is blown, then those in the heavens and the Earth will be in terror except for whom God wills. And all shall come to Him humbled.
Muhammad Asad	27:87 And on that Day the trumpet [of judgment] will be sounded, and all [creatures] that are in the heavens and all that are on earth will be stricken with terror, except such as God wills [to exempt]: and in utter lowliness all will come unto Him.
Rashad Khalifa	27:87 On the day when the horn is blown, everyone in the heavens and the earth will be horrified, except those chosen by GOD. All will come before Him, forcibly.
Shabbir Ahmed	27:87 And on the Day when the Trumpet is sounded, everyone of the elite and of the humbled will be horrified, except such as God wills to exempt. All will present themselves to Him in humility. 25

Transliteration	27:87 Wayawma yunfakhu fee a IssoorifafaziAAa man fee a Issamawati waman feeal-ar di illa man shaa Allahu wakullunatawhu dakhireena
A	27:87 ويوم ينفخ في الصور ففزع من في السموت ومن في الارض الا من شاء الله وكل اتوه دخرين
Edip-Layth	<i>Earth's Motion</i> 27:88 You see the mountains, you think they are solid, while they are passing by like the clouds. The making of God who perfected everything. He is Ever-aware of what you do. ¹⁰
The Monotheist Group	27:88 And you see the mountains, you think they are solid, while they are passing by like the clouds. The making of God who perfected everything. He is Expert over what you do.
Muhammad Asad	27:88 And thou wilt see the mountains, which [now] thou deemest so firm, pass away as clouds pass away: a work of God, who has ordered all things to perfection! ⁷⁸ Verily, He is fully aware of all that you do!
Rashad Khalifa	<i>Earth's Movement: A Scientific Miracle</i> 27:88 When you look at the mountains, you think that they are standing still. But they are moving, like the clouds. Such is the manufacture of GOD, who perfected everything. He is fully Cognizant of everything you do.
Shabbir Ahmed	27:88 And the powerful elite that you deem firm as mountains, will float around like weightless clouds. Such is the Design of God Who disposes off all things in perfect order. Surely, He is fully Aware of what you do.
Transliteration	27:88 Watara aljibala tahsabuhajamidatan wahiya tamurru marra a Issahabi sunAAaAllahi allathee atqana kulla shay-in innahukhabeerun bim a tafAAaloona
A	27:88 وترى الجبال تحسبها جامدة وهي تمر مر السحاب صنع الله الذي اتقن كل شيء انه خبير بما تفعلون
Edip-Layth	27:89 Whoever comes with a good deed will receive better than it, and from the terror of that day they will be safe.
The Monotheist Group	27:89 Whoever comes with a good deed will receive better than it, and from the terror of that Day they will be safe.
Muhammad Asad	27:89 Whoever shall come [before Him] with a good deed will gain [further] good there from; ⁷⁹ and they will be secure from the terror of that Day.
Rashad Khalifa	<i>The Day of Judgment</i> 27:89 Those who bring good works (in their records) will receive far better rewards, and they will be perfectly secure from the horrors of that day.
Shabbir Ahmed	27:89 In those times people that do good to humanity and make way for peace and security, will be best rewarded. ²⁶
Transliteration	27:89 Man j aa bi alhasanatifalahu khayrun minh a wahum min fazaAAin yawma-ithinaminoona
A	27:89 من جاء بالحسنة فله خير منها وهم من فزع يومئذ آمنون
Edip-Layth	27:90 Whoever comes with the bad deed, their faces will be cast in hell. Are you not being rewarded for what you used to do?
The Monotheist Group	27:90 And whoever comes with the bad deed, their faces will be cast in Hell. Are you not being rewarded for what you used to do?
Muhammad Asad	27:90 But they who shall come with evil deeds ⁸⁰ their faces will be thrust into the fire, [and they will be asked:] Is this aught but a just requital ⁸¹ for what you were doing [in life]?"
Rashad Khalifa	27:90 As for those who bring evil works, they will be forced into Hell. Do you not get

	required for what you did?
Shabbir Ahmed	27:90 But those who cause inequity in the world, will fall prone into the fire of humiliation. "Are you rewarded for anything but what you did?"
Transliteration	27:90 Waman j aa bi alssayyi-atifakubbat wujoohuhum fee a Innari hal tujzawna ill ama kuntum taAamaloona
A	27:90 ومن جاء بالسيئة فكبت وجوههم في النار هل تجزون الا ما كنتم تعملون
Edip-Layth	27:91 "I have been ordered to serve the Lord of this town that He has made restricted, and to Him are all things, and I have been ordered to be of those who peacefully surrender."
The Monotheist Group	27:91 "I have been ordered to serve the Lord of this land that He has made restricted, and to Him are all things, and I have been ordered to be of those who submit."
Muhammad Asad	27:91 [SAY, O Muhammad:] I have been bidden to worship the Sustainer of this City 82 Him who has made it sacred, and unto whom all things belong: and I have been bidden to be of those who surrender themselves to Him,
Rashad Khalifa	27:91 I am simply commanded to worship the Lord of this town - He has made it a safe sanctuary - and He possesses all things. I am commanded to be a submitter.
Shabbir Ahmed	27:91 Say (O Prophet!), "I am commanded to serve the Lord of this town (Makkah) - Him Who has made it sacred, and to Whom all things belong. And I am commanded to be of those who surrender to Him.
Transliteration	27:91 Innama omirtu an aAbuda rabba h athihialbaldati alla thee harramaha walahu kullushay-in waomirtu an akoona mina almuslimeena
A	27:91 انما امرت ان اعبد رب هذه البلدة الذى حرمها وله كل شىء وامرت ان اكون من المسلمين
Edip-Layth	27:92 "That I recite the Quran." He who is guided is guided for himself, and to he who is misguided, say, "I am but one of the warners."
The Monotheist Group	27:92 "And that I recite the Qur'an." He who is guided is guided for himself, and to he who is misguided, say: "I am but one of the warners."
Muhammad Asad	27:92 and to convey this Qur'an [to the world]." Whoever, therefore, chooses to follow the right path, follows it but for his own good; and if any wills to go astray, say [unto him]: I am only a warner.
Rashad Khalifa	27:92 And to recite the Quran. Whoever is guided is guided for his own good, and if they go astray, then say, "I am simply a warner."
Shabbir Ahmed	27:92 And to convey this Qur'an (to mankind). Whoever, then, goes right, goes right only for the good of his own 'self'. As for him who goes astray, say, "I am only a warner!"
Transliteration	27:92 Waan atluwa alqur- ana famani ihtad afa-innama yahtadee linafsihi waman dalla faqulinnama ana mina almunthireena
A	27:92 وان اتلوا القرآن فمن اهتدى فانما يهتدى لنفسه ومن ضل فقل انما انا من المنذرين
Edip-Layth	<i>For the Future</i> 27:93 Say, "Praise be to God, He will show you His signs and you will know them. Your Lord is not unaware of what you do." 11
The Monotheist Group	27:93 Say: "Praise be to God, He will show you His signs and you will know them. And your Lord is not unaware of what you do."
Muhammad Asad	27:93 And say: All praise is due to God! In time He will make you see [the truth of] His messages, and then you shall know them [for what they are]." And thy Sustainer is not unmindful of whatever you all may do.
Rashad Khalifa	27:93 And say, "Praise be to GOD; He will show you His proofs, until you recognize them. Your Lord is never unaware of anything you do."

Shabbir Ahmed	27:93 And say, "All praise is due to God! In time He will show you His Signs, so that you will recognize them." And your Lord is not unaware of whatever you do.
Transliteration	27:93 Waquli al hamdu lill ahisayureekum ayatihi fataAAarifoonah a wam arabbuka bigh afilin AAamma taAAamaloona
A	27:93 وَقُلْ الْحَمْدُ لِلَّهِ سِيرِكُمْ ءَايَتُهُ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَفْلٍ عَمَّا تَعْمَلُونَ

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (27:1)

T9S60. This combination of letters/numbers plays an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (27:18)

Solomon's demonstration of miracles makes sense within the context of the Quran, but how can we explain the ants' recognition of Solomon and his troops and communicating this information with each other? Were ants also showing miracles?! Do all ants have such a secret talent? Did they recognize Solomon from the smell of his feet? [20:114](#).

Edip-Layth - End Note 3 (27:24)

For prostration, see [16:49](#).

Edip-Layth - End Note 4 (27:30)

The Basmalah in this verse, compensates the missing Basmalah from the beginning of chapter 9, exactly 19 chapters before. This extra Basmalah here, thus, completes the number of Basmalahs being 114 (19x6). See [1:1](#); [74:1-56](#).

Edip-Layth - End Note 5 (27:31)

Did Solomon violate the principle of "no compulsion in religion" by issuing such a threat? Or, was he just bluffing? Even if he did not mean what he said, didn't he risk the possibility of a war? The above questions in the first printing of the QRT, also occupied some other students of the Quran. The traditional translation the freedom in religion ([2:256](#)), the freedom to reject the truth ([2:193](#); [10:99](#); [18:29](#)), and the promotion of peace among people ([2:208](#)). For instance, El Mehdi Haddou, a researcher colleague of mine pulled my attention to the word taMLiKuhum in verse [27:23](#) and reminded me its meaning, "own them, possess them." He proposed "owning" instead of "leading." Indeed, the derivatives of this word occur 44 times in the Quran and all are relate ownership and possession. I would like to quote from Mehdi's article on this verse: "What really made Solomon angry is the state of slavery that affects the people owned by the Queen of Sheba and not their religion. Solomon's reaction against slavery and oppression should be an example for every leader who has the power, the means and the potential to free slaves and fight for the rights of oppressed people even if they are living in another country. What Solomon did in the past is what the United States should do in our time. Their resemblance is reflected in their military power but the difference resides in the fact that only Solomon has submitted to God's laws. If Solomon was living in the 21st century, who would you think will be at the top of his black list? Yes, many from the so called Muslim countries."

Edip-Layth - End Note 6 (27:34)

It is interesting that Queen is criticizing Kings for their corruption and aggression. The Queen is depicted by the Quran as someone who is not a tyrant, but a reasonable leader who consults others in her affairs, which is one of the main principles in the Quran ([42:38](#)). The Queen of Sheba tested Solomon by sending him some gifts. When she learned that he was not interested in her wealth or her country's resources, she became curious about Solomon and accepted his invitation. The event implies more communication between the two leaders and the emergence of a trust between them. Ultimately, she realizes that Solomon is not one of those corrupt kings, but a servant of God with great morals. The Bible mentions this meeting but it contains some differences. For instance, in I Kings [10:1-13](#) we learn that Solomon accepted her valuable gifts, but the Quran tells us that Solomon showed no interest. The same biblical passage is repeated at II Chronicles [9:1-12](#).

Edip-Layth - End Note 7 (27:66)

Having doubts about the hereafter is considered to be similar to not accepting it. The Quran does not accept "faith" as is understood by English speaking people; the Quran expects us to acknowledge the hereafter as a fact, by reflecting on circumstantial evidence abundant around us and within us. According to the Quran, those who do not find the Quran sufficient for guidance, those who do not enjoy mentioning God's name alone, and those who expect the intercession of a savior, do not really acknowledge the hereafter. See [6:113,150](#); [27:66](#); [34:21](#); [39:45](#); [74:46-48](#).

Edip-Layth - End Note 8 (27:82)

Note that the creature mentioned here is described as dabbatan min al-ard (creature from earth), which means either a creature coming out of earth or a creature made of earthly materials. Could it refer to the computer that became the tool for the discovery of the code 19 and declaration of its message? Unlike the creatures made of water ([24:45](#)), this one is made from earthly elements. After the discovery of the code 19, and from the context of this verse, this creature (DaBBa) might be understood as a reference to the computer that uses silicon as its essential part. In traditional books, there are bizarre descriptions of this prophesied creature. Contrary to the Quran's positive depiction of the earth-based creature, hadith books contain negative descriptions. Some may object to our interpretation by saying that the word DaBBa implies something alive that moves. This objection is reasonable. But, we prefer the computer to an animal since we can understand the phrase dabbatan min al-ard not as a creature geographically from earth, but rather a creature made of earth. Thus, we can accept some differences in mobility between the "dabba from water" and "dabba from earth." Since a computer has many moving parts, from its hard disk to the information carried by trillions of electrons, it is not a far-fetched understanding of DaBBa. See [72:24-28](#).

Edip-Layth - End Note 9 (27:84)

See the relationship between this and verse [10:38-48](#).

Edip-Layth - End Note 10 (27:88)

Interspersed among the verses about the hereafter, the verses 86 and 88 remind us of examples of God's power that we witness. During the revelation of the Quran, not many people considered the earth a moving object; perhaps none knew about the tectonic movement of mountains. Early commentators of the Quran also could not comprehend this fact. So, they struggled to make sense out of this bizarre claim in their holy book. They claimed that the verse was referring to the end of the world. However, they ignored that the verses describing the last Hour depicted chaos and destruction. The end of the world is a calamity of cosmic proportions, which creates an utmost shock and panic among those who will experience it (See chapter 81 and 101 of the Quran). Thus, the unnoticed event described in [27:88](#) cannot be about the chaos created by the destruction of the universe. Indeed, the end of the verse [27:88](#) leaves no room for such confusion: "the making of God who perfected everything." The end of the world is neither the perfection of art, nor an imperceptible event. The early audience of the Quran, unable even to imagine the motion of the mountains and earth, tried hard to reconcile it with the verses describing the destruction, chaos and panic of the end times. See [21:33](#); [36:40](#); [39:5](#); [68:1](#); [79:30](#). Since the Bible has been tampered by clergymen (See Quran [2:59](#)), it contains numerous false information about nature and scientific issues. Christendom, up to the 17th century, firmly believed that the earth was a firm center of the universe. The Church persecuted many scientists, including Galileo, for asserting that the earth rotates around the sun. See Psalms [93:1](#); [96:10](#); [104:5](#); 1 Chronicles [16:30](#).

Edip-Layth - End Note 11 (27:93)

See [41:53](#); [74:30-35](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (27:1)

See Appendix II.

Muhammad Asad - End Note 2 (27:1)

For an explanation of this composite rendering of the adjective, mubin, see note 2 on [12:1](#). In the present instance, the term kitab ("divine writ") is preceded by the conjunction wa, which primarily signifies "and", but in this case has a function more or less similar to the expression "namely" hence, it may be replaced in translation by a dash without affecting the meaning of the sentence.

Muhammad Asad - End Note 3 (27:3)

This is obviously the meaning of the term zakah in the above context, since at the time of the revelation of this surah it had not yet received its later, specific connotation of a tax incumbent upon Muslims (cf. surah 2 note 34).

Muhammad Asad - End Note 4 (27:4)

The implication is that people who do not believe in life after death concentrate all their endeavours as a rule, on material gains alone, and cannot think of anything worthwhile "beyond their own doings". See also note 7 on [2:7](#), which explains why the "causing" of this spiritual blindness and confusion - in itself but a consequence of man's own behaviour - is attributed to God.

Muhammad Asad - End Note 5 (27:6)

This stress on the spiritual illumination offered to man through divine revelation not only connects with the opening verses of this surah, but also forms a link between this passage and the following one, which calls to mind the sudden illumination of Moses, symbolized by the vision of the burning bush.

Muhammad Asad - End Note 6 (27:7)

Cf. [20:9](#) ff., and particularly note 7 on verse 10 of that surah.

Muhammad Asad - End Note 7 (27:8)

Thus Zamakhshari explains the expression hawlaha (lit., "around it"). According to some of the earliest commentators, quoted by Tabari the "fire" (nar) is in this context synonymous with "light" (nur), namely, the illumination which God bestows on His prophets, who - one may presume - <are a priori near it" by virtue of their inborn spiritual sensitivity. Alternatively, the phrase man fi n-nar wa-man hawlaha may be understood as referring to God's Own light, which encompasses, and is the core of, all spiritual illumination.

Muhammad Asad - End Note 8 (27:10)

Cf. [20:17-20](#).

Muhammad Asad - End Note 9 (27:10)

For a tentative explanation of the symbolism underlying the miracle of the staff, see note 14 on [20:20-21](#).

Muhammad Asad - End Note 10 (27:11)

For my rendering of illa, in this context, as "and neither", see note 38 on [4:29](#).

Muhammad Asad - End Note 11 (27:11)

I.e., by sincere repentance. Apart from its general significance, this may also be an allusion to the crime, which Moses had committed in his youth by slaying the Egyptian (see [28:15-17](#)).

Muhammad Asad - End Note 12 (27:12)

See note 85 on [7:108](#).

Muhammad Asad - End Note 13 (27:12)

Cf. [17:101](#) - "We gave unto Moses nine clear messages" - and the corresponding note 119.

Muhammad Asad - End Note 14 (27:13)

See note 99 on [10:76](#). The people referred to as "they" are Pharaoh and his nobles.

Muhammad Asad - End Note 15 (27:15)

I.e., spiritual insight.

Muhammad Asad - End Note 16 (27:17)

Apart from [114:6](#), which contains the earliest Quranic reference to the concept of jinn, the above is apparently the oldest instance where this concept occurs in the personalized form of "invisible beings". (For a fuller discussion, see Appendix III.)

Muhammad Asad - End Note 17 (27:19)

In this instance, Solomon evidently refers to his own understanding and admiration of nature (cf. [38:31-33](#) and the corresponding notes) as well as to his loving compassion for the humblest of God's creatures, as a great divine blessing: and this is the Quranic moral of the legendary story of the ant.

Muhammad Asad - End Note 18 (27:21)

Lit., a clear evidence. The threat of "killing" the hoopoe is, of course, purely idiomatic and not to be taken literally.

Muhammad Asad - End Note 19 (27:22)

Thus, we are parabolically reminded that even the most lowly being can - and on occasion does - have knowledge of things of which even a Solomon in all his wisdom may be ignorant (Razi) - a reminder which ought to counteract the ever-present danger (fitnah) of self-conceit to which learned men, more than anyone else, are exposed (Zamakhshari). As regards the kingdom of Sheba, see note 23 on [34:15](#).

Muhammad Asad - End Note 20 (27:25)

I.e., their own immoral impulses (which is the meaning of ash-shaytan in this context) had persuaded them that they should not submit to the idea of man's responsibility to a Supreme Being who, by definition, is "beyond the reach of human perception" but should worship certain perceivable natural phenomena instead.

Muhammad Asad - End Note 21 (27:25)

An allusion to the appearance and disappearance of the sun and other celestial bodies which the Sabaeans - in common with almost all the Semites of antiquity - used to worship, (Cf. the story of Abraham's search for God in [6:74](#) ff.)

Muhammad Asad - End Note 22 (27:26)

See surah 9 note 171.

Muhammad Asad - End Note 23 (27:31)

My interpolation, at the beginning of this verse, of the words "God says" is based on the fact that, within the context of the above legend, the information brought by the hoopoe is the very first link between the kingdoms of Sheba and of Solomon. In the absence of any previous contact, hostile or otherwise, there would have been no point whatever in Solomon's telling the people of Sheba that they should not "exalt themselves" against or above himself. On the other hand, the narrative of the hoopoe makes it clear that the Sabaeans did "exalt themselves" against God by worshipping the sun and by being convinced "that they ought not to worship God" (verses 24-25 above). Hence, Solomon, being a prophet, is justified in calling upon them, in the name of God, to abandon this blasphemy and to surrender themselves to Him. (Cf. the almost identical phrase, "Exalt not yourselves against God", in [44:19](#).)

Muhammad Asad - End Note 24 (27:32)

Lit., "on this case [or "problem"] of mine".

Muhammad Asad - End Note 25 (27:34)

In this context - as pointed out by all classical commentators - the term dukhul undoubtedly connotes "entering by force (anwatan)", whether it be by armed invasion or by usurpation of political power from within the country. The term muluk, lit., "kings", may be understood to denote also persons who, while not being "kings" in the conventional sense of this word, wrongfully seize and forcibly hold absolute power over their "subjects".

Muhammad Asad - End Note 26 (27:34)

Thus, the Queen of Sheba rules out force as a suitable method for dealing with Solomon. Implied in her statement is the Quranic condemnation of all political power obtained through violence (anwatan) inasmuch as it is bound to give rise to oppression, suffering and moral corruption.

Muhammad Asad - End Note 27 (27:36)

I.e., not only worldly wealth but also faith, wisdom and an insight into realities normally hidden from other men.

Muhammad Asad - End Note 28 (27:36)

I.e., people who prize only material things and have no inkling of spiritual values.

Muhammad Asad - End Note 29 (27:37)

Lit., "and they will be humbled". Since the Qur'an explicitly prohibits all wars of aggression (see [2:190-194](#) and the corresponding notes), it is not plausible that this same Qur'an should place a crude threat of warlike aggression in the mouth of a prophet. We must, therefore, assume that here again, as in verse 31 above, it is God who, through His prophet, warns the people of Sheba of His "coming upon them" - i.e., punishing them - unless they abandon their blasphemous belief that they "ought not" to worship God. This interpretation finds considerable support in the sudden change from the singular in which Solomon speaks of himself in the preceding (as well as in the subsequent) verses, to the majestic plural "We" appearing in the above sentence.

Muhammad Asad - End Note 30 (27:38)

I.e., evidently in response to his message (Razi, Ibn Kathir).

Muhammad Asad - End Note 31 (27:38)

Lit., "before they come unto me as people who surrender themselves (muslimin)" i.e., to God (see verse 31 above). The term "throne (arsh)" is used here and in the sequence - as well as at the end of verse 23 - in its metonymic sense of "dominion" or "regal power" (Raghib). It appears that Solomon intends to confront his guest with an image of her worldly power, and thus to convince her that her "throne" is as nothing when compared with the awesome almightiness of God.

Muhammad Asad - End Note 32 (27:40)

Lit., "he who had knowledge out of [or "through"] revelation (al-kitab)" - i.e., Solomon himself (Razi).

Muhammad Asad - End Note 33 (27:40)

I.e., faster than any magic could achieve: thus alluding to the symbolic nature of the forthcoming appearance of the "throne". Here, as in the whole of the story of Solomon and the Queen of Sheba, symbolism and legendary "fact" are subtly intertwined, evolving into an allegory of the human soul's awakening to a gradual realization of spiritual values.

Muhammad Asad - End Note 34 (27:40)

Lit., "established before him". Since the verbal form istaqarra and its participle mustaqirra often indicate no more than that something "has being" or "exists" (cf. Lane VII, 2500), the phrase ra'ahu mustaqirran indahu may be understood as "he saw it being (i.e., actually) before him": hence my rendering.

Muhammad Asad - End Note 35 (27:40)

I.e., "whether I attribute my spiritual powers to God or, vaingloriously, to myself".

Muhammad Asad - End Note 36 (27:41)

I.e., whether she remains satisfied with perceiving only the outward appearance of things and happenings, or endeavours to fathom their spiritual reality. Seeing that the people of Sheba were, until then, motivated by love of luxury and worldly power. Solomon intends to show the Queen her "throne", or the image of her dominion, as it could be if it were inspired by faith in God and, hence, by a consciousness of moral responsibility.

Muhammad Asad - End Note 37 (27:42)

Sc., "and yet not quite the same": thus, she expresses doubt - and doubt is the first step in all spiritual progress. She realizes that the "altered throne" is outwardly the same as that which she has left behind; but she perceives intuitively that it is imbued with a spiritual quality which the other did not possess, and which she cannot yet quite understand.

Muhammad Asad - End Note 38 (27:42)

Thus Tabari, Zamakhshari and Ibn Kathir, on whose interpretation of this passage my rendering and the above interpolation are based.

Muhammad Asad - End Note 39 (27:43)

An allusion to her and her people's worship of celestial bodies (cf. verses 24-25 and the corresponding notes 20 and 21).

Muhammad Asad - End Note 40 (27:43)

Lit., "she was (sc., "born") of people", etc. - thus stressing the role of the idolatrous tradition in which she had grown up, and which in the past had made it difficult for her to find the right path. Considering this cultural background, Solomon points out, her awakening at the very moment of her leaving her ancestral environment must be deemed most remarkable and praiseworthy.

Muhammad Asad - End Note 41 (27:44)

I.e., in order to wade into it, or perhaps to swim through it, thus braving the seemingly fathomless deep: possibly a symbolic indication of the fear which a human being may feel when his own search after truth forces him to abandon the warm, soothing security of his erstwhile social and mental environment, and to venture into the - as yet - unknown realm of the spirit.

Muhammad Asad - End Note 42 (27:44)

I.e., not a dangerous, bottomless deep, as it appeared at first glance, but, rather, the firm, glass-clear light of truth: and with her perception of the ever-existing difference between appearance and reality, the Queen of Sheba comes to the end of her spiritual journey.

Muhammad Asad - End Note 43 (27:45)

For the story of the Thamud and their prophet Salih, see notes 56 and 57 on [7:73](#). [My interpolation of the word "likewise" at the beginning of this verse is based on the fact that Salih's message to the tribe of Thamud is identical with that of Solomon to the Queen of Sheba - which, in itself, is an indication of the sameness of the fundamental truths underlying all revealed religions.

Muhammad Asad - End Note 44 (27:46)

Lit., "hasten the evil before the good": cf. [13:6](#) and the corresponding note 14; also the second sentence of [10:50](#) and note 71.

Muhammad Asad - End Note 45 (27:47)

See surah 7 note 95.

Muhammad Asad - End Note 46 (27:47)

Sc., "who has tied every human being's destiny (ta'ir) to his neck": see [17:13](#) and the corresponding note 17.

Muhammad Asad - End Note 47 (27:48)

Or "nine clans", since, in the above context, the term raht is liable to either of these two interpretations. The "city" referred to is evidently the region known as Al-Hijr, in northern Hijaz (cf. surah 7 notes 56 and 59). In contrast with the preceding story of the Queen of Sheba's eager way to faith, the stories of the tribe of Thamud and (in verses 54-58) of Lot's people are meant to call attention to the hostility which a call to righteousness so often evokes in people who are strong but vain, or, alternatively, weak and addicted to senseless passions.

Muhammad Asad - End Note 48 (27:49)

Lit., "by God". As is evident from [7:73](#) ff. and from the above allusion, the Thamud did have a vague notion of God, but their erstwhile faith had been overlaid by their excessive arrogance and thus deprived of all spiritual value.

Muhammad Asad - End Note 49 (27:54)

The story of Lot and the perverted people of Sodom is mentioned in several places, particularly in [7:80-84](#), [11:69-83](#) and [26:60-173](#).

Muhammad Asad - End Note 50 (27:54)

Thus Zamakhshari and Razi, stressing the principle that a revolt against the God-willed nature of heterosexuality is a revolt against God Himself.

Muhammad Asad - End Note 51 (27:56)

See note 65 on [7:82](#).

Muhammad Asad - End Note (27:57)

Muhammad Asad - End Note 52 (27:58)

See note 66 on [7:83](#); also [11:81](#) and [66:10](#), and the corresponding notes.

Muhammad Asad - End Note 54 (27:59)

Lit., "Is God better, or that to which they ascribe", etc.: thus including, by implication, not only deified beings or forces of nature, but also false social and moral values to which custom and ancestral tradition have lent an almost "religious" sanction.

Muhammad Asad - End Note 55 (27:61)

Lit., "place of rest" (qarar). But see also [77:25-26](#) and the corresponding note 9.

Muhammad Asad - End Note 56 (27:61)

See [25:53](#) and the corresponding notes 41 and 42.

Muhammad Asad - End Note 57 (27:62)

Cf. [2:30](#) and the corresponding note 22. In the present instance the accent is on God's having caused man to "inherit the earth" by endowing him with specific faculties and abilities - an implicit denial of man's claim that he is independent and "master of his fate".

Muhammad Asad - End Note 58 (27:63)

I.e., metonymically, through all the seemingly insoluble complexities of human life.

Muhammad Asad - End Note 59 (27:63)

See [7:57](#) and the corresponding note 44.

Muhammad Asad - End Note 60 (27:64)

This relates to man's life on earth and his resurrection after bodily death as well as to the this-worldly cycle of birth, death and regeneration manifested in all organic nature.

Muhammad Asad - End Note 61 (27:64)

As in [10:31](#), the term "sustenance" (rizq) has here both a physical and a spiritual connotation; hence the phrase, "out of heaven and earth".

Muhammad Asad - End Note 62 (27:64)

Lit., "if you are truthful" - the implication being that most people who profess a belief in a multiplicity of divine powers, or even in the possibility of the one God's "incarnation" in a created being, do so blindly, sometimes only under the influence of inherited cultural traditions and habits of thought, and not out of a reasoned conviction.

Muhammad Asad - End Note 63 (27:65)

In this context, the term al-ghayb - rendered by me here as "the hidden reality" - apparently relates to the "how" of God's Being, the ultimate reality underlying the observable aspects of the universe and the meaning and purpose inherent in its creation. My repetition, within brackets, of the words "none knows it", i.e., save God, is necessitated by the fact that He is infinite, unlimited as to space, and cannot, therefore, be included among the beings "in the heavens or on earth", who have all been created by Him.

Muhammad Asad - End Note 64 (27:66)

I.e., they cannot truly visualize the hereafter because its reality is beyond anything that man may experience in this world: and this, it cannot be stressed often enough, is an indirect explanation of the reason why all Quranic references to the conditions, good or bad, of man's life after death are of necessity expressed in purely allegorical terms.

Muhammad Asad - End Note 65 (27:66)

I.e., blind to its logical necessity within God's plan of creation. For, it is only on the premise of a life after death that the concept of man's moral responsibility and hence, of God's ultimate judgment can have any meaning; and if there is no moral responsibility, there can be no question of a preceding moral choice; and if the absence of choice is taken for granted, all differentiation between right and wrong becomes utterly meaningless as well.

Muhammad Asad - End Note 66 (27:69)

I.e., those who denied the reality of a life after death and, hence, of man's ultimate responsibility for his conscious doings. As pointed out in the preceding note, the unavoidable consequence of this denial is the loss of all sense of right and wrong: and this, in its turn, leads to spiritual and social chaos, and so to the downfall of communities and civilizations.

Muhammad Asad - End Note 67 (27:70)

Lit., "by their scheming". For the Quranic use of the term *makr* in the sense of "devising false arguments [against something]", see [10:21](#) and the corresponding note 33.

Muhammad Asad - End Note 68 (27:72)

I.e., the end of their own life, which must precede their resurrection.

Muhammad Asad - End Note 69 (27:76)

For this rendering of the verb *yaqussu*, see note 5 on [12:3](#).

Muhammad Asad - End Note 70 (27:76)

I.e., where they differ from the truth made evident to them in their scriptures. The term "children of Israel" comprises here both the Jews and the Christians (*Zamakhshari*) inasmuch as both follow the Old Testament, albeit in a corrupted form. It is precisely because of this corruption, and because of the great influence, which Jewish and Christian ideas exert over a large segment of mankind, that the Qur'an sets out to explain certain ethical truths to both these communities. The above reference to "most" (and not all) of the problems alluded to in this context shows that the present passage bears only on man's moral outlook and social life in this world and not on ultimate, metaphysical questions which - as the Qur'an so often repeats - will be answered only in the hereafter.

Muhammad Asad - End Note 71 (27:79)

Lit., "thou art [or "standest"] upon the obvious [or "self-evident"] truth".

Muhammad Asad - End Note 72 (27:81)

This passage corresponds to the oft-repeated Quranic statement that "God guides him that wills [to be guided] (*yahdi man yasha*)".

Muhammad Asad - End Note 73 (27:82)

Lit., "comes to pass against them" - i.e., when the truth becomes obvious to them against all their expectations, and thus confounds them utterly: an allusion to the approach of the Last Hour, Resurrection and God's Judgment, all of which they were wont to regard as "fables of ancient times" (cf. verses 67-68 above). Alternatively, the phrase *idha waqa a al-qawl alayhim* may be understood as when the sentence [of doom] is passed on them", i.e., at the approach of the Last Hour, when it will be too late for repentance.

Muhammad Asad - End Note 74 (27:82)

The "creature brought forth out of the earth" is apparently an allegory of man's "earthly" outlook on life - in other words, the soul-destroying materialism characteristic of the time preceding the Last Hour. This "creature" parabolically "tells" men that their submergence in exclusively materialistic values - and, hence, their

approaching self-destruction - is an outcome of their lack of belief in God. (See also [7:175-176](#) and the corresponding note 141.)

Muhammad Asad - End Note 75 (27:84)

I.e., without having understood them or made any attempt to understand them (Zamakhshari).

Muhammad Asad - End Note 76 (27:85)

Or: "the sentence [of doom] will have been passed on them in recompense of", etc. (see note 73 above)

Muhammad Asad - End Note 77 (27:86)

In the present context (as in [10:67](#) or [40:61](#)) the reference to "night" and "day" has a symbolic significance: namely, man's God-given ability to gain insight through conscious reasoning ("the day that makes them see") as well as through the intuition that comes from a restful surrender to the voice of one's own heart ("the night made for rest") - both of which tell us that the existence of God is a logical necessity, and that a rejection of His messages is a sin against ourselves.

Muhammad Asad - End Note 78 (27:88)

I.e., in perfect consonance with the purpose for which He has created them: which is the approximate meaning of the verb atqana. In this particular instance, stress is laid on the God-willed transitory nature of the world, as we know it, (cf. [14:48](#) and [20:105-107](#), and the corresponding notes) in contrast with the lasting reality of the life to come.

Muhammad Asad - End Note 79 (27:89)

Lit., "good shall be his from it", i.e., inconsequence or in result of it (Ibn Abbas, Al-Hasan, Qatadah, Ibn Jurayj, all of them quoted by Tabari) - thus stressing the Quranic doctrine that what is metaphorically described as "rewards" and "punishments" in the life to come are but the natural consequences, good or bad, of man's attitudes and doings in this world. On a different level, the above phrase may also be understood thus: "Whoever shall come with a good deed will gain something better than [or "through"] it" - an illusion to the fact that whereas the deed itself may be transitory, its merit is enduring (Zamakhshari).

Muhammad Asad - End Note 80 (27:90)

I.e., those who did only evil, or whose evil deeds greatly outweigh their good deeds (Ibn Kathir).

Muhammad Asad - End Note 81 (27:90)

Lit., "Are you requited for anything else than", etc.

Muhammad Asad - End Note 82 (27:91)

I.e., Mecca, where the first temple dedicated to the One God was built (cf. [3:96](#)).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (27:10)

Please note kaannah jann = As if it was a dragon, concerning 'Asa or staff. Additional Tasreef: [7:108](#), [20:17-24](#), [26:10-15](#), [26:32-33](#), [28:31-32](#)

Shabbir Ahmed - End Note 2 (27:11)

[28:15-17](#)

Shabbir Ahmed - End Note 3 (27:12)

28:32. Nine, and not ten commandments 2:83, 17:101

Shabbir Ahmed - End Note 4 (27:16)

21:79, 34:10. Solomon ruled as King from 965 To 926 BC. The common misconception that Solomon could speak to birds is denied here, as he clearly says that all his people understood Taair. Mantiq = Knowledge = Logic = Speech and concept. Taair = Omen = Destiny = Registration of Deeds = Fleet-footed horse = Cavalry = Bird. 5:110, 7:131, 27:47, 27:47, 17:13, 27:16, 2:260, 6:38, 24:4. At-Taairaan = Those marching to war

Shabbir Ahmed - End Note 5 (27:22)

Their armies were planning an expedition to North

Shabbir Ahmed - End Note 6 (27:31)

The Kingdom of Queen Bilqees Sheba of Yemen-Abyssinia had hostile plans towards the North

Shabbir Ahmed - End Note 7 (27:35)

The intelligent Queen made a prudent decision disregarding the advice of her loyal chiefs. She was cognizant of King Solomon's might, and she was impressed by the benevolent message in the letter

Shabbir Ahmed - End Note 8 (27:36)

Historically, the gift was studded with precious jewels and diamonds. Solomon, being a prophet and a powerful emperor expected the Queen to denounce her hostile intentions in the region and to reflect about the One True God

Shabbir Ahmed - End Note 9 (27:37)

Historically the Kingdom of Sheba flourished from 1100 To 115 BC. At their zenith they were the richest nation in the world. Their economy was based on excellent agriculture and international trade. They had the most advanced irrigation systems of the times, with great water dams. Their Kingdom included today's whole of Yemen, Somalia and Ethiopia, and boasting a strong army, they frequently had expansive designs further south and up north. As the inevitable result of worshiping multiple false deities, including the sun, their society was not without inequities of caste and creed. Solomon, the King and the prophet, planned to subdue the Sheba Empire to thwart their aggressive designs and to protect the region from oppression. And he succeeded magnificently. Queen Bilqees of Sheba and her people embraced Solomon's message and reverted to the worship and obedience of the One True God

Shabbir Ahmed - End Note 10 (27:38)

1500 miles between Ma'arib, the capital of Sheba to Jerusalem

Shabbir Ahmed - End Note 11 (27:41)

Solomon's workmen had erased the images of the sun god, inscribed sensible inscriptions and made the throne look even more gorgeous

Shabbir Ahmed - End Note 12 (27:42)

The previous knowledge about Solomon's character and Kingdom, the distinguished letters he wrote to her and reports by her envoys, and now his superb court had convinced the intelligent and open-minded Queen

Shabbir Ahmed - End Note 13 (27:43)

Solomon advised her that obeying God could bring not only the best provision in the world but insure eternal success. Queen Sheba embraced the message and stopped worshiping the sun, and other creations of God

Shabbir Ahmed - End Note 14 (27:44)

She realized that following the Divine laws ensures the best bounties in this life as well. There are some historical accounts that Solomon and Bilqees got married. But the Rabbinical Talmudic traditions propose that they committed adultery then and there, out of which Nimrod Nebuchadnezzar, the tyrant emperor of Babylon was born! That is of course inconceivable of God's prophet. Kashafat 'an saaqaiha idiomatically means that she was spellbound, and not that she bared her calves; a common error of many translators. For example, tying one's hand to the neck means miserliness

Shabbir Ahmed - End Note 15 (27:51)

The excuse of the masses that their leaders had led them astray will be of no avail. 14: 21-22, [34:31-33](#), [37:25-33](#)

Shabbir Ahmed - End Note 16 (27:55)

[27:54](#)

Shabbir Ahmed - End Note 17 (27:57)

[7:85](#), [11:81](#), [66:10](#). Genesis states that she accidentally looked back and was, therefore, doomed!

Shabbir Ahmed - End Note 18 (27:61)

[25:53](#)

Shabbir Ahmed - End Note 19 (27:62)

[24:54-55](#)

Shabbir Ahmed - End Note 20 (27:64)

[23:117](#)

Shabbir Ahmed - End Note 21 (27:65)

[16:22](#)

Shabbir Ahmed - End Note 22 (27:82)

[6:65](#). Dabbatam-min-Al-ardh may apply to the humbled ones just as 'mountains' in several places in the Qur'an indicate the elite. The common understanding of this term as 'a creature coming out of the earth', in my humble opinion, is incorrect. For, supra-natural phenomena stand contrary to the Changeless Divine laws. The error is the result of trying to give literal meaning to an allegory in blind following of fabricated Ahadith. The creature out of earth may also refer to man's earthly and materialistic outlook on life

Shabbir Ahmed - End Note 23 (27:84)

[10:39](#)

Shabbir Ahmed - End Note 24 (27:86)

The Divine laws are as operational in the human society as they are in the Universe

Shabbir Ahmed - End Note 25 (27:87)

[6:74](#), [18:99](#), [20:102](#), [27:89](#), [39:68](#). 'Exempt' probably indicates true believers who have benefited others, since the Qur'an repeated asserts that such will have nothing to fear or grieve

Shabbir Ahmed - End Note 26 (27:89)

[21:103](#), [27:87](#)

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 4 (27:82)

(2+7+8+2 = 19) The computer was required to unveil the Quran's mathematical miracle, and it proved that most people have discarded God's message (see Appendices 1 & 19).

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 28:1 T9S60M40. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 28:1 T'.S.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 28:1 Ta. Sin. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 28:1 T. S. M.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 28:1 T.S.M. Ta-Seen-Meem (Toor-e-Sina, Musa. commandments were given to Moses at Mount Sinai.)
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 28:1 <u>Ta</u> -seen-meem
A	بسم الله الرحمن الرحيم 28:1 طسم
Edip-Layth	28:2 These are the signs of the clear book.
The Monotheist Group	28:2 These are the signs of the clear Scripture.
	28:2 These are messages of a divine writ clear in itself and clearly showing the

Muhammad Asad	truth. ²
Rashad Khalifa	28:2 These (letters) constitute proofs of this profound book.
Shabbir Ahmed	28:2 These are verses of the Book clear in itself, and it makes things clear.
Transliteration	28:2 Tilka <u>ayatu</u> alkitabialmubeeni
A	28:2 تلك آيات الكتب المبين
Edip-Layth	<i>Moses</i> 28:3 We recite to you from the news of Moses and Pharaoh with truth, for a people who acknowledge.
The Monotheist Group	28:3 We recite to you from the news of Moses and Pharaoh with truth, for a people who believe.
Muhammad Asad	28:3 We [now] convey unto thee some of the story of Moses and Pharaoh, setting forth the truth for [the benefit of] people who will believe.
Rashad Khalifa	28:3 We recite to you herein some history of Moses and Pharaoh, truthfully, for the benefit of people who believe.
Shabbir Ahmed	28:3 We narrate to you some history of Moses and Pharaoh, setting forth the truth for the benefit of those who will believe.
Transliteration	28:3 Natloo AAalayka min naba-i moos <u>awafir</u> AAawna bi al <u>haqqi</u> liqawmin yu/minoona
A	28:3 نتلوا عليك من نبا موسى وفرعون بالحق لقوم يؤمنون
Edip-Layth	28:4 Pharaoh became mighty in the land, and he turned its people into factions, he oppressed a group of them by killing their children and shaming their women. He was of those who corrupted.
The Monotheist Group	28:4 Pharaoh became mighty in the land, and he turned its people into factions, he oppressed a group of them by killing their children and raping their women. He was of those who corrupted.
Muhammad Asad	28:4 Behold, Pharaoh exalted himself in the land and divided its people into castes. ³ One group of them he deemed utterly low; he would slaughter their sons and spare (only) their women: ⁴ for, behold, he was one of those who spread corruption [on earth].
Rashad Khalifa	28:4 Pharaoh turned into a tyrant on earth, and discriminated against some people. He persecuted a helpless group of them, slaughtering their sons, while sparing their daughters. He was indeed wicked.
Shabbir Ahmed	28:4 Pharaoh exalted himself in the land and divided its people into castes. A tribe among them (the Israelites) he oppressed, killing their sons and sparing their women (for slavery and shameful acts). Surely, he was of the corrupters. ¹
Transliteration	28:4 Inna firAAawna AAal <u>a</u> fee al-ar <u>diwaja</u> AAala ahl <u>ah</u> <u>a</u> shiyaAAan yasta <u>dAAifu</u> <u>ta</u> -ifatanminhum yu <u>thabbihu</u> ab <u>na</u> ahum wayasta <u>hyeenisa</u> ahum innahu <u>kana</u> mina almu <u>fsideena</u>
A	28:4 ان فرعون علا فى الارض وجعل اهلها شيعا يستضعف طائفة منهم يذبح ابناءهم ويستحي نساءهم انه كان من المفسدين
	28:5 We wanted to help those who were oppressed in the land, and to make

Edip-Layth	them role models, and to make them the inheritors.
The Monotheist Group	28:5 And We wanted to help those who were oppressed in the land, and to make them role models, and to make them the inheritors.
Muhammad Asad	28:5 But it was Our will to bestow Our favour upon those [very people] who were deemed [so] utterly low in the land, and to make them forerunners in faith. ⁵ and to make them heirs [to Pharaoh's glory],
Rashad Khalifa	<i>God Compensates the Oppressed</i> 28:5 We willed to compensate those who were oppressed on earth, and to turn them into leaders, and make them the inheritors.
Shabbir Ahmed	28:5 But it was Our Will to bestow favor to those who were oppressed in the land, and to make them leaders, and to make them inheritors.
Transliteration	28:5 Wanureedu an namunna AAal a alla theenaistudAAifoo fee al-ar di wanajAAalahum a-immatanwanajAAalahumu alwaritheena
A	28:5 ونريد ان نمّن على الذين استضعفوا في الارض ونجعلهم ائمة ونجعلهم الورثين
Edip-Layth	28:6 To enable them in the land, and to show Pharaoh and Haman and their troops what they had feared.
The Monotheist Group	28:6 And to enable them in the land, and to show Pharaoh and Haamaan and their troops what they had feared.
Muhammad Asad	28:6 and to establish them securely on earth, and to let Pharaoh and Haman and their hosts experience through those [children of Israel] the very thing against which they sought to protect themselves. ⁷ 6
Rashad Khalifa	28:6 And to establish them on earth, and to give Pharaoh, Hamaan, and their troops a taste of their own medicine.
Shabbir Ahmed	28:6 And to establish them on earth, and to show Pharaoh (the King) and Hamaan (the Chief Adviser and High Priest) and their troops what they feared from the Israelites. ²
Transliteration	28:6 Wanumakkina lahum fee al-ar di wanuriyafirAAawna wah amana wajunoodahuma minhum makanoo yahtharoon
A	28:6 ونمكن لهم في الارض ونرى فرعون وهمن وجنودهما منهم ما كانوا يحذرون
Edip-Layth	28:7 We inspired to Moses' mother: "Suckle him, and when you become fearful for him, then cast him off in the sea, and do not fear nor grieve. We will return him to you and We will make him of the messengers."
The Monotheist Group	28:7 And We inspired to Moses' mother: "Suckle him, and when you become fearful for him, then cast him off in the sea, and do not fear nor grieve. We will return him to you and We will make him of the messengers."
Muhammad Asad	28:7 And so, [when he was born,] We inspired [thus] the mother of Moses: Suckle him [for a time], and then, when thou hast cause to fear for him, cast him into the river, ⁸ and have no fear and do not grieve - for We shall restore him to thee, and shall make him one of Our message-bearers!"
Rashad Khalifa	<i>Confidence in God</i> 28:7 We inspired Moses' mother: "Nurse him, and when you fear for his life, throw him into the river without fear or grief. We will return him to you, and will make him one of the messengers."

Shabbir Ahmed	28:7 We inspired the mother of Moses, "Nourish him and when you worry for his life, (place him in a box and) cast him into the river, and have no fear nor grieve. We shall bring him back to you and make him one of Our messengers." 3
Transliteration	28:7 Waawhayna ila ommi moos aan ardiAAeehi fa-i tha khifti AAalayhi faalqeehi feealyammi wal a takh afee wal a ta hzaneeninna r addoohu ilayki waj aAAilooHu minaalMursaleena
A	28:7 واوحينا الى ام موسى ان ارضعيه فاذا خفت عليه فالقيه في اليم ولا تخافي ولا تحزني انا رادوه اليك وجاعلوه من المرسلين
Edip-Layth	<i>Raised by the Pharaoh's Family</i> 28:8 Then the family of Pharaoh picked him up, so he would be an enemy to them and a source of sadness. Certainly, Pharaoh and Haman and their troops were doing wrong.
The Monotheist Group	28:8 Then the family of Pharaoh picked him up, so he would be an enemy to them and a source of sadness. Certainly, Pharaoh and Haamaan and their troops were doing wrong.
Muhammad Asad	28:8 And [some of] Pharaoh's household 9 found [and spared] him: for [We had willed] that he becomes an enemy unto them and [a source of] grief, seeing that Pharaoh and Haman and their hosts were sinners indeed!
Rashad Khalifa	28:8 Pharaoh's family picked him up, only to have him lead the opposition and to be a source of grief for them. That is because Pharaoh, Hamaan, and their troops were transgressors.
Shabbir Ahmed	28:8 And the family of Pharaoh picked him up, not knowing that he would become an enemy to them and a source of grief. That is because Pharaoh, Hamaan and their troops were a people bent on committing fault upon fault.
Transliteration	28:8 Failtaqaṭahu alufirAAawna liyakoona lahum AAaduwwan wa hazanan innafirAAawna wahamana wajunoodahuma kanookhṭi-eena
A	28:8 فالتقطه آل فرعون ليكون لهم عدوا وحزنا ان فرعون وهمن وجنودهما كانوا خطيين
Edip-Layth	28:9 Pharaoh's wife said, "A pleasure to my eye and yours, so do not kill him, perhaps he will benefit us or we may take him as a son!", while they did not perceive.
The Monotheist Group	28:9 And Pharaoh's wife said: "A pleasure to my eye and yours, so do not kill him, perhaps he will benefit us or we may take him as a son!", while they did not perceive.
Muhammad Asad	28:9 Now the wife of Pharaoh said: A joy to the eye [could this child be] for me and thee! Slay him not: he may well be of use to us, or we may adopt him as a son!" And they had no presentiment [of what he was to become].
Rashad Khalifa	<i>Inside the Lion's Den</i> 28:9 Pharaoh's wife said, "This can be a joyous find for me and you. Do not kill him, for he may be of some benefit for us, or we may adopt him to be our son." They had no idea.
Shabbir Ahmed	28:9 The wife of Pharaoh said, "A joy to the eye for me and you! Do not slay him. He may well be of use to us, or we may adopt him as a son." And they did not perceive (the future).
Transliteration	28:9 Waqalati imraatu firAAawna qurratuAAaynin lee walaka l a taqtuloohu AAasa an yanfaAAangaaw nattakhiṭahu waladan wahum la yashAAuroona

A	28:9 وقالت امرات فرعون قرت عين لى ولك لا تقتلوه عسى ان ينفعنا او نتخذة ولدا وهم لا يشعرون
Edip-Layth	28:10 Moses' mother's heart became anxious, that she nearly revealed her identity. But We strengthened her heart, so that she would be of those who acknowledge.
The Monotheist Group	28:10 And Moses' mother's heart became anxious, that she nearly revealed her identity. But We strengthened her heart, so that she would be of the believers.
Muhammad Asad	28:10 On the morrow, however, an aching void grew up in the heart of the mother of Moses, and she would indeed have disclosed all about him ¹⁰ had We not endowed her heart with enough strength to keep alive her faith [in Our promise].¹¹
Rashad Khalifa	28:10 The mind of Moses' mother was growing so anxious that she almost gave away his identity. But we strengthened her heart, to make her a believer.
Shabbir Ahmed	28:10 And the heart of the mother of Moses became void. She almost gave away his identity had We not strengthened her heart, so that she might remain a firm believer.
Transliteration	28:10 Waasbaha fu- adu ommimoos a f arighan in k adat latubdee bihi lawl aan rabatna AAala qalbiha litakoonamina almu/mineena
A	28:10 واصبح فواد ام موسى فرغا ان كادت لتبدي به لولا ان ربطنا على قلبها لتكون من المؤمنين
Edip-Layth	28:11 She said to his sister: "Follow his path." So she watched him from afar, while they did not notice.
The Monotheist Group	28:11 And she said to his sister: "Follow his path." So she watched him from afar, while they did not notice.
Muhammad Asad	28:11 And so she said to his sister, Follow him" - and [the girl] watched him from afar, while they [who had taken him in] were not aware of it,
Rashad Khalifa	28:11 She said to his sister, "Trace his path." She watched him from afar, while they did not perceive.
Shabbir Ahmed	28:11 And so she said to his sister, "Follow him!" And the girl (the 12 year old Miriam) watched him from afar, while they were not aware.
Transliteration	28:11 Waqalat li-okhtihi qu sseehifabasurat bihi AAan junubin wahum l a yashAAuroona
A	28:11 وقالت لاخته قصيه فبصرت به عن جنب وهم لا يشعرون
Edip-Layth	28:12 We forbade him from accepting all the nursing mothers. Then his sister said, "Shall I lead you to a family that can nurse him for you, and take good care of him?"
The Monotheist Group	28:12 And We forbade him from accepting all the nursing mothers. Then his sister said: "Shall I lead you to a family that can nurse him for you, and take good care of him?"
Muhammad Asad	28:12 Now from the very beginning We caused him to refuse the breast of [Egyptian] nurses; and [when his sister came to know this,] she said: Shall I guide you to a family that might rear him for you, and look after him with good

	will?"
Rashad Khalifa	<i>The Infant Returned to His Mother</i> 28:12 We forbade him from accepting all the nursing mothers. (His sister) then said, "I can show you a family that can raise him for you, and take good care of him."
Shabbir Ahmed	28:12 From the very beginning We caused him to refuse suckling from foster mothers. She (Miriam, the sister of baby Moses) said, "Shall I tell you of a family that can raise him for you and take good care of him?"
Transliteration	28:12 Waḥarramnā AAalayhi almarʾadīAAamin qablu faq̣alat hal adullukum AAal a ahli baytinyakfuloonahu lakum wahum lahu naṣiḥoonā
A	28:12 وحرمنا عليه المراضع من قبل فقالت هل ادلكم على اهل بيت يكفلونه لكم وهم له نصحون
Edip-Layth	28:13 Thus, We returned him to his mother, so that she may be pleased and not be saddened, and to let her know that God's promise is the truth. However, most of them do not know.
The Monotheist Group	28:13 Thus, We returned him to his mother, so that she may be pleased and not be saddened, and to let her know that God's promise is the truth. However, most of them do not know.
Muhammad Asad	28:13 And thus We restored him to his mother, so that her eye might be gladdened, and that she might grieve no longer, and that she might know that God's promise always comes true - even though most of them know it not!
Rashad Khalifa	28:13 Thus, we restored him to his mother, in order to please her, remove her worries, and to let her know that GOD's promise is the truth. However, most of them do not know.
Shabbir Ahmed	28:13 And thus We restored him to his mother so that her eye might be gladdened and that she might grieve no longer, and that she might know that God's promise always comes true. But most of them know not.
Transliteration	28:13 Faradadnahu il a ommihi kaytaqarra AAaynuh a wal a ta ḥzana walitaAAalamaanna waAAda Allāhi ḥaqqun walakinnaaktharahum la yaAAalamoonā
A	28:13 فرددنه الى امه كي تقر عينها ولا تحزن ولتعلم ان وعد الله حق ولكن اكثرهم لا يعلمون
Edip-Layth	28:14 When he reached his maturity and strength, We bestowed him with wisdom and knowledge. We thus reward the good doers.
The Monotheist Group	28:14 And when he reached his independence and was established, We bestowed him with wisdom and knowledge. We thus reward the good doers.
Muhammad Asad	28:14 Now when [Moses] reached full manhood and had become mature [of mind]. We bestowed upon him the ability to judge [between right and wrong] as well as [innate] knowledge: for thus do We reward the doers of good.¹²
Rashad Khalifa	28:14 When he reached maturity and strength, we endowed him with wisdom and knowledge. We thus reward the righteous.
Shabbir Ahmed	28:14 When Moses reached full strength and maturity, We blessed him with wisdom and knowledge. This is how We reward those who live a balanced, virtuous life.
	28:14 Walamma balagha ashuddahu wa istawaataynahu ḥukman waAAailman

Transliteration	wakathalikanajzee almuhsineena
A	28:14 ولما بلغ اشدّه واستوى ءاتينه حكما وعلما وكذلك نجزي المحسنين
Edip-Layth	<i>Manslaughter</i> 28:15 He entered the city unexpectedly, without being noticed by the people. He found in it two men who were fighting, one was from his own race, and the other was from his enemy's. So the one who was from his own race called on him for help against his enemy, whereby Moses punched him, killing him. He said, "This is from the work of the devil; he is an enemy that clearly misleads."
The Monotheist Group	28:15 And he entered the city unexpectedly, without being noticed by the people. He found in it two men who were fighting, one was from his own race, and the other was from his enemy's. So the one who was from his own race called on him for help against his enemy, whereby Moses punched him, killing him. He said: "This is from the work of the devil; he is an enemy that clearly misleads."
Muhammad Asad	28:15 And [one day] he entered the city at a time when [most of] its people were [resting in their houses,] unaware of what was going on [in the streets]; ¹³ and there he encountered two men fighting with one another - one of his own people, ¹⁴ and the other of his enemies. And the one who belonged to his own people cried out to him for help against him who was of his enemies - whereupon Moses struck him down with his fist, and [thus] brought about his end. [But then] he said [to himself]: This is of Satan's doing! Verily, he is an open foe, leading [man] astray!"¹⁵
Rashad Khalifa	<i>Moses Commits Manslaughter</i> 28:15 Once he entered the city unexpectedly, without being recognized by the people. He found two men fighting; one was (a Hebrew) from his people, and the other was (an Egyptian) from his enemies. The one from his people called on him for help against his enemy. Moses punched him, killing him. He said, "This is the work of the devil; he is a real enemy, and a profound misleader."
Shabbir Ahmed	28:15 And one day the young Moses entered the city at a time when most of its people were resting unaware of what was going on in the streets. And there he encountered two men fighting with each other. One was of his people (a Hebrew) and the other of his (Egyptian) adversaries. His tribesman cried out to him for help against the one who was of the enemies - Whereupon Moses struck him with his fist and thus, (accidentally) brought about his end. But then he said to himself, "This is of Satan's doing! Surely, he is an open enemy, a misleader." ⁴
Transliteration	28:15 Wadakhala almadeenata AAal a heenighaflatin min ahlih a fawajada feeh a rajulayniyaqtatilani h atha min sheeAAatihi wah athamin AAaduwwihi faistaghathahu alla thee minsheeAAatihi AAal a alla thee min AAaduwwihifawakazahu moos a faqa da AAalayhi q ala h athamin AAamali alshshaytani innahu AAaduwwun mudillunmubeenun
A	28:15 ودخل المدينة على حين غفلة من اهلها فوجد فيها رجلين يقتتلان هذا من شيعته وهذا من عدوه فاستغته الذي من شيعته على الذي من عدوه فوكزه موسى فقضى عليه قال هذا من عمل الشيطان انه عدو مضل مبين
Edip-Layth	28:16 He said, "My Lord, I have wronged my person, so forgive me." He then forgave him, for He is the Forgiver, the Compassionate.
The Monotheist Group	28:16 He said: "My Lord, I have wronged my soul, so forgive me." He then forgave him, for He is the Forgiver, the Merciful.
	28:16 [And] he prayed: O my Sustainer! Verily, I have sinned against myself!

Muhammad Asad	Grant me, then, Thy forgiveness!" And He forgave him - for, verily, He alone is truly forgiving, a dispenser of grace.
Rashad Khalifa	28:16 He said, "My Lord, I have wronged my soul. Please forgive me," and He forgave him. He is the Forgiver, Most Merciful.
Shabbir Ahmed	28:16 And he prayed, "My Lord! Surely, I have hurt my 'self'. Forgive me then." And He forgave him, for, He is the Forgiving, the Merciful. 5
Transliteration	28:16 Qala rabbi innee <u>th</u> alamtunafsee fa ighfir lee faghafara lahu innahu huwa alghafooru alrra ^h eemu
A	28:16 قال رب انى ظلمت نفسى فاغفر لى فغفر له انه هو الغفور الرحيم
Edip-Layth	28:17 He said, "My Lord, for what blessings you have bestowed upon me, I will never be a supporter of the criminals."
The Monotheist Group	28:17 He said: "My Lord, for what blessings you have bestowed upon me, I will never be a supporter for the criminals."
Muhammad Asad	28:17 Said he: O my Sustainer! [I vow] by all the blessings which Thou hast bestowed on me: Nevermore shall I aid such as are lost in sin!"16
Rashad Khalifa	28:17 He said, "My Lord, in return for Your blessings upon me, I will never be a supporter of the guilty ones."
Shabbir Ahmed	28:17 He said, "My Lord! For You have bestowed Your grace on me, never again will I support the guilty."
Transliteration	28:17 Qala rabbi bima anAAamtaAAalayya falan akoona <u>th</u> aheeran lilmujrimeena
A	28:17 قال رب بما انعمت على فلن اكون ظهيرا للمجرمين
Edip-Layth	28:18 So he spent the night in the city, afraid and watchful. Then the one who sought his help yesterday, was asking again for his help. Moses said to him: "You are clearly a trouble maker."
The Monotheist Group	28:18 So he spent the night in the city, afraid and watchful. Then the one who sought his help yesterday, was asking again for his help. Moses said to him: "You are clearly a trouble maker."
Muhammad Asad	28:18 And next morning he found himself in the city, looking fearfully about him, when lo! the one who had sought his help the day before [once again] cried out to him [for help 17 whereupon] Moses said unto him: Behold, thou art indeed, most clearly, deeply in the wrong!18
Rashad Khalifa	28:18 In the morning, he was in the city, afraid and watchful. The one who sought his help yesterday, asked for his help again. Moses said to him, "You are really a trouble maker."
Shabbir Ahmed	28:18 In the morning he was in the city, fearing, watchful when the man who had asked him the day before cried out to him for help. Moses said to him, "You are one obvious troublemaker."
Transliteration	28:18 Faasbaha fee almadeenati kh <u>a</u> -ifanyataraqqabu fa-i <u>th</u> a alla <u>thee</u> istansarahu bi al-amsiyasta ^s rikhuhu q <u>a</u> la lahu moos <u>a</u> innakalaghawiyyun mubeenun
A	28:18 فاصبح فى المدينة خائفا يترقب فاذا الذى استتصره بالامس يستصرخه قال له موسى انك لغوى مبين

Edip-Layth	28:19 But when he was about to strike their common enemy, he said, "O Moses, do you want to kill me, as you killed that person yesterday? Obviously, you wish to be a tyrant on earth; you do not wish to be of the righteous."
The Monotheist Group	28:19 But when he was about to strike their common enemy, he said: "O Moses, do you want to kill me, as you killed that person yesterday? Obviously, you wish to be a tyrant on Earth; you do not wish to be of the righteous."
Muhammad Asad	28:19 But then ¹⁹ as soon as he was about to lay violent hands on the man who was their [common] enemy, the latter exclaimed: O Moses, dost thou intend to slay me as thou didst slay another man yesterday? Thy sole aim is to become a tyrant in this land, for thou dost not care to be of those who would set things to rights!"
Rashad Khalifa	<i>Moses' Crime Exposed</i> 28:19 Before he attempted to strike their common enemy, he said, "O Moses, do you want to kill me, as you killed the other man yesterday? Obviously, you wish to be a tyrant on earth; you do not wish to be righteous."
Shabbir Ahmed	28:19 But then, as soon as he was about to lay his hands on their enemy, the man said, "O Moses! Would you kill me as you killed a person yesterday? Your aim is to become a tyrant in the land, for you do not care to be of those who set things right."
Transliteration	28:19 Falamma an arada an yabtishabi allathee huwa AAaduwwun lahum a qalaya moosa atureedu an taqtulanee kam a qaltanafs bi al-amsi in tureedu ill a an takoona jabbaran fee al-ardi wama tureedu an takoona mina almusliheena
A	28:19 فلما ان اراد ان يبطش بالذى هو عدو لهما قال يموسى اتريد ان تقتلنى كما قتلت نفسا بالامس ان تريد الا ان تكون جبارا فى الارض وما تريد ان تكون من المصلحين
Edip-Layth	28:20 A man came running from the far side of the city, saying: "O Moses, the commanders are plotting to kill you, so leave immediately. I am giving you good advice."
The Monotheist Group	28:20 And a man came running from the far side of the city, saying: "O Moses, the commanders are plotting to kill you, so leave immediately. I am giving you good advice."
Muhammad Asad	28:20 And [then and there] a man came running from the farthest end of the city, and said: O Moses! Behold, the great ones [of the kingdom] are deliberating upon thy case with a view to killing thee! Begone, then: verily, I am of those who wish thee well!"
Rashad Khalifa	28:20 A man came running from the other side of the city, saying, "O Moses, the people are plotting to kill you. You better leave immediately. I am giving you good advice."
Shabbir Ahmed	28:20 And then and there a man came running from the other side of the city, and said, "O Moses! The chiefs are considering your case with a view to kill you. You better leave immediately. Surely, I wish you well."
Transliteration	28:20 Wajaa rajulun min aq saalmadeenati yasAAa qala y a moos a inna almalaa ya/tamiroona bika liyaqtulooka faokhruj innee lakamina alInnasiheena
A	28:20 وجاء رجل من اقصى المدينة يسعى قال يموسى ان الملا ياتمرون بك ليقتلوك فاخرج انى لك من النصحين
Edip-Layth	28:21 He exited the city, afraid and watchful. He said, "My Lord, save me from

	the wicked people."
The Monotheist Group	28:21 He exited the city, afraid and watchful. He said: "My Lord, save me from the wicked people."
Muhammad Asad	28:21 So he went forth from thence, looking fearfully about him, and prayed: O my Sustainer! Save me from all evildoing folk!"
Rashad Khalifa	28:21 He fled the city, afraid and watchful. He said, "My Lord, save me from the oppressive people."
Shabbir Ahmed	28:21 So he escaped from there, fearful, vigilant and said, "My Lord! Save me from the oppressive people."
Transliteration	28:21 Fakharaja minh a kh a-ifanyataraqqabu q ala rabbi najjinee mina alqawmi al th thlimeena
A	28:21 فخرج منها خائفا يترقب قال رب نجني من القوم الظلمين
Edip-Layth	28:22 As he traveled towards Midyan, he said, "Perhaps my Lord will guide me to the right path."
The Monotheist Group	28:22 And as he traveled towards Midyan, he said: "Perhaps my Lord will guide me to the right path."
Muhammad Asad	28:22 And as he turned his face towards Madyan, he said [to himself]: It may well be that my Sustainer will [thus] guide me onto the right path" ²⁰
Rashad Khalifa	<i>In Midyan</i> 28:22 As he traveled towards Midyan, he said, "May my Lord guide me in the right path."
Shabbir Ahmed	28:22 As he turned his face towards Midyan, he said to himself, "It may well be that my Lord will guide me onto the right road."
Transliteration	28:22 Walamma tawajjaha tilq aamadyana q ala AAas a rabbee an yahdiyanee sawaalssabeeli
A	28:22 ولما توجه تلقاء مدين قال عسى ربي ان يهديني سواء السبيل
Edip-Layth	28:23 When he arrived at the watering hole of Midyan, he found a crowd of people watering. He noticed two women waiting on the side. He said, "What is holding you back." They said, "We cannot draw water until the shepherds finish, and our father is an old man."
The Monotheist Group	28:23 When he arrived at the watering hole of Midyan, he found a crowd of people watering, and he noticed two women waiting on the side. He said: "What is holding you back." They said: "We cannot draw water until the shepherds finish, and our father is an old man."
Muhammad Asad	28:23 NOW WHEN he arrived at the wells ²¹ of Madyan, he found there a large group of men who were watering [their herds and flocks]; and at some distance from them he came upon two women who were keeping back their flock. He asked [them]: What is the matter with you?" They answered: We cannot water [our animals] until the herdsmen drive [theirs] home - for [we are weak and] our father is a very old man."
Rashad Khalifa	28:23 When he reached Midyan's water, he found a crowd of people watering, and noticed two women waiting on the side. He said, "What is it that you need?" They said, "We are not able to water, until the crowd disperses, and our father is an old man."

Shabbir Ahmed	28:23 When he arrived at the wells of Midyan, he found a crowd of people watering their herds and flocks. And he found two women who were keeping away their flocks. He asked, "What is the matter with you?" They said, "We cannot water our flocks until the shepherds take back their flocks. And our father is a very old man."
Transliteration	28:23 Walamma warada m aa madyanawajada AAalayhi ommatan mina a Innasi yasqoonawawajada min doonihimu imraatayni ta thoodani q alama kha tbukuma qalata lanasqee hatta yusdira alrriAAowaaboona shaykhun kabeerun
A	28:23 ولما ورد ماء مدين وجد عليه امة من الناس يسقون ووجد من دونهم امراتين تنودان قال ما خطبكما قالتا لا نسقى حتى يصدر الرعاء وابونا شيخ كبير
Edip-Layth	28:24 So he drew water for them, then he turned to a shaded area, and he said, "My Lord, I am poor, lacking any provisions You may have sent down."
The Monotheist Group	28:24 So he drew water for them, then he turned to a shaded area, and he said: "My Lord, I am poor, lacking any provisions You may have sent down."
Muhammad Asad	28:24 So he watered [their flock] for them: and when he withdrew into the shade and prayed: O my Sustainer! Verily, in dire need am I of any good which Thou mayest bestow upon me!"
Rashad Khalifa	28:24 He watered for them, then turned to the shade, saying, "My Lord, whatever provision you send to me, I am in dire need for it."
Shabbir Ahmed	28:24 So he watered their flocks for them; then he turned back to the shade (of the tree he had been relaxing under). And he said, "My Lord! I am in dire need of any good that You bestow upon me and any opportunity that You provide me for doing good."
Transliteration	28:24 Fasaqa lahum a thumma tawall aila a lththilli faqala rabbiinne lim a anzalta ilayya min khayrin faqeerun
A	28:24 فسقى لهما ثم تولى الى الظل فقال رب انى لما انزلت الى من خير فقير
Edip-Layth	28:25 So one of the two women approached him, shyly, and said, "My father invites you to reward you for watering for us." So when he came to him, and told him his story, he said, "Do not fear, for you have been saved from the wicked people."
The Monotheist Group	28:25 So one of the two women approached him, shyly, and said: "My father invites you to reward you for watering for us." So when he came to him, and narrated to him his story, he said: "Do not fear, for you have been saved from the wicked people."
Muhammad Asad	28:25 [Shortly] afterwards, one of the two [maidens] approached him, walking shyly, and said: Behold, my father invites thee, so that he might duly reward thee for thy having watered [our flock] for us." And as soon as [Moses] came unto him and told him the story [of his life], he said: Have no fear! Thou art now safe from those evildoing folk!"
Rashad Khalifa	28:25 Soon, one of the two women approached him, shyly, and said, "My father invites you to pay you for watering for us." When he met him, and told him his story, he said, "Have no fear. You have been saved from the oppressive people."
Shabbir Ahmed	28:25 Shortly afterwards, one of the two maidens came to him walking shyly, and said, "My father invites you, so that he might duly reward you for having watered our flocks for us." As soon as Moses came to him and told him the story, he said, "Have no fear! You are now safe from those oppressive people."

Transliteration	28:25 Fajaaat-hu i hda ^h umatamshee AAa ^l a isti hya-in q al ^{at} innaabee yadAAooka liyajziyaka ajra ma saqayta lanafalamma jaahu waqassa AAalayhi alqasasaqala la takhaf najawta mina alqawmi al th thalimeena
A	28:25 فجاءته احدهما تمشى على استحياء قالت ان ابى يدعوك ليجزيك اجر ما سقيت لنا فلما جاءه وقص عليه القصص قال لا تخف نجوت من القوم الظالمين
Edip-Layth	<i>Moses Marries the Woman Who Chooses Him</i> 28:26 One of the two women said, "O my father, hire him. For the best to be hired is one who is strong and honest."
The Monotheist Group	28:26 One of the two women said: "O my father, hire him. For the best to be hired is one who is strong and honest."
Muhammad Asad	28:26 Said one of the two [daughters]: O my father! Hire him: for, behold, the best [man] that thou couldst hire is one who is [as] strong and worthy of trust [as he]!"
Rashad Khalifa	<i>Moses Marries</i> 28:26 One of the two women said, "O my father, hire him. He is the best one to hire, for he is strong and honest."
Shabbir Ahmed	28:26 One of the two maidens said, "O My father! Hire him! For, the best one you can hire is the competent, the trustworthy."
Transliteration	28:26 Qalat ihda ^h uma yaabati ista/jirhu inna khayra mani ista/jarta alqawiiyyu al-ameenu
A	28:26 قالت احدهما يابت استجره ان خير من استجرت القوى الامين
Edip-Layth	28:27 He said, "I wish you to marry one of my two daughters, on condition that you work for me through eight pilgrimage periods; if you complete them to ten, it will be voluntary on your part. I do not wish to make this matter too difficult for you. You will find me, God willing, of the righteous."
The Monotheist Group	28:27 He said: "I wish you to marry one of my two daughters, on condition that you work for me through eight pilgrimage periods; if you complete them to ten, it will be voluntary on your part. I do not wish to make this matter too difficult for you. You will find me, God willing, of the righteous."
Muhammad Asad	28:27 [After some time, the father] said: Behold, I am willing to let thee wed one of these two daughters of mine on the understanding that thou wilt remain eight years in my service; and if thou shouldst complete ten [years], that would be [an act of grace] from thee, for I do not want to impose any hardship on thee: [on the contrary,] thou wilt find me, if God so wills, righteous in all my dealings." ²²
Rashad Khalifa	28:27 He said, "I wish to offer one of my two daughters for you to marry, in return for working for me for eight pilgrimages; if you make them ten, it will be voluntary on your part. I do not wish to make this matter too difficult for you. You will find me, GOD willing, righteous."
Shabbir Ahmed	28:27 He (the father) said, "I am willing to let you marry one of these two daughters of mine on the understanding that you will remain eight pilgrimages (years) in my service. Then if you make it ten, it will be a grace from you. I do not want to impose any hardship on you. God willing, you will find me righteous in all my dealings."
Transliteration	28:27 Qala innee oreedu an onki hakai ^h da ibnatayya h atayni AAa ^l anta/juranee ^h thamaniya hijajin fa-in atmamta AAashranfamin AAindika wam a oreedu an ashuqqa AAalayka satajiduneein sha ^h a Allahu mina al ^{ss} aliheena

A	28:27 قال انى اريد ان انكحك احدى ابنتى هتين على ان تاجرني ثمنى حجج فان اتممت عشرا فمن عندك وما اريد ان اشق عليك ستجدنى ان شاء الله من الصلحين
Edip-Layth	28:28 He said, "It is then an agreement between me and you. Whichever period I fulfill, you will not be averse to either one. God is entrusted over what we said."
The Monotheist Group	28:28 He said: "It is then an agreement between me and you. Whichever period I fulfill, you will not be averse to either one. And God is entrusted over what we said."
Muhammad Asad	28:28 Answered [Moses]: Thus shall it be between me and thee! Whichever of the two terms I fulfill, let there be no ill will against me. And God be witness to all that we say!"
Rashad Khalifa	28:28 He said, "It is an agreement between me and you. Whichever period I fulfill, you will not be averse to either one. GOD is the guarantor of what we said."
Shabbir Ahmed	28:28 He (Moses) said, "Be that the agreement between me and you. Whichever of the two terms I fulfill, there will be no injustice to me. And God be Witness to all that we say." 6
Transliteration	28:28 Qala thalika baynee wabaynakaayyam a al-ajalayni qa daytu fal a AAudwanaAAalayya waAllahu AAala ma naqooluwakeelun
A	28:28 قال ذلك بينى وبينك ايما الاجلين قضيت فلا عدون على والله على ما نقول وكيل
Edip-Layth	<i>Back to Egypt</i> 28:29 So when Moses fulfilled his obligation, he was traveling with his family and he saw a fire from the slope of the mount. He said to his family: "Stay here. I have seen a fire. Perhaps I can bring to you news from there, or a portion of the fire to warm you."
The Monotheist Group	28:29 So after Moses fulfilled his obligation and was traveling with his family, he saw a fire on the slope of the mount. He said to his family: "Stay here, I have seen a fire, perhaps I can bring you from there some news or a burning piece of the fire so that you may be warmed."
Muhammad Asad	28:29 And when Moses had fulfilled his term and was wandering with his family [in the desert], he perceived a fire on the slope of Mount Sinai; 23 [and so] he said to his family: Wait here. Behold, I perceive a fire [far away]; perhaps I may bring you from there some tidings, 24 or [at least] a burning brand from the fire, so that you might warm yourselves.
Rashad Khalifa	<i>Back to Egypt</i> 28:29 When he had fulfilled his obligation, he traveled with his family (towards Egypt). He saw from the slope of Mount Sinai a fire. He said to his family, "Stay here. I have seen a fire. Maybe I can bring to you news, or a portion of the fire to warm you."
Shabbir Ahmed	28:29 And when Moses had fulfilled his term, and was traveling with his family, he saw a fire on the slope of Mount Toor of Sinai. He said to his family, "Stay here. I have seen a fire. I hope to bring you some information from there, or a burning torch, that you may warm yourselves."
Transliteration	28:29 Falamma qa da moos aal-ajala was ara bi-ahlihi anasa min j anibi altooringan qala li-ahlihi omkuthoo innee anastu naranlaAAallee ateekum minha bikhabarin aw jathwatinmina alnnari laAAallakum tastaloona
	28:29 فلما قضى موسى الاجل وسار باهله ءانس من جانب الطور نارا قال لاهله امكثوا انى

A	ءانست نارا لعلى ءاتيكمنها بخر او جذوة من النار لعلكم تصطلون
Edip-Layth	28:30 When he reached it, he was called from the tree at the edge of the right side of the valley on blessed ground: "O Moses, it is Me, God, the Lord of the worlds."
The Monotheist Group	28:30 So when he reached it, he was called from the edge of the right side of the valley at the blessed area of the tree: "O Moses, it is I, God, the Lord of the worlds."
Muhammad Asad	28:30 But when he came close to it, a call was sounded from the right-side bank of the valley, out of the tree [burning] on blessed ground: 25 O Moses! Verily, I am God, the Sustainer of all the worlds!"
Rashad Khalifa	Moses Appointed 28:30 When he reached it, he was called from the edge of the right side of the valley, in the blessed spot where the burning bush was located: "O Moses, this is Me. GOD; Lord of the universe.
Shabbir Ahmed	28:30 But when he came close to it, he was called from the right side of the valley in the blessed field, from the tree, "O Moses! Certainly, I am God, the Lord of the worlds." 7
Transliteration	28:30 Falamma at aha noodiyamin sh ati-i alw adi al-aymani fee albuqAAati almubarakatimina a Ishshajarati an y a moos a innee an aAllahu rabbu alAAalameena
A	28:30 فلما اتنها نودى من شطئ الواد الايمن فى البقعة المباركة من الشجرة ان يموسى انى انا الله رب العلمين
Edip-Layth	28:31 "Now, throw down your staff." So when he saw it vibrate as if it were a Jinni, he turned around to flee and would not return. "O Moses, come forward and do not be afraid. You are of those who are safe."
The Monotheist Group	28:31 "Now, throw down your staff." So when he saw it vibrate as if it were a Jinn, he turned around to flee and would not return. "O Moses, come forward and do not be afraid. You are of those who are safe."
Muhammad Asad	28:31 And [then He said]: Throw down thy staff!" But as soon as [Moses] saw it move rapidly, as if it were a snake, he drew back [in terror], and did not [dare to] return. 26 [And God spoke to him again:] O Moses! Draw near, and have no fear - for, behold, thou art of those who are secure [in this world and in the next]! 27
Rashad Khalifa	28:31 "Throw down your staff." When he saw it moving like a demon, he turned around and fled. "O Moses, come back; do not be afraid. You are perfectly safe.
Shabbir Ahmed	28:31 "Rehearse your supporting power of truth." Moses felt as if the mission assigned to him was like holding a huge dragon, and he retreated hesitating. (God said), "O Moses! Draw near (to conviction), and fear not, you are secure from harm." 8
Transliteration	28:31 Waan alqi AAa saka falam a ra ahatahtazzu kaannah a j annun wall a mudbiranwalam yuAAaqqib ya moosa aqbil wala takhafinnaka mina al-amineena
A	28:31 وان الق عصاك فلما رءاها تهتز كانها جان ولى مدبرا ولم يعقب يموسى اقبل ولا تخف انك من الءامين

Edip-Layth	28:32 "Place your hand into your pocket. It will come out white without any blemish, and fold your hand close to your side against fear. These are two proofs from your Lord, to Pharaoh and his leaders. They have been a wicked people."
The Monotheist Group	28:32 "Place your hand into your pocket. It will come out white without any blemish, and fold your hand close to your side against fear. These are two proofs from your Lord, to Pharaoh and his leaders. They have been a wicked people."
Muhammad Asad	28:32 [And now] put thy hand into thy bosom: it will come forth [shining] white, without blemish. ²⁸ And [henceforth] hold thine arm close to thyself, free of all fear. ²⁹ These, then, shall be the two signs [of thy bearing a message] from thy Sustainer ³⁰ unto Pharaoh and his great ones - for, behold, they are people depraved!"
Rashad Khalifa	28:32 "Put your hand into your pocket; it will come out white without a blemish. Fold your wings and settle down from your fear. These are two proofs from your Lord, to be shown to Pharaoh and his elders; they have been wicked people."
Shabbir Ahmed	28:32 "The guidance enshrined in your heart will shine unblemished when you present it with confidence. And guard your heart against all fear. Then these two shall be your evidences from your Lord to Pharaoh and his chiefs, (the Divine truth and your confident presentation). Surely, they are people drifting away from Moral Values."
Transliteration	28:32 Osluk yadaka fee jaybika takhruj bay <u>da</u> amin ghayri soo-in wa <u>o</u> dum ilayka jan <u>a</u> hakamina a Irrahbi fa <u>th</u> anika burh <u>a</u> nani minrabbika il <u>a</u> firAAawna wamala-ihî inna-hum ka ⁿ ooqawman fa ^s iqeena
A	28:32 اسلك يدك في جيبك تخرج بيضاء من غير سوء واضمم اليك جناحك من الريب فذلك برهنا من ربك الى فرعون وملايه انهم كانوا قوما فسقين
Edip-Layth	28:33 He said, "My Lord, I have killed a person from them, so I fear that they will kill me."
The Monotheist Group	28:33 He said: "My Lord, I have killed a person from them, so I fear that they will kill me."
Muhammad Asad	28:33 Said [Moses] O my Sustainer! I have slain one of them, and so I fear that they will slay me. ³¹
Rashad Khalifa	28:33 He said, "My Lord, I killed one of them, and I fear lest they kill me."
Shabbir Ahmed	28:33 Moses said, "My Lord! I killed a man among them and I am afraid they will kill me."
Transliteration	28:33 Q ^a la rabbi innee qataltu minhumna ^f san faakh <u>a</u> fu an yaqtulooni
A	28:33 قال رب انى قتلت منهم نفسا فاخاف ان يقتلون
Edip-Layth	28:34 "My brother Aaron is more eloquent in speech than I. So send him with me to help and to confirm me. For I fear that they will deny me."
The Monotheist Group	28:34 "And my brother Aaron is more eloquent in speech than I. So send him with me to help and to confirm me. For I fear that they will deny me."
Muhammad Asad	28:34 And my brother Aaron - he is far better in speech than I am. ³² Send him, therefore, as a helper, so that he might [more eloquently] bear witness to my speaking the truth: for I fear indeed that they will give me the lie."
Rashad Khalifa	28:34 "Also, my brother Aaron is more eloquent than I. Send him with me as a

	helper to confirm and strengthen me. I fear lest they disbelieve me."
Shabbir Ahmed	28:34 And my brother Aaron - he is far better in speech than I am. Send him, therefore, as a helper, so that he might more eloquently bear witness to my speaking the truth. I am afraid that they will accuse me of lying."
Transliteration	28:34 Waakhee h aroonu huwa af sahuminee lis anan faarsilhu maAAiya rid-an yuṣaddiquneennee akhafu an yukaththibooni
A	28:34 واخي هرون هو افصح مني لسانا فارسله معي ردءا يصدقني اني اخاف ان يكذبون
Edip-Layth	28:35 He said, "We will strengthen you with your brother, and We will provide you both with authority. Thus, they will not be able to touch either one of you. With Our signs, the two of you, along with those who follow you, will be the victors."
The Monotheist Group	28:35 He said: "We will strengthen you with your brother, and We will provide you both with authority. Thus, they will not be able to touch either one of you. With Our signs, the two of you, along with those who follow you, will be the victors."
Muhammad Asad	28:35 Said He: We shall strengthen thine arm through thy brother, and endow both of you with power, so that they will not be able to touch you: 33 by virtue of Our messages shall you two, and all who follow you, prevail!"
Rashad Khalifa	28:35 He said, "We will strengthen you with your brother, and we will provide you both with manifest authority. Thus, they will not be able to touch either one of you. With our miracles, the two of you, together with those who follow you, will be the victors."
Shabbir Ahmed	28:35 God said, "We shall strengthen your abilities with your brother, and We will give both of you power that they will not be able to touch you. With Our signs, you shall triumph; you two as well as those who follow you."
Transliteration	28:35 Qala sanashuddu AAa dudakabi-akheeka wanajAAalu lakum a sul tanan falayaṣiloona ilaykuma bi-ayatinaantumā wamani ittabaAAakum a alghaliboona
A	28:35 قال سنشد عضدك باخيك ونجعل لكما سلطانا فلا يصلون اليكما بايتنا انتما ومن اتبعكما الغلبون
Edip-Layth	28:36 So when Moses went to them with Our clear signs, they said, "This is nothing but fabricated magic; nor did we hear of this from our fathers of old!"
The Monotheist Group	28:36 So when Moses went to them with Our clear signs, they said: "This is nothing but fabricated magic; nor did we hear of this from our fathers of old!"
Muhammad Asad	28:36 But as soon as Moses came unto them with Our clear messages [Pharaoh and his great ones] said: All this is nothing but spellbinding eloquence devised [by man]: 34 and never did we hear [the like of] this, [nor has it ever been heard of] in the time of our forebears of old!"
Rashad Khalifa	Pharaoh's Arrogance 28:36 When Moses went to them with our proofs, clear and profound, they said, "This is fabricated magic. We have never heard of this from our ancient ancestors."
Shabbir Ahmed	28:36 But as soon as Moses came to them with Our clear verses, they said, "This is nothing but magic (mysteriously forged lie). And we have never heard such (sermon) from our ancestors." 9

Transliteration	28:36 Falamma jaahum moos <u>abi-ayatina</u> bayyin <u>atin</u> q <u>aloo</u> m <u>ahatha</u> ill <u>a</u> si <u>h</u> run muftaran wama <u>sami</u> AA <u>ana</u> bi <u>hatha</u> fee <u>aba</u> -in <u>aal</u> -awwaleena
A	28:36 فلما جاءهم موسى بايتنا بينت قالوا ما هذا الا سحر مفترى وما سمعنا بهذا في ابائنا الاولين
Edip-Layth	28:37 Moses said, "My Lord is fully aware of who has brought the guidance from Him, and who will have the best deal in the Hereafter. The wicked never succeed."
The Monotheist Group	28:37 And Moses said: "My Lord is fully aware of who has brought the guidance from Him, and who will have the best deal in the Hereafter. The wicked never succeed."
Muhammad Asad	28:37 And Moses replied: My Sustainer knows best as to who comes with guidance from Him, and to whom the future belongs! ³⁵ Verily, never will evil-doers attain to a happy state!"
Rashad Khalifa	28:37 Moses said, "My Lord knows best who brought the guidance from Him, and who will be the ultimate victors. Surely, the transgressors never succeed."
Shabbir Ahmed	28:37 And Moses replied, "My Lord is best Aware as to who comes with guidance from Him, and to whom the future belongs. Surely, the oppressors do not attain a happy state of mind."
Transliteration	28:37 Waq <u>ala</u> moos <u>a</u> rabbee aAA <u>alam</u> ubiman j <u>aa</u> bi <u>al</u> huda min AA <u>i</u> ndihi wamantakoonu lahu AA <u>aq</u> ibatu al <u>dd</u> ari innahu la <u>y</u> ufli <u>hu</u> al <u>th</u> halimoona
A	28:37 وقال موسى ربى اعلم بمن جاء بالهدى من عنده ومن تكون له عتبة الدار انه لا يفلح الظلمون
Edip-Layth	<i>Pharaoh Mocks Moses</i> 28:38 Pharaoh said, "O commanders, I have not known of any god for you other than me. Therefore, O Haman, fire up the bricks and build me a platform, so perhaps I may take a look at the god of Moses! I am certain he is a liar."
The Monotheist Group	28:38 And Pharaoh said: "O commanders, I have not known of any god for you other than me. Therefore, O Haamaan, fire-up the bricks and build me a platform, so perhaps I may take a look at the god of Moses! And I am certain he is a liar."
Muhammad Asad	28:38 Whereupon Pharaoh said: O you nobles! I did not know that you could have any deity other than myself ³⁶ Well, then, O Haman, kindle me a fire for [baking bricks of] clay, and then build me a lofty tower, that haply I may have a look at the god of Moses ³⁷ although, behold, I am convinced that he is of those who [always] tell lies!"
Rashad Khalifa	28:38 Pharaoh said, "O you elders, I have not known of any god for you other than me. Therefore, fire the adobe, O Hamaan, in order to build a tower, that I may take a look at the god of Moses. I am sure that he is a liar."
Shabbir Ahmed	28:38 Pharaoh said, "O Chiefs! I have not known any god for you other than myself. Well, then, O Hamaan! Kindle me a fire for baking bricks and then build me a lofty tower so that I may have a look at the 'god' of Moses, although I think, he is of the liars."
Transliteration	28:38 Waq <u>ala</u> firAA <u>aw</u> nu y <u>a</u> ayyuh <u>a</u> al <u>mal</u> ao m <u>a</u> AA <u>al</u> imtu lakum min il <u>ah</u> in ghayreefaawqid lee y <u>a</u> h <u>a</u> manu AA <u>al</u> <u>a</u> l <u>teen</u> ifaijAA <u>al</u> lee <u>sar</u> han laAA <u>al</u> lee at <u>ta</u> liAA <u>ui</u> la il <u>ah</u> i moosa wa-innee laa <u>th</u> unnuhumina alka <u>th</u> ibeen <u>a</u>

A	28:38 وقال فرعون يا ايها الملا ما علمت لكم من اله غيرى فلو قد لى يهمن على الطين فاجعل لى صرحا لعلى اطلع الى اله موسى وانى لاظنه من الكذابين
Edip-Layth	28:39 He and his soldiers were arrogant in the land without any right, and they thought that they would not be returned to Us.
The Monotheist Group	28:39 And he and his soldiers were arrogant in the land without any right, and they thought that they would not be returned to Us.
Muhammad Asad	28:39 Thus arrogantly, without the least good sense, ³⁸ did he and his hosts behave on earth - just as if they thought that they would never have to appear before Us [for judgment]! ³⁹
Rashad Khalifa	28:39 Thus, he and his troops continued to commit arrogance on earth, without any right, and thought that they would not be returned to us.
Shabbir Ahmed	28:39 Thus Pharaoh and his forces continued to behave with unjust pride in the land, as they thought that they would never have to appear before Us.
Transliteration	28:39 Waistakbara huwa wajunooduhu feeal-ar <u>di</u> bighayri al <u>haqqi</u> wath ^h annooannahum ilayna <u>la</u> yurjaAAoona
A	28:39 واستكبر هو وجنوده فى الارض بغير الحق وظنوا انهم الينا لا يرجعون
Edip-Layth	28:40 So We took him and his soldiers, and We cast them into the sea. So see what the end of the wicked was!
The Monotheist Group	28:40 So We took him and his soldiers, and We cast them into the sea. So see how was the end of the wicked!
Muhammad Asad	28:40 And so We seized him and his hosts and cast them into the sea: and behold what happened in the end to those evildoers:
Rashad Khalifa	28:40 Consequently, we punished him and his troops, by throwing them into the sea. Note the consequences for the transgressors.
Shabbir Ahmed	28:40 And so We seized him and his armies, and threw them into the sea. Remember what happened to those oppressors in the end.
Transliteration	28:40 Faakhath ^h nahu wajunoodahufanaba <u>th</u> nahum fee alyammi fa <u>on</u> <u>th</u> urkayfa kana AAaqibatu al th <u>th</u> alimeena
A	28:40 فاخذنه وجنوده فنبذنهم فى اليم فانظر كيف كان عقبة الظلمين
Edip-Layth	28:41 We made them role models for inviting to the fire. On the day of Resurrection, they will not be supported.
The Monotheist Group	28:41 We made them role models for inviting to the Fire. And on the Day of Resurrection, they will not be supported.
Muhammad Asad	28:41 [We destroyed them,] and We set them up as archetypes [of evil] that show the way to the fire [of hell]; ⁴⁰ and [whereas] no succour will come to them on Resurrection Day,
Rashad Khalifa	28:41 We made them imams who led their people to Hell. Furthermore, on the Day of Resurrection, they will have no help.
Shabbir Ahmed	28:41 And We made them leaders inviting to the fire, and no help shall they find on the Day of Resurrection.

Transliteration	28:41 WajaAAalnahum a-immatan yadAAoona il aalnnari wayawma alqiy amati la yunṣaroona
A	28:41 وجعلهم أئمة يدعون الى النار ويوم القيمة لا ينصرون
Edip-Layth	28:42 We made them followed by a curse in this world, and on the day of Resurrection they will be despised.
The Monotheist Group	28:42 And We made them followed by a curse in this world, and on the Day of Resurrection they will be despised.
Muhammad Asad	28:42 We have caused a curse to follow them in this world as well; ⁴¹ and on Resurrection Day they will find themselves among those who are bereft of all good. ⁴²
Rashad Khalifa	28:42 They incurred in this life condemnation, and on the Day of Resurrection they will be despised.
Shabbir Ahmed	28:42 In this world, We did cause condemnation to follow them, and they shall be among the despised ones on the Day of Resurrection.
Transliteration	28:42 WaatbaAAanḥum fee ḥaṭḥihi alddunyaAAanatan wayawma alqiy aṣmati hum mina almaqbooḥeena
A	28:42 واتبعهم فى هذه الدنيا لعنة ويوم القيمة هم من المقبوحين
Edip-Layth	28:43 We had given Moses the book after We had destroyed the earlier generations, as an example for people and a guidance and mercy, perhaps they will take heed.
The Monotheist Group	28:43 We had given Moses the Scripture after We had destroyed the earlier generations; as an example for the people and a guidance and mercy, perhaps they will take heed.
Muhammad Asad	28:43 And [then,] indeed, after We had destroyed those earlier generations [of sinners], We vouchsafed unto Moses [Our] revelation as a means of insight for men, ⁴³ and as a guidance and grace, so that they might bethink themselves [of Us].
Rashad Khalifa	<i>The Book of Moses</i> 28:43 We gave Moses the scripture - after having annihilated the previous generations, and after setting the examples through them - to provide enlightenment for the people, and guidance, and mercy, that they may take heed. ²
Shabbir Ahmed	28:43 We had given the scripture to Moses - after We had annihilated several earlier communities - to give insight to people, and a guidance and a mercy, that they might reflect.
Transliteration	28:43 Walaqad atayna moosaalkitaba min baAAadi m a ahlakna alquroonaal-oola basa-ira lilnnasi wahudanwarahḥmatan laAAallahum yataḥkaroona
A	28:43 ولقد ءاتينا موسى الكتب من بعد ما اهلكنا القرون الاولى بصائر للناس وهدى ورحمة لعلهم يتذكرون
Edip-Layth	28:44 You were not on the western slope when We decreed the command to Moses. You were not a witness.
The Monotheist Group	28:44 And you were not on the western slope when We decreed the command to

	Moses. You were not a witness.
Muhammad Asad	28:44 NOW [as for thee, O Muhammad,] thou wert not present on the sunset slope [of Mount Sinai] when We imposed the Law upon Moses, nor wert thou among those who witnessed [his times]: ⁴⁴
Rashad Khalifa	<i>Addressing God's Messenger of the Covenant</i> 28:44 You were not present on the slope of the western mount, when we issued the command to Moses; you were not a witness.
Shabbir Ahmed	28:44 And (O Prophet!) you were not present on the western slope (of Mount Sinai) when We expounded the commandments to Moses, nor were you among those who witnessed his times.
Transliteration	28:44 Wama kunta biJanibialgharbiyyi ith qadayna ila moosaal-amra wama kunta mina alshshahideena
A	28:44 وما كنت بجانب الغربي اذ قضينا الى موسى الامر وما كنت من الشهدين
Edip-Layth	28:45 We established many generations, and many ages passed them by. You were not living among the people of Midyan, reciting Our signs to them. But We did send messengers.
The Monotheist Group	28:45 And We established many generations, and many ages passed them by. And you were not living among the people of Midyan, reciting Our revelations to them. But We did send messengers.
Muhammad Asad	28:45 nay, but [between them and thee] We brought into being [many] generations, and long was their span of life. And neither didst thou dwell among the people of Madyan, conveying Our messages unto them: ⁴⁵ nay, but We have [always] been sending [Our message-bearers unto man].
Rashad Khalifa	28:45 But we established many generations, and, because of the length of time, (they deviated). Nor were you among the people of Midyan, reciting our revelations to them. But we did send messengers.
Shabbir Ahmed	28:45 Nay, but between them and you We brought forth many generations, and long was their life-span. And neither did you dwell among the people of Midyan, conveying to them Our messages. Nay, but We have been sending messengers.
Transliteration	28:45 Walakinna ansha-n aquroonan fata tawala AAalayhimu alAAumuru wam a kuntathawiyān fee ahli madyana tatloo AAalayhim ayatinawalakinna kunn a mursileena
A	28:45 ولكننا انشانا قرونا فتطاول عليهم العمر وما كنت ثلويًا في اهل مدين تتلوا عليهم آيتنا ولكننا كنا مرسلين
Edip-Layth	28:46 Nor were you on the side of the mount when We called. But it is a mercy from your Lord, so that you may warn a people who received no warner before you, perhaps they may take heed.
The Monotheist Group	28:46 And nor were you on the side of the mount when We called. But it is a mercy from your Lord, so that you may warn a people who received no warner before you, perhaps they may take heed.
Muhammad Asad	28:46 And neither wert thou present on the slope of Mount Sinai when We called out [to Moses]: ⁴⁶ but [thou, too, art sent] as an act of thy Sustainer's grace, to warn people to whom no warner has come before thee, so that they might bethink themselves [of Us];

Rashad Khalifa	28:46 Nor were you on the slope of Mount Sinai when we called (Moses). But it is mercy from your Lord, (towards the people,) in order to warn people who received no warner before you, that they may take heed.
Shabbir Ahmed	28:46 And neither were you present on the slope of Mount Sinai when We called Moses. But you are sent as an act of your Lord's grace, to warn people to whom no warner has come before you, so that they may reflect. 10
Transliteration	28:46 Wama kunta bij anibi a lttooriith n adayna wal akin ra hmatanmin rabbika litunthira qawman m a at ahum minna theerin min qablika laAAallahum yatathakkaroonaa
A	28:46 وما كنت بجانب الطور اذ نادينا ولكن رحمة من ربك لتتنر قوما ما اتهم من نذير من قبلك لعلهم يتذكرون
Edip-Layth	28:47 Thus, if any disaster strikes them as a consequence of their own deeds they cannot say, "Our Lord, if only You sent a messenger to us, so that we would follow Your signs, and we would be of those who acknowledge."
The Monotheist Group	28:47 Thus, if any disaster strikes them as a consequence of their own deeds they cannot Say: "Our Lord, if only You sent a messenger to us, so that we would follow Your revelations, and we would be of the believers."
Muhammad Asad	28:47 and [We have sent thee] lest they say [on Judgment Day], when disaster befalls them as an outcome of what their own hands have wrought, O our Sustainer, if only Thou had sent an apostle unto us, we would have followed Thy messages, and would have been among those who believe!"
Rashad Khalifa	No Excuse 28:47 Thus, they cannot say, when a disaster strikes them as a consequence of their own deeds, "Our Lord, had You sent a messenger to us, we would have followed Your revelations, and would have been believers."
Shabbir Ahmed	28:47 Otherwise, if disaster struck them as a result of their own actions, they might say, "Our Lord! Why did You not send a messenger to us, that we might have followed Your revelations and been of the believers?"
Transliteration	28:47 Walawla an tuseebahum museebatunbima qaddamat aydeehim fayaqooloo rabbana lawl aarsalta ilayn a rasoolan fanattabiAAa ayatikawanakoona mina almu/mineena
A	28:47 ولولا ان تصيبهم مصيبة بما قدمت ايديهم فيقولوا ربنا لولا ارسلت الينا رسولا فنتبع ايتك ونكون من المومنين
Edip-Layth	Religious People do not Appreciate New Signs 28:48 But when the truth came to them from Us, they said, "If only he was given the same that was given to Moses!" Had they not rejected what was given to Moses before? They had said, "Two magicians assisting one another." They said, "We reject all these things."
The Monotheist Group	28:48 But when the truth came to them from Us, they said: "If only he was given the same that was given to Moses!" Had they not rejected what was given to Moses before? They had said: "Two magicians assisting one another." And they said: "We reject all these things."
Muhammad Asad	28:48 And yet, now that the truth has come unto them from Us, they say, Why has he not been vouchsafed the like of what Moses was vouchsafed?" 47 But did they not also, before this, deny the truth of what Moses was vouchsafed? [For] they do say, Two examples of delusion, [seemingly] supporting each other!" 48

	And they add, Behold, we refuse to accept either of them as true!"
Rashad Khalifa	<i>The Torah and The Quran</i> 28:48 Now that the truth has come to them from us, they said, "If only we could be given what was given to Moses!" Did they not disbelieve in what was given to Moses in the past? They said, "Both (scriptures) are works of magic that copied one another." They also said, "We are disbelievers in both of them."
Shabbir Ahmed	28:48 And yet, now that the truth has come to them from Us, they say, "Why is he not given the like of what Moses was given?" (The supernatural miracles they had heard about). But, did not the generations before this revelation reject the truth of what Moses was given? They used to say, "Two examples of delusion, supporting each other (Moses and Aaron)! And they said, "Certainly, we reject both of them."
Transliteration	28:48 Falamma j aahumu al haqqumin AAindin a q aloo lawl a ootiya mithla maootiya moosa awa lam yakfuroo bim a ootiya moos amin qablu q aloo si hrani tathaharawaqaloo innā bikullin kaḥfiroona
A	28:48 فلما جاءهم الحق من عندنا قالوا لولا اوتى مثل ما اوتى موسى اولم يكفروا بما اوتى موسى من قبل قالوا سحران تظهرا وقالوا انا بكل كفرون
Edip-Layth	28:49 Say, "Then bring forth a book from God that is better in guidance so I may follow it, if you are truthful."
The Monotheist Group	28:49 Say: "Then bring forth a scripture from God that is better in guidance so I may follow it, if you are truthful."
Muhammad Asad	28:49 Say: Produce, then, [another] revelation from God which would offer better guidance than either of these two ⁴⁹ [and] I shall follow it, if you speak the truth!"
Rashad Khalifa	28:49 Say, "Then produce a scripture from GOD with better guidance than the two, so I can follow it, if you are truthful."
Shabbir Ahmed	28:49 Say, "Produce then, a Book from God that would offer better guidance than either of these two (the Torah and the Qur'an), and I shall follow it! Do it if you are truthful." ¹¹
Transliteration	28:49 Qul fa/too bikit abin min AAindi All ahihuwa ahd a minhum a attabiAAhu in kuntum sadiqeena
A	28:49 قل فاتوا بكتب من عند الله هو اهدى منهما اتبعه ان كنتم صدقين
Edip-Layth	28:50 But if they fail to respond to you, then know that they follow only their desires. Who is more astray than one who follows his desire, without guidance from God? God does not guide the wicked people.
The Monotheist Group	28:50 But if they fail to respond to you, then know that they follow only their desires. And who is more astray than one who follows his desire, without guidance from God? God does not guide the wicked people.
Muhammad Asad	28:50 And since they cannot respond to this thy challenge, ⁵⁰ know that they are following only their own likes and dislikes: and who could be more astray than he who follows [but] his own likes and dislikes without any guidance from God? Verily, God does not grace with His guidance people who are given to evil-doing!
Rashad Khalifa	<i>God Sends His Teachings to Us Through His Messengers</i> 28:50 If they fail to respond to you, then know that they follow only their own opinions. Who is farther astray than those who follow their own opinions, without

	guidance from GOD? GOD does not guide such wicked people.
Shabbir Ahmed	28:50 And since they cannot respond to this challenge of yours, know that they are only following their desires. And who could be more astray than he who follows his own desires, devoid of guidance from God? For, God does not intervene to guide people who displace Reason with desires.
Transliteration	28:50 Fa-in lam yastajeeboo laka fa iAAalamannama yattabiAAoona ahw aahum waman adallumimmani ittabaAAa haw ahu bighayri hudan mina All ahiinna All aha la yahdee alqawma al th halimeena
A	28:50 فان لم يستجيبوا لك فاعلم انما يتبعون اهواءهم ومن اضل ممن اتبع هويه بغير هدى من الله ان الله لا يهدي القوم الظالمين
Edip-Layth	<i>The People of the Book Should Recognize the Message</i> 28:51 We have delivered the message, perhaps they may take heed.
The Monotheist Group	28:51 And We have delivered the message, perhaps they may take heed.
Muhammad Asad	28:51 NOW, INDEED, We have caused this word [of Ours] to reach mankind step by step, so that they might [learn to] keep it in mind. ⁵¹
Rashad Khalifa	<i>All True Believers Accept the Quran</i> 28:51 We have delivered the message to them, that they may take heed.
Shabbir Ahmed	28:51 We have caused this Word to reach mankind step by step, so that they might take it to heart. ¹²
Transliteration	28:51 Walaqad wassalna lahumualqawla laAAallahum yata th akkaroona
A	28:51 ولقد وصلنا لهم القول لعلهم يتذكرون
Edip-Layth	28:52 Those whom We gave the book to before this, they will acknowledge it.
The Monotheist Group	28:52 Those whom We gave the Scripture to before this, they will believe in it.
Muhammad Asad	28:52 As for those unto whom We have vouchsafed revelation aforetime - they [are bound to] believe in this one [as well]; ⁵²
Rashad Khalifa	28:52 Those whom we blessed with the previous scriptures will believe in this.
Shabbir Ahmed	28:52 As for those whom We have given the scripture before will, in time, come to believe in this one as well. ¹³
Transliteration	28:52 Allat h heena atayna h humualkitaba min qablihi hum bihi yu/minoona
A	28:52 الذين ءاتينهم الكتب من قبله هم به يؤمنون
Edip-Layth	28:53 If it is recited to them, they say, "We acknowledge it. It is the truth from our Lord. Indeed, we had peacefully surrendered before it."
The Monotheist Group	28:53 And if it is recited to them, they say: "We believe in it. It is the truth from our Lord. Indeed, we had submitted before it."
Muhammad Asad	28:53 and whenever it is [clearly] conveyed unto them, they [are bound to] profess, We have come to believe in it, for, behold, it is the truth from our Sustainer - and, verily, even before this have we surrendered ourselves unto Him!"
Rashad Khalifa	28:53 When it is recited to them, they will say, "We believe in it. This is the truth

	from our Lord. Even before we heard of it, we were submitters."
Shabbir Ahmed	28:53 And whenever it is recited (and explained) to them, they say, "We believe in it, for, it is the truth from our Lord. Even before it, we have been Muslims." 14
Transliteration	28:53 Wa-iṭḥa yuṭl a AAalayhim q alooamanna bihi innahu al ḥaqqu min rabbiḥinna kunna min qablihi muslimeena
A	28:53 وإذا يتلى عليهم قالوا ءامنا به انه الحق من ربنا انا كنا من قبله مسلمين
Edip-Layth	28:54 To these We grant twice the reward for that they have been patient. They counter evil with good, and from Our provisions to them, they give. 2
The Monotheist Group	28:54 To these We grant twice the reward for that they have been patient. And they counter evil with good, and from Our provisions to them, they give.
Muhammad Asad	28:54 These it is that shall receive a twofold reward for having been patient in adversity, and having repelled evil with good, 53 and having spent on others out of what We provided for them as sustenance,
Rashad Khalifa	<i>Twice the Reward for Christians & Jews Who Recognize the Truth</i> 28:54 To these we grant twice the reward, because they steadfastly persevere. They counter evil works with good works, and from our provisions to them, they give.
Shabbir Ahmed	28:54 These will receive a twofold reward because they persevere, counter harsh behavior in a kind manner and distribute Our provision of guidance and sustenance among others. 15
Transliteration	28:54 Olā-ika yu/tawna ajrahum marrataynibim a sabaroo wayadraoona bialḥasanatīlssayyi-ata wamimma razaqñahum yunfiqoona
A	28:54 أولئك يوتون اجرهم مرتين بما صبروا ويدرعون بالحسنة السيئة ومما رزقنهم ينفقون
Edip-Layth	28:55 If they come across vain talk, they disregard it and say, "To us are our deeds, and to you is your deeds. Peace be upon you. We do not seek the ignorant."
The Monotheist Group	28:55 And if they come across vain talk, they disregard it and say: "To us are our deeds, and to you is your deeds. Peace be upon you. We do not seek the ignorant."
Muhammad Asad	28:55 and, whenever they heard frivolous talk, 54 having turned away from it and said: Unto us shall be accounted Our deeds, and unto you, your deeds. Peace be upon you - [but] we do not seek out such as are ignorant [of the meaning of right and wrong]."
Rashad Khalifa	28:55 When they come across vain talk, they disregard it and say, "We are responsible for our deeds, and you are responsible for your deeds. Peace be upon you. We do not wish to behave like the ignorant ones."
Shabbir Ahmed	28:55 (Additionally) whenever they hear vain talk of ridicule, they withdraw from it decently and say, "To us our deeds and to you yours; Peace be upon you, we do not seek to join the ignorant." 16
Transliteration	28:55 Wa-iṭḥa samiAAoo allaghwa aAra dooAAanhu waq aloo lan a aAAam aluna walakumaAAam alukum salāmun AAalaykum lā nabtagheeljahīleena
A	28:55 وإذا سمعوا اللغو عرضوا عنه وقالوا لنا عملنا ولكم عملكم سلم عليكم لا نبتغي

	<i>Only God Guides</i>
Edip-Layth	28:56 You cannot guide whom you love. But it is God who guides whom He wills; and He is fully aware of those who receive the guidance. ³
The Monotheist Group	28:56 You cannot guide whom you love. But it is God who guides whom He wills; and He is fully aware of those who receive the guidance.
Muhammad Asad	28:56 VERILY, thou canst not guide aright everyone whom thou lovest: but it is God who guides him that wills [to be guided]; ⁵⁵ and He is fully aware of all who would let themselves be guided. ⁵⁶
	<i>Only God Guides</i>
Rashad Khalifa	28:56 You cannot guide the ones you love. GOD is the only One who guides in accordance with His will, and in accordance with His knowledge of those who deserve the guidance.
Shabbir Ahmed	28:56 Surely, you cannot guide everyone you love, but it is God Who guides him who wishes to be guided. And He is best Aware of those who will be rightly guided. ¹⁷
Transliteration	28:56 Innaka l a tahdee man a ḥaḅtawalaḳinna All aha yahdee man yash ạo wahuwaaAAlamu bialmuhtadeena
A	28:56 انك لا تهدي من احببت ولكن الله يهدي من يشاء وهو اعلم بالمهتدين
Edip-Layth	28:57 They said, "If we follow the guidance with you, we will be deposed from our land." Did We not establish for them a safe territory, to which all kinds of fruits are offered, as a provision from Us? Indeed, most of them do not know.
The Monotheist Group	28:57 And they said: "If we follow the guidance with you, we will be deposed from our land." Did We not establish for them a safe territory, to which all kinds of fruits are offered, as a provision from Us? Indeed, most of them do not know.
Muhammad Asad	28:57 Now some say, If we were to follow the guidance to which thou invitest us, we would be torn away from our very soil!" ⁵⁷ Why - have We not established for them a sanctuary secure, to which, as a provision from Us, shall be gathered the fruits of all (good) things? ⁵⁸ But most of them are unaware [of this truth].
Rashad Khalifa	28:57 They said, "If we follow your guidance, we will suffer persecution." Did we not establish for them a Sacred Sanctuary, to which all kinds of fruits are offered, as a provision from us? Indeed, most of them do not know.
Shabbir Ahmed	28:57 They (the Quraish) say, "If we were to follow the guidance to which you invite us, we would be torn away from our land." Why! Have We not established for them a Secure Sanctuary, to which are brought all kinds of produce, a provision from Our Presence? But most of them do not make use of what they know.
Transliteration	28:57 Waqaloo in natabiAAi alhud amaAAaka nutakha ttaf min ar dina awa lamnumakkin lahum ḥaraman aminan yujba ilayhithamar atu kulli shay-in rizqan min ladunna walaḳinnaaktharahum l a yaAAlamoona
A	28:57 وقالوا ان نتبع الهدى معك نتخطف من ارضنا اولم نمكن لهم حرما ءامنا يجبى اليه ثمرت كل شىء رزقا من لدنا ولكن اكثرهم لا يعلمون
Edip-Layth	28:58 How many a town have We destroyed for turning boastful of their lifestyles. So here are their homes, nothing but uninhabited ruins after them,

	except a few. We were the inheritors.
The Monotheist Group	28:58 And how many a town have We destroyed for turning unappreciative of their lives. So here are their homes, nothing but uninhabited ruins after them, except a few. We were the inheritors.
Muhammad Asad	28:58 And how many a community that [once] exult ed in its wanton wealth and ease of life have We destroyed, so that those dwelling-places of theirs all but a few - have never been dwelt-in after them: for it is indeed We alone who shall remain when all else will have passed away! ⁵⁹
Rashad Khalifa	28:58 Many a community we annihilated for turning unappreciative of their lives. Consequently, here are their homes, nothing but uninhabited ruins after them, except a few. We were the inheritors.
Shabbir Ahmed	28:58 And how many a town We annihilated, which exulted in their life of ease and plenty! - Such that most of their dwelling places have remained deserted after them. For it is We alone Who shall remain when all else have passed away!
Transliteration	28:58 Wakam ahlakna min qaryatin ba tiratmaAAeeshataha fatilka masakinuhum lam tuskan minbaAAadhim illa qaleelan wakunna nahnu alwaritheena
A	28:58 وكما اهلكنا من قرية بطرت معيشتها فتلك مساكنهم لم تسكن من بعدهم الا قليلا وكنا نحن الوارثين
Edip-Layth	28:59 Your Lord never annihilates the towns without sending a messenger to their capital, to recite Our signs to them. We never annihilate the towns unless their people are wicked.
The Monotheist Group	28:59 And your Lord never annihilates the towns without sending a messenger to their capital, to recite Our revelations to them. And We never annihilate the towns unless its people are wicked.
Muhammad Asad	28:59 Yet, withal, thy Sustainer would never destroy a community without having [first] raised in its midst an apostle who would convey unto them Our messages; ⁶⁰ and never would We destroy a community unless its people are wont to do wrong [to one another]. ⁶¹
Rashad Khalifa	28:59 For your Lord never annihilates any community without sending a messenger in the midst thereof, to recite our revelations to them. We never annihilate any community, unless its people are wicked.
Shabbir Ahmed	28:59 Yet, your Lord never destroyed townships unless He sent a messenger in their midst who conveyed Our commands to them. And never did We destroy the townships unless the people thereof violated human rights.
Transliteration	28:59 Wama kana rabbuka muhlikaalqura hatta yabAAatha fee ommih arasoolan yatloo AAalayhim ayatina wamakunna muhlikee alqura illa waahluha thalimoona
A	28:59 وما كان ربك مهلك القرى حتى يبعث فى امها رسولا يتلوا عليهم آياتنا وما كنا مهلكي القرى الا واهلها ظلمون
Edip-Layth	28:60 Anything that is given to you is only the materials of this world, and its glitter. What is with God is far better, and everlasting. Do you not reason?
The Monotheist Group	28:60 And anything that is given to you is only the materialism of this world, and its glitter. And what is with God is far better, and everlasting. Do you not comprehend?
	28:60 And [remember:] whatever you are given [now] is but for the [passing]

Muhammad Asad	enjoyment of life in this world, and for its embellishment - whereas that which is with God is [so much] better and more enduring. Will you not, then, use your reason?
Rashad Khalifa	28:60 Everything that is given to you is only the material of this life, and its vanity. What is with GOD is far better, and everlasting. Do you not understand?
Shabbir Ahmed	28:60 And whatever you have been given is a comfort and decor for the life of the world. And what God has is better and more lasting. Will you not, then, use sense?
Transliteration	28:60 Wama ooteetum min shay-in famat aAualhayati a Iddunya wazeenatuha wama AAinda Allahi khayrun waabqa afalataAQiloonaa
A	28:60 وما اوتيتكم من شيء فمتع الحياة الدنيا وزينتها وما عند الله خير وابقى افلا تعقلون
Edip-Layth	28:61 Is one whom We promised a good promise, and it will come to pass, equal to one whom We provided with the goods of this life, then on the day of Resurrection he is of those who will suffer?
The Monotheist Group	28:61 Is one whom We promised a good promise, and it will come to pass, equal to one whom We provided with the goods of this life, then on the Day of Resurrection he is of those who will suffer?
Muhammad Asad	28:61 Is, then, he to whom We have given that goodly promise which he shall see fulfilled [on his resurrection] ⁶² comparable to one on whom We have bestowed [all] the enjoyments of this worldly life but who, on Resurrection Day, will find himself among those that shall be arraigned [before Us]? ⁶³
Rashad Khalifa	28:61 Is one whom we promised a good promise that will surely come to pass, equal to one whom we provide with the temporary materials of this life, then suffers eternal doom on the Day of Resurrection?
Shabbir Ahmed	28:61 Is, then, he to whom We have given a goodly promise which he shall see fulfilled comparable to the one whom We have given the good things of this life, but who on the Resurrection Day, is to be among those brought up for punishment? ¹⁸
Transliteration	28:61 Afaman waAAadn ahu waAAdan hasananfahuwa l aqeehi kaman mattaAAnahu mat aAAa al hayatiaIddunya thumma huwa yawma alqiy amati minaalmuhdareena
A	28:61 افمن وعده وعدا حسنا فهو لقيه كمن متعنه متع الحياة الدنيا ثم هو يوم القيمة من المحضرين
Edip-Layth	28:62 On the day when He calls upon them, saying: "Where are My partners whom you used to claim?"
The Monotheist Group	28:62 And on the Day when He calls upon them, saying: "Where are My partners whom you used to claim?"
Muhammad Asad	28:62 For, on that Day He will call unto them, and will ask: Where, now, are those [beings or powers] whom you imagined to have a share in My divinity?" ⁶⁴
Rashad Khalifa	<i>The Idols Disown Their Idolizers</i> 28:62 The day will come when He calls upon them, saying, "Where are those idols you had set up beside Me?"
Shabbir Ahmed	28:62 On that Day He will call to them, and will ask, "Where are My 'partners' whom you imagined?"

Transliteration	28:62 Wayawma yun <u>a</u> deehim fayaqoolu aynashurak <u>a</u> -iya alla <u>the</u> ena kuntum tazAAumoonaa
A	28:62 ويوم يناديهم فيقول اين شركاءى الذين كنتم تزعمون
Edip-Layth	28:63 Those who have deserved the retribution will say, "Our Lord, these are the ones we misled; we misled them only because we ourselves were misled. We seek to absolve ourselves to You, it was not us that they served."
The Monotheist Group	28:63 Those who have deserved the retribution will say: "Our Lord, these are the ones we misled; we misled them only because we ourselves were misled. We seek to absolve ourselves to You, it was not us that they worshipped."
Muhammad Asad	28:63 [whereupon] they against whom the word [of truth] shall thus stand revealed ⁶⁵ will exclaim: O our Sustainer! Those whom we caused to err so grievously, we but caused to err as we our selves had been erring. ⁶⁶ We [now] disavow them before Thee: it was not us that they worshipped!" ⁶⁷
Rashad Khalifa	28:63 Those who incurred the judgment will say, "Our Lord, these are the ones we misled; we misled them only because we ourselves had gone astray. We now devote ourselves totally to You. They were not really worshipping us."
Shabbir Ahmed	28:63 Those against whom the charge will be proved, will say, "Our Lord! These are the ones we misled. We misled them only because we were astray ourselves. We now disown them before you. It was not us they worshiped."
Transliteration	28:63 Qala alla <u>the</u> ena <u>ha</u> qqaAAalayhimu alqawlu rabban <u>a</u> h <u>a</u> ola-i alla <u>the</u> enaaghwayna aghwayn ahum kama ghawayn atabarra/na ilayka m a k anoo iyyanayaAAabudoona
A	28:63 قال الذين حق عليهم القول ربنا هولاء الذين اغوينا اغوينهم كما غوينا تبرانا اليك ما كانوا ايانا يعبدون
Edip-Layth	28:64 It will be said, "Call upon your partners," but they will not respond to them. They will see the retribution. If only they were guided!
The Monotheist Group	28:64 And it will be said: "Call upon your partners," but they will not respond to them. And they will see the retribution. If only they were guided!
Muhammad Asad	28:64 And [they] will be told: Call [now] unto those [beings or powers] to whom you were wont to ascribe a share in God's divinity!" ⁶⁸ and they will call unto them [for help], but those [fake objects of worship] will not respond to them: whereupon they will see the suffering [that awaits them - the suffering which could have been avoided] if only they had allowed themselves to be guided!" ⁶⁹
Rashad Khalifa	28:64 It will be said, "Call upon your idols (to help you)." They will call upon them, but they will not respond. They will suffer the retribution, and wish that they were guided!
Shabbir Ahmed	28:64 And it will be said, "Call upon all your 'partners'" - but the 'partners' will not answer them - Whereupon they will see the suffering - Ah, if they had allowed themselves to be guided!
Transliteration	28:64 Waqeela odAAoo shurak <u>a</u> akumfadaAAawhum falam yastajeeboo lahum waraawoo alAAa <u>th</u> abalaw annahum k anoo yahtadoona
A	28:64 وقيل ادعوا شركاءكم فدعوهم فلم يستجيبوا لهم وراوا العذاب لو انهم كانوا يهتدون
	28:65 On that day, He will ask them and say, "What was the answer you gave to

Edip-Layth	the messengers?"
The Monotheist Group	28:65 On that Day, He will ask them and say: "What was the answer you gave to the messengers?"
Muhammad Asad	28:65 And on that Day He will call unto them, and will ask: How did you respond to My message bearers?" ⁷⁰
Rashad Khalifa	<i>Our Response to the Messengers</i> 28:65 On that day, He will ask everyone, "How did you respond to the messengers?"
Shabbir Ahmed	28:65 And on the Day when He will call them and say, "What answer did you give to the messengers?"
Transliteration	28:65 Wayawma yunadeehim fayaqoolu m <u>atha</u> ajabtumu almursaleena
A	28:65 ويوم يناديهم فيقول ماذا اجبتكم المرسلين
Edip-Layth	28:66 They will be shocked by the news on that day, they will be speechless.
The Monotheist Group	28:66 They will be shocked by the news on that Day, they will be speechless.
Muhammad Asad	28:66 but all arguments and excuses will by then have been erased from their minds, ⁷¹ and they will not [be able to] obtain any [helpful] answer from one another. ⁷²
Rashad Khalifa	28:66 They will be so stunned by the facts on that day, they will be speechless.
Shabbir Ahmed	28:66 On that Day all arguments (they used to contrive) will be dimmed for them, nor will they ask one another.
Transliteration	28:66 FaAAamiyat AAalayhimu al-anbaoyawma-ithin fahum la yatasaloona
A	28:66 فعميت عليهم الانباء يومئذ فهم لا يتساءلون
Edip-Layth	28:67 As for the one who repents, acknowledges, and does good works; perhaps he will be with the winners.
The Monotheist Group	28:67 As for the one who repents, believes, and does good works; perhaps he will be with the winners.
Muhammad Asad	28:67 But as against this - anyone who repents ⁷³ and attains to faith and does righteous deeds may well [hope to] find himself among those who achieve a happy state [in the life to come].
Rashad Khalifa	28:67 As for those who repent, believe, and lead a righteous life, they will end up with the winners.
Shabbir Ahmed	28:67 But anyone who (in the worldly life) turns to the right path, truly believes and helps others with righteous deeds, will find himself among the successful.
Transliteration	28:67 Faamma man t <u>aba</u> wa amanawaAAamila <u>sali</u> han faAAas a an yakoona minaalmufliheena
A	28:67 فاما من تاب وعمل صالحا فعسى ان يكون من المفlichen
Edip-Layth	28:68 Your Lord creates what He wills, and He selects; it is not for them to select. Glory be to God, He is far above the partners they set up.
	28:68 And your Lord creates what He wills, and He selects; it is not for them to

The Monotheist Group	select. Glory be to God, He is far above the partners they set up.
Muhammad Asad	28:68 AND [thus it is:] thy Sustainer creates whatever He wills; and He chooses [for mankind] whatever is best for them. ⁷⁴ Limitless is God in His glory, and sublimely exalted above anything to which they may ascribe a share in His divinity!
Rashad Khalifa	28:68 Your Lord is the One who creates whatever He wills, and chooses; no one else does any choosing. Glory be to GOD, the Most Exalted. He is far above needing partners.
Shabbir Ahmed	28:68 Your Lord does create and choose as He wills. No choice do they have in this matter. Glorified is God and High above all that they associate with Him. ¹⁹
Transliteration	28:68 Warabbuka yakhluqu m a yash aowayakhtaru m a kana lahumu alkhiyaratu subhanaAllahi wataAAala AAamma yushrikoon a
A	28:68 وربك يخلق ما يشاء ويختار ما كان لهم الخيرة سبحن الله وتعالى عما يشركون
Edip-Layth	28:69 Your Lord knows what is concealed in their chests and what they declare.
The Monotheist Group	28:69 And your Lord knows what is concealed in their chests and what they declare.
Muhammad Asad	28:69 And thy Sustainer knows all that their hearts conceal as well as all that they bring into the open:
Rashad Khalifa	28:69 Your Lord knows the innermost thoughts hidden in their chests, as well as everything they declare.
Shabbir Ahmed	28:69 And your Lord knows what their hearts conceal and what they reveal. ²⁰
Transliteration	28:69 Warabbuka yaAAalamu m a tukinnu sudooruhumwama yuAAlinoona
A	28:69 وربك يعلم ما تكن صدورهم وما يعلنون
Edip-Layth	28:70 He is God, there is no god but He. To Him belongs all praise in the first and in the last, and judgment belongs with Him, and to Him you will be returned.
The Monotheist Group	28:70 And He is God, there is no god but He. To Him belongs all praise in the first and in the last, and judgment belongs with Him, and to Him you will be returned.
Muhammad Asad	28:70 for He is God, save whom there is no deity. Unto Him all praise is due, at the beginning and at the end [of time]; ⁷⁵ and with Him rests all judgment; and unto Him shall you all be brought back.
Rashad Khalifa	28:70 He is the one GOD; there is no other god beside Him. To Him belongs all praise in this first life, and in the Hereafter. All judgment belongs with Him, and to Him you will be returned.
Shabbir Ahmed	28:70 For He is God, other than Whom there is no god. Unto Him is due all praise, at the first and at the last. For Him is the command, and to Him you shall be brought back.
Transliteration	28:70 Wahuwa All ahu l a il ahailla huwa lahu al hamdu fee al-ool a waal-akhiratiwalahu al hukmu wa-ilayhi turjaAAoona
A	28:70 وهو الله لا اله الا هو له الحمد في الاولى والءاخرة وله الحكم واليه ترجعون
Edip-Layth	28:71 Say, "Have you noted: what if God made the night eternal, until the day of Resurrection? Which god, other than God, can bring you with light? Do you not

	listen?"
The Monotheist Group	28:71 Say: "Have you noted: what if God made the night eternal, until the Day of Resurrection? Which god, other than God, can bring you with light? Do you not listen?"
Muhammad Asad	28:71 Say: Have you ever considered [this]: If God had willed that there should always be night about you, without break, until the Day of Resurrection - is there any deity other than God that could bring you light? ⁷⁶ Will you not, then, listen [to the truth]?"
Rashad Khalifa	<i>God's Blessings</i> 28:71 Say, "What if GOD made the night perpetual, until the Day of Resurrection? Which god, other than GOD, can provide you with light? Do you not hear?"
Shabbir Ahmed	28:71 Say, "Will you consider this: If God were to make the Night last over you till the Resurrection Day, what god is there, other than God, who can give you light? Will you not, then, listen to the truth?"
Transliteration	28:71 Qul araaytum in jaAAala All ahuAAalaykumu allayla sarmadan il a yawmi alqiyamatiman ilahun ghayru Allahi ya/teekum bi diya-inafala tasmaAAoona
A	28:71 قل ارءيتم ان جعل الله عليكم الليل سرمدا الى يوم القيمة من اله غير الله ياتيكم بضياء افلا تسمعون
Edip-Layth	28:72 Say, "Have you noted: what if God made the daylight eternal, until the day of Resurrection? Which god, other than God, can provide you with a night for your rest? Do you not see?"
The Monotheist Group	28:72 Say: "Have you noted: what if God made the daylight eternal, until the Day of Resurrection? Which god, other than God, can provide you with a night for your rest? Do you not see?"
Muhammad Asad	28:72 Say: Have you ever considered [this]: If God had willed that there should always be daylight about you, without break, until the Day of Resurrection - is there any deity other than God that could bring you [the darkness of] night, wherein you might rest? Will you not, then, see [the truth]?" ⁷⁷
Rashad Khalifa	28:72 Say, "What if GOD made the daylight perpetual, until the Day of Resurrection? Which god, other than GOD, can provide you with a night for your rest? Do you not see?"
Shabbir Ahmed	28:72 Say, "Will you consider this: If God were to make the day last over you till the Day of Resurrection, what god is there other than God, who can give you a night in which you can rest? Will you not, then, use your insight?"
Transliteration	28:72 Qul araaytum in jaAAala All ahuAAalaykumu a Innahara sarmadan il a yawmialqiyamati man il ahun ghayru All ahiya/teekum bilaylin taskunoona feehi afala tubsiroona
A	28:72 قل ارءيتم ان جعل الله عليكم النهار سرمدا الى يوم القيمة من اله غير الله ياتيكم بليل تسكنون فيه افلا تبصرون
Edip-Layth	28:73 From His mercy is that He created for you the night and the day, in order to rest in it, and that you may seek of His provisions. Perhaps you may be appreciative.
The Monotheist Group	28:73 And from His mercy is that He created for you the night and the day, in order to rest in it, and that you may seek of His provisions. And perhaps you may

	be appreciative.
Muhammad Asad	28:73 For it is out of His grace that He has made for you the night and the day, so that you might rest therein as well as seek to obtain [what you need] of His bounty: and [He gave you all this] so that you might have cause to be grateful.
Rashad Khalifa	28:73 It is mercy from Him that He created for you the night and the day in order to rest (during the night), then seek His provisions (during the day), that you may be appreciative.
Shabbir Ahmed	28:73 It is from His grace that He has made for you night and day, in order to rest, and seek His bounty, that you may be grateful.
Transliteration	28:73 Wamin ra hmatihi jaAAala lakumuallayla wa alInnahara litaskunoo feehee walitabtaghoomin fadlihi walaAAallakum tashkuroona
A	28:73 ومن رحمته جعل لكم الليل والنهار لتسكنوا فيه ولتبتغوا من فضله ولعلكم تشكرون
Edip-Layth	28:74 The day He will call them and say, "Where are My partners whom you had claimed?" ⁴
The Monotheist Group	28:74 And the Day He will call them and say: "Where are My partners whom you had claimed?"
Muhammad Asad	28:74 AND ON THAT DAY ⁷⁸ He will call unto those [that shall have been arraigned before His judgment seat], and will ask: Where, now, are those [beings or powers] whom you imagined to have a share in My divinity?" ⁷⁹
Rashad Khalifa	<i>Idols Possess No Power</i> 28:74 The day will come when He asks them, "Where are the idols you had fabricated to rank with Me?"
Shabbir Ahmed	28:74 And (think again) the Day He will call them, He will ask, "Where are My 'partners' whom you imagined?" ²¹
Transliteration	28:74 Wayawma yun adeehim fayaqoolu aynashurak a-iya alla theena kuntum tazAAumoona
A	28:74 ويوم يناديهم فيقول اين شركاءى الذين كنتم ترعون
Edip-Layth	28:75 We will extract from every nation a witness, then We will say, "Bring forth your proof." They will then realize that all truth belongs with God, and what they had invented will abandon them.
The Monotheist Group	28:75 And We will extract from every nation a witness, then We will say: "Bring forth your proof." They will then realize that all truth belongs with God, and what they had invented will abandon them.
Muhammad Asad	28:75 And [they will remain silent: for by then] We will have called forth witnesses from within every community, ⁸⁰ and will have said [unto the sinners]: Produce an evidence for what you have been claim ing!" ⁸¹ And so they will come to understand that all truth is God's [alone]; ⁸² and all their false imagery will have forsaken them. ⁸³
Rashad Khalifa	28:75 We will select from every community a witness, then say, "Present your proof." They will realize then that all truth belongs with GOD, while the idols they had fabricated will abandon them.
	28:75 And from every community We shall draw a witness (their prophet) and We shall say to the rejecters, "Bring your proof for what you used to claim." Then

Shabbir Ahmed	shall they know that the truth is certainly with God alone, and all they used to fabricate will forsake them.
Transliteration	28:75 WanazaAAanā min kulli ommatinshaheedan faquln a h atoo burhanakumfaAAalimoo anna al haqqa lill ahi wa dallaAAanhum m a k anoo yaftaroonā
A	28:75 ونزعنا من كل امة شهيدا فقلنا هاتوا برهنتكم فعلموا ان الحق لله وضل عنهم ما كانوا يفترون
Edip-Layth	<i>Qarun: A Hedonist and Arrogant Capitalist</i> 28:76 Qarun was from among Moses' people, but he betrayed them. We gave him such treasures that the keys thereof were almost too heavy for the strongest person. His people said to him: "Do not enjoy, for God does not like hedonists." ⁵
The Monotheist Group	28:76 Qaroon was from among Moses' people, but he betrayed them. And We gave him such treasures that the keys thereof were almost too heavy for the strongest person. His people said to him: "Do not become too happy, for God does not like such kind of joy."
Muhammad Asad	28:76 [NOW,] BEHOLD, Qarun was one of the people of Moses; ⁸⁴ but he arrogantly exalted himself above them - simply because We had granted him such riches that his treasure-chests alone would surely have been too heavy a burden for a troop of ten men or even more. ⁸⁵ When [they perceived his arrogance,] his people said unto him: Exult not [in thy wealth], for, verily, God does not love those who exult [in things vain]!
Rashad Khalifa	<i>Qaroon</i> 28:76 Qaaron (the slave driver) was one of Moses' people who betrayed them and oppressed them. We gave him so many treasures that the keys thereof were almost too heavy for the strongest hand. His people said to him, "Do not be so arrogant; GOD does not love those who are arrogant."
Shabbir Ahmed	28:76 Qaroon (Korah) was doubtless, of the people of Moses but he oppressed them. We had granted him such riches that his treasure-chests alone would have been too heavy a burden for more than ten strong men. His people said to him, "Do not arrogantly exult, for, God does not love those who exult in arrogance." ²²
Transliteration	28:76 Inna qaroonā kana min qawmimoosā fabaghā AAalayhim wa ataynahumina alkunoozi mā inna mafatihahu latanoo-obialAAaṣṣbati olee alquwwati i th qalalahu qawmuhu la tafrah inna Allāha layuhibbu alfariheena
A	28:76 ان قرون كان من قوم موسى فبغى عليهم وءاتينه من الكنوز ما ان مفاتحه لتتوا بالعصبة اولى القوة اذ قال له قومه لا تفرح ان الله لا يحب الفرحين
Edip-Layth	28:77 "Seek with the provisions bestowed upon you by God the abode of the Hereafter, and do not forget your share in this world, and do good as God has done good to you. Do not seek corruption in the land. God does not like the corruptors."
The Monotheist Group	28:77 "And seek with the provisions bestowed upon you by God the abode of the Hereafter, and do not forget your share in this world, and do good as God has done good to you. And do not seek corruption in the land. God does not like the corruptors."
	28:77 Seek instead, by means of what God has granted thee, [the good of] the life to come, ⁸⁶ without forget ting, withal, thine own [rightful] share in this

Muhammad Asad	world; ⁸⁷ and do good [unto others] as God has done good unto thee; and seek not to spread corruption on earth: for, verily, God does not love the spreaders of corruption!"
Rashad Khalifa	28:77 "Use the provisions bestowed upon you by GOD to seek the abode of the Hereafter, without neglecting your share in this world. Be charitable, as GOD has been charitable towards you. Do not keep on corrupting the earth. GOD does not love the corruptors."
Shabbir Ahmed	28:77 "Seek, by means of what God has granted you, the Home of the Hereafter, but do not forget your portion in this world. Do good to others as God has done good to you. Do not spread corruption in the land, for God does not love the corrupters." ²³
Transliteration	28:77 Waibtaghi feem a atakaAllahu a Iddara al- akhira wal atansa na seebaka mina alddunya waahsinkama ahsana Allahu ilayka wala tabghialfasada fee al-ar di inna Allaha layuhibbu almufsideena
A	28:77 وابتغ فيما آتاك الله الدار الآخرة ولا تنس نصيبك من الدنيا واحسن كما احسن الله اليك ولا تبغ الفساد في الارض ان الله لا يحب المفسدين
Edip-Layth	28:78 He said, "I have attained all this only because of my own knowledge." Did he not realize that God had annihilated before him generations that were much stronger than he, and greater in riches? The transgressors were not asked about their crimes.
The Monotheist Group	28:78 He said: "I have attained all this only because of my own knowledge." Did he not realize that God had annihilated before him generations that were much stronger than he, and greater in riches? The transgressors were not asked about their crimes.
Muhammad Asad	28:78 Answered he: This [wealth] has been given to me only by virtue of the knowledge that is in me!" ⁸⁸ Did he not know that God had destroyed [the arrogant of] many a generation that preceded him - people who were greater than he in power, and richer in what they had amassed? But such as are lost in sin may not be asked about, their sins. ⁸⁹
Rashad Khalifa	28:78 He said, "I attained all this because of my own cleverness." Did he not realize that GOD had annihilated before him generations that were much stronger than he, and greater in number? The (annihilated) transgressors were not asked about their crimes.
Shabbir Ahmed	28:78 He replied, "This wealth has been given to me because of the knowledge that is with me." Did he not know that God's Law of Requitall had annihilated, before him, whole generations which were superior to him in strength and richer in what they had amassed? But such guilty need no questioning since their guilt is obvious and yet, they are not exempt from the Law of Respite.
Transliteration	28:78 Qala innam a ooteetuhu AAal aAAilmin AAindee awa lam yaAAalam anna Allaha qad ahlaka minqablihi mina alqurooni man huwa ashaddu minhu quwwatan waaktharujamAAan wala yus-alu AAan thunoobihimu almujrimuma
A	28:78 قال انما اوتيته على علم عندي ولم يعلم ان الله قد اهلك من قبله من القرون من هو اشد منه قوة واكثر جمعا ولا يسأل عن ذنوبهم المجرمون
Edip-Layth	28:79 Then he came out among his people draped in his ornaments. Those who preferred this worldly life said, "Oh, if only we were given similar to what Qarun has been given. Indeed, he is very fortunate."

The Monotheist Group	28:79 Then he came out among his people draped in his ornaments. Those who preferred this worldly life said: "Oh, if only we were given similar to what Qaroon has been given. Indeed, he is very fortunate."
Muhammad Asad	28:79 And so he went forth before his people in all his pomp; [and] those who cared only for the life of this world would say, Oh, if we but had the like of what Qarun has been given! Verily, with tremendous good fortune is he endowed!"
Rashad Khalifa	28:79 One day, he came out to his people in full splendor. Those who preferred this worldly life said, "Oh, we wish that we possessed what Qaaroon has attained. Indeed, he is very fortunate."
Shabbir Ahmed	28:79 And so once he came out to his people in all his pomp. And those who cared only for the life of this world said, "Ah, we wish we had the like of what Qaroon has been given. He is extremely fortunate."
Transliteration	28:79 Fakharaja AAala qawmihi fee zeenatihiqala allatheena yureedoona alhayata alddunyaya layta lan a mithla m a ootiya q aroonuinnahu la thoo haththin AAatheemin
A	28:79 فخرج على قومه فى زينته قال الذين يريدون الحياة الدنيا يليت لنا مثل ما اوتى قرون انه لذو حظ عظيم
Edip-Layth	28:80 Those who were blessed with knowledge said, "Woe to you! The reward from God is far better for those who acknowledge and do good works. None attains it except the steadfast."
The Monotheist Group	28:80 And those who were blessed with knowledge said: "Woe to you! The reward from God is far better for those who believe and do good works. And none attains it except the steadfast."
Muhammad Asad	28:80 But those who had been granted true knowledge said: Woe unto you! Merit in the sight of God ⁹⁰ is by far the best for any who attains to faith and does what is right: but none save the patient in adversity can ever achieve this [blessing]."
Rashad Khalifa	<i>The Real Wealth</i> 28:80 As for those who were blessed with knowledge, they said, "Woe to you, GOD's recompense is far better for those who believe and lead a righteous life." None attains this except the steadfast.
Shabbir Ahmed	28:80 But those who knew better said, "Woe to you! Merit in the sight of God is far better for anyone who believes and works for equity among people. This reward is reserved for those who do not fall for instant gains, and work hard steadfastly." 24
Transliteration	28:80 Waqaala allatheena ootooalAAilma waylakum thaw abu Allahi khayrun liman amanawaAAamila salihan wala yulaqqahaila alssabiroona
A	28:80 وقال الذين اوتوا العلم ويلكم ثواب الله خير لمن ءامن وعمل صلحا ولا يلقها الا الصبرون
Edip-Layth	28:81 We then caused the earth to swallow him and his mansion. He had no group that could protect him against God; nor would he be victorious.
The Monotheist Group	28:81 We then caused the Earth to swallow him and his mansion. He had no group that could protect him against God; nor would he be victorious.
Muhammad Asad	28:81 And thereupon We caused the earth to swallow him and his dwelling; and he had none and nothing to succour him against God, nor was he of those who could succour themselves. 91

Rashad Khalifa	<i>The Tyrants' Inevitable Fate</i> 28:81 We then caused the earth to swallow him and his mansion. No army could have helped him against GOD; he was not destined to be a winner.
Shabbir Ahmed	28:81 And thereupon We caused the earth to swallow him and his dwelling. And he had none and nothing to help him against God's laws, nor could he help himself.
Transliteration	28:81 Fakhasafna bihi wabid arihial-arda fam a k ana lahu min fi-atin yansuroonahumin dooni Allahi wama kana mina almuntaṣireena
A	28:81 فحسفنا به وبداره الارض فما كان له من فئة ينصرونه من دون الله وما كان من المنتصرين
Edip-Layth	28:82 Those who wished they were in his place the day before said, "Indeed it is God Who provides or restricts for whomever He chooses from among His servants. Had it not been for God's grace towards us, He could have caused the earth to swallow us as well. We now realize that the ingrates never succeed."
The Monotheist Group	28:82 And those who wished they were in his place the day before said: "Indeed it is God Who provides or restricts for whomever He chooses from among His servants. Had it not been for God's grace towards us, He could have caused the Earth to swallow us as well. We now realize that the rejecters never succeed."
Muhammad Asad	28:82 And on the morrow, those who but yesterday had longed to be in his place exclaimed: Alas [for our not having been aware] that it is indeed God [alone] who grants abundant sustenance, or gives it in scant measure, unto whichever He wills of His creatures! Had not God been gracious to us, He might have caused [the earth] to swallow us, too! Alas [for our having forgotten] that those who deny the truth can never attain to a happy state!"
Rashad Khalifa	28:82 Those who were envious of him the day before said, "Now we realize that GOD is the One who provides for whomever He chooses from among His servants, and withholds. If it were not for GOD's grace towards us, He could have caused the earth to swallow us too. We now realize that the disbelievers never succeed."
Shabbir Ahmed	28:82 And those who had envied his position only the day before were saying the next morning, "Ah, God is the One Who makes the provision plenty or scarce for His servants according to His laws. Had God not been kind to us, He could have caused the earth to swallow us! Ah, the rejecters of the truth can never attain lasting contentment."
Transliteration	28:82 Waasbaha alla theenatamannaw mak anahu bi al-amsi yaqooloona waykaannaAllaha yabsutu alrrizqa liman yashaomin AAibadihi wayaqdiru lawla an manna AllahuAAalayna lakhasafa bina waykaannahu la yuflihualkafiroona
A	28:82 واصبح الذين تمنوا مكانه بالامس يقولون ويكان الله يبسط الرزق لمن يشاء من عباده ويقدر لولا ان من الله علينا لخسف بنا ويكانه لا يفلح الكفرون
Edip-Layth	28:83 Such will be the abode of the Hereafter; We reserve it for those who do not seek prestige on earth, nor corruption. The end belongs to the righteous.
The Monotheist Group	28:83 Such will be the abode of the Hereafter; We reserve it for those who do not seek prestige on Earth, nor corruption. And the end belongs to the righteous.
Muhammad Asad	28:83 As for that [happy] life in the hereafter, We grant it [only] to those who do not seek to exalt themselves on earth, nor yet to spread corruption: for the future belongs to the God-conscious. ⁹²

	<i>The Ultimate Winners</i>
Rashad Khalifa	28:83 We reserve the abode of the Hereafter for those who do not seek exaltation on earth, nor corruption. The ultimate victory belongs to the righteous.
Shabbir Ahmed	28:83 That Home of the Hereafter We shall give to those who do not seek to exalt themselves on earth, nor do they seek corruption and disorder. And the Future belongs to those who wish to live upright.
Transliteration	28:83 Tilka a lddaru al- akhiraatunajAAaluhā lilla theena l a yureedoonaAAuluwwan fee al-ardi wala fasadan waalAAaqibatulilmuttaqeena
A	28:83 تلك الدار الآخرة نجعلها للذين لا يريدون علواً في الأرض ولا فساداً والعقبلة للمتقين
Edip-Layth	28:84 Whoever brings forth a good deed, he will receive a better reward. Whoever brings forth a sin then the retribution for their sins will be to the extent of their deeds.
The Monotheist Group	28:84 Whoever brings forth a good deed, he will receive a better reward than it. And whoever brings forth a sin then the retribution for their sins will be to the extent of their deeds.
Muhammad Asad	28:84 Whosoever shall come [before God] with a good deed will gain [further] good there from; ⁹³ but as for any who shall come with an evil deed - [know that] they who do evil deeds will not be requited with more than [the like of] what they have done. ⁹⁴
Rashad Khalifa	28:84 Whoever works righteousness receives a far better reward. As for those who commit sins, the retribution for their sins is precisely equivalent to their works.
Shabbir Ahmed	28:84 Anyone who brings actions that benefit others, the reward to him is better than what he has done. And anyone who is unfair in his dealings with others, such will be punished, but not more than the like of what they have done.
Transliteration	28:84 Man jaa bi alhasanatifalahu khayrun minh a waman j aa bi alssayyi-atifala yujza alla theena AAamiloo alssayyi-atiilla ma kanoo yaAAamaloona
A	28:84 من جاء بالحسنة فله خير منها ومن جاء بالسيئة فلا يجزى الذين عملوا السيئات الا ما كانوا يعملون
Edip-Layth	28:85 Surely, the One who decreed the Quran to you will summon you to a predetermined appointment. Say, "My Lord is fully aware of who it is that brings the guidance, and who has gone astray."
The Monotheist Group	28:85 Surely, the One who decreed the Qur'an to you will summon you to a predetermined appointment. Say: "My Lord is fully aware of who it is that brings the guidance, and who has gone astray."
Muhammad Asad	28:85 VERILY, [O believer,] He who has laid down this Qur'an in plain terms, making it binding on thee, ⁹⁵ will assuredly bring thee back [from death] to a life renewed. ⁹⁶ Say [unto those who reject the truth]: My Sustainer knows best, as to who is right-guided ⁹⁷ and who is obviously lost in error!"
Rashad Khalifa	28:85 Surely, the One who decreed the Quran for you will summon you to a predetermined appointment. Say, "My Lord is fully aware of those who uphold the guidance, and those who have gone astray."
Shabbir Ahmed	28:85 Certainly, (O Believer) He Who has made this Qur'an a binding duty upon you, will assuredly bring you back to the ultimate destination. Say, "My Lord

	knows best as to who is rightly guided and who is obviously lost in error." ²⁵
Transliteration	28:85 Inna allathee farada AAalaykaalqur-ana laradduka ila maAAadin qulrabbee aAAlamu man jaa bialhuda waman huwafee dalalin mubeenin
A	28:85 ان الذى فرض عليك القرآن لرادك الى معاد قل ربى اعلم من جاء بالهدى ومن هو فى ضلال مبين
Edip-Layth	28:86 Nor did you expect this book to come your way; but this is a mercy from your Lord. Therefore, you shall not side with the ingrates.
The Monotheist Group	28:86 Nor did you expect this Scripture to come your way; but this is a mercy from your Lord. Therefore, you shall not side with the rejecters.
Muhammad Asad	28:86 Now [as for thyself, O believer,] thou couldst never foresee ⁹⁸ that this divine writ would [one day] be offered to thee: but [it did come to thee] by thy Sustainer's grace. Hence, never uphold those who deny the truth [of divine guidance],
Rashad Khalifa	28:86 You never expected this scripture to come your way; but this is a mercy from your Lord. Therefore, you shall not side with the disbelievers.
Shabbir Ahmed	28:86 (O Prophet!) you never expected that this Book will be bestowed upon you. But it is a mercy from your Lord (to all humanity). So, you shall never side with the rejecters.
Transliteration	28:86 Wama kunta tarjoo an yulq ailaika alkitabu illa rahmatan min rabbikafal a takoonanna thaheeran lilkafireena
A	28:86 وما كنت ترجوا ان يلقى اليك الكتاب الا رحمة من ربك فلا تكونن ظهيرا للكافرين
Edip-Layth	28:87 Nor shall you be diverted from God's signs, after they have come to you. Invite to your Lord, and do not be of those who set up partners.
The Monotheist Group	28:87 Nor shall you be diverted from God's revelations, after they have come to you. And invite to your Lord. And do not be of those who set up partners.
Muhammad Asad	28:87 and never let them turn thee away from God's messages after they have been bestowed upon thee from on high: instead ⁹⁹ summon [all men] to thy Sustainer. And never be of those who ascribe divinity to aught but Him,
Rashad Khalifa	28:87 Nor shall you be diverted from GOD's revelations, after they have come to you, and invite the others to your Lord. And do not ever fall into idol worship.
Shabbir Ahmed	28:87 And let not anyone divert you from God's messages after they have been sent down to you. But, invite people to your Lord and be not of those who associate others with Him. ²⁶
Transliteration	28:87 Wala ya suddunnaka AAan ayatiAllahi baAAda i th onzilat ilayka wa odAAu ilarabbika wala takoonanna mina almushrikeen a
A	28:87 ولا يصدنك عن آيات الله بعد اذ انزلت اليك وادع الى ربك ولا تكونن من المشركين
Edip-Layth	28:88 Do not call besides God any god, there is no god but He. Everything will fade away except His presence. To Him is the judgment, and to Him you will be returned.
The Monotheist Group	28:88 And do not call besides God any god, there is no god but He. Everything will fade away except His presence. To Him is the judgment, and to Him you will be returned.

Muhammad Asad	28:88 and never call upon any other deity side by side with God. There is no deity save Him. Everything is bound to perish, save His [eternal] self. ¹⁰⁰ With Him rests all judgment; and unto Him shall you all be brought back.
Rashad Khalifa	28:88 You shall not worship beside GOD any other god. There is no other god beside Him. Everything perishes except His presence. To Him belongs all sovereignty, and to Him you will be returned.
Shabbir Ahmed	28:88 Do not call on another god besides God. There is no god but He. Everything will perish except His Eternal Self. To Him belongs all Governance, Command and Judgment, and to Him you will be returned. ²⁷
Transliteration	28:88 Walā tadAAu maAAa All ahi il ahanakhara l a il aha ill a huwa kullushay-in halikun illa wajhahu lahu alhukmuwa-ilayhi turjaAAoona
A	28:88 ولا تدع مع الله الها اخر لا اله الا هو كل شيء هالك الا وجهه له الحكم واليه ترجعون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (28:1)

T9S60M40. This combination of letters/numbers plays an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (28:54)

Countering evil with goodness is a common trait of muslims or rational monotheists. See, [4:140](#).

Edip-Layth - End Note 3 (28:56)

Compare this verse to [42:52](#).

Edip-Layth - End Note 4 (28:74)

The followers of man-made stories and teachings that are peddled in the name of God's messengers will be rejected by those very messengers who will serve as witnesses against them. Muhammad will reject Sunni and Shiite mushriks for turning the monotheistic system into various sects concocted by a unanimous "holy" corporation consisting of Muhammad and troops of scholars and religious leaders.

Edip-Layth - End Note 5 (28:76)

In our times, the world has hundreds of obscenely rich people. Many of them accumulated their wealth through corporate laws designed by the wealthy or their proxies to maintain and accumulate more

wealth for the rich. While a select few get richer, the majority of the world population is living in poverty. The alarming widening of the gap between haves and have-nots is created by corrupt business conduct, government subsidies, dubious contract deals, monopolistic practices, corporate termite lobbying the so-called elected officials, war profiteering, currency speculations, credit card usury, banking regulations, hostile take over the governments, and ignorance and apathy of the masses.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (28:1)

See Appendix II.

Muhammad Asad - End Note 2 (28:2)

For an explanation of the above rendering of the adjective mubin, see note 2 on [12:1](#).

Muhammad Asad - End Note 3 (28:4)

Lit., "parties" or "sects" - here undoubtedly referring to the division of people into "high" and "low-born": a division which the Qur'an utterly condemns. The group which, as mentioned in the next sentence, Pharaoh "deemed utterly low" were the Israelites, who had been placed on the lowest rung of the Egyptian social scale and were deprived of almost all human rights.

Muhammad Asad - End Note 4 (28:4)

see note 7.

Muhammad Asad - End Note 5 (28:5)

Lit., "leaders" or "exemplars" (a'immah, sing. imam) - an allusion to the historical fact that the Hebrews were the first to accept a monotheistic creed in a clear, unequivocal formulation, and thus became the forerunners of both Christianity and Islam.

Muhammad Asad - End Note 6 (28:6)

This Haman, who is mentioned several times in the Qur'an as Pharaoh's chief adviser, is not to be confused with the Persian Haman of the Old Testament (The Book of Esther iii ff). Most probably, the word "Haman" as used in the Qur'an is not a proper name at all but the Arabicized echo of the compound designation Ha-Amen given to every high priest of the Egyptian god Amon. Since at the time in question the cult of Amon was paramount in Egypt, his high priest held a rank second only to that of the reigning Pharaoh. The assumption that the person spoken of in the Qur'an as Haman was indeed the high priest of the cult of Amon is strengthened by Pharaoh's demand (mentioned in verse 38 of this surah as well as in [40:36-37](#)) that Haman erect for him "a lofty tower" from which he could "have a look at [or "ascend to"] the god of Moses": which may be, among other things, an allusion to the hieratic purpose of the great pyramids of Egypt and to the function of the high priest as their chief architect. (But see also note 37).

Muhammad Asad - End Note 7 (28:6)

The Egyptians - obviously remembering the earlier, alien Hyksos dynasty that had invaded Egypt and subsequently allied itself with the Hebrews (see surah 12 note 42) - feared that the latter might in the future, too, make common cause with foreign invaders (cf. Exodus i, 10): and to protect themselves against this danger, they decided - as mentioned in several places in the Qur'an as well as in the Bible - to have every male Hebrew child killed.

Muhammad Asad - End Note 8 (28:7)

Sc., "and he will be saved": cf. [20:39](#).

Muhammad Asad - End Note 9 (28:8)

As is evident from the next verse as well as from [66:11](#), it was Pharaoh's own wife.

Muhammad Asad - End Note 10 (28:10)

I.e., disclose his true identity in the hope that he would be returned to her.

Muhammad Asad - End Note 11 (28:10)

Lit., "so that she might be of those who have faith".

Muhammad Asad - End Note 12 (28:14)

This statement, almost entirely identical with [12:22](#) (where it refers to Joseph), stresses the supreme divine blessing of spiritual consciousness (ilm in its deepest significance) combined with rational thought, as expressed in the concept of hukm, the "ability to judge [between right and wrong]". As is evident from [26:20](#), Moses reached this spiritual maturity after the events described in verses 15 ff.

Muhammad Asad - End Note 13 (28:15)

Lit., "at a time of its people's unawareness".

Muhammad Asad - End Note 14 (28:15)

I.e., of the Hebrews.

Muhammad Asad - End Note 15 (28:15)

Regarding the reference to "Satan's doing", see first half of note 16 on [15:17](#). In the present instance, verses 16-17 seem to indicate that it was the Israelite, and not the Egyptian, who had been in the wrong (cf. next note). Apparently, Moses had come to the assistance of the Israelite out of an instinctive sense of racial kinship without regard to the rights and wrongs of the case; but immediately afterwards he realized that he had committed a grave sin not only by killing, however inadvertently, an innocent person, but also by basing his action on a mere tribal - or, as would describe it today, racial or national - prejudice. Evidently, this is the purport of the above Quranic segment of the story of Moses. Its moral has been stressed and explained by the Prophet on many occasions: cf. his famous saying, "He is not of us who proclaims the cause of tribal partisanship (asabiyyah); and he is not of us who fights in the cause of tribal partisanship; and he is not of us who dies in the cause of tribal partisanship" (Abu Da'ud, on the authority of Jubayr ibn Mut'im). When he was asked to explain the meaning of "tribal partisanship", the Prophet answered, it means helping thine own people in an unjust cause" (ibid., on the authority of Wathilah ibn al-Asqa).

Muhammad Asad - End Note 16 (28:17)

According to Ibn Abbas and Muqatil (both of them quoted by Baghawi), "this is an indication that the Israelite whom Moses had helped was a denier of the truth (kafir)" - i.e., in the moral sense of this definition. (See also last sentence of verse 86 of this surah.)

Muhammad Asad - End Note 17 (28:18)

Sc., "against another Egyptian".

Muhammad Asad - End Note 18 (28:18)

Lit., "lost in grievous error" or "deviating from what is right".

Muhammad Asad - End Note 19 (28:19)

Sc., "swayed once again by his feeling of kinship with the Israelite", as indicated in the subsequent reference to the Egyptian as "their [common] enemy".

Muhammad Asad - End Note 20 (28:22)

The inhabitants of Madyan (called Midian in the Bible) were Arabs of the Amorite group. Since they were racially and linguistically closely related to the Hebrews, they could be counted upon to help Moses in his plight. For the geographical location of the region of Madyan, see surah 7 note 67.

Muhammad Asad - End Note 21 (28:23)

Lit., "water" or "waters".

Muhammad Asad - End Note 22 (28:27)

Lit., "one of the righteous".

Muhammad Asad - End Note 23 (28:29)

For an explanation of Moses' wanderings in the desert, see note 7 on [20:10](#); for that of the allegory of the "fire", note 7 on [27:7-8](#). Throughout this work, the noun at-tur ("the mountain") is being rendered as "Mount Sinai", for it is to this and to no other mountain that the Qur'an invariably refers in the above term.

Muhammad Asad - End Note 24 (28:29)

Sc., "as to which way we are to pursue".

Muhammad Asad - End Note 25 (28:30)

As in [19:52](#) and [20:80](#), the reference to the "right" side has a connotation of "blessedness": see in this respect note 25 on [74:39](#). As regards the "blessed ground", see note 9 on the expression "twice-hallowed valley" in [20:12](#). The "tree" referred to in the above verse is obviously identical with the "burning bush" of the Bible (Exodus iii. 2).

Muhammad Asad - End Note 26 (28:31)

The miracle of the staff has, possibly, a symbolic significance: see surah 20 note 14.

Muhammad Asad - End Note 27 (28:31)

Cf. [27:10](#) - "no fear need the message-bearers have in My Presence".

Muhammad Asad - End Note 28 (28:32)

See note 85 on [7:108](#).

Muhammad Asad - End Note 29 (28:32)

As pointed out by Zamakhshari, the above idiomatic sentence is a metonym recalling a well-known gesture of terror - the involuntary stretching-forth of one's hands or arms when suddenly faced with something terrifying; conversely, the "holding of one's arm [lit., "wing"] close to oneself" is expressive of freedom from fear. In the present instance, the phrase echoes the concluding words of verse 31 - "behold, thou art of those who are secure (in this world and in the next)".

Muhammad Asad - End Note 30 (28:32)

The "two signs" (burhanan) may be understood as Moses' ability to remain, by virtue of his certainty of God's omnipresence, forever free of all physical or moral fear, as well as his ability to show that appearance and reality are not always identical.

Muhammad Asad - End Note 31 (28:33)

Sc., "and thus make it impossible for me to accomplish my mission": for, as regards himself, Moses was henceforth free of fear.

Muhammad Asad - End Note 32 (28:34)

Cf. [20:27-28](#) and [26:12-13](#), as well as the corresponding notes.

Muhammad Asad - End Note 33 (28:35)

Lit., "so that they will not reach you".

Muhammad Asad - End Note 34 (28:36)

See note 12 on [74:24](#), which is the earliest Quranic instance of the term sihr in the above connotation.

Muhammad Asad - End Note 35 (28:37)

For an explanation of the above phrase, see surah 6 note 118.

Muhammad Asad - End Note 36 (28:38)

In view of the fact that the ancient Egyptians worshipped many gods, this observation is not to be taken literally; but since each of the Pharaohs was regarded as an incarnation of the divine principle as such, he claimed - and received - his people's adoration as their "Lord All-Highest" (cf. [79:24](#)), combining within himself, as it were, all the qualities attributable to gods.

Muhammad Asad - End Note 37 (28:38)

Or: "ascend to the god of Moses". Whichever of the two meanings is given to the verb ittaliu, Pharaoh's demand for a "lofty tower" is not only an allusion to the building of one of the great pyramids, (see note 6 above) but also a derisory, contemptuous reference to Moses' concept of God as an all-embracing Power, inconceivably high above all that exists.

Muhammad Asad - End Note 38 (28:39)

lit., "without (any) truth" or "justification" (bi-ghayr al-haqq).

Muhammad Asad - End Note 39 (28:39)

Lit., "and they thought that they would not be brought back to Us". There is no doubt that the ancient Egyptians did believe in a life after death, and that this belief included the concept of a divine judgment as well. Since, however, the particular Pharaoh whom Moses confronted is said to have behaved with an arrogance opposed to all good sense, the Qur'an - by implication - likens his attitude to that of a person who does not believe in resurrection and in man's ultimate responsibility before God: hence my rendering of the conjunctive particle *wa* at the beginning of the above clause as "just as if".

Muhammad Asad - End Note 40 (28:41)

Lit., "archetypes (*aimmah*) inviting to the fire". This is the pivotal sentence of the above fragment of the story of Moses. Just as verses 15-16 are meant to draw our attention to the sin of tribal or racial prejudice, the present reference to Pharaoh as an "archetype [of evil]" points to the fact that false pride (*takabbur*) and arrogance (*istikbar*) are truly "satanic" attitudes of mind, repeatedly exemplified in the Qur'an by Iblis's symbolic "revolt" against God (for the meaning of which see note 26 on 2:34 and note 31 on 15:41). Inasmuch as they are intrinsically evil, these "satanic" impulses lead to evil actions and, consequently, to a weakening or even a total destruction of man's spiritual potential: which, in its turn, is bound to cause suffering in the hereafter.

Muhammad Asad - End Note 41 (28:42)

I.e., in the pejorative connotation universally given to the adjective "pharaonic". It is to be noted that the term *la'nah*, here rendered as "curse", primarily denotes "estrangement" (*ibad*), i.e., from all that is good and, hence, really desirable.

Muhammad Asad - End Note 42 (28:42)

I.e., among those who by their own actions will have removed themselves from God's grace: a meaning given to the term *maqbuḥ*, in this context, by most of the classical commentators and philologists (cf. *Lisan al Arab*, *Taj al-'Arus*, etc.).

Muhammad Asad - End Note 43 (28:43)

By virtue of its being the first instance of a divinely-inspired Law, the Torah inaugurated a new phase in mankind's religious history (cf. the reference to the children of Israel as "forerunners in faith" in verse 5 of this surah).

Muhammad Asad - End Note 44 (28:44)

Implying that the story of Moses as narrated in the Qur'an could not have come to Muhammad's knowledge otherwise than through revelation: consequently, the Qur'an as such must obviously be a result of divine revelation. The term *al-amr*, rendered above as "the Law", is the Arabic equivalent of the Hebrew word *torah* ("law" or "precept"), the commonly accepted title of the revelation granted to Moses.

Muhammad Asad - End Note 45 (28:45)

I.e., "thou art not the first of Our apostles, O Muhammad: We have sent thee to the people of thy time just as We sent Shu'ayb to the people of Madyan (*Ad-Dahhak*, as quoted by *Razi*).

Muhammad Asad - End Note 46 (28:46)

According to some of the classical commentators, this second reference to "the slope of Mount Sinai" contains an allusion to the divine assurance mentioned in 7:156: "My grace overspreads everything . . ." (*Tabari*, *Razi*). This interpretation is most plausible in view of the subsequent reference to Muhammad's mission as "an act of thy Sustainer's grace (*rahmah*)".

Muhammad Asad - End Note 47 (28:48)

As the Qur'an frequently points out, the basic ethical truths enunciated in it are the same as those of earlier revelations. It is this very statement which induced the opponents of Muhammad - in his own time as well as in later times - to question the authenticity of the Qur'an: "If it had really been revealed by God," they argue, "would so many of its propositions, especially its social laws, differ so radically from the laws promulgated in that earlier divine writ, the Torah?" By advancing this argument (and quite apart from the question of whether the text of the Bible as we know it today has or has not been corrupted in the course of time), the opponents of Muhammad's message deliberately overlook the fact, repeatedly stressed in the Qur'an, that the earlier systems of law were conditioned by the spiritual level of a particular people and the exigencies of a particular chapter of human history, and therefore had to be superseded by new laws at a higher stage of human development (see in this connection the second paragraph of [5:48](#) and the corresponding note 66). However, as is evident from the immediate sequence - and especially from the last sentence of this verse - the above specious argument is not meant to uphold the authenticity of the Bible as against that of the Qur'an, but, rather, aims at discrediting both - and, through them, the basic religious principle against which the irreligious mind always revolts: namely, the idea of divine revelation and of man's absolute dependence on and responsibility to God, the Ultimate Cause of all that exists.

Muhammad Asad - End Note 48 (28:48)

A contemptuous allusion, on the one hand, to Old-Testament predictions of the coming of the Prophet Muhammad (cf. surah 2 note 33), and, on the other, to the oft-repeated Quranic statement that this divine writ had been revealed to "confirm the truth of earlier revelations". As regards my rendering of the term *sihr* (lit., "magic" or "sorcery") as "delusion" - and occasionally as "spellbinding eloquence" - see note 12 on [74:24](#).

Muhammad Asad - End Note 49 (28:49)

I.e., the Torah and the Qur'an. The Gospel is not mentioned in this context because, as Jesus himself had stressed, his message was based on the Law of Moses, and was not meant to displace the latter.

Muhammad Asad - End Note 50 (28:50)

Lit., "if they do not respond to thee", implying that they are unable to accept the above challenge.

Muhammad Asad - End Note 51 (28:51)

Lit., "We have caused this word to reach them gradually": this meaning is implied in the verbal form *wassalna*, which - like the grammatically identical form *nazzalna* - points to the gradual, step-by-step revelation of the Qur'an during the twenty-three years of Muhammad's prophetic ministry.

Muhammad Asad - End Note 52 (28:52)

This is both a statement of historical fact - alluding to conversions of Jews and Christians in Muhammad's lifetime - and a prophecy. It must, however, be understood that, in the above context, God's "vouchsafing" revelation implies a conscious, sincere acceptance of its teachings by those to whom it has been conveyed: for it is this sincerity that has enabled them - or will enable them - to realize that the Qur'an preaches the same ethical truths as those forthcoming from earlier revelations. (Cf. [26:196-197](#) and the corresponding notes 83-85.)

Muhammad Asad - End Note 53 (28:54)

See note 44 on the identical phrase in [13:22](#). In the present context, the reference to "patience in adversity" and "repelling evil with good" evidently relates to the loss of erstwhile communal links,

social ostracism, and all manner of physical or moral persecution which is so often the lot of persons who accept religious tenets different from those of their own community.

Muhammad Asad - End Note 54 (28:55)

This obviously refers to attempts, based on prejudice, at deriding the spiritual re-orientation of the person concerned.

Muhammad Asad - End Note 55 (28:56)

Or: "God guides whomever He wills" - either of these two renderings being syntactically correct. According to several extremely well authenticated Traditions, the above verse relates to the Prophet's inability to induce his dying uncle Abu Talib, whom he loved dearly and who had loved and protected him throughout his life, to renounce the pagan beliefs of his ancestors and to profess faith in God's oneness. Influenced by Abu Jahl and other Meccan chieftains, Abu Talib died professing, in his own words, "the creed of Abd al-Muttalib" (Bukhari) or, according to another version (quoted by Tabari), "the creed of my ancestors (al-ashyakh)". However, the Quranic statement "thou canst not guide aright everyone whom thou lovest" has undoubtedly a timeless import as well: It stresses the inadequacy of all human endeavours to "convert" any other person, however loving and loved, to one's own beliefs, or to prevent him from falling into what one regards as error, unless that person wills to be so guided.

Muhammad Asad - End Note 56 (28:56)

The above rendering of the expression al-muhtadin conforms to the interpretations offered in this context by many classical commentators - e.g., "those who accept guidance" (Zamakhshari), "everyone who in time would find the right way" (Razi), "those who are prepared (musta'iddin) for it" (Baydawi), "all who deserve guidance" (Ibn Kathir), and so forth. Thus, God's guidance is but the final act of His grace with which He rewards all who desire to be guided. For a further consideration of this problem, the reader is referred to Zamakhshari's illuminating remarks quoted in the note 4 on [14:4](#).

Muhammad Asad - End Note 57 (28:57)

Lit., If we were to follow the guidance together with thee, we would be snatched away from our land" (or "our soil"). This passage has obviously twofold connotation. On the historical plane, it echoes an objection voiced by many pagan Meccans to Muhammad's preaching: "If we were to accept thy call, most of the other tribes would regard this as a betrayal of our common ancestral beliefs, and would drive us away from our land." In a more general, timeless sense it reflects the hesitation of so many people - of whatever period, environment or religious persuasion - who, while realizing the truth of a new spiritual call, are yet fearful of acknowledging it as true lest this acknowledgment cause a total breach between them and their community and thus, as were, cut the ground from under their feet.

Muhammad Asad - End Note 58 (28:57)

Like the preceding expression of fear, this Quranic answer, too, can be understood in two senses. In the limited, historical sense it is an allusion to Abraham's prayer that the land around the Kabah be made secure for all times and its natural barrenness be compensated by fruitful help from outside (cf. [14:35-41](#) also [2:126](#)), and to God's acceptance of this prayer: thus, the Prophet's Meccan contemporaries are reminded that they need not fear to be dispossessed of this holy land so long as they remain righteous and trust in God. In its purely spiritual connotation, on the other hand, the "sanctuary secure" is God's promise - referred to in verse 61 below - that all who have faith in Him and are conscious of their responsibility to Him shall be graced with a sense of inner peace in this world and with enduring bliss in the life to come; and since they are thus to be rewarded with the "fruits" of all their good deeds, "no fear need they have, and neither shall they grieve" (cf. [2:62](#), [3:170](#), [5:69](#), [6:48](#), [7:35](#), [10:62](#), [46:13](#)). See also note 59 on [29:67](#).

Muhammad Asad - End Note 59 (28:58)

Lit., "We are indeed (kunna) the inheritors". For an explanation of my rendering of this phrase, see note 22 on [15:23](#). The above passage stresses the insignificance and brittleness of all worldly "advantages" as compared with the imperishable good of divine guidance.

Muhammad Asad - End Note 60 (28:59)

Sc., "and thus make them aware of the meaning of right and wrong": cf. [6:130-132](#) and the corresponding notes 116 and 117.

Muhammad Asad - End Note 61 (28:59)

Cf. in this connection note 149 on [11:117](#). All the three passages referred to in this as well as the preceding note (i.e., [6:130-132](#), [11:117](#) and) are interdependent and must, therefore, be read side by side. The present passage connects with verse 58 above and its reference to "wanton wealth and ease of life", for the sake of which people so often wrong one another.

Muhammad Asad - End Note 62 (28:61)

See second half of note 58.

Muhammad Asad - End Note 63 (28:61)

Sc., "for having misused Our gifts and attributed them to powers other than Us".

Muhammad Asad - End Note 64 (28:62)

Lit., "those partners of Mine whom you supposed [to exist]": see notes 15 and 16 on [6:22-23](#).

Muhammad Asad - End Note 65 (28:63)

I.e., in the very fact of God's calling them to account (cf. [27:82](#) and the corresponding note 73). As the sequence shows, the persons thus addressed are the "leaders of thought" supposed to have set the community's faulty standards of social behaviour and moral valuation; and since they are primarily responsible for the wrong direction, which their followers have taken, they will be the first to suffer in the life to come.

Muhammad Asad - End Note 66 (28:63)

I.e., "we did not lead them astray out of malice, but simply because we ourselves had been led astray by our predecessors". This "answer" is, of course, evasive, but it is quoted here to show that man's attachment to false - but nevertheless, almost deified - values and concepts based on stark materialism is, more often than not, a matter of "social continuity": in other words, the validity of those materialistic pseudo-values is taken for granted simply because they are time-honoured, with every generation blindly subscribing to the views held by their forebears. In its deepest sense, this passage - as so many similar ones throughout the Qur'an - points to the moral inadmissibility of accepting an ethical or intellectual proposition as true on no other grounds than that it was held to be true by earlier generations.

Muhammad Asad - End Note 67 (28:63)

In other words, they were but wont to worship their own passions and desires projected onto extraneous beings. See in this connection [10:28](#), especially note 46 and [34:41](#) and the corresponding notes 52 .

Muhammad Asad - End Note 68 (28:64)

Lit., "those [God-] partners of yours". See note 64 above.

Muhammad Asad - End Note 69 (28:64)

For this rendering of the phrase *law kanu yahtadun*, see second note 56 on verse 56 above.

Muhammad Asad - End Note 70 (28:65)

This connects with the first sentence of verse 59, which has been explained in the corresponding note 60. The present verse clearly implies that those sinners had not responded to the guidance offered them by God's apostles. As in many other instances in the Qur'an, God's "question" is but meant to stress a moral failure, which by now has become obvious to man's self-accusing conscience.

Muhammad Asad - End Note 71 (28:66)

Lit., "will on that Day have become obscured to them". The operative noun *anba*, which literally denotes "tidings", has here the compound meaning of "arguments and excuses" (Tabari).

Muhammad Asad - End Note 72 (28:66)

I.e., they will all be equally confused. For the above rendering of *la yatasa alun* (lit., "they will not [be able to] ask one another"), see the explanations of this phrase advanced by Baghawi, Zamakhshari and Baydawi.

Muhammad Asad - End Note 73 (28:67)

I.e., during his life in this world. For an explanation of this stress on repentance - which flows from one's realization of moral failure see surah 24 note 41.

Muhammad Asad - End Note 74 (28:68)

Some of the classical commentators incline to interpret the *ma* in the phrase *ma kana lahum al-khirah* as a particle of negation and the noun *khirah* as "choice" or "freedom of choice", thus giving to this phrase the meaning of "He chooses, [but] they [i.e., human beings] have no freedom of choice". To my mind, however, this interpretation conflicts not only with the immediately preceding passages but with the tenor of the Qur'an as a whole, which insists throughout on man's responsibility for (and, hence, on relative freedom in) choosing between right and wrong - and this side by side with its stress on God's unlimited power to determine the factual course of events. Hence, I prefer to base my rendering on the interpretation advanced and convincingly argued by Tabari, who regards the crucial particle *ma* not as a negation but as a relative pronoun synonymous with *alladhi* ("that which" or "whatever"), and understands the noun *khirah* in its primary significance of "that which is chosen" or "preferred", i.e., because it is considered to be the best: in another word, as a synonym of *khayr*. Zamakhshari refers to this interpretation with evident approval (without, however, mentioning Tabari specifically), and enlarges upon it thus: "God chooses for mankind whatever is best (*ma huwa khayr*) and most beneficial (*aslah*) for them, for He knows better than they themselves do what is good for them."

Muhammad Asad - End Note 75 (28:70)

Or: "in this first [i.e., present life] as well as in the life to come".

Muhammad Asad - End Note 76 (28:71)

Lit., "who [i.e., "where"] is a deity", etc., obviously implying that no such "deity" exists.

Muhammad Asad - End Note 77 (28:72)

I.e., "Will you not recognize the miracle of planned and purposeful creation?"

Muhammad Asad - End Note 78 (28:74)

I.e., the Day of Resurrection - thus reverting to the theme enunciated in verses 62-66 above.

Muhammad Asad - End Note 79 (28:74)

This repetition of God's "question", already mentioned in verse 62 above, is meant to stress the utter inability of the sinners concerned to justify their erstwhile attitude rationally; hence my interpolation at the beginning of the next verse.

Muhammad Asad - End Note 80 (28:75)

I.e., the prophets who had appeared at various stages of man's history, and who will now bear witness that they had duly conveyed God's message to the people for whom it was meant.

Muhammad Asad - End Note 81 (28:75)

Lit., "Produce your evidence" - i.e., for the possibility of anyone or anything having a share in God's divinity.

Muhammad Asad - End Note 82 (28:75)

I.e., that He is the Ultimate Reality, and that whatever is or could be is an outcome of His will alone.

Muhammad Asad - End Note 83 (28:75)

For the meaning of the phrase *ma kanu yaftarun* (lit., "all that they were wont to invent" - rendered by me here as well as in [6:24](#), [7:53](#), [10:30](#), [11:21](#) and [16:87](#) as "all their false imagery"); see surah 11 note 42 also note 15 on [6:22](#). A specific instance of such "false imagery" the futility of man's relying on his own wealth and worldly power - is illustrated in the immediately following legend of Qarun (see next note).

Muhammad Asad - End Note 84 (28:76)

The structure of the above sentence is meant to show that even a person who had been a follower of one of the greatest of Gods apostles was not above the possibility of sinning under the influence of false pride and self-exaltation - a particular example of the "false imagery" referred to in the preceding passage. The conventional "identification" of Qarun with the Korah of the Old Testament (Numbers xvi) is neither relevant nor warranted by the Quranic text, the more so as the purport of this legend is a moral lesson and not a historical narrative. This, by the way, explains also the juxtaposition, elsewhere in the Qur'an ([29:39](#) and [40:24](#)), of Qarun with Pharaoh, the arch-sinner.

Muhammad Asad - End Note 85 (28:76)

The term *usbah* denotes a company of ten or more (up to forty) persons; since it is used here metonymically, pointing to the great weight involved, it is best rendered as above. The noun *mafatih* is a plural of both *miftah* or ("key") and *maftah* ("that which is under lock and key", i.e., a "hoard of wealth" or "treasure chest"), which latter meaning is obviously the one intended in the present context.

Muhammad Asad - End Note 86 (28:77)

I.e., by spending in charity and on good causes.

Muhammad Asad - End Note 87 (28:77)

Lit., "and do not forget...", etc.: a call to generosity and, at the same time, to moderation (cf. [2:143](#) - "We have willed you to be a community of the middle way").

Muhammad Asad - End Note 88 (28:78)

I.e., "as a result of my own experience, shrewdness and ability" (cf. [39:49](#) and the corresponding note 55).

Muhammad Asad - End Note 89 (28:78)

Obviously implying that "such as are lost in sin" (al-mujrimun) are, as a rule, blind to their own failings and, therefore, not responsive to admonition.

Muhammad Asad - End Note 90 (28:80)

Lit., "God's reward" sc., "of spiritual merit".

Muhammad Asad - End Note 91 (28:81)

Lit., "he had no host whatever to succour him", etc. Qarun's being "swallowed by the earth" may possibly be metaphor of a catastrophic, unforeseen loss - from whatever cause - of all his worldly goods and, thus, of his erstwhile grandeur.

Muhammad Asad - End Note 92 (28:83)

This last clause makes it clear that, in order to have spiritual value, man's "not seeking" worldly grandeur or self-indulgence in things depraved must be an outcome, not of indifference or of a lack of opportunity, but solely of a conscious moral choice.

Muhammad Asad - End Note 93 (28:84)

See note 79 on the identical phrase in [27:89](#).

Muhammad Asad - End Note 94 (28:84)

Cf. [6:60](#) and the corresponding note 162.

Muhammad Asad - End Note 95 (28:85)

According to Mujahid (as quoted by Tabari), the phrase farada alayka is almost synonymous with a'taka, "He gave [it] to thee". This, however, elucidates only one part of the above complex expression, which, I believe, has here a meaning similar to that of faradnaha ("We laid it down in plain terms") occurring in the first verse of surah 24 An-Nur) and explained in the corresponding note 1. In the present context, the particle alayka ("upon thee"), with its pronominal suffix, gives to the above clause the additional meaning of a moral obligation on the part of the recipient of the Quranic message to conform his or her way of life to its teachings; hence my compound rendering of the phrase.

Muhammad Asad - End Note 96 (28:85)

The term ma'ad denotes, literally, "a place [or "a state"] to which one returns", and, tropically, one's "ultimate destination" or "ultimate condition"; in the present context, it is obviously synonymous with "life in the hereafter". This is how most of the classical authorities interpret the above phrase. But on the vague assumption that this passage is addressed exclusively to the Prophet, some commentators

incline to the view that the noun has here a specific, purely physical connotation - "a place of return" - allegedly referring to God's promise to His Apostle (given during or after the latter's exodus from Mecca to Medina) that one day he would return victoriously to the city of his birth. To my mind, however, the passage has a much deeper meaning, unconnected with any place or specific point in history: it is addressed to every believer, and promises not only a continuation of life after bodily death but also a spiritual rebirth, in this world, to anyone who opens his heart to the message of the Qur'an and comes to regard it as binding on himself.

Muhammad Asad - End Note 97 (28:85)

Lit., "as to who comes with guidance".

Muhammad Asad - End Note 98 (28:86)

Lit., "hope" or "expect".

Muhammad Asad - End Note 99 (28:87)

Lit., "and".

Muhammad Asad - End Note 100 (28:88)

See [55:26-27](#) and the corresponding note 11.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (28:4)

Prophet Joseph son of prophet Israel Jacob had died around 1600 BC. His successors gradually lost control of the government and the native Egyptians started up a slow but steady rebellion against the Israelites. About a century later around 1500 BC, the Egyptians wrested control of the government and established a Kingdom. The Egyptian Kings from then on assumed the title of 'Pharaoh'. They began persecuting the Israelites about 1400 BC and this persecution reached its zenith in the times of prophet Moses, under the rule of Pharaoh Ramses II, 1290 To 1224 BC

Shabbir Ahmed - End Note 2 (28:6)

'Feared from the Israelites': The Israelites in Egypt had allied with the invading Hyksos dynasty 1700-1580 BC. See [12:44](#). Haaman: This Hamaan is quite different from the Persian Hamaan of the Old Testament who was an adviser to the Persian King Xerxes, who ruled eight hundred years later, from 486 To 465 BC. 'Hamaan' of Pharaoh derives his name from the title borne by every successive High Priest of the Egyptian Kingdom. 'Ha-Amen' = High Priest of the Egyptian god Amon. So the Hamaan mentioned in the Qur'an refers to the High Priest during the reign of Ramses II. The ability to translate the hieroglyphic language system of the Egyptians had been utterly lost for centuries at the time of the revelation of the Qur'an, and would remain lost until the year 1799. After the discovery in that year of the Rosetta Stone, scholars were able to unlock the mystery of the hieroglyphs and, eventually, to confirm that there was really a Hamaan, unmentioned in the Hebrew scriptures, who was close to this Pharaoh in this period, and who was involved in construction of towers and of temples just as the Qur'an says. This information is important to bear in mind in order to avoid confusion. Some historical records propose that the Pyramids of Egypt began to be built under the royal decree of one of the Pharaohs. The Qur'an alludes to that possibility in [38:12](#)

Shabbir Ahmed - End Note 3 (28:7)

The mother of Moses was the wife of Amram (Imran). They had three children: Miriam, Aaron and

Moses in that order. Mary, mother of Jesus had descended from Amram probably through Aaron, and that is how the Qur'an refers to her as Maryam daughter of Imran. The Royal decree of Pharaoh applied to the new born boys when Aaron was already a few years old

Shabbir Ahmed - End Note 4 (28:15)

Moses, not yet commissioned to prophethood, was denouncing his emotions

Shabbir Ahmed - End Note 5 (28:16)

Moses had intended only to help the weak and not to kill the other man

Shabbir Ahmed - End Note 6 (28:28)

Moses married Shoaib's daughter Zipporah and in time they had two sons

Shabbir Ahmed - End Note 7 (28:30)

[27:7-8](#)

Shabbir Ahmed - End Note 8 (28:31)

See [27:10](#). Ka-annaha jaann = As if it was a dragon, applies to the living truth. [7:107-108](#), [20:17-24](#), [26:32-33](#), [27:10-12](#)

Shabbir Ahmed - End Note 9 (28:36)

Note: They did not say, "We never saw a magic like this", they said, "We never heard such a thing."

Shabbir Ahmed - End Note 10 (28:46)

[32:3](#), [36:6](#). prophet Ishmael, the ancestor of Arabs, cannot be considered a prophet to them since Children of Ishmael multiplied and inhabited Arabia as the Arab community long after his death. See [2:125](#) and introduction to Surah 11 Hud

Shabbir Ahmed - End Note 11 (28:49)

The Gospel is not mentioned here since, according to Jesus, he only came to fulfill the law. Another point worth mentioning is that the Qur'an embraces all of the truth that was given in the Torah. [2:101](#)

Shabbir Ahmed - End Note 12 (28:51)

Wassalna embraces 'step by step'

Shabbir Ahmed - End Note 13 (28:52)

[26:196-197](#). People of the Book that sincerely reflect on the Qur'an, will accept it

Shabbir Ahmed - End Note 14 (28:53)

Tilaawah = Recitation with understanding. 'We have been Muslims' = We have always known that Divine revelation alone is the authority and we have surrendered ourselves to God

Shabbir Ahmed - End Note 15 (28:54)

[13:22](#)

Shabbir Ahmed - End Note 16 (28:55)

[25:72](#)

Shabbir Ahmed - End Note 17 (28:56)

[2:272](#), [4:88](#), [10:99-100](#)

Shabbir Ahmed - End Note 18 (28:61)

[24:55](#)

Shabbir Ahmed - End Note 19 (28:68)

In the ongoing Universal evolution, species and nations are subject to the Law of Natural Selection

Shabbir Ahmed - End Note 20 (28:69)

He is fully Aware of the subtle and manifest stages toward the fulfillment of His Plan

Shabbir Ahmed - End Note 21 (28:74)

[28:62](#)

Shabbir Ahmed - End Note 22 (28:76)

Miftaah = Key. Maftaah = Chest under lock and key. Usbah = A group of ten to forty men. Korah, a cousin of Moses, was the chief slave driver for Pharaoh, and for his wealth and position as the chief adviser, he was next in power only to Pharaoh, and equal to Hamaan. Historically, this legendary "Trio" of despotism + priesthood + capitalism, has always joined hands in the exploitation of the masses

Shabbir Ahmed - End Note 23 (28:77)

This single verse is enough to dismiss the false notion of Islam being 'fatalistic', so frequently propagated by ignorant friends and critics

Shabbir Ahmed - End Note 24 (28:80)

The real wealthy is one who believes in Divine laws, helps the needy, and benefits the society

Shabbir Ahmed - End Note 25 (28:85)

See [21:10](#). Faradha = Made it incumbent = Made it a binding duty. Ma'aad = The ultimate destination = The final state or condition = The Hereafter (for taking account). I agree with Muhammad Asad and other exponents that the second person singular in this verse applies to every person who chooses Al-Qur'an as the Guide. From then on, it is a change of direction to a new destination in this world and in the Hereafter. Based on fabricated history, some exponents have taken Ma'aad to mean Makkah, thus restricting the Glorious Book as a duty to the exalted prophet alone, and freeing Muslims and other people from their noblest duty towards the Qur'an! Is not the Book a comprehensive guide the understanding of which is incumbent upon all humanity? Is it not all about us humans? Did the prophet (S) return to Makkah as his final destination? [4:82](#), [6:19](#), [12:3](#), [17:9](#), [17:82](#), [21:10](#), [25:30](#)

Shabbir Ahmed - End Note 26 (28:87)

Do not uphold systems other than the Divinely ordained System of Life

Shabbir Ahmed - End Note 27 (28:88)

Do not heed human 'authorities' and manmade systems

Rashad Khalifa - The Final Testament

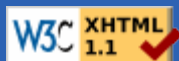
Rashad Khalifa - End Note 2 (28:43)

The Torah is the collection of all the scriptures revealed to all the prophets of Israel, including the book of Moses. The Quran consistently states that Moses was given a book, or "the Statute Book." Nowhere in the Quran do we see that Moses was given "the Torah." Today's Old Testament, therefore, is the Torah (see [3:50](#), [5:46](#)).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 29:1 A1L30M40 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 29:1 A.L.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 29:1 Alif. Lam. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 29:1 A. L. M. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 29:1 A.L.M. Alif-Laam-Meem. (Allah, Lateef the Unfathomable, Majeed the Magnificent, states),
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 29:1 Alif-lām-meem
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 29:1 الم
Edip-Layth	29:2 Did the people think that they will be left to say, "We acknowledge" without being put to the test?
The Monotheist Group	29:2 Did the people think that they will be left to say: "We believe" without being

	put to the test?
Muhammad Asad	29:2 DO MEN THINK that on their [mere] saying, We have attained to faith", they will be left to themselves, and will not be put to a test?
Rashad Khalifa	<i>The Test is Mandatory</i> 29:2 Do the people think that they will be left to say, "We believe," without being put to the test?
Shabbir Ahmed	29:2 Do people think that they will be left (at ease) simply because they say, "We believe", and will not be put to a test? ¹
Transliteration	29:2 Aḥasiba alnnāsu anyutrakoo an yaqooloo aṣmanna wahum layuftanoona
A	29:2 احسب الناس ان يتركوا ان يقولوا ءامنا وهم لا يفتنون
Edip-Layth	29:3 While We had tested those before them, so that God would know those who are truthful and so that He would know the liars.
The Monotheist Group	29:3 While We had tested those before them, so that God would distinguish those who are truthful and so that He would know the liars.
Muhammad Asad	29:3 Yea, indeed, We did test those who lived before them; and so, [too, shall be tested the people now living: and] most certainly will God mark out those who prove themselves true, and most certainly will He mark out those who are lying. ²
Rashad Khalifa	29:3 We have tested those before them, for GOD must distinguish those who are truthful, and He must expose the liars.
Shabbir Ahmed	29:3 We did test those who lived before them. Thus, God knows those who are truthful and He knows those who are liars.
Transliteration	29:3 Walaqad fatanna allatheena minqablihim falayaAAlamanna Allahu allatheena sadaqoowalayaAAlamanna alkathibeena
A	29:3 ولقد فتنا الذين من قبلهم فليعلمن الله الذين صدقوا وليعلمن الكذابين
Edip-Layth	29:4 Or did those who sinned think that they would be ahead of Us? Miserable indeed is their judgment!
The Monotheist Group	29:4 Or did those who sinned think that they would be ahead of Us? Miserable indeed is their judgment!
Muhammad Asad	29:4 Or do they think - they who do evil deeds [while claiming to have attained to faith] - that they can escape Us? Bad, indeed, is their judgment!
Rashad Khalifa	29:4 Do those who commit sins think that they can ever fool us? Wrong indeed is their judgment.
Shabbir Ahmed	29:4 Do those who treat others unfairly think that they can escape Us (Our laws)? Bad is their judgment! ²
Transliteration	29:4 Am ḥasiba alla theenayaAAlaloona a Issayyi-ati an yasbiqoon a s aama yaḥkumoon
A	29:4 ام حسب الذين يعملون السيئات ان يسبقونا سوء ما يحكمون
Edip-Layth	29:5 Whosoever looks forward to meeting God, then God's meeting will come. He is the Hearer, the Knowledgeable.
The Monotheist Group	29:5 Whosoever looks forward to meeting God, then God's meeting will come.

	And He is the Hearer, the Knowledgeable.
Muhammad Asad	29:5 Whoever looks forward [with hope and awe] to meeting God [on Resurrection Day, let him be ready for it]: for, behold, the end set by God [for everyone's life] is bound to come - and He alone is all-hearing, all-knowing!
Rashad Khalifa	29:5 Anyone hoping to meet GOD, (should know that) such a meeting with GOD will most assuredly come to pass. He is the Hearer, the Omniscient.
Shabbir Ahmed	29:5 One who looks forward to meeting with God, should have conviction that the end is bound to come - and He is the Hearer, the Knower.
Transliteration	29:5 Man k ana yarjoo liq aa All ahifa-inna ajala All ahi la atin wahuwa alssameeAAualAAaleemu
A	29:5 من كان يرجو لقاء الله فان اجل الله لآت وهو السميع العليم
Edip-Layth	29:6 Whosoever strives then he is only striving for himself; for God is in no need of the worlds.
The Monotheist Group	29:6 And whosoever strives then he is only striving for himself; for God is in no need of the worlds.
Muhammad Asad	29:6 Hence, whoever strives hard [in God's cause] does so only for his own good: for, verily, God does not stand in need of anything in all the worlds!
Rashad Khalifa	29:6 Those who strive, strive for their own good. GOD is in no need of anyone.
Shabbir Ahmed	29:6 So, whoever strives (with wealth and person), strives for the good of his own 'self'. God is altogether Independent of His creation.
Transliteration	29:6 Waman jahada fa-innam a yujahidulinafsihi inna All aha laghaniyyun AAani alAAalameena
A	29:6 ومن جهد فانما يجهد لنفسه ان الله لغنى عن العلمين
Edip-Layth	29:7 Those who acknowledged and did good works, We will cancel their sins and We will reward them in the best for what they did.
The Monotheist Group	29:7 And those who believed and did good works, We will cancel their sins and We will reward them in the best for what they did.
Muhammad Asad	29:7 And as for those who attain to faith and do righteous deeds, We shall most certainly efface their [previous] bad deeds, and shall most certainly reward them in accordance with the best that they ever did.
Rashad Khalifa	29:7 Those who believe and lead a righteous life, we will certainly remit their sins, and will certainly reward them generously for their righteous works.
Shabbir Ahmed	29:7 As for those who come to believe and help others, We shall blot out their previous misdeeds, and We shall certainly reward them generously for what they do.
Transliteration	29:7 Waallatheena amanoowaAAamiloo a lssalihati lanukaffirannaAAanhum sayyi-atihim walanajziyannahum ahsana allatheekanoo yaAAamaloona
A	29:7 والذين ءامنوا وعملوا الصلحت لنكفرن عنهم سيئاتهم ولنجزينهم احسن الذى كانوا يعملون
Edip-Layth	<i>Honor Your Parents</i> 29:8 We instructed the human to be good to his parents. But if they strive to

	make you set up partners with Me, then do not obey them. To Me are all your destinies, and I will inform you of what you used to do.
The Monotheist Group	29:8 And We instructed the human to be good to his parents. But if they strive to make you set up partners with Me, then do not obey them. To Me are all your destinies, and I will inform you of what you used to do.
Muhammad Asad	29:8 Now [among the best of righteous deeds which] We have enjoined upon man [is] goodness towards his parents; ³ yet [even so,] should they endeavour to make thee ascribe divinity, side by side with Me, to something which thy mind cannot accept [as divine], obey then, not: ⁴ [for] it is unto Me that you all must return, whereupon I shall make you [truly] understand [the right and wrong of] all that you were doing [in life].
Rashad Khalifa	<i>You Shall Honor Your Parents</i> 29:8 We enjoined the human being to honor his parents. But if they try to force you to set up idols beside Me, do not obey them. To Me is your ultimate return, then I will inform you of everything you had done.
Shabbir Ahmed	29:8 We have enjoined upon the human being kindness to parents. But, if they strive to make you ascribe divinity besides Me, this will conflict with what you have learned. Then, do not obey them, for it is to Me that all of you must return, whereupon I shall truly make you understand what you used to do. ³
Transliteration	29:8 Wawassayna al-ins ana biw alidayhihusnan wa-in j ahadaka litushrika bee malaysa laka bihi AAilmun fal a tu tiAAhumailayya marjiAAukum faonabbi-okum bima kuntum taAAamaloona
A	29:8 ووصينا الانس بولديه حسنا وان جهداك لتشارك بي ما ليس لك به علم فلا تطعهما الى مرجعكم فانبتكم بما كنتم تعملون
Edip-Layth	29:9 Those who acknowledged and did good works, We will admit them with the righteous.
The Monotheist Group	29:9 And those who believed and did good works, We will admit them with the righteous.
Muhammad Asad	29:9 But as for those who have attained to faith and have done righteous deeds, We shall most certainly cause them to join the righteous [in the hereafter as well].
Rashad Khalifa	29:9 Those who believe and lead a righteous life, we will certainly admit them with the righteous.
Shabbir Ahmed	29:9 Those who choose to believe and do acts of community service, We will admit them to the company of the righteous. ⁴
Transliteration	29:9 Waallatheena amanoowaAAamiloo a lssalihati lanudkhilannahum feealssaliheena
A	29:9 والذين ءامنوا وعملوا الصلحت لندخلنهم فى الصلحين
Edip-Layth	29:10 Among the people are those who say, "We acknowledge God," but if he is harmed in the sake of God, he equates the persecution inflicted by the people with God's punishment! If a victory comes from your Lord, he says: "We were with you!" Is God not fully aware of what is inside the chests of the worlds?
The Monotheist Group	29:10 And from among the people are those who say: "We believe in God," but if he is harmed in the sake of God, he equates the persecution inflicted by the people with God's punishment! And if a victory comes from your Lord, he says:

	"We were with you!" Is God not fully aware of what is inside the chests of the worlds?
Muhammad Asad	29:10 Now there is among men many a one who says [of himself and of others like him], We do believe in God" - but whenever he is made to suffer in God's cause, he thinks that persecution at the hands of man is as [much to be feared, or even more than,] God's chastisement; ⁵ whereas, if succour from thy Sustainer comes [to those who truly believe] ⁶ he is sure to say. Behold, we have always been with you!" Is not God fully aware of what is in the hearts of all creatures?
Rashad Khalifa	<i>Fair Weather Friends</i> 29:10 Among the people there are those who say, "We believe in GOD," but as soon as they suffer any hardship because of GOD, they equate the people's persecution with GOD's retribution. But if blessings from your Lord come your way, they say, "We were with you." Is GOD not fully aware of the people's innermost thoughts?
Shabbir Ahmed	29:10 Of mankind there are such who say, "We do believe in God." But when they are made to suffer for the sake of God, they think that persecution at the hands of people is God's punishment. And if help comes from your Lord, they say, "We were with you all the while." Is not God best Aware of what is in the hearts of all creation?
Transliteration	29:10 Wamina a Innasi man yaqoolu amannabiAllahi fa-i tha oo thiya fee AllahijaAAala fitnata a Innasi kaAAa thabi All ahiwala-in j aa na srun min rabbika layaqoolunna inn akunna maAAakum awa laysa All ahu bi-aAlama bim afee sudoori alAAalameena
A	29:10 ومن الناس من يقول ءامنا بالله فاذا اودى في الله جعل فتنة الناس كعذاب الله ولن جاء نصر من ربك ليقولن انا كنا معكم اوليس الله باعلم بما في صدور العلمين
Edip-Layth	29:11 God is fully aware of those who acknowledged, and He is fully aware of the hypocrites.
The Monotheist Group	29:11 God is fully aware of those who believed, and He is fully aware of the hypocrites.
Muhammad Asad	29:11 [Yea-] and most certainly will God mark out those who have [truly] attained to faith, and most certainly will He mark out the hypocrites. ⁷
Rashad Khalifa	29:11 GOD will most certainly distinguish those who believe, and He will most certainly expose the hypocrites.
Shabbir Ahmed	29:11 Surely, God knows those who believe, and certainly He knows the pretenders.
Transliteration	29:11 WalayaAAalamanna All ahu alla theenaamanoo walayaAAalamanna almunafiqeena
A	29:11 وليعلمن الله الذين ءامنوا وليعلمن المنافقين
Edip-Layth	29:12 Those who rejected said to those who acknowledged: "Follow our path and we will carry your sins." But they cannot carry anything from their sins, they are liars!
The Monotheist Group	29:12 And those who rejected said to those who believed: "Follow our path and we will carry your sins." But they cannot carry anything from their sins, they are liars!
	29:12 And [He is aware, too, that] they who are bent on denying the truth speak

Muhammad Asad	[thus, as it were,] to those who have attained to faith: Follow our way [of life], and we shall indeed take your sins upon ourselves!" ⁸ But never could they take upon themselves ⁹ aught of the sins of those [whom they would thus mislead]: behold, they are liars indeed!
Rashad Khalifa	29:12 Those who disbelieved said to those who believed, "If you follow our way, we will be responsible for your sins." Not true; they cannot bear any of their sins. They are liars.
Shabbir Ahmed	29:12 And some rejecters tell the believers, "Follow our way and we will bear your faults." Never in the least will they bear their faults. They are surely liars.
Transliteration	29:12 Waqala alla theena kafaroolilla theena amanoo ittabiAAoo sabeelanawalnahmil kha tayakum wam a hum bi hamileenamin kha tayahum min shay-in innaahum lakathiboona
A	29:12 وقال الذين كفروا للذين ءامنوا اتبعوا سبيلنا ولنحمل خطيكم وما هم بحملين من خطيهم من شيء انهم لكذوبون
Edip-Layth	29:13 They will carry their own burdens as well as burdens with their burdens, and they will be asked on the day of Resurrection regarding what they fabricated. ²
The Monotheist Group	29:13 They will carry their own burdens as well as burdens with their burdens, and they will be asked on the Day of Resurrection regarding what they fabricated.
Muhammad Asad	29:13 Yet most certainly will they have to bear their own burdens, and other burdens besides their own; ¹⁰ and most certainly will they be called to account on Resurrection Day for all their false assertions!
Rashad Khalifa	29:13 In fact, they will carry their own sins, in addition to loads of other people's sins for which they were responsible. Most certainly, they will be asked on the Day of Resurrection about their false claims.
Shabbir Ahmed	29:13 And they will bear their own burdens, and in addition, the burden of misguiding others. And on the Day of Resurrection, they will be held accountable for the lies they invented.
Transliteration	29:13 Walayaahmilunna athq alahumwaathqalan maAAa athq alihim walayus-alunna yawmaalqiyamat AAamma kanoo yaftaroonaa
A	29:13 وليحملن اثقالهم واثقالا مع اثقالهم وليسلن يوم القيمة عما كانوا يفترون
Edip-Layth	<i>Noah</i> 29:14 We had sent Noah to his people, so he stayed with them one thousand years less fifty calendar years. Then the flood took them while they were wicked. ³
The Monotheist Group	29:14 And We had sent Noah to his people, so he stayed with them one thousand less fifty years. Then the flood took them while they were wicked.
Muhammad Asad	29:14 And, indeed, [in times long past] We sent forth Noah unto his people, ¹¹ and he dwelt among them a thousand years bar fifty; ¹² and then the floods overwhelmed them while they were still lost in evildoing:
Rashad Khalifa	<i>Noah</i> 29:14 We sent Noah to his people, and he stayed with them one thousand years, less fifty ² . Subsequently, they incurred the flood because of their transgressions.
	29:14 And We sent Noah to his people and his message survived among his

Shabbir Ahmed	followers a thousand years less fifty. The flood overwhelmed them, for they were violators of human rights. ⁵
Transliteration	29:14 Walaqad arsaln a noo han il aqawmihi falabitha feehim alfa sanatin ill a khamseena AAamanfaakhat ^h ahumu alttoofanu wahum ^h alimoona
A	29:14 ولقد ارسلنا نوحا الى قومه فلبث فيهم الف سنة الا خمسين عاما فاخذهم الطوفان وهم ظلمون
Edip-Layth	29:15 So We saved him and the people on the Ship, and We made it a sign for the worlds. ⁴
The Monotheist Group	29:15 So We saved him and the people on the ship, and We made it a sign for the worlds.
Muhammad Asad	29:15 but We saved him, together with all who were in the ark, which We then set up as a symbol [of Our grace] for all people [to remember].
Rashad Khalifa	29:15 We saved him and those who accompanied him in the ark, and we set it up as a lesson for all the people.
Shabbir Ahmed	29:15 And We saved him and his followers on the ship and We made this a lesson for all people.
Transliteration	29:15 Faanjaynahu waas-haba alssafeenatiwajaAAalnaha ayatan liIAAlameena
A	29:15 فانجينه واصحب السفينة وجعلناها آية للعالمين
Edip-Layth	<i>Abraham, the Legendary Iconoclast</i> 29:16 And Abraham when he said to his people: "Serve God and be aware of Him; that is better for you if you knew."
The Monotheist Group	29:16 And Abraham when he said to his people: "Serve God and be aware of Him, that is better for you if you knew."
Muhammad Asad	29:16 And Abraham, [too, was inspired by Us] when he said unto his people: Worship God, and be conscious of Him: this is the best for you, if you but knew it!
Rashad Khalifa	<i>Abraham</i> 29:16 Abraham said to his people, "You shall worship GOD, and reverence Him. This is better for you, if you only knew.
Shabbir Ahmed	29:16 (Abraham was sent more than a thousand years after Noah, at about the same location in Mesopotamia.) Abraham said to his people, "Serve God and be mindful of Him. That will be best for you if you know and understand.
Transliteration	29:16 Wa-ibraheema i th q alaliqawmihi oAAabudoo All aha wa ittaqoohu ^h alikumkhayrun lakum in kuntum taAAlamoon a
A	29:16 وابراهيم اذ قال لقومه اعبدوا الله واتقوه ذلكم خير لكم ان كنتم تعلمون
Edip-Layth	29:17 "You are serving nothing but idols besides Him, and you are creating fabrications. Those that you serve besides God do not possess for you any provisions, so seek with God the provision and serve Him and be thankful to Him; to Him you will return."
The Monotheist Group	29:17 "You are worshipping nothing but idols besides Him, and you are creating fabrications. Those that you worship besides God do not possess for you any provisions, so seek with God the provision and serve Him and be thankful to Him; to Him you will return."

Muhammad Asad	29:17 You worship only [lifeless] idols instead of God, and [thus] you give visible shape to a lie! ¹³ Behold, those [things and beings] that you worship instead of God have it not in their power to provide sustenance for you: seek, then, all [your] sustenance from God, and worship Him [alone] and be grateful to Him: [for] unto Him you shall be brought back!
Rashad Khalifa	29:17 "What you worship instead of GOD are powerless idols; you have invented a lie."
Shabbir Ahmed	29:17 You worship idols instead of God and spread false news about their powers. Those you worship instead of God (such as the priesthood of the temple) do not own your provision. (If you establish the Divine System), God will guarantee honorable provision for you. Then, serve Him alone and be grateful by sharing His bounties with others. Unto Him you shall be brought back.
Transliteration	29:17 Innama taAAbudoona min dooni All ahiawthanana watakhluqoona ifkan inna allatheenataAAbudoona min dooni All ahi la yamlikoona lakumrizqan fa ibtaghoo AAinda Allahi alrrizqa waoAAbudoohuwaoshkuroo lahu ilayhi turjaAAoonaa
A	29:17 انما تعبدون من دون الله اوثنا وتخلقون افكا ان الذين تعبدون من دون الله لا يملكون لكم رزقا فابتغوا عند الله الرزق واعبدوه واشكروا له اليه ترجعون
Edip-Layth	29:18 "If you reject, then nations before you have also rejected." The messenger is only required to deliver clearly.
The Monotheist Group	29:18 "And if you disbelieve, then nations before you have also disbelieved." The messenger is only required to deliver clearly.
Muhammad Asad	29:18 And if you give [me] the lie - well, [other] communities have given the lie [to Gods prophets] before your time: but no more is an apostle bound to do than clearly deliver the message [entrusted to him]."
Rashad Khalifa	<i>God: The Only Source of Provisions</i> 29:18 If you disbelieve, generations before you have also disbelieved. The sole function of the messenger is to deliver (the message).
Shabbir Ahmed	29:18 And if you reject (the message), so did communities before you (and suffered the consequences). The duty of the messenger is only to convey the message clearly and publicly. ⁶
Transliteration	29:18 Wa-in tuka ththiboo faqad ka ththabaomamun min qablikum wam a AAal a alrrasooliilla albalaghu almubeenu
A	29:18 وان تكذبوا فقد كذب امم من قبلكم وما على الرسول الا البلق المبين
Edip-Layth	29:19 Did they not observe how God initiates the creation then He returns it? All that for God is easy to do. ⁵
The Monotheist Group	29:19 Did they not observe how God initiates the creation then He returns it? All that for God is easy to do.
Muhammad Asad	29:19 Are then they [who deny the truth] not aware of how God creates [life] in the first instance, and then brings it forth anew? This, verily, is easy for God! ¹⁴
Rashad Khalifa	<i>Study the Origin of Life</i> 29:19 Have they not seen how GOD initiates the creation, then repeats it? This is easy for GOD to do. ³
Shabbir Ahmed	29:19 Do they not see how God originates creation, and then repeats it? This,

	certainly, is easy for God.
Transliteration	29:19 Awa lam yaraw kayfa yubdi-o All <u>ah</u> ualkhalqa thumma yuAAeeduhu inna <u>thalika</u> AAala All <u>ah</u> iyaseer un
A	29:19 اولم يروا كيف يبدئ الله الخلق ثم يعيده ان ذلك على الله يسير
Edip-Layth	29:20 Say, "Roam the earth and observe how the creation was initiated. Then God will establish the final design. God is capable of all things." ⁶
The Monotheist Group	29:20 Say: "Roam the Earth and observe how the creation was initiated. Thus God will establish the final creation. God is capable of all things."
Muhammad Asad	29:20 Say: Go all over the earth and behold how [wondrously] He has created [man] in the first in stance: and thus, too, will God bring into being your second life for, verily, God has the power to will anything! ¹⁵
Rashad Khalifa	29:20 Say, "Roam the earth and find out the origin of life." For GOD will thus initiate the creation in the Hereafter. GOD is Omnipotent.
Shabbir Ahmed	29:20 Say, "Travel on earth and find out how He originated creation. And how afterward, God brings forth entirely new forms. Surely, God is the Supreme Designer of all things."
Transliteration	29:20 Qul seeroo fee al-ar <u>di</u> fa <u>onthu</u> rookayfa badaa alkhalqa thumma All <u>ah</u> u yunshi-o aInnash-ataal- <u>akhirata</u> inna All <u>ah</u> a AAala kulli shay-inqadeer un
A	29:20 قل سيروا فى الارض فانظروا كيف بدا الخلق ثم الله ينشئ النشأة الـاخرة ان الله على كل شىء قدير
Edip-Layth	29:21 "God will punish whom He wills and He will have mercy on whom He wills, and to Him you will return."
The Monotheist Group	29:21 "God will punish whom He wills and He will have mercy on whom He wills, and to Him you will return."
Muhammad Asad	29:21 He causes to suffer whomever He wills, and bestows His mercy on whomever He wills; and unto Him you shall be made to return:
Rashad Khalifa	29:21 He condemns to retribution whomever He wills, and showers His mercy upon whomever He wills. Ultimately, to Him you will be turned over.
Shabbir Ahmed	29:21 He punishes individuals and communities according to His laws, and bestows mercy according to His laws. To Him you will be returned.
Transliteration	29:21 YuAAa <u>aththi</u> bu man yash <u>ao</u> wayar <u>hamu</u> man yash <u>ao</u> wa-ilayhi tuqlaboona
A	29:21 يعذب من يشاء ويرحم من يشاء واليه تـقلبون
Edip-Layth	29:22 "You will not be able to challenge this fact, on earth or in the heavens, nor do you have besides God any ally or victor."
The Monotheist Group	29:22 "And you will not be able to escape this fact, on Earth or in the heavens, nor do you have besides God any ally or victor."
Muhammad Asad	29:22 and never - not on earth and not in the skies - can you [hope to] elude Him: and you have none to protect you from God, and none to bring you succour."
Rashad Khalifa	29:22 None of you can escape from these facts, on earth or in the heaven, and you have none beside GOD as a Lord and Master.

Shabbir Ahmed	29:22 And never - not on earth and not in the heavens - you can hope to defy His laws. And there is no protector or helper for you other than God. ⁸
Transliteration	29:22 Wama antum bimuAAjizeena fee al-ar diwala fee a Issama-i wam a lakum mindooni Allahi min waliyyin wala naseerin
A	29:22 وما انتم بمعجزين فى الارض ولا فى السماء وما لكم من دون الله من ولى ولا نصير
Edip-Layth	29:23 Those who rejected God's signs and in meeting Him, they have forsaken My mercy, and they will have a painful retribution.
The Monotheist Group	29:23 And those who rejected God's revelations and in meeting Him, they have forsaken My mercy, and they will have a painful retribution.
Muhammad Asad	29:23 And [thus it is:] they who are bent on denying the truth of God's messages and of their [ultimate] meeting with Him - it is they who abandon all hope of My grace and mercy: and it is they whom grievous suffering awaits [in the life to come]. ¹⁶
Rashad Khalifa	29:23 Those who disbelieve in GOD's revelations, and in meeting Him, have despaired from My mercy. They have incurred a painful retribution.
Shabbir Ahmed	29:23 Those who reject God's messages and the meeting with Him, it is those who will despair of My mercy. And for them is an awful doom. ⁹
Transliteration	29:23 Waallatheena kafaroo bi- ayatiAllahi waliq a-ihl ol a-ika ya-isoo min rahmateewaola-ika lahum AAathabun aleemun
A	29:23 والذين كفروا بايت الله ولقائه اولئك يئسوا من رحمتى واولئك لهم عذاب اليم
Edip-Layth	29:24 But the only response from his people was their saying: "Kill him, or burn him." But God saved him from the fire. In this are signs for a people who acknowledge.
The Monotheist Group	29:24 But the only response from his people was their saying: "Kill him, or burn him." But God saved him from the fire. In this are signs for a people who believe.
Muhammad Asad	29:24 Now [as for Abraham,] his people's only answer was, ¹⁷ Slay him, or burn him!" but God saved him from the fire. ¹⁸ Behold, in this [story] there are messages indeed for people who will believe!
Rashad Khalifa	<i>Back to Abraham</i> 29:24 The only response from his people was their saying, "Kill him, or burn him." But GOD saved him from the fire. This should provide lessons for people who believe.
Shabbir Ahmed	29:24 (Abraham explained these facts to his people) but their only answer was, "Slay him or burn him alive!" But God saved him from their fiery rage. In this history, there are lessons for believers (such as, when people have no sensible answers, they resort to threats and violence. 21:68, 37:96-97).
Transliteration	29:24 Fam a kana jawabaqawmihi illa an qaloo oqtuloohu aw harriqoohufaanjahu Allahu mina alnnari inna feethalika laayatin liqawmin yu/minoona
A	29:24 فما كان جواب قومه الا ان قالوا اقتلوه او حرقوه فانجبه الله من النار ان فى ذلك لءايت لقوم يؤمنون
	29:25 He said, "You have taken idols besides God in order to preserve some

Edip-Layth	friendship among you in this worldly life. But then, on the day of Resurrection, you will disown one another, and curse one another. Your destiny is hell, and you will have no victors." ⁷
The Monotheist Group	29:25 And he said: "You have taken idols besides God in order to preserve some friendship among you in this worldly life. But then, on the Day of Resurrection, you will disown one another, and curse one another. Your destiny is Hell, and you will have no victors."
Muhammad Asad	29:25 And [Abraham] said: You have chosen to worship idols instead of God for no other reason than to have a bond of love ¹⁹ in the life of this world, between yourselves [and your forebears]: ²⁰ but then, on Resurrection Day, you shall disown one another and curse one another - for the goal of you all will be the fire, and you will have none to succour you.
Rashad Khalifa	<i>Social Pressure: A Profound Disaster</i> 29:25 He said, "You worship beside GOD powerless idols due to peer pressure, just to preserve some friendship among you in this worldly life. But then, on the Day of Resurrection, you will disown one another, and curse one another. Your destiny is Hell, wherein you cannot help one another."
Shabbir Ahmed	29:25 And he said, "You have chosen idols (and their priests) instead of God, out of regard for your social bonds in this worldly life. But on the Resurrection Day you will disown one another and curse one another. The fire will be your home, and there will be no helpers for you.
Transliteration	29:25 Waqala innam a ittakha thummin dooni All ahi awth anan mawaddata baynikum fee al hayatiddunya thumma yawma alqiy amati yakfurubaAA dukum bibaAAadin wayalAAanu baAA dukumbaAADan wama-wakumu a Innaru wamalakum min nasireena
A	29:25 وقال انما اتخذتم من دون الله اوثنا مودة بينكم في الحياة الدنيا ثم يوم القيمة يكفر بعضكم ببعض ويلعن بعضكم بعضا وماويكم النار وما لكم من نصرين
Edip-Layth	29:26 Thus, Lot acknowledged with him and said, "I am emigrating to my Lord. He is the Noble, the Wise."
The Monotheist Group	29:26 Thus, Lot believed with him and said: "I am emigrating to my Lord. He is the Noble, the Wise."
Muhammad Asad	29:26 Thereupon [his brother's son] Lot came to believe in him and said: Verily, I [too] shall forsake the domain of evil [and turn] to my Sustainer: for, verily, He alone is almighty, truly wise!" ²¹
Rashad Khalifa	29:26 Lot believed with him and said, "I am emigrating to my Lord. He is the Almighty, the Most Wise."
Shabbir Ahmed	29:26 And Lot believed in him (Abraham) all along. Abraham said, "I will quit this domain of evil and migrate for the sake of my Lord, for He is Exalted in Might, and Wise." ¹⁰
Transliteration	29:26 Faamana lahu loo tun waq alainnee muh ajirun il a rabbee innahu huwa alAAazeezualhakeemu
A	29:26 فامن له لوط وقال انى مهاجر الى ربى انه هو العزيز الحكيم
Edip-Layth	29:27 We granted him Isaac and Jacob, and We made within his progeny the prophethood and the book. We gave him his reward in this world, and in the Hereafter he is among the righteous.

The Monotheist Group	29:27 And We granted him Isaac and Jacob, and We made within his progeny the prophethood and the Scripture. And We gave him his reward in this world, and in the Hereafter he is among the righteous.
Muhammad Asad	29:27 And [as for Abraham,] We bestowed upon him Isaac and [Isaac's son] Jacob, ²² and caused prophethood and revelation to continue among his offspring. And We vouchsafed him his reward in this world; ²³ and, verily, in the life to come [too] he shall find himself among the righteous.
Rashad Khalifa	29:27 We granted him Isaac and Jacob, we assigned to his descendants prophethood and the scriptures, we endowed him with his due recompense in this life, and in the Hereafter he will surely be with the righteous.
Shabbir Ahmed	29:27 And We bestowed upon Abraham (a son) Isaac, and (a grandson) Jacob, and caused prophethood and revelation to continue among his progeny. And We gave him his reward in this world, and certainly, in the life to come he shall be among those who perfected their own 'self'.
Transliteration	29:27 Wawahabna lahu is haqawayaAAqooba wajaAAaln a fee thurriyyatihi alnubuwatawaalkitaba wa ataynahu ajrahu fee a lddunya-annah fee al-akhirati lamina alssaliheena
A	29:27 ووهبنا له اسحق ويعقوب وجعلنا في ذريته النبوة والكتب وءاتينه اجره في الدنيا وانه في الـآخرة لمن الصالحين
Edip-Layth	<i>Lot</i> 29:28 And Lot, when he said to his people: "You commit a lewdness that no others in the world have done before!"
The Monotheist Group	29:28 And Lot, when he said to his people: "You commit a lewdness that no others in the world have done before!"
Muhammad Asad	29:28 And Lot, [too, was inspired by Us] when he said unto his people: Verily, you commit abominations such as none in all the world has ever committed before you!
Rashad Khalifa	<i>Lot</i> 29:28 Lot said to his people, "You commit such an abomination, no one in the world has ever done it before you.
Shabbir Ahmed	29:28 And Lot said to his people, "Surely, you commit lewdness such as no people in Creation ever committed before you.
Transliteration	29:28 Walootan ith qalaliqawmihi innakum lata/toona alf ahishata m asabaqakum biha min ahadin mina alAAalameena
A	29:28 ولوطا اذ قال لقومه انكم لتأتون الفحشة ما سبقكم بها من احد من العلمين
Edip-Layth	29:29 "You sexually approach men, you commit highway robbery, and you bring all vice to your society." But the only response from his people was to say, "Bring us God's retribution, if you are being truthful!"
The Monotheist Group	29:29 "You sexually approach men, and you commit highway robbery, and you bring all vice to your society." But the only response from his people was to say: "Bring us God's retribution, if you are being truthful!"
Muhammad Asad	29:29 Must you indeed approach men [with lust], and thus cut across the way [of nature]? ²⁴ and must you commit these shameful deeds in your open] assemblies?" But his people's only answer was, Bring down upon us God's chastisement, if thou art a man of truth!"

Rashad Khalifa	29:29 "You practice sex with the men, you commit highway robbery, and you allow all kinds of vice in your society." The only response from his people was to say, "Bring to us GOD's retribution, if you are truthful."
Shabbir Ahmed	29:29 Do you not approach males, and cut off the way of nature? Do you not commit highway robbery? And do you not commit shameful vices openly in your assemblies?" But his people's only answer was, "Bring down upon us the punishment of God if you are a man of truth."
Transliteration	29:29 A-innakum lata/toona a IrrijalawataqtaAAoona a Issabeela wata/toona fee nadeekumualmunkara fam a kana jawaba qawmihi ill aan qaloo i/tina biAAa thabi Allahi inkunta mina a Issadiqeena
A	29:29 ائنكم لتاتون الرجال وتقطعون السبيل وتأتون في ناديكُم المنكر فما كان جواب قومہ الا ان قالوا ائتنا بعذاب الله ان كنت من الصدقين
Edip-Layth	29:30 He said, "My Lord, grant me victory over the wicked people."
The Monotheist Group	29:30 He said: "My Lord, grant me victory over the wicked people."
Muhammad Asad	29:30 [And] he prayed: O my Sustainer! Succour Thou me against these people who spread corruption!"
Rashad Khalifa	29:30 He said, "My Lord, grant me victory over these wicked people."
Shabbir Ahmed	29:30 He prayed, "My Lord! Help me against people who spread corruption and disorder."
Transliteration	29:30 Qala rabbi onsurnee AAalaalqawmi almufsideena
A	29:30 قال رب انصرني على القوم المفسدين
Edip-Layth	29:31 When Our messengers came to Abraham with good news, they then said, "We are to destroy the people of such a town, for its people have been wicked."
The Monotheist Group	29:31 And when Our messengers came to Abraham with good news, they then said: "We are to destroy the people of such a town, for its people have been wicked."
Muhammad Asad	29:31 And so, when Our [heavenly] messengers came to Abraham with the glad tiding [of the birth of Isaac], ²⁵ they [also] said, Behold, we are about to destroy the people of that land, for its people are truly evildoers!" ²⁶
Rashad Khalifa	<i>Angels Visit Abraham and Lot</i> 29:31 When our messengers went to Abraham with good news (about Isaac's birth), they also said, "We are on our way to annihilate the people of that town (Sodom), for its people have been wicked."
Shabbir Ahmed	29:31 When Our messengers brought the glad news to Abraham (of a son Isaac), they also said, "We are appointed to herald the annihilation of that town, for its people are wrongdoers." ¹¹
Transliteration	29:31 Walamma j aat rusulun aibraheema bi albushra q aloo inn amuhlikoo ahli hathihi alqaryati inna ahlaha kanoothalimeena
A	29:31 ولما جاءت رسلنا ابرهيم بالبشرى قالوا انا مهلكوا اهل هذه القرية ان اهلها كانوا ظلمين
Edip-Layth	29:32 He said, "But Lot is in it!" They said, "We are fully aware of who is in it. We

	will save him and his family, except his wife; she is of those doomed."
The Monotheist Group	29:32 He said: "But Lot is in it!" They said: "We are fully aware of who is in it. We will save him and his family, except his wife; she is of those doomed."
Muhammad Asad	29:32 [And when Abraham] exclaimed, "But Lot lives there!" - they answered: We know fully well who is there; most certainly we shall save him and his household - all but his wife: she will indeed be among those that stay behind." ²⁷
Rashad Khalifa	29:32 He said, "But Lot is living there." They said, "We are fully aware of everyone who lives in it. We will of course save him and his family, except his wife; she is doomed."
Shabbir Ahmed	29:32 Abraham said, "But Lot is also there." They said, "We know fully well who dwell there. We will certainly save him, his household and his followers; all but his wife who will stay behind (since she has stayed behind in belief)." ¹²
Transliteration	29:32 Qala inna feeha lootaṇqaloo nahnu aAalamu biman feeh alanunajjiyannahu waahlahu illa imraatahu kanat minaalghabireena
A	29:32 قال ان فيها لوطا قالوا نحن اعلم بمن فيها لتنجينه واهله الا امراته كانت من الغبرين
Edip-Layth	29:33 Thus when Our messengers came to Lot, they were mistreated, and he was embarrassed towards them. They said, "Do not fear, and do not be saddened. We will save you and your family, except for your wife; she is of those doomed."
The Monotheist Group	29:33 Thus when Our messengers came to Lot, they were mistreated, and he was embarrassed towards them. And they said: "Do not fear, and do not be saddened. We will save you and your family, except for your wife; she is of those doomed."
Muhammad Asad	29:33 And when Our messengers came unto Lot, he was sorely grieved on their account, seeing that it was beyond his power to shield them; ²⁸ but they said: Fear not, and grieve not! Behold, we shall save thee and thy household - all but thy wife: she will indeed be among those that stay behind.
Rashad Khalifa	29:33 When our messengers arrived at Lot's place, they were mistreated, and he was embarrassed by their presence. But they said, "Have no fear, and do not worry. We will save you and your family, except your wife; she is doomed.
Shabbir Ahmed	29:33 When Our messengers came to Lot, he was grieved on their account, for he could not protect them. But they said, "Fear not, nor grieve! We are appointed to save you, your household and your followers, except your wife who will stay behind.
Transliteration	29:33 Walamma an j aat rusulun alootaṇ see-a bihim wa daqa bihim tharAAan waqaloola takhaf wal a ta hzan inn a munajjookawaahlaka ill a imraataka k anat mina alghabireena
A	29:33 ولما ان جاءت رسلنا لوطا ساء بهم وضاق بهم ذرعا وقالوا لا تخف ولا تحزن انا منجوك واهلك الا امراتك كانت من الغبرين
Edip-Layth	29:34 "We will send down upon the people of this town an affliction from the sky, as a consequence of their wickedness."
The Monotheist Group	29:34 "We will send down upon the people of this town an affliction from the sky, as a consequence of their wickedness."
Muhammad Asad	29:34 Verily, we shall bring down upon the people of this land a horror from

	heaven in requital of all their iniquitous doings!"
Rashad Khalifa	29:34 "We will pour upon the people of this town a disaster from the sky, as a consequence of their wickedness."
Shabbir Ahmed	29:34 Surely, we are about to herald the heavenly requital upon the people of this town because of their drifting away from Permanent Values."
Transliteration	29:34 Inna munziloona AAal a ahli h athihialqaryati rijzan mina a Issama-i bim a kanooyafsuqoona
A	29:34 انا منزلون على اهل هذه القرية رجزا من السماء بما كانوا يفسقون
Edip-Layth	29:35 We left remains of it as a clear sign for a people who understand.
The Monotheist Group	29:35 And We left remains of it as a clear sign for a people who understand.
Muhammad Asad	29:35 And [so it happened; and] thereof, indeed, We have left a clear sign for people who use their reason. 29
Rashad Khalifa	29:35 We left standing some of their ruins, to serve as a profound lesson for people who understand.
Shabbir Ahmed	29:35 And so it was. Therein We have left a clear sign for people who use their intellect. 13
Transliteration	29:35 Walaqad tarakna minha ayatanbayyinan liqawmin yaAAaqiloon a
A	29:35 ولقد تركنا منها آية بيّنة لّقوم يعقلون
Edip-Layth	Shuayb 29:36 To Midian was their brother Shuayb. He said, "O my people, serve God and seek the Last day, and do not roam the earth corrupting."
The Monotheist Group	29:36 And to Midyan was their brother Shu'ayb. He said: "O my people, serve God and seek the Last Day, and do not roam the Earth corrupting."
Muhammad Asad	29:36 AND UNTO [the people of] Madyan [We sent] their brother Shu'ayb 30 who thereupon said: O my people! Worship God [alone], and look forward to the Last Day, and do not act wickedly on earth by spreading corruption!"
Rashad Khalifa	Shu`aib 29:36 To Midyan we sent their brother Shu`aib. He said, "O my people, you shall worship GOD and seek the Last Day, and do not roam the earth corruptingly."
Shabbir Ahmed	29:36 And to Midyan We sent their brother Shoab (Jethro). He said, "O My people! Serve God, and look forward to the Last Day, the life to come, and do not act wickedly on earth spreading disorder and corruption."
Transliteration	29:36 Wa-ila madyana akh ahumshuAAayban faq ala y a qawmi oAAabudoo Allahawarjoo alyawma al-akhira wala taAAathaw feeal-ardi mufsideena
A	29:36 والى مدين اخاهم شعيبا فقال يقوم عبدوا الله وارجوا اليوم الءاخر ولا تعثوا فى الارض مفسدين
Edip-Layth	29:37 But they denied him, thus the earthquake took them; they were then left dead in their homes.
The Monotheist Group	29:37 But they denied him, thus the Earthquake took them; they were then left dead in their homes.

Muhammad Asad	29:37 But they gave him the lie. Thereupon an earthquake overtook them: and then they lay lifeless, in their very homes, on the ground. ³¹
Rashad Khalifa	29:37 They disbelieved him and, consequently, the earthquake annihilated them; they were left dead in their homes by morning.
Shabbir Ahmed	29:37 But they denied him. Thereupon a dreadful rainstorm and earthquake overtook them, and morning found them dead, prone in their homes. (26:189)
Transliteration	29:37 Fakaththaboohu faakha that-humualrrajfatu faa sbahoo fee d arihim jathimeena
A	29:37 فكَذَّبُوهُ فَاخْتَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَثْمِينَ
Edip-Layth	29:38 And Aad and Thamud. Much was made apparent to you from their dwellings. The devil had adorned their works in their eyes, thus he diverted them from the path, even though they could see.
The Monotheist Group	29:38 And 'Aad and Thamud. Much was made apparent to you from their dwellings. The devil had adorned their works in their eyes, thus he diverted them from the path, even though they could see.
Muhammad Asad	29:38 AND [the tribes of] Ad and Thamud ³² [too, did We destroy -] as should have become obvious to you from [whatever there remains of] their dwellings. ³³ [They perished] because Satan had made their [sinful] doings seem goodly to them, and thus had barred them from the path [of God] despite their having been endowed with the ability to perceive the truth. ³⁴
Rashad Khalifa	29:38 Similarly, 'Aad and Thamoud (were annihilated). This is made manifest to you through their ruins. The devil had adorned their works in their eyes, and had diverted them from the path, even though they had eyes.
Shabbir Ahmed	29:38 And (the Tribes of) 'Aad and Thamud! Their fate is manifest to you from their ruined dwellings. Satan had made their doings seem goodly to them, and thus had barred them from the right path. And they were people who were endowed with vision! ¹⁴
Transliteration	29:38 WaAAadan wathamooda waqad tabayyanalakum min mas akinihim wazayyana lahumu a IshshaytanuaAAamaalahum fa saddahum AAani a Issabeeli wakanoomustabsireena
A	29:38 وَعَادَا وَثَمُودَا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكَنِهِمْ وَزِينِ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فُصْدَهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ
Edip-Layth	29:39 And Qarun, and Pharaoh, and Haman; Moses went to them with clear proofs. But they became arrogant in the land, and they were not the first. ⁸
The Monotheist Group	29:39 And Qaroon, and Pharaoh, and Haamaan; Moses went to them with clear proofs. But they became arrogant in the land, and they were not the first.
Muhammad Asad	29:39 And [thus, too, did We deal with] Qarun and Pharaoh, and Haman: ³⁵ to them had come Moses with all evidence of the truth, but they behaved arrogantly on earth [and rejected him]; and withal, they could not escape [Us].
Rashad Khalifa	<i>God's Immutable System</i> 29:39 Also Qaaroon, Pharaoh, and Hamaan; Moses went to them with clear signs. But they continued to commit tyranny on earth. Consequently, they could not evade (the retribution).

Shabbir Ahmed	29:39 And such is the story of Qaroon (Korah) and Pharaoh and Hamaan! (They represented wealth, tyranny and priesthood, respectively that go hand in hand in exploiting people.) To them had come Moses with all evidence of the truth, but they remained arrogant in the land. And certainly, they could not escape. ¹⁵
Transliteration	29:39 Waqaroonā wafirAAawna wah amanawalaqad j aahum moosa bi albayyinatī faistakbaroo fee al-ardi wama kanoo sabiqeena
A	29:39 وقرون وفرعون وهمن ولقد جاءهم موسى بالبينت فاستكبروا فى الارض وما كانوا سبقين
Edip-Layth	29:40 We took each by his sins. Some of them We sent upon violent winds, some of them were taken by the scream, some of them We caused the earth to swallow, and some of them We drowned. God is not the One who wronged them; it is they who wronged themselves.
The Monotheist Group	29:40 We took each by his sins. Some of them We sent upon him violent winds, some of them were taken by the scream, some of them We caused the Earth to swallow, and some of them We drowned. God is not the One who wronged them; it is they who wronged themselves.
Muhammad Asad	29:40 For, every one of them, did We take to task for his sin: and so, upon some of them We let loose a deadly storm wind; and some of them were overtaken by a [sudden] blast; ³⁶ and some of them We caused to be swallowed by the earth: and some of them We caused to drown. And it was not God who wronged them, but it was they who had wronged themselves.
Rashad Khalifa	29:40 All those disbelievers were doomed as a consequence of their sins. Some of them we annihilated by violent winds, some were annihilated by the quake, some we caused the earth to swallow, and some we drowned. GOD is not the One who wronged them; it is they who wronged their own souls.
Shabbir Ahmed	29:40 For, every one of them We took to task for trailing behind in human virtue. And so, upon some of them We let loose a hurricane, some of them were overtaken by a sudden blast, some of them We caused to be swallowed by the earth, and some of them We caused to drown. It was not God Who wronged them, but it was those who wronged themselves. ¹⁶
Transliteration	29:40 Fakullan akha thna bi thanbihifaminhum man arsaln a AAalayhi hasiban waminhum manakha that-hu a lssayhatu waminhum mankhasafn a bihi al-ar da waminhum man aghraqn awama k ana All ahu liya thlimahumwalakin k anoo anfusahum yathlimoona
A	29:40 فكلما اخذنا بذنبه فمنهم من ارسلنا عليه حاصبا ومنهم من اخذته الصيحة ومنهم من خسفنا به الارض ومنهم من اغرقنا وما كان الله ليظلمهم ولكن كانوا انفسهم يظلمون
Edip-Layth	<i>The Spider</i> 29:41 The example of those who take allies besides God is like the spider, how it makes a home; and the less reliable home is the home of the spider, if they only knew. ⁹
The Monotheist Group	29:41 The example of those who take allies besides God is like the spider how it makes a home; and the weakest home is the home of the spider, if they only knew.
Muhammad Asad	29:41 The parable of those who take [beings or forces] other than God for their protectors is that of the spider which makes for itself a house: for, behold, the frailest of all houses is the spiders house. Could they but understand this!

	<i>The Spider</i>
Rashad Khalifa	29:41 The allegory of those who accept other masters beside GOD is that of the spider and her home; the flimsiest of all homes is the home of the spider, if they only knew.
Shabbir Ahmed	29:41 The likeness of those who choose patrons other than God, is that of the spider which makes for itself a house. The frailest of all houses is the spider's house, if they reflect on what they know. 17
Transliteration	29:41 Mathalu alla theena ittakha thoomin dooni All ahi awliy aa kamathali alAAankabootiittakhat baytan wa-inna awhana albuyooti labaytualAAankabooti law kanoo yaAAlamoona
A	29:41 مثل الذين اتخذوا من دون الله اولياء كمثل العنكبوت اتخذت بيتا وان او هن البيوت لبيت العنكبوت لو كانوا يعلمون
Edip-Layth	29:42 God knows that what they are calling on besides Him is nothing. He is the Noble, the Wise.
The Monotheist Group	29:42 God knows that what they are calling on besides Him is nothing. He is the Noble, the Wise.
Muhammad Asad	29:42 Verily, God knows whatever it is that men invoke instead of Him 37 for He alone is almighty, truly wise.
Rashad Khalifa	29:42 GOD knows full well that whatever they worship beside Him are really nothing. He is the Almighty, the Most Wise.
Shabbir Ahmed	29:42 Surely, God knows whatever they call upon instead of Him. He is Almighty, Wise.
Transliteration	29:42 Inna All aha yaAAalamu m ayadAAoona min doonihi min shay-in wahuwa alAAazeezu alhakeemu
A	29:42 ان الله يعلم ما يدعون من دونه من شىء وهو العزيز الحكيم
Edip-Layth	29:43 Such are the examples We cite for the people, but none reason except the knowledgeable.
The Monotheist Group	29:43 Such are the examples We put forth for the people, but none comprehend except the knowledgeable.
Muhammad Asad	29:43 And so We propound these parables unto man: but none can grasp their innermost meaning save those who [of Us] are aware 38
Rashad Khalifa	29:43 We cite these examples for the people, and none appreciate them except the knowledgeable.
Shabbir Ahmed	29:43 Such are the examples We cite for mankind, but only men and women with knowledge of sciences will make best use of their intellect. 18
Transliteration	29:43 Watilka al-amthalu nadribuhaliInnasi wama yaAAqiluha illaalAAalimoona
A	29:43 وتلك الامثل نضربها للناس وما يعقلها الا العلمون
Edip-Layth	29:44 God created the heavens and the earth, with truth. In that is a sign for the faithful.
The Monotheist Group	29:44 God created the heavens and the Earth, with truth. In that is a sign for the faithful.

Muhammad Asad	29:44 [[and hence are certain that] God has created the heavens and the earth in accordance with [an inner] truth: ³⁹ for, behold, in this [very creation] there is a message indeed for all who believe [in Him].
Rashad Khalifa	29:44 GOD created the heavens and the earth, truthfully. This provides a sufficient proof for the believers.
Shabbir Ahmed	29:44 (It is those who can best understand that) God has created the heavens and the earth with a definite purpose. Surely, in this is a sign for those who wish to attain conviction in the truth.
Transliteration	29:44 Khalāqa Allāhu alṣṣamawātiwaaḷ-arda bi alḥaqqi inna fee ṭhalikalaayatan lilmu-mineena
A	29:44 خلق الله السموت والارض بالحق ان فى ذلك لءاية للمومنين
Edip-Layth	<i>The Importance of the Contact Prayers and Call for Unity</i> 29:45 Recite what is inspired to you of the book, and hold the contact prayer; for the contact prayer prohibits evil and vice, and the remembrance of God is the greatest. God knows everything you do. ¹⁰
The Monotheist Group	29:45 Recite what is inspired to you of the Scripture, and hold the communion, for the communion prohibits evil and vice; but certainly the remembrance of God is the greatest. God knows everything you do.
Muhammad Asad	29:45 CONVEY [unto others] whatever of this divine writ has been revealed unto thee, ⁴⁰ and be constant in prayer: for, behold, prayer restrains [man] from loathsome deeds and from all that runs counter to reason; ⁴¹ and remembrance of God is indeed the greatest [good]. And God knows all that you do.
Rashad Khalifa	<i>The Contact Prayers (Salat)</i> 29:45 You shall recite what is revealed to you of the scripture, and observe the Contact Prayers (Salat), for the Contact Prayers prohibit evil and vice. But the remembrance of GOD (through Salat) is the most important objective. GOD knows everything you do.
Shabbir Ahmed	29:45 (O Prophet!) convey to people all that is revealed to you of the Book, and establish the Divine System. For, certainly, establishment of the Divine System will shut off lewdness, stinginess, and behavior contrary to the Permanent Values. This is so, because God's law is the Greatest law that can give you eminence. And God knows whatever you people contrive on your own. ¹⁹
Transliteration	29:45 Oṭlu mā ooḥiya ilayka mināalkitābi waaqimi alṣṣalāta inna alṣṣalātatanḥa AAani alfa ḥshā-i wa alṣṣalātatanḥa Allāhi akbaru wa AllāhuyaAAalamu mā taṣnaAAoona
A	29:45 ائتلى ما اوحى اليك من الكتب واقم الصلوة ان الصلوة تنهى عن الفحشاء والمنكر ولذكر الله اكبر والله يعلم ما تصنعون
Edip-Layth	29:46 Do not argue with the people of the book except in the best manner; except for those who are wicked amongst them; and say, "We acknowledge what was revealed to us and in what was revealed to you, and our god and your god is the same; to Him we peacefully surrender."
The Monotheist Group	29:46 And do not argue with the people of the Scripture except in the best manner; except for those who are wicked amongst them; and say: "We believe in what was revealed to us and in what was revealed to you, and our god and your god is the same; to Him we submit."

Muhammad Asad	29:46 And do not argue with the followers of earlier revelation otherwise than in a most kindly manner - unless it be such of them as are bent on evildoing ⁴² and say: We believe in that which has been bestowed from on high upon us, as well as that which has been bestowed upon you: or our God and your God is one and the same, and it is unto Him that We [all] surrender ourselves."
Rashad Khalifa	<i>One God/One Religion</i> 29:46 Do not argue with the people of the scripture (Jews, Christians, and Muslims) except in the nicest possible manner - unless they transgress - and say, "We believe in what was revealed to us and in what was revealed to you, and our god and your god is one and the same; to Him we are submitters."
Shabbir Ahmed	29:46 (The Divine System will be the Living truth in itself, so) argue not with the People of the scripture except in a most kind manner. Tell those who adamantly relegate the truth, "We believe in what has been bestowed upon us, as well as (the truth in) what has been bestowed upon you. For, our God and your God is One, and to Him we surrender." ²⁰
Transliteration	29:46 Wala^a tuj ^aadiloo ahla alkit ^aabiilla bi ^aallatee hiya a ^ahsanu ill ^aallatheenath^aalamoo minhum waqooloo ^aamanna bi ^aallatheeonzila ilayn ^a waonzila ilaykum wa-ilahunawa-ilahukum wahidun wana^ahnu lahu muslimoona
A	29:46 ولا تجدلوا اهل الكتب الا بالتى هى احسن الا الذين ظلموا منهم وقولوا ءامنا بالذى انزل الينا وانزل اليكم والهنا والهكم وحد ونحن له مسلمون
Edip-Layth	29:47 Similarly, We have sent down to you the Book. Thus, those whom We have given the book will acknowledge it. Also, some of your people will acknowledge it. The only ones who mock Our signs are the ingrates.
The Monotheist Group	29:47 And similarly, We have sent down to you the Book. Thus, those whom We have given the Scripture will believe in it. Also, some of your people will believe in it. The only ones who mock Our revelations are the rejecters.
Muhammad Asad	29:47 For it is thus ⁴³ that We have bestowed this divine writ from on high upon thee [O Muhammad]. And they to whom we have vouchsafed this divine writ believe in it ⁴⁴ just as among those [followers of earlier revelation] there are some who believe in it. And none could knowingly reject Our messages unless it be such as would deny [an obvious] truth: ⁴⁵
Rashad Khalifa	29:47 We have revealed to you this scripture, and those whom we blessed with the previous scripture will believe in it. Also, some of your people will believe in it. Indeed, those who disregard our revelations are the real disbelievers.
Shabbir Ahmed	29:47 And thus it is! We have bestowed this Book upon you (O Prophet!). And many of those whom We gave the previous scriptures will come to believe in it (5:48). Also, many of your people will believe in it. And none could knowingly reject Our messages except such as would preemptively reject an obvious truth.
Transliteration	29:47 Wakath^aalika anzaln ^a ilaykaalkit ^aaba fa ^aallatheena ^aataynahumualkitaba yu/minoona bihi wamin h ^aola-i manyu/minu bihi wam ^a yaj ^ahadu bi- ^aayatin^aaila alkafiroona
A	29:47 وكذلك انزلنا اليك الكتب فالذين ءاتينهم الكتب يؤمنون به ومن هولاء من يؤمن به وما يجحد بايتنا الا الكفرون
Edip-Layth	<i>The Sign Given to Muhammad</i> 29:48 You were not reciting any book before this, nor were you writing one down by your hand. In that case, the doubters would have had reason.

The Monotheist Group	29:48 You were not reciting any scripture before this, nor were you writing one down by your hand. In that case, the doubters would have had reason.
Muhammad Asad	29:48 for, [O Muhammad,] thou hast never been able to recite any divine writ ere this one [was revealed], nor didst thou ever transcribe one with your own hand ⁴⁶ or else, they who try to disprove the truth [of thy revelation] might indeed have had cause to doubt [it]. ⁴⁷
Rashad Khalifa	<i>Quran: Muhammad's Miracle</i> 29:48 You did not read the previous scriptures, nor did you write them with your hand. In that case, the rejectors would have had reason to harbor doubts.
Shabbir Ahmed	29:48 (O Prophet!) you were never able to read a book before this (Qur'an), nor could you write anything with your own hand. Or else, those who try to disprove the truth might have some reason to doubt it. ²¹
Transliteration	29:48 Wama kunta tatloo min qablihi min kit abinwala takhu ttuhu biyameenika ithan lairtabaalmubtuloona
A	29:48 وما كنت تتلوا من قبله من كتب ولا تخطه بيمينك اذا لارتاب المبطلون
Edip-Layth	29:49 In fact, it is a clear revelation in the chests of those who have been given knowledge. It is only the wicked who doubt Our signs.
The Monotheist Group	29:49 In fact, it is a clear revelation in the chests of those who have been given knowledge. And it is only the wicked who doubt Our revelations.
Muhammad Asad	29:49 Nay, but this [divine writ] consists of messages clear to the hearts of all who are gifted with [innate] knowledge ⁴⁸ and none could knowingly reject Our messages unless it be such as would do wrong [to themselves].
Rashad Khalifa	29:49 In fact, these revelations are clear in the chests of those who possess knowledge. Only the wicked will disregard our revelations.
Shabbir Ahmed	29:49 Nay, here are messages self-evident in the hearts of those endowed with knowledge. And none but the unjust will disregard Our messages. ²²
Transliteration	29:49 Bal huwa ayatun bayyin atunfee sudoori alla theena ootoo alAAilma wamayajhadu bi-ayatina illa alththalimoona
A	29:49 بل هو ءايت بينت فى صدور الذين اوتوا العلم وما يجد بايتنا الا الظلمون
Edip-Layth	29:50 They said, "If only signs would come down to him from his Lord!" Say, "All signs are with God, and I am but a clear warner." ¹¹
The Monotheist Group	29:50 And they said: "If only signs would come down to him from his Lord!" Say: "All signs are with God, and I am but a clear warner."
Muhammad Asad	29:50 And yet they say, Why have no miraculous signs ever been bestowed upon him from on high by his Sustainer?" Say: Miracles are in the power of God alone; ⁴⁹ and as for me - I am but a plain warner."
Rashad Khalifa	29:50 They said, "If only miracles could come down to him from his Lord!" Say, "All miracles come only from GOD; I am no more than a manifest warner."
Shabbir Ahmed	29:50 And yet they say, "Why are not miracles bestowed upon him from his Lord?" Say, "These verses are in themselves miraculous signs concerning God and with Him are the miracles (that you can see in the Universe). And as for me, I am but a plain warner (drawing your attention to His signs and to the consequences of your actions.)"

Transliteration	29:50 Waqaloo lawl a onzila AAalayhi ayatunmin rabbihi qul innam a al- ayatu AAinda Allahiwa-innama ana natheerun mubeenun
A	29:50 وقالوا لولا انزل عليه آيت من ربه قل انما ال آيت عند الله وانما انا نذير مبين
Edip-Layth	29:51 Is it not enough for them that We have sent down to you the book, being recited to them? In that is a mercy and a reminder for people who acknowledge.
The Monotheist Group	29:51 Is it not enough for them that We have sent down to you the Scripture, being recited to them? In that is a mercy and a reminder for people who believe.
Muhammad Asad	29:51 Why - is it not enough for them that We have bestowed this divine writ on thee from on high, to be conveyed [by thee] to them? 50 For, verily, in it is [manifested Our] grace, and a reminder to people who will believe.
Rashad Khalifa	29:51 Is it not enough of a miracle that we sent down to you this book, being recited to them? This is indeed a mercy and a reminder for people who believe.
Shabbir Ahmed	29:51 Why! Is it not enough of a miracle for them that We have bestowed upon you this Book that is conveyed to them? For, herein is grace, a reminder, and it is a giver of eminence to people who accept it.
Transliteration	29:51 Awa lam yakfihim anna anzalnaAAalayka alkitaba yutla AAalayhim inna fee thalikarahmatan wathikra liqawmin yu/minoona
A	29:51 اولم يكفهم انا انزلنا عليك الكتاب يتلى عليهم ان في ذلك لرحمة وذكرى لقوم يؤمنون
Edip-Layth	29:52 Say, "God is enough as a witness between me and you. He knows what is in the heavens and the earth. As for those who acknowledge falsehood and reject God, they are the losers."
The Monotheist Group	29:52 Say: "God is enough as a witness between me and you. He knows what is in the heavens and the Earth. As for those who believe in falsehood and reject God, they are the losers."
Muhammad Asad	29:52 Say [unto those who will not believe]: God is witness enough between me and you! He knows all that is in the heavens and on earth; and they who are bent on believing in what is false and vain, and thus on denying God - it is they, they who shall be the losers!"
Rashad Khalifa	29:52 Say, "GOD suffices as a witness between me and you. He knows everything in the heavens and the earth. Surely, those who believe in falsehood and disbelieve in GOD are the real losers."
Shabbir Ahmed	29:52 Say, "God suffices as Witness between me and you. He knows all that is in the heavens and earth. Those who believe in falsehood and disbelieve in God, are the ultimate losers." 23
Transliteration	29:52 Qul kaf a bi Allahibaynee wabaynakum shaheedan yaAAalamu m a fee alssamawatiwaal-ardi wa allatheena amanooibalbatili wakafaroo bi Allahi ol a- ikahumu alkhasiroona
A	29:52 قل كفى بالله بيني وبينكم شهيدا يعلم ما فى السموت والارض والذين ءامنوا بالباطل وكفروا بالله اولئك هم الخسرون
Edip-Layth	<i>They Are Already Experiencing Hell</i> 29:53 They hasten you for the retribution! If it were not for a predetermined appointment, the retribution would have come to them. It will come to them suddenly, when they do not expect.

The Monotheist Group	29:53 And they hasten you for the retribution! If it were not for a predetermined appointment, the retribution would have come to them. It will come to them suddenly, when they do not expect.
Muhammad Asad	29:53 Now they challenge thee to hasten the coming upon them of [God's] chastisement: ⁵¹ and indeed, had not a term been set [for it by God], that suffering would already have come upon them! But indeed, it will most certainly come upon them of a sudden, and they will be taken unawares.
Rashad Khalifa	<i>They Are in Hell</i> 29:53 They challenge you to bring the retribution! If it were not for a predetermined appointment, the retribution would have come to them immediately. Certainly, it will come to them suddenly, when they least expect it. ⁷
Shabbir Ahmed	29:53 They challenge you to hasten the doom. If the term (of respite) had not been set for it, that requital would have come upon them. Certainly, it will come upon them all of a sudden, while they perceive not.
Transliteration	29:53 WayastaAAjiloonaka bi alAAathabiwalawla ajalun musamman laj aahumu alAAathabuwalaya/tiannahum baghtatan wahum la yashAAuroona
A	29:53 ويستعجلونك بالعذاب ولولا اجل مسمى لجاؤهم العذاب وليأتينهم بغتة وهم لا يشعرون
Edip-Layth	29:54 They hasten you for the retribution; while hell surrounds the ingrates.
The Monotheist Group	29:54 They hasten you for the retribution; while Hell surrounds the rejecters.
Muhammad Asad	29:54 They challenge thee to hasten the coming upon them of [God's] chastisement: but, verily, hell is bound to encompass all who deny the truth
Rashad Khalifa	29:54 They challenge you to bring retribution! Hell already surrounds the disbelievers.
Shabbir Ahmed	29:54 They keep asking you to hasten the doom, but certainly, Hell will surround the rejecters of faith (after the merciful period of respite is over). ²⁴
Transliteration	29:54 YastaAAjiloonaka bi alAAathabiwa-inna jahannama lamu heetaton bialkafireena
A	29:54 يستعجلونك بالعذاب وان جهنم لمحيطة بالكافرين
Edip-Layth	29:55 The day will come when the retribution overwhelms them, from above them and from beneath their feet; and We will say, "Taste the results of what you used to do!"
The Monotheist Group	29:55 The Day will come when the retribution overwhelms them, from above them and from beneath their feet; and We will say: "Taste the results of what you used to do!"
Muhammad Asad	29:55 [encompass them] on the Day when suffering will overwhelm them from above them and from beneath their feet, ⁵² whereupon He shall say: Taste [now the fruit of] your own doings!"
Rashad Khalifa	29:55 The day will come when the retribution overwhelms them, from above them and from beneath their feet; He will say, "Taste the consequences of your works."
Shabbir Ahmed	29:55 The Day will come when suffering overwhelms them from above them and from beneath their feet, and He will say, "Taste now the fruit of your own doings!"

Transliteration	29:55 Yawma yaghsh <u>a</u> humu alAAa <u>th</u> abumin fawqihim wamin ta <u>hti</u> arjulihim wayaqoolu <u>thooqooma</u> kuntum taAAamaloona
A	29:55 يوم يغشهم العذاب من فوقهم ومن تحت أرجلهم ويقول ذوقوا ما كنتم تعملون
Edip-Layth	<i>Emigrate for Your Freedom</i> 29:56 "O My servants who acknowledged, My earth is spacious, so serve only Me."
The Monotheist Group	29:56 "O My servants who believed, My Earth is spacious, so serve only Me."
Muhammad Asad	29:56 O YOU servants of Mine who have attained to faith! Behold, wide is Mine earth: worship Me, then, Me alone! ⁵³
Rashad Khalifa	<i>Immigrate in the Cause of God</i> 29:56 O My servants who believed, My earth is spacious, so worship Me.
Shabbir Ahmed	29:56 O My servants who have chosen to be graced with belief! My earth is vast. Serve Me then, Me alone! ²⁵
Transliteration	29:56 Ya AAib <u>a</u> diya alla <u>the</u> enaamanoo inna ar <u>dee</u> w <u>asi</u> AAatun fa- iyyayafaoAAabudooni
A	29:56 يعبادى الذين ءامنوا ان ارضى وسعة فايبى فاعبدون
Edip-Layth	29:57 Every person will taste death, then to Us you will be returned.
The Monotheist Group	29:57 Every soul will taste death, then to Us you will be returned.
Muhammad Asad	29:57 Every human being is bound to taste death, [and] in the end unto Us shall all be brought back:
Rashad Khalifa	29:57 Every soul will taste death, then to us you will be ultimately returned.
Shabbir Ahmed	29:57 (To that noble end strive with all you have, even with your lives since) every living being is bound to taste death. And then, all of you will be returned to Us.
Transliteration	29:57 Kullu nafsin <u>tha</u> -iqatu almawti thummailayna <u>a</u> turjaAAaona
A	29:57 كل نفس ذائقة الموت ثم الينا ترجعون
Edip-Layth	29:58 Those who acknowledge and do good work, We will settle them in mansions in Paradise, with rivers flowing beneath. Eternally they abide therein. Excellent is the reward for the workers.
The Monotheist Group	29:58 And those who believe and do good work, We will settle them in mansions in Paradise, with rivers flowing beneath. Eternally they abide therein. Excellent is the reward for the workers.
Muhammad Asad	29:58 whereupon unto those who have attained to faith and wrought good works We shall most certainly assign mansions in that paradise through which run ning waters flow, therein to abide: how excellent a reward for those who labour
Rashad Khalifa	29:58 Those who believe and lead a righteous life, we will surely settle them in Paradise, with mansions and flowing streams. Eternally they abide therein. What a beautiful reward for the workers.
Shabbir Ahmed	29:58 Whereupon to all those who have attained belief, and worked for the betterment of humanity We shall certainly assign mansions in the Garden underneath which rivers flow, therein to abide. How excellent a reward for the

	workers! (25:75)
Transliteration	29:58 Waallatheena amanooaAAamiloo a lssalihati lanubawwi-annahummina aljannati ghurafan tajree min ta htiha al-anh arukhalideena feeh a niAAama ajru alAAaamileena
A	29:58 والذين ءامنوا وعملوا الصلحت لنبوئنهم من الجنة غرفا تجري من تحتها الانهر خلدن فيها نعم اجر العاملين
Edip-Layth	29:59 They are the ones who were patient, and put their trust in their Lord.
The Monotheist Group	29:59 They are the ones who were patient, and put their trust in their Lord.
Muhammad Asad	29:59 those who are patient in adversity and in their Sustainer place their trust!
Rashad Khalifa	29:59 They are the ones who steadfastly persevere, and trust in their Lord.
Shabbir Ahmed	29:59 Those who are steadfast in adversity and in ease, and put their trust in their Lord.
Transliteration	29:59 Allatheena sabaroo waAAalrabbihi yatawakkaloon a
A	29:59 الذين صبروا وعلى ربهم يتوكلون
Edip-Layth	29:60 Many a creature does not carry its provision; God provides for it, as well as for you. He is the Hearer, the Knowledgeable. 12
The Monotheist Group	29:60 Many a creature does not carry its provision; God provides for it, as well as for you. He is the Hearer, the Knowledgeable.
Muhammad Asad	29:60 And how many a living creature is there that takes no thought of its own sustenance; 54 [the while] God provides for it as [He provides] for you - since He alone is all-hearing, all-knowing.
Rashad Khalifa	29:60 Many a creature that does not carry its provision, GOD provides for it, as well as for you. He is the Hearer, the Omniscient.
Shabbir Ahmed	29:60 How many are the creatures that do not carry their own sustenance? It is God Who provides for them and you, for He is the Hearer, the Knower. 26
Transliteration	29:60 Wakaayyin min d abbatin l a ta hmilurizqaha All ahu yarzuquh a wa- iyyakumwahuwa alssameeAAu alAAaleemu
A	29:60 وكاين من دابة لا تحمل رزقها الله يرزقها واياكم وهو السميع العليم
Edip-Layth	29:61 If you ask them: "Who created the heavens and the earth, and put the sun and the moon in motion?" They will say, "God." Why then did they deviate?
The Monotheist Group	29:61 And if you ask them: "Who created the heavens and the Earth, and put the sun and the moon in motion?" They will say: "God." Why then did they deviate?
Muhammad Asad	29:61 And thus it is [with most people]: 55 if thou ask them, Who is it that has created the heavens and the earth, and made the sun and the moon subservient [to His laws]?" - they will surely answer, God." How perverted, then, are their minds! 56
Rashad Khalifa	Most Believers Destined for Hell 29:61 If you ask them, "Who created the heavens and the earth, and put the sun and the moon in your service," they will say, "GOD." Why then did they deviate?

Shabbir Ahmed	29:61 And if you ask them, "Who has created the heavens and earth, and subjected the sun and the moon?" They will answer, "God". How, then, are they lost in the wilderness of thought! ²⁷
Transliteration	29:61 Wala-in saaltahum man khalafa a Issamawatiwaal-arda wasakhkhara alshshamsa waalqamaralayaqoolunna Allahu faanna yu/fakoon
A	29:61 ولئن سألتهم من خلق السموت والارض وسخر الشمس والقمر ليقولن الله فانى يوفكون
Edip-Layth	29:62 God expands the provision for whomever He chooses from among His servants, and withholds it. God is fully aware of all things.
The Monotheist Group	29:62 God expands the provision for whomever He chooses from among His servants, and withholds it. God is fully aware of all things.
Muhammad Asad	29:62 God grants abundant sustenance, or gives it in scant measure, to whichever He wills of His creatures: for, behold, God has full knowledge of everything. ⁵⁷
Rashad Khalifa	29:62 GOD is the One who increases the provision for whomever He chooses from among His creatures, and withholds it. GOD is fully aware of all things.
Shabbir Ahmed	29:62 God widens His provision to His servants (societies) according to His laws, and He restricts it accordingly. God is Knower of all things (including the best socio-economic Order for mankind).
Transliteration	29:62 Allahu yabsu tu a Irrizqaliman yash ao min AAib adihi wayaqdiru lahu inna Allahabikulli shay-in AAaleemun
A	29:62 الله يبسط الرزق لمن يشاء من عباده ويقدر له ان الله بكل شىء عليم
Edip-Layth	29:63 If you ask them: "Who sends down water from the sky, thus reviving the land after its death?" They will say, "God," Say, "Praise be to God." But most of them do not understand.
The Monotheist Group	29:63 And if you ask them: "Who sends down water from the sky, thus reviving the land after its death?" They will say: "God." Say: "Praise be to God." But most of them do not understand.
Muhammad Asad	29:63 And thus it is: if thou ask them, Who is it that sends down water from the skies, giving life thereby to the earth after it had been lifeless?" - they will surely answer, God." Say thou: [Since this is so,] all praise is due to God [alone]!" But most of them will not use their reason:
Rashad Khalifa	29:63 If you ask them, "Who sends down from the sky water, to revive dead land," they will say, "GOD." Say, "Praise GOD." Most of them do not understand.
Shabbir Ahmed	29:63 And thus it is: If you ask them, "Who sends down water from the height, and with it gives life to the earth, after it has been dead?" They will surely answer, "God." Say, "(Since this is so) all praise is due to God alone!" But the majority of people fail to use their intellect (and fail to realize that His guidance can revive the 'living-dead' and the 'dead' nations).
Transliteration	29:63 Wala-in saaltahum man nazzala mina a Issam-imaan faahya bihi al-ar da min baAAadimawtiha layaqoolunna Allahu quli al hamdulillahibal aktharuhum I a yaAAaqiloon
A	29:63 ولئن سألتهم من نزل من السماء ماء فاحيا به الارض من بعد موتها ليقولن الله قل الحمد لله بل اكثرهم لا يعقلون

Edip-Layth	<i>Do not Trade Eternal Life with the Worldly Life</i> 29:64 This worldly life is no more than fun and distraction, while the abode of the Hereafter is the reality, if they only knew.
The Monotheist Group	29:64 This worldly life is no more than play and distraction, while the abode of the Hereafter is the reality, if they only knew.
Muhammad Asad	29:64 for, [if they did, they would know that] the life of this world is nothing but a passing delight and a play - whereas, behold, the life in the hereafter is indeed the only [true] life: if they but knew this!
Rashad Khalifa	<i>Re-arrange Your Priorities</i> 29:64 This worldly life is no more than vanity and play, while the abode of the Hereafter is the real life, if they only knew.
Shabbir Ahmed	29:64 What is the life of this world but amusement and play? But the Home of the Hereafter; that is life indeed, if they but knew.
Transliteration	29:64 Wama h athihi al hayatualddunya ill a lahwun walaAAibun wa-inna alddaraal-akhirata lahiya alhayawanu law kanooyaAAalamoonaa
A	29:64 وما هذه الحياة الدنيا الا لهو ولعب وان الدار الءاخرة لهى الحيوان لو كانوا يعلمون
Edip-Layth	29:65 When they ride on a ship, they call on God, devoting the system to Him. But as soon as He saves them to the shore, they set up partners.
The Monotheist Group	29:65 When they ride on a ship, they call on God, devoting the system to Him. But as soon as He saves them to the shore, they set up partners.
Muhammad Asad	29:65 And so, when they embark on a ship [and find themselves in danger], they call unto God, [at that moment] sincere in their faith in Him alone; but as soon as He has brought them safe ashore, they [begin to] ascribe to imaginary powers a share in His divinity:
Rashad Khalifa	29:65 When they ride on a ship, they implore GOD, devoting their prayers to Him. But as soon as He saves them to the shore, they revert to idolatry.
Shabbir Ahmed	29:65 And so when they embark on a ship (and encounter danger), they call unto God, sincere in their faith in Him. But as soon as He has brought them safe ashore, they resume their idolatry (and fall for the superstition of Shirk calling upon 'saints' and religious men.)
Transliteration	29:65 Fa-i <tha< th=""> rakiboo fee alfulki daAAawooAll aha mukhli seena lahu a Iddeena falammanajjahum ila albarri i<tha< th=""> hum yushrikoonaa</tha<></tha<>
A	29:65 فاذا ركبوا فى الفلك دعوا الله مخلصين له الدين فلما نجاهم الى البر اذا هم يشركون
Edip-Layth	29:66 Let them reject what We have given them, and let them enjoy; for they will come to know.
The Monotheist Group	29:66 Let them reject what We have given them, and let them enjoy; for they will come to know.
Muhammad Asad	29:66 and thus ⁵⁸ they show utter ingratitude for all that We have vouchsafed them, and go on [thoughtlessly] enjoying their worldly life.
Rashad Khalifa	29:66 Let them disbelieve in what we have given them, and let them enjoy temporarily; they will surely find out.
Shabbir Ahmed	29:66 And thus they show ingratitude for all that We have given them, and go on thoughtlessly enjoying life. But soon they will know.

Transliteration	29:66 Liyakfuroo bima ataynahumwaliyatamattaAAoo fasawfa yaAAlamoon a
A	29:66 ليكفروا بما ءاتينهم وليتمتعوا فسوف يعلمون
Edip-Layth	29:67 Have they not seen that We have established a safe territory, while all around them the people are in constant danger? Would they still acknowledge falsehood, and reject God's blessings?
The Monotheist Group	29:67 Have they not seen that We have established a safe territory, while all around them the people are in constant danger? Would they still believe in falsehood, and reject God's blessings?
Muhammad Asad	29:67 Are they, then, not aware that We have set up a sanctuary secure [for those who believe in Us], the while all around them men are being carried away [by fear and despair]? ⁵⁹ Will they, then, [continue to] believe in things false and vain, and thus deny God's blessings.
Rashad Khalifa	29:67 Have they not seen that we have established a Sacred Sanctuary that we made secure, while all around them the people are in constant danger? Would they still believe in falsehood, and reject GOD's blessings?
Shabbir Ahmed	29:67 Have they not considered that We have established a Sacred Sanctuary (in Makkah) as a source of peace and security and all the while people are being ravaged all around them? Will they still believe in falsehood, and deny God's blessing? ²⁸
Transliteration	29:67 Awa lam yaraw ann a jaAAaln a haramanaminan wayutakha ttafu a Innasu min hawlihimafabialbatili yu/minoona wabiniAAamati Allahiyakfuroona
A	29:67 اولم يروا انا جعلنا حرما ءامنا ويتخطف الناس من حولهم افيالبطل يومنون وبنعمة الله يكفرون
Edip-Layth	29:68 Who is more evil than one who fabricates lies and attributes them to God, or denies the truth when it comes to him? Is there not a place in hell for the ingrates?
The Monotheist Group	29:68 Who is more evil than one who fabricates lies and attributes them to God, or denies the truth when it comes to him? Is there not a place in Hell for the rejecters?
Muhammad Asad	29:68 And who could be more wicked than he who attributes his own lying inventions to God, ⁶⁰ or gives the lie to the truth when it comes unto him [through revelation]? Is not hell the [proper] abode for all who [thus] deny the truth?
Rashad Khalifa	29:68 Who is more evil than one who fabricates lies and attributes them to GOD, or rejects the truth when it comes to him? Is Hell not a just retribution for the disbelievers?
Shabbir Ahmed	29:68 And who can be a greater wrongdoer than he who invents a lie and attributes it to God, or denies the truth when it comes to him? Is not there a home in Hell for those bent upon rejection?
Transliteration	29:68 Waman a thlamu mimmani iftar aAAala All ahi ka thiban aw ka ththababialhaqqilamma jaahu alaysa fee jahannama mathwan liikafireena
A	29:68 ومن اظلم ممن افترى على الله كذبا او كذب بالحق لما جاءه اليس فى جهنم مثوى للكافرين

Edip-Layth	29:69 As for those who strive in Our cause, We will guide them to Our paths. For God is with the pious.
The Monotheist Group	29:69 As for those who strive in Our cause, We will guide them to Our paths. For God is with the pious.
Muhammad Asad	29:69 But as for those who strive hard in Our cause -We shall most certainly guide them onto paths that lead unto Us: 61 for, behold, God is indeed with the doers of good.
Rashad Khalifa	29:69 As for those who strive in our cause, we will surely guide them in our paths. Most assuredly, GOD is with the pious.
Shabbir Ahmed	29:69 As for those who sincerely strive for Us, We surely guide them onto paths that lead to Us. (New channels keep opening for them leading them out of the spider's web onto the straight path.) God is with the benefactors of Humanity. 29
Transliteration	29:69 Waalla <u>th</u> eena j a <u>h</u> adoo <u>f</u> eena lanahdiyannahum subulan a wa-inna Alla <u>h</u> alamaAAa almu <u>h</u> sineena
A	29:69 والذين جهدوا فينا لنهدينهم سبلنا وان الله لمع المحسنين

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (29:1)

A1L30M40. This combination of letters/numbers plays an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (29:13)

None will be held responsible for the sin of another person ([6:164](#)). A person aiding another person to commit a sin or evil, shares the responsibility together with the person who committed ([4:85](#)).

Edip-Layth - End Note 3 (29:14)

Until God revealed the secret code prophesied in chapter 74, we did not have a satisfactory answer to the question, why "one thousand minus fifty instead of the conventional expression, nine hundred and fifty?" Every element of the Quran, its chapters, verses, words, and letters, including its numbers, plays a role in the mathematical structure of the Quran. For instance, the sum of all the different numbers in the Quran without repetition gives us 162146 (19x8534). If the expression in the verse was "nine hundred and fifty," then the sum would be 900 extra and would not participate in the numerical system based on code 19. Furthermore, the age of Noah being a multiple of 19 also supports this relationship. It seems too difficult to accept such a long lifespan for a human being. Since, the Quran contains its own scientific authentication, we have no choice but to trust this apparently incredible information. The Bible too gives 950 as Noah's age (Genesis [9:29](#)). Chapter eleven of Genesis mentions nine names who

lived more than a hundred years, such as Shem (600), Arphaxad (438), Salah (433), Eber (464), Peleg (239), Reu (239), Serug (230), Terah (205),

Edip-Layth - End Note 4 (29:15)

See [11:40-44](#).

Edip-Layth - End Note 5 (29:19)

The verse implies that evolution is a divinely designed and guided method of creation. A critic citing [96:2](#); [15:26](#); [3:59](#); [19:67](#); and [16:4](#) may ask the following question: "What was man created from: blood, clay, dust, or nothing?" The criticism is a classic example of the either/or fallacy, or the product of a frozen mind that does not consider or perceive time and evolution as reality. If the critic uses the same standard, the critic of these verses will find contradictions in almost every book. If he looks into biology books, he will similarly get confused. In one page he will learn that he is made of atoms, in other made of cells, of DNA, sperm, egg, embryo, earthly materials, etc. He would express his disbelief and confusion with a similar question. A careful and educated reading of the Quran will reveal the following facts about creation: 1. There were times when man did not exist. Billions of years after the creation of the universe, humans were created. In other words, we were nothing before we were created ([19:67](#)). 2. Humans were created according to a divinely guided evolution ([29:19-20](#); [71:14-17](#)). 3. Creation of man started from clay ([15:26](#)). Our Creator started the biological evolution of microscopic organisms within the layers of clay. Donald E. Ingber, professor at Harvard University, in an article titled "The Architecture of Life" published as the cover story of Scientific American stated the following: "Researchers now think biological evolution began in layers of clay, rather than in the primordial sea. Interestingly, clay is itself a porous network of atoms arranged geodesically within octahedral and tetrahedral forms. But because these octahedra and tetrahedra are not closely packed, they retain the ability to move and slide relative to one another. This flexibility apparently allows clay to catalyze many chemical reactions, including ones that may have produced the first molecular building blocks of organic life." Humans are the most advanced fruits of organic life started millions of years ago from layers of clay. 4. Human being is made of water ([21:30](#)). The verse above not only emphasizes the importance of water as an essential ingredient for organic life, but also clearly refers to the beginning of the universe, which we now call the Big Bang. The Quran's information regarding cosmology is centuries ahead of its time. For instance, verse [51:47](#) informs us that the universe is continuously expanding. Furthermore, the Quran informs us that the universe will collapse back to its origin, confirming the closed universe model ([21:104](#)). Verse [24:45](#) repeats the role of water in creation and follows with a classification of animals according to their ability to move around and mentions "two legs." Walking on two legs is a crucial point in the evolution of humanoids. Walking on two feet may initially appear to be insignificant in the evolutionary process, yet many scientists believe that walking on two feet had a significant contribution in human evolution by enabling Homo Erectus to use tools and gain consciousness, thereby leading to Homo Sapiens. 5. The human being is made of dust, or earth, which contains the essential elements for life ([3:59](#)). 6. Human being is the product of long-term evolution, and when human sperm and egg, which consist of water and earthly elements, meet each other in right conditions, they evolve into embryo, fetus, and finally, after 266 days into a human being ([75:37](#); [16:4](#); [96:2](#); [22:5](#)). We do not translate the Arabic word alaq as "clot"; since neither in interspecies evolution nor intraspecies evolution, is there a stage where the human is a "clot". This is a traditional mistranslation of the word, and the error was first noticed by the medical doctor Maurice Bucaille. Any decent Arabic dictionary will give you three definitions for the word alaq: (1) clot; (2) hanging thing; (3) leech. Early commentators of the Quran, lacking the knowledge of embryology, justifiably picked the "clot" as the meaning of the word. However, the author of the Quran, by this multiple-meaning word was referring to embryo, which hangs to the lining of uterus and nourishes itself like a leech. In modern times, we do not have an excuse for picking the wrong meaning. This is one of the many examples of the Quran's language in verses related to science and mathematics: while its words provide a kind of understanding to former generations, its real meaning shines with knowledge of God's creation and natural laws. See [95:2](#).

Edip-Layth - End Note 6 (29:20)

Scientists who followed God's instruction in this verse gathered many evidences regarding the evolution of human creation. Archeological findings show that, following the laws of an intelligent design, life

started from simpler organisms and evolved through genetic mutations and cumulative selection. See [7:69](#); [15:26-28](#); [24:45](#); [71:14-17](#).

Edip-Layth - End Note 7 (29:25)

Peer pressure, especially on religious and cultural issues, creates formidable psychological walls, social, political and economic deterrence that discourages the individual from questioning, reasoning and examining the religious teachings and cultural norms dictated onto him/her. That is why there is a relation between religion and geography. Abraham was one of those rare brave individuals who stood on his own feet, broke the walls of conformity, and rejected the notion that society, or the number of followers, is the criterion for deciding between truth and falsehood. Only philosophical inquiry can free the person from the piles of falsehood and superstition that accumulate in the culture of societies because of ruling classes who wish to keep the status quo. We salute Abraham. We salute all those who question assumptions and traditions of organized religions. Blessed are those who seek truth, who do not rush to conclusion, who examine assumptions and assertions, and do not hesitate to embrace truth when it becomes evident. See [6:74-83](#); [21:58](#).

Edip-Layth - End Note 8 (29:39)

The three institutions/powers that comprised the fascist Egyptian regime and many other systems in history are referred by three characters: Pharaoh represents politics, Qarun represents economic monopoly, and Haman represents the military. What about magicians? Which institution/power do they represent? How do they contribute to the system that aims to accumulate power and wealth in the hands of the few? See [7:112-116](#); [28:38](#); [40:24-36](#). For the magicians of the New Testament, see, 1 Peter [2:13-21](#); Ephesians [6:5-9](#); Timothy [2:11-14](#). The word Haman is not a proper name, but a title of Egyptian origin, a contraction of Ham-Amon, meaning high priest of god, Amon. The Haman mentioned in the Quran has nothing to do with the Haman mentioned in the Old Testament (Esther [3:1](#); [7:10](#)).

Edip-Layth - End Note 9 (29:41)

The example is interesting. The spider is not the male one (ankab), but a female one (ankabut). Thus, it might be referring to spiders like the Black Widow that eats their males after having an intimate relationship. (The grammatical structure of the verse is similar to that of [40:20](#)).

Edip-Layth - End Note 10 (29:45)

Sala prayer is a periodic mental connection and communication with God. We should commemorate God alone in our prayers ([20:14](#)). Mentioning the names of Muhammad, Ali, Wali, or any other creature contradicts the purpose of sala prayer as defined by God.

Edip-Layth - End Note 11 (29:50)

God unveiled the prophecy of the hidden code 19 in chapter 74, in year 1974 to a biochemist that made the first computerized study of the Quran ([27:82](#); [74:1-56](#)). This was exactly 1406 (19x74) lunar years after the revelation of the Quran. The fulfillment of the prophecy opened a new era and started a powerful reformation movement. For the word ZKR (reminder), see [15:9](#); [21:2](#); [21:24,105](#); [26:5](#); [38:1,8](#); [41:41](#); [44:13](#); [72:17](#); [74:31,49,54](#).

Edip-Layth - End Note 12 (29:60)

When considered in the context of immigration, those who emigrate in the cause of God are advised not to worry about their provisions; God will provide for them.

Muhammad Asad - End Note 1 (29:1)

See Appendix II.

Muhammad Asad - End Note 2 (29:3)

I.e., to others and/or to themselves (see note 7).

Muhammad Asad - End Note 3 (29:8)

Cf. [31:14-15](#) and the corresponding note 15.

Muhammad Asad - End Note 4 (29:8)

Lit., "something of which thou hast no knowledge": i.e., in this particular case, "something which conflicts with thy knowledge that none and nothing can have any share in Gods qualities or powers". According to Razi, this phrase may also allude to concepts not evolved through personal knowledge but, rather, acquired through a blind, uncritical acceptance of other people's views (taqlid).

Muhammad Asad - End Note 5 (29:10)

I.e., the suffering which is bound to befall in the hereafter all who abandon their faith for fear of being persecuted in this world. It is to be borne in mind that a mere outward renunciation of faith under torture or threat of death is not considered a sin in Islam, although martyrdom for the sake of one's faith is the highest degree of merit to which man can attain.

Muhammad Asad - End Note 6 (29:10)

I.e., when it is no longer risky to be counted as one of them.

Muhammad Asad - End Note 7 (29:11)

This is probably the earliest occurrence of the term munafiq in the chronology of Quranic revelation. Idiomatically, the term is derived from the noun nafaq, which denotes an underground passage" having an outlet different from the entry, and signifying, specifically, the complicated burrow of a field-mouse, a lizard, etc., from which the animal can easily escape or in which it can outwit a pursuer. Tropically, the term munafiq describes a person who is "two-faced", inasmuch as he always tries to find an easy way out of any real commitment, be it spiritual or social, by adapting his course of action to what promises to be of practical advantage to him in the situation in which he happens to find himself. Since a person thus characterized usually pretends to be morally better than he really is, the epithet munafiq may roughly be rendered as "hypocrite". It should, however, be noted that whereas this Western term invariably implies conscious dissembling with the intent to deceive others, the Arabic term munafiq may also be applied - and occasionally is applied in the Qur'an - to a person who, being weak or uncertain in his beliefs or moral convictions, merely deceives himself. Hence, while using in my rendering of the Quranic text the conventional expression "hypocrite", I have endeavoured to point out the above differentiation, whenever possible and necessary, in my explanatory notes.

Muhammad Asad - End Note 8 (29:12)

The above "saying" of the deniers of the truth is, of course, but a metonym for their attitude towards the believers: hence my interpolation, between brackets, of the words "as it were". The implication is that people who deny the validity of any spiritual commitment arising out of one's faith in "something that is beyond the reach of human perception" (al-ghayb) - in this case, the existence of God - are, as a rule, unwilling to tolerate such a faith and such a commitment in others as well: and so they endeavour to bring the believers to their way of thinking by a sarcastic, contemptuous reference to the alleged irrelevance of the concept of "sin" as such.

Muhammad Asad - End Note 9 (29:12)

Lit., "bear" - implying a reduction of the burden which the others would have to bear (Razi). See also next note.

Muhammad Asad - End Note 10 (29:13)

Cf. the Prophet's saying: "Whoever calls [others] unto the right way shall have a reward equal to the [combined] rewards of all who may follow him until Resurrection Day, without anything being lessened of their rewards; and whoever calls unto the way of error will have to bear a sin equal to the [combined] sins of all who may follow him until Resurrection Day, without anything being lessened of their sins" (Bukhari).

Muhammad Asad - End Note 11 (29:14)

This passage connects with verse 2 above. "We did test those who lived before them". The story of Noah and of his failure to convert his people occurs in the Qur'an several times, and most extensively in [11:25-48](#). In the present instance it is meant to illustrate the truth that no one - not even a prophet - can bestow faith on another person (cf. [28:56](#) - "thou canst not guide aright everyone whom thou lovest"). The same purport underlies the subsequent references, in verses 16-40, to other prophets.

Muhammad Asad - End Note 12 (29:14)

Sc., "and despite this great length of time was unable to convince them of the truth of his mission". The identical figure - 950 years - is given in the Bible (Genesis ix, 29) as Noah's life span. By repeating this element of the Biblical legend, the Qur'an merely stresses the fact that the duration of a prophet's mission has nothing to do with its success or failure, since "all true guidance is God's guidance" ([3:73](#)) - and, as we are so often told in the Qur'an, "God guides [only] him that wills [to be guided]". Thus, the reference to Noah is meant to reassure the believer who may be distressed at seeing the majority of his fellow-men refuse to accept, all at once a truth which appears self-evident to him.

Muhammad Asad - End Note 13 (29:17)

Lit., you create a lie".

Muhammad Asad - End Note 14 (29:19)

This passage -consisting of verses 19-23 - is parenthetically placed in the midst of the story of Abraham, connecting with the latter's reference to resurrection at the end of verse 17 ("unto Him you shall he brought back"). The ever-recurring emergence, decay and re-emergence of life, so vividly exemplified in all organic nature, is often cited in the Qur'an not merely in support of the doctrine of resurrection, but also as evidence of a consciously-devised plan underlying creation as such - and, thus, of the existence of the Creator.

Muhammad Asad - End Note 15 (29:20)

Cf., for example, [23:12-14](#), which alludes to mans coming into existence out of most primitive elements, and gradually evolving into a highly complex being endowed not only with a physical body but also with a mind, with feelings, and instincts.

Muhammad Asad - End Note 16 (29:23)

Implying that such people deprive themselves of God's grace and mercy (which is the twofold significance of the term rahmah in this context) by rejecting all belief in His existence: in other words, belief in God - or one's readiness to believe in Him - is, in and by itself, already an outcome of His

grace and mercy, just as suffering in the hereafter is an outcome of ones being "bent on denying the truth".

Muhammad Asad - End Note 17 (29:24)

Lit., "the answer of his people was nothing but that they said" - thus connecting with the passage ending with verse 18.

Muhammad Asad - End Note 18 (29:24)

See note 64 on [21:69](#).

Muhammad Asad - End Note 19 (29:25)

Lit., "solely out of love".

Muhammad Asad - End Note 20 (29:25)

Thus Razi, explaining this idol-worship is a result of a mere blind imitation (taqlid) of attitudes inherited from past generations.

Muhammad Asad - End Note 21 (29:26)

For an explanation of the concept of hijrah and of my above rendering of the term muhajir, see surah 2, note 203, and surah 4, note 24. In the present instance this term is obviously used in both its physical and spiritual senses, analogous to the earlier allusion (in [19:48-49](#)) to Abraham's "withdrawal" (I'tizal) from his evil, native environment and to his physical migration to Harran (in northern Mesopotamia), and thence to Syria and Palestine. The story of lot (Lut) is mentioned in the Qur'an several times, and particularly in [11:69-83](#).

Muhammad Asad - End Note 22 (29:27)

I.e., in addition to Ishmael (Isma'il). who had been born some years earlier (cf. [21:72](#)).

Muhammad Asad - End Note 23 (29:27)

Among other things, by making him "a leader of men" ([2:24](#)).

Muhammad Asad - End Note 24 (29:29)

This particular interpretation of the phrase taqta'un as-sabil is advanced by Baghawi and (on the authority of Al-Hasan) by Zamakhshari; Razi adopts it exclusively and without reservation.

Muhammad Asad - End Note 25 (29:31)

See [11:69](#) ff., as well as the first half of the corresponding note 99.

Muhammad Asad - End Note 26 (29:31)

The term qaryah has here, as so often in classical Arabic, the connotation of "land", in this instance comprising the towns of Sodom and Gomorrah.

Muhammad Asad - End Note 27 (29:32)

See note 66 on [7:83](#) and note 113 on [11:81](#). In the present instance, as well as in the next verse, the past-tense auxiliary verb kanat is meant to stress the inevitability of the future event referred to; hence, "she will indeed be", etc.

Muhammad Asad - End Note 28 (29:33)

See note 107 on [11:77](#).

Muhammad Asad - End Note 29 (29:35)

This is an allusion to the Dead Sea - known to this day as Bahr Lut ("The Sea of Lot") - which covers most of the region in which Sodom and Gomorrah were once situated. Its waters contain so high a percentage of sulphur and potash that no fish or plants can live in them.

Muhammad Asad - End Note 30 (29:36)

See note 67 on [7:85](#). The story of Shu'ayb and his people appears in greater detail in [11:84-95](#).

Muhammad Asad - End Note 31 (29:37)

See note 62 on [7:78](#) (a passage, which relates to the tribe of Thamud), and note 73 on [7:91](#).

Muhammad Asad - End Note 32 (29:38)

See surah 7 second half of note 48 and note 56.

Muhammad Asad - End Note 33 (29:38)

As regards the tribe of Ad, the above seems to be an allusion to their one-time capital, the legendary "Iram the many-pillared" (mentioned in the Qur'an only once, namely, in [89:7](#)). It has since been buried by the moving sand dunes of Al-Ahqaf (a region between Uman and Hadramawt, within the great South-Arabian desert of Rub al-Khali); it is said, however, that its traces are occasionally uncovered by strong winds. For an explanation of the reference to the dwellings of the Thamud, see note 59 on [7:74](#).

Muhammad Asad - End Note 34 (29:38)

Thus, the Qur'an implies that it is man's "ability to perceive the truth" (istibsar) that makes him morally responsible for his doings and, hence, for his failure to resist his own evil impulses - which is evidently the meaning of "Satan" in this context. See in this connection [14:22](#) and the corresponding notes 31 and 33.

Muhammad Asad - End Note 35 (29:39)

As regards Qarun, see [28:76](#) ff. and, in the corresponding note 84; for Haman, note 6 on [28:6](#). The common denominator between these two and Pharaoh is their false pride (takabbur) and arrogance (istikbar), which cause them to become "archetypes of evil" (cf. [28:41](#) and the corresponding note 40). A similar attitude of mind is said to have been characteristic of the tribes of Ad and Thamud, mentioned in the preceding verse.

Muhammad Asad - End Note 36 (29:40)

Sc., "of Gods punishment": cf. note 98 on [11:67](#).

Muhammad Asad - End Note 37 (29:42)

Lit., "whatever thing they invoke instead of Him": i.e., He knows the nothingness of those false objects of worship (Zamakhshari), irrespective of whether they be imaginary deities, or deified saints, or forces of nature, or even false concepts or ideas; but He also knows the weakness of the human heart and mind and, hence, the hidden motivation of all such irrational worship.

Muhammad Asad - End Note 38 (29:43)

Inasmuch as awareness of the existence of God is here postulated as a prerequisite of a full understanding of the Quranic parables (and, by implication, allegories as well), the above verse should be read side by side with the statement that the Qur'an is meant to be "a guidance for all the God-conscious, who believe in the existence of a reality which is beyond the reach of human perception" (see [2:2-3](#) and the corresponding note 3).

Muhammad Asad - End Note 39 (29:44)

I.e., endowed with meaning and purpose: see surah 10 note 11. In other words, belief in the existence of a meaning and a purpose underlying the creation of the universe is a logical corollary of one's belief in God.

Muhammad Asad - End Note 40 (29:45)

If we assume that verses 45-46 are addressed not merely to the Prophet but to believers in general (an assumption which is strengthened by the plural form of address in the last clause of verse 45 and throughout verse 46), the above phrase may be taken to mean "whatever of the divine writ has revealed itself to thy understanding".

Muhammad Asad - End Note 41 (29:45)

For an explanation of this rendering of the term and concept of al-munkar, see surah 16 note 109.

Muhammad Asad - End Note 42 (29:46)

Sc., "and are therefore not accessible to friendly argument": the implication being that in such cases all disputes should a priori be avoided. As regards religious discussions in general, see note 149 on [16:125](#).

Muhammad Asad - End Note 43 (29:47)

I.e., "in this spirit": a reference to the sameness of the fundamental truths in all revealed religions.

Muhammad Asad - End Note 44 (29:47)

I.e., "they to whom We grant the ability to understand this divine writ".

Muhammad Asad - End Note 45 (29:47)

This rendering of the verb jahada - in the present instance and in verse 49 below (as well as in [31:32](#), [40:63](#) or [41:28](#)) - in the sense of a person's denying or rejecting something which he knows to be true is based on the authority of Zamakhshari's Asas.

Muhammad Asad - End Note 46 (29:48)

Lit., "with thy right hand" - the term yamin being used here metonymically, denoting no more than one's "own hand". It is historically established that Muhammad, the "unlettered prophet" (cf. [7:157](#)

and 158), could neither read nor write, and could not, therefore, have derived his extensive knowledge of the contents of earlier revelations from the Bible or other scriptures: which - as the Qur'an points out - ought to convince any unprejudiced person that this knowledge must have come to him through divine revelation.

Muhammad Asad - End Note 47 (29:48)

The participial noun *mubtil* is derived from the verb *abtala*, "he made a false [or "vain"] claim", or "tried to disprove the truth [of something]", or "to reduce [something] to nothing", or "to prove [it] to be of no account" or "null and void", or "unfounded", "false", "spurious", etc., irrespective of whether the object is true or false, authentic or spurious, valid or unfounded (*Lisan al-Arab* and *Taj al-'Arus*).

Muhammad Asad - End Note 48 (29:49)

Lit., "self-evident (*bayvinat*) in the breasts of those who have been given knowledge" - the term *ilm* having here the connotation of intuitive, spiritual perception.

Muhammad Asad - End Note 49 (29:50)

See note 94 on [6:109](#).

Muhammad Asad - End Note 50 (29:51)

I.e., "are the contents of this revelation not enough for them to make them grasp its intrinsic truth without the help of 'miraculous proofs' of its divine origin?" (Cf. note 60 on the last sentence of [7:75](#).)

Muhammad Asad - End Note 51 (29:53)

See note 32 on [8:32](#).

Muhammad Asad - End Note 52 (29:55)

I.e., from all directions and from many causes.

Muhammad Asad - End Note 53 (29:56)

Implying that since the earth offers innumerable, multiform facilities to human life, there is no excuse for forgetting God "owing to the pressure of adverse circumstances". Whenever or wherever the worship of God - in its essential, and not merely liturgical sense - becomes impossible, the believer is obliged to "forsake the domain of evil" (which, as explained in note 124 on [4:97](#), is the innermost meaning of the concept of *hijrah*) and to "migrate unto God", that is, to a place where it is possible to live in accordance with one's faith.

Muhammad Asad - End Note 54 (29:60)

Lit., "that does not bear [or "assume responsibility for"] its sustenance" - i.e., is either too weak to fend for itself or (according to Al-Hasan, as quoted by Zamakhshari) does not store up provisions for the morrow. This passage connects with the reference at the end of the preceding verse to "those who in their Sustainer place their trust".

Muhammad Asad - End Note 55 (29:61)

Regarding my rendering of *la'in* as "thus it is: if," etc., see surah 30 note 45. The people spoken of in the sequence are such as do acknowledge the existence of God but have only a vague idea as to what this acknowledgment implies or should imply.

Muhammad Asad - End Note 56 (29:61)

See surah 5 note 90. The perversion consists in their thinking that they really "believe in God" and nevertheless worshipping false values and allegedly "divine" powers side by side with Him: all of which amounts to a virtual denial of His almightiness and uniqueness.

Muhammad Asad - End Note 57 (29:62)

Sc., "and, hence knows what is really good and, from the viewpoint of His unfathomable plan, necessary for each living being".

Muhammad Asad - End Note 58 (29:66)

The particle li prefixed to the subsequent verbs yakfuru ("they show [utter] ingratitude") and yatamatta'u ("they enjoy" or "go on enjoying") their worldly life") is not an indication of intent ("so that" or "in order that") but merely of a causal sequence; in the above context, it may be appropriately rendered as "and thus".

Muhammad Asad - End Note 59 (29:67)

See note 58 on [28:57](#). In contrast to the "sanctuary secure" the inner peace and sense of spiritual fulfillment which God bestows on those who truly believe in Him - the atheist or agnostic is more often than not exposed to fear of the Unknown and a despair born of the uncertainty as to what will happen to him after death.

Muhammad Asad - End Note 60 (29:68)

I.e., by persuading himself that there is, side by side with God or even independently of Him, any "power" that could govern men's destinies.

Muhammad Asad - End Note 61 (29:69)

Lit., "Our paths". The plural used here is obviously meant to stress the fact - alluded to often in the Qur'an - that there are many paths, which lead to a cognizance (marifah) of God.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (29:1)

See Appendix 1 for details of the Quran's mathematical composition, and the meaning of these previously mysterious Quranic Initials.

Rashad Khalifa - End Note 2 (29:14)

Since the Quran's miracle is mathematical, the numbers especially constitute an important part of the 19-based code. Thus, the numbers mentioned in the Quran add up to 162146, or 19×8534 (see Appendix 1 for the details).

Rashad Khalifa - End Note 3 (29:19)

We learn from the Quran that evolution is a divinely guided process. See Appendix 31 for the details.

Rashad Khalifa - End Note (29:48)

Rashad Khalifa - End Note 7 (29:53)

Anyone who dies before the age of 40 goes to Heaven, and not everyone deserves this. People sometimes lament the slowness of justice when a vicious criminal is not executed promptly. God knows who deserves Heaven (see [46:15](#) and Appendix 32).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (29:2)

Mere belief such as belief in Blood Atonement will never suffice for Salvation and Success. [2:214](#), [3:141](#), [9:16](#), [33:10](#)

Shabbir Ahmed - End Note 2 (29:4)

Sayyeh = Harming others = Disrupting people's lives = Treating them unfairly

Shabbir Ahmed - End Note 3 (29:8)

[31:14-15](#)

Shabbir Ahmed - End Note 4 (29:9)

Saaliheen, [26:83](#)

Shabbir Ahmed - End Note 5 (29:14)

'Noah lived among them 950 years' alludes to the ancient texts which ascertained the age of a great man by the period his message survived

Shabbir Ahmed - End Note 6 (29:18)

Balaaghil Mubeen = Convey clearly, openly, publicly

Shabbir Ahmed - End Note 7 (29:19)

Think of the emergence of organic matter, its decay and the re-emergence of life

Shabbir Ahmed - End Note 8 (29:22)

In the context of change and evolution, the earth and the sky might also indicate the low and high state of communities

Shabbir Ahmed - End Note 9 (29:23)

They disbelieve in the Divine Plan and in the advanced form of life in the Hereafter. [56:61](#)

Shabbir Ahmed - End Note 10 (29:26)

[37:99](#). From the Kingdom of Nimrod Shaddad, Abraham emigrated to Syria-Can'aan. Lot, Abraham's nephew, was later commissioned as a prophet and sent to Sodom and Gomorrah by the Dead Sea

Shabbir Ahmed - End Note 11 (29:31)

Abraham lived in Hebron, Palestine about 1800 BC. From the heights in Hebron they could see the Valley of Sodom by the Dead Sea

Shabbir Ahmed - End Note 12 (29:32)

Ahl of a prophet includes his household and his followers. [7:80-84](#), [11:70-89](#), [15:59](#), [21:71-76](#), [26:161-167](#), [27:54-56](#), [66:10](#)

Shabbir Ahmed - End Note 13 (29:35)

The Dead Sea to this day is also known as Bahr Lut, the Sea of Lot, and it remains devoid of plant and animal life

Shabbir Ahmed - End Note 14 (29:38)

Their personal interests hindered them from coming to the right path. They were people of vision and high intellect, Mustabsireen. However, unjust systems wither away regardless of how smartly they are run. The capital of 'Aad was the legendary Iram, the Town of Pillars that lies buried in the sand dunes of the second largest desert in the world after the African Sahara. Called Ruba' al-Khali' = The Empty Quarter, this desert covers much of the Southeastern Arabian Peninsula. Iram is mentioned in [89:7](#). The Tribe of Thamud had descended from 'Aad and is, therefore, frequently referred to in history and ancient Arabic poetry as 'Aad-e-thani (Second 'Aad). Inscriptions and records dating as far back as 715 BC refer to them as Thamudenes and Thamudaei (writings of Aristo, Ptolemy, Pliny). Rock inscriptions, dwellings and tombs decorated with animal sculptures still exist in the valley of Al-Hijr from Northern Hijaz to Syria. Recently, satellite images have discovered their castles built within the drilled mountains of Yemen as well!

Shabbir Ahmed - End Note 15 (29:39)

[28:6](#), [28:76](#)

Shabbir Ahmed - End Note 16 (29:40)

The Law of Requitul never discriminates between people, whether individuals or nations

Shabbir Ahmed - End Note 17 (29:41)

Its web easily traps the weak but cannot withstand the least bit of pressure

Shabbir Ahmed - End Note 18 (29:43)

'Aalim = Scientist = A knowledgeable person. [30:22-23](#), [35:27-28](#). "There is a coherent plan in the Universe, though I don't know what it's a plan for." - British astronomer, author, Sir Fred Hoyle

Shabbir Ahmed - End Note 19 (29:45)

[21:10](#), [21:24](#), [23:70](#), [43:43-44](#), [70:21-27](#). Fahasha includes miserliness, and Munkar is all behavior that goes against Permanent Values given in the Qur'an

Shabbir Ahmed - End Note 20 (29:46)

[2:79](#), [2:101](#). Zulm = To relegate the truth = Displace something from its rightful place = Oppression = Violation of human rights = Wrongdoing

Shabbir Ahmed - End Note 21 (29:48)

[2:23](#). Biyameenik = With your right hand = With your own hand

Shabbir Ahmed - End Note 22 (29:49)

Zaalim = Unjust = Oppressor = Violator of human rights = One who relegates the truth = Displaces something from its rightful place

Shabbir Ahmed - End Note 23 (29:52)

[6:136](#)

Shabbir Ahmed - End Note 24 (29:54)

[79:36](#), [82:16](#)

Shabbir Ahmed - End Note 25 (29:56)

[4:97](#). One can do good works anywhere on earth. Under extremely adverse circumstances, one can forsake the domain of evil, and migrate in the cause of God

Shabbir Ahmed - End Note 26 (29:60)

Establishment of the Divine System ensures honorable provision for everyone [6:152](#), [11:6](#)

Shabbir Ahmed - End Note 27 (29:61)

The Creator must be the law-giving Authority to mankind as He is in the entire Universe. [21:2022](#), [23:84-88](#), [31:25](#), [39:38](#), [43:9](#)

Shabbir Ahmed - End Note 28 (29:67)

The Divine System frees people from fear and insecurity

Shabbir Ahmed - End Note 29 (29:69)

Muhsineen = Benefactors of humanity

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

 Refresh



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Edip-Layth	In the name of God, the Gracious, the Compassionate. 30:1 A1L30M40 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 30:1 A.L.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 30:1 Alif. Lam. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 30:1 A. L. M. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 30:1 A.L.M. Alif-Laam-Meem. (Allah, Lateef the Unfathomable, Majeed the Magnificent, states that),
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 30:1 Alif-lām-meem
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 30:1 الم
Edip-Layth	30:2 The Romans have won,
The Monotheist Group	30:2 The Romans have won.

Muhammad Asad	30:2 Defeated have been the Byzantines
Rashad Khalifa	30:2 Certainly, the Romans will be defeated.
Shabbir Ahmed	30:2 The Romans have been defeated,
Transliteration	30:2 Ghulibati alrroomu
A	30:2 غلبت الروم
Edip-Layth	30:3 At the lowest point on the earth. But after their victory, they will be defeated.
The Monotheist Group	30:3 At the lowest point on the Earth. But after their victory, they will be defeated.
Muhammad Asad	30:3 in the lands close-by; yet it is they who, notwithstanding this their defeat, shall be victorious
Rashad Khalifa	30:3 In the nearest land. After their defeat, they will rise again and win.
Shabbir Ahmed	30:3 In the nearer land, and they, after their defeat will be victorious, ¹
Transliteration	30:3 Fee adna al-ardi wahum minbaAAadi ghalabihim sayaghliboon a
A	30:3 فى ادنى الارض وهم من بعد غلبهم سيغلبون
Edip-Layth	30:4 In a few more years. The decision before and after is for God, and on that day those who acknowledge will rejoice.
The Monotheist Group	30:4 In a few more years. The decision before and after is for God, and on that day the believers will rejoice.
Muhammad Asad	30:4 within a few years: [for] with God rests all power of decision, first and last. ² And on that day will the believers [too, have cause to] rejoice
Rashad Khalifa	30:4 Within several years. Such is GOD's decision, both in the first prophecy, and the second. On that day, the believers shall rejoice.
Shabbir Ahmed	30:4 Within ten years! God's is the command in the past and in the future. On that day the believers too will have cause to rejoice. ²
Transliteration	30:4 Fee biAAai sineena lill_ahial-amru min qablu wamin baAAadu wayawma-i thin yafrahu almu/minoona
A	30:4 فى بضع سنين لله الامر من قبل ومن بعد ويومئذ يفرح المومنون
Edip-Layth	30:5 With God's victory. He gives victory to whom He wishes; He is the Noble, the Compassionate.
The Monotheist Group	30:5 With God's victory. God gives victory to whom He wishes; He is the Noble, the Merciful.
Muhammad Asad	30:5 in God's succour: ³ [for] He gives suc cour to whomever He wills, since He alone is almighty, a dispenser of grace.
Rashad Khalifa	30:5 In GOD's victory. He grants victory to whomever He wills. He is the Almighty, Most Merciful.
Shabbir Ahmed	30:5 By God's Help. For, He gives victory according to His laws. And He is Exalted in Might, Most Merciful.

Transliteration	30:5 Binaṣri Allāhi yansuruman yashāo wahuwa alAAazeezu alrraḥeemu
A	30:5 بنصر الله ينصر من يشاء وهو العزيز الرحيم
Edip-Layth	30:6 Such is God's pledge, and God does not break His pledge, but most people do not know.
The Monotheist Group	30:6 Such is God's pledge, and God does not break His pledge, but most people do not know.
Muhammad Asad	30:6 [This is] God's promise. Never does God fail to fulfill His promise - but most people know [it] not:
Rashad Khalifa	<i>Preoccupation With the Wrong Life</i> 30:6 Such is GOD's promise - and GOD never breaks His promise - but most people do not know.
Shabbir Ahmed	30:6 This is God's promise. God never fail to fulfill His promise. But most people do not know (that His laws never change).
Transliteration	30:6 WaAAada All aḥi l a yukhlifu All ahuwaAAadahu wal aḥinna akthara a Innasi laḡaAAalamoona
A	30:6 وعد الله لا يخلف الله وعده ولكن أكثر الناس لا يعلمون
Edip-Layth	<i>Do not be Arrogant</i> 30:7 They only know the outside appearance of the worldly life; and regarding the Hereafter, they are ignorant.
The Monotheist Group	30:7 They only know the outside appearance of the worldly life; and regarding the Hereafter, they are ignorant.
Muhammad Asad	30:7 they know but the outer surface of this world's life, whereas of the ultimate things they are utterly unaware. ⁴
Rashad Khalifa	30:7 They care only about things of this world that are visible to them, while being totally oblivious to the Hereafter.
Shabbir Ahmed	30:7 They know and care only about the apparent instant gratifications of the life of this world, and remain oblivious to the Eternal life to come.
Transliteration	30:7 YaAAalamoona <u>th</u> aḥiranmina alḡayati alddunya wahum AAanial- aḥirati hum ghafiloona
A	30:7 يعلمون ظهرا من الحياة الدنيا وهم عن الءآخرة هم غفلون
Edip-Layth	30:8 Did they not reflect upon themselves? God did not create the heavens and the earth and what is between them except by truth and an appointed term. But most of the people are in denial regarding their meeting with their Lord.
The Monotheist Group	30:8 Did they not reflect upon themselves? God did not create the heavens and the Earth and what is between them except by truth and an appointed term. But most of the people are in denial regarding their meeting with their Lord.
Muhammad Asad	30:8 Have they never learned to think for them selves? ⁵ God has not created the heavens and the earth and all that is between them without [an inner] truth and a term set [by Him]: ⁶ and yet, behold, there are many people who stubbornly deny the truth that they are destined to meet their Sustainer!
	30:8 Why do they not reflect on themselves? GOD did not create the heavens and the earth, and everything between them, except for a specific purpose, and

Rashad Khalifa	for a specific life span. However, most people, with regard to meeting their Lord, are disbelievers.
Shabbir Ahmed	30:8 Do they not reflect on themselves? God has not created the heavens and earth, and all that is between them, but for a specific purpose and for an appointed term. Yet, a great many people deny that they are destined to meet their Lord.
Transliteration	30:8 Awa lam yatafakkaroo fee anfusihiṁ m <u>ak</u> halaqa All <u>ahu</u> a lssam <u>aw</u> ati wa al-ard <u>aw</u> am <u>a</u> baynahum <u>a</u> ill <u>a</u> bi al <u>ha</u> qqiwaajalin musamman wa-inna katheeran mina alIn <u>na</u> sibiliq <u>a</u> -i rabbihim lak <u>a</u> firoona
A	30:8 اولم يتفكروا فى انفسهم ما خلق الله السموت والارض وما بينهما الا بالحق واجل مسمى وان كثيرا من الناس بلقائ ربهم لكفرون
Edip-Layth	30:9 Did they not roam the earth and see how it ended for those before them? They were more powerful than them, and they cultivated the land and they built in it far more than these have built, and their messengers came to them with the proofs. God was not to wrong them, but it was they who wronged themselves.
The Monotheist Group	30:9 Did they not roam the Earth and see how it ended for those before them? They were more powerful than them, and they cultivated the land and they built in it far more than these have built, and their messengers came to them with the proofs. God was not to wrong them, but it was they who wronged themselves.
Muhammad Asad	30:9 Have they, then, never journeyed about the earth and beheld what happened in the end to those [deniers of the truth] who lived before their time? Greater were they in power than they are; and they left a stronger impact on the earth, and built it up even better ⁷ than these [are doing]; and to them [too] came their apostles with all evidence of the truth: and so, [when they rejected the truth and thereupon perished,] it was not God who wronged them, but it was they who had wronged themselves.
Rashad Khalifa	30:9 Have they not roamed the earth and noted the consequences for those who preceded them? They used to be more powerful, more prosperous, and more productive on earth. Their messengers went to them with clear signs. Consequently, GOD was not the One who wronged them; they are the ones who wronged their own souls.
Shabbir Ahmed	30:9 (Reflecting on your own existence, the Universe, and on history can show you the truth.) Have they not, then, traveled in the land and seen what happened in the end to those who lived before them? They were more powerful than these are, and they left a stronger impact on the earth, and built it up better than these are doing. And to them came their messengers with all evidence of the truth. It was not God Who wronged them, but it was those who used to wrong their own 'self'. ³
Transliteration	30:9 Awa lam yaseeroo fee al-ar <u>di</u> fayana <u>th</u> urookayfa k <u>ana</u> AA <u>a</u> qibatu alla <u>the</u> ena min qablihimk <u>ana</u> oo ashadda minhum quwwatan waath <u>aro</u> o al-ard <u>awa</u> AAamaroo <u>ha</u> akthara mimm <u>a</u> AAamaroo <u>h</u> <u>a</u> waj <u>a</u> at-humrusuluhum bi al <u>ba</u> yyinati fam <u>a</u> k <u>ana</u> All <u>ah</u> huliyat <u>h</u> limahum wal <u>aki</u> n k <u>ana</u> oo anfusahumyat <u>h</u> limoona
A	30:9 اولم يسيروا فى الارض فينظروا كيف كان عقبة الذين من قبلهم كانوا اشد منهم قوة واثاروا الارض وعمروها اكثر مما عمروها وجاءتهم رسلهم بالبينت فما كان الله ليظلمهم ولكن كانوا انفسهم يظلمون
Edip-Layth	30:10 Then the end of those who did evil was evil, that is because they denied God's signs, and they used to mock them.

The Monotheist Group	30:10 Then the end of those who did evil was evil, that is because they denied God's signs, and they used to mock them.
Muhammad Asad	30:10 And once again: ⁸ evil is bound to be the end of those who do evil by giving the lie to God's messages and deriding them.
Rashad Khalifa	30:10 The consequences for those who committed evil had to be evil. That is because they rejected GOD's revelations, and ridiculed them.
Shabbir Ahmed	30:10 Then, evil was the end of those who did evil, because they denied the revelations of God and ridiculed them.
Transliteration	30:10 Thumma k ana AA aqibata alla theenaasoo a Issoo-a an ka ththaboo bi-ayatiAllahi wakanoo biha yastahzi-oon a
A	30:10 ثم كان عقبة الذين اسوا السواى ان كذبوا بايت الله وكانوا بها يستهزءون
Edip-Layth	30:11 God initiates the creation, then He repeats it, then to Him you will return.
The Monotheist Group	30:11 God initiates the creation, then He repeats it, then to Him you will return.
Muhammad Asad	30:11 GOD CREATES [man] in the first instance, and then brings him forth anew: ⁹ and, in the end, unto Him you all will be brought back.
Rashad Khalifa	<i>Idol Worshipers Disown Their Idols</i> 30:11 GOD is the One who initiates the creation and repeats it. Ultimately, you will be returned to Him.
Shabbir Ahmed	30:11 (All this happens to communities according to Divine laws that are operational in the entire Universe.) He initiates the creation, and then repeats it. Ultimately, all of you will be returned to Him.
Transliteration	30:11 Allahu yabdao alkhalqa thummayuAAeeduhu thumma ilayhi turjaAAoon a
A	30:11 الله يبدوا الخلق ثم يعيده ثم اليه ترجعون
Edip-Layth	30:12 The day when the moment will be established, the criminals will be in despair.
The Monotheist Group	30:12 And the Day when the Hour will be established, the criminals will be in despair.
Muhammad Asad	30:12 And when the last Hour dawns, those who were lost in sin will be broken in spirit
Rashad Khalifa	30:12 On the Day when the Hour comes to pass, the guilty will be shocked.
Shabbir Ahmed	30:12 And on the Day when the Hour comes those who have committed crimes against humanity, will be struck with despair.
Transliteration	30:12 Wayawma taqoomu a IssaAAatuyublisu almujrimoon a
A	30:12 ويوم تقوم الساعة يبلس المجرمون
Edip-Layth	30:13 They did not have any intercessors from the partners they set up, and they will reject such partners.
The Monotheist Group	30:13 And they did not have any intercessors from the partners they set up, and they will reject such partners.
	30:13 for they will have no intercessors in the beings to whom they were wont to

Muhammad Asad	ascribe a share in God's divinity, ¹⁰ seeing that [by then] they themselves will have ceased to believe in their erstwhile blasphemous fancies. ¹¹
Rashad Khalifa	30:13 Their idols will have no power to intercede on their behalf; on the contrary, they will disown their idols.
Shabbir Ahmed	30:13 Their 'idols' will not be able to stand up for them, rather, they will reject one another.
Transliteration	30:13 Walam yakun lahum min shurak a-ihimshufaAAao wakanoo bishuraka-ihim kafiireena
A	30:13 ولم يكن لهم من شركائهم شفعوا وكانوا بشركائهم كفريين
Edip-Layth	30:14 On the day the moment is established, they will be separated.
The Monotheist Group	30:14 And on the Day the Hour is established, they will be separated.
Muhammad Asad	30:14 And when the Last Hour dawns - on that Day will all [men] be sorted out:
Rashad Khalifa	30:14 On the day when the Hour comes to pass, they will part company.
Shabbir Ahmed	30:14 On the Day the Hour comes, they will part company. And people will be sorted out.
Transliteration	30:14 Wayawma taqoomu a lssaAAatuyawma-ithin yatafarraqoon a
A	30:14 ويوم تقوم الساعة يومئذ يتفرقون
Edip-Layth	30:15 Then as for those who acknowledged and did good works, they will be delighted in a luxurious place.
The Monotheist Group	30:15 Then as for those who believed and did good works, they will be delighted in a luxurious place.
Muhammad Asad	30:15 as for those who attained to faith and did righteous deeds, they shall be made happy in a garden of delight;
Rashad Khalifa	30:15 As for those who believe and lead a righteous life, they will be in Paradise, rejoicing.
Shabbir Ahmed	30:15 As for those who attained belief and fulfilled the needs of others, they will be made happy in a Meadow of delight. ⁴
Transliteration	30:15 Faamma alla theena amanoowaAAamiloo a lssalihati fahum fee rawdatinyuhbaroon a
A	30:15 فاما الذين ءامنوا وعملوا الصلحت فهم فى روضة يحبرون
Edip-Layth	30:16 As for those who rejected and denied Our signs and the meeting of the Hereafter, they shall be brought forth for the retribution.
The Monotheist Group	30:16 And as for those who rejected and denied Our revelations and the meeting of the Hereafter, they shall be brought forth for the retribution.
Muhammad Asad	30:16 but as for those who refused to acknowledge the truth and gave the lie to Our messages - and (thus) to the announcement ¹² of a life to come - they will be given over to suffering.
Rashad Khalifa	30:16 As for those who disbelieve, and reject our revelations and the meeting of the Hereafter, they will last in the retribution forever.

Shabbir Ahmed	30:16 Whereas those who disbelieve, and reject Our messages, and the meeting of the Hereafter, they will be presented for punishment.
Transliteration	30:16 Waamma alla <u>the</u> ena kafaroo waka <u>th</u> haboobi- <u>ay</u> atina waliq <u>a</u> -i al- <u>akh</u> iratifaola-ika fee alAAa <u>th</u> abi mu <u>h</u> daroon <u>a</u>
A	30:16 واما الذين كفروا وكذبوا بايتنا ولقاء الءاخرة فاولئك فى العذاب محضرون
Edip-Layth	30:17 So, glory be to God when you retire and when you wake.
The Monotheist Group	30:17 So glory be to God when you retire and when you wake.
Muhammad Asad	30:17 EXTOL, then, God's limitless glory when you enter upon the evening hours, and when you rise at morn;
Rashad Khalifa	<i>Remember God, Always</i> 30:17 Therefore, you shall glorify GOD when you retire at night, and when you rise in the morning.
Shabbir Ahmed	30:17 Therefore, glorify God when you retire at night, and when you rise in the morning. ⁵
Transliteration	30:17 Fasub <u>h</u> ana All <u>ah</u> i <u>h</u> eenatumsoona wa <u>h</u> een <u>a</u> tu <u>s</u> bi <u>h</u> oon <u>a</u>
A	30:17 فسبحن الله حين تمسون وحين تصبحون
Edip-Layth	30:18 To Him is all praise in the heavens and in the earth, and in the evening and when you go out.
The Monotheist Group	30:18 And to Him is all praise in the heavens and in the Earth, and in the evening and when you go out.
Muhammad Asad	30:18 and [seeing that] unto Him is due all praise in the heavens and on earth, [glorify Him] in the afternoon as well, and when you enter upon the hour of noon. ¹³
Rashad Khalifa	30:18 All praise is due to Him in the heavens and the earth, throughout the evening, as well as in the middle of your day.
Shabbir Ahmed	30:18 All praise belongs to Him in the heavens and on earth whether it is darkness of the night or brightness of the day. ⁶
Transliteration	30:18 Walahu al <u>h</u> amdu fee a <u>l</u> ssamawatiwaal-ardi waAAashiyyan wa <u>h</u> een <u>a</u> tu <u>th</u> hiroon <u>a</u>
A	30:18 وله الحمد فى السموت والارض وعشيا وحين تظهرون
Edip-Layth	30:19 He brings the living out of the dead, and He brings the dead out of the living. He revives the land after its death. Similarly you will be brought out.
The Monotheist Group	30:19 He brings the living out of the dead, and He brings the dead out of the living. And He revives the land after its death. And similarly you will be brought out.
Muhammad Asad	30:19 He [it is who] brings forth the living out of that which is dead, and brings forth the dead out of that which is alive, and gives life to the earth after it had been lifeless: and even thus will you be brought forth [from death to life]
Rashad Khalifa	30:19 He produces the live from the dead, and produces the dead from the live, and He revives the land after it had died; you are similarly resurrected.

Shabbir Ahmed	30:19 He is the One Who brings forth the living from the dead and brings forth the dead from the living. And He gives life to earth after it has been lifeless. And thus shall you be brought forth. ⁷
Transliteration	30:19 Yukhriju al ḥayya mina almayyitiwayukhriju almayyita mina al ḥayyi wayuḥyee al-ardābaAAda mawtiḥa wakathalika tukhrajooṇa
A	30:19 يخرج الحى من الميت ويخرج الميت من الحى ويحي الارض بعد موتها وكذلك تخرجون
Edip-Layth	<i>God's Signs in Creation and Diversity</i> 30:20 From His signs is that He created you from dust, then you become human beings spreading out.
The Monotheist Group	30:20 And from His signs is that He created you from dust, then you became human beings spreading out.
Muhammad Asad	30:20 And among His wonders is this: He creates you out of dust ¹⁴ and then, lo! you become human beings ranging far and wide!
Rashad Khalifa	<i>Marriage: A Divine Institution</i> 30:20 Among His proofs is that He created you from dust, then you became reproducing humans.
Shabbir Ahmed	30:20 Among His signs it is that He created you out of dust. And then, you became human beings scattered far and wide. ⁸
Transliteration	30:20 Wamin ayatihi an khalaqakummin tur ḥabin thumma i ṭha antum basharun tantashiroona
A	30:20 ومن آياته ان خلقكم من تراب ثم اذا انتم بشر تنتشرون
Edip-Layth	30:21 From His signs is that He created for you mates from yourselves that you may reside with them, and He placed between you affection and compassion. In that are signs for a people who reflect. ²
The Monotheist Group	30:21 And from His signs is that He created for you mates from yourselves that you may reside with them, and He placed between you affection and mercy. In that are signs for a people who reflect.
Muhammad Asad	30:21 And among His wonders is this: He creates for you mates out of your own kind. ¹⁵ so that you might incline towards them, and He engenders love and tenderness between you: in this, behold, there are messages indeed for people who think!
Rashad Khalifa	30:21 Among His proofs is that He created for you spouses from among yourselves, in order to have tranquility and contentment with each other, and He placed in your hearts love and care towards your spouses. In this, there are sufficient proofs for people who think.
Shabbir Ahmed	30:21 And among His signs is this: He created for you mates from yourselves, so that you might find comfort in them. And He ordained between you love and kindness. In that are signs for those who reflect. ⁹
Transliteration	30:21 Wamin ayatihi an khalafa lakummin anfusikum azw ḥajan litaskunoo ilayh a wajaAAalabaynakum mawaddatan wara ḥmatan inna fee ṭhalika la ayatinliqawmin yatafakkaroona
	30:21 ومن آياته ان خلق لكم من انفسكم ازوجا لتسكنوا اليها وجعل بينكم مودة ورحمة ان

A	فى ذلك لءايت لقوم يتفكرون
Edip-Layth	30:22 From His signs are the creation of the heavens and the earth, and the difference of your languages and your colors. In that are signs for the world. ³
The Monotheist Group	30:22 And from His signs is the creation of the heavens and the Earth, and the difference of your languages and your colors. In that are signs for the world.
Muhammad Asad	30:22 And among his wonders is the creation of the heavens and the earth, and the diversity of your tongues and colours: for in this, behold, there are messages indeed for all who are possessed of [innate] knowledge!
Rashad Khalifa	<i>More Proofs</i> 30:22 Among His proofs are the creation of the heavens and the earth, and the variations in your languages and your colors. In these, there are signs for the knowledgeable.
Shabbir Ahmed	30:22 And of His signs is the creation of the heavens and the earth, and the diversity of your tongues and colors. Herein are signs for those who make best use of what they learn.
Transliteration	30:22 Wamin <u>ayatihi</u> khalqu a Issamawatiwaal-ardi wa ikhtilafu alsinatikumwaalwanikum inna fee <u>thalika</u> laayatinliAAalimeena
A	30:22 ومن ءايتة خلق السموت والارض واختلف السنتكم والونكم ان فى ذلك لءايت للعلمين
Edip-Layth	30:23 From His signs is your sleep by night and day, and your seeking of His bounty. In that are signs for a people who listen.
The Monotheist Group	30:23 And from His signs is your sleep by night and day, and your seeking of His bounty. In that are signs for a people who listen.
Muhammad Asad	30:23 And among His wonders is your sleep, at night or in daytime, as well as your [ability to go about in] quest of some of His bounties: in this, behold, there are messages indeed for people who [are willing to] listen!
Rashad Khalifa	30:23 Among His proofs is your sleeping during the night or the day, and your working in pursuit of His provisions. In this, there are sufficient proofs for people who can hear.
Shabbir Ahmed	30:23 And among His signs is your sleeping during the night or the day, and your quest of His bounty. Herein are signs for people who hear and listen.
Transliteration	30:23 Wamin <u>ayatihi</u> manamukumbiallayli waalInnahari waibtighaokummin faqlihi inna fee <u>thalika</u> laayatinliqawmin yasmaAAoonaa
A	30:23 ومن ءايتة منامكم باليل والنهار وابتغلوكم من فضله ان فى ذلك لءايت لقوم يسمعون
Edip-Layth	30:24 From His signs is that He shows you the lightning, by way of fear and hope, and He sends down water from the sky, and He revives the land with it after its death. In that are signs for a people who understand.
The Monotheist Group	30:24 And from His signs is that He shows you the lightning, by way of fear and hope, and He sends down water from the sky, and He revives the land with it after its death. In that are signs for a people who understand.
Muhammad Asad	30:24 And among His wonders is this: He displays before you the lightning, giving rise to [both] fear and hope, ¹⁶ and sends down water from the skies, giving life thereby to the earth after it had been lifeless: in this, behold, there are messages indeed for people who use their reason!

Rashad Khalifa	30:24 Among His proofs is that He shows you the lightning as a source of fear, as well as hope, then He sends down from the sky water to revive a land that has been dead. In these, there are sufficient proofs for people who understand.
Shabbir Ahmed	30:24 And among His signs is this: He displays before you the lightning, for a fear and for hope, and sends down water from the height, giving life to the earth after it had been lifeless. Herein are signs for people who use their intellect.
Transliteration	30:24 Wamin <u>ayatihi</u> yureekumualbarqa khawfan waṭamaAAan wayunazzilu mina alssama-imaan fayuhyee bihi al-arḍa baAAda mawtiḥ <u>ainna</u> fee <u>thalika</u> la <u>ayatin</u> liqawminyaAAaqiloonaa
A	30:24 ومن آياته يريكم البرق خوفا وطمعا وينزل من السماء ماء فيحيى به الارض بعد موتها ان فى ذلك لآيات لقوم يعقلون
Edip-Layth	30:25 From His signs is that the heavens and the earth will rise by His command. Then, when He calls you forth from the earth, you will come out.
The Monotheist Group	30:25 And from His signs is that the heavens and the Earth will rise by His command. Then, when He calls you forth from the Earth, you will come out.
Muhammad Asad	30:25 And among His wonders is this: the skies and the earth stand firm at His behest. ¹⁷ [Remember all this: for] in the end, when He will call you forth from the earth with a single call - lo! you will [all] emerge [for judgment].
Rashad Khalifa	30:25 Among His proofs is that the heaven and the earth are standing at His disposal. Finally, when He calls you out of the earth, one call, you will immediately come out.
Shabbir Ahmed	30:25 And among His signs is this: The heavens earth stand by His command. When He calls you by a single call, you will straightaway emerge from the earth.
Transliteration	30:25 Wamin <u>ayatihi</u> an taqooma a lssamaowaal-arḍu bi-amrihi thumma i <u>tha</u> daAAakumdaAAwatan mina al-arḍi i <u>tha</u> antum takhrujoona
A	30:25 ومن آياته ان تقوم السماء والارض بامرہ ثم اذا دعاكم دعوة من الارض اذا انتم تخرجون
Edip-Layth	30:26 To Him is all that is in the heavens and the earth. All are subservient to Him.
The Monotheist Group	30:26 And to Him is all that is in the heavens and the Earth. All are dutiful to Him.
Muhammad Asad	30:26 For, unto Him belongs every being that is in the heavens and on earth; all things devoutly obey His will.
Rashad Khalifa	30:26 To Him belongs everyone in the heavens and the earth; all are subservient to Him.
Shabbir Ahmed	30:26 To Him belongs every being in the heavens and the earth. All are obedient to Him.
Transliteration	30:26 Walahu man fee alssamawatiwaal-arḍi kullun lahu qanitoona
A	30:26 وله من فى السموت والارض كل له قنتون
Edip-Layth	30:27 He is the One who initiates the creation, then He repeats it; this is easy for Him. To Him is the highest example in the heavens and the earth. He is the Noble, the Wise.

The Monotheist Group	30:27 And He is the One who initiates the creation, then He repeats it, and this is easy for Him. And to Him is the highest example in the heavens and the Earth. And He is the Noble, the Wise.
Muhammad Asad	30:27 And He it is who creates [all life] in the first instance, and then brings it forth anew: ¹⁸ and most easy is this for Him, since His is the essence of all that is most sublime in the heavens and on earth, and He alone is almighty, truly wise. ¹⁹
Rashad Khalifa	30:27 And He is the One who initiates the creation, then repeats it; this is even easier for Him. To Him belongs the most sublime similitude, in the heavens and the earth, and He is the Almighty, Most Wise.
Shabbir Ahmed	30:27 And He is the One Who initiates creation in the first instance, and then brings it forth anew, and it is most easy for Him. His is the Sublime Similitude in the heavens and on earth. He is the Light of the heavens and earth 24:35). He is the Mighty, the Wise. ¹⁰
Transliteration	30:27 Wahuwa alla thee yabdao alkhalqathumma yuAAeeduhu wahuwa ahwanu AAalayhi wahuwa almathalu al-aAAalafee alssamawati waal-ardi wahuwa alAAazezu alhakeemu
A	30:27 وهو الذى يبدوا الخلق ثم يعيده وهو اهون عليه وله المثل الاعلى فى السموات والارض وهو العزيز الحكيم
Edip-Layth	<i>Monotheism: A Natural and Rational System</i> 30:28 An example is cited for you from among yourselves: are there any from among those who are still dependant that are partners to you in what provisions We have given you that you become equal therein? Would you fear them as you fear each other? It is such that We clarify the signs for a people who have sense.
The Monotheist Group	30:28 An example is put forth for you from among yourselves: are there any from among those who are committed to you by oath that are partners to you in what provisions We have given you that you become equal therein? Would you fear them as you fear each other? It is such that We clarify the revelations for a people who have sense.
Muhammad Asad	30:28 He propounds unto you a parable drawn from your own life: ²⁰ Would you [agree to] have some of those whom your right hands possess ²¹ as [full-fledged] partners in whatever We may have bestowed upon you as sustenance, so that you [and they] would have equal shares in it, and you would fear [to make use of it without consulting] them, just as you might fear [the more powerful of] your equals? ²² Thus clearly do We spell out these messages unto people who use their reason.
Rashad Khalifa	<i>Absurdity of Idol Worship</i> 30:28 He cites for you herein an example from among yourselves: Do you ever elevate your servants or subordinates to the level where they rival you, and to the point that you pay them as much allegiance as is being paid to you? We thus explain the revelations for people who understand.
Shabbir Ahmed	30:28 He gives you an example from your own society. Would you agree to make your employees equal partners in the provision We have bestowed upon you? Are you as mindful of them as you are mindful of yourselves? (So do you conceive of a 'discriminating' God!) Thus We explain Our messages for people who use their intellect.
	30:28 <u>D</u> araba lakum mathalan min anfusikumhal lakum mimm <u>a</u> malakat

Transliteration	aymanukum min shurak aafee m a razaqn akum faantum feehi saw aon takhafoonahumkakheefatikum anfusakum ka <u>thalika</u> nufa <u>ssilu</u> al- <u>ay</u> atiliqawmin yaAAqiloon <u>a</u>
A	30:28 ضرب لكم مثلا من انفسكم هل لكم من ما ملكت ايمنكم من شركاء فى ما رزقتم فانتهم فيه سواء تخافونهم كخيفتكم انفسكم كذلك فصل الاءيت لقوم يعقلون
Edip-Layth	30:29 No, those who were wrong followed their desires without knowledge. So who can guide one whom God misguides? They will have no victors.
The Monotheist Group	30:29 No, those who were wrong followed their desires without knowledge. So who can guide one whom God misguides? And they will have no victors.
Muhammad Asad	30:29 But nay - they who are bent on evildoing follow but their own desires, without having any knowledge (of the truth). ²³ And who could guide those whom God has [thus] let go astray, and who (thereupon) have none to succour them? ²⁴
Rashad Khalifa	30:29 Indeed, the transgressors have followed their own opinions, without knowledge. Who then can guide those who have been sent astray by GOD? No one can ever help them.
Shabbir Ahmed	30:29 But nay, the transgressors follow their own opinions without knowledge. But who can guide the one God has let go astray? (For violating His laws of guidance 4:88). To them there will be no helpers.
Transliteration	30:29 Bali ittabaAAa alla <u>the</u> ena <u>th</u> alamooahwaahum bighayri AAilmin faman yahdee man <u>ad</u> allaAll <u>ahu</u> wama lah <u>um</u> min <u>na</u> sireena
A	30:29 بل اتبع الذين ظلموا اهواءهم بغير علم فمن يهdy من اضل الله وما لهم من نصرين
Edip-Layth	30:30 So establish yourself to the system of monotheism. It is the nature that God has made the people on. There is no changing in God's creation. Such is the pure system, but most people do not know. ⁶
The Monotheist Group	30:30 So establish yourself to the system of monotheism. It is the inclination that God has nurtured the people on. There is no changing in God's creation. Such is the pure system, but most people do not know.
Muhammad Asad	30:30 AND SO, set thy face steadfastly towards the [one ever-true] faith, ²⁵ turning away from all that is false, ²⁶ in accordance with the natural disposition which God has instilled into man: ²⁷ [for,] not to allow any change to corrupt what God has thus created ²⁸ this is the [purpose of the one] ever-true faith; but most people know it not.
Rashad Khalifa	<i>Monotheism: Natural Instinct</i> 30:30 Therefore, you shall devote yourself to the religion of strict monotheism. Such is the natural instinct placed into the people by GOD. Such creation of GOD will never change. This is the perfect religion, but most people do not know. ²
Shabbir Ahmed	30:30 Therefore, devote yourself to the Upright Religion turning away from all that is false. Such is the natural aim of God's creation of humans. And God's law of creation never changes. This is the perfect Religion but most people do not know. ¹¹
Transliteration	30:30 Faaqim wajhaka li Iddeeni <u>h</u> aneefanfitrata All <u>ah</u> i allatee fa <u>ta</u> ra alInnaaAAalay <u>ha</u> <u>la</u> tabdeela likhalqi All <u>ah</u> i <u>th</u> alikaalIddeenu alqayyimu wal <u>ak</u> inna akthara alInna <u>si</u> la yaAAlamoona

A	30:30 فاقم وجهك للدين حنيفا فطرت الله التي فطر الناس عليها لا تبديل لخلق الله ذلك الدين القيم ولكن اكثر الناس لا يعلمون
Edip-Layth	30:31 Turn to Him, be aware of Him, hold the contact prayer, and do not be of those who set up partners.
The Monotheist Group	30:31 Turn to Him, and be aware of Him, and uphold the communion, and do not be of those who set up partners.
Muhammad Asad	30:31 [Turn, then, away from all that is false,] turn ing unto Him [alone]; and remain conscious of Him, and be constant in prayer, and be not among those who ascribe divinity to aught beside Him,
Rashad Khalifa	30:31 You shall submit to Him, reverence Him, observe the Contact Prayers (Salat), and - whatever you do - do not ever fall into idol worship.
Shabbir Ahmed	30:31 Turn to Him alone then, and be mindful of Him, and establish the Divine System and be not of those who ascribe 'partners' to Him. 12
Transliteration	30:31 Muneebeena ilayhi wa ittaqoohuwaageemoo a lssalata wal a takoonoomina almushrikeena
A	30:31 منيبين اليه واتقوه واقيموا الصلوة ولا تكونوا من المشركين
Edip-Layth	30:32 Or like those who split up their system, and they became sects; each group happy with what it had.
The Monotheist Group	30:32 Or like those who split-up their system, and they became sects, each group happy with what it had.
Muhammad Asad	30:32 [or] among those who have broken the unity of their faith and have become sects, each group delighting in but what they themselves hold [by way of tenets]. 29
Rashad Khalifa	<i>Sectarianism Condemned</i> 30:32 (Do not fall in idol worship,) like those who divide their religion into sects; each party rejoicing with what they have.
Shabbir Ahmed	30:32 Those who split up their religion becoming sects, each sect delighting in whatever beliefs they have. 13
Transliteration	30:32 Mina alla theena farraqoo deenahum wak anooshiyaaAn kullu hizbin bim a ladayhim farihoona
A	30:32 من الذين فرقوا دينهم وكانوا شيعا كل حزب بما لديهم فرحون
Edip-Layth	30:33 If harm afflicts the people, they call out sincerely to their Lord. But then, when He gives them a taste of His mercy, a group of them set up partners with their Lord!
The Monotheist Group	30:33 And if harm afflicts the people, they call out sincerely to their Lord. But then, when He gives them a taste of His mercy, a group of them set up partners with their Lord!
Muhammad Asad	30:33 NOW [thus it is:] when affliction befalls men, they cry out unto their Sustainer, turning unto Him [for help]; but as soon as He lets them taste of His grace, lo! some of them [begin to] ascribe to other powers a share in their Sustainer's divinity, 30

	<i>Bad Weather Friends</i>
Rashad Khalifa	30:33 When adversity afflicts the people, they turn to their Lord, totally devoting themselves to Him. But then, as soon as He showers them with mercy, some of them revert to idol worship. ³
Shabbir Ahmed	30:33 When harm touches people they call upon their Lord, turning to Him alone. But as soon as He lets them taste grace from Him, some of them revert to worshipping their idols.
Transliteration	30:33 Wa-i th a massa a Innasa durrundaAAaw rabbahum muneebeena ilayhi thumma i th a a th aqahumminhu ra hmatan i th a fareequn minhum birabbihimyushrikoona
A	30:33 واذا مس الناس ضر دعوا ربهم منيبين اليه ثم اذا اذاقهم منه رحمة اذا فريق منهم بربهم يشركون
Edip-Layth	30:34 So as to reject what We gave them. Enjoy then, for you will come to know.
The Monotheist Group	30:34 So as to reject what We gave them. Enjoy then, for you will come to know.
Muhammad Asad	30:34 [as if] to prove their ingratitude for all that We have granted them! Enjoy, then, your [brief] life: but in time you will come to know [the truth]!
Rashad Khalifa	30:34 Let them be unappreciative of what we have given them. Enjoy temporarily; you will surely find out.
Shabbir Ahmed	30:34 This is how they show their ingratitude to what (guidance) We have given them. So, enjoy yourselves awhile, but soon you will come to know.
Transliteration	30:34 Liyakfuroo bima ataynaghumfatamattaAAoo fasawfa taAAalamoona
A	30:34 ليكفروا بما ءاتينهم فتمتعوا فسوف تعلمون
Edip-Layth	30:35 Or have We sent down to them a proof, which speaks to them of what they have set up?
The Monotheist Group	30:35 Or have We sent down to them a proof, which speaks to them of that which they have set up?
Muhammad Asad	30:35 Have We ever bestowed upon them from on high a divine writ ³¹ which would speak [with approval] of their worshipping aught beside Us? ³²
Rashad Khalifa	30:35 Have we given them authorization that justifies their idolatry?
Shabbir Ahmed	30:35 Have We ever sent down to them any authority that tells them to commit Shirk, associate others with God?
Transliteration	30:35 Am anzaln a AAalayhim sul tananfahuwa yatakallamu bim a k anoo bihi yushrikoona
A	30:35 ام انزلنا عليهم سلطانا فهو يتكلم بما كانوا به يشركون
Edip-Layth	30:36 If We grant the people a taste of mercy, they become happy with it, but if evil afflicts them for what they have done, they become in despair! ⁸
The Monotheist Group	30:36 And if We grant the people a taste of mercy, they become happy with it, but if evil afflicts them for what they have done, they become in despair!
Muhammad Asad	30:36 And [thus it is:] when we let men taste [Our] grace, they rejoice in it; but if evil befalls them as an outcome of what their own hands have wrought ³³ lo!

	they lose all hope!
Rashad Khalifa	30:36 When we bestow mercy upon the people, they rejoice therein. But when adversity befalls them, as a consequence of their own works, they become despondent.
Shabbir Ahmed	30:36 And thus it is: When We let people taste grace they are quick to rejoice therein. But when adversity befalls them as a result of their own works, they are in despair! 14
Transliteration	30:36 Waitha a thaqna a Innasarahmatan fari hoo bih a wa-in tu sibhumsayyi-atun bima qaddamat aydeehim itha hum yaqna toona
A	30:36 وإذا اذقنا الناس رحمة فرحوا بها وإن تصبهم سيئة بما قدمت أيديهم إذا هم يقنطون
Edip-Layth	30:37 Did they not see that God grants the provisions for whom He wills, and He is able? In that are signs for a people who acknowledge.
The Monotheist Group	30:37 Did they not see that God grants the provisions for whom He wills, and He is able? In that are signs for a people who believe.
Muhammad Asad	30:37 Are they, then, not aware that it is God who grants abundant sustenance, or gives it in scant measure, unto whomever He wills? In this, behold, there are messages indeed for people who will believe!
Rashad Khalifa	30:37 Do they not realize that GOD increases the provision for whomever He wills, or reduces it? These should be lessons for people who believe.
Shabbir Ahmed	30:37 Have they not seen that God enlarges the provision on whatever (community) it is, according to His laws, and restricts it likewise? Herein are signs for people who believe (in the Divine laws).
Transliteration	30:37 Awa lam yaraw anna All aha yabsu tualrrizqa liman yash ao wayaqdiru inna fee thalikalaayatin liqawmin yu/minoona
A	30:37 أولم يروا أن الله ييسط الرزق لمن يشاء ويقدر إن في ذلك لآيات لقوم يؤمنون
Edip-Layth	30:38 So give the relative his due, and the poor, and the wayfarer. That is best for those who seek God's presence, and they are the successful ones.
The Monotheist Group	30:38 So give the relative his due, and the poor, and the wayfarer. That is best for those who seek God's presence, and they are the successful ones.
Muhammad Asad	30:38 Hence, give his due to the near of kin, as well as to the needy and the wayfarer; 34 this is best for all who seek God's countenance: for it is they, they that shall attain to a happy state!
Rashad Khalifa	30:38 Therefore, you shall give the relatives their rightful share (of charity), as well as the poor, and the traveling alien. This is better for those who sincerely seek GOD's pleasure; they are the winners.
Shabbir Ahmed	30:38 So, give the relatives their rightful share, and to the needy, and the one whose business has stalled, the one who has lost his job, the one whose hard-earned income is insufficient to meet the basic needs, the homeless son of the street, and the needy traveler and the one who has traveled to you for help. This is best for those who seek God's Approval. For, it is those who are truly successful. 15
Transliteration	30:38 Faati tha alqurba haqqahuwa almiskeena waibna alssabeeli thalikakhayrun lillatheena yureedoona wajha Allahi waola-ikahumu almuflihoona

A	30:38 فات ذا القربى حقه والمسكين وابن السبيل ذلك خير للذين يريدون وجه الله واولئكَ هم المفلحون
Edip-Layth	30:39 Any financial interest you have placed to grow in the people's money, it will not grow with God. But, any contribution that you have placed seeking His presence; those will be multiplied.
The Monotheist Group	30:39 And any usury you have taken to grow from the people's money, it will not grow with God. And any contribution that you have placed seeking His presence, then those will be multiplied.
Muhammad Asad	30:39 And [remember:] whatever you may give out in usury so that it might increase through [other] people's possessions will bring [you] no increase in the sight of God ³⁵ whereas all that you give out in charity, seeking God's countenance, [will be blessed by Him:] ³⁶ for it is they, they [who thus seek His countenance] that shall have their recompense multiplied!
Rashad Khalifa	30:39 The usury that is practiced to increase some people's wealth, does not gain anything at GOD. But if you give to charity, seeking GOD's pleasure, these are the ones who receive their reward manifold.
Shabbir Ahmed	30:39 And the wealth you give in usury in order that it may increase on other people's money has no increase with God. But that you give in charity, seeking God's Approval, these are the ones who will have their return multiplied. ¹⁶
Transliteration	30:39 Wama ataytum min ribanliyarbuwa fee amw alī a Innasi falayarboo AAinda Allāhi wam a ataytum min zak atintureedoona wajha All ahi faol a-ika humu almuḍAAifoona
A	30:39 وما ءاتيتم من ربا ليربوا فى اموال الناس فلا يربوا عند الله وما ءاتيتم من زكوة تريدون وجه الله فاولئكَ هم المضعفون
Edip-Layth	30:40 God who created you, then He provided for you, then He puts you to death, then He brings you to life. Is there any among the partners you set up that can do any of this? Be He glorified and exalted above what they set up.
The Monotheist Group	30:40 God who created you, then He provided for you, then He puts you to death, then He brings you to life. Is there any among the partners you set up that can do any of this? Be He glorified and exalted above what they set up.
Muhammad Asad	30:40 IT IS GOD who has created you, and then has provided you with sustenance, and then will cause you to die, and then will bring you to life again. Can any of those beings or powers to whom you ascribe a share in His divinity ³⁷ do any of these things? Limitless is He in His glory, and sublimely exalted above anything to which men may ascribe a share in His divinity!
Rashad Khalifa	<i>Who Is Worthy of Worship?</i> 30:40 GOD is the One who created you. He is the One who provides for you. He is the One who puts you to death. He is the One who resurrects you. Can any of your idols do any of these things? Be He glorified. He is much too exalted to have any partners.
Shabbir Ahmed	30:40 God is He Who has created you and then has provided you with sustenance, then will cause you to die, and then will bring you to life again. Are there any of your 'partners' who can do any single one of these things? Glorious He is, and Sublimely Exalted above the 'partners' they associate with Him.
Transliteration	30:40 Allāhu alla ḥee khalaqakumthumma razaqakum thumma yumeetukum thumma yuḥyeekum halmin shurak a-ikum man yafAAalu min ḥalikum minshay-

	in subḥanahu wataAAala AAammayushrikoona
A	30:40 الله الذى خلقكم ثم رزقكم ثم يميتكم ثم يحييكم هل من شركائكم من يفعل من ذلكم من شئء سبحانه وتعالى عما يشركون
Edip-Layth	<i>Destruction of Earth Because of Polytheism, Ignorance, Nationalism, Oppression, Wars, Greed, and Waste</i> 30:41 Pollution has appeared in the land and the sea by the hands of people for what they earned. He will make them taste some of what they have done, perhaps they will revert.
The Monotheist Group	30:41 Damage has appeared in the land and the sea at the hands of people by what they earn. He will make them taste some of what they have done, perhaps they will revert.
Muhammad Asad	30:41 [Since they have become oblivious of God,] corruption has appeared on land and in the sea as an outcome of what men's hands have wrought: and so 38 He will let them taste [the evil of] some of their doings, so that they might return [to the right path]. 39
Rashad Khalifa	30:41 Disasters have spread throughout the land and sea, because of what the people have committed. He thus lets them taste the consequences of some of their works, that they may return (to the right works).
Shabbir Ahmed	30:41 Rampant disorder has appeared in the land and in the sea because of what the hands of people have earned. He will let them taste the consequences of some of their works that they may turn back (from what they have been doing). 17
Transliteration	30:41 <i>Th</i> ahara alfas ̣du feealbarri wa albahri bim ̣ kasabat aydee alInnasiliyutheeqaḥum baAAaḍa allaṡhee AAamiloolaAAallahum yarjiAAoona
A	30:41 ظهر الفساد فى البر والبحر بما كسبت ايدي الناس ليذيقهم بعض الذى عملوا لعلهم يرجعون
Edip-Layth	30:42 Say, "Roam the earth and see how the end was for those before. Most of them had set up partners."
The Monotheist Group	30:42 Say: "Roam the Earth and see how the end was for those before. Most of them had set up partners."
Muhammad Asad	30:42 Say: Go all over the earth, and behold what happened in the end to those [sinners] who lived before [you]: most of them were wont to ascribe divine qualities to things or beings other than God. 40
Rashad Khalifa	<i>Learning From History</i> 30:42 Say, "Roam the earth and note the consequences for those before you." Most of them were idol worshipers.
Shabbir Ahmed	30:42 Say, "Travel in the land and notice the end of communities before you. Most of them worshiped idols in various forms (and ran manmade systems 30:31-32)."
Transliteration	30:42 Qul seeroo fee al-ar ̣i fa onṡurookayfa k ̣ana AA ̣qibatu alla ṡheena min qablu ḳanaaktharuhum mushrikeena
A	30:42 قل سيروا فى الارض فانظروا كيف كان عقبة الذين من قبل كان اكثرهم مشركين
	30:43 So establish yourself to the system which is straight, before a day comes

Edip-Layth	from God that none can avert. On that day they shall be separated.
The Monotheist Group	30:43 So establish yourself to the system which is straight, before a Day comes from God that none can avert. On that Day they shall be separated.
Muhammad Asad	30:43 Set, then, thy face steadfastly towards the one ever-true faith, ⁴⁴ ere there come from God a Day [of reckoning - the Day] which cannot be averted. On that Day all will be sundered:
Rashad Khalifa	30:43 Therefore, you shall devote yourself completely to this perfect religion, before a day comes which is made inevitable by GOD. On that day, they will be shocked.
Shabbir Ahmed	30:43 Set your purpose resolutely for the Perfect Religion, before the Inevitable Day comes from God. On that Day people will be in two groups.
Transliteration	30:43 Faaqim wajhaka li Iddeeni alqayyimimin qabli an ya/tiya yawmun l a maradda lahu mina Allāhiyawma-i th in yassaddaAAoona
A	30:43 فاقم وجهك للدين القيم من قبل ان ياتي يوم لا مرد له من الله يومئذ يصدعون
Edip-Layth	30:44 Whosoever rejects, then he will suffer his rejection; and whosoever does good works, then it is for themselves that they are preparing a good place.
The Monotheist Group	30:44 Whosoever rejects, then he will suffer his rejection; and whosoever does good works, then it is for themselves that they are preparing a good place.
Muhammad Asad	30:44 he who has denied the truth will have to bear [the burden of] his denial, whereas all who did what is right and just will have made goodly provision for themselves,
Rashad Khalifa	30:44 Whoever disbelieves, disbelieves to the detriment of his own soul, while those who lead a righteous life, do so to strengthen and develop their own souls.
Shabbir Ahmed	30:44 Whoever rejects the truth will suffer from that rejection, whereas all who do constructive deeds, will make goodly provision for themselves.
Transliteration	30:44 Man kafara faAAalayhi kufruhu waman AAamila salihanfali-anfusihi yamhadoo
A	30:44 من كفر فعليه كفره ومن عمل صالحا فلانفسهم يمهدون
Edip-Layth	30:45 So that He will reward those who acknowledge and do good works from His grace. He does not love the ingrates.
The Monotheist Group	30:45 So that He will reward those that believe and do good works from His grace. He does not love the rejecters.
Muhammad Asad	30:45 so that He might reward, out of His bounty, those who have attained to faith and done righteous deeds. Verily, He does not love those who refuse to acknowledge the truth
Rashad Khalifa	30:45 For He will generously recompense those who believe and lead a righteous life from His bounties. He does not love the disbelievers.
Shabbir Ahmed	30:45 That He may reward out of His bounty, those who accept the message, and work to help others. Surely, He does not love those who refuse to acknowledge the truth.
Transliteration	30:45 Liyajziya alla theena amanooowaAAamiloo a lssalihati min fa dlihiinnahu l a yuhibbu alkafireena

A	30:45 ليجزى الذين ءامنوا وعملوا الصلحت من فضله انه لا يحب الكافرين
Edip-Layth	30:46 Among His signs is that He sends the winds with glad tidings, and to give you a taste of His mercy, and so that the ships may sail by His command, and that you may seek of His bounty; perhaps you will be thankful.
The Monotheist Group	30:46 And from His signs is that He sends the winds with glad tidings, and to give you a taste of His mercy, and so that the ships may sail by His command, and that you may seek of His bounty; perhaps you will be thankful.
Muhammad Asad	30:46 for among His wonders is this: He sends forth [His messages as He sends forth] the winds that bear glad tidings, ⁴² so that He might give you a taste of His grace [through life-giving rains], and that ships might sail at His behest, and that you might go about in quest of some of His bounties, and that you might have cause to be grateful.
Rashad Khalifa	30:46 Among His proofs is that He sends the winds with good omen, to shower you with His mercy, and to allow the ships to run in the sea in accordance with His rules, and for you to seek His bounties (through commerce), that you may be appreciative.
Shabbir Ahmed	30:46 Among His signs is that He sends the winds with glad tidings giving you His grace (of rain on the land), and (the same winds) let the ships sail according to His laws for you to seek His bounty, so that your efforts may become fruitful. 18
Transliteration	30:46 Wamin ayatihi an yursila a Irriyahamubashshiratin waliyu theeqakum min rahmatihwalitajriya alfulku bi-amrihi walitabtaghoo min fa dlihiwalaAAaallakum tashkuroona
A	30:46 ومن ءايته ان يرسل الرياح مبشرت وليذيقكم من رحمته ولتجرى الفلك بامره ولتبتغوا من فضله ولعلكم تشكرون
Edip-Layth	30:47 We have sent before you messengers to their people, so they came to them with clear proofs, then We took revenge on those who were criminals, and it is an obligation for Us to grant victory to those who acknowledge.
The Monotheist Group	30:47 And We have sent before you messengers to their people. So they came to them with clear proofs; then We took revenge on those who were criminals. And it is an obligation for Us to grant victory to the believers.
Muhammad Asad	30:47 And indeed, [O Muhammad, even] before thee did We send forth apostles - each one unto his own people ⁴³ and they brought them all evidence of the truth: and then, [by causing the believers to triumph,] We inflicted Our retribution upon those who [deliberately] did evil: for We had willed it upon Our selves to succour the believers.
Rashad Khalifa	<i>Guaranteed Victory for the Believers</i> 30:47 We have sent messengers before you to their people, with profound signs. Subsequently, we punished those who transgressed. It is our duty that we grant victory to the believers.
Shabbir Ahmed	30:47 We did send messengers before you to their respective people, and they brought them clear evidence of the truth. Then, We (Our Law of Requit) inflicted Our retribution on those who stole the fruit of others' labor and violated human rights. And We have made it incumbent upon Us to help the believers.
Transliteration	30:47 Walaqad arsaln a min qabluka rusulanil a qawmihim faj aoohum bialbayyinatifaqamna mina alla theena ajramoo wak anahaqqan AAalayn a nasru almu/mineena

A	30:47 ولقد ارسلنا من قبلك رسلا الى قومهم فجاءوهم بالبينت فانتقمنا من الذين اجرموا وكان حقا علينا نصر المؤمنين
Edip-Layth	30:48 God is the one who sends the winds, so they raise clouds, and He spreads them in the sky as He wishes, then He turns them into joined pieces, then you see the rain drops come forth from their midst. Then when He makes them fall on whomever He wills of His servants, they rejoice!
The Monotheist Group	30:48 God Who sends the winds, so they raise clouds, and He spreads them in the sky as He wishes, then He turns them into joined pieces, then you see the rain drops come forth from their midst. Then when He makes them fall on whomever He wills of His servants, they rejoice!
Muhammad Asad	30:48 It is God who sends forth the winds [of hope], so that they raise a cloud - whereupon He spreads it over the skies as He wills, and causes it to break up so that thou seest rain issue from within it: and as soon as He causes it to fall upon whomever He wills of His servants - lo! they rejoice,
Rashad Khalifa	30:48 GOD is the One who sends the winds, to stir up clouds, to be spread throughout the sky in accordance with His will. He then piles the clouds up, then you see the rain coming down therefrom. When it falls on whomever He chooses from among His servants, they rejoice.
Shabbir Ahmed	30:48 (Divine guidance is a blessing for humanity just as) it is God Who sends forth the winds so that they raise a cloud, and then He spreads it along the high atmosphere according to His laws. And causes it to break up, and you see rain pour down from within it. And when He makes it to fall on His servants by His laws, they rejoice.
Transliteration	30:48 Allahu alla <u>thee</u> yursilu a <u>Irriyah</u> afatutheeru sa <u>haban</u> fayabsu <u>tu</u> hu fee alssama-ikayfa yash <u>ao</u> wayajAAaluhu kisafan fatar <u>a</u> alwadqayakhruju min khil ^{li} hi fa-itha <u>asaba</u> bihiman yash ^{ao} min AAib ^{adi} hi itha <u>hum</u> yastabshiroona
A	30:48 الله الذى يرسل الريح فتثير سحابا فيبسطه فى السماء كيف يشاء ويجعله كسفا فترى الودق يخرج من خلاله فاذا اصاب به من يشاء من عباده اذا هم يستبشرون
Edip-Layth	30:49 Even though just before He sent it down to them, they were in despair!
The Monotheist Group	30:49 Even though just before He sent it down to them, they were in despair!
Muhammad Asad	30:49 even though a short while ago, [just] before it was sent down upon them, they had abandoned all hope!
Rashad Khalifa	30:49 Before it fell on them, they had resorted to despair.
Shabbir Ahmed	30:49 Even though before that, before it was sent down upon them, they were in despair.
Transliteration	30:49 Wa-in ka ^{noo} min qabli an yunazzalaAAalayhim min qablihi lamubliseen a
A	30:49 وان كانوا من قبل ان ينزل عليهم من قبله لمبلسين
Edip-Layth	30:50 So look at the effects of God's compassion, how He revives the land after its death. Such is the One who will revive the dead, and He is capable of all things.
The Monotheist Group	30:50 So look at the effects of God's mercy, how He revives the land after its death. Such is the One who will revive the dead, and He is capable of all things.
	30:50 Behold, then, [O man,] these signs of God's grace - how He gives life to

Muhammad Asad	the earth after it had been lifeless! Verily, this Selfsame [God] is indeed the One that can bring the dead back to life: for He has the power to will anything!
Rashad Khalifa	30:50 You shall appreciate GOD's continuous mercy, and how He revives the land that has been dead. He will just as certainly resurrect the dead. He is Omnipotent.
Shabbir Ahmed	30:50 Behold then these signs of God's grace - how He revives the earth after it had been lifeless. He is the Reviver of the dead, and He is Able to do all things. 19
Transliteration	30:50 Faon <u>th</u> ur il <u>a</u> <u>a</u> tharirah <u>ma</u> ti All <u>a</u> hi kayfa yu <u>h</u> yee al-ar <u>d</u> abaAAa mawti <u>h</u> <u>a</u> inna <u>th</u> alika lamu <u>h</u> yee al mawt <u>a</u> wahuwa AAa <u>a</u> kulli shay-in qadeer un
A	30:50 فانظر الى اثر رحمت الله كيف يحي الارض بعد موتها ان ذلك لمحى الموتى وهو على كل شىء قدير
Edip-Layth	30:51 If We chose to send a wind and they see it turn yellow, then they will continue to be ingrates after it.
The Monotheist Group	30:51 And if We chose to send a wind and they see it turn yellow, they will continue to be rejecters after it.
Muhammad Asad	30:51 But thus it is: if 45 We send a wind [that scorches their land], and they see it turn yellow, they begin, after that [erstwhile joy], to deny the truth [of Our almightiness and grace]! 46
Rashad Khalifa	30:51 Had we sent upon them instead a yellow sandstorm, they would have continued to disbelieve.
Shabbir Ahmed	30:51 But thus it is: if We send a wind and they see it yellow (sandstorm), certainly, they still continue in rejection of the truth (that all things in the Universe take place according to Divine laws).
Transliteration	30:51 Wala-in arsaln <u>a</u> ree <u>h</u> anfaraawhu mu <u>s</u> farran la <u>th</u> alloo min baAAadihiyakfuroona
A	30:51 ولن ارسلنا ريحا فراوه مصفرا لظلوا من بعده يكفرون
Edip-Layth	<i>To Receive God's Message</i> 30:52 You cannot make the dead listen, nor can you make the deaf hear the call when they have turned their backs. ⁹
The Monotheist Group	30:52 You cannot make the dead listen, nor can you make the deaf hear the call when they have turned their backs.
Muhammad Asad	30:52 And, verily, thou canst not make the dead hear: and [so, too,] thou canst not make the deaf [of heart] hear this call when they turn their backs [on thee] and go away,
Rashad Khalifa	30:52 You cannot make the dead, nor the deaf, hear the call, once they turn away.
Shabbir Ahmed	30:52 And certainly, you cannot make the dead to hear, nor can you make the deaf of heart to hear the call when they turn their backs and go away.
Transliteration	30:52 Fa-innaka l <u>a</u> tusmiAAu al mawt <u>a</u> wala tusmiAAu <u>a</u> l <u>ss</u> umma <u>a</u> l <u>ddu</u> AAa <u>i</u> tha wallaw mudbireena
A	30:52 فانك لا تسمع الموتى ولا تسمع الصم الدعاء اذا ولوا مدبرين

Edip-Layth	30:53 Nor can you enlighten the blind from their straying; but you can only make those who acknowledge Our signs listen, for they have peacefully surrendered.
The Monotheist Group	30:53 Nor can you enlighten the blind from their straying; but you can only make those who believe in Our revelations listen, for they have submitted.
Muhammad Asad	30:53 just as thou canst not lead the blind [of heart] out of their error: none canst thou make hear [thy call] save such as [are willing to] believe in Our messages, and thus surrender themselves unto Us. ⁴⁷
Rashad Khalifa	30:53 Nor can you guide the blind out of their straying. You can only be heard by those who believe in our revelations, and decide to become submitters.
Shabbir Ahmed	30:53 Nor can you bring the blind of heart out of their straying. You can make none to hear except those who believe in Our messages (using their vision) and are willing to live in submission to God.
Transliteration	30:53 Wama anta bihadi alAAumyi AAand ^u al ^u atihim in tusmiAAu ill ^u man yu/minu bi-ayatin ^u fahum muslimoona
A	30:53 وما انت بهد العمى عن ضللتهم ان تسمع الا من يؤمن بايتنا فهم مسلمون
Edip-Layth	30:54 God is the One Who created you from weakness, then He made strength after the weakness, then He makes after the strength a weakness and gray hair. He creates what He wills and He is the Knowledgeable, the Able.
The Monotheist Group	30:54 God is the One Who created you from weakness, then He made strength after the weakness, then He makes after the strength a weakness and grey hair. He creates what He wills and He is the Knowledgeable, the Able.
Muhammad Asad	30:54 IT IS GOD who creates you [all in a states of weak ness, and then, after weakness, ordains strength [for you], and then, after [a period of] strength, ordains [old-age] weakness and grey hair. ⁴⁸ He creates what He wills; and He alone is all-knowing, infinite in His power.
Rashad Khalifa	<i>This Life is Very Short</i> 30:54 GOD is the One who created you weak, then granted you after the weakness strength, then substituted after the strength weakness and gray hair. He creates whatever He wills. He is the Omniscient, the Omnipotent.
Shabbir Ahmed	30:54 It is God Who creates you weak (as infants), then, after the weak state, gives you strength; then substitutes after the strength, weakness and gray hair. All this happens according to His laws of Creation. And He is the Knower, the Able.
Transliteration	30:54 All ^u hu alla ^u thee khalaaqakum min ^u daAAfin thumma jaAAala min baAAadi ^u daAAfin quwwatanthumma jaAAala min baAAadi quwwatin ^u daAAfan washaybatanyakhluqu m ^u yash ^u ao wahuwa alAAaleemu alqadeer ^u
A	30:54 الله الذى خلقكم من ضعف ثم جعل من بعد ضعف قوة ثم جعل من بعد قوة ضعفا وشبهة يخلق ما يشاء وهو العليم القدير
Edip-Layth	30:55 The day the moment is established, the criminals will swear that they have remained only for a moment! Thus they were deluded.
The Monotheist Group	30:55 And the Day the Hour is established, the criminals will swear that they have remained only for an hour! Thus they were deluded.
	30:55 [He it is who will cause you to die, and in time will resurrect you.] ⁴⁹ And when the Last Hour dawns, those who had been lost in sin will swear that they

Muhammad Asad	had not tarried [on earth] longer than an hour: thus were they wont to delude themselves [all their lives]! ⁵⁰
Rashad Khalifa	30:55 On the day when the Hour comes to pass, the guilty will swear that they lasted (in this world) only one hour. That is how wrong they were.
Shabbir Ahmed	30:55 (Since your life is short, your time is precious.) On the Day when the Hour rises, the guilty will swear that they lived in this world no more than an hour, (and that they didn't have time to reform). In fact, they were wandering aimlessly through life.
Transliteration	30:55 Wayawma taqoomu a IssaAAatuyuqsimu almujrимоona m_a labithoo ghayra saAAatin kathaalikakanoо yu/fakoonaa
A	30:55 ويوم تقوم الساعة يقسم المجرمون ما لبثوا غير ساعة كذلك كانوا يوفكون
Edip-Layth	30:56 Those who were given knowledge and faith said, "You have remained according to God's decree until the day of Resurrection; so this is the day of Resurrection, but you did not know."
The Monotheist Group	30:56 And those who were given knowledge and faith said: "You have remained according to God's decree until the Day of Resurrection; so this is the Day of Resurrection, but you did not know."
Muhammad Asad	30:56 But those who [in their lifetime] were endowed with knowledge ⁵¹ and faith will say: Indeed, you have been tardy in [accepting as true] what God has revealed, ⁵² [and you have waited] until the Day of Resurrection: this, then, is the Day of Resurrection: but you - you were determined not to know it! ⁵³
Rashad Khalifa	30:56 Those who are blessed with knowledge and faith will say, "You have lasted, according to GOD's decree, until the Day of Resurrection. Now, this is the Day of Resurrection, but you failed to recognize it."
Shabbir Ahmed	30:56 But those who have been endowed with knowledge and conviction will say, "You did last within God's decree, until the Resurrection Day. (Your 'self' never died.) Now, this is the Resurrection Day that you never acknowledged."
Transliteration	30:56 Waqala alla theena ootooalAAilma wa al-eemana laqad labitthum fee kitabiAllahi ila yawmi albaAAathi fah atha yawmualbaAAathi wal akinnakum kuntum la taAAlamoona
A	30:56 وقال الذين اوتوا العلم والايمان لقد لبثتم فى كتب الله الى يوم البعث فهذا يوم البعث ولكنكم كنتم لا تعلمون
Edip-Layth	30:57 So on that day, the excuses of those who transgressed will not help them, nor will they be allowed to revert.
The Monotheist Group	30:57 So on that Day, the excuses of those who transgressed will not help them, nor will they be allowed to revert.
Muhammad Asad	30:57 And so, on that Day their excuse will be of no avail to those who were bent on evildoing, nor will they be allowed to make amends.
Rashad Khalifa	30:57 Therefore, no apology, on that day, will benefit the transgressors, nor will they be excused.
Shabbir Ahmed	30:57 And so on that Day no apologies of the wrongdoers will avail them, nor will they be allowed to make amends.
	30:57 Fayawma-i ^{thin} l_a yanfaAAu alla theenathalamoo maAA thiratum wal_a

Transliteration	humyustaAAataboona
A	30:57 فيومئذ لا ينفع الذين ظلموا معذرتهم ولا هم يستعتبون
Edip-Layth	<i>The Quran Contains all the Examples Necessary for our Salvation</i> 30:58 We have cited for the people in this Quran of every example. If you come to them with a sign, those who rejected will say, "You are bringing falsehood!"
The Monotheist Group	30:58 And We have put forth for the people in this Qur'an of every example. And if you come to them with a sign, those who rejected will say: "You are bringing falsehood!"
Muhammad Asad	30:58 AND, INDEED, We have propounded unto men all kinds of parables in this Qur'an. ⁵⁴ But thus it is: if thou approach them with any [such] message, those who are bent on denying the truth are sure to say, You are but making false claims!"
Rashad Khalifa	30:58 Thus, we have cited for the people in this Quran all kinds of examples. Yet, no matter what kind of proof you present to the disbelievers, they say, "You are falsifiers."
Shabbir Ahmed	30:58 And certainly, We have given numerous examples in the Qur'an for mankind. But even if you came with a miracle, the opponents of truth would say, "You are only falsifiers."
Transliteration	30:58 Walaqad <u>darabna</u> li Innasifee h <u>atha</u> alqur- <u>ani</u> min kulli mathalin wala- inji/tahum bi- <u>ayatin</u> layaqoolanna alla <u>theena</u> kafarootin antum illa <u>mubtuloona</u>
A	30:58 ولقد ضربنا للناس في هذا القرآن من كل مثل ولئن جئتهم بأية ليقولن الذين كفروا ان انتم الا مبطلون
Edip-Layth	30:59 It is thus that God seals the hearts of those who do not know.
The Monotheist Group	30:59 It is thus that God seals the hearts of those who do not know.
Muhammad Asad	30:59 In this way does God seal the hearts of those who do not [want to] know [the truth]. ⁵⁵
Rashad Khalifa	<i>Divine Intervention</i> 30:59 GOD thus seals the hearts of those who do not know.
Shabbir Ahmed	30:59 In this way does God seal the hearts of those who wish not to learn.
Transliteration	30:59 Kathalika ya <u>tbaAAu</u> Alla <u>huAAala</u> quloobi alla <u>theena</u> la yaAAalamoona
A	30:59 كذلك يطبع الله على قلوب الذين لا يعلمون
Edip-Layth	30:60 So be patient, for God's promise is true, and do not be dissuaded by those who do not have certainty.
The Monotheist Group	30:60 So be patient, for God's promise is true, and do not be dissuaded by those who do not have certainty.
Muhammad Asad	30:60 Remain, then, patient in adversity: verily, Gods promise [of resurrection] is true indeed - so let not those who are devoid of all inner certainty disquiet thy mind!
Rashad Khalifa	30:60 Therefore, you shall steadfastly persevere - for GOD's promise is the truth - and do not be intimidated by those who have not attained certainty.

Shabbir Ahmed	30:60 Remain then, steadfast and remember that God's promise is always True. So let not those who lack conviction disturb you.
Transliteration	30:60 Fa is bir inna waAAda All <u>a</u> hi <u>h</u> aqqu <u>n</u> wal <u>a</u> yastakhiffannaka alla <u>the</u> ena la <u>yoo</u> qinoona
A	30:60 فاصبر ان وعد الله حق ولا يستخفئك الذين لا يوقنون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (30:1)

A1L30M40. These letters/numbers play an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#). **030:002-05** You might have noticed that we translated the reference of the verb "GHaLaBa" differently than the traditional translations. Instead of reading the verb in [30:2](#) as "ghulibat" (were defeated) we read as "ghalabat" which means just the opposite, "defeated." Similarly, we also read its continuous/future tense in the following verse differently. The prophecy of the verse was realized in 636, four years after the death of Muhammad, when Muslims confronted the army of Byzantine Empire around Yarmuk river, in one of the most significant battles in history. Under the command of Khalid bin Walid, the Muslim army beat the Christian imperial army of four or more times their numbers. The six- day war, Yarmuk, occurred in area near the Sea of Galilee and Dead Sea, which are located in the lowest land depression on earth, 200-400 meters below sea level.

Edip-Layth - End Note (30:2)

Edip-Layth - End Note 2 (30:21)

Marriage must be based on mutual love and care between man and woman. Maintaining and improving love and care requires steady attention, compromise, respect and patience. One spouse should not try to control or suppress the individuality or identity of the other. Marrying through arranged marriages, without the bride and groom seeing and meeting each other, is against God's law in nature, since God must have had a purpose to create man handsome and woman beautiful. Our brain considers the geometric average or the composite of all faces we see as a visual measure for attractiveness. God did not design the package to be ignored at the time it is needed the most. Indeed, physical attraction is mentioned as a main factor in marriage ([33:52](#); [24:30](#)). For divorce, see [2:226-230](#). For celibacy, see [57:27](#).

Edip-Layth - End Note 3 (30:22)

In the past, and even in the present, some paranoid majorities banned the language of minorities, because of their differences in color, race, or culture. Totalitarian or racist regimes that ban the language and identity of a group will suffer the consequences of fighting against God's signs. The tradition of changing the names of converts to Arabic names was a diabolic invention started centuries later as an expression of Arab nationalism and cultural imperialism. See [33:5](#); [49:13](#).

Edip-Layth - End Note (30:27)

Edip-Layth - End Note 6 (30:30)

Accepting God alone as the only Lord and the only Master is a fact that can be attained through philosophical inquiry. However, the weaknesses and ignorance we learn throughout our life cover that innate faculty. See [7:172-173](#).

Edip-Layth - End Note (30:32)

Edip-Layth - End Note 8 (30:36)

See [12:87](#); [15:56](#); [39:53](#); [41:49](#).

Edip-Layth - End Note 9 (30:52)

Just as we cannot hear or understand a radio broadcast via a radio with dead batteries, or with its switch off, or not being tuned to the correct wavelength, similarly we cannot hear or understand God's message if we do not use our reasoning faculties, and if we do not open our minds to new ideas.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (30:1)

See Appendix II.

Muhammad Asad - End Note 2 (30:4)

Lit., "before and after". The defeats and victories spoken of above relate to the last phases of the centuries-long struggle between the Byzantine and Persian Empires. During the early years of the seventh century the Persians conquered parts of Syria and Anatolia, "the lands close-by", i.e., near the heartland of the Byzantine empire; in 613 they took Damascus and in 614, Jerusalem; Egypt fell to them in 615-16, and at the same time they laid siege to Constantinople itself. At the time of the revelation of this surah - about the seventh year before the hijrah, corresponding to 615 or 616 of the Christian era - the total destruction of the Byzantine Empire seemed imminent. The few Muslims around the Prophet were despondent on hearing the news of the utter discomfiture of the Byzantines, who were Christians and, as such, believed in the One God. The pagan Quraysh, on the other hand, sympathized with the Persians who, they thought, would vindicate their own opposition to the One-God idea. When Muhammad enunciated the above Qur'an-verses predicting a Byzantine victory "within a few years", this prophecy was received with derision by the Quraysh. Now the term bid (commonly rendered as "a few") denotes any number between three and ten; and, as it happened, in 622 - i.e., six or seven years after the Quranic prediction - the tide turned in favour of the Byzantines. In that year, Emperor Heraclius succeeded in defeating the Persians at Issus, south of the Taurus Mountains, and subsequently drove them out of Asia Minor. By 624, he carried the war into Persian territory and thus put the enemy on the defensive: and in the beginning of December, 626, the Persian armies were completely routed by the Byzantines.

Muhammad Asad - End Note 3 (30:5)

This is a prediction of the battle of Badr, which was to take place eight or nine years later, in the month of Ramadan, 2 H. (corresponding to January, 624, of the Christian era), when the Muslims decisively defeated a very much superior force of pagan Quraysh (see introductory note to surah 8). The expression "on that day" has in this context the meaning of "at the same time", for although the battle of Badr began and ended on one day, the victories of Heraclius over the Persians took some years to

materialize.

Muhammad Asad - End Note 4 (30:7)

The term al-akhirah circumscribes, in this context, both the inner reality of this world's life and the ultimate reality of the hereafter.

Muhammad Asad - End Note 5 (30:8)

Lit., "Have they never thought within themselves?"

Muhammad Asad - End Note 6 (30:8)

I.e., in contrast to God, who is eternal and unlimited, everything created is limited and subject to change and termination. As regards my rendering of illa bil-haqq (lit., "otherwise than with [or "in"] truth) as without [an inner] truth", see note 11 on the second sentence of [10:5](#).

Muhammad Asad - End Note 7 (30:9)

Lit., "more". The phrase can also be rendered as "peopled it [or "dwelt in it"] in great numbers".

Muhammad Asad - End Note 8 (30:10)

For this particular rendering of thumma, see surah 6 note 31 .

Muhammad Asad - End Note 9 (30:11)

I.e., He will bring him forth anew: cf. [10:4](#) and the corresponding note 8. (A more general formulation of the same statement is found in verse 27 of this surah.)

Muhammad Asad - End Note 10 (30:13)

Lit., "among their [God-] partners" (see surah 6 note 15).

Muhammad Asad - End Note 11 (30:13)

Lit., "they will have rejected those [God-] partners of theirs".

Muhammad Asad - End Note 12 (30:16)

See note 111 on [7:147](#).

Muhammad Asad - End Note 13 (30:18)

I.e., "remember God at all times". Apart from this general exhortation, the hours mentioned above circumscribe the times of the five daily prayers incumbent upon a Muslim. The "evening hours" indicate the prayer after sunset (maghrib) as well as that after nightfall (isha).

Muhammad Asad - End Note 14 (30:20)

See second half of note 47 on [3:59](#), and note 4 on [23:12](#).

Muhammad Asad - End Note 15 (30:21)

Lit., "from among yourselves" (see surah 4 note 1).

Muhammad Asad - End Note 16 (30:24)

I.e., hope of rain - an oft-recurring Quranic symbol of faith and spiritual life (cf. [13:12](#)).

Muhammad Asad - End Note 17 (30:25)

Cf. [13:12](#), where God is spoken of as having "raised the skies without any supports that you could see" - a phrase explained in the corresponding note 4.

Muhammad Asad - End Note 18 (30:27)

Although this statement is phrased in almost exactly the same words as in verse 11 above (as well as in [10:4](#)), it evidently has here a more general purport, relating not only to man and mans individual resurrection but to the creation and constant re-creation of all life.

Muhammad Asad - End Note 19 (30:27)

Primarily, the term mathal denotes a "likeness" or "similitude", and hence is often used in the Qur'an (e.g., in the next verse) in the sense of "parable". Occasionally, however, it is synonymous with sifah, which signifies the intrinsic "attribute", "quality" or "nature" of a thing, concept or living being (cf. the reference to "the nature of Jesus" and "the nature of Adam" in [3:59](#)). With reference to God, who is sublimely exalted above anything that men may devise by way of definition (see [6:100](#) and the corresponding note 88), the expression mathal clearly points to a quality of being entirely different from all other categories of existence, inasmuch as there is "nothing like unto Him" ([42:11](#)) and "nothing that could be compared with Him" ([112:4](#)): hence, the rendering of mathal as "essence" is most appropriate in this context.

Muhammad Asad - End Note 20 (30:28)

Lit., "a parable (mathal) from yourselves".

Muhammad Asad - End Note 21 (30:28)

I.e., slaves or persons otherwise subject to ones authority.

Muhammad Asad - End Note 22 (30:28)

Lit., "yourselves" - i.e., "those who are equal to you in status". The question is, of course, rhetorical, and must be answered in the negative. But if (so the implied argument goes) a human master would not willingly accept his slaves as full-fledged partners - even though master and slave are essentially equal by virtue of the humanness common to both of them (Zamakhshari) - how can man regard any created beings or things as equal to Him who is their absolute Lord and Master, and is beyond comparison with anything that exists or could ever exist? (Parables with a similar purport are found in [16:75-76](#).)

Muhammad Asad - End Note 23 (30:29)

In this instance, the phrase alladhina zalamu ("they who are bent on evil-doing") relates to those who deliberately ascribe divinity or divine powers to anyone or anything beside God, thus yielding to a desire for divine or semi-divine "mediators" between themselves and Him. Inasmuch as such a desire offends against the concept of God's omniscience and omnipresence, its very existence shows that the person concerned does not really believe in Him and, therefore, does not have the least knowledge of the truth.

Muhammad Asad - End Note 24 (30:29)

For an explanation of God's "letting man go astray", see note 4 on the second sentence of [14:4](#), as well as note 7 on [2:7](#).

Muhammad Asad - End Note 25 (30:30)

I.e., "surrender thy whole being"; the term "face" is often used metonymically in the sense of one's "whole being".

Muhammad Asad - End Note 26 (30:30)

For this rendering of hanif, see note 110 on [2:135](#).

Muhammad Asad - End Note 27 (30:30)

See [7:172](#) and the corresponding note 139. The term fitrah, rendered by me as "natural disposition", connotes in this context man's inborn, intuitive ability to discern between right and wrong, true and false, and, thus, to sense God's existence and oneness. Cf. the famous saying of the Prophet, quoted by Bukhari and Muslim: "Every child is born in this natural disposition; it is only his parents that later turn him into a 'Jew', a 'Christian', or a 'Magian'." These three religious formulations, best known to the contemporaries of the Prophet, are thus contrasted with the "natural disposition" which, by definition, consists in man's instinctive cognition of God and self-surrender (Islam) to Him. (The term "parents" has here the wider meaning of "social influences" or "environment").

Muhammad Asad - End Note 28 (30:30)

Lit., "no change shall there be [or "shall be made"] in God's creation (khalq)". i.e., in the natural disposition referred to above (Zamakhshari). In this context, the term tabdil ("change") obviously comprises the concept of "corruption".

Muhammad Asad - End Note 29 (30:32)

See [6:159](#), [21:92-93](#) and [23:52-53](#), as well as the corresponding notes.

Muhammad Asad - End Note 30 (30:33)

see note 61 on [16:54](#).

Muhammad Asad - End Note 31 (30:35)

Lit., "a warrant" or "authority" (sultan), in this context obviously denoting a revelation.

Muhammad Asad - End Note 32 (30:35)

Lit., "of that which they were wont to associate [with Us]". Cf. second paragraph of [35:43](#) and the corresponding note 27.

Muhammad Asad - End Note 33 (30:36)

See [4:79](#) and the corresponding note 94.

Muhammad Asad - End Note 34 (30:38)

Cf. [17:26](#).

Muhammad Asad - End Note 35 (30:39)

This is the earliest mention of the term and concept of *riba* in the chronology of Quranic revelation. In its general, linguistic sense, this term denotes an "addition" to or an "increase" of a thing over and above its original size or amount; in the terminology of the Qur'an, it signifies any unlawful addition, by way of interest, to a sum of money or goods lent by one person or body of persons to another. Considering the problem in terms of the economic conditions prevailing at or before their time, most of the early Muslim jurists identified this "unlawful addition" with profits obtained through any kind of interest-bearing loans irrespective of the rate of interest and the economic motivation involved. With all this - as is evidenced by the voluminous juridical literature on this subject - Islamic scholars have not yet been able to reach an absolute agreement on the definition of *riba*: a definition, that is, which would cover all conceivable legal situations and positively respond to all the exigencies of a variable economic environment. In the words of Ibn Kathir (in his commentary on [2:275](#)), "the subject of *riba* is one of the most difficult subjects for many of the scholars (ahl al-ilm)". It should be borne in mind that the passage condemning and prohibiting *riba* in legal terms ([2:275-281](#)) was the last revelation received by the Prophet, who died a few days later (cf. note 268 on [2:281](#)); hence, the Companions had no opportunity to ask him about the shar'i implications of the relevant injunction - so much so that even Umar ibn al-Khattab is reliably reported to have said: "The last [of the Qur'an] that was revealed was the passage [lit. "the verse"] on *riba*; and, behold, the Apostle of God passed away without [lit., "before"] having explained its meaning to us" (Ibn Hanbal, on the authority of Sa'id ibn al-Musayyab). Nevertheless, the severity with which the Qur'an condemns *riba* and those who practice it furnishes - especially when viewed against the background of mankind's economic experiences during the intervening centuries - a sufficiently clear indication of its nature and its social as well as moral implications. Roughly speaking, the opprobrium of *riba* (in the sense in which this term is used in the Qur'an and in many sayings of the Prophet) attaches to profits obtained through interest-bearing loans involving an exploitation of the economically weak by the strong and resourceful: an exploitation characterized by the fact that the lender, while retaining full ownership of the capital loaned and having no legal concern with the purpose for which it is to be used or with the manner of its use, remains contractually assured of gain irrespective of any losses which the borrower may suffer in consequence of this transaction. With this definition in mind, we realize that the question as to what kinds of financial transactions fall within the category of *riba* is, in the last resort, a moral one, closely connected with the socio-economic motivation underlying the mutual relationship of borrower and lender; and, stated in purely economic terms, it is a question as to how profits and risks may be equitably shared by both partners to a loan transaction. It is, of course, impossible to answer this double question in a rigid, once-for-all manner: our answers must necessarily vary in accordance with the changes to which man's social and technological development - and, thus, his economic environment - is subject. Hence, while the Quranic condemnation of the concept and practice of *riba* is unequivocal and final, every successive Muslim generation is faced with the challenge of giving new dimensions and a fresh economic meaning to this term which, for want of a better word, may be rendered as "usury". In the present instance (which, as I have mentioned, is the earliest in the history of the Qur'an), no clear-cut prohibition is as yet laid down; but the prohibition appearing in [2:275](#) ff. is already foreshadowed by the reference to the immoral hope of increasing one's own substance "through [other] people's possessions", i.e., through the exploitation of others.

Muhammad Asad - End Note 36 (30:39)

Cf. [2:276](#).

Muhammad Asad - End Note 37 (30:40)

Lit., "any of your [God-] partners". Cf. note 15 on [6:22](#).

Muhammad Asad - End Note 38 (30:41)

The prefix *li* in *li-yudhiqahum* does not indicate here a purport or intent ("so that" or "in order that"), but is a *lam al-aqibah*, i.e., a prefix expressing a factual consequence (best rendered as "thereupon" or "and so").

Muhammad Asad - End Note 39 (30:41)

Thus, the growing corruption and destruction of our natural environment, so awesomely - if as yet only partially - demonstrated in our time, is here predicted as "an outcome of what men's hands have wrought", i.e., of that self-destructive - because utterly materialistic - inventiveness and frenzied activity which now threatens mankind with previously unimaginable ecological disasters: an unbridled pollution of land, air and water through industrial and urban waste, a progressive poisoning of plant and marine life, all manner of genetic malformations in men's own bodies through an ever widening use of drugs and seemingly "beneficial" chemicals, and the gradual extinction of many animal species essential to human well-being. To all this may be added the rapid deterioration and decomposition of man's social life, the all-round increase in sexual perversion, crime and violence, with, perhaps, nuclear annihilation as the ultimate stage: all of which is, in the last resort, an outcome of man's oblivion of God and, hence, of all absolute moral values, and their supersession by the belief that material "progress" is the only thing that matters.

Muhammad Asad - End Note 40 (30:42)

I.e., they worshipped material comfort and power, and thus lost sight of all spiritual values and, in the end, destroyed themselves.

Muhammad Asad - End Note 44 (30:43)

As in verse 46 above, the reference to "the winds" has here a symbolic significance, namely, spiritual life and hope; hence my interpolation.

Muhammad Asad - End Note 42 (30:46)

The mention of God's messages, interpolated by me between brackets, is justified by the verses which precede and follow this passage. Moreover, it is only by means of such an interpolation that the symbolic purport of the above reference to "the winds that bear glad tidings" can be made fully obvious.

Muhammad Asad - End Note 43 (30:47)

Lit., "did We send apostles to their [own] people": see note 96 on [10:74](#).

Muhammad Asad - End Note (30:48)

Muhammad Asad - End Note 45 (30:51)

The particle *la'in* (lit., "indeed, if ") is often used in the Qur'an to express the recurrent, typical character of the attitude or situation referred to in the sequence; in all such cases it may be suitably rendered as "thus it is: if ", etc.

Muhammad Asad - End Note 46 (30:51)

For a full explanation of this verse, see [11:9](#) and the corresponding notes 16-19.

Muhammad Asad - End Note 47 (30:53)

Cf. the identical passage in [27:80-81](#) and the corresponding note 72.

Muhammad Asad - End Note 48 (30:54)

In the original, this sentence is formulated in the past tense ("has created you" and "has ordained"), stressing the recurrent character of man's life-phases. In translation, this recurrence can be suitably expressed by using the present tense.

Muhammad Asad - End Note 49 (30:55)

This interpolation - the meaning of which is elliptically implied here - shows the connection of the present passage with the preceding one, as well as with verses 11-16 and 27.

Muhammad Asad - End Note 50 (30:55)

The illusory character of man's earthbound concept of "time" is brought out in the Qur'an in several places. In the above context stress is laid, firstly, on the relativity of this concept - i.e., on the infinitesimal shortness of our life on earth as compared with the timeless duration of life in the hereafter (cf., for instance, [10:45](#) or [17:52](#)) - and, secondly, on the resurrected sinners' self-deluding excuse that their life on earth had been too short to allow them to realize their errors and mend their ways. It is to this second aspect of the problem that the Qur'an alludes in the words, "thus were they wont to delude themselves" (lit., "to be turned away", i.e., from the truth). For an explanation of the verb *yu'fikun*, see surah 5 note 90.

Muhammad Asad - End Note 51 (30:56)

See surah 16 note 25.

Muhammad Asad - End Note 52 (30:56)

Lit., "with regard to (fi) God's revelation (kitab)", i.e., that the dead shall be resurrected and judged by Him. It is to be noted that the verb *labitha* signifies "he waited [for something]" or "he was tardy [with regard to something]" as well as "he stayed [in a place]" or "he remained". Evidently, in verse 55 *ma labithu* has the meaning of "they had not stayed" or "remained", while in verse 56 *labithtum* denotes "you have been tardy" or "you have waited".

Muhammad Asad - End Note 53 (30:56)

Lit., "you were wont not to know" - i.e., "you persistently closed your mind to this promise".

Muhammad Asad - End Note 54 (30:58)

See note 33 on the first clause of [39:27](#).

Muhammad Asad - End Note 55 (30:59)

For an explanation of God's "sealing" the hearts of such people, see note 7 on [2:7](#).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (30:1)

See Appendix 1 for the detailed explanation of these previously mysterious initials.

Rashad Khalifa - End Note 2 (30:30)

Recognizing God ALONE as our Lord and Master is a natural instinct. We are born into this world with such an instinct. See [7:172-173](#) and Appendix 7.

Rashad Khalifa - End Note 3 (30:33)

A common example is the classified advertisements we note in the newspapers, placed by people thanking St. Jude for healing them. Before undergoing surgery, they sincerely implore God to heal them. But as soon as the surgery succeeds, they thank St. Jude!!!

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (30:3)

Byzantine Romans were defeated at the hands of the Persians in the nearby lands of Syria-Palestine-Egypt in 613-615 CE. The war between the two super powers of the times carried on from 603 To 624 CE. Muhammad (S) had been commissioned as a prophet in 610 CE

Shabbir Ahmed - End Note 2 (30:4)

The believers were victorious against the much stronger Makkans bent upon annihilating them at the most crucial battle of all history, the Battle of Badr near Madinah, in 624 CE. This was exactly the time when the Byzantine Romans soundly defeated the Persians

Shabbir Ahmed - End Note 3 (30:9)

[35:44](#), [40:21](#)

Shabbir Ahmed - End Note 4 (30:15)

[42:22](#), [43:70](#)

Shabbir Ahmed - End Note 5 (30:17)

Seek eminence in the twilight and dawn of your lives. [21:10](#), [23:71](#), [29:45](#), [29:51](#)

Shabbir Ahmed - End Note 6 (30:18)

The Universe bears testimony that all praise is due to Him

Shabbir Ahmed - End Note 7 (30:19)

Likewise, His guidance revives communities

Shabbir Ahmed - End Note 8 (30:20)

[6:2](#), [6:99](#), [7:11](#), [15:26](#), [21:30](#), [23:12](#), [31:28](#)

Shabbir Ahmed - End Note 9 (30:21)

Azwaaj = Husband + Wife, that are mates to, and complement, each other's personality

Shabbir Ahmed - End Note 10 (30:27)

[24:35](#), [30:11](#)

Shabbir Ahmed - End Note 11 (30:30)

Deen = Divinely prescribed System of Life. God has initiated the Universe with a sublime Plan wherein all things are committed to His law, and mankind being a part of the Universe, must live by His laws

Shabbir Ahmed - End Note 12 (30:31)

[2:213](#)

Shabbir Ahmed - End Note 13 (30:32)

[3:104](#), [6:160](#), [23:53](#), [42:13](#). Sectarianism is invariably based on taking humans as 'authorities'

Shabbir Ahmed - End Note 14 (30:36)

Constancy in personality is attainable only by living righteously

Shabbir Ahmed - End Note 15 (30:38)

Zal qurba, Miskeen, Wabn-is-sabeel, encompass all the meanings rendered. The Divinely ordained Economic Order will ensure equity and prosperity for all

Shabbir Ahmed - End Note 16 (30:39)

[2:275-276](#), [3:129](#), [74:6](#)

Shabbir Ahmed - End Note 17 (30:41)

This verse may point toward environmental pollution and greenhouse phenomenon etc

Shabbir Ahmed - End Note 18 (30:46)

Shukr = Gratitude = Sharing the bounties with others = Thanks = Efforts becoming fruitful

Shabbir Ahmed - End Note 19 (30:50)

Similarly, His guidance can revive individuals and nations

Best viewed using your own brain

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2:112 No; whosoever submits himself to God, while doing good, he will have his reward with his Lord.
 There will be no fear over them, nor will they grieve.

The Monotheist Group (The Quran: A Pure and Literal Translation)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 31:1 A1L30M40¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 31:1 A.L.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 31:1 Alif. Lam. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 31:1 A. L. M.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 31:1 A.L.M. Alif-Laam-Meem. (Allah, Lateef the Unfathomable, Majeed the Magnificent, states that),
Transliteration	Bismi All<u>a</u>hi alrra<u>h</u>ma<u>n</u>i alrra<u>h</u>ee<u>m</u>i 31:1 Alif-l<u>a</u>m-meem
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الم 31:1
Edip-Layth	31:2 These are the signs of the book of wisdom.
The Monotheist Group	31:2 These are the signs of the Scripture of wisdom.
Muhammad Asad	31:2 THESE ARE MESSAGES of the divine writ, full of wisdom, ²

Rashad Khalifa	31:2 These (letters) constitute proofs of this book of wisdom.
Shabbir Ahmed	31:2 These are the verses of the Book, full of wisdom.
Transliteration	31:2 Tilka <u>ayatu</u> alkit <u>abi</u> al <u>hakeemi</u>
A	31:2 تلك آيات الكتب الحكيم
Edip-Layth	31:3 A guide and a mercy for the good doers.
The Monotheist Group	31:3 A guide and a mercy for the good doers.
Muhammad Asad	31:3 providing guidance and grace unto the doers of good
Rashad Khalifa	31:3 A beacon and a mercy for the righteous.
Shabbir Ahmed	31:3 Providing guidance and mercy to those who wish to live a balanced life and do good to humanity.
Transliteration	31:3 Hudan wara <u>h</u> matan lil <u>mu</u> <u>h</u> sineena
A	31:3 هدى ورحمة للمحسنين
Edip-Layth	31:4 Those who hold the contact prayer, and contribute towards betterment and regarding the Hereafter they are certain.
The Monotheist Group	31:4 Those who uphold the communion, and contribute towards betterment and regarding the Hereafter they are certain.
Muhammad Asad	31:4 who are constant in prayer and dispense charity: 3 for it is they, they who in their innermost are certain of the life to come!
Rashad Khalifa	31:4 Who observe the Contact Prayers (Salat), give the obligatory charity (Zakat), and as regards the Hereafter, they are absolutely certain.
Shabbir Ahmed	31:4 Such people strive to establish the Divine System and set up the Economic Order of Zakaat. For, it is those who have conviction in the Eternity of the human 'self' and therefore, in the life to come.
Transliteration	31:4 Alla <u>t</u> heena yuqeemoona a l <u>ssalata</u> wayu/toona a l <u>zzakata</u> wahum bial- <u>akhiratihum</u> yooqinoona
A	31:4 الذين يقيمون الصلوة ويوتون الزكاة وهم بالآخرة هم يوقنون
Edip-Layth	31:5 These are on guidance from their Lord, and they are the successful ones.
The Monotheist Group	31:5 These are on a guidance from their Lord, and they are the successful ones.
Muhammad Asad	31:5 It is they who follow the guidance [that comes to them] from their Sustainer; and it is they, they who shall attain to a happy state!
Rashad Khalifa	31:5 They are following the guidance from their Lord, and they are the winners.
Shabbir Ahmed	31:5 They are the ones who are on the guided path of their Lord and they are the ones who will be ultimately successful.
Transliteration	31:5 Ola <u>ika</u> AAa <u>la</u> hudan minrabbihim waola <u>ika</u> humu almufl <u>i</u> hoona
A	31:5 اولئك على هدى من ربهم واولئك هم المفلحون
	<i>The Followers of Baseless Teachings</i>
	31:6 Among the people, there are those who accept baseless hadiths to mislead

Edip-Layth	from the path of God without knowledge, and they take it as entertainment. These will have a humiliating retribution.
The Monotheist Group	31:6 And from the people, there are those who accept baseless narrations to mislead from the path of God without knowledge, and they take it as entertainment. These will have a humiliating retribution.
Muhammad Asad	31:6 But among men there is many a one that prefers a mere play with words [to divine guidance], ⁴ so as to lead [those] without knowledge astray from the path of God, and to turn it to ridicule: for such there is shameful suffering in store.
Rashad Khalifa	31:6 Among the people, there are those who uphold baseless Hadith, and thus divert others from the path of GOD without knowledge, and take it in vain. These have incurred a shameful retribution.
Shabbir Ahmed	31:6 But among people, there are those who invest their time in Hadith which is unfounded, so as to lead those without knowledge away from the path of God, making mockery of it (the Qur'an). For such there is a humiliating punishment in store. ¹
Transliteration	31:6 Wamina a Innasi man yashtareelahwa al hadeethi liyu dilla AAan sabeeli Allahibighayri AAilmin wayattakhi thaha huzuwan ol a-ikalahum AAa thabun muheenun
A	31:6 ومن الناس من يشتري لهو الحديث ليضل عن سبيل الله بغير علم ويتخذها هزوا أولئك لهم عذاب مهين
Edip-Layth	31:7 When Our signs are recited to him, he turns away arrogantly as if he did not hear them, as if there is deafness in his ears. So announce to him a painful retribution.
The Monotheist Group	31:7 And when Our revelations are recited to him, he turns away arrogantly as if he did not hear them, as if there is a deafness in his ears. So announce to him a painful retribution.
Muhammad Asad	31:7 For, whenever Our messages are conveyed to such a one, he turns away in his arrogance ⁵ as though he had not heard them - as though there were deafness in his ears. Give him, then, the tidings of grievous suffering [in the life to come].
Rashad Khalifa	31:7 And when our revelations are recited to the one of them, he turns away in arrogance as if he never heard them, as if his ears are deaf. Promise him a painful retribution.
Shabbir Ahmed	31:7 Whenever Our verses are conveyed to such a purchaser of Hadith, he turns away in arrogance as if he never heard them - as if there were deafness in his ears. So give him the tidings of a painful doom.
Transliteration	31:7 Wa-i <tha< b=""> tutl a AAalayhi ayatunawalla mustakbiran kaan lam yasmaAAa a kaanna fee o<thunayhiwaqran aleemin<="" biaaa<thabin="" fabashshirhu="" td=""></thunayhiwaqran></tha<>
A	31:7 واذا تتلى عليه ءايتنا ولى مستكبرا كان لم يسمعها كان فى اذنيه وقرا فبشره بعذاب اليم
Edip-Layth	31:8 Those who acknowledge and do good works, for them will be gardens of bliss.
The Monotheist Group	31:8 Those who believe and do good works, for them will be gardens of bliss.
Muhammad Asad	31:8 [As against this,] verily, those who attain to faith and do righteous deeds shall have gardens of bliss,

Rashad Khalifa	31:8 Surely, those who believe and lead a righteous life have deserved the gardens of bliss.
Shabbir Ahmed	31:8 Whereas those who believe in the Word of God and fulfill the needs of others, for them are the Gardens of delight.
Transliteration	31:8 Inna alla <u>t</u> heena a <u>ma</u> noowaAAa <u>mi</u> loo al <u>ssali</u> hati lahum janna <u>t</u> uaInnaAAeemi
A	31:8 ان الذين ءامنوا وعملوا الصلحت لهم جنت النعيم
Edip-Layth	31:9 Abiding eternally therein with certainty, as promised by God. He is the Noble, the Wise.
The Monotheist Group	31:9 Abiding eternally therein with certainty, as promised by God. He is the Noble, the Wise.
Muhammad Asad	31:9 to abide therein in accordance with God's true promise: for He alone is almighty, truly wise. ⁶
Rashad Khalifa	31:9 Eternally they abide therein. This is the truthful promise of GOD. He is the Almighty, Most Wise.
Shabbir Ahmed	31:9 To abide therein according to God's true promise. For, He is the Mighty, the Wise.
Transliteration	31:9 Kha <u>li</u> deena fee <u>h</u> a waA <u>da</u> Alla <u>hi</u> haqqan wahuwa alAAa <u>zee</u> zu al <u>h</u> akeem <u>u</u>
A	31:9 خلدین فیہا وعد اللہ حقاً وهو العزیز الحکیم
Edip-Layth	31:10 He created the skies without pillars that you can see. He placed in the earth firm stabilizers so that it would not tumble with you, and He spread on it all kinds of creatures. We sent down water from the sky, thus We caused to grow all kinds of good plants.
The Monotheist Group	31:10 He created the skies without pillars that you can see. And He placed in the Earth firm stabilizers so that it would not tumble with you, and He spread on it all kinds of creatures. And We sent down water from the sky, thus We caused to grow all kinds of good plants.
Muhammad Asad	31:10 He [it is who] has created the skies without any supports that you could see, ⁷ and has placed firm mountains upon the earth, lest it sway with you, ⁸ and has caused all manner of living creatures to multiply thereon. And We ⁹ send down water from the skies, and thus We cause every noble kind [of life] to grow on earth. ¹⁰
Rashad Khalifa	31:10 He created the heavens without pillars that you can see. He established on earth stabilizers (mountains) lest it tumbles with you, and He spread on it all kinds of creatures. We send down from the sky water to grow all kinds of beautiful plants.
Shabbir Ahmed	31:10 He has created the skies without any pillars and supports that you can see, and has placed firm mountains upon the earth, lest it sway with you, and He has dispersed therein all kinds of creatures. And We send down water from the sky, and thus We cause plants of every goodly kind to grow therein. ²
Transliteration	31:10 Khalaqa a Issama <u>w</u> atibighayri AAa <u>ma</u> din tarawnah a waalq a fee al-ard <u>i</u> raw <u>a</u> siya an tameeda bikum wabaththa fee <u>h</u> a min kullid <u>a</u> bbatin waanzaln a mina al <u>ssama</u> -i ma <u>a</u> nfaanbat <u>n</u> a fee <u>h</u> a min kulli zawjin kareem in
A	31:10 خلق السموت بغير عمد ترونها والقى فى الارض روسى ان تميد بكم وبث فيها من

Edip-Layth	31:11 This is God's creation, so show me what those besides Him have created? Indeed, the transgressors are far astray.
The Monotheist Group	31:11 This is God's creation, so show me what those besides Him have created? Indeed, the transgressors are far astray.
Muhammad Asad	31:11 [All] this is God's creation: show Me, then, what others than He may have created! Nay, but the evildoers ¹¹ are obviously lost in error!
Rashad Khalifa	31:11 Such is the creation of GOD; show me what the idols you set up beside Him have created. Indeed, the transgressors are far astray.
Shabbir Ahmed	31:11 Such is the creation of God. Now show Me what others besides Him have created. Nay, but those who relegate the truth are obviously lost in error. ³
Transliteration	31:11 <u>Hatha</u> khalqu All <u>ahi</u> faarooneem <u>atha</u> khalaqa alla <u>theena</u> min doonihi bali <u>alththal</u> imoonafee <u>dalalin</u> mubeenin
A	31:11 هذا خلق الله فارونى ماذا خلق الذين من دونه بل الظلمون فى ضلل مبين
Edip-Layth	<i>Luqman Shares Wisdom with His Son</i> 31:12 We had given Luqman the wisdom: "You shall be thankful to God, and whoever is thankful is being thankful for his own good. As for whosoever rejects, then God is Rich, Praiseworthy."
The Monotheist Group	31:12 And We had given Luqmaan the wisdom: "You shall be thankful to God, and whoever is thankful is being thankful for his own good. As for whosoever rejects, then God is Rich, Praiseworthy."
Muhammad Asad	31:12 and, indeed, we granted this wisdom unto Luqman: ¹² Be grateful unto God - for he who is grateful [unto Him] is but grateful for the good of his own self; whereas he who chooses to be ungrateful [ought to know that], verily, God is self-sufficient, ever to be praised!"
Rashad Khalifa	<i>Luqman's Wisdom</i> 31:12 We have endowed Luqmaan with wisdom: "You shall be appreciative of GOD." Whoever is appreciative is appreciative for his own good. As for those who turn unappreciative, GOD is in no need, Praiseworthy.
Shabbir Ahmed	31:12 We granted this wisdom to Luqman, "Be grateful to God, for whoever is grateful is but grateful for the good of his own 'self'. And whoever chooses to be ungrateful, must know that God is Absolutely Independent, Owner of all praise." ⁴
Transliteration	31:12 Walaqad <u>atayna</u> luqm <u>anaal</u> hikmata ani oshkur lill <u>ahi</u> waman yashkur fa-innamayashkuru linafsihi waman kafara fa-inna All <u>aha</u> ghaniyyun <u>hameedun</u>
A	31:12 ولقد ءاتينا لقمن الحكمة ان اشكر الله ومن يشكر فانما يشكر لنفسه ومن كفر فان الله غنى حميد
Edip-Layth	31:13 And Luqman said to his son, while he was advising him: "O my son, do not set up any partners with God; for setting up partners is an immense wrongdoing."
The Monotheist Group	31:13 And Luqmaan said to his son, while he was advising him: "O my son, do not set up any partners with God; for setting up partners is an immense wrongdoing."

Muhammad Asad	31:13 And, lo, Luqman spoke thus unto his son, admonishing him: O my dear son! ¹³ Do not ascribe divine powers to aught beside God: for, behold, such [a false] ascribing of divinity is indeed an awesome wrong!
Rashad Khalifa	31:13 Recall that Luqmaan said to his son, as he enlightened him, "O my son, do not set up any idols beside GOD; idolatry is a gross injustice." ²
Shabbir Ahmed	31:13 Luqman, enlightening his son, said this to him, "O My dear son! Never associate anyone with God, for, certainly, SHIRK (believing in law-givers besides Him) is a tremendous wrong."
Transliteration	31:13 Wa-i th q ala luqm anu li ibnihiwahuwa yaAAi th uhu y a bunayya l atushrik biAlla ^h i inna alshshirka la th ulmunAAa th heemun
A	31:13 واذا قال لقمن لابنه وهو يعظه يبني لا تشرك بالله ان الشرك لظلم عظيم
Edip-Layth	31:14 We enjoined the human being regarding his parents. His mother bore him with hardship upon hardship, and his weaning takes two calendar years. You shall give thanks to Me, and to your parents. To Me is the final destiny. ²
The Monotheist Group	31:14 And We enjoined the human being regarding his parents. His mother bore him with hardship upon hardship, and his weaning takes two years. You shall give thanks to Me, and to your parents. To Me is the final destiny.
Muhammad Asad	31:14 And [God says:] 'We have enjoined upon man goodness towards his parents: his mother bore him by bearing strain upon strain, and his utter dependence on her lasted two years: ¹⁴ [hence, O man,] be grateful towards Me and towards thy parents, [and remember that] with Me is all journeys' end.' ¹⁵
Rashad Khalifa	The Second Commandment 31:14 We enjoined the human being to honor his parents. His mother bore him, and the load got heavier and heavier. It takes two years (of intensive care) until weaning. You shall be appreciative of Me, and of your parents. To Me is the ultimate destiny.
Shabbir Ahmed	31:14 "(And O My dear son! God says): We have ordained upon man goodness to his parents. His mother bore him by bearing strain upon strain, and his utter dependence on her lasted no less than two years. So, be grateful to Me and to your parents, and remember that your ultimate destination is with Me." ⁵
Transliteration	31:14 Wawassayna al-ins anabiwalidayhi hamalat-hu ommuhu wahnna AAalawahnin wafi saluhu fee AA amayni ani oshkur lee waliw alidaykailayya alma ^{seer} u
A	31:14 ووصينا الانسان بولديه حملته امه وهنا على وهن وفصله في عامين ان اشكر لى ولولديك الى المصير
Edip-Layth	31:15 If they strive to make you set up any partners besides Me, then do not obey them. But continue to treat them amicably in this world. You shall follow only the path of those who have sought Me. Ultimately, you all return to Me, then I will inform you of everything you have done.
The Monotheist Group	31:15 If they strive to make you set up any partners besides Me, then do not obey them. But continue to treat them amicably in this world. You shall follow only the path of those who have sought Me. Ultimately, you all return to Me, then I will inform you of everything you have done.
	31:15 '[Revere thy parents;] yet should they endeavour to make thee ascribe divinity, side by side with Me, to something which thy mind cannot accept [as

Muhammad Asad	divine], ¹⁶ obey them not; but [even then] bear them company in this world's life with kindness, and follow the path of those who turn towards Me. In the end, unto Me you all must return; and thereupon I shall make you [truly] understand all that you were doing [in life].'
Rashad Khalifa	31:15 If they try to force you to set up any idols beside Me, do not obey them. But continue to treat them amicably in this world. You shall follow only the path of those who have submitted to Me. Ultimately, you all return to Me, then I will inform you of everything you have done.
Shabbir Ahmed	31:15 "Yet, if they strive to make you ascribe partners to Me, then obey them not. However, bear them company in this world with kindness. And follow the path of those who turn toward Me. In the end, all of you will return to Me. And thereupon I will make you understand all that you did."
Transliteration	31:15 Wa-in j aḥadaka AAal a antushrika bee m a laysa laka bihi AAilmun fal a tuṭiAAhumawasahibhuma fee a Iddunya maAAroofanwa ittabiAA sabeela man anaba ilayya thumma ilayyamarjiAAukum faonabbi-okum bim a kuntum taAAamaloona
A	31:15 وان جهداك على ان تشرك بى ما ليس لك به علم فلا تطعهما وصاحبهما فى الدنيا معروفا واتبع سبيل من اناب الى ثم الى مرجعكم فانبئكم بما كنتم تعملون
Edip-Layth	31:16 "O my son, God will bring out anything, be it as small as a mustard seed, be it deep inside a rock, or be it in the heavens or the earth, God will bring it. God is Sublime, Ever-aware."
The Monotheist Group	31:16 "O my son, if it be anything even as the weight of a mustard seed, be it deep inside a rock, or be it in the heavens or the Earth, God will bring it. God is Sublime, Expert."
Muhammad Asad	31:16 O my dear son," [continued Luqman,] verily, if there be but the weight of a mustard-seed, and though it be [hidden] in a rock, or in the skies, or in the earth, God will bring it to light: for, behold, God is unfathomable [in His wisdom], all-aware ¹⁷
Rashad Khalifa	<i>Luqman's Advice</i> 31:16 "O my son, know that even something as tiny as a mustard seed, deep inside a rock, be it in the heavens or the earth, GOD will bring it. GOD is Sublime, Cognizant.
Shabbir Ahmed	31:16 "O My dear son! Something even as tiny as a mustard seed, deep inside a rock, or in the Highs or in the Lows, God will bring it forth. God is Sublime, Aware."
Transliteration	31:16 Ya bunayya innah a in takumithq ala ḥabbatin min khardalin fatakun fee ṣakhratinaw fee a Issamawati aw fee al-ar diya/ti bih a All ahu inna All aha laṭeefunkhabeerun
A	31:16 يبنى انها ان تك مثقال حبة من خردل فتكن فى صخرة او فى السموت او فى الارض يات بها الله ان الله لطيف خبير
Edip-Layth	31:17 "O my son, hold the contact prayer and advocate righteousness and forbid evil, and bear with patience whatever befalls you. These are the most honorable traits."
The Monotheist Group	31:17 "O my son, hold the communion and advocate righteousness and forbid evil, and bear with patience whatever befalls you. These are the most honorable traits."

Muhammad Asad	31:17 O my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong, and bear in patience whatever [ill] may befall thee: this, behold, is something to set one's heart upon!
Rashad Khalifa	31:17 "O my son, you shall observe the Contact Prayers (Salat). You shall advocate righteousness and forbid evil, and remain steadfast in the face of adversity. These are the most honorable traits.
Shabbir Ahmed	31:17 "O My dear son! Live by the Divinely Prescribed System of Life, and advocate the right and discourage the wrong. And remain steadfast in the face of whatever (tribulation) may befall you. All this requires strong determination."
Transliteration	31:17 Ya bunayya aqimi a lssalatawa/mur bi almaaAroofi wainha AAani almunkari wa isbirAAala ma asabaka inna thalika minAAazmi al-omoori
A	31:17 بينى اقم الصلوة وامر بالمعروف وانه عن المنكر واصبر على ما اصابك ان ذلك من عزم الامور
Edip-Layth	31:18 "Do not turn your cheek arrogantly from people, nor shall you roam the earth insolently. For God does not like the arrogant show offs."
The Monotheist Group	31:18 "And do not turn your cheek arrogantly from people, nor shall you roam the Earth insolently. For God does not like the arrogant show offs."
Muhammad Asad	31:18 And turn not thy cheek away from people in [false] pride, and walk not haughtily on earth: for, behold, God does not love anyone who, out of self-conceit, acts in a boastful manner.
Rashad Khalifa	31:18 "You shall not treat the people with arrogance, nor shall you roam the earth proudly. GOD does not like the arrogant showoffs.
Shabbir Ahmed	31:18 "And never be arrogant with people, and walk not haughtily on the earth. God does not love any bragging boaster. 6
Transliteration	31:18 Wala tuṣaAAAAir khaddaka li Innasiwala tamshi fee al-ar di mara han inna Allahala yuhibbu kulla mukhtaḥlin fakhoorin
A	31:18 ولا تصعر خدك للناس ولا تمش في الارض مرحا ان الله لا يحب كل مختال فخور
Edip-Layth	31:19 "Be humble in how you walk and lower your voice. For the harshest of all voices is the donkey's voice."
The Monotheist Group	31:19 "And be humble in how you walk and lower your voice. For the harshest of all voices is the donkey's voice."
Muhammad Asad	31:19 Hence, be modest in thy bearing, and lower thy voice: for, behold, the ugliest of all voices is the [loud] voice of asses"
Rashad Khalifa	31:19 "Walk humbly and lower your voice - the ugliest voice is the donkey's voice."
Shabbir Ahmed	31:19 "Walk humbly and subdue your voice. For, the harshest of voices is the voice of the donkey."
Transliteration	31:19 Waiqsid fee masyika wa oghdudmin sawtika inna ankara al-a swati lasawtualhameeri
A	31:19 واقصد في مشيك واغضض من صوتك ان انكر الاصوت لصوت الحمير
	31:20 Did you not see that God has committed in your service everything in the heavens and the earth, and He has showered you with His blessings, both

Edip-Layth	apparent and hidden? Yet from the people are some who argue about God without knowledge, without guidance, and without an enlightening book.
The Monotheist Group	31:20 Did you not see that God has committed in your service everything in the heavens and the Earth, and He has showered you with His blessings, both apparent and hidden? Yet from the people are some who argue about God without knowledge, without guidance, and without an enlightening Scripture.
Muhammad Asad	31:20 ARE YOU NOT aware that God has made subservient to you all ¹⁸ that is in the heavens and all that is on earth, and has lavished upon you His blessings, both outward and inward? ¹⁹ And yet, among men there is many a one that argues about God without having any knowledge [of Him], without any guidance, and without any light-giving revelation;
Rashad Khalifa	31:20 Do you not see that GOD has committed in your service everything in the heavens and the earth, and has showered you with His blessings - obvious and hidden? Yet, some people argue about GOD without knowledge, without guidance, and without the enlightening scripture.
Shabbir Ahmed	31:20 (This was a glimpse of the wisdom Luqman was endowed with.) Do you not realize that God has made of service to you all that is in the heavens and all that is on earth? And He has granted you His blessings in abundance, tangible and intangible. And yet, among people there are those who dispute about God without exploring the realm of knowledge, without any guidance and without a light-giving scripture.
Transliteration	31:20 Alam taraw anna Allaha sakhkharalakum ma fee alssamawati wamafee al-ardi waasbagha AAalaykum niAAamahu <i>thahiratanwabatinatan</i> wamina a Innasi man yujadilufee Allahi bighayri AAilmin wala hudan walakitabin muneerin
A	31:20 ألم تروا ان الله سخر لكم ما فى السموت وما فى الارض واسبغ عليكم نعمه ظهيرة وباطنة ومن الناس من يجدل فى الله بغير علم ولا هدى ولا كتب منير
Edip-Layth	31:21 If they are told: "Follow what God has sent down." They say, "No, we will follow what we found our fathers doing." What if the devil had been leading them to the agony of hell?
The Monotheist Group	31:21 And if they are told: "Follow that which God has sent down." They say: "No, we will follow what we found our fathers doing." What if the devil had been leading them to the agony of Hell?
Muhammad Asad	31:21 and when such [people] are told to follow that which God has bestowed from on high, they answer, Nay, we shall follow that which we found our forefathers believing in and doing!" Why - [would you follow your forefathers] even if Satan had invited them unto the suffering of the blazing flame? ²⁰
Rashad Khalifa	<i>Following the Parents Blindly: A Common Tragedy</i> 31:21 When they are told, "Follow these revelations of GOD," they say, "No, we follow only what we found our parents doing." What if the devil is leading them to the agony of Hell?
Shabbir Ahmed	31:21 And when such people are told to follow what God has revealed, they say, "Nay, we follow what we have found our fathers doing." What! Even though Satan had invited them to the doom of Flames?"
Transliteration	31:21 Wa-i ^{tha} qeela lahumu ittabiAAoo maaanzala Allahu qaloo bal nattabiAAu ma wajadnaAAalayhi <i>abaana</i> awa law k <i>ana</i> a IshshaytanuyadAAoohum ila <i>AAa</i> <i>thabi</i> alssaAAeeri
	31:21 واذا قيل لهم اتبعوا ما انزل الله قالوا بل نتبع ما وجدنا عليه اباؤنا اولو كان الشيطان

A	يدعوهم الى عذاب السعير
Edip-Layth	31:22 Whosoever peacefully surrenders himself completely to God, while he is righteous, then he has taken hold of the strongest bond. To God all matters will return.
The Monotheist Group	31:22 And whosoever submits himself completely to God, while he is righteous, then he has taken hold of the strongest bond. And to God all matters will return.
Muhammad Asad	31:22 Now whoever surrenders his whole being unto God, ²¹ and is a doer of good withal, has indeed taken hold of a support most unfailing: for with God rests the final outcome of all events.
Rashad Khalifa	<i>The Strongest Bond</i> 31:22 Those who submit completely to GOD, while leading a righteous life, have gotten hold of the strongest bond. For GOD is in full control of all things.
Shabbir Ahmed	31:22 Whoever submits his whole being to God and is a doer of good to others, has grasped the Strongest Bond. And God's laws determine the end of all things and actions. ⁷
Transliteration	31:22 Waman yuslim wajhahu il a All ahiwahuwa mu hsinun faqadi istamsaka bialAAurwatialwuthqa wa-ilā Allāhi AAaqibatual-omoori
A	31:22 ومن يسلم وجهه الى الله وهو محسن فقد استمسك بالعروة الوثقى والى الله عتبة الامور
Edip-Layth	31:23 Whosoever rejects, then do not be saddened by his rejection. To Us is their ultimate return, then We will inform them of what they had done. God is fully aware of what is inside the chests.
The Monotheist Group	31:23 And whosoever rejects, then do not be saddened by his rejection. To Us is their ultimate return, then We will inform them of what they had done. God is fully aware of what is inside the chests.
Muhammad Asad	31:23 But as for him who is bent on denying the truth - let not his denial grieve thee: unto Us they must return, and then We shall make them [truly] understand all that they were doing [in life]: for, verily, God has full knowledge of what is in the hearts [of men].
Rashad Khalifa	31:23 As for those who disbelieve, do not be saddened by their disbelief. To us is their ultimate return, then we will inform them of everything they had done. GOD is fully aware of the innermost thoughts.
Shabbir Ahmed	31:23 And let not the disbelief of the rejecters grieve you. To Us is their return, and then We shall explain to them all they truly accomplished. Surely, God is Knower of all that is in the hearts.
Transliteration	31:23 Waman kafara fala ya hzunkakufruhu ilayna marjiAAuhum fanunabbi-ohum bimaAAamiloo inna Allāha AAaleemun bi hāti alssudoori
A	31:23 ومن كفر فلا يحزنك كفره الينا مرجعهم فننبئهم بما عملوا ان الله عليم بذات الصدور
Edip-Layth	31:24 We let them enjoy for a while, then We commit them to severe retribution.
The Monotheist Group	31:24 We let them enjoy for a while, then We commit them to severe retribution.
Muhammad Asad	31:24 We will let them enjoy themselves for a short while - but in the end We shall drive them into suffering severe.
Rashad Khalifa	31:24 We let them enjoy temporarily, then commit them to severe retribution.

Shabbir Ahmed	31:24 We will let them enjoy themselves for a little while - but ultimately We shall drive them to a heavy doom.
Transliteration	31:24 NumattiAAuhum qaleelan thumma nad ^t arruhumila AAathabin ghaleethin
A	31:24 نمتعهم قليلا ثم نضطرهم الى عذاب غليظ
Edip-Layth	31:25 If you ask them: "Who created the heavens and the earth?" They will say, "God." Say, "Praise be to God." Yet, most of them do not know.
The Monotheist Group	31:25 And if you ask them: "Who created the heavens and the Earth?" They will say: "God." Say: "Praise be to God." Yet, most of them do not know.
Muhammad Asad	31:25 AND THUS it is [with most people]: if ²² thou ask them, Who is it that has created the heavens and the earth?" - they will surely answer, God." Say: [Then you ought to know that] all praise is due to God!"- for most of them do not know [what this implies]. ²³
Rashad Khalifa	<i>They Believe in God</i> 31:25 If you ask them, "Who created the heavens and the earth," they will say, "GOD." Say, "Praise be to GOD." Yet, most of them do not know.
Shabbir Ahmed	31:25 And thus it is: If you ask them, "Who is it that has created the heavens and the earth?" They will answer, "God". Say, "All praise is due to God - for, most of them do not know (that His laws are worth implementing in your lives 29:61)
Transliteration	31:25 Wala-in saaltahum man khalafa a Issamawatiwaal-arda layaqoolunna Allahu quli alhamdulillah bal aktharuhum la yaAAlamoona
A	31:25 ولئن سألتهم من خلق السموت والارض ليقولن الله قل الحمد لله بل اكثرهم لا يعلمون
Edip-Layth	31:26 To God belongs everything in the heavens and the earth. God is the Rich, the Praiseworthy.
The Monotheist Group	31:26 To God belongs everything in the heavens and the Earth. God is the Rich, the Praiseworthy.
Muhammad Asad	31:26 Unto God belongs all that is in the heavens and on earth. Verily, God alone is self-sufficient, the One to whom all praise is due!
Rashad Khalifa	31:26 To GOD belongs everything in the heavens and the earth. GOD is the Most Rich, Most Praiseworthy.
Shabbir Ahmed	31:26 Unto God belongs all that is in the heavens and the earth. (His law is operative in the entire Universe.) Surely, God! He is Absolutely Independent, Owner of all praise (and the Universe is a living witness to that).
Transliteration	31:26 Lillahi m a fee a Issamawatiwaal-ardi inna All aha huwa alghaniyyu alhameedu
A	31:26 لله ما فى السموت والارض ان الله هو الغنى الحميد
Edip-Layth	<i>God does not Have Shortage of Words</i> 31:27 If all the trees on earth were made into pens, and the ocean were supplied by seven more oceans, the words of God would not run out. God is Noble, Wise.
The Monotheist Group	31:27 And if all the trees on Earth were made into pens, and the ocean were supplied by seven more oceans, the words of God would not run out. God is Noble, Wise.
	31:27 And if all the trees on earth were pens, and the sea [were] ink, with seven

Muhammad Asad	[more] seas yet ²⁴ added to it, the words of God would not be exhausted: for, verily, God is almighty, wise. ²⁵
Rashad Khalifa	<i>These Are All the Words We Need</i> 31:27 If all the trees on earth were made into pens, and the ocean supplied the ink, augmented by seven more oceans, the words of GOD would not run out. GOD is Almighty, Most Wise.
Shabbir Ahmed	31:27 And if all the trees on earth were pens, and the sea were ink, with seven more seas yet added, the Words of God would not be exhausted. Surely, God is Almighty, Wise. ⁸
Transliteration	31:27 Walaw annam <u>a</u> fee al-ar <u>di</u> minshajaratin aql <u>a</u> mun wa alba <u>h</u> ru yamudduhu minbaAAadihi sabAAatu ab <u>h</u> urin m <u>a</u> nafidat kalim <u>a</u> tuAll <u>h</u> hi inna All <u>a</u> ha AAazeezun <u>h</u> akeem <u>un</u>
A	31:27 ولو انما فى الارض من شجرة اقلم والبحر يمدّه من بعده سبعة ابحر ما نفدت كلمات الله ان الله عزيز حكيم
Edip-Layth	31:28 Your creation and your resurrection is all as one breath. God is Hearer, Seer.
The Monotheist Group	31:28 Your creation and your resurrection is all as one breath. God is Hearer, Seer.
Muhammad Asad	31:28 [For Him,] the creation of you all and the resurrection of you all is but like [the creation and resurrection of] a single soul: ²⁶ for, verily, God is all-hearing, all-seeing.
Rashad Khalifa	31:28 The creation and resurrection of all of you is the same as that of one person. GOD is Hearer, Seer.
Shabbir Ahmed	31:28 Your creation or your resurrection is only as that of a single life cell. Surely, God is the Hearer, the Knower.
Transliteration	31:28 Ma khalqukum wal <u>a</u> baAAathukumill <u>a</u> kanafsin w <u>a</u> hidatin inna All <u>h</u> hasameeAAun ba <u>s</u> eer <u>un</u>
A	31:28 ما خلقكم ولا بعثكم الا كنفس وحدة ان الله سميع بصير
Edip-Layth	31:29 Have you not seen that God merges the night into the day and merges the day into the night, and that He has committed the sun and the moon, each running to a predetermined term; and that God is Ever-aware of everything you do?
The Monotheist Group	31:29 Have you not seen that God merges the night into the day and merges the day into the night, and that He has committed the sun and the moon, each running to a predetermined term; and that God is expert of everything you do?
Muhammad Asad	31:29 Art thou not aware that it is God who makes the night grow longer by shortening the day, and makes the day grow longer by shortening the night, and that He has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him] ²⁷ and that God is fully aware of all that you do?
Rashad Khalifa	<i>God ALONE Worthy of Worship</i> 31:29 Do you not realize that GOD merges the night into the day and merges the day into the night, and that He has committed the sun and the moon in your service, each running in its orbit for a specific life span, and that GOD is fully Cognizant of everything you do?

Shabbir Ahmed	31:29 Do you not see that it is God Who makes the night grow longer by shortening the day, and makes the day longer by shortening the night? And that He has subjected the sun and the moon to His laws, each running along its course for an appointed term? Is not He Aware of all you do? ⁹
Transliteration	31:29 Alam tara anna Allāha yooliju allaylafee a Innahāri wayooliju a Innahāra feeallayli wasakhkhara a Ishshamsa wa alqamara kullunyajree ilā ajalīn musamman waanna Allāha bimataAAamaloona khabeerun
A	31:29 ألم تر أن الله يولج الليل في النهار ويولج النهار في الليل وسخر الشمس والقمر كل يجري إلى أجل مسمى وإن الله بما تعملون خبير
Edip-Layth	<i>The Truth</i> 31:30 That is because God is the truth, what they call on besides Him is falsehood, and that God is the High, the Great.
The Monotheist Group	31:30 That is because God is the truth, and that which they call on besides Him is falsehood, and that God is the Most High, the Great.
Muhammad Asad	31:30 Thus it is, because God alone is the Ultimate Truth, ²⁸ so that all that men invoke instead of Him is sheer falsehood; and because God alone is exalted, truly great!
Rashad Khalifa	31:30 This proves that GOD is the truth, while any idol they set up beside Him is falsehood, and that GOD is the Most High, Most Great.
Shabbir Ahmed	31:30 This is because God, He is the truth, and whatever they call upon instead of Him is falsehood. And because God, He is the Exalted, the Great.
Transliteration	31:30 Thalika bi-anna Allāhu al haqquwaanna mā yadAAaona min doonihi albatilu waanna Allāhahuwa alAAaliyyu alkabeerun
A	31:30 ذلك بأن الله هو الحق وإن ما يدعون من دونه البطل وإن الله هو العلى الكبير
Edip-Layth	31:31 Have you not seen the ships sailing the sea, carrying God's provisions, to show you some of His signs? In that are signs for every one who is patient, thankful.
The Monotheist Group	31:31 Have you not seen the ships sailing the sea, carrying God's provisions, to show you some of His signs? In that are signs for every one who is patient, thankful.
Muhammad Asad	31:31 Art thou not aware how the ships speed through the sea by God's favour, so that He might show you some of His wonders? Herein, behold, there are messages indeed for all who are wholly patient in adversity and deeply grateful [to God].
Rashad Khalifa	31:31 Do you not see that the ships roam the sea, carrying GOD's provisions, to show you some of His proofs? Indeed, these should be sufficient proofs for everyone who is steadfast, appreciative.
Shabbir Ahmed	31:31 Have you not seen how the ships speed through the sea carrying God's blessed provisions - so that He might show you some of His signs? Herein are messages for everyone who would patiently observe the nature and be grateful for learning.
Transliteration	31:31 Alam tara anna alfulka tajree fee alba hribiniAAamati Allāhi liyuriyakum min ayatihiinna fee thalika laayatin likulli sabbarīnshakoorīn

A	31:31 ألم تر ان الفلك تجرى فى البحر بنعمت الله ليرىكم من آياته ان فى ذلك لءايت لكل صبار شكور
Edip-Layth	31:32 When waves surround them like mountains, they call on God, sincerely devoting the system to Him. But when He saves them to the shore, some of them revert. None discard Our signs except those who are betrayers, ingrates.
The Monotheist Group	31:32 And when waves surround them like mountains, they call on God, sincerely devoting the system to Him. But when He saves them to the shore, some of them revert. None discard Our signs except those who are betrayers, unappreciative.
Muhammad Asad	31:32 For [thus it is with most men:] when the waves engulf them like shadows [of death], they call unto God, sincere [at that moment] in their faith in Him alone: but as soon as He has brought them safe ashore, some of them stop half-way [between belief and unbelief] ²⁹ Yet none could knowingly reject Our messages unless he be utterly perfidious, ingrate.
Rashad Khalifa	31:32 When violent waves surround them, they implore GOD, sincerely devoting their prayers to Him alone. But as soon as He saves them to the shore, some of them revert. None discards our revelations except those who are betrayers, unappreciative.
Shabbir Ahmed	31:32 And so, when violent waves surround them like shadows of gloom, they call to God, sincere in their faith in Him (and work according to Divine laws). But as soon as We save them ashore, some of them compromise (with falsehood). Yet none could knowingly reject Our messages unless he is a betrayer to his own 'self', ungrateful for such blessing.
Transliteration	31:32 Wa-itha ghashiyahum mawjun ka al th thulalidaAAawoo Allaha mukhliseena lahu aldeenafalama najjahum ila albarri faminhum muqta sidunwama yaj hadu bi-ayatina illakullu khattarin kafoorin
A	31:32 واذا غشيهم موج كالظلل دعوا الله مخلصين له الدين فلما نجاهم الى البر فمنهم مقتصد وما يجحد بآيتنا الا كل ختار كفور
Edip-Layth	31:33 O people, you shall reverence your Lord, and fear a day when a father cannot help his own child, nor can a child help his father. Certainly, God's promise is truth. Therefore, do not be deceived by this worldly life; and do not be deceived from God by arrogance.
The Monotheist Group	31:33 O mankind, you shall reverence your Lord, and fear a Day when a father cannot help his own child, nor can a child help his father. Certainly, God's promise is truth. Therefore, do not be deceived by this worldly life; and do not be deceived from God by arrogance.
Muhammad Asad	31:33 O MEN! Be conscious of your Sustainer, and stand in awe of the Day on which no parent will be of any avail to his child, nor a child will in the least avail his parent! Verily, God's promise [of resurrection] is true in deed: let not, then, the life of this world deludes you, and let not [your own] deceptive thoughts about God delude you! ³⁰
Rashad Khalifa	31:33 O people, you shall reverence your Lord, and fear a day when a father cannot help his own child, nor can a child help his father. Certainly, GOD's promise is truth. Therefore, do not be distracted by this life; do not be distracted from GOD by mere illusions.
Shabbir Ahmed	31:33 O Mankind! Be mindful of your Lord, and fear a Day when a father cannot help his son, nor a son can help his father. Certainly, the promise of God is true. Therefore, do not be distracted by the life of this world. And let not any deceiver

	distract you from God. ¹⁰
Transliteration	31:33 Ya ayyuh a a Inna <u>s</u> uittaqoo rabbakum wa ikhshaw yawman l a yajzee walidunAAan waladihi wal a mawloodun huwa j azin AAan w alidihishay-an inna waAAda All ahi haqun fal ataghurrannakumu al hayatu a Iddunya walayaghurrannakum biAlla <u>h</u> i algharooru
A	31:33 يايها الناس اتقوا ربكم واخشوا يوما لا يجزي والد عن ولده ولا مولود هو جاز عن والده شيئا ان وعد الله حق فلا تغرنكم الحياة الدنيا ولا يغرنكم بالله الغرور
Edip-Layth	31:34 With God is the knowledge regarding the moment. He sends down the rain, and He knows what is inside the wombs. No person knows what it may gain tomorrow, nor does any person know in which land it will die. God is Knowledgeable, Ever-aware. ³
The Monotheist Group	31:34 With God is the knowledge regarding the Hour. And He sends down the rain, and He knows what is inside the wombs. No soul knows what it may gain tomorrow, nor does any soul know in which land it will die. God is Knowledgeable, Expert.
Muhammad Asad	31:34 Verily, with God alone rests the knowledge of when the Last Hour will come: and He [it is who] sends down rain; and He [alone] knows what is in the wombs: ³¹ whereas no one knows what he will reap tomorrow, and no one knows in what land he will die, Verily. God [alone] is all-knowing, all-aware.
Rashad Khalifa	<i>Things We May and May Not Know</i> 31:34 With GOD is the knowledge about the Hour (end of the world). He is the One who sends down the rain, and He knows the contents of the womb. No soul knows what will happen to it tomorrow, and no one knows in which land he or she will die. GOD is Omniscient, Cognizant. ³
Shabbir Ahmed	31:34 Surely, with God alone rests the knowledge of the Hour. He is the One Who sends down rain, and He alone knows what is in the wombs. No one knows what he or she will reap tomorrow, and no one knows in what land (circumstance) he or she will die. Surely, God alone is Knower, Aware. ¹¹
Transliteration	31:34 Inna All aha AAindahu AAilmu a IssaAAatiwayunazzilu alghaytha wayaAAlamu m a fee al-ar hamiwama tadree nafsun m atha taksibu ghadan wamataadree nafsun bi-ayyi ardin tamootu inna AllahaAAaleemun khabeerun
A	31:34 ان الله عنده علم الساعة وينزل الغيث ويعلم ما فى الارحام وما تدرى نفس ماذا تكسب غدا وما تدرى نفس باى ارض تموت ان الله عليم خبير

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End Notes

Edip-Layth - End Note 1 (31:1)

See [2:1](#); [74:30](#).

Edip-Layth - End Note 2 (31:14)

For an inference regarding human evolution See [46:15](#); [71:14-17](#).

Edip-Layth - End Note 3 (31:34)

Only two subjects cannot be known by people. Commentaries relying on hadith and sunna misinterpret this verse and claim that five subjects cannot be known by people. God's knowledge of something does not necessarily negate another person's knowledge. See 15:87; [20:15](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (31:1)

See Appendix II.

Muhammad Asad - End Note 2 (31:2)

See note 2 on [10:1](#).

Muhammad Asad - End Note 3 (31:4)

The term az-zakah seems to have here its more general meaning of "charity" rather than the legal connotation of "purifying dues" (see note 34 on [2:43](#)), the more so as the above passage has a close inner resemblance to [2:2-4](#), where "spending on others out of what We provide as sustenance" is described as one of the characteristics of the God-conscious.

Muhammad Asad - End Note 4 (31:6)

Lit., "among the people there is he who [or "such as"] takes playful [or "idle"] talk in exchange", i.e., for divine guidance: apparently an allusion to a pseudo-philosophical play with words and metaphysical speculations without any real meaning behind them (cf. note 38 on [23:67](#)). Contrary to what some of the commentators assume, the above statement does not refer to any one person (allegedly a contemporary of the Prophet) but describes a type of mentality and has, therefore, a general import.

Muhammad Asad - End Note 5 (31:7)

Cf. [23:66-67](#).

Muhammad Asad - End Note 6 (31:9)

Commenting on the above three verses, Razi points out, firstly, that the deliberate contrast between the plural in the promise of "gardens (jannat) of bliss" and the singular in that of "suffering" (adhab) is meant to show that God's grace surpasses His wrath (cf. note 10 on [6:12](#)); and, secondly, that the use of the expression "to abide therein" in connection with the mention of paradise only, and not with that of otherworldly suffering (or hell), is an indication that whereas the enjoyment of the former will be unlimited in duration, suffering in what is described as "hell" will be limited.

Muhammad Asad - End Note 7 (31:10)

See note 4 on [13:2](#).

Muhammad Asad - End Note 8 (31:10)

See note 11 on [16:15](#).

Muhammad Asad - End Note 9 (31:10)

This is another of the many Quranic instances where the personal pronoun relating to God is suddenly changed - in this instance, from "He" to "We" - in order to indicate that God, being infinite, cannot be circumscribed by any pronoun applicable to created, finite beings, and that the use of such pronouns with reference to Him is no more than a concession to the limited nature of every human language.

Muhammad Asad - End Note 10 (31:10)

Lit., "thereon". As in [26:7](#), the term zawj has here the significance of "a kind".

Muhammad Asad - End Note 11 (31:11)

Sc., "who ascribe divine powers to beings or things other than God".

Muhammad Asad - End Note 12 (31:12)

Popularly (though without sufficient justification) identified with Aesop, Luqman is a legendary figure firmly established in ancient Arabian tradition as a prototype of the sage who disdains worldly honours or benefits and strives for inner perfection. Celebrated in a poem by Ziyad ibn Mu'awiyah (better known under his pen-name Nabighah adh-Dhubyani), who lived in the sixth century of the Christian era, the person of Luqman had become, long before the advent of Islam, a focal point of innumerable legends, stories and parables expressive of wisdom and spiritual maturity: and it is for this reason that the Qur'an uses this mythical figure - as it uses the equally mythical figure of Al-Khidr in surah 18 - as a vehicle for some of its admonitions bearing upon the manner in which man ought to behave.

Muhammad Asad - End Note 13 (31:13)

Lit., "O my little son" - a diminutive idiomatically expressive of endearment irrespective of whether the son is a child or a grown man.

Muhammad Asad - End Note 14 (31:14)

Lit., "his weaning is [or "takes place"] within two years". According to some philologists, the term fisal circumscribes the entire period of conception, gestation, birth and earliest infancy (Taj al-'Arus): in brief, the period of a child's utter dependence on its mother.

Muhammad Asad - End Note 15 (31:14)

Thus, gratitude towards parents, who were instrumental in one's coming to life, is here stipulated as a concomitant to man's gratitude towards God, who is the ultimate cause and source of his existence (cf. [17:23-24](#)).

Muhammad Asad - End Note 16 (31:15)

Lit., "something of which thou hast no knowledge", i.e., "something which is contrary to thy knowledge that divine qualities are God's alone" (cf. [29:8](#)).

Muhammad Asad - End Note 17 (31:16)

For my rendering of *latif* as "unfathomable", see surah 6 note 89.

Muhammad Asad - End Note 18 (31:20)

I.e., "has enabled you to derive benefit from all, etc. (Cf. note 46 on [14:32-33](#).)

Muhammad Asad - End Note 19 (31:20)

I.e., both visible and invisible benefits, as well as both physical and intellectual (or spiritual) endowments.

Muhammad Asad - End Note 20 (31:21)

Regarding the implications of the term "Satan" in this context, see note 10 on [2:14](#) and note 16 on [15:17](#). As in many other places in the Qur'an, the above verse expresses an oblique condemnation of the principle and practice of *taqlid* (see Razi's observations quoted in note 38 on [26:74](#)).

Muhammad Asad - End Note 21 (31:22)

See note 91 on [2:112](#).

Muhammad Asad - End Note 22 (31:25)

For the above rendering of *la in*, see surah 30 note 45.

Muhammad Asad - End Note 23 (31:25)

I.e., they give the above answer unthinkingly, following a vague habit of thought, without realizing that a cognition of God as the Ultimate Cause of all existence logically postulates one's full surrender to Him, and to Him alone.

Muhammad Asad - End Note 24 (31:27)

Lit., "after that".

Muhammad Asad - End Note 25 (31:27)

Cf. a similar passage in [18:109](#).

Muhammad Asad - End Note 26 (31:28)

I.e., in view of His almightiness, there is no difference between the creation and resurrection of many and of one, just as every single soul is as much within His ken as is all mankind.

Muhammad Asad - End Note 27 (31:29)

See note 5 on [13:2](#).

Muhammad Asad - End Note 28 (31:30)

See surah 20 note 99.

Muhammad Asad - End Note 29 (31:32)

Cf. [17:67](#), as well as [29:65](#), which says - in a similar context - that "they (begin to) ascribe to imaginary powers a share in His divinity" (yushrikun). The parable of a storm at sea is, of course, a metonym applying to every kind of danger that may beset man in life.

Muhammad Asad - End Note 30 (31:33)

For instance, the self-deluding expectation, while deliberately committing a sin, that God will forgive it (Sa'id ibn Jubayr, as quoted by Tabari, Baghawi, Asas) According to Tabari, the term gharur denotes "anything that deludes" (ma gharra) a person in the moral sense, whether it be Satan, or another human being, or an abstract concept, or (as in [57:14](#)) "wishful thinking".

Muhammad Asad - End Note 31 (31:34)

This relates not merely to the problem of the sex of the as yet unborn embryo, but also to the question of whether it will be born at all, and if so, what its natural endowments and its character will be, as well as what role it will be able to play in life: and life itself is symbolized by the preceding mention of rain, and the end of all life in this world, by the mention of the Last Hour.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (31:6)

In order to defend the 'Imams' of Hadith, some commentators try to explain away Lahwal Hadith as music. This obviously makes no linguistic or contextual sense

Shabbir Ahmed - End Note 2 (31:10)

Mountains came into being millions of years ago as the earth was cooling off and the earth crust was shrinking [16:15](#), [78:7](#)

Shabbir Ahmed - End Note 3 (31:11)

Zaalim = Wrongdoer = Oppressor = One who displaces something from its rightful place = One who relegates the truth = Violator of human rights

Shabbir Ahmed - End Note 4 (31:12)

He is in no need of your praises on rosary-beads and chanting. Gratefulness is not limited to verbal acknowledgement of gratitude. Divine bounties must be shared with fellow humans for true gratitude

Shabbir Ahmed - End Note 5 (31:14)

[2:233](#), [46:15](#)

Shabbir Ahmed - End Note 6 (31:18)

[17:37](#), [57:23](#)

Shabbir Ahmed - End Note 7 (31:22)

[2:256](#). Wajh = Face = Countenance = Whole being

Shabbir Ahmed - End Note 8 (31:27)

[18:109](#)

Shabbir Ahmed - End Note 9 (31:29)

[13:2](#)

Shabbir Ahmed - End Note 10 (31:33)

Gharoor = Deceiver = Satan = Satanic people = Evil companions = Deceptive thoughts = Illusion

Shabbir Ahmed - End Note 11 (31:34)

Hour = The Great Revolution = Resurrection = Day of Judgment. Rain = Also alludes to resurgence of humanity. What is in the wombs = In the wombs of any female creatures = Fate of the embryo. Reap tomorrow = What one does or happens to him in the future

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 2 (31:13)

How will you feel if you take care of a child, give him the best education, and prepare him for life, only to see him thank someone else? Thus is idolatry; injustice.

Rashad Khalifa - End Note 3 (31:34)

God reveals His knowledge whenever He wills. We learn from this verse that we may be able to predict the rain, and the gender of the fetus. But we can never know the time or place of death. In accordance with [72:27](#), God has revealed the end of the world through His Messenger of the Covenant. See [15:87](#), [20:15](#), and [Appendix 25](#) for the details.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

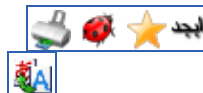
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Edip-Layth	In the name of God, the Gracious, the Compassionate. 32:1 A1L30M40 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 32:1 A.L.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 32:1 Alif. Lam. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 32:1 A. L. M. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 32:1 A.L.M. Alif-Laam-Meem. (Allah, Lateef the Unfathomable, Majeed the Magnificent, states that),
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 32:1 Alif-lām-meem
A	بسم الله الرحمن الرحيم الم 32:1
Edip-Layth	32:2 The sending down of this book, without a doubt, from the Lord of the worlds.
The Monotheist Group	32:2 The sending down of this Scripture, without a doubt, from the Lord of the worlds.
Muhammad Asad	32:2 The bestowal from on high of this divine writ issues, beyond any doubt, from the Sustainer of all the worlds:
Rashad Khalifa	32:2 The book is, without a doubt, a revelation from the Lord of the universe.
Shabbir Ahmed	32:2 This Book is, beyond any doubt, a revelation from the Lord of the worlds.

Transliteration	32:2 Tanzeelu alkitābi lā raybafeehi min rabbi alAAalameena
A	32:2 تنزيل الكتب لا ريب فيه من رب العلمين
Edip-Layth	32:3 Or do they say, "He fabricated it!" No, it is the truth from your Lord, so that you may warn a people who never received a warner before you, in order that they may be guided.
The Monotheist Group	32:3 Or do they say: "He fabricated it!" No, it is the truth from your Lord, so that you may warn a people who never received a warner before you, in order that they may be guided.
Muhammad Asad	32:3 and yet, ² they [who are bent on denying the truth] assert, [Muhammad] has invented it!" Nay, but it is the truth from thy Sustainer, enabling thee to warn [this] people to whom no warner has come before thee, so that they might follow the right path.
Rashad Khalifa	32:3 They said, "He fabricated it." Indeed, this is the truth from your Lord, to warn people who never received a warner before you, that they may be guided.
Shabbir Ahmed	32:3 And yet they assert, "He has invented it." Nay, it is but the truth from your Lord, for you to warn a people to whom no warner has come before you, so that they may be guided. ¹
Transliteration	32:3 Am yaqooloona iftarahu bal huwa alhaqqumin rabbika litun thira qawman ma atahum minnatheerin min qablika laAAallahum yahtadoona
A	32:3 ام يقولون افتره بل هو الحق من ربك لتنذر قوما ما اتهم من نذير من قبلك لعلهم يهتدون
Edip-Layth	32:4 God is the One who created the heavens and the earth, and everything between them in six days, then He settled to the Throne. You do not have beside Him any Lord, nor intercessor. Will you not then remember? ²
The Monotheist Group	32:4 God is the One who created the heavens and the Earth, and everything between them in six days, then He settled to the Throne. You do not have beside Him any Lord, nor intercessor. Will you not then remember?
Muhammad Asad	32:4 IT IS GOD who has created the heavens and the earth and all that is between them in six aeons, and is established on the throne of His almightiness. ³ You have none to protect you from God, and none to intercede for you [on Judgment Day]: will you not, then, bethink yourselves?
Rashad Khalifa	<i>No Mediator Between God and You</i> 32:4 GOD is the One who created the heavens and the earth, and everything between them in six days, then assumed all authority. You have none beside Him as Lord, nor do you have an intercessor. Would you not take heed?
Shabbir Ahmed	32:4 God is the One Who has created the heavens and the earth and all that is between them in Six Eras, and is established on the Throne of His Almighty of Supreme Control (41:9-12, 34:12). You have no patron and no intercessor beside Him. Will you not, then, bear this in mind? ²
Transliteration	32:4 Allahu allathee khalaqa alissamawatiwaaal-arda wama baynahum a fee sittatiyya amin thumma istawa AAala alAAarshi m alakum min doonihi min waliyyin wal a shafeeAAin afalatatahakkaroona
A	32:4 الله الذى خلق السموت والارض وما بينهما فى ستة ايام ثم استوى على العرش ما لكم من دونه من ولى ولا شفيع افلا تتذكرون
Edip-Layth	<i>The Speed of Light</i> 32:5 He arranges matters from the heaven to the earth, and then it ascends to Him in a day which is equivalent to one thousand of the years which you count.
The Monotheist Group	32:5 He arranges matters from the heaven to the Earth, then it ascends to Him in a day which is equivalent to one thousand of the years which you count.
	32:5 He governs all that exists, from the celestial space to the earth; and in the end all

Muhammad Asad	shall ascend unto Him [for judgment] on a Day the length whereof will be [like] a thousand years of your reckoning. ⁴
Rashad Khalifa	32:5 All matters are controlled by Him from the heaven to the earth. To Him, the day is equivalent to one thousand of your years.
Shabbir Ahmed	32:5 He governs all that exists, from the celestial Highs to the Lows. And all things evolve higher to what they are meant to be in such stages where a single Day before Him equals a thousand years according to your count. ³
Transliteration	32:5 Yudabbiru al-amra mina a Issama-iila al-ar di thumma yaAAaruju ilayhi fee yawmin ka ⁿ amiqda ^r uhu alfa sanatin mimma a taAAuddoona
A	32:5 يدبر الامر من السماء الى الارض ثم يعرج اليه في يوم كان مقداره الف سنة مما تعدون
Edip-Layth	32:6 Such is the Knower of the unseen and the seen; the Noble, the Compassionate.
The Monotheist Group	32:6 Such is the Knower of the unseen and the seen; the Noble, the Merciful.
Muhammad Asad	32:6 Such is He who knows all that is beyond the reach of a created being's perception, as well as all that can be witnessed by a creature's senses or mind: ⁵ the Almighty, the Dispenser of Grace,
Rashad Khalifa	32:6 Knower of all secrets and declarations; the Almighty, Most Merciful.
Shabbir Ahmed	32:6 Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,
Transliteration	32:6 Tha ^l ika AAa ^l imu alghaybi waalshshahadatiaAAazeezu alRra ^h eemu
A	32:6 ذلك علم الغيب والشهادة العزيز الرحيم
Edip-Layth	<i>Genesis of Human Being</i> 32:7 The One who perfected everything He created and He began the creation of the human from clay.
The Monotheist Group	32:7 The One who perfected everything He created and He began the creation of the human from mud.
Muhammad Asad	32:7 who makes most excellent everything that He creates. ⁶ Thus, He begins the creation of man out of clay; ⁷
Rashad Khalifa	<i>The Origin of Man</i> 32:7 He is the One who perfected everything He created, and started the creation of the human from clay.
Shabbir Ahmed	32:7 Who created everything in perfect balance. Thus He initiated the creation of the humans from hydrated inorganic matter.
Transliteration	32:7 Alla ^t hee a ^h sana kulla shay-inkhalaqahu wabadaa khalqa al-ins ^a ni min teenin
A	32:7 الذى احسن كل شيء خلقه وبدا خلق الانسن من طين
Edip-Layth	32:8 Then He made his offspring from a structure derived from an insignificant liquid.
The Monotheist Group	32:8 Then He made his offspring from a structure derived from a lowly liquid.
Muhammad Asad	32:8 then He causes him to be begotten ⁸ out of the essence of a humble fluid;
Rashad Khalifa	32:8 Then He continued his reproduction through a certain lowly liquid.
Shabbir Ahmed	32:8 Then He made him to be reproduced out of the essence of a humble fluid. ⁴
Transliteration	32:8 Thumma jaAAa ^a la naslahu min sul ^a latinmin ma ^a -in maheenin
A	32:8 ثم جعل نسله من سللة من ماء مهين

Edip-Layth	32:9 Then He evolved him, and blew into him from His Spirit. He made for you the hearing, the eyesight, and the hearts; rarely are you thankful.
The Monotheist Group	32:9 Then He evolved him, and blew into him from His Spirit. And He made for you the hearing, the eyesight, and the hearts; rarely are you thankful.
Muhammad Asad	32:9 and then He forms him in accordance with what he is meant to be, and breathes into him of His spirit: ⁹ and [thus, O men,] He endows you with hearing, and sight, and feelings as well as minds: ¹⁰ [yet] how seldom are you grateful!
Rashad Khalifa	32:9 He shaped him and blew into him from His spirit. And He gave you the hearing, the eyesight, and the brains; rarely are you thankful.
Shabbir Ahmed	32:9 (Then emergent evolution took place that distinguished humans from the animal kingdom.) He shapes him in accordance with what he is meant to be, and breathes into him of His Energy. And thus (O Mankind) He gives you the faculties of hearing, sight, reasoning and feelings. Yet, how seldom are you grateful by making the best use of your perceptual and conceptual faculties! ⁵
Transliteration	32:9 Thumma sawwahu wanafakha feehi min roo hihiwajaAAala lakumu a IssamAAa wa al-ab ^s sara waal-af-ida ^t taqaleelan ma ^t tashkuroona
A	32:9 ثم سوبه ونفخ فيه من روحه وجعل لكم السمع والابصر والافدة قليلا ما تشكرون
Edip-Layth	32:10 They said, "When we are buried in the ground, will we be created anew?" Indeed, they reject the meeting of their Lord.
The Monotheist Group	32:10 And they said: "When we are buried in the ground, will we be created anew?" Indeed, they reject the meeting of their Lord.
Muhammad Asad	32:10 For, [many are] they [who] say, What! After we have been [dead and] lost in the earth, shall we indeed be [restored to life] in a new act of crea tion?" Nay, but [by saying this] they deny the truth that they are destined to meet their Sustainer! ¹¹
Rashad Khalifa	32:10 They wonder, "After we vanish into the earth, do we get created anew?" Thus, as regards meeting their Lord, they are disbelievers.
Shabbir Ahmed	32:10 And they say, "What! After we vanish into the earth, do we get created anew?" Thus they deny the meeting with their Lord. ⁶
Transliteration	32:10 Waqa ^l loo a-i tha ^t dalal ⁿ nafee al-ar di a-inn a lafee khalqin jadeedin bal humbiliq a-i rabbi ^h im ka ^f iroona
A	32:10 وقالوا اذا ضللنا فى الارض ائنا لفى خلق جديد بل هم بلقاء ربهم كفرون
Edip-Layth	32:11 Say, "The angel of death that has been assigned to you will take you, then to your Lord you will be returned."
The Monotheist Group	32:11 Say: "Your lives will be terminated by the angel of death that has been assigned to you, then to your Lord you will be returned."
Muhammad Asad	32:11 Say: [One day,] the angel of death who has been given charge of you will gather you, and then unto your Sustainer you will be brought back."
Rashad Khalifa	32:11 Say, "You will be put to death by the angel in whose charge you are placed, then to your Lord you will be returned."
Shabbir Ahmed	32:11 Say, "The angel of death who is assigned for you, will collect you, and then you will be returned to your Lord." ⁷
Transliteration	32:11 Qul yatawaff akum malaku almawti alla theewukkila bikum thumma il a rabbikum turjaAAaona
A	32:11 قل يتوفىكم ملك الموت الذى وكل بكم ثم الى ربكم ترجعون

Edip-Layth	32:12 If only you could see the criminals when they bow down their heads before their Lord: "Our Lord, we have now seen and we have heard, so send us back and we will do good work. Now we have attained certainty!" ⁵
The Monotheist Group	32:12 And if only you could see the criminals when they bow down their heads before their Lord: "Our Lord, we have now seen and we have heard, so send us back and we will do good work. Now we have attained certainty!"
Muhammad Asad	32:12 If thou couldst but see [how it will be on Judgment Day], when those who are lost in sin will hang their heads before their Sustainer, [saying:] O our Sustainer! [Now] we have seen, and we have heard! Return us, then, [to our earthly life] that we may do good deeds: for [now], behold, we are certain [of the truth]!"
Rashad Khalifa	<i>Too Late</i> 32:12 If only you could see the guilty when they bow down their heads before their Lord: "Our Lord, now we have seen and we have heard. Send us back and we will be righteous. Now we have attained certainty." ²
Shabbir Ahmed	32:12 If only you could see the guilty when they lower their heads before their Lord, "Our Lord! We have now seen and heard. Return us, then, that we may do good works, for, now we are sure." ⁸
Transliteration	32:12 Walaw tar a i thi almujrимоona n akisooruoosihim AAinda rabbihim rabban a absarnawasamiAAana faarjiAAana naAAMal salihaninna mooqinoona
A	32:12 ولو ترى اذ المجرمون ناكسوا رءوسهم عند ربهم ربنا ابصرنا وسمعنا فارجعنا نعمل صلحا انا موقتون
Edip-Layth	32:13 If We had wished, We could have given every person its guidance, but the word from Me has taken effect, that I will fill hell with Jinn and humans all together.
The Monotheist Group	32:13 And if We had wished, We could have given every soul its guidance, but the word from Me has taken effect, that I will fill Hell with the Jinn and people all together.
Muhammad Asad	32:13 Yet had We so willed, We could indeed have imposed Our guidance upon every human being: ¹² but [We have not willed it thus - and so] that word of Mine has come true: Most certainly will I fill hell with invisible beings as well as with humans, all together!" ¹³
Rashad Khalifa	32:13 Had we willed, we could have given every soul its guidance, but it is already predetermined that I will fill Hell with jinns and humans, all together. ³
Shabbir Ahmed	32:13 Had We so willed, We could have imposed Our guidance upon every human being (driven by instincts like other creatures). But the Word from Me will come true that I will fill Hell with people, rural and urban all together. ⁹
Transliteration	32:13 Walaw shi-n a la ataynaakulla nafsин hud aha wal akin haqqaalqawlu minnee laamlaanna jahannama mina aljinnati waalInnasiajmaAAeena
A	32:13 ولو شئنا لءاتينا كل نفس هديها ولكن حق القول منى لاملان جهنم من الجنة والناس اجمعين
Edip-Layth	32:14 So taste the consequences of your ignoring/forgetting this day; for We have now ignored/forgotten you. Taste the eternal retribution in return for what you used to do. ⁶
The Monotheist Group	32:14 So taste the consequences of your forgetting this Day; for We have now forgotten you. And taste the eternal retribution in return for what you used to do.
Muhammad Asad	32:14 [And He will say unto the sinners:] Taste, then, [the recompense] for your having been oblivious of the coming of this your Day [of Judgment] - for, verily, We are [now] oblivious of you: taste, then, [this] abiding suffering for all [the evil] that you were wont to do!"
Rashad Khalifa	32:14 Taste the consequences of your forgetting this day; now we forget you. You have incurred eternal retribution in return for your own works.

Shabbir Ahmed	32:14 It will be said, "Taste then, for you remained oblivious of this Day of yours, and so, now We forget you. Taste the lasting doom for what you used to do."
Transliteration	32:14 Faṭḥooqoo bim a naseetum liq aayawmikum h atha inn a naseen akum wathooqooAAathaba alkhuldi bima kuntum taAamaloona
A	32:14 فذوقوا بما نسيتم لقاء يومكم هذا انا نسينكم وذوقوا عذاب الخلد بما كنتم تعملون
Edip-Layth	<i>Appreciating God's Signs</i> 32:15 The only people who acknowledge Our signs are those whom when they are reminded by them, they fall prostrating, and they glorify the praise of their Lord, and they are not arrogant.
The Monotheist Group	32:15 The only people who believe in Our revelations are those whom when they are reminded by them, they fall prostrating, and they glorify the praise of their Lord, and they are not arrogant.
Muhammad Asad	32:15 ONLY THEY [truly] believe in Our messages who, whenever they are conveyed to them, fall down, prostrating themselves in adoration, and extol their Sustainer's limitless glory and praise; and who are never filled with false pride;
Rashad Khalifa	32:15 The only people who truly believe in our revelations are those who fall prostrate upon hearing them. They glorify and praise their Lord, without any arrogance.
Shabbir Ahmed	32:15 Only they truly believe in Our messages who, when they are reminded of them, fall into complete submission adoring, and strive hard to manifest their Sustainer's praise. (They establish the Divine System that is the living evidence of how benevolent His guidance is.) And they are never given to false pride.
Transliteration	32:15 Innama yu/minu bi- ayatinaallatheena i tha thukkiroo bih akharroo sujjadan wasabbahoo bihamdi rabbihim wahumla yastakbiroona
A	32:15 انما يؤمن بآيتنا الذين اذا ذكروا بها خروا سجدا وسبحوا بحمد ربهم وهم لا يستكبرون
Edip-Layth	32:16 Their sides readily forsake their beds, to call on their Lord out of fear and hope, and from Our provisions to them they give.
The Monotheist Group	32:16 Their sides readily forsake their beds, to call on their Lord out of fear and hope, and from Our provisions to them they give.
Muhammad Asad	32:16 [and] who are impelled to rise ¹⁴ from their beds [at night] to call out to their Sustainer in fear and hope; and who spend on others out of what We provide for them as sustenance.
Rashad Khalifa	32:16 Their sides readily forsake their beds, in order to worship their Lord, out of reverence and hope, and from our provisions to them, they give.
Shabbir Ahmed	32:16 They forsake their 'comfort zone' in calling people to their Lord, fearing that they have not done enough and hoping to do better. And they keep open for the needy the provision that We have given them. ¹⁰
Transliteration	32:16 Tatajafu junobuhum AAani alma dajiAAiyadAAoona rabbahum khawfan waṭamaAAan wamimmarazaqnahum yunfiqoona
A	32:16 تتجافى جنوبهم عن المضاجع يدعون ربهم خوفا وطمعا ومما رزقهم ينفقون
Edip-Layth	32:17 No person knows what is being hidden for them of joy, as a reward for what they used to do.
The Monotheist Group	32:17 No person knows what is being hidden for them of joy, as a reward for what they used to do.
Muhammad Asad	32:17 And [as for all such believers,] no human being can imagine what blissful delights, as yet hidden, await them [in the life to come] as a reward for all that they did. ¹⁵

Heaven: Indescribably Beautiful

Rashad Khalifa	32:17 You have no idea how much joy and happiness are waiting for you as a reward for your (righteous) works.
Shabbir Ahmed	32:17 And no human being can imagine what blissful delights are kept hidden for them as a reward for what they used to do.
Transliteration	32:17 Faḷa taAAalamu nafsun m aḡokhfiya lahum min qurrati aAAayunin jaz aḡan bim aḡaḡanooyaAAamaloona
A	32:17 فلا تعلم نفس ما اخفى لهم من قرة اعين جزاء بما كانوا يعملون
Edip-Layth	32:18 Is one who was an acknowledger the same as one who was wicked? They are not the same.
The Monotheist Group	32:18 Is one who was a believer the same as one who was wicked? They are not the same.
Muhammad Asad	32:18 Is, then, he who [in his earthly life] was a believer to be compared with one who was iniquitous? [Nay,] these two are not equal!
Rashad Khalifa	32:18 Is one who is a believer the same as one who is wicked? They are not equal.
Shabbir Ahmed	32:18 Is then, he who was a believer like the one who drifted away from the Permanent Values? Nay, these two are not alike.
Transliteration	32:18 Afaman ḡana mu/minan kaman ḡanafasiḡan la yastawoona
A	32:18 افمن كان مومنا كمن كان فاسقا لا يستون
Edip-Layth	32:19 As for those who acknowledge and do good works, for them are eternal Paradises as an abode, in return for their works.
The Monotheist Group	32:19 As for those who believe and do good works, for them are eternal Paradises as an abode, in return for their works.
Muhammad Asad	32:19 As for those who attain to faith and do righteous deeds - gardens of rest await them, as a welcome [from God], in result of what they did;
Rashad Khalifa	32:19 As for those who believe and lead a righteous life, they have deserved the eternal Paradise. Such is their abode, in return for their works.
Shabbir Ahmed	32:19 For those who choose to believe, and serve the society, are Gardens of retreat, a welcome for what they used to do.
Transliteration	32:19 Amma allaḡheena amanooowaAAamiloo aḡḡsalihati falahum jann aḡualma/waḡa nuzulan bimaḡaḡanoo yaAAamaloona
A	32:19 اما الذين ءامنوا وعملوا الصلحت فلهم جنت الماوى نزلا بما كانوا يعملون
Edip-Layth	32:20 As for those who were wicked, their abode is the fire. Every time they try to leave it, they will be put back in it, and it will be said to them: "Taste the retribution of the fire in which you used to deny."
The Monotheist Group	32:20 And as for those who were wicked, their abode is the Fire. Every time they try to leave it, they will be put back in it, and it will be said to them: "Taste the retribution of the Fire in which you used to deny."
Muhammad Asad	32:20 but as for those who are lost in iniquity - their goal is the fire: as oft as they will try to come out of it, they will be thrown back into it; and they will be told, Taste [now] this suffering through fire which you were wont to call a lie!"
Rashad Khalifa	32:20 As for the wicked, their destiny is Hell. Every time they try to leave it, they will be forced back. They will be told, "Taste the agony of Hell which you used to disbelieve in."
Shabbir Ahmed	32:20 But as for those who drifted away from the truth, their retreat will be the fire. As often as they try to come out of it, they will be returned into it. It will be said to them, "Taste the torment of the fire that you used to deny."

Transliteration	32:20 Waamma alla theena fasaqoofama/w ahumu a Innaru kullam a ar adooan yakhrujoo minha oAAeedoo feeh a waqeela lahum thooqooAAathaba a Innari alla thee kuntum bihitukaththiboona
A	32:20 واما الذين فسقوا فملوهم النار كلما ارادوا ان يخرجوا منها اعيدوا فيها وقيل لهم ذوقوا عذاب النار الذي كنتم به تكذبون
Edip-Layth	32:21 We will let them taste the worldly retribution before the greater retribution, perhaps they will revert.
The Monotheist Group	32:21 And We will let them taste the worldly retribution before the greater retribution, perhaps they will revert.
Muhammad Asad	32:21 However, ere [We condemn them to] that supreme suffering, We shall most certainly let them taste of a suffering closer at hand, ¹⁶ so that they might [repent and] mend their ways. ¹⁷
Rashad Khalifa	<i>Take A Hint</i> 32:21 We let them taste the smaller retribution (of this world), before they incur the greater retribution (of the Hereafter), that they may (take a hint and) reform.
Shabbir Ahmed	32:21 And certainly, We make them taste the punishment closer at hand before the Greater punishment, so that they might return to righteousness.
Transliteration	32:21 Walanu theeqannahum mina alAAa thabial-adna doona alAAa thabi al-akbari laAAallahumyarjiAAoona
A	32:21 ولنذيقنهم من العذاب الادنى دون العذاب الاكبر لعلمهم يرجعون
Edip-Layth	32:22 Who is more wicked than one who is reminded of his Lord's signs, then he turns away from them? We will exact a punishment from the criminals.
The Monotheist Group	32:22 And who is more wicked than one who is reminded of his Lord's revelations, then he turns away from them? We will exact a punishment from the criminals.
Muhammad Asad	32:22 And who could be more wicked than he to whom his Sustainer's messages are conveyed and who thereupon turns away from them? Verily, We shall inflict Our retribution on those who are [thus] lost in sin!
Rashad Khalifa	32:22 Who is more evil than one who is reminded of these revelations of his Lord, then insists upon disregarding them? We will certainly punish the guilty.
Shabbir Ahmed	32:22 And who does a greater wrong than he who is reminded of his Lord's messages, then turns away from them? Surely, We shall requite all those who violate human rights by stealing the fruit of others' labor. ¹¹
Transliteration	32:22 Waman a thlamu mimman thukkirabi-ayati rabbihi thumma aAAara da AAanh ainna mina almujrimeena muntaqimoona
A	32:22 ومن اظلم ممن ذكر بايت ربه ثم اعرض عنها انا من المجرمين منتقمون
Edip-Layth	32:23 We have given Moses the book. So do not be in any doubt about his encounter. We made it a guide for the Children of Israel.
The Monotheist Group	32:23 And We have given Moses the Scripture. So do not be in any doubt about meeting Him. And We made it a guide for the Children of Israel.
Muhammad Asad	32:23 AND, INDEED, [O Muhammad,] We did vouchsafe revelation unto Moses [as well]: so be not in doubt of [thy] having met with the same [truth in the revelation vouchsafed to thee]. ¹⁸ And [just as] We caused that [earlier revelation] to be a guidance for the children of Israel,
Rashad Khalifa	32:23 We have given Moses the scripture - do not harbor any doubt about meeting Him - and we made it a guide for the Children of Israel.

Shabbir Ahmed	32:23 We had given Moses the scripture. So do not be in doubt of his receiving it, and We appointed it a guidance for the Children of Israel. ¹²
Transliteration	32:23 Walaqad atayna moos alkitaaba fal a takun fee miryatin min liq a-ihiwajaAAalnahu hudan libanee isra-eela
A	32:23 ولقد ءاتينا موسى الكتب فلا تكن فى مربة من لقائه وجعلنه هدى لبنى اسرائيل
Edip-Layth	32:24 We made from among them leaders who guided in accordance with Our command, for they were patient and had certainty regarding Our signs.
The Monotheist Group	32:24 And We made from among them leaders who guided in accordance with Our command, for they were patient and had certainty regarding Our revelations.
Muhammad Asad	32:24 and [as] We raised among them leaders who, so long as they bore themselves with patience and had sure faith in Our messages, guided [their people] in accordance with Our behest ¹⁹ [so, too, shall it be with the divine writ revealed unto thee, O Muhammad.] ²⁰
Rashad Khalifa	32:24 We appointed from among them imams who guided in accordance with our commandments, because they steadfastly persevered and attained certainty about our revelations.
Shabbir Ahmed	32:24 We appointed among them leaders who led them by Our command since they were steadfast in their commitment and had conviction in Our revelations.
Transliteration	32:24 WajaAAalna minhum a-immatan yahdoonabi-amrin a lamm a sabaroo wak anoo bi-ayatinayooqinoona
A	32:24 وجعلنا منهم ائمة يهدون بالمرنا لما صبروا وكانوا بآيتنا يوقنون
Edip-Layth	32:25 Your Lord will separate between them on the day of resurrection regarding what they disputed in.
The Monotheist Group	32:25 Your Lord will separate between them on the Day of Resurrection regarding that which they disputed in.
Muhammad Asad	32:25 VERILY, it is God alone who will decide between men ²¹ on Resurrection Day with regard to all on which they were wont to differ. ²²
Rashad Khalifa	32:25 Your Lord is the One who will judge them on the Day of Resurrection, regarding everything they disputed.
Shabbir Ahmed	32:25 (But later, the Children of Israel divided themselves and lost their glory) Surely, your Lord will decide between them on the Resurrection Day, regarding everything they disputed.
Transliteration	32:25 Inna rabbaka huwa yaf silu baynahumyawma alqiy amati feem a k anoo feehiyakhtalifoona
A	32:25 ان ربك هو يفصل بينهم يوم القيمة فيما كانوا فيه يختلفون
Edip-Layth	32:26 Is it not a guide for them how many generations We have annihilated before them in whose homes they now walk? In that are signs. Do they not listen?
The Monotheist Group	32:26 Is it not a guide for them how many generations We have annihilated before them in whose homes they now walk? In that are signs. Do they not listen?
Muhammad Asad	32:26 [But] can, then, they [who deny the truth] learn no lesson by recalling how many a generation We have destroyed before their time? ²³ [people] in whose dwelling-places they [themselves now] walk about? In this, behold, there are messages indeed: will they not, then, listen?
Rashad Khalifa	32:26 Does it ever occur to them how many generations we have annihilated before them? They now live and walk in their ancestors' homes. This should provide sufficient proofs. Do they not hear?

Shabbir Ahmed	32:26 Is it not a guidance for them to realize how many generations We annihilated before them, in whose dwelling places they now go to and fro? In that are signs. Will they not, then, listen?
Transliteration	32:26 Awa lam yahdi lahum kam ahlakn <u>a</u> minqablihim mina alqurooni yamshoona fee masakin ^u in ^u ihim inna feeth ^u alika la ^u ay ^u atin afala yasmaAAoona
A	32:26 اولم يهد لهم كم اهلكنا من قبلهم من القرون يمشون فى مسكنهم ان فى ذلك لءايت افلا يسمعون
Edip-Layth	32:27 Have they not seen that We drive the water to the barren lands, and produce with it crops to feed their livestock, as well as themselves? Do they not see?
The Monotheist Group	32:27 Have they not seen that We drive the water to the barren lands, and produce with it crops to feed their livestock, as well as themselves? Do they not see?
Muhammad Asad	32:27 Are they not aware that it is We who drive the rain onto dry land devoid of herbage, and thereby bring forth herbage of which their cattle and they themselves do eat? Can they not, then, see [the truth of resurrection]?
Rashad Khalifa	32:27 Do they not realize that we drive the water to barren lands, and produce with it crops to feed their livestock, as well as themselves? Do they not see?
Shabbir Ahmed	32:27 Have they not seen how We lead water onto barren land, and thereby bring forth crops providing food for their cattle and for themselves? Do they have no vision? 13
Transliteration	32:27 Awa lam yaraw ann <u>a</u> nasooqu alm <u>a</u> aila al-ardi aljuru ^u zi fanukhriju bihi zarAAanta-kulu minhu anAAa ^u mu ^u hum waanfusuhum afala yub ^u s ^u iroona
A	32:27 اولم يروا انا نسوق الماء الى الارض الجرز فنخرج به زرعاً تاكل منه انعمهم وانفسهم افلا يبصرون
Edip-Layth	32:28 They say, "When is this victory, if you are being truthful?"
The Monotheist Group	32:28 And they say: "When is this victory, if you are being truthful?"
Muhammad Asad	32:28 But they answer: When will that final decision take place, if what you [believers] say is true?" 24
Rashad Khalifa	32:28 They challenge: "Where is that victory, if you are truthful?"
Shabbir Ahmed	32:28 But they keep saying, "When will that decision be, if you are truthful?"
Transliteration	32:28 Wayaqooloona mata <u>a</u> <u>hatha</u> alfath ^u uin kuntum <u>s</u> adiqeena
A	32:28 ويقولون متى هذا الفتح ان كنتم صديقين
Edip-Layth	32:29 Say, "On the day of the victory, it will not benefit those who rejected if they acknowledge, nor will they be given respite."
The Monotheist Group	32:29 Say: "On the day of the victory, it will not benefit those who rejected if they believe, nor will they be given respite."
Muhammad Asad	32:29 Say: On the Day of the Final Decision, their [newly-found] faith will be of no use to those who [in their lifetime] were bent on denying the truth, nor will they be granted respite!"
Rashad Khalifa	32:29 Say, "The day such a victory comes, believing will not benefit those who did not believe before that, nor will they be given another chance."
Shabbir Ahmed	32:29 Say, "On the Day of decision (when the rejecters of the truth will be overwhelmed), pronouncement of belief shall be of no avail to the rejecters then, nor will they be given further respite."
Transliteration	32:29 Qul yawma alfat <u>hi</u> l <u>a</u> yanfaAAualla <u>the</u> ena kafaroo eem <u>a</u> nuhum wal <u>a</u> hum yun ^u tharoona

A	32:29 قل يوم الفتح لا ينفع الذين كفروا ايمنهم ولا هم ينظرون
Edip-Layth	32:30 Therefore, turn away from them and wait, for they too are waiting.
The Monotheist Group	32:30 Therefore, turn away from them and wait, for they too are waiting.
Muhammad Asad	32:30 and then leave them alone, and wait [for the truth to unfold as] they, behold, are waiting.
Rashad Khalifa	32:30 Therefore, disregard them and wait, they too are waiting.
Shabbir Ahmed	32:30 So turn away from them and wait (for the truth to unfold). They too are waiting.
Transliteration	32:30 FaaAArid AAanhum waintathirinnahum muntaathiroona
A	32:30 فاعرض عنهم وانتظر انهم منتظرون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (32:1)

A1L30M40. This combination of letters/numbers plays an important role in the mathematical system of the Quran based on code 19. The function of these letters is stated in the following verse [32:2](#). See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1](#)- 8; [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 2 (32:4)

For the evolutionary creation of the universe, See [41:9-10](#).

Edip-Layth - End Note 5 (32:12)

See [6:28](#).

Edip-Layth - End Note 6 (32:14)

It is interesting that the only exception for God's never forgetting nature is in connection with the people who deserved Hell. See [22:19-22](#)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (32:1)

See Appendix II.

Muhammad Asad - End Note 2 (32:3)

Cf. note 61 on [10:38](#).

Muhammad Asad - End Note 3 (32:4)

See note 43 on [7:54](#).

Muhammad Asad - End Note 4 (32:5)

I.e., the Day of Judgment will seem to be endless to those who are judged. In the ancient Arabic idiom, a day that is trying or painful is described as "long", just as a happy day is spoken of as "short" (Maraghi XXI, 105).

Muhammad Asad - End Note 5 (32:6)

See surah 6 note 65.

Muhammad Asad - End Note 6 (32:7)

I.e., He fashions every detail of His creation in accordance with the functions intended for it, irrespective of whether those functions can be understood by us or are beyond the reach of our perception. In the text, the passage comprising verses 7-9 is in the past tense; but since it relates to a continuous act of creation, it signifies the present and the future as well as the past, and may, therefore, be suitably rendered in the present tense.

Muhammad Asad - End Note 7 (32:7)

Cf. note 4 on [23:12](#). In view of the next verse, this "beginning" of man's creation seems to allude to the basic composition of the human body as such, as well as to each individual's pre-natal existence in the separate bodies of his parents.

Muhammad Asad - End Note 8 (32:8)

Lit., "He caused [i.e., as pointed out in note 6 above, "He causes"] his procreation [or "his begetting"] to be out of", etc.

Muhammad Asad - End Note 9 (32:9)

As in [15:29](#) and [38:72](#), God's "breathing of His spirit into man" is a metaphor for the divine gift of life and consciousness, or of a "soul" (which, as pointed out in surah 4 note 181, is one of the meanings of the term ruh). Consequently, "the soul of every human being is of the spirit of God" (Razi). Regarding the verb sawwahu - rendered by me as "He forms him in accordance with what he is meant to be" - see note 1 on [87:2](#) and note 5 on [91:7](#).

Muhammad Asad - End Note 10 (32:9)

Lit., "hearts" (af'idah), which in classical Arabic is a metonym for both "feelings" and "minds"; hence my composite rendering of this term.

Muhammad Asad - End Note 11 (32:10)

Sc., "and thus, by implication, they deny His existence". (Cf. notes 11 and 12 on [13:5](#).)

Muhammad Asad - End Note 12 (32:13)

Lit., "We could indeed have given unto every human being (nafs) his guidance", i.e., forcibly: but since this would have deprived man of his ability to choose between right and wrong - and, thus, of all moral responsibility - God does not "impose" His guidance upon anyone (cf. [26:4](#) and the corresponding note).

Muhammad Asad - End Note 13 (32:13)

See [7:18](#) as well as the last paragraph of [11:119](#). As regards the "invisible beings" (jinn), see Appendix III.

Muhammad Asad - End Note 14 (32:16)

Lit., "whose sides [i.e., bodies] restlessly rise".

Muhammad Asad - End Note 15 (32:17)

Lit., "what is kept hidden for them [by way] of a joy of the eyes", i.e., of blissful delights, irrespective of whether seen, heard or felt. The expression "what is kept hidden for them" clearly alludes to the unknowable - and, therefore, only allegorically describable - quality of life in the hereafter. The impossibility of man's really "imagining" paradise has been summed up by the Prophet in the well-authenticated hadith: "God says: 'I have readied for My righteous servants what no eye has ever seen, and no ear has ever heard, and no heart of man has ever conceived'" (Bukhari and Muslim, on the authority of Abu Hurayrah; also Tirmidhi). This hadith has always been regarded by the Companions as the Prophet's own comment on the above verse (cf. Fath al-Bari VIII, 418 f.).

Muhammad Asad - End Note 16 (32:21)

Lit., "nearer", i.e., in this world: for an explanation, see note 27 on [52:47](#).

Muhammad Asad - End Note 17 (32:21)

Lit., "so that they might return (to righteousness)".

Muhammad Asad - End Note 18 (32:23)

With this passage the discourse returns to the theme enunciated at the beginning of this surah - namely, the divine origin of the revelation granted to Muhammad, which, as the present passage points out, proceeds from the same source as that granted to Moses (the last of the great apostles of God accepted as such by all the three monotheistic religions, Judaism, Christianity and Islam). Furthermore, the identity of the fundamental truths in all divine revelations, stressed in the above verse, implies an identity of the moral demands made of the followers of those revelations irrespective of period, race or social environment.

Muhammad Asad - End Note 19 (32:24)

I.e., in accordance with the divine ordinances enunciated in and for their time in the Torah: an allusion to the decline of faith, frequently mentioned in the Qur'an, among the children of Israel of later times, and the tendency among many of their leaders and learned men to corrupt the text of the Torah and, thus, to "overlay the truth with falsehood" (see, e.g., [2:42](#), 75, 79, and the corresponding notes).

Muhammad Asad - End Note 20 (32:24)

This interpolation reflects Zamakhshari's commentary on the above passage, to the effect that the Qur'an is destined to provide guidance and light so long as the community's religious leaders are patient in adversity and steadfast in their faith: an interpretation which implies that the Qur'an will cease to be of benefit to people who have lost their moral virtues and their faith.

Muhammad Asad - End Note 21 (32:25)

Lit., "between them".

Muhammad Asad - End Note 22 (32:25)

See surah 2 note 94; also [22:67-69](#). In the present instance, this difference of opinion relates to belief in resurrection, on the one hand, and its denial, on the other.

Muhammad Asad - End Note 23 (32:26)

For the wider meaning of the term qarn (lit., "generation"), see note 111 on [20:128](#).

Muhammad Asad - End Note 24 (32:28)

A reference to the statement in verse 25.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (32:1)

The meaning of these letters is given in the next verse: ``This book is, without a doubt, a revelation from the Lord of the universe." See Appendix1 for the details.

Rashad Khalifa - End Note 2 (32:12)

If sent back, they would commit the same transgressions. See Footnote [6:28](#).

Rashad Khalifa - End Note 3 (32:13)

The majority of humans ``insist" upon going to Hell, by choosing to ignore God's invitations to redeem them. God will not put a single person in Hell. Those who fail to redeem themselves by denouncing idolatry and devoting themselves to God ALONE, and fail to develop their souls through the practices prescribed by our Creator, will have to run to Hell on their own volition. They will be too weak to stand the physical presence of God's energy.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (32:3)

Prophet Ishmael was the ancestor of, and not a prophet to, the Arabs who became a community long after he passed on. See note [2:125](#), [28:46](#), [36:6](#). And the message is to fan out from Arabia to all mankind [2:185](#), [3:3](#), [3:137](#), [6:19](#), [6:91](#), [10:2](#), [14:1](#), [25:1](#), [30:58](#), [39:41](#), [68:52](#)

Shabbir Ahmed - End Note 2 (32:4)

Six Stages or Eras: [7:54](#), [10:3](#), [11:7](#), [25:59](#), [50:38](#), [57:4](#)

Shabbir Ahmed - End Note 3 (32:5)

[22:47](#), [35:10](#). And some of these stages span fifty thousand years each, of your count. [70:4](#)

Shabbir Ahmed - End Note 4 (32:8)

The inorganic matter was hydrated and life was initiated from its extract. Eventually, the evolution reached a point when procreation with male and female gametes was established. [37:11](#)

Shabbir Ahmed - End Note 5 (32:9)

Af'idah = Minds = Intellect = Faculty of reasoning including feelings. [17:36](#), [45:23](#), [46:26](#)

Shabbir Ahmed - End Note 6 (32:10)

They are in denial concerning Resurrection

Shabbir Ahmed - End Note 7 (32:11)

The 'self' lives on after physical death

Shabbir Ahmed - End Note 8 (32:12)

[33:99-100](#)

Shabbir Ahmed - End Note 9 (32:13)

A great many people will succumb to their desires. [15:39-40](#), [38:84-85](#)

Shabbir Ahmed - End Note 10 (32:16)

Madhaaje' = Beds = Present circumstances = Comfort zone

Shabbir Ahmed - End Note 11 (32:22)

Mujrim = Guilty = One who steals the fruit of others' labor

Shabbir Ahmed - End Note 12 (32:23)

[17:6-7](#). Therein is a lesson for deniers of Divine revelation

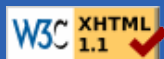
Shabbir Ahmed - End Note 13 (32:27)

[20:54](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 33:1 O you prophet, you shall be aware of God, and do not obey the ingrates and the hypocrites. God is Knowledgeable, Wise.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 33:1 O you prophet, you shall be aware of God, and do not obey the rejecters and the hypocrites. God is Knowledgeable, Wise.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 33:1 PROPHET! Remain conscious of God, and defer not to the deniers of the truth and the hypocrites: for God is truly all-knowing, wise.
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 33:1 O you prophet, you shall reverence GOD and do not obey the disbelievers and the hypocrites. GOD is Omniscient, Most Wise.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 33:1 O Prophet! Be mindful of God and do not heed the deniers of the truth and the hypocrites. Surely, God is Knower, Wise. ¹
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 33:1 Ya ayyuh a Innabiyyuittaqi All āha wal a tu iAAi alk āfireenawaalmunāfiqeena inna Allāha kānaAAaleeman hakeeman
A	بسم الله الرحمن الرحيم 33:1 يا ايها النبي اتق الله ولا تطع الكافرين والمنفقين ان الله كان عليما حكيما
Edip-Layth	33:2 Follow what is being revealed to you by your Lord. God is fully aware of all that you do.
The Monotheist Group	33:2 And follow what is being inspired to you by your Lord. God is fully aware of all that you do.

Muhammad Asad	33:2 And follow [but] that which comes unto thee through revelation from thy Sustainer: for God is truly aware of all that you do, [O men].
Rashad Khalifa	33:2 Follow what is revealed to you from your Lord. GOD is fully Cognizant of everything you all do.
Shabbir Ahmed	33:2 And follow what is revealed to you from your Lord. God is Aware of all you do.
Transliteration	33:2 WaittabiAA m a yoo hailayka min rabbika inna All aha k ana bim ataAAamaloona khabeera
A	33:2 واتبع ما يوحى اليك من ربك ان الله كان بما تعملون خبيراً
Edip-Layth	33:3 Put your trust in God. God suffices as an advocate.
The Monotheist Group	33:3 And put your trust in God. God suffices as an advocate.
Muhammad Asad	33:3 And place thy trust in God [alone]: for none is as worthy of trust as God.
Rashad Khalifa	33:3 And put your trust in GOD. GOD suffices as an advocate.
Shabbir Ahmed	33:3 And put your trust in God, for, God is Sufficient as Guardian.
Transliteration	33:3 Watawakkal AAala Allahi wakafabiAllahi wakeela
A	33:3 وتوكل على الله وكفى بالله وكيلاً
Edip-Layth	33:4 God did not make any man with two hearts in his body. Nor did He make your wives whom you estrange to be as your mothers. Nor did He make your adopted children to be your sons. Such is what you claim with your mouths, but God speaks the truth, and He guides to the path. ¹
The Monotheist Group	33:4 God did not make any man with two hearts in his body. Nor did He make your wives whom you make estranged to be as your mothers. Nor did He make your adopted children to be your sons. Such is what you claim with your mouths, but God speaks the truth, and He guides to the path.
Muhammad Asad	33:4 NEVER has God endowed any man with two hearts in one body: ² and [just as] He has never made your wives whom you may have declared to be as unlawful to you as your mothers' bodies" [truly] your mothers, ³ so, too, has He never made your adopted sons [truly] your sons: ⁴ these are but [figures of] speech uttered by your mouths - whereas God speaks the [absolute] truth: ⁵ and it is He alone who can show [you] the right path.
Rashad Khalifa	<i>Devotion to God Is Indivisible</i> 33:4 GOD did not give any man two hearts in his chest. Nor did He turn your wives whom you estrange (according to your custom) into your mothers. Nor did He turn your adopted children into genetic offspring. All these are mere utterances that you have invented. GOD speaks the truth, and He guides in the (right) path. ¹
Shabbir Ahmed	33:4 God did not give any man two hearts in his chest. (One cannot be a believer and a disbeliever at the same time.) And He never regards your wives as your mothers because of your senseless utterances, such as your declaring them as your mothers. Nor does He regard your adopted sons as your biological sons. These are mere words that you utter with your mouths, but God declares the truth and shows the way. ²
Transliteration	33:4 Ma jaAAala All ahu lirajulin minqalbayni fee jawfihi wam a jaAAala azw ajakumu all a-eetutahairoona minhunna ommah atikum wam ajaAAala adAAiy akum abn akum thalikumqawlukum bi-afwahikum waAllahu yaqoolu alhaqqawahuwa yahdee alssabeela
A	33:4 ما جعل الله لرجل من قلبين في جوفه وما جعل ازوجكم الى تظهرون منهن امهتكم وما جعل ادعياءكم ابناءكم ذلكم قولكم بافوهكم والله يقول الحق وهو يهدى السبيل
	33:5 Call them by their father's name. That is more just with God. But if you do not know their fathers, then, as your brothers in the system and members of your family. There is

Edip-Layth	no sin upon you if you make a mistake in this respect; but you will be responsible for what your hearts deliberately intend. God is Forgiver, Compassionate.
The Monotheist Group	33:5 Name them by retaining their fathers names. That is more just with God. But if you do not know their fathers, then, name them as your brothers in the system and your patrons. There is no sin upon you if you make a mistake in this respect; but you will be responsible for what your hearts deliberately intend. God is Forgiver, Merciful.
Muhammad Asad	33:5 [As for your adopted children,] call them by their [real] fathers' names: this is more equitable in the sight of God; and if you know not who their fathers were, [call them] your brethren in faith and your friends. ⁶ However, you will incur no sin if you err in this respect: ⁷ [what really matters is] but what your hearts intend - for God is indeed much-forgiving, a dispenser of grace!
Rashad Khalifa	<i>Do Not Change Your Names</i> 33:5 You shall give your adopted children names that preserve their relationship to their genetic parents. This is more equitable in the sight of GOD. If you do not know their parents, then, as your brethren in religion, you shall treat them as members of your family. You do not commit a sin if you make a mistake in this respect; you are responsible for your purposeful intentions. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	33:5 Name your adopted children after their fathers; that is more just in the sight of God. And if you do not know who their fathers were, then they are your brothers, sisters and friends in faith. You shall treat them as family members. There is no blame on you for an unintentional mistake. What counts is the intention of your hearts, for God is Forgiving, Merciful.
Transliteration	33:5 OdAAoohum li- <u>aba</u> -ihim huwa aqsa <u>tu</u> AAinda All <u>ah</u> i fa-in lam taAAalamoo <u>aba</u> ahumfa-ikhwa <u>n</u> ukum fee a <u>Id</u> deeni wamaw <u>ale</u> ekumwalaysa AAalaykum jun <u>ah</u> un feem <u>a</u> akh <u>ta</u> /tumbihi wal <u>akin</u> m <u>a</u> taAAammadat quloobukum wak <u>ana</u> All <u>ah</u> u ghafooran ra <u>heem</u> an
A	33:5 ادعوهم لآبائهم هو اقسط عند الله فان لم تعلموا آباءهم فآخونكم فى الدين وموليكم وليس عليكم جناح فيما اخطاتم به ولكن ما تعمدت قلوبكم وكان الله عفورا رحيمًا
Edip-Layth	33:6 The prophet is closer to those who acknowledge than themselves, and his wives are mothers to them. God's decree to those who acknowledge and the emigrants is that before they help their relatives, they have taken care of their own families first. Such has been decreed in the book.
The Monotheist Group	33:6 The prophet is closer to the believers than themselves, and his wives are mothers to them. And God's decree to the believers and the emigrants is that before they help their relatives, they have taken care of their own families first. Such has been decreed in the Scripture.
Muhammad Asad	33:6 The Prophet has a higher claim on the believers than [they have on] their own selves, [seeing that he is as a father to them] and his wives are their mothers: ⁸ and they who are [thus] closely related have, in accordance with God's decree, a higher claim upon one another than [was even the case between] the believers [of Yathrib] and those who had migrated [there for the sake of God]. ⁹ None the less, you are to act with utmost goodness towards your [other] close friends as well: ¹⁰ this [too] is written down in God's decree.
Rashad Khalifa	33:6 The prophet is closer to the believers than they are to each other, and his wives are like mothers to them. The relatives ought to take care of one another in accordance with GOD's scripture. Thus, the believers shall take care of their relatives who immigrate to them, provided they have taken care of their own families first. These are commandments of this scripture.
Shabbir Ahmed	33:6 The prophet is closer to the believers than their own selves, and his wives are their mothers. Relatives have rights on one another in accordance with the Book of God. Thus, the believers shall take care of their relatives who immigrate to them, while they have taken care of their immediate family members first. And you shall treat your friends in all kindness. Such is the writing in this Book (of God). ³
	33:6 AlInnabiyyu awl <u>a</u> bi <u>al</u> mu/mineenamin anfusi <u>him</u> waazw <u>aj</u> uhu ommah <u>at</u> uhum waoloo

Transliteration	al-arḥamibaaAduhum awla bibaAAdin fee kitabiAllahi mina almu/mineena waalmuhajjireena illaan tafAAaloo ila awliya-ikum maAAroofan kanathalika fee alkitabi mastooran
A	33:6 النبي اولى بالمومنين من انفسهم وازوجه امهتهم واولوا الارحام بعضهم اولى ببعض في كتب الله من المومنين والمهجرين الا ان تفعلوا الى اوليائكم معروفا كان ذلك في الكتب مسطورا
Edip-Layth	33:7 When We took from the prophets their covenant. From you, and from Noah, and Abraham, and Moses, and Jesus the son of Mary; We took from them a strong covenant. ²
The Monotheist Group	33:7 And when We took from the prophets their covenant. And from you, and from Noah, and Abraham, and Moses, and Jesus the son of Mary; We took from them a strong covenant.
Muhammad Asad	33:7 AND LO! We did accept a solemn pledge from all the prophets ¹¹ from thee, [O Muhammad,] as well as from Noah, and Abraham, and Moses, and Jesus the son of Mary -: for We accepted a most weighty, solemn pledge from [all of] them,
Rashad Khalifa	<i>Muhammad Pledges to Support God's Messenger of the Covenant</i> 33:7 Recall that we took from the prophets their covenant, including you (O Muhammad), Noah, Abraham, Moses, and Jesus the son of Mary. We took from them a solemn pledge. ²
Shabbir Ahmed	33:7 And remember, We did take a solemn pledge from all the prophets, and from you (O Prophet!), as well as from Noah, and Abraham, and Moses, and Jesus son of Mary. We took from them a very solemn pledge.
Transliteration	33:7 Wa-ith akha thna mina a Innabiyyeenameethaqahum waminka wamin noo hin wa-ibraheemawamoosa waAAeesa ibni maryama waakhatnaminhum meethaqan ghaleethan
A	33:7 واذ اخذنا من النبيين ميثقهم ومنك ومن نوح وابراهيم وموسى وعيسى ابن مريم واخذنا منهم ميثقا غليظا
Edip-Layth	33:8 So that the truthful may be asked about their truthfulness, and He has prepared for the ingrates a painful retribution.
The Monotheist Group	33:8 So that the truthful may be asked about their truthfulness, and He has prepared for the rejecters a painful retribution.
Muhammad Asad	33:8 so that [at the end of time] He might ask those men of truth as to [what response] their truthfulness [had received on earth]. ¹² And grievous suffering has He readied for all who deny the truth!
Rashad Khalifa	33:8 Subsequently, He will surely question the truthful about their truthfulness, and has prepared for the disbelievers (in this Quranic fact) a painful retribution.
Shabbir Ahmed	33:8 That God may ask the truthful about their truthfulness. And He has readied an awful suffering for the rejecters. ⁴
Transliteration	33:8 Liyas-ala alIssadiqeena AAan sidqihimwaaAAadda lilkafireena AAathaban aleeman
A	33:8 ليسل الصادقين عن صدقهم واعد للكافرين عذابا اليما
Edip-Layth	<i>Muslims Defend Themselves Against Aggressors</i> 33:9 O you who acknowledge, remember God's favor upon you when soldiers attacked you and We sent upon them a wind and invisible soldiers. God is Seer of everything you do.
The Monotheist Group	33:9 O you who believe, remember God's favor upon you when soldiers attacked you and We sent upon them a wind and invisible soldiers. God is Seer of everything you do.
Muhammad Asad	33:9 O YOU who have attained to faith! Call to mind the blessings which God bestowed on you (at the time) when [enemy] hosts came down upon you, where upon We let loose against them a storm wind and [heavenly] hosts that you could not see: ¹³ yet God saw all that you did.
The Battle of the Parties	

Rashad Khalifa	33:9 O you who believe, remember GOD's blessing upon you; when soldiers attacked you, we sent upon them violent wind and invisible soldiers. GOD is Seer of everything you do.
Shabbir Ahmed	33:9 O You who have chosen to be graced with belief! Remember God's blessing on you, when there came down on you armies (from different clans laying siege around Madinah). But We sent against them a violent wind, and forces that you did not see (courage, resolve, steadfastness and discipline). God is ever Seer of whatever you do.
Transliteration	33:9 Ya ayyuh a alla theena amanoothkuroo niAAamata All ahi AAalaykum i th jatkumjunoodun faarsaln a AAalayhim ree han wajunoodan lamtarawh a wak ana All ahu bimataAAamaloona baseeran
A	33:9 يايها الذين ءامنوا اذكروا نعمة الله عليكم اذ جاءكم جنود فارسنا عليهم ريحا وجنودا لم تروها وكان الله بما تعملون بصيرا
Edip-Layth	33:10 For they came from above you, and from beneath you; and your eyes were terrified, and the hearts reached to the throat, and you harbored doubts about God.
The Monotheist Group	33:10 For they came from above you, and from beneath you; and your eyes were terrified, and the hearts reached to the throat, and you harbored doubts about God.
Muhammad Asad	33:10 [Remember what you felt] when they came upon you from above you and from below you, ¹⁴ and when [your] eyes became dim and [your] hearts came up to [your] throats, and [when] most conflicting thoughts about God passed through your minds: ¹⁵
Rashad Khalifa	33:10 When they came from above you, and from beneath you, your eyes were terrified, your hearts ran out of patience, and you harbored unbefitting thoughts about GOD.
Shabbir Ahmed	33:10 They came upon you from above you and from below you, and when eyes were terrified, and hearts quivered to throats, and you began to entertain doubts about God.
Transliteration	33:10 lth j aookum min fawqikum waminasfala minkum wa-i th z aghati al-absaruwabalaghathi alquloobu alhanajira watathunnoonabiAllahi alththunoona
A	33:10 اذ جاءوكم من فوقكم ومن اسفل منكم واذ زاغت الابصر وبلغت القلوب الحناجر وتظنون بالله الظنونا
Edip-Layth	33:11 That is when those who acknowledge were truly tested; they were severely shaken up.
The Monotheist Group	33:11 That is when the believers were truly tested; they were severely shaken up.
Muhammad Asad	33:11 [for] there and then were the believers tried, and shaken with a shock severe.
Rashad Khalifa	33:11 That is when the believers were truly tested; they were severely shaken up.
Shabbir Ahmed	33:11 There and then were the believers tried, and shaken with a mighty shock.
Transliteration	33:11 Hunalika ibtuliya almu-minoonawazulziloo zilzalan shadeedan
A	33:11 هنالك ابتلى المومنون وزلزلوا زلزالا شديدا
Edip-Layth	<i>Hypocrites among Companions of the Prophet</i> 33:12 The hypocrites and those who have a sickness in their hearts said, "God and His messenger promised us nothing but illusions!" ³
The Monotheist Group	33:12 And the hypocrites and those who have a sickness in their hearts said: "God and His messenger promised us nothing but illusions!"
Muhammad Asad	33:12 And [remember how it was] when the hypo crites and those with hearts diseased ¹⁶ said [to one another], God and His Apostle have promised us nothing but delusions!" ¹⁷
Rashad Khalifa	33:12 The hypocrites and those with doubts in their hearts said, "What GOD and His messenger promised us was no more than an illusion!"

Shabbir Ahmed	33:12 And recall when the hypocrites and those who had doubt in their hearts, said to one another, "God and His messenger promised us nothing but delusion."
Transliteration	33:12 Wa-i th yaqoolu almunafiqoonawaalla th eeena fee quloobihim mara <u>dun</u> mawaAAadana Allahu warasooluhu illa ghurooran
A	33:12 واذ يقول المنافقون والذين فى قلوبهم مرض ما وعدنا الله ورسوله الا غورا
Edip-Layth	33:13 A group of them said, "O people of Yathrib, you cannot make a stand; therefore, retreat." A small party of them sought permission from the prophet, saying: "Our homes are exposed," while they were not exposed. They just wanted to flee. ⁴
The Monotheist Group	33:13 And a group of them said: "O people of Yathrib, you cannot make a stand; therefore, retreat." And a small party of them sought permission from the prophet, saying: "Our homes are exposed," while they were not exposed. They just wanted to flee.
Muhammad Asad	33:13 and when some of them said, O you people of Yathrib! You cannot withstand [the enemy] here: ¹⁸ hence, go back [to your homes]!" Whereupon a party from among them asked leave of the Prophet, saying, Behold, our houses are exposed [to attack]!" The while they were not [really] exposed: they wanted nothing but to flee.
Rashad Khalifa	33:13 A group of them said, "O people of Yathrib, you cannot attain victory; go back." Others made up excuses to the prophet: "Our homes are vulnerable," when they were not vulnerable. They just wanted to flee.
Shabbir Ahmed	33:13 A group among them said, "O You people of Yathrib! There is no stand possible for you, so, go back." And some of them even sought permission of the prophet, saying, "Our homes are exposed (to the enemy)." (With the believers firmly entrenched around the town) their homes were not exposed to danger. They wanted nothing but to flee. ⁵
Transliteration	33:13 Wa-i th q alat ta-ifatunminhum y a ahla yathriba l a muq ama lakum fairjiAAoowayasta/ th inu fareequn minhumu a Innabiyyayaqooloona inna buyootan a AAawratun wama hiyabiAAawratin in yureedoona illa firaran
A	33:13 واذ قالت طائفة منهم يا اهل يثرب لا مقام لكم فارجعوا ويستتن فريق منهم النبى يقولون ان بيوتنا عورة وما هى بعورة ان يريدون الا فرارا
Edip-Layth	33:14 If the enemy had entered at them from all sides, and then they were asked to betray, they would do so with very little hesitation.
The Monotheist Group	33:14 And if the enemy had entered at them from all sides, and then they were asked to betray, they would do so with very little hesitation.
Muhammad Asad	33:14 Now if their town had been stormed, ¹⁹ and they had been asked [by the enemy] to commit apostasy, [the hypocrites] would have done so without much delay ²⁰
Rashad Khalifa	33:14 Had the enemy invaded and asked them to join, they would have joined the enemy without hesitation.
Shabbir Ahmed	33:14 If the enemy had invaded the town from all sides and these hypocrites were asked to inflict harm on the believers, they would have done so without delay.
Transliteration	33:14 Walaw dukhilat AAalayhim min aq tarihathumma su-iloo alfitnata la atawha wamatalabbathoo biha illa yaseeran
A	33:14 ولو دخلت عليهم من اقطارها ثم سئلوا الفتنة لءاتها وما تلبثوا بها الا يسيرا
Edip-Layth	33:15 Indeed they had pledged to God before this that they would not turn around and flee. Making a pledge to God brings great responsibility.
The Monotheist Group	33:15 And indeed they had pledged to God before this that they would not turn around and flee. Making a pledge to God brings great responsibility.
Muhammad Asad	33:15 although ere that they had vowed before God that they would never turn their backs

	[on His message]: and a vow made to God must surely be answered for!
Rashad Khalifa	33:15 They had pledged to GOD in the past that they would not turn around and flee; making a pledge with GOD involves a great responsibility.
Shabbir Ahmed	33:15 Although before that they had pledged to God that they would not turn their backs (to faith and against invasion). And a pledge to God must be answered for.
Transliteration	33:15 Walaqad ka ⁿ oo AA ^h adoo All ^h amin qablu la ^a yuwalloona al-adba ^a wakanaAAahdu All ^h i mas-oolan
A	33:15 ولقد كانوا عهدوا الله من قبل لا يولون الا دبر وكان عهد الله مسولا
Edip-Layth	33:16 Say, "It will not benefit you to flee away from death or from being killed, for you will only have the enjoyment for a short while."
The Monotheist Group	33:16 Say: "It will not benefit you to flee away from death or from being killed, for you will only have the enjoyment for a short while."
Muhammad Asad	33:16 Say: Whether you flee from [natural] death or from being slain [in battle], flight will not profit you - for, however you fare, ²¹ you are not [allowed] to enjoy life for more than a little while!"
Rashad Khalifa	33:16 Say, "If you flee, you can never flee from death or from being killed. No matter what happens, you only live a short while longer."
Shabbir Ahmed	33:16 Say, "Flight will not avail you if you flee from death or from being killed. You may enjoy life but for a little while."
Transliteration	33:16 Qul lan yanfaAAakumu alfir ^a ru infa ^r artum mina almawti awi alqatli wa-i ^{than} latumattaAAoona illa qaleelan
A	33:16 قل لن ينفعمكم الفرار ان فررتم من الموت او القتل واذا لا تمتعون الا قليلا
Edip-Layth	33:17 Say, "Who can protect you from God if He intends to harm you, or He intends any blessing for you?" They will never find besides God any ally or victor.
The Monotheist Group	33:17 Say: "Who can protect you from God if He intends to harm you, or He intends any blessing for you?" They will never find besides God any ally or victor.
Muhammad Asad	33:17 Say: Who is there that could keep you away from God if it be His will to harm you, or if it be His will to show you mercy?" For, [do they not know that] besides God they can find none to protect them, and none to bring them succour?
Rashad Khalifa	33:17 Say, "Who would protect you from GOD if He willed any adversity, or willed any blessing for you?" They can never find, beside GOD, any other lord and master.
Shabbir Ahmed	33:17 Say, "Who can prevent if God intends any adversity for you, or if He intends any blessing for you?" And they will find for themselves no patron or helper other than God.
Transliteration	33:17 Qul man ^{tha} alla ^{thee} yaAA ^{simukum} mina All ^{ahi} in ar ^{ada} bikum soo-an aw ar ^{ad} bikum rah ^m atan wala ^{yajidoona} lahum min dooni All ^{hi} waliyyan wala ^{naseeran}
A	33:17 قل من ذا الذي يعصمكم من الله ان اراد بكم سوءا او اراد بكم رحمة ولا يجدون لهم من دون الله وليا ولا نصيرا
Edip-Layth	33:18 God already knows which of you are the hinderers, and those who say to their brothers: "Come and stay with us." Rarely do they mobilize for battle.
The Monotheist Group	33:18 God already knows which of you are the hinderers, and those who say to their brothers: "Come and stay with us." Rarely do they mobilize for battle.
Muhammad Asad	33:18 God is indeed aware of those of you who would divert others [from fighting in His cause], as well as of those who say to their brethren, Come hither to us [and face the enemy]!" The while they [themselves] join battle but seldom,

Rashad Khalifa	33:18 GOD is fully aware of the hinderers among you, and those who say to their comrades, "Let us all stay behind." Rarely do they mobilize for defense.
Shabbir Ahmed	33:18 God already knows those of you who hinder, and those who say to their groups, "Come here to us!" And rarely do they mobilize for defense.
Transliteration	33:18 Qad yaAAalamu All ahu almuAAawwiqueenaminkum wa alqa-ileena li-ikhw anihim halummailayna wala ya/toona alba/sa illa qaleelan
A	33:18 قد يعلم الله المعوقين منكم والقائلين لاخونهم هلم الينا ولا ياتون الباس الا قليلا
Edip-Layth	33:19 They are miserable towards you. Then, when fear comes, you see their eyes rolling, as if death had already come to them. But once the fear is gone, they lash out at you with sharp tongues. They are miserable towards doing any good. These have not acknowledged, so God nullifies their works. This is easy for God to do.
The Monotheist Group	33:19 They are miserable towards you. Then, when fear comes, you see their eyes rolling, as if death had already come to them. But once the fear is gone, they lash-out at you with sharp tongues. They are miserable towards doing any good. These have not believed, so God nullifies their works. This is easy for God to do.
Muhammad Asad	33:19 begrudging you all help. But then, when danger threatens, thou canst see them looking to thee [for help, O Prophet], their eyes rolling [in terror] like [the eyes of] one who is overshadowed by death: yet as soon as the danger has passed, they will assail you [believers] with sharp tongues, begrudging you all that is good! [People like] these have never known faith - and therefore God will cause all their works to come to nought: for this is indeed easy for God.
Rashad Khalifa	33:19 Also, they are too stingy when dealing with you. If anything threatens the community, you see their eyes rolling with fear, as if death had already come to them. Once the crisis is over, they whip you with sharp tongues. They are too stingy with their wealth. These are not believers, and, consequently, GOD has nullified their works. This is easy for GOD to do.
Shabbir Ahmed	33:19 They are miserly in dealing with you (believers). But when danger threatens, you can see them looking to you (for help, O Prophet), their eyes rolling in fear like one who is overshadowed by death. Yet, once the fear has gone, they assail you believers with sharp tongues in their greed for wealth (from the spoil of war). These have never known belief, and, therefore, God makes all their deeds fruitless. That is easy for God. ⁶
Transliteration	33:19 Ashihhatan AAalaykum fa-i tha j aalkhawfu raaytahum yan thuroona ilayka tadooruaAAayunuhum ka allathee yughsha AAalayhi minaalmawti fa-i tha thahaba alkhawfu salaqookumbi-alsinatin hidadin ashi hhatan AAal aalkhayri ol a-ika lam yu/minoo faa hbata AllahuaAAamalahum wakana thalika AAala Allahiyaseeran
A	33:19 اشحة عليكم فاذا جاء الخوف رايتهم ينظرون اليك تدور اعينهم كالذى يغشى عليه من الموت فاذا ذهب الخوف سلقوكم بالسنة حداد اشحة على الخير اولئك لم يؤمنوا فاحبط الله اعمالهم وكان ذلك على الله يسيرا
Edip-Layth	33:20 They thought that the opponents had not yet mobilized. If the opponents do appear, they wish that they were out in the desert, seeking out news for you. Even if they were among you, they would not have fought except very little.
The Monotheist Group	33:20 They thought that the opponents had not yet mobilized. And if the opponents do appear, they wish that they were out in the desert, seeking out news for you. Even if they were among you, they would not have fought except very little.
Muhammad Asad	33:20 They think that the Confederates have not [really] withdrawn; ²² and should the Confederates return, these [hypocrites] would prefer to be in the desert, among the bedouin, asking for news about you, [O believers, from far away;] and even were they to find themselves in your midst, they would but make a pretence at fighting [by your side]. ²³
	33:20 They thought that the parties might come back. In that case, they would wish that

Rashad Khalifa	they were lost in the desert, asking about your news from afar. Had the parties attacked you while they were with you, they would rarely support you.
Shabbir Ahmed	33:20 They think that the enemy clans have not withdrawn. And if the confederate clans come back, these (hypocrites) would prefer to be in the desert with the Bedouins, asking for news about you, from far away. And if they were among you, they would only pretend to fight.
Transliteration	33:20 Yaḥsaboona al-aḥzābalam yaṭṭhaboo wa-in ya/ti al-a ḥzābu yawaddoolaw annahum baḍoona fee al-aAAr ʿabi yas-aloonā AAananb ʿa-ikum walaw k ʿanoo feekum m ʿa q ʿatalooilla qaleelan
A	33:20 يحسبون الاحزاب لم يذهبوا وان يات الاحزاب يودوا لو انهم بادون في الاعراب يسلون عن انبائكم ولو كانوا فيكم ما قتلوا الا قليلا
Edip-Layth	<i>Muhammad's Exemplary Courage in the Battlefield</i> 33:21 Indeed, in the messenger of God a good example has been set for he who seeks God and the Last day and thinks constantly about God. ⁵
The Monotheist Group	33:21 Indeed, in the messenger of God a good example has been set for you for he who seeks God and the Last Day and thinks constantly about God.
Muhammad Asad	33:21 VERILY, in the Apostle of God you have a good example for everyone who looks forward [with hope and awe] to God and the Last Day, and remembers God unceasingly. ²⁴
Rashad Khalifa	<i>The Prophet's Courage</i> 33:21 The messenger of GOD has set up a good example for those among you who seek GOD and the Last Day, and constantly think about GOD. ³
Shabbir Ahmed	33:21 Surely, in the messenger of God you have a most excellent example, for everyone who looks forward to God and the Last Day, and remembers God much (keeping in mind His commands). ⁷
Transliteration	33:21 Laqad k ʿana lakum fee rasooli All ʿahioswatun ḥasanatun liman k ʿana yarjoo Allāḥawaaalyawma al-ʾakhira waṭṭhakara Allāḥakatheeran
A	33:21 لقد كان لكم في رسول الله اسوة حسنة لمن كان يرجو الله واليوم الآخر وذكر الله كثيرا
Edip-Layth	33:22 When those who acknowledge saw the opponents, they said, "This is what God and His messenger have promised us, and God and His messenger are truthful." This only increased their faith and their peacefully surrender.
The Monotheist Group	33:22 And when the believers saw the opponents, they said: "This is what God and His messenger have promised us, and God and His messenger are truthful." This only increased their faith and their submission.
Muhammad Asad	33:22 And [so,] when the believers saw the Con federates [advancing against them], they said, This is what God and His Apostle have promised us!"- and, Truly spoke God and His Apostle ! ²⁵ and all this but increased their faith and their readiness to surrender themselves unto God.
Rashad Khalifa	33:22 When the true believers saw the parties (ready to attack), they said, "This is what GOD and His messenger have promised us, and GOD and His messenger are truthful." This (dangerous situation) only strengthened their faith and augmented their submission.
Shabbir Ahmed	33:22 And when the believers saw the clans, they said, "This is what God and His messenger promised us. Truly spoke God and His messenger!" And it only added to their faith and their zeal in submission.
Transliteration	33:22 Walamma ra ʿa almu/minoonā al-a ḥzābaqaloo ḥ ʿaṭṭha m ʿa waAAadan ʿa Allāḥuwarasooluhu wa ṣadaqa All ʿaḥu warasooluhu wam ʿaḥaḍaḥum ill ʿa eem ʿanan watasleeman

A	33:22 ولما رءا المؤمنون الاحزاب قالوا هذا ما وعدنا الله ورسوله وصدق الله ورسوله وما زادهم الا ايما وتسليما
Edip-Layth	33:23 From among those who acknowledge are men who fulfilled their pledge to God. Thus, some of them died, while some are still waiting; but they never altered in the least.
The Monotheist Group	33:23 From among the believers are men who fulfilled their pledge to God. Thus, some of them died, while some are still waiting; but they never altered in the least.
Muhammad Asad	33:23 Among the believers are men who have [always] been true to what they have vowed before God; ²⁶ and among them are such as have [already] redeemed their pledge by death, and such as yet await [its fulfillment] without having changed [their resolve] in the least.
Rashad Khalifa	33:23 Among the believers there are people who fulfill their pledges with GOD. Some of them died, while others stand ready, never wavering.
Shabbir Ahmed	33:23 Among believers there are men who have been true in what they pledged with God. Some of them have fulfilled their vow by laying their lives, and some of them stand ready, unwavering. ⁸
Transliteration	33:23 Mina almu/mineena rij alun sadaqooma AAahadoo Allaha AAalayhi faminhum man qadana h bahu waminhum man yanta <thiru< th=""> wamagbaddaloo tabdeelan</thiru<>
A	33:23 من المؤمنين رجال صدقوا ما عهدوا الله عليه فممنهم من قضى نحبه ومنهم من ينتظر وما بدلوا تبديلا
Edip-Layth	33:24 That God may recompense the truthful for their truthfulness, and punish the hypocrites if He so wills, or accepts their repentance. God is Forgiver, Compassionate.
The Monotheist Group	33:24 That God may recompense the truthful for their truthfulness, and punish the hypocrites if He so wills, or accepts their repentance. God is Forgiver, Merciful.
Muhammad Asad	33:24 [Such trials are imposed upon man] so that God may reward the truthful for having been true to their word, and cause the hypocrites to suffer - if that be His will - or [if they repent,] accept their repen tance: ²⁷ for, verily, God is indeed much-forgiving, a dispenser of grace!
Rashad Khalifa	33:24 GOD will surely recompense the truthful for their truthfulness, and will punish the hypocrites, if He so wills, or redeem them. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	33:24 That God may reward the truthful for having been true to their word, and cause the hypocrites to suffer - or accept their repentance according to His laws. Surely, God is Forgiving, Merciful. ⁹
Transliteration	33:24 Liyajziya Allaha a lssadiqeenabisidqihim wayuAAa ththiba almun a f iqeena insh aa aw yatooba AAalayhim inna Allaha ka n aghafooran ra h eema n
A	33:24 ليجزى الله الصديقين بصدقهم ويعذب المنافقين ان شاء او يتوب عليهم ان الله كان عفورا رحيمًا
Edip-Layth	33:25 God drove back those who rejected with their rage, they left empty handed. God thus spared those who acknowledge any fighting. God is Powerful, Noble.
The Monotheist Group	33:25 And God drove back those who disbelieved with their rage, they left empty handed. God thus spared the believers any fighting. God is Powerful, Noble.
Muhammad Asad	33:25 Thus, for all their fury, God repulsed those who were bent on denying the truth; ²⁸ no advantage did they gain, since God was enough to [protect] the believers in battle - seeing that God is most powerful, almighty;
Rashad Khalifa	<i>During Muhammad's Time</i> 33:25 GOD repulsed those who disbelieved with their rage, and they left empty-handed. GOD thus spared the believers any fighting. GOD is Powerful, Almighty.

Shabbir Ahmed	33:25 And God repulsed the disbelievers in their fury and they gained no advantage. God sufficed the believers in the battle. God is Strong, Almighty.
Transliteration	33:25 Waradda Allahu alla ^{theen} akafaroo bighay ^{thi} him lam yan aloo khayranwakaf ^a Allahu almu/mineena alqit ^{ala} wakanaAllahu qawiiyyan AAazeez ^{an}
A	33:25 ورد الله الذين كفروا بغيظهم لم ينالوا خيرا وكفى الله المومنين القتال وكان الله قويا عزيزا
Edip-Layth	33:26 He also brought down those who helped support them among the people of the book from their secure positions, and He threw fear into their hearts. Some of them you killed, and some you took captive.
The Monotheist Group	33:26 And He also brought down those who helped support them from among the people of the Scripture from their secure positions, and He threw terror into their hearts. Some of them you killed, and some you took captive.
Muhammad Asad	33:26 and He brought down from their strongholds those of the followers of earlier revelation who had aided the aggressors, ²⁹ and cast terror into their hearts: some you slew, and some you made captive;
Rashad Khalifa	33:26 He also brought down their allies among the people of the scripture from their secure positions, and threw terror into their hearts. Some of them you killed, and some you took captive.
Shabbir Ahmed	33:26 Those People of the scripture who allied with the clans (despite having a treaty with you), have been taken out from their forts and strongholds, and panic has struck their hearts. Some of them were killed in the battle and others were taken prisoners of war. ¹⁰
Transliteration	33:26 Waanzala alla ^{theena} th aharoohummin ahli alkit ^{abi} min ^{say} aseehim waqa th afafee quloobihimu alrruAAaba fareeqan taqtuloona wata/siroonafareeq ^{an}
A	33:26 وانزل الذين ظهروهم من اهل الكتب من صياصيهم وقذف في قلوبهم الرعب فريقا تقتلون وتأسرون فريقا
Edip-Layth	33:27 He inherited you their land, their homes, their money, and lands you had never stepped on. God is able to do all things.
The Monotheist Group	33:27 And He inherited you their land, their homes, their money, and lands you had never stepped on. God is able to do all things.
Muhammad Asad	33:27 and He made you heirs to their lands, and their houses, and their goods - and [promised you] lands on which you had never yet set foot: ³⁰ for God has indeed the power to will anything.
Rashad Khalifa	33:27 He made you inherit their land, their homes, their money, and lands you had never stepped on. GOD is in full control of all things.
Shabbir Ahmed	33:27 And He made you inherit their lands, their houses, and their wealth and land you have not trodden. God has Supreme Control over all things, and all events take place according to His laws. ¹¹
Transliteration	33:27 Waawrathakum ar ^d ahum wadiy ^a arahumwaamw ^{alahum} waar ^{dan} lam ta ^{taooha} wakanaAllahu AAala ^{kulli} shay-in qadeer ^{an}
A	33:27 واورثكم ارضهم وديارهم وامولهم وارضا لم تطوها وكان الله على كل شيء قديرا
Edip-Layth	<i>Public Figures Have More Responsibility</i> 33:28 O prophet, say to your wives: "If you are seeking this worldly life and its vanities, then come, I will make a provision for you and release you in an amicable manner."
The Monotheist Group	33:28 O prophet, say to your wives: "If you are seeking this worldly life and its vanities, then come, I will make a provision for you and release you in an amicable manner."
Muhammad Asad	33:28 O PROPHET! Say unto thy wives: If you desire [but] the life of this world and its ³¹

	charms - well, then, I shall provide for you and release you in a becoming manner;
Rashad Khalifa	<i>Special Responsibility For Being Close</i> 33:28 O prophet, say to your wives, "If you are seeking this life and its vanities, then let me compensate you and allow you to go amicably.
Shabbir Ahmed	33:28 O Prophet! Tell your wives, "If you desire the life of this world and its glitter - well, then, I shall provide you to your contentment and let you go in a becoming manner." ¹²
Transliteration	33:28 Ya ayyuh a a Innabiyyuqul li-azw ajika in kuntunna turidna al hayataalddunya wazeenataha fataAAalaynaomattiAAakunna waosarrihkunna sarahan jameelan
A	33:28 يايها النبي قل لزوجك ان كنتن تردن الحياة الدنيا وزينتها فتعالين امتعكن واسرحكن سراحا جميلا
Edip-Layth	33:29 "But if you are seeking God and His messenger, and the abode of the Hereafter, then God has prepared for the righteous among you a great reward."
The Monotheist Group	33:29 "But if you are seeking God and His messenger, and the abode of the Hereafter, then God has prepared for the righteous among you a great reward."
Muhammad Asad	33:29 but if you desire God and His Apostle, and [thus the good of] the life in the hereafter, then [know that], verily, for the doers of good among you God has readied a mighty reward!" ³²
Rashad Khalifa	33:29 "But if you are seeking GOD and His messenger, and the abode of the Hereafter, then GOD has prepared for the righteous among you a great recompense."
Shabbir Ahmed	33:29 "But if you desire God and His messenger, and the Home of the Hereafter, then certainly, God has prepared for those among you who benefit humanity, an immense reward."
Transliteration	33:29 Wa-in kuntunna turidna All ahawarasoolahu wa alddara al- akhirata fa-innaAll aha aAAadda lilmuhsinati minkunna ajranAAa ^{the} eman
A	33:29 وان كنتن تردن الله ورسوله والدار الءاخرة فان الله اعد للمحسنات منكن اجرا عظيما
Edip-Layth	33:30 O wives of the prophet, if any of you commits evident lewdness, then the retribution will be doubled for her. This is easy for God to do.
The Monotheist Group	33:30 O wives of the prophet, if any of you commits evident lewdness, then the retribution will be doubled for her. This is easy for God to do.
Muhammad Asad	33:30 O wives of the Prophet! If any of you were to become guilty of manifestly immoral conduct, ³³ double [that of other sinners] would be her suffering [in the hereafter]: for that is indeed easy for God.
Rashad Khalifa	<i>Special Responsibility</i> 33:30 O wives of the prophet, if any of you commits a gross sin, the retribution will be doubled for her. This is easy for GOD to do.
Shabbir Ahmed	33:30 O Wives of the prophet! (You will be seen as role models for other women, therefore), if any of you shows unseemly conduct, double would be her suffering, for, that is easy for God.
Transliteration	33:30 Ya nis aa a Innabiyyi manya/ti minkunna bif ahishatin mubayyinatin yu daAAaflaha alAAathabu diAAafayni wakana thalikaAAala Allahi yaseeran
A	33:30 ينساء النبي من يات منكن بفحشة مبينة يضاعف لها العذاب ضعفين وكان ذلك على الله يسيرا
Edip-Layth	33:31 Any whosoever of you is obedient to God and His messenger, and does good works, We will grant her double the recompense, and We have prepared for her a generous provision.
	33:31 Any whosoever of you is dutiful to God and His messenger, and does good works,

The Monotheist Group	We will grant her double the recompense, and We have prepared for her a generous provision.
Muhammad Asad	33:31 But if any of you devoutly obeys God and His Apostle and does good deeds, on her shall We bestow her reward twice-over: for We shall have readied for her a most excellent sustenance [in the life to come]. ³⁴
Rashad Khalifa	33:31 Any one of you who obeys GOD and His messenger, and leads a righteous life, we will grant her double the recompense, and we have prepared for her a generous provision.
Shabbir Ahmed	33:31 And whoever of you is devoted in the service of God and His messenger, and helps improve the society, We shall give her reward twice over, for, We have readied for her a most excellent sustenance.
Transliteration	33:31 Waman yaqnut minkunna lill ahiwarasoolihi wataAAamal salihaan nu/tih a ajrahamaarratayni waaAAatadna laha rizqan kareemaan
A	33:31 ومن يقنت منكن لله ورسوله وتعمل صالحا نوتها اجرها مرتين واعتدنا لها رزقا كريما
Edip-Layth	33:32 O wives of the prophet, you are not like any other women. If you are righteous, then do not speak too softly, lest those with disease in their hearts will move with desire; you shall speak in an honorable manner. ⁶
The Monotheist Group	33:32 O wives of the prophet, you are not like any other women. If you are righteous, then do not speak too softly, lest those with disease in their hearts will move with desire; you shall speak in an honorable manner.
Muhammad Asad	33:32 O wives of the Prophet! You are not like any of the [other] women, provided that you remain [truly] conscious of God. ³⁵ Hence, be not over-soft in your speech, lest any whose heart is diseased should be moved to desire [you]: but, withal, speak in a kindly way.
Rashad Khalifa	<i>Setting the Example</i> 33:32 O wives of the prophet, you are not the same as any other women, if you observe righteousness. (You have a greater responsibility.) Therefore, you shall not speak too softly, lest those with disease in their hearts may get the wrong ideas; you shall speak only righteousness.
Shabbir Ahmed	33:32 O Wives of the prophet! You are not like other women. If you wish to live upright, then, be not overly soft in speech, lest he in whose heart is a disease aspire (to you). But speak in customary kindness.
Transliteration	33:32 Ya nis aa a Innabiyyilastunna kaa hadin mina a Innisa-i iniittaqaaytunna fal a takhdaAAna bialqawli fayatmaAAaallathee fee qalbihi maraḍun waqulna qawlanmaAAaroofan
A	33:32 ينساء النبي لستن كاحد من النساء ان اتقين فلا تخضعن بالقول فيطمع الذي فى قلبه مرض وقلن قولا معروفا
Edip-Layth	33:33 You shall settle down in your homes, and do not be about like the olden days of ignorance. You shall hold the contact prayer, and contribute towards betterment, and obey God and His messenger. God wishes to remove any affliction from you, O people of the sanctuary, and to purify you completely. ⁷
The Monotheist Group	33:33 You shall settle down in your homes, and do not go about like in the olden days of ignorance. You shall hold the communion, and contribute towards betterment, and obey God and His messenger. God wishes to remove any affliction from you, O people of the Dwelling, and to purify you completely.
Muhammad Asad	33:33 And abide quietly in your homes, and do not flaunt your charms as they used to flaunt them in the old days of pagan ignorance; ³⁶ and be constant in prayer, and render the purifying dues, and pay heed unto God and His Apostle: for God only wants to remove from you all that might be loathsome, O you members of the [Prophet's] household, and to purify you to utmost purity.
	33:33 You shall settle down in your homes, and do not mingle with the people excessively,

Rashad Khalifa	like you used to do in the old days of ignorance. You shall observe the Contact Prayers (Salat), and give the obligatory charity (Zakat), and obey GOD and His messenger. GOD wishes to remove all unholiness from you, O you who live around the Sacred Shrine, and to purify you completely.
Shabbir Ahmed	33:33 And when you abide in your homes, do so in quiet dignity, and do not make a dazzling display like that of the former Times of Ignorance. Help establish the Divine System and the Just Economic Order, and obey God and His messenger. For, God wishes to keep away vice from you, O Members of the Household! And to purify you to utmost purity (of character).
Transliteration	33:33 Waqarna fee buyootikunna wal atabarrajna tabarruja alj ahiliyyati al-ool a waaqimnaalssalata wa ateena a IzzakatawaaṭiAAana All aha warasoolahu innam a yureeduAllahu liyuthhiba AAankumu alrrijsa ahlaalbayti wayutahhirakum tattheeran
A	33:33 وقرن في بيوتكن ولا تبرجن تبرج الجاهلية الاولى واقمن الصلوة وءاتين الزكوة واطعن الله ورسوله انما يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا
Edip-Layth	33:34 Mention all that is being recited in your homes of God's signs and the wisdom. God is Sublime, Ever-aware.
The Monotheist Group	33:34 And recall all that is being recited in your homes of God's revelations and the wisdom. God is Sublime, Expert.
Muhammad Asad	33:34 And bear in mind all that is recited in your homes of God's messages and [His] wisdom: for God is unfathomable [in His wisdom], all-aware. ³⁷
Rashad Khalifa	33:34 Remember what is being recited in your homes of GOD's revelations and the wisdom inherent therein. GOD is Sublime, Cognizant.
Shabbir Ahmed	33:34 And bear in mind all that is recited in your homes of God's verses and wisdom, for, God is Sublime, Aware.
Transliteration	33:34 Waothkurna ma yutlafee buyootikunna min ayati Allahi waalhikmatiinna Allaha kana lateefan khabeeran
A	33:34 واذكرن ما يتلى في بيوتكن من آيت الله والحكمة ان الله كان لطيفا خبيرا
Edip-Layth	<i>Equal Qualities for Both Genders</i> 33:35 Surely, the peacefully surrendering men, and the peacefully surrendering women, the acknowledging men, and the acknowledging women, the obedient men, and the obedient women, the truthful men, and the truthful women, the patient men, and the patient women, the humble men, and the humble women, the charitable men, and the charitable women, the fasting men, and the fasting women, the men who guard their private parts, and the women who similarly guard, and the men who commemorate God frequently, and the commemorating women; God has prepared for them a forgiveness and a great recompense.
The Monotheist Group	33:35 Surely, the submitting men, and the submitting women, the believing men, and the believing women, the dutiful men, and the dutiful women, the truthful men, and the truthful women, the patient men, and the patient women, the humble men, and the humble women, the charitable men, and the charitable women, the fasting men, and the fasting women, the men who keep covered their private parts, and the women who similarly keep covered, and the men who commemorate God frequently, and the commemorating women; God has prepared for them a forgiveness and a great recompense.
Muhammad Asad	33:35 VERILY, for all men and women who have surrendered themselves unto God, and all believing men and believing women, and all truly devout men and truly devout women, and all men and women who are true to their word, and all men and women who are patient in adversity, and all men and women who humble themselves [before God], and all men and women who give in charity, and all self-denying men and self-denying women, ³⁸ and all men and women who are mindful of their chastity, ³⁹ and all men and women who remember God unceasingly: for [all of] them has God readied forgiveness of sins and a mighty reward.

	<i>Equality of Men and Women</i> 33:35 The submitting men, the submitting women, the believing men, the believing women, the obedient men, the obedient women, the truthful men, the truthful women, the steadfast men, the steadfast women, the reverent men, the reverent women, the charitable men, the charitable women, the fasting men, the fasting women, the chaste men, the chaste women, and the men who commemorate GOD frequently, and the commemorating women; GOD has prepared for them forgiveness and a great recompense.
Rashad Khalifa	
Shabbir Ahmed	33:35 Surely, for Muslim men and Muslim women, believing men and believing women, devoted men and devoted women, truthful men and truthful women, steadfast men and steadfast women, humble men and humble women, charitable men and charitable women, abstinent men and abstinent women (abstaining from all vices), chaste men and chaste women, men who remain mindful of God and women who remain mindful (of God), for them, God has readied forgiveness and an immense reward. ¹³
Transliteration	33:35 Inna almuslimeena wa almuslimatiwaalmu/mineena wa almu/minati waalqaniteenawaalqanitati wa alssadiqeena wa alssadiqatiwaalssabireena waalssabiratiwaalkhashiAAeena wa alkhashiAAatiwaalmutasaddiqeena waalmutasaddiqatiwaalssa-imeena wa alssa-imatiwaalhafitheena furoojahum waalhafithatiwaalththakireena All ahu katheeran wa alththakiratiAAadda All ahu lahum maghfiratan waajran AAatheeman
A	33:35 ان المسلمين والمسلمت والمومنين والمومنات والقننت والصدقين والصدقات والصبرين والصبرت والخشعين والخشعت والمتصدقين والمتصدقات والصئمين والصئمت والحفيظين وفروجهم والحفظت والذكرين الله كثيرا والذكرت اعد الله لهم مغفرة واجرا عظيما
Edip-Layth	33:36 It is not for an acknowledging man or acknowledging woman, if God and His messenger issue any command, that they have any choice in their decision. Anyone who disobeys God and His messenger, he has gone far astray.
The Monotheist Group	33:36 It is not for a believing man or believing woman, if God and His messenger issue any command, that they have any choice in their decision. And anyone who disobeys God and His messenger, he has gone far astray.
Muhammad Asad	33:36 Now whenever God and His Apostle have decided a matter, ⁴⁰ it is not for a believing man or a believing woman to claim freedom of choice insofar as they themselves are concerned: ⁴¹ for he who [thus] rebels against God and His Apostle has already, most obviously, gone astray.
Rashad Khalifa	<i>Major Error Committed by Muhammad Muhammad the Man Disobeys Muhammad the Messenger</i> 33:36 No believing man or believing woman, if GOD and His messenger issue any command, has any choice regarding that command. Anyone who disobeys GOD and His messenger has gone far astray.
Shabbir Ahmed	33:36 It is not fitting for a believing man or a believing woman, when a matter has been decided by God and His messenger, to claim freedom of choice concerning themselves. And whoever disobeys God and His messenger, he has obviously gone astray.
Transliteration	33:36 Wama kana limu/minin wal amu/minatin i tha qa da All ahu warasooluhum an yakoona lahumu alkhiyaratu min amrihim waman yaAA siAllaha warasoolahu faqad dalla dalalanmubeenan
A	33:36 وما كان لمومن ولا مومنة اذا قضى الله ورسوله امرا ان يكون لهم الخيرة من امرهم ومن يعص الله ورسوله فقد ضل ضللا مبينا
Edip-Layth	<i>Muhammad Tested</i> 33:37 You said to the one who was blessed by God, and blessed by you: "Keep your wife and reverence God," and you hid inside yourself what God wished to proclaim. You feared the people, while it was God you were supposed to fear. So when Zayd ended his relationship with his wife, We had you marry her, to establish that there is no wrongdoing for those who acknowledge marrying the wives of their adopted sons if their relationship is ended. God's command is always done.

The Monotheist Group	33:37 And you said to the one who was blessed by God, and blessed by you: "Keep your wife and reverence God," and you hid inside yourself what God wished to proclaim. And you feared the people, while it was God you were supposed to fear. So when Zayd ended his relationship with his wife, We had you marry her, to establish that there is no wrongdoing for the believers in marrying the wives of their adopted sons if their relationship is ended. And God's command is always done.
Muhammad Asad	33:37 AND LO, ⁴² [O Muhammad,] thou didst say unto the one to whom God had shown favour and to whom thou hadst shown favour, ⁴³ Hold on to thy wife, and remain conscious of God!" And [thus] wouldst thou hide within thyself something that God was about to bring to light ⁴⁴ for thou didst stand in awe of [what] people [might think], whereas it was God alone of whom thou shouldst have stood in awe! ⁴⁵ [But] then, when Zayd had come to the end of his union with her, ⁴⁶ We gave her to thee in marriage, so that [in future] no blame should attach to the be lievers for [marrying] the spouses of their adopted children when the latter have come to the end of their union with them. ⁴⁷ And [thus] God's will was done.
Rashad Khalifa	33:37 Recall that you said to the one who was blessed by GOD, and blessed by you, "Keep your wife and reverence GOD," and you hid inside yourself what GOD wished to proclaim. Thus, you feared the people, when you were supposed to fear only GOD. When Zeid was completely through with his wife, we had you marry her, in order to establish the precedent that a man may marry the divorced wife of his adopted son. GOD's commands shall be done.
Shabbir Ahmed	33:37 (In personal matters you may respectfully disagree with Muhammad in the capacity of a human being 3:79. As an example) Recall that you did tell the one to whom God had blessed and you had blessed, "Hold on to your wife and be mindful of God. You seek to conceal within yourself what God intends to reveal. You fear people whereas it is more appropriate to fear God." But when he had observed all the rules and divorced her, We gave her to one of you in marriage, so that henceforth there may be no blame on the believers in respect of spouses of their adopted children when they have come to the dissolution of their union. The commandment of God must be fulfilled. ¹⁴
Transliteration	33:37 Wa-ith taqoolu lilla theeanAAama All ahu AAalayhi waanAAamta AAalayhi amsik AAalaykazawjaka wa ittaqi All aha watukhfee fee nafsika m aAllahu mubdeehi watakhsh a alnnasa wa Allahuahbaqu an takhsh ahu falam m a qa dazaydun minh a wa taran zawwajnakahalikay la yakoon AAal a almu/mineena harajunfee azwaji adAAiya-ihim i tha qadawminhunna wataran wakana amru Allahi mafAAoolan
A	33:37 واذ تقول للذي انعم الله عليه وانعمت عليه امسك عليك زوجك واتق الله وتخفي في نفسك ما الله مبديه وتخشى الناس والله احق ان تخشيه فلما قضى زيد منها وطرا زوجنكها لكي لا يكون على المؤمنين حرج في ازواج ادعيائهم اذا قضوا منهن وطرا وكان امر الله مفعولا
Edip-Layth	God's Law 33:38 There is no blame on the prophet in doing anything that God has decreed upon him. Such was God's sunna with the people of old. God's command is a determined duty.⁸
The Monotheist Group	33:38 There is no blame on the prophet in doing anything that God has decreed upon him. Such was God's way with the people of old. And God's command is a determined duty.
Muhammad Asad	33:38 [Hence,] no blame whatever attaches to the Prophet for [having done] what God has ordained for him. ⁴⁸ [Indeed, such was] God's way with those that have passed away aforetime⁴⁹ and [remember that] God's will is always destiny absolute-;
Rashad Khalifa	33:38 The prophet is not committing an error by doing anything that is made lawful by GOD. Such is GOD's system since the early generations. GOD's command is a sacred duty.
Shabbir Ahmed	33:38 There could be no difficulty to any prophet in what God has assigned to him as a duty. That was God's law for those who passed on before. And the commandment of God is a determined decree. ¹⁵

Transliteration	33:38 Ma kana AAala a Innabiyyimin harajin feem a fara da Allahu lahusunnata Allahi fee allatheena khalaw min qablu wakanaamru Allahi qadaran maqdooran
A	33:38 ما كان على النبي من حرج فيما فرض الله له سنة الله في الذين خلوا من قبل وكان امر الله قدرا مقدورا
Edip-Layth	33:39 Those who deliver God's messages, and reverence Him, and they do not reverence anyone but God. God suffices as a Reckoner.
The Monotheist Group	33:39 Those who deliver God's messages, and reverence Him, and they do not reverence anyone but God. God suffices as a Reckoner.
Muhammad Asad	33:39 [and such will always be His way with] those who convey God's messages [to the world], and stand in awe of Him, and hold none but God in awe: for none can take count [of man's doings] as God does!
Rashad Khalifa	33:39 Those who deliver GOD's messages, and who reverence Him alone, shall never fear anyone but GOD. GOD is the most efficient reckoner.
Shabbir Ahmed	33:39 (And such will be His way with all) those who convey the messages of God and fear Him, and fear none but God. (They know that) none can take account as God does.
Transliteration	33:39 Allatheena yuballighoona risalatilAllahi wayakhshawnahu walayakhshawna ahadanilla Allaha wakafa biAllahi haseeban
A	33:39 الذين يبلغون رسالت الله ويخشونه ولا يخشون احدا الا الله وكفى بالله حسيبا
Edip-Layth	<i>Muhammad the Final Prophet</i> 33:40 Muhammad was not the father of any man among you, but he was the messenger of God and the seal of the prophets. God is fully aware of all things.
The Monotheist Group	33:40 Mohammed was not the father of any of your men, but he is the messenger of God and the seal of the prophets. And God is fully aware of all things.
Muhammad Asad	33:40 [And know, O believers, that] Muhammad is not the father of any one of your men, ⁵⁰ but is God's Apostle and the Seal of all Prophets. ⁵¹ And God has indeed full knowledge of everything.
Rashad Khalifa	<i>Not The Final Messenger</i> 33:40 Muhammad was not the father of any man among you. He was a messenger of GOD and the final prophet. GOD is fully aware of all things. ⁴
Shabbir Ahmed	33:40 Muhammad is not the father of any man among you, but he is God's messenger and the Closing Seal of all prophets. God is Knower of all things.
Transliteration	33:40 Ma kana muhammadun abahadin min rijalikum walakin rasoola Allahi wakhatama alnabiyyeena wakana Allahubikulli shay-in AAaleeman
A	33:40 ما كان محمد ابا احد من رجالكم ولكن رسول الله وخاتم النبيين وكان الله بكل شيء عليما
Edip-Layth	<i>Remember God Frequently</i> 33:41 O you who acknowledge, you shall remember God frequently.
The Monotheist Group	33:41 O you who believe, you shall remember God frequently.
Muhammad Asad	33:41 O YOU who have attained to faith! Remember God with unceasing remembrance,
Rashad Khalifa	33:41 O you who believe, you shall remember GOD frequently.
Shabbir Ahmed	33:41 O You who have chosen to be graced with belief! Remember God with much remembrance. ¹⁶
Transliteration	33:41 Ya ayyuha allatheena amanoothkuroo Allaha thikran katheeran
A	33:41 يا ايها الذين امنوا اذكروا الله ذكرا كثيرا

Edip-Layth	33:42 Glorify Him morning and evening.
The Monotheist Group	33:42 And glorify Him morning and evening.
Muhammad Asad	33:42 and extol His limitless glory from morn to evening. 52
Rashad Khalifa	33:42 You shall glorify Him day and night.
Shabbir Ahmed	33:42 And strive to establish His glory on earth morning and night. 17
Transliteration	33:42 Wasabbih <u>u</u> oohu bukratan waaseelan
A	33:42 وسبحوه بكرة واصيلا
Edip-Layth	33:43 He is the One who supports you, along with His angels, to lead you out of darkness into the light. He is ever Compassionate towards those who acknowledge.
The Monotheist Group	33:43 He is the One who communes over you, along with His angels, to lead you out of darkness into the light. And He is ever Merciful towards the believers.
Muhammad Asad	33:43 He it is who bestows His blessings upon you, with His angels [echoing Him], so that He might take you out of the depths of darkness into the light. And, indeed, a dispenser of grace is He unto the believers.
Rashad Khalifa	33:43 He is the One who helps you, together with His angels, to lead you out of darkness into the light. He is Most Merciful towards the believers.
Shabbir Ahmed	33:43 He is the One Who bestows His blessings upon you, as do His angels, that He may bring you forth from the depths of darkness into the light. And He is Compassionate to those who choose to believe. 18
Transliteration	33:43 Huwa alla <u>thee</u> yu <u>sallee</u> AAalaykum wamal <u>a</u> -ikatu <u>hu</u> liyukhrijakum mina <u>al</u> <u>th</u> <u>th</u> ulum <u>a</u> <u>ti</u> ila alInnoori wak <u>ana</u> bialmu/mineena ra <u>he</u> ema <u>n</u>
A	33:43 هو الذى يصلى عليكم وملائكته ليخرجكم من الظلمت الى النور وكان بالمومنين رحيمًا
Edip-Layth	33:44 Their greeting the day they meet Him is: "Peace" and He has prepared for them a generous recompense.
The Monotheist Group	33:44 Their greeting the Day they meet Him is: "Peace" and He has prepared for them a generous recompense.
Muhammad Asad	33:44 On the Day when they meet Him, they will be welcomed with the greeting, "Peace"; and He will have readied for them a most excellent reward.
Rashad Khalifa	33:44 Their greeting the day they meet Him is, "Peace," and He has prepared for them a generous recompense.
Shabbir Ahmed	33:44 Their salutation on the Day they meet Him is, "Peace!" And He has readied for them a generous reward.
Transliteration	33:44 Ta <u>hi</u> yyatuhum yawma yalqawnahu sal <u>a</u> munwaaAAadda lahum ajran kareema <u>n</u>
A	33:44 تحيتهم يوم يلقونه سلم واعد لهم اجرا كريما
Edip-Layth	33:45 O prophet, We have sent you as a witness, and a bearer of good news, and a warner.
The Monotheist Group	33:45 O prophet, We have sent you as a witness, and a bearer of good news, and a warner.
Muhammad Asad	33:45 [And as for thee,] O Prophet - behold, We have sent thee as a witness [to the truth], and as a herald of glad tidings and a warner,
Rashad Khalifa	33:45 O prophet, we have sent you as a witness, a bearer of good news, as well as a warner.

Shabbir Ahmed	33:45 O Prophet! We have sent you as a witness and a herald of good news and a warner. (The Divine System that you establish will be a watcher over humanity to ensure international justice and peace. Give them the good news of what the System can accomplish, and warn them of the harm otherwise. ¹⁹
Transliteration	33:45 Ya ayyuha alNabiyyuinna arsalnaka shahidan wamubashshiran wana ^{theeran}
A	33:45 يايها النبي انا ارسلتك شهيدا ومبشرا ونذيرا
Edip-Layth	33:46 Inviting to God, by His leave, and a guiding beacon.
The Monotheist Group	33:46 Inviting to God, by His leave, and a guiding beacon.
Muhammad Asad	33:46 and as one who summons [all men] to God by His leave, ⁵³ and as a light-giving beacon.
Rashad Khalifa	33:46 Inviting to GOD, in accordance with His will, and a guiding beacon.
Shabbir Ahmed	33:46 And to invite to God by His Leave, and as a lamp radiant with light.
Transliteration	33:46 WadaAAiyan ila Allahibi-ithnihi wasirajan muneeran
A	33:46 وداعيا الى الله باذنه وسراجا منيرا
Edip-Layth	33:47 Give good news to those who acknowledge, that they have deserved from God a great blessing.
The Monotheist Group	33:47 And give good news to the believers, that they have deserved from God a great blessing.
Muhammad Asad	33:47 And [so,] convey to the believers the glad tiding that a great bounty from God awaits them;
Rashad Khalifa	33:47 Deliver good news to the believers, that they have deserved from GOD a great blessing.
Shabbir Ahmed	33:47 Give good news to the believers that they shall have a Great bounty from God.
Transliteration	33:47 Wabashshiri almu/mineena bi-anna lahum minaAllahi fadlan kabeeran
A	33:47 وبشر المؤمنين بان لهم من الله فضلا كبيرا
Edip-Layth	33:48 Do not obey the ingrates and the hypocrites, and ignore their insults, put your trust in God; God suffices as an advocate.
The Monotheist Group	33:48 And do not obey the rejecters and the hypocrites, and ignore their insults, and put your trust in God; God suffices as an advocate.
Muhammad Asad	33:48 and defer not to [the likes and dislikes of] the deniers of the truth and the hypocrites, and disregard their hurtful talk, ⁵⁴ and place thy trust in God: for none is as worthy of trust as God.
Rashad Khalifa	33:48 Do not obey the disbelievers and the hypocrites, disregard their insults, and put your trust in GOD; GOD suffices as an advocate.
Shabbir Ahmed	33:48 And heed not the rejecters and the hypocrites. Disregard their insults, and put your trust in God. God is Sufficient as Guardian.
Transliteration	33:48 Wala tujiAAi alkafireenawaalmuna ^{fiqeena} wadaAAa ^{thahum} watawakkalAAala Allahi wakafa biAllahiwakeelan
A	33:48 ولا تطع الكافرين والمنفقين ودع اذنهم وتوكل على الله وكفى بالله وكिला
Edip-Layth	33:49 O you who acknowledge, if you married the acknowledging women and then divorced them before having intercourse with them, then there is no interim required of

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	them. You shall compensate them, and let them go in an amicable manner.
The Monotheist Group	33:49 O you who believe, if you marry the believing women, then divorce them before having intercourse with them, then there is no interim required of them. You shall compensate them, and let them go in an amicable manner.
Muhammad Asad	33:49 O YOU who have attained to faith! If you marry believing women and then divorce them ere you have touched them, you have no reason to expect, and to calculate, any waiting period on their part: ⁵⁵ hence, make [at once] provision for them, and release them in a becoming manner. ⁵⁶
Rashad Khalifa	<i>Marriage Laws</i> 33:49 O you who believe, if you married believing women, then divorced them before having intercourse with them, they do not owe you any waiting interim (before marrying another man). You shall compensate them equitably, and let them go amicably.
Shabbir Ahmed	33:49 O You who have chosen to be graced with belief! When you wed believing women, and divorce them before you have intimately touched them, then there is no waiting period for them (to marry another man). Make decent provision for them and let them go in a becoming manner. ²⁰
Transliteration	33:49 Yā ayyuh a alla theena amanooitha naka htumu almu/min ati thumma tallaqtumooohunnamin qabli an tamassoohunna fam a lakum AAalayhinna minAAiddatin taAAataddoonahā famattiAAoohunna wasarrihoohunnasaraḥan jameelan
A	33:49 يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعْتَدُونَهَا فَمَنَعُوهُنَّ وَسَرَحُوهُنَّ سَرَاحًا جَمِيلًا
Edip-Layth	33:50 O prophet, We have made lawful for you the wives to whom you have already given their dowry, and the one who is committed to you by oath, as granted to you by God, and the daughters of your father's brothers, and the daughters of your father's sisters, and the daughters of your mother's brothers, and the daughters of your mother's sisters, of whom they have emigrated with you. Also, the acknowledging woman who had decreed herself to the prophet, the prophet may marry her if he wishes, as a privilege given only to you and not to those who acknowledge. We have already decreed their rights in regard to their spouses and those who are still dependants. This is to spare you any hardship. God is Forgiver, Compassionate.
The Monotheist Group	33:50 O prophet, We have made lawful for you the wives to whom you have already given their dowries, and those who are committed to you by oath, as granted to you by God, and the daughters of your father's brothers, and the daughters of your father's sisters, and the daughters of your mother's brothers, and the daughters of your mother's sisters, of whom they have emigrated with you. Also, the believing woman who had decreed herself to the prophet, the prophet may marry her if he wishes, as a privilege given only to you and not to the believers. We have already decreed their rights in regard to their spouses and those who are committed to them by oath. This is to spare you any hardship. God is Forgiver, Merciful.
Muhammad Asad	33:50 O PROPHET! Behold, We have made lawful to thee thy wives unto whom thou hast paid their dowers, ⁵⁷ as well as those whom thy right hand has come to possess from among the captives of war whom God has bestowed upon thee. ⁵⁸ And [We have made lawful to thee] the daughters of thy paternal uncles and aunts, and the daughters of thy maternal uncles and aunts, who have migrated with thee [to Yathrib]; ⁵⁹ and any believing woman who offers herself freely to the Prophet and whom the Prophet might be willing to wed: ⁶⁰ [this latter being but] a privilege for thee, and not for other believers - [seeing that] We have already made known what We have enjoined upon them with regard to their wives and those whom their right hands may possess. ⁶¹ [And] in order that thou be not burdened with [undue] anxiety - for God is indeed much-forgiving, a dispenser of grace
	33:50 O prophet, we made lawful for you your wives to whom you have paid their due dowry, or what you already have, as granted to you by GOD. Also lawful for you in marriage are the daughters of your father's brothers, the daughters of your father's sisters, the daughters of your mother's brothers, the daughters of your mother's sisters,

Rashad Khalifa	who have emigrated with you. Also, if a believing woman gave herself to the prophet - by forfeiting the dowry - the prophet may marry her without a dowry, if he so wishes. However, her forfeiting of the dowry applies only to the prophet, and not to the other believers. We have already decreed their rights in regard to their spouses or what they already have. This is to spare you any embarrassment. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	33:50 O Prophet! We have made lawful to you your wives to whom you have given their due share of property, and those women who have sought asylum with you and signed the marital contract (6:10). Also lawful for you in marriage were daughters of your paternal uncles and aunts, and the daughters of your maternal uncles and aunts who had migrated with you. And lawful is a believing woman who wishes to marry the prophet, forfeiting her due share and the prophet is willing to marry her. This forfeiting of dowry applies to you only, and not to other believers. We have already decreed their rights regarding their wives and women who have sought asylum in their homes. This arrangement is designed to ease any social difficulties on you (as Head of the State). God is Absolver of imperfections, Merciful.
Transliteration	33:50 Ya ayyuha alnnabiyyuinna ahlalna laka azw ajaka allatee atayta ooorahunna wam a malakat yameenuka mimm aafaa All ahu AAalayka waban ati AAammika wabanatiAAammatika waban ati kh alika waban atikhalaatika all atee h ajarna maAAaka waimraatanmu/minatan in wahabat nafsaha lilnnabiyyi in aradaalnnabiyyu an yastankihaha khalsatanlaka min dooni almu/mineena qad AAalimna ma faradnaAAalayhim fee azwajihim wama malakat aym anuhumlikayla yakoona AAalayka harajun wak ana All ahughafaoran raheeman
A	33:50 ياايها النبي انا احللنا لك ازوجك التي ءاتيت اجورهن وما ملكت يمينك مما افاء الله عليك وبنات عمك وبنات عمتك وبنات خالك وبنات خلتك التي هاجرن معك وامرأة مومنة ان وهبت نفسها للنبي ان اراد النبي ان يستكحها خالصة لك من دون المؤمنين قد علمنا ما فرضنا عليهم في ازواجهم وما ملكت ايمنهم لكيلا يكون عليك حرج وكان الله غفورا رحيما
Edip-Layth	33:51 You may postpone whom you will of them, and you may receive whom you will. Whomsoever you seek of those whom you have set aside then there is no sin upon you. Such is best that they may be comforted and not grieve, and may all be pleased with what you give them. God knows what is in your hearts. God is Knowledgeable, Compassionate.
The Monotheist Group	33:51 You may postpone whom you will of them, and you may receive whom you will. And whomsoever you seek of those whom you have set aside then there is no sin upon you. Such is best that they may be comforted and not grieve, and may all be pleased with what you give them. God knows what is in your hearts. God is Knowledgeable, Compassionate.
Muhammad Asad	33:51 [know that] thou mayest put off for a time whichever of them thou pleasest, and mayest take unto thee whichever thou pleasest; and [that,] if thou seek out any from whom thou hast kept away [for a time], thou wilt incur no sin [thereby]: ⁶² this will make it more likely that their eyes are gladdened [whenever they see thee], ⁶³ and that they do not grieve [whenever they are overlooked], and that all of them may find contentment in whatever thou hast to give them: for God [alone] knows what is in your hearts - and God is indeed all-knowing, forbearing. ⁶⁴
Rashad Khalifa	33:51 You may gently shun any one of them, and you may bring closer to you any one of them. If you reconcile with any one you had estranged, you commit no error. In this way, they will be pleased, will have no grief, and will be content with what you equitably offer to all of them. GOD knows what is in your hearts. GOD is Omniscient, Clement.
Shabbir Ahmed	33:51 You may let any of your wives leave amicably if they so wish, and likewise you may keep close those who accept the extra responsibilities as the mothers of believers. If you reconcile with anyone you had estranged, you commit no error. This will gladden their eyes, their grief will disappear and all of them will be content with whatever you give them. God alone knows what is in your hearts, and God is Knower, Clement. ²¹
Transliteration	33:51 Turjee man tash ao minhunna watu/weelayka man tash ao wamani ibtaghayta mimman AAazalta fal ajunaha AAalayka thalika adn a an taqarraaAAayunuhunna wal a yahzanna wayardayna bimaataytahunna kulluhunna waAllahu yaAAlamu mafee quloobikum wakana Allahu AAaleeman haleeman

A	33:51 ترجمى من تشاء منهم وتوى اليك من تشاء ومن ابتغيت ممن عزلت فلا جناح عليك ذلك ادنى ان تقر اعينهن ولا يحزن ويرضين بما ءاتيتهن كلهن والله يعلم ما فى قلوبكم وكان الله عليما حلما
Edip-Layth	33:52 No women are lawful to you beyond this, nor that you change them for other wives, even though you may be attracted by their beauty, except those to whom you are committed by oaths. God is watchful over all things.⁹
The Monotheist Group	33:52 No women are lawful to you beyond this, nor that you change them for other wives, even though you may be attracted by their beauty, except those to whom you are committed by oath. And God is watchful over all things.
Muhammad Asad	33:52 No [other] women shall henceforth be lawful to thee ⁶⁵ nor art thou [allowed] to supplant [any of] them by other wives, ⁶⁶ even though their beauty should please thee greatly - : [none shall be lawful to thee] beyond those whom thou [already] hast come to possess.⁶⁷ And God keeps watch over everything.
Rashad Khalifa	33:52 Beyond the categories described to you, you are enjoined from marrying any other women, nor can you substitute a new wife (from the prohibited categories), no matter how much you admire their beauty. You must be content with those already made lawful to you. GOD is watchful over all things.
Shabbir Ahmed	33:52 Henceforth, no other women shall be lawful to you (O Prophet!), nor can you substitute anyone with other wives even if you find them attractive. None beyond those you already have. Surely, God is Watchful over all things.
Transliteration	33:52 La ya hillu laka a Innisaomin baAAadu wal a an tabaddala bihinna min azw ajinwalaw aAAabaka husnuhunna ill a m a malakatyameenuka wak ana All ahu AAal a kulli shay-inraqueeban
A	33:52 لا يحل لك النساء من بعد ولا ان تبدل بهن من ازوج ولو اعجبك حسنهن الا ما ملكت يمينك وكان الله على كل شىء رقيباً
Edip-Layth	33:53 O you who acknowledge, do not enter the prophet's homes except if you are invited to a meal, without you forcing such an invitation. But if you are invited, you may enter. When you finish eating, you shall leave, without staying to wait for a hadith. This used to annoy the prophet, and he was shy to tell you. But God does not shy away from the truth. If you ask his wives for something, ask them from behind a barrier. This is purer for your hearts and their hearts. It is not for you to harm God's messenger, nor you should marry his wives after him. This is a gross offence with God.¹⁰
The Monotheist Group	33:53 O you who believe, do not enter the prophet's homes except if you are invited to a meal, without you forcing such an invitation. But if you are invited, you may enter. And when you finish eating, you shall leave, without staying to wait for news. This used to bother the prophet, and he was shy to tell you. But God does not shy away from the truth. And if you ask his wives for something, ask them from behind a barrier. This is purer for your hearts and their hearts. And it is not for you to harm God's messenger, nor that you should marry his wives after him. This is indeed a gross offence with God.
Muhammad Asad	33:53 O YOU who have attained to faith! Do not enter the Prophet's dwellings unless you are given leave; [and when invited] to a meal, do not come [so early as] to wait for it to be readied: but whenever you are invited, enter [at the proper time]; and when you have partaken of the meal, disperse without lingering for the sake of mere talk: that, behold, might give offence to the Prophet, and yet he might feel shy of [asking] you [to leave]: but God is not shy of [teaching you] what is right. ⁶⁸ And [as for the Prophet's wives,] whenever you ask them for anything that you need, ask them from behind a screen: ⁶⁹ this will but deepen the purity of your hearts and theirs. Moreover, it does not behove you to give offence to God's Apostle - just as it would not behove you ever to marry his widows after he has passed away: ⁷⁰ that, verily, would be an enormity in the sight of God.
	<i>Etiquette</i> 33:53 O you who believe, do not enter the prophet's homes unless you are given permission to eat, nor shall you force such an invitation in any manner. If you are invited,

Rashad Khalifa	you may enter. When you finish eating, you shall leave; do not engage him in lengthy conversations. This used to hurt the prophet, and he was too shy to tell you. But GOD does not shy away from the truth. If you have to ask his wives for something, ask them from behind a barrier. This is purer for your hearts and their hearts. You are not to hurt the messenger of GOD. You shall not marry his wives after him, for this would be a gross offense in the sight of GOD.
Shabbir Ahmed	33:53 O You who have chosen to be graced with belief! Do not enter the prophet's homes unless permission is given to you. When invited to dine, do not arrive too early waiting for preparation of the meal. When you are invited, come at the appointed time, and when you have taken your meal, disperse, without engaging him in lengthy conversation. This used to hurt the prophet, and he was shy to tell you. But God does not shy away from the truth. If you have to ask his wives for something, ask them from behind the curtain. This is purer for your hearts and for theirs. It is not for you to hurt the messenger of God. You shall not marry his wives after him. For, this would be a great offense in the sight of God. ²²
Transliteration	33:53 Ya ayyuha allatheena amanoola tadhuloo buyoota alInnabiyyi illa an yu/thanalakum ila taAAamin ghayra n athireenainahu wal akin i tha duAAeetum fa odkhuloofa-itha taAAaamtum fa intashiroo wal amusta/niseena li hadeethin inna thalikum k anayu/thee alInnabiyya fayasta hyee minkum wa Allahula yasta hyee mina al haqqi wa-ithasaaltumoohunna mat aAAan fa is-aloo hunna min war a-ihjabin thalikum a tharu liquloobikumwaquloobihinna wama kana lakum an tu/ thoorasoola Allahi wala an tanki hoo azwajahumin baAAadihi abadan inna thalikum kana AAinda AllahiAAatheeman
A	33:53 يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظَرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَسِينٍ لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُتَّكَبَّرُوا مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا
Edip-Layth	33:54 If you reveal anything, or hide it, God is fully aware of all things.
The Monotheist Group	33:54 If you reveal anything, or hide it, God is fully aware of all things.
Muhammad Asad	33:54 Whether you do anything openly or in secret, [remember that,] verily, God has full knowledge of everything.
Rashad Khalifa	33:54 Whether you declare anything, or hide it, GOD is fully aware of all things.
Shabbir Ahmed	33:54 Whether you reveal anything or conceal it, certainly, God is Knower of all things.
Transliteration	33:54 In tubdoo shay-an aw tukhfoo hu fa-inna Allaha kana bikulli shay-in AAaleema n
A	33:54 أَنْ تَبْدُوا شَيْئًا أَوْ تَخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا
Edip-Layth	33:55 There is no sin upon them before their fathers, or their sons, or their brothers, or the sons of their brothers, or the sons of their sisters, or their offspring yet to come, or their women, or those who are still their dependants. Be aware of God, for God is witness over all things.
The Monotheist Group	33:55 There is no sin upon them before their fathers, or their sons, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or those who are committed to them by oath. And be aware of God, for God is witness over all things.
Muhammad Asad	33:55 [However,] it is no sin for them ⁷¹ [to appear freely] before their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their womenfolk, or such [male slaves] as their right hands may possess. But [always, O wives of the Prophet,] ⁷² remain conscious of God - for, behold, God is witness unto everything.
Rashad Khalifa	33:55 The women may relax (their dress code) around their fathers, their sons, their brothers, the sons of their brothers, the sons of their sisters, the other women, and their (female) servants. They shall reverence GOD. GOD witnesses all things.
Shabbir Ahmed	33:55 There is no blame on women to relax their dress code around their fathers, their sons, their brothers, sons of their brothers, sons of their sisters, their womenpeople or

	their servants. But, O Women! Be mindful of God. God is Witness to everything. ²³
Transliteration	33:55 La jun aha AAalayhinna fee aba-ihinnawala abn a-ihinna wal a ikhw anihinnawala abna-i ikhw anihinna wal a abn a-iaxhawatihinna wal a nis a-ihinna wal a m amalakat aymanuhunna waittaqeena Allaha innaAllaha kana AAala kulli shay-in shaheedan
A	33:55 لا جناح عليهن في آباتهن ولا ابنائهن ولا اخونهن ولا ابناؤ اخوتهن ولا نسائهن ولا ما ملكت ايمنهن واتقين الله ان الله كان على كل شيء شهيدا
Edip-Layth	<i>God and His Angels Supported the Prophet</i> 33:56 God and His angels support the prophet. O you who acknowledge, you shall support him, and yield completely. ¹¹
The Monotheist Group	33:56 God and His angels commune over prophet. O you who believe, you shall commune over him, and comply completely.
Muhammad Asad	33:56 Verily, God and His angels bless the Prophet: [hence,] O you who have attained to faith, bless him and give yourselves up [to his guidance] in utter self-surrender!
Rashad Khalifa	<i>During the Prophet's Life</i> 33:56 GOD and His angels help and support the prophet. O you who believe, you shall help and support him, and regard him as he should be regarded. ⁷
Shabbir Ahmed	33:56 Surely, God and His angels support the prophet. O You who have chosen to be graced with belief! You shall support him and salute him with all respect. ²⁴
Transliteration	33:56 Inna All aha wamal a-ikatahu yu salloonaAAala a Innabiyyi y a ayyuh a alla ^{the} enaamanoo salloo AAalayhi wasallimoo tasleeman
A	33:56 ان الله وملئكته يصلون على النبي ياايها الذين ءامنوا صلوا عليه وسلموا تسليما
Edip-Layth	33:57 Surely those who harm God and His messenger, God will curse them in this life and in the Hereafter; and He has prepared for them a shameful retribution.
The Monotheist Group	33:57 Surely those who harm God and His messenger, God will curse them in this life and in the Hereafter; and He has prepared for them a shameful retribution.
Muhammad Asad	33:57 Verily, as for those who [knowingly] affront God and His Apostle - God will reject ⁷³ them in this world and in the life to come; and shameful suffering will He ready for them.
Rashad Khalifa	33:57 Surely, those who oppose GOD and His messenger, GOD afflicts them with a curse in this life, and in the Hereafter; He has prepared for them a shameful retribution.
Shabbir Ahmed	33:57 Surely, those who malign God and His messenger, God will deprive them of His grace in this world and in the Hereafter. He has readied for them a humiliating punishment.
Transliteration	33:57 Inna alla ^{the} ena yu/ ^{tho} ona All ahawarasoolahu laAAanahumu All ahu fee alddunya ^{wa} al-akhirati waaAAadda lahum AAa th abanmuheenan
A	33:57 ان الذين يوزنون الله ورسوله لعنهم الله فى الدنيا والءاخرة واعد لهم عذابا مهينا
Edip-Layth	33:58 Those who harm the acknowledging men and the acknowledging women, with no just reason, they have brought upon themselves a slander and a gross sin.
The Monotheist Group	33:58 And those who harm the believing men and the believing women, with no just reason, they have brought upon themselves a slander and a gross sin.
Muhammad Asad	33:58 And as for those who malign believing men and believing women without their having done any wrong - they surely burden themselves with the guilt of calumny, and [thus] with a flagrant sin!
Rashad Khalifa	33:58 Those who persecute the believing men and the believing women, who did not do anything wrong, have committed not only a falsehood, but also a gross sin.
	33:58 And those who malign the believing men and the believing women undeservedly,

Shabbir Ahmed	they bear the guilt of slander and manifestly drag down their own humanity.
Transliteration	33:58 Wa ^a lla th ee ^{na} yu/ th oona ^{al} mu/ ^{mi} neena wa ^a lmu/ ^{mi} na ^{ti} bighayri m ^a ik ^t asaboo faqadi i ^h ta ^m aloo buht ^a na ⁿ wa-ith ^{man} mubeena ⁿ
A	33:58 والذين يؤذون المؤمنين والمومنات بغير ما اكتسبوا فقد احتملوا بهتانا وإثما مبينا
Edip-Layth	<i>Advice to Women who are Harassed by Men: Distinguish yourselves from Prostitutes</i> 33:59 O prophet, tell your wives, your daughters, and the wives of those who acknowledge that they should lengthen upon themselves their outer garments. That is better so that they would be recognized and not harmed. God is Forgiver, Compassionate.
The Monotheist Group	33:59 O prophet, tell your wives, your daughters, and the wives of the believers that they should lengthen upon themselves their outer garments. That is better so that they will not be recognized and harmed. God is Forgiver, Merciful.
Muhammad Asad	33:59 O Prophet! Tell thy wives and thy daughters, as well as all [other] believing women, that they should draw over themselves some of their outer garments [when in public]: this will be more conducive to their being recognized [as decent women] and not annoyed. ⁷⁴ But [withal,] God is indeed much-forgiving, a dispenser of grace! ⁷⁵
Rashad Khalifa	<i>Dress Code for Women</i> 33:59 O prophet, tell your wives, your daughters, and the wives of the believers that they shall lengthen their garments. Thus, they will be recognized (as righteous women) and avoid being insulted. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	33:59 O Prophet! Tell your wives, your daughters, and women of the believers that they should draw loose fitting garments over their person (when in public) This is easy and proper, so that they may be recognized and not bothered. God is Absolver of imperfections, Merciful. ²⁵
Transliteration	33:59 Ya ^a ayyuh ^a a ^l Innabiyyuqul li-azw ^a jika waban ^a tika wanis ^a -i ^{al} mu/ ^{mi} neena yudneena AAalayhinna min jal ^a abeehinna th alikaad ^{na} an yuAAarafna fal ^a a ^l yu/ th ayna wak ^a naAllahu ghafooran ra ^h ee ^{ma} n
A	33:59 ياايها النبي قل لأزواجك وبناتك ونساء المؤمنين يدنين عليهن من جلابيبهن ذلك أدنى أن يعرفن فلا يؤذين وكان الله غفورا رحيما
Edip-Layth	33:60 If the hypocrites, and those with disease in their hearts and those who spread lies in the city do not refrain, then We will let you overpower them, then they will not be able to remain as your neighbors except for a short while.
The Monotheist Group	33:60 If the hypocrites and those with disease in their hearts and those who spread lies in the city do not refrain, then We will let you overpower them, then they will not be able to remain as your neighbors except for a short while.
Muhammad Asad	33:60 THUS IT IS: if ⁷⁶ the hypocrites, and they in whose hearts is disease, ⁷⁷ and they who, by spreading false rumours, would cause disturbances ⁷⁸ in the City [of the Prophet] desist not [from their hostile doings]. We shall indeed give thee mastery over them, [O Muhammad] - and then they will not remain thy neighbours in this [city] for more than a little while: ⁷⁹
Rashad Khalifa	33:60 Unless the hypocrites, and those with disease in their hearts, and the vicious liars of the city refrain (from persecuting you), we will surely grant you the upper hand, then they will be forced to leave within a short while.
Shabbir Ahmed	33:60 Thus it is: If the hypocrites, and those in whose hearts is disease, and those who create turmoil in the City do not desist (from maligning women), We shall give you control over them (O Prophet!). And then they will be your neighbors for no more than a short while.
Transliteration	33:60 La-in lam yantahi almun ^a afiqoona wa ^a lla th ee ^{na} fee quloobihim mara ^{du} n wa ^a lmurjifoona feealmadeenati lanughriyannaka bihim thumma l ^a yuj ^a wiroonakafeeha ill ^a qaleela ⁿ

A	33:60 لن لم ينته المنفقون والذين فى قلوبهم مرض والمرجفون فى المدينة لنعربنك بهم ثم لا يجاورونك فيها الا قليلا
Edip-Layth	33:61 They are cursed wherever they are found, and they are taken and killed in numbers.
The Monotheist Group	33:61 They are cursed wherever they are found, and they are taken and killed in numbers.
Muhammad Asad	33:61 bereft of God's grace, they shall be seized wherever they may be found, and slain one and all. ⁸⁰
Rashad Khalifa	33:61 They have incurred condemnation wherever they go; (unless they stop attacking you,) they may be taken and killed.
Shabbir Ahmed	33:61 Accursed, they shall be seized wherever found and slain one and all. ²⁶
Transliteration	33:61 MalAAooneena ayna m a thuqifoo okhi ^h thoowaquttiloo taqteelan
A	33:61 ملعونين اينما ثقفوا اخذوا وقتلوا تفتيلا
Edip-Layth	33:62 This is God's way with those who have passed away before, and you will not find any change in God's way. ¹²
The Monotheist Group	33:62 This is God's way with those who have passed away before, and you will not find any change in God's way.
Muhammad Asad	33:62 Such has been God's way with those who [sinned in like manner and] passed away aforetime - and never wilt thou find any change in God's way! ⁸¹
Rashad Khalifa	33:62 This is GOD's eternal system, and you will find that GOD's system is unchangeable.
Shabbir Ahmed	33:62 That was the way of God among those who lived before. And never will you find any change in God's way. ²⁷
Transliteration	33:62 Sunnata All ahi fee alla ^h heenakhaw min qablu walan tajida lisunnati All ^h hi tabdeel ^{an}
A	33:62 سنة الله فى الذين خلوا من قبل ولن تجد لسنة الله تبديلا
Edip-Layth	<i>The Moment</i> 33:63 The people ask you regarding the moment. Say, "Its knowledge is with God. For all that you know the moment may be near!" ¹³
The Monotheist Group	33:63 The people ask you regarding the Hour. Say: "Its knowledge is with God. And for all that you know the Hour may be near!"
Muhammad Asad	33:63 PEOPLE will ask thee about the Last Hour. Say: Knowledge thereof rests with God alone; yet for all thou knowest, the Last Hour may well be near!" ⁸²
Rashad Khalifa	<i>End of the World Revealed</i> 33:63 The people ask you about the Hour (end of the world). Say, "The knowledge thereof is only with GOD. For all that you know, the Hour may be close." ⁸
Shabbir Ahmed	33:63 People ask you about the Hour. Say, "The knowledge of the Hour is with God alone. Yet for your purposes, the Hour may be near."
Transliteration	33:63 Yas-aluka a Innasu AAani a IssaAAatiqu ^l innam a AAilmuh a AAinda All ^h hi wama ^y udreeka laAAalla aIssaAAata takoonu qareeb ^{an}
A	33:63 يسلك الناس عن الساعة قل انما علمها عند الله وما يدريك لعل الساعة تكون قريبا
Edip-Layth	33:64 God has cursed the ingrates, and He has prepared for them hell.
The Monotheist Group	33:64 God has cursed the rejecters, and He has prepared for them Hell.

Muhammad Asad	33:64 Verily, God has rejected the deniers of the truth, and has readied for them a blazing fire,
Rashad Khalifa	<i>The Followers Turn On Their Leaders</i> 33:64 GOD has condemned the disbelievers, and has prepared for them Hell.
Shabbir Ahmed	33:64 Surely, God rejects those who reject the truth, and has readied for them a Blazing Fire.
Transliteration	33:64 Inna Allaha laAAana alkafireenawaaAAadda lahum saAAeeran
A	33:64 ان الله لعن الكافرين واعد لهم سعيرا
Edip-Layth	33:65 Eternally they abide therein. They will find no ally, or victor.
The Monotheist Group	33:65 Eternally they abide therein. They will find no ally, or victor.
Muhammad Asad	33:65 therein to abide beyond the count of time: no protector will they find, and none to bring them succour.
Rashad Khalifa	33:65 Eternally they abide therein. They will find no lord, nor a supporter.
Shabbir Ahmed	33:65 Therein to abide forever, they will find then no patron nor helper.
Transliteration	33:65 Khalideena feeha abadan layajidoona waliyyan wala naseeran
A	33:65 خلدین فیہا ابدًا لا یجدون ولیا ولا نصیرا
Edip-Layth	33:66 On the day when their faces will be turned over in the fire, they will say, "Oh, we wish we had obeyed God, and obeyed the messenger"
The Monotheist Group	33:66 On the Day when their faces will be turned over in the Fire, they will say: "Oh, we wish we had obeyed God, and obeyed the messenger"
Muhammad Asad	33:66 On the Day when their faces shall be tossed about in the fire, ⁸³ they will exclaim, Oh, would that we had paid heed unto God, and paid heed unto the Apostle!"
Rashad Khalifa	33:66 The day they are thrown into Hell, they will say, "Oh, we wish we obeyed GOD, and obeyed the messenger."
Shabbir Ahmed	33:66 On the Day when their faces shall be tossed about in the fire, they will say, "Oh, We wish we had obeyed God, and obeyed the messenger!"
Transliteration	33:66 Yawma tuqallabu wujoohuhum fee a Innariyaqooloona y a laytan a a taAAna AllahawaaAAna alrrasoola
A	33:66 يوم تقلب وجوههم فی النار یقولون یلینتنا اطعنا الله واطعنا الرسولا
Edip-Layth	33:67 They will say, "Our Lord, we have obeyed our leaders and our learned ones, but they misled us from the path."
The Monotheist Group	33:67 And they will say: "Our Lord, we have obeyed our leaders and our learned ones, but they misled us from the path."
Muhammad Asad	33:67 And they will say: O our Sustainer! Behold, we paid heed unto our leaders and our great men, and it is they who have led us astray from the right path!
Rashad Khalifa	33:67 They will also say, "Our Lord, we have obeyed our masters and leaders, but they led us astray.
Shabbir Ahmed	33:67 And they will say, "Our Lord! We obeyed our clergy and the leaders and it is those who led us astray from the path." ²⁸
Transliteration	33:67 Waqaloo rabbana inna aAAnaasadatana wakubaraana faadalloonaalssabeela
A	33:67 وقالوا ربنا انا اطعنا سادتنا وکبراءنا فاضلونا السبیل

Edip-Layth	33:68 "Our Lord, give them double the retribution, and curse them with a mighty curse."
The Monotheist Group	33:68 "Our Lord, give them double the retribution, and curse them with a mighty curse."
Muhammad Asad	33:68 O our Sustainer! Give them double suffering, and banish them utterly from Thy grace!" ⁸⁴
Rashad Khalifa	33:68 "Our Lord, give them double the retribution, and curse them a tremendous curse."
Shabbir Ahmed	33:68 "Our Lord! Give them double punishment and banish them from your grace." ²⁹
Transliteration	33:68 Rabbana <u>a</u> tihim <u>d</u> iAAafaynimina alAAa <u>th</u> abi wailAAanhum laAAanan kabeera <u>n</u>
A	33:68 ربنا ءاتهم ضعفين من العذاب والعنهم لعنا كبيرا
Edip-Layth	33:69 O you who acknowledge, do not be like those who harmed Moses, but then God cleared him of all they said, and he was honorable before God.
The Monotheist Group	33:69 O you who believe, do not be like those who harmed Moses, but then God cleared him of all they said, and he was honorable before God.
Muhammad Asad	33:69 O YOU who have attained to faith! Be not like those [children of Israel] who gave offence to Moses, and [remember that] God showed him to be innocent of whatever they alleged [against him or demanded of him]: ⁸⁵ for of great honour was he in the sight of God.
Rashad Khalifa	33:69 O you who believe, do not be like those who hurt Moses, then GOD absolved him of what they said. He was, in the sight of GOD, honorable.
Shabbir Ahmed	33:69 O You who have chosen to be graced with belief! Never be like those who hurt Moses. Then God proved his innocence of what they alleged. He was honorable in the sight of God. ³⁰
Transliteration	33:69 Ya ayyuh <u>a</u> alla <u>t</u> heena <u>a</u> manool <u>a</u> takoonoo ka <u>a</u> lla <u>t</u> heena <u>a</u> thaw moos <u>a</u> fabarraahu All <u>ah</u> u mim <u>m</u> a q <u>al</u> oo wak <u>a</u> naAAinda All <u>ah</u> i waje <u>eh</u> a <u>n</u>
A	33:69 يايها الذين ءامنوا لا تكونوا كالذين ءادوا موسى فبراه الله مما قالوا وكان عند الله وجيها
Edip-Layth	33:70 O you who acknowledge, be aware of God and speak only the truth.
The Monotheist Group	33:70 O you who believe, be aware of God and speak only the truth.
Muhammad Asad	33:70 O you who have attained to faith! Remain conscious of God, and [always] speak with a will to bring out [only] what is just and true - ⁸⁶
Rashad Khalifa	33:70 O you who believe, reverence GOD and utter only the correct utterances.
Shabbir Ahmed	33:70 O You who have chosen to be graced with belief! Be mindful of God and speak words straight to the point.
Transliteration	33:70 Ya ayyuh <u>a</u> alla <u>t</u> heena <u>a</u> manooitta <u>q</u> oo All <u>ah</u> a waqooloo qawlan sadeeda <u>n</u>
A	33:70 يايها الذين ءامنوا اتقوا الله وقلوا قولا سديدا
Edip-Layth	33:71 He will then direct your works, and forgive your sins. Whosoever obeys God and His messenger has attained a great triumph.
The Monotheist Group	33:71 He will then direct your works, and forgive your sins. And whosoever obeys God and His messenger has triumphed a great triumph.
Muhammad Asad	33:71 [whereupon] He will cause your deeds to be virtuous, and will forgive you your sins. And [know that] whoever pays heed unto God and His Apostle has already attained to a mighty triumph.
Rashad Khalifa	33:71 He will then fix your works, and forgive your sins. Those who obey GOD and His messenger have triumphed a great triumph.

Shabbir Ahmed	33:71 He will adjust your works for you, and protect you from trailing behind in humanity. Surely, one who obeys God and His messenger has gained a signal victory. ³¹
Transliteration	33:71 Yuṣliḥ lakum aAAam alakumwayaghfir lakum thunoobakum waman yu tiAAai Allāhawarasoolahu faqad faza fawzan AAa ^{theeman}
A	33:71 يصلح لكم اعمالكم ويغفر لكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزا عظيما
Edip-Layth	33:72 We have offered the trust to the heavens and the earth, and the mountains, but they refused to bear it, and were fearful of it. But the human being accepted it; he was transgressing, ignorant. ¹⁴
The Monotheist Group	33:72 We have offered the trust to the heavens and the Earth, and the mountains, but they refused to bear it, and were fearful of it. But the human being accepted it; he was transgressing, ignorant.
Muhammad Asad	33:72 Verily, We did offer the trust [of reason and volition] to the heavens, and the earth, and the mountains: ⁸⁷ but they refused to bear it because they were afraid of it. Yet man took it up - ⁸⁸ for, verily, he has always been prone to be most wicked, most foolish.
Rashad Khalifa	<i>Freedom of Choice</i> 33:72 We have offered the responsibility (freedom of choice) to the heavens and the earth, and the mountains, but they refused to bear it, and were afraid of it. But the human being accepted it; he was transgressing, ignorant.
Shabbir Ahmed	33:72 Surely, We did offer the trust of compliance to the heavens and the earth, and the mountains and they, being fearful, breach not what is entrusted upon them. Yet man, with his free will, is the only one who breaches this trust of compliance. For, certainly, he wrongs himself without knowing it. ³²
Transliteration	33:72 Inna AAara dna al-am anataAAala a Issamawati wa al-ardiwaalajibali faabayna an yahmilnahawaashfaqna minha wahamalaha al-insanuinnahu kana thalooman jahoolan
A	33:72 انا عرضنا الامانة على السموات والارض والجبال فايبن ان يحملنها واشفقن منها وحملها الانسن انه كان ظلوما جهولا
Edip-Layth	33:73 So that God may punish the hypocrite men and the hypocrite women, and the men who set up partners and the women who set up partners. God redeems the acknowledging men and the acknowledging women. God is Forgiver, Compassionate. ¹⁵
The Monotheist Group	33:73 So that God may punish the hypocrite men and the hypocrite women, and the men who set up partners and the women who set up partners. And God redeems the believing men and the believing women. And God is Forgiver, Merciful.
Muhammad Asad	33:73 [And so it is] that God imposes suffering on the hypocrites, both men and women, as well as on the men and women who ascribe divinity to aught beside Him. ⁸⁹ And [so, too, it is] that God turns in His mercy unto the believing men and believing women: for God is indeed much-forgiving, a dispenser of grace!
Rashad Khalifa	33:73 For GOD will inevitably punish the hypocrite men and the hypocrite women, and the idol worshipping men and the idol worshipping women. GOD redeems the believing men and the believing women. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	33:73 And so it is. (After making the laws clear, and giving them the free will, God holds mankind accountable for their actions.) God imposes suffering on the hypocrite men and hypocrite women, and the idolaters and idolatresses. And so it is, God pardons believing men and believing women, and God is Forgiving, Merciful.
Transliteration	33:73 LiyuAAaththiba All ahu almun afiqeenawaalmunafiqati wa almushrikeena waalmushrikatiwayatooba All ahu AAal a almu/mineena wa almu/minatiwakana All ahu ghafooran raheeman
	33:73 ليعذب الله المنافقين والمنفقات والمشركين والمشركت ويتوب الله على المؤمنين والمومنات وكان الله

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End Notes

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (33:1)

Knower, Wise: Adopt His attributes in your human capacity. [2:138](#)

Shabbir Ahmed - End Note 2 (33:4)

[2:226](#), [58:2-4](#)

Shabbir Ahmed - End Note 3 (33:6)

[2:180](#), [4:11](#), [9:111](#), [33:53](#), [48:10](#). Awliya includes immediate family members as well as close friends, in the context

Shabbir Ahmed - End Note 4 (33:8)

In the Hereafter, the truthful shall stand as witnesses how the prophets conveyed their messages and how their people received them. Also see [3:81](#). The Covenant: Each prophet will clearly convey the revelation to his people, live by the revelation and try to establish the System. And that he would support the mission of the previous prophets. [2:83](#), [3:81](#), [3:187](#), [5:7](#), [7:169-171](#), [42:13](#). Since there will be no prophet after Muhammad (S), his people will be questioned how well they conveyed the Qur'an

Shabbir Ahmed - End Note 5 (33:13)

Yathrib = Madinah

Shabbir Ahmed - End Note 6 (33:19)

His Law of Requitil is ever vigilant

Shabbir Ahmed - End Note 7 (33:21)

[60:4](#)

Shabbir Ahmed - End Note 8 (33:23)

[9:111](#)

Shabbir Ahmed - End Note 9 (33:24)

[33:8](#)

Shabbir Ahmed - End Note 10 (33:26)

The Jewish tribe, Bani Quraizah had violated the treaty, but another Jewish tribe, Bani Nadir of Khyber had also been among the confederates

Shabbir Ahmed - End Note 11 (33:27)

[24:55](#)

Shabbir Ahmed - End Note 12 (33:28)

The prophet had chosen to keep a standard of living of the poorest of Madinah, and the mothers of believers were seeing other women living in relative affluence

Shabbir Ahmed - End Note 13 (33:35)

[3:194](#), [4:124](#). Maghfirah = Forgiveness = Protection against detriment = Erasing the imprints of faults = Absolving imperfections

Shabbir Ahmed - End Note 14 (33:37)

Zaid cannot be the exalted prophet's adopted son since, as a rule, no companion or family member has been mentioned in the Qur'an by name. 'Zaid' has been used as an abstract like John Doe in English

Shabbir Ahmed - End Note 15 (33:38)

God helps His messengers and they consider none of their duties difficult in spite of all the strife involved. Sunnatillah = Laws of God. In the World of command He makes laws as He wills. Then He implements these laws in the World of Creation (the Universe). And then He neither changes them, nor makes any exceptions. [7:54](#), [17:77](#), [33:38](#), [33:62](#), [35:43](#), [40:85](#), [48:23](#)

Shabbir Ahmed - End Note 16 (33:41)

Be ever mindful of God's messages. Now it will be up to you to carry His message to mankind. [3:110](#), [35:32](#)

Shabbir Ahmed - End Note 17 (33:42)

[48:9](#)

Shabbir Ahmed - End Note 18 (33:43)

[2:155](#)¹⁵⁷, [9:103](#)^{14:1}, [14:15](#), [33:56](#)

Shabbir Ahmed - End Note 19 (33:45)

[2:143](#)

Shabbir Ahmed - End Note 20 (33:49)

[2:228-241](#), [4:3](#), [4:19](#), [4:35](#), [4:128](#), [33:49](#), [58:1](#) [65:1-4](#)

Shabbir Ahmed - End Note 21 (33:51)

[33:6](#), [33:28](#)

Shabbir Ahmed - End Note 22 (33:53)

They are mothers of the believers. [33:6](#)

Shabbir Ahmed - End Note 23 (33:55)

Shabbir Ahmed - End Note 24 (33:56)

'Support the prophet' includes supporting his Mission. 4:65, 7:157, 33:43, 49:2. For salutations to other prophets, see Surah 37

Shabbir Ahmed - End Note 25 (33:59)

24:31. Jalbab = Loose-fitting garment = Modest dress = Outer garment = Overcoat = Lengthened dress = Chadar = Shawl. WHAT BODY PARTS WOMEN CAN SHOW IN PUBLIC: Face, hands and forearms, heads, feet and ankles as during ablution. See 5:6. A Hadith that agrees with the Qur'an: Ibn Umar said that during the times of Rasoolullah (S) men and women used to do Wudhu together." - Bukhari published by Madinah Publishing Company, Karachi, 1982, Printer Hamid & Co, vol 1, pg 169 Kitabil Wudhu. The translator is "Maulana" Abdul Hakim Khan Shahjahan Puri RAPE: Most people think that the Qur'an prescribes no punishment for the rapist. But the Qur'an claim to be a well perfected Book and that it covers all things that were necessary to be revealed (Innatibitana lakulla shayi). The Qur'an does not use Zina-bil-Jabr (Forced sex). But, even bothering women carries grievous punishment! The term used in 33:60 derives from Rajf = Creating alarm = Bothering = Frightening = Harassing = Causing to tremble = Inciting fear. The punishment for men creating Rajf among women could vary from exile to slaying depending on the extent of Rajf caused by the accused]

Shabbir Ahmed - End Note 26 (33:61)

This is the penalty for men who keep annoying innocent women on the street, assault them or rape them

Shabbir Ahmed - End Note 27 (33:62)

The Divine laws never change, and the Law of Requitat never fails to requite

Shabbir Ahmed - End Note 28 (33:67)

Saadatana = Our masters = Our clergy = Our scared ones

Shabbir Ahmed - End Note 29 (33:68)

14:28, 16:25, 34:31-33

Shabbir Ahmed - End Note 30 (33:69)

2:55, 5:24-26, 33:57. According to the Bible, Numbers 12:1-13, the family of Moses had spoken against him for marrying an Ethiopian woman

Shabbir Ahmed - End Note 31 (33:71)

4:31, 42:37, 53:32

Shabbir Ahmed - End Note 32 (33:72)

Haml = Accept = Bear = Interestingly also the opposite meaning: Betraying the trust. This can compare well with Haraam = Forbidden = And the opposite, Sacred. A good example in English is the word CLIP meaning cutting as well as joining!

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note (33:2)

Muhammad Asad - End Note 2 (33:4)

Lit., "within him". In the first instance, this connects with the preceding passage, implying that man cannot be truly conscious of God and at the same time defer to the views of "the deniers of the truth and the hypocrites" (Razi). Beyond this, however, the above sentence forms a conceptual link with the sequence, which states that it is against the God-willed laws of nature - and, therefore, unreasonable and morally inadmissible - to attribute to one and the same person two mutually incompatible roles within the framework of human relationships (Zamakhshari).

Muhammad Asad - End Note 3 (33:4)

This is a reference to the pre-Islamic Arabian custom called zihar, whereby a husband could divorce his wife by simply declaring, "Thou art [henceforth as unlawful] to me as my mother's back", the term zahr ("back") being in this case a metonym for "body". In pagan Arab society, this mode of divorce was considered final and irrevocable; but a woman thus divorced was not allowed to remarry, and had to remain forever in her former husband's custody. As is evident from the first four verses of surah 58 (Al-Mujadalah) - which was revealed somewhat earlier than the present surah - this cruel pagan custom had already been abolished by the time of the revelation of the above verse, and is mentioned here only as an illustration of the subsequent dictum that the "figures of speech [lit., "your sayings"] which you utter with your mouths" do not necessarily coincide with the reality of human relations.

Muhammad Asad - End Note 4 (33:4)

I.e., in the sense of blood relationship: hence, the marriage restrictions applying to real sons - and, by obvious implication, daughters as well - do not apply to adoptive children. This statement has a definite bearing on verses 37 ff. below.

Muhammad Asad - End Note 5 (33:4)

Sc., by bringing into being the factual, biological relationship of parent and child in distinction from all man-made, social relationships like husband and wife, or foster-parent and adoptive child. In this connection it should be borne in mind that the Qur'an frequently uses the metaphor of God's "speech" to express His creative activity.

Muhammad Asad - End Note 6 (33:5)

I.e., "make it clear that your relationship is an adoptive one, and do not create the impression that they are your real children" - thus safeguarding their true identity.

Muhammad Asad - End Note 7 (33:5)

I.e., by making a mistake in the attribution of the child's parentage, or by calling him or her, out of love, "my son" or "my daughter".

Muhammad Asad - End Note 8 (33:6)

Thus, connecting with the preceding mention of voluntary, elective relationships (as contrasted with those by blood), this verse points to the highest manifestation of an elective, spiritual relationship: that of the God-inspired Prophet and the person who freely chooses to follow him. The Prophet himself is reported to have said: "None of you has real faith unless I am dearer unto him than his father, and his child, and all mankind" (Bukhari and Muslim, on the authority of Anas, with several almost identical versions in other compilations). The Companions invariably regarded the Prophet as the spiritual father of his community. Some of them - e.g., Ibn Mas'ud (as quoted by Zamakhshari) or Ubayy ibn Ka'b, Ibn Abbas and Mu'awiyah (as quoted by Ibn Kathir) - hardly ever recited the above verse without adding, by way of explanation, "seeing that he is [as] a father to them"; and many of the tabi'in including Mujahid, Qatadah, Ikrimah and Al-Hasan (cf. Tabari and Ibn Kathir) - did the same: hence my interpolation, between brackets, of this phrase. (However, see also verse 40 of this surah and the corresponding note 50.) As regards the status of the Prophet's wives as the "mothers of the believers", this arises primarily from the fact of their having shared the life of God's Apostle in its most intimate aspect. Consequently, they could not remarry after his death (see verse 53 below), since all the believers were, spiritually, their "children".

Muhammad Asad - End Note 9 (33:6)

See note 86 on the last but one sentence of 8:75. As explained in that note, neither of these two passages (8:75

and) can be satisfactorily interpreted as bearing on the laws of inheritance: all endeavours to interpret them in that sense only do violence to the logical build-up and inner cohesion of the Quranic discourse. On the other hand, it is obvious that both passages have basically a similar (namely, spiritual) import - with the difference only that whereas the concluding sentences of Al-Anfal refer to the brotherhood of all believers in general, the present passage lays stress on the yet deeper, special relationship between every true believer and God's Apostle.

Muhammad Asad - End Note 10 (33:6)

I.e., towards all other believers, as stressed so often in the Qur'an, and particularly in [8:75](#) (see preceding note): in other words, a believer's exalted love for the Prophet should not blind him to the fact that "all believers are brethren" ([49:10](#)). The extremely complex term ma'ruf rendered by me in this context as "innermost goodness", may be defined as "any act [or attitude] the goodness whereof is evident to reason" (Raghib).

Muhammad Asad - End Note 11 (33:7)

This parenthetic passage connects with verses 1-3 above, and relates to every prophet's "pledge" - i.e., sacred duty - to convey God's message to man, and thus to act as "a bearer of glad tidings and a warner". (for my rendering of idh, in this context, as "lo", see surah 2, note 21).

Muhammad Asad - End Note 12 (33:8)

Cf. [5:109](#) and, more particularly, [7:6](#) - "We shall most certainly call to account all those unto whom Our message was sent, and We shall most certainly call to account the message-bearers [themselves]"

Muhammad Asad - End Note 13 (33:9)

Cf. [3:124-125](#) and the corresponding note. The present passage (verses 9-27) relates to the War of the Confederates (al -ahzab) - also called the War of the Trench (al -khandaq) - which took place in 5 H. AAt the instigation of the Jewish tribe of Banu'n-Nadir, who had been expelled from Yathrib (Medina) after they had broken the treaty binding them to the Muslims, several of the most powerful Arabian tribes formed a confederacy with a view to overcoming, once and for all, the threat posed by Islam to the beliefs and many of the customs of pagan Arabia. In the month of Shawwal, 5 H., a force of well over 12,000 men, composed of the Quraysh and their allies - the Banu Kinanah, Banu Asad and the people of the coastlands (the Tihamah), as well as the great Najdi tribe of Ghatafan and its allies, the Hawazin (or Banu Amir) and Banu Sulaym - converged upon Medina. Forewarned of their coming, the Prophet had ordered a deep trench to be dug around the town - a defensive measure unknown in pre-Islamic Arabia - and thus brought the assault of the Confederates to a halt. At that point, however, another danger arose for the Muslims: the Jewish tribe of Banu Qurayzah, who lived in the outskirts of Medina and until then had been allied with the Muslims, broke the treaty of alliance and openly joined the Confederates. Nevertheless, during a siege lasting several weeks all the attempts of the latter to cross the trench - manned by the numerically much weaker and less well-armed Muslims - were repulsed with heavy losses to the attackers; dissensions, based on mutual distrust, gradually undermined the much-vaunted alliance between the Jewish and the pagan Arab tribes; in the month of Dhu l-Qadah their frustration became complete when a bitterly-cold storm wind raged for several days, making life unbearable even for hardened warriors. And so, finally, the siege was raised and the Confederates dispersed, thus ending the last attempt of the pagans to destroy the Prophet and his community.

Muhammad Asad - End Note 14 (33:10)

The Ghatafan group tried to take the trench by assault from the upper, eastern part of the Medina plain, while the Quraysh and their allies launched an attack from its lower, i.e., western part (Zamakhshari), and this obviously in consonance with their original lines of approach - the Ghatafan having come from the highlands (Najd), and the Quraysh from the coastal lowlands (the Tihamah).

Muhammad Asad - End Note 15 (33:10)

Lit., "[when] you thought all [manner of] thoughts about God": i.e., "whether He would save you or allow your enemies to triumph".

Muhammad Asad - End Note 16 (33:12)

This phrase obviously denotes here the weak of faith among the believers.

Muhammad Asad - End Note 17 (33:12)

This is a reference to Muhammad's prophetic vision, at the time of digging the trench, of the future Muslim conquest of the whole Arabian Peninsula as well as of the Persian and Byzantine Empires (Tabari). Several authentic Traditions testify to the Prophet's announcement of this vision at the time in question.

Muhammad Asad - End Note 18 (33:13)

I.e., outside the city, defending the trench.

Muhammad Asad - End Note 19 (33:14)

Lit., "if entry to them had been forced".

Muhammad Asad - End Note 20 (33:14)

Lit., "and would not have tarried more than a little [while]".

Muhammad Asad - End Note 21 (33:16)

Lit., "for then" or "in that case" (idhan), signifying here "however it may be".

Muhammad Asad - End Note 22 (33:20)

Sc., "but would come back in force and resume the siege".

Muhammad Asad - End Note 23 (33:20)

Lit., "they would not fight except a little".

Muhammad Asad - End Note 24 (33:21)

[This verse (and the passage that follows) connects with verses 9-11 above, and especially with verse 11 - "there and then were the believers tried, and shaken with a shock severe" - which summarizes, as it were, their experiences during the critical days and weeks of the War of the Trench. Although it is addressed, in the first instance, to those early defenders of Medina who were thus exhorted to emulate the Prophet's faith, courage and steadfastness, the above verse is timeless in its import and its validity for all situations and conditions. Since the verb rajawa, as well as the noun-forms rajw, rujuww and raja derived from it, carry the connotation of both "hope" and "fear" (or "awe"), I have rendered yarju accordingly.

Muhammad Asad - End Note 25 (33:22)

These seem to be allusions to [29:2](#) (which may have been one of the last Meccan revelations) as well as to [2:155](#) and 214 (i.e., verses of the first surah of the Medina period).

Muhammad Asad - End Note 26 (33:23)

Specifically, this verse is said to apply to certain of the Companions who vowed, at the time of the early campaigns, that they would fight until death at the Prophet's side (Zamakhshari); in its wider sense, however, it relates to all efforts involving a supreme sacrifice in God's cause.

Muhammad Asad - End Note 27 (33:24)

Cf. [6:12](#) "God, who has willed upon Himself the law of grace and mercy" - and the corresponding note 10.

Muhammad Asad - End Note 28 (33:25)

I.e., the pagans among the Confederates (see note 13 on verse 9 above); their Jewish allies are mentioned

separately in the next verse.

Muhammad Asad - End Note 29 (33:26)

Lit., "them", i.e., the tribes allied against Muhammad and his community. The "followers of earlier revelation" (ahl al-kitab) referred to here were the Jews of the tribe of Banu Qurayzah, who despite their monotheistic faith had betrayed the Muslims and made common cause with the pagan Confederates. After the dismal rout of the latter, the Banu Qurayzah, anticipating the vengeance of the community which they had betrayed, withdrew to their fortresses in the vicinity of Medina. After a siege lasting twenty-five days they surrendered to the Muslims, forfeiting all that they possessed.

Muhammad Asad - End Note 30 (33:27)

I.e., lands which the Muslims were to conquer and hold in the future. This clause - with its allusion to yet more prosperous times to come - provides a connection between the present passage and the next.

Muhammad Asad - End Note 31 (33:28)

By the time this verse was revealed (see note 65 on verse 52 of this surah) the Muslims had conquered the rich agricultural region of Khaybar, and the community had grown more prosperous. But while life was becoming easier for most of its members, this ease was not reflected in the household of the Prophet who, as before, allowed himself and his family only the absolute minimum necessary for the most simple living. In view of the changed circumstances, it was no more than natural that his wives were longing for a share in the comparative luxuries which other Muslim women could now enjoy: but an acquiescence by Muhammad to their demand would have conflicted with the principle, observed by him throughout his life, that the standard of living of God's Apostle and his family should not be higher than that of the poorest of the believers.

Muhammad Asad - End Note 32 (33:29)

When, immediately after their revelation, the Prophet recited the above two verses to his wives, all of them emphatically rejected all thought of separation and declared that they had chosen "God and His Apostle and the [good of the] hereafter" (recorded in several compilations of ahadith, among them Bukhari and Muslim). Some of the earliest Islamic scholars (e.g., Qatadah and Al-Hasan, as quoted by Tabari) held that the subsequent revelation of verse 52 of this surah constituted God's reward, as it were, for this attitude.

Muhammad Asad - End Note 33 (33:30)

Regarding this connotation of the term fahishah, see surah 4, note 14 on verse 16. According to Zamakhshari, in his commentary on the present verse, this term comprises all that may be described as a "gross sin" (kabirah).

Muhammad Asad - End Note 34 (33:31)

See note 5 on [8:4](#).

Muhammad Asad - End Note 35 (33:32)

Sc., "and, thus, conscious of your special position as the consorts of God's Apostle and mothers of the believers".

Muhammad Asad - End Note 36 (33:33)

The term jahiliyyah denotes the period of a people's - or civilization's - moral ignorance between the obliteration of one prophetic teaching and the emergence of another; and, more specifically, the period of Arabian paganism before the advent of Muhammad. Apart from these historical connotations, however, the term describes the state of moral ignorance or unconsciousness in its general sense, irrespective of time or social environment. (See also note 71 on [5:50](#).)

Muhammad Asad - End Note 37 (33:34)

For the meaning of the term latif as applied to God, especially in combination with the term khabir, see note 89 on [6:103](#).

Muhammad Asad - End Note 38 (33:35)

The term sa'im, usually rendered as "fasting", has here its primary connotation of "one who abstains [from anything]" or "denies to himself [anything]": cf. [19:26](#), where the noun sawm denotes "abstinence from speech".

Muhammad Asad - End Note 39 (33:35)

Lit., "the men who guard their private parts and the women who guard [them]": see note 36 on [24:30](#).

Muhammad Asad - End Note 40 (33:36)

I.e., whenever a specific law has been formulated as such in the Qur'an or in an injunction promulgated by the Prophet.

Muhammad Asad - End Note 41 (33:36)

Lit., "to have a choice in their concern (min amrihim)" - i.e., to let their attitude or course of action be determined, not by the relevant law, but by their personal interests or predilections.

Muhammad Asad - End Note 42 (33:37)

For this rendering of particle idh, see surah 2, note 21. With the next verse, the discourse returns to the problem of "elective" relationships touched upon in verses 4 ff. Several years before Muhammad's call to prophethood, his wife Khadijah made him a present of a young slave, Zayd ibn Harithah, a descendant of the North-Arabian tribe of Banu Kalb, who had been taken captive as a child in the course of one of the many tribal wars and then sold into slavery at Mecca. As soon as he became the boy's owner, Muhammad freed him, and shortly afterwards adopted him as his son; and Zayd, in his turn, was among the first to embrace Islam. Years later, impelled by the desire to break down the ancient Arabian prejudice against slaves or even a freedman's marrying a "free-born" woman, the Prophet persuaded Zayd to marry his (Muhammad's) own cousin, Zaynab bint Jahsh, who, without his being aware of it, had been in love with Muhammad ever since her childhood. Hence, she consented to the proposed marriage with great reluctance, and only in deference to the authority of the Prophet. Since Zayd, too, was not at all keen on this alliance (being already happily married to another freed slave, Umm Ayman, the mother of his son Usamah), it was not surprising that the marriage did not bring happiness to either Zaynab or Zayd. On several occasions the latter was about to divorce his new wife who, on her part, did not make any secret of her dislike of Zayd; and each time they were persuaded by the Prophet to persevere in patience and not to separate. In the end, however, the marriage proved untenable, and Zayd divorced Zaynab in the year 5 H. Shortly afterwards the Prophet married her in order to redeem what he considered to be his moral responsibility for her past unhappiness and to demonstrate that divorcee of ex-slave was worthy of being a wife of the prophet and thus one of the "mother of believers". This marriage was also meant to exemplify a point of canon law as described below.

Muhammad Asad - End Note 43 (33:37)

I.e., Zayd ibn Harithah, whom God had caused to become one of the earliest believers, and whom the Prophet had adopted as his son.

Muhammad Asad - End Note 44 (33:37)

Namely, that the marriage of Zayd and Zaynab, which had been sponsored by Muhammad himself, and on which he had so strongly insisted, was a total failure and could only end in divorce (see also next note).

Muhammad Asad - End Note 45 (33:37)

Lit., "whereas God was more worthy (ahaqq) that thou shouldst stand in awe of Him". Referring to this divine reprimand (which, in itself, disproves the allegation that the Qur'an was "composed by Muhammad"), Aishah is reliably quoted as having said, "Had the Apostle of God been inclined to suppress anything of what was revealed to him, he would surely have suppressed this verse" (Bukhari and Muslim).

Muhammad Asad - End Note 46 (33:37)

Lit., "ended his want of [or "claim on"] her", sc., by divorcing her (Zamakhshari).

Muhammad Asad - End Note 47 (33:37)

Thus, apart from the Prophet's desire to make amends for Zaynab's past unhappiness, the divine purpose in causing him to marry the former wife of his adopted son (stressed in the phrase, "We gave her to thee in marriage") was to show that - contrary to what the pagan Arabs believed - an adoptive relationship does not involve any of the marriage-restrictions which result from actual, biological parent-and-child relations (cf. note 3 on verse 4 of this surah).

Muhammad Asad - End Note 48 (33:38)

I.e., his marriage with Zaynab, which was meant to exemplify a point of canon law as well as to satisfy what the Prophet regarded as his personal moral duty.

Muhammad Asad - End Note 49 (33:38)

I.e., the prophets who preceded Muhammad, in all of whom, as in him, all personal desires coincided with their willingness to surrender themselves to God: an inborn, harmonious disposition of the spirit which characterizes God's elect and - as the subsequent, parenthetical clause declares - is their "destiny absolute" (qadar maqdur).

Muhammad Asad - End Note 50 (33:40)

I.e., he is the spiritual "father" of the whole community (cf. note 8 on verse 6 of this surah), and not of any one person or particular persons - thus, incidentally, refuting the erroneous idea that physical descent from a prophet confers, by itself, any merit on the persons concerned.

Muhammad Asad - End Note 51 (33:40)

I.e., the last of the prophets, just as a seal (khatam) marks the end of a document; apart from this, the term khatam is also synonymous with khitam, the "end" or "conclusion" of a thing: from which it follows that the message revealed through Muhammad - the Qur'an - must be regarded as the culmination and the end of all prophetic revelation (cf. note on the first sentence of the second paragraph of [5:48](#), and note 126 on [7:158](#)). See also note 102 on [21:107](#).

Muhammad Asad - End Note 52 (33:42)

Lit., "at morn and evening", i.e., at all times.

Muhammad Asad - End Note 53 (33:46)

I.e., at His behest (Tabari).

Muhammad Asad - End Note 54 (33:48)

Or: "yet [withal,] abstain from injuring them" (Zamakhshari - depending on whether adha hum is taken to mean "the hurt caused by them" or "done to them").

Muhammad Asad - End Note 55 (33:49)

Lit., "you have no waiting-period whatever upon them which you should count" - i.e., "which either of you should take into account as an obligation": cf. the first part of [2:228](#), and the corresponding note 215. Since the question of pregnancy does not arise if the marriage has not been consummated, a waiting-period on the part of the divorced wife would be meaningless and of no benefit either to her or to her former husband.

Muhammad Asad - End Note 56 (33:49)

This injunction, relating to certain marital problems which affect the believers in general, forms an introduction, as it were, to resumption, in the next verse, of the discourse on the marital laws applying exclusively to the Prophet: thus, it connects with the passage beginning with the words, "O wives of the Prophet! You are not like

any of the [other] women" (verse 32), as well as with the subsequent reference to his marriage with Zaynab (verses 37 f.).

Muhammad Asad - End Note 57 (33:50)

The term ajr is in this context synonymous with faridah in its specific sense of "dower" (mahr): see surah 2 note 224.

Muhammad Asad - End Note 58 (33:50)

As pointed out in several places (see, in particular, note 32 on [4:25](#)), Islam does not countenance any form of concubinage, and categorically prohibits sexual relations between a man and a woman unless they are lawfully married to one another. In this respect, the only difference between a "free" woman and a slave is that whereas the former must receive a dower from her husband, no such obligation is imposed on a man who marries his rightfully owned slave (lit., "one whom his right hand possesses") - that is, a woman taken captive in a "holy war" (jihad) waged in defense of the Faith or of liberty (note 167 on [2:190](#) and note 72 on [8:67](#)) - : for, in such a case, the freedom conferred upon the bride by the very act of marriage is considered to be equivalent to a dower.

Muhammad Asad - End Note 59 (33:50)

This was - in addition to his not being allowed to divorce any of his wives (see verse 52 below) - a further restriction imposed on the Prophet in the matter of marriage: whereas all other Muslims are free to marry any of their paternal or maternal cousins, the Prophet was allowed to marry only such from among them as had proved their strong, early attachment to Islam by having accompanied him on his exodus (the hijrah) from Mecca to Medina. In the opinion of Baghawi - an opinion obviously based on the corresponding, ancient Arabian usage - the term "daughters of thy paternal uncles and aunts" comprises in this context not only the actual paternal cousins but, in general, all women of the tribe of Quraysh, to which Muhammad's father belonged, while the term "daughters of thy maternal uncles and aunts" comprises all women of his mother's tribe, the Banu Zuhrah.

Muhammad Asad - End Note 60 (33:50)

The relevant clause reads, literally, "if she offered herself as a gift (in wahabat nafsaha) to the Prophet". Most of the classical commentators take this to mean "without demanding or expecting a dower (mahr)", which, as far as ordinary Muslims are concerned, is an essential item in a marriage agreement (cf. [4:4](#) and 24, and the corresponding notes; also surah 2 note 224.

Muhammad Asad - End Note 61 (33:50)

The above parenthetical sentence refers to the previously revealed, general laws relating to marriage (see [2:221](#), [4:3-4](#) and 19-25, as well as the corresponding notes), and particularly the laws bearing on the question of dower.

Muhammad Asad - End Note 62 (33:51)

Thus, the Prophet was told that he need not observe a strict "rotation" in the conjugal attentions due to his wives, although he himself, impelled by an inborn sense of fairness, always endeavoured to give them a feeling of absolute equality.

Muhammad Asad - End Note 63 (33:51)

I.e., by the inner certainty that whenever he turned to any of them, he did so on impulse, out of genuine affection, and not out of a sense of marital "obligation".

Muhammad Asad - End Note 64 (33:51)

According to a hadith on the authority of A'ishah, recorded in the Musnad of Ibn Hanbal, the Prophet "used to divide his attentions equitably among his wives, and then would pray: 'O God! I am doing whatever is in my power: do not, then, blame me for [failing in] something which is in Thy power [alone], and not in mine!' - thus alluding to his heart, and to loving some [of his wives] more than others."

Muhammad Asad - End Note 65 (33:52)

Some commentators (e.g., Tabari) assume that this restriction relates to the four categories of women enumerated in verse 50 above: it is, however, much more probable that it is a prohibition barring the Prophet from marrying any woman in addition to those to whom he was already married (Baghawi, Zamakhshari). Some of the earliest, most outstanding authorities on the Qur'an, like Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Ibn Zayd (all of them cited by Ibn Kathir), or Al-Hasan al-Basri (quoted by Tabari in his commentary on verses 28-29), link this prohibition of further marriages with the choice between the charms of worldly life and the good of the hereafter with which the wives of the Prophet were confronted on the strength of verses 28-29, and their emphatic option for "God and His Apostle" (cf. note 32 above). All those early authorities describe the revelation of verse 52 and the assurance which it was meant to convey to the wives of the Prophet - as God's reward, in this world, of their faith and fidelity. Since it is inconceivable that the Prophet could have disregarded the categorical injunction, "No [other] women shall henceforth be lawful to thee", the passage in question cannot have been revealed earlier than the year 7 H., that is, the year in which the conquest of Khaybar and the Prophet's marriage with Safiyyah - his last marriage - took place. Consequently, verses 28-29 (with which, as we have seen, verse 52 is closely connected) must have been revealed at that later period, and not, as some commentators think, in the year 5 H. (i.e., at the time of the Prophet's marriage with Zaynab).

Muhammad Asad - End Note 66 (33:52)

I.e., to divorce any of them with a view to taking another wife in her stead (with the prohibitive accent on the "supplanting"- i.e., divorcing - of any of his wives).

Muhammad Asad - End Note 67 (33:52)

In my opinion, the expression *ma malakat yaminuka* (lit., "what thy right hand possesses", or has come to possess") has here the same meaning as in [4:24](#), namely, "those whom thou hast come to possess through wedlock" (see surah 4 note 26); thus, the above verse is to be understood as limiting the Prophet's marriages to those already contracted.

Muhammad Asad - End Note 68 (33:53)

Connecting with the reference, in verses 45-48, to the Prophet's mission, the above passage is meant to stress his unique position among his contemporaries; but as is so often the case with Quranic references to historical events and situations, the ethical principle enunciated here is not restricted to a particular time or environment. By exhorting the Prophet's Companions to revere his person, the Qur'an reminds all believers, at all times, of his exalted status (cf. note 85 on [2:104](#)); beyond that, it teaches them certain rules of behaviour bearing on the life of the community as such: rules which, however insignificant they may appear at first glance, are of psychological value in a society that is to be governed by a genuine feeling of brotherhood, mutual consideration, and respect for the sanctity of each other's personality and privacy.

Muhammad Asad - End Note 69 (33:53)

The term *hijab* denotes anything that intervenes between two things, or conceals, shelters or protects the one from the other; it may be rendered, according to the context, as "barrier", "obstacle", "partition", "screen", "curtain", "veil", etc., in both the concrete and abstract connotations of these words. The prohibition to approach the Prophet's wives otherwise than "from behind a screen" or "curtain" may be taken literally - as indeed it was taken by most of the Companions of the Prophet - or metaphorically, indicating the exceptional reverence due to these "mothers of the faithful".

Muhammad Asad - End Note 70 (33:53)

Lit., "to marry his wives after him."

Muhammad Asad - End Note 71 (33:55)

I.e., the wives of the Prophet (connecting with the injunction, in verse 53 above, that they should be spoken to "from behind a screen").

Muhammad Asad - End Note 72 (33:55)

This interpolation is conditioned by the feminine gender of the subsequent plural imperative ittaqina.

Muhammad Asad - End Note 73 (33:57)

In classical Arabic, the term la'nah is more or less synonymous with ib'ad ("removal into distance" or "banishment"); hence. God's la'nah denotes "His rejection of a sinner from all that is good" (Lisan al-Arab) or "exclusion from His grace" (Manar II, 50). The term mal'un which occurs in verse 61 below signifies, therefore, "one who is bereft of God's grace".

Muhammad Asad - End Note 74 (33:59)

Cf. the first two sentences of [24:31](#) and the corresponding notes 37 and 38.

Muhammad Asad - End Note 75 (33:59)

The specific, time-bound formulation of the above verse (evident in the reference to the wives and daughters of the Prophet), as well as the deliberate vagueness of the recommendation that women "should draw upon themselves some of their outer garments min jalabibihinna" when in public, makes it clear that this verse was not meant to be an injunction (hukm) in the general, timeless sense of this term but, rather, a moral guideline to be observed against the ever-changing background of time and social environment. This finding is reinforced by the concluding reference to God's forgiveness and grace.

Muhammad Asad - End Note 76 (33:60)

For my above rendering of la'in see surah 30 note 45. With this passage, the discourse returns to the theme touched upon in verse 1 and more fully dealt with in verses 9-27 namely, the opposition with which the Prophet and his followers were faced in their early years at Yathrib (which by that time had come to be known as Madinat an-Nabi, "the City of the Prophet").

Muhammad Asad - End Note 77 (33:60)

see note 16 above.

Muhammad Asad - End Note 78 (33:60)

Thus Zamakhshari, explaining the term al-murjifun in the above context.

Muhammad Asad - End Note 79 (33:60)

I.e., "there will be open warfare between thee and them", which will result in their expulsion from Medina: a prediction which was fulfilled in the course of time.

Muhammad Asad - End Note 80 (33:61)

Lit., "slain with [a great] slaying". See in this connection note 168 on [2:191](#). For my rendering of mal'unin as "bereft of God's grace", see note 73 above.

Muhammad Asad - End Note 81 (33:62)

Cf. [35:42-44](#), and particularly the last paragraph of verse 43.

Muhammad Asad - End Note 82 (33:63)

See [7:187](#).

Muhammad Asad - End Note 83 (33:66)

As in several other instances in the Qur'an, the "face", being the noblest and most expressive part of a human person, represents here man's "personality" in its entirety; and its being "tossed about in the fire" is symbolic of

the annihilation of the sinner's will and his reduction to utter passivity.

Muhammad Asad - End Note 84 (33:68)

Lit., "reject them (il'anhum) with a great rejection", i.e., "from Thy grace".

Muhammad Asad - End Note 85 (33:69)

This is an allusion to the aspersions occasionally cast upon Moses by some of his followers and mentioned in the Old Testament (e.g., Numbers xii, 1-13), as well as to the blasphemous demands of which the Qur'an speaks - e.g., "O Moses, indeed we shall not believe thee until we see God face to face" (2:55) or, "Go forth, thou and thy Sustainer, and fight, both of you!" (5:24). These instances are paralleled here with the frequently cited accusations that Muhammad had "invented" the Qur'an and then falsely attributed it to God, that he was a madman, and so forth, as well as with frivolous demands to prove his prophethood by bringing about miracles or - as is re-stated in verse 63 of this surah - by predicting the date of the Last Hour.

Muhammad Asad - End Note 86 (33:70)

The expression qawl sadid signifies, literally, "a saying that hits the mark", i.e., is truthful, relevant and to the point. In the only other instance where this expression is used in the Qur'an (at the end of 4:9) it may be appropriately rendered as "speaking in a just manner"; in the present instance, however, it obviously relates to speaking of others in a manner devoid of all hidden meanings, insinuations and frivolous suspicions, aiming at no more and no less than the truth.

Muhammad Asad - End Note 87 (33:72)

The classical commentators give all kinds of laborious explanations to the term amanah ("trust") occurring in this parable, but the most convincing of them (mentioned in Lane I, 102, with reference to the above verse) are "reason", or "intellect", and "the faculty of volition" - i.e., the ability to choose between two or more possible courses of action or modes of behaviour, and thus between good and evil.

Muhammad Asad - End Note 88 (33:72)

Sc., "and then failed to measure up to the moral responsibility arising from the reason and the comparative free will with which he has been endowed" (Zamakhshari. This obviously applies to the human race as such and not necessarily to all of its individuals.

Muhammad Asad - End Note 89 (33:73)

In other words, on those who offend against what their own reason and conscience would have them do. This suffering, whether in this world or in the hereafter, is but a causal consequence - as the lam al-aqibah at the beginning of this sentence shows - of man's moral failure, and not an arbitrary act of God. (Cf. in this connection note 7 on 2:7. which speaks of God's "sealing" the hearts of those who are bent on denying the truth.)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (33:4)

Reflecting on the context of this verse, which reminds us that reality does not change just because people say something, we can deduce that during the time of revelation some people believed that they had two hearts. The Quran rejects these superstitions. From the implication of the verse we may understand the following too: Heart is a word used for the center of acknowledging the truth, and love. Hearts should be dedicated to the beautiful attributes of God alone. God is the only Lord and Master.

Edip-Layth - End Note 2 (33:7)

See 3:81.

Edip-Layth - End Note 3 (33:12)

In Sunni literature, the view of infallible or saint-like companions of Prophet Muhammad is predominant. Sunni literature tries to establish a taboo on discussing or criticizing any companion (sahaba, plural ahab) whose names are listed in the so-called authentic books as narrators. In a hadith falsely attributed to Muhammad, his companions are likened to stars and following any of them would be sufficient for guidance. The Quran, however, gives us a very different picture of Muhammad's companions. The Quran uses the word sahaba and its plural ahab for all companions of Muhammad, including his opponents, hypocrites, and muslims (34:46; 53:2; 81:22). The Quran informs us about the existence of hypocrites among Muhammad's companions; nevertheless, their names are not exposed to the public. The reason for not exposing the name of the hypocrites is God's will to implement the test freely on earth. As it is the case in most religious matters, Sunnis prefer fabricated hadiths to the Quran. In Sunni teaching there is a hierarchy of righteousness, starting from the stars of the sky to the next generation and the next generation. Through this myth, they craftily established ancestor-worship, one of the versions of polytheism categorically rejected by the Quran. Shiites, on the other hand, have a stricter rule for creating idol stars from dead people. They require Muhammad's or Ali's genes as a pre-requisite for sainthood. Idolizing early generations was a natural consequence of their theology: the authority of hadiths solely relies on the credibility and superiority of sahaba, and subsequent generations (tabeen, etba tabeen...), whose names have been sanctified in the lists of narrators of hearsay. They found it imperative to create a blanket protection for all companions, since allowing one to be scrutinized or questioned would create a slippery slope that would ultimately expose the human nature of the superhuman, ideal, angelic characters. Nevertheless, numerous works by Sunni scholars have challenged the mainstream position. Even if their history books point at some of those "holy men" killing other "holy men," the Sunnis claim that all will go to heaven; both the murderers and the victims. Sunni sources refuse even to condemn Muawiya and his governor Marwan who committed many atrocities. Though they express their grievances for the brutal murdering of Hassan and Hussain, prophet Muhammad's grandchildren, Sunnis again, refuse to criticize, let alone condemn the murderers, who happened to be Muhammad's companions when he was alive, or the companions of his companions! Sahaba-worship is one of the main teachings of Sunni sects. Shiites, on the other hand, condemn anyone who somehow participated in the conflict against anyone related to Muhammad through Ali and Fatima's lineage. Shiites, rather than using the universal criteria of justice and truth, use genes as their compass to hell or heaven. They worship only those ahab (plural of sahaba) who either supported Muhammad's son in-law Ali or his children. In brief, the historical animosity between Sunnis and Shiites originates from the differences in the list of their idols. All other differences are secondary, and can be found plentiful among their own subjects.

Edip-Layth - End Note 4 (33:13)

Yathrib was the name of the city that Muhammad and his supporters immigrated to and there they established a constitutional federal system accommodating a multi-religious and multi-racial diverse population. But now we cannot find the name of Yathrib on the map. The followers of hadith and sunna changed the name of the city after Muhammad just as they changed many other things. Since hadith is the product of later generations who started calling Yathrib with the word Medina (City), Muslims abandoned the original name, the name that is mentioned in the Quran and was used by Muhammad and his companions. This is one of the many evidences that prove our assertion that "Muslims" have deserted the Quran and are following hearsay as their guide (25:30).

Edip-Layth - End Note 5 (33:21)

Those who idolized Muhammad have taken the verse out of its context and have abused it to justify volumes of stories presented as Muhammad's actions (sunna). The verse refers to Muhammad's bravery and constant remembrance of God during the war. The Quran refers to some other good leadership qualities of Muhammad (3:121, 159; 9:40) as well as some of his weaknesses (33:37; 80:1-16). Those who deserted the Quran (25:30), instead of following the progressive teaching of the Quran, extended this good example to irrelevant individual or cultural behavior. They introduced numerous rules to be mimicked, such as Muhammad's clothing, diet, toothbrush, beard, walk, sleep, and even urination. They sanctified growing beards and wearing turbans, ignoring the fact that the Meccan idol worshipers, such as Abu Jahl and Walid b. Mugiyra also had long beards and wore turbans. They adopted a whole concoction of medieval Arabic, Jewish and Byzantine cultures as God's religion. They regressed to monkeys like previous generations (2:65; 5:60; 7:166). What is worse, the actions and words ascribed to prophet Muhammad have depicted him with a character that is far from exemplary. The Hadith books portray the prophet as a phantasmagoric character with multiple personalities. That character is more fictitious than mythological gods and goddesses, such as Hermes, Pan, Poseidon and Aphrodite. He is a pendulous character, both bouncing up to deity, and down to the lowest degree. He is both wise and a moron. He is sometimes more merciful than God and sometimes a cruel torturer. He is both perfect and criminal, humble and arrogant, chaste and a sex maniac, trustworthy and a cheater, illiterate and an educator, rich and poor, a nepotistic and a democratic leader, caring and a male chauvinist, a believer and a disbeliever, prohibiting Hadith and promoting Hadith. You can find numerous conflicting personalities presented as an exemplary figure. Choose whichever you like. This peculiar aspect of Hadith collection is well-described by the prophetic verses of the

Quran (68:35-38). Furthermore, a similar statement is made about Abraham: "A good example has been set for you by Abraham and those with him" (60:4, 6). If verse 33:21 requires Muhammad's hadith, then why would the verses 60:4,6 not also require Abraham's hadith? Which books narrate hadiths from Abraham? Obviously, the only reliable source for both examples is the Book of God, which narrates the relevant exemplary actions. It also warns us not to repeat the mistakes committed by Muhammad (33:37; 80: 1- 10). See 3:18; 3:159; 60:4. 42:21.

Edip-Layth - End Note (33:22)

Edip-Layth - End Note 6 (33:32)

Prophet Muhammad was one of the most successful political and military leaders in history. His revolutionary leadership in theology, philosophy, culture, economy and politics, put him on top of the list of a prominent Western historian, Michael Hart, in the "History's 100 Most Influential People." Muhammad received a great opposition from the oligarchy of the Meccan theocracy. He had also some opposition in his own city-state. Besides violent campaigns to eliminate him and his supporters, he would occasionally become the target of defamation campaigns. Many conspired to embarrass and defame him through his wives. Indeed, this verse distinguishes Muhammad's wives from other Muslim women. Muhammad's wives were asked to be more careful not to provide ammunition for the negative propaganda of regressive forces who wished to stop the progressive movement that started with the light of the Quran.

Edip-Layth - End Note 7 (33:33)

One of the verbs in this verse can be understood in two ways, depending on the inclusion or exclusion of the letter W. Traditional commentators read it "wa QaRna" (and they should settle), derived from the root QRR, meaning to settle, sit down, etc. They translate the phrase as "sit in your homes." This translation followed by generalization of the instruction has been used as one of the reasons for why Muslim women should be confined in her homes. We prefer reading it as WaQaRna, which comes from the root WQR, which means acting in an honorable, kind, and dignified manner. (See 48:9; 71:13). Our reading would not be accurate if the verb was spelled, QaRaRna, from the root QRR. (See 7:143; 14:26,29; 22:5; 23:13; 27:61; 38:60; 40:39,64). It is evident that Muhammad's wives had their separate income and wealth.

Edip-Layth - End Note 8 (33:38)

When the Quran uses the word hadith (word; saying; narration) for something other than itself, it usually uses it in negative way or context (7:185; 12:111; 31:6; 33:53; 45:6; 52:34; 66:3; 77:50). Since God knew that that Sunni and Shiite mushriks would create other authorities besides God in their religion and call them hadith and sunna of prophet Muhammad, the Quran uses the word sunna (law) too always with a negative meaning with the exception of those used in conjunction with God, as in "God's sunna" (33:38,62; 35:43; 40:85; 48:23). There is only one valid sunna (law, way) and it is God's sunna. Those who follow Muhammad's sunna or, more accurately, a man-made sunna falsely attributed to him, will be convicted to the sunna mentioned in 35:43. The singular word sunna is never used for other than God to denote a positive path; but its plural, sunan, is used once in a positive sense in connection to previous generations (4:26). More interesting, the third fabricated religious authority or idol is called ijma (consensus) and whenever this word or its derivatives are used in the Quran for other than God, they are always negative (20:60; 70:18; 104:2; 3:173; 3:157; 10:58; 43:32; 26:38; 12:15; 10:71; 20:64; 17:88; 22:73; 54:45; 28:78; 7:48; 26:39; 26:56; 54:44). The same is true for the fourth word sharia (law) (42:21). The same is true for the word salaf (43:56) and for the word ashab (53:2). Are all of these a coincidence? Since the followers of hadith and sunna do not translate these words, to expose the nature of their teachings we preferred not to translate some of those words too. This would not only expose their evil scheme, but would also highlight one of the prophetic features of the Quran. Faced with these prophetic Quranic challenges, later Sunni and Shiite scholars tried to hijack one of the attributes of the Quran, hikma (wisdom) or hakim (wise), for their hadiths; but they failed. The abundance of nonsense in hadith books did not accept or deserve such a description; they could not raise penguins in the middle of desert. See 6:112-116; 17:39; 36:1; 39:18; 66:3. Also, see 49:1.

Edip-Layth - End Note 9 (33:52)

Those who traded the progressive precepts of the Quran with the misogynistic culture of the medieval Pagan, Jewish and Christian communities covered women from head to toe while stripping them of their identities. Why do these people not reflect on this verse and acknowledge it? The verse refers to physical attraction. What is it? Is it subjective or is there a universal or measurable factor in our perception of beauty? Beauty, specifically facial attractiveness, has been a subject attracting the curiosity of philosophers and scientists. The issue received a

scientific explanation with the computerized studies in the 1990s. In one of those studies, the scientists took the pictures of 96 college students and made their computer-generated composites by mathematically averaging their pixels in key points. They later asked 300 judges to rate them on a 5-point scale, 1 being very unattractive and 5 being very attractive. The composite faces consisting of higher component faces received the highest scores. In other words, our brain considers the average face of the population in which we live as the most attractive. There are interesting genetic, social and cognitive implications of this study. See [12:31](#); [30:21](#).

Edip-Layth - End Note 10 (33:53)

See [66:3](#); [33:38](#), and [33:32](#). Verse [4:22](#) prohibits marrying the ex-wives of fathers. To keep the privacy of Muhammad's personal life and prevent a possible competition among would-be candidates, the prophet's wives were legally considered to be the mothers of those who acknowledge ([33:6](#)).

Edip-Layth - End Note 11 (33:56)

This verse is one of the most distorted and abused verses. We translated the word *salli ala* as "support/encourage." The same word occurs at [33:43](#) and [9:99,133](#). When these verses are studied comparatively, the traditional abuse and distortion becomes evident. Through this distortion, Muslim masses are led to commemorate and praise Muhammad's name day and night, rather than his Lord's and Master's name ([33:41-42](#)). Also, see [2:157](#).

Edip-Layth - End Note 12 (33:62)

The only valid sunna is God's sunna. See [33:38](#).

Edip-Layth - End Note 13 (33:63)

We may learn some of the things that God knows. See [20:15](#).

Edip-Layth - End Note 14 (33:72)

See [3:83](#); [13:15](#); [41:11](#).

Edip-Layth - End Note 15 (33:73)

The fabricators of hadith stating that Muhammad's followers would split into 73 factions (ahzab) were most likely inspired by the number of verses in this chapter, which is traditionally named *Factions*. Since that hadith, the number of sects, cults, and orders is in the thousands. See: [6:153-159](#); [30:32](#); [98:4](#); [21:92](#); [23:52](#); [2:285](#).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (33:4)

It was a custom in Arabia to estrange the wife by declaring that she was like the husband's mother. Such an unfair practice is abrogated herein.

Rashad Khalifa - End Note 2 (33:7)

The covenant is detailed in [3:81](#). God took a covenant from the prophets that they shall support His Messenger of the Covenant who would come after Muhammad to purify and unify their messages. The Covenant was made before the earth's creation, and was fulfilled in Mecca Zul-Hijja 3, 1391 (December 21, 1971). The sum of the Islamic month (12), plus the day (3), plus the year (1391) gives 1406, 19x74. Overwhelming proof identifying God's Messenger of the Covenant as Rashad Khalifa is provided throughout the Quran (Appendices 2 & 26).

Rashad Khalifa - End Note (33:7)

Rashad Khalifa - End Note 3 (33:21)

Satan took this verse out of context, and relied on the people's idolization of the prophet Muhammad to innovate a whole set of unauthorized and unreasonable regulations called ``Sunna of the Prophet." This created a totally different religion (see [42:21](#) and Appendix 18).

Rashad Khalifa - End Note 4 (33:40)

Despite this clear definition of Muhammad, most Muslims insist that he was the last prophet and also the last messenger. This is a tragic human trait as we see in [40:34](#). Those who readily believe God realize that God sent His purifying and consolidating Messenger of the Covenant after the final prophet Muhammad ([3:81](#), [33:7](#)).

Rashad Khalifa - End Note 7 (33:56)

The word ``prophet" (Nabi) consistently refers to Muhammad only when he was alive. Satan used this verse to entice the Muslims into commemorating Muhammad, constantly, instead of commemorating God as enjoined in [33:41-42](#).

Rashad Khalifa - End Note 8 (33:63)

Less than a century ago, only God possessed knowledge about television and space satellites, for example. He revealed this knowledge at the predetermined time. Similarly, God has revealed the time appointed for the end of this world (Appendix 25).

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2:112 No; whosoever submits himself to God, while doing good, he will have his reward with his Lord.
 There will be no fear over them, nor will they grieve.

The Monotheist Group (The Quran: A Pure and Literal Translation)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 34:1 Praise be to God, to whom belongs everything in the heavens and the earth; and to Him is the praise in the Hereafter. He is the Wise, the Ever-aware.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 34:1 Praise be to God, to whom belongs everything in the heavens and the Earth; and to Him is the praise in the Hereafter. He is the Wise, the Expert.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 34:1 ALL PRAISE is due to God, to whom all that is in the heavens and all that is on earth belongs; and to Him will be due all praise in the life to come. For He alone is truly wise, all-aware:
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 34:1 Praise be to GOD - to whom belongs everything in the heavens and the earth; all praise is also due to Him in the Hereafter. He is the Most Wise, the Cognizant.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 34:1 All praise is due to God to Whom belongs all that is in the heavens and all that is on earth. The entire Universe manifests His praise in its design, action, discipline and splendor. And for Him is the praise in the Hereafter, and He is Wise, Aware.
Transliteration	Bismi All<u>ā</u>hi al<u>R</u>rah<u>ḡ</u>mani al<u>R</u>ra<u>ḡ</u>heemi 34:1 Al<u>ḡ</u>hamdu lill<u>ā</u>hi alla <u>t</u>heelahu m <u>a</u> fee a Issam<u>a</u>wa<u>t</u>i wam <u>a</u>fee al-ar <u>d</u>i walahu al<u>ḡ</u>hamdu fee al-<u>a</u>khira<u>t</u>i<u>w</u>ahuwa al<u>ḡ</u>akeemu alkhabeeru
	بسم الله الرحمن الرحيم

A	34:1 الحمد لله الذى له ما فى السموت وما فى الارض وله الحمد فى الءاخرة وهو الحكيم الخبير
Edip-Layth	34:2 He knows what goes into the earth, and what comes out of it, and what comes down from the sky, and what climbs into it. He is the Compassionate, Forgiver.
The Monotheist Group	34:2 He knows what goes into the Earth, and what comes out of it, and what comes down from the sky, and what climbs into it. He is the Merciful, Forgiver.
Muhammad Asad	34:2 He knows all that enters the earth, and all that comes out of it, as well as all that descends from the skies, and all that ascends to them. ¹ And He alone is a dispenser of grace, truly-forgiving.
Rashad Khalifa	34:2 He knows everything that goes into the earth, and everything that comes out of it, and everything that comes down from the sky, and everything that climbs into it. He is the Most Merciful, the Forgiving.
Shabbir Ahmed	34:2 He knows all that enters the earth, and all that comes out of it, and what descends from the high atmosphere and what ascends to it. And He is Merciful, Forgiving. ¹
Transliteration	34:2 YaAAalamu m a yaliju fee al-ar diwama yakhruju minh a wam a yanzilu mina alssama-iwama yaAAaruju feeha wahuwa alrraheemualghafooru
A	34:2 يعلم ما يلج فى الارض وما يخرج منها وما ينزل من السماء وما يعرج فيها وهو الرحيم الغفور
Edip-Layth	34:3 Those who rejected said, "the moment will not come upon us!" Say, "Yes, by my Lord, it will come to you." He is the Knower of the unseen, not even an atom's weight or less than that or greater can be hidden from Him, be it in the heavens or the earth. All are in a clear record.
The Monotheist Group	34:3 And those who rejected said: "The Hour will not come upon us!" Say: "Yes, by my Lord, it will come to you." He is the Knower of the unseen, not even an atom's weight or less than that or greater can be hidden from Him, be it in the heavens or the Earth. All are in a clear record.
Muhammad Asad	34:3 And yet, they who are bent on denying the truth assert, Never will the Last Hour come upon us!" ² Say: Nay, by my Sustainer! By Him who knows all that is beyond the reach of a created being's perception: it will most certainly come upon you!" Not an atom's weight [of whatever there is] in the heavens or on earth escapes His knowledge; and neither is there anything smaller than that, or larger, but is recorded in [His] clear decree,
Rashad Khalifa	34:3 Those who disbelieve have said, "The Hour will never come to pass!" Say, "Absolutely - by my Lord - it will most certainly come to you. He is the Knower of the future. Not even the equivalent of an atom's weight is hidden from Him, be it in the heavens or the earth. Not even smaller than that, or larger (is hidden). All are in a profound record."
Shabbir Ahmed	34:3 And yet the disbelievers say, "Never will the Hour come upon us." Say, "Nay, by my Lord, it is coming to you. By the Knower of the Unseen, it will most certainly come upon you. (The Great Revolution in this world and the Hour of Resurrection are bound to come.) Not an atom's weight in the heavens and the earth, escapes His knowledge, nor is hidden anything smaller or larger, but it is recorded in a clear Database.
	34:3 Waqala alla theena kafaroo l ata/teena a IssAAatu qul bal a

Transliteration	warabbeelata/tyannakum AA alimi alghaybi l a yaAAazubu AAanhumithq alu tharratin fee a Issamawatiwala fee al-ar di wal a asgharu min thalikawala akbaru illa fee kitabin mubeenin
A	34:3 وقال الذين كفروا لا تأتينا الساعة قل بلى وربي لتأتينكم علم الغيب لا يعزب عنه مثقال ذرة في السموت ولا في الارض ولا اصغر من ذلك ولا اكبر الا في كتب مبين
Edip-Layth	34:4 That He may reward those who acknowledge and do good works. To them will be forgiveness and a generous provision.
The Monotheist Group	34:4 That He may reward those who believe and do good works. To them will be a forgiveness and a generous provision.
Muhammad Asad	34:4 to the end that He may reward those who believe and do righteous deeds: [for] it is they whom forgiveness of sins awaits, and a most excellent sustenance ³
Rashad Khalifa	34:4 Most certainly, He will reward those who believe and lead a righteous life. These have deserved forgiveness and a generous provision.
Shabbir Ahmed	34:4 That He may reward those who attain belief and serve others with wealth and person, and thus grow their own 'self'. For them is the protection of forgiveness and honorable provision of mind and body."
Transliteration	34:4 Liyajziya alla theena amanoowaAAamiloo a Issalihati ol a-ika lahummaghfiratun warizqun kareemun
A	34:4 ليجزى الذين ءامنوا وعملوا الصلحت اولئك لهم مغفرة ورزق كريم
Edip-Layth	34:5 As for those who sought against Our signs to frustrate them, they will have retribution of painful affliction.
The Monotheist Group	34:5 As for those who sought against Our revelations to frustrate them, they will have a retribution of painful affliction.
Muhammad Asad	34:5 whereas for those who strive against Our messages, seeking to defeat their purpose, there is grievous suffering in store as an outcome of [their] vileness. ⁴
Rashad Khalifa	34:5 As for those who constantly challenge our revelations, they have incurred a retribution of painful humiliation.
Shabbir Ahmed	34:5 Whereas those who strive against Our revelations trying to defeat their purpose, theirs will be a suffering of an incapacitating doom. ²
Transliteration	34:5 Waallatheena saAAaw fee ayatinamuAAajizeena ola-ika lahum AAa thabun minrijzin aleemin
A	34:5 والذين سعو فى ءايتنا معجزين اولئك لهم عذاب من رجز اليم
Edip-Layth	34:6 Those that have been given knowledge will see that what has been sent down to you from your Lord is the truth, and that it guides to the path of the Noble, the Praiseworthy.
The Monotheist Group	34:6 And those that have been given knowledge will see that what has been sent down to you from your Lord is the truth, and that it guides to the path of the Noble, the Praiseworthy.
Muhammad Asad	34:6 NOW THEY who are endowed with [innate] knowledge are well aware that whatever has been bestowed upon thee from on high by thy Sustainer is indeed the truth, and that it guides onto the way that leads to the Almighty, the One to whom all praise is due!

Rashad Khalifa	34:6 It is evident to those who are blessed with knowledge that this revelation from your Lord to you is the truth, and that it guides to the path of the Almighty, the Most Praiseworthy.
Shabbir Ahmed	34:6 Those who make use of the (perceptual and conceptual) knowledge that they have been given, see that the revelation to you (O Prophet!) from your Lord, is the truth. And that it leads to the path of the Almighty, the Owner of praise.
Transliteration	34:6 Wayar <u>a</u> alla <u>the</u> ena ootooalAAilma alla <u>the</u> e onzila ilayka min rabbika huwa al <u>ha</u> qqawayahdee il <u>a</u> <u>sir</u> ati alAAazeezi al <u>h</u> ameedi
A	34:6 ويرى الذين اوتوا العلم الذى انزل اليك من ربك هو الحق ويهدى الى صراط العزيز الحميد
Edip-Layth	34:7 Those who rejected said, "Shall we lead you to a man who will tell you that after you are dismembered you will be created anew?"
The Monotheist Group	34:7 And those who rejected said: "Shall we lead you to a man who will tell you that after you are dismembered you will be created anew?"
Muhammad Asad	34:7 As against this, they who are bent on denying the truth say [unto all who are of like mind]: Shall we point out to you a man who will tell you that [after your death,] when you will have been scattered in countless fragments, you shall - lo and behold! - be [restored to life] in a new act of creation?
Rashad Khalifa	34:7 Those who disbelieve have said, "Let us show you a man who tells you that after you are torn apart you will be created anew.
Shabbir Ahmed	34:7 But those who are bent upon denying the truth, say, "May we show you a man who says that after you are dispersed in dust completely, you will be created anew?"
Transliteration	34:7 Waq <u>a</u> la alla <u>the</u> ena kafaroo halnadullukum AAa <u>a</u> <u>a</u> rajulin yunabbi-okum i <u>th</u> amuzziqtum kulla mumazzaqin innakum lafee khalqin jadeed <u>in</u>
A	34:7 وقال الذين كفروا هل ندلكم على رجل ينبئكم اذا مزقتم كل ممزق انكم لفي خلق جديد
Edip-Layth	34:8 "Has he invented a lie against God, or is there madness in him?" Indeed, those who do not acknowledge the Hereafter will be in retribution and far straying.
The Monotheist Group	34:8 "Has he invented a lie against God, or is there a madness in him?" Indeed, those who do not believe in the Hereafter will be in a retribution and far straying.
Muhammad Asad	34:8 Does he [knowingly] attribute his own lying inventions to God - or is he a madman?" Nay, [there is no madness in this Prophet -] but they who will not believe in the life to come are [bound to lose themselves] in suffering and in a profound aberration. ⁵
Rashad Khalifa	34:8 "Either he fabricated lies about GOD, or he is crazy." Indeed, those who disbelieve in the Hereafter have incurred the worst retribution; they have gone far astray.
Shabbir Ahmed	34:8 "Has he invented a lie against God or is he a madman?" Nay, but those who disbelieve in the life to come are wandering in the wilderness of thought and in a profound error.
Transliteration	34:8 Aftar <u>a</u> AAa <u>a</u> la All <u>a</u> hi ka <u>th</u> ibanam bihi jinnatun bali alla <u>the</u> ena l <u>a</u> yu/minoona bial- <u>ak</u> hira <u>t</u> ifee alAAa <u>th</u> abi wa <u>al</u> ddal <u>al</u> i albaAAeedi
A	

	34:8 افترى على الله كذبا ام به جنة بل الذين لا يؤمنون بالءاخرة فى العذاب والضلل البعيد
Edip-Layth	34:9 Have they not seen all that is before them and behind them, in the heaven and the earth? If We wished, We could cause the earth to swallow them, or cause pieces of the sky to fall on them. In this is a sign for every obedient servant.
The Monotheist Group	34:9 Have they not seen to all that is before them and behind them, in the heaven and the Earth? If We wished, We could cause the Earth to swallow them, or cause pieces of the sky to fall on them. In this is a sign for every obedient servant.
Muhammad Asad	34:9 Are they, then, not aware of how little of the sky and the earth lies open before them, and how much is hidden from them? ⁶ [or that,] if We so willed, We could cause the earth to swallow them, ⁷ or cause fragments of the sky to fall down upon them? ⁸ In all this, behold, there is a message indeed for every servant [of God] who is wont to turn unto Him [in repentance]. ⁹
Rashad Khalifa	34:9 Have they not seen all the things in front of them and behind them, in the heaven and the earth? If we willed, we could have caused the earth to swallow them, or caused masses to fall on them from the sky. This should be a sufficient proof for every obedient servant.
Shabbir Ahmed	34:9 Have they not observed the heaven and the earth however little lies open before them, and however much is hidden from them? If We so willed, We could have caused the earth to swallow them, or caused masses from the sky fall down upon them. Therein, is a sign for every servant who turns to his Lord.
Transliteration	34:9 Afalam yaraw il a m a baynaaydeehim wam a khalfahum mina a Issama-i waal-ardiin nasha/ nakhsif bihimu al-ar da aw nusqi tAAalayhim kisafan mina alssama-i inna fee thalikalaayatan likulli AAabdin muneeb in
A	34:9 افلم يروا الى ما بين ايديهم وما خلفهم من السماء والارض ان نشا نخسف بهم الارض او نسقط عليهم كسفا من السماء ان فى ذلك لءاية لكل عبد منيب
Edip-Layth	<i>David and Solomon</i> 34:10 We granted David blessings from Us: "O mountains, glorify with him, as well as the birds." We softened the iron for him.
The Monotheist Group	34:10 And We granted David blessings from Us: "O mountains, glorify with him, as well as the birds." And We softened the iron for him.
Muhammad Asad	34:10 AND [thus], indeed, did We grace David with Our favour: ¹⁰ O you mountains! Sing with him the praise of God! And [likewise] you birds!" ¹¹ And We softened all sharpness in him, ¹²
Rashad Khalifa	<i>David and Solomon</i> 34:10 We endowed David with blessings from us: "O mountains, submit with him, and you too, O birds." We softened the iron for him.
Shabbir Ahmed	34:10 We bestowed upon David bounties from Us, and commanded thus, "O Tribes of the Mountains! Join him in establishing My glory on earth." And so were commanded the fierce riders of the Taer Tribe. And We made the iron soft for him. ³
Transliteration	34:10 Walaqad atayna d awoodaminna fa dlan y a jib alu awwibeemaAAahu waalttayra waalanna lahu alhadeeda
A	34:10 ولقد ءاتينا داود منا فضلا يجبال اوبى معه والطير والنا له الحديد

Edip-Layth	34:11 That you may make Armour coats that fit perfectly, and work righteousness. For I am Seer of what you do.
The Monotheist Group	34:11 That you may make armor coats that fit perfectly, and work righteousness. For I am Seer of what you do.
Muhammad Asad	34:11 [and inspired him thus:] Do good deeds lavishly, without stint, and give deep thought to their steady flow." ¹³ And [thus should you all, O believers,] do righteous deeds: for, verily, I see all that you do!
Rashad Khalifa	34:11 "You may make shields that fit perfectly, and work righteousness. Whatever you do, I am Seer thereof."
Shabbir Ahmed	34:11 (And We said to him), "Set up means for making coats of armor, and design a strong defense (with infantry and cavalry) linked in command. And (O People of David) you all shall use this power to serve humanity. Surely, I am Seer of whatever you do."
Transliteration	34:11 Ani iAAamal sabighatin waqaddirfee aIssardi waiAAamalo <u>salihan</u> innee bim a taAAamaloona baseerun
A	34:11 ان اعمل سبغت وقدر في السرد واعملوا صلحا انى بما تعملون بصير
<i>Transportation and Petroleum</i>	
Edip-Layth	34:12 For Solomon the wind was given, traveling one month coming and one month going, and We caused a spring of petroleum to flow for him. From among the Jinn are those that worked for him by his Lord's leave; and any one of them who turns from Our commands, We shall cause him to taste the retribution of the fire. ¹
The Monotheist Group	34:12 And for Solomon the wind was given, traveling one month coming and one month going, and We caused a spring of tar to flow for him. And from among the Jinn are those that worked for him by his Lord's leave; and any one of them who turns from Our commands, We shall cause him to taste the retribution of the Fire.
Muhammad Asad	34:12 AND UNTO Solomon [We made subservient] the wind: its morning course [covered the distance of] a month's journey, and its evening course, a month's journey. ¹⁴ And We caused a fountain of molten copper to flow at his behest; ¹⁵ and [even] among the invisible beings there were some that had [been constrained] to labour for him by his Sustainer's leave ¹⁶ and whichever of them deviated from Our command, him would We let taste suffering through a blazing flame -:
Rashad Khalifa	<i>The First Oil Field</i> 34:12 To Solomon we committed the wind at his disposal, traveling one month coming and one month going. And we caused a spring of oil to gush out for him. Also, the jinns worked for him, by his Lord's leave. Any one of them who disregarded our commands, we subjected him to a severe retribution.
Shabbir Ahmed	34:12 And to Solomon, We committed the wind at his disposal. (He mastered the science of sailing and his ships sailed much faster than the others.) They sailed one month going and one month coming back. And We gave him abundance in mining of copper and minerals and subdued for him the Wild Tribes who worked for him by his Lord's leave. (Solomon established the Divine System such that) whoever turned aside from Our command, We made him taste a severe punishment. ⁴
Transliteration	34:12 Walisulaymana a Irreehaghuduwwuha shahrin waraw <u>ahuha</u> shahrinwaasalna lahu AAayna alqitri wamina aljinni manyaAAamalu bayna yadayhi bi-ithni rabbihi waman yazighminhum AAan amrin a nu thiqhu min AAa thabi

	alssaAAeeri
A	34:12 ولسليمن الريح غدوها شهر ورواحها شهر واسلنا له عين القطر ومن الجن من يعمل بين يديه باذن ربه ومن يزغ منهم عن امرنا ندقه من عذاب السعير
Edip-Layth	34:13 They made for him what he desired of enclosures, and statues, and pools of deep reservoirs, and heavy pots. "O family of David, work to show thanks." Only a few of My servants are appreciative.²
The Monotheist Group	34:13 They made for him what he desired of enclosures, and statues, and pools of deep reservoirs, and heavy pots. "O family of David, work to show thanks." Only a few of My servants are appreciative.
Muhammad Asad	34:13 they made for him whatever he wished of sanctuaries, and statues, and basins as [large as] great watering - troughs, and cauldrons firmly anchored. ¹⁷ [And We said:] Labour, O David's people, in gratitude [towards Me] ¹⁸ and [remember that] few are the truly grateful [even] among My servants!"¹⁹
Rashad Khalifa	34:13 They made for him anything he wanted - niches, statues, deep pools, and heavy cooking pots. O family of David, work (righteousness) to show your appreciation. Only a few of My servants are appreciative.
Shabbir Ahmed	34:13 They worked for him as he desired, making forts, statues, sculptures, paintings and images, pools, and boilers well-dug into the ground. We said, "Labor O Children of David, in gratitude for what you have been given. Few of My servants are truly grateful in practice."
Transliteration	34:13 YaAAamaloona lahu m a yash ao minma hareeba watam atheela wajif anin kaaljawabiwaqudoorin r asiyatin iAamaloo ala dawoodashukran waqaleelun min AAibadiya alshshakooru
A	34:13 يعملون له ما يشاء من محريب وتمثيل وجفان كالجواب وقدور راسيت اعملوا ءال داود شكرا وقليل من عبادى الشكور
Edip-Layth	34:14 Then, when We decreed death for him, nothing informed them of his death until a worm kept eating from his staff, so when he fell down, the Jinn realized that if they had known the unseen, they would not have remained in the humiliating retribution.
The Monotheist Group	34:14 Then, when We decreed death for him, nothing informed them of his death until a worm kept eating from his staff, so when he fell down, the Jinn realized that if they had known the unseen, they would not have remained in the humiliating retribution.
Muhammad Asad	34:14 Yet [even Solomon had to die; but] when We decreed that he should die, nothing showed them that he was dead except an earthworm that gnawed away his staff.²⁰ And when he fell to the ground, those invisible beings [subservient to him] saw clearly that, had they but understood the reality which was beyond the reach of their perception, ²¹ they would not have continued [to toil] in the shameful suffering [of servitude]²²
Rashad Khalifa	<i>Jinns' Knowledge is Limited</i> 34:14 When the appointed time for his death came, they had no clue that he had died. Not until one of the animals tried to eat his staff, and he fell down, did the jinns realized that he was dead. They thus realized that if they really knew the unseen, they would have stopped working so hard as soon as he died.
	34:14 When We decreed death for him (Solomon), nothing showed his death to

Shabbir Ahmed	the Wild Tribes until a creature of the earth ate away the strength he had mustered. When the power base fell, the Wild Tribes rebelled regretting that they should have done it sooner only if they knew the new unjust King. ⁵
Transliteration	34:14 Falamma qa daynaAAalayhi almawta m a dallahum AAal a mawtihi illadabbatu al-ardi ta/kulu minsaatahu falam akharra tabayyanati aljinnu an law kanoo yaAAlamoonaalghayba ma labithoo fee alAAathabi almuheeni
A	34:14 فلما قضينا عليه الموت ما دلهم على موته الا دابة الارض تاكل منساته فلما خر تبينت الجن ان لو كانوا يعلمون الغيب ما لبثوا في العذاب المهين
Edip-Layth	<i>People of Sheba</i> 34:15 There was for Sheba a sign in their homeland, with two paradises, on the right and the left. "Eat from the provisions of your Lord, and be thankful to Him." A good land, and a forgiving Lord.
The Monotheist Group	34:15 There was for Sheba a sign in their homeland, with two gardens on the right and the left. "Eat from the provisions of your Lord, and be thankful to Him." A good land, and a forgiving Lord.
Muhammad Asad	34:15 INDEED, in [the luxuriant beauty of] their homeland, the people of Sheba had an evidence [of God's grace] ²³ two [vast expanses of] gardens, to the right and to the left, [calling out to them, as it were:] Eat of what your Sustainer has provided for you, and render thanks unto Him: a land most goodly, and a Sustainer much-forgiving!"
Rashad Khalifa	34:15 Sheba's homeland used to be a marvel, with two gardens on the right and the left. Eat from your Lord's provisions, and be appreciative of Him - good land, and a forgiving Lord.
Shabbir Ahmed	34:15 The People of Sheba had a homeland that was a marvel, with gardens everywhere on the right and the left (Yemen-Somalia-Abyssinia). "Enjoy what your Sustainer has provided for you, and render thanks to Him for a goodly land and a Sustainer Absolver of imperfections."
Transliteration	34:15 Laqad k ana lisaba-in fee maskanihim ayatunjannatani AAan yameenin washimalin kuloo min rizqirabbikum wa oshkuroo lahu baldatun tayyibatunwarabbun ghafoorun
A	34:15 لقد كان لسبا في مسكنهم اية جنتان عن يمين وشمال كلوا من رزق ربكم واشكروا له بلدة طيبة ورب غفور
Edip-Layth	34:16 But they turned away, so We sent them a destructive flash flood, and We substituted their two gardens into two gardens of rotten fruits, thorny plants, and a skimpy harvest.
The Monotheist Group	34:16 But they turned away, so We sent them a destructive flash flood, and We substituted their two gardens into two gardens of rotten fruits, thorny plants, and a skimpy harvest.
Muhammad Asad	34:16 But they turned away [from Us], and so We let loose upon them a flood that overwhelmed the dams, ²⁴ and changed their two [expanses of luxuriant] gardens into a couple of gardens yielding bitter fruit, and tamarisks, and some few [wild] lote-trees:
Rashad Khalifa	34:16 They turned away and, consequently, we poured upon them a disastrous flood, and we substituted their two gardens into two gardens of bad tasting fruits, thorny plants, and a skimpy harvest.

Shabbir Ahmed	34:16 But they turned away from Permanent Values and We sent on them the Flood of the Aarim released from water dams. And We turned their Gardens into 'gardens' producing wild bitter fruit, and a thorny Lotetree here and there. ⁶
Transliteration	34:16 FaaAAaradoo faarsaln a AAalayhimsayla alAAarimi wabaddaln ahum bijannatayhim jannatayni thawatatayokulin khamtin waathlin washay-in min sidrin qaleelin
A	34:16 فاعرضوا فارسلنا عليهم سيل العرم وبدلناهم بجنتيهم جنتين ذواتى اكل خبط وائل وشىء من سدر قليل
Edip-Layth	34:17 We thus requited them for what they rejected. We do not requite except the ingrate.
The Monotheist Group	34:17 We thus requited them for what they rejected. And We do not requite except the rejecter.
Muhammad Asad	34:17 thus We requited them for their having denied the truth. But do We ever requite [thus] any but the utterly ingrate? ²⁵
Rashad Khalifa	34:17 We thus requited them for their disbelief. Do we not requite only the disbelievers?
Shabbir Ahmed	34:17 This was Our requital for their ingratitude. Do We ever punish anyone but the ungrateful? ⁷
Transliteration	34:17 Thalika jazaynahum bimakafaroo wahal nujazee illa alkafoora
A	34:17 ذلك جزينهم بما كفروا وهل نجزى الا الكفور
Edip-Layth	34:18 We placed between them and between the towns that We blessed, towns that were easy to see; and We measured the journey between them: "Travel in them by night and day in complete security."
The Monotheist Group	34:18 And We placed between them and between the towns that We blessed, towns that were easy to see; and We measured the journey between them: "Travel in them by night and day in complete security."
Muhammad Asad	34:18 Now [before their downfall,] We had placed between them and the cities which We had blessed ²⁶ [many] towns within sight of one another; and thus We had made traveling easy [for them, as if to say]: Travel safely in this [land], by night or by day!"
Rashad Khalifa	34:18 We placed between them and the communities that we blessed other oases, and we secured the journey between them: "Travel therein days and nights in complete security."
Shabbir Ahmed	34:18 And We had set, between them and the towns We had blessed (Syria-Palestine), many oases with townships within sight of one another, and thus We had made traveling easy, "Travel safely in this land by night or by day." ⁸
Transliteration	34:18 WajaAAalna baynahum wabayna alqur allatee b arakna feeh a quran thahiratanwaqaddarna feeha alssayra seeroo feehalayaliya waayyaman amineena
A	34:18 وجعلنا بينهم وبين القرى التى بركنا فيها قرى ظاهرة وقدرنا فيها السير سيروا فيها ليالى واياما امنين
	34:19 But they said, "Our Lord, make the measure between our journeys longer," and they wronged themselves. So We made them a thing of the past, and We

Edip-Layth	scattered them into small groups. In this are signs for every person who is patient, thankful. ³
The Monotheist Group	34:19 But they said: "Our Lord, make the measure between our journeys longer," and they wronged themselves. So We made them a thing of the past, and We scattered them into small groups. In this are signs for every person who is patient, thankful.
Muhammad Asad	34:19 But now they would say, Long has our Sustainer made the distance between our journey- stages!" - for they had sinned against themselves. ²⁷ And in the end We caused them to become [one of those] tales [of things long past], and scattered them in countless fragments. ²⁸ Herein, behold, there are messages indeed for all who are wholly patient in adversity and deeply grateful [to God].
Rashad Khalifa	34:19 But they (turned unappreciative and) challenged: "Our Lord, we do not care if You increase the distance of our journeys (without any stations)." They thus wronged their own souls. Consequently, we made them history, and scattered them into small communities throughout the land. This should provide lessons for those who are steadfast, appreciative.
Shabbir Ahmed	34:19 But now they would say, "Our Lord has made our journey-stages very distant." They wronged people and thus harmed themselves. Consequently, We made them, their formidable empire, history, dispersing them in fragments (as diasporas). Herein are signs for individuals and communities who would patiently draw lessons from history and be grateful (for what they learn). ⁹
Transliteration	34:19 Faqaloo rabban a b aAaidbayna asf arina wa thalamoo anfusahumfajaAAalnahum ahadeetha wamazzaqnahum kullamumazzaqin inna fee thalika laayatin likullisabbarin shakoorin
A	34:19 فقالوا ربنا بعد بين اسفارنا وظلموا انفسهم فجعلنهم احاديث ومزقنهم كل ممزق ان في ذلك لآيات لكل صبار شكور
Edip-Layth	34:20 Satan has been successful in his suggestions to them, for they followed him, except for a group of those who acknowledge.
The Monotheist Group	34:20 And Satan has been successful in his suggestions to them, for they followed him, except for a group of the believers.
Muhammad Asad	34:20 Now, indeed, Iblis did prove that his opinion of them had been right: ²⁹ for [when he called them,] they followed him - all but some of the believers [among them].
Rashad Khalifa	<i>Satan Claims the Majority</i> 34:20 Satan found them readily fulfilling his expectations. They followed him, except a few believers.
Shabbir Ahmed	34:20 Iblees found them meeting his expectations. All of them followed their selfish desires, barring a few who had remained believers in moral values. ¹⁰
Transliteration	34:20 Walaqad saddaqa AAalayhim ibleesu thannahufaittabaAAoohu illa fareeqan mina almu/mineena
A	34:20 ولقد صدق عليهم ابليس ظنه فاتبعوه الا فريقا من المؤمنين
Edip-Layth	34:21 He did not have any authority over them except that We might know who acknowledged the Hereafter from those who are doubtful about it. Your Lord is Keeper over all things.

The Monotheist Group	34:21 And he did not have any authority over them except that We might distinguish who believed in the Hereafter from those who are doubtful about it. And your Lord is Keeper over all things.
Muhammad Asad	34:21 And yet, he had no power at all over them: ³⁰ [for if We allow him to tempt man,] it is only to the end that We might make a clear distinction between those who [truly] believe in the life to come and those who are in doubt thereof: ³¹ for thy Sustainer watches over all things.
Rashad Khalifa	<i>The Objective: Do We Believe in the Hereafter?</i> 34:21 He never had any power over them. But we thus distinguish those who believe in the Hereafter from those who are doubtful about it. Your Lord is in full control of all things. ¹
Shabbir Ahmed	34:21 And yet he (Iblees) had no power at all over them (15:38-41). But We thus distinguish between those who believe in the life to come and those who keep doubting it. Your Lord is Watcher over all things. ¹¹
Transliteration	34:21 Wama k ana lahu AAalayhim minsul tanin ill a linaAAalama man yu/minu bial-akhiratimman huwa minh a fee shakkin warabbuka AAal a kullishay-in hafeethun
A	34:21 وما كان له عليهم من سلطان الا لنعلم من يؤمن بالآخرة ممن هو منها في شك وربك على كل شيء حفيظ
Edip-Layth	<i>On the Day of Judgment: Intercession is Denied</i> 34:22 Say, "Call on those whom you have claimed besides God. They do not possess even a single atom's weight in the heavens, or the earth. They possess no partnership therein, nor is there for Him any assistant among them."
The Monotheist Group	34:22 Say: "Call on those whom you have claimed besides God. They do not possess even a single atom's weight in the heavens, or the Earth. They possess no partnership therein, nor is there for Him any assistant among them."
Muhammad Asad	34:22 SAY: Call upon those [beings] whom you imagine [to be endowed with divine powers] beside God: they have not an atom's weight of power either in the heavens or on earth, nor have they any share in [governing] either, nor does He [choose to] have any helper from among them." ³²
Rashad Khalifa	34:22 Say, "Implore the idols you have set up beside GOD. They do not possess as much as a single atom in the heavens, or the earth. They possess no partnership therein, nor does He permit them to be His assistants."
Shabbir Ahmed	34:22 Say, "Call upon those whom you imagine beside God! They do not have an atom's weight of power either in the heavens or on the earth, nor have they any share in either, nor does He need any of them as a helper."
Transliteration	34:22 Quli odAAoo alla theena zaAAamtum mindooni All ahi l a yamlikoona mithqala tharratinfee a lssamawati wal a fee al-ar diwama lahum feehim a min shirkin wama lahuminhum min thaheerin
A	34:22 قل ادعوا الذين زعمتم من دون الله لا يملكون مثقال ذرة في السموت ولا في الارض وما لهم فيهما من شرك وما له منهم من ظهير
Edip-Layth	34:23 Nor will intercession be of any help with Him, except for whom He has already given leave. Until when the terror has subsided from their hearts, they ask: "What did your Lord say?" They will say, "The truth!" He is the Most High, the Great. ⁴

The Monotheist Group	34:23 Nor will intercession be of any help with Him, except for whom He has already given leave. Until when the fear has subsided from their hearts, they ask: "What did your Lord say?" They will say: "The truth!" And He is the Most High, the Great.
Muhammad Asad	34:23 And, before Him, intercession can be of no avail [to any] save one in whose case He may have granted leave [there for]: ³³ so much so that when the terror [of the Last Hour] is lifted from their hearts, they [who have been resurrected] will ask [one another], What has your Sustainer decreed [for you]?" - [to which] the others will answer, Whatever is true and deserved - for He alone is exalted, great!" ³⁴
Rashad Khalifa	<i>No Intercession</i> 34:23 Intercession with Him will be in vain, unless it coincides with His will. When their minds are finally settled down, and they ask, "What did your Lord say," they will say, "The truth." He is the Most High, the Most Great.
Shabbir Ahmed	34:23 No intercession is of any avail with Him except that one stands up as a witness of law in His Court. When their hearts are calmed down, they will ask, "What did your Lord decide?" The witnesses will say, "The decisive truth." He is the Most High, Most Great.
Transliteration	34:23 Walā tanfaAAu a lshshafaAAatuAAindahu ill a liman a thina lahu hattaitha fuzziAAa AAan quloobihim q aloo m atha q alarabbukum q aloo al haqqa wahuwa alAAaliyyu alkabeeru
A	34:23 ولا تنفع الشفعة عنده الا لمن انن له حتى اذا فزع عن قلوبهم قالوا ماذا قال ربكم قالوا الحق وهو العلى الكبير
Edip-Layth	34:24 Say, "Who provides for you from the heavens and the earth?" Say, "God! Either we or you are guided, or are clearly astray."
The Monotheist Group	34:24 Say: "Who provides for you from the heavens and the Earth?" Say: "God! And either we or you are guided, or are clearly astray."
Muhammad Asad	34:24 Say: Who is it that provides for you sustenance out of the heavens and the earth?" ³⁵ Say: It is God. And, behold, either we [who believe in Him] or you [who deny His oneness] are on the right path, or have clearly gone astray!"
Rashad Khalifa	34:24 Say, "Who provides for you, from the heavens and the earth?" Say, "GOD," and "Either we or you are guided, or have gone far astray."
Shabbir Ahmed	34:24 Say, "Who grants you provision from the heavens and earth?" Say, "God" and see for yourself who is rightly guided and who is in error, we or you?" ¹²
Transliteration	34:24 Qul man yazuqukum mina a Issamawatiwaal-ardi quli All ahu wa-inna aw iyyakumlaAAala hudan aw fee dalalin mubeenin
A	34:24 قل من يرزقكم من السموت والارض قل الله وانا او اياكم لعلى هدى او فى ضلل مبين
Edip-Layth	34:25 Say, "You will not be asked about our crimes, nor will we be asked for what you do."
The Monotheist Group	34:25 Say: "You will not be asked about our crimes, nor will we be asked for what you do."
Muhammad Asad	34:25 Say: Neither shall you be called to account for whatever we may have become guilty of, nor shall we be called to account for whatever you are doing."

Rashad Khalifa	34:25 Say, "You are not responsible for our crimes, nor are we responsible for what you do."
Shabbir Ahmed	34:25 Say, "You will not be asked of our wrongs, nor will we be called to account for what you are doing."
Transliteration	34:25 Qul la tus-aloonaa AAammaajramnaa wala nus-alu AAamma taAAamaloona
A	34:25 قل لا تسألون عما أجرمنا ولا نسل عما تعملون
Edip-Layth	34:26 Say, "Our Lord will gather us together then He will judge between us with truth. He is the Judge, the Knowledgeable."
The Monotheist Group	34:26 Say: "Our Lord will gather us together then He will judge between us with truth. He is the Judge, the Knowledgeable."
Muhammad Asad	34:26 Say: Our Sustainer will bring us all together [on Judgment Day], and then He will lay open the truth between us, in justice - for He alone is the One who opens all truth, the All-Knowing!"
Rashad Khalifa	34:26 Say, "Our Lord will gather us all together before Him, then He will judge between us equitably. He is the Judge, the Omniscient."
Shabbir Ahmed	34:26 Say, "Our Lord will bring us all together, then He will lay open the truth between us. Surely, He is the Exponent of truth, Knower."
Transliteration	34:26 Qul yajmaAAu baynan a rabbun athumma yafta hu baynan a bialhaqqiwahuwa alfattahu alAAaleemu
A	34:26 قل يجمع بيننا ربنا ثم يفتح بيننا بالحق وهو الفتاح العليم
Edip-Layth	34:27 Say, "Show me those whom you have set up as partners with Him! No; He is but God, the Noble, and the Wise."
The Monotheist Group	34:27 Say: "Show me those whom you have set up as partners with Him! No; He is but God, the Noble, the Wise."
Muhammad Asad	34:27 Say: Point out to me those [beings] that you have joined with Him [in your minds] as partners [in His divinity]! Nay - nay, but He [alone] is God, the Almighty, the Wise!"
Rashad Khalifa	34:27 Say, "Show me the idols you have set up as partners with Him!" Say, "No; He is the one GOD, the Almighty, Most Wise."
Shabbir Ahmed	34:27 Say, "Point out to me those whom you associate with Him as partners. Nay, but He alone is God, the Almighty, the Wise."
Transliteration	34:27 Qul arooniya alla theena al haqtumbihi shurak aa kall a bal huwa AllahualAAazeezu alhakeemu
A	34:27 قل اروني الذين الحقم به شركاء كلا بل هو الله العزيز الحكيم
Edip-Layth	34:28 We have sent you to all people to be a bearer of good news, as well as a warner; but most people do not know.
The Monotheist Group	34:28 And We have sent you to all people to be a bearer of good news, as well as a warner; but most people do not know.
Muhammad Asad	34:28 NOW [as for thee, O Muhammad,] We have not sent thee otherwise than to mankind at large, to be a herald of glad tidings and a warner; but most people do not understand [this],

Rashad Khalifa	<i>God's Messenger of the Covenant</i> 34:28 We have sent you (O Rashad) to all the people, a bearer of good news, as well as a warner, but most people do not know.
Shabbir Ahmed	34:28 (O Messenger!) We have sent you as a bringer of glad news and as a warner to mankind at large, but most people are (at this time) unaware of this fact.
Transliteration	34:28 Wama arsaln aka ill a k affatanliInnasi basheeran wana theeran walakinnaakthara aInnasi la yaAAlamoona
A	34:28 وما ارسلنك الا كافة للناس بشيرا ونذيرا ولكن اكثر الناس لا يعلمون
Edip-Layth	34:29 They say, "When is this promise, if you are truthful?"
The Monotheist Group	34:29 And they say: "When is this promise, if you are truthful?"
Muhammad Asad	34:29 and so they ask, When is this promise [of resurrection and judgment] to be fulfilled? [Answer this, O you who believe in it,] if you are men of truth!" ³⁶
Rashad Khalifa	34:29 They challenge, "When will this promise come to pass, if you are truthful?"
Shabbir Ahmed	34:29 They keep saying, "When will the promise be fulfilled, if you (believers) are truthful?"
Transliteration	34:29 Wayaqooloona mata hathaalwaAAadu in kuntum sadiqeena
A	34:29 ويقولون متى هذا الوعد ان كنتم صدقين
Edip-Layth	34:30 Say, "You have an appointed day, which you cannot delay by one moment, nor advance."
The Monotheist Group	34:30 Say: "You have an appointed day, which you cannot delay by one hour, nor advance."
Muhammad Asad	34:30 Say: There has been appointed for you a Day, which you can neither delay nor advance by a single moment." ³⁷
Rashad Khalifa	34:30 Say, "You have a specific time, on a specific day, that you cannot delay by one hour, nor advance."
Shabbir Ahmed	34:30 Say, "There is an appointed day for you which you can neither postpone nor hasten it by an hour."
Transliteration	34:30 Qul lakum meeAA adu yawmin I atasta/khiroona AAanhu s aAAatan wal a tastaqdimooona
A	34:30 قل لكم ميعاد يوم لا تستخرون عنه ساعة ولا تستقدمون
Edip-Layth	34:31 Those who rejected have said, "We will not acknowledge this Quran, nor in what is already with him." If you could but see these transgressors when they stand before their Lord, how they will accuse one another back and forth. Those who were weak will say to those who were mighty: "If it were not for you, we would have been those who acknowledge!"
The Monotheist Group	34:31 And those who rejected have said: "We will not believe in this Qur'an, nor in what is already with him." And if you could but see these transgressors when they stand before their Lord, how they will accuse one another back and forth. Those who were weak will say to those who were mighty: "If it were not for you, we would have been believers!"

Muhammad Asad	34:31 And [yet,] those who are bent on denying the truth do say, We shall never believe in this Qur'an, and neither in whatever there still remains of earlier revelations!"³⁸ But if thou couldst only see [how it will be on Judgment Day,] when these evildoers shall be made to stand before their Sustainer, hurling reproaches back and forth at one another! Those [of them] who had been weak [on earth] will say unto those who had gloried in their arrogance: ³⁹ Had it not been for you, we would certainly have been believers!"
Rashad Khalifa	34:31 Those who disbelieve have said, "We will not believe in this Quran, nor in the previous scriptures." If you could only envision these transgressors when they stand before their Lord! They will argue with one another back and forth. The followers will tell their leaders, "If it were not for you, we would have been believers."
Shabbir Ahmed	34:31 And the rejecters say, "We will not believe in this Qur'an, nor in the previous scriptures." If you could only see these transgressors when they are made to stand before their Lord, how they blame one another. The followers will tell their proud leaders, "If it were not for you, we would have been believers."
Transliteration	34:31 Waqala alla theena kafaroo lannu/mina bih atha alqur- ani wal a biallatheebayna yadayhi walaw tar a i thi a lththalimoonamawqoofoona AAinda rabbihi yajjiAAu baAA duhum il abaAAadin alqawla yaqoolu alla theena istudAAaifoolilla theena istakbaroo lawla antum lakunnamu/mineena
A	34:31 وقال الذين كفروا لن نؤمن بهذا القرآن ولا بالذي بين يديه ولو ترى اذ الظلمون موقوفون عند ربهم يرجع بعضهم الى بعض القول يقول الذين استضعفوا للذين استكبروا لولا انتم لكانا مومنين
Edip-Layth	34:32 Those who were mighty will say to those who were weak: "Did we turn you away from the guidance after it had come to you? No, it was you who were criminal."
The Monotheist Group	34:32 Those who were mighty will say to those who were weak: "Did we turn you away from the guidance after it had come to you? No, it was you who were criminal."
Muhammad Asad	34:32 [And] those who were wont to glory in their arrogance will say unto those who had been weak: Why - did we keep you [forcibly] from following the right path after it had become obvious to you? ⁴⁰ Nay, it was but you [yourselves] who were guilty!"
Rashad Khalifa	<i>On the Day of Resurrection</i> 34:32 The leaders will say to those who followed them, "Are we the ones who diverted you from the guidance after it came to you? No; it is you who were wicked."
Shabbir Ahmed	34:32 The arrogant leaders will say to the weak masses, "Why! Did we drive you away from the guidance when it had come to you? Nay, it is you who were guilty (of blind following)."
Transliteration	34:32 Qala alla theena istakbaroolilla theena istu dAAaifoo ana hnu sadadnakumAAani alhuda baAAda ith jaakum bal kuntummujrimeena
A	34:32 قال الذين استكبروا للذين استضعفوا انحن صددنكم عن الهدى بعد اذ جاءكم بل كنتم مجرمين
Edip-Layth	34:33 Those who were weak will say to those who were mighty: "No, it was your scheming night and day, when you commanded us to reject God, and to set up

	equals to Him." They will be filled with regret, when they see the retribution. We will place shackles around the necks of those who rejected. Are they not being requited for what they used to do?
The Monotheist Group	34:33 And those who were weak will say to those who were mighty: "No, it was your scheming night and day, when you commanded us to reject God and to set up equals to Him." And they are filled with regret when they see the retribution - and We will place shackles around the necks of those who rejected. Are they not being requited for what they used to do?
Muhammad Asad	34:33 But those who had been weak will say unto those who had gloried in their arrogance: Nay, [what kept us away was your] devising of false arguments, night and day, [against God's messages- as you did] ⁴¹ when you persuaded us to blaspheme against God and to claim that there are powers that could rival Him!"⁴² And when they see the suffering [that awaits them], they will [all] be unable to express [the full depth of] their remorse: ⁴³ for We shall have put shackles around the necks of those who had been bent on denying the truth: ⁴⁴ [and] will this be aught but a [just] requital for what they were doing?
Rashad Khalifa	34:33 The followers will say to their leaders, "It was you who schemed night and day, then commanded us to be unappreciative of GOD, and to set up idols to rank with Him." They will be ridden with remorse, when they see the retribution, for we will place shackles around the necks of those who disbelieved. Are they not justly requited for what they did?
Shabbir Ahmed	34:33 The weak masses will say to the arrogant ones, "Nay, you were the ones who schemed night and day to set up systems that you forced us to follow, and be ungrateful to God, and to attribute equals to Him." Both parties will be filled with remorse when they see the doom. We will put shackles around the necks of all those who rejected the truth. Are they rewarded for anything but what they used to do?
Transliteration	34:33 Waqala alla theena istu dAAifoolillatheena istakbaroo bal makru allayli waalInnahariith ta/muroonan a an nakfura bi AllahiwanajAAala lahu and adan waasarroo a Innadamatalamma raawoo alAAa thaba wajaAAaln a al-aghl alafee aAAnaqi alla theena kafaroo hal yujzawna ill ama kanoo yaAAamaloona
A	34:33 وقال الذين استضعفوا للذين استكبروا بل مكر الليل والنهار اذ تاملونا ان نكفر بالله ونجعل له اندادا واسروا الندامة لما راوا العذاب وجعلنا الاغلل في اعناق الذين كفروا هل يجزون الا ما كانوا يعملون
Edip-Layth	34:34 We do not send a warner to any town, except its privileged hedonists would say, "We reject what you have been sent with."
The Monotheist Group	34:34 And We do not send a warner to any town, except its carefree ones would say: "We reject what you have been sent with."
Muhammad Asad	34:34 For [thus it is:] whenever We sent a warner to any community, those of its people who had lost themselves entirely in the pursuit of pleasures would declare,⁴⁵ Behold, we deny that there is any truth in [what you claim to be] your message!"
Rashad Khalifa	<i>Every Time!</i> 34:34 Every time we sent a warner to a community, the leaders of that community said, "We reject the message you are sent with."
Shabbir Ahmed	34:34 Whenever We sent a warner to any community its rich elite declared, "We reject the message you are sent with."

Transliteration	34:34 Wama arsalna fee qaryatin minna theerin illa qala mutrafoohunna innabima orsiltum bihi kafiroona
A	34:34 وما أرسلنا في قرية من نذير إلا قال مترفوها أنا بما أرسلتم به كفرون
Edip-Layth	34:35 They said, "We have more wealth and more children, and we will not be punished."
The Monotheist Group	34:35 And they said: "We have more wealth and more children, and we will not be punished."
Muhammad Asad	34:35 and they would add, Richer [than you] are we in wealth and in children, and [so] we are not going to be made to suffer!" ⁴⁶
Rashad Khalifa	34:35 They also said, "We are more powerful, with more money and children, and we will not be punished."
Shabbir Ahmed	34:35 They further said, "We are more abundant in wealth and children and we cannot be overpowered."
Transliteration	34:35 Waqaloo na hnu aktharu amwalanwawladan wama na hnu bimunaaththabeena
A	34:35 وقالوا نحن اكثر امولا واولدا وما نحن بمعذبين
Edip-Layth	34:36 Say, "My Lord gives provisions to whomever He wishes, or He restricts them, but most people do not know."
The Monotheist Group	34:36 Say: "My Lord gives provisions to whomever He wishes, or He restricts them, but most people do not know."
Muhammad Asad	34:36 Say: Behold, my Sustainer grants abundant sustenance, or gives it in scant measure, unto whomever He wills: but most men do not understand [God's ways]." ⁴⁷
Rashad Khalifa	34:36 Say, "My Lord is the One who controls all provisions; He grants the provisions to whomever He wills, or reduces them, but most people do not know."
Shabbir Ahmed	34:36 Say, "Behold! My Lord enlarges the provision and narrows it for any and all according to His laws. But most people remain unaware." ¹³
Transliteration	34:36 Qul inna rabbee yabsu tu alrrizqaliman yashao wayaqdiru walakinna akthara alnnasila yaalamoona
A	34:36 قل ان ربي يبسط الرزق لمن يشاء ويقدر ولكن اكثر الناس لا يعلمون
Edip-Layth	34:37 It is not your money or your children that will bring you closer to Us, but only those who acknowledge and do good work, they will receive double the reward for their works, and they will reside in the high dwellings in peace.
The Monotheist Group	34:37 And it is not your money or your children that will bring you closer to Us, but only those who believe and do good work, they will receive double the reward for their works, and they will reside in the high dwellings in peace.
Muhammad Asad	34:37 For, it is neither your riches nor your children that can bring you nearer to Us: only he who attains to faith and does what is right and just [comes near unto Us]; and it is [such as] these whom multiple recompense awaits for all that they have done; and it is they who shall dwell secure in the mansions [of paradise]
Rashad Khalifa	34:37 It is not your money or your children that bring you closer to us. Only those who believe and lead a righteous life will receive the reward for their works,

	multiplied manifold. In the abode of Paradise they will live in perfect peace.
Shabbir Ahmed	34:37 And it is not your wealth nor your children and party that will bring you closer to Us in degree, but he who truly believes and helps others. It is those who will have a twofold reward for their deeds. And they will dwell in secure mansions. 14
Transliteration	34:37 Wama amwalukum wala awladukum bi allatee tuqarribukum AAindana zulfan illaman amana waAAamila salihan fa al-ikalahum jazao aliddiAAi bim AAamiloo wahum fee alghurufati aminoon
A	34:37 وما أموالكم ولا أولادكم بالتي تقربكم عندنا زلفى إلا من آمن وعمل صالحا فاولئك لهم جزء الضعف بما عملوا وهم فى الغرفت آمنون
Edip-Layth	34:38 As for those who sought against Our signs, they will be brought to the retribution.
The Monotheist Group	34:38 As for those who sought against Our revelations, they will be brought to the retribution.
Muhammad Asad	34:38 whereas all who strive against Our messages, seeking to defeat their purpose, shall be given over to suffering.
Rashad Khalifa	34:38 As for those who consistently challenge our revelations, they will abide in retribution.
Shabbir Ahmed	34:38 Whereas those who strive against Our revelations trying to make them ineffective, will be given over to retribution.
Transliteration	34:38 Waallatheena yasAAawna fee ayatina muAAajizeena ola-ika fee alAAa thabi muhdaroona
A	34:38 والذين يسعون فى آياتنا معجزين اولئك فى العذاب محضرون
Edip-Layth	34:39 Say, "My Lord gives provisions to whom He wishes of His servants and He restricts. Anything you spend, He will replace it; and He is the Best of providers."
The Monotheist Group	34:39 Say: "My Lord gives provisions for whom He wishes of His servants and He restricts. And anything you spend, He will replace it; and He is the Best of providers."
Muhammad Asad	34:39 Say: Behold, my Sustainer grants abundant sustenance, or gives it in scant measure, unto whomever He wills of His servants; 48 and whatever it be that you spend on others, He [always] replaces it: for He is the best of providers." 49
Rashad Khalifa	34:39 Say, "My Lord is the One who controls all provisions; He increases the provisions for whomever He chooses from among His servants, or reduces them. Anything you spend (in the cause of God), He will reward you for it; He is the Best Provider."
Shabbir Ahmed	34:39 Say, "My Lord enlarges or narrows provision for His servants according to His laws. Whatever you spend on others, He replaces it. For, He is the Best of providers." 15
Transliteration	34:39 Qul inna rabbee yabsu lu a Irrizqaliman yashao min AAib adihi wayaqdiru lahu wamaanfaqtum min shay-in fahuwa yukhlifuhu wahuwa khayru a Irraziqeen
A	34:39 قل ان ربي ييسط الرزق لمن يشاء من عباده ويقدر له وما انفقتم من شىء فهو يخلفه وهو خير الرزقين

Edip-Layth	34:40 On the day when We gather them all, then We will say to the angels: "Was it you that these people used to serve?"
The Monotheist Group	34:40 And on the Day when We gather them all, then We will say to the angels: "Was it you that these people used to serve?"
Muhammad Asad	34:40 And [as for those who now deny the truth,] one Day He will gather them all together, and will ask the angels, Was it you that they were wont to worship?" 50
Rashad Khalifa	34:40 On the day when He summons them all, He will say to the angels, "Did these people worship you?"
Shabbir Ahmed	34:40 The Day He gathers all people He will ask the angels, "Did they worship you?" 16
Transliteration	34:40 Wayawma ya hshuruhum jameeAAan thummayaqoolu lilmaḷ a-ikati ahaḷa-i iyyakumkanoo yaAAabudoona
A	34:40 ويوم يحشرهم جميعا ثم يقول للملئكة اهولاء اياكم كانوا يعبدون
Edip-Layth	34:41 They will say, "Be You glorified. You are our Lord, not them. No, most of them were serving the Jinn; most were those who acknowledge them." 5
The Monotheist Group	34:41 They will say: "Be You glorified. You are our Lord, not them. No, most of them were serving the Jinn; most were believers to them."
Muhammad Asad	34:41 They will answer: Limitless art Thou in Thy glory! Thou [alone] art close unto us, not they! 51 Nay, [when they thought that they were worshipping us,] they were but [blindly] worshipping forces concealed from their senses; most of them believed in them." 52
Rashad Khalifa	34:41 They will answer, "Be You glorified. You are our Lord and Master, not them. Instead, they were worshipping the jinns; most of them were believers therein."
Shabbir Ahmed	34:41 They will answer, "glory is Yours! You are our Master, not them. Nay, they used to worship the invisible guises of their selfish desires. Most of them were believers therein." 17
Transliteration	34:41 Qaloo sub ḥanaka anta waliyyun aḡmin doonihim bal kanoo yaAAabudoona aljinna aktharuhumbihim mu/minoona
A	34:41 قالوا سبحنك انت ولينا من دونهم بل كانوا يعبدون الجن اكثرهم بهم مومنون
Edip-Layth	34:42 So today, none of you can help or harm one another. We will say to the transgressors: "Taste the retribution of the fire that you used to deny."
The Monotheist Group	34:42 So today, none of you can help or harm one another. And We will say to the transgressors: "Taste the retribution of the Fire that you used to deny."
Muhammad Asad	34:42 And [on that Day God will say]: None of you [created beings] has today any power to benefit or to harm another!" And [then] We shall say unto those who had been bent on evildoing: Taste [now] that suffering through fire which you were wont to call a lie!"
Rashad Khalifa	34:42 On that day, you possess no power to help or harm one another, and we will say to the transgressors, "Taste the retribution of the Hell that you used to deny."
Shabbir Ahmed	34:42 That Day you will have no power to help or harm one another and We will

	tell the transgressors, "Taste the doom of fire which you used to deny."
Transliteration	34:42 Faalyawma l a yamliku baAA dukumlibaAAadin nafAAan wal a darran wanaqoolulillatheena thalamoo thooqoo AAa thabaalnnari allatee kuntum bih a tukaththiboona
A	34:42 فاليوم لا يملك بعضكم لبعض نفعا ولا ضرا ونقول للذين ظلموا ذوقوا عذاب النار التي كنتم بها تكذبون
Edip-Layth	<i>Signs are not Appreciated by the Majority</i> 34:43 When Our clear signs were recited to them, they said, "This is but a man who wants to turn you away from what your parents were serving." They also said, "This is nothing but a fabricated lie." Those who rejected say of the truth when it has come to them: "This is nothing but evident magic!"
The Monotheist Group	34:43 And when Our clear revelations were recited to them, they said: "This is but a man who wants to turn you away from what your parents were worshipping." And they also said: "This is nothing but a fabricated lie." And those who disbelieved say of the truth when it has come to them: "This is nothing but evident magic!"
Muhammad Asad	34:43 For [thus it is:] whenever Our messages are conveyed unto them in all their clarity, they [who are bent on denying the truth] say [to one another], This [Muhammad] is nothing but a man who wants to turn you away from what your forefathers were wont to worship!" And they say, This [Qur'an] is nothing but a falsehood invented [by man]!" And [finally,] they who are bent on denying the truth speak thus of the truth when it comes to them: This is clearly nothing but spellbinding eloquence!" ⁵³
Rashad Khalifa	<i>Mathematical Miracle of the Quran</i> 34:43 When our proofs were recited to them, perfectly clear, they said, "This is simply a man who wants to divert you from the way your parents are worshipping." They also said, "These are fabricated lies." Those who disbelieved also said about the truth that came to them, "This is obviously magic." ³
Shabbir Ahmed	34:43 When Our verses are conveyed to them in all clarity, they say, "This is only a man who wants to divert you from what your ancestors used to worship." And they say, "This is nothing but an invented lie." Those who disbelieve say of the truth when it reaches them, "This is nothing but an obvious magic."
Transliteration	34:43 Wa-i tha tutl a AAalayhim ayatunabayyinatin q aloo m a h a tha ill arajulun yureedu an yasuddakum AAamma kanayaAAabudu abaokum waqaloo ma hathailla ifkun muftaran waq ala alla theenakafaroo lil haqqi lamm a j aahum in h a thailla sihrun mubeenun
A	34:43 واذا تتلى عليهم آياتنا بينت قالوا ما هذا الا رجل يريد ان يصدكم عما كان يعبد اباؤكم وقالوا ما هذا الا افك مفترى وقال الذين كفروا للحق لما جاءهم ان هذا الا سحر مبين
Edip-Layth	34:44 We had not given to them any book to study, nor did We send to them before you any warner.
The Monotheist Group	34:44 We had not given to them any Scriptures to study, nor did We send to them before you any warner.
Muhammad Asad	34:44 And yet, [O Muhammad,] never have We vouchsafed them any revelations which they could quote, and neither have We sent unto them any warner before thee. ⁵⁴
Rashad Khalifa	34:44 We did not give them any other books to study, nor did we send to them

	before you another warner.
Shabbir Ahmed	34:44 But We never gave them any scriptures that they study, nor did We send to them before you any warner.
Transliteration	34:44 Wama ataynahum minkutubin yadruoonaha wama arsalna ilayhimqablaka min natheerin
A	34:44 وما آتینهم من کتب یدرسونها وما ارسلنا الیهم قبلك من نذیر
Edip-Layth	34:45 Those before them had also denied, while they did not reach one tenth of what We have given to this generation, so they denied My messengers, how severe was My retribution!
The Monotheist Group	34:45 And those before them had also denied, while they did not reach one tenth of what We have given to this generation, so they denied My messengers, how severe was My retribution!
Muhammad Asad	34:45 Thus, too, gave the lie to the truth [many of] those who lived before them; and although those [earlier people] had not attained to even a tenth of [the evidence of the truth] which We have vouchsafed unto these [late successors of theirs], yet when they gave the lie to My apostles, how awesome was My rejection! ⁵⁵
Rashad Khalifa	34:45 Those before them disbelieved, and even though they did not see one-tenth of (the miracle) we have given to this generation, when they disbelieved My messengers, how severe was My retribution!
Shabbir Ahmed	34:45 Thus too, those before them had denied. These (people) have not received a tenth of what We had granted to those. Yet, when they denied My messengers, (see) how awesome was My rejection!
Transliteration	34:45 Wakaththaba alla theena minqablihim wama balaghoo miAAash ara ma ataynahumfakaththaboo rusulee fakayfa kana nakeeri
A	34:45 وکذب الذین من قبلهم وما بلغوا معشار ما آتینهم فکذبوا رسلی فکیف کان نکیل
Edip-Layth	34:46 Say, "I advise you to do one thing: that you stand to God, in pairs or as individuals, then reflect. There is no madness in your friend, he is only a warner to you in the face of a severe retribution."
The Monotheist Group	34:46 Say: "I advise you to do one thing: that you stand to God, in pairs and as individuals, then reflect. There is no madness in your friend, he is only a warner to you in the face of a severe retribution."
Muhammad Asad	34:46 Say: I counsel you one thing only: Be [ever conscious of] standing before God, whether you are in the company of others or alone; ⁵⁶ and then bethink yourselves [that] there is no madness in [this prophet,] your fellow-man: ⁵⁷ he is only a warner to you of suffering severe to come."
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 34:46 Say, "I ask you to do one thing: Devote yourselves to GOD, in pairs or as individuals, then reflect. Your friend (Rashad) is not crazy. He is a manifest warner to you, just before the advent of a terrible retribution." ⁵
Shabbir Ahmed	34:46 Say, "I ask you to do just one thing: For the sake of God! Stand up in pairs and singly, and then think. There is no madness in your companion. He is only a warner to you in the face of a terrible doom."
Transliteration	34:46 Qul innam aAAai thukumbiwahidatin an taqoomoo lill ahi mathn a wafuradathumma tatafakkaroo ma bisahibikum min jinnatin inhuwa illa natheerun

	lakum bayna yaday AAathabinshadeedin
A	34:46 قل انما اعظكم بوحدة ان تقوموا لله مثنى وفردى ثم تتفكروا ما بصاحبكم من جنة ان هو الا نذير لكم بين يدي عذاب شديد
Edip-Layth	34:47 Say, "I have not asked you for any wage; you can keep it. My wage is from God, and He is witness over all things."
The Monotheist Group	34:47 Say: "I have not asked you for any wage; you can keep it. My wage is from God, and He is witness over all things."
Muhammad Asad	34:47 Say: No reward have I ever asked of you [out of anything] that is yours: 58 my reward rests with none but God, and He is witness unto everything!"
Rashad Khalifa	34:47 Say, "I do not ask you for any wage; you can keep it. My wage comes only from GOD. He witnesses all things."
Shabbir Ahmed	34:47 Say, "I have never asked you any reward but (all my effort) is in your interest. My reward rests with none but God, and He is Witness to everything."
Transliteration	34:47 Qul m a saaltukum min ajrin fahuwalakum in ajriya ill a AAal a All ahi wahuwaAAala kulli shay-in shaheed un
A	34:47 قل ما سالتكم من اجر فهو لكم ان اجرى الا على الله وهو على كل شيء شهيد
Edip-Layth	34:48 Say, "My Lord rebuts with the truth. He is the Knower of all secrets."
The Monotheist Group	34:48 Say: "My Lord rebuts with the truth. He is the Knower of all secrets."
Muhammad Asad	34:48 Say: Verily, my Sustainer hurls the truth [against all that is false] 59 He who fully knows all the things that are beyond the reach of a created being's perception!"
Rashad Khalifa	34:48 Say, "My Lord causes the truth to prevail. He is the Knower of all secrets."
Shabbir Ahmed	34:48 Say, "Surely, my Lord makes the truth prevail - He Who is the Profound Knower of the Unseen."
Transliteration	34:48 Qul inna rabbee yaq thifu bialhaqqiAAallamu alghuyoobi
A	34:48 قل ان ربي يقذف بالحق علم الغيوب
Edip-Layth	34:49 Say, "The truth has come; while falsehood can neither initiate anything, nor resurrect."
The Monotheist Group	34:49 Say: "The truth has come; while falsehood can neither initiate anything, nor resurrect."
Muhammad Asad	34:49 Say: The truth has now come [to light, and falsehood is bound to wither away]: 60 for, falsehood cannot bring forth anything new, nor can it bring back [what has passed away]. 61
Rashad Khalifa	34:49 Say, "The truth has come; while falsehood can neither initiate anything, nor repeat it."
Shabbir Ahmed	34:49 Say, "The truth has now come. And falsehood can neither initiate anything, nor repeat it." 18
Transliteration	34:49 Qul jaa alhaqqu wamayubdi-o albatilu wama yuAAeedu

A	34:49 قل جاء الحق وما يبدئ البطل وما يعيد
Edip-Layth	34:50 Say, "If I stray, then I stray to my own loss. If I am guided, then it is because of what my Lord inspired to me. He is Hearer, Near."
The Monotheist Group	34:50 Say: "If I stray, then I stray to my own loss. And if I am guided, then it is because of what my Lord inspired to me. He is Hearer, Near."
Muhammad Asad	34:50 Say: Were I to go astray, I would but go astray [due to my own self, and] to the hurt of myself; ⁶² but if I am on the right path, it is but by virtue of what my Sustainer reveals unto me: for, verily, He is all-hearing, ever-near!"
Rashad Khalifa	34:50 Say, "If I go astray, I go astray because of my own shortcomings. And if I am guided, it is because of my Lord's inspiration. He is Hearer, Near."
Shabbir Ahmed	34:50 Say, "When I was searching for the truth, I was searching for the truth for myself. And now I am rightly guided because of what my Lord has revealed to me. He is the Hearer, Near." ¹⁹
Transliteration	34:50 Qul in dalaltu fa-innam a a dilluAAala nafsee wa-ini ihtadaytu fabim a yooheelayya rabbee innahu sameeAAun qareeb un
A	34:50 قل ان ضللت فانما اضل على نفسي وان اهتديت فبما يوحي الى ربي انه سميع قريب
Edip-Layth	34:51 If you could but see, when they will be terrified with no escape, and they will be taken from a place that is near.
The Monotheist Group	34:51 And if you could but see, when they will be terrified with no escape, and they will be taken from a place that is near.
Muhammad Asad	34:51 IF THOU couldst but see [how the deniers of the truth will fare on Resurrection Day,] when they will shrink in terror, with nowhere to escape - since they will have been seized from so close nearby ⁶³
Rashad Khalifa	34:51 If you could only see them when the great terror strikes them; they cannot escape then, and they will be taken away forcibly.
Shabbir Ahmed	34:51 If you could but see when they will quake with terror. But there will be no escape and they will soon be seized. ²⁰
Transliteration	34:51 Walaw tara ith faziAAoo falafawta waokhiithoo min makanin qareebin
A	34:51 ولو ترى اذ فرعوا فلا فوت واخذوا من مكان قريب
Edip-Layth	34:52 They will say, "We acknowledge it," but it will be far too late.
The Monotheist Group	34:52 And they will say: "We believe in it," but it will be far too late.
Muhammad Asad	34:52 and will cry, We do [now] believe in it!" But how can they [hope to] attain [to salvation] from so far away, ⁶⁴
Rashad Khalifa	34:52 They will then say, "We now believe in it," but it will be far too late.
Shabbir Ahmed	34:52 They will cry, "We now believe in it." But it will be far too late. ²¹
Transliteration	34:52 Waqaloo amanna bihiwaann a lahumu a Ittanawushu min makaninbaAAeedin
A	34:52 وقالوا ءامنا به واني لهم التناوش من مكان بعيد

Edip-Layth	34:53 They had rejected it in the past; and they conjectured about the unseen from a place far off.
The Monotheist Group	34:53 And they had rejected it in the past; and they conjectured about the unseen from a place far off.
Muhammad Asad	34:53 seeing that aforetime they had been bent on denying the truth, and had been wont to cast scorn, from far away, on something that was beyond the reach of human perception? ⁶⁵
Rashad Khalifa	34:53 They have rejected it in the past; they have decided instead to uphold conjecture and guesswork. ⁶
Shabbir Ahmed	34:53 They did reject the truth in the past, and they used to shoot arrows of conjecture in the darkness. ²²
Transliteration	34:53 Waqad kafaroo bihi min qablu wayaq <u>th</u> ifoonabialghaybi min mak <u>a</u> nin baAAeedin
A	34:53 وقد كفروا به من قبل ويقذفون بالغيب من مكان بعيد
Edip-Layth	34:54 They will be separated from what they had desired, as was done for their counterparts before. They have been in grave doubt.
The Monotheist Group	34:54 And they will be separated from what they had desired, as was done for their counterparts before. They have been in grave doubt.
Muhammad Asad	34:54 And so, a barrier will be set between them and all that they had [ever] desired, ⁶⁶ as will be done to such of their kind as lived before their time: for, behold, they [too] were lost in doubt amounting to suspicion. ⁶⁷
Rashad Khalifa	34:54 Consequently, they were deprived of everything they longed for. This is the same fate as their counterparts in the previous generations. They harbored too many doubts.
Shabbir Ahmed	34:54 A barrier will be set between them and their desires, as was done in the past for people of their kind. They too were lost in doubt and suspicion.
Transliteration	34:54 Wa <u>h</u> eela baynahum wabayna m <u>a</u> yashtaona kam <u>a</u> fuAAila bi-ashyaAAihim min qabluinnahum k <u>a</u> noo fee shakkin mureeb <u>i</u> n
A	34:54 وحيل بينهم وبين ما يشتهون كما فعل بأشياعهم من قبل انهم كانوا فى شك مريب

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (34:2)

This definition comprises things physical and spiritual: waters disappearing underground and reappearing; the metamorphosis of seed into plant, and of decaying plant into oil and coal; traces of old artifacts and entire civilizations buried in the earth and then reappearing within the sight and consciousness of later generations of men; the transformation of dead bodies of animals and men into elements of nourishment for new life; the ascent of earthy vapours towards the skies, and their descent as rain, snow or hail; the ascent towards the heavens of men's longings, hopes and ambitions, and the descent of divine inspiration into the minds of men, and thus a revival of faith and thought and, with it, the growth of new artifacts, new skills and new hopes: in short, the endless recurrence of birth, death and re-birth which characterizes all of God's creation.

Muhammad Asad - End Note 2 (34:3)

This assertion of the godless has a twofold meaning: (1) "The universe is without beginning and without end: it can only change, but can never cease to exist" - which amounts to a denial of the fact that God alone is eternal; and (2) "There is no resurrection and divine judgment as symbolized by the Last Hour" - which amounts to a denial of life after death and, hence, of all significance and purpose attaching to human life as such.

Muhammad Asad - End Note 3 (34:4)

See note 5 on [8:4](#).

Muhammad Asad - End Note 4 (34:5)

The particle mim (lit., "out of") which precedes the noun rijz ("vileness" or "vile conduct") indicates that the suffering which awaits such sinners in the life to come is an organic consequence of their deliberately evil conduct in this world.

Muhammad Asad - End Note 5 (34:8)

Lit., "remote aberration". (For the Quranic use of the term dalal - lit., "error" or "going astray" - in the sense of "aberration", see [12:8](#) and [12:95](#).) The construction of this phrase points definitely to suffering in this world (in contrast with the suffering in the hereafter spoken of in verse 5 above): for whereas the concept of "aberration" is meaningless in the context of the life to come, it has an obvious meaning in the context of the moral and social confusion - and, hence, of the individual and social suffering - which is the unavoidable consequence of people's loss of belief in the existence of absolute moral values and, thus, in an ultimate divine judgment on the basis of those values.

Muhammad Asad - End Note 6 (34:9)

Lit., "... not aware of what of the sky and the earth is between their hands, and what is behind them": an idiomatic phrase explained in surah 2 note 247. In the present context - as well as in [2:255](#) - the above phrase stresses the insignificance of the knowledge attained to by man, or accessible to him; hence, so the argument goes, how can anyone be so presumptuous as to deny the reality of resurrection and life after death, seeing that it is a phenomenon beyond man's experience, while, on the other hand, everything within the universe points to God's unlimited creative power?

Muhammad Asad - End Note 7 (34:9)

I.e., in an earthquake.

Muhammad Asad - End Note 8 (34:9)

This allusion to unpredictable geological and cosmic occurrences - earthquakes, the fall of meteors and meteorites, cosmic rays, and so forth - reinforces the statement about "how little of the sky and the earth lies open before them, and how much is hidden from them", and contrasts man's insignificance

with God's omniscience and almightiness.

Muhammad Asad - End Note 9 (34:9)

See last sentence of [24:31](#) and the corresponding note 41.

Muhammad Asad - End Note 10 (34:10)

Lit., "did We bestow upon David a favour from Ourselves". This connects with the elliptic reference to repentance in the preceding verse: David is singled out for special mention in view of the allusion, in surah 38, to his having suddenly become aware that he had committed a sin, whereupon "he asked his Sustainer to forgive him his sin and turned unto Him in repentance" ([38:24](#)).

Muhammad Asad - End Note 11 (34:10)

Cf. [21:79](#) and the corresponding note 73.

Muhammad Asad - End Note 12 (34:10)

Lit., "for him". The term *hadid* denotes, primarily, something that is "sharp" in both the concrete and abstract senses of the word: for the latter sense, cf. the Quranic phrase "sharp (*hadid*) is thy sight today" ([50:22](#)), or the many idiomatic expressions like *rajul hadid*, "a man of sharp intellect", *hadid an-nazar*, "one who looks boldly [at others]", *ra'ihah hadidah*, "a sharp odour", etc. (*Lisan al-Arab*). As a noun with a definite article (*al-hadid*), it signifies "all that is sharp", or "sharpness", as well as "iron". God's having "softened all sharpness" in David is evidently an allusion to his exalted sense of beauty (expressed in the poetry of his Psalms) as well as to his goodness and humility. An alternative rendering of the above phrase would be: "We caused iron to become soft for him", which might be an allusion to his outstanding abilities as poet, warrior and ruler.

Muhammad Asad - End Note 13 (34:11)

The adjective *sabigh* (fem. *sabighah*) signifies anything that is "ample", "abundant" and "complete" (in the sense of being perfect). In its plural form *sabighat* it assumes the function of the noun which it is meant to qualify, and denotes, literally, "things [or "deeds"] ample and complete" or "perfect" - i.e., good deeds done abundantly and without stint: cf. the only other Quranic instance of the same stem in [31:20](#) - "[God] has lavished (*asbagha*) upon you His blessings". The noun *sard*, on the other hand, denotes something "carried on consecutively", or something the parts (or stages) whereof are "following one another steadily". i.e., are continued or repeated.

Muhammad Asad - End Note 14 (34:12)

Cf. [21:81](#) and the corresponding note 75. For a more general explanation of the legends connected with the person of Solomon, see note 77 on [21:82](#).

Muhammad Asad - End Note 15 (34:12)

Lit., "for him": probably a reference to the many furnishings of copper and brass which, according to the Bible (cf. II Chronicles iv), Solomon caused to be made for his newly-built temple.

Muhammad Asad - End Note 16 (34:12)

Lit., "between his hands", i.e., subject to his will: see [21:82](#) and the corresponding notes 76 and 77. For my rendering of *jinn* as "invisible beings", see Appendix III.

Muhammad Asad - End Note 17 (34:13)

I.e., because of their enormous size. Cf. II Chronicles iii, 10-13, where statues ("images") of cherubim are mentioned, as well as iv, 2-5, describing "a molten sea" (i.e., basin) of huge dimensions, resting upon twelve statues of oxen, and meant to contain water "for the priests to wash in" (ibid., iv, 6). The "sanctuaries" were apparently the various halls of the new temple.

Muhammad Asad - End Note 18 (34:13)

These words, ostensibly addressed to "the people" or "the family" of David, are in reality an admonition to all believers, at all times, since all of them are, spiritually, "David's people".

Muhammad Asad - End Note 19 (34:13)

I.e., even among those who consider themselves God's servants - for "truly grateful [to God] is only he who realizes his inability to render adequate thanks to Him" (Zamakhshari).

Muhammad Asad - End Note 20 (34:14)

This is yet another of the many Solomonic legends which had become an inalienable part of ancient Arabian tradition, and which the Qur'an uses as a vehicle for the allegorical illustration of some of its teachings. According to the legend alluded to above, Solomon died on his throne leaning forward on his staff, and for a length of time nobody became aware of his death: with the result that the jinn, who had been constrained to work for him, went on labouring at the heavy tasks assigned to them. Gradually, however, a termite ate away Solomon's staff, and his body, deprived of support, fell to the ground. This story - only hinted at in its outline - is apparently used here as an allegory of the insignificance and inherent brittleness of human life and of the perishable nature and emptiness of all worldly might and glory.

Muhammad Asad - End Note 21 (34:14)

Al-ghayb, "that which is beyond the reach of [a created being's] perception", either in an absolute or - as in this instance - in a relative, temporary sense.

Muhammad Asad - End Note 22 (34:14)

I.e., because they would have known that Solomon's sway over them had ended. In the elliptic manner so characteristic of the Qur'an, stress is laid here, firstly, on the limited nature of all empirical knowledge, including the result of deductions and inferences based on no more than observable or calculable phenomena, and, secondly, on the impossibility to determine correctly, on the basis of such limited fragments of knowledge alone, what course of action would be right in a given situation. Although the story as such relates to "invisible beings", its moral lesson (which may be summed up in the statement that empirical knowledge cannot provide any ethical guideline unless it is accompanied, and completed, by divine guidance) is obviously addressed to human beings as well.

Muhammad Asad - End Note 23 (34:15)

This connects with the call to gratitude towards God in the preceding passage, and the mention, at the end of verse 13, that "few are the truly grateful" even among those who think of themselves as "God's servants". (see note 19 above). The kingdom of Sheba (Saba in Arabic) was situated in south-western Arabia, and at the time of its greatest prosperity (i.e., in the first millennium B.C.) comprised not only the Yemen but also a large part of Hadramawt and the Mahrah country, and probably also much of present-day Abyssinia. In the vicinity of its capital Marib - the Sabaeans had built in the course of centuries an extraordinary system of dams, dykes and sluices, which became famous in history, with astonishing remnants extant to this day. It was to this great dam that the whole country of Sheba owed its outstanding prosperity, which became proverbial throughout Arabia. (According to the geographer Al-Ham dani, who died in 334 H., the area irrigated by this system of dams stretched eastward to the desert of Sayhad on the confines of the Rub al-Khali). The flourishing state of the country was reflected in its people's intense trading activities and their control of the "spice road" which

led from Ma'rib northwards to Mecca, Yathrib and Syria, and eastwards to Dufar on the shores of the Arabian Sea, thus connecting with the maritime routes from India and China. The period to which the above Quranic passage refers is evidently much later than that spoken of in [27:22-44](#).

Muhammad Asad - End Note 24 (34:16)

Lit., "the flooding of the dams" (sayl al-arim). The date of that catastrophe cannot be established with any certainty, but the most probable period of the first bursting of the Dam of Ma'rib seems to have been the second century of the Christian era. The kingdom of Sheba was largely devastated, and this led to the migration of many southern (Qahtan) tribes towards the north of the Peninsula.

Subsequently, it appears, the system of dams and dykes was to some extent repaired, but the country never regained its earlier prosperity; and a few decades before the advent of Islam the great dam collapsed completely and finally.

Muhammad Asad - End Note 25 (34:17)

Neither the Qur'an nor any authentic hadith tells us anything definite about the way in which the people of Sheba had sinned at the time immediately preceding the final collapse of the Dam of Ma'rib (i.e., in the sixth century of the Christian era). This omission, however, seems to be deliberate. In view of the fact that the story of Sheba's prosperity and subsequent catastrophic downfall had become a byword in ancient Arabia, it is most probable that its mention in the Qur'an has a purely moral purport similar to that of the immediately preceding legend of Solomon's death, inasmuch as both these legends, in their Quranic presentation, are allegories of the ephemeral nature of all human might and achievement. As mentioned at the beginning of note 23 above, the story of Sheba's downfall is closely linked with the phenomenon of men's recurrent ingratitude towards God. (See also verse 20 and corresponding note 29 .)

Muhammad Asad - End Note 26 (34:18)

I.e., Mecca and Jerusalem, both of which lay on the caravan route much used by the people of Sheba.

Muhammad Asad - End Note 27 (34:19)

In its generally-accepted spelling - based on the reading adopted by most of the early scholars of Medina and Kufah - the above phrase reads in the vocative rabbana and the imperative ba'id ("Our Sustainer! Make long the distances", etc.), which, however, cannot be convincingly explained. On the other hand, Tabari, Baghawi and Zamakhshari mention, on the authority of some of the earliest Qur'an-commentators, another legitimate reading of the relevant words, namely, rabbuna (in the nominative) and ba'ada (in the indicative), which gives the meaning adopted by me: "Long has our Sustainer made the distances", etc. To my mind, this reading is much more appropriate since (as pointed out by Zamakhshari) it expresses the belated regrets and the sorrow of the people of Sheba at the devastation of their country, the exodus of large groups of the population, and the resultant abandonment of many towns and villages on the great caravan routes.

Muhammad Asad - End Note 28 (34:19)

An allusion to the mass-migration of South-Arabian tribes in all directions - particularly towards central and northern Arabia - subsequent to the destruction of the Dam of Ma'rib.

Muhammad Asad - End Note 29 (34:20)

See [17:62](#), as well as the last sentence of [7:17](#), in which Iblis (i.e., Satan) says of the human race, "most of them wilt Thou find ungrateful".

Muhammad Asad - End Note 30 (34:21)

Cf. a similar phrase placed in the mouth of Iblis in [14:22](#) ("I had no power at all over you: I but called you - and you responded unto me"), and the corresponding note 31; also, see note 30 on [15:39-40](#). Although, on the face of it, verses 20-21 of the present surah refer to the people of Sheba, their import is (as the sequence shows) much wider, applying to the human race as such.

Muhammad Asad - End Note 31 (34:21)

See [15:41](#) and the corresponding note 31.

Muhammad Asad - End Note 32 (34:22)

I.e., anybody who would "mediate" between Him and any of His creatures. As is evident from the sequence (as well as from [17:56-57](#)), this passage relates, in particular, to the attribution of divine or semi-divine qualities to saints and angels and to the problem of their "intercession" with God.

Muhammad Asad - End Note 33 (34:23)

Regarding the Qur'anic concept of "intercrssion", See note 7 on [10:31](#). Cf. also [19:87](#) and [20:109](#).

Muhammad Asad - End Note 34 (34:23)

Lit., "the truth" - i.e., whatever God decides regarding His grant or refusal of leave for intercession (which is synonymous with His redemptive acceptance or His rejection of the human being concerned) will conform with the requirements of absolute truth and justice (see note 74 on [19:87](#)).

Muhammad Asad - End Note 35 (34:24)

See note 49 on the first sentence of [10:31](#).

Muhammad Asad - End Note 36 (34:29)

The Quranic answer to this ironic question is found in [7:187](#).

Muhammad Asad - End Note 37 (34:30)

For my rendering of sa'ah (lit., "hour") as "a single moment", see surah 7 note 26.

Muhammad Asad - End Note 38 (34:31)

For the rendering of ma bayna yadayhi, in relation to the Qur'an, as "whatever there still remains of earlier revelations", see surah 3 note 3. As is evident from the preceding and subsequent verses, the rejection by "those who are bent on denying the truth" of all revelation is motivated by their refusal to believe in resurrection and God's judgment, and, hence, to admit the validity of absolute moral standards as postulated by every higher religion.

Muhammad Asad - End Note 39 (34:31)

I.e., as the "intellectual leaders" of their community.

Muhammad Asad - End Note 40 (34:32)

Lit., "did we keep you away from guidance after it had come to you?"

Muhammad Asad - End Note 41 (34:33)

I.e., always, the term makr (lit., "a scheme" or "scheming") has here the connotation of "devising false arguments" against something that is true: in this case, as is shown in the first paragraph of verse 31 above, against God's messages (cf. a similar use of this term in [10:21](#) and [35:43](#); see also [86:15](#)).

Muhammad Asad - End Note 42 (34:33)

Lit., "[that we should] give God compeers (andad)". For an explanation of this phrase and my rendering of it, see surah 2 note 13.

Muhammad Asad - End Note 43 (34:33)

For a justification of this rendering of the phrase asarru 'n-nadamah, see surah 10 note 77.

Muhammad Asad - End Note 44 (34:33)

As pointed out by several of the classical commentators (e.g., Zamakhshari, Razi and Baydawi) in their explanations of similar phrases occurring in [13:5](#) and [36:8](#), the "shackles" (aghlal) which these sinners carry, as it were, "around their necks" in life, and will carry on Judgment Day, are a metaphor of the enslavement of their souls to the false values to which they had surrendered, and of the suffering which will be caused by that surrender.

Muhammad Asad - End Note 45 (34:34)

The term mutraf denotes "one who indulges in the pursuit of pleasures", i.e., to the exclusion of all moral considerations: cf. note 147 on [11:116](#).

Muhammad Asad - End Note 46 (34:35)

Implying, firstly, that the only thing that really counts in life is the enjoyment of material benefits; and, secondly, that a materially successful life is, by itself, an evidence of one's being "on the right way".

Muhammad Asad - End Note 47 (34:36)

Sc., "and foolishly regard riches and poverty as indications of God's favour or disfavour". Indirectly, this statement refutes the belief held by many people in the present as well as in the past that material prosperity is a justification of all human endeavour.

Muhammad Asad - End Note 48 (34:39)

I.e., God's promise to the righteous that they would attain to happiness in the life to come neither precludes nor implies their being wealthy or poor in this world.

Muhammad Asad - End Note 49 (34:39)

I.e., either with worldly goods, or with inner contentment, or with spiritual merit (Zamakhshari).

Muhammad Asad - End Note 50 (34:40)

This allegorical "question" - allegorical, because God is omniscient and has no need to "ask" - implies that many of "those who deny the truth" of God's messages delude themselves into believing that they are, nevertheless, worshipping spiritual forces, here comprised in the term "angels".

Muhammad Asad - End Note 51 (34:41)

Implying that they (the angels) would never have accepted that worship which is due to God alone.

Muhammad Asad - End Note 52 (34:41)

In this instance, I believe, the term jinn has its primary meaning of "that which is concealed from [man's] senses" (see Appendix III), thus including all manner of unknown forces, both real and imaginary, believed to be inherent in what we describe as "nature". Hence, the answer of the angels implies that the sinners' alleged worship of them had never been more than a subconscious screen for their fear of the invisible forces of nature and, ultimately, of the yet deeper fear of the Unknown - that fear which sooner or later engulfs all who refuse to believe in the existence of God and, hence, cannot see any meaning or purpose in human life. (See also the last sentence of [10:28](#) and the corresponding note 46.)

Muhammad Asad - End Note 53 (34:43)

Lit., "sorcery" or "magic" - a term frequently used in the sense of "spellbinding eloquence" (cf. 74: 24, the earliest instance in the chronology of Quranic revelation).

Muhammad Asad - End Note 54 (34:44)

Lit., "which they could study", i.e., in support of the blasphemous beliefs and practices inherited from their ancestors. Cf. [30:35](#), which expresses a similar idea.

Muhammad Asad - End Note 55 (34:45)

Sc., "And how much worse will fare the deniers of the truth to whom so explicit and so comprehensive a divine writ as the Qur'an has been conveyed!" My rendering of the whole of this verse is based on Razi's interpretation, which differs from that of most of the other commentators.

Muhammad Asad - End Note 56 (34:46)

Lit., "two by two (mathna) and singly (furada)". According to Razi, the expression mathna denotes, in this context, "together with another person" or "other persons": hence, the above phrase may be understood to refer to man's social behaviour - i.e., his actions concerning others - as well as to his inner, personal attitude in all situations requiring a moral choice.

Muhammad Asad - End Note 57 (34:46)

See note 150 on [7:184](#).

Muhammad Asad - End Note 58 (34:47)

I.e., no reward of a material nature: cf. [25:57](#) - "no reward other than that he who so wills may unto his Sustainer find a way".

Muhammad Asad - End Note 59 (34:48)

Cf. [21:18](#).

Muhammad Asad - End Note 60 (34:49)

Cf. [17:81](#).

Muhammad Asad - End Note 61 (34:49)

I.e., in contrast to the creativeness inherent in every true idea, falsehood - being in itself an illusion - cannot really create anything or revive any values that may have been alive in the past.

Muhammad Asad - End Note 62 (34:50)

According to Zamakhshari, the idea expressed by the interpolated words "due to my own self" is implied in the above, inasmuch as "everything that goes against [the spiritual interests of] oneself is caused by oneself". (See note 4 on [14:4](#).)

Muhammad Asad - End Note 63 (34:51)

Lit., "from a place nearby" - i.e., from within their own selves: cf. [17:13](#) ("every human being's destiny have We tied to his neck") and the corresponding note 17. The same idea is expressed in [13:5](#) ("it is they who carry the shackles [of their own making] around their necks"), as well as in the second part of verse 33 of the present surah ("We shall have put shackles around the necks of those who had been bent on denying the truth"). See also [50:41](#) and the corresponding note 33.

Muhammad Asad - End Note 64 (34:52)

Lit., "from a place far-away" - i.e., from their utterly different past life on earth.

Muhammad Asad - End Note 65 (34:53)

The obvious implication is that man's fate in the hereafter will be a consequence of, and invariably conditioned by, his spiritual attitude and the manner of his life during the first, earthly stage of his existence. In this instance, the expression "from far away" is apparently used in a sense similar to sayings like "far off the mark" or "without rhyme or reason", and is meant to qualify as groundless and futile all negative speculations about what the Qur'an describes as al-ghayb ("that which is beyond the reach of human [or "a created being's"] perception"): in this case, life after death.

Muhammad Asad - End Note 66 (34:54)

Thus, the impossibility of attaining to the fulfillment of any of their desires - whether positive or negative - sums up, as it were, the suffering of the damned in the life to come.

Muhammad Asad - End Note 67 (34:54)

I.e., a suspicion that all moral postulates were but meant to deprive them of what they considered to be the "legitimate advantages" of life in this world.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (34:2)

He nourishes the entire Cosmos and absolves imperfections

Shabbir Ahmed - End Note 2 (34:5)

Rijz = Incapacity

Shabbir Ahmed - End Note 3 (34:10)

David mastered iron technology. [21:79](#), [27:15-16](#)

Shabbir Ahmed - End Note 4 (34:12)

[21:82](#), [38:37](#)

Shabbir Ahmed - End Note 5 (34:14)

The 'creature of the earth' was the highly incompetent son Rehoboam and the successor to Solomon [38:34](#). Historically, ten of the Israelite Tribes also broke away from the Kingdom at that point

Shabbir Ahmed - End Note 6 (34:16)

The ruins of the greatest of these dams Ma'aarib exist in Yemen indicating that it was at least two miles long and 120 ft. high

Shabbir Ahmed - End Note 7 (34:17)

Ingratitude = Refusing to share God's bounties in equity. It appears that in the Kingdom of Sheba people were divided into two classes, the very rich and the very poor

Shabbir Ahmed - End Note 8 (34:18)

Before the destruction of the Sheba Empire, there were beautiful oases and towns from Ethiopia-Somalia-Yemen to Syria-Palestine, and business flourished through the highways and international trade through land and sea. Journey had been made easy for them with secured rest areas day and night. On the highway from Yemen to Jerusalem they had built 700 luxurious rest areas for the busy caravan route. Their trade extended to India in the East, Egypt-Sudan in the West, Kenya-Uganda in the South and Syria-Palestine in the North

Shabbir Ahmed - End Note 9 (34:19)

The population of Ma'aarib, the capital, and the whole of Yemen, the Center of their Empire, got dispersed as wandering tribes Northward in the Arabian Peninsula and Southward in Africa

Shabbir Ahmed - End Note 10 (34:20)

[7:17](#), [17:62](#)

Shabbir Ahmed - End Note 11 (34:21)

Those who deny the Hereafter and the Law of Requital easily succumb to desires

Shabbir Ahmed - End Note 12 (34:24)

You wish to keep the God-given resources to yourselves and we insist on an equitable distribution

Shabbir Ahmed - End Note 13 (34:36)

Ad-Deen, the Prescribed System of Life, ordained in this Book ensures prosperity for all

Shabbir Ahmed - End Note 14 (34:37)

[25:75](#)

Shabbir Ahmed - End Note 15 (34:39)

[2:261](#), [20:124](#)

Shabbir Ahmed - End Note 16 (34:40)

Did they think that the God's forces in Nature randomly run the Universe?

Shabbir Ahmed - End Note 17 (34:41)

[9:51](#), [10:30](#). Jinns = Hidden from sight. Generally this term in the Qur'an applies to nomads rarely appearing in townships. It is also used to describe rebellious desires, emotions and fiery temperament like Satan. [6:101](#), [18:50](#), [37:158](#), [55:15](#)

Shabbir Ahmed - End Note 18 (34:49)

[17:81](#). True ideas are inherently creative. falsehood, being itself an illusion, cannot really create anything

Shabbir Ahmed - End Note 19 (34:50)

[93:7](#)

Shabbir Ahmed - End Note 20 (34:51)

Makaanin qareeb = A place nearby = Soon = Close to their homes

Shabbir Ahmed - End Note 21 (34:52)

Makaanim ba'eed = A place far away = Point of no return = Far too late

Shabbir Ahmed - End Note 22 (34:53)

They aimed at what they could not see and worked for what was futile

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (34:12)

Accepting the average speed of that day to be 6 km/h, then Solomon was reaching 360 km/h.

Edip-Layth - End Note 2 (34:13)

Solomon, besides being a leader, was also an art enthusiast. It is ironic to see that those who worship the black stone in Mecca, or turn the tombs of dead people into shrines, or hope for the intercession of the dead prophets and saints, those who commit polytheism in a myriad of ways, have such an opposition to statues made for artistic purposes.

Edip-Layth - End Note 3 (34:19)

With the discovery of new water sources and the formation of new towns, competing markets emerged. It seems that the competition did not please Sheba's traders. Instead of adapting to the new conditions of demand and supply, trying to preserve the status quo might lead to loss and extinction.

Edip-Layth - End Note 4 (34:23)

See [2:48](#).

Edip-Layth - End Note 5 (34:41)

Following the teaching of Satan is the equivalent of serving him. Even if someone claims to serve God, if he is following other teachings for salvation, he is serving Satan. The only way for protecting oneself is to dedicate one's purpose in life to God alone ([15:39-42](#)). Those who hope for the intercession of prophets, saints, and angels, and consider them to be partners with God in issuing the system, in fact do not serve them. Service requires mutual acceptance. Considering someone who rejects any other lord besides God to be one's lord is a contradiction and pleases Satan. In the hereafter, righteous people who were idolized against their will, will reject those who "worship them." ([19:82](#); [46:6](#)).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (34:21)

The criteria that inform us whether or not we believe in the Hereafter are in [6:113,17:45,&39:45](#). These three criteria bring out our true convictions, regardless of our oral statements.

Rashad Khalifa - End Note 3 (34:43)

By adding the gematrical value of "Rashad" (505), plus the value of "Khalifa" (725), plus this verse number (43), we get $505+725+43=1273=19 \times 67$. See Appendices 1 & 2.

Rashad Khalifa - End Note 5 (34:46)

By placing the gematrical value of "Rashad" (505) next to the value of "Khalifa" (725), then the sura number (34), and the verse number (46), we get $5057253446=19 \times 266171234$.

Rashad Khalifa - End Note 6 (34:53)

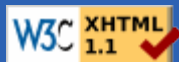
People of all religions tend to forsake the word of God and uphold the words of men. The Jews and the Muslims uphold the Mishnah (Hadith) and Gemarrah (Sunna), while the Christians uphold a trinity invented by the Nicene Conference, 325 years after Jesus.



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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 35:1 Praise be to God, Initiator of the heavens and the earth; maker of the angels as messengers with powers/dimensions in twos, and threes, and fours. He increases in the creation as He wishes. God is able to do all things.¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 35:1 Praise be to God, Initiator of the heavens and the Earth; maker of the angels as messengers with wings in two's, and three's, and four's. He increases in the creation as He wishes. God is able to do all things.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 35:1 ALL PRAISE is due to God, Originator of the heavens and the earth, who causes the angels to be (His) message-bearers, endowed with wings, two, or three, or four. [Unceasingly] He adds to His creation whatever He wills: for, verily, God has the power to will anything.²
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 35:1 Praise be to GOD, Initiator of the heavens and the earth, and appointer of the angels to be messengers with wings - two, three, and four (wings). He increases the creation as He wills. GOD is Omnipotent.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 35:1 All praise is due to God, the Originator of all Highs and their Lows, Who appoints His Universal forces as message-bearers, having functions, two, three and four. He increases in creation as He wills. Certainly, God has appointed due measure for all things and events.¹
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 35:1 Alḥamdu lillāhi fātiri alṣṣamāwātiwāl-ardi jaaʿāli almalāʾikātirusulan olee ajni ḥatin mathnā wathul athawarubāAAa yazeedu fee alkhalqi mā yashāooinna Allāha AAalā kulli shay-in qadeerun
	بسم الله الرحمن الرحيم

A	35:1 الحمد لله فاطر السموت والارض جاعل الملكة رسلا اولى اجنحة مثنى وثلاث وربع يزيد فى الخلق ما يشاء ان الله على كل شىء قدير
Edip-Layth	35:2 Whatever mercy God opens for the people, none can stop it. What He holds back none can send it other than He. He is the Noble, the Wise.
The Monotheist Group	35:2 Whatever mercy God opens for the people, none can stop it. And what He holds back none can send it other than He. And He is the Noble, the Wise.
Muhammad Asad	35:2 Whatever grace God opens up to man, none can withhold it; and whatever He withholds, none can henceforth release: for He alone is almighty, truly wise.
Rashad Khalifa	35:2 When GOD showers the people with mercy, no force can stop it. And if He withholds it, no force, other than He, can send it. He is the Almighty, Most Wise.
Shabbir Ahmed	35:2 Whatever grace God opens for mankind, none can withhold it. And whatever He withholds, none can release it, for He is the Almighty, the Wise. ²
Transliteration	35:2 Ma yaftaḥi Allāhu liInnāsīmīn raḥmatīn falā mumsika lah a wam ayumsik fal a mursila lahu min baAAadihi wahuwa alAAazeezu alḥakeemu
A	35:2 ما يفتح الله للناس من رحمة فلا ممسك لها وما يمسك فلا مرسل له من بعده وهو العزيز الحكيم
Edip-Layth	35:3 O people, remember God's blessing upon you. Is there any creator other than God who provides for you from the sky and the earth? There is no god besides Him, so why do you deviate?
The Monotheist Group	35:3 O mankind, remember God's blessing upon you. Is there any creator other than God who provides for you from the heaven and the Earth? There is no god besides Him, so why do you deviate?
Muhammad Asad	35:3 O men! Call to mind the blessings which God has bestowed upon you! Is there any creator, other than God, that could provide for you sustenance out of heaven and earth? ³ There is no deity save Him: and yet, how perverted are your minds! ⁴
Rashad Khalifa	35:3 O people, remember GOD's blessings upon you. Is there any creator other than GOD who provides for you from the heaven and the earth? There is no other god beside Him. How could you deviate?
Shabbir Ahmed	35:3 O Mankind! Think of the blessings of God upon you. Is there any creator other than God Who provides for you from the heaven and earth? There is no god but He. How could you be wandering?
Transliteration	35:3 Ya ayyuha alInnasuoṭḥkuroo niAAamata Allāhi AAalaykum hal min khāliqīnghayru Allāhi yarzuqukum mina alssama-i waal-ardīlā ilāha illā huwa faanna tu/fakoona
A	35:3 ياايها الناس اذكروا نعمت الله عليكم هل من خلق غير الله يرزقكم من السماء والارض لا اله الا هو فانى توفكون
Edip-Layth	35:4 If they deny you, then also messengers before you have been denied. To God will all matters be returned.
The Monotheist Group	35:4 And if they deny you, then also messengers before you have been denied. And to God will all matters be returned.
Muhammad Asad	35:4 But if they [whose minds are perverted] give thee the lie, [O Prophet, remember that] even so, before thy time, have [other] apostles been given the lie: for [the unbelievers always refuse to admit that] all things go back to God [as their source].
Rashad Khalifa	35:4 If they disbelieve you, messengers before you have been disbelieved. GOD is in control of all things.
Shabbir Ahmed	35:4 (O Messenger!) if they deny you, messengers before you were also denied. But all affairs ultimately end up in His Court.

Transliteration	35:4 Wa-in yuka <u>th</u> hibooka faqad kut <u>h</u> thibatusulun min qablika wa-il <u>a</u> All <u>ah</u> i turjaAAu al-omooru
A	35:4 وان يكذبوك فقد كذبت رسل من قبلك والى الله ترجع الامور
Edip-Layth	<i>Beware of Being Deceived by Religious Leaders</i> 35:5 O people, God's promise is the truth; therefore, do not be deceived by this worldly life, and do not let the deceiver deceive you by invoking God.
The Monotheist Group	35:5 O mankind, God's promise is the truth; therefore, do not be overwhelmed by this worldly life, and do not let arrogance overwhelm you from God.
Muhammad Asad	35:5 O men! Verily, God's promise [of resurrection] is true indeed: let not, then, the life of this world delude you, and let not [your own] deceptive thoughts about God delude you! ⁵
Rashad Khalifa	35:5 O people, GOD's promise is the truth; therefore, do not be distracted by this lowly life. Do not be diverted from GOD by mere illusions.
Shabbir Ahmed	35:5 O Mankind! God's promise is true. So let not the present life deceive you, nor let the Deceiver deceive you about God. ³
Transliteration	35:5 Ya ayyuh <u>a</u> a Inna <u>s</u> uinna waAAa <u>d</u> a All <u>ah</u> i <u>h</u> aqqun fal <u>a</u> taghurrannakumu al <u>h</u> ayatu alddunya walayaghurrannakum biAll <u>ah</u> i algharooru
A	35:5 يا ايها الناس ان وعد الله حق فلا تغرنكم الحياة الدنيا ولا يغرنكم بالله الغرور
Edip-Layth	35:6 The devil is an enemy to you, so treat him as an enemy. He only invites his faction to be the dwellers of hell.
The Monotheist Group	35:6 The devil is an enemy to you, so treat him as an enemy. He only invites his faction to be the dwellers of Hell.
Muhammad Asad	35:6 Behold, Satan is a foe unto you: so treat him as a foe. He but calls on his followers to the end that they might find themselves among such as are destined for the blazing flame
Rashad Khalifa	35:6 The devil is your enemy, so treat him as an enemy. He only invites his party to be the dwellers of Hell.
Shabbir Ahmed	35:6 Satan is a foe to you, so treat him as a foe. He only calls his party to become companions of the Blazing fire.
Transliteration	35:6 Inna a <u>l</u> shshay <u>t</u> ana lakumAAaduwwun fa ittakhith <u>oo</u> hu AAaduwwan innam <u>ay</u> adAAoo <u>h</u> izbahu liyakoonoo min a <u>s</u> - <u>h</u> abi al <u>s</u> saAAeeri
A	35:6 ان الشيطان لكم عدو فاتخذوه عدوا انما يدعوا حزبه ليكونوا من اصحاب السعير
Edip-Layth	35:7 Those who reject will have a painful retribution, and those who acknowledge and do good works, they will have forgiveness and a great reward.
The Monotheist Group	35:7 Those who reject will have a painful retribution, and those who believe and do good works they will have a forgiveness and a great reward.
Muhammad Asad	35:7 [seeing that] for those who are bent on denying the truth there is suffering severe in store, just as for those who have attained to faith and do righteous deeds there is forgiveness of sins, and a great reward.
Rashad Khalifa	35:7 Those who disbelieve have incurred a severe retribution, and those who believe and lead a righteous life have deserved forgiveness and a great recompense.
Shabbir Ahmed	35:7 For those who are bent on rejecting the truth, is a severe retribution. And for those who accept the truth and work for the welfare of others, is the protection of forgiveness and a great reward.
Transliteration	35:7 Allat <u>h</u> eena kafaroo lahum AAa <u>th</u> abunshadeedun wa allat <u>h</u> eena <u>a</u> manoo waAAamiloo al <u>s</u> salih <u>at</u> ilahum maghfiratun waajrun kabeer <u>un</u>

A	35:7 الذين كفروا لهم عذاب شديد والذين ءامنوا وعملوا الصالحات لهم مغفرة واجر كبير
Edip-Layth	35:8 The one whose evil work is adorned and he sees it as being good. God thus misguides whom/whomever wills, and He guides whom/whomever wills. So do not let yourself grieve over them. God is fully aware of what they are doing.
The Monotheist Group	35:8 The one whose evil work is adorned and he sees it as being good. God thus misguides whom he wills, and He guides whom He wills. So do not let yourself grieve over them. God is fully aware of what they are doing.
Muhammad Asad	35:8 Is, then, he to whom the evil of his own doings is [so] alluring that [in the end] he regards it as good [anything but a follower of Satan]? For, verily, God lets go astray him that wills [to go astray], just as He guides him that wills [to be guided]. ⁶ Hence, [O believer,] do not waste thyself in sorrowing over them: verily, God has full knowledge of all that they do!
Rashad Khalifa	35:8 Note the one whose evil work is adorned in his eyes, until he thinks that it is righteous. GOD thus sends astray whoever wills (to go astray), and He guides whoever wills (to be guided). Therefore, do not grieve over them. GOD is fully aware of everything they do.
Shabbir Ahmed	35:8 Can you think of him whose persistence in evil (blunts his sensitivity) so that he looks upon it as good? Surely, God lets go astray only him who wills to go astray, just as He guides him who wills to be guided. Therefore, do not waste yourself in sorrowing over them. Surely, God is Aware of all they contrive. ⁴
Transliteration	35:8 Afaman zuyyina lahu soo-o AAamalihi fara ahuhasanan fa-inna All aha yu dillu man yashaawayahdee man yash ao fal a ta thhab nafsukaAAalayhim hasarat inna All aha AAaleemunbima yaanaAAoona
A	35:8 افمن زين له سوء عمله فرءاه حسنا فان الله يضل من يشاء ويهدي من يشاء فلا تذهب نفسك عليهم حسرت ان الله عليم بما يصنعون
Edip-Layth	35:9 God is the One who sends the winds so it stirs up a cloud, then We drive it to a town that is dead, and We revive with it the land after it had died. Such is the resurrection.
The Monotheist Group	35:9 And God is the One who sends the winds so it stirs up a cloud, then We drive it to a town that is dead, and We revive with it the land after it had died. Such is the resurrection.
Muhammad Asad	35:9 AND [remember:] it is God who sends forth the winds, so that they raise a cloud, whereupon We drive it towards dead land and thereby give life to the earth after it had been lifeless: even thus shall resurrection be!
Rashad Khalifa	35:9 GOD is the One who sends the winds to stir up clouds, then we drive them towards barren lands, and revive such lands after they were dead. Thus is the resurrection.
Shabbir Ahmed	35:9 And God is the One Who sends the winds and they raise a cloud; then We lead it to a dead land and revive the earth after it had been lifeless. Thus is the Resurrection (and revival of individuals and communities with Divine guidance is an appropriate similitude).
Transliteration	35:9 WaAllahu alla thee arsalaalriyaha fatutheeru sa haban fasuqna huila baladin mayyitin faahyayna bihi al-ardabaAAda mawtiha kathalika alnushooru
A	35:9 والله الذى ارسل الرياح فتثير سحابا فسقته الى بلد ميت فاحيينا به الارض بعد موتها كذلك النشور
Edip-Layth	<i>Dignity Belongs to God</i> 35:10 Whosoever is seeking dignity, then know that to God belongs all dignity. To Him ascend the good words, and they are exalted by the good deeds. As for those who scheme evil, they will have a painful retribution, and their scheming will fail. ²
The Monotheist Group	35:10 Whosoever is seeking pride, then know that to God belongs all Pride. To Him ascend the good words, and He elevates the good deed. And as for those who scheme evil, they will have a painful retribution, and their scheming will fail.
	35:10 He who desires might and glory [ought to know that] all might and glory belong to

Muhammad Asad	God [alone]. Unto Him ascend all good words, and the righteous deed does He exalt. But as for those who cunningly devise evil deeds - suffering severe awaits them; and all their devising is bound to come to nought. ⁷
Rashad Khalifa	<i>All Dignity Belongs With God</i> 35:10 Anyone seeking dignity should know that to GOD belongs all dignity. To Him ascends the good words, and He exalts the righteous works. As for those who scheme evil works, they incur severe retribution; the scheming of such people is destined to fail.
Shabbir Ahmed	35:10 Whoever desires dignity should know that to God belongs all Dignity and He is the Source of all dignity. Unto Him attain loftiness all noble words and ideas, and He exalts every act of beneficence. (That is how individuals and communities can rise in honor.) But those who plot to disrupt others' lives, for them is dire retribution, and their plotting is bound to come to naught. ⁵
Transliteration	35:10 Man kana yureedu alAAizzata falillahlialAAizzatu jameeAAan ilayhi yasAAadu alkalimu alttayyibuwaalAAamalu aIssalihyu yarfaAAuhu wa allatheenayamkuroona a Issayyi-ati lahum AAathabunshadeedun wamakru ola-ika huwa yabooru
A	35:10 من كان يريد العزة فلله العزة جميعا اليه يصعد الكلم الطيب والعمل الصالح يرفعه والذين يمكرون السيئات لهم عذاب شديد ومكر اولئك هو يبور
Edip-Layth	35:11 God created you from dust, then from a droplet, then He made you into pairs. No female becomes pregnant, nor gives birth, without His knowledge. Nor does anyone have his life extended, or his life is shortened, except in a record. This is easy for God. ³
The Monotheist Group	35:11 And God created you from dust, then from a seed, then He made you into pairs. And no female becomes pregnant, nor gives birth, without His knowledge. Nor does anyone have his life extended, or his life is shortened, except in a record. This is easy for God.
Muhammad Asad	35:11 And [remember:] God creates [every one of] you out of dust, ⁸ then out of a drop of sperm; and then He fashions you into either of the two sexes. ⁹ And no female conceives or gives birth unless it be with His knowledge; and none that is long-lived has his days lengthened - and neither is aught lessened of his days - unless it be thus laid down in [God's] decree: for, behold, all this is easy for God.
Rashad Khalifa	<i>God is in Full Control</i> 35:11 GOD created you from dust, then from a tiny drop, then He causes you to reproduce through your spouses. No female becomes pregnant, nor gives birth, without His knowledge. No one survives for a long life, and no one's life is snapped short, except in accordance with a pre-existing record. This is easy for GOD.
Shabbir Ahmed	35:11 (Recall your common humble origin.) God created you from dust, then from male and female gametes, and then He makes you pairs. And no female becomes pregnant, nor gives birth without His knowledge (according to His appointed laws in nature, without exceptions). No one lives long, and no one lives short, but by His laws. All this is easy for God. ⁶
Transliteration	35:11 WaAllahu khalaqakum min tur abinthumma min nu ifatin thumma jaAAalakum azwajan wam atahmilu min onth a wal a ta daAAu ill abiAAilmihi wam a yuAAammaru min muAAammarin wal ayunqasu min AAumurihi ill a fee kit abin inna thalikaAAala All ahi yaseerun
A	35:11 والله خلقكم من تراب ثم من نطفة ثم جعلكم ازوجا وما تحمل من انثى ولا تضع الا بعلمه وما يعمر من معمر ولا ينقص من عمره الا في كتب ان ذلك على الله يسير
Edip-Layth	35:12 Nor are the two seas the same. One is fresh and palatable, good to drink, while the other is salty and bitter. From each of them you eat tender meat, and you extract jewelry to wear. You see the ships sailing through them, seeking His provisions; and perhaps you may be appreciative.
The Monotheist Group	35:12 Nor are the two seas the same. One is fresh and palatable, good to drink, while the other is salty and bitter. And from each of them you eat tender meat, and you extract

	jewelry to wear. And you see the ships sailing through them, seeking His provisions; and perhaps you may be appreciative.
Muhammad Asad	35:12 [Easy is it for Him to create likeness and variety:] ¹⁰ thus, the two great bodies of water [on earth] are not alike ¹¹ the one sweet, thirst-allaying, pleasant to drink, and the other salty and bitter: and yet, from either of them do you eat fresh meat, and [from either] you take gems which you may wear; and on either thou canst see ships ploughing through the waves, so that you might [be able to] go forth in quest of some of His bounty, and thus have cause to be grateful.
Rashad Khalifa	<i>Appreciating God's Greatness</i> 35:12 The two seas are not the same; one is fresh and delicious, while the other is salty and undrinkable. From each of them you eat tender meat, and extract jewelry to wear. And you see the ships sailing through them, seeking His provisions, that you may be appreciative. ¹
Shabbir Ahmed	35:12 (Observe the diversity in nature.) Thus the two seas (and subsoil waters) are not alike. One is fresh, good to drink, the other undrinkable, salty. Yet, from either of them you eat tender meat and extract ornament that you may wear. And you see ships sailing through the waves seeking His bounty, so that you may have reason to be grateful. ⁷
Transliteration	35:12 Wama yastawee alba h_ranihat_ha AAa th_bun fur atun s a-ighun shar abuhuwahatha milhun oj ajun wamin kullinta/kuloona la hman tariyyan watastakhrijooona hilyatantalbasoonaha watar_a alfulka feehee mawakhiralitabtaghoo min fadlihi walaAAallakum tashkuroona
A	35:12 وما يستوى البحرين هذا عذب فرات سائغ شرابه وهذا ملح اجاج ومن كل تاكلون لحما طريا وتستخرجون حلية تلبسونها وترى الفلك فيه مواخر لتبتغوا من فضله ولعلكم تشكرون
Edip-Layth	35:13 He merges the night into the day, and merges the day into the night. He has committed the sun and the moon, each runs for a predetermined period. Such is God your Lord; to Him is the sovereignty. As for those whom you call on besides Him, they do not possess a seed's shell.
The Monotheist Group	35:13 He merges the night into the day, and merges the day into the night. And He has committed the sun and the moon, each runs for a predetermined period. Such is God your Lord; to Him is the sovereignty. And as for those whom you call on besides Him, they do not possess a seed's shell.
Muhammad Asad	35:13 He makes the night grow longer by shortening the day, and He makes the day grow longer by shortening the night; and He has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him]. ¹² Thus is God, your Sustainer: unto Him belongs all dominion - whereas those whom you invoke instead of Him do not own so much as the husk of a date-stone!
Rashad Khalifa	35:13 He merges the night into the day, and merges the day into the night. He has committed the sun and the moon to run for a predetermined period of time. Such is GOD your Lord; to Him belongs all kingship. Any idols you set up beside Him do not possess as much as a seed's shell.
Shabbir Ahmed	35:13 He makes the night grow longer by shortening the day, and makes the day grow longer by shortening the night. And He has committed the sun and the moon to service, each running to an appointed term. Such is God, your Lord - to Him belongs all Dominion. And those whom you call upon instead of Him, do not own so much as the husk of a date-stone. ⁸
Transliteration	35:13 Yooliju allayla fee a Innahariwayooliju a Innahara fee allayli wasakhkhara alshshamsawaalqamara kullun yajree li-ajalin musamman thalikumuAllahu rabbukum lahu almulku waallatheenatatAAoona min doonihi ma yamlikoona min qiimeerin
A	35:13 يولج الليل في النهار ويولج النهار في الليل وسخر الشمس والقمر كل يجري لاجل مسمى ذلكم الله ربكم له الملك والذين تدعون من دونه ما يملكون من قطمير

Edip-Layth	<i>Ignorance of Asking Help from Shrines</i> 35:14 If you call on them, they cannot hear you. Even if they hear you, they cannot respond to you. On the day of resurrection, they will reject your idolatry. None can inform you like an Ever-aware.⁴
The Monotheist Group	35:14 If you call on them, they cannot hear you. And even if they hear you, they cannot respond to you. And on the Day of Resurrection, they will reject your idolatry. And none can inform you like an Expert.
Muhammad Asad	35:14 If you invoke them, they do not hear your call; and even if they could hear, they would not [be able to] respond to you. And [withal,] on the Day of Resurrection they will utterly disown your having associated them with God. ¹³ And none can make thee understand [the truth] like the One who is all-aware.
Rashad Khalifa	<i>The Idols Utterly Powerless</i> 35:14 If you call on them, they cannot hear you. Even if they hear you, they cannot respond to you. On the Day of Resurrection, they will disown you. None can inform you like the Most Cognizant.²
Shabbir Ahmed	35:14 When you call them (the dead 'saints'), they do not even hear your call, and even if they were to hear they would not be able to respond to you. On the Day of Resurrection they will disown your 'partnership'. And none can inform you like the One Who is Aware.
Transliteration	35:14 In tadAAoohum l a yasmaAAoo duAA akumwalaw samiAAoo m a istaj aboo lakum wayawma alqiyamatiyakfuroona bishirkikum wala yunabbi-oka mithlu khabeerin
A	35:14 ان تدعوهم لا يسمعون دعاءكم ولو سمعوا ما استجابوا لكم ويوم القيمة يكفرون بشرككم ولا ينبتك مثل خبير
Edip-Layth	35:15 O people, you are the poor when it comes to God, while God is the Rich, the Praiseworthy.
The Monotheist Group	35:15 O mankind, you are the poor when it comes to God, while God is the Rich, the Praiseworthy.
Muhammad Asad	35:15 O men! It is you, who stand in need of God, whereas He alone is self-sufficient, the One to whom all praise is due.
Rashad Khalifa	35:15 O people, you are the ones who need GOD, while GOD is in no need for anyone, the Most Praiseworthy.
Shabbir Ahmed	35:15 O Mankind! It is you who stand in need of God. And God! He is Absolutely Independent, the Owner of praise.
Transliteration	35:15 Ya ayyuha alInna^suantumu alfuqara^o ila All^{ah}i waAll^{ah}uhuwa alghaniyyu alhameedu
A	35:15 يايها الناس انتم الفقراء الى الله والله هو الغنى الحميد
Edip-Layth	35:16 If He wishes, He could do away with you and He would bring a new creation.
The Monotheist Group	35:16 If He wishes, He could do away with you and He would bring a new creation.
Muhammad Asad	35:16 If He so wills, He can do away with you and bring forth a new mankind [in your stead]:¹⁴
Rashad Khalifa	35:16 If He wills, He can get rid of you and substitute a new creation.
Shabbir Ahmed	35:16 If He wills, He can do away with you and bring some new creation. ⁹
Transliteration	35:16 In yasha/ yu^thibkum waya/tibikhalqin jadeedin
A	35:16 ان يشا يذهبكم ويات بخلق جديد
Edip-Layth	35:17 This is not difficult for God.

The Monotheist Group	35:17 And this is not difficult for God.
Muhammad Asad	35:17 nor is this difficult for God.
Rashad Khalifa	35:17 This is not too difficult for GOD.
Shabbir Ahmed	35:17 This is not at all difficult for God.
Transliteration	35:17 Wama <u>thalika</u> AAala All <u>ah</u> ibiAAazeezin
A	35:17 وما ذلك على الله بعزيز
Edip-Layth	35:18 None can carry the load of another, and even if it calls on another to bear part of its load, no other can carry any part of it, even if they were related. You will only be able to warn those who fear their Lord while unseen, and they hold the contact prayer. Whoever contributes, is contributing to himself. To God is the final destiny.
The Monotheist Group	35:18 And none can carry the load of another, and even if it calls on another to bear part of its load, no other can carry any part of it, even if they were related. You will only be able to warn those who fear their Lord while unseen, and they uphold the communion. And whoever contributes, is contributing for himself. And to God is the final destiny.
Muhammad Asad	35:18 AND NO BEARER of burdens shall be made to bear another's burden; ¹⁵ and if one weighed down by his load calls upon [another] to help him carry it, nothing thereof may be carried [by that other], even if it be one's near of kin. ¹⁶ Hence, thou canst [truly] warn only those who stand in awe of their Sustainer although He is beyond the reach of their perception, ¹⁷ and are constant in prayer, and [know that] whoever grows in purity, attains to purity but for the good of his own self, and [that] with God is all journeys' end.
Rashad Khalifa	35:18 No soul can carry the sins of another soul. If a soul that is loaded with sins implores another to bear part of its load, no other soul can carry any part of it, even if they were related. The only people to heed your warnings are those who reverence their Lord, even when alone in their privacy, and observe the Contact Prayers (Salat). Whoever purifies his soul, does so for his own good. To GOD is the final destiny.
Shabbir Ahmed	35:18 And no person, being already burdened with his own doings, will be made to carry the burden of another. And if a laden one calls for help with his load, none can carry part of it even if he is a close relative. So, you can warn only those who understand their Lord's law of Recompense knowing that even their actions done in secrecy have consequences. So, such people follow the Divine Commands closely. Whoever grows in virtue does so for the good of his own 'self'. And the destination of all is to God.
Transliteration	35:18 Wala taziru w <u>aziratun</u> wizraokhr <u>a</u> wa-in tadAAu muthqalatun il <u>a</u> himlihala yu hmal minhu shay-on walaw k <u>ana</u> <u>thaqurba</u> innam <u>a</u> tun <u>thiru</u> alla <u>theenayakhshawna</u> rabbahum bialghaybi waaq <u>amoo</u> a <u>Issalata</u> waman tazakk <u>a</u> fa-innam <u>a</u> yatazakk <u>a</u> linafsihiwa-il <u>a</u> All <u>ahi</u> almas <u>eeru</u>
A	35:18 ولا تزر وازرة وزر اخرى وان تدع مثقلة الى حملها لا يحمل منه شيء ولو كان ذا قربى انما تنذر الذين يخشون ربهم بالغيب واقاموا الصلوة ومن تركى فانما يتركى لنفسه والى الله المصير
Edip-Layth	35:19 The blind and the seer are not equal.
The Monotheist Group	35:19 The blind and the seer are not equal.
Muhammad Asad	35:19 For [thus it is:] the blind and the seeing are not equal;
Rashad Khalifa	35:19 The blind and the seer are not equal.
Shabbir Ahmed	35:19 The blind of reason and the seeing are not equal.
Transliteration	35:19 Wama yastawee al-aAAama waalbaseeru
A	35:19 وما يستوى الاعمى والبصير
Edip-Layth	35:20 Nor are the darkness and the light.

The Monotheist Group	35:20 Nor are the darkness and the light.
Muhammad Asad	35:20 nor are the depths of darkness and the light;
Rashad Khalifa	35:20 Nor are the darkness and the light.
Shabbir Ahmed	35:20 Nor are the darkness and the light.
Transliteration	35:20 Walā al th thulumatuwalā alnnooru
A	35:20 ولا الظلمت ولا النور
Edip-Layth	35:21 Nor are the shade and the heat.
The Monotheist Group	35:21 Nor are the shade and the heat.
Muhammad Asad	35:21 nor the [cooling] shade and the scorching heat:
Rashad Khalifa	35:21 Nor are the coolness of the shade and the heat of the sun.
Shabbir Ahmed	35:21 Nor are the cooling shade and the scorching heat.
Transliteration	35:21 Walā al th thilluwalā alharooru
A	35:21 ولا الظل ولا الحرور
Edip-Layth	35:22 Nor equal are the living and the dead; God causes whomever He wills to hear. You cannot make those who are in the graves hear. ⁵
The Monotheist Group	35:22 Nor equal are the living and the dead; God causes whomever He wills to hear. And you cannot make those who are in the graves hear.
Muhammad Asad	35:22 and neither are equal the living and the dead [of heart]. Behold, [O Muhammad,] God can make hear whomever He wills, whereas thou canst not make hear such as are [dead of heart like the dead] in their graves:
Rashad Khalifa	35:22 Nor are the living and the dead; GOD causes whomever He wills to hear. You cannot make hearers out of those in the graves.
Shabbir Ahmed	35:22 Nor are the living equal with the dead. God makes him hear who wants to hear. You cannot make the dead of heart hear just like those who are in the graves.
Transliteration	35:22 Wama yastawee al-a ^h yaowalā al-amwa ^t u inna Allā ^h a yusmiAAu man yash aowama anta bimusmiAAin man fee alquboori
A	35:22 وما يستوى الاحياء ولا الاموت ان الله يسمع من يشاء وما انت بمسمع من فى القبور
Edip-Layth	35:23 You are but a warner.
The Monotheist Group	35:23 You are but a warner.
Muhammad Asad	35:23 thou art nothing but a warner.
Rashad Khalifa	35:23 You are no more than a warner.
Shabbir Ahmed	35:23 You are but a warner.
Transliteration	35:23 In anta illā na ^t heerun
A	35:23 ان انت الا نذير
Edip-Layth	35:24 We have sent you with the truth, a bearer of good news, and a warner. There is not a nation but a warner came to it.
The Monotheist Group	35:24 We have sent you with the truth, a bearer of good news, and a warner. There is not a nation but a warner came to it.

Muhammad Asad	35:24 Verily, We have sent thee with the truth, as a bearer of glad tidings and a warner: for there never was any community but a warner has [lived and] passed away in its midst. ¹⁸
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 35:24 We have sent you with the truth, a bearer of good news, as well as a warner. Every community must receive a warner. ³
Shabbir Ahmed	35:24 Surely, We have sent you with the truth, as a bearer of good news, and as a warner. And there is not a community but a warner has lived among them.
Transliteration	35:24 Inna arsalnaka bialhaqqibasheeran wana ^{the} eran wa-in min ommatin illa khalafeeha ^{na} theerun
A	35:24 انا ارسلتك بالحق بشيرا ونذيرا وان من امة الا خلا فيها نذير
Edip-Layth	35:25 If they deny you, then those before them have also denied. Their messengers went to them with proofs, and the Psalms, and the enlightening book.
The Monotheist Group	35:25 And if they deny you, then those before them have also denied. Their messengers went to them with proofs and scriptures and the book of enlightenment.
Muhammad Asad	35:25 And if they give thee the lie - even so gave the lie to the truth [many of] those who lived before their time, [when] there came unto them their apostles with all evidence of the truth, and with books of divine wisdom, and with light-giving revelation;
Rashad Khalifa	35:25 If they disbelieve you, those before them have also disbelieved. Their messengers went to them with clear proofs, and the Psalms, and the enlightening scriptures.
Shabbir Ahmed	35:25 (O Prophet!) if they deny you, those before them also denied. Their messengers came to them with all evidence of the truth, and with Books of Divine wisdom, and the light giving scripture.
Transliteration	35:25 Wa-in yukaththibooka faqad kaththabaallatheena min qablihim jaa ^t -hum rusuluhum bialbayyinat ⁱ wabialzzuburi wabialkitabi almuneeri
A	35:25 وان يكذبوك فقد كذب الذين من قبلهم جاءتهم رسلهم بالبينت وبالزبر وبالكتب المنير
Edip-Layth	35:26 But then I seized those who rejected; how terrible was My retribution!
The Monotheist Group	35:26 But then I seized those who rejected; how terrible was My retribution!
Muhammad Asad	35:26 [but] in the end I took to task all those who were bent on denying the truth: and how awesome was My rejection!
Rashad Khalifa	35:26 Subsequently, I punished those who disbelieved; how terrible was My retribution!
Shabbir Ahmed	35:26 Then I seized the rejecters of the truth, and how intense was My rejection!
Transliteration	35:26 Thumma akhathtu allatheenakafaroo fakayfa kana nakeeri
A	35:26 ثم اخذت الذين كفروا فكيف كان نكير
Edip-Layth	<i>Colorful and Diverse Creation</i> 35:27 Do you not see that God sends down water from the sky, thus We produce with it fruits of various colors? Of the mountains are peaks that are white, red, or raven black. ⁶
The Monotheist Group	35:27 Do you not see that God sends down water from the sky, thus We produce with it fruits of various colors? And of the mountains are peaks that are white, red, or some other color and intense black.
Muhammad Asad	35:27 ART THOU NOT aware that God sends down water from the skies, whereby We bring forth fruits of many hues - just as in the mountains there are streaks of white and red of various shades, as well as (others) raven-black,
	<i>God's Colorful Creations</i>

Rashad Khalifa	35:27 Do you not realize that GOD sends down from the sky water, whereby we produce fruits of various colors? Even the mountains have different colors; the peaks are white, or red, or some other color. And the ravens are black.
Shabbir Ahmed	35:27 Have you not seen that God causes water to fall from the height. Then, with it We produce fruit of different colors. And in the mountains are tracts white and red, and diverse colors, and raven-black.
Transliteration	35:27 Alam tara anna Allaha anzala mina alssama-imagan faakhrain a bihi thamaratin mukhtalifanalwanuha wamina aljib aljudadun beedunwahumrun mukhtalifun alwanuha wagharabeebusoodun
A	35:27 ألم تر أن الله أنزل من السماء ماء فأخرجنا به ثمرات مختلفا الونها ومن الجبال جدد بيض وحمر مختلف الونها وغرابيب سود
Edip-Layth	35:28 Among the people, and the animals, and the livestock, are various colors. As such, only the knowledgeable among God's servants reverence Him. God is Noble, Forgiving.
The Monotheist Group	35:28 And from the people, and the animals, and the livestock, are various colors. As such, only the knowledgeable among God's servants reverence Him. God is Noble, Forgiving.
Muhammad Asad	35:28 and (as) there are in men, and in crawling beasts, and in cattle, too, many hues? ¹⁹ Of all His servants, only such as are endowed with [innate] knowledge stand [truly] in awe of God: ²⁰ [for they alone comprehend that,] verily, God is almighty, much-forgiving.
Rashad Khalifa	35:28 Also, the people, the animals, and the livestock come in various colors. This is why the people who truly reverence GOD are those who are knowledgeable. GOD is Almighty, Forgiving.
Shabbir Ahmed	35:28 And of human beings, the crawling creatures and related animals, and the cattle have diverse colors and properties. This is why of all His servants only those with knowledge of sciences can get some idea of the glory of God (by examining the wonders in nature). Surely, God is Almighty, Absolver of imperfections. ¹⁰
Transliteration	35:28 Wamina alnnasi waalddawabbiwaal-anAAami mukhtalifun alwanuhu kathalikainnama yakhsha Allaha min AAibadihialAAulamao inna Allaha AAazeezun ghafoorun
A	35:28 ومن الناس والدواب والانعم مختلف الونه كذلك انما يخشى الله من عباده العلماء ان الله عزيز غفور
Edip-Layth	35:29 Surely, those who recite God's book, and hold the contact prayer, and spend secretly and openly from what We have provided them, they are seeking a trade that can never lose.
The Monotheist Group	35:29 Surely, those who recite God's Scripture, and uphold the communion, and spend secretly and openly from what We have provided them, they are seeking a trade that can never lose.
Muhammad Asad	35:29 (It is) they who [truly] follow God's revelation, and are constant in prayer, and spend on others, secretly and openly, out of what We provide for them as sustenance - it is they who may look forward to a bargain that can never fail,
Rashad Khalifa	35:29 Surely, those who recite the book of GOD, observe the Contact Prayers (Salat), and from our provisions to them they spend - secretly and publicly - are engaged in an investment that never loses.
Shabbir Ahmed	35:29 Those who read the scripture of God (in Nature) and follow God's commands, and spend on others the provision We have given them, secretly and openly, are conducting business that will never perish.
Transliteration	35:29 Inna alla theena yatloona kitabaAllahi waaq amoo alssalatatawanfaqoo mimm arazaqnahum sirran waAAalaninyatanyarjoona tijaratan lan taboor
A	

	35:29 ان الذين يتلون كتب الله واقاموا الصلوة وانفقوا مما رزقهم سرا وعلانية يرجون تجرة لن تبور
Edip-Layth	35:30 He will give them their recompense, and He will increase them from His blessings. He is Forgiving, Appreciative.
The Monotheist Group	35:30 He will give them their recompense, and He will increase them from His blessings. He is Forgiving, Appreciative.
Muhammad Asad	35:30 since He will grant them their just rewards, and give them yet more out of His bounty: for, verily, He is much-forgiving, ever-responsive to gratitude.
Rashad Khalifa	35:30 He will recompense them generously, and will multiply His blessings upon them. He is Forgiving, Appreciative.
Shabbir Ahmed	35:30 He will pay their wages and give them yet more of His bounty. He is Absolver of imperfections, Responsive to gratitude.
Transliteration	35:30 Liyuwaffiyahum ooorahum wayazeedahum min faḍlihinnaḥu ghafoorun shakoorun
A	35:30 ليوفيهم اجورهم ويزيدهم من فضله انه غفور شكور
Edip-Layth	35:31 What We inspired to you from the book, it is the truth, authenticating what is present. God is Ever-aware of His servants, Seer.
The Monotheist Group	35:31 And what We inspired to you from the Scripture, it is the truth, authenticating what is present. God is Expert of His servants, Seer.
Muhammad Asad	35:31 And [know that] all of the divine writ with which We have inspired thee is the very truth, confirming the truth of whatever there still remains of earlier revelations ²¹ for, behold, of [the needs of] His servants God is fully aware, all-seeing.
Rashad Khalifa	<i>Quran: The Consummation of All the Scriptures</i> 35:31 What we revealed to you in this scripture is the truth, consummating all previous scriptures. GOD is fully Cognizant of His servants, Seer.
Shabbir Ahmed	35:31 And (O Prophet!) all that We have revealed in this Book to you is the very truth, confirming (the surviving truth in) what was revealed before it. God is Aware, Seer of His servants (knowing their physical and intellectual needs). ¹¹
Transliteration	35:31 Waallathee aw ḥaynālayka mina alkit ābi huwa al ḥaqqu mu ṣaddiqanlima bayna yadayhi inna Allāḥa biAAibādhilakhabeerun baṣeerun
A	35:31 والذى اوحينا اليك من الكتب هو الحق مصدقا لما بين يديه ان الله بعباده لخبير بصير
Edip-Layth	35:32 Then We inherited the book to those whom We selected from Our servants. Subsequently, some of them wronged themselves, and others upheld it partly, while others were eager to work righteousness in accordance with God's will; this is the greatest triumph.
The Monotheist Group	35:32 Then We inherited the Scripture to those whom We selected from Our servants. Subsequently, some of them wronged their souls, and others upheld it partly, while others were eager to work righteousness in accordance with God's will; this is the greatest triumph.
Muhammad Asad	35:32 And so, We have bestowed this divine writ as a heritage unto such of Our servants as We chose: and among them are some who sin against themselves; and some who keep half-way [between right and wrong]; ²² and some who, by God's leave, are foremost in deeds of goodness: [and] this, indeed, is a merit most high!
Rashad Khalifa	35:32 We passed the scripture from generation to generation, and we allowed whomever we chose from among our servants to receive it. Subsequently, some of them wronged their souls, others upheld it only part of the time, while others were eager to work righteousness in accordance with GOD's will; this is the greatest triumph.
	35:32 And so, We gave the scripture as inheritance to those whom We elected of Our servants. And there are those who (ignore it and thus) hurt themselves. Others will have a

Shabbir Ahmed	lukewarm attitude toward it, and some who, by God's leave, will be foremost in attaining all the good in it. That! Certainly that is, the great bounty.
Transliteration	35:32 Thumma awrathn a alkit aba alla theenaistafayna min AAib adina faminhum thalimunlinalsihi waminhum muqta sidun waminhum s abiqun bi alkhayratibi-ithni All ahi thalika huwa alfadlualkabeeru
A	35:32 ثم اورثنا الكتب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتصد ومنهم سابق بالخيرات باذن الله ذلك هو الفضل الكبير
Edip-Layth	35:33 They will enter the gardens of Eden, where they will be adorned with bracelets of gold and pearls, and their garments in it will be of silk.
The Monotheist Group	35:33 They will enter the gardens of Eden, where they will be adorned with bracelets of gold and pearls, and their garments in it will be of silk.
Muhammad Asad	35:33 [Hence,] gardens of perpetual bliss will they enter, therein to be adorned with bracelets of gold and pearls, and therein to be clad in raiments of silk; 23
Rashad Khalifa	The Believers 35:33 They will enter the gardens of Eden, where they will be adorned with bracelets of gold and pearls, and their garments in it will be made of silk.
Shabbir Ahmed	35:33 So, the Gardens of Eden of eternal bliss will they enter, therein to be adorned with bracelets of gold and pearls, and therein to be dressed in garments of silk. 12
Transliteration	35:33 Jannatu AAadnin yadkhuloonahayuhallawna feeha min asawira min thahabinwalu/lu-an walibasuhum feeha hareerun
A	35:33 جنت عدن يدخلونها يحلون فيها من اساور من ذهب ولؤلؤا ولباسهم فيها حرير
Edip-Layth	35:34 They will say, "Praise be to God who took away our sorrow. Our Lord is Forgiving, Appreciative."
The Monotheist Group	35:34 And they will say: "Praise be to God who took away our sorrow. Our Lord is Forgiving, Appreciative."
Muhammad Asad	35:34 and they will say: All praise is due to God, who has caused all sorrow to leave us: for, verily, our Sustainer is indeed much-forgiving, ever-responsive to gratitude
Rashad Khalifa	35:34 They will say, "Praise GOD for removing all our worries. Our Lord is Forgiving, Appreciative."
Shabbir Ahmed	35:34 And they will say, "All praise to God Who has removed grief from us. Surely, Our Lord is Absolver of imperfections, Responsive to gratitude."
Transliteration	35:34 Waqaloo alhamdu lillahiallathee athhaba AAanna alhazana innarabbana laghafoorun shakoorun
A	35:34 وقالوا الحمد لله الذى اذهب عنا الحزن ان ربنا لغفور شكور
Edip-Layth	35:35 "The One who admitted us into the abode of eternal bliss, out of His grace. In it, no boredom touches us, nor does any fatigue."
The Monotheist Group	35:35 "The One who admitted us into the abode of eternal bliss, out of His grace. In it, no boredom touches us, nor does any fatigue."
Muhammad Asad	35:35 He who, out of His bounty, has made us alight in this abode of life enduring, wherein no struggle can assail us, and wherein no weariness can touch us!"
Rashad Khalifa	35:35 "He has admitted us into the abode of eternal bliss, out of His grace. Never do we get bored herein, never do we get tired."
Shabbir Ahmed	35:35 Who, out of His bounty, has settled us in the mansion of Eternity. Neither do we experience toil herein, nor any sense of weariness." 13

Transliteration	35:35 Allat ^{hee} a hallana d a ^{ra} almuq ^a mati min fa d ^{li} hi l a yamassun a ^{fe} eha na s ^a bun wal a yamassuna ^a feehalug ^h oob ^u n
A	35:35 الذى احلنا دار المقامة من فضله لا يمسنا فيها نصب ولا يمسنا فيها لغوب
Edip-Layth	35:36 As for those who have rejected, for them is the fire of hell, where they do not terminate and die, nor is its retribution ever reduced for them. It is such that We requite every ingrate.
The Monotheist Group	35:36 As for those who have rejected, for them is the fire of Hell, where they do not terminate and die, nor is its retribution ever reduced for them. It is such that We requite every rejecter.
Muhammad Asad	35:36 But as for those who are bent on denying the truth - the fire of hell awaits them: no end shall be put to their lives so that they could die, nor shall aught of the suffering caused by that [fire] be lightened for them: thus shall We requite all who are bereft of gratitude.
Rashad Khalifa	<i>The Disbelievers</i> 35:36 As for those who disbelieve, they have incurred the fire of Hell, where they are never finished by death, nor is the retribution ever commuted for them. We thus requite the unappreciative.
Shabbir Ahmed	35:36 But for those who reject the truth, is fire of Hell. Therein they neither end up dying nor is the torment lightened for them. Thus We requite all those who remain ungrateful (for the guidance).
Transliteration	35:36 Waallat ^{hee} ena kafaroo lahum n a ^{ru} jahannama l a yuq da AAalayhim fayamootoo walayuk ^h affafu AAanhum min AAath ^a biha k ^a th ^a likanajzee kulla kafoorin
A	35:36 والذين كفروا لهم نار جهنم لا يقضى عليهم فيموتوا ولا يخفف عنهم من عذابها كذلك نجزي كل كفور
Edip-Layth	35:37 They will scream in it: "Our Lord, let us out, and we will work righteousness instead of the works we used to do." Did We not give you a long life so that he who would remember would take heed, and a warner came to you? Therefore, taste, for the transgressors will have no supporter.
The Monotheist Group	35:37 And they will scream in it: "Our Lord, let us out, and we will work righteousness instead of the works we used to do." Did We not give you a long life so that he who would remember would take heed, and a warner came to you? Therefore, taste, for the transgressors will have no supporter.
Muhammad Asad	35:37 And in that [hell] they will cry aloud: O our Sustainer! Cause us to come out [of this suffering]! We shall [henceforth] do good deeds, not such as we were wont to do [aforetime]!" [But We shall answer:] Did We not grant you a life long enough so that whoever was willing to take thought could bethink himself? And [withal,] a warner had come unto you! Taste, then, [the fruit of your evil deeds]: for evildoers shall have none to succour them!"
Rashad Khalifa	35:37 They will scream therein, "Our Lord, if you get us out of here, we will work righteousness, instead of the works we used to do." Did we not give you a life-long chance, with continuous reminders for those who would take heed? Did you not receive the warner? Therefore, taste (the consequences). The transgressors will have no one to help them.
Shabbir Ahmed	35:37 And in that suffering they will cry, "Our Lord! Bring us out. We will do right, not what we used to do." What! Did We not grant you a life-long opportunity, with frequent reminders, for those who would reflect? Moreover, the warner came to you. Taste then, (the fruit of your transgressions). So, for those who relegate the truth, there is no helper. 14
Transliteration	35:37 Wahum ya starikhoona feeh a ^r abbana akhrijn a naAAamal salih ^a ng ^h ayra alla thee kunna naAAamalu awa lam nuAAammirkumm a yata thakkaru feehi man ta thakkaru wajaakumuaInnat ^h eeru fathooqoo fama li ^l th ^a limeenamin naseerin
	35:37 وهم يصطرخون فيها ربنا اخرجنا نعمل صالحا غير الذى كنا نعمل اولم نعلمكم ما يتذكر فيه من

A	تذكر وجاءكم النذير فنذوقوا فما للظلمين من نصير
Edip-Layth	35:38 God knows unseen of the heavens and the earth. He is knowledgeable of what is even inside the chests.
The Monotheist Group	35:38 God knows the unseen of the heavens and the Earth. He is knowledgeable of what is even inside the chests.
Muhammad Asad	35:38 Verily, God knows the hidden reality of the heavens and the earth: [and,] behold, He has full knowledge of what is in the hearts [of men].
Rashad Khalifa	35:38 GOD is the Knower of the future of the heavens and the earth. He is the Knower of all innermost thoughts.
Shabbir Ahmed	35:38 Surely, God is Knower of the Unseen of the heavens and the earth and He is Knower of what is in the hearts.
Transliteration	35:38 Inna All <u>a</u> ha AA <u>a</u> limu ghaybi a Issam <u>a</u> watiwaal- <u>a</u> rdi innahu AAaleemun bi <u>th</u> ati al <u>s</u> sudoori
A	35:38 ان الله علم غيب السموت والارض انه عليم بذات الصدور
Edip-Layth	35:39 He is the One who made you successors on the earth. Subsequently, whoever rejects, then to him is his rejection. The rejection of those who do not appreciate only increases their Lord's abhorrence towards them. The rejection of those who do not appreciate only increases their loss.
The Monotheist Group	35:39 He is the One who made you successors on the Earth. Subsequently, whoever disbelieves, then to him is his disbelief. And the disbelief of the disbelievers only increases their Lord's abhorrence towards them. The disbelief of the disbelievers only increases their loss.
Muhammad Asad	35:39 He it is who has made you inherit the earth. ²⁴ Hence, he who is bent on denying the truth [of God's oneness and uniqueness ought to know that] this denial of his will fall back upon him: for their [per sistent] denial of this truth does but add to the deniers' loathsomeness in their Sustainer's sight and, thus, their denial of this truth does but add to the deniers' loss.
Rashad Khalifa	<i>The Winners and the Losers</i> 35:39 He is the One who made you inheritors of the earth. Subsequently, whoever chooses to disbelieve does so to his own detriment. The disbelief of the disbelievers only augments their Lord's abhorrence towards them. The disbelief of the disbelievers plunges them deeper into loss.
Shabbir Ahmed	35:39 He is the One Who has given you supremacy on the earth (2:30). So whoever denies this blessing, his denial is upon him. Their denial increases their deprivation according to the laws of their Lord, and their denial only increases their own loss (making them content with a subhuman existence).
Transliteration	35:39 Huwa alla <u>th</u> ee jaAAalakum khal <u>a</u> -ifafee al-ar <u>d</u> i faman kafara faAAalayhi kufruhu walayazeedu alk <u>a</u> fireena kufruhum AAinda rabbihim ill <u>a</u> maqtan wal <u>a</u> yazeedu alk <u>a</u> fireena kufruhum illakhas <u>a</u> ran
A	35:39 هو الذى جعلكم خائف فى الارض فمن كفر فعليه كفره ولا يزيد الكفرين كفرهم عند ربهم الا مقتا ولا يزيد الكفرين كفرهم الا خسارا
Edip-Layth	35:40 Say, "Do you see the partners whom you have called on besides God? Show me what they have created on earth. Or do they possess any partnership in the heavens? Or have We given them a book wherein they are taking knowledge from it? Indeed, what the transgressors promise one another is no more than arrogance."
The Monotheist Group	35:40 Say: "Do you see the partners whom you have called on besides God? Show me what they have created on Earth. Or do they possess any partnership in the heavens? Or have We given them a scripture wherein they are taking knowledge from it? Indeed, what the transgressors promise one another is no more than arrogance."

Muhammad Asad	35:40 Say: Have you ever [really] considered those beings and forces to whom you ascribe a share in God's divinity, ²⁵ [and] whom you invoke beside God? Show me what it is that they have created on earth - or do [you claim that] they have a share in [govern ing] the heavens?" Have We ever vouchsafed them ²⁶ a divine writ on which they could rely as evidence [in support of their views]? ²⁷ Nay, [the hope which] the evildoers hold out to one another [is] nothing but a delusion. ²⁸
Rashad Khalifa	35:40 Say, "Consider the idols you have set up beside GOD; show me what on earth have they created." Do they own any partnership in the heavens? Have we given them a book wherein there is no doubt? Indeed, what the transgressors promise one another is no more than an illusion.
Shabbir Ahmed	35:40 Say, "Have you seen your 'partners' whom you call upon besides God? Show me what they created of the earth! Or have they any share in the heavens? Or have We given them a scripture as evidence to prove their fallacies?" Nay, those who exploit the weak, support one another with delusions.
Transliteration	35:40 Qul araaytum shurakaakumu alla^{the}enata^{AA}oona min dooni All^{ahi} aroonee m^{atha} khalaaqoomina al-ar^{di} am lahum shirkun fee a^{Issamawati}am^{atayna}hum kit^{aban} fahum^{AAala}bayyinatⁱⁿ minhu bal in ya^{AA}idu a^{lith}th^{al}imoonaba^{AA}duhum ba^{AA}adan illa^{ghuroora}n
A	35:40 قل ارءيتم شركاءكم الذين تدعون من دون الله اروني ماذا خلقوا من الارض ام لهم شرك في السموت ام ءاتينهم كتباً فهم على بينت منه بل ان يعد الظلمون بعضهم بعضا الا غرورا
Edip-Layth	35:41 God is the One who holds the heavens and the earth, lest they cease to exist. They would certainly cease to exist if anyone else were to hold them after Him. He is Forbearing, Forgiving.
The Monotheist Group	35:41 God is the One who holds the heavens and the Earth, lest they cease to exist. And they would certainly cease to exist if anyone else were to hold them after Him. He is Compassionate, Forgiving.
Muhammad Asad	35:41 Verily, it is God [alone] who upholds the celestial bodies ²⁹ and the earth, lest they deviate [from their orbits] - for if they should ever deviate, there is none that could uphold them after He will have ceased to do so. ³⁰ [But,] verily, He is ever-forgiving, much-for-giving! ³¹
Rashad Khalifa	35:41 GOD is the One who holds the heavens and the earth, lest they vanish. If anyone else is to hold them, they will most certainly vanish. He is Clement, Forgiving.
Shabbir Ahmed	35:41 Surely, it is God Who upholds the celestial bodies and the earth, so they deviate not from their course. And if they were to deviate, there is none, no one whatsoever that can uphold them after He ceases to uphold them. Surely, He is Clement, Absolver of imperfections.
Transliteration	35:41 Inna All^{aha} yumsiku alssamawati^{waal}-ar^{da} an tazoola^{wala}-in za^{lata}in amsakahuma^{min} a^{ha}adin min ba^{AA}adihi innahu ka^{na}haleeman ghafooraⁿ
A	35:41 ان الله يمسك السموت والارض ان تزولا ولن زالتا ان امسكهما من احد من بعده انه كان حلوما غفورا
Edip-Layth	35:42 They swore by God in their strongest oaths, that if a warner came to them, they would be the most guided of all nations, but when a warner came to them, it only increased their aversion!
The Monotheist Group	35:42 And they swore by God in their strongest oaths, that if a warner came to them, they would be the most guided of all nations, but when a warner came to them, it only increased their aversion!
Muhammad Asad	35:42 As it is, they [who are averse to the truth often] swear by God with their most solemn oaths that if a warner should ever come to them, they would follow his guidance better than any of the communities [of old had followed the warner sent to them]: ³² but

	now that a warner has come unto them, [his call] but increases their aversion,
Rashad Khalifa	<i>Putting Them to the Test</i> 35:42 They swore by GOD solemnly that if a warner went to them, they would be better guided than a certain congregation! However, now that the warner did come to them, this only plunged them deeper into aversion.
Shabbir Ahmed	35:42 Thus it is, yet - they used to swear by God with their most solemn oaths that if a warner came to them, they would follow his guidance better than any community ever could. But now that a warner has come to them, it arouses in them nothing but aversion.
Transliteration	35:42 Waaqsamoo bi Allāhi jahda aym anihimla-in j aahum na theerun layakoonunna ahd a miniḥda al-omami falamma j aahum na theerunma z adahum illa nufooran
A	35:42 واقسموا بالله جهد ايمانهم لئن جاءهم نذير ليكونن اهدى من احدى الامم فلما جاءهم نذير ما زادهم الا نفورا
Edip-Layth	<i>God's Law Never Changes</i> 35:43 Arrogance on earth, and evil scheming... The evil schemes only backfire on those who scheme them. Were they expecting anything different from the sunna used on the people of the past? You will not find any change in God's sunna.⁷
The Monotheist Group	35:43 Arrogance on Earth, and evil scheming. And the evil schemes only backfire on those who scheme them. Were they expecting anything different from the ways used on the people of the past? You will not find any change in God's way, and you will not find any bypass to God's way.
Muhammad Asad	35:43 their arrogant behaviour on earth, and their devising of evil [arguments against God's messages]. ³⁴ Yet [in the end,] such evil scheming will engulf none but its authors: and can they expect anything but [to be made to go] the way of those [sinners] of olden times? Thus [it is]: no change wilt thou ever find in God's way; yea, no deviation wilt thou ever find in God's way!
Rashad Khalifa	35:43 They resorted to arrogance on earth, and evil scheming, and the evil schemes only backfire on those who scheme them. Should they then expect anything but the fate of those who did the same things in the past? You will find that GOD's system is never changeable; you will find that GOD's system is immutable.
Shabbir Ahmed	35:43 Their arrogance in the land and their evil schemes! Yet an evil scheme engulfs its designers. Are they waiting for anything but the way the ancients were dealt with? Yes! No change you will ever find in the laws of God, and no deviation you will ever find in the laws of God.
Transliteration	35:43 Istikbaran fee al-ar di wamakraa Issayyi-i wal a ya heequ almakru a Issayyi-oilla bi-ahlihi fahal yan thuroona ill asunnata al-awwaleena falan tajida lisunnati All a hitabdeelan walan tajida lisunnati Allāhi tahweelan
A	35:43 استكبارا فى الارض ومكر السىى ولا يحق المكر السىى الا باهله فهل ينظرون الا سنت الاولين فلن تجد لسنت الله تبديلا ولن تجد لسنت الله تحويلا
Edip-Layth	35:44 Did they not roam the earth and note what the consequence was for those who were before them? They were even more powerful than them in strength. But nothing can deter God be it in the heavens, or in the earth. He is Omniscient, Omnipotent.
The Monotheist Group	35:44 Did they not roam the Earth and note how was the consequence for those who were before them? And they were even more powerful than they in strength. But nothing can deter God be it in the heavens, or in the Earth. He is Knowledgeable, Omnipotent.
Muhammad Asad	35:44 Have they never journeyed about the earth and beheld what happened in the end to those [deniers of the truth] who lived before their time and were [so much] greater than they in power? And [do they not see that the will of] God can never be foiled by anything whatever in the heavens or on earth, since, verily, He is all-knowing, infinite in His power?
Rashad Khalifa	35:44 Have they not roamed the earth and noted the consequences for those who preceded them? They were even stronger than they. Nothing can be hidden from GOD in

	the heavens, nor on earth. He is Omniscient, Omnipotent.
Shabbir Ahmed	35:44 Have they not traveled in the land and seen what happened to those before them? And they were greater in might than these are. God is not such that anything in the heavens and earth could foil His authority, for He is Knower, Supreme Controller.
Transliteration	35:44 Awa lam yaseeroo fee al-ar <u>di</u> fayan <u>thurookayfa</u> k <u>ana</u> AA <u>aqibatu</u> alla <u>theena</u> min qablihimwak <u>anoo</u> ashadda minhum quwwatan wam <u>a</u> kanaAll <u>ahu</u> liyuAAajizahu min shay-in fee alssamawatiwala fee al-ardi innahu kana AAaleemanqadeera <u>n</u>
A	35:44 اولم يسيروا فى الارض فينظروا كيف كان عقبة الذين من قبلهم وكانوا اشد منهم قوة وما كان الله ليعجزه من شئ فى السموت ولا فى الارض انه كان عليما قديرا
Edip-Layth	35:45 If God were to punish the people for what they have earned, He would not leave a single creature standing. But He delays them to a predetermined time. Then, when their time comes, then God is Seer of His servants.
The Monotheist Group	35:45 And if God were to punish the people for what they have earned, He would not leave a single creature standing. But He delays them to a predetermined time. Then, when their time comes, then God is Seer of His servants.
Muhammad Asad	35:45 Now if God were to take men [at once] to task for whatever [wrong] they commit [on earth], He would not leave a single living creature upon its surface. However, He grants them respite for a term set [by Him]: 35 but when their term comes to an end - then, verily, [they come to know that] God sees all that is in [the hearts of] His servants.
Rashad Khalifa	35:45 If GOD punished the people for their sins, He would not leave a single creature on earth. But He respites them for a predetermined interim. Once their interim is fulfilled, then GOD is Seer of His servants.
Shabbir Ahmed	35:45 If God took mankind to task for what they earn by their deeds, He would not leave a creature on its surface. However, He grants them respite to an appointed term. And when their term comes to an end, then, certainly, they come to know that God is ever Seer of His servants. 15
Transliteration	35:45 Walaw yu- <u>akhithu</u> All <u>ahualnnasa</u> bim <u>a</u> kasaboo m <u>a</u> taraka AAal <u>athahriha</u> min dabbatin walakinyu-akhkhiruhum ila ajal in musamman fa-i <u>tha</u> jaaajaluhum fa-inna All <u>aha</u> kana biAAaibadihi baseera <u>n</u>
A	35:45 ولو يواخذ الله الناس بما كسبوا ما ترك على ظهرها من دابة ولكن يوخرهم الى اجل مسمى فاذا جاء اجلهم فان الله كان بعباده بصيرا

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (35:1)

Angels are powers used by God. The word janaha (plural ajniha) is used 9 times in the Quran to mean "incline" (8:61) or wing of compassion and protection (15:88; 18:24; 20:22; 26:215; 28:32), bird's wing (6:38) and here, which can be understood as a wing of compassion and protection. However, considering another meaning of the word, side" we may understand it as" dimension." Angels are not like birds and the odd numbers of "wings" turn it into a metaphor, rather than bird's wings.

Edip-Layth - End Note 2 (35:10)

The principles advocated by the Quran build excellent qualities for individuals as well as communities. For the word izza (dignity, prestige) see, [3:26](#); [19:81](#); [4:139](#); [35:10](#); [38:2](#); [63:8](#).

Edip-Layth - End Note 3 (35:11)

Could the "book" or "record" mentioned here be the DNA, which consists of various combinations of four molecules in a double helix? We learned recently that our lifespan is determined by some genes in our DNA.

Edip-Layth - End Note 4 (35:14)

Muslim leaders such as Jesus, Mary, Muhammad, Ali will reject those who worship them.

Edip-Layth - End Note 5 (35:22)

Polytheists are likened to dead people. [6:122](#); [27:80](#); [30:50-52](#).

Edip-Layth - End Note 6 (35:27)

The audience of the Quran is everyone. For a farmer, the color of the soil provides valuable information about its use. For a scientist, the colorful stripes indicate different geologic layers or archeological evidences. For a painter, such a view is excellent artwork worth copying onto a canvas. For a miner, the color of the earth is as important as the color of gold and rock. For another one, the wisdom in the appearance of a raven sitting on the edge of a hill is as important as the others are ([20:114](#)).

Edip-Layth - End Note 7 (35:43)

Those who follow Muhammad's sunna (law) rather than God's sunna are addressed by this verse. See [33:38](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (35:1)

The "wings" of the spiritual beings or forces comprised within the designation of angels are, obviously, a metaphor for the speed and power with which God's revelations are conveyed to His prophets. Their multiplicity ("two, or three, or four") is perhaps meant to stress the countless ways in which He causes His commands to materialize within the universe created by Him: an assumption which, to my mind, is supported by an authentic hadith to the effect that on the night of his Ascension (see Appendix IV) the Prophet saw Gabriel "endowed with six hundred wings" (Bukhari and Muslim, on the authority of Ibn Mas'ud).

Muhammad Asad - End Note 2 (35:1)

I.e., the process of creation is continuous, constantly expanding in scope, range and variety.

Muhammad Asad - End Note 3 (35:3)

See [10:31](#) and the corresponding note 49.

Muhammad Asad - End Note 4 (35:3)

Sc., "inasmuch as you attribute divine qualities or powers to anyone or anything beside Him". For an explanation of the phrase *anna tu fakun* (lit., "how turned-away you are", i.e., from the truth), see surah 5 note 90.

Muhammad Asad - End Note 5 (35:5)

See [31:33](#) (which is phrased in exactly the same way) and the corresponding note 30. As regards the explicit

reference to Satan in the next verse of the present surah, see Razi's remarks quoted in note 31 on [14:22](#), as well as note 16 on [15:17](#).

Muhammad Asad - End Note 6 (35:8)

See surah 14 note 4, which explains my rendering of this sentence.

Muhammad Asad - End Note 7 (35:10)

It appears that in this context - as in the first paragraph of [10:21](#) or in [34:33](#) - both the noun makr (lit., "a scheme", or "scheming" or "plotting") and the verb yamkurun (lit., "they scheme" or "plot") have the connotation of "devising false [or "fallacious"] arguments" against something that is true. Since the preceding passages refer to God's creativeness and, in particular, to His power to create life and resurrect the dead (verse 9), the "evil deeds" spoken of above are, presumably, specious arguments meant to "disprove" the announcement of resurrection.

Muhammad Asad - End Note 8 (35:11)

See second half of note 47 on [3:59](#), and note 4 on [23:12](#).

Muhammad Asad - End Note 9 (35:11)

Lit., "makes you pairs" or "mates (of one another)".

Muhammad Asad - End Note 10 (35:12)

This interpolated sentence reflects Razi's convincing explanation of the passage that follows here, and its connection with the preceding one.

Muhammad Asad - End Note 11 (35:12)

For this rendering of al-bahran, see note 41 on [25:53](#).

Muhammad Asad - End Note 12 (35:13)

See surah 13 note 5.

Muhammad Asad - End Note 13 (35:14)

The Qur'an states in many places that all false objects of worship - whether saints, angels, relics, fetishes, or deified forces of nature - will "bear witness" against their one-time worshippers on Resurrection Day, and will "disown" them: a symbolic allusion to man's perception, at the end of time, of the ultimate reality.

Muhammad Asad - End Note 14 (35:16)

See note 27 on [14:19](#).

Muhammad Asad - End Note 15 (35:18)

I.e., on Judgment Day - for "whatever [wrong] any human being commits rests upon him alone" ([6:164](#), which is followed by a sentence identical with the one above).

Muhammad Asad - End Note 16 (35:18)

Thus, any transfer of moral responsibility from one person to another is shown to be impossible. Whereas the first part of the above statement implies a negation of the Christian doctrine of "original sin" with which mankind is supposedly burdened, the second part categorically refutes the doctrine of the "vicarious atonement" of that sin by Jesus. (See also [53:38](#) and the corresponding note 31.)

Muhammad Asad - End Note 17 (35:18)

For an explanation of this rendering of bi'l-ghayb, see surah 2 note 3. The meaning is that only those "who believe in the existence of that which is beyond the reach of human perception" can really benefit by the "warning" inherent in the preceding statement. (See also [27:80-81](#) and [30:52-53](#).)

Muhammad Asad - End Note 18 (35:24)

One of the meanings of the term ummah (preferred by Zamakhshari in his commentary on the above verse) is "people of one time" or "age"; another, "people of one kind", i.e., "a nation" or a community" (which is adopted by me in this context). Taking into consideration a third, well-established meaning, namely, "a (particular) way of life" or "of behaviour" (Jawhari), the term "community" comes, in this instance, close to the modern concept of "civilization" in its historical sense. The stress on the warners (i.e., prophets) having "passed away" is meant to emphasize the humanness and mortality of each and all of them.

Muhammad Asad - End Note 19 (35:28)

Cf. [16:13](#), where the splendour of nature ("the beauty of many hues") is spoken of as an evidence of God's creative power.

Muhammad Asad - End Note 20 (35:28)

I.e., spiritual knowledge, born of the realization that the phenomena which can be observed do not comprise the whole of reality, inasmuch as there is "a realm beyond the reach of a created being's perception" (cf. surah 2 note 3).

Muhammad Asad - End Note 21 (35:31)

For this explanatory rendering of the phrase ma bayna yadayhi, see note 3 on [3:3](#).

Muhammad Asad - End Note 22 (35:32)

See [7:46](#) and the corresponding note 37.

Muhammad Asad - End Note 23 (35:33)

Regarding this symbolic "adornment" of the blessed in paradise, see note 41 on [18:31](#).

Muhammad Asad - End Note 24 (35:39)

See note 22 on [2:30](#). In this instance, God's having made man "inherit the earth" implies the grant to him of the ability to discern between right and wrong as well as between truth and falsehood.

Muhammad Asad - End Note 25 (35:40)

Lit., "those [God-] partners of yours": see note 15 on [6:22](#).

Muhammad Asad - End Note 26 (35:40)

I.e., to those who ascribe divinity to beings or forces other than God.

Muhammad Asad - End Note 27 (35:40)

Cf. [30:35](#) - "Have We ever bestowed upon them from on high a divine writ which would speak [with approval] of their worshipping aught beside Us?" The reference to a "divine writ" makes it clear that the people spoken of here are the erring followers of earlier revelation, and not atheists.

Muhammad Asad - End Note 28 (35:40)

I.e., their expectation that the saints whom they invest with divine or semi-divine qualities will "mediate" between them and God, or "intercede" for them before Him, is based on nothing but wishful thinking.

Muhammad Asad - End Note 29 (35:41)

Lit., "the heavens"- in this case apparently a metonym for all the stars, galaxies, nebulae, etc., which traverse the cosmic spaces in obedience to a most intricate system of God-willed laws, of which the law of gravity, perhaps most obvious to man, is but one.

Muhammad Asad - End Note 30 (35:41)

Lit., "after Him". This seems to be an allusion to the Last Hour, which, according to the Qur'an, will be heralded by a cosmic catastrophe.

Muhammad Asad - End Note 31 (35:41)

I.e., inasmuch as He does not speed up the end of the world despite the sinfulness of most of its inhabitants, and neither punishes without giving the sinner time to reflect and to repent (cf. verse 45).

Muhammad Asad - End Note 32 (35:42)

Cf. [6:157](#) and the corresponding note 158.

Muhammad Asad - End Note 34 (35:43)

I.e., the way (sunnah) in which God has punished them.

Muhammad Asad - End Note (35:43)

Muhammad Asad - End Note 35 (35:45)

Or: "known [to Him alone]" - i.e., the end of their lives on earth.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (35:1)

Malaaekah = Angels mentioned here, are the forces that evolve the Universe. This is pointed out by Faatir which means Originator-Cleaver of the new creation. Ajniha = Powers = Functions = Wings = Abilities = Strength

Shabbir Ahmed - End Note 2 (35:2)

He uses His Might with grace and wisdom

Shabbir Ahmed - End Note 3 (35:5)

Ghuroor = Deceiver = Satan = Selfish desires = Devil = Misguided people and their propaganda = Those who mislead

Shabbir Ahmed - End Note 4 (35:8)

laws of guidance, [4:88](#)

Shabbir Ahmed - End Note 5 (35:10)

[14:24](#) Kalimatan Tayyebah = Goodly Word = Noble Ideology

Shabbir Ahmed - End Note 6 (35:11)

[3:144](#). Nutfah = Gamete, male or female. Commonly misunderstood as sperm or semen, it is a common gender

Shabbir Ahmed - End Note 7 (35:12)

[25:53](#)

Shabbir Ahmed - End Note 8 (35:13)

[4:53](#), [4:124](#)

Shabbir Ahmed - End Note 9 (35:16)

[4:133](#)

Shabbir Ahmed - End Note 10 (35:28)

Dawwab = Crawling creatures and insects. Ulama = Scientists = Men and women of scientific knowledge. The above two verses clearly define 'Ulama'. Please reflect how many sciences are mentioned here: Meteorology, Water Cycle, Botany, Geology, Topography, Anthropology, Human soma and psyche, Biology, Zoology, Nematology, Parasitology, Livestock, Nutrition etc! The term does not apply to clergy (Mullahs) who can only tell about petty rituals, things such as which side to sleep on and not to sleep on, prayers to recite when you wake up or step in and out of home, how to rinse your nose and mouth, do wudhu or wash the private parts

Shabbir Ahmed - End Note 11 (35:31)

[2:101](#)

Shabbir Ahmed - End Note 12 (35:33)

And right here in this world they will establish a society in which life will be pleasant and honorable. [22:23](#)

Shabbir Ahmed - End Note 13 (35:35)

[20:118](#)

Shabbir Ahmed - End Note 14 (35:37)

Zaalim = Wrongdoer = Oppressor = One who displaces something from its rightful place = One who relegates the truth = Violator of human rights

Shabbir Ahmed - End Note 15 (35:45)

'Not leave a creature': Life on the planet earth manifests itself in the highest form as the humans. [2:30](#), [35:39](#)

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (35:12)

When we send our astronauts into space, we provide them with their minimum needs of food, water, and oxygen. When wedided with Satan's blasphemy billions of years ago (Appendix7), God launchedus into space aboard the spaceship Earth. But God has supplied our spaceshipwith awesome renewable systems that provide a great variety of fresh foods,water, oxygen, and even the reproduction of usastronauts.

Rashad Khalifa - End Note 2 (35:14)

People idolize Jesus, Mary, Muhammad, Ali, and/or the saints; such idols are unaware and utterly powerless. Even when they were alive on this earth, they were powerless.

Rashad Khalifa - End Note 3 (35:24)

The gematrical value of "Rashad Khalifa" (1230), plus the verse number (24) give us a total that is a multiple of 19 ($1230 + 24 = 1254 = 19 \times 66$).

Rashad Khalifa - End Note (35:24)

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

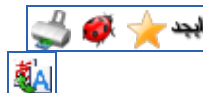
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Edip-Layth	In the name of God, the Gracious, the Compassionate. 36:1 Y10S60 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 36:1 Y.S.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 36:1 O THOU human being! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 36:1 Y. S. (Yaa Seen) ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 36:1 Y.S. Ya-Seen! (O Human being to whom this Divine writ is revealed!)
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 36:1 Ya-seen
A	بسم الله الرحمن الرحيم 36:1 يس
Edip-Layth	36:2 By the wise Quran.
The Monotheist Group	36:2 And the Qur'an of wisdom.
Muhammad Asad	36:2 Consider this Qur'an full of wisdom:
Rashad Khalifa	36:2 And the Quran that is full of wisdom.
Shabbir Ahmed	36:2 The Wise Qur'an is a witness in itself that:
Transliteration	36:2 Waalqur-ani alhakeemi

A	
Edip-Layth	36:3 You are one of the messengers.
The Monotheist Group	36:3 You are one of the messengers.
Muhammad Asad	36:3 verily, thou art indeed one of God's message-bearers, ²
Rashad Khalifa	36:3 Most assuredly, you (Rashad) are one of the messengers. ²
Shabbir Ahmed	36:3 Surely, you are one of the messengers.
Transliteration	36:3 Innaka lamina almursaleen a

A	
Edip-Layth	36:4 Upon a straight path.
The Monotheist Group	36:4 Upon a straight path.
Muhammad Asad	36:4 pursuing a straight way
Rashad Khalifa	36:4 On a straight path.
Shabbir Ahmed	36:4 On a straight path.
Transliteration	36:4 AAala <u>sira</u> tin mustaqeem in

A	
Edip-Layth	36:5 The revelation of the Honorable, the Compassionate.
The Monotheist Group	36:5 The revelation of the Most Honorable, the Merciful.
Muhammad Asad	36:5 by [virtue of] what is being bestowed from on high by the Almighty, the Dispenser of Grace, ³
Rashad Khalifa	36:5 This revelation is from the Almighty, Most Merciful.
Shabbir Ahmed	36:5 It is a revelation of the Almighty, the Merciful.
Transliteration	36:5 Tanzeela alAAazeezi a Irra <u>h</u> eemi

A	
Edip-Layth	36:6 To warn a people whose fathers were not warned, for they are unaware.
The Monotheist Group	36:6 To warn a people whose fathers were not warned, for they are unaware.
Muhammad Asad	36:6 [bestowed upon thee] so that thou mayest warn people whose forefathers had not been warned, and who therefore are unaware [of the meaning of right and wrong]. ⁴
Rashad Khalifa	36:6 To warn people whose parents were never warned, and therefore, they are unaware.
Shabbir Ahmed	36:6 That you may warn a people whose ancestors were not warned, and are, therefore, unaware of what is right and what is wrong.
Transliteration	36:6 Litun <u>h</u> ira qawman ma <u>a</u> on <u>h</u> ira <u>a</u> baohum fahum gh <u>a</u> filoona

A	
Edip-Layth	36:7 The retribution has been deserved by most of them, for they do not acknowledge.
The Monotheist Group	36:7 The retribution has been deserved by most of them, for they do not believe.
Muhammad Asad	36:7 Indeed, the word [of God's condemnation] is bound to come true ⁵ against most of

	them: for they will not believe.
Rashad Khalifa	36:7 It has been predetermined that most of them do not believe.
Shabbir Ahmed	36:7 Already the word has come true for most of them, that they do not believe.
Transliteration	36:7 Laqad haqqa alqawlu AAalgaaktharihim fahum la yu/minoona
A	36:7 لقد حق القول على اكثرهم فهم لا يؤمنون
Edip-Layth	36:8 We have placed shackles around their necks, up to their chins, so that they are forced in direction.
The Monotheist Group	36:8 We have placed shackles around their necks, up to their chins, so that they are forced in direction.
Muhammad Asad	36:8 Behold, around their necks We have put shackles, ⁶ reaching up to their chins, so that their heads are forced up; ⁷
Rashad Khalifa	36:8 For we place around their necks shackles, up to their chins. Consequently, they become locked in their disbelief.
Shabbir Ahmed	36:8 Around their necks We (Our laws) have put shackles, reaching their chins so that they cannot bend their heads. Their heads are forced up in arrogance (like the agitated camel who keeps his head high refusing to drink the life-giving water).
Transliteration	36:8 Inna jaAAalna fee aAAnaqihimaghlalan fahiya ila al-athqani fahummuqmahoona
A	36:8 انا جعلنا في اعنقهم اغلا فهي الى الاتقان فهم مقمحون
Edip-Layth	36:9 We have placed a barrier in front of them, and a barrier behind them, thus We shielded them so they cannot see.
The Monotheist Group	36:9 And We have placed a barrier in front of them, and a barrier behind them, thus We shielded them so they cannot see.
Muhammad Asad	36:9 and We have set a barrier before them and a barrier behind them, and We have enshrouded them in veils so that they cannot see: ⁸
Rashad Khalifa	36:9 And we place a barrier in front of them, and a barrier behind them, and thus, we veil them; they cannot see.
Shabbir Ahmed	36:9 And We have set a bar before them and a bar behind them, and thus have covered them so that they cannot see. ¹
Transliteration	36:9 WajaAAalna min bayni aydeehim saddanwamin khalfihim saddan faaghshayn ahum fahum la yubsiroona
A	36:9 وجعلنا من بين ايديهم سدا ومن خلفهم سدا فاغشينهم فهم لا يبصرون
Edip-Layth	36:10 Whether you warn them or do not warn them, they will not acknowledge. ²
The Monotheist Group	36:10 And whether you warn them or do not warn them, they will not believe.
Muhammad Asad	36:10 thus, it is all one to them whether thou warnest them or dost not warn them: they will not believe.
Rashad Khalifa	36:10 It is the same whether you warn them or not, they cannot believe. ³
Shabbir Ahmed	36:10 Whether you warn them or warn them not, it is the same for them. ²
Transliteration	36:10 Wasawaon AAalayhim aanthartahumam lam tunthirhum la yu/minoona
A	36:10 وسواء عليهم اانذرتهم ام لم تنذهم لا يؤمنون

Edip-Layth	36:11 You can only warn him who follows the reminder, and reverences the Gracious while unseen. Give him good news of forgiveness and a generous reward.
The Monotheist Group	36:11 You can only warn him who follows the reminder, and reverences the Almighty while unseen. Give him good news of forgiveness and a generous reward.
Muhammad Asad	36:11 Thou canst [truly] warn only him who is willing to take the reminder to heart, ⁹ and who stands in awe of the Most Gracious although He is beyond the reach of human perception: unto such, then, give the glad tiding of [God's] forgiveness and of a most excellent reward!
Rashad Khalifa	36:11 You will be heeded only by those who uphold this message, and reverence the Most Gracious - even when alone in their privacy. Give them good news of forgiveness and a generous recompense.
Shabbir Ahmed	36:11 You can only warn him who reflects, and fears (violating the universal laws of) the Beneficent even in privacy. Unto such give the good news of forgiveness and a most honorable reward.
Transliteration	36:11 Innama tun <u>thiru</u> mani ittabaAAaa <u>lththikra</u> wakhashiya a <u>Irrahmanabialghaybi</u> fabashshirhu bimaghfiratin waajrin kareemin
A	36:11 انما تتذر من اتبع الذكر وخشى الرحمن بالغيب فبشره بمغفرة واجر كريم
Edip-Layth	36:12 It is indeed Us who resurrect the dead, and We record what they have done and left behind. Everything We have counted in a clear ledger.
The Monotheist Group	36:12 It is indeed Us who resurrect the dead, and We record what they have done and left behind. And everything We have counted in a clear ledger.
Muhammad Asad	36:12 Verily, We shall indeed bring the dead back to life; and We shall record whatever [deeds] they have sent ahead, and the traces [of good and evil] which they have left behind: for of all things do We take account in a record clear.
Rashad Khalifa	36:12 We will certainly revive the dead, and we have recorded everything they have done in this life, as well as the consequences that continue after their death. Everything we have counted in a profound record.
Shabbir Ahmed	36:12 Surely, We give life to the dead, and We record all they send before them and their legacies. And all things and events are recorded in a clear Record. ³
Transliteration	36:12 Inna <u>nahn</u> nuhyeealmawta wanaktubu ma qaddamoo waatharahumwakulla shay-in <u>ahsaynahu</u> fee imamin mubeenin
A	36:12 انا نحن نحى الموتى ونكتب ما قدموا وءاثرهم وكل شىء احصينه فى امام مبين
Edip-Layth	<i>Messengers were Rejected by their People</i> 36:13 Cite for them the example of the people of the town, when the messengers came to it.
The Monotheist Group	36:13 And put forth for them the example of the people of the town, when the messengers came to it.
Muhammad Asad	36:13 AND SET FORTH unto them a parable - [the story of how] the people of a township [behaved] when [Our] message-bearers came unto them.
Rashad Khalifa	<i>Rejecting The Messengers: A Tragic Human Trait</i> 36:13 Cite for them the example of people in a community that received the messengers. ⁴
Shabbir Ahmed	36:13 Make them understand in Symbolic Form: The People of the Town when messengers came to them.
Transliteration	36:13 Wa'idrib lahum mathalan as-habaalqaryati ith jaaha almursaloon
A	36:13 واضرب لهم مثلاً اصحب القرية اذ جاءها المرسلون

Edip-Layth	36:14 Where We sent two to them, but they rejected them, so We supported them with a third one, thus they said, "We are messengers to you."
The Monotheist Group	36:14 Where We sent two to them, but they disbelieved in them, so We supported them with a third one, thus they said: "We are messengers to you."
Muhammad Asad	36:14 Lo! We sent unto them two [apostles], and. they gave the lie to both; and so We strengthened [the two] with a third; and thereupon they said: Behold, we have been sent unto you [by God]!" ¹⁰
Rashad Khalifa	36:14 When we sent to them two (messengers), they disbelieved them. We then supported them by a third. They said, "We are (God's) messengers to you."
Shabbir Ahmed	36:14 When We sent to them two messengers, they denied them. We then strengthened them with a third and they said, "Surely, We have been sent to you."
Transliteration	36:14 Ith arsalna ilayhimu ithnaynifaka ththaboohuma faAAazzazna bithalithinfaqaloo inn a ilaykum mursaloona
A	36:14 اذ ارسلنا اليهم اثنين فكذبوهما فعززنا بثالث فقالوا انا اليكم مرسلون
Edip-Layth	36:15 They replied: "You are but human beings like us, and the Gracious did not send down anything, you are only telling lies."
The Monotheist Group	36:15 They replied: "You are but human beings like us, and the Almighty did not send down anything, you are only telling lies."
Muhammad Asad	36:15 [The others] answered: You are nothing but mortal men like ourselves; moreover, the Most Gracious has never bestowed aught [of revelation] from on high. You do nothing but lie!" ¹¹
Rashad Khalifa	36:15 They said, "You are no more than human beings like us. The Most Gracious did not send down anything. You are liars."
Shabbir Ahmed	36:15 But the people said, "You are nothing but human beings like us. The Beneficent has never revealed anything. You are but lying." ⁴
Transliteration	36:15 Qaloo m a antum ill abasharun mithlun a wam a anzala l Irrahmanumin shay-in in antum illa takthiboona
A	36:15 قالوا ما انتم الا بشر مثلنا وما انزل الرحمن من شيء ان انتم الا تكذبون
Edip-Layth	36:16 They said, "Our Lord knows that we have been sent to you."
The Monotheist Group	36:16 They said: "Our Lord knows that we have been sent to you."
Muhammad Asad	36:16 Said [the apostles]: Our Sustainer knows that we have indeed been sent unto you;
Rashad Khalifa	36:16 They said, "Our Lord knows that we have been sent to you.
Shabbir Ahmed	36:16 Said the messengers, "Our Lord knows that we have been sent to you.
Transliteration	36:16 Qaloo rabbuna yaAAalamu innailaykum lamursaloona
A	36:16 قالوا ربنا يعلم انا اليكم لمرسلون
Edip-Layth	36:17 "We are only required to give a clear delivery."
The Monotheist Group	36:17 "And we are only required to give a clear delivery."
Muhammad Asad	36:17 but we are not bound to do more than clearly deliver the message [entrusted to us]."
Rashad Khalifa	36:17 "Our sole mission is to deliver the message."
Shabbir Ahmed	36:17 And our duty is only to convey the message clearly."

Transliteration	36:17 Wama AAalayna illa albalaghun almubeenu
A	36:17 وما علينا الا البلغ المبين
Edip-Layth	36:18 They replied: "We have welcomed you better than you deserve. If you do not cease, we will stone/excommunicate you, and you will receive a painful retribution from us!"
The Monotheist Group	36:18 They replied: "We have welcomed you better than you deserve. If you do not cease, we will stone you, and you will receive a painful retribution from us!"
Muhammad Asad	36:18 Said [the others]: Truly, we augur evil from you! ¹² Indeed, if you desist not, we will surely stone you, and grievous suffering is bound to befall you at our hands!"
Rashad Khalifa	36:18 They said, "We consider you bad omens. Unless you refrain, we will surely stone you, or afflict you with painful retribution."
Shabbir Ahmed	36:18 The people said, "We consider you bad omens. If you do not desist, we will surely stone you, and grievous punishment will befall you at our hands."
Transliteration	36:18 Qaloo inn a ta tayyarnabikum la-in lam tantahoo lanarjumannakum walayamassannakum minnaAAathabun aleemun
A	36:18 قالوا انا تطيرنا بكم لن لم تنتهوا لنرجمنكم ولیمسنكم منا عذاب الیم
Edip-Layth	36:19 They said, "Keep your welcome with you, for you have been reminded. Indeed, you are transgressing people."
The Monotheist Group	36:19 They said: "Keep your welcome with you, for you have been reminded. Indeed, you are transgressing people."
Muhammad Asad	36:19 [The apostles] replied: Your destiny, good or evil, is [bound up] with yourselves! ¹³ [Does it seem evil to you] if you are told to take [the truth] to heart? Nay, but you are people who have wasted their own selves!" ¹⁴
Rashad Khalifa	36:19 They said, "Your omen depends on your response, now that you have been reminded. Indeed, you are transgressing people."
Shabbir Ahmed	36:19 The messengers replied, "Your destiny rests with yourselves, now that you have been reminded. (There is no such thing as a bad omen 17:13.) Nay, but you are a people who are wasting away your potentials." (10:12) ⁵
Transliteration	36:19 Qaloo ta-irukum maAAakum a-in thukkirtumbal antum qawmun musrifoon
A	36:19 قالوا طئركم معكم ان ذكرتم بل انتم قوم مسرفون
Edip-Layth	36:20 A man came running from the farthest part of the city, saying: "O my people, follow the messengers."
The Monotheist Group	36:20 And a man came running from the farthest part of the city, saying: "O my people, follow the messengers."
Muhammad Asad	36:20 At that, a man came running from the farthest end of the city, [and] exclaimed: O my people! Follow these message-bearers!
Rashad Khalifa	36:20 A man came from the other end of the city, saying, "O my people, follow the messengers."
Shabbir Ahmed	36:20 At that, a man came running from the farthest end of the Town and said, "O My people! Follow these messengers." ⁶
Transliteration	36:20 Wajaa min aqsa almadeenatirajulun yasAAa qala ya qawmi ittabiAAooalmursaleena
A	36:20 وجاء من اقصى المدينة رجل يسعى قال يقوم اتبعوا المرسلين
Edip-Layth	36:21 "Follow those who do not ask you for any wage, and are guided."

The Monotheist Group	36:21 "Follow those who do not ask you for any wage, and are guided."
Muhammad Asad	36:21 Follow those who ask no reward of you, and themselves are rightly guided!
Rashad Khalifa	36:21 "Follow those who do not ask you for any wage, and are guided.
Shabbir Ahmed	36:21 Follow those who ask you no reward, and who are rightly guided."
Transliteration	36:21 IttabiAAoo man la yas-alukum ajranwahum muhtadoona
A	36:21 اتبعوا من لا يسلكم اجرا وهم مهتدون
Edip-Layth	36:22 "Why should I not serve the One who initiated me, and to Him is your ultimate return?"
The Monotheist Group	36:22 "And why should I not serve the One who initiated me, and to Him is your ultimate return?"
Muhammad Asad	36:22 [As for me,] why should I not worship Him who has brought me into being, and to whom you all will be brought back?
Rashad Khalifa	36:22 "Why should I not worship the One who initiated me, and to Him is your ultimate return?"
Shabbir Ahmed	36:22 He continued, "Why should I not serve Him Who has originated me, and to Whom you all will be returned.
Transliteration	36:22 Wama liya la aAAbudu alla ^{the} efa ^{tar} anee wa-ilayhi turjaAAoona
A	36:22 وما لى لا اعبد الذى فطرنى واليه ترجعون
Edip-Layth	36:23 "Shall I take gods besides Him? If the Gracious intends any harm for me, their intercession cannot help me in the least, nor can they save me."
The Monotheist Group	36:23 "Shall I take gods besides Him? If the Almighty intends any harm for me, their intercession cannot help me in the least, nor can they save me."
Muhammad Asad	36:23 Should I take to worship ping [other] deities beside Him? [But then,] if the Most Gracious should will that harm befall me, their intercession could not in the least avail me, nor could they save me:
Rashad Khalifa	36:23 "Shall I set up beside Him gods? If the Most Gracious willed any harm for me, their intercession cannot help me one bit, nor can they rescue me.
Shabbir Ahmed	36:23 Should I take gods instead of Him? But, then, if the Beneficent intends to harm me, their intercession cannot help me at all, nor can they save me.
Transliteration	36:23 Aattakhi th u min doonihi alihatanin yuridni a Irra ^h manu bi durrin la ^a tughniAAanee shafaAAatuhum shay-an wala yunqi th ooni
A	36:23 ءاتخذ من دونه ءالهة ان يردن الرحمن بضر لا تغن عنى شفعتهم شيا ولا ينقذون
Edip-Layth	36:24 "Then I would be clearly astray."
The Monotheist Group	36:24 "Then I would be clearly astray."
Muhammad Asad	36:24 and so, behold, I would have indeed, most obviously, lost myself in error!
Rashad Khalifa	36:24 "In that case, I would be totally astray.
Shabbir Ahmed	36:24 Then, I would be lost in manifest error.
Transliteration	36:24 Innee i th an lafee ^{dal} al ⁱⁿ mubeenin
A	36:24 انى اذا لفى ضلل مبين
Edip-Layth	36:25 "I have acknowledged your Lord, so listen to me!"

The Monotheist Group	36:25 "I have believed in your Lord, so listen to me!"
Muhammad Asad	36:25 Verily, [O my people,] in the Sustainer of you all have I come to believe: listen, then, to me!"
Rashad Khalifa	36:25 "I have believed in your Lord; please listen to me."
Shabbir Ahmed	36:25 Surely, I have come to believe in your Lord. Listen, then, to me!"
Transliteration	36:25 Innee <u>a</u> mantu birabbikum faismaAAooni
A	36:25 انى ءامنت بربكم فاسمعون
Edip-Layth	36:26 It was said, "Enter Paradise." He said "Oh, how I wish my people only knew!"
The Monotheist Group	36:26 It was said: "Enter Paradise." He said "Oh, how I wish my people only knew!"
Muhammad Asad	36:26 [And] he was told, ¹⁵ [Thou shalt] enter paradise!" - [whereupon] he exclaimed: Would that my people knew
Rashad Khalifa	<i>The Righteous Go Straight to Paradise</i> 36:26 (At the time of his death) he was told, "Enter Paradise." He said, "Oh, I wish my people knew. ⁵
Shabbir Ahmed	36:26 It was said, "You shall enter the Garden." He said, "Ah, I wish my people knew,
Transliteration	36:26 Qeela odkhuli aljannata qala yalayta qawmee yaAAalamoon a
A	36:26 قيل ادخل الجنة قال يليت قومى يعلمون
Edip-Layth	36:27 "Of what my Lord has forgiven me, and made me of the honored ones."
The Monotheist Group	36:27 "Of what my Lord has forgiven me, and made me of the honored ones."
Muhammad Asad	36:27 how my Sustainer has forgiven me [the sins of my past], and has placed me among the honoured ones!"
Rashad Khalifa	36:27 "That my Lord has forgiven me, and made me honorable."
Shabbir Ahmed	36:27 (How benevolently) my Lord has pardoned me and made me of the honored ones."
Transliteration	36:27 Bima ghafara lee rabbee wajaAAalaneemina almukrameen a
A	36:27 بما غفر لى ربى وجعلنى من المكرمين
Edip-Layth	36:28 We did not send down upon his people after him soldiers from the sky; for there was no need to send them down.
The Monotheist Group	36:28 And We did not send down upon his people after him soldiers from the sky; for there was no need to send them down.
Muhammad Asad	36:28 And after that, no host out of heaven did We send down against his people, nor did We need to send down any:
Rashad Khalifa	36:28 We did not send down upon his people, after him, soldiers from the sky; we did not need to send them down.
Shabbir Ahmed	36:28 Then, after him, We did not send down any army from the heavens against his people, nor do We ever send.
Transliteration	36:28 Wama anzalna AAalaqawmihi min baAAadihi min jundin mina a Issama-i wama kunna munzileena
A	36:28 وما انزلنا على قومه من بعده من جند من السماء وما كنا منزلين
Edip-Layth	36:29 For all it took was one scream, whereupon they were stilled.

The Monotheist Group	36:29 For all it took was one scream, whereupon they were stilled.
Muhammad Asad	36:29 nothing was [needed] but one single blast [of Our punishment] - and lo! they became as still and silent as ashes.
Rashad Khalifa	36:29 All it took was one blow, whereupon they were stilled.
Shabbir Ahmed	36:29 It was no more than a single mighty blast, and they were ashes, still and silent.
Transliteration	36:29 In <u>kanat illa sayhatanwahidatan fa-itha</u> hum <u>khamidoona</u>
A	36:29 ان كانت الا صيحة وحدة فاذا هم خمدون
Edip-Layth	36:30 Alas for the servants. For every time a messenger went to them, they would ridicule him.
The Monotheist Group	36:30 What sorrow for the servants. For every time a messenger went to them, they would ridicule him.
Muhammad Asad	36:30 OH, THE REGRETS that [most] human beings will have to bear! ¹⁶ Never has an apostle come to them without their deriding him!
Rashad Khalifa	<i>Ridiculing The Messengers: A Tragic Human Trait</i> 36:30 How sorry is the people's condition! Every time a messenger went to them, they always ridiculed him. ⁶
Shabbir Ahmed	36:30 Ah, the anguish for the servants, they have to bear! Never has a messenger come to them, but they did mock him!
Transliteration	36:30 Ya <u>hasratan AAalaalAAibadi ma ya/teehim</u> min rasoolin illa <u>kanoobihi yastahzi-oona</u>
A	36:30 يحسرة على العباد ما ياتيهم من رسول الا كانوا به يستهزءون
Edip-Layth	36:31 Did they not see how many generations We destroyed before them; do they not go back to them?
The Monotheist Group	36:31 Did they not see how many generations We destroyed before them, do they not go back to them?
Muhammad Asad	36:31 Are they not aware of how many a generation We have destroyed before their time, [and] that those [that have perished] will never return to them, ¹⁷
Rashad Khalifa	36:31 Did they not see how many generations we annihilated before them, and how they never return to them?
Shabbir Ahmed	36:31 Have they not reflected how many a generation We (Our Law of Requit) annihilated before them. They did not turn to their messengers and, therefore, never returned to their lost glory.
Transliteration	36:31 Alam yaraw kam ahlakna qablahum minaalqurooni annahum ilayhim la yarjiAAoona
A	36:31 ألم يروا كم اهلكنا قبلهم من القرون انهم اليهم لا يرجعون
Edip-Layth	36:32 How every one of them will be summoned before Us.
The Monotheist Group	36:32 And how every one of them will be summoned before Us.
Muhammad Asad	36:32 and [that] all of them, all together, will [in the end] before Us be arraigned?
Rashad Khalifa	36:32 Every one of them will be summoned before us.
Shabbir Ahmed	36:32 All of them, all together, will be presented before Us.
Transliteration	36:32 Wa-in kullun lamm a jameeAAun ladaynamu ^h darooona
A	36:32 وان كل لما جميع لدينا محضرون

Edip-Layth	<i>Signs in Nature</i> 36:33 A sign for them is the dead land, We revive it and produce from it seeds from which they eat.
The Monotheist Group	36:33 And a sign for them is the dead land, We revive it and produce from it seeds from which they eat.
Muhammad Asad	36:33 And [yet,] they have a sign [of Our power to create and to resurrect] in the lifeless earth which We make alive, and out of which We bring forth grain, whereof they may eat;
Rashad Khalifa	<i>Signs of God</i> 36:33 One sign for them is the dead land: we revive it and produce from it grains for their food.
Shabbir Ahmed	36:33 And yet, there is a sign for them in the lifeless earth which We revive and We bring forth from it grain so that they eat thereof. 7
Transliteration	36:33 Waayyatun lahumu al-ar dualmaytatu a hyaynahā waakhrajn a minh ahabban faminhu ya/kuloona
A	36:33 وءاية لهم الارض الميتة احييناها واخرجنا منها حبا فمنه ياكلون
Edip-Layth	36:34 We made in it gardens of date palms, and grapes, and We cause springs to gush forth therein.
The Monotheist Group	36:34 And We made in it gardens of date palms, and grapes, and We cause springs to gush forth therein.
Muhammad Asad	36:34 and [how] We make gardens of date-palms and vines [grow] thereon, and cause springs to gush [forth] within it,
Rashad Khalifa	36:34 We grow in it gardens of date palms, and grapes, and we cause springs to gush out therein.
Shabbir Ahmed	36:34 And We produce therein gardens of date palm and grapevines, and We cause springs to gush forth therein,
Transliteration	36:34 WajaAAalna feeh a jann atinmin nakheelin waaAAn abin wafajjarn a feeh amina alAAuyooni
A	36:34 وجعلنا فيها جنت من نخيل واعنب وفجرنا فيها من العيون
Edip-Layth	36:35 So that they may eat from its fruits, and what they manufacture with their own hands. Would they be thankful?
The Monotheist Group	36:35 So that they may eat from its fruits, and what they manufacture with their own hands. Would they be thankful?
Muhammad Asad	36:35 so that they may eat of the fruit thereof, though it was not their hands that made it. Will they not, then, be grateful?
Rashad Khalifa	36:35 This is to provide them with fruits, and to let them manufacture with their own hands whatever they need. Would they be thankful?
Shabbir Ahmed	36:35 That they may enjoy the fruit thereof, although their hands did not make it. Will they not then be grateful?
Transliteration	36:35 Liya/kuloo min thamarihi wamaAAamilat-hu aydeehim afala yashkuroona
A	36:35 لياكلوا من ثمره وما عملته ايديهم افلا يشكرون
Edip-Layth	36:36 Praise be to the One who created all pairs from what the earth sprouts out and from themselves, and from what they do not know.
The Monotheist Group	36:36 Praise be to the One who created all pairs from what the Earth sprouts out and from themselves, and from what they do not know.

Muhammad Asad	36:36 Limitless in His glory is He who has created opposites in whatever the earth produces, and in men's own selves, and in that of which [as yet] they have no knowledge. ¹⁸
Rashad Khalifa	36:36 Glory be to the One who created all kinds of plants from the earth, as well as themselves, and other creations that they do not even know.
Shabbir Ahmed	36:36 Glory to Him Who has created pairs of everything that the earth grows, and of themselves, and of things they have no knowledge yet. ⁸
Transliteration	36:36 Subh <u>ana</u> allat <u>hee</u> khalaqaal-azw <u>aja</u> kulla <u>ha</u> mim <u>a</u> tunbitu al-ar <u>du</u> wamin anfusi <u>him</u> wamim <u>a</u> l <u>a</u> yaAAalamoon <u>a</u>
A	36:36 سبحن الذى خلق الأزوج كلها مما تنبت الأرض ومن انفسهم ومما لا يعلمون
Edip-Layth	36:37 A sign for them is the night, We remove the daylight from it, whereupon they are in darkness.
The Monotheist Group	36:37 And a sign for them is the night, We remove the daylight from it, whereupon they are in darkness.
Muhammad Asad	36:37 And [of Our sway over all that exists] they have a sign in the night: We withdraw from it the [light of] day - and lo! they are in darkness.
Rashad Khalifa	36:37 Another sign for them is the night: we remove the daylight therefrom, whereupon they are in darkness.
Shabbir Ahmed	36:37 And a sign for them is the night. We withdraw from it the day, and they are in darkness.
Transliteration	36:37 Wa <u>ay</u> atun lahumu allaylu naslakhumin <u>hu</u> alInna <u>ha</u> ra fa-ith <u>a</u> hum mu <u>th</u> limoon <u>a</u>
A	36:37 وعاية لهم الليل نسلخ منه النهار فاذا هم مظلمون
Edip-Layth	36:38 The sun runs to a specific destination, such is the design of the Noble, the Knowledgeable.
The Monotheist Group	36:38 And the sun runs to a specific destination, such is the design of the Noble, the Knowledgeable.
Muhammad Asad	36:38 And [they have a sign in] the sun: it runs in an orbit of its own ¹⁹ [and] that is laid down by the will of the Almighty, the All-Knowing;
Rashad Khalifa	36:38 The sun sets into a specific location, according to the design of the Almighty, the Omniscient.
Shabbir Ahmed	36:38 And the sun: it is running to its appointed destination. That is the measure of the Almighty, the Knower. ⁹
Transliteration	36:38 Waalshshamsu tajree limustaqarrin la <u>ha</u> th <u>al</u> ika taqdeeru alAAazeezi alAAaleem i
A	36:38 والشمس تجرى لمستقر لها ذلك تقدير العزيز العليم
Edip-Layth	36:39 The moon: We have measured it to appear in stages, until it returns to being like an old curved sheath.
The Monotheist Group	36:39 And the moon We have measured it to appear in stages, until it returns like an old curved sheath.
Muhammad Asad	36:39 and [in] the moon, for which We have determined phases [which it must traverse] till it becomes like an old date-stalk, dried-up and curved: ²⁰
Rashad Khalifa	36:39 The moon we designed to appear in stages, until it becomes like an old curved sheath.
	36:39 And the moon: We have measured for it phases until it becomes (a crescent) like an

Shabbir Ahmed	old curved date-stalk.
Transliteration	36:39 Waalqamara qaddarnahu manazilahatta AAada kaalAAurjooni alqadeemi
A	36:39 والقمر قدرنه منازل حتى عاد كالعرجون القديم
Edip-Layth	36:40 The sun is not required to overtake the moon, nor will the night precede the day; each of them is swimming in its own orbit. ³
The Monotheist Group	36:40 The sun is not required to overtake the moon, nor will the night precede the day; each of them is swimming in its own orbit.
Muhammad Asad	36:40 [and] neither may the sun overtake the moon, nor can the night usurp the time of day, ²¹ since all of them float through space [in accordance with Our laws].
Rashad Khalifa	36:40 The sun is never to catch up with the moon - the night and the day never deviate - each of them is floating in its own orbit.
Shabbir Ahmed	36:40 It is not for the sun to overtake the moon, nor can the night outrun the day. All of them swim along in their orbits. ¹⁰
Transliteration	36:40 La a Ishshamsu yanbaghee lah aan tudrika alqamara wal a allaylu s abiqu alannahariwakullun fee falakin yasbahoonaa
A	36:40 لا الشمس ينبغي لها ان تدرك القمر ولا اليل سابق النهار وكل فى فلك يسبحون
Edip-Layth	36:41 A sign for them is that We carried their ancestors on the charged Ship.
The Monotheist Group	36:41 And a sign for them is that We carried their ancestors on the charged Ship.
Muhammad Asad	36:41 And [it ought to be] a sign for them that We bear their offspring [over the seas] in laden ships, ²²
Rashad Khalifa	<i>Invention of the First Ship</i> 36:41 Another sign for them is that we carried their ancestors on the loaded ark.
Shabbir Ahmed	36:41 Another sign for them is that We carry the Children of Adam on the loaded ship. ¹¹
Transliteration	36:41 Waayatun lahum anna hamalnathurriyyatahum fee alfulki almashhooni
A	36:41 وعاية لهم انا حملنا ذريتهم فى الفلك المشحون
Edip-Layth	36:42 We created for them of its similarity, to ride in.
The Monotheist Group	36:42 And We created for them of its similarity, to ride in.
Muhammad Asad	36:42 and [that] We create for them things of a similar kind, on which they may embark [in their travels]; ²³
Rashad Khalifa	36:42 Then we created the same for them to ride in.
Shabbir Ahmed	36:42 And We have created for them similar things to ride on. ¹²
Transliteration	36:42 Wakhalaqna lahum min mithlihi mayarkaboona
A	36:42 وخلقنا لهم من مثله ما يركبون
Edip-Layth	36:43 If We wished, We could drown them, so that their screaming would not be heard, nor could they be saved.
The Monotheist Group	36:43 And if We wished, We could drown them, so that their screaming would not be heard, nor could they be saved.
Muhammad Asad	36:43 and [that,] if such be Our will, We may cause them to drown, with none to respond to their cry for help: and [then] they cannot be saved,

Rashad Khalifa	36:43 If we willed, we could have drowned them, so that their screaming would not be heard, nor could they be saved.
Shabbir Ahmed	36:43 And if We will We could drown them, with none to respond to their cry of help, nor could they be saved. 13
Transliteration	36:43 Wa-in nasha/ nughriqhum falā sareekhalahum walā hum yunqathoona
A	36:43 وان نشا نغرقهم فلا صريخ لهم ولا هم ينقذون
Edip-Layth	36:44 Except through a mercy from Us, and as an enjoyment for awhile.
The Monotheist Group	36:44 Except through a mercy from Us, and as an enjoyment for awhile.
Muhammad Asad	36:44 unless it be by an act of mercy from Us and a grant of life for a [further span of] time.
Rashad Khalifa	36:44 Instead, we shower them with mercy, and let them enjoy for awhile.
Shabbir Ahmed	36:44 But as a mercy from Us, We let them enjoy life for a while.
Transliteration	36:44 Illā rahmatan minnawamataAAan ilā heenin
A	36:44 الا رحمة منا ومتعا الى حين
Edip-Layth	36:45 When they are told: "Be aware of your present and your past, that you may attain mercy."
The Monotheist Group	36:45 And when they are told: "Be aware of your present and your past, that you may attain mercy."
Muhammad Asad	36:45 And [yet,] when they are told, Beware of [God's insight into] all that lies open before you and all that is hidden from you, 24 so that you might be graced with His mercy," [most men choose to remain deaf;]
Rashad Khalifa	36:45 Yet, when they are told, "Learn from your past, to work righteousness for your future, that you may attain mercy,"
Shabbir Ahmed	36:45 And yet, when it is said to them, "Be careful about what lies open before you now and what remains hidden to you, so that you may attain mercy." 14
Transliteration	36:45 Wa-iṭṭa qeela lahumu ittaqoo m abayna aydeekum wam ā khalfakum laAAallakum turhamoona
A	36:45 واذا قيل لهم اتقوا ما بين ايديكم وما خلفكم لعلكم ترحمون
Edip-Layth	36:46 No matter what sign comes to them from the signs of their Lord, they turn away from it.
The Monotheist Group	36:46 And no matter what sign comes to them from the signs of their Lord, they turn away from it.
Muhammad Asad	36:46 and no message of their Sustainer s messages ever reaches them without their turning away from it. 25
Rashad Khalifa	36:46 No matter what kind of proof is given to them from their Lord, they consistently disregard it.
Shabbir Ahmed	36:46 No message of the messages of their Lord comes to them without them turning away from it.
Transliteration	36:46 Wamā ta/teehim min āyatin min āyatirabbihim illā kanoo AAanha muAAarideena
A	36:46 وما تأتيهم من آية من آيات ربهم الا كانوا عنها معرضين

Edip-Layth	36:47 When they are told: "Spend from what God has provisioned you." Those who reject say to those who acknowledge: "Shall we feed those whom God could feed, if He so willed? You are clearly misguided!"
The Monotheist Group	36:47 And when they are told: "Spend from what God has provisioned you." Those who reject say to those who believe: "Shall we feed those whom God could feed, if He so willed? You are clearly misguided!"
Muhammad Asad	36:47 Thus, when they are told, Spend on others out of what God has provided for you as sustenance, ²⁶ those who are bent on denying the truth say unto those who believe, Shall we feed anyone whom, if [your] God had so willed, He could have fed [Himself]? Clearly, you are but lost in error!"
Rashad Khalifa	36:47 When they are told, "Give from GOD's provisions to you," those who disbelieve say to those who believe, "Why should we give to those whom GOD could feed, if He so willed? You are really far astray."
Shabbir Ahmed	36:47 And when it is said to them, "Spend on others of the provision God has given to you", the rejecters say to the believers, "Shall we feed anyone whom God could have fed if He so willed? You are obviously lost in error." ¹⁵
Transliteration	36:47 Wa-i <u>tha</u> qeela lahum anfiqoo mimm <u>a</u> razaqakumu All <u>a</u> hu q <u>a</u> la alla <u>the</u> ena kafaroolilla <u>the</u> ena <u>a</u> manoo anuAAimu man law yash <u>ao</u> All <u>ahu</u> atAAamah <u>u</u> in antum ill <u>a</u> fee <u>da</u> la <u>l</u> inmubeen <u>in</u>
A	36:47 واذا قيل لهم انفقوا مما رزقكم الله قال الذين كفروا للذين ءامنوا انطعم من لو يشاء الله اطعمه ان انتم الا في ضلل مبين
Edip-Layth	36:48 They say, "When is this promise to come, if you are truthful?"
The Monotheist Group	36:48 And they say: "When is this promise to come, if you are truthful?"
Muhammad Asad	36:48 And they add, When is this promise [of resurrection] to be fulfilled? [Answer this] if you are men of truth!"
Rashad Khalifa	36:48 They also challenge, "When will that promise come to pass, if you are truthful?"
Shabbir Ahmed	36:48 Further, they (change the subject and) ask, "When will this warning (of annihilation) be fulfilled, if you are truthful?"
Transliteration	36:48 Wayaqooloona mata <u>a</u> <u>ha</u> tha <u>al</u> waAA <u>u</u> in kuntum <u>s</u> adiqeena
A	36:48 ويقولون متى هذا الوعد ان كنتم صدقين
Edip-Layth	36:49 They will not realize it when one scream overwhelms them, while they dispute.
The Monotheist Group	36:49 They will not realize it when one scream overwhelms them, while they dispute.
Muhammad Asad	36:49 [And they are unaware that] nothing awaits them beyond a single blast [of God's punishment], ²⁷ which will overtake them while they are still arguing - [against resurrection]:
Rashad Khalifa	36:49 All they see will be one blow that overwhelms them, while they dispute.
Shabbir Ahmed	36:49 Well, nothing awaits them but a single blast that will overtake them while they keep disputing.
Transliteration	36:49 Ma <u>y</u> an <u>th</u> uroona illa <u>s</u> ay <u>h</u> atan wa <u>h</u> idatan ta/khuthu <u>h</u> um wahumyakhissimoo <u>na</u>
A	36:49 ما ينظرون الا صيحة واحدة تاخذهم وهم يخصمون
Edip-Layth	36:50 They will not even be able to leave a will, nor will they be able to return to their people.
The Monotheist Group	36:50 They will not even be able to leave a will, nor will they be able to return to their people.

Muhammad Asad	36:50 and so [sudden will be their end that] no testament will they be able to make, - nor to their own people will they return!
Rashad Khalifa	36:50 They will not even have time to make a will, nor will they be able to return to their people.
Shabbir Ahmed	36:50 And they shall not even have time to utter their last wish, nor will they be able to return to their families and their people. ¹⁶
Transliteration	36:50 Faḷa yastaḥḥeAAoona tawṣiyatanwala ila ahlihim yarjiAAoon a
A	36:50 فلا يستطيعون توصية ولا الى اهلهم يرجعون
Edip-Layth	36:51 The horn will be blown, whereupon they will rise from the graves rushing towards their Lord.
The Monotheist Group	36:51 And the horn will be blown, whereupon they will rise from the graves massing towards their Lord.
Muhammad Asad	36:51 And [then] the trumpet [of resurrection] will be blown - and lo! out of their graves towards their Sustainer will they all rush forth!
Rashad Khalifa	36:51 The horn will be blown, whereupon they will rise from the grave and go to their Lord.
Shabbir Ahmed	36:51 And when the Trumpet is blown, out of their disintegrated states to their Lord they will run. ¹⁷
Transliteration	36:51 Wanufikha fee a lṣsoori fa-ithahum mina al-ajdathi ila rabbihim yansiloon a
A	36:51 ونفخ في الصور فاذا هم من الاجداث الى ربهم ينسلون
Edip-Layth	36:52 They will say, "Woe to us. Who has resurrected us from our resting place? This is what the Gracious had promised. The messengers were truthful!"
The Monotheist Group	36:52 They will say: "Woe to us. Who has resurrected us from our resting place? This is what the Almighty had promised. The messengers were truthful!"
Muhammad Asad	36:52 They will say: Oh, woe unto us! Who has roused us from our sleep [of death]?" [Whereupon they will be told:] This is what the Most Gracious has promised! And His message-bearers spoke the truth!"
Rashad Khalifa	36:52 They will say, "Woe to us. Who resurrected us from our death? This is what the Most Gracious has promised. The messengers were right."
Shabbir Ahmed	36:52 They will say, "Oh, woe to us! Who has awakened us from our beds of sleep? This is what the Beneficent promised, and the messengers spoke the truth." ¹⁸
Transliteration	36:52 Qaloo ya waylana manbaAAathan a min marqadin a h atha m awaAAada a lrrahmanu wasadaqaalmursaloona
A	36:52 قالوا يويلنا من بعثنا من مرقدنا هذا ما وعد الرحمن وصدق المرسلون
Edip-Layth	36:53 It only took one scream, whereupon they are summoned before Us.
The Monotheist Group	36:53 It only took one scream, whereupon they are summoned before Us.
Muhammad Asad	36:53 Nothing will there have been but one single blast - and lo! before Us will all of them be arraigned [and be told]:
Rashad Khalifa	36:53 All it will take is one blow, whereupon they are summoned before us.
Shabbir Ahmed	36:53 Nothing but a single blast, no more, and before Us all of them will be presented.
Transliteration	36:53 In kanat illa sayhatanwahidatan fa-itha hum jameeAAun ladayna muhḍaroona

A	36:53 ان كانت الا صيحة وحدة فاذا هم جميع لدينا محضرون
Edip-Layth	36:54 On this day, no person will be wronged in the least. You will be recompensed precisely for whatever you did.
The Monotheist Group	36:54 On this Day, no soul will be wronged in the least. You will be recompensed precisely for whatever you did.
Muhammad Asad	36:54 Today, then, no human being shall be wronged in the least, nor shalt you be requited for aught but what you were doing [on earth].
Rashad Khalifa	36:54 On that day, no soul will be wronged in the least. You will be paid precisely for whatever you did.
Shabbir Ahmed	36:54 "This Day no person will face the least injustice, nor will you be rewarded for other than what you had been doing."
Transliteration	36:54 Faalyawma la tu th lamunafsun shay-an wa ^l a tu ^j zawna illa ma kuntumtaAAamaloona
A	36:54 فالיום لا تظلم نفس شيا ولا تجزون الا ما كنتم تعملون
Edip-Layth	<i>The Dwellers of Paradise and Hell</i> 36:55 The dwellers of Paradise will be, on that day, joyfully busy.
The Monotheist Group	36:55 The dwellers of Paradise will be, on that Day, joyfully busy.
Muhammad Asad	36:55 Behold, those who are destined for paradise shall today have joy in whatever they do:
Rashad Khalifa	36:55 The dwellers of Paradise will be, on that day, happily busy.
Shabbir Ahmed	36:55 "Those who merit Paradise, this Day are enjoying the new life."
Transliteration	36:55 Inna as- ^h aba aljannati alyawmafee shughulin fa ^k ihoona
A	36:55 ان اصحب الجنة اليوم فى شغل فكهون
Edip-Layth	36:56 They and their spouses, both will be shaded, reclining on high furnishings.
The Monotheist Group	36:56 Both them and their spouses, they will be shaded, reclining on high furnishings.
Muhammad Asad	36:56 in happiness will they and their spouses on couches recline; 28
Rashad Khalifa	36:56 They abide with their spouses in beautiful shade, enjoying comfortable furnishings.
Shabbir Ahmed	36:56 They and their spouses in pleasant shades, on thrones of honor reclining.
Transliteration	36:56 Hum waazwa ^j uhum fee th ilal ⁱⁿ AAala al-ara-iki muttaki-oona
A	36:56 هم وازوجهم فى ظلل على الارائك متكون
Edip-Layth	36:57 They will have fruits therein; they will have in it whatever they ask for.
The Monotheist Group	36:57 They will have fruits therein; they will have in it whatever they ask for.
Muhammad Asad	36:57 [only] delight will there be for them, and theirs shall be all that they could ask for:
Rashad Khalifa	36:57 They will have fruits therein; they will have anything they wish.
Shabbir Ahmed	36:57 Theirs are the fruits of their good deeds, and all that they ask.
Transliteration	36:57 Lahum fee ^h a fa ^k ihatun walahumma yaddaAAoona
A	36:57 لهم فيها فكهة ولهم ما يدعون
Edip-Layth	36:58 "Peace," a word from a Compassionate Lord.

The Monotheist Group	36:58 Saying of: "Peace" from a Merciful Lord.
Muhammad Asad	36:58 peace and fulfillment through the word of a Sustainer who dispenses all grace. ²⁹
Rashad Khalifa	36:58 Greetings of peace from a Most Merciful Lord.
Shabbir Ahmed	36:58 Greetings from a Lord Merciful, "Peace!"
Transliteration	36:58 Salamun qawlan min rabbīn raḥeemīn
A	36:58 سلم قولاً من رب رحيم
Edip-Layth	36:59 "As for you, O criminals, you are singled out."
The Monotheist Group	36:59 "As for you, O criminals, you are singled out."
Muhammad Asad	36:59 But stand aside today, O you who were lost in sin!
Rashad Khalifa	36:59 As for you, O guilty ones, you will be set aside.
Shabbir Ahmed	36:59 "But stand aside Today, you violators of human rights who thrived on others' toil!"
Transliteration	36:59 Waimtāzoo alyawma ayyuhālmujrimoona
A	36:59 وامتروا اليوم ايها المجرمون
Edip-Layth	36:60 "Did I not pledge to you, O Children of Adam, that you should not serve the devil for he is your most ardent enemy?"
The Monotheist Group	36:60 "Did I not pledge to you, O Children of Adam, that you should not serve the devil for he is your most ardent enemy?"
Muhammad Asad	36:60 Did I not enjoin on you, O you children of Adam, that you should not worship Satan since, verily, he is your open foe ³⁰
Rashad Khalifa	<i>The Devil is the Other Alternative</i> 36:60 Did I not covenant with you, O Children of Adam, that you shall not worship the devil? That he is your most ardent enemy?
Shabbir Ahmed	36:60 Did I not warn you O Children of Adam! That you shall not worship Satan since it is an open enemy to you.
Transliteration	36:60 Alam aAAhad ilaykum y a banee adamaan l a taAAbudoo a Ishshayṭana innahu lakumAAaduwwun mubeenun
A	36:60 ألم اعهد اليكم بينى اءدم ان لا تعبءوا الشيطان انه لكم عدو مبين
Edip-Layth	36:61 "That you should serve Me? That is a straight path." ⁴
The Monotheist Group	36:61 "And that you should serve Me? That is a straight path."
Muhammad Asad	36:61 and that you should worship Me [alone]? This would have been a straight way!
Rashad Khalifa	36:61 And that you shall worship Me alone? This is the right path.
Shabbir Ahmed	36:61 And that you serve Me alone? This is the straight path.
Transliteration	36:61 Waani oAAbudoonee hatha siratunmustaqeemun
A	36:61 وان اعبءونى هذا صرط مستقيم
Edip-Layth	36:62 "He has misled mountain loads of you. Did you not possess any understanding?"
The Monotheist Group	36:62 "He has misled mountain loads of you. Did you not possess any understanding?"
Muhammad Asad	36:62 And [as for Satan -] he had already led astray a great many of you: could you not, then, use your reason?

Rashad Khalifa	36:62 He has misled multitudes of you. Did you not possess any understanding?
Shabbir Ahmed	36:62 Yet he led astray a great many of you. Did you not, then, have any sense?
Transliteration	36:62 Walaqad aḡalla minkum jibillankatheeran afalam takoonoo taAAaqiloon a
A	36:62 ولقد اضل منكم جبلا كثيرا افلم تكونوا تعقلون
Edip-Layth	36:63 "This is hell that you have been promised!"
The Monotheist Group	36:63 "This is Hell that you have been promised!"
Muhammad Asad	36:63 This, then, is the hell of which you were warned again and again: 31
Rashad Khalifa	36:63 This is the Hell that was promised for you.
Shabbir Ahmed	36:63 This is the Hell you were warned about again and again.
Transliteration	36:63 Haṡhihi jahannamu allatee kuntumtooAAadoona
A	36:63 هذه جهنم التي كنتم توعدون
Edip-Layth	36:64 "Burn in it today, as a consequence of your rejection."
The Monotheist Group	36:64 "Burn in it today, as a consequence of your rejection."
Muhammad Asad	36:64 endure it today as an outcome of your persistent denial of the truth!"
Rashad Khalifa	36:64 Today you will burn in it, as a consequence of your disbelief.
Shabbir Ahmed	36:64 Burn in it now for you adamantly rejected the truth.
Transliteration	36:64 Islawha alyawma bimakuntum takfuroona
A	36:64 اصلوها اليوم بما كنتم تكفرون
Edip-Layth	36:65 Today, We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness to everything they had done.
The Monotheist Group	36:65 Today, We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness to everything they had done.
Muhammad Asad	36:65 On that Day We shall set a seal on their mouths 32 but their hands will speak unto Us, and their feet will bear witness to whatever they have earned [in life].
Rashad Khalifa	36:65 On that day we will seal their mouths; their hands and feet will bear witness to everything they had done.
Shabbir Ahmed	36:65 This Day We seal their mouths, but their hands speak to Us, and their feet bear witness to what they earned.
Transliteration	36:65 Alyawma nakhtimu AAala afwahihimwatukallimuna aydeehim watashhadu arjuluhum bima kanooyaksiboona
A	36:65 اليوم نختم على افواههم وتكلمنا ايديهم وتشهد ارجلهم بما كانوا يكسبون
Edip-Layth	36:66 If We wished, We can blind their eyes, and they would race towards the path, but how would they see?
The Monotheist Group	36:66 And if We wished, We can blind their eyes, and they would race towards the path, but how would they see?
Muhammad Asad	36:66 NOW HAD IT BEEN Our will [that men should not be able to discern between right and wrong], We could surely have deprived them of their sight, 33 so that they would stray forever from the [right] way: for how could they have had insight [into what is true]? 34

Rashad Khalifa	36:66 If we will, we can veil their eyes and, consequently, when they seek the path, they will not see.
Shabbir Ahmed	36:66 If it had been Our Will, We could have veiled their eyes, and thus, when they seek the path, they would not see it (and stumble on every step as they stumble on the way of truth).
Transliteration	36:66 Walaw nashao la ^{ta} amasnaAAala aAAayunihim faistabaqoo alssiratafaanna yub ^{si} roona
A	36:66 ولو نشاء لطمسنا على اعينهم فاستبقوا الصراط فانى يبصرون
Edip-Layth	36:67 If We wished, We can freeze them in their place; thus, they can neither move forward, nor go back.
The Monotheist Group	36:67 And if We wished, We can freeze them in their place; thus, they can neither move forward, nor go back.
Muhammad Asad	36:67 And had it been Our will [that they should not be free to choose between right and wrong], We could surely have given them a different nature ³⁵ [and created them as beings rooted] in their places, so that they would not be able to move forward, and could not turn back.] ³⁶
Rashad Khalifa	36:67 If we will, we can freeze them in place; thus, they can neither move forward, nor go back.
Shabbir Ahmed	36:67 And if it had been Our Will, We could have transformed them in their places, making them powerless to go forward or turn back.
Transliteration	36:67 Walaw nashao lamasakhnahumAAala mak ^{an} atihim fam ^a ista ^{ta} AAoo mu ^{di} yyanwala yarjiAAoona
A	36:67 ولو نشاء لمسخنهم على مكانتهم فما استطعوا مضيا ولا يرجعون
Edip-Layth	36:68 For whomever We grant a long life, We weaken him in body. Do they not understand?
The Monotheist Group	36:68 And for whomever We grant a long life, We weaken him in body. Do they not understand?
Muhammad Asad	36:68 But [let them always remember that] if We lengthen a human being's days, We also cause him to decline in his powers [when he grows old]: will they not, then, use their reason? ³⁷
Rashad Khalifa	36:68 Whomever we permit to live for a long time, we revert him to weakness. Do they not understand?
Shabbir Ahmed	36:68 Such as, whomever We grant long life, We cause him to revert to weakness. Will they not then use their intellect? ¹⁹
Transliteration	36:68 Waman nuAAammirhu nunakkis-hu fee alkhalqiafala yaAAaqiloonaa
A	36:68 ومن نعمره ننكسه فى الخلق افلا يعقلون
Edip-Layth	<i>The Quran is a Warning for the Living Beings</i> 36:69 We did not teach him poetry, nor does he need it. This is a reminder and a clear Quran.
The Monotheist Group	36:69 And We did not teach him poetry, nor does he need it. This is a reminder and a clear Qur'an.
Muhammad Asad	36:69 AND [thus it is:] We have not imparted to this [Prophet the gift of] poetry, nor would [poetry] have suited this [message]: ³⁸ it is but a reminder and a [divine] discourse, clear in itself and clearly showing the truth, ³⁹
Rashad Khalifa	36:69 What we taught him (the messenger) was not poetry, nor is he (a poet). This is but

	a formidable proof, and a profound Quran.
Shabbir Ahmed	36:69 (Know about the prophet that) We have not taught him poetry, nor does it befit his dignity. This is no less than a Divine reminder and an Articulate Qur'an clear in itself and clearly showing the way. ²⁰
Transliteration	36:69 Wama AAallamn ahu a IshshiAAawama yanbaghee lahu in huwa ill a thikrunwaqur-anun mubeenun
A	36:69 وما علمنه الشعر وما ينبغى له ان هو الا ذكر وقرءان مبين
Edip-Layth	36:70 To warn those who are alive, and so that the retribution will be deserved by the ingrates. ⁵
The Monotheist Group	36:70 To warn those who are alive, and so that the retribution will be deserved by the rejecters.
Muhammad Asad	36:70 to the end that it may warn everyone who is alive [of heart], and that the word [of God] may bear witness ⁴⁰ against all who deny the truth.
Rashad Khalifa	36:70 To preach to those who are alive, and to expose the disbelievers.
Shabbir Ahmed	36:70 That it may warn everyone who is living of heart and that the Word may prove True concerning the rejecters. ²¹
Transliteration	36:70 Liyunthira man kana hayyanwayahiqqa alqawlu AAala alkafireena
A	36:70 لينذر من كان حيا ويحق القول على الكافرين
Edip-Layth	36:71 Did they not see that We created for them with Our own hands livestock which they own?
The Monotheist Group	36:71 Did they not see that We created for them with Our own hands livestock which they own?
Muhammad Asad	36:71 Are they, then, not aware that it is for them that We have created, among all the things which Our hands have wrought, ⁴¹ the domestic animals of which they are [now] masters?
Rashad Khalifa	36:71 Have they not seen that we created for them, with our own hands, livestock that they own?
Shabbir Ahmed	36:71 Have they never envisioned how We have created for them of Our handiwork, the domestic animals of which they are now masters?
Transliteration	36:71 Awa lam yaraw ann a khalaqn alahum mimm a AAamilat aydeen a anAA aman fahumlaḡ malikoona
A	36:71 اولم يروا انا خلقنا لهم مما عملت ايدينا انعما فهم لها ملكون
Edip-Layth	36:72 They were subdued by Us for them. So some they ride, and some they eat.
The Monotheist Group	36:72 And they were subdued by Us for them. So some they ride, and some they eat.
Muhammad Asad	36:72 and that We have subjected them to men's will, ⁴² so that some of them they may use for riding and of some they may eat,
Rashad Khalifa	36:72 And we subdued them for them; some they ride, and some they eat.
Shabbir Ahmed	36:72 And that We have made them submissive to humans so that some of them they use for riding and others they use for food.
Transliteration	36:72 Wathallalnḡ lahumfaminḡ rakoobuhum waminḡ ya/kuloona
A	36:72 وذللناها لهم فمناها ركوبهم ومنها ياكلون

Edip-Layth	36:73 They have in them other benefits, as well as drinks. Would they not be appreciative?
The Monotheist Group	36:73 And they have in them other benefits, as well as drinks. Would they not be appreciative?
Muhammad Asad	36:73 and may have [yet other] benefits from them, and [milk] to drink? Will they not, then, be grateful? (
Rashad Khalifa	36:73 They derive other benefits from them, as well as drinks. Would they not be appreciative?
Shabbir Ahmed	36:73 And may derive yet other benefits from them and milk to drink. Will they not, then, be grateful?
Transliteration	36:73 Walahum feeḥa manāfiAAu wamasharibuafala yashkuroona
A	36:73 ولهم فيها منفع ومشارب افلا يشكرون
Edip-Layth	36:74 They have taken besides God other gods, perhaps they will help them!
The Monotheist Group	36:74 And they have taken besides God other gods, perhaps they will help them!
Muhammad Asad	36:74 But [nay,] they take to worshipping deities other than God, ⁴³ [hoping] to be succoured [by them, and not knowing that]
Rashad Khalifa	<i>Powerless Idols</i> 36:74 They set up beside GOD other gods, perhaps they can be of help to them!
Shabbir Ahmed	36:74 But, nay, they have chosen gods other than God hoping that they might be helped.
Transliteration	36:74 Waittakhatḥoo min dooni Allāḥialihatan laAAallahum yunsaroona
A	36:74 واتخذوا من دون الله ءالهة لعلهم ينصرون
Edip-Layth	36:75 They cannot help them. They become to them as foot-soldiers.
The Monotheist Group	36:75 They cannot help them. And they become to them as foot-soldiers.
Muhammad Asad	36:75 they are unable to succour their devotees, ⁴⁴ even though to them they may [appear to] be hosts drawn up [for succour].
Rashad Khalifa	36:75 On the contrary, they cannot help them; they end up serving them as devoted soldiers.
Shabbir Ahmed	36:75 It is beyond their power to help them, and in effect such people will end up guarding their false gods like committed hosts.
Transliteration	36:75 La yastaṭeeAAoona nasrahumwahum lahum jundun muḥdaroona
A	36:75 لا يستطيعون نصرهم وهم لهم جند محضرون
Edip-Layth	36:76 So do not be saddened by what they say. We are fully aware of what they conceal and what they declare.
The Monotheist Group	36:76 So do not be saddened by what they say. We are fully aware of what they conceal and what they declare.
Muhammad Asad	36:76 However, be not grieved by the sayings of those [who deny the truth]: verily, We know all that they keep secret as well as all that they bring into the open.
Rashad Khalifa	36:76 Therefore, do not be saddened by their utterances. We are fully aware of everything they conceal and everything they declare.
Shabbir Ahmed	36:76 So let not their utterances grieve you. We know what they conceal and what they declare.
Transliteration	36:76 Fala yaḥzunka qawluhum innānaAAalamu mā yusirroona wama yuAAlinoona

A	36:76 فلا يحزنك قولهم انا نعلم ما يسرون وما يعلنون
Edip-Layth	36:77 Has the human being not seen that We have created him from a seed, and yet he would become a clear enemy?
The Monotheist Group	36:77 Has man not seen that We have created him from a seed, that he would become a clear enemy?
Muhammad Asad	36:77 IS MAN, then, not aware that it is We who create him out of a [mere] drop of sperm - whereupon, lo! he shows himself endowed with the power to think and to argue? ⁴⁵
Rashad Khalifa	36:77 Does the human being not see that we created him from a tiny drop, then he turns into an ardent enemy?
Shabbir Ahmed	36:77 Does not man realize that We created him from male and female gametes? Yet, he stands forth as an open contender of truth! ²²
Transliteration	36:77 Awa lam yar a al-ins anu ann akhalaqahu min nu ifatin fa-i tha huwa khaseemunmubeenun
A	36:77 اولم ير الانسن انا خلقته من نطفة فاذا هو خصيم مبين
Edip-Layth	36:78 He cites an example for Us, while forgetting his own creation! He says: "Who can resurrect the bones while they are dust?"
The Monotheist Group	36:78 And he puts forth an example for Us, while forgetting his own creation! He says: "Who can resurrect the bones while they are dust?"
Muhammad Asad	36:78 And [now] he [argues about Us, and] thinks of Us in terms of comparison, ⁴⁶ and is oblivious of how he himself was created! [And so] he says, Who could give life to bones that have crumbled to dust?"
Rashad Khalifa	36:78 He raises a question to us - while forgetting his initial creation - "Who can resurrect the bones after they had rotted?"
Shabbir Ahmed	36:78 And he makes comparisons for Us and forgets the process of his own creation, saying, "Who will revive these bones when they have crumbled to dust?" ²³
Transliteration	36:78 Wadaraba lan a mathalanwanasiya khalqahu q ala man yu hyee alAAi thamawahiya rameemun
A	36:78 وضرب لنا مثلا ونسى خلقه قال من يحيى العظم وهى رميم
Edip-Layth	36:79 Say, "The One who made them in the first place will resurrect them. He is fully aware of every creation." ⁶
The Monotheist Group	36:79 Say: "The One who made them in the first place will resurrect them. He is fully aware of every creation."
Muhammad Asad	36:79 Say: He who brought them into being in the first instance will give them life [once again], seeing that He has full knowledge of every act of creation:
Rashad Khalifa	36:79 Say, "The One who initiated them in the first place will resurrect them. He is fully aware of every creation."
Shabbir Ahmed	36:79 Say, "He Who brought them into being in the first instance, will revive them again. He is the Profound Knower of all creation."
Transliteration	36:79 Qul yuhyeeha allatheeanshaaha awwala marratin wahuwa bikulli khalqin AAaleem un
A	36:79 قل يحييها الذى انشأها اول مرة وهو بكل خلق عليم
Edip-Layth	<i>Burning: A Daily Example of Resurrection of Chemical Energy Stored by Photosynthesis</i> 36:80 The One who produces for you a fire from the green tree, which you burn.

The Monotheist Group	36:80 The One who initiated for you a forest fire, by which you learned to light.
Muhammad Asad	36:80 He who produces for you fire out of the green tree, so that, lo! you kindle [your fires] therewith. ⁴⁷
Rashad Khalifa	36:80 He is the One who creates for you, from the green trees, fuel which you burn for light.
Shabbir Ahmed	36:80 (The same Creator) Who produces for you fire out of the green tree, so that you kindle from it. ²⁴
Transliteration	36:80 Allathee jaAAala lakum mina a Ishshajarial-akhdari n aran fa-i tha antum minhutooqidoona
A	36:80 الذى جعل لكم من الشجر الاخضر نارا فاذا انتم منه توقدون
Edip-Layth	36:81 Is not the One who created the heavens and the earth able to create the like of them? Yes indeed; He is the Creator, the Knowledgeable.
The Monotheist Group	36:81 Is not the One who created the heavens and the Earth able to create the like of them? Yes indeed; He is the Creator, the Knowledgeable.
Muhammad Asad	36:81 Is, then, He who has created the heavens and the earth not able to create [anew] the like of those [who have died]? Yea, indeed - for He alone is the all-knowing Creator:
Rashad Khalifa	36:81 Is not the One who created the heavens and the earth able to recreate the same? Yes indeed; He is the Creator, the Omniscient.
Shabbir Ahmed	36:81 Is not He Who created the heavens and earth Able to create the like of them? Yes indeed! For, He is the Creator, Knower of all acts of creation.
Transliteration	36:81 Awa laysa alla thee khalaqa a Issamawatiwaal-arda biq adirin AAal a an yakhlugamithlahum bala wahuwa alkhallaqu alAAaleemu
A	36:81 اوليس الذى خلق السموت والارض بقدر على ان يخلق مثلهم بلى وهو الخلق العليم
Edip-Layth	36:82 His command, when He wants anything, is to say to it: "Be" and it is! ⁷
The Monotheist Group	36:82 His command, when He wants anything, is to say to it: "Be" and it is!
Muhammad Asad	36:82 His Being alone ⁴⁸ is such that when He wills a thing to be, He but says unto it, "Be" and it is.
Rashad Khalifa	36:82 All He needs to do to carry out any command is to say to it, "Be," and it is.
Shabbir Ahmed	36:82 When He intends a thing, His only command to it is "Be" and it is.
Transliteration	36:82 Innama amruhu i tha aradashay-an an yaqoola lahu kun fayakoon u
A	36:82 انما امره اذا اراد شيا ان يقول له كن فيكون
Edip-Layth	36:83 Therefore, praise be to the One in whose Hand is the sovereignty of all things, and to Him you will be returned.
The Monotheist Group	36:83 Therefore, praise be to the One in whose Hand is the sovereignty of all things, and to Him you will be returned.
Muhammad Asad	36:83 Limitless, then, in His glory is He in whose hand rests the mighty dominion over all things; and unto Him you all will be brought back!
Rashad Khalifa	36:83 Therefore, glory be to the One in whose hand is the sovereignty over all things, and to Him you will be returned. ⁸
Shabbir Ahmed	36:83 Glorified is He in Whose Hand rests the Mighty Dominion over all things, and to Him you will be brought back. ²⁵

Transliteration	36:83 Fasub <h>h</h> ana alla <h>t</h> ee biyadihimalakootu kulli shay-in wa-ilayhi turjaAAoon a
A	36:83 فسبحن الذى بيده ملكوت كل شىء واليه ترجعون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (36:1)

Y10S60. The combination of these letters/numbers plays an important role in the mathematical system of the Quran based on code 19. For the meaning of these letters, see [1:1](#); [2:1](#); [40:1](#); [13:38](#); [46:10](#); [74:1-56](#).

Edip-Layth - End Note 2 (36:10)

See [57:22-23](#).

Edip-Layth - End Note 3 (36:40)

The expression KuLlun FiY FaLaK (each in an orbit) describing the motion of the sun, moon, and earth is palindromic. The letters of the expression (K, L, F, Y, F, L, K), with its cyclic nature, symbolizes the circular/ellipsoid orbits. Similar expression is found at [21:33](#). The Quran is an interesting book ([72:1](#)). Note that the Arabic word kul (all) refers to more than two bodies and it should include the sun, the moon, and the reference planet from the expression "night and day." It is also noteworthy that the Quran frequently uses the expression, "alternation of night and day" rather than "rotation of the Sun," pulling our attention to the rotation of the planet around itself. See [21:33](#); [27:88](#); [39:5](#); [68:1](#); [79:30](#).

Edip-Layth - End Note 4 (36:61)

Compare it to the New Testament verse: ""Get thee behind me, Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve'" (Luke [4:8](#)).

Edip-Layth - End Note 5 (36:70)

It is an implicit and ironic prophecy of the Quran that the chapter containing the only verse stating that the Quran was revealed to remind the living people, has been dedicated to dead people. Those who follow hadith and sectarian teachings recite this chapter in funerals. In opposition to the Quran, "living" people recite these verses for the dead, who do not hear. According to the Quran, those people are no different than the dead people. A class of people getting paid for reciting a book that they do not appreciate nor understand over the dead people who also do neither, is one of the strangest affairs.

Edip-Layth - End Note 6 (36:79)

After reminding us that He knows all kinds of creation, God gives us the recreation of energy stored in plants through photosynthesis as fossil fuels such as coal or petroleum. Indeed, conservation of energy and its transformation from physical into chemical form and vice versa, is a good example of resurrection. See [4:82](#).

Edip-Layth - End Note 7 (36:82)

The creation of universe is the result of such an instant order. See [21:30](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (36:1)

Whereas some of the classical commentators incline to the view that the letters y-s (pronounced ya sin) with which this surah opens belong to the category of the mysterious letter-symbols (al-muqatta'at) introducing a number of Quranic chapters (see Appendix II), Abd Allah ibn Abbas states that they actually represent two distinct words, namely the exclamatory particle ya ("O") and sin, which in the dialect of the tribe of Tayy is synonymous with insan ("human being" or "man"): hence, similar to the two syllables ta ha in surah 20, ya sin denotes "O thou human being!" This interpretation has been accepted by Ikrimah, Ad-Dahhak, Al-Hasan al-Basri, Sa'id ibn Jubayr, and other early Qur'an-commentators (see Tabari, Baghawi, Zamakhshari, Baydawi, Ibn Kathir, etc.). According to Zamakhshari, it would seem that the syllable sin is an abbreviation of unaysin, the diminutive form of insan used by the Tayy in exclamations. (It is to be borne in mind that in classical Arabic a diminutive is often expressive of no more than endearment: e.g., ya bunayya, which does not necessarily signify "O my little son" but, rather, "my dear son" irrespective of the son's age.) On the whole, we may safely assume that the words ya sin apostrophize the Prophet Muhammad, who is explicitly addressed in the sequence, and are meant to stress - as the Qur'an so often does - the fact of his and all other apostles' humanness.

Muhammad Asad - End Note 2 (36:3)

This statement explains the adjurative particle wa (rendered by me as "Consider") at the beginning of the preceding verse - namely: "Let the wisdom apparent in the Qur'an serve as an evidence of the fact that thou art an apostle of God". As regards my rendering of al-Qur'an al-Hakim as "this Qur'an full of wisdom", see note 2 on [10:1](#).

Muhammad Asad - End Note 3 (36:5)

Cf. [34:50](#) - "if I am on the right path, it is but by virtue of what my Sustainer reveals unto me".

Muhammad Asad - End Note 4 (36:6)

Cf. [6:131-132](#). In the wider sense of this expression, the "forefathers" may be a metonym for a community's cultural past: hence, the reference to those "forefathers" not having been "warned" (i.e., against evil) evidently alludes to the defectiveness of the ethical heritage of people who have become estranged from true moral values.

Muhammad Asad - End Note 5 (36:7)

Lit., "has come true", the past tense indicating the inevitability of its "coming true" - i.e., taking effect.

Muhammad Asad - End Note 6 (36:8)

Zamakhshari: "[This is] an allegory of their deliberate denial of the truth." See note 13 on [13:5](#) and note 44 on [34:33](#).

Muhammad Asad - End Note 7 (36:8)

Sc., "and they cannot see the right way" (Razi); their "forced-up heads" symbolize also their arrogance. On the other hand, God's "placing shackles" around the sinners' necks is a metaphor similar to His "sealing their hearts and their hearing", spoken of in [2:7](#) and explained in the corresponding note 7. The same applies to the metaphor of the "barriers" and the "veiling" mentioned in the next verse.

Muhammad Asad - End Note 8 (36:9)

Sc., "so that they can neither advance nor go back": a metaphor of utter spiritual stagnation.

Muhammad Asad - End Note 9 (36:11)

Lit., "who is following the reminder".

Muhammad Asad - End Note 10 (36:14)

As is usual with such passages, the commentators advance various speculations as to the "identity" of the town and the apostles. Since, however, the story is clearly described as a parable, it must be understood as such and not as an historical narrative. It seems to me that we have here an allegory of the three great monotheistic religions, successively propounded by Moses, Jesus and Muhammad, and embodying, essentially, the same spiritual truths. The "township" (qaryah) mentioned in the parable represents, I think, the common cultural environment within which these three religions appeared. The apostles of the first two are said to have been sent "together", implying that the teachings of both were - and are - anchored in one and the same scripture, the Old Testament of the Bible. When, in the course of time, their impact proved insufficient to mould the ethical attitude of the people or peoples concerned, God "strengthened" them by means of His final message, conveyed to the world by the third and last of the apostles, Muhammad.

Muhammad Asad - End Note 11 (36:15)

Cf. [6:91](#) - "no true understanding of God have they when they say, 'Never has God revealed anything unto man.'" See also [34:31](#) and the corresponding note 38. Both these passages, as well as the one above, allude to people who like to think of themselves as "believing" in God without, however, allowing their "belief" to interfere in the practical concerns of their lives: and this they justify by conceding to religion no more than a vaguely emotional role, and by refusing to admit the fact of objective revelation - for the concept of revelation invariably implies a promulgation, by God, of absolute moral values and, thus, a demand for one's self-surrender to them.

Muhammad Asad - End Note 12 (36:18)

For an explanation of the phrase tatayyarna bikum, see surah 7 note 95.

Muhammad Asad - End Note 13 (36:19)

Cf. [17:13](#) - "every human being's destiny (ta'ir) have We tied to his neck" - and the corresponding note 17.

Muhammad Asad - End Note 14 (36:19)

For this rendering of musrifun (sing. musrif), see note 21 on the last sentence of [10:12](#).

Muhammad Asad - End Note 15 (36:26)

I.e., by the apostles or, more probably (in view of the allegorical character of this story), by his own insight. The intervention of the man who "came running from the farthest end of the city" is evidently a parable of the truly believing minority in every religion, and of their desperate, mostly unavailing endeavours to convince their erring fellow-men that God-consciousness alone can save human life from futility.

Muhammad Asad - End Note 16 (36:30)

Lit., "Oh, the regrets upon the bondmen" (al-ibad) - since all human beings, good or bad, are God's "bondmen". This phrase alludes to the Day of Judgment - which is described in [19:39](#) as "the Day of Regrets" - as well as to the fact, repeatedly stressed in the Qur'an, that most human beings choose to remain deaf to the voice of truth, and thus condemn themselves to spiritual death.

Muhammad Asad - End Note 17 (36:31)

I.e., to the people now living. As in many other Quranic passages, the term qarn, which literally signifies a "generation" or "people living at the same period", has in this context the wider meaning of "society" or "civilization" in the historical connotation of these terms. Thus, the downfall and utter disappearance of past societies and civilizations is here linked to their spiritual frivolity and consequent moral failure. A further lesson to be drawn from this parable is the implied conclusion that the majority of people in every society, at all times (our own included), refuse to be guided by moral considerations, regarding them as opposed to their conventional mode of life and their pursuit of materialistic values - with the result that "never has an apostle come to them without their deriding him".

Muhammad Asad - End Note 18 (36:36)

Lit., "who has created all the pairs out of whatever the earth produces, and out of themselves, and out of that of which they have no knowledge": a reference to the polarity evident in all creation, both animate and inanimate, which expresses itself in the existence of antithetic and yet complementary forces, like the sexuality in human beings, animals and plants, light and darkness, heat and cold, positive and negative magnetism and electricity, the positive and negative charges (protons and electrons) in the structure of the atom, and so forth. (It is to be borne in mind that the noun *zawj* denotes both "a pair" and "one of a pair", as explained in note 7 on [13:3](#).) The mention of "that of which they have no knowledge" evidently relates to things or phenomena not yet understood by man but potentially within the range of his comprehension: hence my interpolation, between brackets, of the words "as yet".

Muhammad Asad - End Note 19 (36:38)

In the generally-accepted reading, this phrase is spelled *li-mustaqarrin laha*, which may be rendered as above or, more conventionally, as "to its point of rest", i.e., the time (or point) of the daily sunset (*Razi*). However, *Abd Allah ibn Mas'ud* is reliably reported to have read these words as *la mustaqarra laha* (*Zamakhshari*), which gives us the meaning of "it runs [on its course] without having any rest", i.e., unceasingly.

Muhammad Asad - End Note 20 (36:39)

This is, in a condensed form, the meaning of the noun *urjun* - the raceme of the date-palm, which, when old and dry, becomes slender and curves like a crescent (cf. *Lane V*, 1997).

Muhammad Asad - End Note 21 (36:40)

Lit., "nor does the night outrun [or "outstrip"] the day".

Muhammad Asad - End Note 22 (36:41)

Lit., "in the laden ship": a generic singular with a plural significance. The term "offspring" denotes here the human race as a whole (cf. the recurring expression "children of Adam").

Muhammad Asad - End Note 23 (36:42)

Cf. [16:8](#) and the corresponding note 6. In both of these passages man's ingenuity is shown to be a direct manifestation of God's creativeness.

Muhammad Asad - End Note 24 (36:45)

For an explanation of this rendering of the above phrase, see *surah 2* note 247. In the present instance it apparently denotes men's conscious doings as well as their unconscious or half-conscious motivations.

Muhammad Asad - End Note 25 (36:46)

Or: "no sign of their Sustainer's signs" - since the noun *ayah*, repeated several times in the preceding passage, denotes "a message" as well as "a sign".

Muhammad Asad - End Note 26 (36:47)

In Quranic usage, the verb *anfaqa* (lit., "he spent") invariably signifies one's spending on others, or for the good of others, whatever the motive. The ethical importance of this "spending on others" is frequently stressed in the Quran, and is embodied in the concept of *zakah*, which denotes "purifying dues" or, in its broader sense, "charity" (see note 34 on [2:43](#)).

Muhammad Asad - End Note 27 (36:49)

Lit., "they wait for nothing but a single blast", etc.

Muhammad Asad - End Note 28 (36:56)

In the Quranic descriptions of paradise, the term *zill* ("shade") and its plural *zilal* is often used as a metaphor for

"happiness" - thus, for instance, in [4:57](#), where zill zilil signifies "happiness abounding" (see surah 4 note 74) - while the "couches" on which the blessed are to recline are obviously a symbol of inner fulfillment and peace of mind, as pointed out by Razi in his comments on [18:31](#) and [55:54](#).

Muhammad Asad - End Note 29 (36:58)

This composite expression is, I believe, the nearest approach in English to the concept of salam in the above context. For a further explanation of this term, see note 29 on [5:16](#), where salam is rendered as "salvation".

Muhammad Asad - End Note 30 (36:60)

For the meaning of what the Qur'an describes as "worship of Satan", see note 33 on [19:44](#).

Muhammad Asad - End Note 31 (36:63)

The phrase "This, then, is the hell" points to the fact that the sinners' realization of their having gone astray despite repeated warnings by the prophets will, in itself, be a source of intense suffering (adhab) in the life to come. The element of repetition or persistence is implied in the use of the auxiliary verb kuntum both here and in the next verse.

Muhammad Asad - End Note 32 (36:65)

A metaphor for their being unable really to excuse or defend their past actions and attitudes.

Muhammad Asad - End Note 33 (36:66)

Lit., "We could surely have effaced their eyes": a metaphor for "We could have created them morally blind" and, thus, devoid of all sense of moral responsibility - which, in its turn, would constitute a negation of all spiritual value in human life as such. (Cf. [2:20](#) - "if God so willed, He could indeed take away their hearing and their sight".)

Muhammad Asad - End Note 34 (36:66)

In this instance - as, e.g., in [20:96](#) - the verb basura ("he became seeing" or "he saw") is obviously used in its tropical sense of "perceiving [something] mentally". According to Ibn Abbas as quoted by Tabari, the phrase anna yubsirun signifies "how could they perceive the truth".

Muhammad Asad - End Note 35 (36:67)

Lit., "transformed [or "transmuted"] them".

Muhammad Asad - End Note 36 (36:67)

I.e., if it had been God's will that men should have no freedom of will or moral choice, He would have endowed them from the very beginning with a spiritually and morally stationary nature, entirely rooted in their instincts ("in their places"), devoid of all urge to advance, and incapable either of positive development or of retreat from a wrong course.

Muhammad Asad - End Note 37 (36:68)

I.e., man should never postpone his exercise of moral choice - for if human beings are superior creatures inasmuch as they have been endowed with the faculty of discernment and a wide measure of free will, let them also remember that "man has been created weak" ([4:28](#)) and liable to decline still further in old age, so that the time at his disposal is short.

Muhammad Asad - End Note 38 (36:69)

This passage resumes the theme enunciated in the opening verses of this surah, namely, the revelation of the Qur'an. As in [26:224](#), we have here an allusion to the allegation of Muhammad's opponents, in his own as well as in later times, that what he described as divine revelation was in reality an outcome of his own poetic invention.

This the Qur'an refutes by alluding to the fundamental difference between poetry - especially Arabic poetry - and divine revelation as exemplified by the Qur'an: whereas in the former the meaning is often subordinated to the rhythm and the melody of language, in the Qur'an the exact opposite is the case, inasmuch as here the choice of words, their sound and their position in the sentence - and, hence, its rhythm and melody - are always subordinated to the meaning intended. (Cf. also [26:225](#) and the corresponding note 100.)

Muhammad Asad - End Note 39 (36:69)

For this composite rendering of the adjective mubin, see surah 12 note 2. Literally, the above phrase reads, "a reminder and a [divine] discourse", etc., with the conjunctive particle wa ("and") being used here, as in [15:1](#), to point out that the Qur'an is an integral element in the process of divine revelation.

Muhammad Asad - End Note 40 (36:70)

Lit., "may come [or "be proved"] true", i.e., on the Day of Judgment (cf. verse 7 of this surah).

Muhammad Asad - End Note 41 (36:71)

I.e., "which We alone have or could have created" (Zamakhshari and Razi). The above metaphorical expression is based on the concept of "handiwork" in its widest sense, abstract as well as concrete.

Muhammad Asad - End Note 42 (36:72)

Lit., "made them submissive (dhallalnaha) to them": implying also that man is morally responsible for the manner in which he uses or misuses them.

Muhammad Asad - End Note 43 (36:74)

Or: "other deities beside God" - alluding, in either case, to objects of worship consciously conceived as such - i.e., idols, imaginary deities, deified persons, saints, etc. - as well as to abstract concepts like power, wealth or "luck", which may not be consciously "worshipped" but are nevertheless often revered in an almost idolatrous fashion. The verb ittakhadhu (lit., "they took [or "have taken"] for themselves"), used in the Qur'an in this and in similar contexts, is particularly suited for the wide range of meanings alluded to inasmuch as it bears the connotation of adopting something - whether it be concrete or abstract - for one's own use or adoration.

Muhammad Asad - End Note 44 (36:75)

Lit., "them".

Muhammad Asad - End Note 45 (36:77)

See similar passage in [16:4](#), as well as the corresponding note 5. Completing the interpretation advanced in his (and Zamakhshari's) commentary on the above-mentioned verse, Razi equates here the term khasim (lit., "contender in argument") with the highest manifestation of what is described as natiq ("articulate [or "rational"] being").

Muhammad Asad - End Note 46 (36:78)

Lit., "he coins for Us a simile (mathal)" - an elliptic allusion to the unwillingness of "those who deny the truth" to conceive of a transcendental Being, fundamentally different from all that is graspable by man's senses or imagination, and having powers beyond all comparison with those which are available to any of the created beings. (Cf. [42:11](#), "there is nothing like unto Him", and [112:4](#), "there is nothing that could be compared with Him".) Since they are enmeshed in a materialistic outlook on life, such people deny - as the sequence shows - all possibility of resurrection, which amounts to a denial of God's creative powers and, in the final analysis, of His existence.

Muhammad Asad - End Note 47 (36:80)

Cf. the ancient Arabian proverb, "In every tree there is a fire" (Zamakhshari): evidently an allusion to the metamorphosis of green - i.e., water-containing - plants into fuel, be it through desiccation or man-made

carbonization (charcoal), or by a millennial, subterranean process of decomposition into oil or coal. In a spiritual sense, this "fire" seems also to symbolize the God-given warmth and light of human reason spoken of in verse 77 above.

Muhammad Asad - End Note 48 (36:82)

This is the meaning of the phrase innama amruhu - the term amr being synonymous, in this instance, with shan ("state [or "manner"] of being"). The exclusiveness of God's creative Being is stressed by the restrictive particle innama.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (36:1)

See Appendix 1 for the detailed explanation of these initials.

Rashad Khalifa - End Note 2 (36:3)

See Appendices 2 & 26 for the irrefutable physical evidence.

Rashad Khalifa - End Note 3 (36:10)

Everyone is already stamped as a believer or a disbeliever. See Appendix 14.

Rashad Khalifa - End Note 4 (36:13)

God's messengers have proof, advocate God alone, and do not ask for money.

Rashad Khalifa - End Note 5 (36:26)

The righteous do not really die; they simply move on to the same Paradise where Adam and Eve lived. They join the prophets, saints and martyrs in an active and utopian life (see Appendix 17).

Rashad Khalifa - End Note 6 (36:30)

If the messenger presents solid proof of messengership, advocates the worship of God alone, and does not ask us for money, why should we not believe? (See Appendix 2.)

Rashad Khalifa - End Note 8 (36:83)

It is noteworthy that the gematrical value of "Rashad" (505), plus the gematrical value of "Khalifa" (725), plus the sura number (36), plus the number of verses (83), produces a total that is a multiple of 19 ($505 + 725 + 36 + 83 = 1349 = 19 \times 71$). Also, Sura 36 is number 19 among the 29 initial suras.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (36:9)

They neither look to the future nor derive any lesson from history

Shabbir Ahmed - End Note 2 (36:10)

Their attitude bars them from attaining faith

Shabbir Ahmed - End Note 3 (36:12)

Whatever the humans do, their actions leave permanent imprints on their own 'self'

Shabbir Ahmed - End Note 4 (36:15)

[6:91](#), [34:31](#)

Shabbir Ahmed - End Note 5 (36:19)

The Symbolism used here is most aptly applicable to Moses, Jesus and Muhammad (salutations to them all). All three were commissioned in a similar cultural environment, therefore, the Town. All three upheld strict Monotheism, were denied, threatened and persecuted or migrated. And the first two were strengthened by the Final messenger of God to carry the Divine message to people of all times and places

Shabbir Ahmed - End Note 6 (36:20)

This man from the farthest end represents the believers who journeyed a long way from the falsehood to the truth

Shabbir Ahmed - End Note 7 (36:33)

Divine revelation can, likewise, revive dead communities and make them blessings for all humanity

Shabbir Ahmed - End Note 8 (36:36)

This discovery of all things existing in pairs earned the British physicist Paul Dirac the Nobel Prize in 1933

Shabbir Ahmed - End Note 9 (36:38)

Until recently, it was thought that the sun was static. But, the celebrated Russian philosopher, astronomer and mystic, P.D. Ouspensky (author of Tertium Organum, 1878-1947), had maintained that any science that contradicted the Qur'an would turn out to be false. Then, during Ouspensky's lifetime, it was discovered that the sun is moving toward a specified destination at 12 miles per second, 43,200 miles per hour! This destination has even been assigned names, the Solar Apex, the Constellation of Hercules. Guess what Ouspensky did! He embraced Islam

Shabbir Ahmed - End Note 10 (36:40)

The sun cannot cause the moon to gravitate towards itself and the night and the day cannot lengthen or shorten other than the appointed measure. [21:33](#), [22:61](#), [25:62](#), [31:29](#), [41:37](#), [57:6](#)

Shabbir Ahmed - End Note 11 (36:41)

Zurriatahum = Their generations = Their seed = Children of Adam = May refer to prophet Noah's people, and parents letting their children sail in confidence

Shabbir Ahmed - End Note 12 (36:42)

And We will create things of which you have no knowledge yet. [16:8](#)

Shabbir Ahmed - End Note 13 (36:43)

Nashaa = As We will = According to Our laws

Shabbir Ahmed - End Note 14 (36:45)

Live a life upright learning from every day, so that you may build a future worthy of grace

Shabbir Ahmed - End Note 15 (36:47)

[6:149](#), [16:35](#), [43:20](#)

Shabbir Ahmed - End Note 16 (36:50)

Ahl = Family = Own people

Shabbir Ahmed - End Note 17 (36:51)

Ajdaath = Bodily remains = Physical remains in the graves or scattered anywhere = Disintegrated states

Shabbir Ahmed - End Note 18 (36:52)

Marqad = Bed of sleep = Resting place. These two verses strongly dismiss the clergy-peddled false concept of punishment in the grave. And how would God punish people after death before the Day of Judgment. Moreover, many kinds of suffering ('Azaab) are named in the Qur'an, but not once is mentioned 'Azaabil Qabr

Shabbir Ahmed - End Note 19 (36:68)

Do good when you are fit to do so. This also alludes to the rise and fall of nations

Shabbir Ahmed - End Note 20 (36:69)

[26:224](#)

Shabbir Ahmed - End Note 21 (36:70)

That violation of the Divine laws brings misery in both lives

Shabbir Ahmed - End Note 22 (36:77)

Nutfah = Gamete, male or female, sperm or ovum

Shabbir Ahmed - End Note 23 (36:78)

[37:16](#), [73:3](#)

Shabbir Ahmed - End Note 24 (36:80)

The flames are 'hidden' within the green branches! When the branch is ignited we can see this fire with our own eyes. Can He not preserve life in a similar manner?

Shabbir Ahmed - End Note 25 (36:83)

[37:16](#), [73:3](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

 Refresh



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Edip-Layth	In the name of God, the Gracious, the Compassionate. 37:1 By the arrangers in ranks.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 37:1 By the columns in formation.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 37:1 CONSIDER these [messages] ranged in serried ranks, ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 37:1 The arrangers in columns.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 37:1 Those vanguards who set up ranks (in order to defend the Divine System).
Transliteration	Bismi All <u>a</u> hi al <u>r</u> rah <u>m</u> ani al <u>r</u> rah <u>e</u> emi 37:1 Waal <u>s</u> saffati saffan
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 37:1 والصفّت صفا
Edip-Layth	37:2 By the forces that repel.
The Monotheist Group	37:2 By the drivers of clouds.
Muhammad Asad	37:2 and restraining [from evil] by a call to restraint,

Rashad Khalifa	37:2 The blamers of those to be blamed.
Shabbir Ahmed	37:2 And those officers of the state who keep law and order.
Transliteration	37:2 Faalzzajirati zajran
A	37:2 فالزجرت زجرا
Edip-Layth	37:3 By the memory which follows.
The Monotheist Group	37:3 By the remembrance which follows.
Muhammad Asad	37:3 and conveying [to all the world] a reminder:
Rashad Khalifa	37:3 The reciters of the messages.
Shabbir Ahmed	37:3 And those believers who convey the reminder.
Transliteration	37:3 Faalttaliyati thikran
A	37:3 فالتليت نكرا
Edip-Layth	37:4 Your god is indeed One.
The Monotheist Group	37:4 Your god is indeed One.
Muhammad Asad	37:4 Verily, most surely, your God is One
Rashad Khalifa	37:4 Your god is only one.
Shabbir Ahmed	37:4 (Are the living witnesses that) - Most certainly, your God is One.
Transliteration	37:4 Inna ilahakum lawahidun
A	37:4 ان الهكم لوحدا
Edip-Layth	37:5 The Lord of the heavens and the earth, and what lies between them, and Lord of the easts.
The Monotheist Group	37:5 The Lord of the heavens and the Earth, and what lies between them, and Lord of the easts.
Muhammad Asad	37:5 the Sustainer of the heavens and the earth and of all that is between them, and the Sustainer of all the points of sunrise! ²
Rashad Khalifa	37:5 The Lord of the heavens and the earth, and everything between them, and Lord of the easts.
Shabbir Ahmed	37:5 He is the Lord of the heavens and the earth and all that is between them (the intergalactic material). And the Lord of the sunrises (and of the light-giving revelation).
Transliteration	37:5 Rabbu alssamawati waal-ardiwama baynahuma warabbu almashariqi
A	37:5 رب السموت والارض وما بينهما ورب المشرق
Edip-Layth	37:6 We have adorned the lowest heaven with the decoration of planets.
The Monotheist Group	37:6 We have adorned this universe with the decoration of planets.
Muhammad Asad	37:6 Behold, We have adorned the skies nearest to the earth with the beauty of stars,

Rashad Khalifa	37:6 We have adorned the lowest heaven with adorning planets.
Shabbir Ahmed	37:6 We have beautified the sky of the earth with ornaments, the stars and planets.
Transliteration	37:6 Inna zayyanna alssamaalddunya bizeenatin alkawakibi
A	37:6 انا زيننا السماء الدنيا بزينة الكواكب
Edip-Layth	37:7 To guard against every rebellious devil.
The Monotheist Group	37:7 And to guard against every rebellious devil.
Muhammad Asad	37:7 and have made them secure against every rebellious, satanic force, ³
Rashad Khalifa	37:7 We guarded it from every evil devil.
Shabbir Ahmed	37:7 And made them secure against every satanic force. ¹
Transliteration	37:7 Waḥifthan min kulli shaytaninmaridin
A	37:7 وحفظنا من كل شيطان مارد
Edip-Layth	37:8 They cannot listen to the command up high; and they are bombarded from every side.
The Monotheist Group	37:8 They cannot listen to the command up high; and they are bombarded from every side.
Muhammad Asad	37:8 [so that] they [who seek to learn the unknowable] should not be able to overhear the host on high, ⁴ but shall be repelled from all sides,
Rashad Khalifa	37:8 They cannot spy on the High Society; they get bombarded from every side.
Shabbir Ahmed	37:8 Faraway from the truth, the claimants to 'occult sciences' cannot get a hint of the exalted assembly. They are cast away from every side. ²
Transliteration	37:8 La yassammaAAoona ila almala-ial-aAAala wayuqthafoona min kulli janibin
A	37:8 لا يسمعون الى الملا الاعلى ويقذفون من كل جانب
Edip-Layth	37:9 Outcasts; they will have an eternal retribution.
The Monotheist Group	37:9 Outcasts; they will have an eternal retribution.
Muhammad Asad	37:9 cast out [from all grace], with lasting suffering in store for them [in the life to come];
Rashad Khalifa	37:9 They have been condemned; they have incurred an eternal retribution.
Shabbir Ahmed	37:9 Outcast! And theirs is a lasting torment.
Transliteration	37:9 Duḥooran walahum AAathabun wasibun
A	37:9 دحورا ولهم عذاب واصب
Edip-Layth	37:10 Any of them who snatches something away, he is pursued by a piercing flame.
The Monotheist Group	37:10 Any of them who snatches something away, he is pursued by a piercing flame.

Muhammad Asad	37:10 but if anyone ⁵ does succeed in snatching a glimpse [of such knowledge], he is [henceforth] pursued by a piercing flame. ⁶
Rashad Khalifa	37:10 If any of them ventures to charge the outer limits, he gets struck with a fierce projectile.
Shabbir Ahmed	37:10 Even if a thing of their conjecture comes to pass, they are pursued by a Flame of Brightness. ³
Transliteration	37:10 Illā man khaṭifa alkhaṭfatafaatbaAAahu shihābun thaqibun
A	37:10 إلا من خطف الخطفة فاتبعه شهاب ثاقب
Edip-Layth	37:11 So ask them: "Are they the more powerful creation, or the others We created?" We have created them out of sticky clay.
The Monotheist Group	37:11 So ask them: "Are they the more powerful creation, or the others We created?" We have created them from sticky mud.
Muhammad Asad	37:11 AND NOW ask those [who deny the truth] to enlighten thee: Were they more difficult to create than all those [untold marvels] that We have created? - for, behold, them have We created out of [mere] clay commingled with water! ⁷
Rashad Khalifa	37:11 Ask them, "Are they more difficult to create, or the other creations?" We created them from wet mud.
Shabbir Ahmed	37:11 Ask them, "Are they more difficult to create, or the other beings We have created? We created the humans from hydrated clay.
Transliteration	37:11 Faistaftihim ahum ashaddu khalqan amman khalaqn a innā khalaqnahum min ṭeeninlazībin
A	37:11 فاستفتهم اهلهم اشد خلقا ام من خلقنا انا خلقتهم من طين لازب
Edip-Layth	37:12 While you were awed, they simply mocked.
The Monotheist Group	37:12 While you were awed, they simply mocked.
Muhammad Asad	37:12 Nay, but whereas thou dost marvel, they [only] scoff; ⁸
Rashad Khalifa	37:12 While you are awed, they mock.
Shabbir Ahmed	37:12 While you marvel (at the Universe), they mock!
Transliteration	37:12 Bal AAajibta wayaskharoonā
A	37:12 بل عجبتم ويسخرون
Edip-Layth	37:13 When they are reminded, they do not care.
The Monotheist Group	37:13 And when they are reminded, they do not care.
Muhammad Asad	37:13 and when they are reminded [of the truth], they refuse to take it to heart;
Rashad Khalifa	37:13 When reminded, they take no heed.
Shabbir Ahmed	37:13 They do not take to heart (the wonders of nature) when reminded.
Transliteration	37:13 Wa-iṭḥa ṭhukkiroo lā yaṭḥkuroona

A	37:13 واذاذكروالاينكرون
Edip-Layth	37:14 When they see a sign, they make fun of it.
The Monotheist Group	37:14 And when they see a sign, they make fun of it.
Muhammad Asad	37:14 and when they become aware of a [divine] message, they turn it to ridicule
Rashad Khalifa	37:14 When they see proof, they ridicule it.
Shabbir Ahmed	37:14 And they turn into mockery every wonder that they see!
Transliteration	37:14 Wa-i <u>tha</u> raaw <u>ayatanyastaskhiroona</u>
A	37:14 واذا راوا آية يستسخرون
Edip-Layth	37:15 They said, "This is nothing but evident magic!"
The Monotheist Group	37:15 And they said: "This is nothing but evident magic!"
Muhammad Asad	37:15 and say: This is clearly nothing but [a mortal's] spellbinding eloquence!
Rashad Khalifa	37:15 They say, "This is obviously magic!
Shabbir Ahmed	37:15 And of the revelation they say, "This is nothing but magical eloquence."
Transliteration	37:15 Waq <u>a</u> loo in <u>hatha</u> illasi <u>h</u> run mubeen <u>u</u> n
A	37:15 وقالوا ان هذا الا سحر مبين
Edip-Layth	37:16 "Can it be that after we die and become dust and bones, that we are resurrected?"
The Monotheist Group	37:16 "Can it be that after we die and become dust and bones, that we are resurrected?"
Muhammad Asad	37:16 Why - after we have died and become mere dust and bones, shall we, forsooth, be raised from the dead?
Rashad Khalifa	37:16 "After we die and become dust and bones, do we get resurrected?
Shabbir Ahmed	37:16 "What! When we are dead and have become dust and bones, will we then be raised again?
Transliteration	37:16 A-i <u>tha</u> mitn <u>a</u> wakunn <u>a</u> tur <u>a</u> ban waAAi <u>th</u> aman a-inn <u>a</u> lamabAAoo <u>th</u> oona
A	37:16 اءذا متنا وكنا ترابا وعظما ءنا لمبعوثون
Edip-Layth	37:17 "What about our fathers of old?"
The Monotheist Group	37:17 "What about our fathers of old?"
Muhammad Asad	37:17 and perhaps also our forebears of old?"
Rashad Khalifa	37:17 "Even our ancient ancestors?"
Shabbir Ahmed	37:17 And even our forefathers?"
Transliteration	37:17 Awa <u>a</u> ba <u>a</u> na al-awwaloona
A	37:17 اوءابلونا الاولون

Edip-Layth	37:18 Say, "Yes, and then you will be humiliated."
The Monotheist Group	37:18 Say: "Yes, and then you will be humiliated."
Muhammad Asad	37:18 Say: Yea, indeed - and most abject will you then be!"
Rashad Khalifa	37:18 Say, "Yes, you will be forcibly summoned."
Shabbir Ahmed	37:18 Say, "Yes, indeed. And you will be brought low."
Transliteration	37:18 Qul naAAam waantum dakhiroona
A	37:18 قل نعم وانتم دخرون
Edip-Layth	37:19 All it takes is one sound, then they will be staring.
The Monotheist Group	37:19 All it takes is one sound, then they will be staring.
Muhammad Asad	37:19 for that [resurrection which they deride] will be [upon them of a sudden, as if it were] but a single accusing cry - and then, lo! they will begin to see [the truth]
Rashad Khalifa	37:19 All it takes is one nudge, whereupon they (stand up) looking.
Shabbir Ahmed	37:19 There will be a single rebuke, and then, they will begin to see.
Transliteration	37:19 Fa-innama hiya zajratun wahidatunfa-itha hum yanthuroona
A	37:19 فانما هي زجرة واحدة فاذا هم ينظرون
Edip-Layth	37:20 They said, "Woe to us, this is the day of Judgment!"
The Monotheist Group	37:20 And they said: "Woe to us, this is the Day of Judgment!"
Muhammad Asad	37:20 and will say: Oh, woe unto us! This is the Day of Judgment!"
Rashad Khalifa	37:20 They will say, "Woe to us; this is the Day of Judgment."
Shabbir Ahmed	37:20 And they will say, "Oh, woe unto us! This is the Day of Judgment."
Transliteration	37:20 Waqaloo ya waylana hathayawmu alddeeni
A	37:20 وقالوا يويلنا هذا يوم الدين
Edip-Layth	37:21 This is the day of decisiveness that you used to deny.
The Monotheist Group	37:21 This is the Day of decisiveness that you used to deny.
Muhammad Asad	37:21 [And they will be told:] This is the Day of Distinction [between the true and the false - the Day] ⁹ which you were wont to call a lie!"
Rashad Khalifa	37:21 This is the day of decision that you used to disbelieve in.
Shabbir Ahmed	37:21 Yes! This is the Day of decision you used to deny.
Transliteration	37:21 Hatha yawmu alfasli allatheekuntum bihi tukaththiboona
A	37:21 هذا يوم الفصل الذي كنتم به تكذبون
Edip-Layth	<i>Mutual Accusation of the Leaders and their Followers</i> 37:22 Gather the transgressors, their mates, and all they served,
The Monotheist Group	

	37:22 Gather the transgressors, and their mates, and all they worshiped.
Muhammad Asad	37:22 [And God will thus command:] Assemble all those who were bent on evildoing, together with others of their ilk ¹⁰ and [with] all that they were wont to worship
Rashad Khalifa	37:22 Summon the transgressors, and their spouses, and the idols they worshipped
Shabbir Ahmed	37:22 It will be said, "Bring them up together, the transgressors, their companions and the leaders whom they obeyed,
Transliteration	37:22 Ohshuroo alla <u>the</u> ena <u>th</u> alamoowaazwajahum wama <u>kanoo</u> yaAAabudoona
A	37:22 احشروا الذين ظلموا وازوجهم وما كانوا يعبدون
Edip-Layth	37:23 Beside God, and guide them to the path of hell.
The Monotheist Group	37:23 Beside God, and guide them to the path of Hell.
Muhammad Asad	37:23 instead of God, and lead them all onto the way to the blazing fire,
Rashad Khalifa	37:23 beside GOD, and guide them to the path of Hell.
Shabbir Ahmed	37:23 Besides God, and lead them onto the path to the Blazing fire. ⁴
Transliteration	37:23 Min dooni All <u>ah</u> i faihdoohum il <u>asir</u> ati alja <u>he</u> emi
A	37:23 من دون الله فاهدوهم الى صراط الجحيم
Edip-Layth	37:24 Let them stand and be questioned:
The Monotheist Group	37:24 And let them stand and be questioned:
Muhammad Asad	37:24 and halt them [there]!" [And then,] behold, they shall be asked,
Rashad Khalifa	37:24 Stop them, and ask them:
Shabbir Ahmed	37:24 Halt them! For, they must be questioned.
Transliteration	37:24 Waqifoohum innahum masooloon a
A	37:24 وقفوهم انهم مسؤولون
Edip-Layth	37:25 "Why do you not support one another?"
The Monotheist Group	37:25 "Why do you not support one another?"
Muhammad Asad	37:25 How is it that [now] you cannot succour one another?"
Rashad Khalifa	37:25 "Why do you not help one another?"
Shabbir Ahmed	37:25 What is the matter with you that you do not help each other?
Transliteration	37:25 Ma lakum la tan <u>as</u> aroona
A	37:25 ما لكم لا تتاصرون
Edip-Layth	37:26 No, for today they have totally given up.
The Monotheist Group	37:26 No, for today they have totally given up.

Muhammad Asad	37:26 Nay, but on that Day they would willingly surrender [to God];
Rashad Khalifa	37:26 They will be, on that day, totally submitting.
Shabbir Ahmed	37:26 Nay, but this Day they make full submission.
Transliteration	37:26 Bal humu alyawma mustaslimoonā
A	37:26 بل هم اليوم مستسلمون
Edip-Layth	37:27 Some of them came to each other, questioning.
The Monotheist Group	37:27 And some of them came to each other, questioning.
Muhammad Asad	37:27 but [since it will be too late,] they will turn upon one another, demanding of each other [to relieve them of the burden of their past sins]. ¹¹
Rashad Khalifa	<i>Mutual Blaming</i> 37:27 They will come to each other, questioning and blaming one another.
Shabbir Ahmed	37:27 And they will turn to one another asking, demanding.
Transliteration	37:27 Waaqbala baAAduhum AAala baAAdinyatasaaloonā
A	37:27 واقبل بعضهم على بعض يتساءلون
Edip-Layth	37:28 They said, "You used to entice us from the right side." ¹
The Monotheist Group	37:28 They said: "You used to entice us from the right side."
Muhammad Asad	37:28 Some [of them] will say: Behold, you were wont to approach us [deceptively] from the right!" ¹²
Rashad Khalifa	37:28 They will say (to their leaders), "You used to come to us from the right side."
Shabbir Ahmed	37:28 Some will say, "You used to approach us in power."
Transliteration	37:28 Qaloo innakum kuntum ta/toonanaAAani alyameeni
A	37:28 قالوا انكم كنتم تاتوننا عن اليمين
Edip-Layth	37:29 They replied: "No, it was you who were not those who acknowledge."
The Monotheist Group	37:29 They replied: "No, it was you who were not believers."
Muhammad Asad	37:29 [To which] the others will reply: Nay, you yourselves were bereft of all faith!
Rashad Khalifa	37:29 They will respond, "It is you who were not believers."
Shabbir Ahmed	37:29 The leaders will reply, "Nay, you yourselves had no faith."
Transliteration	37:29 Qaloo bal lam takoonoo mu/mineenā
A	37:29 قالوا بل لم تكونوا مومنين
Edip-Layth	37:30 "We never had any power over you, but you were a wicked people."
The Monotheist Group	37:30 "And we never had any power over you, but you were a wicked people."
	37:30 Moreover, we had no power at all over you: nay, you were people filled

Muhammad Asad	with overweening arrogance!
Rashad Khalifa	37:30 "We never had any power over you; it is you who were wicked.
Shabbir Ahmed	37:30 And we had no power at all over you. Nay, you were a people of unrestrained conduct."
Transliteration	37:30 Wama kana lanaAAalaykum min sulṭanin bal kuntum qawman tagheena
A	37:30 وما كان لنا عليكم من سلطان بل كنتم قوما طغين
Edip-Layth	37:31 "So our Lord's decree is now upon us, that we will suffer."
The Monotheist Group	37:31 "So our Lord's decree is now upon us, that we will suffer."
Muhammad Asad	37:31 But now our Sustainer's word has come true against us [as well]: verily, we are bound to taste [the fruit of our sins].
Rashad Khalifa	37:31 "We justly incurred our Lord's judgment; now we have to suffer.
Shabbir Ahmed	37:31 But now the Word of our Lord has come to pass about all of us. Surely, we are bound to taste the fruit of our deeds.
Transliteration	37:31 Fahaqqa AAalayna qawlu rabbininna lathā-iqoona
A	37:31 فحق علينا قول ربنا انا لذائقون
Edip-Layth	37:32 "We misled you, because we were astray."
The Monotheist Group	37:32 "We misled you, because we were astray."
Muhammad Asad	37:32 So then, [if it be true that] we have caused you to err grievously - behold, we ourselves had been lost in grievous error!" ¹³
Rashad Khalifa	37:32 "We misled you, only because we were astray."
Shabbir Ahmed	37:32 So then, if we misled you, we ourselves were astray."
Transliteration	37:32 Faaghwaynakum inna kunnaghaweena
A	37:32 فاغوينكم انا كنا غوين
Edip-Layth	37:33 Then, on that day they will all share in the retribution.
The Monotheist Group	37:33 Then, on that Day they will all share in the retribution.
Muhammad Asad	37:33 And, verily, on that Day they all will share in their common suffering.
Rashad Khalifa	37:33 Thus, together they will all partake of the retribution on that day.
Shabbir Ahmed	37:33 And on that Day, certainly, they will be partners in a common doom. ⁵
Transliteration	37:33 Fa-innahum yawma-ithin fee alAAathābimushtarikoona
A	37:33 فانهم يومئذ في العذاب مشتركون
Edip-Layth	37:34 This is how We deal with the criminals.
The Monotheist Group	37:34 This is how We deal with the criminals.
Muhammad Asad	37:34 Verily, thus shall We deal with all who were lost in sin:

Rashad Khalifa	37:34 This is how we requite the guilty.
Shabbir Ahmed	37:34 This is how We deal with the guilty.
Transliteration	37:34 Inna <u>kath</u> alika nafAAalu bi almujrimeena
A	37:34 انا كذلك نفعل بالمجرمين
Edip-Layth	37:35 When it was said to them: "There is no god except God," they would be arrogant.
The Monotheist Group	37:35 When it was said to them: "There is no god except God," they would be arrogant.
Muhammad Asad	37:35 for, behold, whenever they were told, There is no deity save God," they would glory in their arrogance
Rashad Khalifa	<i>The First Commandment</i> 37:35 When they were told, "Laa Elaaha Ella Allah
Shabbir Ahmed	37:35 For when it was said to them, "There is no god but God", they showed arrogance.
Transliteration	37:35 Innahum <u>kanoo</u> <u>itha</u> qeela lahumla <u>ilaha</u> illa Allahu yastakbiroona
A	37:35 انهم كانوا اذا قيل لهم لا اله الا الله يستكبرون
Edip-Layth	37:36 They would say, "Shall we leave our gods because of a crazy poet?"
The Monotheist Group	37:36 And they would say: "Shall we leave our gods because of a crazy poet?"
Muhammad Asad	37:36 and would say, Shall we, then, give up our deities at the bidding of a mad poet?" ¹⁴
Rashad Khalifa	37:36 They said, "Shall we leave our gods for the sake of a crazy poet?"
Shabbir Ahmed	37:36 And they used to say, "Shall we give up our gods for a mad poet?"
Transliteration	37:36 Wayaqooloona a-inna la ^a rikoo <u>alihat</u> alishaAAirin majnoonin
A	37:36 ويقولون ائنا لتاركوا الهتنا لشاعر مجنون
Edip-Layth	37:37 No, he has come with the truth and he has confirmed the messengers.
The Monotheist Group	37:37 No, he has come with the truth and he has confirmed the messengers.
Muhammad Asad	37:37 Nay, but he [whom you call a mad poet] has brought the truth; and he confirms the truth of [what the earlier of God's] message-bearers [have taught]. ¹⁵
Rashad Khalifa	37:37 In fact, he has brought the truth, and has confirmed the messengers.
Shabbir Ahmed	37:37 Nay, but he brought the truth, and he confirmed the previous messengers.
Transliteration	37:37 Bal <u>jaa</u> bi al ^a qqi wa ^s addaqaalmursaleena
A	37:37 بل جاء بالحق وصدق المرسلين
Edip-Layth	37:38 You will taste the greatest of retribution.
The Monotheist Group	37:38 You will taste the greatest of retribution.

Muhammad Asad	37:38 Behold, you will indeed taste grievous suffering [in the life to come],
Rashad Khalifa	37:38 Most assuredly, you will taste the most painful retribution.
Shabbir Ahmed	37:38 You will certainly taste the grievous suffering.
Transliteration	37:38 Innakum lath <u>a</u> -iqoo alAAath <u>a</u> bial-aleemi
A	37:38 انكم لذائقوا العذاب الاليم
Edip-Layth	37:39 You are only recompensed for what you have done.
The Monotheist Group	37:39 And you are only recompensed for what you have done.
Muhammad Asad	37:39 although you shall not be requited for aught but what you were wont to do.
Rashad Khalifa	37:39 You are requited only for what you have done.
Shabbir Ahmed	37:39 And you are requited only for what you have done.
Transliteration	37:39 Wam <u>a</u> tujzawna ill <u>a</u> m <u>a</u> kuntum taAAamaloo <u>n</u> a
A	37:39 وما تجزون الا ما كنتم تعملون
Edip-Layth	37:40 Except for God's servants who are faithful.
The Monotheist Group	37:40 Except for God's servants who are faithful.
Muhammad Asad	37:40 Not so, however, God's true servants: 16
Rashad Khalifa	37:40 Only GOD's servants who are absolutely devoted to Him alone (will be saved).
Shabbir Ahmed	37:40 But the sincere servants of God.
Transliteration	37:40 Ill <u>a</u> AAib <u>a</u> da All <u>a</u> hialmukhl <u>a</u> seena
A	37:40 الا عباد الله المخلصين
Edip-Layth	37:41 For them will be known provisions.
The Monotheist Group	37:41 For them will be known provisions.
Muhammad Asad	37:41 [in the hereafter,] theirs shall be a sustenance which they will recognize 17
Rashad Khalifa	37:41 They have deserved provisions that are reserved specifically for them.
Shabbir Ahmed	37:41 Theirs shall be a sustenance known to them. 6
Transliteration	37:41 Ol <u>a</u> -ika lahum rizqun maAAaloom <u>un</u>
A	37:41 اولئك لهم رزق معلوم
Edip-Layth	37:42 Fruits, and they will be honored.
The Monotheist Group	37:42 Fruits, and they will be honored.
Muhammad Asad	37:42 as the fruits [of their life on earth]; and honoured shall they be
Rashad Khalifa	37:42 All kinds of fruits. They will be honored.
Shabbir Ahmed	37:42 As the fruits of their labor, and they shall be honored.

Transliteration	37:42 Faw <u>a</u> k <u>i</u> hu wahum mukramoon a
A	37:42 فوكه وهم مكرمون
Edip-Layth	37:43 In the gardens of bliss.
The Monotheist Group	37:43 In the gardens of bliss.
Muhammad Asad	37:43 in gardens of bliss,
Rashad Khalifa	37:43 In the gardens of bliss.
Shabbir Ahmed	37:43 In the Gardens of Delight.
Transliteration	37:43 Fee jann <u>a</u> ti alInnaAAeemi
A	37:43 فى جنت النعيم
Edip-Layth	37:44 On furnishings which are opposite one another.
The Monotheist Group	37:44 On furnishings which are opposite one another.
Muhammad Asad	37:44 facing one another [in love] upon thrones of happiness. 18
Rashad Khalifa	37:44 On furnishings close to one another.
Shabbir Ahmed	37:44 Facing one another upon thrones of happiness.
Transliteration	37:44 AA <u>a</u> la sururin muta <u>q</u> abileena
A	37:44 على سرر متقابلين
Edip-Layth	37:45 They will be served with cups of pure drinks.
The Monotheist Group	37:45 They will be served with cups of pure drinks.
Muhammad Asad	37:45 A cup will be passed round among them [with a drink] from unsullied springs,
Rashad Khalifa	37:45 Cups of pure drinks will be offered to them.
Shabbir Ahmed	37:45 A cup from a gushing spring of bliss brought around for them.
Transliteration	37:45 Yu <u>t</u> afu AAalayhim bika/sin min maAAeen in
A	37:45 يطاف عليهم بكاس من معين
Edip-Layth	37:46 Clear and tasty for the drinkers.
The Monotheist Group	37:46 Clear and tasty for the drinkers.
Muhammad Asad	37:46 clear, delightful to those who drink it:
Rashad Khalifa	37:46 Clear and delicious for the drinkers.
Shabbir Ahmed	37:46 Crystal clear, delicious to those who drink.
Transliteration	37:46 Bay <u>d</u> aa la <u>th</u> th <u>a</u> tin li <u>l</u> shsh <u>a</u> ribeena
A	37:46 بيضاء لذة للشربين
Edip-Layth	37:47 There is no bitterness therein, nor will they tire from it.

The Monotheist Group	37:47 There is no bitterness therein, nor will they tire from it.
Muhammad Asad	37:47 no headiness will be in it, and they will not get drunk thereon.
Rashad Khalifa	37:47 Never polluted, and never exhausted.
Shabbir Ahmed	37:47 No headache or hangover in it, nor will they get drunk. 7
Transliteration	37:47 La feeha ghawlun walahum AAanha yunzafoona
A	37:47 لا فيها غول ولا هم عنها ينزفون
Edip-Layth	37:48 With them are attendants with wide eyes and a splendid look.
The Monotheist Group	37:48 And with them are attendants with wide eyes and a splendid look.
Muhammad Asad	37:48 And with them will be mates of modest gaze, 19 most beautiful of eye,
Rashad Khalifa	37:48 With them will be wonderful companions.
Shabbir Ahmed	37:48 And in their company will be mates of modest gaze, endowed with vision.
Transliteration	37:48 WaAAindahum qasiratu alttarfiAAeenun
A	37:48 وعندهم قصرت الطرف عين
Edip-Layth	37:49 They are like fragile eggs.
The Monotheist Group	37:49 They are like fragile eggs.
Muhammad Asad	37:49 [as free of faults] as if they were hidden [ostrich] eggs. 20
Rashad Khalifa	37:49 Protected like fragile eggs.
Shabbir Ahmed	37:49 Faultless like the hidden ostrich eggs (of unblemished character).
Transliteration	37:49 Kaannahunna baydun maknoonun
A	37:49 كانهن بيض مكنون
Edip-Layth	<i>Conversation between the People of Paradise and Hell</i> 37:50 So then they approached one another, questioning.
The Monotheist Group	37:50 So then they approached one another, questioning.
Muhammad Asad	37:50 And they will all turn to one another, asking each other [about their past lives]. 21
Rashad Khalifa	<i>The Dwellers of Heaven Visit the Dwellers of Hell</i> 37:50 They will come to each other, and confer with one another.
Shabbir Ahmed	37:50 And they will all turn to one another asking (socializing).
Transliteration	37:50 Faaqbala baAAaduhum AAala baAAadinyatasgaloona
A	37:50 فاقبل بعضهم على بعض يتساءلون
Edip-Layth	37:51 One of them said, "I used to have a friend."
The Monotheist Group	37:51 One of them said: "I used to have a friend."

Muhammad Asad	37:51 One of them speaks thus: Behold, I had [on earth] a close companion
Rashad Khalifa	37:51 One of them will say, "I used to have a friend.
Shabbir Ahmed	37:51 One of them speaks thus, "I had a close companion."
Transliteration	37:51 Qala qa-ilun minhum innee k ^a na ^{lee} qareenun
A	37:51 قال قائل منهم انى كان لى قرين
Edip-Layth	37:52 "Who used to say, "Are you among those who acknowledge this?"
The Monotheist Group	37:52 "Who used to say: "Are you among those who believe in this?"
Muhammad Asad	37:52 who was wont to ask [me], 'Why - art thou really one of those who believe it to be true
Rashad Khalifa	37:52 "He used to mock: `Do you believe all this?
Shabbir Ahmed	37:52 He used to ask me, "What! Are you of those who affirm?
Transliteration	37:52 Yaqoolu a-innaka lamina almu ^s addiqeena
A	37:52 يقول اءنك لمن المصدقين
Edip-Layth	37:53 "That if we die and turn into dust and bones, that we would be called to account?"
The Monotheist Group	37:53 "That if we die and turn into dust and bones, that we would be called to account?"
Muhammad Asad	37:53 [that] after we have died and become mere dust and bones we shall, forsooth, be brought to judgment?"
Rashad Khalifa	37:53 " `After we die and turn into dust and bones, do we get called to account?"
Shabbir Ahmed	37:53 That after we have died and become mere dust and bones, we will be held accountable!"
Transliteration	37:53 A-i th a mitna ^a wakunna ^t uraban waAAa ⁱ thaman a-inna ^l amadeenoona
A	37:53 اءذا متنا وكنا ترابا وعظما اءنا لمدينون
Edip-Layth	37:54 He said, "Can anyone find him?"
The Monotheist Group	37:54 He said: "Can anyone find him?"
Muhammad Asad	37:54 [And] he adds: Would you like to look [and see him]?"
Rashad Khalifa	37:54 He will say, "Just take a look!"
Shabbir Ahmed	37:54 A voice will be heard, "Will you people like to look at him?"
Transliteration	37:54 Qala hal antum mut ^t aliAAoona
A	37:54 قال هل انتم مطلعون
Edip-Layth	37:55 So when he looked, he saw him in the midst of hell.
The Monotheist Group	37:55 So when he looked, he saw him in the midst of Hell.
	37:55 and then he looks and sees that [companion of his] in the midst of the

Muhammad Asad	blazing fire,
Rashad Khalifa	37:55 When he looks, he will see his friend in the heart of Hell.
Shabbir Ahmed	37:55 And then he looks and finds his companion in the midst of the Blazing Fire.
Transliteration	37:55 FaiṭṭalaAAa faraḡhu feesawā-i aljaḥeemi
A	37:55 فاطلع فرءاه فى سواء الجحيم
Edip-Layth	37:56 He said, "By God, you nearly ruined me!"
The Monotheist Group	37:56 He said: "By God, you nearly ruined me!"
Muhammad Asad	37:56 and says: By God! Verily, thou hast almost destroyed me [too, O my erstwhile companion]
Rashad Khalifa	37:56 He (will go to him and) say, "By GOD, you almost ruined me.
Shabbir Ahmed	37:56 He says to the companion in the fire, "By God! You had almost ruined me.
Transliteration	37:56 Qāla taAllāhi in kidtalaturdeeni
A	37:56 قال تالله ان كدت لتردين
Edip-Layth	37:57 "Had it not been for my Lord's blessing, I would have been with you."
The Monotheist Group	37:57 "And had it not been for my Lord's blessing, I would have been with you."
Muhammad Asad	37:57 for had it not been for my Sustainer's favour, I would surely be [now] among those who are given over [to suffering]!
Rashad Khalifa	37:57 "If it were not for my Lord's blessing, I would have been with you now.
Shabbir Ahmed	37:57 Had I not earned the blessing of my Lord, I would surely have been of those given over to punishment.
Transliteration	37:57 Walawla niAAamatu rabbee lakuntu minaalmuḥḍareena
A	37:57 ولولا نعمة ربى لكنت من المحضرين
Edip-Layth	37:58 "Are we then not going to die,"
The Monotheist Group	37:58 "Are we then not going to die,"
Muhammad Asad	37:58 But then, [O my friends in paradise,] is it [really] so that we are not to die
Rashad Khalifa	37:58 "(Do you still believe) that we die,
Shabbir Ahmed	37:58 Are we then never to die?
Transliteration	37:58 Afama naḥnu bimayyiteena
A	37:58 افما نحن بميتين
Edip-Layth	37:59 "Except for our first death, and we will not be punished?"
The Monotheist Group	37:59 "Except for our first death, and we will not be punished?"
Muhammad Asad	37:59 [again,] beyond our previous death, and that we shall never [again] be made to suffer?

Rashad Khalifa	37:59 "only the first death, and we never receive any requital?"
Shabbir Ahmed	37:59 After our former death, we will never be among those who are suffering.
Transliteration	37:59 Illa mawtatana al-oolawama nahnu bimuuAAaththabeena
A	37:59 الا موتتنا الاولى وما نحن بمعذبين
Edip-Layth	37:60 Such is the greatest triumph.
The Monotheist Group	37:60 Such is the greatest triumph.
Muhammad Asad	37:60 Verily, this - this indeed - is the triumph supreme!"
Rashad Khalifa	<i>Redemption: The Greatest Triumph</i> 37:60 Such is the greatest triumph.
Shabbir Ahmed	37:60 Surely, this is the Supreme Triumph."
Transliteration	37:60 Inna hatha lahuwa alfawzu alAAa th heemu
A	37:60 ان هذا لهو الفوز العظيم
Edip-Layth	37:61 For this let those who will work endeavor.
The Monotheist Group	37:61 For this let those who will work endeavor.
Muhammad Asad	37:61 For the like of this, then, let them labour, those who labour [in God's way]!
Rashad Khalifa	37:61 This is what every worker should work for.
Shabbir Ahmed	37:61 For such an end all workers should endeavor.
Transliteration	37:61 Limithli hatha falyaAAamali alAAa th miloon
A	37:61 لمثل هذا فليعمل العاملون
Edip-Layth	<i>The Tree Growing Inside Hell</i> 37:62 Is that a better destination, or the tree of bitterness?
The Monotheist Group	37:62 Is that a better destination, or the tree of Bitterness?
Muhammad Asad	37:62 Is such [a paradise] the better welcome - or the [hellish] tree of deadly fruit? ²²
Rashad Khalifa	37:62 Is this a better destiny, or the tree of bitterness?
Shabbir Ahmed	37:62 Is this better as a welcome, or the inedible cactus (the bitterness they gave to others)? ⁸
Transliteration	37:62 Athalika khayrun nuzulan am shajaratualzaqqoomi
A	37:62 اذلك خير نزلا ام شجرة الزقوم
Edip-Layth	37:63 We have made it a punishment for the transgressors.
The Monotheist Group	37:63 We have made it a punishment for the transgressors.
Muhammad Asad	37:63 Verily, We have caused it to be a trial for evildoers: ²³
Rashad Khalifa	37:63 We have rendered it a punishment for the transgressors.

Shabbir Ahmed	37:63 We have appointed it as a torment for the oppressors.
Transliteration	37:63 Inna jaAAalnaha fitnatan lil th halimeena
A	37:63 انا جعلناها فتنة للظالمين
Edip-Layth	37:64 It is a tree that grows in the midst of hell. ²
The Monotheist Group	37:64 It is a tree that grows in the midst of Hell.
Muhammad Asad	37:64 for, behold, it is a tree that grows in the very heart of the blazing fire [of hell],
Rashad Khalifa	37:64 It is a tree that grows in the heart of Hell.
Shabbir Ahmed	37:64 It is a tree that springs in the heart of the Blazing Fire. ⁹
Transliteration	37:64 Innaha shajaratun takhruju fee aljaljaheemi
A	37:64 انها شجرة تخرج فى اصل الجحيم
Edip-Layth	37:65 Its shoots are like the devils' heads.
The Monotheist Group	37:65 Its shoots are like the devils' heads.
Muhammad Asad	37:65 its fruit [as repulsive] as satans' heads; ²⁴
Rashad Khalifa	37:65 Its flowers look like the devils' heads.
Shabbir Ahmed	37:65 Its growth are like cobra heads. ¹⁰
Transliteration	37:65 IalAAuha kaannahu ruoosu alshshaya ^{teeni}
A	37:65 طلعتها كانه رؤوس الشيطيين
Edip-Layth	37:66 They will eat from it, so that their bellies are filled up.
The Monotheist Group	37:66 They will eat from it, so that their bellies are filled up.
Muhammad Asad	37:66 and they [who are lost in evil] are indeed bound to eat thereof, and to fill their bellies therewith.
Rashad Khalifa	37:66 They will eat from it until their bellies are filled up.
Shabbir Ahmed	37:66 From it they must eat, and fill their bellies with it. ¹¹
Transliteration	37:66 Fa-innahum laakiloona minhafamali-oona minha albu ^{toona}
A	37:66 فانهم لءاكلون منها فمالون منها البطون
Edip-Layth	37:67 Then they will have with it a drink of boiling liquid.
The Monotheist Group	37:67 Then they will have with it a drink of boiling liquid.
Muhammad Asad	37:67 And, behold, above all this they will be confounded with burning despair! ²⁵
Rashad Khalifa	37:67 Then they will top it with a hellish drink.
Shabbir Ahmed	37:67 Above all this they have a drink of burning despair.
Transliteration	37:67 Thumma inna lahum AAalayha lashawbanmin hameemin

A	37:67 ثم ان لهم عليها لشوبا من حميم
Edip-Layth	37:68 Then they will be returned to hell.
The Monotheist Group	37:68 Then they will be returned to Hell.
Muhammad Asad	37:68 And once again: ²⁶ Verily, the blazing fire is their ultimate goal
Rashad Khalifa	37:68 Then they will return to Hell.
Shabbir Ahmed	37:68 And once again, certainly, the Blazing Fire is their destination.
Transliteration	37:68 Thumma inna marjiAAahum la-ilā aljaheemi
A	37:68 ثم ان مرجعهم لالى الجحيم
Edip-Layth	37:69 They had found their parents astray.
The Monotheist Group	37:69 They had found their parents astray.
Muhammad Asad	37:69 for, behold, they found their forebears on a wrong way,
Rashad Khalifa	<i>They Followed Their Parents Blindly</i> 37:69 They found their parents astray.
Shabbir Ahmed	37:69 For, certainly, they had found their fathers on the wrong path.
Transliteration	37:69 Innahum alfaw abaahum dalleena
A	37:69 انهم الفوا ابااءهم ضالين
Edip-Layth	37:70 So they too have hastened in their footsteps.
The Monotheist Group	37:70 So they too have hastened in their footsteps.
Muhammad Asad	37:70 and [now] they make haste to follow in their footsteps! ²⁷
Rashad Khalifa	37:70 And they blindly followed in their footsteps.
Shabbir Ahmed	37:70 But they made haste to follow their footprints.
Transliteration	37:70 Fahum AAala atharhimyuhraAAoona
A	37:70 فهم على اثارهم يهرعون
Edip-Layth	37:71 Most of the previous generations have strayed before them.
The Monotheist Group	37:71 Most of the previous generations have strayed before them.
Muhammad Asad	37:71 Thus, indeed, most of the people of old went astray before them,
Rashad Khalifa	37:71 Most of the previous generations have strayed in the same manner.
Shabbir Ahmed	37:71 This is how most of the earlier people had gone astray before them.
Transliteration	37:71 Walaqad dalla qablahum aktharual-awwaleena
A	37:71 ولقد ضل قبلهم اكثر الاولين
Edip-Layth	37:72 We had sent to them warners.

The Monotheist Group	37:72 And We had sent to them warners.
Muhammad Asad	37:72 although, verily, We had sent warners unto them:
Rashad Khalifa	37:72 We have sent to them warners.
Shabbir Ahmed	37:72 And We had sent warners among them.
Transliteration	37:72 Walaqad arsalna feehim munthireena
A	37:72 ولقد ارسلنا فيهم منذرين
Edip-Layth	37:73 Thus note the consequences for those who were warned.
The Monotheist Group	37:73 Thus note the consequences for those who were warned.
Muhammad Asad	37:73 and behold what happened in the end to those that had been warned [to no avail]!
Rashad Khalifa	37:73 Note the consequences for those who have been warned.
Shabbir Ahmed	37:73 Reflect then, on what happened to those who had been warned.
Transliteration	37:73 Faonthur kayfa kanaAAaqibatu almunthareena
A	37:73 فانظر كيف كان عقبة المنذرين
Edip-Layth	37:74 Except for God's servants who are faithful.
The Monotheist Group	37:74 Except for God's servants who are faithful.
Muhammad Asad	37:74 EXCEPT for God's true servants, [most people are apt to go astray.] 28
Rashad Khalifa	37:74 Only GOD's servants who are absolutely devoted to Him alone (are saved).
Shabbir Ahmed	37:74 Except for the sincere servants of God.
Transliteration	37:74 Illa AAibada Allahialmukhlaseena
A	37:74 الا عباد الله المخلصين
Edip-Layth	Noah 37:75 Noah had called upon Us, for We are the best to respond.
The Monotheist Group	37:75 And Noah had called upon Us, for We are the best to respond.
Muhammad Asad	37:75 And, indeed, [it was for this reason that] Noah cried unto Us - and how excellent was Our response:
Rashad Khalifa	Noah 37:75 Thus, Noah called upon us, and we were the best responders.
Shabbir Ahmed	37:75 And it was so when Noah cried to Us. How excellent are We as Responder.
Transliteration	37:75 Walaqad nadana noohunfalaniAma almujeeboona
A	37:75 ولقد نادينا نوح فلنعم المجيبون
Edip-Layth	37:76 We saved him and his family from the great disaster.
The Monotheist Group	37:76 And We saved him and his family from the great disaster.

Muhammad Asad	37:76 for We saved him and his household from that awesome calamity, 29
Rashad Khalifa	37:76 We saved him and his family from the great disaster.
Shabbir Ahmed	37:76 For, We saved him, his family and his followers from the great distress. 12
Transliteration	37:76 Wanajjaynahu waahlahu mina alkarbialAAat ^h heemi
A	37:76 ونجينه واهله من الكرب العظيم
Edip-Layth	37:77 We made his progeny the one that remained.
The Monotheist Group	37:77 And We made his progeny the one that remained.
Muhammad Asad	37:77 and caused his offspring to endure [on earth];
Rashad Khalifa	37:77 We made his companions the survivors.
Shabbir Ahmed	37:77 And made his progeny and followers survive.
Transliteration	37:77 WajaAAalna ^h thurriyyatahu humualbaqeen ^a
A	37:77 وجعلنا نريته هم الباقيين
Edip-Layth	37:78 We kept his history for those who came later.
The Monotheist Group	37:78 And We kept his history for those who came later.
Muhammad Asad	37:78 and We left him thus to be remembered among later generations: 30
Rashad Khalifa	37:78 And we preserved his history for subsequent generations.
Shabbir Ahmed	37:78 And We left his remembrance for later generations.
Transliteration	37:78 Watarakna AAalayhi fee al-akhireena
A	37:78 وتركنا عليه فى الاءاخرين
Edip-Layth	37:79 Peace be upon Noah among the worlds.
The Monotheist Group	37:79 Peace be upon Noah among the worlds.
Muhammad Asad	37:79 Peace be upon Noah throughout all the worlds!"
Rashad Khalifa	37:79 Peace be upon Noah among the peoples.
Shabbir Ahmed	37:79 Peace and salutation to Noah in the worlds!
Transliteration	37:79 Salamun AAala nooh ⁱⁿ fee alAAalameena
A	37:79 سلم على نوح فى العلمين
Edip-Layth	37:80 It is such that We reward the righteous.
The Monotheist Group	37:80 It is such that We reward the righteous.
Muhammad Asad	37:80 Verily, thus do We reward the doers of good
Rashad Khalifa	37:80 We thus reward the righteous.
Shabbir Ahmed	37:80 Surely, this is how We reward the benefactors of humanity.

Transliteration	37:80 Inna kathalika najzee almuhsineena
A	37:80 انا كذلك نجزي المحسنين
Edip-Layth	37:81 He is of Our acknowledging servants.
The Monotheist Group	37:81 He is of Our believing servants.
Muhammad Asad	37:81 for he was truly one of our believing servants:
Rashad Khalifa	37:81 He is one of our believing servants.
Shabbir Ahmed	37:81 He was one of Our believing servants.
Transliteration	37:81 Innahu min AAibadinalmu/mineena
A	37:81 انه من عبادنا المومنين
Edip-Layth	37:82 Then We drowned the others.
The Monotheist Group	37:82 Then We drowned the others.
Muhammad Asad	37:82 [and so We saved him and those who followed him] and then We caused the others to drown.
Rashad Khalifa	37:82 We drowned all the others.
Shabbir Ahmed	37:82 And We caused the others to drown.
Transliteration	37:82 Thumma aghraqna al-akhareena
A	37:82 ثم اغرقنا الاءخرين
Edip-Layth	<i>Abraham and His Dream</i> 37:83 From among his descendants was Abraham.
The Monotheist Group	37:83 And from among his descendants was Abraham.
Muhammad Asad	37:83 AND, BEHOLD, of his persuasion was Abraham, too,
Rashad Khalifa	<i>Abraham</i> 37:83 Among his followers was Abraham.
Shabbir Ahmed	37:83 And certainly, to his group (of believers, later) belonged Abraham.
Transliteration	37:83 Wa-inna min sheeAAatihi la-ibr aheema
A	37:83 وان من شيعته لابرهم
Edip-Layth	37:84 For he came to his Lord with a pure heart.
The Monotheist Group	37:84 For he came to his Lord with a pure heart.
Muhammad Asad	37:84 when he turned to his Sustainer with a heart free of evil,
Rashad Khalifa	37:84 He came to his Lord wholeheartedly.
Shabbir Ahmed	37:84 When he came to his Lord with a noble heart.
Transliteration	37:84 Ith jaa rabbahu biqalbinsaleem in
A	37:84 اذ جاء ربه بقلب سليم

Edip-Layth	37:85 When he said to his father and his people: "What are you serving?"
The Monotheist Group	37:85 When he said to his father and his people: "What are you worshipping?"
Muhammad Asad	37:85 and [thus] spoke to his father and his people: What is it that you worship?
Rashad Khalifa	37:85 He said to his father and his people, "What are you worshipping?
Shabbir Ahmed	37:85 And thus spoke to his father and his people, "What is it that you worship?"
Transliteration	37:85 I <u>th</u> q <u>a</u> la li-abeehi waqawmihi m <u>a</u> th <u>a</u> taAAbudoona
A	37:85 اذ قال لابييه وقومه ماذا تعبدون
Edip-Layth	37:86 "Is it fabricated gods, instead of God, that you want?"
The Monotheist Group	37:86 "Is it fabricated gods, instead of God, that you want?"
Muhammad Asad	37:86 Do you want [to bow down before] a lie - [before] deities other than God?
Rashad Khalifa	37:86 "Is it these fabricated gods, instead of GOD, that you want?
Shabbir Ahmed	37:86 It is a falsehood. Do you desire gods besides God?
Transliteration	37:86 A-ifkan <u>a</u> lihatan doona All <u>a</u> hitureedoona
A	37:86 انفكا ءالهة دون الله تريدون
Edip-Layth	37:87 "What do you say of the Lord of the worlds?"
The Monotheist Group	37:87 "What do you say of the Lord of the worlds?"
Muhammad Asad	37:87 What, then, do you think of the Sustainer of all the worlds?" ³¹
Rashad Khalifa	37:87 "What do you think of the Lord of the universe?"
Shabbir Ahmed	37:87 What do you think of the Lord of the worlds?"
Transliteration	37:87 Fa <u>m</u> a <u>t</u> hannukum birabbialAA <u>a</u> lameena
A	37:87 فما ظنكم برب العلمين
Edip-Layth	37:88 Then he looked towards the stars. ³
The Monotheist Group	37:88 Then he looked towards the stars.
Muhammad Asad	37:88 Then he cast a glance at the stars, ³²
Rashad Khalifa	37:88 He looked carefully at the stars.
Shabbir Ahmed	37:88 And he glanced at the stars. ¹³
Transliteration	37:88 Fana <u>t</u> h <u>a</u> ra na <u>t</u> h <u>r</u> atanfee aInnujoomi
A	37:88 فنظر نظرة فى النجوم
Edip-Layth	37:89 He said, "I am ill!"
The Monotheist Group	37:89 And he said: "I am ill!"
Muhammad Asad	37:89 and said, Verily, I am sick [at heart]!"

Rashad Khalifa	37:89 Then he gave up and said, "I am tired of this!"
Shabbir Ahmed	37:89 And said, "I am sick (of you worshiping false deities)." 14
Transliteration	37:89 Faqala innee saqeem un
A	37:89 فقال انى سقيم
Edip-Layth	37:90 So they turned away from him and departed.
The Monotheist Group	37:90 So they turned away from him and departed.
Muhammad Asad	37:90 and at that they turned their backs on him and went away.
Rashad Khalifa	37:90 They turned away from him.
Shabbir Ahmed	37:90 At that they turned their backs and moved away from him.
Transliteration	37:90 Fatawallaw AAanhu mudbireen a
A	37:90 فتولوا عنه مدبرين
Edip-Layth	37:91 He then went to their idols and said, "Can you not eat?"
The Monotheist Group	37:91 He then went to their idols and said: "Can you not eat?"
Muhammad Asad	37:91 Thereupon he approached their gods stealthily and said, What! You do not eat [of the offerings placed before you]?
Rashad Khalifa	37:91 He then turned on their idols, saying, "Would you like to eat?"
Shabbir Ahmed	37:91 Then Abraham gently turned to their idols and said, "What! You do not eat?"
Transliteration	37:91 Far agha ila alihatihimfaqala ala ta/kuloona
A	37:91 فراغ الى الهتهم فقال الا تاكلون
Edip-Layth	37:92 "What is the matter, you do not speak?"
The Monotheist Group	37:92 "What is the matter, you do not speak?"
Muhammad Asad	37:92 What is amiss with you that you do not speak?"
Rashad Khalifa	37:92 "Why do you not speak?"
Shabbir Ahmed	37:92 What ails you that you do not speak?"
Transliteration	37:92 Ma lakum la tanqoon a
A	37:92 ما لكم لا تتقون
Edip-Layth	37:93 So he then turned on them, striking with his hand.
The Monotheist Group	37:93 So he then turned on them, striking with his hand.
Muhammad Asad	37:93 And then he fell upon them, smiting them with his right hand. 34
Rashad Khalifa	37:93 He then destroyed them.
Shabbir Ahmed	37:93 Then he turned upon them, striking them with the right hand (struck them hard).

Transliteration	37:93 Far <u>a</u> gha AAalayhim <u>d</u> arban bialyameeni
A	37:93 فراغ عليهم ضربا باليمين
Edip-Layth	37:94 Then they approached him outraged.
The Monotheist Group	37:94 Then they approached him outraged.
Muhammad Asad	37:94 [But] then the others came towards him hurriedly [and accused him of his deed].
Rashad Khalifa	37:94 They went to him in a great rage.
Shabbir Ahmed	37:94 The people came running to him.
Transliteration	37:94 Faaqbaloo ilayhi yaziffoona
A	37:94 فاقبلوا اليه يزفون
Edip-Layth	37:95 He said, "Do you serve what you carve?"
The Monotheist Group	37:95 He said: "Do you worship what you carve?"
Muhammad Asad	37:95 He answered: Do you worship something that you [yourselves] have carved,
Rashad Khalifa	37:95 He said, "How can you worship what you carve?"
Shabbir Ahmed	37:95 He said, "Do you worship what you carve with your own hands?"
Transliteration	37:95 Q <u>a</u> la ataABudoona m <u>a</u> tan <u>h</u> itoona
A	37:95 قال اتعبدون ما تتحتون
Edip-Layth	37:96 "While God has created you, and all that you make!"
The Monotheist Group	37:96 "While God has created you, and all that you make!"
Muhammad Asad	37:96 the while it is God who has created you and all your handiwork?"
Rashad Khalifa	37:96 "When GOD has created you, and everything you make!"
Shabbir Ahmed	37:96 "But God has created you and your handicraft!"
Transliteration	37:96 Wa <u>All</u> ahu khalaqakum wa <u>m</u> ataAAamaloona
A	37:96 والله خلقكم وما تعملون
Edip-Layth	37:97 They said, "Build for him a structure, and then throw him into its fire."
The Monotheist Group	37:97 They said: "Build for him a structure, and then throw him into its fire."
Muhammad Asad	37:97 They exclaimed: Build a pyre ³⁵ for him, and cast him into the blazing fire!"
Rashad Khalifa	37:97 They said, "Let us build a great fire, and throw him into it."
Shabbir Ahmed	37:97 They said, "Build a structure for him and fling him into the Blazing Fire."
Transliteration	37:97 Q <u>a</u> loo ibn <u>oo</u> lahu buny <u>a</u> nanfaalqoohu fee alja <u>h</u> eemi
A	37:97 قالوا ابنوا له بنيانا فلقوه في الجحيم

Edip-Layth	37:98 So they wanted to harm him, but We made them the losers.
The Monotheist Group	37:98 So they wanted to harm him, but We made them the losers.
Muhammad Asad	37:98 But whereas they sought to do evil unto him, We [frustrated their designs, and thus] brought them low? ³⁶
Rashad Khalifa	37:98 They schemed against him, but we made them the losers.
Shabbir Ahmed	37:98 But as they schemed against him, We brought them low.
Transliteration	37:98 Faar <u>a</u> doo bihi kaydan fajaAAaln <u>a</u> humual-asfaleena
A	37:98 فارادوا به كيدا فجعلنهم الاسفلين
Edip-Layth	37:99 He said, "I am going to my Lord; He will guide me."
The Monotheist Group	37:99 And he said: "I am going to my Lord; He will guide me."
Muhammad Asad	37:99 And [Abraham] said: Verily, I shall [leave this land and] go wherever my Sustainer will guide me!" ³⁷
Rashad Khalifa	37:99 He said, "I am going to my Lord; He will guide me."
Shabbir Ahmed	37:99 And he said, "I am going to my Lord Who will guide me (to refuge. 15
Transliteration	37:99 Waq <u>a</u> la innee <u>t</u> ahibun il <u>a</u> rabbee sayahdeen <u>i</u>
A	37:99 وقال انى ذاهب الى ربي سيهدين
Edip-Layth	37:100 "My Lord, grant me from among the righteous."
The Monotheist Group	37:100 "My Lord, grant me from among the righteous."
Muhammad Asad	37:100 [And he prayed:] O my Sustainer! Bestow upon me the gift of [a son who shall be] one of the righteous!"
Rashad Khalifa	37:100 "My Lord, grant me righteous children."
Shabbir Ahmed	37:100 (Abraham emigrated to Syria and prayed), "My Lord! Grant me the company of the righteous, and children who will be righteous."
Transliteration	37:100 Rabbi hab lee mina al <u>s</u> sal <u>i</u> heen <u>a</u>
A	37:100 رب هب لى من الصالحين
Edip-Layth	37:101 So We gave him good news of a compassionate child.
The Monotheist Group	37:101 So We gave him good news of a compassionate child.
Muhammad Asad	37:101 whereupon We gave him the glad tiding of a boy-child gentle [like himself]? ³⁸
Rashad Khalifa	37:101 We gave him good news of a good child.
Shabbir Ahmed	37:101 So We gave him the good news of a clement son (Ishmael).
Transliteration	37:101 Fabashsharn <u>a</u> hu bighul <u>a</u> min <u>h</u> aleemin
A	37:101 فبشرنه بغلم حلیم

Edip-Layth	37:102 When he grew enough to work with him, he said, "My son, I am seeing in a dream that I am sacrificing you. What do you think?" He said, "O my father, do what you are commanded to do. You will find me, God willing, patient."
The Monotheist Group	37:102 And when he grew enough to work with him, he said: "My son, I am seeing in a dream that I am sacrificing you. What do you think?" He said: "O my father, do what you are commanded to do. You will find me, God willing, patient."
Muhammad Asad	37:102 And [one day,] when [the child] had become old enough to share in his [father's] endeavours, ³⁹ the latter said: O my dear son! I have seen in a dream that I should sacrifice thee: consider, then, what would be thy view!" [Ishmael] answered: O my father! Do as thou art bidden: thou wilt find me, if God so wills, among those who are patient in adversity!"
Rashad Khalifa	<i>Satanic Dream</i> 37:102 When he grew enough to work with him, he said, "My son, I see in a dream that I am sacrificing you. What do you think?" He said, "O my father, do what you are commanded to do. You will find me, GOD willing, patient." ⁴
Shabbir Ahmed	37:102 And when he was old enough to strive along with him, Abraham said, "O My dear son! I have a vision that I must give you to a life of test and tribulation for a Noble cause (37:107). So look, what do you think?" He said, "O My father! Do what you are commanded. God willing, you will find me of the steadfast." ¹⁶
Transliteration	37:102 Falammā balagha maAAahu a IssaAAayaqala y a bunayya innee ar a fee almanāmiānee a thbahuka fa onthur m athatara q ala y a abati ifAAal m a tu/marusatajidunee in shāa Allāhu mina alIssabireena
A	37:102 فلما بلغ معه السعي قال بينى انى ارى فى المنام انى اذبحك فانظر ماذا ترى قال يا بئ افعل ما تومر ستجدنى ان شاء الله من الصبرين
Edip-Layth	37:103 So when they both had peacefully surrendered, and he put his forehead down.
The Monotheist Group	37:103 So when they both had surrendered, and he put his forehead down.
Muhammad Asad	37:103 But as soon as the two had surrendered themselves to [what they thought to be] the will of God, ⁴⁰ and [Abraham] had laid him down on his face,
Rashad Khalifa	37:103 They both submitted, and he put his forehead down (to sacrifice him).
Shabbir Ahmed	37:103 As both of them had surrendered themselves (to God), he made Ishmael prostrate on his forehead in gratitude. ¹⁷
Transliteration	37:103 Falammā aslamā watallahuljabeen i
A	37:103 فلما اسلما وتلاه للجبين
Edip-Layth	37:104 We called him: "O Abraham,"
The Monotheist Group	37:104 And We called him: "O Abraham,"
Muhammad Asad	37:104 We called out to him: O Abraham,
Rashad Khalifa	<i>God Intervenes to Save Abraham and Ismail</i> 37:104 We called him: "O Abraham.
Shabbir Ahmed	37:104 We called unto him, "O Abraham!
Transliteration	37:104 Wanadaynahu an ya ibraheemu

A	37:104 وَنَدِينَهُ اَنْ يَّابِرْهُيْمَ
Edip-Layth	37:105 "You have acknowledged the vision." It was such that We rewarded the righteous. ⁴
The Monotheist Group	37:105 "You have carried out the vision." It was such that We rewarded the righteous.
Muhammad Asad	37:105 thou hast already fulfilled [the purpose of] that dream- vision!" ⁴¹ Thus, verily, do We reward the doers of good:
Rashad Khalifa	37:105 "You have believed the dream." We thus reward the righteous.
Shabbir Ahmed	37:105 You have already affirmed the vision. We - This is so - We must reward the doers of good.
Transliteration	37:105 Qad ṣaddaqta alrru/yainna kaḥalika najzee almuḥsineena
A	37:105 قَدْ صَدَقْتَ الرَّءْيَا اَنَا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ
Edip-Layth	37:106 Surely, this was an exacting test.
The Monotheist Group	37:106 Surely, this was an exacting test.
Muhammad Asad	37:106 for, behold, all this was indeed a trial, clear in itself. ⁴²
Rashad Khalifa	37:106 That was an exacting test indeed.
Shabbir Ahmed	37:106 This was a trial, clear in itself. ¹⁸
Transliteration	37:106 Inna ḥaṭḥa lahuwa albaḥaḥ almuḥbeenu
A	37:106 اِنْ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ
Edip-Layth	37:107 We ransomed him with a great animal sacrifice.
The Monotheist Group	37:107 And We ransomed him with a great animal sacrifice.
Muhammad Asad	37:107 And We ransomed him with a tremendous sacrifice, ⁴³
Rashad Khalifa	37:107 We ransomed (Ismail) by substituting an animal sacrifice.
Shabbir Ahmed	37:107 We exchanged his life for a Momentous Sacrifice. ¹⁹
Transliteration	37:107 Wafadaynahu biḥibḥinAAaṭḥeemin
A	37:107 وَفَدَيْنَهُ بِذَبِيحٍ عَظِيمٍ
Edip-Layth	37:108 We kept his history for those who came later.
The Monotheist Group	37:108 And We kept his history for those who came later.
Muhammad Asad	37:108 and left him thus to be remembered among later generations: ⁴⁴
Rashad Khalifa	37:108 And we preserved his history for subsequent generations.
Shabbir Ahmed	37:108 And We left for him remembrance among the later generations.
Transliteration	37:108 Watarakna AAalayhi fee al-akhireena

A	37:108 وتركنا عليه في الءآخرين
Edip-Layth	37:109 Peace be upon Abraham.
The Monotheist Group	37:109 Peace be upon Abraham.
Muhammad Asad	37:109 Peace be upon Abraham!"
Rashad Khalifa	37:109 Peace be upon Abraham.
Shabbir Ahmed	37:109 Peace and salutation to Abraham!
Transliteration	37:109 Salāmun AAalā ibraheema
A	37:109 سلم على ابراهيم
Edip-Layth	37:110 It is thus that We reward the righteous.
The Monotheist Group	37:110 It is thus that We reward the righteous.
Muhammad Asad	37:110 Thus do We reward the doers of good
Rashad Khalifa	37:110 We thus reward the righteous.
Shabbir Ahmed	37:110 Thus do We reward the benefactors of humanity.
Transliteration	37:110 Kathalika najzee almuhsineena
A	37:110 كذلك نجزي المحسنين
Edip-Layth	37:111 He was of Our acknowledging servants.
The Monotheist Group	37:111 He was of Our believing servants.
Muhammad Asad	37:111 for he was truly one of our believing servants.
Rashad Khalifa	37:111 He is one of our believing servants.
Shabbir Ahmed	37:111 He was one of Our truly believing servants.
Transliteration	37:111 Innahu min AAibadinalmu/mineena
A	37:111 انه من عبادنا المومنين
Edip-Layth	37:112 We gave him the good news of the coming of Isaac, a prophet from among the righteous.
The Monotheist Group	37:112 And We gave him the good news of the coming of Isaac, a prophet from among the righteous.
Muhammad Asad	37:112 And [in time] We gave him the glad tiding of Isaac, [who, too, would be] a prophet, one of the righteous;
Rashad Khalifa	<i>Birth of Isaac</i> 37:112 Then we gave him the good news about the birth of Isaac, to be one of the righteous prophets.
Shabbir Ahmed	37:112 We gave him the good news of Isaac, a prophet, among those who fulfilled their potentials.
Transliteration	37:112 Wabashsharnahu bi-ishaqanabiyyan mina alssaliheena

A	37:112 وبشرناه باسحق نبيا من الصالحين
Edip-Layth	37:113 We blessed him and Isaac. From among their progeny, some are righteous, and some are clearly wicked.
The Monotheist Group	37:113 And We blessed him and Isaac. And from among their progeny, some are righteous, and some are clearly wicked.
Muhammad Asad	37:113 and We blessed him and Isaac: but among the offspring of these two there were [des tined] to be both doers of good and such as would glaringly sin against themselves. 45
Rashad Khalifa	37:113 We blessed him and Isaac. Among their descendants, some are righteous, and some are wicked transgressors.
Shabbir Ahmed	37:113 And We gave lasting felicity to him and Isaac. But among their progeny are the doers of good as well as those who, (by doing wrong to others) obviously wrong their own 'self'.
Transliteration	37:113 Wabarakna AAalayhi waAAal aishaqa wamin thurriyyatihima muhsinunwathalimun linafsihi mubeenun
A	37:113 وبركنا عليه وعلى اسحق ومن ذريتهما محسن وظالم لنفسه مبين
Edip-Layth	<i>Moses and Aaron</i> 37:114 Indeed, We have given Our grace to Moses and Aaron.
The Monotheist Group	37:114 And indeed, We have given Our grace to Moses and Aaron.
Muhammad Asad	37:114 THUS, INDEED, did We bestow Our favour upon Moses and Aaron; 46
Rashad Khalifa	<i>Moses and Aaron</i> 37:114 We also blessed Moses and Aaron.
Shabbir Ahmed	37:114 We bestowed excellence upon Moses and Aaron.
Transliteration	37:114 Walaqad mananna AAala moosawaharoona
A	37:114 ولقد مننا على موسى وهرون
Edip-Layth	37:115 We saved them and their people from the great disaster.
The Monotheist Group	37:115 And We saved them and their people from the great disaster.
Muhammad Asad	37:115 and We saved them and their people from the awesome calamity [of bondage],
Rashad Khalifa	37:115 We delivered them and their people from the great disaster.
Shabbir Ahmed	37:115 And We saved them and their people from the awesome distress (of bondage).
Transliteration	37:115 Wanajjaynahuma waqawmahumamina alkarbi alAAatheemi
A	37:115 ونجينهما وقومهما من الكرب العظيم
Edip-Layth	37:116 We supported them, so that they became the winners.
The Monotheist Group	37:116 And We supported them, so that they became the winners.
Muhammad Asad	37:116 and succoured them, so that [in the end] it was they who achieved

	victory.
Rashad Khalifa	37:116 We supported them, until they became the winners.
Shabbir Ahmed	37:116 And We helped them, so they became the victors.
Transliteration	37:116 Wanaṣarnahum fakanooḥumu alghalibeenā
A	37:116 ونصرنهم فكانوا هم الغالبين
Edip-Layth	37:117 We gave both the clear book.
The Monotheist Group	37:117 And We gave both the clear Scripture.
Muhammad Asad	37:117 And We gave them the divine writ that made [right and wrong] distinct, ⁴⁷
Rashad Khalifa	37:117 We gave both of them the profound scripture.
Shabbir Ahmed	37:117 And We gave both of them the scripture that helped to distinguish the right from wrong. ²⁰
Transliteration	37:117 Waataynahunā alkitābaalmustabeenā
A	37:117 وءاتينهما الكتب المستبين
Edip-Layth	37:118 We guided them to the straight path.
The Monotheist Group	37:118 And We guided them to the straight path.
Muhammad Asad	37:118 and guided them the straight way,
Rashad Khalifa	37:118 We guided them in the right path.
Shabbir Ahmed	37:118 And showed both of them the straight path.
Transliteration	37:118 Wahadaynahunā alssirātaalmustaqeemā
A	37:118 وهدينهما الصراط المستقيم
Edip-Layth	37:119 We kept their history for those who came later.
The Monotheist Group	37:119 And We kept their history for those who came later.
Muhammad Asad	37:119 and left them thus to be remembered among later generations:
Rashad Khalifa	37:119 We preserved their history for subsequent generations.
Shabbir Ahmed	37:119 And We left for them remembrance among the later generations.
Transliteration	37:119 Wataraknā AAalayhimā fee al-akhireenā
A	37:119 وتركنا عليهما في الءاخرين
Edip-Layth	37:120 Peace be upon Moses and Aaron.
The Monotheist Group	37:120 Peace be upon Moses and Aaron.
Muhammad Asad	37:120 Peace be upon Moses and Aaron!"
Rashad Khalifa	37:120 Peace be upon Moses and Aaron.

Shabbir Ahmed	37:120 Peace and salutation to Moses and Aaron!
Transliteration	37:120 Sa <u>la</u> mun AA <u>a</u> la moos <u>a</u> wah <u>a</u> roona
A	37:120 سلم على موسى وهرون
Edip-Layth	37:121 We thus reward the righteous.
The Monotheist Group	37:121 We thus reward the righteous.
Muhammad Asad	37:121 Thus do We reward the doers of good
Rashad Khalifa	37:121 We thus reward the righteous.
Shabbir Ahmed	37:121 This is how We reward the benefactors of humanity.
Transliteration	37:121 Inna ka <u>th</u> alika najzee almu <u>h</u> sineena
A	37:121 انا كذلك نجزي المحسنين
Edip-Layth	37:122 Both of them were among Our acknowledging servants.
The Monotheist Group	37:122 Both of them were among Our believing servants.
Muhammad Asad	37:122 for those two were truly among Our believing servants.
Rashad Khalifa	37:122 Both of them were among our righteous servants.
Shabbir Ahmed	37:122 Both of them were Our believing servants.
Transliteration	37:122 Innahuma min AAib <u>a</u> dina <u>l</u> mu/mineena
A	37:122 انهما من عبادنا المؤمنين
Edip-Layth	<i>Elias</i> 37:123 And Elias was one of the messengers.
The Monotheist Group	37:123 And Elias was one of the messengers.
Muhammad Asad	37:123 AND, BEHOLD, Elijah [too] was indeed one of Our message-bearers ⁴⁸
Rashad Khalifa	<i>Elias</i> 37:123 Elias was one of the messengers.
Shabbir Ahmed	37:123 Elias (Elijah) was one of Our messengers. ²¹
Transliteration	37:123 Wa-inna ily <u>a</u> sa lamina almursaleen a
A	37:123 وان الياس لمن المرسلين
Edip-Layth	37:124 When he said to his people: "Would you not be righteous?"
The Monotheist Group	37:124 When he said to his people: "Would you not be righteous?"
Muhammad Asad	37:124 when he spoke [thus] to his people: Will you not remain conscious of God?
Rashad Khalifa	37:124 He said to his people, "Would you not work righteousness?"
Shabbir Ahmed	37:124 When he said to his people, "Will you not seek to live upright?"
Transliteration	37:124 I <u>th</u> q <u>al</u> a liqawmihi ala <u>t</u> attaqoona

A	37:124 اذ قال لقومه الا تتقون
Edip-Layth	37:125 "Would you call on Baal and forsake the best Creator?"
The Monotheist Group	37:125 "Would you call on Ba'al and forsake the best Creator?"
Muhammad Asad	37:125 Will you invoke Baal and forsake [God,] the best of artisans - 49
Rashad Khalifa	37:125 "Do you worship a statue, instead of the Supreme Creator?"
Shabbir Ahmed	37:125 You call upon Ba'l, and disregard the Best of creators,
Transliteration	37:125 AtadAAoona baAAlan wata <u>th</u> aroona a <u>h</u> sanaalk <u>h</u> aliqeen <u>a</u>
A	37:125 اتدعون بعلا وتذرون احسن الخلقين
Edip-Layth	37:126 "God is your Lord, and the Lord of your fathers of old!"
The Monotheist Group	37:126 "God is your Lord, and the Lord of your fathers of old!"
Muhammad Asad	37:126 God, your Sustainer and the Sustainer of your forebears of old?"
Rashad Khalifa	37:126 "GOD; your Lord, and the Lord of your forefathers!"
Shabbir Ahmed	37:126 God! Your Lord, and Lord of your forefathers." 22
Transliteration	37:126 All <u>a</u> ha rabbakum warabba <u>a</u> ba-ikumual-awwaleen <u>a</u>
A	37:126 الله ربكم ورب ءابائكم الاولين
Edip-Layth	37:127 But they denied him. Thus they were called to account.
The Monotheist Group	37:127 But they denied him. Thus they were called to account.
Muhammad Asad	37:127 But they gave him the lie: and therefore they will most surely be arraigned [on Judgment Day],
Rashad Khalifa	37:127 They disbelieved him. Consequently, they had to be called to account.
Shabbir Ahmed	37:127 But they denied him. And they will certainly be arraigned to give account.
Transliteration	37:127 Faka <u>th</u> aboohu fa-innahum lamu <u>h</u> daroon <u>a</u>
A	37:127 فكذبوه فانهم لمحضرون
Edip-Layth	37:128 Except for God's devoted servants.
The Monotheist Group	37:128 Except for God's devoted servants.
Muhammad Asad	37:128 excepting only [those who were] God's true servants;
Rashad Khalifa	37:128 Only GOD's servants who are absolutely devoted to Him alone (are saved).
Shabbir Ahmed	37:128 But the sincere servants of God (shall be saved).
Transliteration	37:128 Ill <u>a</u> AAib <u>a</u> da All <u>a</u> hialmukhlaseen <u>a</u>
A	37:128 الا عباد الله المخلصين
Edip-Layth	37:129 We kept his history for those who came later.

The Monotheist Group	37:129 And We kept his history for those who came later.
Muhammad Asad	37:129 and him We left thus to be remembered among later generations:
Rashad Khalifa	37:129 We preserved his history for subsequent generations.
Shabbir Ahmed	37:129 And we left for him remembrance among the later generations.
Transliteration	37:129 Watarakna AAalayhi fee al-akhireena
A	37:129 وتركنا عليه في الآخريين
Edip-Layth	37:130 Peace be upon the family of Elias.
The Monotheist Group	37:130 Peace be upon the family of Elias.
Muhammad Asad	37:130 Peace be upon Elijah and his followers!" 50
Rashad Khalifa	37:130 Peace be upon Elias, and all those like Elias.
Shabbir Ahmed	37:130 Peace and salutation to Elias!
Transliteration	37:130 Salamun AAala il yaseena
A	37:130 سلم على آل ياسين
Edip-Layth	37:131 We thus reward the righteous.
The Monotheist Group	37:131 We thus reward the righteous.
Muhammad Asad	37:131 Verily, thus do We reward the doers of good
Rashad Khalifa	37:131 We thus reward the righteous.
Shabbir Ahmed	37:131 Surely, this is how we reward the benefactors of humanity.
Transliteration	37:131 Inna kathalika najzee almuhsineena
A	37:131 انا كذلك نجزي المحسنين
Edip-Layth	37:132 He was one of our acknowledging servants.
The Monotheist Group	37:132 He was one of our believing servants.
Muhammad Asad	37:132 for he was truly one of Our believing servants!
Rashad Khalifa	37:132 He was one of our believing servants.
Shabbir Ahmed	37:132 He was one of Our believing servants.
Transliteration	37:132 Innahu min AAibadinaalmu/mineena
A	37:132 انه من عبادنا المومنين
Edip-Layth	Lot 37:133 And Lot was one of the messengers.
The Monotheist Group	37:133 And Lot was one of the messengers.
Muhammad Asad	37:133 AND, BEHOLD, Lot was indeed one of Our message-bearers;
Rashad Khalifa	Lot 37:133 Lot was one of the messengers.

Shabbir Ahmed	37:133 And Lot was among the messengers.
Transliteration	37:133 Wa-inna looṭān lamina almursaleen a
A	37:133 وان لوطا لمن المرسلين
Edip-Layth	37:134 When We saved him and all his family.
The Monotheist Group	37:134 When We saved him and all his family.
Muhammad Asad	37:134 [and so,] when [We decreed the doom of his sinful town,] ⁵¹ We saved him and his household,
Rashad Khalifa	37:134 We saved him and all his family.
Shabbir Ahmed	37:134 When We saved him and his household, everyone,
Transliteration	37:134 Iḥḥ najjaynahu waahlahuajmaAAeena
A	37:134 اذ نجينه واهله اجمعين
Edip-Layth	37:135 Except an old woman who remained.
The Monotheist Group	37:135 Except an old woman who remained.
Muhammad Asad	37:135 except an old woman who was among those that stayed behind; ⁵²
Rashad Khalifa	37:135 Only the old woman was doomed.
Shabbir Ahmed	37:135 Except an old woman who was among those who stayed behind in belief.
Transliteration	37:135 Illā AAajoozan fee alḥabireena
A	37:135 الا عجوزا فى الغبرين
Edip-Layth	37:136 Then, We destroyed the rest.
The Monotheist Group	37:136 Then, We destroyed the rest.
Muhammad Asad	37:136 and then We utterly destroyed the others:
Rashad Khalifa	37:136 We annihilated all the others.
Shabbir Ahmed	37:136 And then We destroyed the rest.
Transliteration	37:136 Thumma dammarna al-akhareena
A	37:136 ثم دمرنا الءاخرين
Edip-Layth	37:137 You pass by their ruins in the morning;
The Monotheist Group	37:137 And you pass by their ruins in the morning;
Muhammad Asad	37:137 and, verily, [to this day] you pass by the remnants of their dwellings at morning-time
Rashad Khalifa	37:137 You still pass by their ruins by day.
Shabbir Ahmed	37:137 And certainly, you pass by their sites by day.
Transliteration	37:137 Wa-innakum latamurroona AAalayhim muṣbiheena

A	37:137 وانكم لتمرون عليهم مصبحين
Edip-Layth	37:138 In the night. Do you not understand?
The Monotheist Group	37:138 And in the night. Do you not understand?
Muhammad Asad	37:138 and by night. ⁵³ Will you not, then, use your reason?
Rashad Khalifa	37:138 And by night. Would you understand?
Shabbir Ahmed	37:138 And by night. Will you not, then, use your sense to draw lessons?
Transliteration	37:138 Wabiallayli afala taAqiloona
A	37:138 وبالليل افلا تعقلون
Edip-Layth	<i>Jonah and the Fish</i> 37:139 And Jonah was one of the messengers.
The Monotheist Group	37:139 And Jonah was one of the messengers.
Muhammad Asad	37:139 AND, BEHOLD, Jonah was indeed one of Our message-bearers
Rashad Khalifa	<i>Jonah</i> 37:139 Jonah was one of the messengers.
Shabbir Ahmed	37:139 Jonah was among the messengers.
Transliteration	37:139 Wa-inna yoonusa lamina almursaleen a
A	37:139 وان يونس لمن المرسلين
Edip-Layth	37:140 When he escaped to the charged ship.
The Monotheist Group	37:140 When he escaped to the charged ship.
Muhammad Asad	37:140 when he fled like a runaway slave onto a laden ship. ⁵⁴
Rashad Khalifa	37:140 He escaped to the loaded ship.
Shabbir Ahmed	37:140 When he fled like a runaway slave onto a laden ship. ²³
Transliteration	37:140 Ith abaqa ila alfulki almashhooni
A	37:140 اذ ابق الى الفلك المشحون
Edip-Layth	37:141 He was guilty, so he became among the losers.
The Monotheist Group	37:141 And he was guilty, so he became among the losers.
Muhammad Asad	37:141 And then they cast lots, and he was the one who lost; ⁵⁵
Rashad Khalifa	37:141 He rebelled and thus, he joined the losers.
Shabbir Ahmed	37:141 He had cast an arrow and missed the mark. ²⁴
Transliteration	37:141 Fasahama fakana mina almudhadeena
A	37:141 فساهم فكان من المدحضين
Edip-Layth	

	37:142 Thus a whale swallowed him, and he was the one to blame.
The Monotheist Group	37:142 Thus a whale swallowed him, and he was the one to blame.
Muhammad Asad	37:142 [and they cast him into the sea,] whereupon the great fish swallowed him, for he had been blameworthy. ⁵⁶
Rashad Khalifa	37:142 Consequently, the fish swallowed him, and he was the one to blame.
Shabbir Ahmed	37:142 Then the Fish grabbed him while he was blaming himself. ²⁵
Transliteration	37:142 Failtaqamahu al <u>h</u> ootu wahuwamuleem <u>un</u>
A	37:142 فالتقمه الحوت وهو ملیم
Edip-Layth	37:143 Had it not been that he was one of those who implored,
The Monotheist Group	37:143 And had it not been that he was one of those who implored,
Muhammad Asad	37:143 And had he not been of those who [even in the deep darkness of their distress are able to] extol God's limitless glory, ⁵⁷
Rashad Khalifa	37:143 If it were not that he resorted to meditation (on God),
Shabbir Ahmed	37:143 And had he not been a valiant swimmer,
Transliteration	37:143 Falawla <u>a</u> annahu ka <u>n</u> a minaalmusabbi <u>h</u> een <u>a</u>
A	37:143 فلولا انه كان من المسبحین
Edip-Layth	37:144 He would have stayed in its belly until the day of resurrection.
The Monotheist Group	37:144 He would have stayed in its belly until the Day of Resurrection.
Muhammad Asad	37:144 he would indeed have remained in its belly till the Day when all shall be raised from the dead:
Rashad Khalifa	37:144 he would have stayed in its belly until the Day of Resurrection.
Shabbir Ahmed	37:144 (The fish would have eaten him up and) he would have remained in her belly disintegrated there and further until the Day of Rising.
Transliteration	37:144 Lalabitha fee ba <u>t</u> nihi ilayawmi yubAAathoon <u>a</u>
A	37:144 للبت فی بطنه الى يوم یبعثون
Edip-Layth	37:145 So We threw him on the shore while he was sick.
The Monotheist Group	37:145 So We threw him on the shore while he was sick.
Muhammad Asad	37:145 but We caused him to be cast forth on a desert shore, sick [at heart] as he was,
Rashad Khalifa	37:145 We had him thrown up into the desert, exhausted.
Shabbir Ahmed	37:145 (He freed himself and swam to safety). Then We cast him on the shore, while he was exhausted. ²⁶
Transliteration	37:145 Fanaba <u>t</u> h <u>n</u> ahu biaAAa <u>r</u> a-iwahuwa saqeem <u>un</u>
A	37:145 فنبدنه بالعرء وهو سقیم

Edip-Layth	37:146 We caused seaweed to grow on him.
The Monotheist Group	37:146 And We caused seaweed to grow on him.
Muhammad Asad	37:146 and caused a creeping plant to grow over him [out of the barren soil]. ⁵⁸
Rashad Khalifa	37:146 We had a tree of edible fruit grown for him.
Shabbir Ahmed	37:146 We made him rest under a well-grown fruity tree.
Transliteration	37:146 Waanbatna AAalayhi shajaratan minyaqteenin
A	37:146 وانبثنا عليه شجرة من يقطين
Edip-Layth	37:147 We sent him to a hundred thousand, or more.
The Monotheist Group	37:147 And We sent him to a hundred thousand, or more.
Muhammad Asad	37:147 And [then] We sent him [once again] to [his people,] a hundred thousand [souls] or more:
Rashad Khalifa	37:147 Then we sent him to a hundred thousand, or more.
Shabbir Ahmed	37:147 And We sent him back to his people, a hundred thousand, even more.
Transliteration	37:147 Waarsalnahu ila mi-ati alfinaw yazeedoona
A	37:147 وارسلنه الى مائة الف او يزيدون
Edip-Layth	37:148 They acknowledged, so We gave them enjoyment for a time.
The Monotheist Group	37:148 And they believed, so We gave them enjoyment for a time.
Muhammad Asad	37:148 and [this time] they believed [in him] ⁵⁹ and so We allowed them to enjoy their life during the time allotted to them? ⁶⁰
Rashad Khalifa	37:148 They did believe, and we let them enjoy this life.
Shabbir Ahmed	37:148 And this time they believed in him and so We let them enjoy this life.
Transliteration	37:148 Faamanoo famattaAAanahum ilaheenin
A	37:148 فامنوا فمتعنهم الى حين
<i>The Questions</i>	
Edip-Layth	37:149 So ask them: "Are the daughters for your Lord, while the sons are for them?"
The Monotheist Group	37:149 So ask them: "Are the daughters for your Lord, while the sons are for them?"
Muhammad Asad	37:149 AND NOW ask them to enlighten thee: ⁶¹ Has thy Sustainer daughters, whereas they would have [only] sons? ⁶²
Rashad Khalifa	37:149 Ask them if your Lord have daughters, while they have sons!
Shabbir Ahmed	37:149 (O Prophet!) ask them if your Lord has daughters whereas they have sons! ²⁷
Transliteration	37:149 Faistaftihim alirabbika albanatuwalahumu albanoonaa

A	37:149 فاستقتهم الربك البنات ولهم البنون
Edip-Layth	37:150 Or did We create the angels as females while they witnessed?
The Monotheist Group	37:150 Or did We create the angels as females while they witnessed?
Muhammad Asad	37:150 - or is it that We have created the angels female, and they [who believe them to be divine] have witnessed [that act of creation]?
Rashad Khalifa	37:150 Did we create the angels to be females? Did they witness that?
Shabbir Ahmed	37:150 Or is it that We have created angels female and they witnessed it?
Transliteration	37:150 Am khalaqna almalā-ikata inathanwahum shahidoona
A	37:150 ام خلقنا الملكة انثا وهم شهدون
Edip-Layth	37:151 Indeed, it is out of their falsehood that they say,
The Monotheist Group	37:151 Indeed, it is out of their falsehood that they say:
Muhammad Asad	37:151 Oh, verily, it is out of their own [inclination to] falsehood that some people ⁶³ assert,
Rashad Khalifa	37:151 Indeed, they grossly blaspheme when they say -
Shabbir Ahmed	37:151 Attention! It is out of their own invention that they say,
Transliteration	37:151 Alā innahum min ifkihim layaqooloon a
A	37:151 الا انهم من افكهم ليقولون
Edip-Layth	37:152 "The son of God." They are liars.
The Monotheist Group	37:152 "The son of God." And they are liars.
Muhammad Asad	37:152 God has begotten [a son]"; and, verily, they are lying [too, when they say],
Rashad Khalifa	37:152 "GOD has begotten a son." Indeed, they are liars.
Shabbir Ahmed	37:152 "That God has begotten." And they tell a lie too,
Transliteration	37:152 Walada Allāhu wa-innahum lakathiboona
A	37:152 ولد الله وانهم لكذبون
Edip-Layth	37:153 Has He chosen the daughters over the sons?
The Monotheist Group	37:153 Has He chosen the daughters over the sons?
Muhammad Asad	37:153 He has chosen daughters in preference to sons"! ⁶⁴
Rashad Khalifa	37:153 Did He choose the girls over the boys?
Shabbir Ahmed	37:153 When they say, "He has chosen daughters over sons."
Transliteration	37:153 Astafa albanatī AAalāalbaneena
A	37:153 اصطفى البنات على البنين
Edip-Layth	

	37:154 What is wrong with you, how do you judge?
The Monotheist Group	37:154 What is wrong with you, how do you judge?
Muhammad Asad	37:154 What is amiss with you and your judgment? ⁶⁵
Rashad Khalifa	37:154 What is wrong with your logic?
Shabbir Ahmed	37:154 What is amiss with you? How do you judge?
Transliteration	37:154 Ma lakum kayfa taḥkumoonā
A	37:154 ما لكم كيف تحكمون
Edip-Layth	37:155 Will you not remember?
The Monotheist Group	37:155 Will you not remember?
Muhammad Asad	37:155 Will you not, then, bethink yourselves?
Rashad Khalifa	<i>Addressing the Disbelievers</i> 37:155 Why do you not take heed?
Shabbir Ahmed	37:155 Will you not then reflect?
Transliteration	37:155 Afala tathakkaroonā
A	37:155 افلا تذكرون
Edip-Layth	37:156 Or do you have a clear proof?
The Monotheist Group	37:156 Or do you have a clear proof?
Muhammad Asad	37:156 Or have you, perchance, a clear evidence [for your assertions]?
Rashad Khalifa	37:156 Do you have any proof?
Shabbir Ahmed	37:156 Or do you have a clear authoritative evidence?
Transliteration	37:156 Am lakum sulṭānun mubeenun
A	37:156 ام لكم سلطان مبين
Edip-Layth	37:157 Bring forth your book, if you are truthful.
The Monotheist Group	37:157 Bring forth your scripture, if you are truthful.
Muhammad Asad	37:157 Produce, then, that divine writ of yours, if you are speaking the truth!
Rashad Khalifa	37:157 Show us your book, if you are truthful.
Shabbir Ahmed	37:157 Then bring your Divine authority if you are truthful.
Transliteration	37:157 Fa/too bikitaḥbikum in kuntum ṣādiqeenā
A	37:157 فاتوا بكتبكم ان كنتم صدقين
Edip-Layth	37:158 They invented a kinship between Him and the Jinn. But the Jinn know that they will be gathered.
The Monotheist Group	37:158 And they invented a kinship between Him and the Jinn. But the Jinn know that they will be gathered.

Muhammad Asad	37:158 And some people ⁶⁶ have invented a kinship between Him and all manner of invisible forces ⁶⁷ although [even] these invisible forces know well that, verily, they [who thus blaspheme against God] shall indeed be arraigned [before Him on Judgment Day: for] ⁶⁸
Rashad Khalifa	37:158 They even invented a special relationship between Him and the jinns. The jinns themselves know that they are subservient.
Shabbir Ahmed	37:158 And they imagine relationship between the unseen forces and their Lord. But the unseen forces know their assignments and constantly remain in His servitude.
Transliteration	37:158 WajaAAaloo baynahu wabayna aljinnatinasaban walaqad AAalimati aljinnatu innahum lamuh <u>da</u> roona
A	37:158 وجعلوا بينه وبين الجنة نسبا ولقد علمت الجنة انهم لمحضرون
Edip-Layth	37:159 God be glorified from what they describe.
The Monotheist Group	37:159 God be glorified from what they describe.
Muhammad Asad	37:159 limitless is God in His glory, above anything that men may devise by way of definition! ⁶⁹
Rashad Khalifa	37:159 GOD be glorified; far above their claims.
Shabbir Ahmed	37:159 Glorified is God from what they attribute to Him.
Transliteration	37:159 Sub <u>ha</u> na All <u>ah</u> i AAammay <u>as</u> ifoona
A	37:159 سبحن الله عما يصفون
Edip-Layth	37:160 Except for God's servants who are faithful.
The Monotheist Group	37:160 Except for God's servants who are faithful.
Muhammad Asad	37:160 Not thus, however, [behave] God's true servants:
Rashad Khalifa	37:160 Only GOD's servants who are devoted to Him alone (are saved).
Shabbir Ahmed	37:160 But the sincere servants of God (refrain from S'hirk). ²⁸
Transliteration	37:160 Ill <u>a</u> AAib <u>ada</u> All <u>ah</u> ialmukhl <u>as</u> eena
A	37:160 الا عباد الله المخلصين
Edip-Layth	37:161 As for you and what you serve.
The Monotheist Group	37:161 As for you and what you worship.
Muhammad Asad	37:161 for, verily, neither you [blasphemers] nor the objects of your worship
Rashad Khalifa	37:161 Indeed, you and what you worship.
Shabbir Ahmed	37:161 Surely, neither you nor what you worship,
Transliteration	37:161 Fa-innakum wam <u>a</u> taAAabudoona
A	37:161 فانكم وما تعبدون
Edip-Layth	37:162 You cannot lead away from Him.

The Monotheist Group	37:162 You cannot lead away from Him.
Muhammad Asad	37:162 can cause anyone to fall prey to your temptation
Rashad Khalifa	37:162 Cannot impose anything on Him.
Shabbir Ahmed	37:162 Can tempt the sincere servants against Him.
Transliteration	37:162 Ma antum AAalayhi bifatineena
A	37:162 ما انتم عليه بفتتين
Edip-Layth	37:163 Except those who are destined to hell.
The Monotheist Group	37:163 Except those who are destined to Hell.
Muhammad Asad	37:163 unless it be such as rushes towards the blazing fire [of his own accord]! 70
Rashad Khalifa	37:163 Only you will burn in Hell.
Shabbir Ahmed	37:163 Only the one who rushes to the Blazing fire.
Transliteration	37:163 Illa man huwa sali aljaheemi
A	37:163 الا من هو صال الجحيم
Edip-Layth	37:164 Every one of us has a destined place.
The Monotheist Group	37:164 Every one of us has a destined place.
Muhammad Asad	37:164 [All forces of nature praise God and say:] 71 Among us, too, there is none but has a place assigned to it [by Him];
Rashad Khalifa	<i>The Angels</i> 37:164 Each one of us has a specific job.
Shabbir Ahmed	37:164 The sincere servants say, "Each one of us has an assignment.
Transliteration	37:164 Wama minna illa lahumagqamun maAAloomun
A	37:164 وما منا الا له مقام معلوم
Edip-Layth	37:165 We are the ones who are in columns.
The Monotheist Group	37:165 And we are the ones who are in columns.
Muhammad Asad	37:165 and, verily, we too are ranged [before Him in worship];
Rashad Khalifa	37:165 We are the arrangers.
Shabbir Ahmed	37:165 We are soldiers in ranks.
Transliteration	37:165 Wa-inna lanahnu alssafoona
A	37:165 وانا لنحن الصافون
Edip-Layth	37:166 We are the ones that glorify.
The Monotheist Group	37:166 And we are the ones that glorify.
Muhammad Asad	37:166 and, verily, we too extol His limitless glory!"

Rashad Khalifa	37:166 We have duly glorified (our Lord).
Shabbir Ahmed	37:166 And certainly, we are the ones who strive to establish His glory on earth. 29
Transliteration	37:166 Wa-inna lanahnu almusabbihoona
A	37:166 وانا لنحن المسبحون
Edip-Layth	37:167 They used to say,
The Monotheist Group	37:167 And they used to say:
Muhammad Asad	37:167 AND, INDEED, they [who deny the truth] have always been wont to say,
Rashad Khalifa	<i>Following The Parents Blindly</i> 37:167 They used to say,
Shabbir Ahmed	37:167 The disbelievers used to say,
Transliteration	37:167 Wa-in kano layaqooloona
A	37:167 وان كانوا ليقولون
Edip-Layth	37:168 "If only we had received a reminder from the previous generations,"
The Monotheist Group	37:168 "If only we had received a reminder from the previous generations,"
Muhammad Asad	37:168 If only we had a tradition [to this effect] from our forebears, 72
Rashad Khalifa	37:168 "Had we received the correct instructions from our parents,
Shabbir Ahmed	37:168 "If we only had before us a message from the old generations,
Transliteration	37:168 Law anna AAindana thikranmina al-awwaleena
A	37:168 لو ان عندنا ذكرا من الاولين
Edip-Layth	37:169 "We would have surely been God's loyal servants."
The Monotheist Group	37:169 "We would have surely been God's loyal servants."
Muhammad Asad	37:169 we would certainly be true servants of God."
Rashad Khalifa	37:169 "we would have been worshipers; devoted to GOD alone."
Shabbir Ahmed	37:169 We would certainly have been sincere servants of God."
Transliteration	37:169 Lakunna AAibada Allahialmukhlaseena
A	37:169 لكننا عباد الله المخلصين
Edip-Layth	37:170 But they rejected it. They will come to know.
The Monotheist Group	37:170 But they rejected it. They will come to know.
Muhammad Asad	37:170 And yet, [now that this divine writ has been placed before them,] they refuse to acknowledge it as true! In time, however, they will come to know [what it was that they had rejected]:
Rashad Khalifa	37:170 But they disbelieved, and they will surely find out.

Shabbir Ahmed	37:170 But now (that the Qur'an has come) they are rejecting it. Soon they will come to know (what they denied).
Transliteration	37:170 Fakafaroo bihi fasawfa yaAAalamoon a
A	37:170 فكفروا به فسوف يعلمون
Edip-Layth	37:171 Our word had been decreed to Our servants who were sent.
The Monotheist Group	37:171 Our word had been decreed to Our servants who were sent.
Muhammad Asad	37:171 for, long ago has Our word gone forth unto Our servants, the message-bearers,
Rashad Khalifa	<i>Victory for the Messengers Guaranteed</i> 37:171 Our decision is already decreed for our servants the messengers.
Shabbir Ahmed	37:171 Our Word has already gone forth to Our servant messengers,
Transliteration	37:171 Walaqad sabaqat kalimatun <u>a</u> liAAib <u>a</u> dina <u>a</u> almursaleen a
A	37:171 ولقد سبقت كلمتنا لعبادنا المرسلين
Edip-Layth	37:172 That they would be made victorious.
The Monotheist Group	37:172 That they would be made victorious.
Muhammad Asad	37:172 that, verily, they - they indeed - would be succoured,
Rashad Khalifa	37:172 They are surely the victors.
Shabbir Ahmed	37:172 That certainly, they would be helped.
Transliteration	37:172 Innahum lahumu alman <u>s</u> ooroon a
A	37:172 انهم لهم المنصورون
Edip-Layth	37:173 That Our soldiers are the winners.
The Monotheist Group	37:173 And that Our soldiers are the winners.
Muhammad Asad	37:173 and that, verily, Our hosts - they indeed - would [in the end] be victorious!
Rashad Khalifa	37:173 Our soldiers are the winners.
Shabbir Ahmed	37:173 And that Our army, they will surely be the victors.
Transliteration	37:173 Wa-inna jundana <u>a</u> lahumu algh <u>a</u> liboon a
A	37:173 وان جندنا لهم الغلبون
Edip-Layth	37:174 So turn away from them for awhile.
The Monotheist Group	37:174 So turn away from them for awhile.
Muhammad Asad	37:174 Hence, turn thou aside for a while from those [who deny the truth],
Rashad Khalifa	37:174 So disregard them for awhile.
Shabbir Ahmed	37:174 So (O Prophet!) turn away from the disbelievers for a while.
Transliteration	37:174 Fatawalla AAanhum <u>h</u> atta <u>h</u> eenin

A	37:174 فتول عنهم حتى حين
Edip-Layth	37:175 Observe them; for they will see.
The Monotheist Group	37:175 And observe them; for they will see.
Muhammad Asad	37:175 and see them [for what they are]; ⁷³ and in time they [too] will come to see [what they do not see now]. ⁷⁴
Rashad Khalifa	37:175 Watch them; they too will watch.
Shabbir Ahmed	37:175 And see them for what they do, and soon they will see what they now do not.
Transliteration	37:175 Waabṣirhum fasawfa yubṣiroona
A	37:175 وابصرهم فسوف يبصرون
Edip-Layth	37:176 Do they seek to hasten Our retribution?
The Monotheist Group	37:176 Do they seek to hasten Our retribution?
Muhammad Asad	37:176 Do they, then, [really] wish that Our chastisement be hastened on? ⁷⁵
Rashad Khalifa	37:176 Do they challenge our retribution?
Shabbir Ahmed	37:176 Do they really wish to hasten Our retribution?
Transliteration	37:176 AfabiAAathabina yastaAAjiloonā
A	37:176 افبعذابنا يستعجلون
Edip-Layth	37:177 Then, when it descends into their courtyard, evil will be the morning, for they have already been warned.
The Monotheist Group	37:177 Then, when it descends into their courtyard, evil will be the morning, for they have already been warned.
Muhammad Asad	37:177 But then, once it alights upon them, hapless will be the awakening of those who were warned [to no avail]! ⁷⁶
Rashad Khalifa	37:177 When it hits them one day, it will be a miserable day; they have been sufficiently warned.
Shabbir Ahmed	37:177 But when it comes upon their front-yards, it will be a dreadful awakening for those who have been sufficiently warned.
Transliteration	37:177 Fa-iṭḥa nazala bisahatihimfasaa sabahu almunthareena
A	37:177 فاذا نزل بساحتهم فساء صباح المنذرين
Edip-Layth	37:178 Turn away from them for awhile.
The Monotheist Group	37:178 And turn away from them for awhile.
Muhammad Asad	37:178 Hence, turn thou aside for a while from them,
Rashad Khalifa	37:178 Disregard them for awhile.
Shabbir Ahmed	37:178 So, turn aside from them for a while.

Transliteration	37:178 Watawalla AAanhum <u>h</u> atta <u>h</u> eenin
A	37:178 وتول عنهم حتى حين
Edip-Layth	37:179 Observe; for they will see.
The Monotheist Group	37:179 And observe; for they will see.
Muhammad Asad	37:179 and see [them for what they are]; and n time they [too] will come to see [what they do not see now].
Rashad Khalifa	37:179 Watch them; they too will watch.
Shabbir Ahmed	37:179 And see them for what they do, and soon they will see what they now do not.
Transliteration	37:179 Waab <u>s</u> ir fasawfa yub <u>s</u> iroona
A	37:179 وابصر فسوف يبصرون
Edip-Layth	37:180 Glory be to your Lord, the Lord of greatness, for what they have described.
The Monotheist Group	37:180 Glory be to your Lord, the Lord of greatness, for what they have described.
Muhammad Asad	37:180 LIMITLESS in His glory is thy Sustainer, the Lord of almightiness, [exalted] above anything that men may devise by way of definition!
Rashad Khalifa	37:180 Glory be to your Lord, the great Lord; far above their claims.
Shabbir Ahmed	37:180 glory to your Lord, the Lord of Honor, He is free from what they ascribe to Him.
Transliteration	37:180 Sub <u>h</u> ana rabbika rabbi alAAizzatiAAamm <u>a</u> yas <u>i</u> foona
A	37:180 سبحن ربك رب العزة عما يصفون
Edip-Layth	37:181 Peace be upon the messengers.
The Monotheist Group	37:181 And peace be upon the messengers.
Muhammad Asad	37:181 And peace be upon all His message-bearers!
Rashad Khalifa	37:181 Peace be upon the messengers.
Shabbir Ahmed	37:181 And salutations to all the message-bearers!
Transliteration	37:181 Wasal <u>a</u> mun AAa <u>a</u> almursaleena
A	37:181 وسلم على المرسلين
Edip-Layth	37:182 Praise be to God, Lord of the worlds.
The Monotheist Group	37:182 And praise be to God, Lord of the worlds.
Muhammad Asad	37:182 And all praise is due to God alone, the Sustainer of all the worlds!
Rashad Khalifa	37:182 Praise be to GOD, Lord of the universe.
Shabbir Ahmed	37:182 And all praise is due to God, the Lord of the worlds!
Transliteration	37:182 Waal <u>h</u> amdu lill <u>h</u> irabbi alAAa <u>l</u> ameena

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (37:1)

Regarding the adjectival particle wa and my rendering it as "Consider", see first half of note 23 on [74:32](#). Most of the classical commentators assume that verses 1-3 refer to angels - an assumption which Abu Muslim al-Isfahani (as quoted by Razi) rejects, stating that the passage refers to the true believers among human beings. However, Razi advances yet another (and, to my mind, most convincing) interpretation, suggesting that what is meant here are the messages (ayat) of the Qur'an, which - in the commentator's words - "deal with various subjects, some speaking of the evidence of God's oneness or of the evidence of His omniscience, omnipotence and wisdom, and some setting forth the evidence of [the truth of] prophetic revelation or of resurrection, while some deal with man's duties and the laws [relating thereto], and yet others are devoted to the teaching of high moral principles; and these messages are arranged in accordance with a coherent system above all [need of] change or alteration, so that they resemble beings or things standing 'in serried ranks'."

Muhammad Asad - End Note 2 (37:5)

Sc., "and of sunset" (cf. [55:17](#) and the corresponding note 7). The stress on the various "points of sunrise" (al-mashariq) brings out the endless variety of all created phenomena as contrasted with the oneness and uniqueness of their Creator. The mention of "the points of sunrise" and omission of "the points of sunset" in the wording (though not in the meaning) of the above phrase alludes, I believe, to the light-giving quality of the Qur'an spoken of in verses 1-3.

Muhammad Asad - End Note 3 (37:7)

For an explanation of this passage, see note 16 on [15:17](#).

Muhammad Asad - End Note 4 (37:8)

I.e., the angelic forces, whose "speech" is a metonym for God's decrees.

Muhammad Asad - End Note 5 (37:10)

Lit., "excepting [or "except that"] anyone who ", etc. However, as pointed out by some authorities (e.g., Mughni), the particle illa is occasionally synonymous with the simple conjunction Wa, which in this case has the significance of "but".

Muhammad Asad - End Note 6 (37:10)

For the meaning of this phrase, see note 17 on [15:18](#). After the stress on God's oneness in verses 4-5,

the passage comprising verses 6-10 points to the fact that human beings are precluded from really grasping the variety and depth of the universe created by Him. We have here an echo of [34:9](#) - "Are they, then, not aware of how little of the sky and the earth lies open before them, and how much is hidden from them?" - and, thus, a new, oblique approach to the theme of resurrection, which is taken up in the sequence in the form of an indirect question.

Muhammad Asad - End Note 7 (37:11)

I.e., out of primitive substances existing in their elementary forms in and on the earth (see surah 23, note 4) - substances which are as nothing when compared with the complexity of "the heavens and the earth and all that is between them": hence, man's individual resurrection is as nothing when compared with the creation of the multiform universe.

Muhammad Asad - End Note 8 (37:12)

I.e., at God's creative power as well as at the blind arrogance of those who deny it.

Muhammad Asad - End Note 9 (37:21)

See note 6 on [77:13](#).

Muhammad Asad - End Note 10 (37:22)

According to almost all of the earliest authorities - including Umar ibn al-Khattab, Abd Allah ibn Abbas, Qatadah, Mujahid, As-Suddi, Sa'id ibn Jubayr, Al-Hasan al-Basri, etc., - the expression *azwaj* denotes here "people resembling one another [in their dispositions]", or "people of the same kind" or "of the same ilk".

Muhammad Asad - End Note 11 (37:27)

Cf. the contrasting - though verbally identical - passage in verses 50 ff. of the present surah. Whereas in the latter instance the verb *yatasa alun* has its primary connotation of "asking one another [about something]", it signifies here "demanding [something] of one another" - as the sequence shows, to assume responsibility for their erstwhile denial of the truth.

Muhammad Asad - End Note 12 (37:28)

I.e., "claiming that what you were asking us to do was right and good". The idiomatic phrase "approaching one from the right" is more or less synonymous with "pretending to give a morally good advice", as well as "approaching another person from a position of power and influence" (Zamakhshari).

Muhammad Asad - End Note 13 (37:32)

For an explanation see [28:62-64](#) and the corresponding notes.

Muhammad Asad - End Note 14 (37:36)

Lit., "for [or "for the sake of"] a mad poet" - thus alluding to the allegation that the Qur'an is a product of Muhammad's mind (see note 38 on [36:69](#)). The reference to "deities" comprises, in this context, everything that man may "worship" in both the literal and the metaphorical senses of this word.

Muhammad Asad - End Note 15 (37:37)

See surah 2, note 5. It is to be borne in mind that this refers to the fundamental teachings, which have always been the same in every true religion, and not to the many time-bound laws evident in the

earlier religious codes.

Muhammad Asad - End Note 16 (37:40)

Lit., "sincere servants". In contrast to the principle that "a bad deed will be requited with no more than the like thereof", implied in the preceding verse, the Qur'an states here that he who "shall come [before God] with a good deed will receive ten times the like thereof" (see [6:160](#)).

Muhammad Asad - End Note 17 (37:41)

Lit., "a known sustenance". For a tentative explanation of this phrase, see note 17 on [2:25](#).

Muhammad Asad - End Note 18 (37:44)

For my occasional rendering of the plural noun *surur* as "thrones of happiness", see note 34 on [15:47](#).

Muhammad Asad - End Note 19 (37:48)

See note 46 on [38:52](#), where the expression *qasirat at-tarf* (lit., "such as restrain their gaze") appears for the first time in the chronology of Quranic revelation.

Muhammad Asad - End Note 20 (37:49)

This is an ancient Arabian figure of speech derived from the habit of the female ostrich, which buries its eggs in the sand for protection (*Zamakhshari*). Its particular application to the women who attain to paradise becomes clear from [56:34](#) ff., which states that all righteous women, irrespective of their age and condition at the time of death, will be resurrected as beautiful maidens.

Muhammad Asad - End Note 21 (37:50)

Cf. verse 27 above and the corresponding note 11. Like the mutual reproaches of the sinners in that passage, the "conversation" of the blessed which follows here is, of course, allegorical, and is meant to stress the continuity of individual consciousness in the hereafter.

Muhammad Asad - End Note 22 (37:62)

According to the lexicographers, the noun *zaqqum* (which occurs, apart from the present instance, in [44:43](#) and in [56:52](#) as well) denotes any "deadly food"; hence, the expression *shajarat az-zaqqum*, a symbol of hell, may be appropriately rendered as "the tree of deadly fruit" (undoubtedly identical with "the tree cursed in this Qur'an", mentioned in [17:60](#)), symbolizing the fact that the otherworldly sufferings which the Qur'an describes as "hell" are but the fruit - i.e., organic consequence - of one's evil deeds done on earth.

Muhammad Asad - End Note 23 (37:63)

It cannot be often enough repeated that all Quranic references to hell and paradise - and, for that matter, all descriptions of men's conditions in the hereafter - are, of necessity, highly allegorical (see Appendix I) and therefore liable to be grossly misunderstood if one takes them in their literal sense or, conversely, interprets them in an arbitrary manner (cf. [3:7](#) and the corresponding notes 5, 7 and 8): and this, to my mind, explains why the symbol of the "tree of deadly fruit" - one of the metonyms for the suffering of the sinners in the hereafter - has become "a trial (*fitnah*) for evildoers" (or "for men" in [17:60](#)). See in this connection [74:31](#), which is the earliest Quranic instance of this concept of "trial".

Muhammad Asad - End Note 24 (37:65)

According to Zamakhshari, "this purely verbal metaphor (isti'arah lafziyyah) is meant to express the ultimate in repulsiveness and ugliness . . . inasmuch as Satan is considered to be the epitome of all that is evil".

Muhammad Asad - End Note 25 (37:67)

Lit., "and upon it, behold, they will have an admixture [or "confusion"] of hamim". (For my rendering of the last term as "burning despair", see surah 6 note 62.

Muhammad Asad - End Note 26 (37:68)

See surah 6 note 31.

Muhammad Asad - End Note 27 (37:70)

I.e., blind imitation (taqlid) of the - obviously absurd - beliefs, valuations and customs of one's erring predecessors, and disregard of all evidence of the truth supplied by both reason and divine revelation, is here shown to be the principal cause of the suffering referred to in the preceding passage (Zamakhshari).

Muhammad Asad - End Note 28 (37:74)

Sc., "and are, therefore, in need of prophetic guidance": which explains the subsequent mention of stories relating to several of the prophets. The story of Noah, which is briefly referred to here, appears in greater detail in [11:25-48](#).

Muhammad Asad - End Note 29 (37:76)

I.e., the Deluge.

Muhammad Asad - End Note 30 (37:78)

Lit., "and We left upon him", sc., "this praise" or "remembrance", expressed in the salutation which follows.

Muhammad Asad - End Note 31 (37:87)

Abraham's argument goes thus: "Do you believe in the existence of a Creator and Lord of the universe? " - a question which his people were bound to answer in the affirmative, since belief in a Supreme Deity was an integral part of their religion. The next stage of the argument would be: "How, then, can you worship idols - the work of your own hands - side by side with the idea of a Creator of the universe?"

Muhammad Asad - End Note 32 (37:88)

Obviously an allusion to his early, futile attempts at identifying God with the stars, the sun or the moon (see [6:76-78](#)).

Muhammad Asad - End Note (37:89)

Muhammad Asad - End Note 34 (37:93)

A metonym for "with all his strength". For what happened afterwards, see [21:58](#).

Muhammad Asad - End Note 35 (37:97)

Lit., "a building" or "a structure".

Muhammad Asad - End Note 36 (37:98)

See surah 21 note 64.

Muhammad Asad - End Note 37 (37:99)

Lit., "I shall go to my Sustainer: He will guide me."

Muhammad Asad - End Note 38 (37:101)

I.e., Abraham's first-born son, Ishmael (Isma'il).

Muhammad Asad - End Note 39 (37:102)

Lit., "attained to [the age of] walking [or "striving"] with him": evidently a metonym for the child's attaining to an age when he could understand, and share in, his father's faith and aims.

Muhammad Asad - End Note 40 (37:103)

The above interpolation is, I believe, absolutely necessary for a proper understanding of this passage. As pointed out repeatedly in these notes, the verb *aslama* signifies, in Quranic usage, "he surrendered himself to God", or "to God's will", even if there is no express mention of God; hence, the dual form *aslama* occurring in the above verse might, on the face of it, have this meaning as well. Since, however, the sequence clearly shows that it was not God's will that Ishmael should be sacrificed, his and his father's "self-surrender to God's will" can have in this context only a purely subjective meaning - namely "to what they thought to be the will of God".

Muhammad Asad - End Note 41 (37:105)

I.e., the moral significance of Abraham's dream-vision consisted in a test of his readiness to sacrifice, at what he thought to be God's behest (see preceding note), all that was dearest to him in life.

Muhammad Asad - End Note 42 (37:106)

I.e., a trial of this severity clearly implied that Abraham would be capable to bear it, and thus constituted a high moral distinction - in itself a reward from God.

Muhammad Asad - End Note 43 (37:107)

The epithet *azim* ("tremendous" or "mighty") renders it improbable that this sacrifice refers to nothing but the ram which Abraham subsequently found and slaughtered in Ishmael's stead (Genesis xxii, 13). To my mind, the sacrifice spoken of here is the one repeated every year by countless believers in connection with the pilgrimage to Mecca (*al-hajj*), which, in itself, commemorates the experience of Abraham and Ishmael and constitutes one of the "five pillars" of Islam. (See [22:27-37](#), as well as [2:196-203](#).)

Muhammad Asad - End Note 44 (37:108)

See note 30 on verse 78 .

Muhammad Asad - End Note 45 (37:113)

I.e., commit evil. With this prediction the Qur'an refutes, as in so many other places, the spurious contention of the Jews that they are "the chosen people" by virtue of their descent from Abraham, Isaac and Jacob, and therefore a priori "assured", as it were, of God's acceptance. In other words, God's blessing a prophet or a saint does not, by itself, imply the conferment of any special status on his descendants.

Muhammad Asad - End Note 46 (37:114)

I.e., in consideration of their own merit, and not because of their descent from Abraham and Isaac (see preceding verse and note).

Muhammad Asad - End Note 47 (37:117)

I.e., "the Torah, wherein there was guidance and light ... unto those who followed the Jewish faith" (5:44).

Muhammad Asad - End Note 48 (37:123)

The Hebrew prophet Elijah (Ilyas in Arabic) is mentioned in the Bible (I Kings xvii ff. And II Kings i-ii) as having lived in the Northern Kingdom of Israel during the reigns of Ahab and Ahaziah - i.e., in the ninth century B.C. - and having been succeeded by Elisha (Al-Yasa in Arabic). The above stress on his, too, having been "one of the message-bearers" (min al-mursalin) recalls the Quranic principle that God makes "no distinction between any of His apostles" (cf. 2:136 and 285, 3:84, 4:152, and the corresponding notes).

Muhammad Asad - End Note 49 (37:125)

As regards this rendering of ahsan al-khaliqin, see surah 23 note 6. The term bal (conventionally spelt Baal in European languages) signified "lord" or "master" in all branches of ancient Arabic, including Hebrew and Phoenician; it was an honorific applied to every one of the many 'male' deities worshipped by the ancient Semites, especially in Syria and Palestine. In the Old Testament this designation has sometimes the generic connotation of "idol-worship" - a sin into which, according to the Bible, the early Israelites often relapsed.

Muhammad Asad - End Note 50 (37:130)

The form Il-Yasin in which this name appears in the above verse is either a variant of Ilyas (Elijah) or, more probably, a plural - "the Elijahs" - meaning "Elijah and his followers" (Tabari, Zamakhshari, et al.). According to Tabari, Abd Allah ibn Mas'ud used to read this verse as "Peace be upon Idrasin", which, apart from giving us a variant or a plural of Idris ("Idris and his followers"), lends support to the view that Idris and Ilyas are but two designations of one and the same person, the Biblical Elijah. (See also note 41 on 19:56.)

Muhammad Asad - End Note 51 (37:134)

See 7:80-84 and 11:69-83.

Muhammad Asad - End Note 52 (37:135)

As is evident from 7:83 and 11:81, that woman was Lot's wife, who had chosen to stay behind (cf. note 66 on 7:83).

Muhammad Asad - End Note 53 (37:138)

Lit., "you pass by them", i.e., by the places where they lived (see 15:76 and the corresponding note 55).

Muhammad Asad - End Note 54 (37:140)

I.e., when he abandoned the mission with which he had been entrusted by God (see surah 21 note 83, which gives the first part of Jonah's story), and thus, in the words of the Bible (The Book of Jonah i, 3 and 10), committed the sin of "fleeing from the presence of the Lord". In its primary significance, the infinitive noun *ibaq* (derived from the verb *abaqa*) denotes "a slave's running - away from his master"; and Jonah is spoken of as having "fled like a runaway slave" because - although he was God's message-bearer - he abandoned his task under the stress of violent anger. The subsequent mention of "the laden ship" alludes to the central, allegorical part of Jonah's story. The ship ran into a storm and was about to founder; and the mariners "said everyone to his fellow, Come and let us cast lots, that we may know for whose cause this evil is upon us" (The Book of Jonah i, 7) - a procedure to which Jonah agreed.

Muhammad Asad - End Note 55 (37:141)

Lit., "he cast lots [with the mariners], and was among the losers". According to the Biblical account (The Book of Jonah i, 10 - 15), Jonah told them that he had "fled from the presence of the Lord", and that it was because of this sin of his that they all were now in danger of drowning. "And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this tempest is upon you So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging."

Muhammad Asad - End Note 56 (37:142)

In all the three instances where Jonah's "great fish" is explicitly mentioned in the Qur'an (as *al-hut* in the above verse and in 68:48, and *an-nun* in 21:87), it carries the definite article *al*. This may possibly be due to the fact that the legend of Jonah was and is so widely known that every reference to the allegory of "the great fish" is presumed to be self-explanatory. The inside of the fish that "swallowed" Jonah apparently symbolizes the deep darkness of spiritual distress of which 21:87 speaks: the distress at having "fled like a runaway slave" from his prophetic mission and, thus, "from the presence of the Lord". Parenthetically, the story is meant to show that, since "man has been created weak" (4:28), even prophets are not immune against all the failings inherent in human nature.

Muhammad Asad - End Note 57 (37:143)

I.e., to remember God and to repent: see 21:87, which reveals in its very formulation the universal purport of Jonah's story.

Muhammad Asad - End Note 58 (37:146)

I.e., to shade and comfort him. Thus, rounding off the allegory of Jonah and the fish, the Qur'an points out in the figurative manner so characteristic of its style that God, who can cause a plant to grow out of the most arid and barren soil, can equally well cause a heart lost in darkness to come back to light and spiritual life.

Muhammad Asad - End Note 59 (37:148)

Cf. the reference to the people of Jonah in 10:98. For the Biblical version of this story, see The Book of Jonah iii.

Muhammad Asad - End Note 60 (37:148)

Lit., "for a time": i.e., for the duration of their natural lives (Razi also *Manar* XI, 483).

Muhammad Asad - End Note 61 (37:149)

This reference to people who ascribe divinity to beings other than God connects with verse 4 ("verily, most surely, your God is One") as well as with verses 69 - 70 ("behold, they found their forebears on a wrong way, and [now] they make haste to follow in their footsteps").

Muhammad Asad - End Note 62 (37:149)

For an explanation of this passage, see [16:57-59](#) and the corresponding notes.

Muhammad Asad - End Note 63 (37:151)

Lit., "they".

Muhammad Asad - End Note 64 (37:153)

Cf. [6:100](#) ("they have invented for Him sons and daughters") and the corresponding notes 87 and 88. See also note 49 on [17:40](#), as well as [53:19-22](#) and the corresponding notes.

Muhammad Asad - End Note 65 (37:154)

Lit., "how do you judge?"

Muhammad Asad - End Note 66 (37:158)

Lit., "they".

Muhammad Asad - End Note 67 (37:158)

See Appendix III. Whereas most of the classical commentators are of the opinion that the term al-jinnah denotes here the angels, since they - like all beings of this category - are imperceptible to man's senses, I believe that the above verse refers to those intangible forces of nature which elude all direct observation and manifest themselves only in their effects: hence their designation, in this context, by the plural noun al-jinnah, which primarily denotes "that which is concealed from [man's] senses". Inasmuch as people who refuse to believe in God often tend to regard those elemental forces as mysteriously endowed with a purposeful creative power (cf. Bergson's concept of the *elan vital*), the Qur'an states that their votaries invent a "kinship" between them and God, i.e., attribute to them qualities and powers similar to His.

Muhammad Asad - End Note 68 (37:158)

For this metaphorical attribution of "knowledge" to the elemental forces of nature, see verses 164-166 and the corresponding note 71.

Muhammad Asad - End Note 69 (37:159)

See note 88 on the last sentence of [6:100](#).

Muhammad Asad - End Note 70 (37:163)

True belief in God precludes all temptation to define Him who is indefinable, or to associate, conceptually, anyone or anything with Him; conversely, the blasphemy inherent in such attempts destroys the potential value of one's belief in God and, thus, brings about the spiritual ruin of the person concerned.

Muhammad Asad - End Note 71 (37:164)

The metaphorical "saying" that follows is in tune with many other Quranic passages which speak of even inanimate objects as "praising God", e.g., "The seven heavens extol His limitless glory, and the earth, and all that they contain" ([17:44](#)), or "We caused the mountains to join David in extolling Our glory" ([21:79](#)), or "O you mountains! Sing with him the praise of God!" ([34:10](#)); similarly, even the shadows of material things are spoken of as "prostrating themselves before God" ([16:48](#)).

Muhammad Asad - End Note 72 (37:168)

Lit., "a reminder (dhikr) from those of old": see note 72 on verses 69-70 above. Most of the commentators assume that the term dhikr connotes here, as so often in the Qur'an, a "divine writ". In my opinion, however, it is far more probable - because more in tune with the context - that in this case it signifies an ancestral tradition bearing on the (to them astonishing) message of God's oneness and uniqueness as promulgated by the Qur'an.

Muhammad Asad - End Note 73 (37:175)

I.e., as people who are bent on deceiving themselves. In this context, the verb basura (lit., "he saw" or "became seeing") is used tropically, in the sense of "seeing mentally" or "gaining insight".

Muhammad Asad - End Note 74 (37:175)

I.e., they will realize the truth as well as the suffering which its rejection entails: obviously a reference to the Day of Judgment.

Muhammad Asad - End Note 75 (37:176)

This is an allusion to the sarcastic demand of the people who refused to regard the Qur'an as a divine revelation, to be punished forthwith "if this be indeed the truth from God" (see [8:32](#) and the corresponding note 32).

Muhammad Asad - End Note 76 (37:177)

Lit., "when it alights in their courtyard, evil [or "hapless"] is the morning of those", etc. In ancient Arabic usage, the idiomatic phrase "chastisement [or "suffering"] has alighted (nazala) in so-and-so's courtyard" denotes its coming-down upon, or befalling, the person or persons concerned (Tabari). Similarly, the "morning" (sabah) is a metonym for "awakening".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (37:7)

This revelation brings an end to the false claims of the diviners, fortune-tellers and astrologers. [15:16-18](#)

Shabbir Ahmed - End Note 2 (37:8)

[15:7-8](#), [38:69](#)

Shabbir Ahmed - End Note 3 (37:10)

The Divine revelation exposes the claimants of the 'occult sciences'. [18:22](#), [26:210-212](#), [52:38](#), [67:5](#), [72: 8-9](#)

Shabbir Ahmed - End Note 4 (37:23)

Azwaaj in [37:22](#) = Companions

Shabbir Ahmed - End Note 5 (37:33)

[14:21](#), [33:67](#), [34:32](#), [40:47](#)

Shabbir Ahmed - End Note 6 (37:41)

[2:25](#)

Shabbir Ahmed - End Note 7 (37:47)

[56:19](#)

Shabbir Ahmed - End Note 8 (37:62)

[17:60](#), 44: 43-44, [56:52](#)

Shabbir Ahmed - End Note 9 (37:64)

Hurting others, oppression and violation of human rights build one's own Hellfire. Likewise, humans earn Paradise with their own hands. [7:42](#), [16:32](#), [17:9](#), [29:55](#), [40:40](#), [47:2](#)

Shabbir Ahmed - End Note 10 (37:65)

Shaiytaan Jaann = Serpent Cobra. [38:41-44](#). Hurting others hurts one's own 'self'. [25:43](#)

Shabbir Ahmed - End Note 11 (37:66)

[37:68](#)

Shabbir Ahmed - End Note 12 (37:76)

Ahl, in the sense of the family of a prophet, includes his followers

Shabbir Ahmed - End Note 13 (37:88)

[6:76-78](#)

Shabbir Ahmed - End Note 14 (37:89)

[60:4](#)

Shabbir Ahmed - End Note 15 (37:99)

[29:26](#)

Shabbir Ahmed - End Note 16 (37:102)

Zibh and Zabh = Sacrifice = Disregard comfort for a Noble cause. Just as Qatl = To subdue, kill, fight, humiliate, bring low

Shabbir Ahmed - End Note 17 (37:103)

Contrary to popular tradition, Abraham never envisioned or intended to slaughter his son. God does not play games with His servants

Shabbir Ahmed - End Note 18 (37:106)

Leaving the prestigious office of Chief Priesthood in Babylon and now the comfort of Syria for the wilderness of Makkah

Shabbir Ahmed - End Note 19 (37:107)

[14:37](#), [37:102](#)

Shabbir Ahmed - End Note 20 (37:117)

Kitabal Mustabeen = The Book that helped to distinguish = The Torah. Kitabil Mubeen = The Book that distinguishes = The Qur'an

Shabbir Ahmed - End Note 21 (37:123)

[6:85](#)

Shabbir Ahmed - End Note 22 (37:126)

Ba'l is the term used in the Qur'an for husband. During the times of prophet Elijah the Tishbite (9th century BC), the Israelites had come to worship a god of masculinity, which was hand crafted to resemble the Lingum, the male organ, of the Hindu Mythology. King Ahab and his wife Jezebel had huge temples built for the worship of and sacrifices to Ba'l, and a dominant faction among the Israelites had disregarded the strict Monotheism of the Torah in favor of Ba'l

Shabbir Ahmed - End Note 23 (37:140)

Abaqa = Fled like a runaway slave. He migrated before God's command had come. [21:87](#)

Shabbir Ahmed - End Note 24 (37:141)

Here, most translations are influenced by Biblical and other accounts. It is stated that the boat was overloaded and in order to save it, one man had to be cast into the sea. When the lots were thrown, it was Jonah who lost. But neither the verse means that, nor do prophets throw lots, a form of gambling

Shabbir Ahmed - End Note 25 (37:142)

Again, usually a blue whale is mentioned here. But the whale is a mammal and not a fish, and the Qur'an which is never inaccurate, speaks of Al-Hut = The Fish. Fa-altaqamahu = Grabbed him in its teeth, not 'swallowed'. Another interesting fact is that the blue whale only feeds on the tiniest plant particles, the planktons. So, her throat has been designed so narrow that it can't swallow even a little cat. The fiction of Jonah staying 40 days in the belly of a whale is demolished right thus

Shabbir Ahmed - End Note 26 (37:145)

[68:49](#)

Shabbir Ahmed - End Note 27 (37:149)

Do they wish to live with superstitions, such as that Jonah lived in the belly of a fish for forty days and then he got free only by reciting a verse, or that your Lord has offspring?

Shabbir Ahmed - End Note 28 (37:160)

'Shirk' = Associating others with God = Ascribing partners to Him = Accepting authorities parallel to Divine revelation = Idol worship in any form = Obeying clergy instead of the Qur'an

Shabbir Ahmed - End Note 29 (37:166)

Sabh = Swim with long trides. It is not the rolling of rosary-beads or uttering some 'sacred' words

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (37:28)

The worst deception is the one done under the name of God and good causes. Religious leaders and politicians usually deceive people by approaching them through the "right" side. They sell lies in the name of God, they promote aggression, pre-emptive wars and corruption in the name of "patriotism," "liberty," or "our way of life." See [20:63](#).

Edip-Layth - End Note 2 (37:64)

See [17:60](#).

Edip-Layth - End Note 3 (37:88)

Abraham's people were worshiping stars and idols. ([6:76-78](#))

Edip-Layth - End Note 4 (37:105)

Killing a human being without justification is a sin for humans, not for God. God creates, kills and revives without justification. Angels of God are not subject to the test like us; and they carry out God commandments, including taking the lives of children. In verses [37:101-113](#), Abraham told his son that he saw in his sleep (manam) that he was sacrificing him. The Quran does not state that God ordered him to do that. He fulfills his dream (not his literal interpretation of it though) by intending and attempting to sacrifice his son. So, God stops him from going further all the way. Though it was not God who ordered him to sacrifice his son, Abraham's perfect submission to his literal interpretation of his vision proved his sincerity. God saved Abraham from completing his misinterpretation of his dream. Abraham was wrong in literally interpreting his dream since the dream was a metaphor, a dramatic metaphor reminding him to make God his only priority by mentally giving up from being preoccupied with his dearest possession. Though his literal understanding was wrong, he demonstrated his perfect submission to God. He fulfilled the real meaning of the dream. God rewarded his intention, not his knowledge of interpretation. (For sleep and dream, see: See [25:47](#); [8:43](#); [12:6](#); [30:23](#); [39:42](#); [78:9](#)). The ethical issue involving this dream has been extensively discussed since Socrates. In Plato's Euthyphro, Socrates asked a profound question, "is it right because God says so, or does God say so because it is right?" Because or therefore? The question assumes that God is different from the concept of goodness, while according to the Quran God is the Truth, the Wise, the Noble, and the Justice. The correct answer might be affirmative for both parts of the question. Sartre pulled our attention to a different epistemological problem with the story. He questioned the authenticity or reliability of the source. How could Abraham be sure that the voice was of divine origin, rather than of the devil? That is a legitimate question. If there is an Omnipotent and Omniscient God, and if that God wishes to communicate His will to humans without any doubt, He should be able to do so. Society will and should judge a person based on the principle of justice. Had Abraham lived today and had he managed to sacrifice his son, according to God's law, as a society we should hold him responsible for the murder.

However, we should remember that the ultimate judge is God on the Day of Judgment. See [7:28](#). Genesis [21:1-24](#); [22:1-19](#) tell the story of the sacrifice. Though the Quran does not give the identity of the child, Muslim scholars, perhaps because of a bias for the ancestor of the Arabs, to that coveted position have assigned Ishmael, Abraham's son from Hagar. The Old Testament, though, spells out Isaac, Abraham's son from Sara, the ancestor of the Children of Israel. However, the story contains some problems. According to the Bible, when Abraham attempted to sacrifice his son, his only son was Ishmael who was 13, while his second son Isaac was not even born yet (Genesis [16:16](#); [17:24](#); [21:5](#)). This information contradicts the anonymous author of the Hebrews [11:17](#). How can Abraham sacrifice his only son" Isaac, when the younger Isaac was never Abraham's only son"? Biblical scholars try to get around this problem by claiming that Ishmael was an illegitimate child. Though Genesis [16:3](#) specifically considers Hagar to be Abraham's wife, the following verses refer to her as a mistress (Genesis [16:4-9](#)). While Genesis [22:2](#) does not even consider the older Ishmael to be Abraham's son, New Testament's Galatians [4:22](#) writes about Abraham's two sons. Regardless of the relationship between Abraham and Hagar, blaming or demeaning a child because of his being born from a slave is an unjust discrimination. Even if the Biblical slander on Abraham's extramarital affair was true, holding an innocent child responsible for the sins of his parents is unjust both according to the Old Testament, Ezekiel [18:20](#), and the Quran [6:64](#).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 4 (37:102)

The Most Merciful never advocates evil ([7:28](#)). As with Job, Satan claimed that Abraham loved his son too much, and was permitted to put Abraham to that severetest.

Rashad Khalifa - End Note (37:102)

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2:112 No; whosoever submits himself to God, while doing good, he will have his reward with his Lord.
There will be no fear over them, nor will they grieve.

The Monotheist Group (The Quran: A Pure and Literal Translation)

Translations

Chapter/Verse

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 38:1 S90, and the Quran that contains the Reminder. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 38:1 S', and the Qur'an that contains the remembrance.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 38:1 Sad. ¹ CONSIDER ² this Qur'an, endowed with all that one ought to remember! ³
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 38:1 S. (Saad), and the Quran that contains the proof.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 38:1 S. Saad. (The Saadiq, Itruthful God states that), This Qur'an stands witness (with internal evidence) that it is a profound reminder worth taking to heart and it can give you eminence. ¹
Transliteration	Bismi Allāhi alRrahmani alRrahēemi 38:1 <u>Sad</u> waalqur- <u>ani</u> <u>theealththikri</u>
A	بسم الله الرحمن الرحيم 38:1 ص والقرءان ذى الذكر
Edip-Layth	38:2 Indeed, those who have rejected are in false pride and defiance.
The Monotheist Group	38:2 Indeed, those who have disbelieved are in false pride and defiance.

Muhammad Asad	38:2 But nay - they who are bent on denying the truth are lost in [false] pride, and [hence] deeply in the wrong. ⁴
Rashad Khalifa	38:2 Those who disbelieve have plunged into arrogance and defiance.
Shabbir Ahmed	38:2 Nay, but those who disbelieve have plunged into arrogance and thus into opposition. ²
Transliteration	38:2 Bali alla <u>the</u> ena kafaroo fee AAizzatinwashiq <u>a</u> qin
A	38:2 بل الذين كفروا في عزة وشقاق
Edip-Layth	38:3 How many a generation have We destroyed before them. They called out when it was far too late.
The Monotheist Group	38:3 How many a generation have We destroyed before them. And they called out when it was far too late.
Muhammad Asad	38:3 How many a generation have We destroyed before their time [for this very sin]! ⁵ And [how] they called [unto Us] when it was too late to escape! ⁶
Rashad Khalifa	38:3 Many a generation before them we annihilated. They called for help, in vain.
Shabbir Ahmed	38:3 How many a generation have We (Our Law of Requit) wiped out before them, and they cried out when it was too late to escape.
Transliteration	38:3 Kam ahlakna min qablihim min qarninfan <u>a</u> daw wal <u>a</u> ta <u>he</u> ena man <u>a</u> sin
A	38:3 كم اهلكنا من قبلهم من قرن فنادوا ولات حين مناص
Edip-Layth	38:4 They were surprised that a warner has come to them from among themselves. The ingrates said, "This is a magician, a liar."
The Monotheist Group	38:4 And they were surprised that a warner has come to them from among themselves. And the rejecters said: "This is a magician, a liar."
Muhammad Asad	38:4 Now these [people] deem it strange that a warner should have come unto them from their own midst - and [so] the deniers of the truth are saying: A [mere] spellbinder is he, a liar! ⁷
Rashad Khalifa	38:4 They wondered that a warner should come to them, from among them. The disbelievers said, "A magician, a liar."
Shabbir Ahmed	38:4 These people wonder that a warner has come to them from their own midst! And the disbelievers say, "This is a wizard, a liar."
Transliteration	38:4 WaAAajiboo an j <u>a</u> ahum mun <u>th</u> irunminhum waq <u>a</u> la alk <u>a</u> firoona h <u>atha</u> sa <u>h</u> irunkath <u>th</u> abun
A	38:4 وعجبوا ان جاءهم منذر منهم وقال الكفرون هذا سحر كذاب
Edip-Layth	38:5 "Has he made the gods into One god? This is indeed a strange thing!"
The Monotheist Group	38:5 "Has he made the gods into One god? This is indeed a strange thing!"
Muhammad Asad	38:5 Does he claim that all the deities are [but] one God? Verily, a most strange thing is this!" ⁸
Rashad Khalifa	38:5 "Did he make the gods into one god? This is really strange."

Shabbir Ahmed	38:5 Does he blend all the gods into One God? This is a thing mind-boggling!"
Transliteration	38:5 AjaAAala al- <u>alihata ilahan wahidaninna h<u>atha</u> lashay-on AAu<u>jabun</u></u>
A	38:5 اجعل الالهة الها وحدا ان هذا لشئ عجاب
Edip-Layth	38:6 The leaders among them went out: "Walk away, and remain patient to your gods. This thing can be turned back."
The Monotheist Group	38:6 And the leaders among them went out: "Walk away, and remain patient to your gods. This thing can be turned back."
Muhammad Asad	38:6 And their leaders launch forth [thus]: Go ahead, and hold steadfastly onto your deities: this, behold, is the only thing to do! ⁹
Rashad Khalifa	38:6 The leaders announced, "Go and steadfastly persevere in worshipping your gods. This is what is desired."
Shabbir Ahmed	38:6 Their leaders go about saying, "Walk away and hold on to your gods! This is the only course of action, since this (mind-boggling thing) seems to be designed against you with ulterior motives. ³
Transliteration	38:6 Wain <u>talaqa</u> almalao minhum aniimshoo wa <u>isbiroo</u> AAal a <u>alihatikuminna h<u>atha</u></u> lashay-on yur <u>adu</u>
A	38:6 وانطلق الملا منهم ان امشوا واصبروا على الهتكم ان هذا لشئ يراد
Edip-Layth	38:7 "We never heard of this from the people before us. This is but an innovation."
The Monotheist Group	38:7 "We never heard of this from the people before us. This is but an innovation."
Muhammad Asad	38:7 Never did we hear of [a claim like] this in any faith of latter days! ¹⁰ It is nothing but [a mortal man's] invention!
Rashad Khalifa	38:7 "We never heard of this from the religion of our fathers. This is a lie."
Shabbir Ahmed	38:7 We have never heard of this in the latest religion. This (concept of One God) is nothing but a made-up tale! ⁴
Transliteration	38:7 Ma <u>samiAAana</u> bi <u>h<u>atha</u></u> feeal <u>millati</u> al- <u>akhirati</u> in <u>h<u>atha</u></u> illa <u>ikhtilaqun</u>
A	38:7 ما سمعنا بهذا في الملة الاءخرة ان هذا الا اختلق
Edip-Layth	38:8 "Has the remembrance been sent down to him, from between all of us!" Indeed, they are doubtful of My reminder. They have not yet tasted My retribution. ³
The Monotheist Group	38:8 "Has the remembrance been sent down to him, from between all of us!" Indeed, they are doubtful of My reminder. Indeed, they have not yet tasted My retribution.
Muhammad Asad	38:8 What! Upon him alone from among all of us should a [divine] reminder have been bestowed from on high?" Nay, but it is My Own reminder that they distrust! ¹¹ Nay, they have not yet tasted the suffering which I do impose! ¹²
Rashad Khalifa	38:8 "Why did the proof come down to him, instead of us?" Indeed, they are doubtful of My proof. Indeed, they have not yet tasted My retribution.

Shabbir Ahmed	38:8 What! Has the reminder come down only to him among us?" Nay, in fact, it is My reminder that they distrust (and not you O Prophet). Nay, they have not yet tasted My doom.
Transliteration	38:8 Aonzila AAalayhi a l th h ik ru minbayninga bal hum fee shakkin min th ikree bal lamma yathoo qoo AAa thabi
A	38:8 انزل عليه الذكر من بيننا بل هم في شك من ذكرى بل لما يذوقوا عذاب
Edip-Layth	38:9 Or do they have the treasures of mercy of your Lord, the Noble, the Grantor.
The Monotheist Group	38:9 Or do they have the treasures of mercy of your Lord, the Noble, the Grantor.
Muhammad Asad	38:9 Or do they [think that they] own the treasures of thy Sustainer's grace - [the grace] of the Almighty, the Giver of Gifts? ¹³
Rashad Khalifa	38:9 Do they own the treasures of mercy of your Lord, the Almighty, the Grantor.
Shabbir Ahmed	38:9 Are theirs the treasures of the grace of your Lord, the Mighty, the Bestower?
Transliteration	38:9 Am AAindahum khaza n -inu ra h matirabbika alAAazeezi alwaha h abi
A	38:9 ام عندهم خزان رحمة ربك العزيز الوهاب
Edip-Layth	38:10 Or do they possess the dominion of the heavens and the earth, and all that is between them? Then let them bring their own solutions.
The Monotheist Group	38:10 Or do they possess the dominion of the heavens and the Earth, and all that is between them? Then let them bring their own solutions.
Muhammad Asad	38:10 Or [that] the dominion over the heavens and the earth and all that is between them is theirs? Why, then, let them try to ascend [to God-like power] by all [conceivable] means! ¹⁴
Rashad Khalifa	38:10 Do they possess the sovereignty of the heavens and the earth, and everything between them? Let them help themselves.
Shabbir Ahmed	38:10 Or is it that theirs is the Kingdom of the heavens and the earth, and all that is between them? If so, let them ascend to Supremacy by all means.
Transliteration	38:10 Am lahum mulku a lssama wati aal-ardi wam a baynahum a falyartaqoofee al-asba bi
A	38:10 ام لهم ملك السموت والارض وما بينهما فليرثقا في الاسباب
Edip-Layth	38:11 The opposing troops they have gathered will be defeated.
The Monotheist Group	38:11 The opposing troops they have gathered will be defeated.
Muhammad Asad	38:11 [But] there it is: any and all human beings, however [strongly] leagued together, ¹⁵ are bound to suffer defeat [whenever they refuse to accept the truth].
Rashad Khalifa	38:11 Instead, whatever forces they can muster - even if all their parties banded together - will be defeated.
Shabbir Ahmed	38:11 But here it is! Defeated confederates are these, however closely they might band together.

Transliteration	38:11 Jundun ma hunḡalika mahzoomunmina al-aḥḡabi
A	38:11 جند ما هنالك مهزوم من الاحزاب
Edip-Layth	38:12 Rejecting before them were the people of Noah, Aad, and Pharaoh with the planks.
The Monotheist Group	38:12 Disbelieving before them were the people of Noah, 'Aad, and Pharaoh with the planks.
Muhammad Asad	38:12 To the truth gave the lie aforetime ¹⁶ Noah's people, and [the tribe of] Ad, and Pharaoh of the [many] tent-poles, ¹⁷
Rashad Khalifa	38:12 Disbelieving before them were the people of Noah, `Aad, and the mighty Pharaoh.
Shabbir Ahmed	38:12 And before them denied the truth, the people of Noah, 'Aad and Pharaoh of the firm stakes. ⁵
Transliteration	38:12 Kathḡabat qablahum qawmu noo ḡinwaAAadun wafirAAawnu ḡhoo al-awḡadi
A	38:12 كذبت قبلهم قوم نوح وعاد وفرعون ذو الاوتاد
Edip-Layth	38:13 And Thamud, and the people of Lot, the dwellers of the Woods; such were the opponents.
The Monotheist Group	38:13 And Thamud, and the people of Lot, the dwellers of the Woods; such were the opponents.
Muhammad Asad	38:13 and [the tribe of] Thamud, and the people of Lot, and the dwellers of the wooded dales [of Madyan]: they all were leagued together, [as it were, in their unbelief:]
Rashad Khalifa	38:13 Also, Thamoud, the people of Lot, the dwellers of the Woods (of Midyan); those were the opponents.
Shabbir Ahmed	38:13 And Thamud, and the people of Lot, and the dwellers of the Wood-dales (of Midyan). And they were clans strongly banded.
Transliteration	38:13 Wathamoodu waqawmu looḡin waas-ḡabual-aykati ola-ika al-aḥḡabu
A	38:13 وثمود وقوم لوط واصحب ليكة اولئك الاحزاب
Edip-Layth	38:14 Each of them rejected the messengers, therefore My retribution came to be.
The Monotheist Group	38:14 Each of them disbelieved the messengers, therefore My retribution came to be.
Muhammad Asad	38:14 not one [was there] but gave the lie to the apostles - and thereupon My retribution fell due.
Rashad Khalifa	38:14 Each of them disbelieved the messengers and thus, My retribution was inevitable.
Shabbir Ahmed	38:14 All of them accused the messengers of lying, and thus, My retribution was justified.
Transliteration	38:14 In kullun illa kaḡḡhaba alrrusulafahaqqa AAiqabi

A	38:14 ان كل الا كذب الرسل فحق عقاب
Edip-Layth	38:15 What these people are waiting for is a single scream, from which they will not recover.
The Monotheist Group	38:15 And what these people are waiting for is a single scream, from which they will not recover.
Muhammad Asad	38:15 And they [who now deny the truth - they, too,] have but to wait for one single blast [of punishment to overtake them]: it shall not be delayed a whit. ¹⁸
Rashad Khalifa	38:15 These people can expect a single blow, from which they never recover.
Shabbir Ahmed	38:15 These people only wait a single blast from which they would not recover.
Transliteration	38:15 Wama yan <u>thuru</u> haola-iilla say <u>hatan</u> wa <u>h</u> idatan ma laha <u>min</u> fawa <u>qin</u>
A	38:15 وما ينظر هؤلاء الا صيحة واحدة ما لها من فواق
Edip-Layth	38:16 They said, "Our Lord, hasten for us our punishment, before the day of Reckoning."
The Monotheist Group	38:16 And they said: "Our Lord, hasten for us our punishment, before the Day of Reckoning."
Muhammad Asad	38:16 As it is, they say [mockingly]: O our Sustainer! Hasten on to us our share [of punishment even] before the Day of Reckoning!" ¹⁹
Rashad Khalifa	38:16 They challenged: "Our Lord, why do you not rush the retribution for us, before the Day of Reckoning."
Shabbir Ahmed	38:16 And they mock, "Our Lord! Bring for us our sentence before the Day of Account."
Transliteration	38:16 Waqa <u>loo</u> rabbana AAajjil lana <u>q</u> ittana qabla yawmi al <u>h</u> isabi
A	38:16 وقالوا ربنا عجل لنا قطنا قبل يوم الحساب
Edip-Layth	<i>David's Sensitivity Regarding Justice</i> 38:17 Be patient to what they say, and recall Our servant David, the resourceful. He was obedient.
The Monotheist Group	38:17 Be patient to what they say, and recall Our servant David, the resourceful. He was obedient.
Muhammad Asad	38:17 [But] bear thou with patience whatever they may say, and remember Our servant David, him who was endowed with [so much] inner strength! He, verily, would always turn unto Us:
Rashad Khalifa	38:17 Be patient in the face of their utterances, and remember our servant David, the resourceful; he was obedient.
Shabbir Ahmed	38:17 Bear with patience whatever they may say, and remember Our servant David, the man of strength and resources. He always turned to Us (for guidance).
Transliteration	38:17 Isbir AAala mayaqooloona wa <u>o</u> thkur AAabdana dawooda <u>th</u> aal-aydi innahu awwa <u>bun</u>
A	38:17 اصبر على ما يقولون واذكر عبدنا داود ذا الاید انه اواب
Edip-Layth	38:18 We committed the mountains to glorify with him, during dusk and dawn.

The Monotheist Group	38:18 We committed the mountains to glorify with him, during dusk and dawn.
Muhammad Asad	38:18 [and for this,] behold, We caused ²⁰ the mountains to join him in extolling Our limitless glory at eventide and at sunrise,
Rashad Khalifa	38:18 We committed the mountains in his service, glorifying with him night and day.
Shabbir Ahmed	38:18 We subdued for him the strong Mountain Tribes that strove along with him night and day.
Transliteration	38:18 Inna sakhkharna aljibalamaAAahu yusabbihna bialAAashiyyi waal-ishraqi
A	38:18 انا سخرنا الجبال معه يسبحن بالعشى والاشراق
Edip-Layth	38:19 The birds were gathered; all were obedient to him.
The Monotheist Group	38:19 And the birds were gathered; all were obedient to him.
Muhammad Asad	38:19 and [likewise] the birds in their assemblies: ²¹ [together] they all Would turn again and again unto Him [who had created them].
Rashad Khalifa	38:19 Also the birds were committed to serve him; all were obedient to him.
Shabbir Ahmed	38:19 And the nomad riders of Taa'er Tribe were all obedient to him. ⁶
Transliteration	38:19 Waalttayra mahshooratankullun lahu awwabun
A	38:19 والطير محشورة كل له اواب
Edip-Layth	38:20 We strengthened his kingship, and We gave him the wisdom and the ability to make sound judgment.
The Monotheist Group	38:20 And We strengthened his kingship, and We gave him the wisdom and the ability to make sound judgment.
Muhammad Asad	38:20 And We strengthened his dominion, and bestowed upon him wisdom and sagacity in judgment.
Rashad Khalifa	38:20 We strengthened his kingship, and endowed him with wisdom and good logic.
Shabbir Ahmed	38:20 We strengthened his Kingdom and gave him wisdom and good judgment. And We endowed him with the ability to make just decisions, and speak eloquently. ⁷
Transliteration	38:20 Washadadna mulkahu waataynahualhikmata wafasla alkhitabi
A	38:20 وشددنا ملكه وءاتينه الحكمة وفصل الخطاب
Edip-Layth	38:21 Did the news come to you of the disputing party who came over into the temple enclosure?
The Monotheist Group	38:21 Did the news come to you of the disputing party who came over into the temple enclosure?
Muhammad Asad	38:21 AND YET, has the story of the litigants come within thy ken - [the story of the two] who surmounted the walls of the sanctuary [in which David prayed]? ²²
Rashad Khalifa	38:21 Have you received news of the feuding men who sneaked into his

	sanctuary?
Shabbir Ahmed	38:21 Have you heard of the story of the two disputing men when they climbed the wall into his private chamber?
Transliteration	38:21 Wahal ataka nabao alkhasmi ithtasawwaroo almihraba
A	38:21 وهل انتك نبوا الخصم اذ تسوروا المحراب
Edip-Layth	38:22 When they entered upon David, he was startled by them. They said, "Have no fear. We are two who have disputed, and one has wronged the other, so judge between us with truth, and do not wrong us, and guide us to the right path."
The Monotheist Group	38:22 When they entered upon David, he was startled by them. They said: "Have no fear. We are two who have disputed, and one has wronged the other, so judge between us with truth, and do not wrong us, and guide us to the right path."
Muhammad Asad	38:22 As they came upon David, and he shrank back in fear from them, they said: Fear not! [We are but] two litigants. One of us has wronged the other: so judge thou between us with justice, and deviate not from what is right, and show [both of] us the way to rectitude.
Rashad Khalifa	38:22 When they entered his room, he was startled. They said, "Have no fear. We are feuding with one another, and we are seeking your fair judgment. Do not wrong us, and guide us in the right path."
Shabbir Ahmed	38:22 When they breached his privacy, he was startled. They said, "Do not be startled!" We are both disputing with each other as to who has done wrong to the other. Therefore, judge fairly between us. Do not deviate from equity and guide us to the even path."
Transliteration	38:22 Ith dakhaloo AAal a d awoodafafaziAAa minhum q aloo l a takhaf khasmanibagha baAAaduna AAala baAAadinfao hkum baynana bi alhaqqi walatushit waihdina ila sawa-ialssirati
A	38:22 اذ دخلوا على داود ففزع منهم قالوا لا تخف خصمان بغى بعضنا على بعض فاحكم بيننا بالحق ولا تشطط واهدنا الى سواء الصراط
Edip-Layth	38:23 "This is my brother and he owns ninety nine lambs, while I own one lamb; so he said to me: 'Let me take care of it' and he pressured me." ⁴
The Monotheist Group	38:23 "This is my brother and he owns ninety nine lambs, while I own one lamb; so he said to me: "Let me take care of it' and he pressured me.""
Muhammad Asad	38:23 Behold, this is my brother: he has ninety-nine ewes, whereas I have [only] one ewe - and yet he said, 'Make her over to me,' and forcibly prevailed against me in this [our] dispute."
Rashad Khalifa	38:23 "This brother of mine owns ninety nine sheep, while I own one sheep. He wants to mix my sheep with his, and continues to pressure me."
Shabbir Ahmed	38:23 One of them said, "This my brother has ninety nine farms, whereas I have only one. And yet he says, 'Give it over to me', and he dominates me in eloquence." ⁸
Transliteration	38:23 Inna hatha akhee lahu tisAAunwatisAAoona naAAjatan waliya naAAjatun wahidatun faqalaakfilneeha waAAazzanee fee alkhitabi
A	38:23 ان هذا اخي له تسع وتسعون نعجة ولي نعجة وحدة فقال اكفلنيها وعزني في الخطاب

Edip-Layth	38:24 He said, "He has wronged you by asking to combine your lambs with his lambs. Many who mix their properties take advantage of one another, except those who acknowledge and do good works, and these are very few." David guessed that We had tested him, so he sought forgiveness from his Lord, and fell down kneeling, and repented.⁵
The Monotheist Group	38:24 He said: "He has wronged you by asking to combine your lamb with his lambs. And many who mix their properties take advantage of one another, except those who believe and do good works, and these are very few." And David guessed that We had tested him, so he sought forgiveness from his Lord, and fell down kneeling, and repented.
Muhammad Asad	38:24 Said [David]: He has certainly wronged thee by demanding that thy ewe be added to his ewes! Thus, behold, do many kinsmen wrong one another ²³ [all] save those who believe [in God] and do righteous deeds: but how few are they!" And [suddenly] David understood that We had tried him: ²⁴ and so he asked his Sustainer to forgive him his sin, and fell down in prostration, and turned unto Him in repentance.
Rashad Khalifa	<i>David's Exemplary Piety</i> 38:24 He said, "He is being unfair to you by asking to combine your sheep with his. Most people who combine their properties treat each other unfairly, except those who believe and work righteousness, and these are so few." Afterwards, David wondered if he made the right judgment. He thought that we were testing him. He then implored his Lord for forgiveness, bowed down, and repented.
Shabbir Ahmed	38:24 David said, "He has certainly wronged you in demanding your farm in addition to his farms. Certainly, many close associates and partners (in business) treat each other unfairly, except those who believe (in the Law of Recompense) and care for others. And how few are they?" Afterwards, David thought that We had tried him. (The economic system in his kingdom needed reform.) He asked forgiveness of his Lord, bowed in humility and turned to Him (for guidance).
Transliteration	38:24 Qala laqad <u>th</u>alamakabisu-ali naAAajatika il <u>a</u> niAA <u>a</u>jihi wa-innakatheeran mina alkhula <u>ta</u>-i layabghee baAA <u>du</u>hum AAal <u>aba</u>AA<u>di</u>n ill <u>a</u> alla <u>the</u>ena <u>a</u>manoowaAAamiloo a <u>lss</u>alihati waqaleelun m <u>a</u>hum wa <u>th</u>anna d <u>a</u>woodu annam a fatann<u>h</u>ufaistaghfara rabbahu wakharra r <u>aki</u>AAan waan<u>ab</u>a
A	38:24 قال لقد ظلمك بسؤال نعجتك الى نعاجه وان كثيرا من الخطاء ليبيغى بعضهم على بعض الا الذين ءامنوا وعملوا الصلحت وقليل ما هم وظن داود انما قتته فاستغفر ربه وخر راكعا واناب
Edip-Layth	38:25 So We forgave him in this matter. For him with Us is a near position, and a beautiful abode.
The Monotheist Group	38:25 So We forgave him in this matter. And for him with Us is a near position, and a beautiful abode.
Muhammad Asad	38:25 And thereupon We forgave him that [sin]: and, verily, nearness to Us awaits him [in the life to come], and the most beauteous of all goals!
Rashad Khalifa	38:25 We forgave him in this matter. We have granted him a position of honor with us, and a beautiful abode.
Shabbir Ahmed	38:25 So We granted him forgiveness for this lapse. We have granted him honor from Our Presence, and a beautiful abode. ⁹
Transliteration	38:25 Faghafarna <u>a</u> lahu <u>th</u>alikawa-inna lahu AAindan <u>a</u> lazulf<u>a</u> wa<u>h</u>usna ma<u>a</u>bin

A	38:25 فغفرنا له ذلك وإن له عندنا لزلفى وحسن مآب
Edip-Layth	38:26 O David, We have made you a successor on earth. Therefore, you shall judge among the people with truth, and do not follow desire, lest it diverts you from the path of God. Indeed, those who stray off the path of God will have a severe retribution for forgetting the day of Reckoning.
The Monotheist Group	38:26 O David, We have made you a successor on Earth. Therefore, you shall judge among the people with truth, and do not follow desire, lest it diverts you from the path of God. Indeed, those who stray off the path of God will have a severe retribution for forgetting the Day of Reckoning.
Muhammad Asad	38:26 [And We said:] O David! Behold, We have made thee a [prophet and, thus, Our] vicegerent on earth: judge, then, between men with justice, and do not follow vain desire, lest it lead thee astray from the path of God: verily, for those who go astray from the path of God there is suffering severe in store for having forgotten the Day of Reckoning!"
Rashad Khalifa	38:26 O David, we have made you a ruler on earth. Therefore, you shall judge among the people equitably, and do not follow your personal opinion, lest it diverts you from the way of GOD. Surely, those who stray off the way of GOD incur severe retribution for forgetting the Day of Reckoning.
Shabbir Ahmed	38:26 (We said to him), "O David! We have made you a ruler on the earth therefore, establish the System of justice and equity for people. Never let your judgment be swayed by personal whims causing you to deviate from the path of God. For those who wander from the path of God, is a strict retribution for having forgotten the Day of Account."
Transliteration	38:26 Ya d awoodu inn a jaAAaln akakhaleefatan fee al-ar di fa ohkum bayna alInnasibialhaqqi wal a tattabiAAi alhaw a fayu dillakaAAan sabeeli All ahi inna allatheena ya dilloonaAAan sabeeli Allahi lahum AAa thabun shadeedun bim anasoo yawma alhisabi
A	38:26 يداود انا جعلتك خليفة في الارض فاحكم بين الناس بالحق ولا تتبع الهوى فيضلك عن سبيل الله ان الذين يضلون عن سبيل الله لهم عذاب شديد بما نسوا يوم الحساب
Edip-Layth	38:27 We did not create the heaven and the earth, and everything between them, in vain. Such is the thinking of those who rejected. Therefore, because of the fire woe to those who have rejected.
The Monotheist Group	38:27 And We did not create the heaven and the Earth, and everything between them, in vain. Such is the thinking of those who rejected. Therefore, woe to those who have rejected from the Fire.
Muhammad Asad	38:27 AND [thus it is:] We have not created heaven and earth and all that is between them without meaning and purpose, as is the surmise of those who are bent on denying the truth: ²⁵ but then, woe from the fire [of hell] unto all who are bent on denying the truth! ²⁶
Rashad Khalifa	38:27 We did not create the heaven and the earth, and everything between them, in vain. Such is the thinking of those who disbelieve. Therefore, woe to those who disbelieve; they will suffer in Hell.
Shabbir Ahmed	38:27 (No action goes uncompensated since) We have not created the heavens and earth and all that is between them in vain, without meaning and purpose. Such is the assumption of those who disbelieve. There is destruction from the fire for those who oppose the truth. ¹⁰
	38:27 Wama khalaqn a a Issamaawaal-arda wam a baynahum a b atilanthalika

Transliteration	<u>th</u> annu alla <u>the</u> ena kafarooawaylun lilla <u>the</u> ena kafaroo mina aInnari
A	38:27 وما خلقنا السماء والارض وما بينهما بطلا ذلك ظن الذين كفروا فويل للذين كفروا من النار
Edip-Layth	38:28 Or shall We treat those who acknowledge and do good works as We treat those who make corruption on earth? Or shall We treat the righteous as the wicked?
The Monotheist Group	38:28 Or shall We treat those who believe and do good works as We treat those who make corruption on Earth? Or shall We treat the righteous as the wicked?
Muhammad Asad	38:28 [For,] would We treat those who have attained to faith and do righteous deeds in the same manner as [We shall treat] those who spread corruption on earth? Would We treat the God-conscious in the same manner as the wicked? ²⁷
Rashad Khalifa	38:28 Shall we treat those who believe and lead a righteous life as we treat those who commit evil on earth? Shall we treat the righteous as we treat the wicked?
Shabbir Ahmed	38:28 Shall We treat those who believe and improve the society as We treat those who spread corruption in the land? Or shall We treat the guardians of the law as the law-breakers?
Transliteration	38:28 Am najAAalu alla <u>the</u> ena <u>a</u> manoowaAAamiloo a <u>l</u> ssali <u>h</u> ati ka almu <u>f</u> sideenafee al- <u>a</u> rdi am najAAalu almuttaqee <u>n</u> a ka al <u>f</u> ujj <u>a</u> ri
A	38:28 ام نجعل الذين ءامنوا وعملوا الصلحت كالمفسدين فى الارض ام نجعل المتقين كالفجار
Edip-Layth	38:29 A book that We have sent down to you, that is blessed, so that they may reflect upon its signs, and so that those with intelligence will take heed.
The Monotheist Group	38:29 A Scripture that We have sent down to you, that is blessed, so that they may reflect upon its verses, and so that those with intelligence will take heed.
Muhammad Asad	38:29 [All this have We expounded in this] blessed divine writ which We have revealed unto thee, [O Muhammad,] so that men may ponder over its mes sages, and that those who are endowed with insight may take them to heart.
Rashad Khalifa	38:29 This is a scripture that we sent down to you, that is sacred - perhaps they reflect on its verses. Those who possess intelligence will take heed.
Shabbir Ahmed	38:29 This is a scripture that We have revealed to you (O Prophet!), full of lasting bliss that they may ponder its messages and that people of understanding may take them to heart.
Transliteration	38:29 Kit <u>a</u> bun anzaln <u>a</u> hu ilayka mub <u>a</u> rakunliyaddabbaroo <u>a</u> y <u>a</u> tihi waliyatath <u>h</u> akkara olooal-al <u>b</u> abi
A	38:29 كتب انزلنه اليك مبرك ليدبروا ءاياته وليتذكر اولوا الالب
Edip-Layth	<i>Solomon is Tested by Wealth</i> 38:30 To David We granted Solomon. What an excellent and obedient servant.
The Monotheist Group	38:30 And to David We granted Solomon. What an excellent and obedient servant.
Muhammad Asad	38:30 AND UNTO DAVID We granted Solomon [as a son - and] how excellent a servant [of Ours he grew up to be]! Behold, he would always turn unto Us. ²⁸
Rashad Khalifa	<i>Solomon's Exemplary Devotion</i>

	38:30 To David we granted Solomon; a good and obedient servant.
Shabbir Ahmed	38:30 And to David We granted Solomon, how excellent a servant! He would turn to Divine laws in every situation.
Transliteration	38:30 Wawahabna lidawooda sulaymananiAama alAAabdu innahu awwabun
A	38:30 ووهبنا لداود سليمان نعم العبد انه اواب
Edip-Layth	38:31 When, during dusk, well trained horses were displayed before him.
The Monotheist Group	38:31 When, close to dusk, well trained horses were displayed before him.
Muhammad Asad	38:31 [and even] when, towards the close of day, nobly-bred, swift-footed steeds were brought before him,
Rashad Khalifa	38:31 One day he became preoccupied with beautiful horses, until the night fell.
Shabbir Ahmed	38:31 In the evenings he used to examine his cavalry of nicely-bred, swift-footed horses.
Transliteration	38:31 lth AAurida AAalayhi bi alAAashiyyialssafinatu aljiyadu
A	38:31 اذ عرض عليه بالعشي الصفنت الجياد
Edip-Layth	38:32 He said, "I enjoyed the good of materials more than I enjoyed remembering my Lord, until it became totally dark!"
The Monotheist Group	38:32 He then said: "I have enjoyed materialism more than I enjoyed the remembrance of my Lord; now it has become totally dark!"
Muhammad Asad	38:32 he would say, Verily, I have come to love the love of all that is good because I bear my Sustainer in mind!" ²⁹ [repeating these words as the steeds raced away,] until they were hidden by the veil [of distance - whereupon he would command], ³⁰
Rashad Khalifa	38:32 He then said, "I enjoyed the material things more than I enjoyed worshipping my Lord, until the sun was gone.
Shabbir Ahmed	38:32 He would say, "Surely, I love my fondness of all that is good because it reminds me of my Lord", as the horses raced away until hidden by the veil of distance.
Transliteration	38:32 Faqala innee a ḥbibtu hubbaalkhayri AAan tḥikri rabbee ḥatta tawaratbi alḥijabi
A	38:32 فقال انى احببت حب الخير عن ذكر ربي حتى توارت بالحجاب
Edip-Layth	38:33 "Send them back." He then rubbed their legs and necks.
The Monotheist Group	38:33 "Send them back." He then rubbed their legs and necks.
Muhammad Asad	38:33 Bring them back unto me!"- and would [lovingly] stroke their legs and their necks. ³¹
Rashad Khalifa	38:33 "Bring them back." (To bid farewell,) he rubbed their legs and necks.
Shabbir Ahmed	38:33 "Bring them back to me!" - and he would lovingly stroke their legs and their necks. ¹¹
Transliteration	38:33 Ruddooha AAalayya faṭafiqā mashanbi alssooqi waal-aAAnaqi

A	38:33 ردوها على فطفق مسحاً بالسوق والاعناق
Edip-Layth	38:34 We tested Solomon and placed a corpse on his throne, but he then repented.
The Monotheist Group	38:34 And We tested Solomon and placed a corpse on his throne, but he then repented.
Muhammad Asad	38:34 But [ere this], indeed, We had tried Solomon by placing upon his throne a [lifeless] body; ³² and thereupon he turned [towards Us; and]
Rashad Khalifa	38:34 We thus put Solomon to the test; we blessed him with vast material wealth, but he steadfastly submitted.
Shabbir Ahmed	38:34 (That was Solomon and) We tried him, and set upon his throne a mere body, and thereupon he turned to Us. ¹²
Transliteration	38:34 Walaqad fatann a sulaym anawaalqayna AAa a kursiyyihi jasadān thumma anaba
A	38:34 ولقد فتنا سليمان والقينا على كرسيه جسدا ثم اناب
Edip-Layth	38:35 He said, "My Lord, forgive me, and grant me a kingship that will never be attained by anyone after me. You are the Grantor."
The Monotheist Group	38:35 He said: "My Lord, forgive me, and grant me a kingship that will never be attained by anyone after me. You are the Grantor."
Muhammad Asad	38:35 he prayed: O my Sustainer! Forgive me my sins, and bestow upon me the gift of a kingdom which may not suit anyone after me: ³³ verily, Thou alone art a giver of gifts!"
Rashad Khalifa	38:35 He said, "My Lord, forgive me, and grant me a kingship never attained by anyone else. You are the Grantor."
Shabbir Ahmed	38:35 Solomon prayed, "O My Lord! Absolve my imperfections and bestow upon me the gift of a kingdom that may not suit anyone (incompetent) after me. Surely, You are the Grantor of bounties." ¹³
Transliteration	38:35 Qala rabbi ighfir lee wahab leemulkan l a yanbaghee li-ahadin min baAAadee innakaanta alwahaabu
A	38:35 قال رب اغفر لي وهب لي ملكا لا ينبغي لاحد من بعدي انك انت الوهاب
Edip-Layth	38:36 So, We committed the wind to run by his command, raining gently where he directed it.
The Monotheist Group	38:36 So, We committed the wind to run by his command, raining gently where he directed it.
Muhammad Asad	38:36 And so ³⁴ We made subservient to him the wind, so that it gently sped at his behest whithersoever he willed, ³⁵
Rashad Khalifa	38:36 We (answered his prayer and) committed the wind at his disposal, pouring rain wherever he wanted.
Shabbir Ahmed	38:36 So We gave him the science of making the wind serve him and it carried his ships wherever he intended. ¹⁴

Transliteration	38:36 Fasakhkharna lahu alrreehatajree bi-amrihi rukhaan haythu asaba
A	38:36 فسخرنا له الريح تجري بأمره رخاء حيث أصاب
Edip-Layth	38:37 The devils, builders and divers.
The Monotheist Group	38:37 And the devils, building and diving.
Muhammad Asad	38:37 as well as all the rebellious forces [that We made to work for him] - every kind of builder and diver -
Rashad Khalifa	38:37 And the devils, building and diving.
Shabbir Ahmed	38:37 And We made subservient to him the wild unruly men, every kind of builder and diver. ¹⁵
Transliteration	38:37 Waalshshayaateena kulla banna-inwaghawwasin
A	38:37 والشيطين كل بناء وغواص
Edip-Layth	38:38 Others, held by restraints.
The Monotheist Group	38:38 And others, held by restraints.
Muhammad Asad	38:38 and others linked together in fetters. ³⁶
Rashad Khalifa	38:38 Others were placed at his disposal.
Shabbir Ahmed	38:38 And others linked together in chains of discipline.
Transliteration	38:38 Waakhareena muqarraneena fee al-asfadi
A	38:38 وءاخرين مقرنين فى الاصفاد
Edip-Layth	38:39 "This is Our gift, so you may spend or withhold, without any repercussions."
The Monotheist Group	38:39 "This is Our gift, so you may spend or withhold, without any repercussions."
Muhammad Asad	38:39 [And We told him:] This is Our gift, for thee to bestow freely on others, or to withhold, without [having to render] account!"
Rashad Khalifa	38:39 "This is our provision to you; you may give generously, or withhold, without limits."
Shabbir Ahmed	38:39 We told him, "All this is Our Gift for you. Give freely or withhold, in matters of the State, according to your best judgment. It is given to you beyond count."
Transliteration	38:39 Hatha AAataona faomnunaw amsik bighayri hisabin
A	38:39 هذا عطوانا فامنن او امسك بغير حساب
Edip-Layth	38:40 He has deserved a near position with Us, and a wonderful abode.
The Monotheist Group	38:40 And he has deserved a near position with Us, and a wonderful abode.
Muhammad Asad	38:40 And, verily, nearness to Us awaits him [in the life to come], and the most beautiful of all goals!
Rashad Khalifa	38:40 He has deserved an honorable position with us, and a wonderful abode.

Shabbir Ahmed	38:40 We have granted him honor from Our Presence, and a beautiful abode.
Transliteration	38:40 Wa-inna lahu AAindan a lazulfawahusna maabin
A	38:40 وان له عندنا لزلفى وحسن ماب
Edip-Layth	<i>Job is Tested by Health and Family Problems</i> 38:41 Recall Our servant Job, when he called upon his Lord: "The devil has afflicted me with an illness and pain."
The Monotheist Group	38:41 And recall Our servant Job, when he called upon his Lord: "The devil has afflicted me with an illness and pain."
Muhammad Asad	38:41 AND CALL to mind Our servant Job, ³⁷ [how it was] when he cried out to his Sustainer, Behold, Satan has afflicted me with [utter] weariness and suffering!" ³⁸
Rashad Khalifa	38:41 Remember our servant Job: he called upon his Lord, "The devil has afflicted me with hardship and pain."
Shabbir Ahmed	38:41 And remember Our servant Job, when he called upon his Lord, "The serpent has bitten me and I am in distress and suffering." ¹⁶
Transliteration	38:41 Waothkur AAabdan aayyooba i th n ada rabbahu annee massaniya alshshaytanubinusbin waAAathabin
A	38:41 واذكر عبدنا ايوب اذ نادى ربه انى مسنى الشيطان بنصب وعذاب
Edip-Layth	38:42 "Strike with your foot, here is a cold spring to wash with and to drink."
The Monotheist Group	38:42 "Rapidly move with your foot, here is a cold spring to wash with and to drink."
Muhammad Asad	38:42 [and thereupon was told:] Strike [the ground] with thy foot: here is cool water to wash with and to drink!" ³⁹
Rashad Khalifa	38:42 "Strike the ground with your foot. A spring will give you healing and a drink."
Shabbir Ahmed	38:42 (He was told), "Strike the ground with your foot (move away a little bit). And here is cool water to wash with and a refreshing drink."
Transliteration	38:42 Orkud birijlika hathamughtasalun baridun washarabun
A	38:42 اركض برجلك هذا مغتسل بارد وشراب
Edip-Layth	38:43 We restored his family to him along with a group like them, as a mercy from Us; and a reminder for those who possess intelligence.
The Monotheist Group	38:43 And We restored his family to him along with a group like them, as a mercy from Us; and a reminder for those who possess intelligence.
Muhammad Asad	38:43 And We bestowed upon him new offspring, ⁴⁰ doubling their number as an act of grace from Us, and as a reminder unto all who are endowed with insight.
Rashad Khalifa	<i>God Makes it up to the Believers</i> 38:43 We restored his family for him; twice as many. Such is our mercy; a reminder for those who possess intelligence.
	38:43 And We gave him back his family and followers and, in time, doubled their

Shabbir Ahmed	numbers as a grace from Us. And herein is a reminder for people of understanding (on the virtue of patience). ¹⁷
Transliteration	38:43 Wawahab <u>na</u> lahu ahlahu wamithlahummaAAahum ra <u>h</u> matan minn <u>a</u> wathik <u>ra</u> li-olee al-al <u>ba</u> bi
A	38:43 ووهبنا له اهله ومثلهم معهم رحمة منا ونذكرى لاولى الالب
Edip-Layth	38:44 "Take in your hand a bundle and travel with it, and do not break your oath." We found him steadfast. What a good servant! He was obedient.
The Monotheist Group	38:44 "And take in your hand a bundle and go forth with it, and do not break your oath." We found him steadfast. What a good servant! He was obedient.
Muhammad Asad	38:44 [And finally We told him:] Now take in thy hand a small bunch of grass, and strike therewith, and thou wilt not break thine oath!" ⁴¹ for, verily, We found him full of patience in adversity: how excellent a servant [of Ours], who, behold, would always turn unto Us!
Rashad Khalifa	38:44 "Now, you shall travel the land and preach the message, to fulfill your pledge." We found him steadfast. What a good servant! He was a submitter.
Shabbir Ahmed	38:44 (And finally We told him,) "Now gather your strength and travel the land and do not break your pledge." We found him steadfast. How excellent a servant! In every situation he turned to Our laws. ¹⁸
Transliteration	38:44 Wakhuth biyadika <u>d</u> ighthan fa <u>i</u> dribbihi wal <u>a</u> ta <u>h</u> nath inn <u>a</u> wajadn <u>a</u> hu <u>s</u> abiranniAAama alAAabdu innahu aww <u>a</u> bun
A	38:44 وخذ بيدك ضعفا فاضرب به ولا تحنث انا وجدنه صابرا نعم العبد انه اواب
Edip-Layth	<i>The Elite</i> 38:45 Recall Our servants Abraham, Isaac, and Jacob. They were resourceful, and with vision.
The Monotheist Group	38:45 And recall Our servants Abraham, Isaac, and Jacob. They were resourceful, and with vision.
Muhammad Asad	38:45 AND CALL to mind Our servants Abraham and Isaac and Jacob, [all of them] endowed with inner strength and vision:
Rashad Khalifa	38:45 Remember also our servants Abraham, Isaac, and Jacob. They were resourceful, and possessed vision.
Shabbir Ahmed	38:45 And also remember Our servants, Abraham, Isaac and Jacob, men of strength and vision.
Transliteration	38:45 Wa <u>o</u> thkur AAib <u>a</u> dana <u>i</u> braheema wa-is <u>h</u> aqa wayaAAaqooba olee al-aydee waal-abs <u>a</u> ri
A	38:45 واذكر عبدنا ابراهيم واسحق ويعقوب اولى الايدي والابصر
Edip-Layth	38:46 We had chosen them to enforce awareness of the Hereafter.
The Monotheist Group	38:46 We had chosen them to enforce awareness of the Hereafter.
Muhammad Asad	38:46 for, verily, We purified them by means of a thought most pure: the remembrance of the life to come. ⁴²
Rashad Khalifa	38:46 We bestowed upon them a great blessing: awareness of the Hereafter.

Shabbir Ahmed	38:46 Surely, We endowed them with sincerity of purpose and with exceptional foresight. So, in all their efforts they never lost sight of the desired destination.
Transliteration	38:46 Inna akhlaṣṣnaḥum bikhalīṣatinḥikra alddari
A	38:46 انا اخلصنهم بخالصة ذكرى الدار
Edip-Layth	38:47 They are with Us of the elite, the best.
The Monotheist Group	38:47 And they are with Us of the elite, the best.
Muhammad Asad	38:47 And, behold, in Our sight they were indeed among the elect, the truly good!
Rashad Khalifa	38:47 They were chosen, for they were among the most righteous.
Shabbir Ahmed	38:47 In Our sight, they were of the elect excellent, fulfilling the needs of people.
Transliteration	38:47 Wa-innaḥum AAindana lamina almuṣṭafaynaal-akhyari
A	38:47 وانهم عندنا لمن المصطفين الاخير
Edip-Layth	38:48 Recall Ishmael, Elisha, and Isaiah; all are among the best.
The Monotheist Group	38:48 And recall Ishmael, Elisha, and Isaiah; all are among the best.
Muhammad Asad	38:48 And call to mind Ishmael and Elisha, ⁴³ and every one who [like them] has pledged himself [unto Us]: for, each of them was of the truly good! ⁴⁴
Rashad Khalifa	38:48 Remember Ismail, Elisha, and Zal-Kifl; among the most righteous.
Shabbir Ahmed	38:48 Also mention Ishmael, Al-Yasa' (Elisha), and Zal-Kifl (Ezekiel). For, all of them were men of quality, serving humanity.
Transliteration	38:48 Waothkur ismaAAeelawa-ilyasaAAa wathā alkifli wakullun mina al-akhyari
A	38:48 واذكر اسمعيل واليسع وذا الكفل وكل من الاخير
Edip-Layth	38:49 This is a reminder, and the righteous will have a wonderful abode.
The Monotheist Group	38:49 This is a reminder, and the righteous will have a wonderful abode.
Muhammad Asad	38:49 LET [all] this be a reminder [to those who believe in God] - for, verily, the most beautiful of all goals awaits the God-conscious:
Rashad Khalifa	<i>The Righteous</i> 38:49 This is a reminder: the righteous have deserved a wonderful destiny.
Shabbir Ahmed	38:49 This is a reminder, and certainly, there is a most beautiful destination for the righteous.
Transliteration	38:49 Hatha ḥikrun wa-innalilmuttaqeena laḥusna maabin
A	38:49 هذا ذكر وان للمتقين لحسن ماب
Edip-Layth	38:50 The gardens of Eden, whose gates will be open for them.
The Monotheist Group	38:50 The gardens of Eden, whose gates will be open for them.
Muhammad Asad	38:50 gardens of perpetual bliss, with gates wide-open to them, ⁴⁵
Rashad Khalifa	

	38:50 The gardens of Eden will open up their gates for them.
Shabbir Ahmed	38:50 Gardens of Eden, the perpetual bliss, with gates wide-open for them.
Transliteration	38:50 Jannati AAadnin mufattaḥatanlahumu al-abwabu
A	38:50 جنت عدن مفتحة لهم الابواب
Edip-Layth	38:51 Reclining therein, they will be invited to many fruits and drinks.
The Monotheist Group	38:51 Reclining therein, they will be invited to many fruits and drinks.
Muhammad Asad	38:51 wherein they will recline, [and] wherein they may [freely] call for many a fruit and drink,
Rashad Khalifa	38:51 Relaxing therein, they will be given many kinds of fruits and drinks.
Shabbir Ahmed	38:51 Relaxing therein, they will be hosted with all kinds of food and drink.
Transliteration	38:51 Muttaki-eena feeha yadAAoona feehabifakiḥatin katheeratin washarabin
A	38:51 متكين فيها يدعون فيها بفكهة كثيرة وشراب
Edip-Layth	38:52 With them are attendants with a splendid look and of equal age.
The Monotheist Group	38:52 And with them are attendants with a splendid look and of equal age.
Muhammad Asad	38:52 having beside them well-matched mates of modest gaze." 46
Rashad Khalifa	38:52 They will have wonderful spouses.
Shabbir Ahmed	38:52 And with them are well-matched companions of modest gaze.
Transliteration	38:52 WaAAindahum qasiratu attarfiatrabun
A	38:52 وعندهم قصرت الطرف اتراب
Edip-Layth	38:53 This is what you have been promised for the day of Reckoning.
The Monotheist Group	38:53 This is what you have been promised for the Day of Reckoning.
Muhammad Asad	38:53 This is what you are promised for the Day of Reckoning:
Rashad Khalifa	38:53 This is what you have deserved on the Day of Reckoning.
Shabbir Ahmed	38:53 This is what you are promised for the Day of Account.
Transliteration	38:53 Hatha ma tooAAadoona liyawmialḥisabi
A	38:53 هذا ما توعدون ليوم الحساب
Edip-Layth	38:54 Such is Our provisions, it does not run out.
The Monotheist Group	38:54 Such is Our provisions, it does not run out.
Muhammad Asad	38:54 this, verily, shall be Our provision [for you], with no end to it!
Rashad Khalifa	<i>The Disbelievers: Feuding With One Another</i> 38:54 Our provisions are inexhaustible.
Shabbir Ahmed	38:54 This, certainly, is Our Giving with no end to it.
Transliteration	38:54 Inna hatha larizquna malahu min nafadin

A	38:54 ان هذا لرزقنا ما له من نفاد
Edip-Layth	<i>The Transgressors are Disappointed</i> 38:55 This is so, and for the transgressors is a miserable destiny.
The Monotheist Group	38:55 This is so, and for the transgressors is a miserable destiny.
Muhammad Asad	38:55 All this [for the righteous]: but, verily, the most evil of all goals awaits those who are wont to transgress the bounds of what is right:
Rashad Khalifa	38:55 As for the transgressors, they have incurred a miserable destiny.
Shabbir Ahmed	38:55 Yes, this is so. But, for those who kept trespassing the Moral Values, is a destination with no good in it.
Transliteration	38:55 <u>Hatha</u> wa-inna li <u>l</u> ttagheenalasharra ma <u>a</u> bin
A	38:55 هذا وان للطغين لشر ماب
Edip-Layth	38:56 Hell is where they burn. What a miserable abode!
The Monotheist Group	38:56 Hell is where they burn. What a miserable abode!
Muhammad Asad	38:56 hell will they have to endure - and how vile a resting-place!
Rashad Khalifa	38:56 Hell is where they burn; what a miserable abode!
Shabbir Ahmed	38:56 Hell that is! Wherein they burn, a miserable bed to lie on!
Transliteration	38:56 Jahannama ya <u>s</u> lawna <u>h</u> a fabi/saalmi <u>h</u> adu
A	38:56 جهنم يصلونها فبئس المهاد
Edip-Layth	38:57 This is so, and let them taste a boiling drink and bitter food.
The Monotheist Group	38:57 This is so, and let them taste a boiling drink and bitter food.
Muhammad Asad	38:57 This, [then, for them -] so let them taste it: burning despair and ice-cold darkness
Rashad Khalifa	38:57 What they taste therein will be hellish drinks and bitter food.
Shabbir Ahmed	38:57 So let them taste, a drink of burning distress and brave a freezing cold wind. 19
Transliteration	38:57 <u>Hatha</u> falyathooqoo <u>h</u> u <u>h</u> ameemunwaghassa <u>q</u> un
A	38:57 هذا فليذوقوه حميم وغساق
Edip-Layth	38:58 Other multitudes that are similar to that.
The Monotheist Group	38:58 And other multitudes that are similar to that.
Muhammad Asad	38:58 and, coupled with it, further [suffering] of a similar nature. 47
Rashad Khalifa	38:58 And much more of the same kind.
Shabbir Ahmed	38:58 And other penalties in pairs. 20
Transliteration	38:58 Wa <u>a</u> kh <u>a</u> ru min shaklihi azwa <u>j</u> un

A	38:58 وءاخر من شكله ازوج
Edip-Layth	38:59 Here is another group to be thrown into hell with you. "We have no welcome for them, for they shall burn in the fire."
The Monotheist Group	38:59 Here is another group to be thrown into Hell with you. "We have no welcome for them, for they shall burn in the Fire."
Muhammad Asad	38:59 [And they will say to one another: Do you see] this crowd of people who rushed headlong [into sin] with you? 48 No welcome to them! Verily, they [too] shall have to endure the fire!"49
Rashad Khalifa	38:59 "This is a group to be thrown into Hell with you." They will not be welcomed (by the residents of Hell). They have deserved to burn in the hellfire.
Shabbir Ahmed	38:59 It will be said to the ringleaders, "Here is your group going with you headlong. There is no welcome for them, for only the fire is here to embrace them."
Transliteration	38:59 Hatha fawjun muqta himunmaAAakum la mar haban bihim innahum saloo alnnari
A	38:59 هذا فوج مقتحم معكم لا مرحبا بهم انهم صالوا النار
Edip-Layth	38:60 They said, "No, you are the ones without welcome. It was you who misled us, so here is the result!"
The Monotheist Group	38:60 They said: "No, you are the ones without welcome. It was you who misled us, so here is the result!"
Muhammad Asad	38:60 [And] they [who had been seduced] will exclaim: Nay, but it is you! No welcome to you! It is you who have prepared this for us: and how vile a state to abide in!"
Rashad Khalifa	38:60 The newcomers will respond, "Nor are you welcomed. You are the ones who preceded us and misled us. Therefore, suffer this miserable end."
Shabbir Ahmed	38:60 The followers will say to the leaders, "Nay, but you - There is no welcome for you either! It is you who sent forth this torment for us! What a station of plight!" 21
Transliteration	38:60 Qaloo bal antum la mar habanbikum antum qaddamtumooahu lan a fabi/sa alqararu
A	38:60 قالوا بل انتم لا مرحبا بكم انتم قدمتموه لنا فبئس القرار
Edip-Layth	38:61 They said, "Our Lord, whoever brought this upon us, then double their retribution in the fire!"
The Monotheist Group	38:61 They said: "Our Lord, whoever brought this upon us, then double their retribution in the Fire!"
Muhammad Asad	38:61 [And] they will pray: O our Sustainer! Who ever has prepared this for us, double Thou his suffering in the fire!"50
Rashad Khalifa	38:61 They will also say, "Our Lord, these are the ones who led us into this; double the retribution of hellfire for them."
Shabbir Ahmed	38:61 Then the followers will say, "Our Lord! Whoever has brought this upon us? Oh, double for him the suffering of the fire."

Transliteration	38:61 Qaloo rabbanā man qaddama lanā <u>ahathā</u> fazidhu AAa <u>thaban</u> <u>diAAafan</u> fee alnnari
A	38:61 قالوا ربنا من قدم لنا هذا فزده عذابا ضعفا في النار
Edip-Layth	38:62 They said, "Why do we not see some men whom we used to count among the wicked?"
The Monotheist Group	38:62 And they said: "Why do we not see some men whom we used to count among the wicked?"
Muhammad Asad	38:62 And they will add: How is it that we do not see [here any of the] men whom we were wont to count among the wicked,
Rashad Khalifa	38:62 They will say, "How come we do not see (in Hell) people we used to count among the wicked?" <i>Surprise!</i>
Shabbir Ahmed	38:62 Then they will say, "What is amiss with us? We do not see people whom we counted among evil.
Transliteration	38:62 Waqaloo mā lanā lanarā rijalan kunna naAAauddhum mina al-ashrari
A	38:62 وقالوا ما لنا لا نرى رجالا كنا نعدهم من الاشرار
Edip-Layth	38:63 "Did we mock them erroneously, or have our eyes failed to find them?"
The Monotheist Group	38:63 "Did we mock them erroneously, or have our eyes failed to find them?"
Muhammad Asad	38:63 [and] whom we made the target of our derision? ⁵¹ Or is it that [they are here, and] our eyes have missed them?"
Rashad Khalifa	38:63 "We used to ridicule them; we used to turn our eyes away from them."
Shabbir Ahmed	38:63 The ones we used to ridicule. (Are they not here) or is it that our eyes are missing them?"
Transliteration	38:63 Attakhathnahum sikhriyyan am zaghatAAanhumu al-absaru
A	38:63 اتخذتهم سخريا ام زاغت عنهم الابصر
Edip-Layth	38:64 Surely, this is in truth the feuding of the people of hell.
The Monotheist Group	38:64 Surely, this is in truth the feuding of the people of Hell.
Muhammad Asad	38:64 Such, behold, will in truth be the [confusion and] mutual wrangling of the people of the fire!
Rashad Khalifa	38:64 This is a predetermined fact: the people of Hell will feud with one another.
Shabbir Ahmed	38:64 Such will be the argumentation between people of the fire.
Transliteration	38:64 Inna <u>thalika</u> lahaqqun takhasumuahli alnnari
A	38:64 ان ذلك لحق تخاصم اهل النار
Edip-Layth	38:65 Say, "I am but a warner; and there is no god besides God, the One, the Supreme."
The Monotheist Group	38:65 Say: "I am but a warner; and there is no god besides God, the One, the Supreme."

Muhammad Asad	38:65 SAY [O Muhammad]: I am only a warner; and there is no deity whatever save God, the One, who holds absolute sway over all that exists,
Rashad Khalifa	38:65 Say, "I warn you; there is no other god beside GOD, the One, the Supreme.
Shabbir Ahmed	38:65 Say, "I am only a warner, and there is no god but God, the One, the Irresistible,
Transliteration	38:65 Qul innama ana munthirunwama min ilahin illa Allahu alwahidualqahharu
A	38:65 قل انما انا منذر وما من اله الا الله الواحد القهار
Edip-Layth	38:66 "The Lord of the heavens and the earth, and everything between them; the Noble, the Forgiving."
The Monotheist Group	38:66 "The Lord of the heavens and the Earth, and everything between them; the Noble, the Forgiving."
Muhammad Asad	38:66 the Sustainer of the heavens and the earth and all that is between them, the Almighty, the All-Forgiving!"
Rashad Khalifa	38:66 "The Lord of the heavens and the earth, and everything between them; the Almighty, the Forgiving."
Shabbir Ahmed	38:66 Lord of the heavens and the earth and all that is between them, the Mighty, the Forgiving."
Transliteration	38:66 Rabbu alssamawati waal-ardiwama baynahuma alAAazeezu alghaffaru
A	38:66 رب السموت والارض وما بينهما العزيز الغفر
Edip-Layth	38:67 Say, "It is awesome news."
The Monotheist Group	38:67 Say: "It is an awesome news."
Muhammad Asad	38:67 Say: This is a message tremendous:
Rashad Khalifa	<i>The Great Feud</i> 38:67 Say, "Here is awesome news.
Shabbir Ahmed	38:67 Say, "That is a Tremendous News,
Transliteration	38:67 Qul huwa nabaon AAa ^{the} emun
A	38:67 قل هو نبوا عظيم
Edip-Layth	38:68 "From which you turn away."
The Monotheist Group	38:68 "From which you turn away."
Muhammad Asad	38:68 [how can] you turn away from it?"
Rashad Khalifa	38:68 "That you are totally oblivious to.
Shabbir Ahmed	38:68 From which you turn away!"
Transliteration	38:68 Antum AAanhu muAAaridoona
A	38:68 انتم عنه معرضون
Edip-Layth	<i>The First Racist Disobeys God</i>

	38:69 "I had no knowledge of the command up high that they had quarreled."
The Monotheist Group	38:69 "I had no knowledge of the command up high, that they had quarreled."
Muhammad Asad	38:69 [Say, O Muhammad:] No knowledge would I have had of [what passed among] the host on high when they argued [against the creation of man], ⁵²
Rashad Khalifa	38:69 "I had no knowledge previously, about the feud in the High Society.
Shabbir Ahmed	38:69 Say! "I have no knowledge of the exalted chiefs of the past when they disputed. ²²
Transliteration	38:69 Ma kana liya min AAilmin bi almalaa-ial-aAAla ith yakhtasimoonaa
A	38:69 ما كان لي من علم بالمالا الاعلى اذ يختصمون
Edip-Layth	38:70 "It is only inspired to me that I am a clear warner."
The Monotheist Group	38:70 "It is only inspired to me that I am a clear warner."
Muhammad Asad	38:70 had it not been revealed unto me [by God] - to no other end than that I might convey [unto you] a plain warning. ⁵³
Rashad Khalifa	38:70 "I am inspired that my sole mission is to deliver the warnings to you."
Shabbir Ahmed	38:70 It is revealed to me that I am only a plain warner."
Transliteration	38:70 In yoo <u>ha</u> ilayya illa annamaana na <u>theerun</u> mubeenun
A	38:70 ان يوحى الى الانما انا نذير مبين
Edip-Layth	38:71 For your Lord said to the angels: "I am creating a human being from clay."
The Monotheist Group	38:71 For your Lord said to the angels: "I am creating a human being from clay."
Muhammad Asad	38:71 [For,] lo, ⁵⁴ thy Sustainer said unto the angels: Behold, I am about to create a human being out of clay; ⁵⁵
Rashad Khalifa	38:71 Your Lord said to the angels, "I am creating a human being from clay.
Shabbir Ahmed	38:71 (The disputations began ever since mankind divided themselves for selfish tribal gains.) When your Lord said to the angels, "I am about to create a human being out of inorganic matter. ²³
Transliteration	38:71 I <u>th</u> q <u>ala</u> rabbuka lilma <u>la</u> -ikatiinne <u>e</u> k <u>hal</u> iqun basharan min <u>teenin</u>
A	38:71 اذ قال ربك للملائكة اني خلق بشرا من طين
Edip-Layth	38:72 "So when I have evolved him, and breathed into him from My Spirit, then you shall submit to him."
The Monotheist Group	38:72 "So when I have evolved him, and breathed into him from My Spirit, then you shall yield to him."
Muhammad Asad	38:72 and when I have formed him fully and breathed into him of My spirit, fall you down before him in prostration!" ⁵⁶
Rashad Khalifa	38:72 "Once I design him, and blow into him from My spirit, you shall fall prostrate before him."
	38:72 And when I have designed him, and breathed into him of My Energy (given

Shabbir Ahmed	him free will) then be submissive to him."
Transliteration	38:72 Fa-itha sawwaytuhu wanafakhtu feehimin roohee faqaAAoo lahu sajideena
A	38:72 فاذا سويته ونفخت فيه من روحي فقعوا له سجدين
Edip-Layth	38:73 The angels submitted, all of them,
The Monotheist Group	38:73 The angels yielded, all of them,
Muhammad Asad	38:73 Thereupon the angels prostrated themselves, all of them together,
Rashad Khalifa	38:73 The angels fell prostrate, all of them,
Shabbir Ahmed	38:73 Thereupon the angels agreed to be subservient to him, all of them together. 24
Transliteration	38:73 Fasajada almalaa-ikatu kulluhumajmaAAoona
A	38:73 فسجد الملكة كلهم اجمعون
Edip-Layth	38:74 Except Satan; he turned arrogant, and became one of the ingrates.
The Monotheist Group	38:74 Except Satan; he turned arrogant, and became one of the rejecters.
Muhammad Asad	38:74 save Iblis: he gloried in his arrogance, and [thus] became one of those who deny the truth. 57
Rashad Khalifa	38:74 except Satan; he refused, and was too arrogant, unappreciative.
Shabbir Ahmed	38:74 Except Iblees - he acted arrogantly and denied the command. 25
Transliteration	38:74 Illa ibleesa istakbara wakana mina alkafireena
A	38:74 الا ابليس استكبر وكان من الكافرين
Edip-Layth	38:75 He said, "O Satan, what prevented you from submitting to what I have created by My hands? Are you too arrogant? Or are you one of those exalted?"
The Monotheist Group	38:75 He said: "O Satan, what prevented you from yielding to what I have created by My hands? Are you too arrogant? Or are you one of those exalted?"
Muhammad Asad	38:75 Said He: O Iblis! What has kept thee from prostrating thyself before that [being] which I have created with My hands? 58 Art thou too proud [to bow down before another created being], or art thou of those who think [only] of themselves as high?" 59
Rashad Khalifa	38:75 He said, "O Satan, what prevented you from prostrating before what I created with My hands? Are you too arrogant? Have you rebelled?"
Shabbir Ahmed	38:75 Said He, "O Iblees! What has kept you from being submissive to what I have created with My Hands? Are you too proud or are you of the rebellious?"
Transliteration	38:75 Qala y a ibleesu m amanaAAaka an tasjuda lim a khaluqtu biyadayya astakbarta amkunta mina alAAaleena
A	38:75 قال ياابليس ما منعك ان تسجد لما خلقت بيدي استكبرت ام كنت من العالين
Edip-Layth	38:76 He said, "I am better than he; You created me from fire, and created him from clay."

The Monotheist Group	38:76 He said: "I am better than he; You created me from fire, and created him from clay."
Muhammad Asad	38:76 Answered [Iblis]: I am better than he: Thou hast created me out of fire, ⁶⁰ whereas him Thou hast created out of clay."
Rashad Khalifa	38:76 He said, "I am better than he; You created me from fire, and created him from clay."
Shabbir Ahmed	38:76 Iblees replied, "I am better than he. You created me of fire while you created him of clay." ²⁶
Transliteration	38:76 Q ^{al} a ana khayrun min hukhalaqtanee min na ^{ar} in wakhalaqtahu min ^{teen} in
A	38:76 قال انا خير منه خلقتني من نار وخلقته من طين
Edip-Layth	38:77 He said, "Therefore exit from it, you are outcast."
The Monotheist Group	38:77 He said: "Therefore exit from it, you are outcast."
Muhammad Asad	38:77 Said He: Go forth, then, from this [angelic state] - for, behold, thou art henceforth accursed,
Rashad Khalifa	38:77 He said, "Therefore, you must be exiled, you will be banished.
Shabbir Ahmed	38:77 Said He, "Go away from here, for you are rejected.
Transliteration	38:77 Q ^{al} a faokhruj min ha ^{fa} -innaka rajeem ^{un}
A	38:77 قال فاخرج منها فانك رجيم
Edip-Layth	38:78 "My curse will be upon you until the day of judgment."
The Monotheist Group	38:78 "And My curse will be upon you until the Day of Judgment."
Muhammad Asad	38:78 and My rejection shall be thy due until the Day of Judgment!"
Rashad Khalifa	38:78 "You have incurred My condemnation until the Day of Judgment."
Shabbir Ahmed	38:78 And My condemnation is on you until the Day of Judgment."
Transliteration	38:78 Wa-inna AAalayka laAAanatee il ^a yawmia ^l ddeeni
A	38:78 وان عليك لعنتي الى يوم الدين
Edip-Layth	38:79 He said, "My Lord, respite me till the day they are resurrected."
The Monotheist Group	38:79 He said: "My Lord, respite me till the Day they are resurrected."
Muhammad Asad	38:79 Said [Iblis]: Then, O my Sustainer, grant me a respite till the Day when all shall be raised from the dead!"
Rashad Khalifa	38:79 He said, "My Lord, respite me till the Day of Resurrection."
Shabbir Ahmed	38:79 Iblees said, "Then, My Lord! Give me respite till the Day when they are raised."
Transliteration	38:79 Q ^{al} a rabbi faan th irneeila yawmi yubAAathoon ^a
A	38:79 قال رب فانظرني الى يوم يبعثون

Edip-Layth	38:80 He said, "Then, you are granted respite,"
The Monotheist Group	38:80 He said: "You are respited."
Muhammad Asad	38:80 Answered He: Verily, so [be it:] thou shalt be among those who are granted respite
Rashad Khalifa	38:80 He said, "You are respited."
Shabbir Ahmed	38:80 Answered He, "Certainly, you shall be among those who are given respite. 27
Transliteration	38:80 Qala fa-innaka mina almunthareena
A	38:80 قال فانك من المنظرين
Edip-Layth	38:81 "Until the appointed day."
The Monotheist Group	38:81 "Until the appointed Day."
Muhammad Asad	38:81 till the Day the time whereof is known [only to Me]." 61
Rashad Khalifa	38:81 "Until the appointed day."
Shabbir Ahmed	38:81 Until the Day of Appointed Time."
Transliteration	38:81 Ila yawmi alwaqti almaAloom i
A	38:81 الى يوم الوقت المعلوم
Edip-Layth	38:82 He said, "By Your majesty, I will mislead them all."
The Monotheist Group	38:82 He said: "By Your majesty, I will mislead them all."
Muhammad Asad	38:82 [Whereupon Iblis] said: Then [I swear] by Thy very might: I shall most certainly beguile them all into grievous error
Rashad Khalifa	38:82 He said, "I swear by Your majesty, that I will send them all astray."
Shabbir Ahmed	38:82 Iblees said, "I swear by Your Honor, I will certainly lead them all astray."
Transliteration	38:82 Qala fabiAAizzatika laoghwiannahumajmaAAeena
A	38:82 قال فبعزتك لاغوينهم اجمعين
Edip-Layth	38:83 "Except for Your servants who are loyal."
The Monotheist Group	38:83 "Except for Your servants who are loyal."
Muhammad Asad	38:83 [all] save such of them as are truly Thy servants!"
Rashad Khalifa	38:83 "Except Your worshipers who are devoted absolutely to You alone."
Shabbir Ahmed	38:83 Except such of them as are Your sincere servants."
Transliteration	38:83 Illa AAibadaka minhumuالمukhlaseena
A	38:83 الا عبادك منهم المخلصين
Edip-Layth	38:84 He said, "The truth, and the truth is what I say."
The Monotheist Group	38:84 He said: "The truth, and the truth is what I say."

Muhammad Asad	38:84 [And God] said: This, then, is the truth! ⁶² And this truth do I state:
Rashad Khalifa	38:84 He said, "This is the truth, and the truth is all that I utter.
Shabbir Ahmed	38:84 He said, "This is the truth, and I state this truth,
Transliteration	38:84 Qala faalḥaqqu waalḥaqqaaqoolu
A	38:84 قال فالحق والحق اقول
Edip-Layth	38:85 That I will fill hell with you and all those who follow you."
The Monotheist Group	38:85 "That I will fill Hell with you and all those who follow you."
Muhammad Asad	38:85 Most certainly will I fill hell with thee and such of them as shall follow thee, all together!"
Rashad Khalifa	38:85 "I will fill Hell with you and all those who follow you."
Shabbir Ahmed	38:85 That I will certainly fill Hell with you and with such of them as follow you, together."
Transliteration	38:85 Laamlaanna jahannama minka wamimmantabiAAaka minhum ajmaAAeen a
A	38:85 لاملان جهنم منك وممن تبعك منهم اجمعين
Edip-Layth	38:86 Say, "I do not ask you for any wage, nor am I a fraud."
The Monotheist Group	38:86 Say: "I do not ask you for any wage, nor am I a fraud."
Muhammad Asad	38:86 SAY [O Prophet]: No reward whatever do I ask of you for this [message]; and I am not one of those who claim to be what they are not. ⁶³
Rashad Khalifa	38:86 Say, "I do not ask you for any wage, and I am not an impostor.
Shabbir Ahmed	38:86 (O Messenger!) say to them, "I ask of you no reward for this message, nor am I a pretender.
Transliteration	38:86 Qul ma as-alukum AAalayhi min ajrinwama ana mina almutakallifeena
A	38:86 قل ما اسلكم عليه من اجر وما انا من المتكلفين
Edip-Layth	38:87 "It is but a reminder for the worlds."
The Monotheist Group	38:87 "It is but a reminder for the worlds."
Muhammad Asad	38:87 This [divine writ], behold, is no less than a reminder to all the worlds
Rashad Khalifa	38:87 "This is a reminder for the world.
Shabbir Ahmed	38:87 This (Qur'an) is no less than a reminder for all peoples.
Transliteration	38:87 In huwa illa thikrun lilAAalameena
A	38:87 ان هو الا ذكر للعلمين
Edip-Layth	38:88 "You will come to know its news after awhile."
The Monotheist Group	38:88 "And you will come to know its news after awhile."
Muhammad Asad	38:88 and you will most certainly grasp its purport after a lapse of time!"

Rashad Khalifa	38:88 "And you will certainly find out in awhile."
Shabbir Ahmed	38:88 And in time you will know the truth of it."
Transliteration	38:88 WalataAAalamunna nabaahu baAAda <u>heen</u> in
A	38:88 ولتعلمن نباء بعد حين

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (38:1)

This letter/number plays an important role in the mathematical system of the Quran based on code 19. See [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#).

Edip-Layth - End Note 3 (38:8)

Zikr (message) is another attribute used for the Quran or for a feature of the Quran. The word message in this verse might be referring to a particular message contained in the Quran. The Quran is message upon message, light upon light ([24:35](#)). Could the Quran contain another book coded within its text? For another aspect of the message, see [74:30-35](#). Also see [15:9](#); [21:2](#); [21:24,105](#); [26:5](#); [29:51](#); [38:1,8](#); [41:41](#); [44:13](#); [72:17](#); [74:49,54](#).

Edip-Layth - End Note 4 (38:23)

See [74:30](#).

Edip-Layth - End Note 5 (38:24)

We are not given the exact reason why David repented. Perhaps we are expected to ponder on our own. For instance, I find at least two reasons for what might have caused David to feel guilty. The complaint and his reaction to it might have reminded him of his own greed and injustice against others. Or perhaps, after making the judgment, he realized that he reached a verdict without listening to the other party. Justice cannot be adjudicated in an ex parte hearing. The plaintiff might be distorting or hiding some facts pertinent to the case. Even if we approach the case in terms of social justice, hearing the defendant is still important. For instance, the plaintiff in this case could have been the owner of vast lands, vineyards and farms, while the entire wealth of the other party could have been no more than a hundred sheep. The Quran mentions David's name 16 times and describes him in very positive words. He was blessed by God ([17:55](#); [21:79](#); [34:10](#)), knowledgeable ([27:15](#)), resourceful and obedient ([38:17](#)), caring and just ([38:22-26](#)). The Old Testament in 2 Samuel [12:1-14](#) tells a similar story about David with variable details. The Bible describes David as a good-looking young man (1 Samuel [17:25](#)) and praises his intelligence and courage (1 Samuel [17:1-58](#)), at age thirty he becomes king by divine direction (2 Samuel [2:1-4](#)), and after some internal fights, finally becomes king over all of Israel (2 Samuel [4:1-12](#); [5:1-5](#); 1 Chronicles [11:1-3](#)), brings the ark of the covenant to Jerusalem (Psalms [24:1-10](#)), and extends his kingdom after fighting a series of wars and committing numerous massacres in a vast territory (2 Samuel [8:1-18](#); [8:3-13](#); [10:1-19](#); [18:7-27](#); [19:31](#); [21:11](#); [29:5](#)).

However, the Bible that praises him for wars and bloody conquests, contains lengthy stories blaming him for being a sinful manipulator (2 Samuel [11:2-27](#)), and a sinful proud man who angered God (2 Samuel [23:39](#)), and having affairs with married women (1 Samuel [25:31-44](#)). The Bible then tells us about the reformation of David by depicting him in his last moments as one with abiding faith and trust in God after his reign of forty years (2 Samuel [23:1-7](#); 2 Samuel [5:5](#); 1 Corinthians [3:4](#)).

Edip-Layth - End Note (38:32)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (38:1)

See Appendix II.

Muhammad Asad - End Note 2 (38:1)

For an explanation of this rendering of the adjectival particle Wa, see first half of note 23 on [74:32](#).

Muhammad Asad - End Note 3 (38:1)

Or: "endowed with eminence" (Zamakhshari), since the term dhikr (lit., "reminder" or "remembrance") has also the connotation of "that which is remembered", i.e., "renown", "fame" and, tropically, "eminence". As regards the rendering preferred by me, see [21:10](#), where the phrase fih dhikr (relating, as above, to the Qur'an) has been translated as "wherein is found all that you ought to bear in mind", i.e., in order to attain to dignity and happiness.

Muhammad Asad - End Note 4 (38:2)

I.e., they refuse to acknowledge the fact of divine revelation because such an acknowledgment would imply an admission of man's responsibility to God - and this their false pride, manifested in their arrogant belief in man's "self-sufficiency", does not allow them to do. The same idea is expressed in [16:22](#) and, in a more general way, in [2:206](#). Cf. also [96:6-7](#).

Muhammad Asad - End Note 5 (38:3)

It is to be noted that the term qarn signifies not merely a "generation" but also - and quite frequently in the Qur'an - "people belonging to a particular period and environment", i.e., a "civilization" in the historical connotation of this word.

Muhammad Asad - End Note 6 (38:3)

Lit., "while there was no time for escaping".

Muhammad Asad - End Note 7 (38:4)

Although this passage describes, in the first instance, the attitude of the pagan Quraysh towards the Prophet, it touches upon the reluctance of most people, at all times, to recognize "a man from their own midst" - i.e., a human being like themselves - as God-inspired. (See note 2 on [50:2](#).)

Muhammad Asad - End Note 8 (38:5)

Divorced from its purely historical background, this criticism acquires a timeless significance, and may be thus paraphrased: "Does he claim that all creative powers and qualities are inherent exclusively in what he conceives as 'one God'?" - a paraphrase which illustrates the tendency of many people to

attribute a decisive influence on human life - and, hence, a quasi-divine status - to a variety of fortuitous phenomena or circumstances (like wealth, "luck", social position, etc.) rather than to acknowledge the overwhelming evidence, in all observable nature, of God's unique existence.

Muhammad Asad - End Note 9 (38:6)

Lit., "a thing desired" or "to be desired", i.e., a sensible course of action.

Muhammad Asad - End Note 10 (38:7)

I.e., "in any of the faiths prevalent in our days": an oblique reference to Christianity and its dogma of the Trinity, which contrasts with the Quranic concept of God's oneness and uniqueness, as well as to any other faith based on the belief in a multiplicity or multiform incarnation of divine powers (e.g., Hinduism with its triad of Brahma, Vishnu and Shiva).

Muhammad Asad - End Note 11 (38:8)

Lit., "that they are in doubt of": i.e., it is not the personality of the Prophet that fills them with distrust, but, rather, the substance of the message proclaimed by him - and, in particular, his insistence on God's absolute oneness and uniqueness, which runs counter to their habits of thought and social traditions.

Muhammad Asad - End Note 12 (38:8)

Sc., "on people who refuse to accept the truth".

Muhammad Asad - End Note 13 (38:9)

I.e., "Do they think that it is for them to decide as to who should and who should not be graced with divine revelation?"

Muhammad Asad - End Note 14 (38:10)

I.e., "Do they think that human beings are so highly endowed that they are bound to attain, some day, to mastery over the universe and all nature, and thus to God-like power?" Cf. in this connection [96:6-8](#) and the corresponding note. As regards my rendering of al-asbab as "all [conceivable] means", see note 82 on [18:84](#).

Muhammad Asad - End Note 15 (38:11)

The collective noun jund, which primarily denotes "a host" or "an army", has also the meaning of "created beings", in this context obviously human beings; in combination with the particle ma, "any number of human beings". The term hizb (of which ahzab is the plural), on the other hand, denotes "a party" or "a group of people of the same mind" or "people leagued together", i.e., for a definite purpose.

Muhammad Asad - End Note 16 (38:12)

Lit., "before them", i.e., before the people who opposed or oppose Muhammad's message.

Muhammad Asad - End Note 17 (38:12)

In classical Arabic, this ancient bedouin term is used idiomatically as a metonym for "mighty dominion" or "firmness of power" (Zamakhshari). The number of poles supporting a bedouin tent is determined by its size, and the latter has always depended on the status and power of its owner: thus, a mighty

chieftain is often alluded to as "he of many tent-poles".

Muhammad Asad - End Note 18 (38:15)

Sc., "beyond the term set for it by God".

Muhammad Asad - End Note 19 (38:16)

Cf. 8:32. This mocking "demand" of the unbelievers is mentioned in several other places in the Qur'an.

Muhammad Asad - End Note 20 (38:18)

Lit., "We compelled" or "constrained".

Muhammad Asad - End Note 21 (38:19)

See surah 21 note 73.

Muhammad Asad - End Note 22 (38:21)

The story which, according to the oldest sources at our disposal, is alluded to in verses 21-26 affects the question as to whether God's elect, the prophets - all of whom were endowed, like David, with "wisdom and sagacity in judgment" - could or could not ever commit a sin: in other words, whether they, too, were originally subject to the weaknesses inherent in human nature as such or were a priori endowed with an essential purity of character which rendered each of them incapable of sinning" (masum). In the form in which it has been handed down from the earliest authorities (including, according to Tabari and Baghawi, Companions like Abd Allah ibn Abbas and Anas ibn Malik, as well as several of the most prominent of their immediate successors), the story contradicts the doctrine - somewhat arbitrarily developed by Muslim theologians in the course of the centuries - that prophets cannot sin by virtue of their very nature, and tends to show that their purity and subsequent sinlessness is a result of inner struggles and trials and, thus, represents in each case a moral achievement rather than an inborn quality. As narrated in some detail by Tabari and other early commentators, David fell in love with a beautiful woman whom he accidentally observed from his roof terrace. On inquiring, he was told that she was the wife of one of his officers, named Uriah. Impelled by his passion, David ordered his field-commander to place Uriah in a particularly exposed battle position, where he would be certain to be killed; and as soon as his order was fulfilled and Uriah died, David married the widow (who subsequently became the mother of Solomon). This story agrees more or less with the Old Testament, which gives the woman's name as Bath-Sheba (II Samuel xi), barring the Biblical allegation that David committed adultery with her before Uriah's death (ibid. xi, 4-5) - an allegation which has always been rejected by Muslims as highly offensive and slanderous: cf. the saying of the fourth Caliph, Ali ibn Abi Talib (quoted by Zamakhshari on the authority of Sa'id ibn al-Musayyab): "If anyone should narrate the story of David in the manner in which the story-tellers narrate it, I will have him flogged with one hundred and sixty stripes - for this is a [suitable] punishment for slandering prophets" (thus indirectly recalling the Quranic ordinance, in 24:4, which stipulates flogging with eighty stripes for accusing ordinary persons of adultery without legal proof). According to most of the commentators, the two "litigants" who suddenly appeared before David were angels sent to bring home to him his sin. It is possible, however, to see in their appearance an allegory of David's own realization of having sinned: voices of his own conscience which at last "surmounted the walls" of the passion that had blinded him for a time.

Muhammad Asad - End Note 23 (38:24)

The term khulata (sing. khalit) denotes, literally, "people who mix [i.e., are familiar or intimate] with others" or "with one another". In the present instance it evidently alludes to the "brotherhood" between the two mysterious litigants, and is therefore best rendered as "kinsmen".

Muhammad Asad - End Note 24 (38:24)

Sc., "and that he had failed" (in the matter of Bath-Sheba).

Muhammad Asad - End Note 25 (38:27)

Cf. 3:191. The above statement appears in the Qur'an in several formulations; see, in particular, note 11 on 10:5. In the present instance it connects with the mention of the Day of Reckoning in the preceding verse, thus leading organically from a specific aspect of David's story to a moral teaching of wider import.

Muhammad Asad - End Note 26 (38:27)

I.e., a deliberate rejection of the belief that the universe - and, in particular, human life - is imbued with meaning and purpose leads unavoidably - though sometimes imperceptibly - to a rejection of all moral imperatives, to spiritual blindness and, hence, to suffering in the life to come.

Muhammad Asad - End Note 27 (38:28)

By implication, belief in resurrection, judgment and life after death is postulated in this passage (verses 27-28) as a logical corollary - almost a premise - of all belief in God: for, since we see that many righteous people suffer all manner of misery and deprivations in this world, while, on the other hand, many of the wicked and depraved enjoy their lives in peace and affluence, we must either assume that God does not exist (because the concept of injustice is incompatible with that of Godhead), or - alternatively - that there is a hereafter in which both the righteous and the unrighteous will harvest in full what they had morally sown during their lives on earth.

Muhammad Asad - End Note 28 (38:30)

I.e., he would always think of God, as illustrated by the example given in the sequence.

Muhammad Asad - End Note 29 (38:32)

Lit., "because of [or "out of"] the remembrance of my Sustainer".

Muhammad Asad - End Note 30 (38:32)

This and the preceding interpolation are based on Razi's interpretation of this passage.

Muhammad Asad - End Note 31 (38:33)

The story of Solomon's love of beautiful horses is meant to show that all true love of God is bound to be reflected in one's realization of, and reverence for, the beauty created by Him.

Muhammad Asad - End Note 32 (38:34)

To explain this verse, some of the commentators advance the most fantastic stories, almost all of them going back to Talmudic sources. Razi rejects them all, maintaining that they are unworthy of serious consideration. Instead, he plausibly suggests that the "body" (jasad) upon Solomon's throne is an allusion to his own body, and - metonymically - to his kingly power, which was bound to remain "lifeless" so long as it was not inspired by God-willed ethical values. (It is to be borne in mind that in classical Arabic a person utterly weakened by illness, worry or fear, or devoid of moral values, is often described as "a body without a soul".) In other words, Solomon's early trial consisted in his inheriting no more than a kingly position, and it rested upon him to endow that position with spiritual essence and meaning.

Muhammad Asad - End Note 33 (38:35)

I.e., a spiritual kingdom, which could not be inherited by anyone and, hence, would not be exposed to envy or worldly intrigue.

Muhammad Asad - End Note 34 (38:36)

I.e., as a reward for his humility and turning-away from worldly ambitions, implied in the prayer, "Forgive me my sins".

Muhammad Asad - End Note 35 (38:36)

Cf. [21:81](#) and the corresponding note 75. For the meaning, in general, of the many legends surrounding the person of Solomon, see note 77 on [21:82](#).

Muhammad Asad - End Note 36 (38:38)

I.e., subdued and, as it were, tamed by him: see note 76 on [21:82](#), which explains my rendering, in this context, of shayatin as "rebellious forces".

Muhammad Asad - End Note 37 (38:41)

See note 78 on [21:83](#).

Muhammad Asad - End Note 38 (38:41)

I.e., with life-weariness in consequence of suffering. As soon as he realizes that God has been testing him, Job perceives that his utter despondency and weariness of life - eloquently described in the Old Testament (The Book of Job iii) - was but due to what is described as "Satan's whisperings": this is the moral to be drawn from the above evocation of Job's story.

Muhammad Asad - End Note 39 (38:42)

According to the classical commentators, the miraculous appearance of a healing spring heralded the end of Job's suffering, both physical and mental.

Muhammad Asad - End Note 40 (38:43)

Lit., "his family" (cf. [21:84](#) and the corresponding note 79).

Muhammad Asad - End Note 41 (38:44)

In the words of the Bible (The Book of Job ii, 9), at the time of his seemingly hopeless suffering Job's wife reproached her husband for persevering in his faith: "Dost thou still retain thine integrity? Curse God, and die." According to the classical Qur'an-commentators, Job swore that, if God would restore him to health, he would punish her blasphemy with a hundred stripes. But when he did recover, he bitterly regretted his hasty oath, for he realized that his wife's "blasphemy" had been an outcome of her love and pity for him; and thereupon he was told in a revelation that he could fulfill his vow in a symbolic manner by striking her once with "a bunch of grass containing a hundred blades or more". (Cf. [5:89](#) - "God will not take you to task for oaths which you may have uttered without thought.")

Muhammad Asad - End Note 42 (38:46)

Lit., "of the [final] abode".

Muhammad Asad - End Note 43 (38:48)

Al-Yasa in Arabic - the Biblical prophet who succeeded Elijah (see surah 37 note 48).

Muhammad Asad - End Note 44 (38:48)

For an explanation of this rendering of dhu l-kifl, see surah 21, note 81.

Muhammad Asad - End Note 45 (38:50)

In all the eleven instances in which the noun *adn* occurs in the Qur'an - and of which the present is the oldest - it is used as a qualifying term for the "gardens" (*jannat*) of paradise. This noun is derived from the verb *adana*, which primarily denotes "he remained [somewhere]" or "he kept [to something]", i.e., permanently: cf. the phrase *adantu l-balad* ("I remained for good [or "settled"] in the country"). In Biblical Hebrew - which, after all, is but a very ancient Arabian dialect - the closely related noun *eden* has also the additional connotation of "delight", "pleasure" or bliss". Hence the combination of the two concepts in my rendering of *adn* as "perpetual bliss". As in many other places in the Qur'an, this bliss is here allegorized - and thus brought closer to man's imagination - by means of descriptions recalling earthly joys.

Muhammad Asad - End Note 46 (38:52)

Lit., "such as restrain their gaze", i.e., are of modest bearing and have eyes only for their mates (*Razi*). This allegorical reference to the delights of paradise occurs in the Qur'an three times (apart from the above instance, which is chronologically the earliest, in 37: 48 and 55: 56 as well). As an allegory, this phrase evidently applies to the righteous of both sexes, who in the life to come will be rejoined with those whom they loved and by whom they were loved in this world: for, "God has promised the believers, both men and women, gardens through which running waters flow, therein to abide, and goodly dwellings in gardens of perpetual bliss" (9:72); and, "anyone - be it man or woman - who does [whatever he can] of good deeds and is a believer withal, shall enter paradise" (4:124, with similar statements in 16:97 and 40:40). Finally, we are told in 36:56 that in this paradise "will they and their spouses on couches recline" - i.e., will find peace and inner fulfillment with and in one another. (For an explanation of the term *atrab*, rendered by me as "well-matched", see note 15 on 56:38.)

Muhammad Asad - End Note 47 (38:58)

Lit., "of its kind": i.e., corresponding in intensity to what the Qur'an describes as *hamim* and *ghassaq*. For my rendering of *hamim* as "burning despair", see surah 6 note 62. The term *ghassaq*, on the other hand, is derived from the verb *ghasaqa*, "it became dark" or "intensely dark" (*Taj al-'Arus*); thus, *al-ghasiq* denotes "black darkness" and, tropically, "the night" or, rather, "the black night". According to some authorities, the form *ghassaq* signifies "intense [or "icy"] cold". A combination of these two meanings gives us the concept of the "ice-cold darkness" of the spirit which, together with "burning despair" (*hamim*), will characterize the suffering of inveterate sinners in the life to come. All other interpretations of the term *ghassaq* are purely speculative and, therefore, irrelevant.

Muhammad Asad - End Note 48 (38:59)

I.e., "people whom you had seduced, and who thereupon blindly followed you": an apostrophe stressing the double responsibility of the seducers.

Muhammad Asad - End Note 49 (38:59)

In Arabic usage, the phrase "no welcome to them" or "to you" (*la marhaban bihim*, resp. *bikum*) is equivalent to a curse. In this context - carried on into the next verse - it expresses a mutual disavowal of the seducers and the seduced.

Muhammad Asad - End Note 50 (38:61)

Cf. [7:38](#) (and the corresponding notes 28 and 29) as well as [33:67-68](#).

Muhammad Asad - End Note 51 (38:63)

I.e., the prophets and the righteous, who - as the Qur'an points out in many places - have always been derided by people enamoured of the life of this world and, therefore, averse to all moral exhortation.

Muhammad Asad - End Note 52 (38:69)

For the allegorical contention of the angels ("the host on high") against the creation of man, see [2:30](#) ff. and the corresponding notes 22-24. The allegory of man's creation, of God's command to the angels to "prostrate themselves" before the new creature, and of Iblis' refusal to do so appears in the Qur'an six times ([2:30-34](#), [7:11](#) ff., [15:28-44](#), [17:61-65](#), [18:50](#), and -85), each time with an accent on a different aspect of this allegory. In the present instance (which is undoubtedly the earliest in the chronology of revelation) it is connected with the statement, in [2:31](#), that God "imparted unto Adam the names of all things", i.e., endowed man with the faculty of conceptual thinking (see note 23 on [2:31](#)) and, thus, with the ability to discern between what is true and what false. Since he possesses this faculty, man has no excuse for not realizing God's existence and oneness - the "message tremendous" referred to in the preceding passage.

Muhammad Asad - End Note 53 (38:70)

Lit., "otherwise than that I be (illa annama ana) a plain warner" - i.e., of the prospect of spiritual self-destruction inherent in a willful disregard of the fact of God's existence and oneness, which is the core of all religious cognition and, hence, of all true prophethood.

Muhammad Asad - End Note 54 (38:71)

For this rendering of idh, see surah 2, note 21.

Muhammad Asad - End Note 55 (38:71)

See note 24 on [15:26](#).

Muhammad Asad - End Note 56 (38:72)

See [15:29](#) and the corresponding note 26.

Muhammad Asad - End Note 57 (38:74)

See note 26 on [2:34](#) and note 31 on [15:41](#).

Muhammad Asad - End Note 58 (38:75)

Cf. the metaphorical phrase "the things which Our hands have wrought" in [36:71](#), explained in the corresponding note 42. In the present instance, the stress lies on the God-willed superiority of man's intellect - which, like everything else in the universe, is God's "handiwork" - over the rest of creation (see note 25 on [2:34](#)).

Muhammad Asad - End Note 59 (38:75)

This "question" is, of course, only rhetorical, since God is omniscient. The phrase interpolated by me ("to bow down before another created being") reflects Zamakhshari's interpretation of this passage.

Muhammad Asad - End Note 60 (38:76)

I.e., out of something non-corporeal and, therefore (in the view of Iblis), superior to the "clay" out of which man has been created. Inasmuch as "fire" is a symbol of passion, the above "saying" of Iblis contains, I believe, a subtle allusion to the Quranic concept of the "satanic forces" (shayatin) active within man's own heart: forces engendered by uncontrolled passions and love of self, symbolized by the preceding characterization of Iblis, the foremost of the shayatin, as "one of those who think only of themselves as high" (min al-alin).

Muhammad Asad - End Note 61 (38:81)

The grant of "respite" to Iblis implies that he would have the power to tempt man until the end of time.

Muhammad Asad - End Note 62 (38:84)

Cf. [15:41](#) - "This is, with Me, a straight way"- and the corresponding note 31.

Muhammad Asad - End Note 63 (38:86)

The expression mutakallif denotes, primarily, "a person who takes too much upon himself", be it in action or in feeling; hence, a person who pretends to be more than he really is, or to feel what he does not really feel. In this instance, it indicates the Prophet's disclaimer of any "supernatural" status.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (38:1)

[21:24](#), [23:70](#), [43:43-44](#)

Shabbir Ahmed - End Note 2 (38:2)

Shiqaaq = Opposition, schism, splitting. If they reflect on the Qur'an in all humility, they will accept the Divine truth rather than opposing it

Shabbir Ahmed - End Note 3 (38:6)

Lashayiun yuraad carries all the meanings rendered in the last sentence

Shabbir Ahmed - End Note 4 (38:7)

Even the Christians subscribe to a Triune God

Shabbir Ahmed - End Note 5 (38:12)

Zil-awtaad = The lord of the Pyramids. It may also refer to Pharaoh's frequent crucifixion of his subjects on palm-tree stakes. [7:124](#), [20:71](#), [26:49](#)

Shabbir Ahmed - End Note 6 (38:19)

[21:79](#), [27:16](#), [34:10](#)

Shabbir Ahmed - End Note 7 (38:20)

[17:39](#), [43:63](#)

Shabbir Ahmed - End Note 8 (38:23)

Na'jah = Ewe = Female sheep or deer = Agricultural farm

Shabbir Ahmed - End Note 9 (38:25)

Although mentioned by many ancient and modern commentators of the Qur'an, the Biblical story of David taking Uriah's beautiful wife, Bath-Sheba, finds no place in the Qur'an

Shabbir Ahmed - End Note 10 (38:27)

[10:4](#), [11:7](#), [45:22](#), [53:31](#)

Shabbir Ahmed - End Note 11 (38:33)

Solomon loved his cavalry since they helped him glorify his Lord's name. But, many ancient exponents of the Qur'an (and in their following some modern ones too) have, unfortunately, contrived most fantastic stories here. They assert, without any grounds, that one day Solomon got engrossed in his horses and thus his evening prayer was delayed. So, he called back the twenty thousand of his horses and singlehandedly slaughtered them with his sword!

Shabbir Ahmed - End Note 12 (38:34)

His son, the crown prince Rehoboam was just a hopeless presence. ([34:14](#)). Until that point in history, the Kingdom of Israel was inherited among the generations of prophet Jacob

Shabbir Ahmed - End Note 13 (38:35)

He did not wish to leave his great kingdom in incompetent hands and in all probability was thinking of merit in preference over lineage. [34:14](#), [38:34](#)

Shabbir Ahmed - End Note 14 (38:36)

[34:12](#)

Shabbir Ahmed - End Note 15 (38:37)

[21:82](#), [34:13](#)

Shabbir Ahmed - End Note 16 (38:41)

'Satan has touched me', as a metonym = Serpent has bitten me. Satan denotes Serpent in the Bible and other ancient writings. Job was left alone from his caravan and family, ran out of the essential supplies, and now this happened. [4:163](#), [6:84](#), [21:83-84](#)

Shabbir Ahmed - End Note 17 (38:43)

At this point, we read weird stories that his one dozen children had died and two dozens 'new' children were given to him in exchange. That is too many labor pains for his aging wife! Ah! the poor women. And then every child being a unique presence, is irreplaceable

Shabbir Ahmed - End Note 18 (38:44)

Hold the grass in your hand and strike with it = Collect your senses and go ahead on your Mission. Under Biblical influence, some 'experts' have interpreted this verse to mean that prophet Job is being commanded to strike his wife with one hundred stripes or a broomstick with a hundred twigs, since she had asked her husband to curse God for his afflictions!

Shabbir Ahmed - End Note 19 (38:57)

Distress they caused others and insensitivity they showed toward oppression and injustice. [78:25](#)

Shabbir Ahmed - End Note 20 (38:58)

Heat-cold, glare-darkness, noise-isolation, anxiety-depression, desire-hopelessness, etc

Shabbir Ahmed - End Note 21 (38:60)

[14:21](#), [33:67](#), [34:32](#), [37:29](#), [40:47](#)

Shabbir Ahmed - End Note 22 (38:69)

[15:17-18](#), [37:8](#). Mala-ul-A'la = Exalted chiefs. This term applies to worldly leaders as well as to the assembly of angels. The latter would not dispute, so this verse is alluding to the worldly leaders of the past

Shabbir Ahmed - End Note 23 (38:71)

Angels = God's forces in nature. [15:26-41](#)

Shabbir Ahmed - End Note 24 (38:73)

Sajdah = Literally prostration, is due to God alone. So, the allegorical meaning here

Shabbir Ahmed - End Note 25 (38:74)

Iblees = Satan = Selfish desires. [2:34](#). See the author's note before Surah 1

Shabbir Ahmed - End Note 26 (38:76)

Emotions are fiery in relation to the 'cool' higher controls

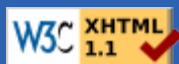
Shabbir Ahmed - End Note 27 (38:80)

[15:36-38](#)

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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2:112 No; whosoever submits himself to God, while doing good, he will have his reward with his Lord.
 There will be no fear over them, nor will they grieve.
 The Monotheist Group (The Quran: A Pure and Literal Translation)

 Translations ▾

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 39:1 The sending down of the book is from God, the Noble, the Wise.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 39:1 The sending down of the Scripture is from God, the Noble, the Wise.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 39:1 THE BESTOWAL from on high of this divine writ issues from God, the Almighty, the Wise:
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 39:1 This is a revelation of the scripture, from GOD, the Almighty, the Wise.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 39:1 The revelation of this Book issues from God, the Almighty, the Wise.
Transliteration	Bismi All <u>ah</u> i al <u>rra</u> h <u>ma</u> ni al <u>rra</u> h <u>ee</u> mi 39:1 Tanzeelu alkit <u>ab</u> i mina All <u>ah</u> ialAAazeezi al <u>h</u> akeemi
A	بسم الله الرحمن الرحيم 39:1 تنزيل الكتب من الله العزيز الحكيم
Edip-Layth	39:2 We have sent down to you the book with truth, so serve God while devoting the system to Him. ¹
The Monotheist Group	39:2 We have sent down to you the Scripture with truth, so serve God while devoting the system to Him.

Muhammad Asad	39:2 for, behold, it is We who have bestowed this revelation upon thee from on high, setting forth the truth: so worship Him, sincere in thy faith in Him alone!
Rashad Khalifa	39:2 We sent down to you this scripture, truthfully; you shall worship GOD, devoting your religion to Him alone.
Shabbir Ahmed	39:2 We are the One Who have revealed this Book to you (O Prophet!) setting forth the truth. Therefore, serve God sincere in your faith in Him alone.
Transliteration	39:2 Innā anzalnā ilayka alkitāb alḥaqīqī fa oAAabudi Allāha mukhlī sanlahu aldeena
A	39:2 انا انزلنا اليك الكتاب بالحق فاعبد الله مخلصا له الدين
Edip-Layth	<i>Excuse for Intercession</i> 39:3 Absolutely, to God is the true system. Those who set up allies besides Him: "We only serve them so that they may bring us closer to God." God will judge between them in what they dispute. Surely, God does not guide him who is a liar, an ingrate.²
The Monotheist Group	39:3 Absolutely, to God is the true system. And those who set up allies besides Him: "We only serve them so that they may bring us closer to God." God will judge between them in what they dispute. Surely, God does not guide him who is a liar, a rejecter.
Muhammad Asad	39:3 Is it not to God alone that all sincere faith is due? And yet, they who take for their protectors aught beside Him [are wont to say], We worship them for no other reason than that they bring us nearer to God." ¹ Behold, God will judge between them [on Resurrection Day] with regard to all wherein they differ [from the truth]: ² for, verily, God does not grace with His guidance anyone who is bent on lying [to himself and is] stubbornly ingrate! ³
Rashad Khalifa	<i>The Idols as Mediators A Common Myth</i> 39:3 Absolutely, the religion shall be devoted to GOD alone. Those who set up idols beside Him say, "We idolize them only to bring us closer to GOD; for they are in a better position!" GOD will judge them regarding their disputes. GOD does not guide such liars, disbelievers.
Shabbir Ahmed	39:3 Is it not to God alone that all sincere faith is due? And yet, those who take patrons besides Him say, "We worship them for no other reason than that they bring us nearer to God." God will judge between them (the clergy and the masses) concerning that wherein they differed (from the truth). Certainly, God does not grace with guidance anyone who is bent on lying to himself, stubbornly ingrate. ¹
Transliteration	39:3 Allā lillāhi aldeenu alkhalīṣu wa allatheena ittakhathūmin doonihi awliyā mā naAAabuduhum illā aliyuqarribūnā ilā Allāhi zulfā innaAllāha yaḥkumu baynahum fee mā hum feeḥiyakhtalifoona inna Allāha lā yaḥdee man huwa kathibunkaffārūn
A	39:3 الا لله الدين الخالص والذين اتخذوا من دونه اولياء ما نعبدهم الا ليقربونا الى الله زلفى ان الله يحكم بينهم فى ما هم فيه يختلفون ان الله لا يهدى من هو كذب كفار
Edip-Layth	39:4 If God wished to take a son, He could have exalted from among His creation what He pleases. Be He glorified; He is God, the One, the Supreme.
The Monotheist Group	39:4 If God wished to take a son, He could have exalted from among His creation what He pleases. Be He glorified; He is God, the One, the Supreme.

Muhammad Asad	39:4 Had God willed to take Unto Himself a son, He could have chosen anyone that He wanted out of whatever He has created - [but] limitless is He in His glory! ⁴ He is the One God, the One who holds absolute sway over all that exists!
Rashad Khalifa	39:4 If GOD wanted to have a son, He could have chosen whomever He willed from among His creations. Be He glorified; He is GOD, the One, the Supreme.
Shabbir Ahmed	39:4 And if God had willed to take to Himself a son, He could have chosen what He would out of what He has created. Infinite is He in His glory! He is God, the One, the Supreme.
Transliteration	39:4 Law ar ada All ahu an yattakhi thawaladan la istafa mimm a yakhluqu mayasha subhanahu huwa Allahu alwahid alqahharu
A	39:4 لو اراد الله ان يتخذ ولدا لاصطفى مما يخلق ما يشاء سبحانه هو الله الواحد القهار
Edip-Layth	39:5 He created the heavens and the earth with truth. He rolls the night over the day, and He rolls the day over the night. He committed the sun and the moon, each running for an appointed term. Absolutely, He is the Noble, the Forgiving. ³
The Monotheist Group	39:5 He created the heavens and the Earth with truth. He rolls the night over the day, and He rolls the day over the night. And He committed the sun and the moon, each running for an appointed term. Absolutely, He is the Noble, the Forgiving.
Muhammad Asad	39:5 He it is who has created the heavens and the earth in accordance with [an inner] truth. ⁵ He causes the night to flow into the day, and causes the day to flow into the night; and He has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him]. ⁶ Is not He the Almighty, the All-Forgiving?
Rashad Khalifa	<i>The Shape of the Earth</i> 39:5 He created the heavens and the earth truthfully. He rolls the night over the day, and rolls the day over the night. He committed the sun and the moon, each running for a finite period. Absolutely, He is the Almighty, the Forgiving. ¹
Shabbir Ahmed	39:5 He is the One Who has created the heavens and earth with a definite purpose. He rolls the night over the day, and rolls the day over the night. And He has subjected the sun and the moon, each running along its course for a term appointed. Is not He the Almighty, the Absolver of Imperfections?
Transliteration	39:5 Khalaqa a Issamawati wa al-ard alhaqqi yukawwuru allayla AAal a Innahariwayukawwuru a Innahara AAal a allayliwasakhkhara a Ishshamsa waalqamara kullun yajreeli-ajalin musamman ala huwa alAAazezu alghaffaru
A	39:5 خلق السموت والارض بالحق يكور الليل على النهار ويكور النهار على الليل وسخر الشمس والقمر كل يجري لاجل مسمى الا هو العزيز الغفر
Edip-Layth	<i>Triple Darkness</i> 39:6 He created you from one person, then He made from it its mate. He sent down to you eight pairs of the livestock. He creates you in the wombs of your mothers, a creation after a creation in triple darkness. Such is God your Lord. To Him belongs the sovereignty. There is no god besides Him. How is it then you deviate?
The Monotheist Group	39:6 He created you from one person, then He made from it its mate. And He sent down to you eight pairs of the livestock. He creates you in the wombs of your mothers, a creation after a creation in three darkness's. Such is God your Lord. To Him belongs the sovereignty. There is no god besides Him. How is it

	then you deviate?
Muhammad Asad	39:6 He has created you [all] out of one living entity, and out of it fashioned its mate; ⁷ and he has bestowed upon you four kinds of cattle of either sex; ⁸ [and] He creates you in your mothers' wombs, one act of creation after another, in threefold depths of darkness. ⁹ Thus is God, your Sustainer: unto Him belongs all dominion: there is no deity save Him: how, then, can you lose sight of the truth? ¹⁰
Rashad Khalifa	39:6 He created you from one person, then created from him his mate. He sent down to you eight kinds of livestock. He creates you in your mothers' bellies, creation after creation, in trimesters of darkness. Such is GOD your Lord. To Him belongs all sovereignty. There is no other god beside Him. How could you deviate?
Shabbir Ahmed	39:6 He has created you all out of one living entity (from a single life cell) - and fashioned similarly its mate, male and female (6:99). And He has bestowed upon you livestock of eight kinds in pairs. (Sheep, goat, camel, cow - male and female, the common permissible livestock 6:144-146). He creates you in the bellies of your mothers, creation after creation, in threefold depths of darkness (the abdominal wall, the uterine wall and the embryonic sac). Such is God, your Lord! Unto Him belongs the Kingdom. There is no god but He. How, then, can you sway like errant winds! ²
Transliteration	39:6 Khalaqakum min nafsin waḥidatin thum majaAAala minhā zawjahā waanzala lakum mina al-anAAa amithamaniyata azwāj in yakhluqukum fee buṭooniommahatikum khalqan min baAAadi khalqin fee <u>thulumat</u> inthalathin <u>thalikum</u> Allahu rabbukum lahu almulku la ilaha illa huwa faanna <u>tusrafoona</u>
A	39:6 خلقكم من نفس واحدة ثم جعل منها زوجها وانزل لكم من الانعم ثمانية ازوج يخلقكم في بطون امهتكم خلقا من بعد خلق في ظلمت ثلث ذلكم الله ربكم له الملك لا اله الا هو فاني تصرفون
Edip-Layth	39:7 If you reject, then know that God is in no need of you, and He dislikes rejection for His servants. If you are appreciative, He is pleased for you. None shall bear the burdens of another. Then to your Lord is your return, and He will inform you of everything you had done. He is fully aware of what is inside the chests.
The Monotheist Group	39:7 If you reject, then know that God is in no need of you, and He dislikes rejection for His servants. And if you are appreciative, He is pleased for you. And none shall bear the burdens of another. Then to your Lord is your return, and He will inform you of everything you had done. He is fully aware of what is inside the chests.
Muhammad Asad	39:7 If you are ingrate ¹¹ behold, God has no need of you; none the less, He does not approve of ingratitude in His servants: whereas, if you show gratitude, He approves it in you. And no bearer of burdens shall be made to bear another's burden. ¹² In time, unto your Sustainer you all must return, and then He will make you [truly] understand all that you were doing [in life]: for, verily, He has full knowledge of what is in the hearts [of men].
Rashad Khalifa	<i>Believe For Your Own Good</i> 39:7 If you disbelieve, GOD does not need anyone. But He dislikes to see His servants make the wrong decision. If you decide to be appreciative, He is pleased for you. No soul bears the sins of any other soul. Ultimately, to your Lord is your return, then He will inform you of everything you had done. He is fully aware of the innermost thoughts.

Shabbir Ahmed	39:7 If you are ungrateful, God is in no need of you. He does not like ingratitude from His servants. And if you are grateful, He is pleased with you. No laden one will bear the burden of another. Ultimately, to your Lord is your return. Then He will inform you of what you accomplished (in this life). Surely, He is Knower of what is in the hearts.
Transliteration	39:7 In takfuroo fa-inna Allaha ghaniyyunAAankum wala yarda liAAibadihi alkufra wa-intashkuroo yar dahu lakum wal a taziru w aziratumwizra okhr a thumma il a rabbikum marjiAAukumfayunabbi-okum bim a kuntum taAAamaloona innahu AAaleemun bi tha atials su udoori
A	39:7 ان تكفروا فان الله غنى عنكم ولا يرضى لعباده الكفر وان تشكروا يرضه لكم ولا تزر وازرة وزر اخرى ثم الى ربكم مرجعكم فينبئكم بما كنتم تعملون انه عليم بذات الصدور
Edip-Layth	39:8 When the human being is afflicted with adversity, he implores his Lord, turning in repentance to Him. But then, when He grants him a blessing from Him, he forgets his previous imploring, and sets up equals with God, in order to mislead others from His path. Say, "Enjoy your rejection for a while; for you are of the dwellers of the fire."
The Monotheist Group	39:8 And when the human being is afflicted with adversity, he implores his Lord, turning in repentance to Him. But then, when He grants him a blessing from Him, he forgets his previous imploring, and sets up equals with God, in order to mislead others from His path. Say: "Enjoy your rejection for a while; for you are of the dwellers of the Fire."
Muhammad Asad	39:8 NOW [thus it is:] when affliction befalls man, he is likely to cry out to his Sustainer, turning unto Him [for help]; ¹³ but as soon as He has bestowed upon him a boon by His grace, he forgets Him whom he invoked before, and claims that there are other powers that could rival God ¹⁴ - and thus leads [others] astray from His path. Say [unto him who sins in this way]: Enjoy thyself for a while in this thy denial of the truth; [yet,] verily, thou art of those who are destined for the fire!
Rashad Khalifa	39:8 When the human being is afflicted, he implores his Lord, sincerely devoted to Him. But as soon as He blesses him, he forgets his previous imploring, sets up idols to rank with GOD and to divert others from His path. Say, "Enjoy your disbelief temporarily; you have incurred the hellfire."
Shabbir Ahmed	39:8 When some trouble touches the humans, they call upon their Lord turning to Him in humility. But as soon as He bestows a blessing upon them from Himself, they forget what they called for before, and they choose 'rivals' to God, thus misleading others from His path. Say, "Enjoy your disbelief for a little while. You are among the companions of the fire." ³
Transliteration	39:8 Wa-itha massa al-ins ana durrundaAAa rabbahu muneeban ilayhi thumma ithakhawwalahu niAAmatan minhu nasiya m a k ana yadAAaoilayhi min qablu wajaAAala lillahi andadan liyudillaAAan sabeelihi qul tamattaAA bikufrika qaleelan innaka min as-habialnnari
A	39:8 واذا مس الانسان ضر دعا ربه منيبا اليه ثم اذا خوله نعمة منه نسي ما كان يدعوا اليه من قبل وجعل لله اندادا ليضل عن سبيله قل تمتع بكفرك قليلا انك من اصحاب النار
Edip-Layth	<i>The Value of Knowledge</i> 39:9 As for one who is meditating in the night, prostrating and standing, fearing the Hereafter, and seeking the mercy of his Lord. Say, "Are those who know equal to those who do not know?" Only those who possess understanding will remember.

The Monotheist Group	39:9 Is one better who is dutiful during the night, prostrating and standing, fearing the Hereafter, and seeking the mercy of his Lord? Say: "Are those who know equal to those who do not know?" Only those who possess understanding will remember.
Muhammad Asad	39:9 Or [dost thou deem thyself equal to] one who devoutly worships [God] throughout the night, prostrating himself or standing [in prayer], ever- mindful of the life to come, and hoping for his Sustainer's grace?" ¹⁵ Say: Can they who know and they who do not know be deemed equal?" [But] only they who are endowed with insight keep this in mind!
Rashad Khalifa	39:9 Is it not better to be one of those who meditate in the night, prostrating and staying up, being aware of the Hereafter, and seeking the mercy of their Lord? Say, "Are those who know equal to those who do not know?" Only those who possess intelligence will take heed.
Shabbir Ahmed	39:9 Is it not better to be one of those who are humble, adoring Him, even in the hours of the night, and sitting, standing, keeping in mind the life to come, and hoping for his Lord's grace? Say, "Are those who know (that that the 'self' can evolve) equal to those who do not know?" But, only those who develop their insight will take this to heart.
Transliteration	39:9 Amman huwa q anitun anaallayli s ajidan waq a-iman ya htharu al-akhiratawayarjoo ra hmata rabbihi qul hal yastawee alla theenayaAAlamoona waalla ^{the} ena la yaAAalamoonainnama yatathakkaru oloo al-albabi
A	39:9 امن هو قنت اثناء الليل ساجدا وقائما يحذر الاءخرة ويرجوا رحمة ربه قل هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر اولوا الالباب
Edip-Layth	39:10 Say, "O servants who acknowledged, be aware of your Lord." For those who worked righteousness in this world will be a good reward, and God's earth is spacious. Those who steadfastly persevere will receive their recompense fully, without reckoning.
The Monotheist Group	39:10 Say: "O My servants who believed, be aware of your Lord." For those who worked righteousness in this world will be a good reward, and God's Earth is spacious. Those who steadfastly persevere will receive their recompense fully, without reckoning.
Muhammad Asad	39:10 Say: [Thus speaks God:] ¹⁶ 'O you servants of Mine who have attained to faith! Be conscious of your Sustainer! Ultimate good awaits those who persevere in doing good in this world. And [remember:] wide is God's earth, ¹⁷ [and,] verily, they who are patient in adversity will be given their reward in full, beyond all reckoning!" "
Rashad Khalifa	39:10 Say, "O My servants who believed, you shall reverence your Lord." For those who worked righteousness in this world, a good reward. GOD's earth is spacious, and those who steadfastly persevere will receive their recompense generously, without limits.
Shabbir Ahmed	39:10 Convey to them, "O You servants of Mine who have attained belief! Be mindful of your Lord. Good is the reward for those who do good in this world, and spacious is God's earth. Surely, the steadfast will be given their reward in full, beyond account."
Transliteration	39:10 Qul ya AAibadi alla ^{the} enaamanoo ittaqoo rabbakum lilla ^{the} ena ahsanoofee hathihi a Iddunya hasanatun waar duAllahi w asiAAatun innam a yuwaff a alssabiroonaaajrahum bighayri hisabin
	39:10 قل يعباد الذين ءامنوا اتقوا ربكم للذين احسنوا فى هذه الدنيا حسنة وارض الله وسعة

A	انما يوفى الصبرون اجرهم بغير حساب
Edip-Layth	<i>Devoting the System to God Alone</i> 39:11 Say, "I have been commanded to serve God, devoting the system to Him. 4
The Monotheist Group	39:11 Say: "I have been commanded to serve God, devoting the system to Him."
Muhammad Asad	39:11 Say [O Muhammad]: Behold, I am bidden to worship God, sincere in my faith in Him alone;
Rashad Khalifa	<i>God ALONE</i> 39:11 Say, "I have been commanded to worship GOD, devoting the religion absolutely to Him alone.
Shabbir Ahmed	39:11 Say, "I am commanded to serve God sincerely for the establishment of His System.
Transliteration	39:11 Qul innee omirtu an aAabuda Allāhamukhlīṣan lahu alddeena
A	39:11 قل انى امرت ان اعبد الله مخلصا له الدين
Edip-Layth	39:12 I was commanded to be the frontrunner of those who peacefully surrender."
The Monotheist Group	39:12 "And I was commanded to be the first of those who submit."
Muhammad Asad	39:12 and I am bidden to be foremost among those who surrender themselves unto God."
Rashad Khalifa	39:12 "And I was commanded to be the utmost submitter."
Shabbir Ahmed	39:12 And I have been commanded to be the foremost among those who surrender to Him."
Transliteration	39:12 Waomirtu li-an akoona awwala almuslimeen a
A	39:12 وامرت لان اكون اول المسلمين
Edip-Layth	39:13 Say, "I fear, if I disobeyed my Lord, the retribution of a great day."
The Monotheist Group	39:13 Say: "I fear, if I disobeyed my Lord, the retribution of a great Day."
Muhammad Asad	39:13 Say: Behold, I would dread, were I to rebel against my Sustainer, the suffering [which would befall me] on that awesome Day [of Judgment]."
Rashad Khalifa	39:13 Say, "I fear, if I disobeyed my Lord, the retribution of a great day."
Shabbir Ahmed	39:13 Say, "If I disobey my Lord, I fear the doom of a Tremendous Day."
Transliteration	39:13 Qul innee akhāfu in AAaṣayturabee AAathaba yawmin AAa <u>the</u> emin
A	39:13 قل انى اخاف ان عصيت ربي عذاب يوم عظيم
Edip-Layth	39:14 Say, "God is the One I serve, devoting my system to Him.
The Monotheist Group	39:14 Say: "God is the One I serve, devoting my system to Him."
Muhammad Asad	39:14 Say: God alone do I worship, sincere in my faith in Him alone -
Rashad Khalifa	39:14 Say, "GOD is the only One I worship, devoting my religion absolutely to Him alone.

Shabbir Ahmed	39:14 Say, "I serve God sincerely to establish His System.
Transliteration	39:14 Quli Allāha aAAbudu mukhlisanlahu deene
A	39:14 قل الله اعبد مخلصا له ديني
Edip-Layth	39:15 Therefore, serve whatever you wish besides Him." Say, "The losers are those who lose themselves, and their families, on the day of resurrection. Indeed, such is the real loss."
The Monotheist Group	39:15 "Therefore, serve whatever you wish besides Him." Say: "The losers are those who lose their souls, and their families, on the Day of Resurrection. Indeed, such is the real loss."
Muhammad Asad	39:15 and [it is up to you, O sinners, to] worship whatever you please instead of Him!" Say: Behold, the [true] losers will be they who shall have lost their own selves and their kith and kin on Resurrection Day: for is not this, this, the [most] obvious loss? ¹⁸
Rashad Khalifa	39:15 "Therefore, worship whatever you wish beside Him." Say, "The real losers are those who lose their souls, and their families, on the Day of Resurrection." Most certainly, this is the real loss.
Shabbir Ahmed	39:15 You may worship whatever you wish besides Him." Say, "The real losers are those who lose their own 'self' and their families on the Day of Resurrection. Ah, that is the obvious loss." ⁴
Transliteration	39:15 FaAAbudoo m a shi/tum mindoonihi qul inna alkh asireena alla theena khasirooanfusahum waahleehim yawma alqiy amati ala thalikahuwa alkhusr anu almubeenu
A	39:15 فاعبدوا ما شئتم من دونه قل ان الخسران الذين خسروا انفسهم واهليهم يوم القيمة الا ذلك هو الخسران المبين
Edip-Layth	39:16 They will have coverings of fire from above them and below them. It is as such that God makes His servants fearful: "O My servants, you shall reverence Me."
The Monotheist Group	39:16 They will have coverings of fire from above them and below them. It is as such that God makes His servants fearful: "O My servants, you shall reverence Me."
Muhammad Asad	39:16 Clouds of fire will they have above them, and [similar] clouds beneath them" In this way does God imbue His servants with fear. ¹⁹ O you servants of Mine! Be, then, conscious of Me -
Rashad Khalifa	39:16 They will have masses of fire on top of them, and under them. GOD thus alerts His servants: O My servants, you shall reverence Me.
Shabbir Ahmed	39:16 They will have fire and ashes above them, and beneath them a dais of hot ashes. In this way does God alert His servants: O My servants! Be mindful of My laws.
Transliteration	39:16 Lahum min fawqihim thulalunmina alInnari wamin ta htihim thulalunthalika yukhawwifu Allahu bihi AAibadah yAAibadi faittaqooni
A	39:16 لهم من فوقهم ظلال من النار ومن تحتهم ظلال ذلك يخوف الله به عباده يعباد فاتقون
Edip-Layth	39:17 For those who avoid serving evil, and turn to God in repentance, for them are glad tidings. So give the good news to My servants.

The Monotheist Group	39:17 And for those who avoid serving evil, and turn to God in repentance, for them are glad tidings. So give the good news to My servants.
Muhammad Asad	39:17 seeing that for those who shun the powers of evil lest they [be tempted to] worship them, ²⁰ and turn unto God instead, there is the glad tiding [of happiness in the life to come]. Give, then, this glad tiding to [those of] My servants
Rashad Khalifa	39:17 As for those who discard the worship of all idols, and devote themselves totally to GOD alone, they have deserved happiness. Give good news to My servants.
Shabbir Ahmed	39:17 For those who shun false 'authorities' (Taaghoot) and refrain from idol-worship in all forms, and turn to God alone, there is good news. So, announce the good news to My servants. ⁵
Transliteration	39:17 Waallatheena ijtanaboo a Ittaghootaan yaAAabudooh a waan aboo il a Allahilahu al-bushra fabashshir AAibadi
A	39:17 والذين اجتنبوا الطغوت ان يعبدوها وانابوا الى الله لهم البشرى فبشر عباد
Edip-Layth	<i>Listen and Critically Evaluate</i> 39:18 The ones who listen to what is being said, and then follow the best of it. These are the ones whom God has guided, and these are the ones who possess intelligence. ⁵
The Monotheist Group	39:18 The ones who listen to what is being said, and then follow the best of it. These are the ones whom God has guided, and these are the ones who possess intelligence.
Muhammad Asad	39:18 who listen [closely] to all that is said, and follow the best of it: ²² [for] it is they whom God has graced with His guidance, and it is they who are [truly] endowed with insight!
Rashad Khalifa	<i>Follow the Word of God</i> 39:18 They are the ones who examine all words, then follow the best. These are the ones whom GOD has guided; these are the ones who possess intelligence.
Shabbir Ahmed	39:18 Those who listen to the Word, and follow the best of its application (in a given situation), such are the ones whom God has guided, and they are the ones endowed with insight.
Transliteration	39:18 Allatheena yastamiAAoona alqawlafayattabiAAoona a hsanahu ol a-ika allatheenahadahu al-lahu waola-ika hum oloo al-albabi
A	39:18 الذين يستمعون القول فيتبعون احسنه اولئك الذين هدىهم الله واولئك هم اولوا الالباب
Edip-Layth	39:19 As for those who have deserved the retribution; can you save those who are in the fire?
The Monotheist Group	39:19 As for those who have deserved the retribution; can you save those who are in the Fire?
Muhammad Asad	39:19 On the other hand, ²³ could one on whom [God's] sentence of suffering has been passed [be rescued by man]? Couldst thou, perchance, save one who is [already, as it were,] in the fire? ²⁴
Rashad Khalifa	39:19 With regard to those who have deserved the retribution, can you save those who are already in Hell?

Shabbir Ahmed	39:19 On the other hand, there is he who has inevitably deserved suffering (for his persistence in following false 'authorities'). Can you save the one already committed to fire?
Transliteration	39:19 Afaman ḥaqqa AAalayhi kalimatu alAAa ṭhabiafaanta tunqi ṭhu man fee alnnari
A	39:19 افمن حق عليه كلمة العذاب افانت تنقذ من فى النار
Edip-Layth	39:20 But those who reverence their Lord, they will have dwellings constructed upon dwellings, with rivers flowing beneath them. God's promise; God does not break the promise.
The Monotheist Group	39:20 But those who reverence their Lord, they will have dwellings constructed upon dwellings, with rivers flowing beneath them. God's promise, and God does not break the promise.
Muhammad Asad	39:20 As against this ²⁵ they who of their Sustainer are conscious shall [in the life to come] have mansions raised upon mansions high, beneath which running waters flow: [this is] God's promise - [and] never does God fail to fulfill His promise.
Rashad Khalifa	<i>The Righteous</i> 39:20 As for those who reverence their Lord, they will have mansions upon mansions constructed for them, with flowing streams. This is GOD's promise, and GOD never breaks His promise.
Shabbir Ahmed	39:20 But those who are mindful of their Lord, for them are lofty and honorable mansions built for them with rivers flowing beneath. This is God's promise. Never does God fail His promise.
Transliteration	39:20 Lakini allatheena ittaqawrabbahum lahum ghurafun min fawqih a ghurafun mabniyyatuntajree min ta ḥtiha al-anh aru waAAada All ahila yukhlifu All ahu almeeAAada
A	39:20 لكن الذين اتقوا ربهم لهم غرف من فوقها غرف مبنية تجرى من تحتها الانهر وعد الله لا يخلف الله الميعاد
Edip-Layth	39:21 Do you not see that God sends down water from the sky, and causes it to become streams through the land, then He produces with it plants of various colors, then they grow until they turn yellow, then He makes them dry and broken? In this is a reminder for those of understanding.
The Monotheist Group	39:21 Do you not see that God sends down water from the sky, and causes it to become streams through the land, then He produces with it plants of various colors, then they grow until they turn yellow, then He makes them dry and broken? In this is a reminder for those of understanding.
Muhammad Asad	39:21 ART THOU NOT aware that it is God who sends down water from the skies, and then causes it to travel through the earth in the shape of springs? And then He brings forth thereby herbage of various hues; and then it withers, and thou canst see it turn yellow; and in the end He causes it to crumble to dust. ²⁶ Verily, in [all] this there is indeed a reminder to those who are endowed with insight!
Rashad Khalifa	39:21 Do you not see that GOD sends down from the sky water, then places it into underground wells, then produces with it plants of various colors, then they grow until they turn yellow, then He turns them into hay? This should be a reminder for those who possess intelligence.
	39:21 Have you not realized that it is God Who sends down water from the

Shabbir Ahmed	height, and then leads it through the earth to form wells and springs? And then He brings forth a variety of colorful vegetation. Then you see the crops ripen turning golden yellow, and in the end He makes them crumble away (with grain aside). Surely, therein is a reminder to those who wish to develop their insight.
Transliteration	39:21 Alam tara anna Allāha anzala mina alssama-imaan fasalakahu yanabeeAAa fee al-arḍithumma yukhriju bihi zarAAan mukhtalifan alw anuhu thummayaheeru fatarāhu muḡfarran thumma yajAAaluhu hutamaninna fee ṭhalika laṭhikra li-olee al-albābi
A	39:21 ألم تر ان الله انزل من السماء ماء فسلكه ينابيع في الارض ثم يخرج به زرعا مختلفا الونة ثم يهيج فقره مصفرا ثم يجعله حطما ان في ذلك لذكرى لاولى الالباب
Edip-Layth	39:22 If God opens one's chest to peacefully surrender, then he will be on a light from his Lord. So woe to those whose hearts are hardened against remembering God. They have gone far astray.
The Monotheist Group	39:22 If God opens a person's chest to submission, then he will be on a light from his Lord. So woe to those whose hearts are hardened against remembering God. They have gone far astray.
Muhammad Asad	39:22 Could, then, one whose bosom God has opened wide with willingness towards self-surrender unto Him, so that he is illumined by a light [that flows] from his Sustainer, [be likened to the blind and deaf of heart]? Woe, then, unto those whose hearts are hardened against all remembrance of God! They are most obviously lost in error!
Rashad Khalifa	39:22 If GOD renders one's heart content with Submission, he will be following a light from his Lord. Therefore, woe to those whose hearts are hardened against GOD's message; they have gone far astray.
Shabbir Ahmed	39:22 If God renders one's chest open to Submission (Islam) he will be following a light from his Sustainer. But those whose hearts are hardened against God's reminder only harm themselves. They are most obviously lost in error.
Transliteration	39:22 Afaman sharaḥa Allāhu sadrahulil-islāmi fahuwa AAal a noorin min rabbihi fawaylunliḡasiyati quloobuhum min ṭhikri Allāhi ola-ikafee ḡalālin mubeenin
A	39:22 افمن شرح الله صدره للاسلم فهو على نور من ربه فويل للقسية قلوبهم من ذكر الله اولئك في ضلال مبين
Edip-Layth	Quran: The Best Word/Narration 39:23 God has sent down the best hadith, a book that is consistent, relating/contrasting/repeating. The skins of those who reverence their Lord shiver from it, then their skins and their hearts soften up to the remembrance of God. Such is God's guidance; He guides with it whoever He wills. For whomever God misguides, then none can guide him. ⁶
The Monotheist Group	39:23 God has sent down the best narration, a Scripture that is similar with two paths. The skins of those who reverence their Lord shiver from it, then their skins and their hearts soften up to the remembrance of God. Such is God's guidance; He guides with it whoever He wills. And for whomever God misguides, then none can guide him.
Muhammad Asad	39:23 God bestows from on high ²⁷ the best of all teachings in the shape of a divine writ fully consistent within itself, repeating each statement [of the truth] in manifold forms ²⁸ [a divine writ] whereat shiver the skins of all who of their Sustainer stand in awe: [but] in the end their skins and their hearts do soften at the remembrance of [the grace of] God. Such is God's guidance: He guides

	therewith him that wills [to be guided] ²⁹ whereas he whom God lets go astray can never find any guide ³⁰
Rashad Khalifa	<i>The Best Hadith</i> 39:23 GOD has revealed herein the best Hadith; a book that is consistent, and points out both ways (to Heaven and Hell). The skins of those who reverence their Lord cringe therefrom, then their skins and their hearts soften up for GOD's message. Such is GOD's guidance; He bestows it upon whoever wills (to be guided). As for those sent astray by GOD, nothing can guide them.
Shabbir Ahmed	39:23 God has now revealed the best Hadith, a Book fully consistent within itself. It marks out both ways (to success and failure) repeating its messages in diverse forms. Herewith shiver the skins of those who have some idea of the glory of their Lord, and then, their skins and their hearts soften at God's reminder. This is the guidance of God, and with it He guides one who seeks guidance. Whereas one who follows a path that God has declared to be wrong, goes astray and he cannot find a guide. ⁶
Transliteration	39:23 Allāhu nazzala a ḥsana al ḥadeethikitaḥabān mutash ḥabihan math ḥaniya taqshaAAirruminhu juloodu alla ḥheena yakhshawna rabbahum thummataleenu julooduhum waquloobuhum il a ḥhikri Allāḥiḥḥalika hud a Allāḥi yahdee bihi man yashḥowaman yudlili Allāhu fama lahu min ḥadīn
A	39:23 الله نزل احسن الحديث كتبها مثاني تقشعر منه جلود الذين يخشون ربهم ثم تلين جلودهم وقلوبهم الى ذكر الله ذلك هدى الله يهدي به من يشاء ومن يضل الله فما له من هاد
Edip-Layth	39:24 As for he who saves his face from the terrible retribution on the day of resurrection; and it will be said to the transgressors: "Taste for what you have earned."
The Monotheist Group	39:24 As for he who saves his face from the terrible retribution on the Day of Resurrection; and it will be said to the transgressors: "Taste for what you have earned."
Muhammad Asad	39:24 Could, then, one who shall have nothing but is [bare] face to protect him from the awful suffering [that will befall him] on Resurrection Day [be likened to the God-conscious]? ³¹ [On that Day,] the evildoers will be told: Taste [now] what you have earned [in life]!"
Rashad Khalifa	39:24 What is better than saving one's face from the terrible retribution on the Day of Resurrection? The transgressors will be told, "Taste the consequences of what you earned."
Shabbir Ahmed	39:24 Oh, think of him who defends himself against the suffering on the Resurrection Day, only with his face! And it will be said to the violators of permanent Values, "Taste now what you had sown!"
Transliteration	39:24 Afaman yattaqee biwajhihi soo-a alAAa ḥḥabiyawma alqiy ḥamati waqeela lilḥḥalimeenathooqoo ma kuntum taksiboona
A	39:24 افمن يتقى بوجهه سوء العذاب يوم القيمة وقيل للظلمين ذوقوا ما كنتم تكسبون
Edip-Layth	39:25 Those before them have denied, and thus the retribution came to them from where they did not perceive.
The Monotheist Group	39:25 Those before them have denied, and thus the retribution came to them from where they did not perceive.
Muhammad Asad	39:25 Those who lived before them did [too] give the lie to the truth - whereupon suffering befell them without their having perceived whence it came:

Rashad Khalifa	39:25 Others before them have disbelieved and, consequently, the retribution afflicted them whence they never expected.
Shabbir Ahmed	39:25 Those who lived before their times, also denied the truth. So the punishment befell them from directions they could not have imagined.
Transliteration	39:25 Kaththaba alla theena minqablihim faat ahumu alAAa thabu min haythu layashAAuroona
A	39:25 كذب الذين من قبلهم فاتتهم العذاب من حيث لا يشعرون
Edip-Layth	39:26 So God made them taste the humiliation in this worldly life, but the retribution in the Hereafter is far greater, if only they knew.
The Monotheist Group	39:26 So God made them taste the humiliation in this worldly life, but the retribution in the Hereafter is far greater, if only they knew.
Muhammad Asad	39:26 and thus God let them taste ignominy [even] in the life of this world. ³² Yet [how] much greater will be the [sinners'] suffering in the life to come - if they [who now deny the truth] but knew it!
Rashad Khalifa	39:26 GOD has condemned them to humiliation in this life, and the retribution in the Hereafter will be far worse, if they only knew.
Shabbir Ahmed	39:26 Thus God gave them a taste of humiliation in the world. Yet, much greater will be the suffering in the life to come. They could understand if they made good use of what they knew.
Transliteration	39:26 Faathaqahumu All ahu alkhizyafee al hayati a Iddunya walaAAathabual-akhirati akbaru law kanoo yaAAalamoona
A	39:26 فاذاقمهم الله الخزي فى الحياة الدنيا وللعذاب الءاخرة اكبر لو كانوا يعلمون
Edip-Layth	<i>The Quran Alone or Quran Plus Contradictory Partners?</i> 39:27 We have cited for the people in this Quran from every example, that they may take heed.
The Monotheist Group	39:27 And We have put forth for the people in this Qur'an from every example, that they may take heed.
Muhammad Asad	39:27 THUS, INDEED, have We propounded unto men all kinds of parables in this Qur'an, so that they might bethink themselves; ³³ [and We have revealed it]
Rashad Khalifa	<i>Quran: No Ambiguity</i> 39:27 We have cited for the people every kind of example in this Quran, that they may take heed.
Shabbir Ahmed	39:27 We have explained this Qur'an to mankind with all kinds of examples so that they might reflect and understand.
Transliteration	39:27 Walaqad darabna li Innasifee h atha alqur- ani min kulli mathalin laAAallahumyatathakkaroon
A	39:27 ولقد ضربنا للناس فى هذا القرآن من كل مثل لعلمهم يتذكرون
Edip-Layth	39:28 A compilation in Arabic, without any distortion, that they may be righteous. ⁷
The Monotheist Group	39:28 A compilation in Arabic, without any crookedness, that they may be righteous.

Muhammad Asad	39:28 as a discourse in the Arabic tongue, free of all deviousness, so that they might become conscious of God. ³⁴
Rashad Khalifa	39:28 An Arabic Quran, without any ambiguity, that they may be righteous.
Shabbir Ahmed	39:28 This Qur'an in Arabic is a Monograph in plain language free of all deviousness so that they might learn and live by the Values ordained in it. ⁷
Transliteration	39:28 Qur-ānan AAarabiyyan ghayra <u>thee</u> AAiwajin laAAallahum yattaqoon a
A	39:28 قراءنا عربيا غير ذى عوج لعلمهم يتقون
Edip-Layth	39:29 God cites the example of a man who has partners that dispute with each other, and a man who has given to dealing with only one man. Are they the same? Praise be to God; most of them do not know. ⁸
The Monotheist Group	39:29 God puts forth the example of a man who has partners that dispute with each other, and a man who has given to dealing with only one man. Are they the same? Praise be to God; most of them do not know.
Muhammad Asad	39:29 [To this end,] God sets forth a parable: A man who has for his masters several partners, ³⁵ [all of them] at variance with one another, and a man depending wholly on one person: can these two be deemed equal as regards their condition? ³⁶ [Nay,] all praise is due to God [alone]: but most of them do not understand this.
Rashad Khalifa	39:29 GOD cites the example of a man who deals with disputing partners (Hadith), compared to a man who deals with only one consistent source (Quran). Are they the same? Praise be to GOD; most of them do not know.
Shabbir Ahmed	39:29 God gives you another example: There is a man who deals with several disputing supervisors, compared to a man who deals with only one consistent supervisor. Are these two equal as regards their condition? All praise is due to God. But most of them do not know. ⁸
Transliteration	39:29 <u>Daraba</u> Allahu mathalan rajulanfeehi shurak <u>ao</u> mutashakisoona warajulan salamanlirajulin hal yastawiy <u>ani</u> mathalan al <u>hamdu</u> lill <u>ahibal</u> aktharuhum I <u>a</u> yaAAalamoon a
A	39:29 ضرب الله مثلا رجلا فيه شركاء متشكسون ورجلا سلما لرجل هل يستويان مثلا الحمد لله بل اكثرهم لا يعلمون
Edip-Layth	39:30 You will die, and they will die.
The Monotheist Group	39:30 You will die, and they will die.
Muhammad Asad	39:30 Yet, verily, thou art bound to die, [O Muhammad,] and, verily, they, too, are bound to die:
Rashad Khalifa	<i>Hadith: A Gross Blasphemy</i> 39:30 You (Muhammad) will surely die, just like they will die.
Shabbir Ahmed	39:30 (O Prophet!) You will die, and certainly, they will die. ⁹
Transliteration	39:30 Innaka mayyitun wa-innahum mayyitoon a
A	39:30 انك ميت وانهم ميتون
Edip-Layth	39:31 Then, on the day of resurrection, you will quarrel at your Lord.

The Monotheist Group	39:31 Then, on the Day of Resurrection, you will quarrel at your Lord.
Muhammad Asad	39:31 and then, behold, on the Day of Resurrection you all shall place your dispute before your Sustainer.
Rashad Khalifa	39:31 On the Day of Resurrection, before your Lord, you people will feud with one another.
Shabbir Ahmed	39:31 On the Resurrection Day all of you shall present your disputes before your Lord for settlement.
Transliteration	39:31 Thumma innakum yawma alqiy <u>a</u> matiAAinda rabbikum takhta <u>s</u> imoon <u>a</u>
A	39:31 ثم انكم يوم القيمة عند ربكم تختصمون
<i>The Fabricators of Religious Teachings</i>	
Edip-Layth	39:32 Who then is more wicked than one who lies about God, and denies the truth when it comes to him? Is there not in hell an abode for the ingrates?
The Monotheist Group	39:32 Who then is more wicked than one who lies about God, and denies the truth when it comes to him? Is there not in Hell an abode for the rejecters?
Muhammad Asad	39:32 And who could be more wicked than he who invents lies about God? ³⁷ and gives the lie to the truth as soon as it has been placed before him? Is not hell the [proper] abode for all who deny the truth? ³⁸
Rashad Khalifa	39:32 Who is more evil than one who attributes lies to GOD, while disbelieving in the truth that has come to him? Is Hell not a just requital for the disbelievers?
Shabbir Ahmed	39:32 (Here is a forewarning.) Who does a greater wrong than the one who tells a lie against God and denies the truth when it reaches him? Is not Hell the proper home of those who oppose the truth and choose to live in darkness? ¹⁰
Transliteration	39:32 Faman a <u>th</u> lamu mimman ka <u>th</u> abaAAa <u>la</u> All <u>a</u> hi waka <u>thth</u> aba bi <u>a</u> lssidqi <u>th</u> <u>ja</u> ahu alaysa fee jahannama mathwan lilka <u>f</u> ireena
A	39:32 فمن اظلم ممن كذب على الله وكذب بالصدق اذ جاءه اليس في جهنم مثوى للكافرين
Edip-Layth	39:33 Those who came with the truth, and acknowledged it, these are the righteous.
The Monotheist Group	39:33 And those who came with the truth, and believed in it, these are the righteous.
Muhammad Asad	39:33 But he who brings the truth, and he who wholeheartedly accepts it as true - it is they, they, who are [truly] conscious of Him!
Rashad Khalifa	<i>Quran: Absolute Truth</i> 39:33 As for those who promote the truth, and believe therein, they are the righteous.
Shabbir Ahmed	39:33 But the one who brings the truth and the one who accepts it as true - it is those who are righteous. ¹¹
Transliteration	39:33 Wa <u>a</u> lla <u>th</u> ee <u>ja</u> a bi <u>a</u> lssidqiwa <u>s</u> addaqa bihi ola <u>a</u> -ika humu almuttaqoon <u>a</u>
A	39:33 والذي جاء بالصدق وصدق به اولئك هم المتقون
Edip-Layth	39:34 They shall have what they wish at their Lord. Such is the reward for the good doers.

The Monotheist Group	39:34 They shall have what they wish at their Lord. Such is the reward for the good doers.
Muhammad Asad	39:34 All that they have ever yearned for awaits them with their Sustainer: such will be the reward of the doers of good.
Rashad Khalifa	39:34 They will get everything they wish, at their Lord. Such is the reward for the righteous.
Shabbir Ahmed	39:34 With their Lord, they have all that they could ever desire. Such is the reward of the doers of good to others.
Transliteration	39:34 Lahum ma yashaona AAindarabbihim thalika jazao almuhsineena
A	39:34 لهم ما يشاءون عند ربهم ذلك جزاء المحسنين
Edip-Layth	39:35 So that God may cancel for them the worst that they did, and He may recompense them their reward for the best of what they used to do.
The Monotheist Group	39:35 So that God may cancel for them the worst that they did, and He may recompense them their reward for the best of what they used to do.
Muhammad Asad	39:35 And to this end, God will efface from their record the worst that they ever did, and give them their reward in accordance with the best that they were doing [in life].
Rashad Khalifa	39:35 GOD remits their sinful works, and rewards them generously for their good works.
Shabbir Ahmed	39:35 God will blot out the imprints of their faults and will give them a reward par excellence, more than befitting for the best of their deeds.
Transliteration	39:35 Liyukaffira Allahu AAanhum aswaa alla theeAAamiloo wayajziyahum ajrahum bi-ahsani alla thee kanooyaAAamaloona
A	39:35 ليكفر الله عنهم اسوا الذي عملوا ويجزيهم اجرهم باحسن الذي كانوا يعملون
Edip-Layth	<i>Isn't God Enough for His Servant?</i> 39:36 Is God not sufficient for His servant? They frighten you with others beside Him. Whomever God sends astray, then for him there will be no guide.
The Monotheist Group	39:36 Is God not enough for His servant? And they frighten you with others beside Him. And whomever God sends astray, then for him there will be no guide.
Muhammad Asad	39:36 IS NOT God enough for His servant? And yet, they would frighten thee with those [imaginary divine powers which they worship] beside Him! ³⁹ But he whom God lets go astray can never find any guide,
Rashad Khalifa	39:36 Is GOD not sufficient for His servant? They frighten you with the idols they set up beside Him. Whomever GOD sends astray, nothing can guide him.
Shabbir Ahmed	39:36 Is not God Sufficient for His servant? And yet, they try to intimidate you with others besides Him. He whom violation of God's law of guidance sends astray, for him there is no guide. ¹²
Transliteration	39:36 Alaysa Allahu bik afin AAabdahuwayukhawwifoonaka bi alla theena min doonihi waman yudlililAllahu fama lahu min hadin
A	39:36 اليس الله بكاف عبده ويخوفونك بالذين من دونه ومن يضل الله فما له من هاد
	39:37 Whomever God guides, then there will be none that can mislead him. Is

Edip-Layth	God not Noble, with Vengeance?
The Monotheist Group	39:37 And whomever God guides, then there will be none that can mislead him. Is God not Noble, with Vengeance?
Muhammad Asad	39:37 whereas he whom God guides aright can never be led astray. Is not God almighty, an avenger of evil?
Rashad Khalifa	39:37 And whomever GOD guides, nothing can send him astray. Is GOD not Almighty, Avenger?
Shabbir Ahmed	39:37 And he whom God guides, for him there can be none to mislead. Is not God Exalted in power, Lord of requital?
Transliteration	39:37 Waman yahdi All ahu fam a lahum in mu dillin alaysa All ahu biAAazeezin theentiqamin
A	39:37 ومن يهد الله فما له من مضل اليس الله بعزیز ذی انتقام
Edip-Layth	39:38 If you ask them: "Who created the heavens and the earth?" they will say, "God." Say, "Do you see what you call on besides God, If God wanted any harm for me, can they alleviate His harm? Or if He wanted a mercy for me, can they hold back his mercy?" Say, "God is sufficient for me; in Him those who trust shall put their trust."
The Monotheist Group	39:38 And if you ask them: "Who created the heavens and the Earth?", they will say: "God." Say: "Do you see what you call on besides God, If God wanted any harm for me, can they alleviate His harm? Or if He wanted a mercy for me, can they hold back his mercy?" Say: "God is sufficient for me; in Him those who trust shall put their trust."
Muhammad Asad	39:38 And thus it is [with most people]: if ⁴⁰ thou ask them, Who is it that has created the heavens and the earth?" - they will surely answer, God." ⁴¹ Say: Have you, then, ever considered what it is that you invoke instead of God? If God wills that harm should befall me, could those [imaginary powers] remove the harm inflicted by Him? Or, if He wills that grace should alight on me, could they withhold His grace [from me]?" Say: God is enough for me! In Him [alone] place their trust all who have trust [in His existence]."
Rashad Khalifa	<i>They Believe in God Yet, They Are Going to Hell</i> 39:38 If you ask them, "Who created the heavens and the earth?" they will say, "GOD." Say, "Why then do you set up idols beside GOD? If GOD willed any adversity for me, can they relieve such an adversity? And if He willed a blessing for me, can they prevent such a blessing?" Say, "GOD is sufficient for me." In Him the trusters shall trust.
Shabbir Ahmed	39:38 If you ask them, "Who is it that has created the heavens and the earth?" They will definitely answer, "God". Say, "Have you, then, ever reflected on whom you call upon besides God? If God wills some affliction for me, can they relieve His affliction? Or if He wills some grace for me, can they withhold His grace?" Say, "God is Sufficient for me! In Him alone place their trust all those who trust (in His Almightyness)." ¹³
Transliteration	39:38 Wala-in saaltahum man khalaqa a Issamawatiwaal-arda layaqoolunna Allahu qul afaraaytumma tadAAoona min dooni All ahi in ar adaniyaAllahu bidurrihal hunna k ashifatu durrihaw ar adanee bira hmatin hal hunna mumsikatura hmatihi qul hasbiya Allahu AAalayhiyatawakkalu almutawakkiloonaa
A	39:38 ولئن سألنهم من خلق السموت والارض ليقولن الله قل افرءيتم ما تدعون من دون الله ان ارادنى الله بضر هل هن كشت ضره او ارادنى برحمة هل هن ممسكت رحمته قل حسبى

Edip-Layth	39:39 Say, "O my people, work according to your way, and I will work.
The Monotheist Group	39:39 Say: "O my people, work according to your way, and I will work. You will come to know."
Muhammad Asad	39:39 Say: O my [truth-denying] people! Do yet all that may be within your power, [whereas] I, behold, shall labour [in God's way]: in time you will come to know
Rashad Khalifa	39:39 Say, "O my people, do your best and I will do my best; you will surely find out.
Shabbir Ahmed	39:39 Say, "O My people! Do all that is in your control. As for me, I will continue my work. But soon you will find out -
Transliteration	39:39 Qul y a qawmi iAAamaloo AAal amakanatikum innee AA amilun fasawfa taAAalamoona
A	39:39 قل يقوم اعملوا على مكانتكم انى عمل فسوف تعلمون
Edip-Layth	39:40 You will come to know to whom the humiliating retribution will come, and on whom descends the eternal retribution."
The Monotheist Group	39:40 "To whom the humiliating retribution will come, and on whom descends the eternal retribution."
Muhammad Asad	39:40 who it is that shall be visited [in this world] by suffering which will cover him with ignominy, and upon whom long-lasting suffering shall alight [in the life to come]!" ⁴²
Rashad Khalifa	39:40 "(You will find out) who has incurred shameful punishment, and has deserved an eternal retribution."
Shabbir Ahmed	39:40 As to who faces the torment of humiliation and deserves the lasting doom." ¹⁴
Transliteration	39:40 Man ya/teehee AAa thabun yukhzeehi waya hilluAAalayhi AAa thabun mugeemun
A	39:40 من ياتييه عذاب يخزيه ويحل عليه عذاب مقيم
Edip-Layth	39:41 We have sent down to you the book for the people with truth. Then, whoever is guided is guided for himself, and whoever goes astray goes astray to his own loss. You are not a keeper over them.
The Monotheist Group	39:41 We have sent down to you the Scripture for the people with truth. Then, whoever is guided is guided for himself, and whoever goes astray goes astray to his own loss. And you are not a keeper over them.
Muhammad Asad	39:41 BEHOLD, from on high have We bestowed upon thee this divine writ, setting forth the truth for [the benefit of all] mankind. And whoever chooses to be guided [thereby], does so for his own good, and whoever chooses to go astray, goes but astray to his own hurt; and thou hast not the power to determine their fate. ⁴³
Rashad Khalifa	39:41 We have revealed the scripture through you for the people, truthfully. Then, whoever is guided is guided for his own good, and whoever goes astray goes astray to his own detriment. You are not their advocate.

Shabbir Ahmed	39:41 (O Prophet!) We have revealed to you this Book expounding the truth for all mankind. Then whoever chooses guidance benefits his own 'self'. And whoever chooses to be lost, he strays only to his own detriment. You are not a custodian over them, nor can you determine their fate. ¹⁵
Transliteration	39:41 Inna anzalnā AAalayka alkit ābalinnāsi bi alḥaqqi famani ihtad āfalinafsihi waman dallā fa-innamā yaḍilluAAalayhā wamā anta AAalayhim biwakeelin
A	39:41 انا انزلنا عليك الكتاب للناس بالحق فمن اهتدى فلنفسه ومن ضل فانما يضل عليها وما انت عليهم بوكيل
Edip-Layth	<i>Person (nafs) = Consciousness</i> 39:42 God takes the person when it dies, and during their sleep. He then keeps those that have been overtaken by death, and He sends the others back until a predetermined time. In that are signs for a people who will think.
The Monotheist Group	39:42 God seizes the souls at the time of their death; and for those that have not died, during their sleep. He then keeps those that have been overtaken by death, and He sends the others back until a predetermined time. In that are signs for a people who will think.
Muhammad Asad	39:42 It is God [alone that has this power - He] who causes all human beings to die at the time of their [bodily] death, and [causes to be as dead], during their sleep, those that have not yet died: ⁴⁴ thus, He withholds [from life] those upon whom He has decreed death, and lets the others go free for a term set [by Him]. In [all] this, behold, there are messages indeed for people who think!
Rashad Khalifa	39:42 GOD puts the souls to death when the end of their life comes, and also at the time of sleep. Thus, He takes some back during their sleep, while others are allowed to continue living until the end of their predetermined interim. This should provide lessons for people who reflect.
Shabbir Ahmed	39:42 (Only the living of the mind and heart can make choices in this world.) It is God Who takes their consciousness upon death, and of the living during their sleep. He withholds it for those upon whom He has passed the decree of death, and restores the others until an appointed time (according to His laws). Herein are signs for people who think. ¹⁶
Transliteration	39:42 Allāhu yatawaff ā al-anfusa ḥeenamawtiḥā wa allatee lam tamut fee manāmiḥā fayumsiku allatee qa ḍā AAalayhā almawta wayursilual-okhr ā ilā ajalīn musamman inna fee ḥalikalāyātīn liqawmin yatafakkaroonā
A	39:42 الله يتوفى الانفس حين موتها والتي لم تمت فى منامها فيمسك التى قضى عليها الموت ويرسل الاخرى الى اجل مسمى ان فى ذلك لآيات لقوم يتفكرون
Edip-Layth	<i>Polytheists are Disturbed when God is Mentioned Alone</i> 39:43 Or have they taken intercessors besides God? Say, "What if they do not possess any power, nor understanding?"
The Monotheist Group	39:43 Or have they taken intercessors besides God? Say: "What if they do not possess any power, nor understanding?"
Muhammad Asad	39:43 And yet, ⁴⁵ they choose [to worship], side by side with God, [imaginary] intercessors!" ⁴⁶ Say: Why - even though they have no power over anything, and no understanding?" ⁴⁷
Rashad Khalifa	<i>The Myth of Intercession</i> 39:43 Have they invented intercessors to mediate between them and GOD? Say,

	"What if they do not possess any power, nor understanding?"
Shabbir Ahmed	39:43 What! Do they contrive mediators side by side with God? Say, "Why! Even though they have power over nothing and have no intelligence?"
Transliteration	39:43 Ami ittakha <u>thoo</u> min dooni All <u>ahishufa</u> AA <u>aa</u> qul awa law k <u>anoo</u> l <u>a</u> yamlikoonashay-an wa <u>la</u> yaAAqiloon <u>a</u>
A	39:43 ام اتخذوا من دون الله شفعاء قل اولو كانوا لا يملكون شيئا ولا يعقلون
Edip-Layth	39:44 Say, "To God belong all intercessions." To Him belongs the sovereignty of the heavens and the earth, then to Him you will be returned. ⁹
The Monotheist Group	39:44 Say: "To God belongs all intercession." To Him belongs the sovereignty of the heavens and the Earth, then to Him you will be returned.
Muhammad Asad	39:44 Say: God's alone is [the power to bestow the right of] intercession: ⁴⁸ His [alone] is the dominion over the heavens and the earth; and, in the end, Unto Him you will all be brought back."
Rashad Khalifa	39:44 Say, "All intercession belongs to GOD." To Him belongs all sovereignty of the heavens and the earth, then to Him you will be returned.
Shabbir Ahmed	39:44 Say, "All intercession belongs to God! Unto Him belongs the Kingdom of the heavens and earth. Then to Him you will be returned." ¹⁷
Transliteration	39:44 Qul lill <u>ahi</u> a <u>Ishshafa</u> AA <u>atujamee</u> AA <u>an</u> lahu mulku a <u>Issama</u> <u>wati</u> wa <u>al-</u> ard <u>ithumma</u> ilayhi turjaAAoona
A	39:44 قل لله الشفعة جميعا له ملك السموت والارض ثم اليه ترجعون
Edip-Layth	39:45 When God Alone is mentioned, the hearts of those who do not acknowledge the Hereafter are filled with aversion; and when others are mentioned beside Him, they rejoice! ¹⁰
The Monotheist Group	39:45 And when God Alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with aversion; and when others are mentioned beside Him, they rejoice!
Muhammad Asad	39:45 And yet, whenever God alone is mentioned, the hearts of those who will not believe in the life to come contract with bitter aversion - whereas, when those [imaginary powers] are mentioned side by side with Him, lo, they rejoice! ⁴⁹
Rashad Khalifa	<i>The Greatest Criterion</i> 39:45 When GOD ALONE is mentioned, the hearts of those who do not believe in the Hereafter shrink with aversion. But when others are mentioned beside Him, they become satisfied. ²
Shabbir Ahmed	39:45 And yet, when God alone is mentioned, the hearts of those who believe not in the life to come, shrink with aversion. But, when others (such as their 'holy men') are mentioned besides Him, they rejoice. ¹⁸
Transliteration	39:45 Wa-i <u>tha</u> <u>thukira</u> All <u>ahuwa</u> <u>hdahu</u> ishmaazzat quloobu alla <u>theena</u> layu/minoona bi <u>al-</u> akhirati wa-i <u>tha</u> <u>thukira</u> aalla <u>theena</u> min doonihi i <u>tha</u> hum yastabshiroona
A	39:45 واذا ذكر الله وحده اشمزت قلوب الذين لا يؤمنون بالءاخرة واذا ذكر الذين من دونه اذا هم يستبشرون

Edip-Layth	39:46 Say, "Our god, Initiator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants regarding what they disputed in."
The Monotheist Group	39:46 Say: "Our god, Initiator of the heavens and the Earth, Knower of the unseen and the seen, You will judge between Your servants regarding what they disputed in."
Muhammad Asad	39:46 Say: O God! Originator of the heavens and the earth! Knower of all that is beyond the reach of a created being's perception, as well as of all that can be witnessed by a creature's senses or mind! ⁵⁰ It is Thou who wilt judge between Thy servants [on Resurrection Day] with regard to all on which they were wont to differ!"
Rashad Khalifa	39:46 Proclaim: "Our god, Initiator of the heavens and the earth, Knower of all secrets and declarations, You are the only One who judges among Your servants regarding their disputes."
Shabbir Ahmed	39:46 Say, "O God! Originator of the heavens and earth, Knower of the Invisible and the Visible! It is You Who will judge between Your servants wherein they differ."
Transliteration	39:46 Quli all aḥumma f atira a Issamawatiwaal-ardi AA alima alghaybi waalshshahadatianta takumu bayna AAibadika fee ma kanoofeehi yakhtalifoona
A	39:46 قل اللهم فاطر السموت والارض علم الغيب والشهادة انت تحكم بين عبادك فى ما كانوا فيه يختلفون
Edip-Layth	39:47 If those who transgressed owned everything on earth, and its equivalent again with it, they would ransom it to avoid the terrible retribution on the day of resurrection. They will be shown by God what they did not expect.
The Monotheist Group	39:47 And if those who transgressed owned everything on Earth, and its equivalent again with it, they would ransom it to avoid the terrible retribution on the Day of Resurrection. They will be shown by God what they did not expect.
Muhammad Asad	39:47 But if those who are bent on evil-doing possessed all that is on earth, and twice as much, ⁵¹ they would surely offer it as ransom from the awful suffering [that will befall them] on the Day of Resurrection: ⁵² for, something with which they had not reckoned before will [by then] have been made obvious to them by God; ⁵³
Rashad Khalifa	39:47 If those who transgressed owned everything on earth, even twice as much, they would readily give it up to avoid the terrible retribution on the Day of Resurrection. They will be shown by GOD what they never expected.
Shabbir Ahmed	39:47 If the violators of human rights owned everything on the earth, and twice as much, they would readily offer it as ransom for the awful retribution of the Resurrection Day. But there will appear to them from God what they never expected. ¹⁹
Transliteration	39:47 Walaw anna lilla theena thalamooma fee al-ar di jameeAAan wamithlahu maAAahu la iftadawbihi min soo-i alAAa thabi yawma alqiy amati wabad alahum mina Allahi ma lam yakoonoo yahtasiboona
A	39:47 ولو ان للذين ظلموا ما فى الارض جميعا ومثله معه لافتدوا به من سوء العذاب يوم القيمة وبدا لهم من الله ما لم يكونوا يحتسبون
	39:48 The sinful works they had earned will be shown to them, and they will be

Edip-Layth	surrounded by what they used to mock!
The Monotheist Group	39:48 And the sinful works they had earned will be shown to them, and they will be surrounded by that which they used to mock!
Muhammad Asad	39:48 and obvious to them will have become the evil that they had wrought [in life]: and thus shall they be overwhelmed by the very truth which they were wont to deride. ⁵⁴
Rashad Khalifa	39:48 The sinful works they had earned will be shown to them, and the very things they used to mock will come back to haunt them.
Shabbir Ahmed	39:48 The very deeds they committed to disrupt the lives of others, will confront them. And they will be surrounded by what they used to ridicule. ²⁰
Transliteration	39:48 Wabadā lahum sayyi- <u>ā</u> tu ma <u>ḥ</u> asaboo wa <u>ḥ</u> a <u>ḥ</u> aqa bihim ma <u>ḥ</u> anoo bihiyastahzi- oona
A	39:48 وبدا لهم سيئات ما كسبوا وحق بهم ما كانوا به يستهزءون
Edip-Layth	39:49 So when the human is touched by adversity, he implores Us, then when We bestow a blessing upon him, he says: "I attained this because of knowledge I had!" Indeed, it is a test, but most of them do not know.
The Monotheist Group	39:49 So when the human is touched by adversity, he implores Us, then when We bestow a blessing upon him, he says: "I attained this because of knowledge I had!" Indeed, it is a test, but most of them do not know.
Muhammad Asad	39:49 NOW [thus it is:] when affliction befalls man, he cries out unto Us for help; but when We bestow upon him a boon by Our grace, he says [to himself], I have been given [all] this by virtue of [my own] wisdom!" ⁵⁵ Nay, this [bestowal of grace] is a trial: but most of them understand it not!
Rashad Khalifa	<i>Human Fickleness</i> 39:49 If the human is touched by adversity, he implores us, but as soon as we bestow a blessing upon him, he says, "I attained this because of my cleverness!" Indeed, this is only a test, but most of them do not know.
Shabbir Ahmed	39:49 When adversity touches the human, he calls upon Us. But as soon as We grant him a blessing from Us, he says, "I have been given this because of a certain knowledge." Nay, this affords them a test (of character), but most of them do not know.
Transliteration	39:49 Fa-i <u>ḥ</u> a massa al-ins <u>ā</u> na <u>ḥ</u> urrundaAA <u>ā</u> na thumma i <u>ḥ</u> a khawwal <u>ḥ</u> uniAAaman minn <u>ā</u> q <u>ā</u> la innam <u>ā</u> ooteetuhu AAal <u>ā</u> AAilmin bal hiya fitnatun wal <u>ā</u> kinna aktharahum la <u>y</u> aAAalamoona
A	39:49 فاذا مس الانسان ضر دعانا ثم اذا خولنه نعمة منا قال انما اوتيته على علم بل هي فتنة ولكن اكثرهم لا يعلمون
Edip-Layth	39:50 Those before them have said the same thing, yet what they earned did not help them in the least.
The Monotheist Group	39:50 Those before them have said the same thing, yet what they earned did not help them in the least.
Muhammad Asad	39:50 The same did say [to themselves many of] those who lived before their time; but of no avail to them was all that they had ever achieved:
Rashad Khalifa	39:50 Those before them have uttered the same thing, and their earnings did not

	help them in the least.
Shabbir Ahmed	39:50 Those before them said the same thing, but what they earned did not avail them in the least. ²¹
Transliteration	39:50 Qad q alaha alla theenamin qablihim fam a aghn a AAanhum m a kaanooyaksiboona
A	39:50 قد قالها الذين من قبلهم فما اغنى عنهم ما كانوا يكسبون
Edip-Layth	39:51 So, they suffered the evil of what they had earned. Those who transgressed from among these will suffer the evil of what they earned; they cannot escape.
The Monotheist Group	39:51 So, they suffered the evil of what they had earned. And those who transgressed from among these here will suffer the evil of what they earned; they cannot escape.
Muhammad Asad	39:51 for all the evil deeds that they had wrought fell [back] upon them. And [the same will happen to] people of the present time who are bent on wrongdoing: ⁵⁶ all the evil deeds that they have ever wrought will fall [back] upon them, and never will they be able to elude [God]!
Rashad Khalifa	39:51 They suffered the consequences of their evil works. Similarly, the transgressors among the present generation will suffer the consequences of their evil works; they cannot escape.
Shabbir Ahmed	39:51 They destabilized the lives of others, and their very deeds fell back upon themselves. And the same will happen to the oppressors always - their deeds falling back upon themselves, and they will never be able to evade the Law of Requit. ²²
Transliteration	39:51 Faasabahum sayyi- atu m akasaboo wa allatheena thalamoo min h aola- isayuuseebuhum sayyi-atu ma kasaboo wamaghum bimuaAjizeena
A	39:51 فاصابهم سيئات ما كسبوا والذين ظلموا من هؤلاء سيصيبهم سيئات ما كسبوا وما هم بمعجزين
Edip-Layth	39:52 Do they not realize that God spreads the provision for whomever He chooses, and withholds? In that are signs for a people who acknowledge.
The Monotheist Group	39:52 Do they not realize that God spreads the provision for whomever He chooses, and withholds? In that are signs for a people who believe.
Muhammad Asad	39:52 Are they, then, not aware that it is God who grants abundant sustenance, or gives it in scant measure, unto whomever He wills? In this, behold, there are messages indeed for people who will believe!
Rashad Khalifa	39:52 Do they not realize that GOD is the One who increases the provision for whomever He chooses, and withholds? These are lessons for people who believe.
Shabbir Ahmed	39:52 Do they not know that God increases and decreases provision according to His laws? Herein are lessons for peoples that believe in the Divine laws. ²³
Transliteration	39:52 Awa lam yaAAalamoo anna All aha yabsu tualrrizqa liman yash ao wayaqdiru inna fee thalikalaayat in liqawmin yu/minoona
A	39:52 اولم يعلموا ان الله يبسط الرزق لمن يشاء ويقدر ان في ذلك لآيات لقوم يؤمنون

Edip-Layth	39:53 Say, "O My servants who transgressed against themselves, do not despair of God's mercy. For God forgives all sins. He is the Forgiver, the Compassionate." ¹¹
The Monotheist Group	39:53 Say: "O My servants who transgressed against themselves, do not despair of God's mercy. For God forgives all sins. He is the Forgiver, the Merciful."
Muhammad Asad	39:53 SAY: [Thus speaks God:] ⁵⁷ 'O you servants of Mine who have transgressed against your own selves! Despair not of God's mercy: behold, God forgives all sins - for, verily, He alone is much-forgiving, a dispenser of grace!' " ⁵⁸
Rashad Khalifa	<i>God's Infinite Mercy</i> 39:53 Proclaim: "O My servants who exceeded the limits, never despair of GOD's mercy. For GOD forgives all sins. He is the Forgiver, Most Merciful."
Shabbir Ahmed	39:53 Convey to them, "O You servants of Mine who have so far wasted yourselves! Do not despair of the mercy of God. God absolves your imperfections and protects you from the detriment of all that caused you to trail behind in humanity - For, He is the Forgiving, the Merciful."
Transliteration	39:53 Qul y a AAib adiya alla theenaasrafoo AAal a anfusihim l a taqna too min rahmatiAllahi inna All aha yaghfiru a lththunoobajameeAAan innahu huwa alghafooru alrraheemu
A	39:53 قل يعبادى الذين اسرفوا على انفسهم لا تقتطوا من رحمة الله ان الله يغفر الذنوب جميعا انه هو الغفور الرحيم
Edip-Layth	39:54 Repent to your Lord, and peacefully surrender to Him, before the retribution comes to you. Then you cannot be helped.
The Monotheist Group	39:54 And repent to your Lord, and submit to Him, before the retribution comes to you. Then you cannot be helped.
Muhammad Asad	39:54 Hence, turn towards your Sustainer [alone] and surrender yourselves unto Him ere the suffering [of death and resurrection] comes upon you, for then you will not be succoured. ⁵⁹
Rashad Khalifa	39:54 You shall obey your Lord, and submit to Him totally, before the retribution overtakes you; then you cannot be helped.
Shabbir Ahmed	39:54 So, turn to your Lord and surrender to Him before the period of respite is over and the doom befalls you. Then you will not be helped.
Transliteration	39:54 Waaneeboo il a rabbikum waaslimoo lahum in qabli an ya/tyakumu alAAathabu thumma la tunṣaroonā
A	39:54 وانيبوا الى ربكم واسلموا له من قبل ان ياتيكم العذاب ثم لا تنصرون
Edip-Layth	39:55 Follow the best of what has been sent down to you from your Lord, before the retribution comes to you suddenly when you least expect it. ¹²
The Monotheist Group	39:55 And follow the best of what has been sent down to you from your Lord, before the retribution comes to you suddenly when you least expect it.
Muhammad Asad	39:55 And ere that suffering comes upon you of a sudden, without your being aware [of its approach], follow the most goodly [teaching] that has been revealed unto you by your Sustainer,
Rashad Khalifa	39:55 And follow the best path that is pointed out for you by your Lord, before the retribution overtakes you suddenly when you least expect it.

Shabbir Ahmed	39:55 And follow the best teaching (the Qur'an) that has been revealed to you by your Lord before the Doom comes upon you suddenly without your perceiving of the why, how and whence of it. ²⁴
Transliteration	39:55 Wa ⁱ ttabiAAoo a ^h sana m ^a onzila ilaykum min rabbikum min qabli an ya/tyakumu alAAa ^h abubaghtatan waantum la ⁱ tashAAuroona
A	39:55 واتبعوا احسن ما انزل اليكم من ربكم من قبل ان ياتيكم العذاب بغتة وانتم لا تشعرون
Edip-Layth	39:56 Lest a person will say, "How sorry I am for disregarding God's path; and I was certainly one of those who mocked."
The Monotheist Group	39:56 Lest a soul will say: "How sorry I am for disregarding God's path; and I was certainly one of those who mocked."
Muhammad Asad	39:56 lest any human being ⁶⁰ should say [on Judgment Day], Alas for me for having been remiss in what is due to God, and for having been indeed one of those who scoffed [at the truth]!"
Rashad Khalifa	39:56 Lest a soul may say, "How sorry I am for disregarding GOD's commandments; I was certainly one of the mockers."
Shabbir Ahmed	39:56 Lest any person should say, "Ah! My grief that I was unmindful of God, and I was among the mockers."
Transliteration	39:56 An taqoola nafsun y ^a ^h asrat ^a AAa ^a m ^a farratt ^u fee janbi All ^a hiwa-in kuntu lamina alssakhireena
A	39:56 ان تقول نفس يحسرتي على ما فرطت في جنب الله وان كنت لمن السخرين
Edip-Layth	39:57 Or say, "Had God guided me, I would have been among the righteous."
The Monotheist Group	39:57 Or say: "Had God guided me, I would have been among the righteous."
Muhammad Asad	39:57 or lest he should say, If God had but guided me, I would surely have been among those who are conscious of Him!"-
Rashad Khalifa	39:57 Or say, "Had GOD guided me, I would have been with the righteous."
Shabbir Ahmed	39:57 Or lest he should say, "If only God had guided me, I would have been among the righteous!"
Transliteration	39:57 Aw taqoola law anna All ^a ha had ^a neelakuntu mina almuttaqeena
A	39:57 او تقول لو ان الله هدىنى لكنت من المتقين
Edip-Layth	39:58 Or say, when it sees the retribution: "If only I could have another chance, I would be among the good doers."
The Monotheist Group	39:58 Or say, when it sees the retribution: "If only I could have another chance, I would be among the good doers."
Muhammad Asad	39:58 or lest he should say, when he becomes aware of the suffering [that awaits him], Would that I had a second chance [in life], so that I could be among the doers of good!" ⁶¹
Rashad Khalifa	39:58 Or say, when it sees the retribution, "If I get another chance, I will work righteousness."
Shabbir Ahmed	39:58 Or lest he should say, when he sees the requital, "I wish I had a second chance so that I could be among those who do good to others!"

Transliteration	39:58 Aw taqoola <u>h</u> eena tar <u>a</u> alAAa <u>th</u> abalaw anna lee karratan faakoona mina almu <u>h</u> sineena
A	39:58 او تقول حين ترى العذاب لو ان لى كرة فاكون من المحسنين
Edip-Layth	39:59 Yes indeed, My signs came to you, but you denied them and turned arrogant, and became one of the ingrates.
The Monotheist Group	39:59 Yes indeed, My revelations came to you, but you denied them and turned arrogant, and became one of the rejecters.
Muhammad Asad	39:59 [But God will reply:] Yea, indeed! My mes sages did come unto thee; but thou gavest them the lie, and wert filled with false pride, and wert among those who deny the truth!"
Rashad Khalifa	39:59 Yes indeed (you did get enough chances). My proofs came to you, but you rejected them, turned arrogant, and became a disbeliever.
Shabbir Ahmed	39:59 Nay! My messages did come to you, but you denied them in false pride and so you became rejecters of the truth.
Transliteration	39:59 Bala qad j <u>a</u> atka <u>ay</u> ateefakath <u>th</u> abta bih <u>a</u> wa istakbarta wakunta minaalk <u>a</u> fireena
A	39:59 بلى قد جاءتك ءايتى فكذبت بها واستكبرت وكنت من الكافرين
Edip-Layth	<i>The Arrogant Religious Liars</i> 39:60 On the day of resurrection you will see those who lied about God their faces will be blackened. Is there not an abode in hell for the arrogant ones?
The Monotheist Group	39:60 And on the Day of Resurrection you will see those who lied about God their faces will be blackened. Is there not an abode in Hell for the arrogant ones?
Muhammad Asad	39:60 And [so,] on the Day of Resurrection thou wilt see all who invented lies about God [with] their faces darkened [by grief and ignominy]. ⁶² Is not hell the [proper] abode for all who are given to false pride? ⁶³
Rashad Khalifa	39:60 On the Day of Resurrection you will see the faces of those who lied about GOD covered with misery. Is Hell not the right retribution for the arrogant ones?
Shabbir Ahmed	39:60 Saddened in gloom you will see, on the Resurrection Day, the faces of those who lied concerning God. Is not Hell the proper home for those given to false pride?
Transliteration	39:60 Wayawma alqiy <u>a</u> mati tar <u>a</u> alla <u>th</u> eenakath <u>ab</u> oo AAa <u>l</u> <u>a</u> All <u>a</u> hi wujoohuhum muswaddatunalaysa fee jahannama mathwan lilmutakabbireena
A	39:60 ويوم القيمة ترى الذين كذبوا على الله وجوههم مسودة اليس فى جهنم مثوى للمتكبرين
Edip-Layth	39:61 God will save those who were righteous as their reward. No harm will touch them, nor will they grieve.
The Monotheist Group	39:61 And God will save those who were righteous as their reward. No harm will touch them, nor will they grieve.
Muhammad Asad	39:61 But God will safeguard all who were conscious of Him, [and will grant them happiness] by virtue of their [inner] triumphs; no evil shall ever touch them, and neither shall they grieve.
Rashad Khalifa	39:61 And GOD will save those who have maintained righteousness; He will

	reward them. No harm will touch them, nor will they have any grief.
Shabbir Ahmed	39:61 But God will deliver the righteous for successfully journeying through life. No harm will touch them, nor will they grieve.
Transliteration	39:61 Wayunajjee All ahu alla theenaittaqaw bimaf azatihim I a yamassuhumu alssoo-owala hum yahzanoona
A	39:61 وينجى الله الذين اتقوا بمفازتهم لا يمسهم السوء ولا هم يحزنون
Edip-Layth	39:62 God is the Creator of all things, and He is Guardian over all things.
The Monotheist Group	39:62 God is the Creator of all things, and He is Guardian over all things.
Muhammad Asad	39:62 GOD is the Creator of all things, and He alone has the power to determine the fate of all things. 64
Rashad Khalifa	39:62 GOD is the Creator of all things, and He is in full control of all things.
Shabbir Ahmed	39:62 God is the Creator of all things, and He alone determines the destiny of all things. 25
Transliteration	39:62 Allahu khaliq kulli shay-inwahuwa AAala kulli shay-in wakeelun
A	39:62 الله خلق كل شىء وهو على كل شىء وكيل
Edip-Layth	39:63 To Him belongs the keys of the heavens and the earth. Those who rejected God's signs, they are the losers.
The Monotheist Group	39:63 To Him belongs the keys of the heavens and the Earth. And those who rejected God's revelations, they are the losers.
Muhammad Asad	39:63 His are the keys [to the mysteries] of the heavens and the earth: and they who are bent on denying the truth of God's messages - it is they, they, who are the losers!
Rashad Khalifa	39:63 To Him belongs all decisions in the heavens and the earth, and those who disbelieve in GOD's revelations are the real losers.
Shabbir Ahmed	39:63 To Him belong the keys of the heavens and the earth. Those who deny the Signs of God (in the Universe) - it is those who are the losers. 26
Transliteration	39:63 Lahu maqaleedu alssamawatiwaal-ardi waallatheena kafaroo bi- ayatiAllahi ola-ika humu alkhasiroona
A	39:63 له مقاليد السموت والارض والذين كفروا بايت الله اولئك هم الخسرون
Edip-Layth	39:64 Say, "Do you order me to serve other than God, O you ignorant ones?"
The Monotheist Group	39:64 Say: "Do you order me to serve other than God, O you ignorant ones?"
Muhammad Asad	39:64 Say: Is it, then, something other than God that you bid me to worship, O you who are unaware [of right and wrong]?"
Rashad Khalifa	39:64 Say, "Is it other than GOD you exhort me to worship, O you ignorant ones?"
Shabbir Ahmed	39:64 Say, "Is it other than God that you bid me to serve, O you ignorant ones?"
Transliteration	39:64 Qul afaghayra Allahi ta/muroonneeaAAbudu ayyuha aljahiloona

A	39:64 قل افغير الله تامرونى اعبد ايها الجهلون
Edip-Layth	39:65 He has inspired to you and to those before you, that if you set up partners, He will nullify all your work and you will be of the losers.
The Monotheist Group	39:65 And He has inspired to you and to those before you, that if you set up partners, He will nullify all your work, and you will be of the losers.
Muhammad Asad	39:65 And yet, it has already been revealed to thee [O man,] ⁶⁵ as well as to those who lived before thee, that if thou ever ascribe divine powers to aught but God, all thy works shall most certainly have been in vain: for [in the life to come] thou shalt most certainly be among the lost.
Rashad Khalifa	<i>Idol Worship Nullifies All Work</i> 39:65 It has been revealed to you, and to those before you that if you ever commit idol worship, all your works will be nullified, and you will be with the losers.
Shabbir Ahmed	39:65 It has already been revealed for you as well as for those before you, "If you fall for idolatry in any form, all your works will be nullified, and you will be among the losers."
Transliteration	39:65 Walaqad oo hiya ilayka wa-il aallatheena min qablika la-in ashrakta layahba ^h annaAAamaluka walatakoonanna mina alkh ^h sireena
A	39:65 ولقد اوحى اليك والى الذين من قبلك لئن اشركت ليحبطن عملك ولتكونن من الخسرين
Edip-Layth	39:66 Therefore, you shall serve God, and be among the appreciative.
The Monotheist Group	39:66 Therefore, you shall serve God, and be among the appreciative.
Muhammad Asad	39:66 Nay, but thou shalt worship God [alone], and be among those who are grateful [to Him]!
Rashad Khalifa	39:66 Therefore, you shall worship GOD alone, and be appreciative.
Shabbir Ahmed	39:66 Nay, but you shall serve God alone and be among those who show gratitude for His guidance and bounties by sharing them with others. ²⁷
Transliteration	39:66 Bali Allaha faoAAbud wakunmina alshshakireena
A	39:66 بل الله فاعبد وكن من الشكرين
Edip-Layth	<i>Polytheists do not Appreciate God's Greatness</i> 39:67 They have not given God His true worth; and the whole earth is within His fist on the day of resurrection, and the heavens will be folded in His right hand. Be He glorified; He is much too high above what they set up.
The Monotheist Group	39:67 And they have not given God His true worth; and the whole Earth is within His fist on the Day of Resurrection, and the heavens will be folded in His right hand. Be He glorified; He is much too high above what they set up.
Muhammad Asad	39:67 And no true understanding of God have they [who worship aught beside Him], inasmuch as the whole of the earth will be as a [mere] handful to Him on Resurrection Day, and the heavens will be rolled up in His right hand: ⁶⁶ limitless is He in His glory, and sublimely exalted above anything to which they may ascribe a share in His divinity!
Rashad Khalifa	<i>Greatness of God</i> 39:67 They can never fathom the greatness of GOD. The whole earth is within His fist on the Day of Resurrection. In fact, the universes are folded within His

	right hand. Be He glorified; He is much too high above needing any partners. ³
Shabbir Ahmed	39:67 And they (mankind) do not esteem God as He should be esteemed. When mankind stand at their feet, His law will be held Supreme in the human society as it is in the Universe. (As an allegory) on the Resurrection Day the entire earth will be as a mere handful to Him, and the skies will be rolled up in His Right Hand. Glorious is He, Sublimely Exalted above all that they associate with Him. ²⁸
Transliteration	39:67 Wama qadaroo All aha haqqaqadrihi wa al-ardu jameeAAan qab datuhu yawmaalqiyamati wa alssamawatu ma twiyyatunbiyameenihi sub hanahu wataAAala AAammayushrikoona
A	39:67 وما قدروا الله حق قدره والارض جميعا قبضته يوم القيمة والسموت مطويت بيمينه سبحانه وتعالى عما يشركون
Edip-Layth	39:68 The horn will be blown, whereupon everyone in the heavens and the earth will be struck unconscious, except those spared by God. Then it will be blown another time, whereupon they will all rise up, looking.
The Monotheist Group	39:68 And the horn will be blown, whereupon everyone in the heavens and the Earth will be struck unconscious, except those spared by God. Then it will be blown another time, whereupon they will all rise up, looking.
Muhammad Asad	39:68 And [on that Day,] the trumpet [of judgment] will be sounded, and all [creatures] that are in the heavens and all that are on earth will fall down senseless, unless they be such as God wills [to exempt]. ⁶⁷ And then it will sound again - and lo! standing [before the Seat of Judgment], they will begin to see [the truth]! ⁶⁸
Rashad Khalifa	<i>The Day of Judgment</i> 39:68 The horn will be blown, whereupon everyone in the heavens and the earth will be struck unconscious, except those who will be spared by GOD. Then it will be blown another time, whereupon they will all rise up, looking.
Shabbir Ahmed	39:68 When the Trumpet is sounded, all who are in the heavens and all who are on earth will fall unconscious as decreed by God. And then it will sound again, and they will be standing and looking on. ²⁹
Transliteration	39:68 Wanufikha fee a lssoori fa saAAiqaman fee a Issamawati waman fee al-ardiilla man sh aa All ahu thumma nufikha feehiokhr a fa-i tha hum qiy amun yanthuroona
A	39:68 ونفخ في الصور فصعق من في السموت ومن في الارض الا من شاء الله ثم نفخ فيه اخرى فاذا هم قيام ينظرون
Edip-Layth	39:69 The earth will shine with the light of its Lord, the record will be placed, and the prophets and the witnesses will be brought forth; it will then be judged between them with truth, and they will not be wronged.
The Monotheist Group	39:69 And the Earth will shine with the light of its Lord, and the record will be placed, and the prophets and the witnesses will be brought forth; and it will then be judged between them with truth, and they will not be wronged.
Muhammad Asad	39:69 And the earth will shine bright with her Sustainer's light. ⁶⁹ And the record [of everyone's deeds] will be laid bare, ⁷⁰ and all the prophets will be brought forward, and all [other] witnesses; ⁷¹ and judgment will be passed on them all in justice. And they will not be wronged,

Rashad Khalifa	39:69 Then the earth will shine with the light of its Lord. The record will be proclaimed, and the prophets and the witnesses will be brought forth. Everyone will then be judged equitably, without the least injustice.
Shabbir Ahmed	39:69 And the earth will shine bright with the light of its Lord. And all matters will be seen in the light of the Book that clearly expounds all things. And the roadmap that the messengers had come to point out, and the believers kept witnessing to their truth, will help Justice prevail. And no one shall be wronged.
Transliteration	39:69 Waashraqati al-ar du binoori rabbih awawudiAAa alkit abu wajee-a bialInnabiyyeenawaalshshuhada-i waqu diya baynahum bi alhaqqiwahum l a yuthlamoon
A	39:69 واشرقت الارض بنور ربها ووضع الكتب وجاء بالنبين والشهداء وقضى بينهم بالحق وهم لا يظلمون
Edip-Layth	39:70 Every person will be paid for whatever it did, for He is fully aware of everything they have done.
The Monotheist Group	39:70 And every soul will be paid for whatever it did, for He is fully aware of everything they have done.
Muhammad Asad	39:70 for every human being will be repaid in full for whatever [good or evil] he has done: ⁷² and He is fully aware of all that they do.
Rashad Khalifa	39:70 Every soul will be paid for whatever it did, for He is fully aware of everything they have done.
Shabbir Ahmed	39:70 For, every human being will be repaid in full for whatever he has done. And He knows best whatever they do.
Transliteration	39:70 Wawuffiyat kullu nafsin m a AAamilatwahuwa aAAalamu bim a yafAAaloona
A	39:70 ووفيت كل نفس ما عملت وهو اعلم بما يفعلون
Edip-Layth	39:71 Those who rejected will be driven to hell in groups. When they reach it, and its gates are opened, its guards will say to them: "Did you not receive messengers from among you, who recited to you the signs of your Lord, and warned you about meeting this day?" They said, "Yes, but the promise of retribution was destined to be upon the ingrates."
The Monotheist Group	39:71 And those who rejected will be driven to Hell in groups. When they reach it, and its gates are opened, its guards will say to them: "Did you not receive messengers from among you who recited to you the revelations of your Lord, and warned you about meeting this Day?" They said: "Yes, but the promise of retribution was destined to be upon the rejecters."
Muhammad Asad	39:71 And those who were bent on denying the truth will be urged on in throngs towards hell till, when they reach it, its gates will be opened, and its keepers will ask them, Have there not come to you apostles from among yourselves, who conveyed to you your Sustainer's messages and warned you of the coming of this your Day [of Judgment]? "They will answer: Yea, indeed!" But the sentence of suffering will [already] have fallen due upon the deniers of the truth; ⁷³
Rashad Khalifa	The Disbelievers 39:71 Those who disbelieved will be led to Hell in throngs. When they get to it, and its gates are opened, its guards will say, "Did you not receive messengers from among you, who recited to you the revelations of your Lord, and warned you about meeting this day?" They will answer, "Yes indeed. But the word `retribution' was already stamped upon the disbelievers."

Shabbir Ahmed	39:71 The rejecters of the truth will be led to Hell as communities till they reach it and its gates are opened. The keepers of Hell will ask them, "Did not come to you messengers from among yourselves conveying to you the messages of your Lord and warning you of the meeting of this your Day?" They will say, "Yes, indeed!" But at that time the sentence of punishment would have already been announced against the deniers of the truth.
Transliteration	39:71 Waseeqa alla <u>theena</u> kafaroo il <u>ajahannama</u> zumaran <u>hatta</u> i <u>tha</u> <u>jaoohafuti</u> <u>hat</u> abw <u>abu</u> <u>ha</u> waq <u>ala</u> lahumkhazanatu <u>h</u> <u>a</u> alam ya/tikum rusulun minkum yatloonaAAalaykum <u>ayati</u> rabbikum wayun <u>thi</u> roonakumliq <u>aa</u> yawmikum <u>hatha</u> qaloo bala wal <u>akin</u> <u>ha</u> qqat kalimatu alAAa <u>thabi</u> AAala al <u>ka</u> fireena
A	39:71 وسيق الذين كفروا الى جهنم زمرا حتى اذا جاءوها فتحت ابوابها وقال لهم خزنتها الم ياتكم رسل منكم يتلون عليكم آيات ربكم وينذرونكم لقاء يومكم هذا قالوا بلى ولكن حقت كلمة العذاب على الكافرين
Edip-Layth	39:72 It was said, "Enter the gates of hell, wherein you will abide. What a miserable destiny for the arrogant."
The Monotheist Group	39:72 It was said: "Enter the gates of Hell, wherein you will abide. What a miserable destiny for the arrogant."
Muhammad Asad	39:72 [and] they will be told, Enter the gates of hell, therein to abide!" And how vile an abode for those who were given to false pride! ⁷⁴
Rashad Khalifa	39:72 It will be said, "Enter the gates of Hell, wherein you abide forever." What a miserable destiny for the arrogant.
Shabbir Ahmed	39:72 It will be said to them, "Enter the gates of Hell to abide therein." How miserable is the destination of the arrogant!
Transliteration	39:72 Qeela odkhuloo abw <u>aba</u> jahannama kh <u>al</u> ideenafee <u>ha</u> fabi/sa mathw <u>a</u> almutakabbireena
A	39:72 قيل ادخلوا ابواب جهنم خالدين فيها فبئس مثوى المتكبرين
Edip-Layth	39:73 Those who revered their Lord will be driven to Paradise in groups. When they reach it, and its gates are opened, its guards will say to them: "Peace be upon you. You have done well, so enter to abide herein."
The Monotheist Group	39:73 And those who revered their Lord will be driven to Paradise in groups. When they reach it, and its gates are opened, its guards will say to them: "Peace be upon you. You have done well, so enter to abide herein."
Muhammad Asad	39:73 But those who were conscious of their Sustainer will be urged on in throngs towards paradise till, when they reach it, they shall find its gates wide- open; ⁷⁵ and its keepers will say unto them, Peace be upon you! Well have you done: enter, then, this [paradise], herein to abide!"
Rashad Khalifa	<i>The Believers</i> 39:73 Those who revered their Lord will be led to Paradise in throngs. When they get to it, and its gates are opened, its guards will say, "Peace be upon you; you have won. Therefore, you abide herein forever."
Shabbir Ahmed	39:73 And those who are mindful of their Lord will be escorted into the Garden as communities till they reach it and its gates are opened. The keepers of the Garden will say to them, "Peace be upon you! You have done well! Enter, then, herein to abide."
	39:73 Waseeqa alla <u>theena</u> ittaqaw rabbahumil <u>a</u> aljannati zumaran <u>hatta</u> i <u>tha</u>

Transliteration	jaoohawafutihat abw abuha waq ala lahumkhazanatuh a sal amun AAalaykum tibtum faodkhuloohakhaldeena
A	39:73 وسيق الذين اتقوا ربهم الى الجنة زمرا حتى اذا جاءوها وقتحت ابوبها وقال لهم خزنتها سلم عليكم طبتم فادخلوها خالدين
Edip-Layth	39:74 They said, "Praise be to God who has fulfilled His promise to us, and He made us inherit the earth, enjoying Paradise as we please. What a beautiful recompense for the workers!"
The Monotheist Group	39:74 And they said: "Praise be to God who has fulfilled His promise to us, and He made us inherit the Earth, enjoying Paradise as we please. What a beautiful recompense for the workers!"
Muhammad Asad	39:74 And they will exclaim: All praise is due to God, who has made His promise to us come true, and has bestowed upon us this expanse [of bliss] as our portion, ⁷⁶ so that we may dwell in paradise as we please!" And how excellent a reward will it be for those who laboured [in God's way]!
Rashad Khalifa	39:74 They will say, "Praise be to GOD, who fulfilled His promise to us, and made us inherit the earth, enjoying Paradise as we please." What a beautiful recompense for the workers!
Shabbir Ahmed	39:74 And they will say, "All praise is due to God Who has fulfilled His promise to us, and made us inherit the land. We can live in beautiful dwellings of our choice in this Garden." How bounteous is the reward of sincere workers! ³⁰
Transliteration	39:74 Waqaloo alhamdu lillahiiallathee sadaqana waAdahu waawrathan aal-arda natabawwao mina aljannati haythu nashaofaniAAama ajru alAAamileena
A	39:74 وقالوا الحمد لله الذى صدقنا وعده واورثنا الارض نتبوا من الجنة حيث نشاء فنعم اجر العاملين
Edip-Layth	39:75 You will see the angels surrounding the center of control, glorifying the praise of their Lord. It will be judged between them with truth, and it will be said, "Praise be to God, Lord of the worlds"
The Monotheist Group	39:75 And you will see the angels surrounding the throne, glorifying the praise of their Lord. And it will be judged between them with truth, and it will be said: "Praise be to God, Lord of the worlds"
Muhammad Asad	39:75 And thou wilt see the angels surrounding the throne of [God's] almightiness, extolling their Sustainer's glory and praise. ⁷⁷ And judgment will have been passed in justice on all [who had lived and died], and the word will be spoken: ⁷⁸ All praise is due to God, the Sustainer of all the worlds!"
Rashad Khalifa	39:75 You will see the angels floating around the throne, glorifying and praising their Lord. After the equitable judgment is issued to all, it will be proclaimed: "Praise be to GOD, Lord of the universe."
Shabbir Ahmed	39:75 And you will see the angels surrounding the Throne of Almighty's Supreme Control, extolling the glory of their Lord. The judgment between people will be in absolute justice. And they will say altogether, "All praise is due to God, the Lord of the worlds." ³¹
Transliteration	39:75 Watara almal a-ikata haffeenamin hawli alAAarshi yusabbi hoona bihamdirabbihim waqu diya baynahum bi alhaqqi waqeelaal hamdu lillahi rabbi alAAalameena

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (39:2)

See [39:11](#).

Edip-Layth - End Note 2 (39:3)

There is not much difference between the Meccan polytheists and modern polytheists who turned Islam into a limited corporation or limited liability partnership. Those who expect their prophets and saints to one day intercede on their behalf are setting up partners with God, even though they do not admit it ([6:23](#)). Also, see [2:48](#).

Edip-Layth - End Note 3 (39:5)

The verb yuKaWiRu (rotates, rolls around) used in the verse clearly indicates the roundness of the earth. See [21:33](#); [27:88](#); [36:40](#); [68:1](#); [79:30](#).

Edip-Layth - End Note 4 (39:11)

Decades and centuries after Muhammad, muslims deserted the Quran and gave up dedicating themselves to God alone. They started following man-made religions and sects concocted by the clerics and scholars, a partnership comprising God + prophet + his companions + the companions of his companions + sect imams + imams in a particular set + former scholars + later scholars and/or saints. See [29](#); [16:52](#); [39:2,14](#); [40:14,65](#); [98:5](#).

Edip-Layth - End Note 5 (39:18)

Knowing that those who abandoned the Quran would follow teachings called hadith, sunna, and ijma, God uses these words almost invariably with a negative connotation when they do not relate to the Quran. It is noteworthy, that the verse asking us to listen to different words does not use the word "hadith" but the word "qawl." God does not give even a single positive usage of hadith when it is used to denote human words. Isn't there a sign in this? See [33:38](#); [66:3](#). Also see: [6:110](#).

Edip-Layth - End Note 6 (39:23)

Mutashabih means "similar" or "multiple- meaning" ([3:7](#)). However, when it is used for the entire book, which also contains single-meaning words, mutashabih should be understood as 'similar' or 'consistent.' Some statements of the Quran have multiple meanings (mutashabih) and all the statements of the Quran are consistent (mutashabih). Like its references, the word mutashabih itself has multiple meanings.

Edip-Layth - End Note 7 (39:28)

See [43:3](#).

Edip-Layth - End Note 8 (39:29)

Can a person who peacefully surrenders only to the Truth be the same as the one who surrenders to many contradictory authorities such as saints, imams, mujtahids, scholars, sheiks, hadith books, sectarian jurisprudence, fatwas?

Edip-Layth - End Note 9 (39:44)

See [2:48](#).

Edip-Layth - End Note 10 (39:45)

The majority of the so-called Muslims, despite the testimony in [3:18](#), insist on adding Muhammad's name. This criterion exposes the fact that those who are not happy with uttering God's name alone, those who enjoy adding the names of Muhammad, Jesus, or any other creature, do not really acknowledge the hereafter ([3:18](#); [17:46](#)).

Edip-Layth - End Note 11 (39:53)

Associating partners with God (shirk), is a different category than sin (zanb); it is an unforgivable crime. See [4:48,116](#); Also, see [12:87](#); [15:56](#); [30:36](#); [41:49](#), and [39:10](#). The pronoun in "my servant" refers to God, since according to numerous verses only God can be the master. This sudden shift in pronouns is called iltifat (conversion, turning one's face to someone) in Arabic literature, which is defined as "the change of speech from one mode to another, for the sake of freshness and variety for the listener, to renew his interest, and to keep his mind from boredom and frustration, through having the one mode continuously at his ear." On this and other literary aspects of the Quran, I recommend Neal Robinson's book: *Discovering The Qur'an: A Contemporary Approach To A Veiled Text* (1996, SCM Press Ltd.). For other examples of iltifat, see [35:9](#); [69:41-47](#); [16:1-2](#); [39:15-16](#); [89:25-30](#); [20:113-114](#); [67:18-19](#); [5:44](#); [20:124](#); [75:1-3](#); [2:38](#); [11:37](#); [50:45](#); [1:2-5](#); [19:88](#); [52:17-19](#); [16:72](#); [45:35](#); [30:38](#); and [70:39-4](#); [17:1-3](#); [17:95](#); [39:53](#); [10:22](#).

Edip-Layth - End Note 12 (39:55)

See [39:23](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (39:3)

This relates not only to the worship of saints, angels and "deified" persons as such, but also to that of their symbolic representations (statues, pictures, relics, etc.) and, in the case of defunct human personalities, of their real or reputed tombs. Since all such practices are based on the worshipper's hope of "mediation" between himself and God, they obviously conflict with the concept of His omniscience and justice, and are, therefore - notwithstanding their widespread occurrence - utterly rejected by the Qur'an.

Muhammad Asad - End Note 2 (39:3)

I.e., between those worshippers and the spiritual leaders who have led them astray (cf. [34:31-33](#)).

Muhammad Asad - End Note 3 (39:3)

Cf. [6:22-24](#) and the corresponding notes.

Muhammad Asad - End Note 4 (39:4)

The implication is this: Since God is almighty, He can have or do anything that He wills; and so, if He wanted, He could "take unto Himself a son" (which is an allusion to the Christian doctrine of Jesus as "the son of God"). Since, however, He is "limitless in His glory" - i.e., complete in His excellence and utterly remote from all imperfection - He is ipso facto remote from the incompleteness inherent in the need of, or desire for, progeny, which logically precludes the possibility of His having a "son". (Cf. the last sentence of [6:100](#) and the corresponding note 88.)

Muhammad Asad - End Note 5 (39:5)

See note 11 on the last but one sentence of [10:5](#).

Muhammad Asad - End Note 6 (39:5)

See note 5 on [13:2](#).

Muhammad Asad - End Note 7 (39:6)

See [4:1](#) and the corresponding note 1.

Muhammad Asad - End Note 8 (39:6)

Lit., "eight [in] pairs", i.e., the male and the female of four kinds of cattle (sheep, goats, camels and bovine cattle). For an explanation of my rendering, see note 130 on [6:143-144](#), where the same kinds of domesticated cattle are spoken of in connection with certain meaningless, superstitious taboos of pre-Islamic times, whereas here they are mentioned as "bestowed upon you" by God, and therefore lawful. Beyond this, the mention of cattle in this context is meant to remind man that it is God who provides his sustenance and therefore, man is utterly dependent on Him.

Muhammad Asad - End Note 9 (39:6)

Lit., "by creation after creation, in three darknesses": an allusion to the successive stages of embryonic development, repeatedly spoken of in the Qur'an (cf. [22:5](#) and [23:12-14](#)), and to the darkness of the womb, the membrane enveloping the embryo, and its pre-natal blindness.

Muhammad Asad - End Note 10 (39:6)

Lit., "how, then, are you turned away?" - i.e., from the truth.

Muhammad Asad - End Note 11 (39:7)

Or: "If you deny the truth".

Muhammad Asad - End Note 12 (39:7)

This statement occurs in the Qur'an five times in exactly the same formulation (apart from the above instance, in [6:164](#), [17:15](#), [35:18](#) and [53:38](#) - this last being the earliest in the chronology of revelation). In the present instance, it contains an allusion to (and rejection of) the Christian doctrine of "vicarious atonement" and, indirectly, to the worship of saints, etc., spoken of in verse 3 above and referred to in the corresponding note above. (See also note 31 on [53:38](#).)

Muhammad Asad - End Note 13 (39:8)

Lit., "he cries out", i.e., instinctively, and as a rule.

Muhammad Asad - End Note 14 (39:8)

Lit., "and gives God compeers (andad, sing. nidd)". Cf. the last sentence of [2:22](#) and the corresponding note 13.

Muhammad Asad - End Note 15 (39:9)

Alternatively, the above verse could be rendered thus: "Is, perchance, he who worships hoping for his Sustainer's grace, [equal to one who denies the truth]?"

Muhammad Asad - End Note 16 (39:10)

This interpolation is justified by the fact that the possessive pronoun in the subsequent phrase "servants of Mine" obviously relates to God.

Muhammad Asad - End Note 17 (39:10)

I.e., there is always a possibility of doing good and "migrating from evil unto God" - which is the permanent, spiritual connotation of the concept of hijrah implied here: see note 124 on [4:97](#).

Muhammad Asad - End Note 18 (39:15)

Implying that on Resurrection Day they will be irretrievably separated from all whom they had loved, and all who had been close to them in this world. The "loss of one's own self" signifies, I think, the destruction of one's true identity and uniqueness as a human being, which is described in the next clause as "the most obvious loss" that man may be made to suffer in the life to come.

Muhammad Asad - End Note 19 (39:16)

As in many other instances, the Qur'an alludes in this phrase to the allegorical nature as well as to the real purpose of all descriptions of the suffering which awaits the sinners in the hereafter; cf. [74:35-36](#) - "that [hell-fire] is indeed one of the great [forewarnings]: a warning to mortal man".

Muhammad Asad - End Note 20 (39:17)

For my rendering of at-taghut as "powers of evil", see surah 2 note 250. In the present context, this term apparently circumscribes the seductive force of certain evil ambitions or desires - like striving after power for its own sake, acquisition of wealth by exploiting one's fellow-beings, social advancement by all manner of immoral means, and so forth - any of which may cause man to lose all spiritual orientation, and to be enslaved by his passions.

Muhammad Asad - End Note (39:17)

Muhammad Asad - End Note 22 (39:18)

According to Razi, this describes people who examine every religious proposition (in the widest sense of this term) in the light of their own reason, accepting that which their mind finds to be valid or possible, and rejecting all that does not measure up to the test of reason. In Razi's words, the above verse expresses "a praise and commendation of following the evidence supplied by one's reason (hujjat al-aql), and of reaching one's conclusions in accordance with [the results of] critical examination

(nazar) and logical inference (istidlal)." A somewhat similar view is advanced, albeit in simpler terms, by Tabari.

Muhammad Asad - End Note 23 (39:19)

This, to my mind, is the meaning of the prefix fa in fa-man - stressing, by implication, the contrast between the glad tiding given to those who have attained to faith and the suffering which awaits those "who shall have lost their own selves" through sinning (verses 15-16).

Muhammad Asad - End Note 24 (39:19)

In view of the repeated Quranic statements that God always accepts a sinner's sincere repentance, provided it is proffered before the hour of death, His ineluctable "sentence of suffering" obviously relates to such as die without repentance, and hence find themselves, as it were, "already in the fire".

Muhammad Asad - End Note 25 (39:20)

Lit., "But" (lakin), indicating a return to the theme of verses 17-18.

Muhammad Asad - End Note 26 (39:21)

As in many other instances, the above Quranic reference to the endless transformations and the miraculous cycle of life and death in all nature serves to emphasize God's almightiness and, specifically, His power to resurrect the dead - thus alluding, indirectly, to the statement at the end of the preceding verse that "never does God fail to fulfill His promise".

Muhammad Asad - End Note 27 (39:23)

Lit., "has been bestowing from on high", i.e., step by step. The verbal form nazzala indicates both gradualness and continuity in the process of divine revelation and may, therefore, be appropriately rendered by the use of the present tense.

Muhammad Asad - End Note 28 (39:23)

This is the most acceptable meaning, in this context, of the term mathani (pl. of mathna), as explained by Zamakhshari in his commentary on the above verse. Another possible meaning, preferred by Razi, is "pairing its statements", i.e., referring to the polarity stressed in all Quranic teachings (e.g., command and prohibition, duties and rights, reward and punishment, paradise and hell, light and darkness, the general and the specific, and so forth). As regards the inner consistency of the Qur'an, see also [4:82](#) and [25:32](#), as well as the corresponding notes.

Muhammad Asad - End Note 29 (39:23)

Or: "He guides therewith whomever He wills", either of these two formulations being syntactically correct.

Muhammad Asad - End Note 30 (39:23)

See note 4 on [14:4](#).

Muhammad Asad - End Note 31 (39:24)

Lit., "who will protect himself with his face": an idiomatic phrase implying that the person concerned has nothing whatever with which to protect himself.

Muhammad Asad - End Note 32 (39:26)

Cf. [16:26](#), which contains the additional sentence, "God visited with destruction all that they had ever built ", etc., which explains the present reference to their suffering and ignominy "in the life of this world".

Muhammad Asad - End Note 33 (39:27)

As in many other passages of the Qur'an, the use of the term "parable" (mathal) immediately or shortly after a description of men's condition - whether good or bad - in the hereafter is meant to remind us that all such descriptions relate to something that is "beyond the reach of a created being's perception" (al-ghayb), and cannot, therefore, be conveyed to man otherwise than by means of allegories or parables expressed in terms of human experience and therefore accessible, in a general sense, to human imagination.

Muhammad Asad - End Note 34 (39:28)

Lit., "without any deviousness (iwaj)", i.e., which could obscure its meaning: see note 1 on [18:1](#), where this term occurs in a slightly different phrasing. As regards the stress on the formulation of this divine writ "in the Arabic tongue", see [12:2](#), [13:37](#), [14:4](#) and [41:44](#), as well as the corresponding notes.

Muhammad Asad - End Note 35 (39:29)

Lit., "with regard to whom there are [several] partners (shuraka')", i.e., as masters: a metaphor for belief in a plurality of divine powers.

Muhammad Asad - End Note 36 (39:29)

The term mathal, which is usually rendered by me as "parable" (e.g., at the beginning of this verse as well as in verse 27), primarily denotes a "likeness", i.e., of one thing to another; but sometimes it is used tropically as a synonym for sifah (the "quality", "intrinsic attribute" or "nature" of a thing) or halah (its "state" or "condition"). In the present instance, the last mentioned of these meanings is most appropriate, inasmuch as it alludes to man's condition arising from either of two contrasting attitudes: a belief in God's transcendental oneness and uniqueness, on the one hand, and a readiness to ascribe divine powers and qualities to a variety of created beings or supposed "incarnations" of God, on the other.

Muhammad Asad - End Note 37 (39:32)

In this instance, the "inventing of lies about God" alludes to the attribution of a share in His divinity to anyone or anything beside Him, whether it be a belief in a plurality of deities, or in an imaginary "incarnation" of God in human form, or in saints allegedly endowed with semi-divine powers.

Muhammad Asad - End Note 38 (39:32)

Lit., "Is not in hell an abode, etc.: a rhetorical question indicating, firstly, that otherworldly suffering is the unavoidable destiny -symbolically, "an abode" - of all such sinners; and, secondly, that in the concept and picture of "hell" we are given an allegory of that self-caused suffering.

Muhammad Asad - End Note 39 (39:36)

Or: "instead of Him". This relates not merely to false deities, but also to saints alive or dead, and even to certain abstract concepts which the popular mind endows with charismatic qualities - like wealth, power, social status, national or racial pre-eminence, the idea of man's "self- sufficiency", etc. - and, finally, to all false values which are allowed to dominate man's thoughts and desires. The godless always stress the supposed necessity of paying attention to all these imaginary forces and values, and

frighten themselves and their fellow-men by the thought that a neglect to do so might have evil consequences in their practical life.

Muhammad Asad - End Note 40 (39:38)

For this rendering of la'in, see surah 11 note 11.

Muhammad Asad - End Note 41 (39:38)

See note 23 on [31:25](#).

Muhammad Asad - End Note 42 (39:40)

Lit., "suffering (adhab) that will disgrace him": implying that surrender to false values inevitably leads to man's spiritual decay and, if persisted in by many, to social catastrophes and widespread suffering.

Muhammad Asad - End Note 43 (39:41)

Or: "thou art not responsible for their conduct" (see note 4 on [17:2](#)).

Muhammad Asad - End Note 44 (39:42)

According to Razi, this passage connects allegorically with the preceding - the light of guidance being likened to life, and man's going astray, to death or, if it is not permanent, to death-like sleep followed by awakening. Beyond this, however, we have here a reminder - in tune with the subsequent passages - of God's almightiness, and especially of His exclusive power to create and to withdraw life. As to the operative verb yatawaffa, it primarily denotes "He takes [something] away in full"; and because death is characterized by a disappearance of all vital impulses (the "soul") from the once-living body - their being "taken away in full", as it were - this form of the verb has been used tropically, since time immemorial, in the sense of "causing to die", and (in its intransitive form) "dying" or (as a noun) "death": a usage invariably adhered to in the Qur'an. The traditional likening of sleep to death is due to the fact that in both cases the body appears to be devoid of consciousness, partially and temporarily in the former case, and completely and permanently in the latter. (The popular translation of anfas - p1. of nafs - as "souls" is certainly inappropriate in the above context, since, according to the fundamental teaching of the Qur'an, man's soul does not "die" at the time of his bodily death but, on the contrary, lives on indefinitely. Hence, the term anfas must be rendered here as "human beings".)

Muhammad Asad - End Note 45 (39:43)

This is the meaning of the particle am in this context (Zamakhshari, implying that despite all the evidence of God's almightiness, many people tend to disregard it).

Muhammad Asad - End Note 46 (39:43)

I.e., intercessors who could act as such independently of God's permission - an assumption which the Qur'an categorically denies (see surah 10 note 7).

Muhammad Asad - End Note 47 (39:43)

A reference to the adoration of dead saints or their tombs or relics, as well as of inanimate representations of saints, of imaginary deities, etc.

Muhammad Asad - End Note 48 (39:44)

Regarding the problem of intercession as such, see note 7 on [10:3](#).

Muhammad Asad - End Note 49 (39:45)

Since cognition of God must have a sense of moral responsibility as its correlate, the godless shrink from it, and joyfully turn to the "worship" - real or metaphoric - of imaginary powers which make no such moral demand.

Muhammad Asad - End Note 50 (39:46)

See surah 6 note 65.

Muhammad Asad - End Note 51 (39:47)

Lit., "and the like of it with it".

Muhammad Asad - End Note 52 (39:47)

Cf. [3:91](#) and the corresponding note 71.

Muhammad Asad - End Note 53 (39:47)

Lit., "will have become obvious to them (bada lahum) from God" - i.e., the fact that man's attitudes and actions in this world determine his state and further development in the hereafter: in other words, that happiness or suffering in the life to come (allegorically described as "paradise" or 'hell", and "reward" or "chastisement") are but natural consequences of the use which man makes in this life of his capabilities, endowments and opportunities.

Muhammad Asad - End Note 54 (39:48)

Lit., "that which they were wont to deride will enfold them" or "will have enfolded them": i.e., the reality of life after death and of the spiritual truths preached by God's prophets will overwhelm them.

Muhammad Asad - End Note 55 (39:49)

Lit., "knowledge" - i.e., "my prosperity is due to my own ability and shrewdness": see the first sentence of [28:78](#) and the corresponding note. But whereas there this "saying" or thought is attributed to the legendary Qarun, in the present instance - which is by far the earlier in the chronology of Quranic revelation - it is said to be characteristic of man as such (see, e.g., [7:189-190](#), where this tendency is referred to in connection with the experience of parenthood).

Muhammad Asad - End Note 56 (39:51)

Lit., "those who are bent on wrongdoing (alladhina zalamu) from among these here".

Muhammad Asad - End Note 57 (39:53)

See note 16 on the opening words of verse 10 of this surah.

Muhammad Asad - End Note 58 (39:53)

Sc., "whenever the sinner repents and turns to Him": cf., for instance, [6:54](#) "Your Sustainer has willed upon Himself the law of grace and mercy - so that if any of you does a bad deed out of ignorance, and thereafter repents and lives righteously, He shall be [found] much-forgiving, a dispenser of grace"; or [4:110](#) - "he who does evil or [otherwise] sins against himself, and thereafter prays God to forgive him, shall find God much-forgiving, a dispenser of grace".

Muhammad Asad - End Note 59 (39:54)

Cf. [4:18](#) - "repentance shall not be accepted from those who do evil deeds until their dying hour, and then say, 'Behold, I now repent'; nor from those who die as deniers of the truth".

Muhammad Asad - End Note 60 (39:56)

Whenever there is no clear indication that the term *nafs* has another meaning, it signifies a "human being"; hence, the personal pronouns relating to this term (which is feminine in Arabic) are masculine in my rendering.

Muhammad Asad - End Note 61 (39:58)

Cf. [2:167](#) and [26:102](#), as well as [6:27-28](#) and the corresponding note 19.

Muhammad Asad - End Note 62 (39:60)

The phrase *iswadda wajhuhu* (lit., "his face became black" or "dark") is used idiomatically to describe a face expressive of grief or ignominy (cf. [16:58](#)), just as its opposite, *ibyadda wajhuhu* (lit., "his face became white" or "shining") describes a countenance expressive of happiness or justified pride: cf. [2:106](#) - "some faces will shine [with happiness] and some faces will be dark [with grief]". Apart from this, both phrases have also a tropical significance, namely, "he became [or "felt"] disgraced", resp. "honoured". As regards the "inventing of lies about God" spoken of in this verse, see note 37 on verse 32 above.

Muhammad Asad - End Note 63 (39:60)

See note 38 on the last sentence of verse 32 of this surah.

Muhammad Asad - End Note 64 (39:62)

For the meaning of the term *wakil* in this context, see note 4 on [17:2](#).

Muhammad Asad - End Note 65 (39:65)

I.e., "it has been conveyed to thee through the divine messages revealed to the prophets". The assumption of almost all the classical commentators that this passage is addressed to Muhammad does not make much sense in view of God's knowledge that neither he nor any of the prophets who came before him would ever commit the deadly sin (referred to in the sequence) of "ascribing divine powers to aught beside God". On the other hand, the above reminder becomes very cogent and relevant as soon as it is conceived as being addressed to man in general, irrespective of time and circumstance.

Muhammad Asad - End Note 66 (39:67)

I.e., the whole universe is as nothing before Him: for this specific allegory of God's almightiness, see [21:104](#). There are many instances, in the Qur'an as well as in authentic ahadith, of the clearly metaphorical use of the term "hand" in allusions to God's absolute power and dominion. The particular reference, in the above, to the Day of Resurrection is due to the fact that it will be only on his own resurrection that a human being shall fully grasp the concept of God's almightiness, referred to in the subsequent words, "limitless is He in His glory" (*subhanahu*).

Muhammad Asad - End Note 67 (39:68)

As is evident from [27:89](#), the above is an allusion to the unbroken spiritual life in this world - and, therefore, happiness in the hereafter - of those who have attained to faith and have done righteous

deeds. Cf. [21:103](#) - "the supreme awesomeness [of the Day of Resurrection] will cause them no grief".

Muhammad Asad - End Note 68 (39:68)

Cf. [37:19](#).

Muhammad Asad - End Note 69 (39:69)

I.e., with a clear revelation of His will. See also [14:48](#), where it is stated that on Resurrection Day "the earth shall be changed into another earth, as shall be the heavens". A further allusion to this transformation (and not annihilation) of the universe is found in [20:105-107](#).

Muhammad Asad - End Note 70 (39:69)

Cf. [17:13-14](#) (and the corresponding note 18): also [18:49](#).

Muhammad Asad - End Note 71 (39:69)

See [4:41](#) and the corresponding note 52. Accordingly, the above phrase may well have the meaning of "all the prophets as witnesses", i.e., for or against those to whom they conveyed God's message. In all probability, however, the term shuhada (or ashhad in [40:51](#)) signifies here - as its singular shahid obviously does in [50:21](#) - man's newly-awakened consciousness, which will compel him to bear witness against himself on Judgment Day (cf. [6:130](#), [17:14](#), [24:24](#), [36:65](#), [41:20](#) ff.).

Muhammad Asad - End Note 72 (39:70)

Cf. [99:7-8](#), "he who shall have done an atom's weight of good, shall behold it; and he who shall have done an atom's weight of evil, shall behold it".

Muhammad Asad - End Note 73 (39:71)

I.e., as an ineluctable consequence of their unrepented sinning.

Muhammad Asad - End Note 74 (39:72)

Sc., "and therefore refused to submit to the guidance offered them by God's apostles": cf. [96:6-7](#) - "man becomes grossly overweening whenever he believes himself to be self-sufficient". See also [16:22](#) and the corresponding note 15.

Muhammad Asad - End Note 75 (39:73)

Lit., "and its gates have [or "will have"] been opened", i.e., before their arrival, as indicated by the particle wa (lit., "and"), which in this case denotes precedence in time (Zamakhshari). Cf. in this connection [38:50](#) - "gardens of perpetual bliss, with gates wide-open to them".

Muhammad Asad - End Note 76 (39:74)

Lit., "has made us heirs to this land", i.e., of paradise. According to all the classical commentators, the concept of "heritage" is used here metaphorically, to denote the rightful due, or portion, of the blessed. The term ard (lit., "earth" or "land") has also - especially in poetry - the connotation of "anything that is spread" (cf. Lane I, 48): hence my rendering of it, in the above context, as "expanse".

Muhammad Asad - End Note 77 (39:75)

Whenever the term al-arsh ("the throne [of God]") occurs in the Qur'an, it is used as a metaphor for

His absolute dominion over all that exists: hence my rendering, "the throne of [God's] almightiness". (See also [7:54](#) and the corresponding note 43.) The mention of the "angels surrounding" it has, obviously, a metaphorical meaning: see note 4 on [40:7](#).

Muhammad Asad - End Note 78 (39:75)

Lit., "it will be said".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (39:3)

[4:88](#), [5:35](#), [10:18](#), [17:57](#)

Shabbir Ahmed - End Note 2 (39:6)

Nafs = Self, Mind, Psyche, Soul, Human being, Living entity, Person, Humankind, Essence of life, Personality, Mental faculty, Ego, I, Me, Iam-ness, Personal identity, Animate object. Nafsinwwaahidah = A single life-cell. Minha zawjaha = Mate out of its own kind = Mate, male and female = Companions very much alike = Similar in essence. [49:13](#)

Shabbir Ahmed - End Note 3 (39:8)

Choosing rivals: So and so was saved by a saint, clergy, diviner, magic, amulet etc. Insaan = Human being, is usually translated here as man and then the verse is rendered in third person singular. But Insaan includes men and women, therefore, my rendition in third person plural

Shabbir Ahmed - End Note 4 (39:15)

Mubeen = Open = Obvious = Clear = Without any doubt

Shabbir Ahmed - End Note 5 (39:17)

Taaghoot, [2:256](#)

Shabbir Ahmed - End Note 6 (39:23)

[4:88](#), [15:87](#). Hadith = Narration

Shabbir Ahmed - End Note 7 (39:28)

[7:158](#), [12:3](#), [13:37](#), [14:4](#), [25:1](#), [39:28](#), [41:3](#), [42:7](#)

Shabbir Ahmed - End Note 8 (39:29)

The majority of people fails to grasp a simple rule: Belief in Monotheism confers unity among mankind as one single community since their Creator is One. [12:39](#)

Shabbir Ahmed - End Note 9 (39:30)

What counts is how people live their lives

Shabbir Ahmed - End Note 10 (39:32)

Kufr = Denying or opposing the truth, choosing to live in the darkness of ignorance, living without Divine guidance, being ungrateful, concealing the truth

Shabbir Ahmed - End Note 11 (39:33)

Note that the statements in this verse and the preceding one allude to the messenger and the recipients of the message

Shabbir Ahmed - End Note 12 (39:36)

He who follows what God has declared to be wrong, goes astray. [39:23](#)

Shabbir Ahmed - End Note 13 (39:38)

[29:61](#)

Shabbir Ahmed - End Note 14 (39:40)

[6:136](#), [11: 93-121](#), [20:135](#), [39:39](#)

Shabbir Ahmed - End Note 15 (39:41)

Wakeel = Advocate, guardian, warder, warden, defender, custodian, responsible for the outcome

Shabbir Ahmed - End Note 16 (39:42)

[39:6](#)

Shabbir Ahmed - End Note 17 (39:44)

Through His laws He shall blot out the imprints of human faults. [3:195](#), [29:7](#), [39:35](#)

Shabbir Ahmed - End Note 18 (39:45)

Belief in the Hereafter essentially involves belief in the unwavering Law of Recompense where all actions have their repercussions

Shabbir Ahmed - End Note 19 (39:47)

They will realize that Paradise and Hellfire are but natural consequences of their own deeds

Shabbir Ahmed - End Note 20 (39:48)

[79:36](#)

Shabbir Ahmed - End Note 21 (39:50)

[28:78](#)

Shabbir Ahmed - End Note 22 (39:51)

Sayyeh = Causing imbalance in the lives of others. Unfortunately, terms such as 'Sayyeh', 'Zanb',

'Ithm' all are frequently translated as the vague term 'Sin'. Zanb = Tail = Trailing behind like the tail of an animal trails behind its body = Trailing behind in humanity. Ithm = Any action that depletes individual or communal energy. Likewise, Zulm is almost always rendered as wrongdoing or transgression, while it denotes displacing something from its rightful place. So, Zulm will carry a specific meaning according to the context. The terms such as Saalehaat, Birr, Khair, Hasanah, Taqwa are made to lose their powerful specific impact through vague term 'Righteousness'. Saalehaat = Actions that increase the capabilities of a person or the society = Setting things right = Helping others. Birr = Works that lead to exponential growth of the 'self' = Creating room for advancement of all. Khair = A deed or act that endows a person and others with true inner happiness. Taqwa = Journeying through life in security = Being observant

Shabbir Ahmed - End Note 23 (39:52)

Ayaat = Lessons per context = Messages = Verses = Signs

Shabbir Ahmed - End Note 24 (39:55)

[39:18](#)

Shabbir Ahmed - End Note 25 (39:62)

God carries through evolution all things to what they are meant to be

Shabbir Ahmed - End Note 26 (39:63)

God has made His forces in nature subservient to mankind, thus enabling them to explore the Universe through science. [2:30](#)

Shabbir Ahmed - End Note 27 (39:66)

Shukr = Gratitude = Keeping God's bounties open for the benefit of others thus obtaining best possible and collective results. It does not end with verbal thanks alone

Shabbir Ahmed - End Note 28 (39:67)

[6:92](#), [21:20-23](#), [22:75](#), [43:84](#). Belief in the Day of Judgment is one of the five Articles of faith ([2:177](#)). However, many verses of the Qur'an refer to recompense in both worlds: For example, individual success and failure, rise and fall of nations, Hell and Paradise. verses [39:67-75](#) may apply to both lives especially when we consider [39:69](#) and [39:74](#) describing the earth shining with the light of its Lord, and the inheritance of the earth by those who believe in Him

Shabbir Ahmed - End Note 29 (39:68)

[27:87](#), [83:6](#). For Illa, see [11:107-108](#), [55:33](#), [73:2](#), [87:6-7](#). For Yasha, see Preface

Shabbir Ahmed - End Note 30 (39:74)

[24:55](#), [33:27](#)

Shabbir Ahmed - End Note 31 (39:75)

God's forces in nature will help mankind establish the Divine Rule on earth, as it is in the Cosmos. And the Divine System will make people realize that the Giver of such supreme guidance is Worthy of all praise. This verse applies to both lives

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (39:5)

This verse clearly informs us that the earth is round. The Arabic for ``He rolls" (Yukawwir) is derived from the Arabic word for ``ball" (Kurah). Since the Earth is not exactly round, a specific reference to its shape is given in [79:30](#). The Quran is replete with scientific information that became known to us centuries after the revelation of the Quran. See Appendix 20.

Rashad Khalifa - End Note 2 (39:45)

Despite the clear commandment in [3:18](#) that the First Pillar of Islam is proclaiming: ``Ash-hadu An La Elaha Ella Allah (there is no other god beside God)," the majority of ``Muslims" insist upon adding the name of Muhammad. This Greatest Criterion alerts us that rejoicing in adding the name of Muhammad, or any other name, exposes disbelief in the Hereafter. See also Footnote [17:46](#).

Rashad Khalifa - End Note 3 (39:67)

Our universe, with its billion galaxies, a billion trillion stars, uncountable decillions of heavenly bodies, spanning many billions of light-years, is the smallest and innermost of seven universes. This incomprehensible vastness of the seven universes is within God's hand. Such is the greatness of God. See Appendix 6.

Best viewed using your own brain

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2:112 No; whosoever submits himself to God, while doing good, he will have his reward with his Lord.
 There will be no fear over them, nor will they grieve.

The Monotheist Group (The Quran: A Pure and Literal Translation)

Translations ▼

Chapter/Verse ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 40:1 H8M40 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 40:1 H.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 40:1 Ha. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 40:1 H. M. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 40:1 H.M. Ha-Meem (Hakeem the Wise, Majeed the Glorious, states that),
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 40:1 Ha-meem
A	بسم الله الرحمن الرحيم 40:1 حم
Edip-Layth	40:2 The revelation of the book is from God, the Noble, the Knowledgeable.
The Monotheist Group	40:2 The revelation of the Scripture is from God, the Noble, the Knowledgeable.
Muhammad Asad	40:2 THE BESTOWAL from on high of this divine writ issues from God, the Almighty, the All-Knowing,
Rashad Khalifa	40:2 This revelation of the scripture is from GOD, the Almighty, the Omniscient.
Shabbir Ahmed	40:2 The revelation of this Book is from God, the Almighty, the Knower.
Transliteration	40:2 Tanzeelu alkitābi mina AllāhialAAazeezi alAAaleemi

A	
Edip-Layth	40:3 Forgiver of sins, and acceptor of repentance, severe in retribution, with ability to reach. There is no god other than Him, to Him is the ultimate destiny.
The Monotheist Group	40:3 Forgiver of sins, and acceptor of repentance, severe in retribution, with ability to reach. There is no god other than Him, to Him is the ultimate destiny.
Muhammad Asad	40:3 forgiving sins and accepting repentance, severe in retribution, limitless in His bounty. There is no deity save Him: with Him is all journeys' end.
Rashad Khalifa	40:3 Forgiver of sins, acceptor of repentance, strict in enforcing retribution, and possessor of all power. There is no other god beside Him. To Him is the ultimate destiny.
Shabbir Ahmed	40:3 Absolver of actions that cause you to trail behind in humanity, Acceptor of repentance, Stern in grasping, Infinite in authority - there is no god but He. Unto Him is the destination of all journeying.
Transliteration	40:3 Ghafiri alththanbi waqabilittawbi shadeedi alAAiq abi thee alittawlila ilaha illa huwa ilayhi almasseeru

40:3 غافر الذنب وقابل التوب شديد العقاب ذى الطول لا اله الا هو اليه المصير

Edip-Layth	40:4 None dispute in God's signs except those who have rejected. So do not be impressed by their influence through the land.
The Monotheist Group	40:4 None dispute in God's revelations except those who have rejected. So do not be impressed by their influence through the land.
Muhammad Asad	40:4 NONE BUT THOSE who are bent on denying the truth would call God's messages in question. But let it not deceive thee that they seem to be able to do as they please on earth:
Rashad Khalifa	40:4 None argues against GOD's revelations except those who disbelieve. Do not be impressed by their apparent success.
Shabbir Ahmed	40:4 None but those who are determined to deny the truth will dispute the messages of God. Let not their thump and thud in the towns impress you.
Transliteration	40:4 Ma yujadilu fee ayatiAllahi illa alla theena kafaroo fal ayaghrurka taqallubuhum fee albiladi

40:4 ما يجدل فى آيت الله الا الذين كفروا فلا يغررك تقلبهم فى البلد

Edip-Layth	40:5 Before they, the people of Noah denied and the opponents after them. Every nation plotted against their messenger to seize him, and they disputed by means of falsehood to defeat with it the truth. So I seized them; how then was My punishment!
The Monotheist Group	40:5 Denial had come before them from the people of Noah and the opponents after them, and every nation plotted against their messenger to seize him, and they disputed by means of falsehood to defeat with it the truth. So I took them; how then was My punishment!
Muhammad Asad	40:5 to the truth gave the lie, before their time, the people of Noah and, after them, all those [others] who were leagued together [against God's message-bearers]; ² and each of those communities schemed against the apostle sent unto them, ³ aiming to lay hands on him; and they contended [against his message] with fallacious arguments, so as to render void the truth thereby: but then I took them to task - and how awesome was My retribution!
Rashad Khalifa	40:5 Disbelieving before them were the people of Noah, and many other opponents after them. Every community persecuted their messenger to neutralize him. And they argued with falsehood, to defeat the truth. Consequently, I punished them; how terrible was My retribution!
Shabbir Ahmed	40:5 Before their times, the people of Noah and generations after them too banded together in opposing the message. And every community endeavored to seize its

	messenger, and disputed with him with falsehood in order to refute the truth. But it was I Who seized them, and how awesome was My grasping!
Transliteration	40:5 Kaththabat qablahum qawmu noo hinwaal-ahzabu min baAAadihim wahammat kulluommatin birasoolihim liya/khu thoohu waj adaloo bi albatiliyudhidoo bihi al haqqa faakhathutuhumfakayfa kana AAiqabi
A	40:5 كذبت قبلهم قوم نوح والاحزاب من بعدهم وهمت كل امة برسولهم لياخذوه وجدلوا بالبطل ليجتصوا به الحق فاخذتهم فكيف كان عقاب
Edip-Layth	40:6 As such, the word of your Lord has come to pass upon those who rejected, that they are the dwellers of the fire.
The Monotheist Group	40:6 And as such, the word of your Lord has come to pass upon those who rejected, that they are the dwellers of the Fire.
Muhammad Asad	40:6 And thus shall thy Sustainer's word come true against all who are bent on denying the truth: they shall find themselves in the fire [of hell].
Rashad Khalifa	40:6 Thus, the judgment of your Lord is already stamped upon those who disbelieve, that they are the dwellers of Hell.
Shabbir Ahmed	40:6 Thus was fulfilled the Word of your Lord concerning the rejecters, and so they are companions of the fire.
Transliteration	40:6 Wakathalika haqqat kalimaturabbika AAal a alla theena kafaroo annahum as-habualnnari
A	40:6 وكذلك حقت كلمت ربك على الذين كفروا انهم اصحب النار
Edip-Layth	<i>God's Compassion and Knowledge</i> 40:7 Those who carry the throne and all those around it glorify the praise of their Lord, and acknowledge Him, and they seek forgiveness for those who have acknowledged: "Our Lord, You encompass all things with compassion and knowledge, so forgive those who repented and followed Your path, and spare them the agony of hell."
The Monotheist Group	40:7 Those who carry the throne and all those around it glorify the praise of their Lord, and believe in Him, and they seek forgiveness for those who have believed: "Our Lord, You encompass all things with mercy and knowledge, so forgive those who repented and followed Your path, and spare them the agony of Hell."
Muhammad Asad	40:7 THEY WHO BEAR [within themselves the knowl edge of] the throne of [God's] almightiness, as well as all who are near it, extol their Sustainer's limitless glory and praise, and have faith in Him, and ask forgiveness for all [others] who have attained to faith: O our Sustainer! Thou embracest all things within [Thy] grace and knowledge: forgive, then, their sins unto those who repent and follow Thy path, and preserve them from suffering through the blazing fire!
Rashad Khalifa	<i>Angels Pray for the Believers</i> 40:7 Those who serve the throne and all those around it glorify and praise their Lord, and believe in Him. And they ask forgiveness for those who believe: "Our Lord, Your mercy and Your knowledge encompass all things. Forgive those who repent and follow Your path, and spare them the retribution of Hell.
Shabbir Ahmed	40:7 Those who bear the Throne of Almighty as well as those who are near it, strive to manifest the glory of their Lord. They have full conviction in Him and they support the believers against the detrimental effects of their faults. (They say), "Our Lord! You embrace all things in Your grace and knowledge. Absolve then, the imperfections of those who make amends and follow Your way, and guard them against the suffering of fire." 1
Transliteration	40:7 Allatheena ya hmiiloona alAAarshawaman hawlahu yusabbi hoona bi hamdi rabbihiwayu/minoona bihi wayastaghfiroona lilla theena amanoorabbana wasiAAata kulla shay-in ra hmatan waAAailmanfa ighfir lilla theena t aboo wa ittabaAAaosabeelaka waqihim AAathaba aljaheemi

A	40:7 الذين يحملون العرش ومن حوله يسبحون بحمد ربهم ويؤمنون به ويستغفرون للذين ءامنوا ربنا وسعت كل شيء رحمة وعلما فاغفر للذين تابوا واتبعوا سبيلك وقهم عذاب الجحيم
Edip-Layth	40:8 "Our Lord, and admit them into the gardens of Eden which You had promised for them and for those who did good of their fathers, their spouses, and their progeny. You are the Noble, the Wise."
The Monotheist Group	40:8 "Our Lord, and admit them into the gardens of Eden which You had promised for them and for those who did good of their fathers, their spouses, and their progeny. You are the Noble, the Wise."
Muhammad Asad	40:8 And, O our Sustainer, bring them into the gardens of perpetual bliss ⁵ which Thou hast promised them, together with the righteous from among their forebears, and their spouses, and their offspring - for, verily, Thou alone art almighty, truly wise
Rashad Khalifa	40:8 "Our Lord, and admit them into the gardens of Eden that You promised for them and for the righteous among their parents, spouses, and children. You are the Almighty, Most Wise.
Shabbir Ahmed	40:8 "Our Lord! Admit them into the Gardens of Eden that you have promised them, and the righteous among their ancestors, their spouses and their descendants. Surely, You, only You, are the Mighty, the Wise."
Transliteration	40:8 Rabbana waadkhilhum jannatiAAadnin allatee waAAadtahum waman salaḥa min aba-ihimwaazwajihim wathurriyyatihim innaka antaAAazeezu alḥakeemu
A	40:8 ربنا وادخلهم جنت عدن التي وعدتهم ومن صلح من ءابائهم وازوجهم وذريتهم انك انت العزيز الحكيم
Edip-Layth	40:9 "Save them from the sins. Whomever You save from the sins, on that day, You have treated him with compassion. That is the greatest triumph."
The Monotheist Group	40:9 "And save them from the sins. And whomever You save from the sins, on that Day, You have granted him mercy. And that is the greatest triumph."
Muhammad Asad	40:9 and preserve them from [doing] evil deeds: for anyone whom on that Day [of Judgment] Thou wilt have preserved from [the taint of] evil deeds, him wilt Thou have graced with Thy mercy: and that, that will be the triumph supreme!"
Rashad Khalifa	40:9 "And protect them from falling in sin. Whomever You protect from falling in sin, on that day, has attained mercy from You. This is the greatest triumph."
Shabbir Ahmed	40:9 "Protect them against the detriment of their faults, for, anyone whom You protect on that Day, on them You have bestowed mercy. And that is the Supreme Triumph." ²
Transliteration	40:9 Waqihimu alIssayyi-ati wamantaqi aIssayyi-ati yawma-ithin faqad raḥimtahuwathalika huwa alfawzu alAAathemu
A	40:9 وقهم السيئات ومن تق السيئات يومئذ فقد رحمته وذلك هو الفوز العظيم
Edip-Layth	40:10 Those who had rejected will be told: "God's abhorrence towards you is greater than your abhorrence towards yourselves, for you were invited to acknowledge, but you chose to reject."
The Monotheist Group	40:10 Those who had rejected will be told: "God's abhorrence of you is greater than your abhorrence of yourselves, for you were invited to believe, but you chose to reject."
Muhammad Asad	40:10 [But,] behold, as for those who are bent on denying the truth - [on that same Day] a voice will call out unto them: ⁶ Indeed, greater than your [present] loathing of yourselves ⁷ was God's loathing of you [at the time] when you were called unto faith but went on denying the truth!"⁸
	God ALONE: The Disbelievers Confess 40:10 Those who disbelieve will be told, "GOD's abhorrence towards you is even worse

Rashad Khalifa	than your own abhorrence towards yourselves. For you were invited to believe, but you chose to disbelieve."
Shabbir Ahmed	40:10 As for those who deny the truth, they will be so addressed, "Greater than your disapproval of yourselves this Day was God's disapproval when you were invited to faith but you went on denying (and screened yourselves off from the light.)" 3
Transliteration	40:10 Inna alla <u>th</u> eena kafaroo yun <u>a</u> dawnalamaqtu All <u>a</u> hi akbaru min maqtikum anfusakum i <u>th</u> tudAAawna il <u>a</u> al-eema <u>n</u> i fatakfuroona
A	40:10 ان الذين كفروا ينادون لمقت الله اكبر من مقتكم انفسكم اذ تدعون الى الايمن فتكفرون
Edip-Layth	40:11 They will say, "Our Lord, You have made us die twice, and You have given us life twice. Now we have confessed our sins. Is there any way out of this path?"
The Monotheist Group	40:11 They will say: "Our Lord, You have made us die twice, and You have given us life twice. Now we have confessed our sins. Is there any way out of this state?"
Muhammad Asad	40:11 [Whereupon] they will exclaim: O our Sustainer! Twice hast Thou caused us to die, just as twice Thou hast brought us to life! 9
Rashad Khalifa	<i>God ALONE: The Disbelievers Suffer Two Deaths</i> 40:11 They will say, "Our Lord, you have put us to death twice, and You gave us two lives; now we have confessed our sins. Is there any way out?"
Shabbir Ahmed	40:11 They will say, "Our Lord, twice You have made us die, just as twice You have made us live. But now we confess that we did trail behind in making progress. Is there any way out of this (second death)?" 4
Transliteration	40:11 Qaloo rabban <u>a</u> amattan <u>a</u> ithnatayni waa <u>h</u> yaytana <u>i</u> thnatayni faiaAtarafna <u>bi</u> thunoobina fahal il <u>a</u> khuroojin min sabeel <u>in</u>
A	40:11 قالوا ربنا امتنا اثنتين واحييتنا اثنتين فاعترفنا بذنوبنا فهل الى خروج من سبيل
Edip-Layth	<i>There is no god but God. Period.</i> 40:12 This is because when God Alone was mentioned, you rejected, but when partners were associated with Him, you acknowledged. Therefore, the judgment is for God, the Most High, the Most Great.
The Monotheist Group	40:12 This is because when God Alone was mentioned, you rejected, but when partners were associated with Him, you believed. Therefore, the judgment is for God, the Most High, the Great.
Muhammad Asad	40:12 [And they will be told:] This [has befallen you] because, whenever the One God was invoked, you denied this truth; whereas, when divinity was ascribed to aught beside Him, you believed [in it]! But all judgment rests with God, the Exalted, the Great! 10
Rashad Khalifa	<i>God ALONE: Note the Reason</i> 40:12 This is because when GOD ALONE was advocated, you disbelieved, but when others were mentioned beside Him, you believed. Therefore, GOD's judgment has been issued; He is the Most High, the Great.
Shabbir Ahmed	40:12 It will be said to them, "This is your plight because when God alone was invoked you denied the message, but when others (such as your 'holy' men) were included besides Him, you believed. But the command belongs only to God, the Sublime, the Majestic." 5
Transliteration	40:12 <u>T</u> halikum bi-annahu i <u>t</u> haduAAiya All <u>a</u> hu wa <u>h</u> dahu kafartum wa-in yushrak bihitu/minoo faal <u>h</u> ukmu lill <u>a</u> hi alAAaliyyialkabeeri
A	40:12 ذلكم بانه اذا دعى الله وحده كفرتم وان يشرك به تؤمنوا فالحكم لله العلى الكبير
Edip-Layth	40:13 He is the One who shows you His signs, and He sends down to you provisions from the sky. But none do remember except those who repent.

The Monotheist Group	40:13 He is the One who shows you His signs, and He sends down to you provisions from the sky. But none do remember except those who repent.
Muhammad Asad	40:13 HE IT IS who shows you His wonders [in all nature], and sends down sustenance for you from the sky: but none bethinks himself [thereof] save those who are wont to turn to God.
Rashad Khalifa	40:13 He is the One who continuously shows you His proofs, and sends down to you from the sky provisions. Only those who totally submit will be able to take heed.
Shabbir Ahmed	40:13 He is the One Who shows you His signs in the Universe and sends down sustenance for you from the sky. Yet none learns a lesson except those who turn to seek the truth.
Transliteration	40:13 Huwa alla <u>thee</u> yureekum <u>ayatihi</u> wayunazzilu lakum mina a Issama-i rizqan wama <u>yata</u> <u>h</u> akkaru illa man yuneebu
A	40:13 هو الذى يرىكم ءايته وينزل لكم من السماء رزقا وما يتذكر الا من ينيب
Edip-Layth	40:14 Therefore, call on God while devoting the system solely to Him, even if the ingrates dislike it. ²
The Monotheist Group	40:14 Therefore, call on God while being pure to His system, even if the rejecters dislike it.
Muhammad Asad	40:14 Invoke, then, God, sincere in your faith in Him alone, however hateful this may be to those who deny the truth!
Rashad Khalifa	40:14 Therefore, you shall devote your worship absolutely to GOD ALONE, even if the disbelievers dislike it.
Shabbir Ahmed	40:14 Call, then, upon God, sincere in your faith in Him alone, however hateful this may be to those who deny the truth (by invoking their 'holy' men besides Him).
Transliteration	40:14 FaodAAoo Allaha mukhliseenalahu alddeena walaw kariha alkafiroona
A	40:14 فادعوا الله مخلصين له الدين ولو كره الكفرون
Edip-Layth	40:15 Possessor of the highest ranks, the One with the Throne. He sends the Spirit with His command upon whom He wills from His servants, so that they may warn of the day of Summoning.
The Monotheist Group	40:15 Possessor of the highest ranks, the One with the Throne. He sends the Spirit with His command upon whom He wills from His servants, that they may warn of the Day of Summoning.
Muhammad Asad	40:15 High above all orders [of being] is He, in almightiness enthroned. ¹¹ By His Own will does He bestow inspiration upon whomever He wills of His servants, so as to warn [all human beings of the coming] of the Day when they shall meet Him ¹²
Rashad Khalifa	40:15 Possessor of the highest ranks, and Ruler of the whole dominion. He sends inspiration, bearing His commands, to whomever He chooses from among His servants, to warn about the Day of Summoning.
Shabbir Ahmed	40:15 Exalted He is in His Attributes, and Exalter of ranks He is, the Lord of the Throne of His Almightyness, Master of Supreme Control. By His command He has sent the revelation to whomever He chose from among His servants, in order that He may warn mankind of the Day of Mutual Meeting. ⁶
Transliteration	40:15 RafeeAAu a Iddarajati <u>thoo</u> alAAarshi yulqee a Irrooha min amrihi AAal aman yash ao min AAibadihi liyun <u>th</u> ira yawma a Ittalaqi
A	40:15 رفيع الدرجت ذو العرش يلقي الروح من امره على من يشاء من عباده لينذر يوم التلاق
Edip-Layth	40:16 The day when they will be exposed. None of them will hide anything from God. To whom is the sovereignty on this day? To God, the One, the Supreme.
	40:16 The Day when they will be exposed. None of them will hide anything from God. To

The Monotheist Group	whom is the sovereignty on this Day? To God, the One, the Supreme.
Muhammad Asad	40:16 the Day when they shall come forth [from death], with nothing of themselves hidden from God. With whom will sovereignty rest on that Day? With God, the One who holds absolute sway over all that exists!
Rashad Khalifa	40:16 That is the day when everyone will be completely exposed; none of them will hide anything from GOD. To whom belongs all sovereignty on that day? To GOD, the One, the Supreme.
Shabbir Ahmed	40:16 On that Day when they come forth, not a thing of them will be hidden from God. Whose will be the Kingdom that Day? That of God, the One, the Dominating!
Transliteration	40:16 Yawma hum b arizoonā l a yakhf aAAalā All ahi minhum shay-on limani almulku alyawmalillāhi alwāḥidi alqahḥarī
A	40:16 يوم هم برزون لا يخفى على الله منهم شيء لمن الملك اليوم لله الواحد القهار
Edip-Layth	40:17 Today, every person will be recompensed for what it had earned. There will be no injustice today. Truly, God is swift in reckoning.
The Monotheist Group	40:17 Today, every soul will be recompensed for what it had earned. There will be no injustice today. Truly, God is swift in reckoning.
Muhammad Asad	40:17 On that Day will every human being be requited for what he has earned: no wrong [will be done] on that Day: verily, swift in reckoning is God!
Rashad Khalifa	<i>Prepare for the Big Day</i> 40:17 On that day, every soul will be requited for whatever it had earned. There will be no injustice on that day. GOD is most efficient in reckoning.
Shabbir Ahmed	40:17 That Day every 'self' will be rewarded for whatever it has earned. No injustice will be done on that Day. Surely, God is Swift in taking account.
Transliteration	40:17 Alyawma tujz a kullu nafsin bim akasabat l a thulma alyawma inna All ahasareeAAu alhisabi
A	40:17 اليوم تجزى كل نفس بما كسبت لا ظلم اليوم ان الله سريع الحساب
Edip-Layth	40:18 Warn them of the imminent day, when the hearts will reach the throats, and many will be remorseful. For the transgressors there will be no friend, nor intercessor to be obeyed.
The Monotheist Group	40:18 And warn them of the imminent Day, when the hearts will reach the throats, and many will be remorseful. The transgressors will have no friend nor intercessor to be obeyed.
Muhammad Asad	40:18 Hence, warn them of that Day which draws ever nearer, when the hearts will chokingly come up to the throats: no loving friend will the evildoers have, nor any intercessor who would be heeded: 13
Rashad Khalifa	<i>No Intercession</i> 40:18 Warn them about the imminent day, when the hearts will be terrified, and many will be remorseful. The transgressors will have no friend nor an intercessor to be obeyed.
Shabbir Ahmed	40:18 So, warn them of the Day which draws near, when the hearts will come right up the throats, choking them. No bosom friend will be there for the violators of human rights, nor any mediator will be granted audience.
Transliteration	40:18 Waanthirhum yawma al- azifati i thialquloobu lad a al hanajiri k athimeenama lilththalimeena min hameeminwala shafeeAAin yutaAAu
A	40:18 وانذرهم يوم الءازفة اذ القلوب لدى الحناجر كظمين ما للظلمين من حميم ولا شفيع يطاع
Edip-Layth	40:19 He knows what the eyes have seen, and what the chests conceal.

The Monotheist Group	40:19 He knows what the eyes have seen, and what the chests conceal.
Muhammad Asad	40:19 [for] He is aware of the [most] stealthy glance, and of all that the hearts would conceal. ¹⁴
Rashad Khalifa	40:19 He is fully aware of what the eyes cannot see, and everything that the minds conceal.
Shabbir Ahmed	40:19 He knows the treachery of the eyes, and all that the hearts would conceal. ⁷
Transliteration	40:19 YaAAalamu kh <u>a</u> -inata al-aAAayuni wa <u>m</u> atukhfee al <u>s</u> sudooru
A	40:19 يعلم خائنة الاعين وما تخفى الصدور
Edip-Layth	40:20 God judges with the truth, while those they call on besides Him do not judge with anything. Certainly, God is the Hearer, the Seer.
The Monotheist Group	40:20 And God judges with the truth, while those they call on besides Him do not judge with anything. Certainly, God is the Hearer, the Seer.
Muhammad Asad	40:20 And God will judge in accordance with truth and justice, whereas those [beings] whom they invoke beside Him ¹⁹ cannot judge at all: for, verily, God alone is all-hearing, all-seeing.
Rashad Khalifa	40:20 GOD judges equitably, while the idols they implore beside Him cannot judge anything. GOD is the One who is the Hearer, the Seer.
Shabbir Ahmed	40:20 God alone judges with truth, whereas those whom they call instead of Him, cannot judge at all. God is Hearer, Seer. ⁸
Transliteration	40:20 WaAllahu yaq <u>d</u> ee bi <u>al</u> haqqiwa <u>all</u> atheena yadAAoona min doonihi <u>la</u> yaq <u>d</u> oonabishay-in inna All <u>a</u> ha huwa al <u>s</u> sameeAAu al <u>b</u> aseeru
A	40:20 والله يقضى بالحق والذين يدعون من دونه لا يقضون بشيء ان الله هو السميع البصير
Edip-Layth	40:21 Have they not roamed the earth and seen what was the consequence of those who were before them? They used to be stronger than them, and had built more in the land. But God seized them for their sins, and they had no protector against God.
The Monotheist Group	40:21 Have they not roamed the Earth and seen how was the consequence of those who were before them? They used to be stronger than they, and had built more in the land. But God seized them for their sins, and they had no protector against God.
Muhammad Asad	40:21 Have they, then, never journeyed about the earth and beheld what happened in the end to those [deniers of the truth] who lived before their time? Greater were they in power than they are, and in the impact which they left on earth: but God took them to task for their sins, and they had none to defend them against God:
Rashad Khalifa	40:21 Did they not roam the earth and note the consequences for those before them? They used to be stronger than they, and more productive on earth. But GOD punished them for their sins, and nothing could protect them from GOD.
Shabbir Ahmed	40:21 Have they, then, never traveled in the land and seen the end of those who lived before their times? They were mightier than these, and in the impact they have left on earth (as evident from their ruins). But God took them to task for their trailing behind in humanity. And then they had no defender against God. ⁹
Transliteration	40:21 Awa lam yaseeroo fee al- <u>ar</u> di fay <u>an</u> tu <u>r</u> ookayfa ka <u>na</u> AA <u>a</u> qibatu <u>all</u> atheena ka <u>n</u> oomin qablihim ka <u>n</u> oo hum ashadda minhum quwwatan wa <u>a</u> th <u>a</u> ranfee al- <u>ar</u> <u>d</u> i faakha <u>t</u> hahumu All <u>a</u> hu bi <u>t</u> hunoobihimwa <u>ka</u> <u>na</u> lahum mina All <u>a</u> hi min wa <u>q</u> in
A	40:21 اولم يسيروا فى الارض فينظروا كيف كان عقبة الذين كانوا من قبلهم كانوا هم اشد منهم قوة وءاثرا فى الارض فاخذهم الله بذنوبهم وما كان لهم من الله من واق
	40:22 That is because their messengers used to come to them with proofs, but they

Edip-Layth	rejected. Thus God seized them; for He is Mighty, severe in punishment.
The Monotheist Group	40:22 That is because their messengers used to come to them with proofs, but they rejected. Thus God seized them; for He is Mighty, severe in punishment.
Muhammad Asad	40:22 this, because their apostles had come to them with all evidence of the truth, and yet they rejected it: and so God took them to task - for, verily, He is powerful, severe in retribution!
Rashad Khalifa	40:22 That is because their messengers went to them with clear proofs, but they disbelieved. Consequently, GOD punished them. He is Mighty, strict in enforcing retribution.
Shabbir Ahmed	40:22 This is so because their messengers had come to them with all evidence of the truth, and yet they rejected it. So God seized them. Certainly, He is Strong, Strict in grasping.
Transliteration	40:22 <u>Tha</u> lika bi-annahum k <u>a</u> <u>a</u> natta/teehim rusuluhum bi <u>al</u> bayyin <u>ati</u> fakafaroo faakh <u>ath</u> ahumuAll <u>ahu</u> innahu qawiyyun shadeedu alAAiq <u>abi</u>
A	40:22 ذَلِكَ بَانِهِمْ كَانَتْ تَاتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَآخَذَهُمُ اللَّهُ أَنَّهُ قُوَى شَدِيدِ الْعِقَابِ
Edip-Layth	<i>Moses versus the Coalition of Arrogance, Might and Greed</i> 40:23 We had sent Moses with Our signs, and a clear authority.
The Monotheist Group	40:23 And We had sent Moses with Our signs, and a clear authority.
Muhammad Asad	40:23 THUS, INDEED, did We send Moses with Our mes sages and a manifest authority [from Us]
Rashad Khalifa	<i>Moses</i> 40:23 We sent Moses with our signs and a profound authority.
Shabbir Ahmed	40:23 Then We sent Moses with Our messages and a clear authority.
Transliteration	40:23 Walaqad arsal <u>na</u> moosa bi- <u>aya</u> ti <u>na</u> wasul <u>tanin</u> mubeen <u>in</u>
A	40:23 وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَنٍ مُبِينٍ
Edip-Layth	40:24 To Pharaoh, Haman, and Qarun. But they said, "A lying magician!" ³
The Monotheist Group	40:24 To Pharaoh, Haamaan, and Qaroon. But they said: "A lying magician!"
Muhammad Asad	40:24 unto Pharaoh, and Haman, and Qarun; ¹⁶ but they [only] said, A spellbinder is he, a liar!"
Rashad Khalifa	40:24 To Pharaoh, Haamaan, and Qaaron. But they said, "A magician; a liar."
Shabbir Ahmed	40:24 To Pharaoh, Hamaan and Qaroon, but they said, "A spellbinding liar he is." ¹⁰
Transliteration	40:24 Il <u>a</u> firAAawna wah <u>a</u> manawaqaroona faqaloo sahirun ka <u>th</u> thabun
A	40:24 إِلَىٰ فِرْعَوْنَ وَهَمَانَ وَقُرُونٍ فَقَالُوا سِحْرُ كَذَابٍ
Edip-Layth	40:25 Then, when the truth came to them from Us, they said, "Kill the children of those who acknowledged with him, and shame their women." But the scheming of the ingrates is always in error.
The Monotheist Group	40:25 Then, when the truth came to them from Us, they said: "Kill the children of those who believed with him, and rape their women." But the scheming of the rejecters is always in error.
Muhammad Asad	40:25 Now [as for Pharaoh and his followers,] when he came to them, setting forth the truth from Us, they said, Slay the sons of those who share his beliefs, ¹⁷ and spare [only] their women!" - but the guile of those deniers of the truth could not lead to aught but failure.

Rashad Khalifa	40:25 And when he showed them the truth from us, they said, "Kill the sons of those who believed with him, and spare their daughters." Thus, the scheming of the disbelievers is always wicked.
Shabbir Ahmed	40:25 When he brought them the truth from Our Presence, they said, "Kill the sons of those who have come to believe with him and spare their women (for slavery and shameful acts!)" But the scheme of the rejecters came to naught. ¹¹
Transliteration	40:25 Falamma jaaahum bi alhaqqimin AAindin a q aloo oqtuloo abn aa alla theenaamanoo maAAahu waistahyoo nisaahumwama kaydu alkafireena illa fee dalalin
A	40:25 فلما جاءهم بالحق من عندنا قالوا اقتلوا ابناء الذين ءامنوا معه واستحيوا نساءهم وما كيد الكافرين الا فى ضلل
Edip-Layth	40:26 Pharaoh said, "Leave me to kill Moses, and let him call upon his Lord. I fear that he may change your system, or that he will cause evil to spread throughout the land."
The Monotheist Group	40:26 And Pharaoh said: "Leave me to kill Moses, and let him call upon his Lord. I fear that he may change your system, or that he will cause evil to spread throughout the land."
Muhammad Asad	40:26 And Pharaoh said: Leave it to me to slay Moses - and let him invoke his [alleged] sustainer! ¹⁸ Behold, I fear lest he cause you to change your religion, or lest he cause corruption to prevail in the land!"
Rashad Khalifa	<i>Moses vs Pharaoh</i> 40:26 Pharaoh said, "Let me kill Moses, and let him implore his Lord. I worry lest he corrupts your religion, or spreads evil throughout the land."
Shabbir Ahmed	40:26 Pharaoh said, "Leave it up to me to kill Moses and let him call upon his Lord. I am afraid He will change your religion and life-style and cause uprising in the land."
Transliteration	40:26 Waqala firAAawnu tharooneeaqtul moos a walyadAAu rabbahu innee akh afu anyubaddila deenakum aw an yuthhira fee al-ardialfasada
A	40:26 وقال فرعون ذرونى اقتل موسى وليدع ربه انى اخاف ان يبدل دينكم او ان يظهر فى الارض الفساد
Edip-Layth	40:27 Moses said, "I seek refuge in my Lord and your Lord from every arrogant one who does not acknowledge the day of Reckoning."
The Monotheist Group	40:27 And Moses said: "I seek refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning"
Muhammad Asad	40:27 But Moses said: With [Him who is] my Sustainer as well as your Sustainer have I indeed found refuge from everyone who, immersed in false pride, will not believe in [the coming of] the Day of Reckoning!"
Rashad Khalifa	40:27 Moses said, "I seek refuge in my Lord and your Lord, from every arrogant one who does not believe in the Day of Reckoning."
Shabbir Ahmed	40:27 Moses replied, "I have found refuge with my Lord and the Lord of you all from every arrogant one who does not believe in the Day of Account."
Transliteration	40:27 Waqala moos a innee AAu thutbirabee warabbikum min kulli mutakabbirin I a yu/minubiyawmi alhisabi
A	40:27 وقال موسى انى عذت بربى وربكم من كل متكبر لا يؤمن بيوم الحساب
Edip-Layth	<i>The Brave Monotheist and the Prophecy</i> 40:28 An acknowledging man from among Pharaoh's people, who had concealed his acknowledgement, said, "Will you kill a man simply for saying:
	40:28 And a believing man from among Pharaoh's people, who had concealed his belief, said: "Will you kill a man simply for saying: 'My Lord is God', and he has come to you with

The Monotheist Group	proofs from your Lord? And if he is a liar, then his lie will be upon him, and if he is truthful, then some of what he is promising you will afflict you. Surely, God does not guide any transgressor, liar."
Muhammad Asad	40:28 At that, a believing man of Pharaoh's family, who [until then] had concealed his faith, exclaimed: ²⁰ Would you slay a man because he says, 'God is my Sustainer' - seeing, withal, that he has brought you all evidence of this truth from your Sustainer? Now if he be a liar, his lie will fall back on him; but if he is a man of truth, something [of the punishment] whereof he warns you is bound to befall you: for, verily, God would not grace with His guidance one who has wasted his own self by lying [about Him].
Rashad Khalifa	<i>God Guides Not the Liars</i> 40:28 A believing man among Pharaoh's people, who was concealing his belief, said, "How can you kill a man just for saying, 'My Lord is GOD,' and he has shown you clear proofs from your Lord? If he is a liar, that is his problem, and if he is truthful, you benefit from his promises. Surely, GOD does not guide any transgressor, liar.
Shabbir Ahmed	40:28 A believing man among Pharaoh's people who had thus far concealed his faith, exclaimed, "Would you kill a man because he says, 'My Lord is God', and brought you all evidence of the truth from your Lord? If he is a liar, then his lie will fall back upon him. (He will soon be exposed.) But if he is truthful, then some of the punishment he warns you against, will certainly befall you. Surely, God does not guide any who transgresses and lies. ¹²
Transliteration	40:28 Waqala rajulun mu/minun min alifirAAawna yaktumu eemānahu ataqtuloona rajulan an yaqoolarabbiyya Allāhu waqad jāakum biālbayyinātimin rabbikum wa-in yaku k athiban faAAalayhi kathibuhuwa-in yaku sadiqan yusibkum baAAadu allatheeyaAAidukum inna Allāh la yahdee man huwa musrifunkaththabun
A	40:28 وقال رجل مومن من آل فرعون يكتُم ايمنه اتقتلون رجلا ان يقول ربي الله وقد جاءكم بالبينت من ربكم وان يك كذبا فعليه كذبه وان يك صادقا يصبكم بعض الذي يعدكم ان الله لا يهدى من هو مسرف كذاب
Edip-Layth	40:29 "O my people, you have the kingship today throughout the land. But then who will save us against God's torment, should it come to us?" Pharaoh said, "I am only showing you what I see, and I am only guiding you to the right path."
The Monotheist Group	40:29 "O my people, you have the kingship today throughout the land. But then who will save us against God's torment, should it come to us?" Pharaoh said: "I am showing you that which I see, and I am guiding you in the right path."
Muhammad Asad	40:29 O my people! Yours is the dominion today, [and] most eminent are you on earth: but who will rescue us from God's punishment, once it befalls us?" Said Pharaoh: I but want to make you see what I see myself; ²¹ and I would never make you follow any path but that of rectitude!"
Rashad Khalifa	40:29 "O my people, today you have kingship and the upperhand. But who will help us against GOD's judgment, should it come to us?" Pharaoh said, "You are to follow only what I see fit; I will guide you only in the right path."
Shabbir Ahmed	40:29 O My people! Yours is the kingdom today, and most eminent are you on earth. But who will help us against God's strike, once it hits us?" Pharaoh said, "I want you to see what I see. And I would never show you but the right way."
Transliteration	40:29 Ya qawmi lakumu almulku alyawma thahireenafee al-arḍi faman yan suruna min ba/si Allāhiin jāana qala firAAawnu m ā oreekumill ā m ā ar ā wam ā ahdeekum ill asabeela alrrashadi
A	40:29 يقوم لكم الملك اليوم ظهري في الارض فمن ينصرنا من باس الله ان جاءنا قال فرعون ما اريكم الا ما ارى وما اهديكم الا سبيل الرشاد
Edip-Layth	40:30 The one who acknowledged said, "O my people, I fear for you the same fate as the day of the opponents."

The Monotheist Group	40:30 And the one who believed said: "O my people, I fear for you the same fate as the day of the opponents."
Muhammad Asad	40:30 Thereupon exclaimed he who had attained to faith: O my people! Verily, I fear for you the like of what one day befell those others who were leagued together [against God's truth]
Rashad Khalifa	40:30 The one who believed said, "O my people, I fear for you the same fate as the previous opponents.
Shabbir Ahmed	40:30 Thereupon the believer said, "O My people! I fear for you the disaster that befell the factions of old,
Transliteration	40:30 Waq <u>a</u> la allat <u>hee</u> a <u>mana</u> ya <u>qaw</u> mi innee akh <u>afu</u> AAalaykum mithla yawmi al-a <u>hza</u> bi
A	40:30 وقال الذى ءامن يقوم انى اخاف عليكم مثل يوم الاحزاب
Edip-Layth	40:31 "Like the fate of the people of Noah, Aad, and Thamud, and those after them. God does not wish any injustice for the servants."
The Monotheist Group	40:31 "Like the fate of the people of Noah, 'Aad, and Thamud, and those after them. And God does not wish any injustice for the servants."
Muhammad Asad	40:31 the like of what happened to Noah's people, and to [the tribes of] Ad and Thamud and those who came after them! And, withal, God does not will any wrong for His crea- tures. ²²
Rashad Khalifa	40:31 "The opponents of Noah, and `Aad, Thamoud, and others who came after them. GOD does not wish any injustice for the people.
Shabbir Ahmed	40:31 The condition of Noah's people, 'Aad and Thamud, and those who came after them. God never intends injustice for His servants.
Transliteration	40:31 Mithla da/bi qawmi noo <u>hin</u> waAA a <u>din</u> wathamooda wa allat <u>heena</u> min baAAadhim wama <u>Alla</u> hu yureedu <u>thul</u> man lilAAaib <u>adi</u>
A	40:31 مثل داب قوم نوح وعاد و ثمود والذين من بعدهم وما الله يريد ظلما للعباد
Edip-Layth	40:32 "And, O my people, I fear for you the day of mutual blaming."
The Monotheist Group	40:32 "And, O my people, I fear for you the Day of mutual blaming."
Muhammad Asad	40:32 And, O my people, I fear for you [the coming of] that Day of [Judgment - the Day when you will be] calling unto one another [in distress]
Rashad Khalifa	40:32 "O my people, I fear for you the Day of Summoning.
Shabbir Ahmed	40:32 O My people! I fear for you a day when you will cry to one another in distress.
Transliteration	40:32 Waya qawmi innee akh <u>afu</u> AAalaykum yawma alIttan <u>adi</u>
A	40:32 ويقوم انى اخاف عليكم يوم التناد
Edip-Layth	40:33 "A day when you will turn around and flee, you will have no protector besides God, and whomever God sends astray, then there is none who can guide him."
The Monotheist Group	40:33 "A Day when you will turn around and flee, you will have no protector besides God, and whomever God sends astray, then there is none who can guide him."
Muhammad Asad	40:33 the Day when you will [wish to] turn your backs and flee, having none to defend you against God: for he whom God lets go astray can never find any guide. ²³
Rashad Khalifa	40:33 "That is the day when you may wish to turn around and flee. But nothing will protect you then from GOD. Whomever GOD sends astray, nothing can guide him."
Shabbir Ahmed	40:33 A day when you will turn around to flee, but you will have no defender from God. Whomever God lets go astray (through His law of guidance), for him there is no guide. ¹³

Transliteration	40:33 Yawma tuwalloona mudbireena m a lakummina All ahi min AA asimin waman yu dlili Allahufama lahu min hadin
A	40:33 يوم تولون مدبرين ما لكم من الله من عاصم ومن يضل الله فما له من هاد
Edip-Layth	<i>Opposing a Messenger in the name of a "Final Messenger"</i> 40:34 "Joseph had come to you before with proofs, but you remained in doubt regarding what he came to you with, until when he died, you said, "God will not send any messenger after him." It is such that God sends astray he who is a transgressor, doubter." 4
The Monotheist Group	40:34 "And Joseph had come to you before with proofs, but you remained in doubt regarding what he came to you with, until when he died, you said: "God will not send any messenger after him." It is such that God sends astray he who is a transgressor, doubter."
Muhammad Asad	40:34 And [remember:] it was to you that Joseph came aforetime with all evidence of the truth; but you never ceased to throw doubt on all [the messages] that he brought you - so much so that when he died, you said, 'Never will God send any apostle [even] after him!' 24 In this way God lets go astray such as waste their own selves by throwing suspicion [on His revelations]
Rashad Khalifa	<i>Who is the Last Messenger? A Tragic Human Trait</i> 40:34 Joseph had come to you before that with clear revelations, but you continued to doubt his message. Then, when he died you said, "GOD will not send any other messenger after him. (He was the last messenger)!" GOD thus sends astray those who are transgressors, doubtful. 3
Shabbir Ahmed	40:34 And it was to you that Joseph had come with all evidence of the truth. But, you incessantly cast suspicion on what he had brought. And when he died, you said, 'God will never send another messenger after him (among you, the Israelites). Thus God lets go astray any who is a waster of 'self', given to suspicion.
Transliteration	40:34 Walaqad jaakum yoosufu min qablu bi albayingatifa ziltum fee shakkin mimm a jaakum bihi hattaitha halaka qultum lan yabAAatha All ahu minbaAAadihi rasoolan ka thalika yudillu Allahuman huwa musrifun murtabun
A	40:34 ولقد جاءكم يوسف من قبل بالبينت فما زلتم في شك مما جاءكم به حتى اذا هلك قلتم لن يبعث الله من بعده رسولا كذلك يضل الله من هو مسرف مرتاب
Edip-Layth	40:35 Those who dispute about God's signs without any authority that has come to them, it is greatly abhorred by God and by those who acknowledge. God thus seals the hearts of every arrogant tyrant.
The Monotheist Group	40:35 Those who dispute about God's signs without any authority that has come to them, it is greatly abhorred with God and with those who believe. God thus seals the hearts of every arrogant tyrant.
Muhammad Asad	40:35 such as would call God's messages in question without having any evidence therefor: 25 [a sin] exceedingly loathsome in the sight of God and of those who have attained to faith. It is in this way that God sets a seal on every arrogant, self-exalting heart. 26
Rashad Khalifa	40:35 They argue against GOD's revelations, without any basis. This is a trait that is most abhorred by GOD and by those who believe. GOD thus seals the hearts of every arrogant tyrant.
Shabbir Ahmed	40:35 They argue against God's revelations, without any basis. This attitude is strongly disapproved in the sight of God and of those who believe. Thus God sets a seal on every arrogant, brutal heart. 14
Transliteration	40:35 Allatheena yuj adiloona fee ayatiAllahi bighayri sul tanin at ahum kaburamaqtan AAinda All ahi waAAinda alla theena amanookathalika ya tbaAAu All ahu AAal a kulliqalbi mutakabbirin jabbarin

A	40:35 الذين يجدلون فى آيت الله بغير سلطان اتهم كبر مقتا عند الله وعند الذين ءامنوا كذلك يطبع الله على كل قلب متكبر جبار
Edip-Layth	40:36 Pharaoh said, "O Haman, build for me a high platform that I may uncover the secrets."
The Monotheist Group	40:36 And Pharaoh said: "O Haamaan, build for me a high platform that I may uncover the secrets."
Muhammad Asad	40:36 But Pharaoh said: O Haman! Build me a lofty tower, that haply I may attain to the [right] means
Rashad Khalifa	40:36 Pharaoh said, "O Haamaan, build for me a high tower, that I may reach out and discover.
Shabbir Ahmed	40:36 (Thus spoke the believer among Pharaoh's people.) And Pharaoh remarked, "O Hamaan! Build for me a lofty tower that I may have enough means,
Transliteration	40:36 Waqaḡa firAAawnu ya ḡamanuibni lee sarḡan laAAallee ablughu al-asbaba
A	40:36 وقال فرعون يهمن ابن لى صرحا لعلى ابلى الاسباب
Edip-Layth	40:37 "The secrets of the heavens, and that I can take a look at the god of Moses, although I think he is a liar." Thus the evil works of Pharaoh were made to appear correct to him, and he was blocked from the path. Pharaoh's scheming brought nothing but regret.
The Monotheist Group	40:37 "The secrets of the heavens, and that I can take a look at the god of Moses, although I think he is a liar." Thus the evil works of Pharaoh were made to appear correct to him, and he was blocked from the path. And Pharaoh's scheming brought nothing but regret.
Muhammad Asad	40:37 the means of approach to the heavens - and that [thus] I may have a look at the god of Moses: 27 for, behold, I am indeed certain that he is a liar!" And thus, goodly seemed unto Pharaoh the evil of his own doings, and so he was barred from the path [of truth]: and Pharaoh's guile did not lead to aught but ruin.
Rashad Khalifa	40:37 "I want to reach the heaven, and take a look at the god of Moses. I believe he is a liar." Thus were the evil works of Pharaoh adorned in his eyes, and thus was he kept from following (the right) path. Pharaoh's scheming was truly evil.
Shabbir Ahmed	40:37 The means of access to the heavens, and to look at the God of Moses, though, I consider him a liar." Thus, goodly seemed to Pharaoh the evil of his own deeds, and so he was barred from the path. In the end all plotting of Pharaoh led him to nothing but ruin.
Transliteration	40:37 Asbaba a IssamawatifattaliAAa il a il ahi moos a wa-inneelaa ḡunnuhu k aḡhiban wakathalikazuyyina lifirAAawna soo-o AAamalihi wa sudda AAani a Issabeeliwama kaydu firAAawna illa fee tababin
A	40:37 اسباب السموت فاطلع الى اله موسى وانى لاطنه كذبا وكذلك زين لفرعون سوء عمله وصد عن السبيل وما كيد فرعون الا فى تباب
Edip-Layth	40:38 The one who acknowledged said, "O my people, follow me, and I will guide you to the right path."
The Monotheist Group	40:38 And the one who believed said: "O my people, follow me, and I will guide you to the right path."
Muhammad Asad	40:38 Still, the man who had attained to faith went on: O my people! Follow me: I shall guide you onto the path of rectitude!
Rashad Khalifa	40:38 The one who believed said, "O my people, follow me, and I will guide you in the right way.
Shabbir Ahmed	40:38 Still, the man who had believed, went on, "O My people! Follow me. I will show you the right way.

Transliteration	40:38 Waqala allathee amana yaqawmi ittabiAAooni ahdikum sabeela a Irrashadi
A	40:38 وقال الذى ءامن يقوم اتبعون اهدكم سبيل الرشاد
Edip-Layth	40:39 "O my people, this worldly life is but an enjoyment, while the Hereafter is the permanent abode."
The Monotheist Group	40:39 "O my people, this worldly life is but an enjoyment, while the Hereafter is the permanent abode."
Muhammad Asad	40:39 O my people! This worldly life is but a brief enjoyment, whereas, behold, the life to come is the home abiding.
Rashad Khalifa	40:39 "O my people, this first life is a temporary illusion, while the Hereafter is the eternal abode."
Shabbir Ahmed	40:39 My people! The life of this world is but a brief enjoyment, whereas, the Hereafter, that is the Lasting Home.
Transliteration	40:39 Ya qawmi innama hathihialhayatu alddunya mataAAunwa-inna al-akhirata hiya daru alqarari
A	40:39 يقوم انما هذه الحياة الدنيا متع وان الءاخرة هى دار القرار
Edip-Layth	40:40 "Whosoever does an evil deed, he will not be requited except for its equivalent, and whosoever does good, whether male or female and is an acknowledger, so those will be admitted to Paradise, where they will receive provision without limit."
The Monotheist Group	40:40 "Whosoever does an evil deed, he will not be requited except for its equivalent, and whosoever does good, whether male or female and is a believer, then those will be admitted to Paradise, where they will receive provision without limit."
Muhammad Asad	40:40 [There,] anyone who has done a bad deed will be requited with no more than the like thereof, whereas anyone, be it man or woman, who has done righteous deeds and is a believer withal - all such will enter paradise, wherein they shall be blest with good beyond all reckoning! ²⁸
Rashad Khalifa	<i>The Best Deal</i> 40:40 Whoever commits a sin is requited for just that, and whoever works righteousness - male or female - while believing, these will enter Paradise wherein they receive provisions without any limits.
Shabbir Ahmed	40:40 Whoever has destabilized another person's life, will not be repaid but the like of it. And whoever has helped others, whether male or female, and is a believer, such will enter the Garden wherein they will be blessed with sustenance without measure.
Transliteration	40:40 Man AAamila sayyi-atan fa la yujzailla mithlaha waman AAamila salihanmin thakarina ontha wahuwa mu/minun fa la ikayadkhuloona aljannata yurzaqoona feeh a bighayri hisabin
A	40:40 من عمل سيئة فلا يجزى الا مثلها ومن عمل صالحا من ذكر او انثى وهو مومن فاولئك يدخلون الجنة يرزقون فيها بغير حساب
Edip-Layth	40:41 "And, O my people, why is it that I invite you to salvation, while you invite me to the fire!"
The Monotheist Group	40:41 "And, O my people, why is it that I invite you to salvation, while you invite me to the Fire!"
Muhammad Asad	40:41 And, O my people, how is it that I summon you to salvation, the while you summon me to the fire? ²⁹
Rashad Khalifa	<i>The Believing Egyptian Debates With His People</i> 40:41 "O my people, while I invite you to be saved, you invite me to the hellfire.

Shabbir Ahmed	40:41 O My people! What is my personal benefit that I call you to freedom from grief whereas you invite me to the fire?
Transliteration	40:41 Waya qawmi m_alee adAAookum ila alInnajati watadAAoonanee ila alInnari
A	40:41 ويقوم ما لى ادعوكم الى النجوة وتدعوننى الى النار
Edip-Layth	40:42 "You invite me to reject God, and place partners beside Him that I have no knowledge of, and I am inviting you to the Noble, the Forgiver."
The Monotheist Group	40:42 "You invite me to reject God, and place partners beside Him that I have no knowledge of, and I am inviting you to the Noble, the Forgiver."
Muhammad Asad	40:42 - [for] you call upon me to deny [the one ness of] God and to ascribe a share in His divinity to aught of which I cannot [possibly] have any knowl edge the while I summon you to [a cognition of] the Almighty, the All-Forgiving! ³⁰
Rashad Khalifa	40:42 "You invite me to be unappreciative of GOD, and to set up beside Him idols that I do not recognize. I am inviting you to the Almighty, the Forgiver.
Shabbir Ahmed	40:42 You call me to disbelieve in God and ascribe to Him partners of whom I have no knowledge. On the other hand, I invite you to the Almighty, the Consistent Absolver of faults and imperfections.
Transliteration	40:42 TadAAoonanee li-akfura bi Allahiwaoshrika bihi m_a laysa lee bihi AAilmun waanaadAAookum ila alAAazeezi alghaffari
A	40:42 تدعوننى لاكفر بالله واشرك به ما ليس لى به علم وانا ادعوكم الى العزيز الغفر
Edip-Layth	40:43 "There is no doubt that what you invite me to has no basis in this world, nor in the Hereafter. Our ultimate return will be to God, and that the transgressors will be the dwellers of the fire."
The Monotheist Group	40:43 "There is no doubt that what you invite me to has no basis in this world, nor in the Hereafter. And our ultimate return will be to God, and that the transgressors will be the dwellers of the Fire."
Muhammad Asad	40:43 There is no doubt that what you summon me to is something that has no claim to being invoked either in this world or in the life to come - as [there is no doubt] that unto God is our return, and that they who have wasted their own selves shall find them selves in the fire:
Rashad Khalifa	40:43 "There is no doubt that what you invite me to do has no basis in this world, nor in the Hereafter, that our ultimate return is to GOD, and that the transgressors have incurred the hellfire.
Shabbir Ahmed	40:43 No doubt, what you invite me to call upon is futile in this world and in the Hereafter. To God is our return, and those who waste their human potential will be companions of the fire.
Transliteration	40:43 La jarama annam_a tadAAoonaneeilayhi laysa lahu daAAawatun fee a lddunya walafee al-akhirati waanna maraddan_a ila Allahiwaanna almusrifeena hum as-habu alInnari
A	40:43 لا جرم انما تدعوننى اليه ليس له دعوة فى الدنيا ولا فى الءاخرة وان مردنا الى الله وان المسرفين هم اصحب النار
Edip-Layth	<i>These Statements are not Limited to Egyptians</i> 40:44 "You will come to remember what I am telling you, and I leave my affair in this matter to God; God is the Seer of the servants."
The Monotheist Group	40:44 "You will come to remember what I am telling you, and I leave my affair in this matter to God; God is the Seer of the servants."
Muhammad Asad	40:44 and at that time you will [have cause to] remember what I am telling you [now]. But [as for me,] I commit myself unto God: for, verily, God sees all that is in [the hearts of] His servants."

Rashad Khalifa	40:44 "Some day you will remember what I am telling you now. I leave the judgment of this matter to GOD; GOD is the Seer of all the people."	
Shabbir Ahmed	40:44 Sometime in the future you will remember what I am saying to you now. I commit my affair to God, for, certainly, God is Seer of His servants."	
Transliteration	40:44 Fasata <th>h</th> kuroona ma aqoolulakum waofawwi <u>du</u> amree ila All <u>ah</u> i inna All <u>ah</u> abaseerun bialAAibadi	h
A	40:44 فستذكرون ما اقول لكم وافوض امرى الى الله ان الله بصير بالعباد	
Edip-Layth	40:45 So God protected him from the evil of what they schemed, while the people of Pharaoh have incurred the worst retribution.	
The Monotheist Group	40:45 So God protected him from the evil of what they schemed, while the people of Pharaoh have incurred the worst retribution.	
Muhammad Asad	40:45 And God preserved him from the evil of their scheming, whereas suffering vile was to encompass Pharaoh's folk:	
Rashad Khalifa	40:45 GOD then protected him from their evil schemes, while the people of Pharaoh have incurred the worst retribution.	
Shabbir Ahmed	40:45 And God protected him from their evil scheming while suffering was to surround Pharaoh's people,	
Transliteration	40:45 Fawaq <u>ah</u> u All <u>ah</u> u sayyi- <u>a</u> tima makaroo w <u>ah</u> aqa bi- <u>al</u> i firAAawna soo-oalAAa <th>h</th> abi	h
A	40:45 فوقه الله سيئات ما مكروا وحاق بال فرعون سوء العذاب	
Edip-Layth	40:46 The fire, which they will be exposed to morning and evening, and on the day when the moment is established: "Admit the people of Pharaoh into the most severe of the retribution."	
The Monotheist Group	40:46 The Fire, which they will be exposed to morning and evening, and on the Day when the Hour is established: "Admit the people of Pharaoh into the most severe of the retribution."	
Muhammad Asad	40:46 the fire [of the hereafter - that fire] which they had been made to contemplate [in vain], morning and evening: ³¹ for on the Day when the Last Hour dawns [God will say], Make Pharaoh's folk enter upon suffering most severe!"	
Rashad Khalifa	<i>While in the Grave: A Continuous Nightmare</i> 40:46 The Hell will be shown to them day and night, and on the Day of Resurrection: "Admit Pharaoh's people into the worst retribution."	
Shabbir Ahmed	40:46 The fire, which they had been warned of day and night. On the Day when the Hour dawns, it will be said, "Cast Pharaoh's people into the toughest penalty." ¹⁵	
Transliteration	40:46 Alnn <u>ar</u> u yuAAara <u>d</u> oonaAAalay <u>h</u> a ghuduwwan waAAashiyyan wayawma taqoomu alssaAAatuadkhiloo <u>al</u> a firAAawna ashadda alAAa <th>h</th> abi	h
A	40:46 النار يعرضون عليها غدوا وعشيا ويوم تقوم الساعة ادخلوا ال فرعون اشد العذاب	
Edip-Layth	40:47 When they argue in hell, the weak will say to those who were arrogant: "We used to be your followers, can you take from us any portion of the fire?"	
The Monotheist Group	40:47 And when they argue in Hell, the weak will say to those who were arrogant: "We used to be your followers, can you take from us any portion of the Fire?"	
Muhammad Asad	40:47 AND LO! They [who in life were wont to deny the truth] will contend with one another in the fire [of the hereafter]; and then the weak will say unto those who had gloried in their arrogance, Behold, we were but your followers: can you, then, relieve us of some [of our] share of this fire?" ³²	

Rashad Khalifa	40:47 As they argue in Hell, the followers will say to their leaders, "We used to be your followers, can you spare us any part of this Hell?"
Shabbir Ahmed	40:47 They will dispute with each other in the fire. The commoners will say to the leaders, "We were following you. Can you, then, take away some of the fire from us?" 16
Transliteration	40:47 Wa-ith yata hajjoona fee a Innarifayaqoolu a ldduAAafao lilla theenaistakbaroo inn a kunna lakum tabaAAan fahal antummughnoona AAann a naseeban mina aInnari
A	40:47 واذا يتحاجون في النار فيقول الضعفاء للذين استكبروا انا كنا لكم تبعاً فهل انتم مغنون عنا نصيباً من النار
Edip-Layth	40:48 Those who were arrogant will say, "We are all in it together, for God has passed judgment upon the servants."
The Monotheist Group	40:48 Those who were arrogant will say: "We are all in it together, for God has passed judgment upon the servants."
Muhammad Asad	40:48 [to which] they who had [once] been arrogant will reply, Behold, we are all in it [together]! Verily, God has judged between His creatures!"
Rashad Khalifa	40:48 The leaders will say, "We are all in this together. GOD has judged among the people."
Shabbir Ahmed	40:48 The leaders will respond, "We are all in it together. Surely, God has judged between His servants."
Transliteration	40:48 Qala alla the ena istakbaroo innakullun fee h a inna Allaha qad hakama baynaalAAibadi
A	40:48 قال الذين استكبروا انا كل فيها ان الله قد حكم بين العباد
Edip-Layth	40:49 Those who are in fire will say to the guardians of hell: "Call upon your Lord to reduce for us the retribution, by just one day!"
The Monotheist Group	40:49 And those who are in Fire will say to the guardians of Hell: "Call upon your Lord to reduce for us the retribution, by just one day!"
Muhammad Asad	40:49 And they who are in the fire will say to the keepers of hell, 33 Pray unto your Sustainer that He lighten, [though it be] for one day [only], this suffering of ours!"
Rashad Khalifa	Too Late 40:49 Those in the hellfire will say to the guardians of Hell, "Call upon your Lord to reduce the retribution for us, for even one day."
Shabbir Ahmed	40:49 And those in the fire will say to the keepers of Hell, "Ask your Lord on our behalf to lighten for us one day of this torment."
Transliteration	40:49 Waqala alla the ena fee a Innarilikhazanati jahannama odAAao rabbakum yukhaffif AAannayawman mina alAAathabi
A	40:49 وقال الذين في النار لخزنة جهنم ادعوا ربكم يخفف عنا يوماً من العذاب
Edip-Layth	40:50 They will say, "Did not your messengers come to you with proofs?" They will reply: "Yes." They will say, "Then call out, for the call of the ingrates is nothing but in vain."
The Monotheist Group	40:50 They will say: "Did not your messengers come to you with proofs?" They will reply: "Yes." They will say: "Then call out, for the call of the rejecters is nothing but in vain."
Muhammad Asad	40:50 [But the keepers of hell] will ask, Is it not [true] that your apostles came unto you with all evidence of the truth?" Those [in the fire] will reply, Yea, indeed." [And the keepers of hell] will say, Pray, then!" - for the prayer of those who deny the truth cannot lead to aught but delusion. 34
Rashad Khalifa	40:50 They will say, "Did you not receive your messengers who delivered to you clear messages?" They will reply, "Yes we did." They will say, "Then implore (as much as you

	wish); the imploring of the disbelievers is always in vain."
Shabbir Ahmed	40:50 But (the keepers) will say, "Is it not that your messengers came to you with all evidence of the truth?" They will answer, "Yes, indeed." And the keepers will respond, "Pray, then! But the prayer of those without faith is nothing but wandering in error."
Transliteration	40:50 Qaloo awa lam taku ta/teekumrusulukum bi albayyinati qaloo bala qaloofaodAAoo wama duAAao alkafireena illafee dalalin
A	40:50 قالوا اولم تك تاتيكم رسلكم بالبينت قالوا بلى قالوا فادعوا وما دعوا الكافرين الا فى ضلل
Edip-Layth	40:51 We will indeed grant victory to Our messengers and to those who acknowledged the worldly life, and on the day when the witnesses will rise.
The Monotheist Group	40:51 We will indeed grant victory to Our messengers and to those who believed in the worldly life, and on the Day when the witnesses will rise.
Muhammad Asad	40:51 BEHOLD, We shall indeed succour Our apostles and those who have attained to faith, [both] in this world's life and on the Day when all the witnesses shall stand up ³⁵
Rashad Khalifa	<i>Guaranteed Victory; Here and Forever</i> 40:51 Most assuredly, we will give victory to our messengers and to those who believe, both in this world and on the day the witnesses are summoned.
Shabbir Ahmed	40:51 We do help Our messengers and those who truly attain belief, in this world and on the Day when the witnesses shall stand up. ¹⁷
Transliteration	40:51 Inna lanan suru rusulan awaallatheena amanoo fee al hayatialddunya wayawma yaqoomu al-ashhadu
A	40:51 انا لننصر رسلنا والذين ءامنوا فى الحياة الدنيا ويوم يقوم الاشهد
Edip-Layth	40:52 A day when excuses will be of no help to the transgressors, and they will be cursed, and they will have the worst abode.
The Monotheist Group	40:52 A Day when excuses will be of no help to the transgressors, and they will be cursed, and they will have the worst abode.
Muhammad Asad	40:52 the Day when their excuses will be of no avail to the evildoers, seeing that their lot will be rejection from all that is good, and a woeful hereafter. ³⁶
Rashad Khalifa	40:52 On that day, the apologies of the disbelievers will not benefit them. They have incurred condemnation; they have incurred the worst destiny.
Shabbir Ahmed	40:52 The Day their excuses will not avail the oppressors, and theirs will be a removal from Divine grace, and for them is but the home of misery.
Transliteration	40:52 Yawma la yanfaAAu aliththalimeenamaAAathiratum walahumu allaAAanatu walahum soo-o alddari
A	40:52 يوم لا ينفع الظلمين معذرتهم ولهم اللعنة ولهم سوء الدار
Edip-Layth	40:53 We have given Moses the guidance, and We made the Children of Israel inherit the book.
The Monotheist Group	40:53 And We have given Moses the guidance, and We made the Children of Israel inherit the Scripture.
Muhammad Asad	40:53 And, indeed, We bestowed aforetime [Our] guidance on Moses, and [thus] made the children of Israel heirs to the divine writ [revealed to him]
Rashad Khalifa	<i>Learn From History</i> 40:53 We have given Moses the guidance, and made the Children of Israel inherit the scripture.
Shabbir Ahmed	40:53 And such was the history of Moses whom We gave the guidance and thus made the

	Children of Israel inherit the scripture.
Transliteration	40:53 Walaqad atayna moosaalhuda waawrathna banee isra-eela alkitaba
A	40:53 ولقد ءاتينا موسى الهدى واورثنا بنى اسرائيل الكتب
Edip-Layth	40:54 A guide and a reminder for those who possess intelligence.
The Monotheist Group	40:54 A guide and a reminder for those who possess intelligence.
Muhammad Asad	40:54 as a [means of] guidance and a reminder for those who were endowed with insight. ³⁷
Rashad Khalifa	40:54 (Their history) is a lesson and a reminder for those who possess intelligence.
Shabbir Ahmed	40:54 As a guide and a reminder for people of understanding.
Transliteration	40:54 Hudan wathikra li-olee al-albab
A	40:54 هدى ونكرى لاولى الالباب
Edip-Layth	40:55 So be patient, for the promise of God is true, and seek forgiveness for your sin, and glorify and praise your Lord at dusk and dawn.
The Monotheist Group	40:55 So be patient, for the promise of God is true, and seek forgiveness for your sin, and glorify and praise your Lord evening and morning.
Muhammad Asad	40:55 hence, remain thou patient in adversity - for, verily, God's promise always comes true - and ask forgiveness for thy sins, and extol thy Sustainer's glory and praise by night and by day. ³⁸
Rashad Khalifa	40:55 Therefore, be patient, for GOD's promise is true, and ask forgiveness for your sin, and glorify and praise your Lord night and day.
Shabbir Ahmed	40:55 So, (O Prophet!) remain patient in adversity - for, certainly, God's promise always comes True. And guard yourself against slanders intended to cause dissension. And strive to manifest the praise of your Lord, night and day. ¹⁸
Transliteration	40:55 Faisbir inna waAAda All ahihaqqun waistaghfir li thanbika wasabbi hbihamdi rabbika bialAAashiyyi waal-ibkari
A	40:55 فاصبر ان وعد الله حق واستغفر لذنبك وسبح بحمد ربك بالعشى والابكر
Edip-Layth	<i>Ignoring God's Signs in the Scripture and Nature</i> 40:56 Surely, those who dispute about God's signs without any authority given to them, there is nothing but arrogance in their chests, which they do not perceive. Therefore, seek refuge in God; He is the Hearer, the Seer.
The Monotheist Group	40:56 Surely, those who dispute about God's revelations without any authority given to them, there is nothing but arrogance in their chests, which they do not perceive. Therefore, seek refuge in God; He is the Hearer, the Seer.
Muhammad Asad	40:56 Behold, as for those who call God's messages in question without having any evidence therefore ³⁹ in their hearts is nothing but overweening self-conceit, which they will never be able to satisfy: ⁴⁰ seek thou, then, refuge with God - for, verily, He alone is all-hearing, all-seeing!
Rashad Khalifa	40:56 Surely, those who argue against GOD's revelations without proof are exposing the arrogance that is hidden inside their chests, and they are not even aware of it. Therefore, seek refuge in GOD; He is the Hearer, the Seer.
Shabbir Ahmed	40:56 Those who dispute the messages of God without any basis, are displaying the arrogance that is hidden in their chests and they do not even perceive it. Seek refuge, then, with God (to dispel their treacheries). Certainly, He is the Hearer, the Seer. ¹⁹

Transliteration	40:56 Inna alla theena yuj adiloonafee ayati All ahi bighayri sul tanin at ahumin fee sudoorihim ill a kibrun m a hum bib aligheehifaistaAAith bi Allahi innahu huwa alssameeAAualbaseeru
A	40:56 ان الذين يجدلون في آيات الله بغير سلطان اتهم ان في صدورهم الا كبر ما هم ببلغيه فاستعذ بالله انه هو السميع البصير
Edip-Layth	40:57 The creation of the heavens and the earth is greater than the creation of people, but most people do not know.
The Monotheist Group	40:57 The creation of the heavens and the Earth is greater than the creation of the people, but most of the people do not know.
Muhammad Asad	40:57 Greater indeed than the creation of man is the creation of the heavens and the earth: 41 yet most men do not understand [what this implies].
Rashad Khalifa	<i>Awesome Construction of the Universe</i> 40:57 The creation of the heavens and the earth is even more awesome than the creation of the human being, but most people do not know.
Shabbir Ahmed	40:57 Surely, greater than the creation of the humans, is the creation of the heavens and the earth. But most people never know (what it implies). 20
Transliteration	40:57 Lakhalqu alssamawati waal-ardiakbaru min khalqi a Innasi walakinna aktharaa Innasi la yaAAalamoona
A	40:57 لخلق السموت والارض اكبر من خلق الناس ولكن اكثر الناس لا يعلمون
Edip-Layth	40:58 Not equal are the blind and the seer; nor those who acknowledge and do good works, and those who do evil. Little do you remember.
The Monotheist Group	40:58 And not equal are the blind and the seer, nor those who believe and do good works, and those who do evil. Little do you remember.
Muhammad Asad	40:58 But [then,] the blind and the seeing are not equal; and neither [can] they who have attained to faith and do good works and the doers of evil [be deemed equal]. How seldom do you keep this in mind!
Rashad Khalifa	40:58 Not equal are the blind and the seer. Nor are those who believe and work righteousness equal to the sinners. Rarely do you take heed.
Shabbir Ahmed	40:58 But then, the blind of reason and the seer at heart are not equal. And neither are those who attain faith, and help others, equal to those who create imbalance in people's lives. How seldom do you use your mind!
Transliteration	40:58 Wama yastawee al-aAAam a wa albaseeruwaallatheena amanoo waAAamiloo alssalihatiwala almusee-o qaleelan ma tataathakkaroon
A	40:58 وما يستوى الاعمى والبصير والذين ءامنوا وعملوا الصلحت ولا المسىء قليلا ما تتذكرون
Edip-Layth	40:59 Surely the moment is coming, there is no doubt in it, but most people do not acknowledge.
The Monotheist Group	40:59 Surely the Hour is coming, there is no doubt in it, but most people do not believe.
Muhammad Asad	40:59 Verily, the Last Hour is sure to come: of this there is no doubt; yet most men will not believe it. 42
Rashad Khalifa	40:59 Most certainly, the Hour (Day of Judgment) is coming, no doubt about it, but most people do not believe.
Shabbir Ahmed	40:59 Surely, the Hour is coming; of this there is no doubt. Yet most people do not believe. 21
Transliteration	40:59 Inna alssaAAata laatiyatunla rayba feeha walakinna akthara a Innasila yu/minoon

A	40:59 ان الساعة لءاتية لا ريب فيها ولكن اكثر الناس لا يؤمنون
Edip-Layth	40:60 Your Lord said, "Call on Me and I will respond to you." Surely, those who are too arrogant to serve Me, they will enter hell, forcibly.
The Monotheist Group	40:60 And your Lord said: "Call on Me and I will respond to you." Surely, those who are too arrogant to serve Me, they will enter Hell, forcibly.
Muhammad Asad	40:60 But your Sustainer says: Call unto Me, [and] I shall respond to you! ⁴³ Verily, they who are too proud to worship Me will enter hell, abased!"
Rashad Khalifa	<i>Supplication: A Form of Worship</i> 40:60 Your Lord says, "Implore Me, and I will respond to you. Surely, those who are too arrogant to worship Me will enter Gehenna, forcibly." ⁴
Shabbir Ahmed	40:60 Your Lord has said, "Call upon Me and I shall respond to you. Surely, those who are too proud to serve Me, will enter Hell, disgraced." ²²
Transliteration	40:60 Waqala rabbukumu odAAoonee astajiblakum inna alla theena yastakbiroona AAan AAibadateesayadkhuloona jahannama dakhireena
A	40:60 وقال ربكم ادعوني استجب لكم ان الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين
Edip-Layth	40:61 God, it is He Who has made for you the night to reside in and the day to see in. Surely, God provides many blessings upon the people, but most people are not thankful.
The Monotheist Group	40:61 God, it is He Who has made for you the night to reside in and the day to see in. Surely, God provides many blessings upon the people, but most people are not thankful.
Muhammad Asad	40:61 IT IS GOD who has made the night for you, so that you might rest therein, and the day, to make [you] see. ⁴⁴ Behold, God is indeed limitless in His bounty unto man - but most men are ungrateful.
Rashad Khalifa	40:61 GOD is the One who designed the night so you can rest in it, and the day lighted. GOD bestows many blessings upon the people, but most people are not thankful.
Shabbir Ahmed	40:61 God is the One Who has made the night for you, so that you might rest therein, and the day to make you see. God is the Lord of bounty for mankind, but most people are ungrateful. ²³
Transliteration	40:61 Allahu alla thee jaAAala lakumuallayla litaskunoo feehi wa alInnahara mub siraninna Allaha lathoo fadlin AAala alInnasiwalakinna akthara alInnasi layashkuroona
A	40:61 الله الذى جعل لكم الليل لتسكنوا فيه والنهار مبصرا ان الله لنو فضل على الناس ولكن اكثر الناس لا يشكرون
Edip-Layth	40:62 That is God, your Lord, Creator of all things. There is no god except He, so why do you deviate?
The Monotheist Group	40:62 That is God, your Lord, Creator of all things. There is no god except He, so why do you deviate?
Muhammad Asad	40:62 Such is God, your Sustainer, the Creator of all that exists: there is no deity save Him. How perverted, then, are your minds! ⁴⁵
Rashad Khalifa	40:62 Such is GOD your Lord, the Creator of all things. There is no god except He. How could you deviate?
Shabbir Ahmed	40:62 Such is God, your Lord, the Creator of all things. There is no god but He. How can you, then, deviate? ²⁴
Transliteration	40:62 Thalikumumu Allahu rabbukum khaliqukulli shay-in la ilaha illa huwa faannatu/fakoona
A	

	40:62 ذلكم الله ربكم خلق كل شيء لا اله الا هو فاني توفكون
Edip-Layth	40:63 Thus, those who used to deny God's Signs were deviated.
The Monotheist Group	40:63 Thus, those who used to deny God's Revelations were deviated.
Muhammad Asad	40:63 [For] thus it is: perverted are the minds of those who knowingly reject God's messages. ⁴⁶
Rashad Khalifa	40:63 Deviating are those who disregard GOD's revelations.
Shabbir Ahmed	40:63 Thus it is. Those who contend with the messages of God are but straying.
Transliteration	40:63 Kathalika yu/faku alla ^{the} ena kanoobi-ayati Allahi yajhadoo ^{na}
A	40:63 كذلك يوفك الذين كانوا بايت الله يجحدون
Edip-Layth	40:64 God is the One who made the earth a habitat for you, and the sky as a structure, and He designed you; how beautifully he designed you! He provided you with good provisions. Such is God your Lord. Most Exalted is God, Lord of the worlds. ⁵
The Monotheist Group	40:64 God is the One who made the Earth a habitat for you, and the sky as a structure, and He designed you, and has perfected your design. And He provided you with good provisions. Such is God your Lord. Most Exalted is God, Lord of the worlds.
Muhammad Asad	40:64 It is God who has made the earth a resting- place for you and the sky a canopy, and has formed you - and formed you so well ⁴⁷ and provided for you sustenance out of the good things of life. Such is God, your Sustainer: hallowed, then, is God, the Sustainer of all the worlds!
Rashad Khalifa	40:64 GOD is the One who rendered the earth habitable for you, and the sky a formidable structure, and He designed you, and designed you well. He is the One who provides you with good provisions. Such is GOD your Lord; Most Exalted is GOD, Lord of the universe. ⁵
Shabbir Ahmed	40:64 God is the One Who rendered the earth a dwelling place for you and the atmosphere a canopy, and formed you, and formed you so well, and provided you with decent things of life. Such is God, your Lord. Most Exalted, then, is God, the Lord of the worlds. ²⁵
Transliteration	40:64 Allahu alla ^{the} e jaAAala lakumual-ar ^{da} qar ^{aran} wa alssamaa bin aanwasawwarakum faahsana suwarakum warazaqakummina a lttayyibati thalikumu All ^{ah} urabbukum fatabraka Allahu rabbu alAAalameena
A	40:64 الله الذي جعل لكم الارض قرارا والسماء بناء وصوركم فاحسن صوركم ورزقكم من الطيبات ذلكم الله ربكم فتبارك الله رب العلمين
Edip-Layth	40:65 He is the Living; there is no god except He. So call on Him while devoting the system for Him. Praise be to God, Lord of the worlds. ⁶
The Monotheist Group	40:65 He is the Living; there is no god except He. So call on Him while devoting the system for Him. Praise be to God, Lord of the worlds.
Muhammad Asad	40:65 He is the Ever-Living; there is no deity save Him: call, then, unto Him [alone], sincere in your faith in Him. All praise is due to God, the Sustainer of all the worlds!
Rashad Khalifa	40:65 He is the Living; there is no god except He. You shall worship Him alone, devoting your religion absolutely to Him alone. Praise be to GOD, Lord of the universe.
Shabbir Ahmed	40:65 He is the Ever-Living; there is no god but He. Call then, upon Him alone, sincere in Deen (the Divine System of Life). All praise is due to God, Lord of all the worlds! ²⁶
Transliteration	40:65 Huwa al hayyu l a il ahaila huwa fa odAAoohu mukhli seena lahu a ldeenaalhamdu lillahi rabbi alAAalameena
A	40:65 هو الحي لا اله الا هو فادعوه مخلصين له الدين الحمد لله رب العلمين

Edip-Layth	<i>Before Receiving the Quran, Muhammad was a Polytheist</i> 40:66 Say, "I have been forbidden from serving those whom you are calling upon besides God, since the proofs have come to me from my Lord. I have been commanded to peacefully surrender to the Lord of the worlds."⁷
The Monotheist Group	40:66 Say: "I have been forbidden from serving those whom you are calling upon besides God, since the proofs have come to me from my Lord. And I have been commanded to submit to the Lord of the worlds."
Muhammad Asad	40:66 Say: Since all evidence of the truth has come to me from my Sustainer, I am forbidden to worship [any of] those beings whom you invoke instead of God; and I am bidden to surrender myself to the Sustainer of all the worlds."
Rashad Khalifa	<i>Before God's Blessings Upon Him, Muhammad Used to Worship Idols</i> 40:66 Say, "I have been enjoined from worshipping the idols you worship beside GOD, when the clear revelations came to me from my Lord. I was commanded to submit to the Lord of the universe."⁶
Shabbir Ahmed	40:66 Say, "I am forbidden to obey those to whom you call upon instead of God, since all evidence of the truth has come to me from my Lord and I am commanded to submit to the Lord of the worlds."
Transliteration	40:66 Qul innee nuheetu an aAAbuda alla theenataAAoona min dooni All ahi lamm a jaaniyaalbayinginatu min rabbee waomirtu an oslima lirabbi alAAalameena
A	40:66 قل انى نهيت ان اعبد الذين تدعون من دون الله لما جاءنى البينى من ربه وامرت ان اسلم لرب العلمين
Edip-Layth	40:67 He is the One who created you from dust, then from a seed, then from an embryo, then He brings you out as a child, then He lets you reach your maturity, then you become old, and some of you may pass away before this, and so that you may reach an appointed term, in order that you may understand.
The Monotheist Group	40:67 He is the One who created you from dust, then from a seed, then from an embryo, then He brings you out as a child, then He lets you reach your maturity, then you become old; and some of you will have their lives terminated before this; and so that you may reach an appointed term, and perhaps so you may understand.
Muhammad Asad	40:67 It is He who creates you out of dust, ⁴⁸ and then out of a drop of sperm, and then out of a germ-cell; and then He brings you forth as children; and then [He ordains] that you reach maturity, and then, that you grow old - though some of you [He causes to] die earlier - : and [all this He ordains] so that you might reach a term set [by Him], ⁴⁹ and that you might [learn to] use your reason.
Rashad Khalifa	40:67 He is the One who created you from dust, and subsequently from a tiny drop, then from a hanging embryo, then He brings you out as a child, then He lets you reach maturity, then you become old - some of you die earlier. You attain a predetermined age, that you may understand.
Shabbir Ahmed	40:67 He is the One Who created you from dust, then from the gametes, then from an embryo, and then He brings you forth as an infant. And then you attain full strength and afterward you grow old; though some of you die earlier. All this He ordains so that you reach a term appointed, and along the way, develop your insight. ²⁷
Transliteration	40:67 Huwa allathee khalaqakum min turabinthumma min nutfatin thumma min AAalaqatin thummayukhrijukum iflan thumma litablughoo ashuddakum thummalitakoonoo shuyookhan waminkum man yutawaff a min qabluwalitablughoo ajalan musamman walaAAallakum taAAaqiloona
A	40:67 هو الذى خلقكم من تراب ثم من نطفة ثم من علقه ثم يخرجكم طفلا ثم لتبلغوا اشدكم ثم لتكونوا شيوخا ومنكم من يتوفى من قبل ولتبلغوا اجلا مسمى ولعلكم تعقلون
Edip-Layth	40:68 He is the One who gives life and causes death. When He decides upon anything, He

	simply says to it: "Be" and it is.
The Monotheist Group	40:68 He is the One who gives life and causes death. And when He decides upon anything, He simply says to it: "Be" and it is.
Muhammad Asad	40:68 It is He who grants life and deals death; and when He wills a thing to be, He but says unto it, Be" - and it is.
Rashad Khalifa	40:68 He is the only One who controls life and death. To have anything done, He simply says to it, "Be," and it is.
Shabbir Ahmed	40:68 He is the One Who grants life and causes death. The moment He decrees a thing, He says to it only "Be!" and it is.
Transliteration	40:68 Huwa alla ^{thee} yu ^{hyee} wayumeetufa-i ^{tha} qa ^{da} amran fa-innam ^a yaqoolu lahukun fayakoonu
A	40:68 هو الذى يحيى ويميت فاذا قضى امرا فانما يقول له كن فيكون
Edip-Layth	<i>The Ingrates of Divine Signs</i> 40:69 Did you not see those who dispute about God's signs, how they have deviated?
The Monotheist Group	40:69 Did you not see those who dispute about God's revelations, how they have deviated?
Muhammad Asad	40:69 ART THOU NOT aware of how far they who call God's messages in question have lost sight of the truth? ⁵⁰
Rashad Khalifa	40:69 Have you noted those who argue against GOD's proofs, and how they have deviated?
Shabbir Ahmed	40:69 Have you, then, seen those who contend against God's revelations, and, therefore, sway like errant winds?
Transliteration	40:69 Alam tara ila ^{la} allat ^{heena} yujadiloonafee ^{ayati} All ^{ahi} anna yus ^{ra} foona
A	40:69 ألم تر الى الذين يجدلون فى آيات الله انى يصرفون
Edip-Layth	40:70 Those who deny the book, and what We have sent Our messengers with. Therefore, they will come to know.
The Monotheist Group	40:70 Those who deny the Scripture, and what We have sent Our messengers with. Therefore, they will come to know.
Muhammad Asad	40:70 they who give the lie to this divine writ and [thus] to all [the messages] with which We sent forth Our apostles [of old]? ⁵¹ But in time they will come to know [how blind they have been: they will know it on Judgment Day],
Rashad Khalifa	40:70 They are the ones who have disbelieved in the scripture, and in the messages we have sent with our messengers. Therefore, they will surely find out.
Shabbir Ahmed	40:70 Those who reject the Book (Al-Qur'an), are in fact, denying all revelations with which We sent Our messengers. But, in time they will come to know (what they had denied.) ²⁸
Transliteration	40:70 Allat ^{heena} ka th thaboo bi ^{al} kitabiwabima ^a arsalna ^a bihi rusulana ^a fasawfayaAalamoonaa
A	40:70 الذين كذبوا بالكتب وبما ارسلنا به رسلنا فسوف يعلمون
Edip-Layth	40:71 When the collars will be around their necks and in chains they will be dragged off.
The Monotheist Group	40:71 When the collars will be around their necks and in chains they will be dragged off.
Muhammad Asad	40:71 when they shall have to carry the shackles and chains [of their own making] around their necks, ⁵²
Rashad Khalifa	40:71 The shackles will be around their necks, and the chains will be used to drag them.

Shabbir Ahmed	40:71 When they will have shackles around their necks, and the chains (of their own making), they will be dragged along,
Transliteration	40:71 <i>l</i> thi al-aghla <u>l</u> u fee aAAnaqihimwa <u>a</u> lssala <u>s</u> ilu yush <u>h</u> aboona
A	40:71 اذ الاغلل في اعتقهم والسلسل يسحبون
Edip-Layth	40:72 To the boiling water, then in the fire they will be burned. ⁸
The Monotheist Group	40:72 To the boiling water, then in the Fire they will be burned.
Muhammad Asad	40:72 and are dragged into burning despair, and in the end become fuel for the fire [of hell]. ⁵³
Rashad Khalifa	40:72 In the Inferno, then in the Fire, they will burn. ⁷
Shabbir Ahmed	40:72 Into the boiling fluid (as they were floating from desire to desire), and, then, they are cast into the fire (of their own making).
Transliteration	40:72 Fee al <u>h</u> ameemi thumma fee aInn <u>n</u> ariyusjaroona
A	40:72 في الحميم ثم في النار يسجرون
Edip-Layth	40:73 Then it will be said to them: "Where are those that you have set up as partners—
The Monotheist Group	40:73 Then it will be said to them: "Where are those that you have set up as partners"
Muhammad Asad	40:73 And then they will be asked: Where now are those [powers] to which you were wont to ascribe divinity
Rashad Khalifa	40:73 They will be asked, "Where are the idols you used to worship,
Shabbir Ahmed	40:73 And then, they will be asked, "Where are those whom you made partners,
Transliteration	40:73 Thumma qeela lahum ayna m <u>a</u> kuntumtushrikoona
A	40:73 ثم قيل لهم اين ما كنتم تشركون
Edip-Layth	40:74 beside God?" They will say, "They have abandoned us. No, we used not to call on anything before!" Thus God leads the ingrates astray.
The Monotheist Group	40:74 "Beside God?" They will say: "They have abandoned us. No, we did not used to call on anything before!" Thus God leads the rejecters astray.
Muhammad Asad	40:74 side by side with God?" They will answer: They have forsaken us - or, rather, what we were wont to invoke aforetime did not exist at all!" ⁵⁴ And they will be told:] It is thus that God lets the deniers of the truth go astray: ⁵⁵
Rashad Khalifa	<i>They Worshiped Nothing</i> 40:74 "beside GOD?" They will say, "They have abandoned us. In fact, when we worshipped them, we were worshipping nothing." Thus does GOD send the disbelievers astray.
Shabbir Ahmed	40:74 Besides God?" They will groan, "They have failed us miserably. Nay, rather, we were calling upon what never existed." This is how God leaves to stray, those who deny the truth. ²⁹
Transliteration	40:74 Min dooni All <u>a</u> hi q <u>a</u> loo <u>d</u> alooAAanna bal lam nakun nadAAoo min qablu shay-an ka <u>th</u> alikayu <u>d</u> illu All <u>a</u> hu alka <u>f</u> ireena
A	40:74 من دون الله قالوا ضلوا عنا بل لم نكن ندعوا من قبل شيئا كذلك يضل الله الكافرين
Edip-Layth	40:75 That was because you used to gloat on earth without any right, and for what you used to rejoice.

The Monotheist Group	40:75 That was because you used to gloat on Earth without any right, and for what you used to rejoice.
Muhammad Asad	40:75 this is an outcome of your having arrogantly exulted on earth without any [concern for what is] right, and of your having been so full of self-conceit!
Rashad Khalifa	40:75 This is because you used to rejoice in false doctrines on earth, and you used to promote them.
Shabbir Ahmed	40:75 This is because in your life on the earth you used to take delight in what was not True, and roamed about haughtily with your false doctrines.
Transliteration	40:75 <u>Th</u> alikum bim <u>a</u> kuntum tafra <u>h</u> oonafee al-ar <u>di</u> bighayri al <u>h</u> aqqi wabim <u>a</u> kuntumtamrah <u>oo</u> na
A	40:75 ذلكم بما كنتم تفرحون في الارض بغير الحق وبما كنتم تمرحون
Edip-Layth	40:76 Enter the gates of hell, abiding therein. What a miserable abode for the arrogant ones.
The Monotheist Group	40:76 Enter the gates of Hell, abiding therein. What a miserable abode for the arrogant ones.
Muhammad Asad	40:76 Enter [now] the gates of hell, therein to abide: and how vile an abode for all who are given to false pride!"
Rashad Khalifa	40:76 Enter the gates of Gehenna, wherein you abide forever. What a miserable destiny for the arrogant ones.
Shabbir Ahmed	40:76 Enter the gates of Hell to abide therein. What a miserable abode for the arrogant!
Transliteration	40:76 Odkhuloo abw <u>a</u> ba jahannama kh <u>al</u> ideenafeeh <u>a</u> fabi/sa mathw <u>a</u> almutakabbireen <u>a</u>
A	40:76 ادخلوا ابواب جهنم خالدين فيها فبئس مثوى المتكبرين
Edip-Layth	40:77 So be patient, for the promise of God is true. Either We will show you some of what We have promised them, or We will let you die, then it is to Us that they will be returned.
The Monotheist Group	40:77 So be patient, for the promise of God is true. So, if We show you some of what We promise them, or We terminate your life, then it is to Us that they will be returned.
Muhammad Asad	40:77 HENCE, remain thou patient in adversity - for, verily, God's promise always comes true. And whether We show thee [in this world] something of what We hold in store for those [deniers of the truth], or whether We cause thee to die [ere that retribution takes place - know that, in the end], it is unto Us that they will be brought back. ⁵⁶
Rashad Khalifa	40:77 You shall be patient, for GOD's promise is truth. Whether we show you some of (the retribution) we have promised for them, or terminate your life before that, they will be returned to us.
Shabbir Ahmed	40:77 Then, (O Prophet!) remain patient, for, certainly, God's promise always comes True. Whether We let you witness some of what We promise them, or cause you to die, still to Us they will be brought back. ³⁰
Transliteration	40:77 Fai <u>s</u> bir inna waAA <u>a</u> da All <u>ah</u> i <u>h</u> aqqu <u>n</u> fa-imma <u>n</u> uriyannaka baAA <u>a</u> da allat <u>h</u> een <u>a</u> AAiduhum aw natawaffayannaka fa-ilayn <u>a</u> yurjaAA <u>oo</u> na
A	40:77 فاصبر ان وعد الله حق فاما نرينك بعض الذي نعدهم او نتوفينك فاليانا يرجعون
Edip-Layth	<i>The Discovery of the Mathematical Structure of the Quran was no Coincidence</i> 40:78 We have sent messengers prior to you. Some of them We mentioned to you, and some We did not mention to you. It was not given to any messenger that he should bring a sign except by God's leave. So, when God's judgment is issued, the matter is decided with truth, and the followers of falsehood will be lost. ⁹
	40:78 And We have sent messengers prior to you. Some of them We have narrated to you,

The Monotheist Group	and some We did not narrate to you. And it was not given to any messenger that he should bring a sign except by God's leave. So, when God's judgment is issued, the matter is decided with truth, and the followers of falsehood will be lost.
Muhammad Asad	40:78 And, indeed, [O Muhammad,] We sent forth apostles before thy time; some of them We have mentioned to thee, ⁵⁷ and some of them We have not mentioned to thee. And it was not given to any apostle to bring forth a miracle other than by God's leave. ⁵⁸ Yet when God's will becomes manifest, ⁵⁹ judgment will [already] have been passed in all justice, and lost will be, then and there, all who tried to reduce to nothing [whatever they could not understand].
Rashad Khalifa	<i>God's Authorization for the Quran's Mathematical Miracle</i> 40:78 We have sent messengers before you - some of them we mentioned to you, and some we did not mention to you. No messenger can produce any miracle without GOD's authorization. Once GOD's judgment is issued, the truth dominates, and the falsifiers are exposed and humiliated. ⁸
Shabbir Ahmed	40:78 We sent messengers before you. Some of them We have mentioned to you, and some of them We have not mentioned to you. And none of the messengers was given the authority to bring a message or a sign but by God's leave. But when (the period of respite was over and) the command of God came, the matter was decided in truth and justice. Thus, right then, perished the upholders of falsehood.
Transliteration	40:78 Walaqad arsaln a rusulan min qablikaminhum man qa saṣna AAalayka waminhum man lamnaqsus AAalayka wama kana lirasoolinan ya/tiya bi-ayatin illa bi-ithni Allahifa-itha ja amru Allahi qudiya bialhaqqiwakhasira hunalika almubtuloona
A	40:78 ولقد ارسلنا رسلا من قبلك منهم من قصصنا عليك ومنهم من لم نقصص عليك وما كان لرسول ان ياتي باية الا باذن الله فاذا جاء امر الله قضى بالحق وخسر هنالك المبطلون
Edip-Layth	40:79 God is the One who made the livestock for you that you may ride on some of them, and some of them you eat.
The Monotheist Group	40:79 God is the One who made the livestock for you that you may ride on some of them, and some of them you eat.
Muhammad Asad	40:79 It is God who [at all times works wonders for you: ⁶⁰ thus, He] provides for you [all manner of] livestock, so that on some of them you may ride, and from some derive your food,
Rashad Khalifa	40:79 GOD is the One who created the livestock for you; some you ride, and some you eat.
Shabbir Ahmed	40:79 * God is the One Who has made for you the quadrupeds, that you may ride some of them and from some you derive food.
Transliteration	40:79 Allahu allathee jaAAala lakumual-anAAama litarkaboo minha waminhata/kuloona
A	40:79 الله الذى جعل لكم الانعم لتركبوا منها ومنها تاكلون
Edip-Layth	40:80 You have other benefits in them. That you may reach by them what is desired in your chests. On them and on the ships, you are carried.
The Monotheist Group	40:80 And you have other benefits in them. And that you may reach by them what is desired in your chests. And on them and on the ships, you are carried.
Muhammad Asad	40:80 and find [yet other] benefits in them; ⁶² and that through them you may attain to the fulfillment of [many] a heartfelt need: ⁶³ for on them, as on ships, you are borne [through life].
Rashad Khalifa	40:80 They also provide you with additional benefits that satisfy many of your needs. On them, as well as on the ships, you are carried.
	40:80 And you find yet other benefits from them. That through them you may fulfill your

Shabbir Ahmed	desirable needs (of travel, food, milk, labor and defense). And that you may be carried on them (on the land) as upon the ships (in the sea).
Transliteration	40:80 Walakum feeh a man afiAAuwalitablughoo AAalayh a hajatan fee sudoorikumwaAAalayha waAAala alfulki tuhmaloonaa
A	40:80 ولكم فيها منفعة وتبخلوا عليها حاجة في صدوركم وعليها وعلى الفلك تحملون
Edip-Layth	40:81 He shows you His signs. So which of God's signs do you deny?
The Monotheist Group	40:81 And He shows you His signs. So which of God's signs do you deny?
Muhammad Asad	40:81 And [thus] He displays His wonders before you: which, then, of God's wonders can you still deny?
Rashad Khalifa	40:81 He thus shows you His proofs. Which of GOD's proofs can you deny?
Shabbir Ahmed	40:81 And thus He shows you His Wonders! Then which of the Wonders of God will you deny?
Transliteration	40:81 Wayureekum ayatihi faayya ayatiAllahi tunkiroona
A	40:81 ويرىكم آياته فاي آيات الله تتكرون
Edip-Layth	40:82 Have they not roamed the earth and noted the consequences for those who were before them? They used to be greater in number than they are and mightier in strength, and they had built more in the land. Yet, all that they had earned could not avail them.
The Monotheist Group	40:82 Have they not roamed the Earth and noted the consequences for those who were before them? They used to be greater in number than them and mightier in strength, and they had built more in the land. Yet, all that they had earned could not avail them.
Muhammad Asad	40:82 HAVE THEY, then, never journeyed about the earth and beheld what happened in the end to those [deniers of the truth] who lived before their time? More numerous were they, and greater in power than they are, and in the impact which they left on earth: but all that they ever achieved was of no avail to them
Rashad Khalifa	40:82 Have they not roamed the earth and noted the consequences for those who preceded them? They used to be greater in number, greater in power, and possessed a greater legacy on earth. Yet, all their achievements did not help them in the least.
Shabbir Ahmed	40:82 Have they not, then, journeyed about the earth and seen what happened in the end to those who lived before them? They were more numerous than these, and greater in power than these are, and stronger in the impact they left upon earth. Yet, all their achievements eventually failed to help them in the least.
Transliteration	40:82 Afalam yaseeroo fee al-ar di fayan thurookayfa k ana AA aqibatu alla theena min qablihimkanoo akthara minhum waashadda quwwatan wa atharanfee al-ar di fam a aghn a AAanhum ma kanooyaksiboona
A	40:82 افلم يسيروا في الارض فينظروا كيف كان عقبة الذين من قبلهم كانوا اكثر منهم واشد قوة واثارا في الارض فما اغنى عنهم ما كانوا يكسبون
Edip-Layth	40:83 Then, when their messengers came to them with clear proofs, they were content with what they already had of the knowledge. What they ridiculed became their doom.
The Monotheist Group	40:83 Then, when their messengers came to them with clear proofs, they were content with what they already had of knowledge. And that which they ridiculed became their doom.
Muhammad Asad	40:83 for when their apostles came to them with all evidence of the truth, they arrogantly exulted in whatever knowledge they [already] possessed: 64 and [so, in the end,] they were overwhelmed by the very thing which they were wont to deride. 65
Rashad Khalifa	40:83 When their messengers went to them with clear proofs, they rejoiced in the knowledge they had inherited, and the very things they ridiculed were the cause of their

	fall.
Shabbir Ahmed	40:83 For when their messengers came to them with all evidence of the truth, they took delight in the knowledge they possessed. And the very thing they used to mock came on to pay a visit to them. ³²
Transliteration	40:83 Falamma jaat-hum rusuluhum bi albayyinatifarihoobim a AAindahum mina alAAilmi wahaqabihim ma kanoo bihi yastahzi-oonaa
A	40:83 فلما جاءتهم رسلهم بالبينت فرحوا بما عندهم من العلم وحق بهم ما كانوا به يستهزءون
Edip-Layth	<i>God's Law for His Servants</i> 40:84 So when they saw Our might, they said, "We acknowledge God Alone, and we reject all the partners we used to set up!"
The Monotheist Group	40:84 So when they saw Our might, they said: "We believe in God Alone, and we reject all the partners we used to set up!"
Muhammad Asad	40:84 And then, when they [clearly] beheld Our punishment, ⁶⁶ they said: We have come to believe in the One God, and we have renounced all belief in that to which we were wont to ascribe a share in His divinity!" ⁶⁷
Rashad Khalifa	<i>God ALONE</i> 40:84 Subsequently, when they saw our retribution they said, "Now we believe in GOD ALONE, and we now disbelieve in the idol worship that we used to practice."
Shabbir Ahmed	40:84 And then, as they saw Our strike, they cried, "We believe in God, the One God only and reject all that we used to associate with Him." ³³
Transliteration	40:84 Falamma raaw ba/san a qalooamanna bi Allahi wa hdahuwakafarna bim a kunna bihi mushrikeena
A	40:84 فلما راوا باسنا قالوا ءامنا بالله وحده وكفروا بما كنا به مشركين
Edip-Layth	40:85 But their acknowledgement could not help them once they saw Our might. Such is God's sunna that has been established with His servants. The ingrates were then totally in loss.
The Monotheist Group	40:85 But their belief could not help them once they saw Our might. Such is God's way that has been established for His servants. And the rejecters were then totally in loss.
Muhammad Asad	40:85 But their attaining to faith after they had beheld Our punishment could not possibly benefit them ⁶⁸ such being the way of God that has always obtained for His creatures - : and so, then and there, lost were they who had denied the truth. ⁶⁹
Rashad Khalifa	<i>Too Late</i> 40:85 Their belief then could not help them in the least, once they saw our retribution. Such is GOD's system that has been established to deal with His creatures; the disbelievers are always doomed.
Shabbir Ahmed	40:85 But their proclamation of faith could not help them, once they saw Our Blow. This is the law of God that has always applied to His servants. And so, there and then, lost were the rejecters of the changeless Divine laws.
Transliteration	40:85 Falam yaku yanfaAAuhum eem anuhum lamm agraaw ba/san a sunnata All ghi allatee qad khalat feeAAibadihi wakhasira hunalika alkafiroona
A	40:85 فلم يك ينفعهم ايمانهم لما راوا باسنا سنت الله التي قد خلت في عبادہ وخسر هنالك الكفرون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (40:1)

H8M40. This two-letter/number combination initializes seven chapters from chapter 40 to chapter 46 and participates in the mathematical system of the Quran. Furthermore, the frequencies of these letters in these seven chapters creates a special pattern built according to a specific formula. Twenty- nine chapters of the Quran start with various combinations of letters/numbers and their frequencies in those chapters demonstrate an amazing interlocking mathematical pattern based on the number 19. The fact that the book does not lose its literal quality while also being embedded with a mathematical structure based on a network of letters, words, verses, and chapters, is one of the greatest evidences for the authenticity of the Quran. See [2:1](#); [74:1-56](#).

Edip-Layth - End Note 2 (40:14)

See [39:11](#).

Edip-Layth - End Note 3 (40:24)

Pharaoh, Haman, and Qarun, representing the political, military, capitalist powers, respectively, united to fight against God's message. This oligarchy used magicians (religious leaders) to continue their corrupt and exploitative system ([7:112-116](#)). [040:028-38](#) These eleven verses have prophetic fulfillment in our times. The Arabic text contains supportive clues for those who witnessed the fulfillment of the prophecy. Unappreciative people, who will try to cover the clear prophecies, will resort to Pharaoh's statement. The prophetic nature of these verses is highlighted by the statement of the monotheist in verse [40:44](#). Verses [40:78-85](#) also have multiple references. See [3:81](#); [40:44,78-85](#); [72:24-28](#); [74:1-56](#).

Edip-Layth - End Note 4 (40:34)

Similarly, Jews rejected John the Baptist and Jesus, and Christians rejected Muhammad. [040:060](#) God is our Lord, the Creator, Designer, and the Programmer of our body and mind. Seeking God's help and approval, including for material things, creates a connection between us. Continuous contact with the source of life and wisdom, updates our system program, thereby protecting us from the harms of diabolic viruses.

Edip-Layth - End Note (40:60)

Edip-Layth - End Note 5 (40:64)

See [15:20](#); [20:54](#) and [35:12-13](#). Also, see [4:119](#).

Edip-Layth - End Note 6 (40:65)

See [39:11](#).

Edip-Layth - End Note 7 (40:66)

See [93:7](#).

Edip-Layth - End Note 8 (40:72)

Those who do not improve their initial program through good thoughts and righteous acts will not be able to sustain God's presence. See [89:22- 23](#).

Edip-Layth - End Note 9 (40:78)

Verse [40:34](#) informs us about people's tendency to consider their idolized messenger to be the last messenger. Those who close their minds and follow convention rather than reason and facts, react negatively to a "new" message delivered by a messenger ([38:1-15](#); [23:44](#)). This verse informs us that there were even many more messengers before Muhammad that the Quran did not mention by name. For instance, after a careful study of Plato's work about Socrates, one may infer that Socrates was a messenger of God to the Athenian people, who criticized their polytheistic religion and superstitions. Since God sent messengers to every nation, there must be many messengers from among the Chinese, Japanese, Hindi, Malay, etc. This verse also informs us that no messenger can come up with a miracle without God's permission. Unveiling the specifically hidden miracle of the Quran also cannot be done without God's special permission. ([10:47](#); [16:36](#); [35:24](#); [40:28-44](#); and [74:30-35](#)).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (40:1)

See Appendix II.

Muhammad Asad - End Note 2 (40:5)

Cf. [38:12-14](#), where some of those who were "leagued together" (al-ahzab) are enumerated; also verses 30 ff. of this surah.

Muhammad Asad - End Note 3 (40:5)

Lit., "each community schemed against their apostle".

Muhammad Asad - End Note 4 (40:7)

Lit, "around it": cf. Zamakhshari's explanation of the expression hawlaha occurring in 27: 8 in the sense of "near it". In his commentary on the verse which we are now considering, Baydawi states explicitly that the "bearing" of God's throne of almightiness (al-arsh - see note 43 on [7:54](#)) must be understood in a metaphorical sense: "Their carrying it and surrounding it [or "being near it"] is a metaphor of their being mindful of it and acting in accordance therewith (majaz an hifzihim wa-tadbirihim lahu), or a metonym (kinayah) for their closeness to the Lord of the Throne, their dignity in His sight, and their being instrumental in the realization of His will." My rendering of the above verse reflects Baydawi's interpretation. As regards the beings which are said to be close to the throne of God's almightiness, most of the classical commentators - obviously basing their view on the symbolic image of "the angels surrounding the throne of [God's] almightiness" on the Day of Judgment ([39:75](#)) - think in this instance, too, exclusively of angels. But whereas it cannot be denied that the present verse refers also to angels, it does not follow that it refers exclusively to them. In its abstract connotation, the verb hamala frequently signifies "he bore [or "took upon himself"] the responsibility [for something]": and so it is evident that it applies here not only to angels but also to all human beings who are conscious of the tremendous implications of the concept of God's almightiness, and hence feel morally responsible for translating this consciousness into the reality of their own and their fellow-beings' lives.

Muhammad Asad - End Note 5 (40:8)

See note 45 on [38:50](#).

Muhammad Asad - End Note 6 (40:10)

Lit., "they will be called" or "summoned".

Muhammad Asad - End Note 7 (40:10)

I.e., "on realizing, belatedly, your past sinfulness".

Muhammad Asad - End Note 8 (40:10)

Since it is impossible to attribute to God a purely human emotion, "God's loathing" of those sinners is obviously a metonym for His rejection of them (Razi), similar to the metonymic use of the expression "God's wrath

(ghadab)" in the sense of His condemnation (see first sentence of note 4 on [1:7](#)).

Muhammad Asad - End Note 9 (40:11)

I.e., "Thou hast brought us to life on earth, and then hast caused us to die; thereupon Thou hast resurrected us, and now hast condemned us to spiritual death in consequence of our willful spiritual blindness on earth." But now that we have acknowledged our sins, is there any way out [of this second death]?"

Muhammad Asad - End Note 10 (40:12)

An answer to the sinners' question at the end of the preceding verse may be found in the following extremely well-authenticated, parabolic saying of the Prophet: "[On the Day of Judgment,] those who deserve paradise will enter paradise, and those who deserve the fire, the fire. Thereupon God, the Sublimely Exalted, will say, 'Take out [of the fire] everyone in whose heart there was as much of faith [or, in some versions, "as much of good"] as a grain of mustard seed!' And so they will be taken out of it, already blackened, and will be thrown into the River of Life; and then they will come to life [lit., 'sprout'] as a herb sprouts by the side of a stream: and didst thou not see how it comes out, yellow and budding?" (Bukhari, on the authority of Abu Sa'id al-Khudri, in Kitab al-iman and Kitab Bad al-Khalq; also Muslim, Nasa'i and Ibn Hanbal.) The characterization as "yellow and budding" - i.e., tender and of light colour - indicates the freshness of new life in the pardoned sinner. This, of course, has nothing to do with the sinners' futile and meaningless request on Judgment Day to be given a "second chance" on earth (Cf. [6:27-28](#) or [32:12](#)). See also last but one sentence of [6:128](#) and the corresponding note 114.

Muhammad Asad - End Note 11 (40:15)

Lit., "He of the throne of almightiness". For the meaning of the term arsh, see note 43 on [7:54](#).

Muhammad Asad - End Note 12 (40:15)

Lit., "the Day of the Meeting". For my rendering of ar-ruh as "inspiration", see note 2 on [16:2](#), as well as note 71 on [2:87](#).

Muhammad Asad - End Note 13 (40:18)

Regarding the problem of "intercession" (shafa'ah) and its meaning in the Qur'an, see note 7 on [10:3](#).

Muhammad Asad - End Note 14 (40:19)

God's omniscience is shown here as the reason why there can be no "intercession" with Him in the commonly accepted sense of this term (cf. surah 10 note 27).

Muhammad Asad - End Note 19 (40:20)

Cf. the parable of the believer in [36:20-27](#) and, in particular, the corresponding note 15.

Muhammad Asad - End Note 16 (40:24)

As regards Qarun, who is said to have been a follower - and subsequently an opponent - of Moses, see [28:76](#) ff., as well as the corresponding note 84. For a discussion of the name "Haman", see note 6 on [28:6](#).

Muhammad Asad - End Note 17 (40:25)

Lit., "those who have come to believe with him".

Muhammad Asad - End Note 18 (40:26)

My interpolation of the word "alleged" is necessitated by the obvious sarcasm of Pharaoh's remark.

Muhammad Asad - End Note 20 (40:28)

Lit., "a liar". As regards my rendering of musrif as "one who wastes [or "has wasted"] his own self", see note 21 on the last sentence of [10:12](#). Thus, the anonymous believer spoken of here argues that the message brought by Moses is so convincing that, by itself, it is a proof of his not being "one who wastes his own self" - i.e., destroys himself spiritually - by a spurious claim to divine inspiration.

Muhammad Asad - End Note (40:28)

Muhammad Asad - End Note 21 (40:29)

Thus alluding to the reasons underlying his intention to kill Moses, expressed in verse 26.

Muhammad Asad - End Note 22 (40:31)

I.e., those sinners were not wronged by what befell them in this world: they had deserved it. The next two verses refer to the Day of Judgment.

Muhammad Asad - End Note 23 (40:33)

See note 152 on [7:186](#) and note 4 on [14:4](#).

Muhammad Asad - End Note 24 (40:34)

Thus not only refusing to acknowledge Joseph's prophethood, but also denying the possibility of any prophet being sent by God (Zamakhshari). It would seem that Joseph had been accepted in Egypt as a prophet only by the ruling class, the Hyksos, who were of Arab origin, spoke a language closely related to Hebrew (cf. surah 12 note 44), and were, therefore, emotionally and culturally predisposed towards the spirit of Joseph's mission, while the rest of the population was and remained hostile to the faith preached by him.

Muhammad Asad - End Note 25 (40:35)

Lit., "without any authority [or "evidence"] having come to them": i.e., without having any cogent evidence that would support their "denial" of the fact of revelation. The verb jadala primarily denotes "he argued"; followed by the particle fi ("with regard to" or "about") it has the meaning of "contesting" the truth of something, or "calling it in question".

Muhammad Asad - End Note 26 (40:35)

Lit., "on the heart of every arrogant, self-exalting [person]". For an explanation of God's "sealing" an inveterate sinner's heart, see note 7 on [2:7](#).

Muhammad Asad - End Note 27 (40:37)

See surah 28 notes 6 and 37.

Muhammad Asad - End Note 28 (40:40)

I.e., beyond any earthly imagination. The concept of rizq (expressed in the verb yurzaqun) has here its full significance of all that is good and of benefit to a living being, comprising things material as well as intellectual and spiritual; hence my rendering of yurzaqun (lit., "they will be given sustenance") as "they shall be blest with good".

Muhammad Asad - End Note 29 (40:41)

Lit., "what is the matter with me": an expression of astonishment at the incongruity of the two attitudes referred to in the sequence.

Muhammad Asad - End Note 30 (40:42)

I.e., because there is no reality whatsoever in those supposedly "divine" beings or forces (Zamakhshari).

Muhammad Asad - End Note 31 (40:46)

I.e., of which they had been warned, day-in and day-out, by prophets and believers like the one spoken of in this passage.

Muhammad Asad - End Note 32 (40:47)

Cf. [14:21](#) and the corresponding notes 28 and 29.

Muhammad Asad - End Note 33 (40:49)

I.e., the angelic forces that are to watch over the suffering of the sinners in the hereafter: perhaps an allegory of the belated awakening of the latter's conscience.

Muhammad Asad - End Note 34 (40:50)

According to the classical commentators, this answer implies no more than a refusal on the part of the "keepers of hell" to intercede for the doomed sinners, telling them, as it were, "Pray yourselves, if you can." It seems to me, however, that we have here an indirect allusion to the sinners' erstwhile, blasphemous devotion to false objects of worship and false values - the meaning being, "Pray now to those imaginary powers to which you were wont to ascribe a share in God's divinity, and see whether they can help you!" This interpretation finds support in the next sentence, which speaks of the delusion (dalal) inherent in the prayers of "those who deny the truth", i.e., during their life on earth - for, obviously, on the Day of Judgment all such delusions will have disappeared.

Muhammad Asad - End Note 35 (40:51)

See note 71 on [39:69](#).

Muhammad Asad - End Note 36 (40:52)

Lit., "the evil of the [otherworldly] abode". As regards the term la'nah, its primary significance is "estrangement" or "rejection"; in Quranic terminology it denotes "rejection from all that is good" (Lisan al-Arab) and, specifically, "estrangement from God's grace" (Zamakhshari).

Muhammad Asad - End Note 37 (40:54)

Sc., "and thus, too, have We bestowed Our revelation upon Muhammad". This connects with the opening words of verse 51, "We shall indeed succour Our apostles and those who have attained to faith", thus explaining the purport of the preceding story of the believer who stood up for Moses. The reference to "those [of the children of Israel] who were endowed with insight" and therefore could benefit from the message of Moses, is undoubtedly meant to remind the followers of the Qur'an that this divine writ, too, is for "those who are endowed with insight" (ulu l-albab), for "people who think" (qawm yatafakkarun), and "people who use their reason" (qawm ya'qilun).

Muhammad Asad - End Note 38 (40:55)

According to all classical commentators, the above passage is addressed in the first instance to the Prophet and, through him, to every believer. As regards the Prophet himself, see note 41 on the last sentence of [24:31](#).

Muhammad Asad - End Note 39 (40:56)

See note 25 above.

Muhammad Asad - End Note 40 (40:56)

Lit., "which they will never [be able to] reach" or "fulfill". This is a reference to the conceit which makes many agnostics think that man is "self-sufficient" and that, therefore, there are no limits to what he may yet achieve, and no need to assume that he is responsible to a higher Power. Cf. in this connection [96:6-7](#), which is one of the earliest Quranic revelations: "Nay, verily, man becomes grossly overweening whenever he believes himself to be self-sufficient." And since this "self-sufficiency" is entirely illusory, those who build their world-view on it "will

never be able to satisfy their overweening conceit". (Cf. also the reference to "arrogant, self-exalting hearts" in verse 35 above.)

Muhammad Asad - End Note 41 (40:57)

I.e., of the universe as a whole. By stressing the fact that man is only a small, insignificant part of the universe, the Qur'an points out the absurdity of the man-centred world-view alluded to in the preceding verse.

Muhammad Asad - End Note 42 (40:59)

I.e., refuse to admit to themselves that the world as they know it could ever come to an end: which is another aspect of the "overweening conceit" spoken of in verse 56 above.

Muhammad Asad - End Note 43 (40:60)

Cf. [2:186](#).

Muhammad Asad - End Note 44 (40:61)

See note 77 on [27:86](#).

Muhammad Asad - End Note 45 (40:62)

Sc., "O you who deny this truth!" For my above rendering of tu'fakun, see note 90 on the last sentence of [5:75](#).

Muhammad Asad - End Note 46 (40:63)

see surah 29, note 45.

Muhammad Asad - End Note 47 (40:64)

I.e., in accordance with the exigencies of human life. See also note 9 on the first sentence of [7:11](#) .

Muhammad Asad - End Note 48 (40:67)

See note 4 on [23:12](#).

Muhammad Asad - End Note 49 (40:67)

Or: "a term known [only to Him]" - cf. [6:2](#) and the corresponding note 2.

Muhammad Asad - End Note 50 (40:69)

Lit., "how they are turned away" - i.e., from the truth: in this case, from all the observable evidence of God's almightiness and creative activity.

Muhammad Asad - End Note 51 (40:70)

Since, as the Qur'an so often points out, the fundamental truths set forth in all divine revelations are the same, a rejection of the last of them amounts to a rejection of all the preceding ones.

Muhammad Asad - End Note 52 (40:71)

For an explanation of the allegory of "shackles" and "chains", see note 13 on [13:5](#), note 44 on the last but one sentence of [34:33](#), and notes 6 and 7 on [36:8](#).

Muhammad Asad - End Note 53 (40:72)

Thus Mujahid (as quoted by Tabari) explains the verb yusjarun. As regards my rendering of hamim as "burning despair", see surah 6, and note 62.

Muhammad Asad - End Note 54 (40:74)

Lit., "we have not been invoking aforesaid any [real] thing": thus realizing, belatedly, the intrinsic nothingness of all those imaginary powers and values - including the belief in man's alleged self-sufficiency and greatness - to which they paid homage in life.

Muhammad Asad - End Note 55 (40:74)

I.e., by allowing them to pursue illusions and foolish fancies in consequence of their unwillingness to acknowledge the self-evident truth of God's existence and uniqueness and of man's utter dependence on Him. For a discussion of the problem of God's "letting" a sinner go astray, see note 4 on [14:4](#).

Muhammad Asad - End Note 56 (40:77)

See the almost identical passage in [10:46](#), as well as the corresponding notes 66 and 67.

Muhammad Asad - End Note 57 (40:78)

I.e., in the Qur'an.

Muhammad Asad - End Note 58 (40:78)

See [6:109](#) - "Miracles are in the power of God alone" - and the corresponding note 94. Both passages ([6:109](#) and the present one) relate to the futile demand of Muhammad's opponents to be shown a miracle in proof of the divine origin of the Qur'an - the implication being that it is not God's will to convince the deniers of the truth by means of what is commonly regarded as "miracles".

Muhammad Asad - End Note 59 (40:78)

Lit., "when God's command comes, i.e., whether it be in this world or on the Day of Judgment: a reference to the retribution spoken of in verse 77 above.

Muhammad Asad - End Note (40:78)

Muhammad Asad - End Note 60 (40:79)

I.e., in this case, divine revelation as such. For the above rendering of al-mubtilun, see note 47 on the last sentence of [29:48](#).

Muhammad Asad - End Note 62 (40:80)

The "other benefits" are both concrete and abstract in their nature: concrete benefits like wool, skins, etc., and abstract ones like beauty (cf. [16:6-8](#), as well as Solomon's reverence for the God-created beauty of horses expressed in [38:31-33](#)) or the all-time companionship of man and dog symbolized in the legend of the Men of the Cave ([18:18](#) and 22).

Muhammad Asad - End Note 63 (40:80)

Lit., "a need in your bosoms" [or "hearts"]: i.e., a genuine need.

Muhammad Asad - End Note 64 (40:83)

I.e., they were fully satisfied with their own empirically or speculatively acquired or inherited knowledge; and so, in their arrogant conviction that man is "self-sufficient" and, therefore, not in need of any guidance by a Power beyond the reach of human perception, they rejected whatever ethical and spiritual truths were offered them by the prophets.

Muhammad Asad - End Note 65 (40:83)

I.e., the idea of God's existence and inescapable judgment: see [6:10](#) and the corresponding note 9.

Muhammad Asad - End Note 66 (40:84)

I.e., the God-willed, catastrophic breakdown of their society and civilization in consequence of their persistent rejection of all spiritual values.

Muhammad Asad - End Note 67 (40:84)

This evidently includes their past belief in man's supposedly "unlimited possibilities" and the illusory conviction that one day he would achieve "mastery over nature".

Muhammad Asad - End Note 68 (40:85)

I.e., firstly, because this belated faith could not unmake a reality which had already come into being, and, secondly, because it could not contribute to their spiritual growth inasmuch as it was not an outcome of free choice but had been, rather, forced on them by the shock of an irreversible calamity.

Muhammad Asad - End Note 69 (40:85)

The "way of God" (sunnat Allah) is the Quranic term for the totality of natural laws instituted by the Creator: in this case, the law that faith has no spiritual value unless it arises out of a genuine, inner enlightenment.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (40:1)

The initials ``Ha Mim" occur in Suras 40-46. The total frequency of occurrence of the letters ``Ha" and ``Mim" in the seven suras is 2147, or 19x113 (Appendix 1).

Rashad Khalifa - End Note (40:11)

Rashad Khalifa - End Note 3 (40:34)

It is noteworthy that we find the name "Rashad" in the Arabic text precisely four verses ahead of the injunction against saying "the last messenger," and also four verses after it.

Rashad Khalifa - End Note 4 (40:60)

Supplication, imploring God for anything, even material luxuries, is a form of worship. Hence the commandment to implore God whenever we have any need. An atheist will never implore God for anything.

Rashad Khalifa - End Note (40:60)

Rashad Khalifa - End Note 5 (40:64)

See Footnotes [15:20](#), [20:54](#), [25:2](#), and [35:12-13](#).

Rashad Khalifa - End Note 6 (40:66)

The Arabic word ``Nahaa" used in this verse indicates the stopping of something that was going on. See for example the same word in [4:171](#). See also [93:7](#).

Rashad Khalifa - End Note 7 (40:72)

Those who did not prepare themselves will suffer tremendously in the presence of God, on the Day of Judgment. They cannot stand the closeness to God due to lack of sufficient growth and development of their souls. I am using ``Inferno" to describe this particular situation(55:44). Preparation of the soul is accomplished by the rites decreed by God, such as the Contact Prayer.

Rashad Khalifa - End Note 8 (40:78)

We learn from 17:45-46, 18:57, and 56:79 that the unbelievers have no access to the Quran; only the believers and the sincere seekers are permitted by God to understand it. The Quran's mathematical code, ``One of the great miracles"(74:30-35), was authorized by God, and revealed through His Messenger of the Covenant (Appendix 2)

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (40:7)

This verse makes much use of allegories. 7:54, 27:8. 'Arsh = Throne = God's Throne of Almighty = Some idea of His glory = Supreme Control. Yahmiloon-al-'Arsh = Those who bear the Throne = They manifest God's glory = Keep absolute harmony in the Universe = Angels and humans that manifest the glory of God = Have conviction that the Divine System is a blessing for humanity = Show that the system of life on earth can be run as smoothly as the rest of the Universe = Carry out His commands = Strive to establish the Kingdom of God on earth. Hawlahu = Around it = Near it = Being mindful of God's will. Ghafarah = Protection = Helmet and armor = Forgiveness = Absolving imperfections = Protection against the detriment of faults. Taabu from Taubah = Those who repent = They make amends = Those who return to the right road. Jaheem = Insurmountable Barrier to development = Fire of regret = Blazing Fire

Shabbir Ahmed - End Note 2 (40:9)

Sayyeh = Disrupting others' lives = Causing imbalance in the society = Faults = Transgressions

Shabbir Ahmed - End Note 3 (40:10)

Kufr = Denying the truth = Concealing the truth = Ingratitude for guidance = Choosing to live in darkness

Shabbir Ahmed - End Note 4 (40:11)

First death: In the worldly life. Second death: Lack of further progress in the Hereafter, which is mere survival in Hell. Most commentators lean toward ascribing the first death to the non-existence of human beings before being born into this world. But it is difficult to conceive of death before a person was even born. 2:28, 14:17, 20:74, 35:36, 44:56, 87:1213. The Qur'an vividly portrays life as a journey with the propensity of further evolution and progress even in the Hereafter

Shabbir Ahmed - End Note 5 (40:12)

39:45

Shabbir Ahmed - End Note 6 (40:15)

The Day when all of them meet together and meet their Lord. Rafiuddarajat and Zul'arsh carry double connotation in my opinion as rendered

Shabbir Ahmed - End Note 7 (40:19)

Treachery of the eyes = See but not observe. Reporting hearsay as eyewitness. Failing to lower the gaze. Not using senses to full potential. Failing to learn from daily observation. Not using vision to develop the vision

Shabbir Ahmed - End Note 8 (40:20)

God's omniscience described in the end explains why only He can be the Infallible Judge

Shabbir Ahmed - End Note 9 (40:21)

[30:9](#)

Shabbir Ahmed - End Note 10 (40:24)

[28:6](#), [29:39](#). Saahir = Magician = Trickster = An eloquent, spellbinding speaker = A deceitful liar = One who stuns the intellect. Pharaoh, Hamaan and Qaroon (Korah) are the archetypes of tyranny, priesthood and wealth respectively. It is important to note from this verse that Moses was sent to all three elements of this 'unholy trinity'. From this infers the mutual dependence of the forces of tyranny, priesthood and hoarding. These three elements have always worked in concert against the forces of justice and equity. Hamaan was the chief priest as well as chief of Pharaoh's armies. The wealthy Qaroon belonged to the Israelites, the people of Moses. But he was Pharaoh's slave-driver. He represents Capitalism, pursuit of wealth with its associated inequities

Shabbir Ahmed - End Note 11 (40:25)

[2:49](#), [7:127](#)

Shabbir Ahmed - End Note 12 (40:28)

Musrif = A waster = Who transgresses beyond limits = Prodigal = One who wastes resources or own 'self'

Shabbir Ahmed - End Note 13 (40:33)

[4:88](#)

Shabbir Ahmed - End Note 14 (40:35)

[40:56](#). According to Divine law, when someone sticks to false beliefs and persistently refuses to listen to the truth, one loses the ability to perceive reality. God assigns to Himself all that happens in the Universe. Humans, however, have free will to choose their course. For example, the 'sealing of heart' is a natural consequence of one's own actions. For Taba' and Khatam, See [2:7](#)

Shabbir Ahmed - End Note 15 (40:46)

[7:133](#), [28:42](#)

Shabbir Ahmed - End Note 16 (40:47)

[14:21](#), [33:67](#), [34:32](#), [37:27-29](#), [38:60](#)

Shabbir Ahmed - End Note 17 (40:51)

On the Resurrection Day, humans will have a newly awakened consciousness within themselves

Shabbir Ahmed - End Note 18 (40:55)

[47:19](#), [48:2](#). Wa sabbih bihamd ♦ = Strive to live by His code of conduct that people may realize the glory of the Supreme Guide. Zanb = Tail = Trailing behind in humanity = Sticking a blame or slander behind one's back = Character assassination = Often translated as the vague 'sin'

Shabbir Ahmed - End Note 19 (40:56)

[7:146](#), [40:35](#). Bighayiri sultan ataahum = Without any authoritative evidence bestowed on them = Without any basis for them

Shabbir Ahmed - End Note 20 (40:57)

The entire Universe submits to Divine laws, and so should mankind. [29:61](#)

Shabbir Ahmed - End Note 21 (40:59)

That the Revolution will come on this earth and finally, in the Cosmos. [9:33](#)

Shabbir Ahmed - End Note 22 (40:60)

Whenever you need guidance, turn to My Book and you will find the answer

Shabbir Ahmed - End Note 23 (40:61)

They fail to make proper use of His bounties, keep them exclusively to themselves

Shabbir Ahmed - End Note 24 (40:62)

[29:61](#)

Shabbir Ahmed - End Note 25 (40:64)

Samaa = Sky = Canopy = Atmosphere that protects against extremes of heat and cold and meteorites. [21:32](#)

Shabbir Ahmed - End Note 26 (40:65)

'No god but He' = God alone is the Sovereign in the heavens and earth = God alone is Worthy of obedience and service = Only His laws are operational in the Universe = He is the ultimate Law-Giver to humanity

Shabbir Ahmed - End Note 27 (40:67)

[22:5](#)

Shabbir Ahmed - End Note 28 (40:70)

Qur'an is the watcher over previous revelations. [5:48](#)

Shabbir Ahmed - End Note 29 (40:74)

Kaafireen = Deniers or opponents of the truth = Those who choose to remain in darkness = Those who are ungrateful for the Divine guidance = Those who conceal the truth

Shabbir Ahmed - End Note 30 (40:77)

[10:46](#), [23:95](#), [43:42](#)

Shabbir Ahmed - End Note 32 (40:83)

They took pride in their knowledge and skill and ridiculed the warnings of the messengers that wrong systems crash down however smartly they might be run

Shabbir Ahmed - End Note 33 (40:84)

We will dismiss false 'authorities' and submit to God alone

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 41:1 H8M40
The Monotheist Group	In the name of God, the Almighty, the Merciful. 41:1 H.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 41:1 Ha. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 41:1 H. M. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 41:1 H.M. Ha-Meem (Hakeem the Wise, Majeed the Glorious, states that),
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 41:1 Ha-meem
A	بسم الله الرحمن الرحيم 41:1 حم
Edip-Layth	41:2 A revelation from the Gracious, Compassionate.
The Monotheist Group	41:2 A revelation from the Almighty, the Merciful.
Muhammad Asad	41:2 THE BESTOWAL from on high [of this revelation] issues from the Most

	Gracious, the Dispenser of Grace:
Rashad Khalifa	41:2 A revelation from the Most Gracious, Most Merciful.
Shabbir Ahmed	41:2 This is a revelation from the Beneficent, the Merciful.
Transliteration	41:2 Tanzeelun mina alIrrahḡmanialIrrahḡemi
A	41:2 تنزيل من الرحمن الرحيم
Edip-Layth	41:3 A book whose signs are detailed, a compilation in Arabic for a people who know. ¹
The Monotheist Group	41:3 A Scripture whose verses are detailed, a compilation in Arabic for a people who know.
Muhammad Asad	41:3 a divine writ, the messages whereof have been clearly spelled out as a discourse in the Arabic tongue for people of [innate] knowledge, ²
Rashad Khalifa	41:3 A scripture whose verses provide the complete details, in an Arabic Quran, for people who know.
Shabbir Ahmed	41:3 A scripture whose verses are clearly explained in detail, a Lecture in Arabic, for people who would learn. ¹
Transliteration	41:3 Kitābun fuṣṣilat ayaṭuhuqur-ānan AAarabiyyan liqawmin yaAAalamoon a
A	41:3 كتب فصّلت آياته قرآنا عربيا لقوم يعلمون
Edip-Layth	41:4 A bearer of good news, and a warner. But most of them turn away; they do not hear.
The Monotheist Group	41:4 A bearer of good news, and a warner. But most of them turn away; they do not hear.
Muhammad Asad	41:4 to be a herald of glad tidings as well as a warning. And yet, [whenever this divine writ is offered to men,] most of them turn away, so that they cannot hear [its message]; ³
Rashad Khalifa	41:4 A bearer of good news, as well as a warner. However, most of them turn away; they do not hear.
Shabbir Ahmed	41:4 Good news and a warning. Yet, most of them turn away so that they do not hear.
Transliteration	41:4 Basheeran wanaṡḡheeran faaAAaraḡaaktharuhum fahum la yasmaAAoon a
A	41:4 بشيرا ونذيرا فاعرض أكثرهم فهم لا يسمعون
Edip-Layth	41:5 They said, "Our hearts are sealed from what you invite us to, in our ears is deafness, and there is a barrier between us and you. So do what you will, and so will we."
The Monotheist Group	41:5 And they said: "Our hearts are sealed from what you invite us to, and in our ears is a deafness, and there is a barrier between us and you. So do what you will, and so will we."
Muhammad Asad	41:5 and so they say, [as it were:] Our hearts are veiled from whatever thou callest us to, [O Muhammad,] and in our ears is deafness, and between us and thee is a barrier. ⁴ Do, then, [whatever thou wilt, whereas,] behold, we shall do

	[as we have always done]!"
Rashad Khalifa	41:5 They said, "Our minds are made up, our ears are deaf to your message, and a barrier separates us from you. Do what you want, and so will we."
Shabbir Ahmed	41:5 And so they say, "Our hearts are veiled from what you invite us to, and (consider) there is deafness in our ears, and that between us and you is a barrier. So, do as you will (mind your business), and, certainly, we shall do as we have been doing."
Transliteration	41:5 Waqaloo quloobun a fee akinnatinmimm a tadAAoon a ilayhi wafee athaninaawaqrun wamin baynina wabaynika hijabun faiAAamalinnana AAamiloonaa
A	41:5 وقالوا قلوبنا فى اكنة مما تدعونا اليه وفى اذاننا وقر ومن بيننا وبينك حجاب فاعمل اننا عملون
Edip-Layth	<i>Muhammad was a Human Like Us</i> 41:6 Say, "I am no more than a human being like you. I am inspired that your god is One god, therefore you shall be upright towards Him and seek His forgiveness. Woe to those who set up partners."
The Monotheist Group	41:6 Say: "I am no more than a human being like you. It is inspired to me that your god is One god, therefore you shall be upright towards Him and seek His forgiveness. And woe to those who set up partners."
Muhammad Asad	41:6 Say thou, [O Prophet:] I am but a mortal like you. ⁵ It has been revealed to me that your God is the One God: go, then, straight towards Him and seek His forgiveness!" And woe unto those who ascribe divinity to aught beside Him,
Rashad Khalifa	41:6 Say, "I am no more than a human being like you, who has been inspired that your god is one god. You shall be devoted to Him, and ask His forgiveness. Woe to the idol worshippers."
Shabbir Ahmed	41:6 (O Prophet!) say to them, "I am only a human being like you. It has been revealed to me that your God is the same; the One and only God. So, take the straight path to Him and seek His forgiveness. For, there is great loss for Mushrikeen" (those who choose gods besides God = Idolaters = Those who worship their own desires. wayl = Woe = Ultimate loss = Destruction),
Transliteration	41:6 Qul innaa a an a basharunmithlukum yoo ha ilayya annam a il ahukum ilahunwahidun faistaqeemoo ilayhi waistaghfirohuwawaylun lilmushrikeenaa
A	41:6 قل انما انا بشر مثلكم يوحى الى انما الهكم اله وحد فاستقيموا اليه واستغفروه وويل للمشركين
Edip-Layth	41:7 "The ones who do not contribute towards betterment, and with regards to the Hereafter, they are those who acknowledge."
The Monotheist Group	41:7 "The ones who do not contribute towards betterment, and with regards to the Hereafter, they are disbelievers."
Muhammad Asad	41:7 [and] those who do not spend in charity: for it is they, they who [thus] deny the truth of the life to come! ⁶
Rashad Khalifa	41:7 "Who do not give the obligatory charity (Zakat), and with regard to the Hereafter, they are disbelievers."
Shabbir Ahmed	41:7 Those who do not contribute toward Zakaat and who even deny the Hereafter. ²

Transliteration	41:7 Allat <u>h</u> eena la yu/toona alzzak <u>a</u> tawahum bial- <u>a</u> khirati hum ka <u>f</u> iroona
A	41:7 الذين لا يوتون الزكوة وهم بالءاخرة هم كفرون
Edip-Layth	41:8 Surely, those who acknowledge and do good works, they will receive recompense without limit.
The Monotheist Group	41:8 Surely, those who believe and do good works, they will receive recompense without limit.
Muhammad Asad	41:8 [But,] verily, they who have attained to faith and do good works shall have a reward unending!
Rashad Khalifa	41:8 As for those who believe and lead a righteous life, they receive a well deserved recompense.
Shabbir Ahmed	41:8 But, certainly, those who accept the Divine revelation and contribute toward improvement of the society, shall have a reward unending.
Transliteration	41:8 Inna alla <u>t</u> heena <u>a</u> manoowaAAamiloo a <u>l</u> ssali <u>h</u> ati lahum ajrun ghayrumamnoonin
A	41:8 ان الذين ءامنوا وعملوا الصلحت لهم اجر غير ممنون
Edip-Layth	<i>Cosmology and Ecology</i> 41:9 Say, "You are rejecting the One who created the earth in two days, and you set up equals with Him. This is the Lord of the worlds." ²
The Monotheist Group	41:9 Say: "You are rejecting the One who created the Earth in two days, and you set up equals with Him. This is Lord of the worlds."
Muhammad Asad	41:9 SAY: Would you indeed deny Him who has created the earth in two aeons? ⁷ And do you claim that there is any power that could rival Him, the Sustainer of all the worlds?" ⁸
Rashad Khalifa	41:9 Say, "You disbelieve in the One who created the earth in two days, and you set up idols to rank with Him, though He is Lord of the universe." ²
Shabbir Ahmed	41:9 Say, "What! Do you deny Him Who has created the earth in Two Eras? And would you still ascribe rivals to Him? He it is, the Sustainer of the worlds." ³
Transliteration	41:9 Qul a-innakum latakfuroona bi <u>a</u> llat <u>h</u> eekhalaqa al-ar <u>d</u> a fee yawmayni watajAAaloona lahu and <u>a</u> dan <u>h</u> alika rabbu alAA <u>a</u> lameena
A	41:9 قل انكم لتكفرون بالذى خلق الارض فى يومين وتجعلون له اندادا ذلك رب العلمين
Edip-Layth	41:10 He placed in it stabilizers from above it, and He blessed it and established its provisions in four equal days, to satisfy those who ask.
The Monotheist Group	41:10 And He placed in it stabilizers from above it, and He blessed it and established its provisions in four equal days, to satisfy those who ask.
Muhammad Asad	41:10 For He [it is who, after creating the earth,] placed firm mountains on it, [towering] above its surface, and bestowed [so many] blessings on it, and equitably apportioned ⁹ its means of subsistence to all who would seek it: [and all this He created] in four aeons. ¹⁰
Rashad Khalifa	41:10 He placed on it stabilizers (mountains), made it productive, and He calculated its provisions in four days, to satisfy the needs of all its inhabitants.

Shabbir Ahmed	41:10 And He is the One Who placed therein firm mountains towering above it, and bestowed enduring bliss upon it. And He measured therein its sustenance in Four Eras, alike for all who (invariably) need it. ⁴
Transliteration	41:10 WajaAAala feeh a raw asiya minfawqih a wab araka feeh a waqaddara feehaaqwataha fee arbaAAati ayyamin sawaanlilssa-ileena
A	41:10 وجعل فيها روسى من فوقها وبرك فيها وقدر فيها اقوتها فى اربعة ايام سواء للسائلين
Edip-Layth	41:11 Then He settled to the heaven, while it was still gas, and He said to it, and to the earth: "Come willingly or unwillingly." They said, "We come willingly." ³
The Monotheist Group	41:11 Then He settled to the heaven, while it was still smoke, and He said to it, and to the Earth: "Come willingly or unwillingly." They said: "We come willingly."
Muhammad Asad	41:11 And ¹¹ He [it is who] applied His design to the skies, which were [yet but] smoke; ¹² and He [it is who] said to them and to the earth, Come [into being], both of you, willingly or unwillingly!" - to which both responded, We do come in obedience." ¹³
Rashad Khalifa	41:11 Then He turned to the sky, when it was still gas, and said to it, and to the earth, "Come into existence, willingly or unwillingly." They said, "We come willingly."
Shabbir Ahmed	41:11 Likewise, He is the One Who designed well the Sky when it was Smoke (Nebulae of gas). And He said to it and the earth, "Come both of you willingly or unwillingly." They said, "We do come, obedient." ⁵
Transliteration	41:11 Thumma istaw a ila a lssama-iwahiya dukh anun faqala lah a walil-ar dji/tya lawAAan aw karhan qalata ataynata-iAAeena
A	41:11 ثم استوى الى السماء وهى دخان فقال لها وللارض ائتيا طوعا او كرها قالتا اتينا طائعين
Edip-Layth	41:12 Thus, He then made them into seven heavens in two days, and He inspired to every universe its affair. We adorned the lowest universe with lamps, and for protection. Such is the design of the Noble, the Knowledgeable.
The Monotheist Group	41:12 Thus, He then made them into seven universes in two days, and He inspired to every universe its affair. And We adorned the lowest universe with lamps, and for protection. Such is the design of the Noble, the Knowledgeable.
Muhammad Asad	41:12 And He [it is who] decreed that they become seven heavens ¹⁴ in two aeons, and imparted unto each heaven its function. And We adorned the skies nearest to the earth with lights, and made them secure: ¹⁵ such is the ordaining of the Almighty, the All-Knowing.
Rashad Khalifa	41:12 Thus, He completed the seven universes in two days, and set up the laws for every universe. And we adorned the lowest universe with lamps, and placed guards around it. Such is the design of the Almighty, the Omniscient.
Shabbir Ahmed	41:12 And He is the One Who ordained that they become seven heavens in Two Eras and assigned to each heaven its function. And We decorated the sky of the world with shining lamps, and made them secure (that they do not clash in their orbits 41:9). That is the Design of the Almighty, the Knower.
Transliteration	41:12 Faqadahunna sabAAa sam awatinfee yawmayni waaw ha fee kulli sam a-in amrahawazayyanna a lssama a lddunyabimasabeeha wa hifthan thalikataqdeeru

	alAAazeezi alAAaleemi
A	41:12 ففضضهن سبع سموات فى يومين واوحى فى كل سماء امرها وزينا السماء الدنيا بمصبيح وحفظا ذلك تقدير العزيز العليم
Edip-Layth	<i>Arrogance; a Prime Cause of Decline</i> 41:13 But if they turn away, then say, "I have warned you of destruction like the destruction of Aad and Thamud."
The Monotheist Group	41:13 But if they turn away, then say: "I have warned you of a destruction like the destruction of 'Aad and Thamud."
Muhammad Asad	41:13 BUT IF they turn away, say: ¹⁶ I warn you of [the coming of] a thunderbolt of punishment ¹⁷ like the thunderbolt [that fell upon the tribes] of Ad and Thamud!" ¹⁸
Rashad Khalifa	<i>Warning</i> 41:13 If they turn away, then say, "I am warning you of a disaster like the disaster that annihilated `Aad and Thamoud."
Shabbir Ahmed	41:13 But if they turn away, then tell them, "I warn you of a thunder like the thunder of 'Aad and Thamud."
Transliteration	41:13 Fa-in aAAara doo fuqul an thartukumsaAAaiqatan mithla saAAaiqati AA adin wathamooda
A	41:13 فان اعرضوا فقل انذرتكم صعقة مثل صعقة عاد وثمود
Edip-Layth	41:14 When the messengers came to them, publicly and privately: "You shall not serve except God." They said, "Had our Lord willed, He would have sent angels. We are rejecting what you have been sent with."
The Monotheist Group	41:14 When the messengers came to them, publicly and privately: "You shall not serve except God." They said: "Had our Lord willed, He would have sent angels. We are rejecting what you have been sent with."
Muhammad Asad	41:14 Lo! There came unto them [God's] apostles, speaking of what lay open before them and what was [still] beyond their ken, ¹⁹ [and calling unto them,] Worship none but God!" They answered: If our Sustainer had willed [us to believe in what you say], He would have sent down angels [as His message-bearers]. ²⁰ As it is, behold, we deny that there is any truth in what you [claim to] have been sent with!"
Rashad Khalifa	41:14 Their messengers went to them, as well as before them and after them, saying, "You shall not worship except GOD." They said, "Had our Lord willed, He could have sent angels. We are disbelievers in what you say."
Shabbir Ahmed	41:14 The messengers came to them in their former and latter generations, saying, "Serve none but God!" They replied, "If our Lord had willed, He would have sent down angels. So, we disbelieve in the message you are sent with."
Transliteration	41:14 lth j aat-humu a Irrusulum bayni aydeehim wamin khalfihim all a taAAabudoo illaAllaha qaloo law sh aa rabbun alaanzala mal a-ikatan fa-inn a bim a orsiltumbihi kaafiroona
A	41:14 اذ جاءتهم الرسل من بين ايديهم ومن خلفهم الا تعبدوا الا الله قالوا لو شاء ربنا لانزل ملكة فانا بما ارسلتم به كفرون

Edip-Layth	41:15 As for Aad, they turned arrogant on earth, without any right, and they said, "Who is mightier than us in strength?" Did they not see that God, who created them, was mightier than them in strength? They were denying Our signs.
The Monotheist Group	41:15 As for 'Aad, they turned arrogant on Earth, without any right, and they said: "Who is mightier than us in strength?" Did they not see that God, who created them, was mightier than they in strength? And they were denying Our revelations.
Muhammad Asad	41:15 Now as for [the tribe of] Ad, they walked arrogantly on earth, [offending] against all right, and saying, Who could have a power greater than ours?" Why - were they, then, not aware that God, who created them, had a power greater than theirs? But they went on rejecting Our messages;
Rashad Khalifa	41:15 As for `Aad, they turned arrogant on earth, opposed the truth, and said, "Who is more powerful than we?" Did they not realize that GOD, who created them, is more powerful than they? They were unappreciative of our revelations.
Shabbir Ahmed	41:15 As for 'Aad, they behaved in the land arrogantly against all right. And they used to say, "Who is mightier than us in power?" What! Could they not realize that God Who created them, is Mightier than they in power? But they went on denying Our messages, knowingly. 6
Transliteration	41:15 Faamma AA adun fa istakbaroofee al-ar di bighayri al haqqi waq aloo manashaddu minna quwwatan awa lam yaraw anna All ahaallathee khalaqahum huwa ashaddu minhum quwwatan wakanoo bi-ayatina yajhadooona
A	41:15 فلما عاد فاستكبروا في الارض بغير الحق وقالوا من اشد منا قوة اولم يروا ان الله الذي خلقهم هو اشد منهم قوة وكانوا بايتنا يجحدون
Edip-Layth	41:16 Consequently, We sent upon them violent wind, for a few miserable days, that We may let them taste the humiliating retribution in this life, and the retribution of the Hereafter is more humiliating; they can never win.
The Monotheist Group	41:16 Consequently, We sent upon them a violent wind, for a few miserable days, that We may let them taste the humiliating retribution in this life, and the retribution of the Hereafter is more humiliating; they can never win.
Muhammad Asad	41:16 and thereupon We let loose upon them a storm wind raging through days of misfortune, 21 so as to give them, in the life of this world, a foretaste of suffering through humiliation: but [their] suffering in the life to come will be far more humiliating, and they will have none to succour them.
Rashad Khalifa	41:16 Consequently, we sent upon them violent wind, for a few miserable days. We thus afflicted them with humiliating retribution in this life, and the retribution of the Hereafter is more humiliating; they can never win.
Shabbir Ahmed	41:16 And so We sent upon them a raging windstorm for days of misfortune, that We let them taste a punishment of humiliation in the life of this world. But the punishment of the Hereafter is far more humiliating and they will have none to help them.
Transliteration	41:16 Faarsalna AAalayhim ree han sarṣaranfee ayy amin na hisatin linutheeqahumAAathaba alkhizyi fee al hayati a lddunyawalaAAathabu al- akhirati akhza wahum layunṣaroona
A	41:16 فارسلنا عليهم ريحا صرصرا في ايام نحسات لنذيقهم عذاب الخزى في الحياة الدنيا ولعذاب الءاخرة اخزى وهم لا ينصرون
	41:17 As for Thamud, We provided them with guidance, but they preferred

Edip-Layth	blindness over guidance. Consequently, the blast of humiliating retribution annihilated them, because of what they earned.
The Monotheist Group	41:17 And as for Thamud, We provided them with guidance, but they preferred blindness over guidance. Consequently, the blast of humiliating retribution annihilated them, because of what they earned.
Muhammad Asad	41:17 And as for [the tribe of] Thamud, We offered them guidance, but they chose blindness in preference to guidance: and so the thunderbolt of shameful suffering fell upon them as an outcome of all [the evil] that they had wrought;
Rashad Khalifa	41:17 As for Thamoud, we provided them with guidance, but they preferred blindness over guidance. Consequently, the disastrous and shameful retribution annihilated them, because of what they earned.
Shabbir Ahmed	41:17 And as for Thamud, We showed them the way, but they preferred blindness over the light of guidance. So, the thunder of a degrading punishment seized them for what they used to earn.
Transliteration	41:17 Waamma thamoodu fahadayn ahumfaistahabboo alAAam a AAal a alhudafaakhatthat-hum saAAaiqatu alAAathabi alhoonibima kanoo yaksiboon a
A	41:17 واما ثمود فهديهم فاستحبوا العمى على الهدى فاخذتهم صعة العذاب الهون بما كانوا يكسبون
Edip-Layth	41:18 We saved those who acknowledged and were righteous.
The Monotheist Group	41:18 And We saved those who believed and were righteous.
Muhammad Asad	41:18 and We saved [only] those who had attained to faith and were conscious of Us.
Rashad Khalifa	41:18 We always save those who believe and lead a righteous life.
Shabbir Ahmed	41:18 And We saved those who believed and took precaution. 7
Transliteration	41:18 Wanajjayna allatheena amanoo wakanoo yattaqoon a
A	41:18 ونجين الذين آمنوا وكانوا يتقون
Edip-Layth	41:19 The day when the enemies of God will be gathered to the fire, forcibly.
The Monotheist Group	41:19 And the Day when the enemies of God will be gathered to the Fire, forcibly.
Muhammad Asad	41:19 Hence, [warn all men of] the Day when the enemies of God shall be gathered together before the fire, and then shall be driven onward,
Rashad Khalifa	41:19 The day will come when the enemies of GOD will be summoned to the hellfire, forcibly.
Shabbir Ahmed	41:19 The Day when the enemies of God are gathered together to the fire, and are driven forward.
Transliteration	41:19 Wayawma yuhsharu aAAdao Allahiila alnnari fahum yoozaAAoon a
A	41:19 ويوم يحشر اعداء الله الى النار فهم يزعون
Edip-Layth	<i>The Record</i> 41:20 When they come to it, their own hearing, eyes, and skins will bear witness to everything they had done.

The Monotheist Group	41:20 When they come to it, their own hearing, eyes, and skins will bear witness to everything they had done.
Muhammad Asad	41:20 till, when they come close to it, their hearing and their sight and their [very] skins will bear witness against them, speaking of what they were doing [on earth].
Rashad Khalifa	41:20 Once they get there, their own hearing, eyes, and skins will bear witness to everything they had done.
Shabbir Ahmed	41:20 Till, when they reach it, their hearing and their sight and their skins will bear witness against them, about all they had been doing.
Transliteration	41:20 Hatta i tha m a j aoohashahida AAalayhim samAAuhum waab saruhum wajulooduhum bimakanoo yaAamaloona
A	41:20 حتى اذا ما جاءوها شهد عليهم سمعهم وابصرهم وجلودهم بما كانوا يعملون
Edip-Layth	41:21 They will say to their skins: "Why did you bear witness against us?" They will reply: "God made us speak; He is the One who causes everything to speak. He is the One who created you the first time, and to Him you return."
The Monotheist Group	41:21 And they will say to their skins: "Why did you bear witness against us?" They will reply: "God made us speak; He is the One who causes everything to speak. He is the One who created you the first time, and to Him you return."
Muhammad Asad	41:21 And they will ask their skins, Why did you bear witness against us?" - [and] these will reply: God, who gives speech to all things, has given speech to us [as well]: for He [it is who] has created you in the first instance - and unto Him you are [now] brought back.
Rashad Khalifa	<i>The Video Record</i> 41:21 They will say to their skins, "Why did you bear witness against us?" They will reply, "GOD made us speak up; He is the One who causes everything to speak. He is the One who created you the first time, and now you have been returned to Him."
Shabbir Ahmed	41:21 And they will ask their skins, "Why did you testify against us?" They will say, "God has given us the power to speak as He has given speech to all things. For, He created you for the first time and to Him you are brought back. 8
Transliteration	41:21 Waqaloo lijuloodihim lima shahidtumAAalayn a q aloo an taqana Allahuallathee an taqa kulla shay-in wahuwa khalaqakumawwala marratin wa-ilayhi turjaAAoona
A	41:21 وقالوا لجلودهم لم شهدتم علينا قالوا انطقنا الله الذى انطق كل شىء وهو خلقكم اول مرة واليه ترجعون
Edip-Layth	41:22 There was no way you could hide from the testimony of your own hearing, or your eyes, or your skins. In fact, you thought that God was unaware of much of what you do.
The Monotheist Group	41:22 And there was no way you could hide from the testimony of your own hearing, or your eyes, or your skins. In fact, you thought that God was unaware of much of what you do.
Muhammad Asad	41:22 And you did not try to hide [your sins] lest your hearing or your sight or your skins bear witness against you: nay, but you thought that God did not know much of what you were doing
	41:22 There is no way you can hide from your own hearing, your eyes, or your

Rashad Khalifa	skins. In fact, you thought that GOD was unaware of much of what you do.
Shabbir Ahmed	41:22 And you did not hide yourselves that your hearing, your sight or your skins would bear witness against you. Nay, but you thought that God never knew much of what you were doing!
Transliteration	41:22 Wama kuntum tastatiroona an yashhadaAAalaykum samaAukum wal absarukum wal ajuloodukum wal akin thanantum anna All ahalā yaAAalamu katheeran mimma taAAamaloona
A	41:22 وما كنتم تستترون ان يشهد عليكم سمعكم ولا ابصركم ولا جلودكم ولكن ظننتم ان الله لا يعلم كثيرا مما تعملون
Edip-Layth	41:23 This is the kind of thinking about your Lord that has caused you to fail, and thus you became of the losers.
The Monotheist Group	41:23 And this is the kind of thinking about your Lord that has caused you to fail, and thus you became of the losers.
Muhammad Asad	41:23 and that very thought which you thought about your Sustainer has brought you to perdition, and so now you find yourselves among the lost!"
Rashad Khalifa	41:23 This kind of thinking about your Lord will cause you to fall, and then you become losers.
Shabbir Ahmed	41:23 And that very assumption that you thought about your Lord has brought you to ruin, and so now you find yourselves among the losers."
Transliteration	41:23 Wathalikum thannukumualathee thanantum birabbikum ardakumfaasbahtum mina alkhasireena
A	41:23 وذلك ظنكم الذى ظننتم بربكم اردكم فاصبحتم من الخسرين
Edip-Layth	41:24 If they wait, then the fire will be their destiny, and if they beg to be excused, they will not be excused.
The Monotheist Group	41:24 If they wait, then the Fire will be their destiny, and if they beg to be excused, they will not be excused.
Muhammad Asad	41:24 And then, [even] if they endure [their lot] in patience, the fire will still be their abode; ²² and if they pray to be allowed to make amends, they will not be allowed to do so: ²³
Rashad Khalifa	41:24 If they continue the way they are, Hell will be their destiny, and if they make up excuses, they will not be excused.
Shabbir Ahmed	41:24 And even if they bear with patience, the fire will be their home. And if they ask to be allowed to make amends, their request will not be granted. ⁹
Transliteration	41:24 Fa-in ya sbiroo fa alInnarumathwan lahum wa-in yastaAAatiboo fam a hum minaalumuAatabeena
A	41:24 فان يصبروا فالنار مثوى لهم وان يستعتبوا فما هم من المعتبين
Edip-Layth	41:25 We assigned to them companions who adorned their present and past actions. Thus, the retribution has been deserved by them the same as previous nations of Jinn and humans; all of them were losers.
The Monotheist Group	41:25 And We assigned to them companions who adorned their present and past actions. Thus, the retribution has been deserved by them the same as previous

	nations of Jinn and humans; all of them were losers.
Muhammad Asad	41:25 for [when they became obli vious of Us,] We assigned to them [their own evil impulses as their] other selves, ²⁴ and these made appear goodly to them whatever lay open before them and whatever was beyond their ken. ²⁵ And so, the sentence [of doom] will have fallen due upon them together with the [other sinful] com munities of invisible beings ²⁶ and humans that passed away before their time: verily, they [all] will indeed be lost!
Rashad Khalifa	<i>The Jinn Companions</i> 41:25 We assign to them companions who adorn everything they do in their eyes. Thus, they end up incurring the same fate as the previous communities of jinns and humans, who were also losers.
Shabbir Ahmed	41:25 (In the life of the world) We assigned them comrades who made pleasing to them their present and past actions. And so, the Word has come to pass for them as it did concerning the communities that lived before them, among the rural and the urban. And certainly, they all are losers. ¹⁰
Transliteration	41:25 Waqayyadna lahum quran aafazayyanoo lahum ma bayna aydeehim wam a khalfahumwahaqqa AAalayhimu alqawlu fee omamin qad khalat minqablihim mina aljinni waal-insi innahum kanoo khasireena
A	41:25 وقبضنا لهم قرناء فزينا لهم ما بين ايديهم وما خلفهم وحق عليهم القول فى امم قد خلت من قبلهم من الجن والانس انهم كانوا خسرين
	<i>Ingrates Try to Obstruct the Message</i>
Edip-Layth	41:26 Those who rejected said, "Do not listen to this Quran and talk over it that you may succeed."
The Monotheist Group	41:26 And those who rejected said: "Do not listen to this Qur'an and talk over it that you may succeed."
Muhammad Asad	41:26 NOW THOSE who are bent on denying the truth say [unto one another]: Do not listen to this Qur'an, but rather talk frivolously about it, so that you might gain the upper hand!" ²⁷
Rashad Khalifa	41:26 Those who disbelieved said, "Do not listen to this Quran and distort it, that you may win."
Shabbir Ahmed	41:26 Those who adamantly deny the truth, say, "Do not listen to this Qur'an, but drown it in uproar so that you might dominate."
Transliteration	41:26 Waqala alla theena kafaroo l atasmaAAoo lih atha alqur- ani wa ilghaw feehilaAAallakum taghliboona
A	41:26 وقال الذين كفروا لا تسمعوا لهذا القرآن والغوا فيه لعلكم تغلبون
Edip-Layth	41:27 We will let those who have rejected taste a severe retribution. We will recompense them for the evil that they used to do.
The Monotheist Group	41:27 We will let those who have rejected taste a severe retribution. And We will recompense them for the evil that they used to do.
Muhammad Asad	41:27 But We shall most certainly give those who are [thus] bent on denying the truth a taste of suffering severe, and We shall most certainly requite them according to the worst of their deeds!
Rashad Khalifa	41:27 We will certainly afflict these disbelievers with a severe retribution. We will certainly requite them for their evil works.

Shabbir Ahmed	41:27 But We shall certainly make these deniers taste an awful suffering, and certainly, We shall requite them for the worst of their deeds.
Transliteration	41:27 Falanu <u>theeq</u> anna alla <u>theen</u> akafaroo AAa <u>th</u> aban shadeedan walanajziyannahum aswaa alla <u>theek</u> anoo yaAAamaloona
A	41:27 فلندين الذين كفروا عذابا شديدا ولنجزينهم اسوا الذي كانوا يعملون
Edip-Layth	41:28 Such is the recompense for God's enemies; the fire shall be their eternal abode, as a recompense for their discarding Our signs.
The Monotheist Group	41:28 Such is the recompense for God's enemies; the Fire shall be their eternal abode, as a recompense for their discarding Our revelations.
Muhammad Asad	41:28 That requital of God's enemies will be the fire [of the hereafter]: in it will they have an abode of immeasurable duration as an outcome of their having knowingly rejected Our messages. ²⁸
Rashad Khalifa	41:28 Such is the requital that awaits GOD's enemies. Hell will be their eternal abode; a just requital for discarding our revelations.
Shabbir Ahmed	41:28 That is the reward of God's enemies - the fire. Therein will be their eternal home. A befitting reward, for they knowingly opposed Our messages.
Transliteration	41:28 <u>Th</u> alika jazaa aAAa <u>d</u> a-iAlla <u>h</u> i alInna <u>r</u> u lahum feeha <u>d</u> arualkhuldi jazaa <u>n</u> bima ka <u>n</u> oo bi- <u>ay</u> at <u>i</u> na <u>yaj</u> h <u>ad</u> oona
A	41:28 ذلك جزاء اعداء الله النار لهم فيها دار الخلد جزاء بما كانوا بايتنا يجدون
Edip-Layth	41:29 Those who have rejected will say, "Our Lord, show us those who have misled us from among the Jinn and humans so we can trample them under our feet, and render them the lowliest."
The Monotheist Group	41:29 And those who have rejected will say: "Our Lord, show us those who have misled us from among the Jinn and humans so we can trample them under our feet, and render them the lowliest."
Muhammad Asad	41:29 And they who [in their life on earth] were bent on denying the truth will [thereupon] exclaim: O our Sustainer! Show us those of the invisible beings and humans that have led us astray: ²⁹ we shall trample them underfoot, so that they shall be the lowest of all!" ³⁰
Rashad Khalifa	<i>On the Day of Judgment</i> 41:29 Those who disbelieved will say, "Our Lord, show us those among the two kinds - jinns and humans - who misled us, so we can trample them under our feet, and render them the lowliest."
Shabbir Ahmed	41:29 And the deniers will say, "Our Lord! Show us those, among the nomads and the urban, who misled us. We will trample them under our feet so that they become utterly disgraced."
Transliteration	41:29 Waqa <u>l</u> a alla <u>the</u> ena kafaroorabban <u>a</u> arin <u>a</u> alla <u>th</u> ayni a <u>d</u> allan <u>a</u> mina aljinni waal- <u>i</u> nsi najAAa <u>l</u> huma <u>ta</u> hta aq <u>d</u> amin <u>a</u> liyakoona <u>m</u> ina al-asfaleena
A	41:29 وقال الذين كفروا ربنا اربنا الذين اضلانا من الجن والانس نجعلهما تحت اقدامنا ليكونا من الاسفلين
Edip-Layth	41:30 Surely, those who have said, "Our Lord is God," then they did right, the angels will descend upon them: "You shall not fear, nor shall you grieve. Rejoice

	in the good news of Paradise that you have been promised."
The Monotheist Group	41:30 Surely, those who have said: "Our Lord is God," then they did right, the angels will descend upon them: "You shall not fear, nor shall you grieve. Rejoice in the good news of Paradise that you have been promised."
Muhammad Asad	41:30 [But,] behold, as for those who say, Our Sustainer is God," and then steadfastly pursue the right way - upon them do angels often descend, [say ing:] Fear not and grieve not, but receive the glad tiding of that paradise which has been promised to you!
Rashad Khalifa	<i>Perfect Happiness: Now and Forever</i> 41:30 Those who proclaim: "Our Lord is GOD," then lead a righteous life, the angels descend upon them: "You shall have no fear, nor shall you grieve. Rejoice in the good news that Paradise has been reserved for you.
Shabbir Ahmed	41:30 As for those who say, "Our Lord is God", and then remain steadfastly upright; upon them descend angels, saying, "Fear not, and grieve not, but hear good news of the Paradise that you are promised. 11
Transliteration	41:30 Inna alla <u>theena</u> q <u>aloo</u> rabbun <u>a</u> All <u>ahu</u> thumma istaq <u>a</u> moo tatanazzalu AAalayhimualma <u>a</u> -ikatu all <u>a</u> takh <u>a</u> foo wal <u>a</u> ta <u>h</u> zanoowaabshiroo bi <u>al</u> jannati allatee kuntum tooAAadoona
A	41:30 ان الذين قالوا ربنا الله ثم استقموا تنتزل عليهم الملكة الا تحافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون
Edip-Layth	41:31 "We are your allies in this worldly life and in the Hereafter. There you will have anything your person desires, and in it you will have anything you ask for."
The Monotheist Group	41:31 "We are your allies in this worldly life and in the Hereafter. In it you will have anything your soul desires, and in it you will have anything you ask for."
Muhammad Asad	41:31 We are close unto you in the life of this world and [will be so] in the life to come; and in that [life to come] you shall have all that your souls may desire, and in it you shall have all that you ever prayed for,
Rashad Khalifa	41:31 "We are your allies in this life, and in the Hereafter. You will have in it anything you wish for; you will have anything you want.
Shabbir Ahmed	41:31 We are close to you in the life of the world and in the Hereafter. In it (Paradise), you shall have all that you may desire and in it you shall have all that you ever prayed for.
Transliteration	41:31 Nahnu awliy <u>a</u> okum fee al <u>hayat</u> ialddunya wafee al- <u>a</u> akhirati walakum feeh <u>a</u> ma tashtahee anfusukum walakum feeh <u>a</u> ma <u>t</u> addaAAoona
A	41:31 نحن اولياوكم فى الحياة الدنيا وفى الءاخرة ولكم فيها ما تشتهى انفسكم ولكم فيها ما تدعون
Edip-Layth	41:32 "A dwelling, from a Forgiver, Compassionate."
The Monotheist Group	41:32 "A dwelling, from a Forgiver, Merciful."
Muhammad Asad	41:32 as a ready welcome from Him who is much-forgiving, a dispenser of grace!"
Rashad Khalifa	41:32 "(Such is your) ultimate abode, from a Forgiver, Most Merciful."
Shabbir Ahmed	41:32 A gift of welcome from Him Who is All Protecting, Nourishing." 12

Transliteration	41:32 Nuzulan min ghafoorin raheemin
A	41:32 نَزَلَ مِنْ غُفُورٍ رَحِيمٍ
Edip-Layth	<i>The Muslim Activist</i> 41:33 Who is better in saying than one who invites to God, and does good works, and says: "I am one of those who have peacefully surrendered."
The Monotheist Group	41:33 And who is better in saying than one who invites to God, and does good works, and says: "I am one of those who have submitted."
Muhammad Asad	41:33 And who could be better of speech than he who calls [his fellow-men] unto God, and does what is just and right, and says, Verily, I am of those who have surrendered themselves to God?"
Rashad Khalifa	<i>Submitters</i> 41:33 Who can utter better words than one who invites to GOD, works righteousness, and says, "I am one of the submitters"?
Shabbir Ahmed	41:33 And who is better in speech than one who invites people to God, tries to grow himself in goodness, fulfills the needs of others and declares, "Surely, I am one of those who surrender to Him?"
Transliteration	41:33 Waman a hsanu qawlan mimman daAA aila All ahi waAAamila salihan waqalainnane min almuslimeena
A	41:33 وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ
Edip-Layth	41:34 Not equal are the good and the bad response. You shall resort to the one which is better. Thus, the one who used to be your enemy may become your best friend.
The Monotheist Group	41:34 Not equal are the good and the bad response. You shall resort to the one which is better. Thus, the one who used to be your enemy, may become your best friend.
Muhammad Asad	41:34 But [since] good and evil cannot be equal, repel thou [evil] with something that is better ³¹ and lo! he between whom and thyself was enmity [may then become] as though he had [always] been close [unto thee], a true friend!
Rashad Khalifa	41:34 Not equal is the good response and the bad response. You shall resort to the nicest possible response. Thus, the one who used to be your enemy, may become your best friend.
Shabbir Ahmed	41:34 Since good and evil cannot be alike, repel evil (words and deeds) with what is decent. Then he, between whom and you there was enmity, may become a close friend.
Transliteration	41:34 Wala tastawee alhasanatu walaalssayyi-atu idfaAA biallatee hiya ahsanufaitha allathe baynaka wabaynahu AAadawatunkaannahu waliyyun hameemun
A	41:34 وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ
Edip-Layth	41:35 None can attain this except those who are patient. None can attain this except those who are extremely fortunate.
The Monotheist Group	41:35 And none can attain this except those who are patient. And none can attain this except those who are extremely fortunate.
	41:35 Yet [to achieve] this is not given to any but those who are wont to be

Muhammad Asad	patient in adversity: it is not given to any but those endowed with the greatest good fortune!
Rashad Khalifa	41:35 None can attain this except those who steadfastly persevere. None can attain this except those who are extremely fortunate.
Shabbir Ahmed	41:35 Yet, none is granted this quality but those who exercise patience and restraint. And none is granted it except those who become worthy of great happiness and good fortune. This quality can make you outstandingly successful, winning. ¹³
Transliteration	41:35 Wama yulaqqaha illaallatheena sabaroo wama yulaqqahaila thoo haththin AAatheemin
A	41:35 وما يلقها الا الذين صبروا وما يلقها الا ذو حظ عظيم
<i>God's Signs</i>	
Edip-Layth	41:36 If the devil misleads you in anything, then you shall seek refuge with God. He is the Hearer, the Knowledgeable.
The Monotheist Group	41:36 And if the devil misleads you in anything, then you shall seek refuge with God. He is the Hearer, the Knowledgeable.
Muhammad Asad	41:36 Hence, if it should happen that a prompting from Satan stirs thee up [to blind anger], seek refuge with God: behold, He alone is all-hearing, all-knowing! ³²
<i>When the Devil Entices You</i>	
Rashad Khalifa	41:36 When the devil whispers an idea to you, you shall seek refuge in GOD. He is the Hearer, the Omniscient.
Shabbir Ahmed	41:36 (This quality is difficult to attain because Satan, the impulsive emotions and rogue people, will try to instigate.) So, if a prompting from Satan stirs you up into anger, seek refuge with God (recalling this admonition immediately). He is Hearer, Knower.
Transliteration	41:36 Wa-imma yanzaghannaka mina a Ishshaytaninazghun fa istaAAith bi Allahi innahuwa alssameeAAu alAAaleemu
A	41:36 واما ينزغك من الشيطان نزغ فاستعذ بالله انه هو السميع العليم
Edip-Layth	41:37 From among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor the moon; you shall prostrate to God who created them, if it is truly Him you serve. ⁴
The Monotheist Group	41:37 And from among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor the moon; you shall prostrate to God who created them, if it is truly Him you serve.
Muhammad Asad	41:37 Now among His signs are the night and the day, as well as the sun and the moon: [hence,] adore not the sun or the moon, but prostrate yourselves in adoration before God, who has created them - if it is Him whom you [really] worship. ³³
<i>Proofs of God</i>	
Rashad Khalifa	41:37 Among His proofs are the night and the day, and the sun and the moon. Do not prostrate before the sun, nor the moon; you shall fall prostrate before the GOD who created them, if you truly worship Him alone.
	41:37 (Divine guidance helps people live a balanced life as seen in the Universe.) Among His Signs are the night and the day as well as the sun and the moon.

Shabbir Ahmed	Adore neither the sun nor the moon, but adore God Who created them, if it is Him you wish to serve.
Transliteration	41:37 Wamin <u>ayatihi</u> allaylu wa al nnah <u>aruwa</u> alshshamsu waalqamaru la tasjudoo lilshshamsiwala lilqamari waosjudoo lill <u>ahi</u> alat <u>heekh</u> halaqahunna in kuntum iyy <u>ahu</u> taAAabudoona
A	41:37 ومن ءاياته الليل والنهار والشمس والقمر لا تسجدوا للشمس ولا للقمر واسجدوا لله الذى خلقهن ان كنتم اياه تعبدون
Edip-Layth	41:38 So, if they become arrogant, then those who are with your Lord glorify Him night and day, and they never despair.
The Monotheist Group	41:38 So, if they become arrogant, then those who are with your Lord glorify Him night and day, and they never despair.
Muhammad Asad	41:38 And though some be too proud [to listen to this call], they who [in their hearts] are with thy Sustainer extol His limitless glory by night and by day, and never grow weary [thereof].
Rashad Khalifa	41:38 If they are too arrogant to do this, then those at your Lord glorify Him night and day, without ever tiring.
Shabbir Ahmed	41:38 But if they are too proud, those who are with your Lord, extol His glory night and day, and tire not. 14
Transliteration	41:38 Fa-ini istakbaroo fa alla t <u>heena</u> AAinda rabbika yusabbi <u>hoona</u> lahu bi allayli waalnnah <u>ari</u> wahum la yas-amoona
A	41:38 فان استكبروا فالذين عند ربك يسبحون له بالليل والنهار وهم لا يسمون
Edip-Layth	41:39 From among His signs is that you see the land barren, then, as soon as We send down the water upon it, it shakes and grows. Surely, the One who revived it can revive the dead. He is capable of all things.
The Monotheist Group	41:39 And from among His signs is that you see the land still, then, as soon as We send down the water upon it, it shakes and grows. Surely, the One who revived it can revive the dead. He is capable of all things.
Muhammad Asad	41:39 For among His signs is this: thou seest the earth lying desolate - and lo! when We send down water upon it, it stirs and swells [with life]! Verily, He who brings it to life can surely give life to the dead [of heart as well]: for, behold, He has the power to will anything. 34
Rashad Khalifa	41:39 Among His proofs is that you see the land still, then, as soon as we shower it with water, it vibrates with life. Surely, the One who revived it can revive the dead. He is Omnipotent.
Shabbir Ahmed	41:39 And among His signs is this: You see the earth barren. As soon as We send down water upon it, it thrills and vibrates with life. He Who revives it, certainly is the Reviver of the dead. For, He has power over all things. 15
Transliteration	41:39 Wamin <u>ayatihi</u> annaka tar <u>aal-arda</u> kh <u>ashi</u> AAatan fa-i <u>tha</u> anzaln <u>a</u> AAalayha al <u>maa</u> ihtazzat warabat inna alla <u>theeahyaha</u> lamu <u>hyee</u> al <u>mawta</u> innahuAAala kulli shay-in qadeerun
A	41:39 ومن ءاياته انك ترى الارض خشعة فاذا انزلنا عليها الماء اهتزت وربت ان الذى احيها لمحي الموتى انه على كل شىء قدير

<i>Quran is Embedded with a Protection Program</i>	
Edip-Layth	41:40 Surely, those who distort Our signs are not hidden from Us. Is one who is thrown into hell better, or one who comes secure on the day of resurrection? Do whatever you wish; He is Seer of everything you do. ⁵
The Monotheist Group	41:40 Surely, those who distort Our revelations are not hidden from Us. Is one who is thrown into Hell better, or one who comes secure on the Day of Resurrection? Do whatever you wish; He is Seer of everything you do.
Muhammad Asad	41:40 VERILY, they who distort the meaning of Our messages are not hidden from Us: hence, which [of the two] will be in a better state - he that is [destined to be] cast into the fire, or he that shall come secure [before Us] on Resurrection Day? Do what you will: verily, He sees all that you do.
Rashad Khalifa	41:40 Surely, those who distort our revelations are not hidden from us. Is one who gets thrown into Hell better, or one who comes secure on the Day of Resurrection? Do whatever you wish; He is Seer of everything you do.
Shabbir Ahmed	41:40 Those who distort Our messages are not hidden from Us. So, is he who is cast into the fire better, or he who comes secure on the Resurrection Day? Do what you will, He is ever Seer of all you do.
Transliteration	41:40 Inna alla <u>the</u> ena yul <u>h</u> idoona fee <u>a</u> yati <u>n</u> a l <u>a</u> yakhfawna AAalayn <u>a</u> afaman yul <u>q</u> a fee a Inn <u>a</u> ri khayrun ammanya/tee <u>a</u> minan yawma alqiy <u>a</u> mati iAAamaloo m <u>a</u> shi/tum innahu bim <u>a</u> taAAalooona ba <u>s</u> eerun
A	41:40 ان الذين يلحدون في آياتنا لا يخفون علينا افمن يلقى في النار خير ام من يأتي ءامنا يوم القيمة اعملوا ما شئتم انه بما تعملون بصير
Edip-Layth	41:41 Surely, those who have rejected the Reminder when it came to them; and it is an Honorable book. ⁶
The Monotheist Group	41:41 Surely, those who have rejected the Reminder when it came to them; and it is an Honorable Scripture.
Muhammad Asad	41:41 Verily, they who are bent on denying the truth of this reminder as soon as it comes to them - [they are the losers]: for, behold, it is a sublime divine writ:
Rashad Khalifa	<i>Mathematical Miracle of the Quran</i> 41:41 Those who have rejected the Quran's proof when it came to them, have also rejected an Honorable book. ⁴
Shabbir Ahmed	41:41 Think of those who fail to see the power in this reminder when it comes to them! For, certainly, it is a Tremendous scripture.
Transliteration	41:41 Inna alla <u>the</u> ena kafaroo bi <u>al</u> th <u>h</u> ikrilamma j <u>a</u> ahum wa-innahu lakit <u>a</u> bun AAazeezu <u>n</u>
A	41:41 ان الذين كفروا بالذكر لما جاءهم وانه لكتب عزيز
Edip-Layth	41:42 No falsehood could enter it, presently or afterwards; a revelation from a Most Wise, Praiseworthy.
The Monotheist Group	41:42 No falsehood could enter it, presently or afterwards; a revelation from a Most Wise, Praiseworthy.
Muhammad Asad	41:42 no falsehood can ever attain to it openly, and neither in a stealthy manner, ³⁵ [since it is] bestowed from on high by One who is truly wise, ever to be praised.

Rashad Khalifa	41:42 No falsehood could enter it, in the past or in the future; a revelation from a Most Wise, Praiseworthy.
Shabbir Ahmed	41:42 No falsehood can ever approach it openly or in stealth, in the past, present or future, a revelation from all Wise, Owner of praise.
Transliteration	41:42 La ya/teehee alb atilu min bayniyadayhi wal a min khalfihi tanzeelun min hakeemin hameedin
A	41:42 لا ياتيه البطل من بين يديه ولا من خلفه تنزيل من حكيم حميد
Edip-Layth	41:43 What is being said to you is the same that was said to the messengers before you. Your Lord has forgiveness, and a painful retribution.
The Monotheist Group	41:43 What is being said to you is the same that was said to the messengers before you. Your Lord has forgiveness, and a painful retribution.
Muhammad Asad	41:43 [And as for thee, O Prophet,] nothing is being said to thee but what was said to all [of God's] apostles before thy time. 36 Behold, thy Sustainer is indeed full of forgiveness - but He has also the power to requite most grievously!
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 41:43 What is said to you is precisely what was said to the previous messengers. Your Lord possesses forgiveness, and He also possesses painful retribution. 6
Shabbir Ahmed	41:43 What is being said to you (O Messenger!) is but what was said to all messengers before you. Your Lord is the possessor of forgiveness, and the possessor of a painful grasp. 16
Transliteration	41:43 Ma yuq alu laka ill a m aqad qeela li Irrusuli min qablika inna rabbaka lathoomaghfiratin wathoo AAiqabin aleemin
A	41:43 ما يقال لك الا ما قد قيل للرسل من قبلك ان ربك لنو مغفرة وذو عقاب اليم
Edip-Layth	<i>The Primary Language of the Quran is Universal</i> 41:44 Had We made it a non-Arabic compilation, they would have said, "If only its signs were made clear!" Non-Arabic and Arabic, say, "For those who acknowledge, it is a guide and healing. As for those who reject, there is deafness in their ears, and they are blind to it. These will be called from a place far away." 8
The Monotheist Group	41:44 And had We made it a non-Arabic compilation, they would have said: "If only its verses were made clear!" Non-Arabic and Arabic, say: "For those who believe, it is a guide and healing. As for those who disbelieve, there is deafness in their ears, and they are blind to it. These will be called from a place far away."
Muhammad Asad	41:44 Now if We had willed this [divine writ] to be a discourse in a non-Arabic tongue, they [who now reject it] would surely have said, Why is it that its messages have not been spelled out clearly? 37 Why - [a message in] a non-Arabic tongue, and [its bearer] an Arab?" Say: Unto all who have attained to faith, this [divine writ] is a guidance and a source of health; but as for those who will not believe - in their ears is deafness, and so it remains obscure to them: they are [like people who are] being called from too far away. 38
Rashad Khalifa	<i>Language is Irrelevant</i> 41:44 If we made it a non-Arabic Quran they would have said, "Why did it come down in that language?" Whether it is Arabic or non-Arabic, say, "For those who believe, it is a guide and healing. As for those who disbelieve, they will be deaf and blind to it, as if they are being addressed from faraway."
	41:44 If We had made it a Qur'an in a non-Arabic tongue they would surely have

Shabbir Ahmed	said, "Why is it that its verses have not been made clear? Why - a foreign tongue and an Arab?" Say, "For those who accept it, this is a guidance and healing for a wholesome life. But as for those who will not believe (Arabs or non-Arabs), in their ears is deafness, and so it remains obscure to them. They are like people who are called from afar. ¹⁷
Transliteration	41:44 Walaw jaAAaln ahu qur- ananaAAjamiyyan laq aloo lawl a fu ssilat ayatuhuaaAAjamiyyun waAAarabiyyun qul huwa lilla theena amanooHUDAN washifaon waallatheena layu/minoona fee athanihim waqrun wahuwa AAalayhim AAaman ola-ikayunadawna min makanin baAAeedin
A	41:44 ولو جعلنه قرءانا اَعْجَمِيَا لَقَالُوا لَوْلَا فَصَّلْتَ اٰيٰتِهٖ ؕ اَعْجَمٰى وَعَرَبِيّ ۚ قُلْ هُوَ لِلَّذِيْنَ ءَامَنُوْا هُدٰى وَشَفَآءٌ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِيْ ءَاذَانِهِمْ وَقُرْ وَهُوَ عَلَيْهِمْ عَمٰى ۚ اُولٰٓئِكَ يَنْدُوْنَ مِنْ مَّكَانٍ بَعِيْدٍ
Edip-Layth	41:45 We have given Moses the book, but it was disputed in. Had it not been for your Lord's predetermined decision, they would have been judged immediately. Indeed, they harbor many doubts about it.
The Monotheist Group	41:45 And We have given Moses the Scripture, but it was disputed in. And had it not been for your Lord's predetermined decision, they would have been judged immediately. Indeed, they harbor many doubts about it.
Muhammad Asad	41:45 Thus, too, have We vouchsafed revelation unto Moses aforetime, and thereupon disputes arose about it. ³⁹ And [then, as now,] had it not been for a decree that had already gone forth from thy Sustainer, all would indeed have been decided between them [from the outset]. ⁴⁰ As it is, behold, they [who will not believe in this divine writ] are in grave doubt, amounting to suspicion, about what it portends. ⁴¹
Rashad Khalifa	41:45 We have given Moses the scripture and it was also disputed. If it were not for your Lord's predetermined decision, they would have been judged immediately. Indeed, they harbor too many doubts.
Shabbir Ahmed	41:45 We had given Moses the scripture too (in their language), and it was also disputed. But, for a Word from your Lord that had gone forth, all disputes between them would have been judged. They keep lingering in doubt amounting to suspicion concerning this revelation as well! ¹⁸
Transliteration	41:45 Walaqad atayna moosaalkitaba faikhtulifa feehi walawl a kalimatunsabaqat min rabbika laqudiya baynahum wa-innahum lafeeshakkin minhu mureeb in
A	41:45 وَلَقَدْ ءَاتَيْنَا مُوسٰى الْكِتٰبَ فَٱخْتَلَفَ فِيْهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفَظٰى بَيْنَهُمْ وَانْهَمَ لَفٰى شَكٍّ مِنْهُ مَرِيْبٍ
Edip-Layth	41:46 Whoever does good works does so for his own person, and whoever works evil shall have the same. Your Lord does not wrong the servants.
The Monotheist Group	41:46 Whoever does good works does so for his own soul, and whoever works evil shall have the same. Your Lord does not wrong the servants.
Muhammad Asad	41:46 WHOEVER does what is just and right, does so for his own good; and whoever does evil, does so to his own hurt: and never does God do the least wrong to His creatures.
Rashad Khalifa	41:46 Whoever works righteousness does so for his own good, and whoever works evil does so to his own detriment. Your Lord is never unjust towards the people.
	41:46 (This revelation shows mankind how to grow their own 'self'.) Whoever

Shabbir Ahmed	does good to others, does good to his own 'self', and whoever causes imbalance in the lives of others, hurts his own 'self'. Your Lord is never unjust to His servants.
Transliteration	41:46 Man AAamila <u>salihan</u> falinafsihi waman as <u>aa</u> faAAalayh <u>a</u> wam <u>arabbuka</u> bi <u>th</u> allamin lilAAabeedi
A	41:46 من عمل صالحا فلنفسه ومن اساء فعليها وما ربك بظلم للعبيد
Edip-Layth	<i>Ignorance and Arrogance of Human Beings</i> 41:47 To Him belongs the knowledge regarding the moment. No fruit emerges from its sheath, nor does any female conceive or give birth, except by His knowledge. On the day He asks them: "Where are My partners?" They will say, "By your leave, none of us will testify to that." ⁹
The Monotheist Group	41:47 To Him belongs the knowledge regarding the Hour. And no fruit emerges from its sheath, nor does any female conceive or give birth, except by His knowledge. And on the Day He asks them: "Where are My partners?" They will say: "By your leave, none of us will testify to that."
Muhammad Asad	41:47 In Him alone is vested the knowledge of when the Last Hour will come. And no fruit bursts forth from its calyx, and no female ever conceives, nor ever gives birth, save with His knowledge. And so, on the Day when He shall call out to them, Where, now, are those [alleged] partners of Mine?" - they will [surely] answer, We confess unto Thee that none of us can bear witness [to anyone's having a share in Thy divinity]!"
Rashad Khalifa	<i>Idols Disown Their Followers</i> 41:47 With Him is the knowledge about the Hour (end of the world). No fruits emerge from their sheaths, nor does any female conceive or give birth, without His knowledge. The day will come when He asks them: "Where are those idols that you set up beside Me?" They will say, "We proclaim to You that none of us bears witness to that." ⁷
Shabbir Ahmed	41:47 In Him alone is vested the knowledge of the Hour. And no fruit emerges from its sheath, and no female ever conceives, nor gives birth, but according to His laws. And so, on the Day He will call them, "Where are now those 'partners' of Mine?" They will say, "We confess to You; none of us sees them around here." ¹⁹
Transliteration	41:47 Ilayhi yuraddu AAilmu a IssaAAatiwama takhruju min thamar <u>atin</u> min akmami <u>hawama</u> ta <u>hmilu</u> min onth <u>a</u> wal <u>a</u> ta <u>daAAaulla</u> biAAailmihi wayawma yunadeehim ayna shuraka <u>a</u> -eeqaloo <u>athannaka</u> ma minna minshaheed <u>in</u>
A	41:47 اليه يرد علم الساعة وما تخرج من ثمرت من اكمامها وما تحمل من انثى ولا تضع الا بعلمه ويوم يناديهم اين شركاءى قالوا ءاذنك ما منا من شهيد
Edip-Layth	41:48 They were abandoned by what they used to call on before, and they realized that there will be no escape.
The Monotheist Group	41:48 And they were abandoned by that which they used to call on before, and they realized that there will be no escape.
Muhammad Asad	41:48 And so, all that they were wont to invoke aforetime will have forsaken them; and they shall know for certain that there is no escape for them.
Rashad Khalifa	41:48 The idols they had idolized will disown them, and they will realize that there will be no escape.
Shabbir Ahmed	41:48 And thus, those whom they used to call upon before, will utterly fail them. And they will realize that there is no way of escape.

Transliteration	41:48 Waḍalla AAanhum m a kanooyadAAoona min qablu wa <u>th</u> annoo m a lahum minma <u>h</u> eesin
A	41:48 وذل عنهم ما كانوا يدعون من قبل وظنوا ما لهم من محيص
Edip-Layth	41:49 The human being does not tire in imploring for good things. But if adversity touches him, he is disheartened, desperate! ¹⁰
The Monotheist Group	41:49 The human being does not tire in imploring for good things. But if adversity touches him, he is disheartened, desperate!
Muhammad Asad	41:49 MAN NEVER TIRES of asking for the good [things of life]; and if evil fortune touches him, he abandons all hope, giving himself up to despair. ⁴²
Rashad Khalifa	<i>Bad Weather Friends</i> 41:49 The human being never tires of imploring for good things. And when adversity befalls him, he turns despondent, desperate.
Shabbir Ahmed	41:49 The human does not tire of looking for wealth and happiness, and if harm touches him, he gets quickly disheartened, despondent. ²⁰
Transliteration	41:49 La yas-amu al-ins anu min duAA a-ialkhayri wa-in massahu a Ishsharru fayaoosun qanoo <u>tun</u>
A	41:49 لا يسم الانسان من دعاء الخير وان مسه الشر فيوس قنوط
Edip-Layth	41:50 When We let him taste a mercy from Us after adversity had touched him, he will say, "This was by my actions, and I do not think that the moment will come to pass. Even if I am returned to my Lord, I will find at Him good things for me." Surely, We will inform the ingrates of all they had done, and We will let them taste the severe retribution.
The Monotheist Group	41:50 And when We let him taste a mercy from Us after adversity had touched him, he will say: "This was by my actions, and I do not think that the Hour will come to pass. And even if I am returned to my Lord, I will find at Him good things for me." Surely, We will inform the rejecters of all they had done, and We will let them taste the severe retribution.
Muhammad Asad	41:50 Yet whenever We let him taste some of Our grace after hardship has visited him, he is sure to say, This is but my due!" - and, I do not think that the Last Hour will ever come: ⁴³ but if [it should come, and] I should indeed be brought back unto my Sustainer, then, behold, the ultimate good awaits me with Him! ⁴⁴ But [on the Day of Judgment] We shall most certainly give those who were bent on denying the truth ⁴⁵ full understanding of all that they ever did, and shall most certainly give them [thereby] a taste of suffering severe. ⁴⁶
Rashad Khalifa	41:50 And when we bless him after suffering some adversity, he says, "This belongs to me. I do not believe that the Hour will ever come to pass. Even if I am returned to my Lord, I will find at Him better things." Most certainly, we will inform the disbelievers of all their works, and will commit them to severe retribution.
Shabbir Ahmed	41:50 And when We let him taste grace from Us after some hurt that has touched him, he says, "This is from, and for, me. I do not think that time will ever rise (to go against me). And if I am brought back before my Lord, then, with Him is even better return for me." (I shall be favored there as I am favored here.) But We certainly will tell the ungrateful all that they did. And certainly We will make them taste heavy punishment. ²¹

Transliteration	41:50 Wala-in a <u>thaqna</u> hu ra <u>h</u> matanminna min baAAadi <u>darraa</u> massat-hulayaqoolanna ha <u>tha</u> lee wam a a <u>thunnu</u> a IssaAAataqa-imatan wala-in rujiAAatu ila rabbee inna leeAAindahu lal <u>husna</u> falanunabbi-anna alla <u>theenakafaroo</u> bim a AAamiloo walanu <u>theeqannahum</u> min AAa <u>thabinghaleethin</u>
A	41:50 ولئن اذقته رحمة منا من بعد ضراء مسته ليقولن هذا لى وما اظن الساعة قائمة ولئن رجعت الى ربي ان لى عنده للحسنى فلننبئن الذين كفروا بما عملوا ولنذيقنهم من عذاب غليظ
Edip-Layth	41:51 When We bless the human being, he withdraws and turns away, and when he suffers any adversity, he implores in long prayers!
The Monotheist Group	41:51 And when We bless the human being, he withdraws and turns away, and when he suffers any adversity, he implores at length!
Muhammad Asad	41:51 And, too, when We bestow Our blessings upon man, he tends to turn aside and keep aloof [from remembering Us]; but as soon as evil fortune touches him, he is full of wordy prayers! ⁴⁷
Rashad Khalifa	41:51 When we bless the human being, he turns away, and drifts farther and farther away, and when he suffers any affliction, he implores loudly.
Shabbir Ahmed	41:51 When We bestow bliss on the human being, he turns away and withdraws, but when a hurt touches him, then he comes full of long prayers. ²²
Transliteration	41:51 Wa-i <u>tha</u> anAAamn a AAal aal-insani aAAara <u>da</u> wana a bij <u>anibihiwa-i<u>tha</u></u> massahu alshsharru fa <u>thoo</u> duAAa-inAAaree <u>din</u>
A	41:51 واذا انعمنا على الانسان اعرض لنا بجانبيه واذا مسه الشر فذو دعاء عريض
Edip-Layth	<i>Prophecy Fulfilled</i> 41:52 Say, "Do you see if this was from God and then you rejected it? Who is further astray than those who are in opposition?"
The Monotheist Group	41:52 Say: "Do you see if this was from God and then you rejected it? Who is further astray than those who are in opposition?"
Muhammad Asad	41:52 HAVE YOU given thought [to how you will fare] if this be truly [a revelation] from God, the while you deny its truth? Who could be more astray than one who places himself [so] deeply in the wrong? ⁴⁸
Rashad Khalifa	41:52 Proclaim: "What if this is truly from GOD, then you decide to reject it? Who are farther astray than those who decide to oppose this?"
Shabbir Ahmed	41:52 Say, "Think: If this (revelation) is from God, and then you reject it! Who is further astray than one who stubbornly opposes it?" ²³
Transliteration	41:52 Qul araaytum in k <u>ana</u> min AAindi All <u>ahithumma</u> kafartum bihi man a <u>dallu</u> mimman huwa fee shiqa <u>qinbaAAeedin</u>
A	41:52 قل ارءيتم ان كان من عند الله ثم كفرتم به من اضل ممن هو فى شقاق بعيد
Edip-Layth	41:53 We will show them Our signs in the horizons, and within themselves, until it becomes clear to them that this is the truth. Is it not enough that your Lord is witness over all things? ¹¹
The Monotheist Group	41:53 We will show them Our signs in the horizons, and within themselves, until it becomes clear to them that this is the truth. Is it not enough that your Lord is witness over all things?

Muhammad Asad	41:53 In time We shall make them fully understand ⁴⁹ Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves, ⁵⁰ so that it will become clear unto them that this [revelation] is indeed the truth. [Still,] is it not enough [for them to know] that thy Sustainer is witness unto everything? ⁵¹
Rashad Khalifa	<i>A Great Prophecy</i> 41:53 We will show them our proofs in the horizons, and within themselves, until they realize that this is the truth. Is your Lord not sufficient as a witness of all things? ⁸
Shabbir Ahmed	41:53 In time We will show them Our signs in the utmost Horizons and within themselves, so that it will become clear to them that this Qur'an is certainly the truth. Is it not enough for them to know that your Lord is Witness to all things (including this proclamation)? ²⁴
Transliteration	41:53 Sanureehim <u>ayatina</u> feeal-<u>afaqi</u> wafee anfusihi<u>m</u> <u>hattayatabayyana</u> lahum annahu al<u>haqqu</u> awa lam yakfi birabbikaannahu AAa<u>la</u> kulli shay-in shaheed <u>un</u>
A	41:53 سنريهم ءايتنا فى الءافاق وفى انفسهم حتى يتبين لهم انه الحق اولم يكف بربك انه على كل شىء شهيد
Edip-Layth	41:54 Indeed, they are in doubt about meeting their Lord; but He is Encompassing over all things.
The Monotheist Group	41:54 Indeed, they are in doubt about meeting their Lord; but He is encompassing all things.
Muhammad Asad	41:54 Oh, verily, they are in doubt as to whether they will meet their Sustainer [on Judgment Day]! Oh, verily, He encompasses everything!
Rashad Khalifa	41:54 Indeed, they are doubtful about meeting their Lord. He is fully aware of all things.
Shabbir Ahmed	41:54 Why! Are they still in doubt about the meeting with their Lord? Is He not Omnipresent surrounding everything?
Transliteration	41:54 <u>Ala</u> innahum fee miryatin min liq <u>a</u>-irabbihi<u>m</u> al <u>a</u> innahu bikulli shay-in mu<u>heetun</u>
A	41:54 الا انهم فى مرية من لقاء ربهم الا انه بكل شىء محيط

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note (41:1)

Edip-Layth - End Note 1 (41:3)

H8M40. This combination of two letters/numbers plays an important role in the mathematical system of the Quran based on code 19. For the meaning of these letters, see [1:1](#); [2:1](#); [40:1](#); [13:38](#); [46:10](#); [74:1-56](#). Also, see [43:3](#) and [11:1](#).

Edip-Layth - End Note 2 (41:9)

Each "day" of creation represents a period of time. According to the Quran, time is relative ([32:5](#); [70:4](#)). While the creation of earth took two units of time, the creation and evolution of all conditions for and stages of life took four units. This temporal comparison highlights the importance of the ecological system on planet earth. The conjunction between fragments in this verse is Wa (and), thus implying not a sequence of separate events, but overlapping series of events. See [7:69](#); [25:59](#); [32:4](#); [50:38](#); [57:4](#). Though the Bible contains some of the original revelations, Ezra and other Jewish scholars inserted into it many of their misunderstandings, comments, desires and ignorance ([2:59](#)). The Biblical account of the creation of the universe does not match scientific evidence. For instance, Genesis [1:1-2](#) informs us that the first stage of the universe started with the creation of water. Another example of external inconsistency is the creation of plants on earth before the creation of the sun (Genesis [1:11-14](#)). The order of creation in the Bible is given in detail in its first book, which partially contradicts modern scientific findings: First day, light and darkness (Genesis [1:3-5](#)), Second day, atmosphere, and waters (Genesis [1:6-8](#)), Third day, land and making it fruitful (Genesis [1:9-13](#)), Fourth day, sun, moon, and stars (Genesis [1:14-19](#)), Fifth day, birds, insects, and fishes (Genesis [1:20-23](#)), Sixth day, land animals, and man (Genesis [1:24,28](#)). The Bible also contains internal inconsistencies. For instance, a comparative reading of chapter 1 and chapter 2 of Genesis will show that, most likely, the two chapters were authored by at least two different people who had different ideas about how the universe was created. Only through scientific evidence, which supports the Quranic version of creation, can we sort out the discrepancies in the Bible. Trees were created before man was (Genesis [1:11-12,26-27](#)) versus man was created before trees were (Genesis [2:4-9](#)). Birds were created before man was (Genesis [1:11-12](#), 26-27) versus man was created before birds were (Genesis [2:7,19](#)). Animals were created before man was (Genesis [1:24-27](#)) versus man was created before animals were (Genesis [2:7,19](#)).

Edip-Layth - End Note 3 (41:11)

Time, space, matter, and everything in the universe, are muslims following the laws issued by their Creator. This verse also informs us about the early stage of the universe after the Big Bang ([21:30](#)).

Edip-Layth - End Note 4 (41:37)

The verse does not say "before sun and moon," but "for/to sun and moon." We are commanded not to prostrate to the sun and moon, but only to God. The verse prohibits physical and mental prostration to others than God. See [16:49](#).

Edip-Layth - End Note 5 (41:40)

Knowing that polytheists would attempt to distort the message of the Quran, God warns them beforehand mentioning the perfect preservation of His message.

Edip-Layth - End Note 6 (41:41)

Zikr means, "message" and it is used in connection with the mathematical code of the Quran. See [38:1-8](#) and [74:30-31](#).

Edip-Layth - End Note (41:42)

Edip-Layth - End Note 8 (41:44)

The Quran should be translated to all world languages ([26:198-200](#)). Monotheists will get the clear divine message despite errors in translations, since they study comparatively by using their God- given critical thinking skills. The teacher of the Quran is God Himself ([55:1-2](#)). See [43:3](#); [11:1](#).

Edip-Layth - End Note 9 (41:47)

See [20:15](#); [15:87](#); [31:34](#). Also see [3:18](#); [39:45](#); [63:1](#) and [6:23](#), 148.

Edip-Layth - End Note 10 (41:49)

See [12:87](#); [15:56](#); [30:36](#); [39:53](#).

Edip-Layth - End Note 11 (41:53)

Falsifiable and verifiable physical evidence and sound logical inferences provide scientific or objective confirmation that the Quran is indeed the word of God. Our personal experiences parallel those objective facts and remove all doubts. [4:82](#); [74:1-56](#). (Also, see [3:41](#)).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (41:1)

See Appendix II.

Muhammad Asad - End Note 2 (41:3)

See [12:2](#) and the corresponding note 3.

Muhammad Asad - End Note 3 (41:4)

The "people of [innate] knowledge" mentioned in the preceding verse are obviously those who understand the spiritual purport of this divine writ and, therefore, submit to its guidance: hence, it cannot be "most of them" who are referred to in the above phrase and in the next verse but, on the contrary, people who are devoid of such knowledge and to whom, in consequence, the Qur'an is meaningless. This elliptically implied differentiation - overlooked by almost all of the commentators (with perhaps the sole exception of Ibn Kathir) - can only be brought out by means of an interpolation at the beginning of the sentence.

Muhammad Asad - End Note 4 (41:5)

For this rendering of the term hijab, see note on the first sentence of [7:46](#) . See also [6:25](#) . The "saying" of those who turn away from the message of the Qur'an is, of course, figurative, describing only their attitude.

Muhammad Asad - End Note 5 (41:6)

Cf. [6:50](#) and the corresponding note 38.

Muhammad Asad - End Note 6 (41:7)

Belief in God's oneness and charitableness towards one's fellow-men are two cardinal demands of Islam. Conversely, a deliberate offence against either of these two demands amounts to a denial of man's responsibility before God and hence, by implication, of a continuation of life in the hereafter. (For

my rendering of zakah, in this context, as "charity", see surah 2 note 34 . It is to be borne in mind that the application of this term to the obligatory tax incumbent on Muslims dates from the Medina period, whereas the present surah is a Meccan revelation.)

Muhammad Asad - End Note 7 (41:9)

For the above rendering of the term yawm (lit., "day"), as "aeon", see last third of note 43 on [7:54](#) . As in so many verses of the Qur'an which relate to cosmic events, the repeated mention of the "six aeons" during which the universe was created - "two" of which, according to the above verse, were taken by the evolution of the inorganic universe, including the earth - has a purely allegorical import: in this case, I believe, an indication that the universe did not exist "eternally" but had a definite beginning in time, and that it required a definite time-lapse to evolve to its present condition.

Muhammad Asad - End Note 8 (41:9)

Lit., "do you give Him compeers (andad)?" For an explanation, see note 13 on [2:22](#) .

Muhammad Asad - End Note 9 (41:10)

I.e., in accordance with divine justice, and not with human concepts of "equity" or "need".

Muhammad Asad - End Note 10 (41:10)

Almost all the classical commentators agree in that these "four aeons include the "two" mentioned in the preceding verse: hence my interpolation of the words "and all this He created". Together with the "two aeons of verse 12, the entire allegorical number comes to six.

Muhammad Asad - End Note 11 (41:11)

Whenever the particle thumma is used, as in the above instance, to link parallel statements - i.e., statements not necessarily indicating a sequence in time - it has the function of a simple conjunction, and may be rendered as "and".

Muhammad Asad - End Note 12 (41:11)

I.e., a gas - evidently hydrogen gas, which physicists regard as the primal element from which all material particles of the universe have evolved and still evolve. For the meaning of the term sama ("sky" or "skies" or "heaven") in its cosmic connotation, see note 20 on [2:29](#) .

Muhammad Asad - End Note 13 (41:11)

Explaining this passage, Zamakhshari observes: "The meaning of God's command to the skies and the earth to 'come', and their submission [to His command] is this: He willed their coming into being, and so they came to be as He willed them to be and this is the kind of metaphor (majaz) which is called 'allegory' (tamthil). Thus, the purport [of this passage] is but an illustration (taswir) of the effect of His almighty power on all that is willed [by Him], and nothing else." (It is obvious that Zamakhshari's reasoning is based on the oft-repeated Quranic statement, "When God wills a thing to be, He but says unto it, 'Be' - and it is.") Concluding his interpretation of the above passage, Zamakhshari adds: "If I am asked about the meaning of [the words] 'willingly or unwillingly', I say that it is a figurative expression (mathal) indicating that His almighty will must inevitably take effect."

Muhammad Asad - End Note 14 (41:12)

I.e., a multiplicity of cosmic systems (cf. note 20 on [2:29](#)).

Muhammad Asad - End Note 15 (41:12)

Cf. [15:16-18](#) and the corresponding note 16 and 17; also [37:6](#) ff.

Muhammad Asad - End Note 16 (41:13)

This connects with the opening sentence of verse 9 above: "Would you indeed deny Him who has created", etc.

Muhammad Asad - End Note 17 (41:13)

See note 40 on [2:55](#).

Muhammad Asad - End Note 18 (41:13)

For the story of these two ancient tribes, see [7:65-79](#) and the corresponding notes in particular 48 and 56; also [26:123-158](#).

Muhammad Asad - End Note 19 (41:14)

Lit., "from between their hands and from behind them": i.e., reminding them of something that was known to them - namely, what happened to sinners like themselves who lived before their time - and warning them of what was bound to happen in the future to them, too, if they persisted in their denial of the truth (Al-Hasan al-Basri, as quoted by Zamakhshari). However, it is possible to understand the above phrase (which has been explained in note 247 on [2:255](#)) in yet another, more direct way: God's message-bearers pointed out to those sinning communities something that should have been obvious to them (lit., "between their hands") - namely, their patently wrong attitude in their worldly, social concerns and moral concepts - as well as the unreasonableness of their denying something that was still beyond their ken (lit., "behind them"): namely, life after death and God's ultimate judgment.

Muhammad Asad - End Note 20 (41:14)

Cf. [6:8-9](#) and [15:7](#).

Muhammad Asad - End Note 21 (41:16)

See [69:6-8](#).

Muhammad Asad - End Note 22 (41:24)

Sc., "unless God wills to relieve them": see the last paragraph of [6:128](#) and the corresponding note 114; also the hadith quoted in note 10 on [40:12](#).

Muhammad Asad - End Note 23 (41:24)

Lit., "they will not be of those who are allowed to make amends": an allusion to the request of the doomed, on the Day of Judgment, to be granted a "second chance" on earth, and to God's refusal of this request (cf. [6:27-28](#) and [32:12](#)).

Muhammad Asad - End Note 24 (41:25)

Or: "soul-mates" (cf. [4:38](#)). The verb qarana, from which the noun qarin is derived, signifies "he linked" or "intimately associated" or "yoked together [one thing with another]". Cf. [43:36](#) - "as for anyone who chooses to remain blind to the remembrance of the Most Gracious, to him We assign an [enduring] evil impulse [lit., "a Satan"], to become his other self".

Muhammad Asad - End Note 25 (41:25)

Lit., "that which was between their hands and that which was behind them": i.e., their own evil impulses (which had become their "other selves", as it were) made alluring to them the unrestrained enjoyment, without any moral discrimination, of all the worldly attractions which lay open before them, causing them, at the same time, to dismiss as an illusion the idea of resurrection and of God's judgment - thus giving them a false sense of security with regard to something that was beyond their ken.

Muhammad Asad - End Note 26 (41:25)

For this rendering - and the meaning - of the term jinn, see Appendix III.

Muhammad Asad - End Note 27 (41:26)

This is an allusion to efforts aimed at discrediting the Qur'an by describing it as "invented" by Muhammad for his own - personal and political - ends, as a series of "misunderstood quotations" from earlier scriptures, as the result of "hallucinations", and so forth: all of which implies that the opponents of the Quranic message instinctively feel its force, realizing at the same time that it endangers their self-complacent, materialistic outlook on life and ought, therefore, to be combated. This explains the statement, at the end of verse 28, that they "knowingly reject" God's messages.

Muhammad Asad - End Note 28 (41:28)

For the above rendering of the verb jahada, see surah 29 note 45.

Muhammad Asad - End Note 29 (41:29)

See [6:112](#) - "against every prophet We have set up as enemies the evil forces (shayatin) from among humans as well as from among invisible beings" - and the corresponding note 98.

Muhammad Asad - End Note 30 (41:29)

Cf. [7:38](#) .

Muhammad Asad - End Note 31 (41:34)

See note 44 on [13:22](#) . In the present instance, the injunction to "repel [evil] with something that is better" relates to scurrilous objections to, and hostile criticism of, the Qur'an. The whole of this passage (verses 33 ff.) connects with verse 26.

Muhammad Asad - End Note 32 (41:36)

I.e., He alone sees what is in the hearts of men, and He alone understands the innermost motivations, of which they themselves are unconscious, of those who criticize the Qur'an adversely. See [7:199-200](#) and the corresponding notes.

Muhammad Asad - End Note 33 (41:37)

This, according to Razi, connects with the phrase "calling [one's fellow-men] unto God" in verse 33 above. God is the sole cause and source of all that exists; and whatever exists is but a wondrous sign of His creative power. Hence, it is a blasphemy - apart from being unreasonable - to ascribe real power (which is the meaning of "adoration" in this context) to anything created, whether it be a concrete phenomenon, or an abstract force of nature, or a set of circumstances, or even an idea.

Muhammad Asad - End Note 34 (41:39)

Although the allusion to the reviving earth often occurs in the Qur'an as a parable of man's ultimate resurrection, in the present context (and in tune with the entire passage comprising verses 33-39) it appears to be an illustration of God's power to bestow spiritual life upon hearts that have hitherto remained closed to the truth of His existence and omnipotence. Hence, it implies a call to the believer never to abandon the hope that "those who deny the truth" may one day grasp the truth of the Quranic message.

Muhammad Asad - End Note 35 (41:42)

Lit., "neither from between its hands, nor from behind it", i.e., it cannot be openly changed by means of additions or omissions (Razi), and neither surreptitiously, by hostile or deliberately confusing interpretations. The above is one of the Quranic passages on which the great commentator Abu Muslim al-Isfahani (as quoted by Razi) bases his absolute rejection of the theory of "abrogation" (for which see note 87 on [2:106](#)). Since the "abrogation" of any Qur'an -verse would have amounted to its ibtal - that is, to an open or implied declaration that it was henceforth to be regarded as null and void - the verse in question would have to be considered "false" (batil) in the context of the Qur'an as it is before us: and this, as Abu Muslim points out, would clearly contradict the above statement that "no falsehood (batil) can ever attain to it".

Muhammad Asad - End Note 36 (41:43)

This is an allusion to the allegation of the Prophet's opponents that he himself was the "author" of what he claimed to be a divine revelation, as well as to their demand that he should "prove" the truth of his prophetic mission by producing a miracle: a scornful attitude with which all the earlier prophets had been confronted at one time or another, and which is epitomized in the "saying" of the unbelievers mentioned in verse 5 of this surah.

Muhammad Asad - End Note 37 (41:44)

Sc., "in a tongue which we can understand". Since the Prophet was an Arab and lived in an Arabian environment, his message had to be expressed in the Arabic language, which the people to whom it was addressed in the first instance could understand: see in this connection note 72 on the first sentence of [13:37](#), as well as the first half of [14:4](#) - "never have We sent forth any apostle otherwise than [with a message] in his own people's tongue, so that he might make [the truth] clear unto them". Had the message of the Qur'an been formulated in a language other than Arabic, the opponents of the Prophet would have been justified in saying, "between us and thee is a barrier" (verse 5 of this surah).

Muhammad Asad - End Note 38 (41:44)

Lit., "from a far-off place": i.e., they only hear the sound of the words, but cannot understand their meaning.

Muhammad Asad - End Note 39 (41:45)

As was and is the case with the Qur'an, some people accepted the divine message revealed to Moses, and some rejected it (Zamakhshari, Razi), while others disagreed about the import and application of its tenets (Tabari).

Muhammad Asad - End Note 40 (41:45)

For an explanation of this passage, as well as of the above parallel between men's attitudes towards the earlier scriptures and the Qur'an, see the second sentence of [10:19](#) and the corresponding note 29.

Muhammad Asad - End Note 41 (41:45)

Lit., "about it", i.e., doubts as to whether the Quranic approach to problems of man's spirit and body - and, in particular, its stress on the essential unity of these twin aspects of human life (cf. note 118 on the first sentence of [2:143](#)) - is justified or not. In a wider sense, these doubts of the deniers of the truth relate to the question of whether religion as such is "beneficial" or "injurious" to human society - a question which is posed and answered by them with a strong bias against all religious faith.

Muhammad Asad - End Note 42 (41:49)

See note 17 on [11:9](#).

Muhammad Asad - End Note 43 (41:50)

I.e., man is, as a rule, so blinded by his love of this world that he cannot imagine its ever coming to an end. Implied in this statement is a doubt as to whether there will really be an afterlife, and whether man will really be judged by God on resurrection.

Muhammad Asad - End Note 44 (41:50)

Being fully convinced of his own merit (as expressed in the words, "This is but my due"), he is confident that - in case there should really be a life after death - his own flattering view of himself will be confirmed by God.

Muhammad Asad - End Note 45 (41:50)

I.e., the truth of resurrection and of God's judgment.

Muhammad Asad - End Note 46 (41:50)

I.e., the realization of the spiritual blindness in which they spent their life will in itself be a source of their suffering in the hereafter: cf. [17:72](#) - "whoever is blind [of heart] in this [world] will be blind in the life to come (as well)".

Muhammad Asad - End Note 47 (41:51)

Lit., "wide (i.e., prolonged or diffuse) prayers".

Muhammad Asad - End Note 48 (41:52)

According to Razi, this is an implied allusion to the attitude of people who - as mentioned in verses 4 and 5 of this surah - "turn away" from the message of the Qur'an, saying, as it were: "Our hearts are veiled from whatever thou callest us to, [O Muhammad,] and in our ears is deafness, and between us and thee is a barrier.

Muhammad Asad - End Note 49 (41:53)

Lit., "We will show them" or "make them see".

Muhammad Asad - End Note 50 (41:53)

I.e., through a progressive deepening and widening of their insight into the wonders of the universe as well as through a deeper understanding of man's own psyche - all of which points to the existence of a conscious Creator.

Muhammad Asad - End Note 51 (41:53)

I.e., that He is almighty and all-seeing: a fundamental truth which, by itself, should be enough to remind man of his responsibility before Him.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (41:1)

For the significance of these Quranic Initials, see Footnote [40:1](#).

Rashad Khalifa - End Note 2 (41:9)

The ``days" of creation represent a yardstick. Thus, the physical universe was created in two days, while the calculation of provisions for all the creatures on earth required four. This also teaches us that there is life only on this planet Earth.

Rashad Khalifa - End Note (41:10)

Rashad Khalifa - End Note 4 (41:41)

The word "Zikr" refers to the Quran's mathematical code, as made clear in [38:1](#).

Rashad Khalifa - End Note 6 (41:43)

Mathematical proof shows that this verse refers to God's Messenger of the Covenant. By adding the gematrical value of "Rashad" (505), plus the value of "Khalifa" (725), plus this verse number (43), we get $505 + 725 + 43 = 1273 = 19 \times 67$. See Appendix 2.

Rashad Khalifa - End Note 7 (41:47)

God has revealed this knowledge through His Messenger of the Covenant (Appendix 25).

Rashad Khalifa - End Note 8 (41:53)

The letters that compose this verse are 19 and their gematrical values add up to 1387, 19×73 . This great prophecy, together with [9:33,48:28,61:9](#) & [110:2](#) informs us that the whole world is destined to accept the Quran as God's unaltered message (See Appendix 38).

Rashad Khalifa - End Note (41:53)

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (41:3)

[7:158](#), [12:3](#), [13:37](#), [14:4](#), [25:1](#), [39:28](#), [42:7](#)

Shabbir Ahmed - End Note 2 (41:7)

Disbelieving the law of Just Recompense equals denying the Eternal life. Zakaat = The Just Economic Order. Aakhirah = Life to come = Life Hereafter = Future = The Ultimate Abode

Shabbir Ahmed - End Note 3 (41:9)

36:40, 79:30. Yaumayn = Two days = Two stages = Two Eras = Two Aeons = Indefinitely long periods

Shabbir Ahmed - End Note 4 (41:10)

39:67, 56:63-73. Six Eras or Stages: 41:9 Says 'Two Eras', 41:12 says 'Two Eras'. Thus, according to the Qur'an, the creation of the heavens and earth took place in Two Eras. The word Yaum here means a very long period. (A thousand years of your reckoning (32:5) or it may be fifty thousand years (70:4). In scientific terms, the period of creation of the material world is called 'Azoic' or Lifeless. The Qur'an however, divides this period into two and calls it Two Eras. Modern scientific research throws some light on the division of Azoic Era into two: To begin with, the entire space was full of smoke (41:11). Smoke, as we know, is a mixture of gases and solid particles. Areas of condensation appeared later in this gas and the dust cloud, resulting in the formation of Prostars which further developed into stars. The stars further became divided into planets and other smaller heavenly bodies. The division of one complete whole of Smoke to Prostars is a great event. Thus we may call the period before the division of the whole Smoke as Era-I of the creation of the Universe; and the period after this division until the appearance of life as Era-II. The Qur'an divides the time of creation after the appearance of life on the earth into Four Eras. Two plus Four makes 'Six Eras' of evolution. 32:4

Shabbir Ahmed - End Note 5 (41:11)

Thumm = Afterward, then, so, likewise, similarly, in the like manner. The Cosmic bodies coming into their orbits willingly or unwillingly indicates their being inherently subservient to Divine laws, unlike humans who have been granted free will. 3:82, 13:15

Shabbir Ahmed - End Note 6 (41:15)

Yajhadoo = They knowingly strived against the truth. 27:14

Shabbir Ahmed - End Note 7 (41:18)

The believers heeded the forewarning of their messenger and followed him to safety. See Taqwa 2:41

Shabbir Ahmed - End Note 8 (41:21)

17:13, 75:14

Shabbir Ahmed - End Note 9 (41:24)

16:84

Shabbir Ahmed - End Note 10 (41:25)

The Divine law so applied to them 43:36. Birds of the same feather flock together

Shabbir Ahmed - End Note 11 (41:30)

'Angels descending and saying' = Divine laws supporting the steadfastly upright who submit to God alone. 3:124-125, 8:10-12, 33:43, 46:13

Shabbir Ahmed - End Note 12 (41:32)

Ghafoor = An attribute of God = Forgiving = Protecting = Guarding against detriment. Raheem = Merciful = Beneficent = He Who nourishes the entire Universe without any returns

Shabbir Ahmed - End Note 13 (41:35)

Zu-hazzin 'azeem = Extremely fortunate, includes the two meanings given here

Shabbir Ahmed - End Note 14 (41:38)

All things in the Universe are working to manifest His glory

Shabbir Ahmed - End Note 15 (41:39)

His laws can revive the dead of heart and nations in misery

Shabbir Ahmed - End Note 16 (41:43)

Ghafarah = Helmet of armor = Protecting from hurt = Absolving imperfections = Guarding against detriment

Shabbir Ahmed - End Note 17 (41:44)

[26:200](#)

Shabbir Ahmed - End Note 18 (41:45)

The Word gone forth = The Law of Free Will. [2:256](#), [11:118-119](#)

Shabbir Ahmed - End Note 19 (41:47)

Actions reach their logical consequence in stages. 'Ilm = Knowledge = Skill = Science

Shabbir Ahmed - End Note 20 (41:49)

[100:8](#), [102:1-2](#)

Shabbir Ahmed - End Note 21 (41:50)

Ma li = For me, from me. As-Sa'ah = The Hour = Resurrection = Revolution = Turn of fortunes = Time. [18:36](#)

Shabbir Ahmed - End Note 22 (41:51)

[17:83](#)

Shabbir Ahmed - End Note 23 (41:52)

This Book is all about you. [21:10](#). Shiqaaqim ba'eed = Stubborn opposition = Far reaching schism

Shabbir Ahmed - End Note 24 (41:53)

[9:31-33](#), [13:31](#), [14:48](#), [18:48](#), [41:53](#), [48:28](#), [51:20-21](#), [61:9](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (*The Final Testament*)

 Translations ▼

 Chapter/Verse ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 42:1 H8M40 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 42:1 H.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 42:1 Ha. Mim.
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 42:1 H. M.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 42:1 H.M. Ha-Meem (Hakeem the Wise, Majeed the Glorious, states that),
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemī 42:1 Ḥa-meem
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 42:1 حم
Edip-Layth	42:2 A70S60Q100
The Monotheist Group	42:2 A'.S.Q.
Muhammad Asad	42:2 Ayn. Sin. Qaf. ¹

Rashad Khalifa	42:2 `A. S. Q.
Shabbir Ahmed	42:2 'A.S.Q. 'Ain-Seen-Qaaf. ('Aleem the Knower, Samee' the Hearer, Qaadir the Almighty, proclaims that),
Transliteration	42:2 AAayn-seen-qaf
A	42:2 عسق
Edip-Layth	42:3 Similarly, inspiring you and those before you, is God, the Noble, the Wise.
The Monotheist Group	42:3 Similarly, inspiring you and those before you, is God, the Noble, the Wise.
Muhammad Asad	42:3 THUS has God, the Almighty, the Wise, revealed [the truth] unto thee, [O Muhammad,] and unto those who preceded thee: ²
Rashad Khalifa	42:3 Inspiring you, and those before you, is GOD, the Almighty, Most Wise.
Shabbir Ahmed	42:3 Thus it is: Revealing to you (O Prophet!) as He did to those before you, is God, the Almighty, Wise.
Transliteration	42:3 Kathalika yoo hee ilayka wa-il aallatheena min qablika All ahu alAAazeezu alhakeemu
A	42:3 كذلك يوحى اليك والى الذين من قبلك الله العزيز الحكيم
Edip-Layth	42:4 To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Great.
The Monotheist Group	42:4 To Him belongs all that is in the heavens and all that is in the Earth, and He is the Most High, the Great.
Muhammad Asad	42:4 His is all that is in the heavens and all that is on earth; and most exalted, tremendous is He.
Rashad Khalifa	42:4 To Him belongs everything in the heavens and everything on earth, and He is the Most High, the Great.
Shabbir Ahmed	42:4 Unto Him belongs all that is in the heavens and all that is on earth. And the Most Exalted, the Tremendous He is.
Transliteration	42:4 Lahu ma fee alssamawatiwama fee al-arḍi wahuwa alAAaliyyu alAAaṭṭheemu
A	42:4 له ما فى السموت وما فى الارض وهو العلى العظيم
Edip-Layth	42:5 The heavens would nearly shatter from above them, and the angels praise the glory of their Lord, and they ask forgiveness for those on earth. Surely, God is the Forgiver, the Compassionate.
The Monotheist Group	42:5 The heavens would nearly shatter from above them, and the angels praise the glory of their Lord, and they ask forgiveness for those on Earth. Surely, God is the Forgiver, the Merciful.
Muhammad Asad	42:5 The uppermost heavens are well-nigh rent asunder [for awe of Him]; and the angels extol their Sustainer's limitless glory and praise, and ask for giveness for all who are on earth. ³ Oh, verily, God alone is truly-forgiving, a dispenser of grace!
Rashad Khalifa	42:5 The heavens above them almost shatter, out of reverence for Him, and the angels praise and glorify their Lord, and they ask forgiveness for those on earth. Absolutely, GOD is the Forgiver, Most Merciful.

Shabbir Ahmed	42:5 The skies above them would shatter (if the Universe were to run like the humans run their lives 19:88-91.) But angels extol their Lord's glory by protecting the Order in the Universe. Oh, certainly, God! He alone is the Absolver of imperfections, the Merciful. ¹
Transliteration	42:5 Tak <u>a</u> du a Issam <u>a</u> tu <u>y</u> ata <u>f</u> at <u>t</u> arna min fawqihinna wa <u>a</u> lma <u>l</u> a- ikatuyusabbi <u>h</u> oona bi <u>h</u> amdi rabbi <u>h</u> im wayastaghfiroonaliman fee al-ar <u>di</u> al <u>a</u> inna All <u>a</u> ha huwaalghafooru al <u>r</u> ra <u>h</u> ee <u>m</u> u
A	42:5 تكاد السموت يتقطرن من فوقهن والملئكة يسبحون بحمد ربهم ويستغفرون لمن في الارض الا ان الله هو الغفور الرحيم
Edip-Layth	42:6 Those who take allies besides Him, God is responsible for them; and you are not a guardian over them.
The Monotheist Group	42:6 And those who take allies besides Him, God is responsible for them; and you are not a guardian over them.
Muhammad Asad	42:6 NOW AS FOR those who take aught beside Him for their protectors - God watches them, and thou art not responsible for their conduct.
Rashad Khalifa	42:6 Those who set up other lords beside Him, GOD is the One in charge of them; you are not their advocate.
Shabbir Ahmed	42:6 As for those who take patrons besides Him, God is Watcher over them, and you are not a pleader on their behalf.
Transliteration	42:6 Wa <u>a</u> llat <u>h</u> eena ittakha <u>t</u> hoomin dooni <u>h</u> i awliy <u>a</u> a All <u>a</u> hu <u>h</u> a <u>f</u> ee <u>t</u> h <u>u</u> nAAalayhim wama <u>a</u> nta AAalayhim biwakeel <u>i</u> n
A	42:6 والذين اتخذوا من دونه اولياء الله حفيظ عليهم وما انت عليهم بوكيل
Edip-Layth	42:7 Thus We have inspired to you an Arabic compilation, so that you may warn the capital town and all around it, and to warn about the day of Gathering that is inevitable. A group will be in Paradise, and a group in hell. ²
The Monotheist Group	42:7 And thus We have inspired to you an Arabic compilation, so that you may warn the capital town and all around it, and to warn about the Day of Gathering that is inevitable. A group will be in Paradise, and a group in Hell.
Muhammad Asad	42:7 [Thou art but entrusted with Our message:] and so We have revealed unto thee a discourse in the Arabic tongue ⁵ in order that thou mayest warn the foremost of all cities and all who dwell around it to wit, warn [them] of the Day of the Gathering, [the coming of] which is beyond all doubt: [the Day when] some shall find themselves in paradise, and some in the blazing flame.
Rashad Khalifa	42:7 We thus reveal to you an Arabic Quran to warn the central community and all around it, and to warn about the Day of Summoning that is inevitable. Some will end up in Heaven, and some in Hell.
Shabbir Ahmed	42:7 And thus: We have revealed to you a Monograph in Arabic so that you may warn the Foremost of all towns and those who dwell around it, and may warn of the Day of Gathering, which is beyond all doubt. One group will be in the Garden, and one group will be in the Flames. ²
Transliteration	42:7 Wakath <u>a</u> lika aw <u>h</u> ayn <u>a</u> ilayka qur- <u>a</u> nan AAarabiyyan litun <u>t</u> hira omma alqur <u>a</u> waman <u>h</u> awla <u>h</u> a watun <u>t</u> hira yawma aljamAAi l <u>a</u> rayba fee <u>h</u> i fareequn fee aljannati wafareequn fee al <u>s</u> saAAeeri

A	42:7 وكذلك اوحينا اليك قرءانا عربيا لتتذر ام القرى ومن حولها وتتذر يوم الجمع لا ريب فيه فريق فى الجنة وفريق فى السعير
Edip-Layth	42:8 Had God willed, He could have made them one nation. But He admits whom He wills into His mercy. The transgressors will have neither an ally, nor helper.
The Monotheist Group	42:8 And had God willed, He could have made them one nation. But He admits whom He wills into His mercy. And the transgressors will have neither an ally, nor helper.
Muhammad Asad	42:8 Now had God so willed, He could surely have made them all one single community:⁶ none the less, He admits unto His grace him that wills [to be admitted]⁷ whereas the evildoers shall have none to protect them and none to succour them [on Judgment Day].
Rashad Khalifa	42:8 Had GOD willed, He could have made them one community. But He redeems into His mercy whomever He wills. As for the transgressors, they have no master, nor a helper.
Shabbir Ahmed	42:8 Had God willed He could have made all of them one single community. But God brings into His grace him who so wills (making himself worthy), whereas for the violators of human rights there shall be no patron and no helper.
Transliteration	42:8 Walaw shaa Allahu lajaAAalahumommatan wahidatan walaakin yudkhilu man yashao fee rahmatihi waaliththalimoonama lahum min waliyyin wala naseerin
A	42:8 ولو شاء الله لجعلهم امة وحدة ولكن يدخل من يشاء فى رحمته والظلمون ما لهم من ولى ولا نصير
Edip-Layth	42:9 Or have they taken allies besides Him? But God is the ally, and He is the One who resurrects the dead, and He is able to do all things.³
The Monotheist Group	42:9 Or have they taken allies besides Him? But God is the ally, and He is the One who resurrects the dead, and He is able to do all things.
Muhammad Asad	42:9 Did they, perchance, [think that they could] choose protectors other than Him? But God alone is the Protector [of all that exists], since it is He alone who brings the dead to life, and He alone who has the power to will anything.
Rashad Khalifa	42:9 Did they find other lords beside Him? GOD is the only Lord and Master. He is the One who resurrects the dead, and He is the Omnipotent One.
Shabbir Ahmed	42:9 Or have they chosen patrons besides Him? But God, He alone is the Patron, since it is He alone Who revives the dead. He has power over all things. ³
Transliteration	42:9 Ami ittakha thoo min doonihi awliy aafaAllahu huwa alwaliyyu wahuwa yuhyee almawtawahuwa AAala kulli shay-in qadeer un
A	42:9 ام اتخذوا من دونه اولياء فالله هو الولى وهو يحيى الموتى وهو على كل شىء قدير
Edip-Layth	42:10 Anything you dispute in, then its judgment shall be with God. Such is God my Lord. In Him I put my trust, and to Him I repent.
The Monotheist Group	42:10 And anything you dispute in, then its judgment shall be with God. Such is God my Lord. In Him I put my trust, and to Him I repent.
Muhammad Asad	42:10 AND ON WHATEVER you may differ, [O believers,] the verdict thereon rests with God. ⁸ [Say, therefore:] "Such is God, my Sustainer: in Him have I placed my trust, and unto Him do I always turn!"

Rashad Khalifa	42:10 If you dispute any part of this message, the judgment for doing this rests with GOD. Such is GOD my Lord. In Him I trust, and to Him I submit.
Shabbir Ahmed	42:10 And in whatever you humans may differ, the decision rests with God. (Say), "Such is God, my Lord. In Him I trust and to Him I always turn." ⁴
Transliteration	42:10 Wama ikhtalaftum feehi min shay-in fa hukmu ^h uila Allahi thalikumu Allahu rabbeeAAalayhi tawakkaltu wa-ilayhi oneebu
A	42:10 وما اختلفتم فيه من شيء فحكمه الى الله ذلكم الله ربى عليه توكلت واليه انيب
Edip-Layth	<i>God is Unique</i> 42:11 Creator of the heavens and the earth. He created for you from among yourselves mates, and also mates for the livestock so they may multiply. There is nothing like unto Him. He is the Hearer, the Seer. ⁴
The Monotheist Group	42:11 Initiator of the heavens and the Earth. He created for you from among yourselves mates, and also mates for the livestock so they may multiply. There is nothing that equals Him. He is the Hearer, the Seer.
Muhammad Asad	42:11 The Originator [is He] of the heavens and the earth. He has given you mates of your own kind ⁹ just as [He has willed that] among the beasts [there be] mates - to multiply you thereby: [but] there is nothing like unto Him, and He alone is all-hearing, all-seeing. ¹⁰
Rashad Khalifa	<i>None Equals God</i> 42:11 Initiator of the heavens and the earth. He created for you from among yourselves spouses - and also for the animals. He thus provides you with the means to multiply. There is nothing that equals Him. He is the Hearer, the Seer.
Shabbir Ahmed	42:11 Originator of the heavens and the earth! He has given you mates of your own kind; and mates among the cattle. By this means He multiplies you (creation). However, there is nothing whatsoever like Him. And He is the Hearer, the Seer.
Transliteration	42:11 Fatiru alssamawatiwaal-ardi jaAAala lakum min anfusikum azw ajanwamina al-anAAami azw ajan ya thraokum feehilaysa kamithlihi shay-on wahuwa alssameeAAu albaseeru
A	42:11 فاطر السموت والارض جعل لكم من انفسكم ازوجا ومن الانعم ازوجا ينزركم فيه ليس كمثلته شيء وهو السميع البصير
Edip-Layth	42:12 To Him belongs the possessions of the heavens and the earth. He spreads out the provision for whomever He wills, and He measures it. He is fully aware of all things.
The Monotheist Group	42:12 To Him belongs the possessions of the heavens and the Earth. He spreads out the provision for whomever He wills, and He measures it. He is fully aware of all things.
Muhammad Asad	42:12 His are the keys of the heavens and the earth: He grants abundant sustenance, or gives it in scant measure, unto whomever He wills: for, behold, He has full knowledge of everything. ¹¹
Rashad Khalifa	42:12 To Him belongs absolute control of the heavens and the earth. He is the One who increases the provision for whomever He wills, or reduces it. He is fully aware of all things.
	42:12 His are the Keys of the heavens and the earth. He grants abundant

Shabbir Ahmed	provision, or gives it in scant measure according to His laws (of Economics given in the Qur'an). He is the Knower of all things. ⁵
Transliteration	42:12 Lahu maq aaleedu a Issamawatiwaal-ardi yabsu iu a Irrizqa liman yashaowayaqdiru innahu bikulli shay-in AAaleem un
A	42:12 له مقاليد السموت والارض يبسط الرزق لمن يشاء ويقدر انه بكل شيء عليم
Edip-Layth	<i>The Same System; Peaceful and Tolerant</i> 42:13 He has decreed for you the same system He ordained for Noah, and what We inspired to you, and what We ordained for Abraham, Moses, and Jesus: "You shall uphold this system, and do not divide in it." Intolerable for those who have set up partners is what you invite them towards. God chooses to Himself whoever/whomever He wills; He guides to Himself whoever repents.
The Monotheist Group	42:13 He has decreed for you the same system He ordained for Noah, and what We inspired to you, and what We ordained for Abraham, Moses, and Jesus: "You shall uphold this system, and do not divide in it." Intolerable for those who have set up partners is what you invite them towards. God chooses for Himself whomever He wills; He guides to Himself those who repent.
Muhammad Asad	42:13 In matters of faith, ¹² He has ordained for you that which He had enjoined upon Noah - and into which We gave thee [O Muhammad] insight through revelation ¹³ as well as that which We had enjoined upon Abraham, and Moses, and Jesus: Steadfastly uphold the [true] faith, and do not break up your unity therein. ¹⁴ [And even though] that [unity of faith] to which thou callest them appears oppressive to those who are wont to ascribe to other beings or forces a share in His divinity, God draws unto Himself everyone who is willing, and guides unto Himself everyone who turns unto Him.
Rashad Khalifa	<i>Only One Religion</i> 42:13 He decreed for you the same religion decreed for Noah, and what we inspired to you, and what we decreed for Abraham, Moses, and Jesus: "You shall uphold this one religion, and do not divide it."
Shabbir Ahmed	42:13 He has ordained for you all, the same System of Life that He enjoined upon Noah - And We have revealed to you (O Prophet!) the same message as We enjoined upon Abraham, Moses, and Jesus: "Establish the Divine System of Life and make no sects in it." (O Prophet!) The unity you call to, it is hard upon the idolaters. God draws to Himself everyone who is willing, and guides to Himself everyone who turns to Him for guidance." ⁶
Transliteration	42:13 SharaAAa lakum mina a Iddeeni m awassa bihi noo han wa allathee awhaynaylayka wama wassayna bihi ibr aheemawamoosa waAAeesa an aqemoo alddeena wal atatafarraqoo feehi kabura AAal a almushrikeena m atadAAoohum ilayhi Allahu yajtabee ilayhi man yash aowayahdee ilayhi man yuneeb u
A	42:13 شرع لكم من الدين ما وصى به نوحا والذى اوحينا اليك وما وصينا به ابراهيم وموسى وعيسى ان اقيموا الدين ولا تتفرقوا فيه كبر على المشركين ما تدعوهم اليه الله يجتبي اليه من يشاء ويهدي اليه من ينيب
Edip-Layth	42:14 They only divided after the knowledge had come to them, due to resentment among themselves. Had it not been for a predetermined decision from your Lord, they would have been judged immediately. Indeed, those who inherited the book after them are full of doubts.
The Monotheist Group	42:14 And they only divided after the knowledge had come to them, due to resentment among themselves. And had it not been for a predetermined decision

	from your Lord, they would have been judged immediately. Indeed, those who inherited the Scripture after them are full of doubts.
Muhammad Asad	42:14 And [as for the followers of earlier revelation,] they broke up their unity, out of mutual jealousy, only after they had come to know [the truth]. ¹⁵ And had it not been for a decree that had already gone forth from thy Sustainer, [postponing all decision] until a term set [by Him], all would indeed have been decided between them [from the outset]. ¹⁶ As it is, behold, they who have inherited their divine writ from those who preceded them ¹⁷ are [now] in grave doubt, amounting to suspicion, about what it portends. ¹⁸
Rashad Khalifa	<i>Monotheists vs Idol Worshipers</i> 42:14 Ironically, they broke up into sects only after the knowledge had come to them, due to jealousy and resentment among themselves. If it were not for a predetermined decision from your Lord to respite them for a definite interim, they would have been judged immediately. Indeed, the later generations who inherited the scripture are full of doubts.
Shabbir Ahmed	42:14 And they became sects for no reason but through rivalry among themselves, after the knowledge had come to them. Had it not been for a Word that has already gone forth from your Lord for an appointed term, all matters would have been decided among them. The later generations who inherited the scripture of the old still keep harboring doubts about it. ⁷
Transliteration	42:14 Wama _a tafarraqoo illa _a minbaAAadi ma _a jaahumu alAAilmu baghyan baynahum walawla _a kalimatun sabaqat min rabbika il _a a _a alalin musamman laqu _a diyabaynahum wa-inna alla _a theena oorithoo alkit _a aba minbaAAadihim lafee shakkin minhu mureebin
A	42:14 وما تفرقوا الا من بعد ما جاءهم العلم بغيا بينهم ولولا كلمة سبقت من ربك الى اجل مسمى لقضى بينهم وان الذين اورثوا الكتب من بعدهم لفي شك منه مريب
Edip-Layth	42:15 For that, you shall preach and be upright, as you have been commanded, and do not follow their wishes. Say, "I acknowledge all that God has sent down from book, and I was commanded to apply justice between you. God is our Lord and your Lord. We have our deeds and you have your deeds. There is no argument between us and you. God will gather us all together, and to Him is the ultimate destiny."
The Monotheist Group	42:15 For that, you shall preach and be upright, as you have been commanded, and do not follow their wishes. And say: "I believe in all that God has sent down from Scripture, and I was commanded to be with justice between you. God is our Lord and your Lord. We have our deeds and you have your deeds. There is no argument between us and you. God will gather us all together, and to Him is the ultimate destiny."
Muhammad Asad	42:15 Because of this, then, ¹⁹ summon [all mankind], and pursue the right course, as thou hast been bidden [by God]; and do not follow their likes and dislikes, but say: "I believe in whatever revelation God has bestowed from on high; and I am bidden to bring about equity in your mutual views. ²⁰ God is our Sustainer as well as your Sustainer. To us shall be accounted our deeds, and to you, your deeds. Let there be no contention between us and you: God will bring us all together - for with Him is all journeys' end."
Rashad Khalifa	<i>Message to the Christians and the Jews</i> 42:15 This is what you shall preach, and steadfastly maintain what you are commanded to do, and do not follow their wishes. And proclaim: "I believe in all the scriptures sent down by GOD. I was commanded to judge among you equitably. GOD is our Lord and your Lord. We have our deeds and you have your

	deeds. There is no argument between us and you. GOD will gather us all together; to Him is the ultimate destiny."
Shabbir Ahmed	42:15 Because of this (O Messenger!) call them (to the truth), stand firm as you are commanded and do not follow their wishes. But announce, "I believe in the Book that God has revealed, and I am commanded to be just among you. God is our Lord and your Lord. We are responsible for our deeds and you are responsible for your deeds. There is no contention between us and you! God will bring us together, and to Him is our destination." ⁸
Transliteration	42:15 Falithalika fa odAAu wa istaqimkama omirta wal a tattabiAA ahw aahum waqul amantubima anzala All ahu min kit abin waomirtuli-aAdila baynakum Allahu rabbun a warabbukum lan aaAAamaluna walakum aAAam alukum l a hujjatabaynana wabaynakumu Allahu yajmaAAu baynanawa-ilayhi almaaseeru
A	42:15 فاذلك فادع واستقم كما امرت ولا تتبع اهواءهم وقل ءامنت بما انزل الله من كتب وامرت لا عدل بينكم الله ربنا وربكم لنا اعملنا ولكم اعملكم لا حجة بيننا وبينكم الله يجمع بيننا واليه المصير
Edip-Layth	42:16 Those who debate about God, after they had been answered, their argument is nullified at their Lord. They have incurred a wrath, and will have a severe retribution.
The Monotheist Group	42:16 And those who debate about God, after they had been answered, their argument is nullified at their Lord. They have incurred a wrath, and will have a severe retribution.
Muhammad Asad	42:16 And as for those who would [still] argue about God ²¹ after He has been acknowledged [by them] all their arguments are null and void in their Sustainer's sight, and upon them will fall [His] condemnation, and for them is suffering severe in store:
Rashad Khalifa	42:16 Those who argue about GOD, after receiving His message, their argument is nullified at their Lord. They have incurred condemnation, and have deserved a severe retribution.
Shabbir Ahmed	42:16 As for those who argue about God after He has been accepted (and the Divine System has been established as a living witness to the truth), futile is their argument at their Lord. And upon them is condemnation and theirs will be a severe retribution.
Transliteration	42:16 Waallatheena yu hajjoonafee All ahi min baAAadi m a istujeeba lahu hujjatuhumdahidatun AAinda rabbihim waAAalayhim gha dabunwalahum AAathabun shadeedun
A	42:16 والذين يحاجون فى الله من بعد ما استجيب له حجتهم داحضة عند ربهم وعليهم غضب ولهم عذاب شديد
Edip-Layth	42:17 God is the One who sent down the book with truth, and the balance. For all that you know, the moment may be very near.
The Monotheist Group	42:17 God is the One who sent down the Scripture with truth, and the balance. And for all that you know, the Hour may be very near.
Muhammad Asad	42:17 [for] it is God [Himself] who has bestowed revelation from on high, setting forth the truth, and [thus given man] a balance [wherewith to weigh right and wrong]. ²² And for all thou knowest, the Last Hour may well be near!
	42:17 GOD is the One who sent down the scripture, to deliver the truth and the

Rashad Khalifa	law. For all that you know, the Hour (Day of Judgment) may be very close.
Shabbir Ahmed	42:17 God is the One Who has revealed the Book setting forth the truth, and the Balance (that distinguishes right from wrong). And what will make you realize that the Hour (the ultimate recompense of actions) might be close?
Transliteration	42:17 Allahu alla <u>thee</u> anzala alkit <u>ababial</u> haqqi wa <u>almeezani</u> wam <u>ayudreeka</u> laAAalla alssaAAata qareebun
A	42:17 الله الذى انزل الكتب بالحق والميزان وما يدريك لعل الساعة قريب
Edip-Layth	42:18 Those who do not acknowledge it seek to hasten it, while those who acknowledge are concerned about it, and they know that it is the truth. Certainly, those who dispute the moment have gone far astray.
The Monotheist Group	42:18 Those who do not believe in it seek to hasten it, while those who believe are concerned about it, and they know that it is the truth. Certainly, those who dispute the Hour have gone far astray.
Muhammad Asad	42:18 Those who do not believe in it [mockingly] ask for its speedy advent ²³ whereas those who have attained to faith stand in awe of it, and know it to be the truth. Oh, verily, they who call the Last Hour in question have indeed gone far astray!
Rashad Khalifa	<i>The Believers Mindful of the Day of Judgment</i> 42:18 Challenging it are those who do not believe in it. As for those who believe, they are concerned about it, and they know that it is the truth. Absolutely, those who deny the Hour have gone far astray.
Shabbir Ahmed	42:18 Only those who deny it seek to hasten it. But the believers remain conscious of the Law of Requitall knowing that it is the truth. Oh, certainly, those who call the Hour in question have gone far astray. ⁹
Transliteration	42:18 YastaAAjilu bih <u>a</u> alla <u>theena</u> l <u>ayu</u> /minoona bih <u>a</u> wa <u>allatheena</u> amanoomushfiqoona minh <u>a</u> wayaAAalamoona annah <u>a</u> al <u>haqq</u> ala inna alla <u>theena</u> yum <u>aroona</u> fee alssaAAatilafee <u>dalalin</u> baAAeedin
A	42:18 يستعجل بها الذين لا يؤمنون بها والذين ءامنوا مشفقون منها ويعلمون انها الحق الا ان الذين يمارون فى الساعة لفى ضلل بعيد
Edip-Layth	42:19 God is Gracious to His servants; He gives provisions for whomever He wills, and He is the Powerful, the Noble.
The Monotheist Group	42:19 God is Gracious to His servants; He gives provisions for whomever He wills, and He is the Powerful, the Noble.
Muhammad Asad	42:19 GOD is most kind unto His creatures: He provides sustenance for whomever He wills - for He alone is powerful, almighty!
Rashad Khalifa	42:19 GOD is fully aware of all His creatures; He provides for whomever He wills. He is the Powerful, the Almighty.
Shabbir Ahmed	42:19 God is Sublime, Aware of the minutest needs of His servants. He provides for them (even if they deny Him) according to His laws. And He is the Strong, the Mighty.
Transliteration	42:19 Allahu la <u>teefun</u> biAAaib <u>adihiyarzuqu</u> man yash <u>ao</u> wahuwa alqawiyyu alAAazeezu
A	42:19 الله لطيف بعباده يرزق من يشاء وهو القوى العزيز

Edip-Layth	42:20 Whoever desires the harvest of the Hereafter, We will increase for him his harvest. Whoever seeks the harvest of this world, We will give it to him, and he will have no share in the Hereafter.
The Monotheist Group	42:20 Whoever desires the harvest of the Hereafter, We will increase for him his harvest. And whoever seeks the harvest of this world, We will give him therefrom, and he will have no share in the Hereafter.
Muhammad Asad	42:20 To him who desires a harvest in the life to come, We shall grant an increase in his harvest; whereas to him who desires [but] a harvest in this world, We [may] give something thereof - but he will have no share in [the blessings of] the life to come. ²⁴
Rashad Khalifa	42:20 Whoever seeks the rewards of the Hereafter, we multiply the rewards for him. And whoever seeks the materials of this world, we give him therefrom, then he receives no share in the Hereafter.
Shabbir Ahmed	42:20 Whoever desires the harvest of the life to come, We increase his harvest. And whoever desires only the harvest of this world, We give him something thereof, but he will have no share in the life to come. ¹⁰
Transliteration	42:20 Man k _{ana} yureedu <u>har</u> tha al- <u>akh</u> iratinazid lahu fee <u>har</u> thihi waman k _{ana} yureedu <u>har</u> thaalddunya nu/tihi min <u>ha</u> wama lahu feeal- <u>akh</u> irati min naseebin
A	42:20 من كان يريد حرث الآخرة نزد له في حرثه ومن كان يريد حرث الدنيا نوته منها وما له في الآخرة من نصيب
Edip-Layth	<i>Accepting Religious Authorities and Laws beside God's Word is Polytheism</i> 42:21 Or do they have partners who decree for them a sharia which has not been authorized by God? If it were not for the word already given, they would have been judged immediately. Indeed, the transgressors will have a painful retribution. ⁵
The Monotheist Group	42:21 Or do they have partners who decree for them a system which has not been authorized by God? And if it were not for the word already given, they would have been judged immediately. Indeed, the transgressors will have a painful retribution.
Muhammad Asad	42:21 Is it that they [who care for no more than this world] believe in forces supposed to have a share in God's divinity, ²⁵ which enjoin upon them as a moral law something that God has never allowed? ²⁶ Now were it not for [God's] decree on the final judgment, ²⁷ all would indeed have been decided between them [in this world]: ²⁸ but, verily, grievous suffering awaits the evildoers [in the life to come].
Rashad Khalifa	<i>The Idols: Innovating New Religious Laws</i> 42:21 They follow idols who decree for them religious laws never authorized by GOD. If it were not for the predetermined decision, they would have been judged immediately. Indeed, the transgressors have incurred a painful retribution. ³
Shabbir Ahmed	42:21 Oh! They have idols (clergy) who decree for them religious laws never authorized by God. Had it not been for the decree of Judgment, the matter would have been decided concerning them immediately. Surely, there is an awful doom for the transgressors.
Transliteration	42:21 Am lahum shurak _{ao} sharaAAoo lahummina a Iddeeni m <u>a</u> lam ya/ <u>than</u> bihi All <u>ahu</u> walawla kalimatu alfa s <u>li</u> laqu <u>di</u> ya baynahumwa-inna a <u>lththal</u> imeena lahum AAath <u>ab</u> unaleemun

A	42:21 ام لهم شركوا شرعوا لهم من الدين ما لم يانن به الله ولولا كلمة الفصل لقضى بينهم وان الظلمين لهم عذاب اليم
Edip-Layth	42:22 You see the transgressors worried because of what they had done; and it will come back at them. As for those who acknowledged and do good works, they will be in the paradises of bliss. They will have what they wish from their Lord. This is the great blessing.
The Monotheist Group	42:22 You see the transgressors worried because of what they had done; and it will come back at them. As for those who believed and do good works, they will be in the paradises of bliss. They will have what they wish from their Lord. This is the great blessing.
Muhammad Asad	42:22 [In that life to come,] thou wilt see the evil doers full of fear at [the thought of] what they have earned: for [now] it is bound to fall back upon them. And in the flowering meadows of the gardens [of paradise thou wilt see] those who have attained to faith and done righteous deeds: all that they might desire shall they have with their Sustainer: [and] this, this is the great bounty -
Rashad Khalifa	42:22 You will see the transgressors worried about everything they had committed; everything will come back and haunt them. As for those who believed and led a righteous life, they will be in the gardens of Paradise. They will receive whatever they wish from their Lord. This is the great blessing.
Shabbir Ahmed	42:22 You will see the transgressors in fear about what they have earned, and (the requital of) that will surely befall them. But those who believe and do good works (that improve the society), will be in flowering meadows of the Gardens. For them is whatever they wish from their Lord. This is the magnificent bounty.
Transliteration	42:22 Tar a a lththalimeenamushfiqeena mimm a kasaboo wahuwa w aqiAAun bihim waallatheenaamanoo waAAamiloo alssalihati fee rawdatialjannati lahum ma yashaoona AAinda rabbihim thalika huwa alfaalu alkabeeru
A	42:22 ترى الظلمين مشفقين مما كسبوا وهو واقع بهم والذين ءامنوا وعملوا الصلحت فى روضات الجنات لهم ما يشاءون عند ربهم ذلك هو الفضل الكبير
Edip-Layth	42:23 Such is the good news from God to His servants who acknowledge and do good works. Say, "I do not ask you for any wage, except that you show compassion to your relatives." Whosoever earns a good deed, We shall increase it for him in goodness. Surely, God is Forgiving, Appreciative. ⁶
The Monotheist Group	42:23 Such is the good news from God to His servants who believe and do good works. Say: "I do not ask you for any wage, except that you show compassion to your relatives." And whosoever earns a good deed, We shall increase it for him in goodness. Surely, God is Forgiving, Appreciative.
Muhammad Asad	42:23 that [bounty] whereof God gives the glad tiding to such of His servants as attain to faith and do righteous deeds. Say [O Prophet]: "No reward do I ask of you for this [message] other than [that you should] love your fellow-men."²⁹ For, if anyone gains [the merit of] a good deed, We shall grant him through it an increase of good: and, verily, God is much-forgiving, ever responsive to gratitude.
Rashad Khalifa	42:23 This is the good news from GOD to His servants who believe and lead a righteous life. Say, "I do not ask you for any wage. I do ask each of you to take care of your own relatives." Anyone who does a righteous work, we multiply his reward for it. GOD is Forgiver, Appreciative.
	42:23 This is the good news from God to His servants who believe and lead a righteous life. Say, "No reward do I ask you for this other than that you show

Shabbir Ahmed	loving kindness to the ones near in the human bond. For, anyone who benefits people, We shall grant him additional good. God is Forgiving (absolving imperfections), Appreciative of gratitude. ¹¹
Transliteration	42:23 <u>Th</u> alika alla <u>thee</u> yubashshiruAll <u>ahu</u> AAib <u>ad</u> ahu alla <u>the</u> ena <u>aman</u> oowaAAamiloo a <u>lssalih</u> ati qul I <u>as</u> -alukum AAalayhi ajran ill <u>a</u> almawaddata fee alqurb <u>aw</u> aman yaqtarif <u>has</u> anatan nazid lahu feeh <u>a</u> <u>hus</u> naninna All <u>aha</u> ghafoorun shakoorun
A	42:23 ذلك الذى يبشر الله عباده الذين ءامنوا وعملوا الصلحت قل لا اسئلكم عليه اجرا الا المودة فى القربى ومن يقترف حسنة نزد له فيها حسنا ان الله غفور شكور
Edip-Layth	42:24 Or do they say, "He has fabricated lies about God!" If God willed, He could have sealed your heart. God erases the falsehood and affirms the truth with His words. He is fully aware of what is inside the chests.
The Monotheist Group	42:24 Or do they say: "He has fabricated lies about God!" If God willed, He could have sealed your heart. And God erases the falsehood and affirms the truth with His words. He is fully aware of what is inside the chests.
Muhammad Asad	42:24 DO THEY, perchance, say, "[Muhammad] has attributed his own lying inventions to God"? But then, had God so willed, He could have sealed thy heart [forever]: for God blots out all falsehood, and by His words proves the truth to be true. ³⁰ Verily, He has full knowledge of what is in the hearts [of men];
Rashad Khalifa	<i>God Erases the Falsehood and Affirms the Truth</i> 42:24 Are they saying, "He (Rashad) has fabricated lies about GOD!"? If GOD willed, He could have sealed your mind, but GOD erases the falsehood and affirms the truth with His words. He is fully aware of the innermost thoughts. ⁴
Shabbir Ahmed	42:24 What! Do they say, "He has invented a falsehood about God"? But if God willed, He could seal up your (prophet's) heart. And God blots out falsehood and proves the truth by His Words (laws). Surely, He is the Knower of all that is in the hearts. ¹²
Transliteration	42:24 Am yaqooloona iftar <u>a</u> AAal <u>a</u> All <u>ahika</u> thiban fa-in yasha-i All <u>ahu</u> yakhtim AAala <u>qalbika</u> wayam <u>hu</u> All <u>ahu</u> alb <u>atila</u> wayu <u>hi</u> qqual <u>ha</u> qqa bikalim <u>ati</u> hi innahu AAaleemun bi <u>tha</u> tial <u>ssu</u> doori
A	42:24 ام يقولون افترى على الله كذبا فان يشا الله يختم على قلبك ويمح الله البطل ويحق الحق بكلماته انه عليم بذات الصدور
Edip-Layth	42:25 He is the One who accepts the repentance from His servants, and He forgives the sins. He is fully aware of what you do.
The Monotheist Group	42:25 And He is the One who accepts the repentance from His servants, and He forgives the sins. He is fully aware of what you do.
Muhammad Asad	42:25 and it is He who accepts repentance from His servants, and pardons bad deeds, and knows all that you do,
Rashad Khalifa	42:25 He is the One who accepts the repentance from His servants, and remits the sins. He is fully aware of everything you do.
Shabbir Ahmed	42:25 And He is the One Who accepts repentance from His servants, and pardons their misdeeds and He knows all you do. ¹³
Transliteration	42:25 Wahuwa alla <u>thee</u> yaqbalu a <u>It</u> tawbataAAan AAib <u>adi</u> hi wayaAAfoo AAani al <u>ssayyi</u> -atiwayaAAalamu m <u>a</u> tafAAaloona

A	42:25 وهو الذى يقبل التوبة عن عباده ويعفو عن السيئات ويعلم ما تفعلون
Edip-Layth	42:26 Those who acknowledge and do good works respond to Him, and He increases for them His blessings. As for the ingrates, they have incurred a severe retribution.
The Monotheist Group	42:26 And those that believe and do good works respond to Him, and He increases for them His blessings. As for the rejecters, they have incurred a severe retribution.
Muhammad Asad	42:26 and responds unto all who attain to faith and do righteous deeds; and [it is He who, in the life to come,] will give them, out of His bounty, far more [than they will have deserved], whereas for the deniers of the truth there is [but] suffering severe in store.
Rashad Khalifa	42:26 Responding to Him are those who believe and lead a righteous life. He will shower them with His blessings. As for the disbelievers, they have incurred a severe retribution.
Shabbir Ahmed	42:26 And He accepts all those who attain belief and help others, and He gives them a far exceeding reward from His bounty. But for those who oppose the truth, is a severe retribution.
Transliteration	42:26 Wayastajeebu alla theena amanooowaAAamiloo a lssalihati wayazeeduhum min fadlihiwaalkafiroona lahum AAathabun shadeedun
A	42:26 ويستجيب الذين ءامنوا وعملوا الصلح ويزيدهم من فضله والكفرون لهم عذاب شديد
Edip-Layth	42:27 If God were to increase the provision for His servants, they would transgress on earth; but He sends down what He wills in a measure. He is Ever-aware and Seer of His servants.
The Monotheist Group	42:27 And if God were to increase the provision for His servants, they would transgress on Earth; but He sends down what He wills in a measure. He is Expert and Seer of His servants.
Muhammad Asad	42:27 For, if God were to grant [in this world] abundant sustenance to [all of] His servants, they would behave on earth with wanton insolence: ³¹ but as it is, He bestows [His grace] from on high in due measure, as He wills: for, verily, He is fully aware of [the needs of] His creatures, and sees them all.
Rashad Khalifa	42:27 If GOD increased the provision for His servants, they would transgress on earth. This is why He sends it precisely measured to whomever He wills. He is fully Cognizant and Seer of His servants.
Shabbir Ahmed	42:27 And if God made His provision unlimited for His servants, they would create more disorder on earth (by increasing in pride and greed). But, He bestows His provision in due measure according to His laws. Surely, He is fully Cognizant, Seer of His servants (and their societies). ¹⁴
Transliteration	42:27 Walaw basa ta All ahu a IrrizqaliAAibadihi labaghaw fee al-ar di walakinyunazzilu biqadarin ma yashaoo innahu biAAibadihikhabeerun baseerun
A	42:27 ولو بسط الله الرزق لعباده لبغوا فى الارض ولكن ينزل بقدر ما يشاء انه بعباده خبير بصير
Edip-Layth	42:28 He is the One who sends down the rain after they had despaired, and spreads His mercy. He is the Supporter, the Praiseworthy.
	42:28 And He is the One who sends down the rain after they had despaired, and

The Monotheist Group	spreads His mercy. He is the Supporter, the Praiseworthy.
Muhammad Asad	42:28 And it is He who sends down rain after [men] have lost all hope, and unfolds His grace [thereby]: ³² for He alone is [their] Protector, the One to whom all praise is due.
Rashad Khalifa	42:28 He is the One who sends down the rain after they had despaired, and spreads His mercy. He is the only Master, Most Praiseworthy.
Shabbir Ahmed	42:28 And He is the One Who sends down rain after they have despaired and He spreads out His grace widely. And He is the Protecting Friend, the Owner of all praise.
Transliteration	42:28 Wahuwa alla ^{thee} yunazzilu alghaythamin baAAadi m a qana ^{too} wayanshuru rahmatahuwahuwa alwaliyyu alhameedu
A	42:28 وهو الذى ينزل الغيث من بعد ما قنطوا وينشر رحمته وهو الولي الحميد
<i>God's Signs in Nature</i>	
Edip-Layth	42:29 From among His signs is the creation of the heavens and the earth, and the creatures He spreads in them. He is able to gather them, if He wills.
The Monotheist Group	42:29 And from among His signs is the creation of the heavens and the Earth, and the creatures He spreads in them. And He is able to gather them, if He wills.
Muhammad Asad	42:29 And among His signs is the [very] creation of the heavens and the earth, and of all the living creatures which He has caused to multiply throughout them: ³³ and [since He has created them,] He has [also] the power to gather them [unto Himself] whenever He wills.
Rashad Khalifa	42:29 Among His proofs is the creation of the heavens and the earth, and the creatures He spreads in them. He is able to summon them, when He wills.
Shabbir Ahmed	42:29 And among His signs is the creative design of the heavens and the earth, and the living creatures which He has dispersed throughout them. And He is Able to gather them together when He wills. ¹⁵
Transliteration	42:29 Wamin ayatihi khalqu a Issamawatiwaal-ardi wam a baththa feehim a min dabbatinwahuwa AAala jamAAihim i ^{tha} yasha ^o qadeer ^{un}
A	42:29 ومن آياته خلق السموت والارض وما بث فيهما من دابة وهو على جمعهم اذا يشاء قدير
Edip-Layth	42:30 Any misfortune that happens to you is a consequence of what your hands have earned. He overlooks much.
The Monotheist Group	42:30 And any misfortune that happens to you is a consequence of what your hands have earned. And He overlooks much.
Muhammad Asad	42:30 Now whatever calamity may befall you [on Judgment Day] will be an outcome of what your own hands have wrought, although He pardons much; ³⁴
Rashad Khalifa	<i>Only A Consequence</i> 42:30 Anything bad that happens to you is a consequence of your own deeds, and He overlooks many (of your sins).
Shabbir Ahmed	42:30 Whatever calamity befalls you, is a consequence of your own actions and He pardons a great deal. ¹⁶
	42:30 Wama a sabakum min mu seebatinfabima kasabat aydeekum wayaAAfoo

Transliteration	AAan katheerin
A	42:30 وما اصبكم من مصيبة فيما كسبت ايديكم ويعفوا عن كثير
Edip-Layth	42:31 You can never escape, and you have none besides God as an ally or helper.
The Monotheist Group	42:31 And you can never escape, and you have none besides God as an ally or helper.
Muhammad Asad	42:31 and you cannot elude Him on earth, and you will have none to protect you from God [in the life to come], and none to bring you succour.
Rashad Khalifa	42:31 You can never escape, and you have none beside GOD as a Lord and Master.
Shabbir Ahmed	42:31 Neither can you evade Him on earth, nor do you have any patron or helper besides God.
Transliteration	42:31 Wama antum bimuAAjizeena fee al-ar diwama lakum min dooni All ahi min waliyyin walanaaseerin
A	42:31 وما انتم بمعجزين فى الارض وما لكم من دون الله من ولى ولا نصير
Edip-Layth	42:32 From His signs are the vessels that sail the sea like flags.
The Monotheist Group	42:32 And from His signs are the vessels that sail the sea like flags.
Muhammad Asad	42:32 And among His signs are the ships that sail like [floating] mountains through the seas:
Rashad Khalifa	42:32 Among His proofs are the ships that sail the sea with sails like flags.
Shabbir Ahmed	42:32 And among His signs are the ships that sail like bannered mountains through the seas.
Transliteration	42:32 Wamin ayatihi aljawaarifee albahri kaal-aAAalami
A	42:32 ومن آياته الجوار فى البحر كالا علم
Edip-Layth	42:33 If He willed, He could still the winds, leaving them motionless on top of it. In that are signs for everyone who is patient, thankful.
The Monotheist Group	42:33 If He willed, He could still the winds, leaving them motionless on top of it. In that are signs for every one who is patient, thankful.
Muhammad Asad	42:33 if He so wills, He stills the wind, and then they lie motionless on the sea's surface - [and] herein, behold, there are messages indeed for all who are wholly patient in adversity and deeply grateful [to God];
Rashad Khalifa	42:33 If He willed, He could have stilled the winds, leaving them motionless on top of the water. These are proofs for those who are steadfast, appreciative.
Shabbir Ahmed	42:33 And if He so wills, He calms the winds so that they come to a halt on its surface. Herein, are signs for everyone who is patient (in reading the Book of nature) and grateful (for what he learns).
Transliteration	42:33 In yasha/ yuskini a Irreehafayathhalna raw akida AAal a thahrihinna fee thalika laayatin likulli sabbarinshakoorin
A	42:33 ان يشا يسكن الريح فيظللن رواكد على ظهره ان فى ذلك لآيات لكل صبار شكور

Edip-Layth	42:34 Or He may drown them, for what they have earned. He overlooks much.
The Monotheist Group	42:34 Or He may drown them, for what they have earned. And He overlooks much.
Muhammad Asad	42:34 or else He may cause them to perish because of what they have wrought; ³⁶ and [withal,] He pardons much.
Rashad Khalifa	42:34 He can annihilate them, as a consequence of their own works. Instead, He overlooks many (of their sins).
Shabbir Ahmed	42:34 Or that He may cause them to perish as a consequence of their deeds, but He forgives a great deal. ¹⁷
Transliteration	42:34 Aw yoobiqhunna bimā kasaboo wayaAAafuAAan katheer in
A	42:34 او يوبقهن بما كسبوا ويعف عن كثير
Edip-Layth	42:35 Those who dispute Our signs may know that they have no place to hide.
The Monotheist Group	42:35 And those who dispute in Our signs may know that they have no place to hide.
Muhammad Asad	42:35 And let them know, those who call Our messages in question, ³⁷ that for them there is no escape.
Rashad Khalifa	42:35 Those who argue against our proofs will find out that they have no basis.
Shabbir Ahmed	42:35 And let them know, those who dispute about Our messages, that for them there is no escape.
Transliteration	42:35 WayaAAlama alla ^{the} ena yujadiloonafee ^{ay} atina ma lahum min ma ^{hees} in
A	42:35 ويعلم الذين يجدلون في آياتنا ما لهم من محيص
Edip-Layth	<i>Traits of those who Acknowledge and Trust God</i> 42:36 So whatever you are given is simply an enjoyment of the worldly life, and what is with God is far better and more lasting for those who acknowledge and put their trust in their Lord.
The Monotheist Group	42:36 So whatever you are given is simply an enjoyment of the worldly life, and what is with God is far better and more lasting for those who believe and put their trust in their Lord.
Muhammad Asad	42:36 AND [remember that] whatever you are given [now] is but for the [passing] enjoyment of life in this world - whereas that which is with God is far better and more enduring. [It shall be given] to all who attain to faith and in their Sustainer place their trust;
Rashad Khalifa	42:36 Whatever you are given is no more than temporary material of this life. What GOD possesses is far better and everlasting, for those who believe and trust in their Lord.
Shabbir Ahmed	42:36 Whatever you are given is but a fleeting enjoyment of the life of this world. And what is with God is far better and more lasting. It is for those who choose to believe and trust in their Lord.
Transliteration	42:36 Famā ooteetum min shay-in famat ^a AAual ^{hay} ati a Iddunya ^{wam} ^a AAindaAlla ^{hi} khayrun waabq ^a lilla ^{the} ena ^a manoowaAAala rabbi ^{him} yatawakkaloon ^a

A	42:36 فما اوتيتهم من شيء فمتع الحياة الدنيا وما عند الله خير وابقى للذين ءامنوا وعلى ربهم يتوكلون
Edip-Layth	42:37 Those who avoid gross sins and lewdness, and when they are angered, they forgive.
The Monotheist Group	42:37 And those who avoid gross sins and lewdness, and when they are angered, they forgive.
Muhammad Asad	42:37 and who shun the more heinous sins and abominations; and who, whenever they are moved to anger, readily forgive;
Rashad Khalifa	<i>Traits of the Believers</i> 42:37 They avoid gross sins and vice, and when angered they forgive.
Shabbir Ahmed	42:37 And those who desist from actions that drag down the human potential, and from indecencies. And when angered they readily forgive. 18
Transliteration	42:37 Waallatheena yajtaniboona kab a-iraal-ithmi wa alfawahisha wa-i tha m a ghadiboohum yaghfiroona
A	42:37 والذين يجتنبون كبائر الاثم والفواحش واذا ما غضبوا هم يغفرون
Edip-Layth	42:38 Those who have responded to their Lord, and they hold the contact prayer, and their affairs are conducted by mutual consultation among themselves, and from Our provisions to them they give. 7
The Monotheist Group	42:38 And those who have responded to their Lord, and they uphold the communion, and their affairs are conducted by mutual consultation among themselves, and from Our provisions to them they give.
Muhammad Asad	42:38 and who respond to [the call of] their Sustainer and are constant in prayer; and whose rule [in all matters of common concern] is consultation among themselves; 38 and who spend on others out of what We provide for them as sustenance; 39
Rashad Khalifa	42:38 They respond to their Lord by observing the Contact Prayers (Salat). Their affairs are decided after due consultation among themselves, and from our provisions to them they give (to charity).
Shabbir Ahmed	42:38 They respond to their Lord by establishing Salaat, and conduct their affairs by mutual consultation, and they keep open for the welfare of others what We have given them. 19
Transliteration	42:38 Waallatheena istajaboolirabbihim waaqamoo alssalatatawaamruhum shoor a baynahum wamimma razaqnahumyunfiqoona
A	42:38 والذين استجابوا لربهم واقاموا الصلوة وامرهم شورى بينهم ومما رزقهم ينفقون
Edip-Layth	42:39 They are those who seek justice when gross injustice befalls them.
The Monotheist Group	42:39 And those who, when gross injustice befalls them, they seek justice.
Muhammad Asad	42:39 and who, whenever tyranny afflicts them, defend themselves.
Rashad Khalifa	42:39 When gross injustice befalls them, they stand up for their rights.
Shabbir Ahmed	42:39 And whenever gross injustice is inflicted upon them, they defend themselves and stand up for their rights. 20

Transliteration	42:39 Waalla <u>the</u> ena i <u>tha</u> asab <u>ahum</u> ualbaghyu hum yanta <u>s</u> iroona
A	42:39 والذين اذا اصابهم البغي هم ينتصرون
Edip-Layth	42:40 The recompense for a crime shall be its equivalence, but whoever forgives and makes right, then his reward is upon God. He does not like the wrongdoers.
The Monotheist Group	42:40 The recompense for a crime shall be its equivalence, but whoever forgives and makes right, then his reward is upon God. He does not like the wrongdoers.
Muhammad Asad	42:40 But [remember that an attempt at] requiting evil may, too, become an evil: ⁴⁰ hence, whoever pardons [his foe] and makes peace, his reward rests with God - for, verily, He does not love evildoers. ⁴¹
Rashad Khalifa	42:40 Although the just requital for an injustice is an equivalent retribution, those who pardon and maintain righteousness are rewarded by GOD. He does not love the unjust.
Shabbir Ahmed	42:40 But requiting evil may become an evil in itself! So, whoever pardons and makes peace, his reward rests with God. Surely, He does not love the violators of human rights.
Transliteration	42:40 Wajaza <u>o</u> sayyi-atin sayyi-atun mithlu <u>h</u> afaman AAaf a waa sla <u>ha</u> faajruhu AAala <u>l</u> Alla <u>hi</u> innahu la yu <u>h</u> ibbu al <u>th</u> tha <u>l</u> imeena
A	42:40 وجزوا سيئة سيئة مثلها فمن عفا واصلح فاجره على الله انه لا يحب الظالمين
Edip-Layth	42:41 For any who demand action after being wronged, those are not committing any error.
The Monotheist Group	42:41 And for any who demand action after being wronged, those are not committing any error.
Muhammad Asad	42:41 Yet indeed, as for any who defend themselves after having been wronged - no blame whatever attaches to them:
Rashad Khalifa	42:41 Certainly, those who stand up for their rights, when injustice befalls them, are not committing any error.
Shabbir Ahmed	42:41 And those who stand up for their rights and defend themselves, when they have been wronged, for such, there is no blame.
Transliteration	42:41 Walamani inta <u>s</u> ara baAAda <u>th</u> ulmihifa <u>la</u> -ika ma AAalayhim min sabeel <u>in</u>
A	42:41 ولمن انتصر بعد ظلمه فاؤلئك ما عليهم من سبيل
Edip-Layth	42:42 The error is upon those who oppress the people, and they aggress in the land without cause. For these will be a painful retribution.
The Monotheist Group	42:42 The error is upon those who oppress the people, and they aggress in the land without cause. For these will be a painful retribution.
Muhammad Asad	42:42 blame attaches but to those who oppress [other] people and behave outrageously on earth, offending against all right: for them there is grievous suffering in store!
Rashad Khalifa	42:42 The wrong ones are those who treat the people unjustly, and resort to aggression without provocation. These have incurred a painful retribution.
Shabbir Ahmed	42:42 The blame is on those who oppress people and cause disorder on earth resorting to aggression, unprovoked. They are the ones for whom there is an

	awful doom.
Transliteration	42:42 Innama a lssabeelu AAa ^l allatheena ya th limoona a Innasawayabghoona fee al- ^{ar} di bighayri al ^{ha} qqi ol ^a -ikalahum AAa th abun aleem un
A	42:42 انما السبيل على الذين يظلمون الناس ويغفون في الارض بغير الحق اولئك لهم عذاب اليم
Edip-Layth	42:43 As for the patient and forgiving, that is an indication of strength.
The Monotheist Group	42:43 And for he who is patient and forgives, then that is an indication of strength.
Muhammad Asad	42:43 But withal, if one is patient in adversity and forgives - this, behold, is indeed something to set one's heart upon! ⁴²
Rashad Khalifa	42:43 Resorting to patience and forgiveness reflects a true strength of character.
Shabbir Ahmed	42:43 Certainly, whoever is patient and forgives, that is from the strength of character.
Transliteration	42:43 Walaman ^s abara waghafara inna th alikalamin AAazmi al-omoori
A	42:43 ولمن صبر وغفر ان ذلك لمن عزم الامور
Edip-Layth	<i>The Transgressor Opponents</i> 42:44 Whomever God sends astray will not have any ally after Him. You will see the transgressors, when they see the retribution, saying: "Is there any way we can go back?"
The Monotheist Group	42:44 And whomever God sends astray will not have any ally after Him. And you will see the transgressors, when they see the retribution, saying: "Is there any way we can go back?"
Muhammad Asad	42:44 AND [thus it is:] he whom God lets go astray ⁴³ has henceforth no protector whatever: and so thou wilt see such evildoers ⁴⁴ [on Judgment Day, and wilt hear how] they exclaim as soon as they behold the suffering [that awaits them], "Is there any way of return?" ⁴⁵
Rashad Khalifa	42:44 Whomever GOD sends astray will never find any other lord, and you will see such transgressors, when they see the retribution, saying, "Can we get another chance?"
Shabbir Ahmed	42:44 And he whom God lets go astray has no protector then. And you will notice the oppressors, how they exclaim as soon as they see the doom, "Is there any way of return?" ²¹
Transliteration	42:44 Waman yu ^{dl} ili All ^a hu fam ^{al} ahu min waliyyin min baAAadihi watar ^a al th thalimeenalamma raawoo alAAa th aba yaqooloona hal il ^a maraddin min sabeelin
A	42:44 ومن يضلل الله فما له من ولي من بعده وترى الظلمين لما راوا العذاب يقولون هل الى مرد من سبيل
Edip-Layth	42:45 You will see them being displayed to it, in fearful humiliation, and looking, while trying to avoid looking. Those who acknowledged will say, "The losers are those who lost themselves and their families on the day of resurrection. The transgressors will be in a lasting retribution."

The Monotheist Group	42:45 And you will see them being displayed to it, in fearful humiliation, and looking, while trying to avoid looking. And those who believed will say: "The losers are those who lost their souls and their families on the Day of Resurrection. The transgressors will be in a lasting retribution."
Muhammad Asad	42:45 And thou wilt see them exposed to that [doom], humbling themselves in abasement, looking [around] with a furtive glance - the while those who had attained to faith will say, "Verily, lost on [this] Day of Resurrection are they who have squandered their own and their followers' selves!" 46 Oh, verily, the evildoers will fall into long-lasting suffering,
Rashad Khalifa	42:45 You will see them facing it, humiliated and debased, and looking, yet trying to avoid looking. Those who believed will proclaim: "The real losers are those who lost their souls and their families on the Day of Resurrection. The transgressors have deserved an everlasting retribution."
Shabbir Ahmed	42:45 And you will see them facing it, humiliated, looking and yet not looking. And those who believe will say, "Surely, lost on this Day of Resurrection are those who had wasted their own 'self' and their families." Oh, certainly, the wrongdoers will fall into lasting suffering.
Transliteration	42:45 Watarahum yuAara doona AAalayh akhashiAAeena mina a lththulli yanthuroonamin tarfin khafiyyin waq ala alla theena amanooinna alkh asireena allatheena khasiroo anfusahumwaahleehim yawma alqiy amati al a inna alththalimeenafee AAathabin muqeemin
A	42:45 وتربهم يعرضون عليها خشعين من الذل ينظرون من طرف خفي وقال الذين ءامنوا ان الخسرين الذين خسروا انفسهم واهليهم يوم القيمة الا ان الظلمين في عذاب مقيم
Edip-Layth	42:46 They had no allies to help them against God. Whomever God misguides will never find the way.
The Monotheist Group	42:46 And they had no allies to help them against God. And whomever God misguides will never find the way.
Muhammad Asad	42:46 and will have no protector whatever to succour them against God: for he whom God lets go astray shall find no way [of escape].
Rashad Khalifa	42:46 There will be no allies to help them against GOD. Whomever GOD sends astray can never be guided.
Shabbir Ahmed	42:46 And they will have no patrons to help them besides God. One who goes astray by violating the laws of guidance, for him there is no road. 22
Transliteration	42:46 Wama kana lahum min awliy aayanuroonahum min dooni All ahi waman yudlililAllahu fama lahu min sabeelin
A	42:46 وما كان لهم من اولياء ينصرونهم من دون الله ومن يضلل الله فما له من سبيل
Edip-Layth	42:47 Respond to your Lord before a day comes from God which cannot be averted. You will have no refuge for you on that day, nor an advocate.
The Monotheist Group	42:47 Respond to your Lord before a Day comes from God which cannot be averted. You will have no refuge for you on that Day, nor an advocate.
Muhammad Asad	42:47 [Hence, O men,] respond to your Sustainer before there comes, at God's behest, 47 a Day on which there will be no turning back: [for] on that Day you will have no place of refuge, and neither will you be able to deny aught [of the wrong that you have done].

Rashad Khalifa	42:47 You shall respond to your Lord before a day comes which is decreed inevitable by GOD. There will be no refuge for you on that day, nor an advocate.
Shabbir Ahmed	42:47 So, respond to your Lord before there comes to you from God a Day which cannot be averted. There will be no shelter for you on that Day nor will you have any rebuttal to what you did.
Transliteration	42:47 Istajeeboo lirabbikum min qabli an ya/tyayawmun l a maradda lahu mina Allāhi mā lakummin malja-in yawma-i th in wama lakum min nakeer ⁱⁿ
A	42:47 استجيبوا لربكم من قبل ان ياتي يوم لا مرد له من الله ما لكم من ملجا يومئذ وما لكم من نكير
Edip-Layth	42:48 But if they turn away, then We did not send you as their guardian. You are only required to deliver. When We let the human being taste compassion from Us, he becomes happy with it, and when adversity afflicts them because of what their hands have done, the human being becomes rejecting.
The Monotheist Group	42:48 But if they turn away, then We did not send you as their guardian. You are only required to deliver. And when We let the human being taste mercy from Us, he becomes happy with it, and when adversity afflicts them because of what their hands have done, the human being becomes rejecting.
Muhammad Asad	42:48 BUT IF they turn away [from thee, O Prophet, know that] We have not sent thee to be their keeper: thou art not bound to do more than deliver the message [entrusted to thee]. And, behold, [such as turn away from Our messages are but impelled by the weakness and inconsistency of human nature: thus,] ⁴⁸ when We give man a taste of Our grace, he is prone to exult in it; ⁴⁹ but if misfortune befalls [any of] them in result of what their own hands have sent forth, then, behold, man shows how bereft he is of all gratitude! ⁵⁰
Rashad Khalifa	<i>Sole Mission of the Messenger</i> 42:48 If they turn away, we did not send you as their guardian. Your sole mission is delivering the message. When we shower the human beings with mercy, they become proud, and when adversity afflicts them, as a consequence of their own deeds, the human beings turn into disbelievers.
Shabbir Ahmed	42:48 But if they turn away, We have not sent you as a guardian over them. Your duty is to convey the message. When We cause humans to taste of grace from Us, they rejoice in it. But if a calamity befalls them as a consequence of what their hands have sent forth, then, man is ungrateful. ²³
Transliteration	42:48 Fa-in aAara doo fam a arsaln akaAAalayhim hafeeth ^{an} in AAalayka illa ^{al} balagh ^u wa-inn a i th a a th aqna ^{al} -ins ^{ana} minn a ra hmatan fari ^{ha} bih ^{awa} -in tusibhum sayyi-atun bima qaddamat aydeehimfa-inna al-ins ^{ana} kafoor ^{un}
A	42:48 فان عرضوا فما ارسلناك عليهم حفيظا ان عليك الا البلق وانا اذا اتقنا الانسن منا رحمة فرح بها وان تصبهم سيئة بما قدمت ايديهم فان الانسن كفور
Edip-Layth	42:49 To God is the sovereignty of the heavens and the earth. He creates whatever He wills. He bestows daughters to whomever He wills, and bestows sons to whomever He wills. ⁸
The Monotheist Group	42:49 To God is the sovereignty of the heavens and the Earth. He creates whatever He wills. He bestows daughters to whomever He wills, and bestows sons to whomever He wills.
Muhammad Asad	42:49 God's alone is the dominion over the heavens and the earth. He creates whatever He wills: He bestows the gift of female offspring on whomever He wills,

	and the gift of male offspring on whomever He wills;
Rashad Khalifa	42:49 To GOD belongs the sovereignty of the heavens and the earth. He creates whatever He wills, granting daughters to whomever He wills, and granting sons to whomever He wills.
Shabbir Ahmed	42:49 To God belongs the Dominion of the heavens and the earth. He creates and designs all things according to His laws. He bestows the gift of daughters according to His laws and the gift of sons according to His laws.
Transliteration	42:49 Lillahi mulku a Issamawatiwaal-ardi yakhluqu m a yash ao yahabuliman yashao inathan wayahabu liman yashao alththukoora
A	42:49 الله ملك السموت والارض يخلق ما يشاء يهب لمن يشاء انثا ويهب لمن يشاء الذكور
Edip-Layth	42:50 Or, He may bestow them with both daughters and sons, and He makes whom He wills sterile. He is Knowledgeable, Omnipotent.
The Monotheist Group	42:50 Or, He may bestow them with both daughters and sons, and He makes whom He wills sterile. He is Knowledgeable, Capable.
Muhammad Asad	42:50 or He gives both male and female [to whomever He wills], and causes to be barren whomever He wills: for, verily, He is all-knowing, infinite in His power. ⁵¹
Rashad Khalifa	42:50 Or, He may have the males and the females marry each other, then render whomever He wills sterile. He is Omniscient, Omnipotent.
Shabbir Ahmed	42:50 Or He bestows both males and females, and He leaves infertile some according to His laws. Certainly, He is Knower, Omnipotent.
Transliteration	42:50 Aw yuzawwijuhum thukrananwa-inathan wayajAAalu man yash ao AAaqeeman innahuAAaleemun qadeerun
A	42:50 او يزوجهم ذكرانا وانثا ويجعل من يشاء عقيما انه عليم قدير
Edip-Layth	<i>Methods of Divine Communication</i> 42:51 It is not for any human being that God would speak to him, except through inspiration, or from behind a barrier, or by sending a messenger to inspire whom He wills by His leave. He is the Most High, Most Wise.
The Monotheist Group	42:51 And it is not for any human being that God would speak to him, except through inspiration, or from behind a barrier, or by sending a messenger to inspire whom He wills by His leave. He is Most High, Wise.
Muhammad Asad	42:51 And it is not given to mortal man that God should speak unto him otherwise than through sudden inspiration, ⁵² or [by a voice, as it were,] from behind a veil, or by sending an apostle to reveal, by His leave, whatever He wills [to reveal]: ⁵³ for, verily, He is exalted, wise.
Rashad Khalifa	<i>How God Communicates With Us</i> 42:51 No human being can communicate with GOD except through inspiration, or from behind a barrier, or by sending a messenger through whom He reveals what He wills. He is the Most High, Most Wise.
Shabbir Ahmed	42:51 And it is not for any human being that God should speak to him other than through direct revelation (on the hearts of His messengers) or from behind a barrier (such as at Mount Sinai to Moses) or by sending a messenger to convey His Words with His Permission (as all messengers did). Surely, He is the Most High, the Wise.

Transliteration	42:51 Wama k ana libasharin anyukallimahu All ahu ill a wa hyan aw min war a- ihijabin aw yursila rasoolan fayoo hiya bi-i thnihima yash ao innahu AAaliyyun hakeemun
A	42:51 وما كان لبشر ان يكلمه الله الا وحيا او من وراء حجاب او يرسل رسولا فيوحي باذنه ما يشاء انه على حكيم
Edip-Layth	42:52 Thus, We inspired to you a revelation of Our command. You did not know what the book was, nor the acknowledgement. Yet, We made this a light to guide whomever We wish from among Our servants. Surely, you guide to a straight path. ⁹
The Monotheist Group	42:52 And thus, We inspired to you a revelation of Our command. You did not know what was the Scripture, nor what was faith. Yet, We made this a light to guide whomever We wish from among Our servants. Surely, you guide to a straight path.
Muhammad Asad	42:52 And thus, too, ⁵⁴ [O Muhammad,] have We revealed unto thee a life-giving message, ⁵⁵ [coming] at Our behest. [Ere this message came unto thee,] thou didst not know what revelation is, nor what faith [implies]: ⁵⁶ but [now] We have caused this [message] to be a light, whereby We guide whom We will of Our ser- vants: and, verily, [on the strength thereof] thou, too, shalt guide [men] onto the straight way -
Rashad Khalifa	42:52 Thus, we inspired to you a revelation proclaiming our commandments. You had no idea about the scripture, or faith. Yet, we made this a beacon to guide whomever we choose from among our servants. Surely, you guide in a straight path.
Shabbir Ahmed	42:52 So, We have revealed to you (O Prophet!) a life-giving message, by Our command. You did not know what a revealed Book is, nor what Faith implies. But now We have made it a Light through which We guide those of Our servants who will to be guided. (O Prophet!) you guide them to the straight path.
Transliteration	42:52 Wakathalika aw haynailayka roo han min amrin a m a kunta tadree maalkitabu wala al-eemanu walakinjaAAalnahu nooran nahdee bihi man nash ao min AAibadinawa-innaka latahdee ila siratin mustaqeemin
A	42:52 وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتب ولا الايمن ولكن جعلناه نورا نهدي به من نشاء من عبادنا وانك لتهدى الى صراط مستقيم
Edip-Layth	42:53 The path of God; to Him belongs what is in the heavens and what is in the earth. Ultimately, all matters revert to God.
The Monotheist Group	42:53 The path of God, to whom belongs what is in the heavens and what is in the Earth. Ultimately, all matters revert to God.
Muhammad Asad	42:53 the way that leads to God, to whom all that is in the heavens and all that is on earth belongs. Oh, verily, with God is the beginning and the end of all things! ⁵⁷
Rashad Khalifa	42:53 The path of GOD, to whom belongs everything in the heavens and everything on earth. Absolutely, all matters are controlled by GOD.
Shabbir Ahmed	42:53 The path that leads to God, to Whom belongs all that is in the heavens and all that is on earth. Oh, certainly, with God is the beginning and with Him is the end of all affairs. ²⁴
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Transliteration	42:53 Sirati Allahi allatheelahu ma fee alssamawati wamafee al-ardi ala ila Allahi taseerual-omooru
A	42:53 صرط الله الذى له ما فى السموت وما فى الارض الا الى الله تصير الامور

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (42:1)

H10M40. A70S60Q100. These two combinations of letters/numbers play an important role in the mathematical system of the Quran based on code 19. For the meaning of these letters, see [1:1](#); [2:1](#); [40:1](#); [13:38](#); [46:10](#); [74:1-56](#).

Edip-Layth - End Note (42:2)

Edip-Layth - End Note 2 (42:7)

See [43:3](#).

Edip-Layth - End Note 3 (42:9)

Those who worship their clerics and scholars ([9:31](#); [42:21](#)), especially in Pakistan and India call their religious leaders Mawlana, that is "our lord, our master, our patron." By assuming and using such a title, those religious leaders participate and encourage in this polytheistic practice. As long as Sunni and Shiite mushriks do not submit themselves to God alone, and as long as they consider their religious scholars and clerics to be their masters and lords, they will remain in the darkness of ignorance. See [2:286](#).

Edip-Layth - End Note 4 (42:11)

The Biblical verse, Genesis [1:26](#), stating that humans were created in God's image could be understood in a way that might contradict this verse. For detailed information about the nature of initiation or creation of the universe and living organisms, see [6:79](#); [82:1](#).

Edip-Layth - End Note 5 (42:21)

The religion that the so-called Muslims inherited from their parents and try hard to practice today, has little to do with the system of peacefully surrendering to God alone, which was delivered by Muhammad through the Quran. These clergymen who arrogated themselves and falsely claimed to be the "ulama" (people of knowledge), polluted the message of islam with ignorance. They fabricated numerous sharias (laws), prohibitions, veils, beards, turbans, rules on how to clean one's bottom, rules on how to pee in the bathroom, toothbrushes, right hands, left hands, right feet, left feet, hadiths, sunnas, intercession, holy hair, holy clothes, holy teeth, holy feet traces, hazrats, lords, saints, mawlas, mahdies, innocent emams, orders, sects, rosaries, amulets, dreams, holy loopholes, prayer caps,

circumcisions, shrines, extra prayers, extra prohibitions, and numerous Arabic jargon such as mandup, mustahap, makruh, sharif, sayyid and more nonsense. Thus, the religion of Sunnis and Shiites contradicts the divine laws in nature and scripture, and condemns its sincere followers to misery and backwardness. The religious leaders and their political allies contribute greatly to the backwardness of the Muslim world. God Almighty now wants to reform us and open the path of progress with the message described as "one of the greatest" ([74:30-37](#)). Similar distortion and corruption was inflicted upon the system of islam (submission to God in peace) by professional religious leaders. For instance, soon after Jesus, a Pharisee-son-of-Pharisee who claimed to have seen Jesus in his vision, started preaching in the name of Jesus. His passionate, yet diabolic doctrine was rejected by the monotheists and muslims, but a majority of people were duped with his delusional passion and clever salesman skills. As a result, he made major changes, including transforming monotheism into polytheism to the extend of coining the name Christian (Acts [11:26](#)). Jesus never silenced women and put them down with xenophobic teachings but St. Paul asked women to submit to men and hush: (1 Timothy [2:7-15](#); 1 Corinthians [14:34-35](#); 1 Peter [3:7](#)). Jesus never asked for money for preaching but St. Paul asked for money shamelessly and likened his audience to a flock of sheep to be milked by the holy shepherd! (1 Corinthians [9:7](#)). He was a master of deceit as opposed to Jesus who did not twist the truth to gain followers; Paul made up anything he deemed helpful to increase the number of his milk-giving flock (1 Corinthians [9:22](#)). See [9:31](#); [33:67](#). Also, see [2:59](#); [3:45,51-52-52,55](#); [4:11,157,171](#); [5:13-15,72-79](#); [7:162](#); [19:36](#).

Edip-Layth - End Note 6 (42:23)

This verse is mostly abused by Shiite clergymen. They claim that prophet Muhammad was ordered to ask help for HIS relatives. The special status given to the descendents of Muhammad through Fatima and Ali, supported by a distorted meaning of this verse has created a privileged and "sacred" religious class. Hundreds of thousands of bearded leeches in Iran, Iraq and other Middle Eastern countries claim that they are descendents of Prophet Muhammad (Sayyeed or Shareef) and that they are thereby entitled to obligatory financial help. They abuse the verse mentioned above to exploit people economically. However, the verse does not say "my relatives." The context of the verse is plain enough to state that Muhammad does not need a wage from the believers and if they can help somebody, they should help their own relatives. Indeed, helping the relatives is a divine command repeated in [2:83](#); [4:36](#); [8:41](#); [16:90](#). Also, see [33:33](#).

Edip-Layth - End Note 7 (42:38)

The most important public task needing consultation is the election of leaders. About thirty years after the departure of Muhammad, polytheists abandoned the election system and established a monarchy or sultanate. Their puppet clerics tried to distort the application of this verse by claiming that consultation to elect a leader was not recommended but the leader, that is, the self-appointed tyrant, should consult. Unfortunately, this travesty of logic became the mainstream view of the followers of hadith and sunna. Ironically, neither the prophet nor his closest companions imposed themselves by self-appointment or by resorting to a glorious or royal genealogy. Those who split hairs to mimic every aspect of life attributed to Muhammad and his companions, from bathroom etiquette to how to groom one's beard, ignored this most important Quranic instruction that was practiced by Muhammad, and his companions for more than 40 years, starting from the immigration to Yathrib and continuing with Abu Bakr, Omar, Uthman and Ali, an era called the Khulafa-i Rashideen, that is, Guided Caliphs. The later satanic Caliphs, assuming the blasphemous titles of "God's Caliph (successor)" or "God's Shadow on Earth" for centuries committed numerous atrocities in the name of God until 1924, when the caliphate was abolished by a young turk, Mustafa Kemal Atatürk. Democracy practiced according to the separation of powers is not perfect, but it is the best system we have discovered so far. As long as the democratic procedure is not corrupted by the money from interest groups or corporations, democracy helps the majority to pursue its self-interest, which ultimately is forced to include individual rights and the interests of minorities. Ottoman Caliphs prohibited the importation and use of the printing machine based on the religious fatwa of a sheikh al-islam (highest cleric within the Ottoman Empire) who prohibited the use of the printing machine from 1455 to 1727, for 272 years, for 100,000 precious days, in a vast land stretching from North Africa to Iran, from today's Turkey to the Arabian Peninsula. While Europe indulged in learning God's signs in nature, shared the knowledge via printing machines, and was rewarded by God with a renaissance, reform, technology, and prosperity, Ottomans devolved and sunk further in ignorance. While Europeans engaged in philosophical arguments, the Ottomans

recited the holy book no better than a parrot, the book that highlighted the importance of learning, questioning, discovery, and the pursuit of knowledge. They marveled at handwritten books of hearsay and superstition, at the lousy arguments developed by Ghazzali, who with the full support of a king, aimed to banish philosophy. While Europe sought a better system to save themselves from the tyranny of kings and the Church, the Ottomans recited handwritten poems to praise their corrupt kings and idols. No wonder why the land, the name, the face, and the religion of the children of this population is now associated with backwardness, ignorance, oppression, violence, and poverty. Federal democracies facilitate cooperation among diverse groups with different religions, cultures, and legal systems and provide common ground for a productive, peaceful, and freely co-existing society.

Edip-Layth - End Note 8 (42:49)

See [18:8](#); [31:34](#).

Edip-Layth - End Note 9 (42:52)

For more information about ruh, see [17:85](#); [15:29](#). None can guide anyone to salvation, including Jesus and Muhammad. However, every monotheist can guide to the "right path" defined by God. In other words, it is God who defines the system and guidance, and we are expected to deliver it to others. Accepting Muhammad as another source of guidance is setting him up as a partner with God. See [6:112-114](#); [39:11](#). Also, see [7:30](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (42:2)

See Appendix II.

Muhammad Asad - End Note 2 (42:3)

I.e., the basic truths propounded in the Quranic revelation - some of which are summarized in the sequence - are the same as those revealed to all the earlier prophets.

Muhammad Asad - End Note 3 (42:5)

I.e., all human beings (as indicated by the relative pronoun man, which always refers to beings endowed with conscious intelligence). The implication is that whereas all humans - whether believers or unbelievers - are liable to err and to sin, God "is full of forgiveness unto men despite all their evildoing" ([13:6](#)). See also the first sentence of [10:11](#) and the corresponding note 17.

Muhammad Asad - End Note 5 (42:7)

I.e., all mankind (Tabari, Baghawi, Razi). As regards the designation of Mecca as "the foremost of all cities", see note 75 on the identical phrase in [6:92](#).

Muhammad Asad - End Note (42:7)

Muhammad Asad - End Note 6 (42:8)

The implication being, "but He has not willed it": see second paragraph of [5:48](#) and the corresponding notes 66 and 67; [16:93](#) and also note 29 on [10:19](#).

Muhammad Asad - End Note 7 (42:8)

Or: "He admits whomever He wills unto His grace" - similar to the double meaning inherent in the oft-recurring phrase, Allahu yahdi man yasha'u wa-yudillu man yasha'u, which can be understood either as "God guides whomever He wills and lets go astray whomever He wills", or, alternatively, as "God guides him that wills [to be guided] and lets go astray him that wills [to go astray]". See, in particular, Zamakhshari 's elaborate comment on this problem quoted in note 4 on the second half of [14:4](#).

Muhammad Asad - End Note 8 (42:10)

This, connecting with the first sentence of verse 8 above, evidently relates to problems of faith and religious law (Baghawi, Zamakhshari). The above verse has provided some of the great exponents of Islamic Law - Ibn Hazm among them - with one of the main arguments against the acceptance of deductions by analogy (qiyas) as a means to "establish" points of religious law not formulated as such in the nass - i.e., the self-evident (zahir) wording of the Qur'an and, by obvious implication, of the Prophet's commandments. This, as Razi points out, is the meaning of the phrase "on whatever you may differ, the verdict (hukm) thereon rests with God". (See in this connection note 120 on [5:101](#); also the section on "The Scope of Islamic Law" in my State and Government, pp. 11-15.)

Muhammad Asad - End Note 9 (42:11)

See note 81 on [16:72](#).

Muhammad Asad - End Note 10 (42:11)

The preceding allusion to the God-willed function of sex and, hence, to the polarity and multiplicity evident in all animated nature - man and animal alike - is meant to stress the above statement of the oneness and absolute uniqueness of God. The phrase there is nothing like unto Him" implies that He is fundamentally - and not merely in His attributes - "different" from anything that exists or could exist, or anything that man can conceive or imagine or define (see note 88 on [6:100](#)); and since "there is nothing that could be compared with Him" ([112:4](#)), even the "how" of His being "different" from everything else is beyond the categories of human thought.

Muhammad Asad - End Note 11 (42:12)

I.e., He knows not only what every human being "deserves", but also what is intrinsically - though not always perceptibly - good and necessary in the context of His plan of creation. Moreover, all that exists belongs to Him alone, and man is allowed no more than the usufruct of what is commonly regarded as "property".

Muhammad Asad - End Note 12 (42:13)

See first paragraph of note 249 on [2:256](#). Since, as the sequence shows, the term din cannot apply in this context to "religion" in its widest connotation, including religious Laws - which, by their very nature, have been different in each successive dispensation (cf. note 66 on [5:48](#)) - it obviously denotes here only the ethical and spiritual contents of religion, i.e., "faith" in its most general sense. With this verse, the discourse returns to the theme sounded at the beginning of this surah, namely, the unchanging sameness of the spiritual and moral principles underlying all revealed religions.

Muhammad Asad - End Note 13 (42:13)

Lit., "which We have revealed unto thee", implying that it was only through revelation that the Prophet Muhammad came to know "that which God had enjoined upon Noah".

Muhammad Asad - End Note 14 (42:13)

Cf. [3:19](#) - "the only [true] religion in the sight of God is [man's] self-surrender unto Him"; and [3:85](#) - "if one goes in search of a religion other than self-surrender unto God, it will never be accepted from

him". Parallel with this principle, enunciated by all of God's apostles, is the categorical statement in [21:92](#) and [23:52](#) - "Verily, [O you who believe in Me,] this community of yours is one single community, since I am the Sustainer of you all". Most of the great commentators (e.g., Zamakhshari , Razi, Ibn Kathir) understand this as an unequivocal reference to the ecumenical unity of all religions based on belief in the One God, notwithstanding all the differences with regard to "the [specific] statutes and practices enjoined for the benefit of the various communities in accordance with their [time-bound] conditions (ala hasab ahiwaliha)", as expressed by Zamakhshari in his comments on the verse under discussion.

Muhammad Asad - End Note 15 (42:14)

Lit., "they did not break up their unity until after knowledge had come to them" - i.e., the knowledge that God is one, and that the teachings of all of His prophets were essentially the same. Cf. [2:213](#) and, more explicitly, [23:53](#) , which comes immediately after the statement that "this community of yours is one single community" (see also note 30 on [23:53](#)).

Muhammad Asad - End Note 16 (42:14)

For an explanation of this passage, see note 29 on [10:19](#) .

Muhammad Asad - End Note 17 (42:14)

Lit., "who have become heirs to the divine writ after them": obviously referring to the Bible and its followers in later times

Muhammad Asad - End Note 18 (42:14)

Lit., "about it" - i.e., in doubt as to whether the relevant scripture has really been revealed by God, and, ultimately, as to whether there is any truth in the concept of "divine revelation" as such.

Muhammad Asad - End Note 19 (42:15)

I.e., because of this breach of the original unity of men's faith in the One God.

Muhammad Asad - End Note 20 (42:15)

Lit., "between you" - i.e., "to induce you to be more tolerant of one another": evidently an allusion to the bitterness which stands in the way of an understanding between the various sects and schools of thought in all revealed religions.

Muhammad Asad - End Note 21 (42:16)

I.e., about His attributes and the "how" of His Being, all of which is beyond the grasp of the human mind.

Muhammad Asad - End Note 22 (42:17)

The above two interpolations are based on [57:25](#), where the idea underlying this verse has been stated clearly. The implication is that since God Himself has given man, through successive revelations, a standard whereby to discern between right and wrong, it is presumptuous and futile to argue about the nature of His Being and His ultimate judgment: hence the reference, in the second half of this and the next verse, to the Last Hour and, thus, the Day of Judgment.

Muhammad Asad - End Note 23 (42:18)

This is not merely a reference to the sarcastic demand of Muhammad's opponents (mentioned several times in the Qur'an) to bring about their "speedy chastisement" in proof of his being God's message-bearer, but also an oblique allusion to unbelievers of all times who, without having any "proof" either way, categorically reject the idea of resurrection and judgment.

Muhammad Asad - End Note 24 (42:20)

I.e., whereas those who live righteously and turn their endeavours towards spiritual ends are sure to receive in the hereafter more than they are hoping for, those who strive exclusively after worldly rewards may - but not necessarily will - achieve something, and not necessarily all, of their aims, without having any reason to expect "a share in the blessings" that await the righteous in the hereafter.

Muhammad Asad - End Note 25 (42:21)

Lit., "Is it that they have partners [of God]" - i.e., "do they believe that circumstantial phenomena like wealth, power, 'luck', etc., have something divine about them?" - the implication being that belief in such "forces" is usually at the root of men's pursuance of exclusively worldly ends. (For my above explanatory rendering of the term *shuraka* - lit., "partners" or "associates" [of God] - see note 15 on [6:22](#) .)

Muhammad Asad - End Note 26 (42:21)

I.e., which cause them to abandon themselves with an almost religious fervour to something of which God disapproves - namely, the striving after purely materialistic goals and a corresponding disregard of all spiritual and ethical values. For my rendering of *din*, in this context, as "moral law", see note 3 on [109:6](#).

Muhammad Asad - End Note 27 (42:21)

Lit., "word of decision", i.e., that His final judgment shall be postponed until the Day of Resurrection (see next note).

Muhammad Asad - End Note 28 (42:21)

I.e., God would have made a clear-cut distinction, in this world, between those who look forward to the hereafter and those who care for no more than worldly success, by granting unlimited happiness to the former and causing the latter to suffer: but since it is only in the hereafter that man's life is to be truly fulfilled, God has willed to postpone this distinction until then.

Muhammad Asad - End Note 29 (42:23)

Lit., "love for those who are near (*al-qurba*)". Some commentators take this to mean "those who are near to me", i.e., Muhammad's kinsfolk: but quite apart from the objection that such a "personal" demand would conflict with the preceding assurance, "No reward do I ask of you", the deliberate omission of any possessive pronoun in respect of the term *al-qurba* indicates that it is not limited to any personal relationship but, rather, alludes to a relationship common to all human beings: namely, the fellowship of man - a concept which implies the fundamental ethical postulate to care for one another's material and spiritual welfare.

Muhammad Asad - End Note 30 (42:24)

See note 103 on [10:82](#).

Muhammad Asad - End Note 31 (42:27)

This passage connects with, and elucidates, the statement in the preceding verse that God "responds unto all who attain to faith and do righteous deeds" - a statement which, at first glance, seems to be contrary to the fact that whereas many wrongdoers prosper and are happy, many righteous people suffer hurt and deprivation. In reply to this objection, the above verse points elliptically to man's innate "greed for more and more" (see [102:1](#)), which often causes him to become "grossly overweening whenever he believes himself to be self-sufficient" ([96:6](#)). To counteract this tendency, the Qur'an stresses again and again that God's "response" to the righteous - as well as to wrongdoers - will become fully evident only in the life to come, and not necessarily in this world, which, after all, is only the first, short stage of man's existence.

Muhammad Asad - End Note 32 (42:28)

This reference to the symbol of life-giving rain connects with the preceding statement that "He bestows [His grace] in due measure, as He wills", and is a preamble, as it were, to the statement in the next verse that all creation is but a visible "sign" or "revelation" of God's existence and purposeful activity, as well as of the God-willed continuation of all life in the hereafter.

Muhammad Asad - End Note 33 (42:29)

Lit., "in both". In the Qur'an, the expression "the heavens and the earth" invariably denotes the universe in its entirety.

Muhammad Asad - End Note 34 (42:30)

This oft-recurring phrase is a Quranic metonym for man's doings and conscious attitudes in this world, meant to bring out the fact that these doings or attitudes are the "harvest" of a person's spiritual character and have, therefore, a definite influence on the quality of his life in the hereafter. Since the latter is but an organic continuation of earthly life, man's subsequent spiritual growth and bliss or, alternatively, spiritual darkness and suffering - symbolically circumscribed as God's "reward" and "chastisement" or "paradise" and "hell" - depend on, and are a result of, what one has previously "earned".

Muhammad Asad - End Note (42:32)

Muhammad Asad - End Note 36 (42:34)

I.e., because of the evil which they have committed. The above passage is, I believe, a parabolic allusion to the three possible alternatives in the life to come: spiritual progress and happiness (symbolized by ships that sail freely through the sea); spiritual stagnancy (ships that lie motionless on the sea's surface); and spiritual disaster and suffering (summarized in the concept of perdition). The second of these three alternatives seems to point to the condition of those *ala'l-a'raf* spoken of in [7:46](#) f. and explained in the corresponding note 37.

Muhammad Asad - End Note 37 (42:35)

For this rendering of *yujadilun*, see note 25 on [40:35](#).

Muhammad Asad - End Note 38 (42:38)

This particular qualification of true believers - regarded by the Prophet's Companions as so important that they always referred to this surah by the key-word "consultation" (*shura*) - has a double import: firstly, it is meant to remind all followers of the Qur'an that they must remain united within one single community (*ummah*); and, secondly, it lays down the principle that all their communal business must be transacted in mutual consultation. (For the political implications of this principle, see *State and Government*, pp. 44 ff.).

Muhammad Asad - End Note 39 (42:38)

See note 4 on [2:3](#). Following as it does immediately upon the call to communal unity and consultation, the "spending on others" bears here the general connotation of social justice.

Muhammad Asad - End Note 40 (42:40)

Lit., "is [or "may be"] an evil like it". In other words, successful struggle against tyranny (which latter is the meaning of the noun baghy in the last sentence of the preceding verse) often tends to degenerate into a similarly tyrannical attitude towards the erstwhile oppressors. Hence, most of the classical commentators (e.g., Baghawi, Zamakhshari, Razi, Baydawi) stress the absolute prohibition of "going beyond what is right" (itida) when defending oneself against tyranny and oppression. (Cf. the passage relating to fighting against "those who wage war against you" in [2:190](#) ff.)

Muhammad Asad - End Note 41 (42:40)

I.e., in this context, such as succumb to the temptation of indulging in undue acts of revenge against their former oppressors.

Muhammad Asad - End Note 42 (42:43)

Cf. [41:34-35](#), as well as note 44 on [13:22](#).

Muhammad Asad - End Note 43 (42:44)

See note 4 on [14:4](#).

Muhammad Asad - End Note 44 (42:44)

Although this is primarily a reference to "those who oppress [other] people and behave outrageously on earth, offending against all right" (verse 42 above), the meaning of the term is general, applying to all kinds of deliberate evildoers.

Muhammad Asad - End Note 45 (42:44)

I.e., a "second chance" on earth: cf. [6:27-28](#).

Muhammad Asad - End Note 46 (42:45)

The term ahl denotes primarily the "people" of one town, country or family, as well as the "fellow-members" of one race, religion, profession, etc. In its wider, ideological sense it is applied to people who have certain characteristics in common, e.g., ahl al-ilm ("people of knowledge", i.e., scholars), or who follow one and the same persuasion or belief, e.g., ahl al-kitab ("the followers of [earlier] revelation"), ahl al-Qur'an ("the followers of the Qur'an"), and so forth. Since, as has been pointed out in the note 44, the above passage refers primarily - though not exclusively - to the tyrants and oppressors spoken of in verse 42, the term ahlum evidently connotes "their followers". Thus, the above sentence implies that every kind of evil-doing (zulm), and particularly the oppression of others, inevitably results in a spiritual injury to, and ultimately the self-destruction of, its perpetrators and/or their followers.

Muhammad Asad - End Note 47 (42:47)

Lit., "from God".

Muhammad Asad - End Note 48 (42:48)

This interpolation - necessary for a proper understanding of the context - is based on Razi's convincing explanation of how this passage connects with the preceding one. Man is, as a rule, absorbed in a pursuit of material goods and comforts, the achievement of which he identifies with "happiness"; hence, he pays but scant attention to spiritual aims and values, and the more so if he is called upon to abandon his selfish pursuits in favour of the - to him as yet hypothetical - life in the hereafter.

Muhammad Asad - End Note 49 (42:48)

I.e., when God bestows on him a measure of material benefits, man tends to exult in this "success" as such, attributing it exclusively to his own ability and cleverness (cf. the first sentence of [41:50](#)).

Muhammad Asad - End Note 50 (42:48)

I.e., instead of remembering his past happiness with gratitude, he calls the very existence of God in question, arguing that if God did really exist, He "could not possibly have permitted" so much misfortune and unhappiness to prevail in the world: a fallacious argument inasmuch as it does not take the reality of the hereafter into account and is, moreover, based on a concept of God in terms of purely human feelings and expectations.

Muhammad Asad - End Note 51 (42:50)

The purport of this passage is a re-affirmation of the fact that whatever happens to man is an outcome of God's unfathomable will: a fact which is illustrated in the sequence by the most common, recurrent phenomenon in man's life - the unpredictability of male or female births, as well as of barrenness: and so, too, God's bestowal of worldly happiness and unhappiness cannot be measured or predicted in terms of what man may regard as his "due".

Muhammad Asad - End Note 52 (42:51)

This is the primary meaning of wahy, a term which combines the concepts of suddenness and inner illumination (Raghib); in the usage of the Qur'an, it is often, though by no means always, synonymous with "revelation". The above passage connects with the first paragraph of verse 48, which speaks of the divine message entrusted to the Prophet.

Muhammad Asad - End Note 53 (42:51)

Cf. [53:10](#).

Muhammad Asad - End Note 54 (42:52)

I.e., in all the three ways mentioned in the preceding verse.

Muhammad Asad - End Note 55 (42:52)

The term ruh (lit., "spirit" or "soul") has in the Qur'an often the meaning of "divine inspiration" (see surah 16 note 2). In the present context, it evidently denotes the contents of the divine inspiration bestowed on the Prophet Muhammad, i.e., the Qur'an (Tabari, Zamakhshari, Razi, Ibn Kathir), which is meant to lead man to a more intensive spiritual life: hence my above rendering.

Muhammad Asad - End Note 56 (42:52)

I.e., that the very concept of "faith" implies man's complete self-surrender (islam) to God.

Muhammad Asad - End Note 57 (42:53)

Lit., "unto God do all things (al-umur) pursue their course": i.e., all things go back to Him as their source, and from His will depends the course which they take (Baydawi).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (42:5)

Malaekah = Angels = Forces in Nature. Yastaghfirun = They help protect like a helmet protects the head. Sabh = Swim in strides = Doing one's best

Shabbir Ahmed - End Note 2 (42:7)

Such will happen in this world and in the life to come. The first addressees are the people of Makkah and the dwellers around it, hence the Arabic Language in its Makkan Quraish dialect. And from there the Final Word of God is to fan out and embrace the entire humankind. [44:58](#): "Certainly, (O Prophet!) We have made this Qur'an easy in your tongue, in order that they might take it to their hearts." [7:158](#), [12:3](#), [13:37](#), [14:4](#), [13:37](#), [14:4](#), [25:1](#), [39:28](#), [41:3](#), [42:7](#)

Shabbir Ahmed - End Note 3 (42:9)

And His laws can revive the dead of heart

Shabbir Ahmed - End Note 4 (42:10)

[42:8](#). Turning to God = Seeking His guidance = Turn to the right path = Turning to His Book

Shabbir Ahmed - End Note 5 (42:12)

Mankind can open His Treasures only using His Keys (by following His laws). [7:96](#), [28:77](#), [41:10](#)

Shabbir Ahmed - End Note 6 (42:13)

Sects vs. Unity: [3:32](#), [3:104](#), [6:160](#), [30:31](#), [42:13](#), [45:17-18](#)

Shabbir Ahmed - End Note 7 (42:14)

The Word = The Law of Free Will = The Law of Respite

Shabbir Ahmed - End Note 8 (42:15)

[109:6](#)

Shabbir Ahmed - End Note 9 (42:18)

'As you sow so shall you reap' resonates well with free will and the Law of Requit

Shabbir Ahmed - End Note 10 (42:20)

Individuals and communities attain prosperity in both lives only by submitting to the Permanent Values. [17:19-21](#)

Shabbir Ahmed - End Note 11 (42:23)

Fil Qurba = The near ones in human bond = Family, friends, neighbors, co-workers, employees. It does not mean relatives only, or the exalted prophet's family as suggested by some people. The terms for relatives are Zil-Qurba and Aqraba. Seeking the way to the Lord through kindness to fellow humans. [25:57](#)

Shabbir Ahmed - End Note 12 (42:24)

[10:16](#)

Shabbir Ahmed - End Note 13 (42:25)

Taubah = Repentance = Returning to the right course. Pardon = Blotting out the unfavorable imprints on the human 'self'

Shabbir Ahmed - End Note 14 (42:27)

[96:6](#)

Shabbir Ahmed - End Note 15 (42:29)

Here is an allusion to the existence of life in other celestial bodies, and to man meeting with the 'aliens' some day. [16:49](#)

Shabbir Ahmed - End Note 16 (42:30)

If mankind establishes the Divine System on earth, their societies will function as orderly as the rest of the Universe. Most calamities befall people because of the wrong manmade systems. 'Afw = Forgiveness = The capacity to absolve imperfections. Divine laws in nature have the capacity to absolve imperfections

Shabbir Ahmed - End Note 17 (42:34)

The human 'self' may progress like ships that sail freely through the sea, suffer stagnancy, or perish to a subhuman existence

Shabbir Ahmed - End Note 18 (42:37)

[4:31](#), [53:32](#)

Shabbir Ahmed - End Note 19 (42:38)

Establishing Salaat = Establishing the System where following of the Divine Commands is facilitated. Nafaq = Open-ended tunnel = No hoarding

Shabbir Ahmed - End Note 20 (42:39)

In the Divine System, the oppressed is helped and the oppressor is requited. Yastansiroon carries the meanings of defending and standing up for rights

Shabbir Ahmed - End Note 21 (42:44)

'God lets go astray' = People only go astray by defying the laws of guidance [4:88](#). In fact, God does not send anyone astray. He ascribes all things and actions to Himself since they happen through His laws

Shabbir Ahmed - End Note 22 (42:46)

[42:44](#)

Shabbir Ahmed - End Note 23 (42:48)

They say that God had so willed

Shabbir Ahmed - End Note 24 (42:53)

All things go back to Him as their Source, and all things pursue their course according to His laws

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 3 (42:21)

The Islam of today's Muslim world has been so distorted, it has become a Satanic cult. The Ulama, or religious scholars, have added many extraneous laws, prohibitions, dress codes, dietary regulations, and religious practices never authorized by God. This is one of the main reasons for sending God's Messenger of the Covenant ([9:31](#), [33:67](#), and Appendix 33).

Rashad Khalifa - End Note 4 (42:24)

The disbelievers added 2 false statements at the end of Sura 9 to commemorate their idol, the prophet Muhammad. God has revealed overwhelming evidence to erase this blasphemy and establish the truth. By adding the gematrical value of "Rashad Khalifa" (1230), plus the verse number (24), we get 1254, 19x66 (please see Appendices 2&24 for the details).

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2:112 No; whosoever submits himself to God, while doing good, he will have his reward with his Lord.
 There will be no fear over them, nor will they grieve.

The Monotheist Group (The Quran: A Pure and Literal Translation)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 43:1 H8M40 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 43:1 H.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 43:1 Ha. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 43:1 H. M.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 43:1 H.M. Ha-Meem (Hakeem the Wise, Majeed the Glorious, states that),
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 43:1 Ha-meem
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 43:1 حم
Edip-Layth	43:2 The evident book.
The Monotheist Group	43:2 And the evident Scripture.
Muhammad Asad	43:2 CONSIDER this divine writ, clear in itself and clearly showing the truth: ²

Rashad Khalifa	43:2 And the enlightening scripture.
Shabbir Ahmed	43:2 Witness to itself is this scripture that is clear in itself and shows the truth clearly.
Transliteration	43:2 Waalkita <u>b</u> i almubeeni
A	43:2 والكتب المبين
Edip-Layth	43:3 We have made it into an Arabic compilation, perhaps you may understand. ²
The Monotheist Group	43:3 We have made it into an Arabic compilation, perhaps you may understand.
Muhammad Asad	43:3 behold, We have caused it to be a discourse in the Arabic tongue, so that you might encompass it with your reason. ³
Rashad Khalifa	43:3 We have rendered it an Arabic Quran, that you may understand.
Shabbir Ahmed	43:3 We have made it a Monograph in clear Arabic language that you may fully understand. ¹
Transliteration	43:3 Inna jaAAaln <u>h</u> u qur- <u>a</u> nanAAarabiyyan laAAallakum taAAqiloona
A	43:3 انا جعلناه قرءنا عربيا لعلمكم تعقلون
Edip-Layth	43:4 It is held honorable and wise in the master record with Us.
The Monotheist Group	43:4 And it is held honorable and wise in the master record with Us.
Muhammad Asad	43:4 And, verily, [originating as it does] in the source, with Us, of all revelation, it is indeed sublime, full of wisdom. ⁴
Rashad Khalifa	43:4 It is preserved with us in the original master, honorable and full of wisdom.
Shabbir Ahmed	43:4 In the Database with Us, it is sublime, decisive.
Transliteration	43:4 Wa-innahu fee ommi alkit <u>a</u> bi ladayn <u>a</u> laAAaliyyun <u>h</u> akeem <u>un</u>
A	43:4 وانه في ام الكتب لدينا لعلى حكيم
Edip-Layth	43:5 Shall We take away the reminder from you, because you are a transgressing people?
The Monotheist Group	43:5 Shall We turn away the reminder from you, because you are a transgressing people?
Muhammad Asad	43:5 [O YOU who deny the truth!] Should We, perchance, withdraw this reminder from you altogether, seeing that you are people bent on wasting your own selves? ⁵
Rashad Khalifa	43:5 Should we just ignore the fact that you have transgressed the limits?
Shabbir Ahmed	43:5 Should We withdraw the reminder from you just because you are a people bent upon wasting yourselves? ²
Transliteration	43:5 Afana <u>d</u> ribu AAankumu al <u>th</u> thikra <u>s</u> af <u>h</u> an an kuntum qawman musrifeen <u>a</u>
A	43:5 افنضرب عنكم الذكر صفحا ان كنتم قوما مسرفين
Edip-Layth	43:6 How many a prophet did We send to the previous generations!

The Monotheist Group	43:6 And how many a prophet did We send to the previous generations!
Muhammad Asad	43:6 And how many a prophet did We send to people of olden times!
Rashad Khalifa	<i>The Plan for Redemption</i> 43:6 We have sent many a prophet to the previous generations.
Shabbir Ahmed	43:6 And how many a prophet did We send to the previous generations!
Transliteration	43:6 Wakam arsaln <u>a</u> min nabiyyin feeal-awwaleen <u>a</u>
A	43:6 وكم ارسلنا من نبي في الاولين
Edip-Layth	43:7 Every time a prophet went to them, they ridiculed him.
The Monotheist Group	43:7 And every time a prophet went to them, they ridiculed him.
Muhammad Asad	43:7 But never yet came a prophet to them without their deriding him
Rashad Khalifa	43:7 Every time a prophet went to them, they ridiculed him.
Shabbir Ahmed	43:7 But never came to them a prophet, but they mocked him.
Transliteration	43:7 Wama <u>a</u> ya/teehim min nabiyyin illa <u>ka</u> noo bihi yastahzi-oona
A	43:7 وما ياتيهم من نبي الا كانوا به يستهزءون
Edip-Layth	43:8 We have destroyed those who were even more powerful than these, and the example of the previous generations has already been given.
The Monotheist Group	43:8 We have destroyed those who were even more powerful than these, and the example of the previous generations has already been given.
Muhammad Asad	43:8 and so, [in the end,] We destroyed them [even though they were] of greater might than these: ⁶ and the [very] image of those people of old became a thing of the past.
Rashad Khalifa	43:8 Consequently, we annihilated people who were even more powerful than these. We thus set the examples from the previous communities.
Shabbir Ahmed	43:8 And so, We annihilated men stronger in power than these. And the very image of the previous communities became a thing of the past. ³
Transliteration	43:8 Faahlakn <u>a</u> ashadda minhum ba <u>t</u> shanwama <u>d</u> a mathalu al-awwaleen <u>a</u>
A	43:8 فاهلكننا اشد منهم بطشا ومضى مثل الاولين
Edip-Layth	<i>Appreciating God's Power and Blessings</i> 43:9 If you asked them: "Who created the heavens and the earth?" They will say, "They were created by the One who is the Noble, the Knowledgeable."
The Monotheist Group	43:9 And if you asked them: "Who created the heavens and the Earth?" They will say: "They were created by the One who is the Noble, the Knowledgeable."
Muhammad Asad	43:9 Yet thus it is [with most people]: if ⁷ thou ask them, Who is it that has created the heavens and the earth?" - they will surely answer, The Almighty, the All-Knowing has created them."
Rashad Khalifa	43:9 If you asked them, "Who created the heavens and the earth," they would say, "The Almighty, the Omniscient has created them."

Shabbir Ahmed	43:9 If you ask them, "Who created the heavens and the earth?" They will answer, "The Almighty, the Knower created them."
Transliteration	43:9 Wala-in saaltahum man khalafa a Issamawatiwaal-arda layaqoolunna khalafahunna alAAazeezualAAaleemu
A	43:9 وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ
Edip-Layth	43:10 He is the One who made the earth a habitat for you, and He made pathways in it that you may be guided.
The Monotheist Group	43:10 He is the One who made the Earth a habitat for you, and He made pathways in it that you may be guided.
Muhammad Asad	43:10 He it is who has made the earth a cradle for you, and has provided for you ways [of livelihood] thereon, ⁸ so that you might follow the right path.
Rashad Khalifa	43:10 He is the One who made the earth habitable for you, and created for you roads therein, that you may follow the right way.
Shabbir Ahmed	43:10 He is the One Who has made the earth a cradle for you and has made roads therein and ways of subsistence, so that you may find ways to your destination. ⁴
Transliteration	43:10 Allathee jaAAala lakumu al-ar damahdan wajaAAala lakum feeh a subulan laAAallakum tahtadoona
A	43:10 الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ
Edip-Layth	43:11 He is the One who sends down water from the sky, in exact measure. We then revive with it a dead land. Similarly, you will be brought out.
The Monotheist Group	43:11 And He is the One who sends down water from the sky, in exact measure. We then revive with it a dead land. Similarly, you will be brought-out.
Muhammad Asad	43:11 And He it is who sends down, again and again, waters from the sky in due measure: ⁹ and [as] We raise therewith dead land to life, even thus will you be brought forth [from the dead].
Rashad Khalifa	43:11 He is the One who sends down from the sky water, in exact measure, to revive dead lands therewith. Similarly, you will be resurrected.
Shabbir Ahmed	43:11 And He is the One Who sends down water from the sky in due measure. And We revive with it many a dead land, thus will you be brought forth.
Transliteration	43:11 Waallathee nazzala mina a Issama-imaan biqadarin faansharn a bihi baldatan maytan kathalikatukhrajooa
A	43:11 وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تَخْرُجُونَ
Edip-Layth	43:12 He is the One who created all the pairs. He made for you ships and the livestock to ride.
The Monotheist Group	43:12 And He is the One who created all the pairs, and He made for you from the ships and the livestock that which you can ride.
Muhammad Asad	43:12 And He it is who has created all opposites. ¹⁰ And He [it is who] has provided for you all those ships and animals whereon you ride,
Rashad Khalifa	43:12 He is the One who created all kinds, in pairs (male and female), and He created for you ships and livestock to ride.

Shabbir Ahmed	43:12 And He is the One Who has created all things in pairs and He is the One Who has given you all those ships and quadrupeds on which you ride, ⁵
Transliteration	43:12 Waallathee khalaqa al-azw ajakullaha wajaAAala lakum mina alfulki wa al-anAAamima tarkaboona
A	43:12 والذى خلق الازوج كلها وجعل لكم من الفلك والانعم ما تركبون
Edip-Layth	43:13 So that you may settle on their backs; and then when you have settled on them you may recall your Lord's blessing, by saying: "Glory be to the One who commits this for us, and we could not have done so by ourselves."
The Monotheist Group	43:13 So that you may settle on their backs; and then when you have settled on them you may recall your Lord's blessing, by saying: "Glory be to the One who commits this for us, and we could not have done so by ourselves."
Muhammad Asad	43:13 in order that you might gain mastery over them, ¹¹ and that, whenever you have mastered them, you might remember your Sustainer's blessings and say: Limitless in His glory is He who has made [all] this subservient to our use - since [but for Him,] we would not have been able to attain to it.
Rashad Khalifa	43:13 As you rest on top of them, you shall appreciate such a blessing from your Lord, and say, "Glory be to the One who subdued this for us. We could not have controlled them by ourselves.
Shabbir Ahmed	43:13 So that you may have control of the means of transport, and that upon gaining control of them you might remember your Lord's blessings, and say, "Glorified is He Who has committed all this to our service. (Against His laws) we would not have been able to attain this control. ⁶
Transliteration	43:13 Litastawoo AAal a thuhoorihithumma ta thkuroo niAAamata rabbikum i tha istawaytumAAalayhi wataqooloo sub hana alla thee sakhkhara lan ahatha wam a kunna lahu muqrineena
A	43:13 لتستوا على ظهوره ثم تذكروا نعمة ربكم اذا استويتم عليه وتقولوا سبحن الذى سخر لنا هذا وما كنا له مقرنين
Edip-Layth	43:14 "We will ultimately return to our Lord."
The Monotheist Group	43:14 "And we will ultimately return to our Lord."
Muhammad Asad	43:14 Hence, verily, it is unto Him that we must always turn."
Rashad Khalifa	43:14 "We ultimately return to our Lord."
Shabbir Ahmed	43:14 So, certainly, it is to Him that we must always turn (for help and guidance)."
Transliteration	43:14 Wa-inna ila rabbinalamunqaliboona
A	43:14 وانا الى ربنا لمنقلبون
Edip-Layth	<i>Misogynistic and Militaristic Culture Condemned</i> 43:15 They assigned a share to Him from His own servants! The human being is clearly denying.
The Monotheist Group	43:15 And they assigned a share to Him from His own servants! The human being is clearly denying.

Muhammad Asad	43:15 AND YET, ¹² they attribute to Him offspring from among some of the beings created by Him! ¹³ Verily, most obviously bereft of all gratitude is man!
Rashad Khalifa	<i>Angels As Daughters: A Blasphemy</i> 43:15 They even assigned for Him a share from His own creation! Surely, the human being is profoundly unappreciative.
Shabbir Ahmed	43:15 And yet they 'make' some of His servants to be a part of Him! Human being is evidently ungrateful.
Transliteration	43:15 WajaAAaloo lahu min AAibadihi juz-aninna al-insana lakafoorun mubeenun
A	43:15 وجعلوا له من عباده جزءا ان الانسن لكفور مبين
Edip-Layth	43:16 Or has He selected daughters from among His creation, while He has left you with the sons?
The Monotheist Group	43:16 Or has He selected daughters from among His creation, while He has left you with the sons?
Muhammad Asad	43:16 Or [do you think], perchance, that out of all His creation He has chosen for Himself daughters, and favoured you with sons? ¹⁴
Rashad Khalifa	43:16 Has He chosen from among His creations daughters for Himself, while blessing you with sons?
Shabbir Ahmed	43:16 What! Has He taken daughters out of what He Himself created and makes you feel honored with sons?
Transliteration	43:16 Ami ittakhatha mimma yakhluqubanatin waasfakum bialbaneena
A	43:16 ام اتخذ مما يخلق بنات واصفكم بالبنين
Edip-Layth	43:17 When one of them is given news of what he cites as an example for the Gracious, his face becomes dark, and he is miserable!
The Monotheist Group	43:17 And if one of them is given news of that which he puts forth as an example for the Almighty, his face becomes dark, and he is miserable!
Muhammad Asad	43:17 For [thus it is:] if any of them is given the glad tiding of [the birth of] what he so readily attributes to the Most Gracious, ¹⁵ his face darkens, and he is filled with suppressed anger:
Rashad Khalifa	43:17 When one of them is given news (of a daughter) as they claimed for the Most Gracious, his face is darkened with misery and anger!
Shabbir Ahmed	43:17 Yet if any of them is given the glad tiding of what he likens to the Beneficent, his face saddens and he is filled with hidden anger.
Transliteration	43:17 Wa-itha bushshira a haduhum bim adaraba li Irrahmani mathalan thallawajhuhu muswaddan wahuwa ka theemun
A	43:17 واذا بشر احدهم بما ضرب للرحمن مثلا ظل وجهه مسودا وهو كظيم
Edip-Layth	43:18 "What good is an offspring that is brought up to be beautiful, and cannot help in a fight?"
The Monotheist Group	43:18 "What good is an offspring that is brought up to be beautiful, and cannot help in a fight?"
	43:18 What! [Am I to have a daughter -] one who is to be reared [only] for the

Muhammad Asad	sake of ornament?" ¹⁶ and thereupon he finds himself torn by a vague inner conflict. ¹⁷
Rashad Khalifa	43:18 (They say,) "What is good about an offspring that is brought up to be beautiful, and cannot help in war?"
Shabbir Ahmed	43:18 (He says), "What! That which has to be raised in ornament?" And then he finds himself in an inner conflict (whether to let the daughter live or bury her in the dust!) ⁷
Transliteration	43:18 Awaman yunashshao fee alhilyatiwahuwa fee alkhisami ghayru mubeenin
A	43:18 او من ينشوا فى الحلية وهو فى الخصام غير مبين
Edip-Layth	43:19 They have claimed the angels who are with the Gracious are females! Have they been made witness to their creation? We will record their testimony, and they will be asked.
The Monotheist Group	43:19 And they have claimed the angels who are with the Almighty are females! Have they been made witness to their creation? We will record their testimony, and they will be asked.
Muhammad Asad	43:19 And [yet] they claim that the angels - who in themselves are but beings created by the Most Gracious - are females: ¹⁸ [but] did they witness their creation? This false claim of theirs ¹⁹ will be recorded, and they will be called to account [for it on Judgment Day]!
Rashad Khalifa	43:19 They claimed that the angels, who are servants of the Most Gracious, are females! Have they witnessed their creation? Their claims are recorded, and they will be asked.
Shabbir Ahmed	43:19 And they 'make' the angels who are servants of the Beneficent, females. Did they witness their creation? Their testimony is recorded and they will be held accountable (for their false claims).
Transliteration	43:19 WajaAAaloo almal a-ikata alla theenahum AAib adu a Irrahmani inathanashahidoo khalqahum satuktabu shahadatuhum wayus-aloonaa
A	43:19 وجعلوا الملائكة الذين هم عبد الرحمن انثا اشهدوا خلقهم سكتب شهدتهم ويسلون
Edip-Layth	43:20 They said, "If the Gracious willed, we would not have served them." They have no knowledge of this; they only conjecture.
The Monotheist Group	43:20 And they said: "If the Almighty willed, we would not have worshipped them." They have no knowledge of this; they only conjecture.
Muhammad Asad	43:20 Yet they say, Had [not] the Most Gracious so willed, we would never have worshipped them!" [But] they cannot have any knowledge of [His having willed] such a thing: they do nothing but guess. ²⁰
Rashad Khalifa	43:20 They even said, "If the Most Gracious willed, we would not have worshipped them." They have no basis for such a claim; they only conjecture.
Shabbir Ahmed	43:20 Yet they say, "If it had been the will of the Beneficent, we would not have worshiped them." But of that, they have no knowledge. They only wander in the valley of conjecture. ⁸
Transliteration	43:20 Waqaaloo law sh aa a Irrahmanuma AAabadn ahum m a lahum bi thalika minAAilmin in hum illa yakhrusoona

A	43:20 وقالوا لو شاء الرحمن ما عبدتهم ما لهم بذلك من علم ان هم الا يخرصون
Edip-Layth	43:21 Or have We given them a book before this which they are upholding?
The Monotheist Group	43:21 Or have We given them a scripture before this which they are upholding?
Muhammad Asad	43:21 Or have We, perchance, vouchsafed them, before this one, a revelation [to the contrary,] to which they are still holding fast? ²¹
Rashad Khalifa	43:21 Have we given them a book before this, and they are upholding it?
Shabbir Ahmed	43:21 What! Have We given them a scripture before this to which they are holding fast?
Transliteration	43:21 Am ataynahum kitābanmin qablihi fahum bihi mustamsikoonā
A	43:21 ام ءاتينهم كتباً من قبله فهم به مستمسكون
Edip-Layth	<i>The Trouble with Following Ancestors Blindly</i> 43:22 The fact is, they have said, "We found our fathers following a certain way, and we are following in their footsteps."
The Monotheist Group	43:22 The fact is, they have said: "We found our fathers following a certain way, and we are following in their footsteps."
Muhammad Asad	43:22 Nay, but they say, Behold, We found our forefathers agreed on what to believe - and, verily, it is in their footsteps that we find our guidance!"
Rashad Khalifa	<i>Inherited Traditions Condemned</i> 43:22 The fact is that: they said, "We found our parents carrying on certain practices, and we are following in their footsteps."
Shabbir Ahmed	43:22 Nay, but they say, "We found our fathers following a certain religion, and we find our way in their footprints."
Transliteration	43:22 Bal q aloo inn a wajadn a abaanaAAala ommatin wa-inn a AAal a atharihimuhtadoona
A	43:22 بل قالوا انا وجدنا ءاباءنا على امة وانا على ءاثرهم مهتدون
Edip-Layth	43:23 Similarly, We did not send a warner to a town, except its privileged hedonists said, "We found our fathers following a certain way, and we are being guided in their footsteps."
The Monotheist Group	43:23 And similarly, We did not send a warner to a town, except its carefree ones said: "We found our fathers following a certain way, and we are being guided in their footsteps."
Muhammad Asad	43:23 And thus it is: whenever We sent, before thy time, a warner to any community, those of its people who had lost themselves entirely in the pursuit of pleasures ²² would always say, Behold, we found our forefathers agreed on what to believe - and, verily, it is but in their footsteps that we follow!" ²³
Rashad Khalifa	43:23 Invariably, when we sent a warner to any community, the leaders of that community would say, "We found our parents following certain practices, and we will continue in their footsteps."
Shabbir Ahmed	43:23 Likewise, whenever We sent before you a warner to any township, its wealthy ones said, "Behold! We have found our forefathers following a certain religion, and we will follow in their footsteps." ⁹

Transliteration	43:23 Wakathalika m a arsaln amin qablka fee qaryatin min na theerin ill a qalamutrafooḥa inn a wajadn a abaanaAAala ommatin wa-inn a AAal a atharihimmuqtadoona
A	43:23 وكذلك ما ارسلنا من قبلك فى قرية من نذير الا قال مترفوها انا وجدنا ابااءنا على امة وانا على اثرهم مقتدون
Edip-Layth	43:24 He said, "What if I brought to you better guidance than what you found your fathers upon?" They said, "We reject the message you deliver."
The Monotheist Group	43:24 He said: "What if I brought to you better guidance than what you found your fathers upon?" They said: "We are disbelievers in that with which you have been sent."
Muhammad Asad	43:24 [Whereupon each prophet] would say, ²⁴ Why, even though I bring you guidance better than that which you found your forefathers believing in?" - [to which] the others would reply, Behold, we deny that there is any truth in [what you claim to be] your messages!"
Rashad Khalifa	43:24 (The messenger) would say, "What if I brought to you better guidance than what you inherited from your parents?" They would say, "We are disbelievers in the message you brought."
Shabbir Ahmed	43:24 He said, "What! Even though I bring you better guidance than that you found your ancestors following?" They replied, "Certainly, we deny that there is any truth in what you (prophets) are sent with."
Transliteration	43:24 Qala awa law ji/tukum bi-ahd amimma wajadtum AAalayhi abaakum qalooinna bima orsiltum bihi kafiroona
A	43:24 قل اولو جئكم باهدى مما وجدتم عليه ابااءكم قالوا انا بما ارسلتم به كفرون
Edip-Layth	43:25 Consequently, We took revenge upon them. So see what the consequence of the deniers was!
The Monotheist Group	43:25 Consequently, We took revenge upon them. So see how was the consequences of the deniers.
Muhammad Asad	43:25 And so We inflicted Our retribution on them: and behold what happened in the end to those who gave the lie to the truth!
Rashad Khalifa	43:25 Consequently, we requited them. Note the consequences for the rejectors.
Shabbir Ahmed	43:25 And so We requited them. Then see the end of the rejecters.
Transliteration	43:25 Faintaqamna minhum faonthurkayfa kana AAaqibatu almukaththibeena
A	43:25 فانتقمنا منهم فانظر كيف كان عقبة المكذبين
Edip-Layth	43:26 When Abraham said to his father and his people: "I am innocent of what you serve."
The Monotheist Group	43:26 And when Abraham said to his father and his people: "I am innocent of that which you worship."
Muhammad Asad	43:26 AND WHEN Abraham spoke to his father and his people, [he had this very truth in mind:] ²⁵ Verily, far be it from me to worship what you worship!
Rashad Khalifa	<i>Abraham's Example</i> 43:26 Abraham said to his father and his people, "I disown what you worship.

Shabbir Ahmed	43:26 And when Abraham declared to his father and his people, "Surely, I do free myself of what you worship.
Transliteration	43:26 Wa-i th q <u>a</u> la ib ^r <u>a</u> heemuli-abeehi waqawmihi innanee bar <u>a</u> on mim ^m <u>a</u> taAAbudoona
A	43:26 واذا قال ابراهيم لابييه وقومه اننى براء مما تعبدون
Edip-Layth	43:27 "Except for the One who initiated me, He will guide me."
The Monotheist Group	43:27 "Except for the One who initiated me, He will guide me."
Muhammad Asad	43:27 None [do I worship] but Him who has brought me into being: and, behold, it is He who will guide me!"
Rashad Khalifa	43:27 "Only the One who initiated me can guide me."
Shabbir Ahmed	43:27 None (shall I serve) but He Who brought me into being, and He is the One Who will guide me."
Transliteration	43:27 Illa allat ^{hee} fa ^{ta} ranee ^{fa} -innahu sayahdeeni
A	43:27 الا الذى فطرني فانه سيهدين
Edip-Layth	43:28 He made it a word to last in his subsequent generations; perhaps they may turn back.
The Monotheist Group	43:28 And he made it a word to last in his subsequent generations; perhaps they may turn back.
Muhammad Asad	43:28 And he uttered this as a word destined to endure among those who would come after him, so that they might [always] return [to it].
Rashad Khalifa	43:28 This example (of Abraham) was rendered an everlasting lesson for subsequent generations; perhaps they redeem their souls.
Shabbir Ahmed	43:28 And he left an enduring lesson for subsequent generations that they may seek inspiration from it. 10
Transliteration	43:28 WajaAAalaha ^a kalimatan ba ^q iyatanfee AAaqibihi laAAallahum yarjiAAoon a
A	43:28 وجعلها كلمة باقية فى عقبه لعلهم يرجعون
Edip-Layth	<i>Ignorance and Arrogance</i> 43:29 Indeed, I have given these people and their fathers enjoyment, until the truth came to them, and a clarifying messenger.
The Monotheist Group	43:29 Indeed, I have given these people and their fathers to enjoy, until the truth came to them, and a clarifying messenger.
Muhammad Asad	43:29 Now [as for those who did come after him,] I allowed them - as [I had allowed] their forebears - to enjoy their lives freely until the truth should come unto them through an apostle who would make all things clear: 26
Rashad Khalifa	43:29 Indeed, I have given these people and their ancestors sufficient chances, then the truth came to them, and a clarifying messenger.
Shabbir Ahmed	43:29 Nay, but I allowed them and their ancestors to enjoy life until the truth should come to them through a messenger who would make all things clear. 11
Transliteration	43:29 Bal mattaAAatu h <u>a</u> ola-i wa <u>a</u> ba ^a ahum ^h atta ^j <u>a</u> ahumu al <u>h</u> aqqu

	warasoolunmubeenun
A	43:29 بل متعت هولاء وءاباءهم حتى جاءهم الحق ورسول مبين
Edip-Layth	43:30 When the truth came to them, they said, "This is magic, and we reject it."
The Monotheist Group	43:30 And when the truth came to them, they said: "This is magic, and we reject it."
Muhammad Asad	43:30 but now that the truth has come to them, they say, All this is mere spellbinding eloquence" - and, behold, we deny that there is any truth in it!" ²⁷
Rashad Khalifa	43:30 When the truth came to them, they said, "This is magic, and we are disbelievers therein."
Shabbir Ahmed	43:30 But when the truth has come to them, they say, "This is sorcery, and we do reject it."
Transliteration	43:30 Walamma jaahumu alhaquqaloo hatha sihrun wa-inna bihi kafiroona
A	43:30 ولما جاءهم الحق قالوا هذا سحر وانا به كفرون
Edip-Layth	43:31 They said, "If only this Quran was sent down to a great man from the two towns!"
The Monotheist Group	43:31 And they said: "If only this Qur'an was sent down to a great man from the two towns!"
Muhammad Asad	43:31 And they say, too, Why was not this Qur'an bestowed from on high on some great man of the two cities?" ²⁸
Rashad Khalifa	<i>Muhammad Ridiculed</i> 43:31 They said, "If only this Quran was sent down through another man from the two communities (Mecca or Yathrib) who is prominent!"
Shabbir Ahmed	43:31 And they say, "Why was not this Qur'an sent down to some great man of the two towns." ¹²
Transliteration	43:31 Waqaloo lawl a nuzzila h athaalqur-anu AAal a rajulin mina alqaryatayni AAathheemun
A	43:31 وقالوا لولا نزل هذا القرآن على رجل من القريتين عظيم
Edip-Layth	43:32 Is it they who assign your Lord's mercy? We have assigned their shares in this worldly life, and We raised some of them above others in ranks, so that they would take one another in service. The mercy from your Lord is far better than what they amass.
The Monotheist Group	43:32 Is it they who assign your Lord's mercy? We have assigned their shares in this worldly life, and We raised some of them above others in ranks, so that they would take one another in service. The mercy from your Lord is far better than that which they amass.
Muhammad Asad	43:32 But is it they who distribute thy Sustainer's grace? [Nay, as] it is We who distribute their means of livelihood among them in the life of this world, and raise some of them by degrees above others, to the end that they might avail themselves of one another's help - [so, too, it is We who bestow gifts of the spirit upon whomever We will]: and this thy Sustainer's grace is better than all [the worldly wealth] that they may amass.
	43:32 Are they the ones who assign your Lord's mercy? We have assigned their

Rashad Khalifa	shares in this life, raising some of them above others in ranks, in order to let them serve one another. The mercy from your Lord is far better than any material they may hoard.
Shabbir Ahmed	43:32 Are they the ones who distribute your Lord's grace? Nay, it is We Who distribute among them even their material needs in the life of the world. And We raise some of them by degrees above others, so that they might help one another (with different skills). But this grace of your Lord (the revealed guidance) is better than all (the treasures) that they may amass. ¹³
Transliteration	43:32 Ahum yaqsimoona ra ḥmata rabbika na ḥnuqasamna baynahum maAAeeshatahum fee al hayatialddunya warafaAAan a baAA dahum fawqabaAA ḍin darajatin liyattakhi tha baAA duhumbaAAdan sukhriyyan wara ḥmatu rabbika khayrun mimmayajmaAAoona
A	43:32 اهم يقسمون رحمت ربك نحن قسمنا بينهم معيشتهم في الحياة الدنيا ورفعنا بعضهم فوق بعض درجات ليتخذ بعضهم بعضا سخريا ورحمت ربك خير مما يجمعون
Edip-Layth	43:33 If it were not that all the people would become one cluster, We would have provided for those who reject the Gracious silver roofs for their homes, and stairs upon which they could ascend.
The Monotheist Group	43:33 And if it were not that all the people would become one cluster, We would have provided for those who reject the Almighty silver roofs for their homes, and stairs upon which they could ascend.
Muhammad Asad	43:33 And were it not that [with the prospect of boundless riches before them] all people would become one [evil] community, ²⁹ We might indeed have provided for those who [now] deny the Most Gracious roofs of silver for their houses, and [silver] stairways whereon to ascend,
Rashad Khalifa	<i>Materials of This World: All That The Disbelievers Get</i> 43:33 If it were not that all the people might become one (disbelieving) congregation, we would have granted everyone who disbelieves in the Most Gracious mansions with silver roofs, and stairs upon which they could climb.
Shabbir Ahmed	43:33 If mankind were intended to become One Community (through wealth and not through Ideology), We might have made all those who disbelieve in the Beneficent super rich, giving them roofs of silver for their houses and stairs of silver to climb.
Transliteration	43:33 Walawla an yakoona alInnasuommatan wahidatan lajaAAalna liman yakfuru bialIrrahmanilibuyootihim suqufan min fi ḍdatin wamaAA arijaAAalayha yattḥharoona
A	43:33 ولولا ان يكون الناس امة واحدة لجعلنا لمن يكفر بالرحمن لبيوتهم سقفا من فضة ومعارج عليها يظهرون
Edip-Layth	43:34 For their homes, gates, and furnishings on which they could recline.
The Monotheist Group	43:34 And for their homes, gates, and furnishings on which they could recline.
Muhammad Asad	43:34 and [silver] doors for their houses, and [silver] couches whereon to recline,
Rashad Khalifa	43:34 Their mansions would have impressive gates, and luxurious furnishings.
Shabbir Ahmed	43:34 And for their houses doors of silver and couches of silver to recline on.
Transliteration	43:34 Walibuyootihim abwaaban wasururanAAalayha yattaki-oon a

A	43:34 وليبوتهم ابوبا وسررا عليها يتكون
Edip-Layth	43:35 Many ornaments. All these are the pleasures of this worldly life. The Hereafter with your Lord is for the righteous.
The Monotheist Group	43:35 And many ornaments. All these are the pleasures of this worldly life. And the Hereafter with your Lord is for the righteous.
Muhammad Asad	43:35 and gold [beyond count]. ³⁰ Yet all this would have been nothing but a [brief] enjoyment of life in this world - whereas [happiness in] the life to come awaits the God-conscious with thy Sustainer.
Rashad Khalifa	43:35 Also many ornaments. All these are the temporary materials of this lowly life. The Hereafter - at your Lord - is far better for the righteous.
Shabbir Ahmed	43:35 And also adornments of gold. Yet all this would have been but a fleeting delight of the life of the world. But the Hereafter, in the Sight of your Lord, is for the righteous.
Transliteration	43:35 Wazukhrufan wa-in kullu <u>thalika</u> lamm <u>amata</u> AAu al <u>hayati</u> a Iddunya waal- <u>akhiratu</u> AAinda rabbika lilmuttaqeen a
A	43:35 وزخرفا وان كل ذلك لما متع الحياة الدنيا والءاخرة عند ربك للمتقين
Edip-Layth	43:36 Whosoever turns away from the remembrance of the Gracious, We appoint a devil to be his constant companion.
The Monotheist Group	43:36 And whosoever turns away from the remembrance of the Almighty, We appoint a devil to be his constant companion.
Muhammad Asad	43:36 But as for anyone who chooses to remain blind to the remembrance of the Most Gracious, to him We assign an [enduring] evil impulse, to become his other self: ³¹
Rashad Khalifa	<i>Invisible, Devilish Companions</i> 43:36 Anyone who disregards the message of the Most Gracious, we appoint a devil to be his constant companion. ⁵
Shabbir Ahmed	43:36 Whoever closes his eyes to the remembrance of the Beneficent, to him We assign a Satan as an intimate companion. ¹⁴
Transliteration	43:36 Waman yaAAashu AAan <u>thikri</u> a lrrah <u>man</u> inuqayyid lahu shay <u>tanan</u> fahuwa lahu qareenun
A	43:36 ومن يعيش عن ذكر الرحمن نقيض له شيطنا فهو له قرين
Edip-Layth	43:37 They hinder from the path, but they think they are guided!
The Monotheist Group	43:37 And they hinder from the path, but they think they are guided!
Muhammad Asad	43:37 whereupon, behold, these [evil impulses] bar all such from the path [of truth], making them think that they are guided aright!
Rashad Khalifa	43:37 Such companions will divert them from the path, yet make them believe that they are guided.
Shabbir Ahmed	43:37 Such (satanic forces) hinder them from the Path, but (rationalizing their actions) they think that they are rightly guided.
Transliteration	43:37 Wa-innahum laya <u>suddoonahum</u> AAani a Issabeeliwaya <u>hsaboona</u> annahum

	muhtadoona
A	43:37 وانهم ليصدونهم عن السبيل ويحسبون انهم مهتدون
Edip-Layth	43:38 Until he comes to Us, he will say, "Oh, I wish that between you and me were the distance of the two easts. What a miserable companion!"
The Monotheist Group	43:38 Until he comes to Us, he will say, "Oh, I wish that between you and me was the distance of the two easts. What a miserable companion!"
Muhammad Asad	43:38 But in the end, ³² when he [who has thus sinned] appears before us [on Judgment Day], he will say [to his other self], Would that between me and thee there had been the distance of east and west!" ³³ for, evil indeed [has proved] that other self!
Rashad Khalifa	43:38 When he comes before us he will say, "Oh I wish you were as far from me as the two easts. What a miserable companion!"
Shabbir Ahmed	43:38 But in the end when he comes to Us, He will say (to his split self), "Ah! I wish I were far apart from you as the East is from the West. Ah! What a miserable companion."
Transliteration	43:38 Hatta i tha j aanaqala y a layta baynee wabaynaka buAAada almashriqaynifabi/sa alqareenu
A	43:38 حتى اذا جاءنا قال يليت بينى وبينك بعد المشرقين فبئس القرين
Edip-Layth	43:39 It would not benefit you this day, for you have transgressed; you are partners in the retribution.
The Monotheist Group	43:39 It would not benefit you this Day, for you have transgressed; you are partners in the retribution.
Muhammad Asad	43:39 On that Day it will not profit you in the least [to know] that, since you have sinned [together], you are now to share your suffering [as well]. ³⁴
Rashad Khalifa	43:39 It will not console you on that day, as transgressors, that both of you will share in the retribution.
Shabbir Ahmed	43:39 It will not console you on that Day that after doing wrong together, you are now partners in punishment!
Transliteration	43:39 Walan yanfaAAakumu alyawma i th thalamtumannakum fee alAAa thabi mushtarikoona
A	43:39 ولن ينفعكم اليوم اذ ظلمتم انكم فى العذاب مشتركون
Edip-Layth	43:40 Can you make the deaf hear, or can you guide the blind and those who are far astray?
The Monotheist Group	43:40 Can you make the deaf hear, or can you guide the blind and those who are far astray?
Muhammad Asad	43:40 CANST THOU, perchance, [O Muhammad,] make the deaf hear, or show the right way to the blind or to such as are obviously lost in error? ³⁵
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 43:40 Can you make the deaf hear; can you make the blind see, or those who are far astray?
	43:40 But, can you make the deaf of heart hear or show the way to the blind of

Shabbir Ahmed	heart, or such as obviously wander off the road.
Transliteration	43:40 Afaanta tusmiAAu a Issumma awtahdee alAAumya waman k ana fee dalalinmubeenin
A	43:40 افانت تسمع الصم او تهدي العمى ومن كان فى ضلل مبين
Edip-Layth	43:41 For when We take you away, We may seek revenge on them.
The Monotheist Group	43:41 For when We decease you, We may seek revenge on them.
Muhammad Asad	43:41 But whether We do [or do not] take thee away [ere thy message prevails] - verily, We shall inflict Our retribution on them;
Rashad Khalifa	43:41 Whether we let you die before it or not, we will surely requite them.
Shabbir Ahmed	43:41 (O Prophet!) Even if We take you away, certainly, We will requite them.
Transliteration	43:41 Fa-imma na ^h habanna bikafa-inna minhum muntaqimoonaa
A	43:41 فاما نذهبن بك فانا منهم منتقمون
Edip-Layth	43:42 Or We may show you what We promised for them; We are in full control over them.
The Monotheist Group	43:42 Or We may show you that which We promised for them; for We are able to take them.
Muhammad Asad	43:42 and whether We show thee [or do not show thee in this world] the fulfillment of what We have promised them - verily, We have full power over them!
Rashad Khalifa	43:42 Or, we may show you (the retribution) we promised for them. We are in full control over them.
Shabbir Ahmed	43:42 Or, We may show you what We promise them. We have full power over them. 15
Transliteration	43:42 Aw nuriyannaka alla ^h ee waAAadn ^g humfa-inna AAalayhim muqtadiroona
A	43:42 او نرينك الذى وعدنهم فانا عليهم مقتدرون
Edip-Layth	43:43 You shall hold on to what is inspired to you; you are on a straight path.
The Monotheist Group	43:43 You shall hold on to that which is inspired to you; you are on a straight path.
Muhammad Asad	43:43 So hold fast to all that has been revealed to thee: for, behold, thou art on a straight way;
Rashad Khalifa	43:43 You shall steadfastly preach what is revealed to you; you are in the right path.
Shabbir Ahmed	43:43 So hold fast unto what is revealed to you. For, certainly, you are on a straight path.
Transliteration	43:43 Faistamsik bi ^{al} la ^h eeoo ^h iya ilayka innaka AAala sirat ⁱ nmustaqeemin
A	43:43 فاستمسك بالذى اوحى اليك انك على صراط مستقيم
Edip-Layth	43:44 This is indeed a reminder for you and your people; and you will all be

	questioned.
The Monotheist Group	43:44 And this is indeed a reminder for you and your people; and you will all be questioned.
Muhammad Asad	43:44 and, verily, this [revelation] shall indeed become [a source of] eminence for thee and thy people: ³⁶ but in time you all will be called to account [for what you have done with it]. ³⁷
Rashad Khalifa	43:44 This is a message for you and your people; all of you will be questioned.
Shabbir Ahmed	43:44 This (Qur'an) is a reminder for you and your people. In time, all of you will be brought to account (for what you have done with it). ¹⁶
Transliteration	43:44 Wa-innahu la ^h ikrun laka waliqawmikawasawfa tus-aloon a
A	43:44 وانه لذكر لك ولقومك وسوف تسلون
<i>Moses versus the Arrogant, the Oppressor</i>	
Edip-Layth	43:45 Ask those of Our messengers whom We sent before you: "Did We ever appoint gods besides the Gracious to be served?"
The Monotheist Group	43:45 And ask those of Our messengers whom We sent before you: "Did We ever appoint gods besides the Almighty to be served?"
Muhammad Asad	43:45 Yet [above all else,] ask any of Our apostles whom We sent forth before thy time ³⁸ whether We have ever allowed that deities other than the Most Gracious be worshipped!
Rashad Khalifa	43:45 Check the messengers we sent before you: "Have we ever appointed any other gods - beside the Most Gracious - to be worshipped?"
Shabbir Ahmed	43:45 Check with the messengers (their messages) We sent before you. Did We ever appoint gods to be worshiped other than the Beneficent?
Transliteration	43:45 Wais-al man arsaln a minqablika min rusulin a ajaAAaln a min dooni al ^r rahma ⁿ i ^l ihatan yuAAbadoona
A	43:45 وسل من ارسلنا من قبلك من رسلنا اجعلنا من دون الرحمن ءالهة يعبدون
Edip-Layth	43:46 We sent Moses with Our signs to Pharaoh and his leaders, saying: "I am a messenger of the Lord of the worlds."
The Monotheist Group	43:46 And We sent Moses with Our signs to Pharaoh and his leaders, saying: "I am a messenger of the Lord of the worlds."
Muhammad Asad	43:46 THUS, INDEED, ³⁹ have We sent Moses with Our messages unto Pharaoh and his great ones; and he said: Behold, I am an apostle of the Sustainer of all the worlds!"
Rashad Khalifa	43:46 For example, we sent Moses with our proofs to Pharaoh and his elders, proclaiming: "I am a messenger from the Lord of the universe."
Shabbir Ahmed	43:46 Thus We sent Moses with Our messages to Pharaoh and his chiefs, and he said, "I am a messenger of the Lord of the worlds."
Transliteration	43:46 Walaqad arsaln a moosa bi- ayatinaila firAAawna wamala-ih ⁱ faq ala innee rasoolu rabbialAAalameena
A	43:46 ولقد ارسلنا موسى بايتنا الى فرعون وملايه فقال انى رسول رب العلمين

Edip-Layth	43:47 But when he came to them with Our signs, they laughed at them.
The Monotheist Group	43:47 But when he came to them with Our signs, they laughed at them.
Muhammad Asad	43:47 But as soon as he came before them with Our [miraculous] signs, ⁴⁰ lo! they derided them,
Rashad Khalifa	43:47 When he showed them our proofs, they laughed at them.
Shabbir Ahmed	43:47 But when he presented them Our messages, they laughed at them.
Transliteration	43:47 Falamma <u>j</u> aahum bi- <u>ay</u> atina <u>i</u> tha hum minha <u>yad</u> hakoona
A	43:47 فلما جاءهم بايتنا اذا هم منها يضحكون
Edip-Layth	43:48 Every sign We showed them was greater than the one before it, and We seized them with the torment, perhaps they would revert.
The Monotheist Group	43:48 And every sign We showed them was greater than the one before it, and We seized them with the torment, perhaps they would revert.
Muhammad Asad	43:48 although each sign that We showed them was weightier than the preceding one: and [each time] We took them to task through suffering, so that they might return [to Us]. ⁴¹
Rashad Khalifa	<i>Moses and Pharaoh</i> 43:48 Every sign we showed them was bigger than the one before it. We afflicted them with the plagues, perhaps they repent.
Shabbir Ahmed	43:48 We showed them sign after sign each greater than the previous like of it, and We took them to task with suffering so that they might turn (to make amends). ¹⁷
Transliteration	43:48 Wama nureehim min <u>ay</u> atin ill <u>a</u> hiya akbaru min okhtih <u>a</u> waakha <u>th</u> nahum bialAAa <u>th</u> abilaAAallahum yarjiAAoon <u>a</u>
A	43:48 وما نريهم من آية الا هي اكبر من اختها واخذنهم بالعذاب لعلمهم يرجعون
Edip-Layth	43:49 They said, "O you magician, implore your Lord for us according to what He has agreed with you; we will then be guided."
The Monotheist Group	43:49 And they said: "O you magician, implore your Lord for us according to what He has agreed with you; we will then be guided."
Muhammad Asad	43:49 And [every time] they exclaimed: O thou sorcerer! Pray for us to thy Sustainer on the strength of the covenant [of prophethood] which He has made with thee: for, verily, we shall now follow the right way!"
Rashad Khalifa	43:49 They said, "O you magician, implore your Lord on our behalf (to relieve this plague), since you have an agreement with Him; we will then be guided."
Shabbir Ahmed	43:49 But they kept saying, "O Wizard! Pray for us to your Lord according to His covenant with you. We will now accept guidance."
Transliteration	43:49 Waqa <u>l</u> oo ya ayyuh <u>a</u> al <u>s</u> ahiruodAAu lan <u>a</u> rabbaka bim <u>a</u> AAahida AAindaka innan <u>a</u> lamuhtadoona
A	43:49 وقالوا ياايه الساحر ادع لنا ربك بما عهد عندك اننا لمهتدون
Edip-Layth	43:50 But when We removed the torment from them, they broke their word.

The Monotheist Group	43:50 But when We removed the torment from them, they broke their word.
Muhammad Asad	43:50 But whenever We removed the suffering from them, lo! they would break their word.
Rashad Khalifa	43:50 But as soon as we relieved their affliction, they reverted.
Shabbir Ahmed	43:50 But as soon as we relieved their affliction, they broke their word.
Transliteration	43:50 Falamma kashafna AAanhumualAAathaba itha hum yankuthoonaa
A	43:50 فلما كشفنا عنهم العذاب اذا هم ينكثون
Edip-Layth	43:51 Pharaoh proclaimed among his people: "O my people, do I not possess the kingship of Egypt, and these rivers that flow below me? Do you not see?"
The Monotheist Group	43:51 And Pharaoh proclaimed among his people: "O my people, do I not possess the kingship of Egypt, and these rivers that flow below me? Do you not see?"
Muhammad Asad	43:51 And Pharaoh issued a call to his people, saying: O my people! Does not the dominion over Egypt belong to me, since all these running waters flow at my feet? ⁴³ Can you not, then, see [that I am your lord supreme]?
Rashad Khalifa	43:51 Pharaoh announced to his people, "O my people, do I not possess the kingship over Egypt, and these flowing rivers belong to me? Do you not see?"
Shabbir Ahmed	43:51 * Pharaoh kept announcing to his people, "O My people! Is not mine the kingdom of Egypt, and these streams flowing beneath me? Why! Do you not see then, (that I am your lord supreme)?"
Transliteration	43:51 Wanada firAAawnu fee qawmihi q alaya qawmi alaysa lee mulku mi gra wahathihial-anharu tajree min tahtee afala tubsiroona
A	43:51 ونادى فرعون فى قومه قال يقوم اليس لى ملك مصر وهذه الانهر تجرى من تحتى افلا تبصرون
Edip-Layth	43:52 "Am I not better than this one who is despised and can barely be understood?"
The Monotheist Group	43:52 "Am I not better than this one who is despised and he can barely be understood?"
Muhammad Asad	43:52 Am I not better than this contemptible man who can hardly make his meaning clear?
Rashad Khalifa	43:52 "Which one is better; me or that one who is lowly and can hardly speak?"
Shabbir Ahmed	43:52 Am I not better than this despicable fellow who can hardly make his point?
Transliteration	43:52 Am ana khayrun min hatha allatheehuwa maheenun wala yakadu yubeenu
A	43:52 ام انا خير من هذا الذى هو مهين ولا يكاد يبين
Edip-Layth	43:53 "Why then are not golden bracelets bestowed on him, or the angels accompanying him?"
The Monotheist Group	43:53 "Why then are not golden bracelets bestowed on him, or the angels are accompanying him?"
Muhammad Asad	43:53 And then - why have no golden armlets been bestowed on him? ⁴⁴ or why have no angels come together with him?"

Rashad Khalifa	43:53 "How come he does not possess a treasure of gold; how come the angels do not accompany him?"
Shabbir Ahmed	43:53 And then, why have no golden armlets been bestowed on him? Or why have no angels come along escorting him?" 19
Transliteration	43:53 Falawla olqiya AAalayhi aswiratun min thahabin aw j aa maAAahu almal a-ikatumuqtarineena
A	43:53 فلولا القى عليه اسورة من ذهب او جاء معه الملائكة مقترنين
Edip-Layth	43:54 He thus convinced his people, and they obeyed him; they were a wicked people.
The Monotheist Group	43:54 He thus convinced his people, and they obeyed him; they were a wicked people.
Muhammad Asad	43:54 Thus he incited his people to levity, and they obeyed him: for, behold, they were people depraved!
Rashad Khalifa	43:54 He thus fooled his people, and they obeyed him; they were wicked people.
Shabbir Ahmed	43:54 Thus did he stupefy his people and they obeyed him. Surely, they were a community that readily drifted away from the truth.
Transliteration	43:54 Faistakhaffa qawmahu faataAAoohuinnahum kanoo qawman fasiqeena
A	43:54 فاستخف قومه فاطاعوه انهم كانوا قوما فسقين
Edip-Layth	43:55 So when they persisted in opposing Us, We sought revenge from them, and drowned them all.
The Monotheist Group	43:55 So when they persisted in opposing Us, We sought revenge from them, and drowned them all.
Muhammad Asad	43:55 But when they continued to challenge Us, We inflicted Our retribution on them, and drowned them all:
Rashad Khalifa	43:55 When they persisted in opposing us, we punished them and drowned them all.
Shabbir Ahmed	43:55 So when they continued to challenge Us, We requited them and drowned them all.
Transliteration	43:55 Falamma asafoona intaqamna minhum faaghraqn hum ajmaAAeena
A	43:55 فلما ءاسفونا انتقمنا منهم فاغرقنهم اجمعين
Edip-Layth	43:56 We thus made them a thing of the past (salaf), and an example for the others. 3
The Monotheist Group	43:56 We thus made them a thing of the past, and an example for the others.
Muhammad Asad	43:56 and so We made them a thing of the past, and an example to those who would come after them.
Rashad Khalifa	43:56 We rendered them a precedent and an example for the others.
Shabbir Ahmed	43:56 And so We made them history and an example for later generations.
Transliteration	43:56 FajaAAaln hum salafan wamathalan lil- akhireena

A	43:56 فجعلنهم سلفا ومثلا للآخرين
Edip-Layth	<i>Reaction of Arab Nationalists to Jesus</i> 43:57 When the son of Mary was cited as an example, your people turned away from it.
The Monotheist Group	43:57 And when the son of Mary was put forth as an example, your people turned away from it.
Muhammad Asad	43:57 NOW WHENEVER [the nature of] the son of Mary is set forth as an example, [O Muhammad,] lo! thy people raise an outcry on this score,
Rashad Khalifa	<i>Jesus: Another Example</i> 43:57 When the son of Mary was cited as an example, your people disregarded it.
Shabbir Ahmed	43:57 When the son of Mary is mentioned as an example (O Prophet!) your people raise an outcry (of ridicule) about it.
Transliteration	43:57 Walamma <u>dur</u> iba ibnu maryamamathalan i <u>tha</u> qawmuka minhu ya <u>siddoona</u>
A	43:57 ولما ضرب ابن مريم مثلا اذا قومك منه يصدون
Edip-Layth	43:58 They said, "Are our gods better or is he?" They only cited this to argue with you. Indeed, they are a quarrelsome people.
The Monotheist Group	43:58 And they said: "Our gods are better or is he?" They only put this forth to argue with you. Indeed, they are a quarrelsome people.
Muhammad Asad	43:58 and say, Which is better - our deities or he?" ⁴⁵ [But] it is only in the spirit of dispute that they put this comparison before thee: yea, they are contentious folk! ⁴⁶
Rashad Khalifa	43:58 They said, "Is it better to worship our gods, or to worship him?" They said this only to argue with you. Indeed, they are people who have joined the opposition.
Shabbir Ahmed	43:58 They say, "Which is better, our gods or he?" They set forth this comparison only to argue with you. They are a contentious people.
Transliteration	43:58 Waqa <u>l</u> oo a <u>al</u> ihatun <u>a</u> khayrun am huwa m <u>a</u> <u>dar</u> aboohu laka ill <u>a</u> jadalan bal hum qawmun kha <u>s</u> imoona
A	43:58 وقالوا ءالھتنا خیر ام هو ما ضربوہ لک الا جدلا بل ھم قوم خصمون
Edip-Layth	43:59 He was no more than a servant whom We blessed, and We made him an example for the Children of Israel.
The Monotheist Group	43:59 He was no more than a servant whom We blessed, and We made him an example for the Children of Israel.
Muhammad Asad	43:59 [As for Jesus,] he was nothing but [a human being -] a servant [of Ours] whom We had graced [with prophethood], and whom We made an example for the children of Israel .
Rashad Khalifa	43:59 He was no more than a servant whom we blessed, and we sent him as an example for the Children of Israel.
Shabbir Ahmed	43:59 He was none but a servant whom We had graced (with revelation) and whom We made an example for the Children of Israel.

Transliteration	43:59 In huwa ill a AAabdun anAAamn aAAalayhi wajaAAalnahu mathalan libanee isra-eela
A	43:59 ان هو الا عبد انعمنا عليه وجعلنه مثلاً لبنى اسرائيل
Edip-Layth	43:60 If We willed, We could have made some of you angels to be successors on earth.
The Monotheist Group	43:60 And if We willed, We could have made some of you angels to be successors on Earth.
Muhammad Asad	43:60 And had We so willed, [O you who worship angels,] We could indeed have made you into angels succeeding one another on earth! ⁴⁷
Rashad Khalifa	43:60 If we willed, we could have made you angels who colonize and reproduce on earth.
Shabbir Ahmed	43:60 Had We so willed We could have made you humans into angels succeeding one another on earth. ²⁰
Transliteration	43:60 Walaw nashao lajaAAalna minkummala-ikatan fee al-ardi yakhlufoon a
A	43:60 ولو نشاء لجعلنا منكم ملئكة فى الارض يخلفون
Edip-Layth	<i>Jesus' Birth as a Sign for the End of the World</i> 43:61 He was a sign for knowing the moment. You should have no doubt about it. Follow Me; this is a straight path. ⁴
The Monotheist Group	43:61 And he was a lesson for the Hour. So have no doubt about it. And follow Me; this is a straight path.
Muhammad Asad	43:61 AND, BEHOLD, this [divine writ] is indeed a means to know [that] the Last Hour [is bound to come]; ⁴⁸ hence, have no doubt whatever about it, but follow Me: this [alone] is a straight way.
Rashad Khalifa	<i>Jesus and the End of the World</i> 43:61 He is to serve as a marker for knowing the end of the world, so you can no longer harbor any doubt about it. You shall follow Me; this is the right path. ⁸
Shabbir Ahmed	43:61 This (Qur'an) gives knowledge of the oncoming Revolution. So, bear no doubt about it, and follow Me. This alone is the straight path. ²¹
Transliteration	43:61 Wa-innahu laAAilmun li IssaAAatifala tamtarunna bih a wa ittabiAAooni hathasiratun mustaqeemun
A	43:61 وانه لعلم للساعة فلا تمترن بها واتبعون هذا صراط مستقيم
Edip-Layth	43:62 Let not the devil repel you; he is to you a clear enemy.
The Monotheist Group	43:62 And let not the devil repel you; he is to you a clear enemy.
Muhammad Asad	43:62 And let not Satan bars you [from it] - for, verily, he is your open foe!
Rashad Khalifa	43:62 Let not the devil repel you; he is your most ardent enemy.
Shabbir Ahmed	43:62 And let not Satan (your whims and deceivers) bar you from it. He is your open enemy.
Transliteration	43:62 Wala ya <u>s</u> uddannakumu alshshaytanuinnahu lakum AAaduwwun mubeen un

A	43:62 ولا يصدنكم الشيطان انه لكم عدو مبين
Edip-Layth	43:63 When Jesus came with the proofs, he said, "I have come to you with the wisdom, and to clarify some of the matters in which you dispute. So be aware of God and obey me."
The Monotheist Group	43:63 And when Jesus came with the proofs, he said: "I have come to you with the wisdom, and to clarify some of the matters in which you dispute. So be aware of God and obey me."
Muhammad Asad	43:63 NOW WHEN Jesus came [to his people] with all evidence of the truth, he said: I have now come unto you with wisdom, ⁴⁹ and to make clear Unto you some of that on which you are at variance: ⁵⁰ hence, be conscious of God, and pay heed unto me.
Rashad Khalifa	43:63 When Jesus went with the proofs, he said, "I bring to you wisdom, and to clarify some of the matters in which you dispute. You shall reverence GOD and obey me.
Shabbir Ahmed	43:63 When Jesus came with the evident truth, he said, "Now I have come to you with wisdom and to make clear to you some of the issues on which you differ. So, be mindful of God and heed me.
Transliteration	43:63 Walamma j aa AAees a bi albayyinatigala qad ji/tukum bi alhikmati wali-obayyinalakum baAAada allathee takhtalifoona feehi faittaqooAllaha waateAAooni
A	43:63 ولما جاء عيسى بالبينت قال قد جئكم بالحكمة ولأبين لكم بعض الذى تختلفون فيه فاتقوا الله واطيعون
Edip-Layth	43:64 "God is my Lord and your Lord. So serve Him. This is a straight path."
The Monotheist Group	43:64 "God is my Lord and your Lord. So serve Him. This is a straight path."
Muhammad Asad	43:64 Verily, God is my Sustainer as well as your Sustainer; so worship [none but] Him: this [alone] is a straight way!"
Rashad Khalifa	43:64 "GOD is my Lord and your Lord, you shall worship Him alone. This is the right path."
Shabbir Ahmed	43:64 God, He is my Lord and your Lord. So worship Him alone. This is a straight way."
Transliteration	43:64 Inna All aha huwa rabbee warabbukum fa oAAabudoohuatha siratun mustaqeemun
A	43:64 ان الله هو ربى وربكم فاعبدوه هذا صراط مستقيم
Edip-Layth	43:65 The groups disputed among themselves. Woe to those who have been wicked from the retribution of a painful day.
The Monotheist Group	43:65 The groups disputed among themselves. Woe to those who have been wicked from the retribution of a painful Day.
Muhammad Asad	43:65 But factions from among those [who came after Jesus] began to hold divergent views: ⁵¹ woe, then, unto those who are bent on evildoing - [woe] for the suffering [that will befall them] on a grievous Day!
Rashad Khalifa	43:65 The opponents disputed among themselves. Woe to those who transgress from the retribution of a painful day.

Shabbir Ahmed	43:65 (This was the true Monotheism he had brought but) factions among them began to hold different views. Then anguish of an awful Day awaits those who wrongfully deviated.
Transliteration	43:65 Faikhtalafa al-a hzabumin baynihim fawaylun lilla theena thalamoomin AAathabi yawmin aleem in
A	43:65 فاختلف الاحزاب من بينهم فويل للذين ظلموا من عذاب يوم اليم
Edip-Layth	43:66 Do they only wait for the moment to come to them suddenly, while they do not perceive?
The Monotheist Group	43:66 Do they only wait for the Hour to come to them suddenly, while they do not perceive?
Muhammad Asad	43:66 ARE THEY [who are lost in sin] but waiting for the Last Hour - [waiting] that it come upon them of a sudden, without their being aware [of its approach]?
Rashad Khalifa	43:66 Are they waiting for the Hour (Day of Judgment) to come to them suddenly when they least expect it?
Shabbir Ahmed	43:66 Do they only wait for the Hour that will come upon them all of a sudden while they perceive not? 22
Transliteration	43:66 Hal yan thuroona ill a a IssaAAataan ta/tiyahum baghtatan wahum l a yashAAuroona
A	43:66 هل ينظرون الا الساعة ان تاتيهم بغتة وهم لا يشعرون
Edip-Layth	43:67 Friends on that day will become enemies of one another, except for the righteous.
The Monotheist Group	43:67 Friends on that Day will become enemies of one another, except for the righteous.
Muhammad Asad	43:67 On that Day, [erstwhile] friends will be foes unto one another 52 - [all] save the God-conscious.
Rashad Khalifa	43:67 The close friends on that day will become enemies of one another, except for the righteous.
Shabbir Ahmed	43:67 Friends on that Day will be foes to one another, except the righteous. 23
Transliteration	43:67 Al-akhillao yawma-i thin baAA duhumlibaAAadin AAaduwwun ill a almuttaqeena
A	43:67 الاخلاء يومئذ بعضهم لبعض عدو الا المتقين
Edip-Layth	43:68 "O My servants, you will have no fear on this day, nor will you grieve."
The Monotheist Group	43:68 "O My servants, you will have no fear on this Day, nor will you grieve."
Muhammad Asad	43:68 [And God will say:] O you servants of Mine! No fear need you have today, and neither shall you grieve
Rashad Khalifa	<i>The Righteous</i> 43:68 O My servants, you will have no fear on that day, nor will you grieve.
Shabbir Ahmed	43:68 (And God will say,) O My servants! No fear shall be on you today nor shall you grieve.

Transliteration	43:68 Ya AAibadi la khawfunAAalaykumu alyawma wala antum tahzanoona
A	43:68 يعباد لا خوف عليكم اليوم ولا انتم تحزنون
Edip-Layth	43:69 They are the ones who acknowledged Our signs, and had peacefully surrendered.
The Monotheist Group	43:69 They are the ones who believed in Our revelations, and had submitted.
Muhammad Asad	43:69 [O you] who have attained to faith in Our messages and have surrendered your own selves unto Us!
Rashad Khalifa	43:69 They are the ones who believed in our revelations, and were submitters.
Shabbir Ahmed	43:69 You who believed in Our messages and surrendered to Us.
Transliteration	43:69 Allattheena amanoo bi-ayatinawakanoo muslimeena
A	43:69 الذين ءامنوا بايتنا وكانوا مسلمين
Edip-Layth	<i>Paradise and Hell</i> 43:70 "Enter Paradise, together with your spouses, in happiness."
The Monotheist Group	43:70 "Enter Paradise, together with your spouses, in happiness."
Muhammad Asad	43:70 Enter paradise, you and your spouses, with happiness blest!"
Rashad Khalifa	43:70 Enter Paradise, together with your spouses, and rejoice.
Shabbir Ahmed	43:70 Enter the Garden, you and your spouses, rejoicing.
Transliteration	43:70 Odkhuloo aljannata antum waazwajukumtuhbaroona
A	43:70 ادخلوا الجنة انتم وازوجكم تحبرون
Edip-Layth	43:71 They will be served with golden trays and cups, and they will find everything the self desires and the eyes wish for, and you will abide therein forever.
The Monotheist Group	43:71 They will be served with golden trays and cups, and they will find everything the self desires and the eyes wish for, and you will abide therein forever.
Muhammad Asad	43:71 [And there] they will be waited upon with trays and goblets of gold; and there will be found all that the souls might desire, and [all that] the eyes might delight in. And therein shall you abide, [O you who believe:]
Rashad Khalifa	43:71 Offered to them will be golden trays and cups, and they will find everything the hearts desire and the eyes wish for. You live therein forever.
Shabbir Ahmed	43:71 Therein they will be served around in trays and goblets of gold. And therein is all that a person might desire and the eyes might delight in. And you are immortal therein.
Transliteration	43:71 Yutafu AAalayhim bi siha ^h finmin thahabin waakw abin wafeeh a matashtaheehi al-anfusu watalath ^h thu al-aAAayunu waantum feeh ^h akhalidoona
A	43:71 يطاف عليهم بصحاف من ذهب واكواب وفيها ما تشتهيهِ الانفس وتلذ الاعين وانتم فيها خلدون
Edip-Layth	43:72 This is the Paradise that you have inherited, in return for your works.

The Monotheist Group	43:72 And this is the Paradise that you have inherited, in return for your works.
Muhammad Asad	43:72 for such will be the paradise which you shall have inherited by virtue of your past deeds:
Rashad Khalifa	43:72 Such is the Paradise that you inherit, in return for your works.
Shabbir Ahmed	43:72 Such is the Paradise that you shall have inherited by virtue of your deeds.
Transliteration	43:72 Watilka aljannatu allatee oorithtumoo <u>h</u> abima kuntum taAAamaloona
A	43:72 وتلك الجنة التي اورثتموها بما كنتم تعملون
Edip-Layth	43:73 In it you will have all kinds of fruits, from which you eat.
The Monotheist Group	43:73 In it you will have all kinds of fruits, from which you eat.
Muhammad Asad	43:73 fruits [of those deeds] shall you have in abundance, [and] thereof shall you partake!
Rashad Khalifa	43:73 You will have in it all kinds of fruits, from which you eat.
Shabbir Ahmed	43:73 You will have plenty of the fruits of your good deeds.
Transliteration	43:73 Lakum feeha fakihaatunkatheeratu minha ta/kuloona
A	43:73 لكم فيها فكة كثيرة منها تاكلون
Edip-Layth	43:74 Surely, the criminals will abide in the retribution of hell forever.
The Monotheist Group	43:74 Surely, the criminals will abide in the retribution of Hell forever.
Muhammad Asad	43:74 [But,] behold, they who are lost in sin shall abide in the suffering of hell: 53
Rashad Khalifa	43:74 Surely, the guilty will abide in the retribution of Gehenna forever.
Shabbir Ahmed	43:74 Those who stole the fruit of others' labor will abide in the suffering of Hell.
Transliteration	43:74 Inna almujrimeena fee AAa <u>th</u> abijahannama khalidoona
A	43:74 ان المجرمين فى عذاب جهنم خلدون
Edip-Layth	43:75 It will not be removed from them; they will be confined therein.
The Monotheist Group	43:75 It will not be removed from them; they will be confined therein.
Muhammad Asad	43:75 it will not be lightened for them; and therein they will be lost in hopeless despair.
Rashad Khalifa	43:75 Never will the retribution be commuted for them; they will be confined therein.
Shabbir Ahmed	43:75 It will not be relaxed for them, and they will be in despair.
Transliteration	43:75 La yufattaru AAanhum wahum feehimublisoon a
A	43:75 لا يفتتر عنهم وهم فيه مبلسون
Edip-Layth	43:76 We did not wrong them, but it was they who were the wrongdoers.
The Monotheist Group	43:76 And We did not wrong them, but it was they who were the wrongdoers.

Muhammad Asad	43:76 And it is not We who will be doing wrong unto them, but it is they who will have wronged themselves.
Rashad Khalifa	43:76 It is not us who wronged them; it is they who wronged their own souls.
Shabbir Ahmed	43:76 And it is not We Who wrong them, but it is those who used to hurt their own 'self' by doing wrong to others.
Transliteration	43:76 Wama <u>th</u> alamna <u>hum</u> wala <u>kin</u> <u>kanoo</u> humu al <u>th</u> <u>th</u> alimeena
A	43:76 وما ظلمهم ولكن كانوا هم الظالمين
Edip-Layth	43:77 They called out: "O Malek/angel, please let your Lord terminate us!" He will say, "No, you are remaining."
The Monotheist Group	43:77 And they called out: "O Malek, please let your Lord terminate us!" He will say: "No, you are remaining."
Muhammad Asad	43:77 And they will cry: O thou [angel] who rulest [over hell]! Let thy Sustainer put an end to us!" - whereupon] he will reply: Verily, you must live on [in this state]
Rashad Khalifa	43:77 They will implore: "O Maalek, let your Lord finish us off." He will say, "You are staying forever."
Shabbir Ahmed	43:77 And they will cry, "O Keeper (of Hell)! Let your Lord finish us!" He will answer, "Surely, you must live on."
Transliteration	43:77 Wan <u>a</u> daw ya <u>m</u> aliku liyaq <u>d</u> iAAalayna rabbuka q <u>a</u> la innakum ma <u>k</u> ithoona
A	43:77 ونادوا يمالك ليقتض علينا ربك قال انكم مكثون
Edip-Layth	<i>They Hate the Truth</i> 43:78 We have come to you with the truth, but most of you hate the truth.
The Monotheist Group	43:78 We have come to you with the truth, but most of you hate the truth.
Muhammad Asad	43:78 INDEED, [O you sinners,] We have conveyed the truth unto you; but most of you abhor the truth. ⁵⁴
Rashad Khalifa	<i>They Hate The Truth</i> 43:78 "We have given you the truth, but most of you hate the truth."
Shabbir Ahmed	43:78 We have brought to you the truth, but most of you resent the truth.
Transliteration	43:78 Laqad ji/ <u>n</u> akum bi <u>al</u> haqqi <u>wal</u> ak <u>inna</u> aktharakum lil <u>h</u> aq <u>q</u> i ka <u>r</u> ihoona
A	43:78 لقد جئناكم بالحق ولكن اكثركم للحق كرهون
Edip-Layth	43:79 Or have they devised some scheme? We will also devise.
The Monotheist Group	43:79 Or have they devised some scheme? We will also devise.
Muhammad Asad	43:79 Why - can they [who deny the truth ever] determine what [the truth] should be? ⁵⁵
Rashad Khalifa	43:79 Have they schemed some scheme? We too are scheming.
Shabbir Ahmed	43:79 What! Have they devised a plan? Nay, We determine the outcome.
Transliteration	43:79 Am abramoo amran fa-inna mubrimoona

A	43:79 ام ابرموا امرا فاننا مبرمون
Edip-Layth	43:80 Or do they think that We do not hear their secrets and private counsel? Yes indeed; and Our messengers are with them, recording.
The Monotheist Group	43:80 Or do they think that We do not hear their secrets and private counsel? Yes indeed; and Our messengers are with them, recording.
Muhammad Asad	43:80 Or do they, perchance, think that We do not hear their hidden thoughts and their secret confabulations? ⁵⁶ Yea, indeed, [We do,] and Our heavenly forces ⁵⁷ are with them, recording [all].
Rashad Khalifa	43:80 Do they think that we do not hear their secrets and conspiracies? Yes indeed; our messengers are with them, recording.
Shabbir Ahmed	43:80 Or do they think that We do not hear their secret plans and private meetings? Yes indeed, We do, and Our envoys are with them, recording. ²⁴
Transliteration	43:80 Am ya ḥsaboona anna lā anasmaAAu sirrahum wanajwāhum balā warusulunāladayhim yaktuboona
A	43:80 ام يحسبون انا لا نسمع سرهم ونجوبهم بلى ورسلنا لديهم يكتبون
Edip-Layth	43:81 Say, "If the Gracious had a son, I would be the first to serve!"
The Monotheist Group	43:81 Say: "If the Almighty had a son, I would be the first to serve!"
Muhammad Asad	43:81 Say [O Prophet]: If the Most Gracious [truly] had a son, I would be the first to worship him!"
Rashad Khalifa	43:81 Proclaim: "If the Most Gracious did have a son, I would still be the foremost worshiper."
Shabbir Ahmed	43:81 Say (O Prophet!), "If the Beneficent ever had a son, I would still be the foremost to serve him."
Transliteration	43:81 Qul in kāna lilRaḥmāniwaladun faana awwalu alAAābideena
A	43:81 قل ان كان للرحمن ولد فاننا اول العبدین
Edip-Layth	43:82 Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from what they describe.
The Monotheist Group	43:82 Glorified be the Lord of the heavens and the Earth, the Lord of the Throne, from what they describe.
Muhammad Asad	43:82 Utterly remote, in His glory, is the Sustainer of the heavens and the earth - the Sustainer, in almightiness enthroned ⁵⁸ from all that they may attribute to Him by way of definition! ⁵⁹
Rashad Khalifa	43:82 Be He glorified; He is the Lord of the heavens and the earth, the Lord with the great dominion, far above their claims.
Shabbir Ahmed	43:82 Glorified is the Lord of the heavens and earth, the Lord of Supreme Control, from what they ascribe to Him.
Transliteration	43:82 Subḥāna rabbi alṢsamawātiwaal-ardi rabbi alAAarshi AAammā yaṣifoona
A	43:82 سبحن رب السموت والارض رب العرش عما يصفون

Edip-Layth	43:83 So leave them to speak nonsense and play until they meet their day, which they have been promised.
The Monotheist Group	43:83 So leave them to speak nonsense and play until they meet their Day, which they have been promised.
Muhammad Asad	43:83 But leave them to indulge in idle talk and play [with words] ⁶⁰ until they face that [Judgment] Day of theirs which they have been promised:
Rashad Khalifa	43:83 Let them blunder and play until they meet their day that is awaiting them.
Shabbir Ahmed	43:83 So let them chatter and play until they meet their Day which they have been promised.
Transliteration	43:83 Faṭḥarhum yakhoo doowayalAAaboo ḥatta yul aqoo yawmahumu allatheeyooAAadoona
A	43:83 فَنَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي يَوْعَدُونَ
Edip-Layth	43:84 He is the One who is a god in the heaven and a god on earth. He is the Wise, the Knowledgeable.
The Monotheist Group	43:84 And He is the One who is a god in the heaven and a god on Earth. And He is the Wise, the Knowledgeable.
Muhammad Asad	43:84 for [then they will come to know that] it is He [alone] who is God in heaven and God on earth, and [that] He alone is truly wise, all-knowing.
Rashad Khalifa	43:84 He is the only One who is a deity in the heaven and a deity on earth. He is the Most Wise, the Omniscient.
Shabbir Ahmed	43:84 He is the One Who is God in the heaven and God on the earth. And He is the Wise, the Knower.
Transliteration	43:84 Wahuwa alla thee fee a Issama-ilahun wafee al-ar di il ahun wahuwa alhakeemualAAaleemu
A	43:84 وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ
Edip-Layth	43:85 Blessed is the One who possesses the sovereignty of the heavens and the earth, and everything between them; and with Him is the knowledge of the moment, and to Him you will be returned.
The Monotheist Group	43:85 And blessed is the One who possesses the sovereignty of the heavens and the Earth, and everything between them; and with Him is the knowledge of the Hour, and to Him you will be returned.
Muhammad Asad	43:85 And hallowed be He unto whom the dominion over the heavens and the earth and all that is between them belongs, and with whom the knowledge of the Last Hour rests, and unto whom you all shall be brought back!
Rashad Khalifa	43:85 Most Exalted is the One who possesses all sovereignty of the heavens and the earth, and everything between them. With Him is the knowledge about the Hour (end of the world), and to Him you will be returned.
Shabbir Ahmed	43:85 And Blessed is He to Whom belongs the Kingdom of the highs and the lows and all that is between them. And with Him is the knowledge of the Hour, and to Him you shall be returned. ²⁵
Transliteration	43:85 Watabaraka alla thee lahu mulkua Issamawati wa al-ardi wam abaynahuma waAAindahu AAilmu alssaAAatiwa-ilayhi turjaAAoona

A	43:85 وتبارك الذى له ملك السموت والارض وما بينهما وعنده علم الساعة واليه ترجعون
Edip-Layth	<i>Those Who Expect to be Saved by the Intercession of Prophets and Saints will be Surprised</i> 43:86 Those whom they call on beside Him do not possess any intercession; except those who bear witness to the truth, and they fully know. ⁵
The Monotheist Group	43:86 And those whom they call on beside Him do not possess any intercession; except those who bear witness to the truth, and they fully know.
Muhammad Asad	43:86 And those [beings] whom some invoke beside God ⁶¹ have it not in their power to intercede [on Judgment Day] for any but such as have [in their lifetime] borne witness to the truth, and have been aware [that God is one and unique]. ⁶²
Rashad Khalifa	43:86 None of those whom they idolize beside Him possess any power to intercede, unless their intercession coincides with the truth, and they fully know.
Shabbir Ahmed	43:86 And those whom they call instead of Him possess no power of intercession, except such who stand up to witness in truth and they know. ²⁶
Transliteration	43:86 Wala yamliku alla <u>theenayadAAoona</u> min doonihi a <u>IshshafaAAata</u> ill <u>aman shahida bialhaqqi</u> wahum yaAAalamoon a
A	43:86 ولا يملك الذين يدعون من دونه الشفعة الا من شهد بالحق وهم يعلمون
Edip-Layth	43:87 If you asked them who created them, they would say, "God." Why then do they deviate?
The Monotheist Group	43:87 And if you asked them who created them, they would say, "God." Why then do they deviate?
Muhammad Asad	43:87 Now if thou ask those [who worship any being other than God] as to who it is that has created them, they are sure to answer, God." How perverted, then, are their minds!
Rashad Khalifa	43:87 If you asked them who created them, they would say, "GOD." Why then did they deviate?
Shabbir Ahmed	43:87 And if you ask them who created them, they will surely say: God! Why then do they deviate (and refuse to acknowledge His sovereignty in their lives)? ²⁷
Transliteration	43:87 Wala-in saaltahum man khalaqahumlayaqoolunna All <u>ahu faann a</u> yu/fakoona
A	43:87 ولئن سألتهم من خلقهم ليقولن الله فانى يوفقون
Edip-Layth	43:88 It will be said, "O my Lord, these are a people who do not acknowledge."
The Monotheist Group	43:88 And it will be said: "O my Lord, these are a people who do not believe."
Muhammad Asad	43:88 [But God has full knowledge of the true believer] ⁶³ and of his [despairing] cry: O my Sustainer! Verily, these are people who will not believe!"
Rashad Khalifa	43:88 It will be proclaimed: "O my Lord, these people do not believe."
Shabbir Ahmed	43:88 And he (the prophet) exclaims, "O My Lord! Why do these people adamantly refuse to accept the truth?" ²⁸
Transliteration	43:88 Waqeelihi ya <u>rabbi</u> inna <u>haola-iqawmun la</u> yu/minoona

A	43:88 وقيله يرب ان هولاء قوم لا يومنون
Edip-Layth	43:89 So disregard them and say, "Peace." For they will come to know.
The Monotheist Group	43:89 So disregard them and say: "Peace." For they will come to know.
Muhammad Asad	43:89 Yet bear thou with them, and say, Peace [be upon you]!" - for in time they will come to know [the truth].
Rashad Khalifa	43:89 You shall disregard them and say, "Peace;" they will surely find out.
Shabbir Ahmed	43:89 Then bear with them, and say, "Peace!" In time, they will come to know what they now do not.
Transliteration	43:89 Faisfah AAanhum waqulsalamun fasawfa yaAAalamoon a
A	43:89 فالصفح عنهم وقل سلم فسوف يعلمون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (43:1)

H10M40. The combination of these two letters/numbers plays an important role in the mathematical system of the Quran based on code 19. For the meaning of these letters see [1:1](#); [2:1](#); [40:1](#); [13:38](#); [46:10](#); [74:1-56](#).

Edip-Layth - End Note 2 (43:3)

The root of ARaBy (Arabic) is ARB, and also means "excellent" or "perfect" (See [56:37](#)). Since the message of the Quran was sent to all humanity and jinns, the eloquence of the language of the Arabic Quran does not necessarily come from its being in the Arabic language, but its Arabic being ARB, that is, excellent or perfect. In other words, the message of this verse is not about the proper name Arabic, but about its literary meaning. Every Justin might not be just; every Mr. Smart may not be smart. Similarly, each Arabic text is not necessarily Arabic (excellent). The language of the Quran is Arabic, flawless, and perfect. Because the Quran was revealed to an Arabic speaking prophet in Arabic, and is taught by the Gracious ([55:2](#)), it is a message to all humanity regardless of their language.

Edip-Layth - End Note 3 (43:56)

The word salaf (past, ancestors, predecessors) is currently used as a label by the radical Sunnis who reject sectarian jurisprudence, yet rely directly on hadith and sunna; they claim to be the followers of the prophet and his companions, whom they call salaf. The Salafi movement started with Ibn Taymiyya, a charismatic scholar who rejected some major tenets of orthodox teachings. Orthodox Sunni sects promote blindly following the fatwas or jurisprudence of a particular sect and discourage from interpreting and inferring directly from hadith. Ibn Taymiyya argued that every Muslim must have direct access to hadith books and learn their religion through studying them, rather than being bound by the

views of earlier scholars. Though Salafis justifiably rejected many polytheistic teachings and rituals, such as sectarian jurisprudence, intercession and imploring shrines, they unfortunately indulged in fabricated hadith, and advocated a narrow (mis)understanding of the Quran, such as rejecting the use of metaphors. Since, they set hadith sources as partners with God in practicing Islam, they ended up with a religion that reflected a concoction of Arabic, Jewish and Christian culture from medieval times. The majority of salafis live in Saudi Arabia and they promote a Taliban-style tyrannical system that produces an ignorant, misogynistic and backward crowd who subject themselves to being herded like sheep by the moral police. As we noted in relation to the words hadith, sunna, and ijma, the word salaf too has negative connotations in the Quran. This is a miraculous prophecy of the Quran; major sects who abandoned the Quran by setting up various lists of "holy" idols and teachings as partners with God in His system, use labels and names that are convicted by the Quran. The word salaf in all its derivatives, occurs eight times ([2:285](#); [4:22,23](#); [5:95](#); [8:38](#); [10:30](#); [69:24](#); [43:56](#)), and in only one occurrence, here, is it used as a reference to a community of people who were ignorant, aggressive and oppressive. For the prophetic reference of the Quran regarding other sectarian labels, see: [33:38](#).

Edip-Layth - End Note 4 (43:61)

The Quran contains some hints regarding the time of the end of the world ([20:15](#); [15:87](#)). See [47:18](#)

Edip-Layth - End Note 5 (43:86)

See [25:30](#) and [2:48](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (43:1)

See Appendix II.

Muhammad Asad - End Note 2 (43:2)

Regarding this rendering of the term mubin, see note 2 on [12:1](#).

Muhammad Asad - End Note 3 (43:3)

See note 3 on [12:3](#).

Muhammad Asad - End Note 4 (43:4)

Cf. last clause of [13:39](#) - "with Him (indahu) is the source (umm) of all revelation". The term umm (lit., "mother") has often the idiomatic connotation of "origin" or "source" (asl), and sometimes - as in [3:7](#) - of "essence". In the present context, only the former meaning is applicable. See also note on the last verse 22 of surah 85.

Muhammad Asad - End Note 5 (43:5)

For this rendering of the term musrif, see note 21 on the last sentence of [10:12](#) . The above rhetorical question answers itself, of course, in the negative - implying that God never ceases to "remind" the sinner through His revelations, and always accepts repentance.

Muhammad Asad - End Note 6 (43:8)

I.e., than the people addressed in verse 5 above.

Muhammad Asad - End Note 7 (43:9)

See surah 30 note 45.

Muhammad Asad - End Note 8 (43:10)

Cf. [20:53](#).

Muhammad Asad - End Note 9 (43:11)

The grammatical form nazzala implies here recurrence: hence, "again and again".

Muhammad Asad - End Note 10 (43:12)

Lit., "all pairs". Some commentators regard the term azwaj as synonymous in this context with "kinds" (Baghawi, Zamakhshari, Baydawi, Ibn Kathir): i.e., they take the above phrase to mean no more than that God created all kinds of things, beings and phenomena. Others (e.g., Tabari) see in it a reference to the polarity evident in all creation. Ibn Abbas (as quoted by Razi) says that it denotes the concept of opposites in general, like "sweet and sour, or white and black, or male and female"; to which Razi adds that everything in creation has its complement, "like high and low, right and left, front and back, past and future, being and attribute", etc., whereas God - and He alone - is unique, without anything that could be termed "opposite" or "similar" or "complementary". Hence, the above sentence is an echo of the statement that "there is nothing that could be compared with Him" ([112:4](#)).

Muhammad Asad - End Note 11 (43:13)

Lit., "over its backs" - i.e., according to all classical commentators, the "backs" of the above-mentioned animals and ships alike, the singular form of the pronoun ("its") relating to the collective entity comprised in the concept of "all whereon you ride" (ma tarkabun): in other words, "all that you use or may use by way of transport". As regards my rendering of li-tasta'u as "so that you might gain mastery", I should like to point out that the verb istawa (lit., "he established himself") has often the connotation adopted by me: see Jawhari, Raghib and Lisan al-Arab, art. sawa; also Lane IV, 1478.

Muhammad Asad - End Note 12 (43:15)

I.e., despite the fact that most people readily admit that God has created all that exists (verse 9 above), some of them tend to forget His uniqueness.

Muhammad Asad - End Note 13 (43:15)

Lit., "attribute to Him a part out of [some of] His creatures (ibad)": cf. [6:100](#) and the corresponding notes. The noun juz' (lit., "part") evidently denotes here "a part of Himself", as implied in the concept of "offspring"; hence my rendering. If, on the other hand, juz is understood in its literal sense, the above sentence could have (as Razi assumes) a more general meaning, namely, "they attribute a part of His divinity to some of the beings created by Him". However, in view of the sequence, which clearly refers to the blasphemous attribution of "offspring" to God, my rendering seems to be preferable.

Muhammad Asad - End Note 14 (43:16)

It should be remembered that the people thus addressed were the pagan Arabs, who believed that some of their goddesses, as well as the angels, were "God's daughters". In view of the fact that those pre-Islamic Arabs regarded daughters as a mere liability and their birth as a disgrace, this verse is obviously ironical. (Cf. in this connection [16:57-59](#).)

Muhammad Asad - End Note 15 (43:17)

Lit., "what he postulates as a likeness of [or "as likely for"] the Most Gracious": i.e., female offspring, which implies a natural "likeness" to its progenitor.

Muhammad Asad - End Note 16 (43:18)

I.e., one who, from the viewpoint of the pre-Islamic Arabs, would have no function other than "embellishing" a man's life.

Muhammad Asad - End Note 17 (43:18)

Lit., "he finds himself in an invisible (ghayr mubin) conflict" - i.e., an inner conflict which he does not quite admit to his consciousness: cf. [16:59](#) - "[he debates within himself:] Shall he keep this child despite the contempt [which he feels for it] - or shall he bury it in the dust?" (See also, in particular, the corresponding note 66.)

Muhammad Asad - End Note 18 (43:19)

Or: "who are but worshippers [or "creatures"] (ibad) of the Most Gracious" - in either case stressing their having been created and, hence, not being divine.

Muhammad Asad - End Note 19 (43:19)

Lit., "their testimony", i.e., regarding the "sex" of the angels, who are spiritual in nature (Razi) and, therefore, sexless.]

Muhammad Asad - End Note 20 (43:20)

I.e., they cannot have any "knowledge" of something that is devoid of all reality - because, far from having "willed" their sin, God had left it to their free will to make a moral choice between right and wrong. (See in this connection surah 6 note 143.)

Muhammad Asad - End Note 21 (43:21)

I.e., a revelation which would allow man to worship other beings beside God, or to attribute "offspring" to Him: a rhetorical question implying its own negation.

Muhammad Asad - End Note 22 (43:23)

For this rendering of the term mutraf (derived from the verb tarafa), see note 147 on [11:116](#).

Muhammad Asad - End Note 23 (43:23)

Commenting on this passage, Razi says: "Had there been in the Qur'an nothing but these verses, they would have sufficed to show the falsity of the principle postulating [a Muslim's] blind, unquestioning adoption of [another person's] religious opinions (ibtai al-qawl bit-taqlid): for, God has made it clear [in these verses] that those deniers of the truth had not arrived at their convictions by way of reason, and neither on the clear authority of a revealed text, but solely by blindly adopting the opinions of their forebears and predecessors; and all this God has mentioned in terms of blame and sharp disparagement."

Muhammad Asad - End Note 24 (43:24)

Whereas in some of the readings of the Qur'an the opening word of this verse is vocalized as an imperative, qul ("say"), the reading of Hafs ibn Sulayman al-Asadi - on which this translation is based - gives the pronunciation qala ("he said" or, since it is a repeated occurrence, "he would say").

Muhammad Asad - End Note 25 (43:26)

Namely, the inadmissibility of blindly accepting the religious views sanctioned by mere ancestral tradition and thus prevalent in one's environment, and regarding them as valid even though they may conflict with one's reason and/or divine revelation. Abraham's search after truth is mentioned several times in the Qur'an, and particularly in [6:74](#) ff. and [21:51](#) ff.

Muhammad Asad - End Note 26 (43:29)

I.e., God did not impose on them any moral obligations before making the meaning of right and wrong clear to them through a revealed message. Primarily, this is an allusion to the pagan contemporaries of the Prophet, and to the prosperity which they had been allowed to enjoy for a long time (cf. [21:44](#)); in its wider sense, however, this passage implies that God would never call people to task for any wrong they may have done so long as they have not been clearly shown how to discriminate between good and evil (cf. [6:131-132](#)).

Muhammad Asad - End Note 27 (43:30)

See note 12 on [74:24](#), where this connotation of sihr appears for the first time in the course of Quranic revelation.

Muhammad Asad - End Note 28 (43:31)

I.e., Mecca and Ta'if - implying that if it were really a divine revelation it would have been bestowed on a person of "great standing", and not on Muhammad, who had neither wealth nor a position of eminence in his native city.

Muhammad Asad - End Note 29 (43:33)

Since "man has been created weak" ([4:28](#)), it is almost a "law of nature" that whenever he is exposed to the prospect of great wealth he is liable to lose sight of all spiritual and moral considerations, and to become utterly selfish, greedy and ruthless.

Muhammad Asad - End Note 30 (43:35)

The primary meaning of the noun zukhruf is "gold"; its application to "ornaments" or (as in [10:24](#)) to "artful adornment" is only secondary (Taj al-'Arus).

Muhammad Asad - End Note 31 (43:36)

Lit., "to him We assign a satan, and he becomes his other self (qarin)": see note 24 on [41:25](#). For the psychological connotation of the term shaytan as "evil impulse", see first half of note 16 on [15:17](#) as well as note 31 on [14:22](#) .

Muhammad Asad - End Note 32 (43:38)

Lit., "until".

Muhammad Asad - End Note 33 (43:38)

Thus do most of the commentators interpret the above phrase which, literally, reads "the two easts" (al-mashriqayn). This interpretation is based on the idiomatic usage, not infrequent in classical Arabic, of referring to two opposites - or two conceptually connected entities - by giving them the designation of one of them in the dual form: e.g., "the two moons", denoting "sun and moon ; "the two Basrahs", i.e., Kufah and Basrah; and so forth.

Muhammad Asad - End Note 34 (43:39)

I.e., "you will not be consoled, as would have been the case in earthly suffering, by the knowledge that you are not to suffer alone" (Zamakhshari, Razi, Baydawi). Since this address is formulated in the plural and not in the dual, it evidently relates to all sinners who, in their lifetime, were impelled by their own evil impulses - their "other selves", as it were - to "remain blind to the remembrance of God". In its wider meaning, the above verse implies that all evil deeds, whenever and wherever committed, are but links of one chain, one evil ineluctably leading to another: cf. [14:49](#) - "on that Day thou wilt see those who were lost in sin linked together (muqarranin) in fetters" - a phrase which has been explained in my corresponding note. It is noteworthy that the participle muqarran is derived from the same verbal root (qarana) as the term qarin (rendered by me in verses 36 and 38 of this surah and in [41:25](#) as "other self"): and this, I believe, is a further indication, alluded to in the present verse, to the "togetherness" of all evil deeds.

Muhammad Asad - End Note 35 (43:40)

This rhetorical question implies a negative answer: cf. [35:22](#) - "thou canst not make hear such as are [deaf of heart like the dead] in the graves".

Muhammad Asad - End Note 36 (43:44)

For the above rendering of dhikr as "[a source of] eminence", see first half of note 13 on [21:10](#).

Muhammad Asad - End Note 37 (43:44)

The meaning is that on the Day of Judgment all prophets will be asked, metaphorically, as to what response they received from their people (cf. [5:109](#)), and those who professed to follow them will be called to account for the spiritual and social use they made - or did not make - of the revelation conveyed to them: and thus, the "eminence" promised to the followers of Muhammad will depend on their actual behaviour and not on their mere profession of faith.

Muhammad Asad - End Note 38 (43:45)

I.e., "look into the earlier revelations and ask thyself".

Muhammad Asad - End Note 39 (43:46)

I.e., in pursuance of the principle, referred to above, that it is not permissible to worship anyone or anything but God.

Muhammad Asad - End Note 40 (43:47)

See note 94 on the last sentence of [6:109](#).

Muhammad Asad - End Note 41 (43:48)

The concept of "returning" to God implies that the instinctive ability to perceive His existence is inherent in human nature as such, and that man's "turning away" from God is only a consequence of spiritual degeneration, and not an original tendency or predisposition: cf. [7:172-173](#). The "suffering" (adhab) mentioned above relates to the plagues with which the recalcitrant Egyptians were struck (see [7:130](#) ff.).

Muhammad Asad - End Note 43 (43:51)

An allusion to the impediment in speech from which Moses suffered (cf. [20:27-28](#) and the

corresponding note 17), or perhaps to the contents of his message, which to Pharaoh appeared unconvincing.]

Muhammad Asad - End Note (43:52)

Muhammad Asad - End Note 44 (43:53)

In ancient Egypt , golden armlets and necklaces were regarded as princely insignia (cf. Genesis xli, 42), or at least as evidence of high social dignity. This is apparently an echo of the pagan objection to Muhammad, mentioned in verse 31 above: "Why was not this Qur'an bestowed from on high on some great man of the two cities?" The same is the case with the subsequent reference to the "absence of angels".

Muhammad Asad - End Note 45 (43:58)

Objecting to the Quranic condemnation of their idolatrous worship of angels - whom they describe here as "our deities" - the pagan Quraysh pointed to the parallel Christian worship of Jesus as "the son of God", and even as "God incarnate", and argued more or less thus: "The Qur'an states that Jesus was purely human - and yet the Christians, whom the same Qur'an describes as 'followers of earlier revelation' (ahl al-kitab), consider him divine. Hence, are we not rather justified in our worshipping angels, who are certainly superior to a mere human being?" The fallacy inherent in this "argument" is disposed of in the sequence.

Muhammad Asad - End Note 46 (43:58)

Since the Qur'an condemns explicitly, and in many places, the deification of Jesus by the Christians, this unwarranted deification cannot be used as an argument in favour of the pagan worship of angels and, thus, against the Qur'an: in the words of Zamakhshari , such an argument amounts to "applying a false analogy to a false proposition" (qiyas batil bi-batil).

Muhammad Asad - End Note 47 (43:60)

Implying not only that Jesus was not a supernatural being, but that the angels, too, are mere created beings finite in their existence - as indicated by the phrase "succeeding one another" - and, therefore, utterly removed from the status of divinity (Baydawi).

Muhammad Asad - End Note 48 (43:61)

Whereas most of the commentators regard the pronoun hu in innahu as relating to Jesus and, consequently, interpret the above phrase as "he is indeed a means to know [i.e., an indication of the coming of] the Last Hour", some authorities - e.g., Qatadah, Al-Hasan al-Basri and Sa'id ibn Jubayr (all of them quoted by Tabari, Baghawi and Ibn Kathir) - relate the pronoun to the Qur'an, and understand the phrase in the sense adopted in my rendering. The specific mention of the Last Hour in the above context is meant to stress man's ultimate responsibility before the Creator and, therefore, the fact that worship is due to Him alone: and so this parenthetical passage follows logically upon the mention of the false deification of Jesus.

Muhammad Asad - End Note 49 (43:63)

I.e., with divine revelation.

Muhammad Asad - End Note 50 (43:63)

According to Tabari, the restrictive allusion to "some of that", etc., bears on the realm of faith and morals alone, since it was not a part of Jesus' mission to deal with problems of his people's worldly life. This observation coincides with the image of Jesus forthcoming from the (admittedly fragmentary)

description of his teachings available to us in the Synoptic Gospels.

Muhammad Asad - End Note 51 (43:65)

Sc., regarding the nature of Jesus and the inadmissibility of worshipping anyone but God: an allusion to subsequent developments in Christianity.

Muhammad Asad - End Note 52 (43:67)

I.e., they will hate one another - those who realize that they have been led astray by their erstwhile friends, and the latter, because they see that they will be held responsible for the sins of those whom they have led astray.

Muhammad Asad - End Note 53 (43:74)

I.e., for an unspecified period: see the last paragraph of 6:128 and the corresponding note, as well as the saying of the Prophet quoted in note 10 on 40:12, indicating that - in accordance with the Quranic statement, "God has willed upon Himself the law of grace and mercy" (6:12 and 54) - the otherworldly suffering described as "hell" will not be of unlimited duration. Among the theologians who hold this view is Razi, who stresses in his comments on the above passage that the expression "they shall abide (khalidun) in the suffering of hell" indicates only an indeterminate duration, but "does not convey the meaning of perpetuity" (la yafidu d-dawam).

Muhammad Asad - End Note 54 (43:78)

As is evident from verses 81 below, this is a reference to the truth of God's oneness and uniqueness, which those who believe in Jesus as "the son of God" refuse, as it were, to acknowledge: thus, the discourse returns here to the question of the "nature" of Jesus touched upon in verses 57-65.

Muhammad Asad - End Note 55 (43:79)

The verb barama or abrama signifies, literally, "he twined" or "twisted [something] together", e.g., the strands that are to form a rope; or "he twisted [something] well" or "strongly". Tropically, it connotes the act of "establishing" or "determining" a thing, a proposition, a course of events, etc. (Jawhari). According to the Lisan al-Arab, the phrase abrama al-amr has the meaning of "he determined (ahkama) the case". In the present context, the term amr, having no definite article, signifies "anything" or - in its widest sense - "anything that should [or "could"] be": and so, taking the preceding verse into account, we arrive at the meaning of arbitrarily "determining what [the truth] should be" - i.e., in contradiction to what the Qur'an postulates as the truth.

Muhammad Asad - End Note 56 (43:80)

This is most probably an allusion to the centuries-long subtle Christian controversies on the question as to whether or not Jesus was "the son of God" and, hence, divine. These controversies were often influenced by a subconscious leaning of some of the early Christian thinkers towards ancient, mostly Mithraistic, cults and concepts which were in the beginning strongly opposed by unitarian theologians, foremost among them Arius, Patriarch of Alexandria (about 280 -336 C.E.). However, at the politically-motivated Council of Nicaea (325 C.E.), the Arian views - which until then had been shared by the overwhelming majority of articulate Christians - were condemned as "heretical", and the doctrine of Christ's divinity was officially formulated in the so-called Nicene Creed as the basis of Christian beliefs. (See also note 60 on verse 83 below).

Muhammad Asad - End Note 57 (43:80)

Lit., "Our messengers, i.e., angels.

Muhammad Asad - End Note 58 (43:82)

Cf. the last clause of surah 9 and the corresponding note 171.

Muhammad Asad - End Note 59 (43:82)

See note 88 on the last sentence of [6:100](#).

Muhammad Asad - End Note 60 (43:83)

Evidently an allusion to the verbal subtleties of the Nicene Creed, and particularly the statement, "Jesus Christ, the Son of God, begotten, not made [i.e., not created], by the Father as His only Son, of the same substance as the Father, God of God", etc.

Muhammad Asad - End Note 61 (43:86)

A reference to falsely deified saints or prophets and, particularly (in view of the context), to Jesus.

Muhammad Asad - End Note 62 (43:86)

For an explanation of the Quranic concept of "intercession", see [10:3](#) - "There is none that could intercede with Him unless He grants leave therefor" - and the corresponding note 7. My interpolation, at the end of the above verse, of the words "that God is one and unique" is based on Razi's interpretation of this passage, implying that a mere oral "bearing witness to the truth" is useless if it is not the outcome of an inner awareness of God's oneness and uniqueness.

Muhammad Asad - End Note 63 (43:88)

Razi (on whose commentary the above interpolation is based), regards this as a reference to the Prophet Muhammad. It seems, however, that the meaning is wider, embracing every believer, of whatever denomination, who is distressed at the blindness of people who attribute divinity or divine qualities to any being other than God Himself.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (43:3)

[7:158](#), [12:3](#), [13:37](#), [14:4](#), [25:1](#), [39:28](#), [41:3](#), [42:7](#)

Shabbir Ahmed - End Note 2 (43:5)

Ummul Kitaab = Book of decrees = Literally, 'Mother of books' = Tablet of Divine laws = Divine Database

Shabbir Ahmed - End Note 3 (43:8)

Madha mathal = An image of the past, lost and gone

Shabbir Ahmed - End Note 4 (43:10)

Subula = Ways and means

Shabbir Ahmed - End Note 5 (43:12)

See [36:36](#)

Shabbir Ahmed - End Note 6 (43:13)

'Alayehi: The singular form here refers to 'transport' including ships, the quadrupeds, and all else

Shabbir Ahmed - End Note 7 (43:18)

Wa huwa fil khisam is commonly rendered to mean that the baby girl would grow up to be less eloquent in a conflict. But, after much reflection, I find myself in agreement with Muhammad Asad, since Huwa is a male pronoun referring to the father and not to the baby-girl. Moreover, [16:58-59](#) Support the translation done here

Shabbir Ahmed - End Note 8 (43:20)

There is no room for fatalism in Divine laws. Humans have been endowed with free will. [6:149](#), [36:47](#)

Shabbir Ahmed - End Note 9 (43:23)

Ummah = A community with common beliefs = Those who share a common religion. Mutrifeen = The wealthy = Those given to material possessions = The social and financial elite = Those steeped in luxury = Those who are used to enjoying the fruit of others' labor = Those who thrive on easy money = Who get wealthy without hard work

Shabbir Ahmed - End Note 10 (43:28)

Take a firm stand against blind following

Shabbir Ahmed - End Note 11 (43:29)

Them = The people of Arabia. Previously, they could freely enjoy life without any moral obligations since God does not take people to task before He has sent a messenger. [6:131](#), [21:44](#)

Shabbir Ahmed - End Note 12 (43:31)

Makkah and Taaif

Shabbir Ahmed - End Note 13 (43:32)

[16:53](#), [16:71](#)

Shabbir Ahmed - End Note 14 (43:36)

His desires overtake him

Shabbir Ahmed - End Note 15 (43:42)

If they accept the message, they will be blessed with Divine bounties, instead of getting to suffer. [10:46](#), [13:40](#), [23:95](#), [40:78](#)

Shabbir Ahmed - End Note 16 (43:44)

[21:10](#), [21:24](#), [25:30](#)

Shabbir Ahmed - End Note 17 (43:48)

[7:133](#)

Shabbir Ahmed - End Note 19 (43:53)

Aswirah = Armlets of gold, which were considered a sign of honor, stature and royalty in many civilizations

Shabbir Ahmed - End Note 20 (43:60)

Verses [43:57-60](#): The idolaters in this instance are referring to angels being their gods, and claim that angels are better than Jesus who was a mortal human being according to the Qur'an. Furthermore, angels being devoid of free will are obviously sinless, whereas humans, endowed with free will, are accountable for their actions. These verses are refuting divinity of angels by stating that they succeed one another. Also being refuted is the Doctrine of Atonement whereby mere acceptance of Jesus as the 'Savior' is believed to render humans sinless like angels. But God willed the earth to be populated by the imperfect humans given the capacity to make their own choices

Shabbir Ahmed - End Note 21 (43:61)

Many commentators regard Innahu in this verse as relating to Jesus and then postulate that Jesus is the sign of the Resurrection Day. In my opinion, this fallacy is the result of: 1. Missing the context of free will in the last few verses. 2. Taking the Hour only to mean the Resurrection Day. But 'The Hour' is frequently mentioned in the Qur'an to indicate Revolution, the ultimate outcome, and the culmination of the Law of Requit. The Revolution alluded to here points to the advent of Prophet Muhammad (S). 3. Losing sight of the capital format of M in 'follow Me', that is God. There is no 'Qul', say to them, or tell them O Prophet, in this verse. 'Follow Me' would then clearly signify 'Follow God's revelation, the Qur'an'. It is not Jesus asking to follow him. Here is my understanding of the verse: 'Jesus has already foretold the advent of Muhammad (S) and a benevolent revolution at his hands. So, follow My commands given in this Book'

Shabbir Ahmed - End Note 22 (43:66)

In the above verses, we find the answer raised about idols and Jesus in [43:58](#)

Shabbir Ahmed - End Note 23 (43:67)

The Divine Ideology will keep them close

Shabbir Ahmed - End Note 24 (43:80)

[10:21](#)

Shabbir Ahmed - End Note 25 (43:85)

He knows when mankind will rally around the Divine Ideology, and every step of yours is getting closer to it

Shabbir Ahmed - End Note 26 (43:86)

[2:255](#)

Shabbir Ahmed - End Note 27 (43:87)

43:9

Shabbir Ahmed - End Note 28 (43:88)

His call will be heard. [18:6](#), [26:3](#)

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 5 (43:36)

Each one of us has a representative of Satan as a constant companion (Appendix 7).

Rashad Khalifa - End Note 8 (43:61)

As detailed in Appendix25, the End of theWorld is given in the Quran, and the birthdate of Jesus provided one of the significant signs that the calculations are correct. We learn that the world will end in the year 2280 (19x120) after the birth of Jesus (see [47:18](#)). Additionally, both the lunar year (1710) & the solar year (2280) are divisible by 570 (19x30), the number of years from the birth of Jesus to the birth of Muhammad. Thus, the birthdate of Jesus is a marker.

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2:112 No; whosoever submits himself to God, while doing good, he will have his reward with his Lord. There will be no fear over them, nor will they grieve.

The Monotheist Group (The Quran: A Pure and Literal Translation)

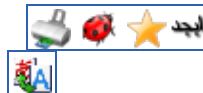
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Edip-Layth	In the name of God, the Gracious, the Compassionate. 44:1 H8M40 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 44:1 H.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 44:1 Ha. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 44:1 H. M.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 44:1 H.M. Ha-Meem (Hakeem the Wise, Majeed the Glorious, states that),
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 44:1 Ha-meem
A	بسم الله الرحمن الرحيم 44:1 حم
Edip-Layth	44:2 The clarifying book
The Monotheist Group	44:2 And the clarifying Scripture.
Muhammad Asad	44:2 CONSIDER this divine writ, clear in itself and clearly showing the truth! ²
Rashad Khalifa	44:2 And this enlightening scripture.
Shabbir Ahmed	44:2 By this Divine writ that is clear in itself and makes things clear.
Transliteration	44:2 Waalkitaḥbi almubeeni
A	44:2

Edip-Layth	44:3 We have sent it down in a blessed night. Surely, We were to warn.
The Monotheist Group	44:3 We have sent it down in a blessed night. Surely, We were to warn.
Muhammad Asad	44:3 Behold, from on high have We bestowed it on a blessed night: ³ for, verily, We have always been warning [man]. ⁴
Rashad Khalifa	44:3 We have sent it down in a blessed night, for we are to warn.
Shabbir Ahmed	44:3 We have revealed it on a Blessed Night, for, certainly We have always been warning. ¹
Transliteration	44:3 Innā anzalnāhu fee laylatin mubārakatininnā kunna munthireena
A	44:3 انا انزلنه فى ليلة مبركة انا كنا منظرين
Edip-Layth	44:4 In it, is a decree for every matter of wisdom.
The Monotheist Group	44:4 In it, is a decree for every matter of wisdom.
Muhammad Asad	44:4 On that [night] was made clear, in wisdom, the distinction between all things [good and evil] ⁵
Rashad Khalifa	44:4 In it (the scripture), every matter of wisdom is clarified.
Shabbir Ahmed	44:4 In that is made distinct every matter of wisdom.
Transliteration	44:4 Feeha yufraqu kullu amrin ḥakeemin
A	44:4 فيها يفرق كل امر حكيم
Edip-Layth	44:5 A decree from Us. Surely, We were to send messengers.
The Monotheist Group	44:5 A decree from Us. Surely, We were to send messengers.
Muhammad Asad	44:5 at a behest from Ourselves: for, verily, We have always been sending [Our messages of guidance]
Rashad Khalifa	44:5 It is a predetermined command from us that we send messengers.
Shabbir Ahmed	44:5 By command from Our Presence. We have been sending (commands).
Transliteration	44:5 Amran min AAindinnā innā kunnamursileena
A	44:5 امرا من عندنا انا كنا مرسلين
Edip-Layth	44:6 A mercy from your Lord. He is the Hearer, the Knowledgeable.
The Monotheist Group	44:6 A mercy from your Lord. He is the Hearer, the Knowledgeable.
Muhammad Asad	44:6 in pursuance of thy Sustainer's grace [unto man]. Verily, He alone is all-hearing, all-knowing,
Rashad Khalifa	44:6 This is a mercy from your Lord. He is the Hearer, the Omniscient.
Shabbir Ahmed	44:6 A grace from your Lord. He is the Hearer, the Knower.
Transliteration	44:6 Raḥmatan min rabbika innahu huwa alssameeAAualAAaleemu
A	44:6 رحمة من ربك انه هو السميع العليم
Edip-Layth	44:7 The Lord of the heavens and the earth, and everything between them. If you were certain!

The Monotheist Group	44:7 The Lord of the heavens and the Earth, and everything between them. If you were certain!
Muhammad Asad	44:7 the Sustainer of the heavens and the earth and all that is between them - if you could but grasp it with inner certainty! ⁶
Rashad Khalifa	44:7 Lord of the heavens and the earth, and everything between them. If only you could be certain!
Shabbir Ahmed	44:7 Lord of the heavens and earth and all that is between them, if you could ever attain conviction.
Transliteration	44:7 Rabbi alssamawati waal-ardiwama baynahuma in kuntum mooqineena
A	44:7 رب السموت والارض وما بينهما ان كنتم موقنين
Edip-Layth	44:8 There is no god except Him. He gives life and causes death; your Lord and the Lord of your ancestors.
The Monotheist Group	44:8 There is no god except Him. He gives life and causes death; your Lord and the Lord of your ancestors.
Muhammad Asad	44:8 There is no deity save Him: He grants life and deals death: He is your Sustainer as well as the Sustainer of your forebears of old.
Rashad Khalifa	44:8 There is no other god beside Him. He controls life and death; your Lord and the Lord of your ancestors.
Shabbir Ahmed	44:8 There is no god but He. He is the One Who gives life and gives death; your Lord and the Lord of your earliest ancestors.
Transliteration	44:8 La ilaha illa huwa yuhyeewayumeetu rabbukum warabbu aba-ikumu al-awwaleena
A	44:8 لا اله الا هو يحيى ويميت ربكم ورب ءابائكم الاولين
Edip-Layth	44:9 No; they are in doubt, playing.
The Monotheist Group	44:9 No; they are in doubt, playing.
Muhammad Asad	44:9 Nay, but they [who lack inner certainty] are but Dying with their doubts. ⁷
Rashad Khalifa	44:9 Indeed, they are doubtful, heedless.
Shabbir Ahmed	44:9 Nay, but they are toying with their doubts.
Transliteration	44:9 Bal hum fee shakkin yalAAaboon a
A	44:9 بل هم فى شك يلعبون
Edip-Layth	<i>Environmental Calamity Prophesied</i> 44:10 Therefore, watch for the day when the sky will bring a visible smoke/gas.
The Monotheist Group	44:10 Therefore, watch for the day when the sky will bring a visible smoke.
Muhammad Asad	44:10 WAIT, THEN, for the Day when the skies shall bring forth a pall of smoke which will make obvious [the approach of the Last Hour],
Rashad Khalifa	<i>The Smoke: A Major Prophecy</i> 44:10 Therefore, watch for the day when the sky brings a profound smoke. ¹
Shabbir Ahmed	44:10 Wait, then, for the Day when the sky will bring forth visible smoke.
Transliteration	44:10 Fairtaqib yawma ta/tee alssamagobidukhanin mubeenin
A	44:10 فارتقب يوم تاتى السماء بدخان مبين
Edip-Layth	

	44:11 It will envelop the people: "This is a painful retribution!"
The Monotheist Group	44:11 It will envelop the people: "This is a painful retribution!"
Muhammad Asad	44:11 enveloping all mankind, [and causing the sinners to exclaim:] Grievous is this suffering!
Rashad Khalifa	44:11 It will envelope the people; this is a painful retribution.
Shabbir Ahmed	44:11 That will envelop the people (who will say), "This is a painful torment."
Transliteration	44:11 Yaghsha alnnasa hathaAAathabun aleem un
A	44:11 يغشى الناس هذا عذاب اليم
Edip-Layth	44:12 "Our Lord, remove the retribution from us; we are those who acknowledge."
The Monotheist Group	44:12 "Our Lord, remove the retribution from us; we are believers."
Muhammad Asad	44:12 O our Sustainer, relieve us of suffering, for, verily, we [now] believe [in Thee]!"
Rashad Khalifa	44:12 "Our Lord, relieve this retribution for us; we are believers."
Shabbir Ahmed	44:12 Our Lord! Relieve us of this torment. Now we are believers."
Transliteration	44:12 Rabbana ikshif AAanna alAAathabainna mu/minoona
A	44:12 ربنا اكشف عنا العذاب انا مومنون
Edip-Layth	44:13 How is it that now they remember, while a clarifying messenger had come to them?
The Monotheist Group	44:13 How is it that now they remember, while a clarifying messenger had come to them?
Muhammad Asad	44:13 [But] how shall this remembrance avail them [at the Last Hour], seeing that an apostle had previously come unto them, clearly expounding the truth,
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 44:13 Now that it is too late, they remember! An enlightening messenger had come to them. ²
Shabbir Ahmed	44:13 How can there be another reminder for them when a messenger had already come to them, clearly expounding the truth? ²
Transliteration	44:13 Anna lahumu alththikrawaqad jaahum rasoolun mubeen un
A	44:13 انى لهم الذكرى وقد جاءهم رسول مبين
Edip-Layth	44:14 But they turned away from him and said, "Clearly educated, but crazy!"
The Monotheist Group	44:14 But they turned away from him and said: "Clearly educated, but crazy!"
Muhammad Asad	44:14 whereupon they turned their backs on him and said, Taught [by others] is he, a madman"? ⁸
Rashad Khalifa	44:14 But they turned away from him, saying, "Well educated, but crazy!"
Shabbir Ahmed	44:14 Whereupon they had turned away from him, and said, "Taught and tutored he is, a madman."
Transliteration	44:14 Thumma tawallaw AAanhu waqaloomuAAallamun majnoon un
A	44:14 ثم تولوا عنه وقالوا معلم مجنون
Edip-Layth	44:15 We will remove the retribution in a while; you will then revert back.
The Monotheist Group	44:15 We will remove the retribution in a while; you will then revert back.

Muhammad Asad	44:15 [Still,] behold, We shall postpone this suffering for a little while, ⁹ although you are bound to revert [to your evil ways: but]
Rashad Khalifa	44:15 We will relieve the retribution for awhile; you will soon revert.
Shabbir Ahmed	44:15 When We relieved the torment for a while you reverted to your old ways.
Transliteration	44:15 Inna kashifoo alAAath abiqaleelan innakum AAa-idoona
A	44:15 انا كاشفوا العذاب قليلا انكم عائدون
Edip-Layth	44:16 On the day We strike the great strike, We will avenge.
The Monotheist Group	44:16 On the Day We strike the great strike, We will avenge.
Muhammad Asad	44:16 on the Day when We shall seize [all sinners] with a most mighty onslaught, We shall, verily, inflict Our retribution [on you as well]!
Rashad Khalifa	44:16 The day we strike the big stroke, we will avenge.
Shabbir Ahmed	44:16 On the Day when We shall seize with mighty grasp, certainly, We shall be requiting.
Transliteration	44:16 Yawma nab t ishu alba t shataalkub ra inna muntaqimoona
A	44:16 يوم نبطش البطشة الكبرى انا منتقمون
Edip-Layth	<i>An Example of Previous Tests</i> 44:17 We had tested before them the people of Pharaoh, and an honorable messenger came to them.
The Monotheist Group	44:17 And We had tested before them the people of Pharaoh, and an honorable messenger came to them.
Muhammad Asad	44:17 AND, INDEED, [long] before their time did We try Pharaoh's people [in the same way]: for there came unto them a noble apostle, [who said:]
Rashad Khalifa	44:17 We have tested before them the people of Pharaoh; an honorable messenger went to them.
Shabbir Ahmed	44:17 We put to test before them Pharaoh's people, for there came to them an honorable messenger.
Transliteration	44:17 Walaqad fatanna qablahum qawma firAAawna waja ahum rasoolun kareem un
A	44:17 ولقد فتننا قبلهم قوم فرعون وجاءهم رسول كريم
Edip-Layth	44:18 "Restore to me the servants of God. I am a trustworthy messenger to you."
The Monotheist Group	44:18 "Restore to me the servants of God. I am a trustworthy messenger to you."
Muhammad Asad	44:18 Give in unto me, O God's bondmen! ¹⁰ Verily, I am an apostle [sent] unto you, worthy of trust!
Rashad Khalifa	44:18 Proclaiming: "Listen to me, servants of GOD. I am an honest messenger to you."
Shabbir Ahmed	44:18 (He said), "Release to me the servants of God! Surely, I am a faithful messenger to you."
Transliteration	44:18 An addoo ilayya AAib ada All ah iinne e lakum rasoolun ameen un
A	44:18 ان ادوا الى عباد الله انى لكم رسول امين
Edip-Layth	44:19 "And, do not transgress against God. I come to you with clear authority."
The Monotheist Group	44:19 "And, do not transgress against God. I come to you with clear authority."
Muhammad Asad	44:19 And exalt not yourselves against God: for, verily, I come unto you with a manifest

	authority [from Him];
Rashad Khalifa	44:19 And, "Do not transgress against GOD. I bring to you powerful proofs.
Shabbir Ahmed	44:19 Exalt not yourselves against God, for, certainly, I have come to you with a clear authority (Divine revelation).
Transliteration	44:19 Waan la taAaloo AAala Allahiinne aateekum bisultānin mubeenin
A	44:19 وان لا تعلوا على الله انى ااتيكم بسلطن مبين
Edip-Layth	44:20 "I seek refuge in my Lord and your Lord, should you stone/reject me."
The Monotheist Group	44:20 "And I seek refuge in my Lord and your Lord, should you stone me."
Muhammad Asad	44:20 and, behold, it is with my Sustainer - and your Sustainer - that I seek refuge against all your endeavours to revile me. ¹¹
Rashad Khalifa	44:20 "I seek refuge in my Lord and your Lord, if you oppose me.
Shabbir Ahmed	44:20 I have sought refuge with my Lord and your Lord, lest you stone me. ³
Transliteration	44:20 Wa-innee AAuhtu birabbee warabbikuman tarjumooni
A	44:20 وانى عنت برى وربكم ان ترجمون
Edip-Layth	44:21 "If you do not wish to acknowledge, then leave me alone."
The Monotheist Group	44:21 "And if you do not wish to believe, then leave me alone."
Muhammad Asad	44:21 And if you do not believe me, [at least] stand away from me!"
Rashad Khalifa	44:21 "If you do not wish to believe, then simply leave me alone."
Shabbir Ahmed	44:21 And if you do not believe in me, then simply leave me alone." ⁴
Transliteration	44:21 Wa-in lam tu/minoo lee fa iAAatazilooni
A	44:21 وان لم تومنوا لى فاعتزلون
Edip-Layth	44:22 Subsequently, he called on his Lord: "These are a criminal people."
The Monotheist Group	44:22 Subsequently, he called on his Lord: "These are a criminal people."
Muhammad Asad	44:22 But then, [when they beset him with their enmity,] he called out to his Sustainer, These are [indeed] people lost in sin!"
Rashad Khalifa	44:22 Subsequently, he implored his Lord: "These are wicked people."
Shabbir Ahmed	44:22 So he cried to his Lord, "These are a guilty people." ⁵
Transliteration	44:22 FadaAAa rabbahu anna haola-iqawmun mujrimoon
A	44:22 فدعا ربه ان هولاء قوم مجرمون
Edip-Layth	44:23 You shall travel with My servants during the night; you will be pursued.
The Monotheist Group	44:23 You shall travel with My servants during the night; you will be pursued.
Muhammad Asad	44:23 And [God said]: Go thou forth with My servants by night, for you will surely be pursued;
Rashad Khalifa	44:23 (God said,) "Travel with My servants during the night; you will be pursued.
Shabbir Ahmed	44:23 (And his Lord commanded), "Take away My servants by night. But you will be followed.

Transliteration	44:23 Faasri biAAibadee laylan innakum muttabaAAoon a
A	44:23 فاسر بعبادی لیلا انکم متبعون
Edip-Layth	44:24 Cross the sea quickly; their troops will be drowned.
The Monotheist Group	44:24 And cross the sea quickly; their troops will be drowned.
Muhammad Asad	44:24 and leave the sea becalmed ¹² [between thee and Pharaoh's men]: for, verily, they are a host destined to be drowned!"
Rashad Khalifa	44:24 "Cross the sea quickly; their troops will be drowned."
Shabbir Ahmed	44:24 And leave the ebbd, becalmed sea behind, for, certainly, they are an army destined to be drowned." 6
Transliteration	44:24 Waotruki albahra rahwaninnahum jundun mughraqoon a
A	44:24 واترك البحر رهوا انهم جند مغرقون
Edip-Layth	44:25 How many paradises and springs did they leave behind?
The Monotheist Group	44:25 How many paradises and springs did they leave behind?
Muhammad Asad	44:25 [And so they perished: and] how many gardens did they leave behind, and water-runnels,
Rashad Khalifa	44:25 Thus, they left behind many gardens and springs.
Shabbir Ahmed	44:25 How many gardens did they leave behind, and water-springs,
Transliteration	44:25 Kam tarakoo min jannatin waAAuuyoonin
A	44:25 کم ترکوا من جنت وعیون
Edip-Layth	44:26 Crops and luxurious dwellings?
The Monotheist Group	44:26 And crops and luxurious dwellings?
Muhammad Asad	44:26 and fields of grain, and noble dwellings,
Rashad Khalifa	44:26 Crops and a luxurious life.
Shabbir Ahmed	44:26 And fields of grain, and grand palaces,
Transliteration	44:26 WazurooAAin wamaqaamin kareemin
A	44:26 وزروع ومقام کریم
Edip-Layth	44:27 Blessings that they enjoyed?
The Monotheist Group	44:27 And blessings that they enjoyed?
Muhammad Asad	44:27 and [all that] life of ease in which they used to delight!
Rashad Khalifa	44:27 Blessings that they enjoyed.
Shabbir Ahmed	44:27 And blessings that they enjoyed.
Transliteration	44:27 WanaAAamin kanoo feeha fakiheena
A	44:27 ونعمة كانوا فيها فکھین
Edip-Layth	44:28 Thus it was; and We caused another people to inherit it.
The Monotheist Group	44:28 Thus it was; and We caused another people to inherit it.

Muhammad Asad	44:28 Thus it was. And [then] We made another people heirs [to what they had left],
Rashad Khalifa	44:28 All these we caused to be inherited by other people.
Shabbir Ahmed	44:28 Thus it was! And We made another people heirs. 7
Transliteration	44:28 Kathalika waawrathnahaqawman akhareena
A	44:28 كذلك واورثتها قوما اخرين
Edip-Layth	44:29 Neither the heaven, nor the earth wept over them, and they were not reprieved.
The Monotheist Group	44:29 Neither the heaven, nor the Earth wept over them, and they were not respited.
Muhammad Asad	44:29 and neither sky nor earth shed tears over them, nor were they allowed a respite. 29
Rashad Khalifa	44:29 Neither the heaven, nor the earth wept over them, and they were not respited.
Shabbir Ahmed	44:29 Neither the heaven nor the earth wept over them, nor were they reprieved again.
Transliteration	44:29 Fama bakat AAalayhimu alssamaowaal-ardu wama kanoo munthareena
A	44:29 فما بكت عليهم السماء والارض وما كانوا منظرين
Edip-Layth	44:30 We saved the Children of Israel from the humiliating agony.
The Monotheist Group	44:30 And We saved the Children of Israel from the humiliating agony.
Muhammad Asad	44:30 And, indeed, We delivered the children of Israel from the shameful suffering
Rashad Khalifa	44:30 Meanwhile, we saved the Children of Israel from the humiliating persecution.
Shabbir Ahmed	44:30 We delivered the Children of Israel from the humiliating suffering (of bondage).
Transliteration	44:30 Walaqad najjayna banee isra-eelamina alAAathabi almuheeni
A	44:30 ولقد نجينا بنى اسرئيل من العذاب المهين
Edip-Layth	44:31 From Pharaoh; he was a transgressing tyrant.
The Monotheist Group	44:31 From Pharaoh; he was a transgressing tyrant.
Muhammad Asad	44:31 [inflicted on them] by Pharaoh, seeing that he was truly outstanding among those who waste their own selves; 14
Rashad Khalifa	44:31 From Pharaoh; he was a tyrant.
Shabbir Ahmed	44:31 From Pharaoh, for he glorified himself to the extent of wasting his own 'self.'
Transliteration	44:31 Min firAAawna innahu kana AAaliyanmina almusrifeena
A	44:31 من فرعون انه كان عاليا من المسرفين
Edip-Layth	44:32 We have chosen them, out of knowledge, over the worlds.
The Monotheist Group	44:32 And We have chosen them, out of knowledge, over the worlds.
Muhammad Asad	44:32 and indeed, We chose them knowingly above all other people, 15
Rashad Khalifa	44:32 We have chosen them from among all the people, knowingly.
Shabbir Ahmed	44:32 We chose them among the contemporary nations because of the knowledge (of revelation given to them). 8
Transliteration	44:32 Walaqadi ikhtarnahum AAalaAAilmin AAala alAAalameena
A	

Edip-Layth	44:33 We granted them signs, which constituted a great test.
The Monotheist Group	44:33 And We granted them signs, which constituted a great test.
Muhammad Asad	44:33 and gave them such signs [of Our grace] as would clearly presage a test. ¹⁶
Rashad Khalifa	44:33 We showed them so many proofs, which constituted a great test.
Shabbir Ahmed	44:33 We gave them signs in which there was a manifest trial. ⁹
Transliteration	44:33 Wa ^a tayna ^h um mina al- ^{ay} a ^{ti} ma fee ^{hi} bala ^{on} mubeen ^{un}
A	44:33 وعائتنيهم من الءايت ما فيه بلوا مبين

Edip-Layth	44:34 These people now are saying:
The Monotheist Group	44:34 These people now are saying:
Muhammad Asad	44:34 [Now,] behold, these [people] say indeed: ¹⁷
Rashad Khalifa	<i>Expect The Same Consequences</i> 44:34 The present generations say,
Shabbir Ahmed	44:34 As for these (idolater of Arabia), they say,
Transliteration	44:34 Inna ha ^{ola} -i layaqaooloona
A	44:34 ان هولاء ليقولون

Edip-Layth	44:35 "There is nothing but our first death; and we will never be resurrected!"
The Monotheist Group	44:35 "There is nothing but our first death; and we will never be resurrected!"
Muhammad Asad	44:35 That [which is ahead of us] is but our first [and only] death, and we shall not be raised to life again. ¹⁸
Rashad Khalifa	44:35 "We only die the first death; we will never be resurrected!"
Shabbir Ahmed	44:35 "There is nothing but our first death, and we shall not be raised again."
Transliteration	44:35 In hiya illa mawtatuna al-oolawama na ^h nu bimunshareena
A	44:35 ان هي الا موتتنا الاولى وما نحن بمنشرين

Edip-Layth	44:36 "So bring back our forefathers, if you are truthful!"
The Monotheist Group	44:36 "So bring back our forefathers, if you are truthful!"
Muhammad Asad	44:36 So then, bring forth our forefathers [as witnesses], if what you claim is true!" ¹⁹
Rashad Khalifa	44:36 "Bring back our forefathers, if you are truthful."
Shabbir Ahmed	44:36 So then, bring back our forefathers if you are men of truth."
Transliteration	44:36 Fa/too bi- ^{aba} -ina inkuntum ^s adiqeena
A	44:36 فاتوا بابائنا ان كنتم صدقين

Edip-Layth	44:37 Are they better or the people of Tubba and those before them? We destroyed them, they were criminals.
The Monotheist Group	44:37 Are they better or the people of Tubba` and those before them? We destroyed them, they were criminals.

Muhammad Asad	44:37 Are they, then, better than the people of Tubba and those before them, whom We destroyed because they were truly lost in [the same] sin? ²⁰
Rashad Khalifa	44:37 Are they better than the people of Tubba` and others before them? We annihilated them for their crimes.
Shabbir Ahmed	44:37 Are they, then, by any means better than the people of Tubba' and those before them? (Yet) We annihilated them for their violation of human rights. ¹⁰
Transliteration	44:37 Ahum khayrun am qawmu tubbaAAin wa allatheenamin qablihim ahlakn ahum innahum kanoo mujrimeena
A	44:37 اهم خير ام قوم تبع والذين من قبلهم اهلكنهم انهم كانوا مجرمين
Edip-Layth	44:38 We have not created the heavens and the earth, and everything between them, for mere play.
The Monotheist Group	44:38 And We have not created the heavens and the Earth, and everything between them, for mere play.
Muhammad Asad	44:38 For [thus it is:] We have not created the heavens and the earth and all that is between them in mere idle play. ²¹
Rashad Khalifa	44:38 We did not create the heavens and the earth, and everything between them, just to play.
Shabbir Ahmed	44:38 For, We have not created the heavens and the earth and all that is between them in idle sport.
Transliteration	44:38 Wama khalaqna alssamawatiwaal-arda wama baynahuma laAAaibeena
A	44:38 وما خلقنا السموت والارض وما بينهما لعبين
Edip-Layth	44:39 We did not create them except with the truth, but most of them do not know.
The Monotheist Group	44:39 We did not create them except with the truth, but most of them do not know.
Muhammad Asad	44:39 none of this have We created without [an inner] truth: ²² but most of them understand it not.
Rashad Khalifa	44:39 We created them for a specific purpose, but most of them do not know.
Shabbir Ahmed	44:39 We have not created them without purpose. But most of them know not. ¹¹
Transliteration	44:39 Ma khalaqnahuma illabialhaqqi wakinna aktharahum layaAAlamoona
A	44:39 ما خلقتهما الا بالحق ولكن اكثرهم لا يعلمون
Edip-Layth	<i>A Hellish Metaphor</i> 44:40 Surely, the day of Separation is the appointment for them all.
The Monotheist Group	44:40 Surely, the Day of Separation is the appointment for them all.
Muhammad Asad	44:40 VERILY, the Day of Distinction [between the true and the false] is the term appointed for all of them: ²³
Rashad Khalifa	44:40 The Day of Decision awaits them all.
Shabbir Ahmed	44:40 Surely, the Day of decision is appointed for them all.
Transliteration	44:40 Inna yawma alfasli meeqatuhumajmaAAeena
A	44:40 ان يوم الفصل ميقتهم اجمعين
Edip-Layth	44:41 That is the day when no friend can help his friend in any way; nor will they be

	helped. ²
The Monotheist Group	44:41 That is the Day when no friend can help his friend in any way; nor will they be helped.
Muhammad Asad	44:41 the Day when no friend shall be of the least avail to his friend, and when none shall be succoured
Rashad Khalifa	44:41 That is the day when no friend can help his friend in any way; no one can be helped.
Shabbir Ahmed	44:41 The Day when no friend shall be of any avail to his friend, and none shall be helped.
Transliteration	44:41 Yawma la yughnee mawlan AAan mawlanshay-an wal a hum yunṣaroonā
A	44:41 يوم لا يغنى مولى عن مولى شيئا ولا هم ينصرون
Edip-Layth	44:42 Except the one whom God treated with compassion. He is the Noble, the Compassionate.
The Monotheist Group	44:42 Except him on whom God has mercy. He is the Noble, the Merciful.
Muhammad Asad	44:42 save those upon whom God will have bestowed His grace and mercy: for, verily, He alone is almighty, a dispenser of grace.
Rashad Khalifa	44:42 Only those who attain mercy from GOD. He is the Almighty, Most Merciful.
Shabbir Ahmed	44:42 Except those who made themselves worthy of God's mercy. For, certainly, He, He alone is the Mighty, the Merciful.
Transliteration	44:42 Illā man raḥima Allāhu innahu huwa alAAazeezu alrraḥeemu
A	44:42 الا من رحم الله انه هو العزيز الرحيم
Edip-Layth	44:43 Surely, the tree of Bitterness
The Monotheist Group	44:43 Surely, the tree of Bitterness,
Muhammad Asad	44:43 Verily, [in the life to come] the tree of deadly fruit ²⁴
Rashad Khalifa	44:43 Surely, the tree of bitterness - <i>The Disbelievers</i>
Shabbir Ahmed	44:43 Surely, the tree of bitter deeds,
Transliteration	44:43 Inna shajarata alzzaqqoomi
A	44:43 ان شجرت الزقوم
Edip-Layth	44:44 Will be the food for the sinful.
The Monotheist Group	44:44 Will be the food for the sinful.
Muhammad Asad	44:44 will be the food of the sinful: ²⁵
Rashad Khalifa	44:44 will provide the food for the sinful.
Shabbir Ahmed	44:44 (Will be) the food of one who hampered progress of the 'self'. ¹²
Transliteration	44:44 IAAamu al-atheemi
A	44:44 طعام الاثيم
Edip-Layth	44:45 Like hot oil, it will boil in the stomachs.
The Monotheist Group	44:45 Like hot oil, it will boil in the stomachs.
Muhammad Asad	44:45 like molten lead will it boil in the belly,

Rashad Khalifa	44:45 Like lye, it will boil in the stomachs.
Shabbir Ahmed	44:45 Like molten brass will it boil in the belly.
Transliteration	44:45 Kaalmuhli yaghlee fee albuṭooni
A	44:45 كالمهل يغلى فى البطون
Edip-Layth	44:46 Like the boiling of liquid.
The Monotheist Group	44:46 Like the boiling of liquid.
Muhammad Asad	44:46 like the boiling of burning despair. 26
Rashad Khalifa	44:46 Like the boiling of hellish drinks.
Shabbir Ahmed	44:46 As the boiling, burning despair. 13
Transliteration	44:46 Kaghalyi alḥameemi
A	44:46 كغلى الحميم
Edip-Layth	44:47 "Take him and throw him into the midst of hell."
The Monotheist Group	44:47 "Take him and throw him into the midst of Hell."
Muhammad Asad	44:47 [And the word will be spoken:] Seize him, [O you forces of hell,] and drag him into the midst of the blazing fire:
Rashad Khalifa	44:47 Take him and throw him into the center of Hell.
Shabbir Ahmed	44:47 Take him and drag him into the midst of Hell. 14
Transliteration	44:47 Khuṭhooḥu faiAAatiloohu ilasawā-i aljaḥeemi
A	44:47 خذوه فاعتلوه الى سواء الجحيم
Edip-Layth	44:48 "Then pour upon his head the retribution of boiling liquid."
The Monotheist Group	44:48 "Then pour upon his head the retribution of boiling liquid."
Muhammad Asad	44:48 then pour over his head the anguish of burning despair!
Rashad Khalifa	44:48 Then pour upon his head the retribution of the Inferno.
Shabbir Ahmed	44:48 Then pour upon his head the boiling anguish.
Transliteration	44:48 Thumma ṣubboo fawqa ra/sihi min AAaṭḥabialḥameemi
A	44:48 ثم صبوا فوق راسه من عذاب الحميم
Edip-Layth	44:49 "Taste this; surely you are the noble, the generous!"
The Monotheist Group	44:49 "Taste this; surely you are the noble, the generous!"
Muhammad Asad	44:49 Taste it - thou who [on earth] hast considered thyself so mighty, so noble! 27
Rashad Khalifa	44:49 "Taste this; you were so powerful, so honorable."
Shabbir Ahmed	44:49 Taste! You considered yourself so mighty, so noble. 15
Transliteration	44:49 Thuq innaka anta alAAazeezu alkareem u
A	44:49 ذق انك انت العزيز الكريم

Edip-Layth	44:50 Surely, this is what you used to doubt!
The Monotheist Group	44:50 Surely, this is what you used to doubt!
Muhammad Asad	44:50 This is the very thing which you [deniers of the truth] were wont to call in question!" ²⁸
Rashad Khalifa	44:50 This is what you used to doubt.
Shabbir Ahmed	44:50 This is the very thing you doubted (and therefore, trampled Permanent Values).
Transliteration	44:50 Inna <u>hatha</u> ma kuntum bihitamtaroon a
A	44:50 ان هذا ما كنتم به تمترون
Edip-Layth	<i>A Heavenly Metaphor</i> 44:51 The righteous will be in a place of security.
The Monotheist Group	44:51 The righteous will be in a place of security.
Muhammad Asad	44:51 [As against this -] verily, the God-conscious will find themselves in a state secure,
Rashad Khalifa	<i>The Righteous</i> 44:51 The righteous will be in a secure position.
Shabbir Ahmed	44:51 Surely, those who guarded themselves against straying, will find themselves in a secure state. ¹⁶
Transliteration	44:51 Inna almuttaqeena fee maq <u>a</u> min ameenin
A	44:51 ان المتقين في مقام امين
Edip-Layth	44:52 Among paradises and springs.
The Monotheist Group	44:52 Among paradises and springs.
Muhammad Asad	44:52 amid gardens and springs,
Rashad Khalifa	44:52 Enjoying gardens and springs.
Shabbir Ahmed	44:52 Amid gardens and water springs.
Transliteration	44:52 Fee jann <u>a</u> tin waAAu ^y oonin
A	44:52 في جنت وعيون
Edip-Layth	44:53 Wearing silk and satin; facing each other.
The Monotheist Group	44:53 Wearing silk and satin; facing each other.
Muhammad Asad	44:53 wearing [garments] of silk and brocade, facing one another [in love].
Rashad Khalifa	44:53 Wearing velvet and satin; close to each other.
Shabbir Ahmed	44:53 Dressed in fine silk and in rich brocade, facing one another.
Transliteration	44:53 Yalbasona min sundusin wa-istabraqin muta <u>q</u> abileen a
A	44:53 يلبسون من سندس واستبرق متقبلين
Edip-Layth	44:54 So it is, and We coupled them with wonderful companions. ³
The Monotheist Group	44:54 So it is, and We coupled them with wonderful companions.
Muhammad Asad	44:54 Thus shall it be. And We shall pair them with companions pure, most beautiful of eye. ³⁰

Rashad Khalifa	44:54 We grant them wonderful spouses.
Shabbir Ahmed	44:54 Thus shall it be. And We shall pair them with virtuous companions of beautiful vision.
Transliteration	44:54 Kathalika wazawwajnahum bihoorinAAeenin
A	44:54 كذلك وزوجنهم بحور عين
Edip-Layth	44:55 They enjoy in it all kinds of fruits, in perfect peace.
The Monotheist Group	44:55 They enjoy in it all kinds of fruits, in perfect peace.
Muhammad Asad	44:55 In that [paradise] they shall [rightfully] claim all the fruits [of their past deeds], resting in security; ³¹
Rashad Khalifa	44:55 They enjoy in it all kinds of fruits, in perfect peace.
Shabbir Ahmed	44:55 In that Paradise they shall enjoy all kinds of fruits, in blissful contentment.
Transliteration	44:55 YadAAoona feeha bikulli fakihatinamineena
A	44:55 يدعون فيها بكل فكهة ءامين
Edip-Layth	44:56 They do not taste death therein except for the first death, and He has spared them the retribution of hell. ⁴
The Monotheist Group	44:56 They do not taste death therein except for the first death, and He has spared them the retribution of Hell.
Muhammad Asad	44:56 and neither shall they taste death there after having passed through their erstwhile death. ³² Thus will He have preserved them from all suffering through the blazing fire-
Rashad Khalifa	<i>The Righteous Do Not Really Die</i> 44:56 They do not taste death therein - beyond the first death - and He has spared them the retribution of Hell. ³
Shabbir Ahmed	44:56 True immortality! They do not taste death again after the first death. Thus will He save them from getting stuck at the Insurmountable Barrier. ¹⁷
Transliteration	44:56 La ya thooqoona feeh aalmawta ill a almwata al-ool a wawaq ahum AAathabaaljaheemi
A	44:56 لا يذوقون فيها الموت الا الموة الاولى ووقنهم عذاب الجحيم
Edip-Layth	44:57 As a blessing from your Lord. Such is the great triumph.
The Monotheist Group	44:57 As a blessing from your Lord. Such is the great triumph.
Muhammad Asad	44:57 an act of thy Sustainer's favour: ³³ and that, that will be the triumph supreme!
Rashad Khalifa	44:57 Such is the blessing from your Lord. Such is the great triumph.
Shabbir Ahmed	44:57 A bounty from your Lord! That is the Supreme Triumph.
Transliteration	44:57 Faqlan min rabbika thalikahuwa alfawzu alAAaathheemu
A	44:57 فضلا من ربك ذلك هو الفوز العظيم
Edip-Layth	44:58 We have thus made it easy in your language, perhaps they may take heed.
The Monotheist Group	44:58 We have thus made it easy in your language, perhaps they may take heed.
Muhammad Asad	44:58 THUS, THEN, [O Prophet,] have We made this [divine writ] easy to understand, in thine own [human] tongue, so that men might take it to heart. ³⁴

Rashad Khalifa	44:58 We have thus clarified it in your language, that they may take heed.
Shabbir Ahmed	44:58 Certainly, (O Prophet!) We have made this Qur'an easy in your tongue, in order that they may take it to heart.
Transliteration	44:58 Fa-innama yassarnahu bilisānikalāAAallahum yatathakkaroona
A	44:58 فانما يسرناه بلسانك لعلهم يتذكرون
Edip-Layth	44:59 Therefore, keep watch; for they too will keep watch.
The Monotheist Group	44:59 Therefore, keep watch; for they too will keep watch.
Muhammad Asad	44:59 So wait thou [for what the future will bring]: behold, they, too, are waiting. 35
Rashad Khalifa	44:59 Therefore, wait; they too will have to wait.
Shabbir Ahmed	44:59 So wait and watch. They too have to wait.
Transliteration	44:59 Fairtaqib innahum murtaqiboona
A	44:59 فارتقب انهم مرتقبون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (44:1)

H10M40. The combination of these two letters/numbers plays an important role in the mathematical system of the Quran based on code 19. For the meaning of these letters, see [1:1](#); [2:1](#); [40:1](#); [13:38](#); [46:10](#); [74:1-56](#).

Edip-Layth - End Note 2 (44:41)

See [2:286](#).

Edip-Layth - End Note 3 (44:54)

The word hur means intelligent, pure, dazzling friend; male or female. Words derived from the same root are used to mean back and forth conversation (hiwar, muhawara) ([18:34,37](#); [58:1](#)), disciple or true friend (hawary) ([3:52](#); [5:111-112](#); [61:14](#)), and to return ([84:14](#)). See [52:20](#); [55:72](#); [56:22](#).

Edip-Layth - End Note 4 (44:56)

Because of our rebellion in paradise we are sent to this world via a transition between universes, which is called death. See [40:11](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (44:1)

See Appendix II.

Muhammad Asad - End Note 2 (44:2)

See note 2 on [12:1](#).

Muhammad Asad - End Note 3 (44:3)

I.e., the night on which the revelation of the Qur'an began: see surah 97.

Muhammad Asad - End Note 4 (44:3)

The revelation of the Qur'an is but a continuation and, indeed, the climax of all divine revelation which has been going on since the very dawn of human consciousness. Its innermost purpose has always been the warning extended by God to man not to abandon himself to mere material ambitions and pursuits and, thus, to lose sight of spiritual values.

Muhammad Asad - End Note 5 (44:4)

Lit., "was made distinct everything wise", i.e., "wisely" or "in wisdom": a metonymical attribution of the adjective "wise" - which in reality relates to God, the maker of that distinction - to what has thus been made distinct (Zamakhshari and Razi). The meaning is that the revelation of the Qur'an, symbolized by that "blessed night" of its beginning, provides man with a standard whereby to discern between good and evil, or between all that leads to spiritual growth through an ever-deepening realization (ma'rifah) of God's existence, on the one hand, and all that results in spiritual blindness and self-destruction, on the other.

Muhammad Asad - End Note 6 (44:7)

Lit., "if you had but inner certainty". According to Abu Muslim al-Isfahani (as quoted by Razi), this means, "you would know it if you would but truly desire inner certainty and would pray for it".

Muhammad Asad - End Note 7 (44:9)

Lit., "are toying in doubt": i.e., their half-hearted admission of the possibility that God exists is compounded of doubt and irony (Zamakhshari) - doubt as to the proposition of God's existence, and an ironical amusement at the idea of divine revelation.

Muhammad Asad - End Note 8 (44:14)

A reference to the allegation of the Prophet's opponents that someone else had "imparted" to him the ideas expressed in the Qur'an (see [16:103](#) and the corresponding notes 129 and 130.), or at least had "helped" him to compose it (cf. [25:4](#) and note 5 and 6).

Muhammad Asad - End Note 9 (44:15)

Lit., "remove". This is apparently said on the time-level of the present - i.e., before the coming of the Last Hour - so as to give the sinners an opportunity to repent.

Muhammad Asad - End Note 10 (44:18)

Most of the classical commentators (e.g., Tabari, Zamakhshari, Razi, Baydawi) point out that this phrase can be understood in either of two senses, namely: "Give in unto me, O God's bondmen (ibad), implying a call to the Egyptians (since all human beings are "God's bondmen") to accept the divine message which Moses was about to convey to them; or, alternatively, "Give up to me God's servants", i.e., the children of Israel, who were kept in bondage in Egypt. Inasmuch as the vocalization ibada is applicable to the vocative as well as the accusative case, either of these two interpretations is legitimate.

Muhammad Asad - End Note 11 (44:20)

Lit., "lest you throw stones at me". It is to be noted that the verb rajama is used in the physical sense of

"throwing stones" as well as, metaphorically, in the sense of "throwing aspersions" or "reviling".

Muhammad Asad - End Note 12 (44:24)

Or: "cleft" - the expression rahwan having both these connotations (Jawhari, with especial reference to the above phrase). See also notes 33 and 35 on [26:63-66](#).

Muhammad Asad - End Note 29 (44:29)

For these particular allegories of life in paradise, see note 41 on [18:31](#).

Muhammad Asad - End Note 14 (44:31)

For this rendering of the term musrif, see the last surah 10 note 21.

Muhammad Asad - End Note 15 (44:32)

I.e., according to all commentators, above all people of their time, because at that time the children of Israel were the only people who worshipped the One God: which is the reason of the frequent Quranic references to the story of their delivery from bondage. The stress on God's having "chosen them knowingly" alludes to His foreknowledge that in later times they would deteriorate morally and thus forfeit His grace (Zamakhshari and Razi).

Muhammad Asad - End Note 16 (44:33)

Lit., "as would have in them a manifest test": an allusion to the long line of prophets rose in their midst, as well as to the freedom and prosperity which they were to enjoy in the Promised Land. All this presaged a test of their sincerity with regard to the spiritual principles which in the beginning raised them "above all other people" and, thus, of their willingness to act as God's message-bearers to the entire world. The formulation of the above sentence implies elliptically that they did not pass that test inasmuch as they soon forgot the spiritual mission for which they had been elected, and began to regard themselves as God's "chosen people" simply on account of their descent from Abraham: a notion which the Qur'an condemns in many places. Apart from this, the majority of the children of Israel very soon lost their erstwhile conviction that the life in this world is but the first and not the final stage of human life, and - as their Biblical history shows - abandoned themselves entirely to the pursuit of material prosperity and power. (See next note.)

Muhammad Asad - End Note 17 (44:34)

Although, on the face of it, by "these people" the Israelites are meant, the reference is obviously a general one, applying to all who hold the views expressed in the sequence, and in particular to the pagan contemporaries of the Prophet Muhammad. Nevertheless, there is a subtle connection between this passage and the preceding allusion to the "test" with which the children of Israel were to be faced: for it is a historical fact that up to the time of the destruction of the Second Temple and their dispersion by the Roman emperor Titus, the priestly aristocracy among the Jews, known as the Sadducees, openly denied the concepts of resurrection, divine judgment and life in the hereafter, and advocated a thoroughly materialistic outlook on life.

Muhammad Asad - End Note 18 (44:35)

I.e., "it is a final death, with nothing beyond it".

Muhammad Asad - End Note 19 (44:36)

I.e., "bring our forefathers back to life and let them bear witness that there is a hereafter". This ironic demand accords with the saying of the unbelievers mentioned in [43:22](#) and 23, "We found our forefathers agreed on what to believe - and, verily, it is in their footsteps that we find our guidance!" Thus, in the last resort, the fact that their ancestors did not believe in a hereafter is to them as conclusive an argument against it as the fact that nobody has as yet come back to life to confirm the truth of resurrection.

Muhammad Asad - End Note 20 (44:37)

"Tubba" was the title borne by a succession of powerful Himyar kings who ruled for centuries over the whole of South Arabia , and were finally overcome by the Abyssinians in the fourth century of the Christian era. They are mentioned elsewhere in the Qur'an ([50:14](#)) as having denied the truth of resurrection and God's judgment.

Muhammad Asad - End Note 21 (44:38)

I.e., without meaning or purpose (cf. [21:16](#)) - implying that if there were no hereafter, man's life on earth would be utterly meaningless, and thus in contradiction to the above as well as the subsequent statement, "none of all this have We created without [an inner] truth".

Muhammad Asad - End Note 22 (44:39)

See note 11 on [10:5](#).

Muhammad Asad - End Note 23 (44:40)

See note 6 on [77:13](#).

Muhammad Asad - End Note 24 (44:43)

See surah 37 note 22.

Muhammad Asad - End Note 25 (44:44)

The term al-athim (lit., "the sinful one") has here apparently a specific connotation, referring to a willful denial of resurrection and of God's judgment: in other words, of all sense and meaning in man's existence.

Muhammad Asad - End Note 26 (44:46)

For this tropical meaning of the term hamim, see surah 6 note 62.

Muhammad Asad - End Note 27 (44:49)

Lit., "for, behold, thou wert", etc. - thus alluding to the sin of arrogance due to disbelief in a continuation of life after death and, hence, in man's ultimate responsibility to God. (Cf. [96:6-7](#) - "Verily, man becomes grossly overweening whenever he believes himself to be self- sufficient" - and the corresponding note.)

Muhammad Asad - End Note 28 (44:50)

I.e., the continuation of life after death.

Muhammad Asad - End Note (44:53)

Muhammad Asad - End Note 30 (44:54)

For the rendering of hur'in as "companions pure, most beautiful of eye", see surah 56, notes 8 and 13. It is to be noted that the noun zawj (lit., "a pair" or - according to the context - "one of a pair") applies to either of the two sexes, as does the transitive verb zawaja, "he paired" or "joined", i.e., one person with another.

Muhammad Asad - End Note 31 (44:55)

Cf. [43:73](#).

Muhammad Asad - End Note 32 (44:56)

Lit., "except [or "beyond"] the first [i.e., erstwhile] death" (cf. [37:58-59](#)).

Muhammad Asad - End Note 33 (44:57)

I.e., by His having offered them guidance, of which they availed themselves: thus, the attainment of ultimate felicity is the result of an interaction between God and man, and of man's communion with Him.

Muhammad Asad - End Note 34 (44:58)

See note 81 on [19:97](#).

Muhammad Asad - End Note 35 (44:59)

I.e., whether they know it or not, God's will shall be done

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (44:3)

The entire Qur'an was revealed (down-loaded on the prophet's heart) in a Blessed Night in the month of Ramadhan, 610 CE, and then conveyed to mankind in stages over a period of 23 years. [2:185](#), [97:1](#)

Shabbir Ahmed - End Note 2 (44:13)

And this Qur'an is the Eternal reminder

Shabbir Ahmed - End Note 3 (44:20)

Rajm = Stone to death, revile, expel, insult, oppose, humiliate, curse, deride, mock, ridicule, belittle

Shabbir Ahmed - End Note 4 (44:21)

Allow me to take my people with me. Thereupon Pharaoh and his chiefs denied him

Shabbir Ahmed - End Note 5 (44:22)

Mujrim = One who thrives on the fruit of others' toil = Guilty = Exploitative

Shabbir Ahmed - End Note 6 (44:24)

Idhrib bi'asak = Strike with your staff = Seek for them a dry path ([20:77](#), [26:59-63](#)). Lord caused the sea to go back by a strong east wind all that night (Exodus xiv, 21). Moses crossed the Red Sea at the northwest extremity of today's Gulf of Suez, the bed wherein was that of reeds

Shabbir Ahmed - End Note 7 (44:28)

[26:59-63](#)

Shabbir Ahmed - End Note 8 (44:32)

Historically, the Israelites were the only Monotheistic people in the world in that era

Shabbir Ahmed - End Note 9 (44:33)

Signs: revelation through Moses, freedom and prosperity, the fertile and blessed land of Can'aan (Palestine), a chosen status, the great Kingdoms of David and Solomon, the prophets of the Tribes, the advent of Jesus. Trial = To believe and live a life upright. When they failed the tests, they were left to wander in bewilderment and lost their chosen status

Shabbir Ahmed - End Note 10 (44:37)

The Himairi (Himayar) Tribe had gained control of the Kingdom of Sheba in 115 BC and ruled until 300 CE. (For their times, see Surah 27, An-Naml and Surah 34, Saba). Tubba" was the most prominent of their kings, and he was a Unitarian Christian as were most Christians before the Roman Conference of Nicea in 325 CE

Shabbir Ahmed - End Note 11 (44:39)

They fail to realize that the human 'self' lives on after death and must be recompensed for its deeds in the Hereafter

Shabbir Ahmed - End Note 12 (44:44)

[17:60](#), [37:62-65](#)

Shabbir Ahmed - End Note 13 (44:46)

[102:1-2](#)

Shabbir Ahmed - End Note 14 (44:47)

That is what the endless greed does. [104:1-9](#)

Shabbir Ahmed - End Note 15 (44:49)

But the Law of Requital is absolutely just. [56:52](#)

Shabbir Ahmed - End Note 16 (44:51)

Taqwa [2:41](#)

Shabbir Ahmed - End Note 17 (44:56)

Jaheem [2:28](#), [40:11](#). See NOTES at the end of the book

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (44:10)

Only two signs are yet to be fulfilled, this smoke and Gog and Magog (Appendix25).

Rashad Khalifa - End Note 2 (44:13)

The sum of sura and verse numbers (44+13) is 57, 19x3, and this Quranic code was proclaimed by God's Messenger of the Covenant (Appendices1 ,2, &26).

Rashad Khalifa - End Note 3 (44:56)

As detailed in Appendix17, the righteous do not really die; they move on directly to the same Paradise where Adam and Eve once lived. Compare this statement with the disbelievers' statement in [40:11](#).

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2:112 No; whosoever submits himself to God, while doing good, he will have his reward with his Lord.
 There will be no fear over them, nor will they grieve.

The Monotheist Group (The Quran: A Pure and Literal Translation)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 45:1 H8M40 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 45:1 H.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 45:1 Ha. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 45:1 H. M.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 45:1 H.M. Ha-Meem (Hakeem the Wise, Majeed the Glorious, states that),
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 45:1 Ha-meem
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 45:1 حم
Edip-Layth	45:2 The revelation of the book is from God, the Noble, the Wise.
The Monotheist Group	45:2 The revelation of the Scripture is from God, the Noble, the Wise.
Muhammad Asad	45:2 THE BESTOWAL from on high of this divine writ issues from God, the Almighty, the Wise.

Rashad Khalifa	45:2 The revelation of this scripture is from GOD, the Almighty, Most Wise.
Shabbir Ahmed	45:2 The revelation of the Book is from God, the Mighty, the Wise.
Transliteration	45:2 Tanzeelu alkitābi mina AllāhialAAazeezi alhakeemi
A	45:2 تنزيل الكتب من الله العزيز الحكيم
Edip-Layth	45:3 In the heavens and the earth are signs for those who acknowledge.
The Monotheist Group	45:3 In the heavens and the Earth are signs for the believers.
Muhammad Asad	45:3 Behold, in the heavens as well as on earth there are indeed messages for all who [are willing to] believe. ²
Rashad Khalifa	45:3 The heavens and the earth are full of proofs for the believers.
Shabbir Ahmed	45:3 In the heavens and earth are signs for all who are willing to attain conviction.
Transliteration	45:3 Inna fee alssamāwāti waal-ardilaayatun lilmu/mineena
A	45:3 ان في السموت والارض لآيات للمومنين
Edip-Layth	45:4 In your creation, and what creatures He puts forth are signs for people who are certain.
The Monotheist Group	45:4 And in your creation, and what creatures He puts forth are signs for people who are certain.
Muhammad Asad	45:4 And in your own nature, and in [that of] all the animals which He scatters [over the earth] there are messages for people who are endowed with inner certainty. ³
Rashad Khalifa	45:4 Also in your creation, and the creation of all the animals, there are proofs for people who are certain.
Shabbir Ahmed	45:4 And in your own creative design, and in all the animals which He has spread widely, there are signs for those who explore and attain certainty.
Transliteration	45:4 Wafee khalqikum wam a yabuththu min d abbatinayatun liqawmin yooqinoona
A	45:4 وفي خلقكم وما يبت من دابة آيات لقوم يوقنون
Edip-Layth	45:5 The alternation of the night and the day, and what God sends down from the sky of provisions to revive the land after its death, and the changing of the winds, are signs for a people who understand.
The Monotheist Group	45:5 And the alternation of the night and the day, and what God sends down from the sky of provisions to revive the land after its death, and the changing of the winds; are signs for a people who understand.
Muhammad Asad	45:5 And in the succession of night and day, and in the means of subsistence which God sends down from the skies, giving life thereby to the earth after it had been lifeless, and in the change of the winds: [in all this] there are messages for people who use their reason. ⁴
Rashad Khalifa	45:5 Also, the alternation of the night and the day, and the provisions that GOD sends down from the sky to revive dead lands, and the manipulation of the winds; all these are proofs for people who understand.

Shabbir Ahmed	45:5 And in the alternation of the night and the day, and in the means of sustenance which God sends down from the height, reviving the earth which had been lifeless, and in the change of winds and seasons - in all this are signs for people who use their reason.
Transliteration	45:5 Waikhtila <u>fi</u> allayli wa aInnahariwama anzala All <u>ahu</u> mina aIssama-i minrizqin faahya bihi al-ar <u>da</u> baAAda mawti <u>h</u> awata <u>s</u> reefi a Irriya <u>hi</u> ayatunliqawmin yaAAqiloona
A	45:5 واختلف الليل والنهار وما انزل الله من السماء من رزق فاحيا به الارض بعد موتها وتصريف الريح آيت لقوم يعقلون
Edip-Layth	<i>Which Hadith Besides the Quran?</i> 45:6 These are God's signs that We recite to you with truth. So, in which hadith, after God and His signs, do they acknowledge? ²
The Monotheist Group	45:6 These are God's revelations that We recite to you with truth. So, in which narration after God and His revelations do they believe?
Muhammad Asad	45:6 These messages of God do We convey unto thee, setting forth the truth. In what other tiding, if not in God's messages, will they, then, believe? ⁵
Rashad Khalifa	<i>Which Hadith?</i> 45:6 These are GOD's revelations that we recite to you truthfully. In which Hadith other than GOD and His revelations do they believe? ¹
Shabbir Ahmed	45:6 These are the verses of God We convey to you with truth. Then, in what HADITH, if not in God and His verses, will they believe?
Transliteration	45:6 Tilka ayatu All <u>ah</u> inatloo <u>ha</u> AAalayka bi al <u>ha</u> qqi fabi-ayyi <u>h</u> adeethinbaAAda All <u>ah</u> i waayati <u>hi</u> yu/minoona
A	45:6 تلك آيت الله نتلوها عليك بالحق فباي حديث بعد الله وآياته يؤمنون
Edip-Layth	45:7 Woe to every sinful fabricator.
The Monotheist Group	45:7 Woe to every sinful fabricator.
Muhammad Asad	45:7 Woe unto every sinful self-deceiver ⁶
Rashad Khalifa	45:7 Woe to every fabricator, guilty.
Shabbir Ahmed	45:7 Woe to every fabricating impostor! ¹
Transliteration	45:7 Waylun likulli aff <u>a</u> kin atheemin
A	45:7 ويل لكل افاك اثم
Edip-Layth	45:8 He hears God's signs being recited to him, then he persists arrogantly, as if he never heard them. Give him news of a painful retribution.
The Monotheist Group	45:8 He hears God's revelations being recited to him, then he persists arrogantly, as if he never heard them. Give him news of a painful retribution.
Muhammad Asad	45:8 who hears God's messages when they are conveyed to him, and yet, as though he had not heard them, persists in his haughty disdain! Hence, announce unto him grievous suffering
Rashad Khalifa	45:8 The one who hears GOD's revelations recited to him, then insists arrogantly

	on his way, as if he never heard them. Promise him a painful retribution.
Shabbir Ahmed	45:8 (The impostor) who hears God's verses conveyed to him, yet he is haughtily obstinate, as though he never heard them. So, announce to him grievous punishment.
Transliteration	45:8 YasmaAAu ayati All ahitutla AAalayhi thumma yu sirru mustakbiran kaan lamyasmaAAha fabashshirhu biAAa th abin aleem in
A	45:8 يسمع ءايت الله تتلى عليه ثم يصر مستكبرا كان لم يسمعها فبشره بعذاب اليم
Edip-Layth	45:9 If he learns anything from Our signs, he makes fun of them. For these will be a humiliating retribution.
The Monotheist Group	45:9 And if he learns anything from Our revelations, he makes fun of them. For these will be a humiliating retribution.
Muhammad Asad	45:9 for when he does become aware of any of Our messages, he makes them a target of his mockery! For all such there is shameful suffering in store.
Rashad Khalifa	45:9 When he learns anything about our revelations, he mocks them. These have incurred a shameful retribution.
Shabbir Ahmed	45:9 For when he learns anything of Our verses, he belittles them. Theirs is a humiliating punishment in store.
Transliteration	45:9 Wa-i th a AAalima min ayatinashay-an ittakha th aha huzuwan ol a-ika lahumAAa th abun muheen un
A	45:9 واذا علم من ءايتنا شيئا اتخذها هزوا اولئك لهم عذاب مهين
Edip-Layth	45:10 Waiting for them is hell. What they earned will not help them, nor those whom they have taken as allies besides God, and for them is a terrible retribution.
The Monotheist Group	45:10 Waiting for them is Hell. And that which they earned will not help them, nor those whom they have taken as allies besides God, and for them is a terrible retribution.
Muhammad Asad	45:10 Hell is ahead of them; and all that they may have gained [in this world] shall be of no avail whatever to them, and neither shall any of those things which, instead of God, they have come to regard as their protectors: ⁷ for, awesome suffering awaits them.
Rashad Khalifa	45:10 Awaiting them is Gehenna. Their earnings will not help them, nor the idols they had set up beside GOD. They have incurred a terrible retribution.
Shabbir Ahmed	45:10 Ahead of them is Hell, and what they have earned will not avail them, nor will the 'awlia' (saints, sufis, 'imams', clegy) whom they had chosen besides God. Theirs will be an awesome suffering. ²
Transliteration	45:10 Min war a-ihim jahannamu wal ayughnee AAanhum m a kasaboo shay-an wala maittakhat ^h oo min dooni Allahi awliyaa walahumAAa th abun AAa th eem un
A	45:10 من ورائهم جهنم ولا يغنى عنهم ما كسبوا شيئا ولا ما اتخذوا من دون الله اولياء ولهم عذاب عظيم
Edip-Layth	<i>Divine Signs</i> 45:11 This is guidance. Those who reject the signs of their Lord, for them is an affliction of a painful retribution.

The Monotheist Group	45:11 This is a guidance. And those who reject the revelations of their Lord, for them is an affliction of a painful retribution.
Muhammad Asad	45:11 [To pay heed to God's signs and messages:] this is [the meaning of] guidance; on the other hand, ⁸ for those who are bent on denying the truth of their Sustainer's messages there is grievous suffering in store as an outcome of [their] vileness. ⁹
Rashad Khalifa	45:11 This is a beacon, and those who disbelieve in these revelations of their Lord have incurred condemnation and a painful retribution.
Shabbir Ahmed	45:11 This is a beacon. And for those who reject the revelations of their Lord, is a painful retribution.
Transliteration	45:11 <u>H</u> atha hudan wa <u>a</u> llat <u>h</u> eenakafaroo bi- <u>a</u> yati rabbi <u>h</u> im lahum AAa <u>t</u> habunmin rijzin aleem <u>i</u> n
A	45:11 هذا هدى والذين كفروا بايت ربهم لهم عذاب من رجز اليم
Edip-Layth	45:12 God is the One who committed the sea in your service, so that the ships can sail in it by His command, and that you may seek of His provisions, and that you may be appreciative.
The Monotheist Group	45:12 God is the One who committed the sea in your service, so that the ships can sail in it by His command, and that you may seek of His provisions, and that you may be appreciative.
Muhammad Asad	45:12 IT IS GOD who has made the sea subservient [to His laws, so that it be of use] to you ¹⁰ so that ships might sail through it at His behest, and that you might seek to obtain [what you need] of His bounty, and that you might have cause to be grateful.
Rashad Khalifa	45:12 GOD is the One who committed the sea in your service, so that the ships can roam it in accordance with His laws. You thus seek His provisions, that you may be appreciative.
Shabbir Ahmed	45:12 God is the One Who has made the sea of service to you that the ships may run thereon by His command, and that you may seek of His bounty, and that you may be grateful.
Transliteration	45:12 All <u>a</u> hu alla <u>t</u> hee sakhkharalakumu alba <u>h</u> ra litajriya alfulku fee <u>h</u> i bi-amri <u>h</u> walitabtaghoo min fad <u>l</u> ihi walaAAa <u>l</u> lakum tashkuroon <u>a</u>
A	45:12 الله الذى سخر لكم البحر لتجرى الفلك فيه بامرہ ولتبتغوا من فضله ولعلكم تشكرون
Edip-Layth	45:13 He committed in your service all that is in the heavens and in the earth; all from Him. In that are signs for a people who reflect.
The Monotheist Group	45:13 And He committed in your service all that is in the heavens and in the Earth; all from Him. In that are signs for a people who reflect.
Muhammad Asad	45:13 And He has made subservient to you, [as a gift] from Himself, all that is in the heavens and on earth: ¹¹ in this, behold, there are messages indeed for people who think!
Rashad Khalifa	45:13 He committed in your service everything in the heavens and the earth; all from Him. These are proofs for people who reflect.
Shabbir Ahmed	45:13 And He has made subservient to you, from Himself, all that is in the heavens and all that is on earth. Therein, are signs for people who reflect.

Transliteration	45:13 Wasakhkhara lakum m a fee a Issamawatiwama fee al-ar di jameeAAan minhu inna fee <u>thalikalaayatin</u> liqawmin yatafakkaroon a
A	45:13 وسخر لكم ما فى السموت وما فى الارض جميعا منه ان فى ذلك لءايت لقوم يتفكرون
Edip-Layth	45:14 Say to those who acknowledged: they should forgive those who do not look forward to the days of God. He will fully recompense people for whatever they have earned.
The Monotheist Group	45:14 Say to those who believed to forgive those who do not look forward to the days of God. He will fully recompense people for whatever they have earned.
Muhammad Asad	45:14 Tell all who have attained to faith that they should forgive those who do not believe in the coming of the Days of God, ¹² [since it is] for Him [alone] to requite people for whatever they may have earned.
Rashad Khalifa	45:14 Tell those who believed to forgive those who do not expect the days of GOD. He will fully pay everyone for whatever they have earned.
Shabbir Ahmed	45:14 Tell those who have chosen to believe, to forgive the ones who do not hope for the Days of God. It is for Him alone to recompense each people for what they have earned. ³
Transliteration	45:14 Qul lilla <u>theena</u> amanooyaghfiroo lilla <u>theena</u> l a yarjoona ayy ama All <u>ah</u> iliyajziya qawman bima <u>kanoo</u> yaksiboon a
A	45:14 قل للذين ءامنوا يغفروا للذين لا يرجون ايام الله ليجزى قوما بما كانوا يكسبون
Edip-Layth	45:15 Whoever works good does so for himself, and whoever works evil will suffer it. Then to your Lord you will be returned.
The Monotheist Group	45:15 Whoever works good does so for himself, and whoever works evil will suffer it. Then to your Lord you will be returned.
Muhammad Asad	45:15 Whoever does what is just and right, does so for his own good; and whoever does evil, does so to his own hurt; and in the end unto your Sustainer you all will be brought back.
Rashad Khalifa	45:15 Whoever works righteousness does so for his own good, and whoever works evil does so to his own detriment. To your Lord you will be returned.
Shabbir Ahmed	45:15 Whoever helps others, helps his own 'self'. And whoever hurts others, hurts his own 'self'. And in the end all of you will be brought back to your Lord. ⁴
Transliteration	45:15 Man AAamila <u>salihan</u> afalinafsihi waman as aa faAAalayh a thumma il <u>ar</u> abbikum turjaAAoon a
A	45:15 من عمل صالحا فلنفسه ومن اساء فعليها ثم الى ربكم ترجعون
Edip-Layth	45:16 We had given the Children of Israel the book and the judgment, and the prophethood, and We provided them with good provisions; and We preferred them over the worlds.
The Monotheist Group	45:16 And We had given the Children of Israel the Scripture, and the judgment, and the prophethood, and We provided them with good provisions; and We preferred them over the worlds.
Muhammad Asad	45:16 AND, INDEED, [already] unto the children of Israel did We vouchsafe revelation, and wisdom, and prophethood; ¹³ and We provided for them sustenance out of the good things of life, and favoured them above all other

	people [of their time]. ¹⁴
Rashad Khalifa	45:16 We have given the Children of Israel the scripture, wisdom, and prophethood, and provided them with good provisions; we bestowed upon them more blessings than any other people.
Shabbir Ahmed	45:16 We gave to the Children of Israel the scripture, the rule, and a succession of prophets, and provided them with decent things and bestowed upon them bounties more than other nations of the time. ⁵
Transliteration	45:16 Walaqad atayna banee isr a-eelaalkitaba wa alhukma waalInnubuwwatawarazaqna ^h um mina a lttayyibati wafa ddalnahumAAala alAAalameena
A	45:16 ولقد آتينا بني اسرائيل الكتب والحكم والنبوة ورزقناهم من الطيبات وفضلناهم على العلمين
Edip-Layth	45:17 We gave them proof in the matter, but then they disputed after the knowledge had come to them, out of jealousy amongst themselves. Your Lord will judge them on the day of resurrection regarding everything that they have disputed.
The Monotheist Group	45:17 And We gave them clarity in the matter, but then they disputed after the knowledge had come to them, out of jealousy amongst themselves. Your Lord will judge them on the Day of Resurrection regarding everything that they have disputed.
Muhammad Asad	45:17 And We gave them clear indications of the purpose [of faith]; ¹⁵ and it was only after all this knowledge had been vouchsafed to them that they began, out of mutual jealousy, to hold divergent views: ¹⁶ [but,] verily, thy Sustainer will judge between them on Resurrection Day regarding all whereon they were wont to differ. ¹⁷
Rashad Khalifa	45:17 We have given them herein clear commandments. Ironically, they did not dispute this until the knowledge had come to them. This is due to jealousy on their part. Surely, your Lord will judge them on the Day of Resurrection regarding everything they have disputed.
Shabbir Ahmed	45:17 And gave them a clear set of commandments. Yet, they fell for differences through rivalry among themselves after knowledge had come to them. Your Lord will judge between them on the Resurrection Day concerning all they differed.
Transliteration	45:17 Waataynahum bayyin atinmina al-amri fam a ikhtalafoo ill a min baAAadi majaanumu alAAailmu baghyan baynahum inna rabbaka yaq deebaynahum yawma alqiyamati feema kanoo feehiyakhtalifoona
A	45:17 وءاتينهم بينت من الامر فما اختلفوا الا من بعد ما جاءهم العلم بغيا بينهم ان ربك يقضى بينهم يوم القيمة فيما كانوا فيه يختلفون
Edip-Layth	45:18 Then We have established you on the correct path; so follow it and do not follow the desires of those who do not know.
The Monotheist Group	45:18 Then We have established you on the correct path; so follow it and do not follow the desires of those who do not know.
Muhammad Asad	45:18 And, finally, [O Muhammad,] We have set thee on a way by which the purpose [of faith] may be fulfilled: ¹⁸ so follow thou this [way], and follow not the likes and dislikes of those who do not know [the truth]. ¹⁹

Rashad Khalifa	45:18 We then appointed you to establish the correct laws; you shall follow this, and do not follow the wishes of those who do not know.
Shabbir Ahmed	45:18 And finally, We appointed you (O Messenger!) to establish clear commandments about all matters. So you shall follow this (way), and do not follow the whims of those who do not know (the truth). ⁶
Transliteration	45:18 Thumma jaAAaln <u>a</u> ka AAal <u>a</u> shareeAAatin mina al-amri fa ittabiAAha walatattabiAA ahwaa allat <u>h</u> eena la yaAAalamoona
A	45:18 ثم جعلناك على شريعة من الامر فاتبعها ولا تتبع اهواء الذين لا يعلمون
Edip-Layth	45:19 They cannot help you against God in the least. The transgressors are allies to one another, while God is the Protector of the righteous.
The Monotheist Group	45:19 They cannot help you against God in the least. And the transgressors are allies to one another, while God is the Protector of the righteous.
Muhammad Asad	45:19 Behold, they could never be of any avail to thee if thou wert to defy the will of God ²⁰ for, verily, such evildoers are but friends and protectors of one another, whereas God is the Protector of all who are conscious of Him.
Rashad Khalifa	45:19 They cannot help you at all against GOD. It is the transgressors who ally themselves with one another, while GOD is the Lord of the righteous.
Shabbir Ahmed	45:19 They cannot avail you the least against God. The wrongdoers are friends to one another, while God is the protecting Friend of those who are observant in their journey of life.
Transliteration	45:19 Innahum lan yughnoo AAanka mina All <u>a</u> hishay-an wa-inna a l <u>th</u> halimeena baAA <u>u</u> humawliya <u>o</u> baAA <u>u</u> din waAll <u>u</u> hu waliyyualmuttaqeena
A	45:19 انهم لن يغنوا عنك من الله شيئا وان الظلمين بعضهم اولياء بعض والله ولى المتقين
Edip-Layth	45:20 This is a physical evidence for the people, and guidance and a mercy for a people who are certain.
The Monotheist Group	45:20 This is a physical evidence for the people, and a guidance and a mercy for a people who are certain.
Muhammad Asad	45:20 This [revelation, then,] ²¹ is a means of insight for mankind, and a guidance and grace unto people who are endowed with inner certainty.
Rashad Khalifa	45:20 This provides enlightenments for the people, and guidance, and mercy for those who are certain.
Shabbir Ahmed	45:20 The messages right before you are a means of vision and insight for mankind, and a guidance and a grace for people who wish to live by conviction rather than uncertainty.
Transliteration	45:20 H <u>ath</u> a basa-iru liIn <u>na</u> siwahudan wara <u>h</u> matun liqawmin yooqinoona
A	45:20 هذا بصائر للناس وهدى ورحمة لقوم يوقنون
Edip-Layth	45:21 Or do those who work evil expect that We would treat them the same as those who acknowledge and do good works, in their present life and their death? Miserable is how they judge.
The Monotheist Group	45:21 Or do those who work evil expect that We would treat them the same as those who believe and do good works, in their present life and their death? Miserable is how they judge.

Muhammad Asad	45:21 Now as for those who indulge in sinful doings - do they think that We place them, both in their life and their death, on an equal footing with those who have attained to faith and do righteous deeds? Bad, indeed, is their judgment. ²²
Rashad Khalifa	45:21 Do those who work evil expect that we will treat them in the same manner as those who believe and lead a righteous life? Can their life and their death be the same? Wrong indeed is their judgment.
Shabbir Ahmed	45:21 What! Do those who disrupt others' lives think that We will treat them, in life and death, like believers and helpers of humanity? Evil is the judgment they make!
Transliteration	45:21 Am <u>hasiba</u> alla <u>theena</u> ijtara <u>hooa</u> Issayyi-ati an najAAalahum ka <u>alla</u> <u>theena</u> <u>amanoo</u> waAAamilo a <u>Issali</u> <u>hati</u> saw <u>aanma</u> <u>hyahum</u> wamam <u>atuhum</u> <u>saa</u> <u>ma</u> ya <u>hkumoon</u> a
A	45:21 ام حسب الذين اجترحوا السيئات ان نجعلهم كالذين ءامنوا وعملوا الصلحت سواء محياهم ومماتهم ساء ما يحكمون
Eidip-Layth	45:22 God created the heavens and the earth with truth, and so that every person may be recompensed for whatever it earned, and they will not be wronged.
The Monotheist Group	45:22 And God created the heavens and the Earth with truth, and so that every soul may be recompensed for whatever it earned, and they will not be wronged.
Muhammad Asad	45:22 for, God has created the heavens and the earth in accordance with [an inner] truth, ²³ and [has therefore willed] that every human being shall be recompensed for what he has earned and none shall be wronged.
Rashad Khalifa	45:22 GOD created the heavens and the earth for a specific purpose, in order to pay each soul for whatever it earned, without the least injustice.
Shabbir Ahmed	45:22 For, God has created the heavens and earth with purpose, and that every 'self' shall be compensated for what it has earned. And none shall be wronged.
Transliteration	45:22 Wakhalaaqa All <u>ahu</u> a Issam <u>awati</u> waal-arda bi <u>al</u> <u>haqqi</u> walitujz <u>akullu</u> nafs in bima <u>kasabat</u> wahum la <u>yu</u> <u>thlamoon</u> a
A	45:22 وخلق الله السموت والارض بالحق ولتجزى كل نفس بما كسبت وهم لا يظلمون
Eidip-Layth	<i>The Narrow-Minded Skeptics</i> 45:23 Have you seen the one who took his fancy as his god, and God led him astray, despite his knowledge, and He sealed his hearing and his heart, and He made a veil on his eyes? Who then can guide him after God? Will you not remember?
The Monotheist Group	45:23 Have you seen the one who took his ego as his god, and God led him astray, despite his knowledge, and He sealed his hearing and his heart, and He made a veil on his eyes? Who then can guide him after God? Will you not remember?
Muhammad Asad	45:23 HAST THOU ever considered [the kind of man] who makes his own desires his deity, and whom God has [thereupon] let go astray, knowing [that his mind is closed to all guidance], ²⁴ and whose hearing and heart He has sealed, and upon whose sight He has placed a veil? ²⁵ Who, then, could guide him after God [has abandoned him]? Will you not, then, bethink yourselves?
	<i>Common Form of Idolatry: The Ego As A god</i>

Rashad Khalifa	45:23 Have you noted the one whose god is his ego? Consequently, GOD sends him astray, despite his knowledge, seals his hearing and his mind, and places a veil on his eyes. Who then can guide him, after such a decision by GOD? Would you not take heed?
Shabbir Ahmed	45:23 Have you ever noted him who makes his desires his god? Consequently, God lets him go astray despite his knowledge, seals up his hearing and his heart, and places a veil on his sight. Then who will lead him after he has left God? Will you not then remember (this admonition)? ⁷
Transliteration	45:23 Afaraayta mani ittakha <u>tha</u> il <u>ah</u> ahuhawahu waadallahu All <u>ah</u> u AAal <u>ah</u> AAilmin wakhatama AAal <u>ah</u> samAAihi waqalbihi wajaAAala AAal <u>ah</u> ba <u>sa</u> rihi ghish <u>ah</u> watan faman yahdeehi min baAAadi All <u>ah</u> iafala <u>ta</u> th <u>ah</u> kkaroona
A	45:23 افرءيت من اتخذ الهه هوبه واضله الله على علم وختم على سمعه وقلبه وجعل على بصره غشوة فمن يهديه من بعد الله افلا تذكرون
Edip-Layth	45:24 They said, "There is nothing but this worldly life; we die and we live and nothing destroys us except the passing of time!" They have no knowledge about this; they only conjecture.
The Monotheist Group	45:24 And they said: "There is nothing but this worldly life; we die and we live and nothing destroys us except the passing of time!" And they have no knowledge about this; they only conjecture.
Muhammad Asad	45:24 And yet they say: There is nothing beyond our life in this world. We die as we come to life, ²⁶ and nothing but time destroys us." But of this they have no knowledge whatever: they do nothing but guess.
Rashad Khalifa	45:24 They said, "We only live this life; we live and die and only time causes our death!" They have no sure knowledge about this; they only conjecture.
Shabbir Ahmed	45:24 And yet they say, "There is nothing beyond our life of this world. We die as we come to life (per chance) and nothing destroys us but Time." But of that they have no knowledge. They do nothing but make a wild guess.
Transliteration	45:24 Waq <u>al</u> loo ma <u>hi</u> ya illa <u>ha</u> yatuna <u>ah</u> alddunya namootu wanah <u>ya</u> wamayuhlikuna illa <u>ah</u> alddahru wama <u>lah</u> um bi <u>th</u> alikamin AAilmin in hum illa <u>ya</u> thunnoona
A	45:24 وقالوا ما هي الا حياتنا الدنيا نموت ونحيا وما يهلكنا الا الدهر وما لهم بذلك من علم ان هم الا يظنون
Edip-Layth	45:25 When Our clear signs are recited to them, their only argument is to say, "Then bring back our forefathers, if you are truthful."
The Monotheist Group	45:25 And when Our clear revelations are recited to them, their only argument is to say: "Then bring back our forefathers, if you are truthful."
Muhammad Asad	45:25 And [so,] whenever Our messages are conveyed to them in all their clarity, their only argument is this: ²⁷ Bring forth our fore fathers [as witnesses], if what you claim is true!" ²⁸
Rashad Khalifa	45:25 When our revelations are recited to them, clearly, their only argument is to say, "Bring back our forefathers, if you are truthful."
Shabbir Ahmed	45:25 And when Our revelations are conveyed to them in all clarity, their only argument is this, "Bring back our forefathers if you are truthful."
Transliteration	45:25 Wa-i <u>th</u> a tutl <u>ah</u> AAalayhim <u>ay</u> atuna <u>ba</u> yyina <u>tin</u> m <u>ah</u> k <u>ah</u> na <u>hu</u> jjatahum ill <u>ah</u> an

	qaloo i/too bi-aba-ina in kuntum sadiqueena
A	45:25 وإذا تتلى عليهم ءآيتنا بينت ما كان حجتهم إلا ان قالوا آئتوا بآبائنا ان كنتم صدقين
Edip-Layth	45:26 Say, "God gives you life, then He puts you to death, then He will gather you to the day of resurrection, in which there is no doubt. But most people do not know."
The Monotheist Group	45:26 Say: "God gives you life, then He puts you to death, then He will gather you to the Day of Resurrection, in which there is no doubt. But most people do not know."
Muhammad Asad	45:26 Say: It is God who gives you life, and then causes you to die; and in the end He will gather you together on Resurrection Day, [the coming of] which is beyond all doubt - but most human beings understand it not."
Rashad Khalifa	45:26 Say, "GOD has granted you life, then He puts you to death, then He will summon you to the Day of Resurrection, which is inevitable. But most people do not know."
Shabbir Ahmed	45:26 Say, "It is God Who gives you life, and then causes you to die. And He will gather all of you together on the Resurrection Day, the advent of which is beyond doubt." But most people do not know 8
Transliteration	45:26 Quli Allahu yuhyeekum thummayumeetukum thumma yajmaAAukum ilayyawmi alqiyamatil rayba feehi walakinna akthara llnasila yaAAalamoona
A	45:26 قل الله يحييكم ثم يميتكم ثم يجمعكم الى يوم القيمة لا ريب فيه ولكن اكثر الناس لا يعلمون
Edip-Layth	45:27 To God is the sovereignty of the heavens and the earth. On the day the moment comes to pass, on that day the falsifiers will lose.
The Monotheist Group	45:27 And to God is the sovereignty of the heavens and the Earth. And on the Day the Hour comes to pass, on that Day the falsifiers will lose.
Muhammad Asad	45:27 For, God's is the dominion over the heavens and the earth; and on the Day when the Last Hour dawns - on that Day will be lost all who [in their lifetime] tried to reduce to nothing [whatever they could not understand]. 29
Rashad Khalifa	45:27 To GOD belongs all sovereignty of the heavens and the earth. The day the Hour (Judgment) comes to pass, that is when the falsifiers lose.
Shabbir Ahmed	45:27 For, to God belongs the Dominion of the heavens and earth. And on the Day when the Hour stands - on that Day the followers of falsehood will be at loss.
Transliteration	45:27 Walillahi mulku alIssamawatiwaal-ardi wayawma taqoomu alssaAAatuyawma-ithin yakhsaru almubtuloona
A	45:27 والله ملك السموت والارض ويوم تقوم الساعة يومئذ يخسر المبطلون
Edip-Layth	45:28 You will see every nation lined up together. Every nation will be called to its record. "Today, you are recompensed for everything you have done."
The Monotheist Group	45:28 And you will see every nation lined-up together. Every nation will be called to its record. "Today, you will be recompensed for everything you have done."
Muhammad Asad	45:28 And [on that Day] thou wilt see all people kneeling down [in humility]: all people will be called upon to [face] their record: Today you shall be requited for all that you ever did!

Rashad Khalifa	<i>Kneeling</i> 45:28 You will see every community kneeling. Every community will be called to view their record. Today, you get paid for everything you have done.
Shabbir Ahmed	45:28 And you will see every nation kneeling down, each nation called to its record. (And it will be said), "This Day you shall be paid for all that you ever did."
Transliteration	45:28 Watara kulla ommatin jathiyatankullu ommatin tudAAa ila kitabihaalyawma tujawna ma kuntum taAamaloona
A	45:28 وترى كل امة جاثية كل امة تدعى الى كتبها اليوم تجزون ما كنتم تعملون
Edip-Layth	45:29 "This is Our record; it utters the truth about you. We have been recording everything you did."
The Monotheist Group	45:29 "This is Our record; it utters the truth about you. We have been recording everything you did."
Muhammad Asad	45:29 This Our record speaks of you in all truth: for, verily, We have caused to be recorded all that you ever did!"
Rashad Khalifa	45:29 This is our record; it utters the truth about you. We have been recording everything you did.
Shabbir Ahmed	45:29 "This Our record tells the truth about you. We arranged for all your doings to be meticulously recorded.
Transliteration	45:29 Hatha kit abuna yan tiquAAalaykum bi alhaqqi inn a kunn anastansikhu m a kuntum taAamaloona
A	45:29 هذا كتبنا ينطق عليكم بالحق انا كنا نستنسخ ما كنتم تعملون
Edip-Layth	45:30 As for those who acknowledge and did good works, their Lord will admit them into His mercy. Such is the clear triumph.
The Monotheist Group	45:30 As for those who believe and did good works, their Lord will admit them into His mercy. Such is the clear triumph.
Muhammad Asad	45:30 Now as for those who have attained to faith and done righteous deeds, their Sustainer will admit them to His grace: that will be [their] manifest triumph!
Rashad Khalifa	45:30 As for those who believe and work righteousness, their Lord will admit them into His mercy. This is the great triumph.
Shabbir Ahmed	45:30 As for those who accepted the message and helped the society, their Lord will admit them into His grace. That! That is the Obvious Triumph.
Transliteration	45:30 Faamma alla theena amanoowaAAamiloo a Issalihati fayudkhiluhumrabbuhum fee rahmatihi thalika huwa alfawzualmubeen u
A	45:30 فاما الذين ءامنوا وعملوا الصلحت فيدخلهم ربهم فى رحمته ذلك هو الفوز المبين
Edip-Layth	45:31 As for those who reject: "Were not My signs recited to you, but you turned arrogant and were a criminal people?"
The Monotheist Group	45:31 As for those who disbelieve: "Were not My revelations recited to you, but you turned arrogant and were a criminal people?"
Muhammad Asad	45:31 But as for those who were bent on denying the truth, [they will be told:] Were not My messages conveyed to you? And withal, you gloried in your arrogance, and so you became people lost in sin:

Rashad Khalifa	45:31 As for those who disbelieve: "Were not My revelations recited to you, but you turned arrogant and were wicked people?"
Shabbir Ahmed	45:31 And as for those who rejected the truth (they will be told), "Were not My messages conveyed to you? But you took an arrogant stance since you were an exploitative people."
Transliteration	45:31 Waamma alla theena kafarooafalam takun ayatee tutl a AAalaykum faistakbartumwakuntum qawman mujrimeena
A	45:31 واما الذين كفروا افلم تكن ءايتى تتلى عليكم فاستكبرتم وكنتم قوما مجرمين
Edip-Layth	45:32 When it was said, "Surely God's promise is the truth, and there is no doubt about the coming of the moment," you said, "We do not know what the moment is! We are full of conjecture about it; we are not certain."
The Monotheist Group	45:32 And when it was said: "Surely God's promise is the truth, and there is no doubt about the coming of the Hour," you said: "We do not know what the Hour is! We are full of conjecture about it; we are not certain."
Muhammad Asad	45:32 for when it was said, 'Behold, God's promise always comes true, and there can be no doubt about [the coming of] the Last Hour' - you would answer, 'We do not know what that Last Hour may be: we think it is no more than an empty guess, and [so] we are by no means convinced!'"
Rashad Khalifa	45:32 When it is proclaimed that GOD's promise is the truth and that the Hour (of Judgment) is inevitable, you said, "We do not know what the Hour is! We are full of conjecture about it; we are not certain."
Shabbir Ahmed	45:32 And when it was said, "God's promise always comes true and there is no doubt about the Hour - you would reply, "We do not know what the Hour is. We think it could be conjecture, however, we are not certain!"
Transliteration	45:32 Wa-i ^{tha} qeela inna waAAada All ahihaqqun wa alIssaAAatu l a rayba feeha ^q ultum m a nadree m a a IssaAAatu in na th unnuilla th annan wam a nah ⁿ ubimustayqineena
A	45:32 واذا قيل ان وعد الله حق والساعة لا ريب فيها قلتم ما ندري ما الساعة ان نظن الا ظنا وما نحن بمستيقنين
Edip-Layth	45:33 The evils of their works will become evident to them, and the very thing they ridiculed will be their doom.
The Monotheist Group	45:33 And the evils of their works will become evident to them, and the very thing they ridiculed will be their doom.
Muhammad Asad	45:33 And [on that Day,] the evil of their doings will become obvious to them, and they will be overwhelmed by the very thing which they were wont to deride. ³⁰
Rashad Khalifa	45:33 The evils of their works will become evident to them, and the very things they mocked will come back and haunt them.
Shabbir Ahmed	45:33 And their disruptive actions will become obvious to them and the very thing they used to mock will surround them.
Transliteration	45:33 Wabada lahum sayyi- ^{at} u m aAAamiloo wa haqa bihim m a k anoo bihiyastahzi-oona
A	45:33 وبدا لهم سيئات ما عملوا وحاق بهم ما كانوا به يستهزءون

Edip-Layth	45:34 It will be said to them: "Today We will forget you, just as you forgot the meeting of this day. Your abode is the fire, and you will have no helpers."
The Monotheist Group	45:34 And it will be said to them: "Today We will forget you, just as you forgot the meeting of this Day. And your abode is the Fire, and you will have no helpers."
Muhammad Asad	45:34 And [the word] will be spoken: Today We shall be oblivious of you as you were oblivious of the coming of this your Day [of Judgment]; and so your goal is the fire, and you shall have none to succour you:
Rashad Khalifa	45:34 It will be proclaimed: "Today we forget you, just as you forgot the meeting of this day. Your abode is the hellfire, and you will have no helpers.
Shabbir Ahmed	45:34 And it will be said, "This Day We forget you, just as you forgot the meeting of this your Day. And your abode is the fire, and there is none to help you.
Transliteration	45:34 Waqeela alyawma nans akum kam anaseetum liq aa yawmikum h atha wama/wakumu alnnaruwama lakum min nasireena
A	45:34 وقيل اليوم ننسكم كما نسيتم لقاء يومكم هذا وماوكم النار وما لكم من نصرين
Edip-Layth	45:35 "This is because you took God's signs in mockery, and you were deceived by the worldly life." So from this day, they will never exit therefrom, nor will they be excused.
The Monotheist Group	45:35 "This is because you took God's revelations in mockery, and you were deceived by the worldly life." So from this Day, they will never exit therefrom, nor will they be excused.
Muhammad Asad	45:35 this, because you made God's messages the target of your mockery, having allowed the life of this world to beguile you!" ³¹ On that Day, therefore, they will not be brought out of the fire, ³² nor will they be allowed to make amends.
Rashad Khalifa	45:35 "This is because you took GOD's revelations in vain, and were preoccupied with the first life." Consequently, they will never exit therefrom, nor will they be excused.
Shabbir Ahmed	45:35 This is because you ridiculed God's messages, having allowed the vanities of the life of this world deceive you." This Day, therefore, they will not be taken out of it, nor can they make amends.
Transliteration	45:35 Thalikum bi-annakumu ittakha thtumayati All ahi huzuwan wagharratkumu alhayatualddunya faalyawma la yukhrajoonaminha wala hum yustaAataboona
A	45:35 ذلكم بانكم اتخذتم ءايت الله هزوا وغرتكم الحياة الدنيا فاليوم لا يخرجون منها ولا هم يستعتبون
Edip-Layth	45:36 All praise belong to God; the Lord of the heavens, and the Lord of the earth; the Lord of the worlds.
The Monotheist Group	45:36 To God belongs all praise; the Lord of the heavens, and the Lord of the Earth; the Lord of the worlds.
Muhammad Asad	45:36 AND THUS, all praise is due to God, Sustainer of the heavens and Sustainer of the earth: the Sustainer of all the worlds!
Rashad Khalifa	45:36 To GOD belongs all praise; Lord of the heavens, Lord of the earth, Lord of the universe.

Shabbir Ahmed	45:36 Then, all praise is due to God, Lord of the heavens and Lord of the earth, Lord of all the worlds! ⁹
Transliteration	45:36 Falillāhi alḥamdu rabbi alṢṣamawātiwarabbi al-ardī rabbi alAAalameena
A	45:36 قلله الحمد رب السموت ورب الارض رب العلمين
Edip-Layth	45:37 To Him belongs all majesty in the heavens and the earth. He is the Noble, the Wise.
The Monotheist Group	45:37 And to Him belongs all majesty in the heavens and the Earth. He is the Noble, the Wise.
Muhammad Asad	45:37 And His alone is all majesty in the heavens and on earth; and He alone is almighty, truly wise!
Rashad Khalifa	45:37 To Him belongs all supremacy in the heavens and the earth. He is the Almighty, Most Wise.
Shabbir Ahmed	45:37 And His alone is all Majesty in the Universe, and He alone is Almighty, Most Wise.
Transliteration	45:37 Walahu alḳibriy ʾaḡo fee a Ṣṣamawātiwaal-ardī wahuwa alAAazeezu alḥakeemu Bismi Allāhi alrraḥmānialrraḥeemi
A	45:37 وله الكبرياء فى السموت والارض وهو العزيز الحكيم

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (45:1)

H10M40. The combination of these two letters/numbers plays an important role in the mathematical system of the Quran based on code 19. For the meaning of these letters, see [1:1](#); [2:1](#); [40:1](#); [13:38](#); [46:10](#); [74:1-56](#).

Edip-Layth - End Note 2 (45:6)

Those who consider God and His signs to be insufficient, answer this challenge in the affirmative. They list a number of hadith books as an answer. See [6:112-114](#); [12:111](#); [33:38](#). Many of those who follow hadith make fun of one of the greatest signs" prophesied in Chapter 74.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (45:1)

See Appendix II.

Muhammad Asad - End Note 2 (45:3)

Cf. [2:164](#), where the term ayat has been rendered by me in the same way, inasmuch as those visible signs of a consciously creative Power convey a spiritual message to man.

Muhammad Asad - End Note 3 (45:4)

Cf. [7:185](#) and the corresponding note. The intricate structure of human and animal bodies, and the life-preserving instincts with which all living creatures have been endowed, make it virtually impossible to assume that all this has developed "by accident"; and if we assume, as we must, that a creative purpose underlies this development, we must conclude, too, that it has been willed by a conscious Power which creates all natural phenomena "in accordance with an inner truth" (see note 11 on [10:5](#)).

Muhammad Asad - End Note 4 (45:5)

I.e., rain, with the symbolic connotation of physical and spiritual grace often attached to it in the Qur'an.

Muhammad Asad - End Note 5 (45:6)

Lit., "in what tidings after God and His messages".

Muhammad Asad - End Note 6 (45:7)

The term affak, which literally signifies a "liar" - and, particularly, a "habitual liar" - has here the connotation of "one who lies to himself" because he is ma'fuk, i.e., "perverted in his intellect and judgment" (Jawhari).

Muhammad Asad - End Note 7 (45:10)

I.e., anything to which they may attribute a quasi-divine influence on their lives, whether it be false deities or false values, e.g., wealth, power, social status, etc.

Muhammad Asad - End Note 8 (45:11)

Lit., "and" or "but".

Muhammad Asad - End Note 9 (45:11)

For an explanation of this rendering of the phrase min rijzin. see note 4 on [34:5](#).

Muhammad Asad - End Note 10 (45:12)

For the reason of the above interpolation, see surah 14 note 46 .

Muhammad Asad - End Note 11 (45:13)

I.e., by endowing man, alone among all living beings, with a creative mind and, thus, with the ability to make conscious use of the nature that surrounds him and is within him.

Muhammad Asad - End Note 12 (45:14)

Lit., "who do not hope for [i.e., expect] the Days of God", implying that they do not believe in them. As regards the meaning of "the Days of God", see surah 14 note 5.

Muhammad Asad - End Note 13 (45:16)

Sc., "in the same way and for the same purpose as We now bestow this revelation of the Qur'an" - thus stressing the fact of continuity in all divine revelation.

Muhammad Asad - End Note 14 (45:16)

I.e., inasmuch as at that time they were the only truly monotheistic community (cf. [2:47](#)).

Muhammad Asad - End Note 15 (45:17)

This, I believe, is the meaning of the phrase min al-amr in the above context, although most of the classical commentators are of the opinion that amr signifies here "religion" (din), and interpret the whole phrase, accordingly, as "of what pertains to religion". Since, however, the common denominator in all the possible meanings of the term amr - e.g., "command", "in junction", "ordinance", "matter [of concern]", "event", "action", etc. - is the element of purpose, whether implied or explicit, we may safely assume that this is the meaning of the term in the above elliptic phrase, which obviously alludes to the purpose underlying all divine revelation and, consequently, man's faith in it. Now from the totality of the Quranic teachings it becomes apparent that the innermost purpose of all true faith is, firstly, a realization of the existence of God and of every human being's responsibility to Him; secondly, man's attaining to a consciousness of his own dignity as a positive element - a logically necessary element - in God's plan of creation and, thus, achieving freedom from all manner of superstitions and irrational fears; and, lastly, making man aware that whatever good or evil he does is but done for the benefit, or to the detriment, of his own self (as expressed in verse 15 above).

Muhammad Asad - End Note 16 (45:17)

See [23:53](#) and the corresponding note 30.

Muhammad Asad - End Note 17 (45:17)

Lit., "thereafter" or "in the end" (thumma) - i.e., after the failure of the earlier communities to realize the ideal purpose of faith in their actual mode of life.

Muhammad Asad - End Note 18 (45:18)

Lit., "on a way of the purpose [of faith]": see note on verse 17 above. It is to be borne in mind that the literal meaning of the term shari'ah is "the way to a watering-place", and since water is indispensable for all organic life, this term has in time come to denote a "system of laws", both moral and practical, which shows man the way towards spiritual fulfillment and social welfare: hence, "religious law" in the widest sense of the term. (See in this connection note 66 on the second part of [5:48](#).)

Muhammad Asad - End Note 19 (45:18)

I.e., who are not - or not primarily - motivated by God-consciousness and, hence, are swayed only by what they themselves regard as "right" in accordance with worldly, changing circumstances.

Muhammad Asad - End Note 20 (45:19)

Lit., "against [i.e., "in defiance of"] God".

Muhammad Asad - End Note 21 (45:20)

I.e., the Qur'an, which unfolds to man the purpose of all faith.

Muhammad Asad - End Note 22 (45:21)

The meaning is twofold: "that We consider them to be equal with those who", etc., and "that We shall deal with them in the same manner as We deal with those who", etc. The reference to the intrinsic difference between these two categories with regard to "their life and their death" points not merely to the moral quality of their worldly existence, but also, on the one hand, to the inner peace and tranquility with which a true believer faces life's tribulations and the moment of death, and on the other, to the nagging anxiety which so often accompanies spiritual nihilism, and the "fear of the unknown" at the time of dying.

Muhammad Asad - End Note 23 (45:22)

See note 11 on [10:5](#). The implication is that without a differentiation between right and wrong - or true and false - there would be no "inner truth" in the concept of a divinely-planned creation.

Muhammad Asad - End Note 24 (45:23)

Thus Razi, evidently reflecting the views of Zamakhshari, which have been quoted at length in my note 4 on [14:4](#).

Muhammad Asad - End Note 25 (45:23)

See note 7 on [2:7](#)

Muhammad Asad - End Note 26 (45:24)

I.e., by accident, or as an outcome of blind forces of nature.

Muhammad Asad - End Note 27 (45:25)

Lit., "their argument is nothing but that they say".

Muhammad Asad - End Note 28 (45:25)

Cf. [44:36](#) and the corresponding note 19.

Muhammad Asad - End Note 29 (45:27)

I.e., whatever they could not "prove" by direct observation or calculation. For the above rendering of al-mubtilun, see surah 29 note 47.

Muhammad Asad - End Note 30 (45:33)

Lit., "and that which they were wont to deride will have enfolded them".

Muhammad Asad - End Note 31 (45:35)

Lit., "since the life of this world has beguiled you": implying that this self-abandonment to worldly pursuits was the cause of their scornful disregard of God's messages.

Muhammad Asad - End Note 32 (45:35)

Lit., "out of it". Regarding the stress on the phrase, "On that Day", see note 114 on the last paragraph of [6:128](#), note 10 on [40:12](#) and note 59 on [43:74](#).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (45:6)

God condemns "Hadith" by name, and informs us that it is a blasphemous fabrication.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (45:7)

[26:222](#). This draws our attention to forged Ahadith

Shabbir Ahmed - End Note 2 (45:10)

[29:24](#), [79:36](#), [82:16](#)

Shabbir Ahmed - End Note 3 (45:14)

Yaghfir, Ghafarah and derivatives = Forgive = Guarding against detriment = Protect from the harmful effects of misdeeds. Days of God = Life Hereafter = The Day of Resurrection, Judgment, Reckoning = When people establish the Divine Rule on earth. [14:5](#)

Shabbir Ahmed - End Note 4 (45:15)

'Amal-e-Saaleh = A good deed = Fulfilling others' needs = Increase human potential = Take corrective action = Help the individual or society = Doing collective good = Grow in goodness. 'Amal-e-Su = An evil deed = Disrupting someone's life = Hurting others = Causing imbalance = Promoting injustice and inequity

Shabbir Ahmed - End Note 5 (45:16)

[3:78](#), [6:90](#)

Shabbir Ahmed - End Note 6 (45:18)

[42:13](#). Shari'ah = The way to a watering place = A flowing stream of pure water = Clear commandments. The flowing stream indicates that the commandments are not stagnant. While the basics remain unchanged, minor details will be flexible with changing times and needs

Shabbir Ahmed - End Note 7 (45:23)

[17:36](#), [32:9](#), [46:26](#)

Shabbir Ahmed - End Note 8 (45:26)

that the human 'self' survives physical death and that they be held accountable for all their deeds

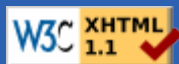
Shabbir Ahmed - End Note 9 (45:36)

For, He has designed the Universe such that no action goes without a just recompense

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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2:112 No; whosoever submits himself to God, while doing good, he will have his reward with his Lord.
 There will be no fear over them, nor will they grieve.

The Monotheist Group (The Quran: A Pure and Literal Translation)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 46:1 H8M40 ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 46:1 H.M.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 46:1 Ha. Mim. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 46:1 H. M.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 46:1 H.M. Ha-Meem (Hakeem the Wise, Majeed the Glorious, states that),
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 46:1 Ha-meem
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 46:1 حم
Edip-Layth	46:2 The revelation of the book from God, the Noble, the Wise.
The Monotheist Group	46:2 The revelation of the Scripture from God, the Noble, the Wise.
Muhammad Asad	46:2 THE BESTOWAL from on high of this divine writ I issues from God, the Almighty, the Wise.

Rashad Khalifa	46:2 The revelation of this scripture is from GOD, the Almighty, Most Wise.
Shabbir Ahmed	46:2 The revelation of this Book is from God, the Almighty, the Wise.
Transliteration	46:2 Tanzeelu alkitābi mina AllāhialAAazeezi alḥakeemi
A	46:2 تنزيل الكتب من الله العزيز الحكيم
Edip-Layth	46:3 We did not create the heavens and the earth, and everything between them except with truth, and for an appointed time. Those who reject turn away from what they are being warned with.
The Monotheist Group	46:3 We did not create the heavens and the Earth, and everything between them except with truth, and for an appointed time. And those who disbelieve turn away from what they are being warned with.
Muhammad Asad	46:3 We have not created the heavens and the earth and all that is between them otherwise than in accordance with [an inner] truth, and for a term set [by Us]: ² and yet, they who are bent on denying the truth turn aside from the warning which has been conveyed unto them. ³
Rashad Khalifa	46:3 We did not create the heavens and the earth, and everything between them except for a specific purpose, and for a finite interim. Those who disbelieve are totally oblivious to the warnings given to them.
Shabbir Ahmed	46:3 We have not created the heavens and earth and all that is between them but for a specific purpose, and for a term appointed. And yet, those who are determined to deny the truth turn away from what they are warned against. ¹
Transliteration	46:3 Ma khalaqna alssamawatiwaal-arda wama baynahuma illa bi alḥaqqi waajalin musamman waallatheenakafaroo AAamma onthi roo muAAaridoona
A	46:3 ما خلقنا السموت والارض وما بينهما الا بالحق واجل مسمى والذين كفروا عما انذروا معرضون
Edip-Layth	46:4 Say, "Do you see those that you call on besides God? Show me what they have created on the earth, or do they have a share in the heavens? Bring me a book before this, or any trace of knowledge, if you are truthful."
The Monotheist Group	46:4 Say: "Do you see those that you call on besides God? Show me what they have created on the Earth, or do they have a share in the heavens? Bring me a scripture before this, or any trace of knowledge, if you are truthful."
Muhammad Asad	46:4 Say: Have you [really] given thought to what it is that you invoke instead of God? Show me what these [beings or forces] have created anywhere on earth! Or had they, perchance, a share in [creating] the heavens? [If so,] bring me any divine writ preceding this one, or any [other] vestige of knowledge - if what you claim is true!" ⁴
Rashad Khalifa	46:4 Say, "Consider the idols you have set up beside GOD. Show me what on earth did they create. Do they own part of the heavens? Show me any other scripture before this one, or any piece of established knowledge that supports your idolatry, if you are truthful."
Shabbir Ahmed	46:4 Say, "Have you ever given thought to what it is that you call upon instead of God? Show me what they have created of the earth. Or do they have a share in the heavens? Bring me (authority) from even a previous scripture, or even some remains of knowledge if you are truthful."
	46:4 Qul araaytum ma tadAAoona min dooniAllāhi aroonee maṭha khalaqoo mina

Transliteration	al-ardiam lahum shirkun fee a Issamawati eetooneebikitaabin min qabli h atha aw atharatin minAAilmin in kuntum sadiqeena
A	46:4 قل اراءيتم ما تدعون من دون الله اروني ماذا خلقوا من الارض ام لهم شرك في السموت ائتوني بكتب من قبل هذا او اثرة من علم ان كنتم صدقين
Edip-Layth	46:5 Who is more astray than one who calls on others besides God that do not respond to him even till the day of resurrection? They are totally unaware of the calls to them!
The Monotheist Group	46:5 And who is more astray than one who calls on others besides God that do not respond to him even till the Day of Resurrection? And they are totally unaware of the calls to them!
Muhammad Asad	46:5 And who could be more astray than one who invokes, instead of God, such as will not respond to him either now or on the Day of Resurrection, ⁵ and are not even conscious of being invoked?
Rashad Khalifa	<i>The Idols Totally Unaware</i> 46:5 Who is farther astray than those who idolize beside GOD idols that can never respond to them until the Day of Resurrection, and are totally unaware of their worship?
Shabbir Ahmed	46:5 And who could be further astray than one who invokes, instead of God, such as do not respond to him even until the Day of Resurrection, and, in fact, are totally unaware of their call.
Transliteration	46:5 Waman adallu mimman yadAAoo min dooniAllahi man la yastajeebu lahu ila yawmialqiyamati wahum AAan duAAa-ihim ghafiloonaa
A	46:5 ومن اضل ممن يدعوا من دون الله من لا يستجيب له الى يوم القيمة وهم عن دعائهم غفلون
Edip-Layth	46:6 At the time when people are gathered, they will be enemies for them, and they will reject their service. ²
The Monotheist Group	46:6 And at the time when the people are gathered, they will be enemies for them, and they will reject their worship.
Muhammad Asad	46:6 such as, when all mankind is gathered [for judgment], will be enemies unto those [who worshipped them], and will utterly reject their worship? ⁶
Rashad Khalifa	<i>The Idols Disown Their Worshipers</i> 46:6 And when the people are summoned (on the Day of Judgment), their idols will become their enemies, and will denounce their idolatry. ¹
Shabbir Ahmed	46:6 And when mankind are gathered together, the false deities will become enemies to those who worshiped them, and will utterly reject their worship.
Transliteration	46:6 Wa-iitha hushira a Innasukanoo lahum aAAd aan wak anoo biAAibaadatihimkafireena
A	46:6 واذا حشر الناس كانوا لهم اعداء وكانوا بعبادتهم كافرين
Edip-Layth	46:7 When Our clear signs are recited to them, those who rejected said of the truth that came to them: "This is evidently magic!"
The Monotheist Group	46:7 And when Our clear revelations are recited to them, those who rejected said of the truth that came to them: "This is evidently magic!"

Muhammad Asad	46:7 But whenever Our messages are conveyed to them in all their clarity, they who are bent on denying the truth speak thus of the truth as soon as it is brought to them: This is clearly nothing but spellbinding eloquence!" ⁷
Rashad Khalifa	46:7 When our revelations were recited to them, perfectly clear, those who disbelieved said of the truth that came to them, "This is obviously magic!"
Shabbir Ahmed	46:7 But when Our clear messages are conveyed to them, the rejecters say of the truth as soon as it reaches them, "This is obviously a magical lie." ²
Transliteration	46:7 Wa-i <u>tha</u> tutl <u>a</u> AAalayhim <u>ayatun</u> <u>a</u> bayyinat <u>i</u> n q <u>a</u> la alla <u>the</u> ena kafaroo li <u>h</u> aqqilamma <u>ja</u> ahum <u>ha</u> tha si <u>h</u> run mubeenu <u>n</u>
A	46:7 واذا تتلى عليهم ءايتنا بينت قال الذين كفروا للحق لما جاءهم هذا سحر مبين
Edip-Layth	46:8 Or do they say, "He fabricated this!" Say, "If I fabricated this, then you cannot protect me at all from God. He is fully aware of what you say. He suffices as a witness between me and you. He is the Forgiver, the Compassionate."
The Monotheist Group	46:8 Or do they say: "He fabricated this!" Say: "If I fabricated this, then you cannot protect me at all from God. He is fully aware of what you say. He suffices as a witness between me and you. He is the Forgiver, the Merciful."
Muhammad Asad	46:8 Or do they say, He has invented all this"? Say [O Muhammad]: Had I invented it, you would not be of the least help to me against God. ⁸ He is fully aware of that [slander] into which you so reck lessly plunge: enough is He as a witness between me and you! And [withal,] He alone is truly-forgiving, a true dispenser of grace." ⁹
Rashad Khalifa	46:8 When they say, "He fabricated this," say, "If I fabricated this, then you cannot protect me from GOD. He is fully aware of everything you scheme. He suffices as a witness between me and you. He is the Forgiver, Most Merciful."
Shabbir Ahmed	46:8 Or do they say, "He has invented all this?" Say, "If I have invented it, still you have no power to support me against God. He is fully Aware of your reckless flight of imagination. He suffices as a Witness between me and you. And He is the Forgiving, the Merciful." ³
Transliteration	46:8 Am yaqooloona iftar <u>a</u> hu qul iniiftaraytuhu fal <u>a</u> tamlikoona lee mina All <u>a</u> hi shay-anhuwa aAAlamu bim <u>a</u> tufee <u>do</u> ona feehi kaf <u>a</u> bihishaheedan baynee wabaynakum wahuwa alghafooru alrra <u>h</u> ee <u>m</u> u
A	46:8 ام يقولون افتره قل ان افتريته فلا تملكون لى من الله شيا هو اعلم بما تفيضون فيه كفى به شهيدا بينى وبينكم وهو الغفور الرحيم
Edip-Layth	46:9 Say, "I am no different from the other messengers, nor do I know what will happen to me or to you. I only follow what is inspired to me. I am no more than a clear warner"
The Monotheist Group	46:9 Say: "I am no different from the other messengers, nor do I know what will happen to me or to you. I only follow what is inspired to me. I am no more than a clear warner"
Muhammad Asad	46:9 Say: I am not the first of [God's] apostles; ¹⁰ and [like all of them,] I do not know what will be done with me or with you: for I am nothing but a plain warner." ¹¹
Rashad Khalifa	46:9 Say, "I am not different from other messengers. I have no idea what will

	happen to me or to you. I only follow what is revealed to me. I am no more than a profound warner."
Shabbir Ahmed	46:9 Say, "I am not the first of the messengers, nor do I know what will be done with me or with you. I do but follow what is revealed to me, and I am but a plain warner."
Transliteration	46:9 Qul m a kuntu bidAAan mina a Irrusuliwama adree m a yufAAalu bee wal a bikum inattabiAAu illa ma yoo <u>ha</u> ilayya wama <u>ana</u> illa na <u>theerun</u> mubeen <u>un</u>
A	46:9 قل ما كنت بدعا من الرسل وما ادرى ما يفعل بى ولا بكم ان اتبع الا ما يوحى الى وما انا الا نذير مبين
Edip-Layth	<i>Rabi Juda: A Witness from the Children of Israel</i> 46:10 Say, "Do you see that if it were from God, and you rejected it, and a witness from the Children of Israel testified to its similarity, and he has acknowledged, while you have turned arrogant? Surely, God does not guide the wicked people." ³
The Monotheist Group	46:10 Say: "Do you see that if it were from God, and you rejected it, and a witness from the Children of Israel testified to its similarity, and he has believed, while you have turned arrogant? Surely, God does not guide the wicked people."
Muhammad Asad	46:10 Say: Have you given thought [to how you will fare] if this be truly [a revelation] from God and yet you deny its truth? - even though a witness from among the children of Israel has already borne witness to [the advent of] one like himself, ¹² and has believed [in him], the while you glory in your arrogance [and reject his message]? Verily, God does not grace [such] evildoing folk with His guidance!"
Rashad Khalifa	<i>Rabbi Judah the Pious</i> 46:10 Say, "What if it is from GOD and you disbelieved in it? A witness from the Children of Israel has borne witness to a similar phenomenon, and he has believed, while you have turned arrogant. Surely, GOD does not guide the wicked people." ²
Shabbir Ahmed	46:10 Say, "What if it is from God and you rejected it! A witness from the Children of Israel has already borne witness to the advent of one like himself. And he has believed while you are showing arrogance. Surely, God does not guide people who relegate the truth." ⁴
Transliteration	46:10 Qul araaytum in k ana min AAindi All ahiwakafartum bihi washahida shahidun min banee isra <u>a</u> -eelaAAala mithlihi fa <u>g</u> mana waistakbartum innaAll <u>aha</u> la yahdee alqawma al <u>ththalimeena</u>
A	46:10 قل ارءيتم ان كان من عند الله وكفرتم به وشهد شاهد من بنى اسرائيل على مثله فامن واستكبرتم ان الله لا يهدى القوم الظالمين
Edip-Layth	46:11 Those who had rejected said regarding those who had acknowledged: "If it were any good, they would not have beaten us to it." When they are not able to be guided by it, they will say, "This is an old fabrication!" ⁴
The Monotheist Group	46:11 And those who had rejected said regarding those who had believed: "If it were any good, they would not have beaten us to it." And when they are not able to be guided by it, they will say: "This is an old fabrication!"
Muhammad Asad	46:11 But they who are bent on denying the truth speak thus of those who have attained to faith: If this [message] were any good, these [people] would not have

	preceded us in accepting it!" And since they refuse to be guided by it, they will always say, This is [but] an ancient falsehood!" ¹⁴
Rashad Khalifa	46:11 Those who disbelieved said about those who believed, "If it were anything good, they would not have accepted it before us." Because they were not guided to it, they said, "This is an old fabrication!"
Shabbir Ahmed	46:11 And the deniers speak thus of the believers, "If this message were any good, these people would not have accepted it before us." But since they choose not to be guided by it, they say, "This has been a fabrication since ancient times."
Transliteration	46:11 Waqala alla <u>theena</u> kafaroolilla <u>theena</u> amanoo law k <u>ana</u> khayran <u>masabaqoona</u> ilayhi wa-i <u>th</u> lam yahtadoo bihifasayaqooloona h <u>atha</u> ifkun qadeem <u>un</u>
A	46:11 وقال الذين كفروا للذين ءامنوا لو كان خيرا ما سبقونا اليه واذا لم يهتدوا به فسيقولون هذا افك قديم
Edip-Layth	46:12 Before this was the book of Moses, as a role model and a mercy. This is an authenticating book in an Arabic tongue, so that you may warn those who have transgressed, and to give good news to the righteous.
The Monotheist Group	46:12 And before this was the Scripture of Moses, as a role model and a mercy. And this is an authenticating Scripture, in an Arabic tongue, so that you may warn those who have transgressed, and to give good news to the righteous.
Muhammad Asad	46:12 And yet, before this there was the revelation of Moses, a guide and a [sign of God's] grace; and this [Qur'an] is a divine writ confirming the truth [of the Torah] ¹⁵ in the Arabic tongue, to warn those who are bent on evildoing, and [to bring] a glad tiding to the doers of good:
Rashad Khalifa	46:12 Before this, the book of Moses provided guidance and mercy. This too is a scripture that confirms, in Arabic, to warn those who transgressed, and to give good news to the righteous.
Shabbir Ahmed	46:12 And yet, before this was the scripture of Moses, an example and a grace. And this (Qur'an) is a Book confirming the truth (in Torah), in the Arabic Tongue, to warn the wrongdoers, and a herald of glad tiding for the doers of good.
Transliteration	46:12 Wamin qablihi kit <u>abu</u> moos a im amanwarahmatan wah <u>atha</u> kit <u>abun</u> muṣaddiqunlisanan AAarabiyyan liyun <u>thira</u> alla <u>theena</u> <u>th</u> alamoowabushra lilmuḥsineena
A	46:12 ومن قبله كتب موسى اماما ورحمة وهذا كتب مصدق لسانا عربيا لينذر الذين ظلموا وبشرى للمحسنين
Edip-Layth	46:13 Surely, those who said, "Our Lord is God," then they lead a righteous life, there is no fear for them, nor will they grieve.
The Monotheist Group	46:13 Surely, those who said: "Our Lord is God," then they lead a righteous life, there is no fear for them, nor will they grieve.
Muhammad Asad	46:13 for, behold, all who say, Our Sustainer is God", and thereafter stand firm [in their faith] - no fear need they have, and neither shall they grieve:
Rashad Khalifa	<i>Good News</i> 46:13 Surely, those who say, "Our Lord is GOD," then lead a righteous life, will have no fear, nor will they grieve.
Shabbir Ahmed	46:13 Those who say, "Our Lord is God," and thereafter stand firm and live

	upright, no fear will come upon them nor shall they grieve.
Transliteration	46:13 Inna alla <u>the</u> ena q <u>a</u> loo rabbun <u>a</u> Allahu thumma istaq <u>a</u> moo fal <u>a</u> khawfunAAalayhim wal <u>a</u> hum ya <u>h</u> zanoona
A	46:13 ان الذين قالوا ربنا الله ثم استقموا فلا خوف عليهم ولا هم يحزنون
Edip-Layth	46:14 These are the dwellers of Paradise, abiding therein, a reward for what they used to do.
The Monotheist Group	46:14 These are the dwellers of Paradise, abiding therein, a reward for what they used to do.
Muhammad Asad	46:14 it is they who are destined for paradise, therein to abide as a reward for all that they have done.
Rashad Khalifa	46:14 They have deserved Paradise, where they abide forever; a reward for their works.
Shabbir Ahmed	46:14 Such are the rightful dwellers of the Garden, immortal therein, as a reward for all they have done.
Transliteration	46:14 Ol <u>a</u> -ika a <u>s</u> - <u>h</u> abualjannati kh <u>a</u> lideena feeh <u>a</u> jaz <u>a</u> an bim <u>a</u> kanoo yaAAamaloona
A	46:14 اولئك اصحب الجنة خلدين فيها جزاء بما كانوا يعملون
Edip-Layth	<i>The Age of Intellectual and Emotional Maturity</i> 46:15 We instructed the human being to honor his parents. His mother bore him with hardship, gave birth to him in hardship, and his weaning lasts thirty months. Until he has attained his maturity, and reaches forty years, he says: "My Lord, direct me to appreciate the blessings You have bestowed upon me and upon my parents, and to do righteousness that pleases You. Let my progeny be righteous. I have repented to You; I am of those who have peacefully surrendered."⁵
The Monotheist Group	46:15 And We enjoined the human being to honor his parents. His mother bore him with hardship, gave birth to him in hardship, and his bearing and weaning lasts thirty months. So that, when he has reached his independence, and he has reached forty years, he says: "My Lord, direct me to appreciate the blessings You have bestowed upon me and upon my parents, and to do righteousness that pleases You. And let my progeny be righteous. I have repented to You; I am of those who have submitted."
Muhammad Asad	46:15 NOW [among the best of the deeds which] We have enjoined upon man is goodness towards his parents. ¹⁶ In pain did his mother bear him, and in pain did she give him birth; and her bearing him and his utter dependence on her took thirty months. ¹⁷ and so, when he attains to full maturity and reaches forty years, ¹⁸ he [that is righteous] prays: O my Sustainer! Inspire me so that I may forever be grateful for those blessings of Thine with which Thou hast graced me and my parents, and that I may do what is right [in a manner] that will meet with Thy goodly acceptance; and grant me righteousness in my offspring [as well]. Verily, unto Thee have I turned in repentance: ¹⁹ for, verily, I am of those who have surrendered themselves unto Thee!"
Rashad Khalifa	<i>40: The Age of Decision</i> 46:15 We enjoined the human being to honor his parents. His mother bore him arduously, gave birth to him arduously, and took intimate care of him for thirty months. When he reaches maturity, and reaches the age of forty, he should say, "My Lord, direct me to appreciate the blessings You have bestowed upon me and upon my parents, and to do the righteous works that please You. Let my children

	be righteous as well. I have repented to You; I am a submitter." ³
Shabbir Ahmed	46:15 We have enjoined upon man goodness toward his parents. In pain his mother did bear him, and in pain she did give him birth. The carrying of the child and his total dependence on her took thirty months. And so, when he attains maturity and reaches forty years, he says, "My Lord! Enable me to be grateful for the blessings You have given me and to my parents, and that I may do works that meet Your Approval, and make my generations righteous as well. Surely, to You I turn for guidance, and truly I submit to You." ⁵
Transliteration	46:15 Wawassayna al-ins anabiwalidayhi i hsanana hamalat-hu ommuhukurhan wawadaAAat-hu kurhan wa hamluhu wafi saluhuthalathoona shahran hatta ithabalagha ashuddahu wabalagha arbaAAeena sanatan q ala rabbiawziAAanee an ashkura niAAamataka allatee anAAamta AAalayya waAAaal awalidayya waan aAAamala salihan tardahuwaaslih lee fee thurriyyatee innee tubtuilayka wa-innee mina almuslimeena
A	46:15 ووصينا الانسان بولديه احسننا حملته امه كرها ووضعته كرها وحمله وفصله ثلثون شهرا حتى اذا بلغ اشده وبلغ اربعين سنة قال رب اوزعني ان اشكر نعمتك التي انعمت علي وعلى ولدي وان اعمل صالحا ترضيه واصلح لي في ذريتي اني تبنت اليك واني من المسلمين
Edip-Layth	46:16 It is from these that We accept the best of their deeds, and We shall overlook their sins, among the dwellers of Paradise. This is the promise of truth that they had been promised.
The Monotheist Group	46:16 It is from these that We accept the best of their deeds, and We shall overlook their sins, among the dwellers of Paradise. This is the promise of truth that they had been promised.
Muhammad Asad	46:16 It is [such as] these from whom We shall accept the best that they ever did, ²⁰ and whose bad deeds We shall overlook: [they will find themselves] among those who are destined for paradise, in fulfillment of the true promise which they were given [in this world].
Rashad Khalifa	46:16 It is from these that we accept the righteous works, and overlook their sins. They have deserved Paradise. This is the truthful promise that is promised to them.
Shabbir Ahmed	46:16 Such are those from whom We accept the best of their deeds and We shall absolve their imperfections. They are among the dwellers of Paradise. This is the True promise that is made to them. ⁶
Transliteration	46:16 Ola-ika alla theena nataqabbaluAAanhum a hsana m a AAamiloo wanatajawazu AAansayyi- atihim fee a s-habi aljannati waAAda a Issidqiallathee kanoo yooAAadoona
A	46:16 اولئك الذين نتقبل عنهم احسن ما عملوا ونتجاوز عن سيئاتهم في اصحب الجنة وعد الصديق الذي كانوا يوعدون
Edip-Layth	46:17 The one who says to his parents: "Enough of you! Are you promising me that I will be resurrected, when the generations who died before me never came back?" While they both will implore God: "Woe to you; acknowledge! For God's promise is the truth." He would say, "This is nothing but tales from the past!"
The Monotheist Group	46:17 And the one who says to his parents: "Enough of you! Are you promising me that I will be resurrected, when the generations who died before me never came back?" While they both will implore God: "Woe to you; believe! For God's promise is the truth." He would say: "This is nothing but tales from the past!"

Muhammad Asad	46:17 But [there is many a one] who says to his parents [whenever they try to imbue him with faith in God]: Fie upon both of you! Do you promise me that I shall be brought forth [from the dead], although [so many] generations have passed away before me?"²¹ And [while] they both pray for God's help [and say], Alas for thee! For, behold, God's promise always comes true!" - he but answers, All this is nothing but fables of ancient times!"
Rashad Khalifa	46:17 Then there is the one who says to his parents, "Woe to you; are you telling me that (after death) I will come back to life? How come those who died before us never come back?" The parents would cry for GOD's help and say, "Woe to you; please believe! GOD's promise is the truth." He would say, "Tales from the past!"
Shabbir Ahmed	46:17 Whoever says to his parents, "Shameful it is for both of you! Do you threaten me that I shall be brought forth again although so many generations have passed away before me?" And they both pray for God's help and say, "Alas for you! - acknowledge the truth. God's promise always comes true." But he replies, "All this is nothing but fables of the ancient."
Transliteration	46:17 Waallathee qala liwalidayhioffin lakum a ataAAid aninee an okhraja waqad khalat alquroonu min qablee wahum a yastagheeth ani All ahawaylaka amin inna waAAda Allahi haqqunfayaqoolu ma hatha illa asateerual-awwaleena
A	46:17 والذي قال لولديه اف لكما اتعداننى ان اخرج وقد خلت القرون من قبلى وهما يستغيثان الله ويلك آمن ان وعد الله حق فيقول ما هذا الا اسطير الاولين
Edip-Layth	46:18 These are the ones against whom the retribution has been deserved in nations who had come before them of humans and Jinn; they are the losers.
The Monotheist Group	46:18 These are the ones against whom the retribution has been deserved in nations who had come before them of humans and Jinn; they are the losers.
Muhammad Asad	46:18 It is [such as] these upon whom the sentence [of doom] will fall due, together with the [other sinful] communities of invisible beings ²² and humans that have passed away before their time. Verily, they will be lost:
Rashad Khalifa	46:18 Such are the ones stamped as disbelievers among every generation of jinns and humans; they are losers.
Shabbir Ahmed	46:18 Such are the ones against whom the Word came to pass among the previous generations of the rural and the urban. Surely, they will be lost!
Transliteration	46:18 Ola-ika allatheena haqqaAAalayhimu alqawlu fee umamin qad khalat min qablihim minaaljinni waal-insi innahum kanoo khasireena
A	46:18 اولئك الذين حق عليهم القول فى امم قد خلت من قبلهم من الجن والانس انهم كانوا خسرين
Edip-Layth	46:19 To each will be degrees according to what they did; He will recompense them and they will not be wronged.
The Monotheist Group	46:19 And to each will be degrees according to what they did, and He will recompense them and they will not be wronged.
Muhammad Asad	46:19 for, [in the life to come,] all shall have their degrees in accordance with whatever [good or evil] they did: and so, ²³ He will repay them in full for their doings, and none shall be wronged.
Rashad Khalifa	46:19 They all attain the ranks they have deserved, in accordance with their

	works. He will pay them for their works, without the least injustice.
Shabbir Ahmed	46:19 And for all there will be ranks according to what they did so that He may recompense their actions. And none shall be wronged.
Transliteration	46:19 Walikullin daraj <u>atun</u> mimm <u>aAAamiloo</u> waliyuwaffiyahum aAAM <u>alahum</u> wahum la <u>yuthlamoon</u> a
A	46:19 ولكل درجت مما عملوا وليوفيهم اعمالهم وهم لا يظلمون
Edip-Layth	46:20 On the day when those who rejected will be displayed to the fire: "You have wasted the good things given to you during your worldly life, and you took pleasure in it. Consequently, today you will be recompensed with a shameful retribution for your arrogance in the land without any right, and for your evil works."
The Monotheist Group	46:20 And on the Day when those who disbelieved will be displayed to the Fire: "You have wasted the good things given to you during your worldly life, and you took pleasure in it. Consequently, today you will be recompensed with a shameful retribution for your arrogance in the land without any right, and for your evil works."
Muhammad Asad	46:20 And on the Day when those who were bent on denying the truth will be brought within sight of the fire, [they will be told:] You have exhausted your [share of] good things in your worldly life, having enjoyed them [without any thought of the hereafter]: and so today you shall be requited with the suffering of humiliation for having gloried on earth in your arrogance, ²⁴ offending against all that is right, and for all your iniquitous doings!"
Rashad Khalifa	46:20 The day will come when those who disbelieved will be introduced to the hellfire: "You have wasted the good chances given to you during your worldly life, and you rejoiced in them. Consequently, today you incur a shameful retribution as a requital for the arrogance you committed on earth without any basis, and for your evil works."
Shabbir Ahmed	46:20 And on the Day when the deniers are exposed to the fire, it will be said, "You squandered your good things in your life of the world and only sought immediate comfort therein. This Day you are rewarded with a humiliating doom because of your unjust pride, and because you drifted away from humanity. ⁷
Transliteration	46:20 Wayawma yuAAara <u>du</u> alla <u>theenakafaroo</u> AAal <u>a</u> a Innari a <u>thh</u> abtum <u>tayyibatikum</u> fee <u>hayatikumu</u> alddunya waistamtaAAatumbiha faalyawma tujawna AAathaba alhooni bim <u>akuntum</u> tastakbiroona fee al-ar <u>di</u> bighayri al <u>haqqi</u> wabima kuntum tafsuqoon
A	46:20 ويوم يعرض الذين كفروا على النار اذهبتم طيباتكم في حياتكم الدنيا واستمتعتم بها فاليوم تجزون عذاب الهون بما كنتم تستكبرون في الارض بغير الحق وبما كنتم تفسقون
Edip-Layth	<i>Hood</i> 46:21 Recall that the brother of Aad warned his people at the dunes, while numerous warnings were also delivered before him and with him: "You shall not serve except God. For I fear for you the retribution of a great day."
The Monotheist Group	46:21 And recall that the brother of `Aad warned his people at the dunes, while numerous warnings were also delivered before him and with him: "You shall not serve except God. For I fear for you the retribution of a great day."
Muhammad Asad	46:21 AND REMEMBER that brother of [the tribe of] Ad, ²⁵ how - seeing that [other] warnings had already come and gone within his own knowledge as well as ²⁶

	in times beyond his ken - he warned his people [who lived] among those sand-dunes: Worship none but God! Verily, I fear lest suffering befall you on an awesome day!"
Rashad Khalifa	<i>Hud</i> 46:21 Recall that the brother of `Aad warned his people at the dunes - numerous warnings were also delivered before him and after him: "You shall not worship except GOD. I fear for you the retribution of a great day."
Shabbir Ahmed	46:21 And remember the brother of 'Aad when he warned his people in their Land of Sand-dunes. Warners came and went before and after him, saying, "Serve none but God. I fear for you the retribution of a Tremendous Day."
Transliteration	46:21 Wa o <u>th</u> kur akh <u>a</u> AA <u>a</u> dini <u>th</u> an <u>th</u> ara qawmahu bi <u>al</u> -ahq <u>a</u> fiwaqad khalati aInnu <u>th</u> uru min bayni yadayhi waminkhalfihi all <u>a</u> taAA <u>b</u> udoo ill <u>a</u> All <u>a</u> ha inneeakh <u>a</u> fu AAalaykum AAa <u>th</u> aba yawmin AAa <u>th</u> ee <u>m</u> in
A	46:21 واذكر اخا عاد اذ انذر قومه بالاحقاف وقد خلت النذر من بين يديه ومن خلفه الا تعبدوا الا الله انى اخاف عليكم عذاب يوم عظيم
Edip-Layth	46:22 They said, "Have you come to us to divert us away from our gods? Then bring us what you are promising us, if you are truthful!"
The Monotheist Group	46:22 They said: "Have you come to us to divert us away from our gods? Then bring us what you are promising us, if you are truthful!"
Muhammad Asad	46:22 They answered: Hast thou come to seduce us away from our gods? Bring, then, upon us that [doom] with which thou threaten us, if thou art a man of truth!"
Rashad Khalifa	46:22 They said, "Did you come to divert us from our gods? We challenge you to bring (the retribution) you threaten, if you are truthful."
Shabbir Ahmed	46:22 They answered, "Have you come to turn us away from our gods?" Bring us, then, what you are threatening us with, if you are of the truthful."
Transliteration	46:22 Qaloo aji/tan <u>a</u> lita/fikan <u>a</u> AAan <u>a</u> lihatina fa/tin <u>a</u> bim <u>a</u> taAA <u>i</u> dun <u>a</u> in kunta mina al <u>s</u> sadiqeena
A	46:22 قالوا اجئتنا لتافكنا عن الهتنا فاتنا بما تعدنا ان كنت من الصادقين
Edip-Layth	46:23 He said, "The knowledge of it is with God; and I only convey to you what I was sent with. However, I see that you are a people who are ignorant."
The Monotheist Group	46:23 He said: "The knowledge of it is with God; and I only convey to you what I was sent with. However, I see that you are a people who are ignorant."
Muhammad Asad	46:23 Said he: Knowledge [of when it is to befall you] rests with God alone: I but convey unto you the message with which I have been entrusted; but I see that you are people ignorant [of right and wrong]!"
Rashad Khalifa	46:23 He said, "The knowledge about this is with GOD; I only deliver to you what I was sent to deliver. However, I see that you people are ignorant."
Shabbir Ahmed	46:23 He said, "That knowledge is with God alone. I announce to you the Mission on which I have been sent. But I see that you are a people who prefer to live in the darkness of ignorance."
Transliteration	46:23 Qala innam <u>a</u> alAA <u>i</u> lmu AA <u>i</u> ndaAll <u>a</u> hi waoballighukum m <u>a</u> orsiltu bihi wal <u>a</u> kinnee <u>a</u> rum qawman tajhaloon <u>a</u>

A	46:23 قال انما العلم عند الله وابلغكم ما ارسلت به ولكنى اريكم قوما تجهلون
Edip-Layth	46:24 Then when they saw the dense cloud heading towards their valley, they said, "This is a dense cloud that will bring to us much needed rain!" No, this is what you had asked to be hastened; a violent wind with a painful retribution.
The Monotheist Group	46:24 Then when they saw the dense cloud heading towards their valley, they said: "This is a dense cloud that will bring to us much needed rain!" No, this is what you had asked to be hastened; a violent wind wherein there is painful retribution.
Muhammad Asad	46:24 And so, when they beheld it ²⁷ in the shape of a dense cloud approaching their valleys, they exclaimed, This is but a heavy cloud which will bring us [wel-come] rain!" [But Hud said:] Nay, but it is the very thing which you [so contemptuously] sought to hasten - a wind bearing grievous suffering,
Rashad Khalifa	46:24 When they saw the storm heading their way, they said, "This storm will bring to us much needed rain." Instead, this is what you challenged (Hood) to bring; violent wind wherein there is painful retribution.
Shabbir Ahmed	46:24 And so, when they saw a dense cloud approaching their valleys, they said, "Here is a dense cloud bringing us the needed rain." Nay, this is the very thing you were asking to be hastened - a wind wherein is a grievous torment,
Transliteration	46:24 Falamma raawhu AA aridanmustaqbila awdiyatihim q aloo h atha AAaridunmumtiruna bal huwa m a istaAAajaltum bihi ree hunfeeha AAa thabun aleemun
A	46:24 فلما راوه عارضا مستقبل اوديتهم قالوا هذا عارض ممطرنا بل هو ما استعجلتم به ريح فيها عذاب اليم
Edip-Layth	46:25 It destroys everything by the command of its Lord. Thus they became such that nothing could be seen except their homes. We thus requite the criminal people.
The Monotheist Group	46:25 It destroys everything by the commanded of its Lord. Thus they became such that nothing could be seen except their homes. We thus requite the criminal people.
Muhammad Asad	46:25 bound to destroy everything at its Sustainer's behest!" And then they were so utterly wiped out ²⁸ that nothing could be seen save their [empty] dwellings: thus do We requite people lost in sin.
Rashad Khalifa	46:25 It destroyed everything, as commanded by its Lord. By morning, nothing was standing except their homes. We thus requite the guilty people.
Shabbir Ahmed	46:25 Bound to destroy everything by its Lord's command. And the morning found them so that nothing could be seen but their empty dwellings. Thus We reward the guilty.
Transliteration	46:25 Tudammiru kulla shay-in bi-amri rabbih afaasbahoo l a yur a ill a masakinuhumkathalika najzee alqawma almujrimeen a
A	46:25 تدمر كل شيء بامر ربها فاصبحوا لا يرى الا مسكنهم كذلك نجزي القوم المجرمين
Edip-Layth	46:26 We had established them in the same way as We established you, and provided them with the hearing, and the eyesight, and the heart. But their hearing, eyesight, and hearts did not help them at all. This is because they used to disregard God's signs, and they were stricken by what they used to mock!

The Monotheist Group	46:26 And We had established them in the same way as We established you, and provided them with the hearing, and the eyesight, and the heart. But their hearing, eyesight, and hearts did not help them at all. This is because they used to disregard God's revelations, and they were stricken by that which they used to mock!
Muhammad Asad	46:26 And yet, We had established them securely in a manner in which We have never established you, [O people of later times;] ²⁹ and We had endowed them with hearing, and sight, and [knowledgeable] hearts: ³⁰ but neither their hearing, nor their sight, nor their hearts were of the least avail to them, seeing that they went on rejecting God's messages; and [in the end] they were overwhelmed ³¹ by the very thing which they had been wont to deride.
Rashad Khalifa	46:26 We had established them in the same way as we established you, and provided them with hearing, eyes, and minds. But their hearing, eyes, and minds did not help them at all. This is because they decided to disregard GOD's revelations. Thus, the prophecies and warnings that they ridiculed have caused their doom.
Shabbir Ahmed	46:26 And certainly, We had established them in the land better than We ever established you, and We had given them keen faculties of hearing, sight and intellect. But their hearing and sight and intellect did not avail them when they went on knowingly rejecting God's messages. And so, the very thing they used to mock, surrounded them. ⁸
Transliteration	46:26 Walaqad makkann ahum feem a inmakkann akum feehi wajaAAaln a lahum samAAan waab <u>saran</u> waaf-idatan fam a aghn a AAanhum samAAuhum wala <u>absaru</u> hum wal a af-idatuhum min shay-in i <u>th</u> k anooyaj <u>h</u> adoona bi- <u>ayati</u> Allahi wahaqabihim ma kanoo bihi yastahzi-oona
A	46:26 ولقد مكنهم فيما ان مكنكم فيه وجعلنا لهم سمعا وابصرا وافدة فما اغنى عنهم سمعهم ولا ابصرهم ولا افدتهم من شيء اذ كانوا يجحدون بايت الله وحاق بهم ما كانوا به يستهزءون
Edip-Layth	46:27 We have destroyed the towns around you, after We had explained the proofs, perhaps they would repent.
The Monotheist Group	46:27 And We destroyed the towns around you, and We had clarified the signs, perhaps they would repent.
Muhammad Asad	46:27 Thus have We destroyed many a [sinful] community living round about you; ³² and yet, [before destroying them,] We had given many facets to [Our warning] messages, so that they might turn back [from their evil ways].
Rashad Khalifa	46:27 We have annihilated many communities around you, after we had explained the proofs, that they might repent.
Shabbir Ahmed	46:27 Thus We have annihilated many townships all around you, after We had explained Our messages from different vantage points that they might return (to the truth). ⁹
Transliteration	46:27 Walaqad ahlakn a m a <u>hawl</u> akummina alqur a wa <u>sarrafna</u> al- <u>ayati</u> laAAallahum yarjiAAoon a
A	46:27 ولقد اهلكنا ما حولكم من القرى وصرفنا الءايت لعلمهم يرجعون
Edip-Layth	46:28 Why then did the idols they set up to bring them closer to God fail to help them? Instead, they abandoned them. Such was their lie, and what they fabricated.

The Monotheist Group	46:28 They were to be supported by those who had established offerings to gods instead of God. Alas, they abandoned them. Such was their lie, and what they fabricated.
Muhammad Asad	46:28 But, then, did those [beings] whom they had chosen to worship as deities beside God, hoping that they would bring them nearer [to Him], help them [in the end]? Nay, they forsook them: for that [alleged divinity] was but an outcome of their self-delusion and all their false imagery.
Rashad Khalifa	46:28 Why then did the idols they set up to bring them closer to GOD fail to help them? Instead, they abandoned them. Such were the false gods they idolized; such were the innovations they fabricated.
Shabbir Ahmed	46:28 Why did then no help come to them from those whom they idolized besides God, as a means of nearness (to Him)? Nay, their idols abandoned them, for that was their falsehood and fabrication.
Transliteration	46:28 Falawla na sarahumu alla theenaittakhat ^{hoo} min dooni All ahi qurb anan alihatanbal dalloo AAanhum wathalika ifkuhum wama kanooyafaroon ^a
A	46:28 فلولا نصرهم الذين اتخذوا من دون الله قربانا ءالهة بل ضلوا عنهم وذلك افكهم وما كانوا يفترون
Edip-Layth	<i>The Message of the Quran Transcends Humans</i> 46:29 We sent to you a small number of Jinn, in order to let them listen to the Quran. So when they arrived there, they said, "Pay attention." Then, when it was finished, they returned to their people, to warn them.
The Monotheist Group	46:29 And We directed to you a company of Jinn, in order to let them listen to the Qur'an. So when they arrived there, they said: "Pay attention." Then, when it was finished, they returned to their people, to warn them.
Muhammad Asad	46:29 AND LO! ³⁵ We caused a group of unseen beings to incline towards thee, [O Muhammad,] ³⁶ so that they might give ear to the Qur'an; and so, as soon as they became aware of it, ³⁷ they said [unto one another], Listen in silence!" And when [the recitation] was ended, they returned to their people as warners. ³⁸
Rashad Khalifa	<i>Believers Among the Jinns</i> 46:29 Recall that we directed a number of jinns to you, in order to let them hear the Quran. When they got there, they said, "Listen." As soon as it was over, they rushed to their people, warning. ⁴
Shabbir Ahmed	46:29 (O Messenger!) We turned toward you a company of the nomads so that they might listen to the Qur'an. And as soon as they were in its presence, they said, "Listen in silence." And when it was over, they hurried to their people as warners! ¹⁰
Transliteration	46:29 Wa-ith sarafna ilaykanafaran mina aljinni yastamiAAoona alqur- ana falammahadaroo ^{hu} q aloo an sitoo falamm aqudiya wallaw il a qawmihim munthireena
A	46:29 واذ صرفنا اليك نفرا من الجن يستمعون القرآن فلما حضروه قالوا انصتوا فلما قضى ولوا الى قومهم منذرين
Edip-Layth	46:30 They said, "O our people, we have heard a book that was sent down after Moses, authenticating what is present with him. It guides to the truth; and to a Straight Path."

The Monotheist Group	46:30 They said: "O our people, we have heard a Scripture that was sent down after Moses, authenticating what is present with him. It guides to the truth; and to a Straight Path."
Muhammad Asad	46:30 They said: O our people! Behold, we have been listening to a revelation bestowed from on high after [that of] Moses, confirming the truth of what ever there still remains [of the Torah]: 39 it guides towards the truth, and onto a straight way.
Rashad Khalifa	46:30 They said, "O our people, we have heard a book that was revealed after Moses, and confirms the previous scriptures. It guides to the truth; to the right path.
Shabbir Ahmed	46:30 They said, "O Our people! We have heard a scripture that has been revealed after Moses, confirming the (truth in) what came before it. It guides to the truth and to a straight road." 11
Transliteration	46:30 Qaloo y a qawman a inn asamiAAna kit aban onzila min baAAadi moos a musaddiqanlima bayna yadayhi yahdee il a alhaqqi wa-ilatareeqin mustaqeemin
A	46:30 قالوا يقومنا انا سمعنا كتبنا انزل من بعد موسى مصدقا لما بين يديه يهدي الى الحق والى طريق مستقيم
Edip-Layth	46:31 "O our people, respond to God's caller, and acknowledge Him. He will then forgive your sins, and spare you a painful retribution."
The Monotheist Group	46:31 "O our people, respond to God's caller, and believe in Him. He will then forgive your sins, and spare you a painful retribution."
Muhammad Asad	46:31 O our people! Respond to God's call, and have faith in Him: He will forgive you [whatever is past] of your sins, and deliver you from grievous suffering [in the life to come].
Rashad Khalifa	46:31 "O our people, respond to the call of GOD, and believe in Him. He will then forgive your sins, and spare you a painful retribution."
Shabbir Ahmed	46:31 "O Our people! Respond to the one who invites to God and believe in Him. He will absolve your fault of trailing behind and guard you against an awful suffering."
Transliteration	46:31 Ya qawman a ajeeboo d aAAiyaAllahi wa aminoo bihi yaghfir lakum min thunoobikumwayujirkum min AAathabin aleemin
A	46:31 يقومنا اجيبوا داعى الله وءامنوا به يغفر لكم من ذنوبكم ويجركم من عذاب اليم
Edip-Layth	46:32 Whosoever does not respond to God's caller, then he cannot escape on the earth, and he will not have besides Him any allies. These are the ones who have gone far astray.
The Monotheist Group	46:32 And whosoever does not respond to God's caller, then he cannot escape on the Earth, and he will not have besides Him any allies. These are the ones who have gone far astray.
Muhammad Asad	46:32 But he who does not respond to God's call can never elude [Him] on earth, nor can he has any protector against Him [in the life to come]: all such are most obviously lost in error." 40
Rashad Khalifa	46:32 Those who fail to respond to GOD's call cannot escape, and will have no Lord other than Him; they have gone far astray.
	46:32 "And whoever fails to respond to God's caller, cannot evade Him on earth,

Shabbir Ahmed	nor can he find patrons other than Him. Such people are obviously lost in error."
Transliteration	46:32 Waman la yujib dAAiya Allahifalaysa bimuaAjizin fee al-ar di walaysa lahu min doonihawliyya ola-ika fee dalalin mubeenin
A	46:32 ومن لا يجب داعى الله فليس بمعجز فى الارض وليس له من دونه اولياء اولئك فى ضلال مبين
Edip-Layth	46:33 Did they not see that God, Who created the heavens and the earth, and was not tired by their creation, is able to revive the dead? Yes indeed; He is able to do all things.
The Monotheist Group	46:33 Did they not see that God, Who created the heavens and the Earth, and was not tired by their creation, is able to revive the dead? Yes indeed; He is able to do all things.
Muhammad Asad	46:33 ARE, THEN, they [who deny the life to come] not aware that God, who has created the heavens and the earth and never been wearied by their creation, ⁴¹ has [also] the power to bring the dead back to life? Yea, verily, He has the power to will anything!
Rashad Khalifa	46:33 Do they not realize that GOD, who created the heavens and the earth without the least effort, is able to revive the dead? Yes indeed; He is Omnipotent.
Shabbir Ahmed	46:33 Do they not realize that God Who created the heavens and earth, and wearied not with their creation, is Able to revive the dead? Yes, indeed, He has power over all things. ¹²
Transliteration	46:33 Awa lam yaraw anna All aha alla ^{the} ekhalaqa alssamawati waal-ardawalam yaAAaya bikhalqihinna biq ^a dirin AAala an yu ^{hi} yaalmawta ^a bala innahu AAal a kulli shay-inqadeerun
A	46:33 اولم يروا ان الله الذى خلق السموت والارض ولم يعى بخلقهن بقدر على ان يحيى الموتى بلى انه على كل شىء قدير
Edip-Layth	46:34 The day those who do not appreciate are displayed to the fire: "Is this not the truth?" They will answer: "Yes indeed, by our Lord." He will say, "Then taste the retribution for what you had rejected."
The Monotheist Group	46:34 And the Day the disbelievers are displayed to the Fire: "Is this not the truth?" They will answer: "Yes indeed, by our Lord." He will say, "Then taste the retribution for what you had rejected."
Muhammad Asad	46:34 And so, on the Day when those who were bent on denying the truth will be brought within sight of the fire [and will be asked], Is not this the truth?" - they will answer, Yea, by Our Sustainer!" [And] He will say: Taste, then, this suffering as an outcome of your denial of the truth!"
Rashad Khalifa	46:34 The day the disbelievers are introduced to the Hellfire, they will be asked, "Is this not the truth?" They will answer, "Yes indeed, by our Lord." He will say, "Then suffer the retribution for your disbelief."
Shabbir Ahmed	46:34 And on the Day when the rejecters are exposed to the fire (they will be asked), "Is it not for real?" They will answer, "Yes indeed, by our Lord!" He will say, "Taste, then, this punishment for your rejection."
Transliteration	46:34 Wayawma yuAAara du alla ^{the} enakafaroo AAal a Innari alaysa h ^a ^{atha} bialhaqqiqaloo bal a warabbin a q ala fa ^{the} ooqooalAAathaba bim a kuntum takfuroona

A	46:34 ويوم يعرض الذين كفروا على النار اليس هذا بالحق قالوا بلى وربنا قال فذوقوا العذاب بما كنتم تكفرون
Edip-Layth	46:35 Therefore, be patient like the messengers of strong-will did before you and do not be in haste regarding them. On the day they will see what they have been promised; it will be as if they had not remained except for one moment of a single day. A proclamation: "Are any destroyed except for the wicked people?"
The Monotheist Group	46:35 Therefore, be patient like the messengers of strong-will did before you and do not be in haste regarding them. On the Day they will see what they have been promised, it will be as if they had not remained except for one hour of a single day. A proclamation: "Are any destroyed except for the wicked people?"
Muhammad Asad	46:35 REMAIN, then, [O believer,] patient in adversity, just as all of the apostles, endowed with firmness of heart, bore themselves with patience. And do not ask for a speedy doom of those [who still deny the truth]: on the Day when they see [the fulfillment of] what they were promised, ⁴² [it will seem to them] as though they had dwelt [on earth] no longer than one hour of [an earthly] day! ⁴³ [This is Our] message. Will, then, any be [really] destroyed save iniquitous folk?"⁴⁴
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 46:35 Therefore, be patient like the messengers before you who possessed strength and resorted to patience. Do not be in a hurry to see the retribution that will inevitably come to them. The day they see it, it will seem as if they lasted one hour of the day. This is a proclamation: Is it not the wicked who are consistently annihilated?⁵
Shabbir Ahmed	46:35 And so, patiently persevere, as did all messengers of firm resolve. And be in no haste about them. On the Day when they see what they are promised, it will seem to them as if they had not lived in the world more than an hour of a day. A clear message. Shall anyone perish except those who drift away from the right path? ¹³
Transliteration	46:35 Faiṣbir kam a ṣabaraoloo alAAazmi mina a Irrusuli wal a tastaAAjil lahumkaannahum yawma yarawna m a yooAAadoona lam yalbathoo ill aṣaAAatan min naharin balaghun fahal yuhlakuilla alqawmu alfasiqoona
A	46:35 فاصبر كما صبر اولوا العزم من الرسل ولا تستعجل لهم كانهم يوم يرون ما يوعدون لم يلبثوا الا ساعة من نهار بلغ فهل يهلك الا القوم الفسقون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (46:1)

H10M40. The combination of these two letters/numbers plays an important role in the mathematical

system of the Quran based on code 19. For the meaning of these letters, see [1:1](#); [2:1](#); [40:1](#); [13:38](#); [46:10](#); [74:1-56](#).

Edip-Layth - End Note 2 (46:6)

Compare it to the New Testament, Matthew [7:21-23](#). Jesus (Esau), warns those who call him "Lord" with deserving the hellfire. Though this verse is distorted by some translations, by comparing different translations, one can infer the original message and distortions made afterwards. We have discussed this issue in "19 Questions For Christian Scholars." See [41:47-48](#).

Edip-Layth - End Note 3 (46:10)

In the 1980's, we learned that Rabi Juda, a French Jewish scholar who lived in eleventh century, had discovered a mathematical system based on the number 19, in the original parts of the Old Testament. The similarity and clarity of the discovery is impressive and fulfills the prophecy of this verse. Rabi Judah's discovery of 19 in the original parts of the Old Testament, and his correction of the modern text by using the code, together with a list of examples, was unveiled in an article authored by Joseph Dan and was published by the University of California in 1978 under the title "Studies in Jewish Mysticism." According to Dan's article, Rabi Juda claimed to have written 8 volumes on the code 19- based mathematical structure in the Hebrew Old Testament. Hopefully, one day some scholars will search and discover that important work.

Edip-Layth - End Note 4 (46:11)

A group of scholars, including my father and Tayyar Altıkulaç, the former head of Turkey's Department of Religious Affairs, published a book criticizing code 19. The title they picked for their book was no coincidence: 19 Efsanesi (The Myth of 19). Like their choice of key words, such as hadith, sunna, ijma, this too is another prophecy of the Quran. See [6:25](#).

Edip-Layth - End Note 5 (46:15)

This verse informs us that the sum of pregnancy and breastfeeding is 30 months. When evaluated together with verse [31:14](#) suggesting the time of breastfeeding as 24 months, it takes simple arithmetic to learn that the pregnancy of the person (nafs) to be 6 months. It is common knowledge that pregnancy is longer than that. We know from modern embryology that the exact time for a normal pregnancy is 266 days (see [77:23](#)). There is extra information to be extracted from these natural and scriptural signs. If we subtract the 6 months, that is 180 days, from 266 days, we get 86 days. We can easily infer that the Quran does not accept the creature inside the womb to be a person (nafs) from the time of conception until the 86th day of pregnancy. Other verses support our inference. For instance, verse [22:5](#) and [23:14](#), which explain the evolution of the human being in four stages, does not use the word person (nafs) or human (insan) to describe the early stages of pregnancy. The four stages of pregnancy are (1) sperm; (2) embryo; (3) about four inch fetus (4) a new creature. It is clear that a new creation comes into existence after the 86th day. In other words, the emergence of consciousness/personhood (nafs) starts taking place in the brain of the fetus approximately three months after conception. Do we need to further add that reflecting on the ayat (signs) of the scripture together with the ayat (signs) of nature sheds light on the controversial issue of abortion? Also, see [16:58-59](#); [17:31](#)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (46:1)

See Appendix II.

Muhammad Asad - End Note 2 (46:3)

Regarding the expression "in accordance with [an inner] truth", see note 11 on [10:5](#). The reference to the "term" set by God to all creation is meant to stress the fact of its finality in time as well as in space, in contrast with His Own timelessness and infinity.

Muhammad Asad - End Note 3 (46:3)

Lit., "from that whereof they have been warned": i.e., they refuse to heed the warning not to attribute divine qualities to any being or force beside God.

Muhammad Asad - End Note 4 (46:4)

Sc., "in support of your claim that there are other divine powers besides God".

Muhammad Asad - End Note 5 (46:5)

Lit., "will not respond to him till the Day of Resurrection", i.e., never.

Muhammad Asad - End Note 6 (46:6)

For this symbolic "enmity" of all false objects of worship, see note 13 on [35:14](#).

Muhammad Asad - End Note 7 (46:7)

Lit., "sorcery": see note 12 on [74:24](#), where the term sihr has been used, chronologically, for the first time in the above sense. As in that early instance, the truth referred to here is the message of the Qur'an.

Muhammad Asad - End Note 8 (46:8)

Sc., "then why should I have invented all this for your sake?"

Muhammad Asad - End Note 9 (46:8)

The implication is, "May God forgive you, and grace you with His guidance" (Zamakhshari).

Muhammad Asad - End Note 10 (46:9)

Thus Tabari, Baghawi Razi, Ibn Kathir, implying - as Razi stresses - "I am but a human being like all of God's message-bearers who preceded me". Alternatively, the phrase may be rendered as "I am no innovator among the apostles" - i.e., "I am not preaching anything that was not already preached by all of God's apostles before me" (Razi and Baydawi): which coincides with the Quranic doctrine of the identity of the ethical teachings propounded by all of God's prophets.

Muhammad Asad - End Note 11 (46:9)

I.e., "What will happen to all of us in this world" (Tabari, quoting with approval this interpretation of Al-Hasan al-Basri), or "both in this world and in the hereafter" (Baydawi). Either of these two interpretations implies a denial on the Prophet's part of any foreknowledge of the future and, in a wider sense, any knowledge of "that which is beyond the reach of human perception" (al-ghayb): cf. [6:50](#) or [7:188](#).

Muhammad Asad - End Note 12 (46:10)

I.e., a prophet like himself. The "witness" spoken of here is evidently Moses: cf. the two Biblical passages relating to the advent of the Prophet Muhammad (Deuteronomy xviii, 15 and 18): "The Lord

thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me"; and "I will raise them up a prophet from among thy brethren, like unto thee, and will put My words in his mouth." (See in this connection note 33 on [2:42](#))

Muhammad Asad - End Note 13 (46:11)

Lit., "towards it". Almost all of the classical commentators assume that this refers, specifically, to the contempt with which the pagan Quraysh looked down upon the early followers of Muhammad, most of whom came from the poorest, lowliest strata of Meccan society. However, the above "saying" has undoubtedly a timeless import inasmuch as the poor and lowly have always been among the first to follow a prophet. Moreover, it may also have a bearing on our times as well, inasmuch as the materially powerful nations, whom their technological progress has blinded to many spiritual verities, are increasingly contemptuous of the weakness of those civilizations in which religion still plays an important, albeit largely formalistic, role; and so, not realizing that this very formalism and the ensuing cultural sterility, and not religious faith as such, is the innermost cause of that weakness, they attribute it to the influence of religion per se, saying as it were, "If religion were any good, we would have been the first in holding on to it" - thus "justifying" their own materialistic attitude and their refusal to be guided by spiritual considerations.

Muhammad Asad - End Note 14 (46:11)

I.e., the concept of divine revelation as such, as is evident from the subsequent reference to the revelation of Moses.

Muhammad Asad - End Note 15 (46:12)

Sc., in its original, uncorrupted form.

Muhammad Asad - End Note 16 (46:15)

Cf. [29:8](#) and [31:14](#). In the present instance, this connects with the reference to the "doers of good" at the end of verse 12 and in verses 13-14.

Muhammad Asad - End Note 17 (46:15)

See note 14 on [31:14](#).

Muhammad Asad - End Note 18 (46:15)

I.e., the age at which man is supposed to attain to full intellectual and spiritual maturity. It is to be borne in mind that the masculine noun insan ("man" or "human being") appearing in the first sentence of this verse applies to both sexes alike.

Muhammad Asad - End Note 19 (46:15)

Sc., "of whatever sin I may have committed". See note 41 on the last sentence of [24:31](#).

Muhammad Asad - End Note 20 (46:16)

I.e., "whom We shall reward in accordance with the best that they ever did": cf. [29:7](#).

Muhammad Asad - End Note 21 (46:17)

Sc., "without any indication that anyone has been or will be resurrected". This parabolic "dialogue" is not only meant to illustrate the ever-recurring - and perhaps natural - conflict between older and

younger generations, but also points to the transmission of religious ideas as the most important function of parenthood, and thus, in a wider sense, as the basic element of all social continuity.

Muhammad Asad - End Note 22 (46:18)

See Appendix III.

Muhammad Asad - End Note 23 (46:19)

The particle li prefixed to the subsequent verb is evidently what the grammarians call a lam al-aqibah: i.e., not an indication of intent ("so that") but simply of a causal sequence, which is best rendered as "and", "and so", or "hence".

Muhammad Asad - End Note 24 (46:20)

I.e., for having arrogantly, without any objective justification, asserted that there is no life after death.

Muhammad Asad - End Note 25 (46:21)

I.e., the Prophet Hud (see surah 7 note 48). The mention of Hud and the tribe of Ad connects with the last sentence of the preceding verse, inasmuch as this tribe "transgressed all bounds of equity all over their lands" (89:11).

Muhammad Asad - End Note 26 (46:21)

Lit., "from between his hands and from behind him". This idiomatic phrase (explained in note 247 on 2:255) is evidently an allusion to the many warning messages, in Hud's own time as well as in the almost forgotten past, which ought to have made - but did not make - the tribe of Ad conscious of how far astray they had gone. We have here a subtle, parenthetical reminder that, apart from the revelations which He bestows upon His prophets, God offers His guidance to man through the many signs and warnings apparent in all nature as well as in the changing conditions of human society.

Muhammad Asad - End Note 27 (46:24)

I.e., when they beheld, without recognizing it as such, the approach of their doom.

Muhammad Asad - End Note 28 (46:25)

Lit., "then they became so that", etc. See 69:6-8, describing the sandstorm which destroyed the tribe of Ad without leaving any trace of them.

Muhammad Asad - End Note 29 (46:26)

This relates in the first instance to the pagan contemporaries of the Prophet, but applies to later generations as well. The tribe of Ad was the unchallenged lords in the vast region in which they lived (cf. 89:8 - "the like of whom has never been reared in all the land"). Moreover, the social conditions of their time were so simple and so free of the many uncertainties and dangers which beset people of higher civilizations that they could be regarded as more "securely established" on earth than people of later, more complex times.

Muhammad Asad - End Note 30 (46:26)

I.e., intellect and feeling, both of which are comprised in the noun fu'ad.

Muhammad Asad - End Note 31 (46:26)

Lit., "enfolded".

Muhammad Asad - End Note 32 (46:27)

I.e., "close to you in space as well as in time". In its wider sense, this phrase denotes "all the rest of the world".

Muhammad Asad - End Note (46:28)

Muhammad Asad - End Note 35 (46:29)

See surah 2 note 21. The connection between this passage and the preceding one apparently lies in the fact that whereas "those who are lost in sin" (of whom the tribe of ad is given as an example) refuse to heed God's messages, the "unseen beings" spoken of in the sequence immediately perceived their truth and accepted them.

Muhammad Asad - End Note 36 (46:29)

The term nafar signifies a group of more than three and up to ten persons. The occurrence mentioned in this passage - said to have taken place in the small oasis of Nakhlah, on the way leading from Mecca to Ta'if (Tabari) - is evidently identical with that described in [72:1-15](#); for a tentative explanation, see note 1 on [72:1](#).

Muhammad Asad - End Note 37 (46:29)

Lit., "as soon as they attended to it", i.e., to its recitation by the Prophet.

Muhammad Asad - End Note 38 (46:29)

I.e., as preachers of the Quranic creed. The expression "as warners" connects with the preceding references to "warning messages".

Muhammad Asad - End Note 39 (46:30)

For an explanation of this rendering of the phrase ma bayna yadayhi, see surah 3 note 3. As pointed out in note 1 on [72:1](#), this reference to the Qur'an as revealed "after Moses", omitting any mention of Jesus, seems to indicate that the speakers were followers of the Jewish faith; hence my interpolation of the words "of the Torah".

Muhammad Asad - End Note 40 (46:32)

See note 11 on [72:15](#).

Muhammad Asad - End Note 41 (46:33)

This is apparently an allusion to the Quranic doctrine that God's creative activity is continuous and unending.

Muhammad Asad - End Note 42 (46:35)

I.e., the reality of life after death.

Muhammad Asad - End Note 43 (46:35)

In this parabolic manner the Qur'an points to the illusory concept of "time" as experienced by the human mind - a concept which has no bearing on the ultimate reality to be unfolded in the hereafter.

Muhammad Asad - End Note 44 (46:35)

Cf. the last sentence of [6:47](#) and the corresponding note 37.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (46:3)

Bil-Haqq = In truth = For a specific purpose = With a definite Plan

Shabbir Ahmed - End Note 2 (46:7)

Sihr = Magic = Lie = Delusion = Spellbinding eloquence = Amazing = Incredible

Shabbir Ahmed - End Note 3 (46:8)

You shall come to know what you now do not. And the Forgiving, the Merciful God has ordained the Law of Respite for you [37:175](#), [39:39](#)

Shabbir Ahmed - End Note 4 (46:10)

A witness from the Children of Israel = Moses, in Deuteronomy xviii, 1518, "A prophet like unto me." Some commentators mention a hadith referring to Hazrat Abdullah bin Salam, a convert from Judaism, as being the witness. But that proposition is obviously too weak to find a place in the Qur'an

Shabbir Ahmed - End Note 5 (46:15)

[2:233](#), [7:189](#), [31:14](#)

Shabbir Ahmed - End Note 6 (46:16)

'Best of their deeds' indicates God's reward surpassing the best of the best

Shabbir Ahmed - End Note 7 (46:20)

Fisq = To drift away as the date stone breaks out of its fruit

Shabbir Ahmed - End Note 8 (46:26)

Fuaad, plural Af'idah = The faculty of intellect, reasoning and insight. [17:36](#), [32:9](#), [45:23](#). Historically, the Kingdom of Sheba flourished from 1100 BC to 115 BC. At their zenith they were the richest nation in the world. Their economy was based on excellent agriculture and international trade. They had the most advanced irrigation systems of the times, with great water dams. Their kingdom included today's whole of Yemen, Somalia and Ethiopia, and boasting a strong army they frequently carried out expansionist invasions further south and up north. As the inevitable result of worshipping multiple false deities, including the sun, their society was not without inequities of caste and creed. Solomon, the King and the prophet, planned to subdue the Sheba Empire to thwart their aggressive behavior and to protect the region from oppression. And he succeeded magnificently. Queen Bilqees of Sheba and her people embraced Solomon's message and reverted to the worship and obedience of the One True God

Shabbir Ahmed - End Note 9 (46:27)

Townships and communities mentioned: 'Aad, Thamud, Sheba, Tubba'', Midyan, Sodom, Gomorrah, Ninevah

Shabbir Ahmed - End Note 10 (46:29)

[72:1](#)

Shabbir Ahmed - End Note 11 (46:30)

For my interpolation of 'truth in', see [2:101](#). These nomads were obviously followers of the Jewish faith since they make no mention of Jesus

Shabbir Ahmed - End Note 12 (46:33)

[50:15](#)

Shabbir Ahmed - End Note 13 (46:35)

'What they are promised': blissful end if they choose to live upright. Grievous suffering if they persist in their opposition of the truth

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (46:6)

See also Matthew [7:21-23](#): Jesus clearly disowns those who call him ``Lord."

Rashad Khalifa - End Note 2 (46:10)

This witness is Rabbi Judah the Pious (11th Century A.D.), who discovered the same 19-based mathematical code in intact fragments of the scripture (see Appendix 1).

Rashad Khalifa - End Note 3 (46:15)

God knows full well who deserves to go to Heaven and who deserves to go to Hell. It is His law that whomever He put to death before the age of 40 shall go to Heaven. God's immense mercy is reflected in the fact that most people have difficulty accepting this divine mercy; they argue: ``Put them in Hell!" See Appendix 32.

Rashad Khalifa - End Note 4 (46:29)

Jinns are the creatures who fully agreed with Satan when he initiated his famous blasphemy billions of years ago. They are brought into this world as descendants of Satan. One jinn is borne every time a human being is born. The newly born jinn is assigned to the same body as the newly born human, and constantly pushes Satan's point of view (Appendix 7).

Rashad Khalifa - End Note 5 (46:35)

Quranic and mathematical evidence proves that the messenger addressed here is Rashad Khalifa. By adding the gematrical value of "Rashad Khalifa" (1230), plus the sura number (46), plus the verse number (35), we get 1311, or 19×69 . This conforms with the Quran's code (App2).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 47:1 Those who rejected and repelled from the path of God, He will mislead their works.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 47:1 Those who rejected and repelled from the path of God, He will mislead their works.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 47:1 AS FOR THOSE who are bent on denying the truth and on barring [others] from the path of God - all their [good] deeds will He let go to waste;¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 47:1 Those who disbelieve and repel from the path of GOD, He nullifies their works.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 47:1 Those who oppose the truth and bar others from the way of God, He renders their actions vain. ¹
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 47:1 Allatḥeena kafaroo waṣaddooAAan sabeeli Allāhi adalla aAAamalahum
A	بسم الله الرحمن الرحيم 47:1 الذين كفروا وصدوا عن سبيل الله اضل اعمالهم

Edip-Layth	47:2 Those who acknowledge and do good works, and acknowledge what was sent down to Muhammad, for it is the truth from their Lord, He cancels for them their sins, and relieves their concern.
The Monotheist Group	47:2 And those who believe and do good works, and believe in what was sent down to Mohammed, for it is the truth from their Lord, He cancels for them their sins, and relieves their concern.
Muhammad Asad	47:2 whereas those who have attained to faith and do righteous deeds, and have come to believe in what has been bestowed from on high on Muhammad - for it is the truth from their Sustainer - [shall attain to God's grace:] He will efface their [past] bad deeds, and will set their hearts at rest. ²
Rashad Khalifa	47:2 Those who believe and work righteousness, and believe in what was sent down to Muhammad - which is the truth from their Lord - He remits their sins, and blesses them with contentment.
Shabbir Ahmed	47:2 Whereas those who believe, do acts of social welfare, and believe in what has been revealed to Muhammad - for it is the truth from their Lord - He will absolve their imperfections, erase the imprints of their faults, and direct their hearts and minds to rightful contentment. ²
Transliteration	47:2 Wa <u>alla</u> theena <u>a</u> manoowaAAamiloo a <u>l</u> ssali <u>ha</u> ti wa <u>a</u> manoo bim <u>a</u> nuzzila AA <u>a</u> l <u>a</u> mu <u>h</u> ammadin wahuwa al <u>h</u> aquu minrabbihim kaffara AA <u>a</u> nhum sayyi- <u>a</u> tihim wa <u>as</u> la <u>h</u> a <u>b</u> al <u>a</u> hum
A	47:2 والذين ءامنوا وعملوا الصلحت وءامنوا بما نزل على محمد وهو الحق من ربهم كفر عنهم سيئاتهم واصلح بالهم
Edip-Layth	47:3 That is because those who reject followed falsehood, while those who acknowledge followed the truth from their Lord. God thus cites for the people their examples.
The Monotheist Group	47:3 That is because those who disbelieve followed falsehood, while those who believe followed the truth from their Lord. God thus puts forth for the people their examples.
Muhammad Asad	47:3 This, because they who are bent on denying the truth pursue falsehood, whereas they who have attained to faith pursue [but] the truth [that flows] from their Sustainer. In this way does God set forth unto man the parables of their true state. ³
Rashad Khalifa	47:3 This is because those who disbelieve are following falsehood, while those who believe are following the truth from their Lord. GOD thus cites for the people their examples.
Shabbir Ahmed	47:3 This is because those who deny the truth (have no choice but to) follow falsehood, and those who believe follow the truth from their Lord. This is how God exemplifies concepts to people from within their own composition. ³
Transliteration	47:3 <u>T</u> halika bi-anna alla <u>t</u> heenakafaroo ittabaAA <u>oo</u> alb <u>a</u> tila waanna alla <u>t</u> heena <u>a</u> manooittabaAA <u>oo</u> al <u>h</u> aqqa min rabbihim ka <u>t</u> halika ya <u>d</u> ribuAll <u>a</u> hu li Inn <u>a</u> si am <u>t</u> hal <u>a</u> hum
A	47:3 ذلك بان الذين كفروا اتبعوا البطل وان الذين ءامنوا اتبعوا الحق من ربهم كذلك يضرب الله للناس امثلهم
	<i>During the War, Aim to Capture the Enemy</i> 47:4 So, if you encounter those who have rejected, then strike the control center

Edip-Layth	until you overcome them. Then bind them securely. You may either set them free or ransom them, until the war ends. That, and had God willed, He alone could have beaten them, but He thus tests you by one another. As for those who get killed in the cause of God, He will never let their deeds be put to waste. ¹
The Monotheist Group	47:4 Therefore, if you encounter those who have rejected, then strike the necks; until you bind them, then secure the cords. You may then either set them free or ransom them, until the war ends. That, and had God willed, He alone could have beaten them, but He thus tests you by one another. As for those who get killed in the cause of God, He will never let their deeds be put to waste.
Muhammad Asad	47:4 NOW WHEN you meet [in war] those who are bent on denying the truth, smite their necks until you overcome them fully, and then tighten their bonds; but thereafter [set them free,] either by an act of grace or against ransom, so that the burden of war may be lifted: ⁶ thus [shall it be]. And [know that] had God so willed, He could indeed punish them [Himself]; but [He wills you to struggle] so as to test you [all] by means of one another. ⁷ And as for those who are slain in God's cause, never will He let their deeds go to waste: ⁴ ⁵
Rashad Khalifa	47:4 If you encounter (in war) those who disbelieve, you may strike the necks. If you take them as captives you may set them free or ransom them, until the war ends. Had GOD willed, He could have granted you victory, without war. But He thus tests you by one another. As for those who get killed in the cause of GOD, He will never put their sacrifice to waste.
Shabbir Ahmed	47:4 If you meet the disbelievers in battle, strike at their command centers, until you have subdued them, then, bind them firmly. And thereafter, there must be an act of kindness or ransom when the battle lays down its weapons. If God willed, He could punish them Himself, but that He may let you test one by means of another (as to which peoples remains vigilant.) As for those who are slain in the way of God, He does not render their actions vain. ⁴
Transliteration	47:4 Fa-itha laqeetumu alla theenakafaroo fa darba a Irriqabi hattaitha athkhantumoo hum fashuddoo alwath aqa fa-imm amannan baAAadu wa-imm a fidaan hatta ta daAAaalharbu awz araha thalika walaw yash aoAllahu la intasara minhum walakinliyabluwa baAAadukum bibaAAdin wa allatheenaqutiloo fee sabeeli Allahi falan yudilla aAAamalahumsayahdeehim wayuslihu balahum
A	47:4 فاذا لقيتم الذين كفروا فضرب الرقاب حتى اذا اثخنتموهم فشدوا الوثاق فاما منا بعد واما فداء حتى تضع الحرب اوزارها ذلك ولو يشاء الله لانتصر منهم ولكن ليلوا بعضكم ببعض والذين قتلوا في سبيل الله فلن يضل اعمالهم
Edip-Layth	47:5 He will guide them, and relieve their concerns.
The Monotheist Group	47:5 He will guide them, and relieve their concerns.
Muhammad Asad	47:5 He will guide them [in the hereafter as well], and will set their hearts at rest,
Rashad Khalifa	47:5 He will guide them, and bless them with contentment.
Shabbir Ahmed	47:5 He will instantly guide them (straight to Paradise) and bless them with contentment. ⁵
Transliteration	
A	47:5 سيهديهم ويصلح بالهم
Edip-Layth	47:6 He will admit them into Paradise, which He has described to them.

The Monotheist Group	47:6 And He will admit them into Paradise, which He has described to them.
Muhammad Asad	47:6 and will admit them to the paradise which He has promised them.
Rashad Khalifa	47:6 He will admit them into Paradise, that He described to them.
Shabbir Ahmed	47:6 And will bring them into the Garden that He has made known to them.
Transliteration	47:6 Wayudkhiluhumu aljannata AAarrafah _{alahum}
A	47:6 ويدخلهم الجنة عرفها لهم
Edip-Layth	47:7 O you who acknowledge, if you support God, He will support you, and make your foothold firm.
The Monotheist Group	47:7 O you who believe, if you support God, He will support you, and make your foothold firm.
Muhammad Asad	47:7 O you who have attained to faith! If you help [the cause of] God, He will help you, and will make firm your steps;
Rashad Khalifa	47:7 O you who believe, if you support GOD, He will support you, and strengthen your foothold.
Shabbir Ahmed	47:7 O You who have chosen to be graced with belief! If you help God, He will help you and He will strengthen your foothold. ⁶
Transliteration	47:7 Ya ayyuh <u>a</u> alla <u>the</u> ena <u>a</u> manoo in tan <u>s</u> uroo All <u>a</u> ha yan <u>s</u> urkum wayuthabbit aqda <u>m</u> akum
A	47:7 ياايها الذين ءامنوا ان تتصروا الله ينصركم ويثبت اقدامكم
Edip-Layth	47:8 Those who rejected, for them is destruction; and He has misled their works.
The Monotheist Group	47:8 And those who rejected, for them is destruction; and He has misled their works.
Muhammad Asad	47:8 but as for those who are bent on denying the truth, ill fortune awaits them, since He will let all their [good] deeds go to waste:
Rashad Khalifa	47:8 Those who disbelieve incur misery; He causes their works to be utterly in vain.
Shabbir Ahmed	47:8 All those who journey through life in the darkness of ignorance, trip and fall on their faces. And He brings their deeds to naught. ⁷
Transliteration	47:8 Waalla <u>the</u> ena kafaroo fataAAsanlahum waad <u>alla</u> aAAa <u>m</u> alahum
A	47:8 والذين كفروا فتعسا لهم واضل اعمالهم
Edip-Layth	47:9 That is because they hated what God sent down, thus He nullifies their works.
The Monotheist Group	47:9 That is because they hated what God sent down, thus He nullifies their works.
Muhammad Asad	47:9 this, because they hate [the very thought of] what God has bestowed from on high ⁸ and thus He causes all their deeds to come to nought! ⁹
Rashad Khalifa	47:9 That is because they hated what GOD revealed and consequently, He nullifies their works.

Shabbir Ahmed	47:9 This is so because they detest what God has revealed, and so He renders all their actions fruitless. ⁸
Transliteration	47:9 <u>Th</u> alika bi-annahum karihoo m <u>a</u> anzala All <u>a</u> hu faa <u>h</u> bata aAAa <u>m</u> alahum
A	47:9 ذلك بانهم كرهوا ما انزل الله فاحبط اعمالهم
Edip-Layth	47:10 Did they not roam the land and note what the end was for those before them? God destroyed them and the ingrates in a similar fate.
The Monotheist Group	47:10 Did they not roam the land and note how was the end for those before them? God destroyed them and the rejecters in a similar fate.
Muhammad Asad	47:10 Have they, then, never journeyed about the earth and beheld what happened in the end to those [willful sinners] who lived before their time? God destroyed them utterly: and the like thereof awaits all who deny the truth. ¹⁰
Rashad Khalifa	47:10 Did they not roam the earth and see the consequences for those before them? GOD destroyed their works; all disbelievers will suffer the same fate.
Shabbir Ahmed	47:10 Have they not, then, traveled in the land and seen what eventually happened to those who lived before them? God wiped them out, and for these deniers of truth shall be the like thereof.
Transliteration	47:10 Afalam yaseeroo fee al-ar <u>d</u> i fayana <u>th</u> urookayfa k <u>a</u> na AA <u>a</u> qibatu alla <u>th</u> eena min qablihimdammara All <u>a</u> hu AAalayhim walilka <u>f</u> ireena amth <u>a</u> lu <u>h</u> a
A	47:10 افلم يسيروا فى الارض فينظروا كيف كان عقبة الذين من قبلهم دمر الله عليهم وللكافرين امثلها
Edip-Layth	47:11 This is because God is the Master for those who acknowledge, while those who do not appreciate have no master. ²
The Monotheist Group	47:11 This is because God is the Master for those who believe, while the disbelievers have no master.
Muhammad Asad	47:11 This, because God is the Protector of all who have attained to faith, whereas they who deny the truth have no protector.
Rashad Khalifa	47:11 This is because GOD is the Lord of those who believe, while the disbelievers have no lord.
Shabbir Ahmed	47:11 This is so, because God is the Patron of those who accept His commands, whereas there is no patron for those who deny the truth.
Transliteration	47:11 <u>Th</u> alika bi-anna All <u>a</u> ha mawl <u>a</u> llat <u>h</u> eena <u>a</u> manoo waanna alk <u>a</u> fireena la <u>m</u> awl <u>a</u> lahum
A	47:11 ذلك بان الله مولى الذين ءامنوا وان الكافرين لا مولى لهم
Edip-Layth	47:12 God admits those who acknowledge and do good works to paradises with rivers flowing beneath them. As for those who reject, they are enjoying and eating as the cattle eat, and the fire will be their abode.
The Monotheist Group	47:12 God admits those who believe and do good works to paradises with rivers flowing beneath them. As for those who reject, they are enjoying and eating as the cattle eat, and the Fire will be their abode.
Muhammad Asad	47:12 Verily, God will admit all who attain to faith and do righteous deeds into gardens through which running waters flow, whereas they who are bent on

	denying the truth shall have - even though they may enjoy their life [in this world] and eat as cattle eat - the fire [of the hereafter] for their abode.
Rashad Khalifa	47:12 GOD admits those who believe and lead a righteous life into gardens with flowing streams. As for those who disbelieve, they live and eat like the animals eat, then end up in the hellfire.
Shabbir Ahmed	47:12 Surely, God will admit all those who accept His message and fulfill the needs of others into Gardens beneath which rivers flow. But those who deny the truth, may partake of life and eat like the cattle (live and) eat, and the fire will be their abode. ⁹
Transliteration	47:12 Inna All aha yudkhilu alla theenaamanoo waAAamiloo a Issalihati jannatintajree min ta htiha al-anh aru wa allatheenakafaroo yatamattaAAoona waya/kuloona kama ta/kulu al-anAAamuwaalInnaru mathwan lahum
A	47:12 ان الله يدخل الذين ءامنوا وعملوا الصلحت جنت تجرى من تحتها الانهر والذين كفروا يمتعون وياكلون كما تاكل الانعم والنار مثوى لهم
Edip-Layth	47:13 Many a town was stronger than your own town, which drove you out. We destroyed them, and there was none who could help them.
The Monotheist Group	47:13 And many a town was stronger than your own town, which drove you out. We destroyed them, and there was none who could help them.
Muhammad Asad	47:13 And how many a community ¹¹ of greater power than this thy community which has driven thee out, [O Muhammad,] have We destroyed, with none to succour them!
Rashad Khalifa	47:13 Many a community was much stronger than the community that evicted you from your town; when we annihilated them, no one could help them.
Shabbir Ahmed	47:13 And how many a township stronger than your township, which has evicted you (O Prophet!), have We annihilated! And they had no helper.
Transliteration	47:13 Wakaayyin min qaryatin hiya ashaddu quwwatanmin qaryatika allatee akhrajatka ahlaknaahum fala nasiralahum
A	47:13 وكاين من قرية هي اشد قوة من قريتك التى اخرجتك اهلكهم فلا ناصر لهم
Edip-Layth	47:14 Is one who is based on proof from his Lord, as one for whom his evil works have been adorned for him and they followed their desires?
The Monotheist Group	47:14 Is one who is based on proof from his Lord, as one for whom his evil works have been adorned for him and they followed their desires?
Muhammad Asad	47:14 CAN, THEN, he who takes his stand on a clear evidence from his Sustainer be likened Unto one ¹² to whom the evil of his own doings [always] seems goodly, and unto such as would follow but their own lusts?
Rashad Khalifa	47:14 Are those enlightened by their Lord the same as those whose evil works are adorned in their eyes, and they follow their own opinions?
Shabbir Ahmed	47:14 Is he, then, who lives by self-evident truth from his Lord like the one to whom his disruptive behavior seems pleasing, while such people are only following their own desires?
Transliteration	47:14 Afaman k ana AAal a bayyinatmin rabbihi kaman zuyyina lahu soo-o AAamalihi waittabaAAooahwaaahum
A	

Edip-Layth	<i>Allegorical Description of Paradise and Hell</i> 47:15 The example of Paradise; that the righteous have been promised with rivers of pure water, rivers of milk whose taste does not change, rivers of intoxicants that are delicious for the drinkers, and rivers of strained honey. For them in it are all kinds of fruits, and forgiveness from their Lord. Compare it to that of those who abide in the fire, and are given to drink boiling water that cuts up their intestines.³
The Monotheist Group	47:15 Is the example of Paradise; that the righteous have been promised with rivers of pure water, and rivers of milk whose taste does not change, and rivers of wine that are delicious for the drinkers, and rivers of strained honey, and for them in it are all kinds of fruits, and a forgiveness from their Lord; like that of those who abide in the Fire, and are given to drink boiling water that cuts-up their intestines?
Muhammad Asad	47:15 [And can] the parable of the paradise which the God-conscious are promised¹³ [a paradise] wherein there are rivers of water which time does not corrupt, and rivers of milk the taste whereof never alters, and rivers of wine delightful to those who drink it, ¹⁴ and rivers of honey of all impurity cleansed, and the enjoyment ¹⁵ of all the fruits [of their good deeds] and of forgiveness from their Sustainer -: can this [parable of paradise] be likened unto [the parable of the recompense of] ¹⁶ such as are to abide in the fire and be given waters of burning despair¹⁷ to drink, so that it will tear their bowels asunder?
Rashad Khalifa	47:15 The allegory of Paradise that is promised for the righteous is this: it has rivers of unpolluted water, and rivers of fresh milk, and rivers of wine - delicious for the drinkers - and rivers of strained honey. They have all kinds of fruits therein, and forgiveness from their Lord. (Are they better) or those who abide forever in the hellfire, and drink hellish water that tears up their intestines?
Shabbir Ahmed	47:15 In allegorical terms the Paradise that the righteous are promised is this: Therein are rivers of ever fresh water, and rivers of ever fresh milk, and rivers of delicious wine, and rivers of clear-run honey. Therein are all kinds of fruit (of their good deeds), with a life secure from deterioration bestowed upon them from their Lord. Are they like the ones who abide in the fire and are given drinks of burning despair that tears their insides? ¹⁰
Transliteration	47:15 Mathalu aljannati allatee wuAAidaalmuttaqoona feeh a anharun min m a-in ghayri asininwaanharun min labanin lam yataghayyar taAAamuwaanharun min khamrin la ththatin li lshsharibeenawaanharun min AAasalin mu saffan walahum feehamin kulli a lththamarati wamaghfiratun min rabbihimkaman huwa kh alidun fee alnnari wasuqoo maanhamameeman faqattaAAa amAAaahum
A	47:15 مثل الجنة التي وعد المتقون فيها انهر من ماء غير ءاسن وانهر من لبن لم يتغير طعمه وانهر من خمر لذة للشربين وانهر من عسل مصفى ولهم فيها من كل الثمرت ومغفرة من ربهم كمن هو خلد في النار وسقوا ماء حميما فقطع امعاءهم
Edip-Layth	47:16 Some of them listen to you, until when they go out from you, they say to those who have been given the knowledge: "What did he say?" Those are the ones whom God has sealed upon their hearts, and they followed their desires.
The Monotheist Group	47:16 And some of them listen to you, until when they go out from you, they say to those who have been given the knowledge: "What did he say?" Those are the ones whom God has sealed upon their hearts, and they followed their desires.

Muhammad Asad	47:16 Now among those [hapless sinners] are such as [pretend to] listen to thee, [O Muhammad,] ¹⁸ and then, as soon as they leave thy presence, speak [with scorn] unto those who have understood [thy mes sage]: ¹⁹ What is it that he has said just now?" It is such as these whose hearts God has sealed because they [always] followed but their own lusts ²⁰
Rashad Khalifa	47:16 Some of them listen to you, then as soon as they leave they ask those who were enlightened, "What did he just say?" GOD thus seals their hearts and, consequently, they follow only their opinions.
Shabbir Ahmed	47:16 (O Messenger!) There are some among them who pretend to listen to you, and then, as soon as they leave your presence, they ask others who have received knowledge, "What was it that he just said?" Such are the ones whose hearts God has sealed, for their minds are always contemplating ways to fulfill their vain desires. ¹¹
Transliteration	47:16 Waminhum man yastamiAAu ilayka hattait ^h ha kharajoo min AAindika q aloo lillat ^h heenaootoo alAAilma m atha q ala anifan ol a-ikaallat ^h heena tabaAAa All ahu AAalaquloobihim waittabaAAoo ahwaahum
A	47:16 ومنهم من يستمع اليك حتى اذا خرجوا من عندك قالوا للذين اوتوا العلم ماذا قال اءانفا اولئك الذين طبع الله على قلوبهم واتبعوا اهواءهم
Edip-Layth	47:17 Those who are guided, He increases their guidance, and grants them their righteousness.
The Monotheist Group	47:17 And those who are guided, He increases their guidance, and grants them their righteousness.
Muhammad Asad	47:17 just as for those who are [willing to be] guided, He increases their [ability to follow His] guidance and causes them to grow in God-consciousness. ²¹
Rashad Khalifa	47:17 As for those who are guided, He augments their guidance, and grants them their righteousness.
Shabbir Ahmed	47:17 As for those who wish to walk in the light, He shows them the way all along, and secures for them their journey through life. ¹²
Transliteration	47:17 Waallat ^h heena ihtadaw z ^a dahumhudan waat ^a ahum taqwahum
A	47:17 والذين اهتدوا زادهم هدى وءاتتهم تقويمهم
Edip-Layth	47:18 So are they waiting until the moment comes to them suddenly? For its conditions have already been met. But once it comes to them, how will they benefit from their message? ⁴
The Monotheist Group	47:18 So are they waiting until the Hour comes to them suddenly? For its conditions have already been met. But once it comes to them, how will they benefit from their message?
Muhammad Asad	47:18 Are, then, they [whose hearts are sealed] wait ing for the Last Hour - [waiting] that it come upon them of a sudden? But it has already been foretold! ²² And what will their remembrance [of their past sins] avail them, once it has come upon them? ²³
Rashad Khalifa	<i>End of the World</i> 47:18 Are they waiting until the Hour comes to them suddenly? All the signs thereof have already come. Once the Hour comes to them, how will they benefit

	from their message? ¹
Shabbir Ahmed	47:18 Are they, then, waiting for the Hour that may come upon them suddenly? And the signs of confrontation have already appeared. And when it comes to them, how could their understanding (of the truth) help them?
Transliteration	47:18 Fahal yan <u>thuroona</u> ill <u>aalssaAAata</u> an ta/tyahum baghtatan faqad <u>jaaashra</u> <u>tuha</u> faanna <u>lahum</u> <u>itha</u> jaat-hum <u>thikra</u> hum
A	47:18 فهل ينظرون الا الساعة ان تاتيهم بغتة فقد جاء اشراطها فاني لهم اذا جاءتهم نكرهم
Edip-Layth	47:19 So know that there is no god besides God, and ask forgiveness of your sins and also for the acknowledging men and acknowledging women. God knows your movements and your place of rest.
The Monotheist Group	47:19 So know that there is no god besides God, and ask forgiveness of your sins and also for the believing men and believing women. And God knows your movements and your place of rest.
Muhammad Asad	47:19 Know, then, [O man,] that there is no deity save God, and [while there is yet time,] ask forgive ness for thy sins and for [the sins of] all other believing men and women: for God knows all your comings and goings as well as your abiding [at rest]. ²⁴
Rashad Khalifa	<i>La Elaha Ella Allah: First Commandment</i> 47:19 You shall know that: "There is no other god beside GOD," and ask forgiveness of your sins and the sins of all believing men and women. GOD is fully aware of your decisions and your ultimate destiny.
Shabbir Ahmed	47:19 So (O Prophet!) remain constantly aware that there is no 'power' but God, and guard yourself, and the believing men, and the believing women against any slander. Devise means to counter whatever may cause your community to lag behind in their Mission. For, God knows how you move about in your daily lives and what your destination is. ¹³
Transliteration	47:19 FaiAAlam annahu l a il ^h ai ^{ll} a All ^h u waistaghfir li th anbikawali ^l mu/mineena wa ^l mu/min ^{at} i waAll ^h uyaAAlamu mutaqa ^l labakum wamathw ^{ak} um
A	47:19 فاعلم انه لا اله الا الله واستغفر لذنبك وللمومنين والمومنات والله يعلم متقلبكم ومثوبكم
Edip-Layth	<i>Difficult Times Expose the Hypocrites</i> 47:20 Those who acknowledge say, "If only a chapter is sent down!" But when a resolute chapter is sent down, and fighting is mentioned in it, you see those who have a disease in their hearts look at you, as if death had already come to them. It thus revealed them.
The Monotheist Group	47:20 And those who believe say: "If only a chapter is sent down!" But when a governing chapter is sent down, and fighting is mentioned in it, you see those who have a disease in their hearts look at you, as if death had already come to them. It thus revealed them.
Muhammad Asad	47:20 NOW THOSE who have attained to faith say, Would that a revelation [allowing us to fight] was bestowed from on high!" ²⁵ But now that a revelation clear in and by itself, ²⁶ mentioning war, has been bestowed from on high, thou canst see those in whose hearts is disease look ing at thee, [O Muhammad,] with the look of one who is about to faint for fear of death! And yet, far better for them would be
	<i>Exposing the Hypocrites</i> 47:20 Those who believed said: "When will a new sura be revealed?" But when a

Rashad Khalifa	straightforward sura was revealed, wherein fighting was mentioned, you would see those who harbored doubts in their hearts looking at you, as if death had already come to them. They were thus exposed.
Shabbir Ahmed	47:20 Those who have believed, say, "Why is not an injunction revealed (permitting us to fight in self-defense?") But now when a decisive injunction has been revealed about fighting, you find the hypocrites looking at you as if they were fainting to death. And yet, the foremost good for them would be -
Transliteration	47:20 Wayaqoolu alla <u>theena</u> amanoolawla nuzzilat sooratun fa-i <u>tha</u> onzilat sooratun mu <u>hkamatunwathukira</u> feeh <u>a</u> alqit <u>alu</u> raayta alla <u>theenafee</u> quloobihim mara <u>dun</u> yan <u>thuroona</u> ilayka na <u>tharaalmaghshiyi</u> AAalayhi mina almawti faawl <u>a</u> lahum
A	47:20 ويقول الذين ءامنوا لولا نزلت سورة فاذا انزلت سورة محكمة وذكر فيها القتال رايت الذين فى قلوبهم مرض ينظرون اليك نظر المغشى عليه من الموت فالولى لهم
Edip-Layth	47:21 Obedience and to speak righteousness until the matter is decided, then if they trust God it would be better for them.
The Monotheist Group	47:21 Obedience and to speak righteousness until the matter is decided, then if they trust God it would be better for them.
Muhammad Asad	47:21 obedience [to God's call] and a word that could win [His] approval: ²⁷ for, since the matter has been resolved [by His revelation], it would be but for their own good to remain true to God.
Rashad Khalifa	<i>Proof of Faith During Muhammad's Era</i> 47:21 Obedience and righteous utterances are expected of them. If only they showed confidence in GOD, when mobilization was called for, it would have been better for them.
Shabbir Ahmed	47:21 Obedience and a righteous word. For, once a matter has been determined, it would be best for them if they were true to God.
Transliteration	47:21 <u>Ta</u> AAatun waqawlun maAAaroofun fa-i <u>tha</u> AAazama al-amru falaw <u>sadaqoo</u> All <u>ha</u> lak <u>an</u> akhayran lahum
A	47:21 طاعة وقول معروف فاذا عزم الامر فلو صدقوا الله لكان خيرا لهم
Edip-Layth	47:22 So do you plan that when you turn away, that you will corrupt the land and sever your family ties?
The Monotheist Group	47:22 So do you plan that when you turn away, that you will corrupt the land and sever your family ties?
Muhammad Asad	47:22 [Ask them:] Would you, perchance, after having turned away [from God's commandment, pre fer to revert to your old ways, and] spread corruption on earth, and [once again] cut asunder your ties of kinship?" ²⁸
Rashad Khalifa	47:22 Is it also your intention that as soon as you leave you will commit evil and mistreat your relatives?
Shabbir Ahmed	47:22 Would you then, rather turn back (to the old ways of Ignorance) and work corruption in the land, and break the common bond of humanity and your ties of mutual relationships?
Transliteration	47:22 Fahal AAasaytum in tawallaytum an tufsidoofee al-ar <u>di</u> watuqa <u>tti</u> AAoo ar <u>ham</u> akum
A	

47:22 فهل عسيتم ان توليتم ان تفسدوا فى الارض وتقطعوا ارحامكم

Edip-Layth	47:23 These are the ones whom God has cursed and thus He made them deaf and blinded their sight.
The Monotheist Group	47:23 These are the ones whom God has cursed and thus He made them deaf and blinded their sight.
Muhammad Asad	47:23 It is such as these whom God rejects, and whom He makes deaf [to the voice of truth], and whose eyes He blinds [to its sight]! ²⁹
Rashad Khalifa	47:23 It is those who incurred a curse from GOD, whereby He rendered them deaf and blind.
Shabbir Ahmed	47:23 Such are the ones whom God deprives of His grace, makes them deaf, and blinds their sight.
Transliteration	47:23 Ola-ika alla theena laAAanahumuAll ahu faa sammahum waaAAam a ab s arahum
A	47:23 اولئك الذين لعنهم الله فاصمهم واعمى ابصرهم
Edip-Layth	47:24 Do they not reflect on the Quran? Or are there locks on their hearts?
The Monotheist Group	47:24 Do they not reflect on the Qur'an? Or are there locks on their hearts?
Muhammad Asad	47:24 Will they not, then, ponder over this Qur'an? - or are there locks upon their hearts?
Rashad Khalifa	<i>Study the Quran</i> 47:24 Why do they not study the Quran carefully? Do they have locks on their minds?
Shabbir Ahmed	47:24 Will they not then reflect on the Qur'an, or is it that they have locks on their hearts (which bar them from reason? ¹⁴
Transliteration	47:24 Afala yatadabbaroona alqur- a naam AAala quloobin aqfa l uha
A	47:24 افلا يتدبرون القرآن ام على قلوب اقفالها
Edip-Layth	47:25 Surely, those who reverted back, after the guidance has been made clear to them, the devil has enticed them and led them on.
The Monotheist Group	47:25 Surely, those who reverted back, after the guidance has been made clear to them, the devil has enticed them and led them on.
Muhammad Asad	47:25 VERILY, those who turn their backs [on this message] after guidance has been vouchsafed to them, [do it because] Satan has embellished their fancies and filled them with false hopes:
Rashad Khalifa	47:25 Surely, those who slide back, after the guidance has been manifested to them, the devil has enticed them and led them on.
Shabbir Ahmed	47:25 Those who slide back after the guidance has been made clear to them, Satan has charmed them into utopia and given them long rein. ¹⁵
Transliteration	47:25 Inna alla theena irtaddoo AAal aadb a rihim min baAAadi m a tabayyana lahumu alhud a alshshay t anu sawwala lahum waaml a lahum
A	47:25 ان الذين ارتدوا على ادبرهم من بعد ما تبين لهم الهدى الشيطان سول لهم واملى لهم

Edip-Layth	47:26 That is because they said to those who hated what God had sent down: "We will obey you in certain matters." God knows their secrets.
The Monotheist Group	47:26 That is because they said to those who hated what God had sent down: "We will obey you in certain matters." And God knows their secrets.
Muhammad Asad	47:26 [they do turn their backs on it] inasmuch as ³⁰ they are wont to say unto those who abhor all that God has revealed, We will comply with your views on some points." ³¹ But God knows their secret thoughts:
Rashad Khalifa	47:26 This is because they said to those who hated what GOD has sent down, "We will obey you in certain matters." GOD fully knows their secret conspiracies.
Shabbir Ahmed	47:26 This, because they say to those who resent the Qur'an, "We will be with you in part of your plans." And God fully knows their secret consultations.
Transliteration	47:26 <u>Th</u> alika bi-annahum q <u>a</u> loo lilla <u>the</u> enakarihoo m <u>a</u> nazzala All <u>a</u> hu sanu ^{tee} AAukum fee ^{ba} AA ^{di} al-amri waAllahu yaAAalamu is ^r ar ^a hum
A	47:26 ذلك بانهم قالوا للذين كرهوا ما نزل الله سنطيعكم في بعض الامر والله يعلم اسرارهم
Edip-Layth	47:27 So how will it be when the angels put them to death, striking their faces and their backs?
The Monotheist Group	47:27 So how will it be when their lives are terminated by the angels, while striking their faces and their backs?
Muhammad Asad	47:27 hence, how [will they fare] when the angels gather them in death, striking their faces and their backs? ³²
Rashad Khalifa	47:27 How will it be for them when the angels put them to death? They will beat them on their faces and their rear ends.
Shabbir Ahmed	47:27 Then how will it be when the angels gather them in death, smiting their faces and backs? ¹⁶
Transliteration	47:27 Fakayfa i <u>th</u> a tawaffat-humu almal <u>a</u> -ikatuyad ^r iboona wujoohahum waadb ^a rahum
A	47:27 فكيف اذا توفتهم الملائكة يضربون وجوههم وادبرهم
Edip-Layth	47:28 That is because they followed what angered God, and they hated what pleased Him. Thus, He nullified their works.
The Monotheist Group	47:28 That is because they followed that which angered God, and they hated that which pleased Him. Thus, He nullified their works.
Muhammad Asad	47:28 This, because they were wont to pursue what God con demns and to hate [whatever would meet with] His goodly acceptance: ³³ and so He has caused all their [good] deeds to come to nought.
Rashad Khalifa	47:28 This is because they followed what angered GOD and hated the things that please Him. Consequently, He has nullified their works.
Shabbir Ahmed	47:28 This, because they followed what brings God's disapproval, and detested the actions that win His Approval. And so, He renders all their actions fruitless.
Transliteration	47:28 <u>Th</u> alika bi-annahumu ittabaAAoo m <u>a</u> askha ^{ta} All <u>a</u> ha wakarihoo ri ^d wanahufaa ^h ba ^a ta aAAam ^a lahum
A	47:28 ذلك بانهم اتبعوا ما اسخط الله وكرهوا رضونه فاحبط اعمالهم

Edip-Layth	47:29 Or did those who harbor a disease in their hearts think that God would not bring out their evil thoughts?
The Monotheist Group	47:29 Or did those who harbor a disease in their hearts think that God would not bring out their evil thoughts?
Muhammad Asad	47:29 Or do they in whose hearts is disease think, perchance, that God would never bring their moral failings to light? ³⁴
Rashad Khalifa	47:29 Did those who harbor doubts in their hearts think that GOD will not bring out their evil thoughts?
Shabbir Ahmed	47:29 Or do the hypocrites think that God will not reveal their malice?
Transliteration	47:29 Am <u>h</u> asiba alla <u>t</u> heena feequloobihim mara <u>d</u> un an lan yukhrija All <u>a</u> hu <u>a</u> dgh <u>a</u> nahum
A	47:29 ام حسب الذين فى قلوبهم مرض ان لن يخرج الله اضغثهم
Edip-Layth	47:30 If We wished, We would show them to you so you would recognize them by their looks. However, you can recognize them by their speech. God is fully aware of your works.
The Monotheist Group	47:30 And if We wished, We would show them to you so you would recognize them by their looks. However, you can recognize them by their speech. And God is fully aware of your works.
Muhammad Asad	47:30 Now had We so willed, We could have shown them clearly to thee, so that thou wouldst know them for sure as by a visible mark: ³⁵ but [even so,] thou wilt most certainly recognize them by the tone of their voice. ³⁶ And God knows all that you do, [O men;]
Rashad Khalifa	47:30 If we will, we can expose them for you, so that you can recognize them just by looking at them. However, you can recognize them by the way they talk. GOD is fully aware of all your works.
Shabbir Ahmed	47:30 Had We so willed, We could have pointed them out to you and you would have identified them by their faces. But you will surely recognize them by the tone of their speech. And God knows all that you do.
Transliteration	47:30 Walaw nash <u>a</u> o laarayn <u>a</u> kahumfalaAAaraftahum biseem <u>a</u> hum walataAAarifannahum fee la <u>h</u> nialqawli waAll <u>a</u> hu yaAAalamu aAAam <u>a</u> lakum
A	47:30 ولو نشاء لارينكم فلعرفتهم بسيمهم ولتعرفنهم فى لحن القول والله يعلم اعمالكم
Edip-Layth	47:31 We will test you until We know those who strive among you and those who are patient. We will bring out your qualities.
The Monotheist Group	47:31 And We will test you for We know those who strive among you and those who are patient. And We will bring out your qualities.
Muhammad Asad	47:31 and most certainly We shall try you all, so that We might mark out ³⁷ those of you who strive hard [in Our cause] and are patient in adversity: for We shall put to a test [the truth of] all your assertions. ³⁸
Rashad Khalifa	47:31 We will certainly put you to the test, in order to distinguish those among you who strive, and steadfastly persevere. We must expose your true qualities.
Shabbir Ahmed	47:31 And certainly We shall try you all in order to distinguish the valiant among you and the steadfast. And We shall put your reputation to test.

Transliteration	47:31 Walanabluwannakum <u>hattana</u> AAlama almu <u>j</u> <u>ahideena</u> minkum <u>waalssabireen</u> awanabluwa akhba <u>ra</u> kum
A	47:31 ولنبلونكم حتى نعلم المجهدين منكم والصبرين ونبلوا اخباركم
Edip-Layth	47:32 Those who have rejected and repelled from the path of God, and stood against the messenger after the guidance has been made clear for them, they will not harm God in the least, and He will nullify their works.
The Monotheist Group	47:32 Those who have rejected and repelled from the path of God, and stood against the messenger after the guidance has been made clear for them, they will not harm God in the least, and He will nullify their works.
Muhammad Asad	47:32 Verily, they who are bent on denying the truth and on barring [others] from the path of God, and [who thus] cut themselves off from the Apostle ³⁹ after guidance has been vouchsafed to them, can in no wise harm God; but He will cause all their deeds to come to nought.
Rashad Khalifa	47:32 Those who disbelieve and repel from the path of GOD, and oppose the messenger after the guidance has been manifested for them, will never hurt GOD in the least. Instead, He nullifies their works.
Shabbir Ahmed	47:32 Those who oppose the truth and hinder (people) from the way of God, and oppose the messenger after the guidance has been made clear to them, cannot harm God in the least. And He will make all their works come to naught.
Transliteration	47:32 Inna alla <u>theena</u> kafaroo wa <u>saddoo</u> AAan sabeeli All <u>ahi</u> wash <u>aqqoo</u> alrrasoola minbaAAadi m <u>a</u> tabayyana lahumu alhud <u>a</u> lan ya <u>duroo</u> All <u>aha</u> shay-an wasayu <u>h</u> bi <u>tu</u> aAAam <u>al</u> ahum
A	47:32 ان الذين كفروا وصدوا عن سبيل الله وشاقوا الرسول من بعد ما تبين لهم الهدى لن يضروا الله شيئا وسيحبط عملهم
Edip-Layth	47:33 O you who acknowledge, obey God, and obey the messenger. Do not render your work in vain.
The Monotheist Group	47:33 O you who believe, obey God, and obey the messenger. And do not render your work in vain.
Muhammad Asad	47:33 O you who have attained to faith! Pay heed unto God, and pay heed unto the Apostle, and let not your [good] deeds come to nought!
Rashad Khalifa	47:33 O you who believe, you shall obey GOD, and obey the messenger. Otherwise, all your works will be in vain.
Shabbir Ahmed	47:33 O You who have chosen to be graced with belief! Obey God, and obey the messenger, and render not your actions vain.
Transliteration	47:33 Ya ayyu <u>ha</u> alla <u>theena</u> <u>amanoo</u> a <u>tee</u> AAoo All <u>aha</u> waa <u>tee</u> AAoo alrrasoolawala tub <u>ti</u> loo aAAam <u>al</u> akum
A	47:33 يا ايها الذين ءامنوا اطيعوا الله واطيعوا الرسول ولا تبطلوا اعمالكم
Edip-Layth	47:34 Surely, those who rejected and repelled from the path of God, then they died while still rejecting, God will never forgive them.
The Monotheist Group	47:34 Surely, those who rejected and repelled from the path of God, then they died while still rejecting, God will never forgive them.
	47:34 Verily, as for those who are bent on denying the truth and on barring

Muhammad Asad	[others] from the path of God, and then die as deniers of the truth - indeed, God will not grant them forgiveness!
Rashad Khalifa	<i>The Great Disaster</i> 47:34 Those who disbelieve and repel from the path of GOD, then die as disbelievers, GOD will never forgive them.
Shabbir Ahmed	47:34 Those who oppose the truth and hinder (people) from the path of God, and then die as disbelievers, God will not pardon them.
Transliteration	47:34 Inna alla <u>the</u> ena kafaroo wa <u>s</u> addooAAan sabeeli All <u>a</u> hi thumma m <u>a</u> too wahum kuff <u>a</u> runfalan yaghfira All <u>a</u> hu lahum
A	47:34 ان الذين كفروا وصدوا عن سبيل الله ثم ماتوا وهم كفار فلن يغفر الله لهم
Edip-Layth	47:35 Therefore, do not be weak in calling for peace. You are on a higher moral ground, and God is with you. He will not waste your efforts.
The Monotheist Group	47:35 Therefore, do not be weak and ask for peace, for you are on a higher moral ground, and God is with you. And He will not waste your efforts.
Muhammad Asad	47:35 AND SO, [when you fight in a just cause,] do not lose heart and [never] beg for peace: for, seeing that God is with you, you are bound to rise high [in the end]; ⁴⁰ and never will He let your [good] deeds go to waste.
Rashad Khalifa	47:35 Therefore, you shall not waver and surrender in pursuit of peace, for you are guaranteed victory, and GOD is with you. He will never waste your efforts.
Shabbir Ahmed	47:35 So, do not falter crying for peace, for you are bound to prevail. God is with you and He will never waste your efforts. ¹⁷
Transliteration	47:35 Fala <u>t</u> ahinoo watadAAoo il <u>a</u> a Issalmiwaantum al-aAAalawna wa All <u>a</u> hu maAAakum walanyatirakum aAAam <u>a</u> lakum
A	47:35 فلا تهنوا وتدعوا الى السلم وانتم الاعلون والله معكم ولن يتركم اعمالكم
Edip-Layth	47:36 This worldly life is no more than play and vanity. But if you acknowledge and lead a righteous life, He will reward you, and He will not ask you for your wealth.
The Monotheist Group	47:36 This worldly life is no more than play and vanity. But if you believe and lead a righteous life, He will reward you, and He will not ask you for your wealth.
Muhammad Asad	47:36 The life of this world is but a play and a passing delight: but if you believe [in God] and are conscious of Him, He will grant you your deserts. And withal, He does not demand of you [to sacrifice in His cause all of] your possessions: ⁴¹
Rashad Khalifa	47:36 This worldly life is no more than play and vanity. But if you believe and lead a righteous life, He will reward you, without asking you for any money.
Shabbir Ahmed	47:36 The life of this world is but a sport and amusement. But if you believe and live upright, He will give you your rewards, and will not ask you to give up your wealth.
Transliteration	47:36 Innama <u>al</u> hay <u>a</u> tu alddunya <u>la</u> AAibun walahwun wa-in tu/minoo watattaqoo yu/tikum ojoorakumwa <u>la</u> yas-alkum amw <u>a</u> lakum
A	47:36 انما الحياة الدنيا لعب ولهو وان تومنوا وتتقوا يوتكم اجرکم ولا يسلكم امولکم
Edip-Layth	47:37 If He were to ask you for it, to the extent of creating a hardship for you, you would become stingy, and your hidden evil might be exposed.

The Monotheist Group	47:37 If He were to ask you for it, to the extent of creating a hardship for you, you would become stingy, and your hidden evil might be exposed.
Muhammad Asad	47:37 [for,] if He were to demand of you all of them, and urge you, ⁴² you would niggardly cling [to them], and so He would [but] bring out your moral failings. ⁴³
Rashad Khalifa	47:37 If He asked you for money, to the extent of creating a hardship for you, you might have become stingy, and your hidden evil might be exposed.
Shabbir Ahmed	47:37 If He were to demand and compel you for it, you would cling to it in stinginess, and He would thus reveal your shortcomings.
Transliteration	47:37 In yas-alkumooḥa fayuhfikumtabkhaloo wayukhrij aḍḡhanakum
A	47:37 ان يسلكموها فيحكمم تبخلوا ويخرج اضغنكم
Edip-Layth	47:38 Here you are being invited to spend in the cause of God, but some among you turn stingy. Whoever is stingy is only being stingy on himself. God is the Rich, while you are the poor. If you turn away, He will substitute another people instead of you, then they will not be like you.
The Monotheist Group	47:38 Here you are being invited to spend in the cause of God, but some among you turn stingy. And whoever is stingy is only being stingy on himself. And God is the Rich, while you are the poor. And if you turn away, He will substitute another people instead of you, then they will not be like you.
Muhammad Asad	47:38 Behold, [O believers,] it is you who are called upon to spend freely in God's cause: but [even] among you are such as turn out to be niggardly! And yet, he who acts niggardly [in God's cause] is but niggardly towards his own self: for God is indeed self-sufficient, whereas you stand in need [of Him]; and if you turn away [from Him], He will cause other people to take your place, and they will not be the likes of you!
Rashad Khalifa	47:38 You are invited to spend in the cause of GOD, but some of you turn stingy. The stingy are stingy towards their own souls. GOD is Rich, while you are poor.
Shabbir Ahmed	47:38 You are those who are called upon to spend in the way of God. Yet, among you there are such who turn stingy. Anyone who is miser is miser against his own 'self'. God is the Rich, and you are the poor. And if you turn away, He will replace you with another people, and they will not be like you.
Transliteration	47:38 Ḥa antum ḥ aḡla-itudAAawna litunfiqoo fee sabeeli All aḡhi faminkum manyabkhalu waman yabkhal fa-innam a yabkhalu AAan nafsihi waAllaḡhualghaniyyu waantum alfuḡar aḡo wa-in tatawallaw yastabdilqawman ghayrakum thumma la yakoonoo amthalakum
A	47:38 هانتم هولاء تدعون لتنفقوا في سبيل الله فمنكم من يبخل ومن يبخل فانما يبخل عن نفسه والله الغنى وانتم الفقراء وان تتولوا يستبدل قوما غيركم ثم لا يكونوا امثالكم

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Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (47:1)

I.e., whatever good deeds they may do will be so completely outweighed by the above mentioned sin that they will amount to nothing on the Day of Judgment. (See also note 9 below.) The above verse connects with the last sentence of the preceding surah, "Will, then, any be [really] destroyed save iniquitous folk?"

Muhammad Asad - End Note 2 (47:2)

Lit., "will set aright their hearts" or "their minds", inasmuch as one of the several meanings of the term *bal* is the "heart" or "mind" of man (Jawhari).

Muhammad Asad - End Note 3 (47:3)

Lit., "their parables" (*amthalahum*). This, according to some of the most outstanding commentators, relates to the parabolic expressions in the above three verses: the "going to waste" - in consequence of their deliberate "pursuance of falsehood" - of the good deeds of those who deny the truth, as well as the "effacement of the bad deeds" of the true believers in consequence of their "pursuance of the truth" (Baghawi, Zamakhshari, Razi, Baydawi). In a broader perspective, this interpretation takes into account the parabolic nature not only of the above sentence but also of many other Quranic statements relating to men's spiritual conditions and destinies in this world as well as in the life to come.

Muhammad Asad - End Note 4 (47:4)

Sc., "and on barring [others] from the path of God" - thus connecting with verse 1 and laying down the fundamental condition which alone justifies physical warfare: namely, a defense of the Faith and of freedom (cf. in this connection see note 167 on [2:190](#)). In other words, when "those who are bent on denying the truth" try to deprive the Muslims of their social and political liberty and thus to make it impossible for them to live in accordance with the principles of their faith, a just war (*jihad*) becomes allowable and, more than that, a duty. The whole of the above verse relates to war actually in progress (cf. note 168 on the first part of [2:191](#)); and there is no doubt that it was revealed after [22:39-40](#), the earliest Quranic reference to physical warfare.

Muhammad Asad - End Note 5 (47:4)

Lit., "tighten the bond". According to almost all the commentators, this expression denotes the taking of prisoners of war. In addition, it may also refer to any sanctions or safeguards which would make it unlikely that the aggression could be resumed in the foreseeable future.

Muhammad Asad - End Note 6 (47:4)

Lit., "so that (*hatta*) the war may lay down its burdens". The term "ransom" comprises also, in this context, a mutual exchange of prisoners of war (Zamakhshari, quoting an opinion of Imam Ash-Shafi'i).

Muhammad Asad - End Note 7 (47:4)

I.e., so as to enable the believers to prove by actual deeds the depth of their faith and their readiness for self-sacrifice, and to enable the aggressors to realize how wrong they have been, and thus to bring them closer to the truth.

Muhammad Asad - End Note 8 (47:9)

Namely, the revelation relating to man's moral responsibility to a Supreme Being.

Muhammad Asad - End Note 9 (47:9)

The particle fa ("and thus") at the beginning of this clause connotes a consequence: in other words, it is their rejection of the idea of moral responsibility, inherent in all divine revelation, that deprives the deeds of "those who are bent on denying the truth" - even such deeds as might be termed "good" - of all moral value. This law of inner causality explains fully the phrase "He will let all their [good] deeds go to waste" occurring in verses 1 and 8.

Muhammad Asad - End Note 10 (47:10)

Cf. [6:10](#) and the corresponding note 9.

Muhammad Asad - End Note 11 (47:13)

See note 116 on [6:131](#). It is said that this verse was revealed on the first night of the Prophet's hijrah from Mecca to Medina (Tabari, on the authority of Ibn Abbas).

Muhammad Asad - End Note 12 (47:14)

Lit., "Is, then, one who takes his stand. . . like one," etc.

Muhammad Asad - End Note 13 (47:15)

My rendering of this verse is based in its entirety on the grammatical construction given to it by Zamakhshari and supported by Razi. In this construction, the parabolic description of paradise - beginning with the phrase "wherein there are rivers, etc., and ending with the words "and forgiveness from their Sustainer" - is a parenthetic passage (jumlah mutaridah). As for the term "parable" (mathal) itself, it is undoubtedly meant to impress upon those who read or listen to the Qur'an that its descriptions of life in the hereafter are purely allegorical: see in this connection Zamakhshari's explicit remarks cited in note 65 on [13:35](#).

Muhammad Asad - End Note 14 (47:15)

Cf. [37:45-47](#), especially verse 47: "no headiness will there be in it, and they will not get drunk thereon".

Muhammad Asad - End Note 15 (47:15)

Lit., "and wherein they [i.e., the God-conscious] will have, etc.

Muhammad Asad - End Note 16 (47:15)

This interpolation reproduces literally Zamakhshari's explanation of the above ellipticism.

Muhammad Asad - End Note 17 (47:15)

Lit., "exceedingly hot [or "boiling"] water". For an explanation of this metaphor, see note 62 on [6:70](#).

Muhammad Asad - End Note 18 (47:16)

Cf. [6:25](#) and [10:42-43](#).

Muhammad Asad - End Note 19 (47:16)

Lit., "unto those who have been given knowledge", sc., "of the truth" or "of thy message": i.e., the believers. The people spoken of in the above are the hypocrites among the contemporaries of the Prophet as well as all people, at all times, who pretend to approach the Quranic message with a show of "reverence" but are in their innermost unwilling to admit that there is any sense in it.

Muhammad Asad - End Note 20 (47:16)

I.e., the "sealing" of their hearts (for an explanation of which see note 7 on [2:7](#)) is a consequence of their "following but their own lusts".

Muhammad Asad - End Note 21 (47:17)

Lit., "and gives them their God-consciousness (taqwahum)".

Muhammad Asad - End Note 22 (47:18)

Lit., "its indications have already come": a reference to the many Quranic predictions of its inevitability, as well as to the evidence, accessible to every unprejudiced mind, of the temporal finality of all creation.

Muhammad Asad - End Note 23 (47:18)

I.e., "of what benefit will be to them, when the Last Hour comes, their dawning awareness of having sinned, and their belated repentance?"

Muhammad Asad - End Note 24 (47:19)

I.e., "He knows all that you do and all that you fail to do".

Muhammad Asad - End Note 25 (47:20)

I am rendering the term surah here and in the next sentence as "a revelation", for whereas there is no surah as such which deals exclusively with questions of war, there are numerous references to it in various surahs; and this is evidently the meaning of this term in the present context as well as in [9:86](#). There is no doubt that this verse precedes the revelation, in the year 1 H., of [22:39](#), which states categorically - and for the first time - that the believers are allowed to wage war whenever "war is wrongfully waged" against them (see in this connection note 57 on [22:39](#)).

Muhammad Asad - End Note 26 (47:20)

This is a reference to [22:39-40](#). For an explanation of the expression muhkamah ("clear in and by itself"), see note 5 on [3:7](#). (As in the preceding sentence, the term surah has been rendered here, exceptionally, as "revelation".)

Muhammad Asad - End Note 27 (47:21)

I.e., an expression of readiness to fight in His cause: which is obviously the meaning of qawl ma'ruf in this context.

Muhammad Asad - End Note 28 (47:22)

The above interpolations are in tune with the explanation of this passage advanced by almost all of the classical commentators, who regard this rhetorical "question" as an allusion to the chaotic conditions of

pre-Islamic Arabia , its senseless internecine wars, and the moral darkness from which Islam had freed its followers. Nevertheless, this verse has, like the whole of the passage of which it forms a part, a timeless import as well.

Muhammad Asad - End Note 29 (47:23)

Cf. the reference to God's "sealing" the hearts of stubborn wrongdoers in [2:7](#).

Muhammad Asad - End Note 30 (47:26)

Lit., "this, because," etc.

Muhammad Asad - End Note 31 (47:26)

Lit., "in some [or "parts of"] the matter": i.e., "although we cannot agree with you [atheists] as regards your denial of God, or of resurrection, or of the fact of revelation as such, we do agree with you that Muhammad is an impostor and that the Qur'an is but his invention" (Razi). By "those who turn their backs [on this message] after guidance has been vouchsafed to them" are meant, in the first instance, the hypocrites and half-hearted followers of Islam at the time of the Prophet who refused to fight in defense of the Faith, in a wider sense, however, this definition applies to all people, at all times, who are impressed by the teachings of the Qur'an but nevertheless refuse to accept it as God-inspired and, therefore, morally binding.

Muhammad Asad - End Note 32 (47:27)

See note 55 on [8:50](#) .

Muhammad Asad - End Note 33 (47:28)

See first clause of verse 3 of this surah, which speaks of the "pursuit of falsehood". In the present instance, "that which would meet with His goodly acceptance" is the believer's readiness to sacrifice, if necessary, his life in the defense of the Faith.

Muhammad Asad - End Note 34 (47:29)

The noun dighn (of which adghan is the plural) denotes, primarily, "rancour" or "hate"; in its wider sense it signifies a person's "disposition", "inclination" or "leaning", especially in its negative aspects (Jawhari): hence, a "moral defect" or "failing".

Muhammad Asad - End Note 35 (47:30)

Lit., "by their marks": implying, elliptically, that God does not grant to anyone a clear insight, as by a visible mark, into another human being's heart or mind.

Muhammad Asad - End Note 36 (47:30)

Lit., "the tone (lahn) of speech": indicating that a true believer recognizes hypocrisy even without a "visible mark" (sima).

Muhammad Asad - End Note 37 (47:31)

Cf. [3:140](#), where the verb a1ama has been rendered in the same way.

Muhammad Asad - End Note 38 (47:31)

Lit., "your announcements" - i.e., all assertions relating to belief. The "test" consists in one's readiness to undergo any sacrifice - and, since most of this surah deals with the problem of a just war (jihad) in God's cause - even the sacrifice of one's life.

Muhammad Asad - End Note 39 (47:32)

For the above rendering of shaqqu, see note 16 on [8:13](#). The "cutting oneself off" from the Apostle signifies, of course, a rejection of his message, and, in this particular context, a refusal to follow the Quranic call to fight in a just cause, i.e., in defense of the Faith or of freedom (see note 167 on [2:190](#)).

Muhammad Asad - End Note 40 (47:35)

I.e., even if the fortunes of war go against them, the consciousness of having fought in the cause of truth and justice is bound to enhance the inner strength of the believers and, thus, to become a source of their future greatness: cf. [3:139](#).

Muhammad Asad - End Note 41 (47:36)

Although the life of this world is "but a play and a passing delight", God does not want to deprive the believers of its rightful enjoyment: and so He expects them to sacrifice only a small part of their possessions in His cause. This passage evidently foreshadows the imposition of the obligatory annual tax called zakah ("the purifying dues"), amounting to about 2.5 percent of a Muslims's income and property, as pointed out by most of the classical commentators in connection with the above verse (hence my interpolation). The proceeds of this tax are to be utilized in what the Qur'an describes as "the cause [lit., "way"] of God", i.e., for the defense and propagation of the Faith and the welfare of the community; and its spiritual purpose is the "purification" of a Muslim's possessions from the blemish of greed and selfishness. (It is to be noted that the payment of zakah was made obligatory at the very beginning of the Medina period, that is, at approximately the same time as the revelation of the present surah.)

Muhammad Asad - End Note 42 (47:37)

Sc., "to divest yourselves of all your possessions".

Muhammad Asad - End Note 43 (47:37)

For my rendering of adghan as "moral failings", see note 37 on verse 29 above. In the present context this term has more or less the same meaning as the term fujur in [91:8](#). The implication is that since man has been created weak" ([4:28](#)), the imposition of too great a burden on the believers would be self-defeating inasmuch as it might result not in an increase of faith but, rather, in its diminution. This passage illustrates the supreme realism of the Qur'an, which takes into account human nature as it is, with all its God-willed complexity and its inner contradictions, and does not, therefore, postulate a priori an impossible ideal as a norm of human behaviour. (Cf. [91:8](#), which speaks of man's personality as "imbued with moral failings as well as consciousness of God" - a phrase which is explained in the corresponding note 6.)

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (47:1)

Even their good deeds will carry no weight against this mountain load of infringements. [47:8](#)

Shabbir Ahmed - End Note 2 (47:2)

The word Aamanoo (those who believe) has been repeated again, indicating that believers in the

previous scriptures must believe in the Qur'an as well. Baal = State, condition. Salhil baal = Improvement of condition along with inner contentment

Shabbir Ahmed - End Note 3 (47:3)

Amthalahum = Their own examples = Illustrations from within themselves = Typify from their own

Shabbir Ahmed - End Note 4 (47:4)

[8:37](#), [38:40](#). Free the captives as an act of kindness or ransom, such as in exchange for your men in their captivity. There is no third option. Fadharb ar-riqaab is usually rendered as 'smite their necks.' A little contemplation, however, makes it plain that in a battle of swords and arrows no commander would order his soldiers to aim for the necks alone. Therefore, the stated term has been used idiomatically, indicating knocking out the command centers. It is interesting to note that even in today's encounters with high technology this principle is given a top priority

Shabbir Ahmed - End Note 5 (47:5)

[47:6](#)

Shabbir Ahmed - End Note 6 (47:7)

Helping God indicates that His servants must take the first step

Shabbir Ahmed - End Note 7 (47:8)

Ta's = Trip and fall on the face = Destruction = Missing the mark. [47:1](#)

Shabbir Ahmed - End Note 8 (47:9)

[13:17](#), [47:1](#), [47:8](#). Habt = Undigested food that fails to provide nourishment

Shabbir Ahmed - End Note 9 (47:12)

Living without a Noble Ideology reduces human beings to a subhuman existence

Shabbir Ahmed - End Note 10 (47:15)

Maghfirah here denotes protection from deterioration. Note that the Paradise is described in allegorical terms since we can only understand some of it by way of similitude and metaphor at our current level of intellect and understanding. The wine therein is refreshing with no trace of beclouding of the mind or hangover [52:23](#), [56:19](#)

Shabbir Ahmed - End Note 11 (47:16)

[4:155](#), [10:74](#), [16:106](#), [17:45](#), [47:24](#), [83:14](#)

Shabbir Ahmed - End Note 12 (47:17)

Huda = Brightness, light, guidance, beacon, showing the way, leading right

Shabbir Ahmed - End Note 13 (47:19)

Wastaghfir = And protect. Zanb = Tail = Rumor and slander in backbiting = Lagging behind like the tail

lags behind an animal's body

Shabbir Ahmed - End Note 14 (47:24)

[4:82](#)

Shabbir Ahmed - End Note 15 (47:25)

Sawwal = Entice = Instigate. Aml = Long rope = False hopes = Respite = Rein

Shabbir Ahmed - End Note 16 (47:27)

They leave the world in agony and regret for not having readied themselves for the life to come

Shabbir Ahmed - End Note 17 (47:35)

[3:139](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (47:4)

The expression "darb al riqab" is traditionally translated as "smite their necks." We preferred to translate it as "strike the control center." The Quran uses the word "unuq" for neck ([17:13,29](#); [8:12](#); [34:33](#); [38:33](#); [13:5](#); [26:4](#); [36:8](#); [40:71](#)). The root RaQaBa means observe, guard, control, respect, wait for, tie by the neck, warn, fear. "Riqab" means slave, prisoner of war, since they are controlled or guarded. Even if one of the meanings of the word riqab were neck, we would still reject the traditional translation, for the obvious reason: The verse continues by instructing muslims regarding the capture of the enemies and the treatment of prisoners of war. If they were supposed to be beheaded, there would not be a need for an instruction regarding captives, which is a very humanitarian instruction. Unfortunately, the Sunni and Shiite terrorists have used the traditional mistranslation, and abused it further by beheading hostages in their fight against their counterpart terrorists, Crusaders and their allied coalition, who torture and kill innocent people in even bigger numbers, yet in a baptized fashion that is somehow depicted as non-barbaric by their culture and media. The Quran gives two options regarding the hostages or prisoners of war before the war ends: (1) set them free; or (2) release them to get a fee for their unjustified aggression. Considering the context of the verse and emphasis on capturing the enemy, we could have translated the segment under discussion as, "aim to take captives." The Old Testament contains many scenes of beheadings and grotesque massacres. For instance, see: 2 Samuel [4:7-12](#); 2 Kings [10:7](#), and 2 Chronicles [25:12](#).

Edip-Layth - End Note 2 (47:11)

See [2:286](#).

Edip-Layth - End Note 3 (47:15)

The only verse that uses intoxicants (KHAMR) in a positive context is [47:15](#), and interestingly it is about paradise, that is, the hereafter. A quick reflection on the reason for prohibition of intoxicants will explain the apparent contradiction. The harm of intoxicants, such as drunk driving, domestic violence or alcoholism, is not an issue in the other universe, where the laws and rules are different. In other words, a person who is rewarded by eternal paradise will not hurt himself, herself, or anyone else by getting intoxicated. See [52:23](#); [76:21](#). Also see [7:43](#); [15:47](#); [21:102](#); [41:31](#); [43:71](#); [2:112](#); [5:69](#).

Edip-Layth - End Note 4 (47:18)

Since the Quran is the last book, it gives us clues about the end of the world. See [20:13](#); [15:87](#).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (47:18)

The Quran, being the Final Testament, provides all the signs needed to pinpoint the end of the world; AD 2280. See Appendix 25 for the details.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 48:1 We have given you a clear conquest.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 48:1 We have given you a clear conquest.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 48:1 VERILY, [O Muhammad,] We have laid open before thee a manifest victory, ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 48:1 We have bestowed upon you (O Messenger) a great victory.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 48:1 (O Prophet!) We have opened for you the gates of a manifest victory,
Transliteration	Bismi All <u>a</u> hi al <u>r</u> rah <u>m</u> ani al <u>r</u> rah <u>e</u> emi 48:1 Inn <u>a</u> fatah <u>n</u> a laka fat <u>h</u> anmubeen <u>a</u> n
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 48:1 اَنَا فَتَحْنَا لَكَ فَتْحًا مُبِينًا
Edip-Layth	48:2 So that God may forgive your present sins, as well as those past, and so that He may complete His blessings upon you, and guide you on a straight path.
The Monotheist Group	48:2 So that God may forgive your present sins, as well as those past, and so that He may complete His blessings upon you, and guide you on a straight path.

Muhammad Asad	48:2 so that God might show His forgiveness of all thy faults, past as well as future, ² and [thus] bestow upon thee the full measure of His blessings, and guide thee on a straight way, ³
Rashad Khalifa	48:2 Whereby GOD forgives your past sins, as well as future sins, and perfects His blessings upon you, and guides you in a straight path.
Shabbir Ahmed	48:2 That God may protect you against whatever could have caused you to lag behind in the past and in the future. He perfects His blessings on you and takes you along a straight path. ¹
Transliteration	48:2 Liyaghfira laka All ahu m ataqaaddama min thanbika wam a taakhkhara wayutimmaniAAamatahu AAalayka wayahdiyaka siratan mustaqeeman
A	48:2 ليغفر لك الله ما تقدم من ذنبك وما تاخر ويتم نعمته عليك ويهديك صراطا مستقيما
Edip-Layth	48:3 God will grant you a conquest which is mighty.
The Monotheist Group	48:3 And God will grant you a conquest which is mighty.
Muhammad Asad	48:3 and [show] that God will succour thee with [His] mighty succour.
Rashad Khalifa	48:3 Additionally, GOD will support you with an unwavering support.
Shabbir Ahmed	48:3 And thus God supports you with a mighty support.
Transliteration	48:3 Wayan suraka Allahu nasranAAazeezan
A	48:3 وينصرك الله نصرا عزيزا
Edip-Layth	48:4 He is the One who sends down tranquility into the hearts of those who acknowledge, so that they may increase in acknowledgement along with their present acknowledgement. To God belongs the soldiers of the heavens and the earth, and God is Knowledgeable, Wise.
The Monotheist Group	48:4 He is the One who sends down tranquility into the hearts of the believers, so that they may increase in faith along with their present faith. And to God belongs the soldiers of the heavens and the Earth, and God is Knowledgeable, Wise.
Muhammad Asad	48:4 It is He who from on high has bestowed inner peace upon the hearts of the believers, ⁴ so that - seeing that God's are all the forces of the heavens and the earth, and that God is all-knowing, truly wise - they might grow yet more firm in their faith; ⁵
Rashad Khalifa	48:4 He is the One who places contentment into the hearts of believers to augment more faith, in addition to their faith. To GOD belongs all forces of the heavens and the earth. GOD is Omniscient, Most Wise.
Shabbir Ahmed	48:4 He is the One Who sends down peace of reassurance into the hearts of the believers to increase their faith to conviction. To God belongs the armies of the heavens and the earth. God is Knower, Wise. ²
Transliteration	48:4 Huwa alla thee anzala a Issakeenatafee quloobi almu/mineena liyazd adoo eemanan maAAaeem anihim walill ahi junoodu a Issamawatiwaal-ardi wak ana Allahu AAaleeman hakeeman
A	48:4 هو الذى انزل السكينة فى قلوب المومنين ليزدادوا ايما مع ايمنهم والله جنود السموت والارض وكان الله عليما حكيما

Edip-Layth	48:5 That He may admit the acknowledging men and acknowledging women into Gardens with rivers flowing beneath them, abiding eternally therein, and He will remit their sins from them. With God this is a great triumph.
The Monotheist Group	48:5 That He may admit the believing men and believing women into estates with rivers flowing beneath them, abiding eternally therein, and He will remit their sins from them. And with God this is a great triumph.
Muhammad Asad	48:5 [and] that He might admit the believers, both men and women, into gardens through which running waters flow, therein to abide, and that He might efface their [past bad] deeds: and that is, in the sight of God, indeed a triumph supreme!
Rashad Khalifa	48:5 He will certainly admit the believing men and women into gardens with flowing streams, wherein they abide forever. He will remit their sins. This is, in the sight of GOD, a great triumph.
Shabbir Ahmed	48:5 Thus He will admit the believing men and the believing women into Gardens beneath which rivers flow, wherein they shall abide. And He will absolve their faults and imperfections. And that is, in the sight of God, the Supreme Triumph. 3
Transliteration	48:5 Liyudkhila almu/mineena wa almu/minatijannatin tajree min ta htiha al-anharukhalideena feeha wayukaffira AAanhum sayyi-atihimwakana thalika AAinda Allahi fawzan AAa theeman
A	48:5 ليدخل المومنين والمومنت جنت تجرى من تحتها الانهر خلدن فيها ويكفر عنهم سيئاتهم وكان ذلك عند الله فوزا عظيما
Edip-Layth	48:6 He will punish the hypocrite men and the hypocrite women, and the idolater men and the idolater women, who think evil thoughts about God. Their evil will come back to them, and God was angry with them, and He has cursed them and prepared for them hell. What a miserable destiny!
The Monotheist Group	48:6 And He will punish the hypocrite men and the hypocrite women, and the idolater men and the idolater women, who think evil thoughts about God. Their evil will come back to them, and God was angry with them, and He has cursed them and prepared for them Hell. What a miserable destiny!
Muhammad Asad	48:6 And [God has willed] to impose suffering [in the life to come] on the hypocrites, both men and women, and on those who ascribe divinity to aught beside Him, both men and women: all who entertain evil thoughts about God. Evil encompasses them from all sides, and God's condemnation rests upon them; and He has rejected them [from His grace], and has readied hell for them: and how evil a journey's end! 6
Rashad Khalifa	48:6 And He will requite the hypocrite men and women and the idol worshipping men and women, for they have harbored evil thoughts about GOD. Their evil will backfire against them. For GOD is angry with them, condemns them, and has prepared for them Gehenna. What a miserable destiny!
Shabbir Ahmed	48:6 And He will punish the hypocrite men and the hypocrite women and the idolater men and idolater women who hold evil assumptions and plans against God. Around them is a circle of their disruptive deeds, and God's Disapproval is upon them and He deprives them of His grace. For them He has readied Hell, and how miserable is that as a destination!
Transliteration	48:6 WayuAAaththiba almun afaqeeena wa almunafiqatiwaalmushrikeena waalmushrikati alththanneenabiAllahi thanna alssaw-iAAalayhim da-iratu alssaw-i waghadiiba All ahuAAalayhim walaAAanahum waaAAadda lahum jahannama wasaat maseeran

A	48:6 ويعذب المنافقين والمنفقت والمشركين والمشركت الطانين بالله ظن السوء عليهم دائرة السوء وغضب الله عليهم ولعنهم وأعد لهم جهنم وساءت مصيرا
Edip-Layth	48:7 To God belongs the soldiers of the heavens and the earth. God is Noble, Wise.
The Monotheist Group	48:7 And to God belongs the soldiers of the heavens and the Earth. And God is Noble, Wise.
Muhammad Asad	48:7 For, God's are all the forces of the heavens and the earth; and God is indeed almighty, truly wise!
Rashad Khalifa	48:7 To GOD belongs all the forces in the heavens and the earth. GOD is Almighty, Most Wise.
Shabbir Ahmed	48:7 God's are the forces of the heavens and earth, and God is Mighty, Wise. ⁴
Transliteration	48:7 Walillāhi junoodu a lssamawatiwaal-ardi wak āna All āhu AAazeezan hakeeman
A	48:7 والله جنود السموت والارض وكان الله عزيزا حكيما
Edip-Layth	48:8 We have sent you as a witness, a bearer of good news, and a warner.
The Monotheist Group	48:8 We have sent you as a witness, a bearer of good news, and a warner.
Muhammad Asad	48:8 VERILY, [O Muhammad,] We have sent thee as a witness [to the truth], and as a herald of glad tidings and a warner
Rashad Khalifa	48:8 We have sent you as a witness, a bearer of good news, and a warner.
Shabbir Ahmed	48:8 (O Prophet!) We have sent you as a witness (to the truth and to people) and as a bringer of good news, and as a warner. ⁵
Transliteration	48:8 Inna arsalnaka shahidanwamubashshiran wanatheeran
A	48:8 انا ارسلنك شهدا ومبشرا ونذيرا
Edip-Layth	48:9 So that you may acknowledge God and His messenger, and that you may support Him, honor Him, and glorify Him, morning and evening. ¹
The Monotheist Group	48:9 So that you may believe in God and His messenger, and that you may support Him, honor Him, and glorify Him, morning and evening.
Muhammad Asad	48:9 so that you [O men] might believe in God and His Apostle, and might honour Him, and revere Him, and extol His limitless glory from morn to evening. ⁷
Rashad Khalifa	48:9 That you people may believe in GOD and His messenger, and reverence Him, and observe Him, and glorify Him, day and night.
Shabbir Ahmed	48:9 So that you mankind may believe in God and His messenger. Therefore, support the messenger and honor him and do your best to establish the glory of God from morning to evening. ⁶
Transliteration	48:9 Litu/minoo bi Allāhi warasoolihiwatuAAazziroohu watuwaqqiroohu watusabbihoohu bukratan waaseelan
A	48:9 لتؤمنوا بالله ورسوله وتعزروه وتوقروه وتسبحوه بكرة واصيلا

Edip-Layth	48:10 Those who pledge allegiance to you, are in-fact pledging allegiance to God; God's hand is above their hands. Those of them who violate such a pledge, are violating it only upon themselves. Whosoever fulfills what he has pledged to God, then He will grant him a great reward.
The Monotheist Group	48:10 Those who pledge allegiance to you, are in-fact pledging allegiance to God; God's hand is above their hands. Those of them who violate such a pledge, are violating it only upon themselves. And whosoever fulfills what he has pledged to God, then He will grant him a great reward.
Muhammad Asad	48:10 Behold, all who pledge their allegiance to thee pledge their allegiance to God: the hand of God is over their hands. ⁸ Hence, he who breaks his oath, breaks it only to his own hurt; whereas he who remains true to what he has pledged unto God, on him will He bestow a reward supreme.
Rashad Khalifa	<i>You Shall Support God's Messenger</i> 48:10 Surely, those who pledge allegiance to you, are pledging allegiance to GOD. GOD approves their pledge; He places His hand above their hands. Those who violate such a pledge, commit the violation to their own detriment. As for those who fulfill their pledge with GOD, He will grant them a great recompense.
Shabbir Ahmed	48:10 Those who pledge allegiance to you (O Prophet!), in fact pledge allegiance to God. God's hand is over their hands. So, whoever shatters his pledge, shatters his own 'self'. And whoever keeps his pledge with God, to him He will grant a supreme reward. ⁷
Transliteration	48:10 Inna alla theena yub ayiAAoonakainnama yub ayiAAoona All aha yadu Allahifawqa aydeehim faman nakatha fa-innam a yankuthu AAal anafsihi waman awfa bima AAahada AAalayhu Allahafasayu/teehee ajran AAa theeman
A	48:10 ان الذين يبايعونك انما يبايعون الله يد الله فوق ايديهم فمن نكث فانما ينكث على نفسه ومن اوفى بما عاهد عليه الله فسيؤتيه اجرا عظيما
Edip-Layth	48:11 The Arabs who lagged behind will say to you: "We were preoccupied with our money and our family, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say, "Who then would possess any power for you against God if He wanted harm to afflict you or if He wanted benefit for you?" No, God is fully Aware of everything you do.
The Monotheist Group	48:11 The Nomads who lagged behind will say to you: "We were preoccupied with our money and our family, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then would possess any power for you against God if He wanted harm to afflict you or if He wanted benefit for you?" No, God is fully Aware of everything you do.
Muhammad Asad	48:11 Those of the bedouin who stayed behind will say unto thee: ⁹ [The need to take care of] our chat tels and our families kept us busy: do then, [O Prophet,] ask God to forgive us!" [Thus,] they will utter with their tongues something that is not in their hearts. ¹⁰ Say: Who, then, has it in his power to avert from you aught that God may have willed, ¹¹ whether it be His will to harm you or to confer a benefit on you? Nay, but God is fully aware of what you do!
Rashad Khalifa	48:11 The sedentary Arabs who stay behind will say, "We have been preoccupied with our money and our families, so ask forgiveness for us!" They utter with their tongues what is not in their hearts. Say, "Who can protect you from GOD, if He willed any adversity for you, or if He willed any blessing for you?" GOD is fully Cognizant of everything you do.
	48:11 The Bedouins, who were left behind, will tell you, "Our properties and families kept us occupied, so ask forgiveness for us!" They will utter with their

Shabbir Ahmed	tongues what is not in their hearts. Say, "Who has the power to intervene on your behalf with God, whether He wills to give you some loss or He wills to give you some profit?" Nay, but God is Aware of all that you do.
Transliteration	48:11 Sayaqoolu laka almukhallafoona mina al-aAar abishaghalatna amw aluna waahloona faistaghfirana yaqooloona bi-alsinatihim m a laysa feequloobihim qul faman yamliku lakum mina Allahi shay-an inarada bikum darran aw arada bikum nafAAanbal kana Allahu bima taAAamaloona khabeeran
A	48:11 سيقول لك المخلفون من الاعراب شغلنا اموالنا واهلونا فاستغفر لنا يقولون بالسنتهم ما ليس في قلوبهم قل فمن يملك لكم من الله شيئا ان اراد بكم ضرا او اراد بكم نفعا بل كان الله بما تعملون خبيراً
Edip-Layth	48:12 Alas, you thought that the messenger and those who acknowledge would not return to their families, and this was deemed pleasant in your hearts, and you thought the worst thoughts; you were a wicked people.
The Monotheist Group	48:12 Alas, you thought that the messenger and the believers would not return to their families, and this was deemed pleasant in your hearts, and you thought the worst thoughts; you were a wicked people.
Muhammad Asad	48:12 Nay, you thought that the Apostle and the believers would never return to their kith and kin: and this seemed goodly to your hearts. ¹² And you entertained [such] evil thoughts because you have always been people devoid of all good!"
Rashad Khalifa	48:12 You secretly believed that the messenger and the believers will be defeated and never come back to their families, and this was firmly established in your hearts. You harbored evil thoughts and turned into wicked people.
Shabbir Ahmed	48:12 Nay, you thought that the messenger and the believers would never come back to their people and families. And it was made pleasing in your hearts that you did think evil, for, you are a people devoid of virtue."
Transliteration	48:12 Bal thanantum an lan yangalibaa Irrasoolu wa almu/minoona il a ahleehimabadan wazuyyina thalika fee quloobikum wa thanantumthanna a lssaw-i wakuntum qawman booran
A	48:12 بل ظننتم ان لن ينقلب الرسول والمؤمنون الى اهليهم ابدا وزين ذلك في قلوبكم وظننتم ظن السوء وكنتم قوما بوراً
Edip-Layth	48:13 Anyone who does not acknowledge God and His messenger, then We have prepared for the ingrates a hellfire.
The Monotheist Group	48:13 Anyone who does not believe in God and His messenger, then We have prepared for the rejecters a Hellfire.
Muhammad Asad	48:13 Now as for those who will not believe in God and His Apostle - verily, We have readied a blazing flame for all [such] deniers of the truth!
Rashad Khalifa	48:13 Anyone who refuses to believe in GOD and His messenger, we have prepared for the disbelievers a hellfire.
Shabbir Ahmed	48:13 As for him who denies God and His messenger, We have prepared a Flame for deniers of the truth.
Transliteration	48:13 Waman lam yu/min bi Allahiwarasoolihi fa-inn a aAatadn a lilkafireenasaaAeeran
A	48:13 ومن لم يؤمن بالله ورسوله فانا اعتدنا للكافرين سعيراً

Edip-Layth	48:14 To God is the sovereignty of the heavens and the earth. He forgives whomever He wills, and punishes whomever He wills. God is Forgiver, Compassionate.
The Monotheist Group	48:14 And to God is the sovereignty of the heavens and the Earth. He forgives whomever He wills, and punishes whomever He wills. God is Forgiver, Merciful.
Muhammad Asad	48:14 But God's is the dominion over the heavens and the earth: He forgives whomever He wills, and imposes suffering on whomever He wills - and [withal,] He is indeed much-forgiving, a dispenser of grace. ¹³
Rashad Khalifa	48:14 To GOD belongs the sovereignty of the heavens and the earth. He forgives whomever He wills, and punishes whomever He wills. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	48:14 To God belongs the Kingdom of the heavens and earth. He forgives and punishes according to His Law of Requit. God is Absolver of imperfections, Compassionate.
Transliteration	48:14 Walillahi mulku a Issamawatiwaal-ardi yaghfiru liman yashao wayuAAaththibuman yashao wakana Allahu ghafooran raheeman
A	48:14 وَلِلّٰهِ الْمُلْكُ وَالْأَرْضُ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
Edip-Layth	48:15 Those who lagged behind will say, when you venture out to collect the spoils: "Let us follow you!" They want to change God's words. Say, "You will not follow us; this is what God has decreed beforehand." They will then say, "No, you are envious of us." Alas, they rarely understood anything.
The Monotheist Group	48:15 Those who lagged behind will say, when you venture out to collect the spoils: "Let us follow you!" They want to change God's words. Say: "You will not follow us; this is what God has decreed beforehand." They will then say: "No, you are envious of us." Alas, they rarely understood anything.
Muhammad Asad	48:15 As soon as you [O believers] are about to set forth on a war that promises booty, ¹⁴ those who stayed behind [aforetime] will surely say, Allow us to go with you" - [thus showing that] they would like to alter the Word of God. ¹⁵ Say: By no means shall you go with us: God has declared aforetime [to whom all spoils shall belong]. ¹⁶ Thereupon they will [surely] answer, Nay, but you begrudge us [our share of booty]!" Nay, they can grasp but so little of the truth!
Rashad Khalifa	48:15 The sedentary who stay behind will say, when you are expected to collect spoils of war, "Let us follow you to share in this!" They thus wish to alter GOD's words. Say, "You will not follow us. This is GOD's decision." They will then say, "You must be envious of us (for staying behind)." Indeed, they rarely understood anything.
Shabbir Ahmed	48:15 If you go forth to a battle that holds promise of spoils of war, those who had stayed behind before, will say, "Allow us to follow you." They seek to change the verdict of God. Say, "You shall by no means go with us. This is what God has decreed already." Then they will say, "You are envious of us." Nay, but very little it is that they understand (of selfless service). ⁸
Transliteration	48:15 Sayaqoolu almukhallafoona i tha in talaqtumila magh anima lita/khu thooha tharoonanattabiAAakum yureedoona an yubaddiloo kal ama All ahiqul lan tattabiAAaona kathalikum qala Allahumin qablu fasayaqooloona bal talsudoonana bal kanoola yafqahoona illa qaleelan
A	48:15 سَيَقُولُ الْمَخْلُفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ

قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلِ فَسَيَقُولُونَ بَلْ تَحْسَدُونَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

Edip-Layth	48:16 Say to those Arabs who lagged behind: "You will be called on to fight a people who are very powerful in warfare, unless they peacefully surrender. Then if you obey, God will grant you a good reward, but if you turn away as you turned away before, He will punish you with a painful retribution."
The Monotheist Group	48:16 Say to those Nomads who lagged behind: "You will be called on to fight a people who are very powerful in warfare, unless they surrender. Then if you obey, God will grant you a good reward, but if you turn away as you turned away before, He will punish you with a painful retribution."
Muhammad Asad	48:16 Say unto those bedouin who stayed behind: In time you will be called upon [to fight] against people of great prowess in war: ¹⁷ you will have to fight against them [until you die] or they surrender. And then, if you heed [that call], God will bestow on you a goodly reward; but if you turn away as you turned away this time, ¹⁸ He will chastise you with grievous chastisement."
Rashad Khalifa	<i>The Test for Early Generations</i> 48:16 Say to the sedentary Arabs who stay behind, "You will be invited to face powerful people and to fight them, unless they submit. If you obey, GOD will reward you with a generous recompense. But if you turn away again, as you did in the past, He will requite you with a painful retribution."
Shabbir Ahmed	48:16 Say to these desert Arabs who had stayed behind, "Soon you will be called against a people mighty in warfare, to fight them until they surrender. And if you obey, God will give you a beautiful reward. But if you turn away, as you did turn away before, He will requite you with grievous suffering."
Transliteration	48:16 Qul lilmukhallafeena mina al-aAAar abisatudAAawna ila qawmin olee ba/sin shadeedin tuqatiloonahumaw yuslimoona fa-in tu teeAAoo yu/tikumu All ahua jran hasanan wa-in tatawallaw kam a tawallaytum minqablu yuAAa ththibkum AAathaban aleema n
A	48:16 قُلْ لِلْمُخْلَفِينَ مِنَ الْأَعْرَابِ سَتَدْعُونَ إِلَى قَوْمٍ أُولَىٰ بِأَسْوَءِ النَّاسِ يَتَكَلَّمُونَ بِأَلْسِنَةٍ أُنْقُضَتْ أَوْ يَدُورُونَ أَعْدَاءَ اللَّهِ يَتَّبِعُونَ أَحْزَابَهُمْ يَسْأَلُونَكَ عَنِ الَّذِينَ لَمْ يُبَايِعُوا بِكَ لَمْ يُؤْمَرُوا بِالْجَاهِدِ أَفَعْدُوهُمْ إِنَّ اللَّهَ يَمْلِكُ الْأَمْرَ وَإِن تَبَرَأْ مِنْهُم طَوًىٰ إِنَّ اللَّهَ يَجْزِي الْمُفْسِدِينَ
Edip-Layth	48:17 There is no burden on the blind, nor is there any burden on the cripple, nor is there on the sick any burden. Whosoever obeys God and His messenger, He will admit them into paradises with rivers flowing beneath; and whosoever turns away, He will punish him with a painful retribution.
The Monotheist Group	48:17 There is no burden on the blind, nor is there any burden on the cripple, nor is there on the sick any burden. And whosoever obeys God and His messenger, He will admit them into paradises with rivers flowing beneath; and whosoever turns away, He will punish him with a painful retribution.
Muhammad Asad	48:17 No blame attaches to the blind, nor does blame attach to the lame, nor does blame attach to the sick [for staying away from a war in God's cause]; ¹⁹ but whoever heeds [the call of] God and His Apostle [in deed or in heart], ²⁰ him will He admit into gardens through which running waters flow; whereas him who turns away will He chastise with grievous chastisement.
Rashad Khalifa	48:17 The blind is not to be blamed, the crippled is not to be blamed, and the sick is not to be blamed. Those who obey GOD and His messenger, He will admit them into gardens with flowing streams. As for those who turn away, He will requite them with a painful retribution.
	48:17 There is no blame for the blind, nor is there blame for the disabled, nor is

Shabbir Ahmed	there blame for the sick (if they do not go forth in self-defense). Whoever obeys God and His messenger, He will admit him in the Gardens underneath which rivers flow. And whoever turns back, He will punish him with a painful doom. ⁹
Transliteration	48:17 Laysa AAal a al-aAAam a harajunwala AAal a al-aAAaraji harajun wal aAAala almareedi harajun waman yu tiAAaiAllaha warasoolahu yudkhihu jann atin tajree min tahtihaal-anharu waman yatawalla yuAAa ththibhu AAathabanaleeman
A	48:17 ليس على الاعمى حرج ولا على الاعرج حرج ولا على المريض حرج ومن يطع الله ورسوله يدخله جنت تجري من تحتها الانهر ومن يتول يعذبه عذابا ليلما
Edip-Layth	48:18 God is pleased with those who acknowledge who pledged allegiance to you under the tree. He thus knew what was in their hearts, so He sent down tranquility upon them, and rewarded them with a near victory.
The Monotheist Group	48:18 God is pleased with the believers who pledged allegiance to you under the tree. He thus knew what was in their hearts, so He sent down tranquility upon them, and rewarded them with a near victory.
Muhammad Asad	48:18 INDEED, well-pleased was God with the believers when they pledged their allegiance unto thee [O Muhammad] under that tree, ²¹ for He knew what was in their hearts; and so He bestowed inner peace upon them from on high, and rewarded them with [the glad tiding of] a victory soon to come ²²
Rashad Khalifa	48:18 GOD is pleased with the believers who pledged allegiance to you under the tree. He knew what was in their hearts and, consequently, He blessed them with contentment, and rewarded them with an immediate victory.
Shabbir Ahmed	48:18 God was pleased with the believers when they pledged allegiance to you (O Messenger!) under that shady tree. For, He knew what was in their hearts, and so He sent down upon them inner peace, and rewarded them by opening the gates to a swift victory. ¹⁰
Transliteration	48:18 Laqad ra diya All ahu AAaniaľmu/mineena i th yub ayiAAoonaka ta hta alshshajaratifaAAalima m a fee quloobihim faanzala a IsakeenataAAalayhim waathabahum fathan qareeban
A	48:18 لقد رضى الله عن المؤمنين اذ يبايعونك تحت الشجرة فعلم ما فى قلوبهم فانزل السكينة عليهم واثبهم فتحا قريبا
Edip-Layth	48:19 Abundant spoils that they will take. God is Noble, Wise.
The Monotheist Group	48:19 And abundant spoils that they will take. God is Noble, Wise.
Muhammad Asad	48:19 and [of] many war-gains which they would achieve: for God is indeed almighty, wise.
Rashad Khalifa	48:19 Additionally, they gained many spoils. GOD is Almighty, Most Wise.
Shabbir Ahmed	48:19 And many gains will they achieve in addition, for, God is Almighty, Most Wise.
Transliteration	48:19 Wamaghanima katheeratan ya/khu thoonahawakana All ahu AAazeezan hakeeman
A	48:19 ومغانم كثيرة ياخذونها وكان الله عزيزا حكيما
Edip-Layth	48:20 God has promised you abundant spoils that you will take. Thus He has hastened this for you, and He has withheld the people's hands against you; that it

	may be a sign for those who acknowledge, and that He may guide you to a straight path.
The Monotheist Group	48:20 God has promised you abundant spoils that you will take. Thus He has hastened this for you, and He has withheld the people's hands against you; that it may be a sign for the believers, and that He may guide you to a straight path.
Muhammad Asad	48:20 [O you who believe!] God has promised you many war-gains which you shall yet achieve; and He has vouchsafed you these [worldly gains] well in advance, ²³ and has stayed from you the hands of [hostile] people, so that this [your inner strength] may become a symbol to the believers [who will come after you ²⁴], and that He may guide you all on a straight way.
Rashad Khalifa	48:20 GOD has promised you many spoils that you will gain. He thus advanced some benefits for you in this life, and He has withheld the people's hands of aggression against you, and has rendered this a sign for the believers. He thus guides you in a straight path.
Shabbir Ahmed	48:20 God promises you a great many gains that you shall acquire, and has given you these ones just to begin with. And He has restrained the aggressive hands of people from you that it may be a sign for the believers (of all times) and so that He may light up for you a straight path. ¹¹
Transliteration	48:20 WaAAadakumu Allāhu maghānimakatheeratan ta/khu thoonahā faAAajjala lakum hathiwwakaffa aydiya a Innasi AAankum walitakoona ayatanlilmu/mineena wayahdiyakum siratan mustaqeeman
A	48:20 وعدكم الله مغنم كثيرة تآخذونها فعجل لكم هذه وكف ايدي الناس عنكم ولتكون آية للمؤمنين ويهديكم صراطا مستقيما
Edip-Layth	48:21 The other group which you could not vanquish, God took care of them. God was capable of all things.
The Monotheist Group	48:21 And the other group which you could not vanquish, God took care of them. And God was capable of all things.
Muhammad Asad	48:21 And there are yet other [gains] which are still beyond your grasp, ²⁵ [but] which God has already encompassed [for you]: for God has the power to will anything.
Rashad Khalifa	48:21 As for the group that you could not possibly defeat, GOD took care of them; GOD is Omnipotent.
Shabbir Ahmed	48:21 And there are yet other gains which are beyond your power at this time, but God has already encompassed them for you. For, God has Power over all things.
Transliteration	48:21 Waokhra lam taqdiroo AAalayhaqqad ahata Allāhu biha wakana AllāhuAAala kulli shay-in qadeeran
A	48:21 واخرى لم تقدرؤا عليها قد احاط الله بها وكان الله على كل شىء قديرا
Edip-Layth	48:22 If the ingrates had fought you, they would have turned and ran, then they would have found neither an ally nor a victor.
The Monotheist Group	48:22 And if the rejecters had fought you, they would have turned and ran, then they would have found neither an ally nor a victor.
Muhammad Asad	48:22 And [now,] if they who are bent on denying the truth should fight against you, they will indeed turn their backs [in flight], and will find none to protect

	them and none to bring them succour: ²⁶
Rashad Khalifa	<i>Victory Guaranteed for the Believers</i> 48:22 If the disbelievers ever fought you, they would turn around and flee. They have no Lord and Master; they have no helper.
Shabbir Ahmed	48:22 If the unbelievers fight you, they will certainly turn their backs in flight, and then they will find no protecting friend nor helper.
Transliteration	48:22 Walaw qatalakumu alla <u>theen</u> akafaroo lawallawoo al-adb <u>ara</u> thumma l <u>a</u> yajidoonawaliyyan wal <u>a</u> naseer <u>an</u>
A	48:22 ولو قتلکم الذین کفروا لولوا الادبر ثم لا يجدون وليا ولا نصيرا
Edip-Layth	<i>God's Law</i> 48:23 Such is God's sunna with those who have passed away before, and you will not find any change in God's sunna.
The Monotheist Group	48:23 Such is God's way with those who have passed away before, and you will not find any change in God's way.
Muhammad Asad	48:23 such being God's way which has ever obtained in the past - and never wilt thou find any change in God's way! ²⁷
Rashad Khalifa	48:23 Such is GOD's system throughout history, and you will find that GOD's system is unchangeable.
Shabbir Ahmed	48:23 This is God's law that has been in force since older times. And you will never find any change in God's laws. ¹²
Transliteration	48:23 Sunnata All <u>ahi</u> allatee qad khalat minqablu walan tajida lisunnati All <u>ahi</u> tabdeela <u>n</u>
A	48:23 سنة الله التي قد خلت من قبل ولن تجد لسنة الله تبديلا
Edip-Layth	48:24 He is the One who withheld their hands against you, and your hands against them in the interior of Mecca, after He had made you victorious over them. God is Seer of what you do.
The Monotheist Group	48:24 And He is the One who withheld their hands against you, and your hands against them in the interior of Mecca, after He had made you victorious over them. God is Seer of what you do.
Muhammad Asad	48:24 And He it is who, in the valley of Mecca , stayed their hands from you, and your hands from them, after He had enabled you to vanquish them; and God saw indeed what you were doing. ²⁸
Rashad Khalifa	48:24 He is the One who withheld their hands of aggression against you, and withheld your hands of aggression against them in the valley of Mecca, after He had granted you victory over them. GOD is Seer of everything you do.
Shabbir Ahmed	48:24 And He is the One Who has withheld their hands against you, and your hands against them in the Valley of Makkah after He has given you victory over them. And God was Watcher over all your actions.
Transliteration	48:24 Wahuwa alla <u>thee</u> kaffa aydiyahumAAankum waaydiyakum AAanhum bibatni makkata min baAAadi ana <u>th</u> farakum AAalayhim wak <u>ana</u> All <u>ah</u> ubima taAAamaloona ba <u>seer</u> <u>an</u>
A	48:24 وهو الذى كف ايديهم عنكم وايديكم عنهم بطن مكة من بعد ان اظفركم عليهم وكان

Edip-Layth	48:25 They are the ones who rejected and barred you from the Restricted Temple, and barred your donations from reaching their destination. There had been acknowledging men and women whom you did not know, and you may have hurt them, and on whose account you would have committed a sin unknowingly. God will admit into His mercy whomever He wills. Had they become separated, We would then have punished those of them who rejected with a painful retribution.
The Monotheist Group	48:25 They are the ones who rejected and barred you from the Sacred Temple, and barred your donations from reaching their destination. And there had been believing men and women whom you did not know, and you may have hurt them, and on whose account you would have committed a sin unknowingly. God will admit into His mercy whomever He wills. Had they become separated, We would then have punished those of them who rejected with a painful retribution.
Muhammad Asad	48:25 [It was not for your enemies sake that He stayed your hands from them: for]²⁹ it was they who were bent on denying the truth, and who debarred you from the Inviolable House of Worship ³⁰ and prevented your offering from reaching its destination.³¹ And had it not been for the believing men and believing women [in Mecca], whom you might have unwittingly trampled underfoot,³² and on whose account you might have become guilty, without knowing it, of a grievous wrong-: [had it not been for this, you would have been allowed to fight your way into the city: but you were forbidden to fight] ³³ so that [in time] God might admit to His grace whomever He wills. ³⁴ Had they [who deserve Our mercy and they whom We have condemned] been clearly discernible [to you],³⁵ We would indeed have imposed grievous suffering [at your hands] on such of them as were bent on denying the truth.
Rashad Khalifa	48:25 It is they who disbelieved and barred you from the Sacred Masjid, and even prevented your offerings from reaching their destination. There were believing men and women (within the enemy camp) whom you did not know, and you were about to hurt them, unknowingly. GOD thus admits into His mercy whomever He wills. If they persist, He will requite those among them who disbelieve with a painful retribution.
Shabbir Ahmed	48:25 These are the very people who denied the message, and barred you from the Sacred Masjid, and prevented your gifts from reaching their destination. Therein were believing men and believing women whom you did not know, and you could have harmed them. And on their account you could have carried guilt without knowing it. Thus God admits into His grace whoever seeks it. If the rejecters persist in aggression, We shall clearly separate them (from the believers) and punish them with an awesome doom.
Transliteration	48:25 Humu alla <u>the</u>ena kafaroo wa <u>saddookum</u>AAani almasjidi al <u>harami</u> waalhadyamaAAkoofan an yablugha ma <u>hillahu</u> walawl <u>a</u> rij <u>alunmu</u>/minoona wanisaon mu/minatun lam taAAlamoohum anta <u>taoohum</u> fatu <u>seebakum</u> minhum maAAarratun bighayriAAailmin liyudkhila All <u>ahu</u> fee ra <u>h</u>matihi man yash <u>alaw</u> tazayyaloo laAAa<u>th</u>habna <u>alla</u><u>the</u>enakafaroo minhum AAa<u>th</u>aban aleema<u>n</u>
A	48:25 هم الذين كفروا وصدوكم عن المسجد الحرام والهدى معكوبا ان يبلغ محله ولولا رجال مومنون ونساء مومنات لم تعلموهم ان تطوهم فتصييكم منهم معرفة بغير علم ليدخل الله في رحمته من يشاء لو تزيلوا لعذبنا الذين كفروا منهم عذابا اليما
	<i>Fury of Ignorance versus the Tranquility of Submission</i> 48:26 Those who rejected had put in their hearts the rage of the days of

Edip-Layth	ignorance, then God sent down tranquility upon His messenger and those who acknowledge, and directed them to uphold the word of righteousness, and they were well entitled to it and worthy of it. God is fully aware of all things.
The Monotheist Group	48:26 Those who rejected had put in their hearts the rage of the days of ignorance, then God sent down tranquility upon His messenger and the believers, and directed them to uphold the word of righteousness, and they were well entitled to it and worthy of it. And God is fully aware of all things.
Muhammad Asad	48:26 Whereas they who are bent on denying the truth harboured a stubborn disdain in their hearts - the stubborn disdain [born] of ignorance ³⁶ God bestowed from on high His [gift of] inner peace upon His Apostle and the believers, and bound them to the spirit of God-consciousness: ³⁷ for they were most worthy of this [divine gift], and deserved it well. And God has full knowledge of all things.
Rashad Khalifa	48:26 While those who disbelieved were enraged, and their hearts were filled with the pride of the days of ignorance, GOD blessed His messenger and the believers with peaceful contentment, and directed them to uphold the word of righteousness. This is what they well deserved. GOD is fully aware of all things.
Shabbir Ahmed	48:26 Just when the unbelievers had their hearts filled with zeal, the zeal of the Age of Ignorance, right then God sent down His blessing of inner contentment upon His messenger and upon the believers, and empowered them to ward off this kind of zealotry. For, they truly deserved this virtue and it was befitting for them to own it. God is Knower of all things. ¹³
Transliteration	48:26 Ith jaAAala alla theena kafaroorfee quloobihimu al hamiyyata hamiyyata aljahiliyyatifaanzala All ahu sakeenatahu AAal a rasoolihi waAAaal aalmu/mineena waalzamahum kalimata a Ittaqwa wak anooahaqqa bih a waahlah a wak ana Allahubikulli shay-in AAaleeman
A	48:26 اذ جعل الذين كفروا فى قلوبهم الحمية حمية الجاهلية فانزل الله سكينته على رسوله وعلى المؤمنين والزهم كلمة التقوى وكانوا احق بها واهلها وكان الله بكل شىء عليما
Edip-Layth	48:27 God has fulfilled with truth His messenger's vision: "You will enter the Restricted Temple, God willing, secure, with your heads shaven and shortened, having no fear." Thus, He knew what you did not know, and He has coupled with this a near victory.
The Monotheist Group	48:27 God has fulfilled with truth His messenger's vision: "You will enter the Sacred Temple, God willing, secure, with your heads shaven, and having shortened - no longer in fear." Thus, He knew what you did not know, and He has coupled this with a conquest near at hand.
Muhammad Asad	48:27 Indeed, God has shown the truth in His Apostle's true vision: ³⁸ most certainly shall you enter the Inviolable House of Worship, if God so wills, in full security, with your heads shaved or your hair cut short, without any fear: ³⁹ for He has [always] known that which you yourselves could not know. ⁴⁰ And He has ordained [for you], besides this, a victory soon to come. ⁴¹
Rashad Khalifa	48:27 GOD has fulfilled His messenger's truthful vision: "You will enter the Sacred Masjid, GOD willing, perfectly secure, and you will cut your hair or shorten it (as you fulfill the pilgrimage rituals) there. You will not have any fear. Since He knew what you did not know, He has coupled this with an immediate victory."
Shabbir Ahmed	48:27 God has vindicated His messenger's vision of solidarity. You shall enter the Masjid-al-Haraam (the Sacred Masjid), God willing, perfectly secure, having unburdened your heads of all fear. And He knows what you do not know, and He has granted you a swift victory. ¹⁴

Transliteration	48:27 Laqad sadaqa Allahu rasoolahua Irru/ya bi alhaqqi latadkhulunnaalmasjida alharama in shaa Allahu amineenamuḥalliqaena ruoosakum wamuqa ssireena latakhafuona faAAalima maa lam taAAalamoo fajaAAala mindooni thalika fat han qareeban
A	48:27 لقد صدق الله رسوله الرءيا بالحق لتدخلن المسجد الحرام ان شاء الله ءامنين محلقين رعوسكم ومقصرين لا تخافون فعلم ما لم تعلموا فجعل من دون ذلك فتحا قريبا
Edip-Layth	48:28 He is the One who sent His messenger with the guidance and the system of truth, so that it would expose all other systems. God is sufficient as a witness. ²
The Monotheist Group	48:28 He is the One who sent His messenger with the guidance and the system of truth, so that it would expose all other systems. And God is sufficient as a witness.
Muhammad Asad	48:28 He it is who has sent forth His Apostle with the [task of spreading] guidance and the religion of truth, to the end that He make it prevail over every [false] religion; and none can bear witness [to the truth] as God does. ⁴²
Rashad Khalifa	<i>The Great Prophecy</i> 48:28 He is the One who sent His messenger with the guidance and the religion of truth, to make it prevail over all other religions. GOD suffices as a witness. ²
Shabbir Ahmed	48:28 He is the One Who has sent His messenger with Enlightenment and the Religion of truth that He may cause it to prevail over all other systems of life. God is Sufficient as Witness (to this Pronouncement). ¹⁵
Transliteration	48:28 Huwa allathee arsala rasoolahu bialhudawadeeni alhaqqi liyuthahirahu AAala alddeenkullihi wakafa biAllahi shaheedan
A	48:28 هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا
Edip-Layth	48:29 Muhammad, the messenger of God, and those who are with him, are severe against the ingrates, but merciful between themselves. You see them kneeling and prostrating, they seek God's blessings and approval. Their distinction is in their faces, as a result of prostrating. Such is their example in the Torah. Their example in the Injeel is like a plant which shoots out and becomes strong and thick and it stands straight on its trunk, pleasing to the farmers. That He may enrage the ingrates with them. God promises those among them who acknowledge and do good works forgiveness and a great reward.
The Monotheist Group	48:29 Mohammed is the messenger of God, and those who are with him are severe against the rejecters, but merciful between themselves. You see them kneeling and prostrating, they seek God's blessings and approval. Their distinction is in their faces, as a result of prostrating. Such is their example in the Torah. And their example in the Injeel is like a plant which shoots out and becomes strong and thick and it stands straight on its trunk, pleasing to the farmers. That He may enrage the rejecters with them. God promises those among them who believe and do good works a forgiveness and a great reward.
Muhammad Asad	48:29 MUHAMMAD is God's Apostle; and those who are [truly] with him are firm and unyielding ⁴³ towards all deniers of the truth, [yet] full of mercy towards one another. ⁴⁴ Thou canst see them bowing down, prostrating themselves [in prayer], seeking favour with God and [His] goodly acceptance: their marks are on their faces, traced by prostration. ⁴⁵ This is their parable in the Torah as well as their parable in the Gospel: ⁴⁶ [they are] like a seed that brings forth its shoot, and then He strengthens it, so that it grows stout, and [in the end] stands firm

	upon its stem, delighting the sowers. [Thus will God cause the believers to grow in strength,] so that through them He might confound the deniers of the truth. ⁴⁷ [But] unto such of them as may [yet] attain to faith and do righteous deeds, God has promised forgiveness and a reward supreme. ⁴⁸
Rashad Khalifa	<i>Qualities of the Believers</i> 48:29 Muhammad - the messenger of GOD - and those with him are harsh and stern against the disbelievers, but kind and compassionate amongst themselves. You see them bowing and prostrating, as they seek GOD's blessings and approval. Their marks are on their faces, because of prostrating. This is the same example as in the Torah. Their example in the Gospel is like plants that grow taller and stronger, and please the farmers. He thus enrages the disbelievers. GOD promises those among them who believe, and lead a righteous life, forgiveness and a great recompense.
Shabbir Ahmed	48:29 Muhammad is God's messenger. And those who are with him are stern towards the rejecters of truth, and full of compassion towards one another. You can see them bowing (to commands), adoring (Him), as they seek God's bounty and Acceptance. Their signs (of belief) are on their faces, the effects of adoration. Such is their likeness in the Torah and their likeness in the Gospel. They are like a seed that brings forth its shoot, and then He strengthens it, so that it grows stout, and then stands firm on its stem, delighting those who have sown it. (Thus the believers grow in strength,) so that through them He might confound with rage the rejecters. But to those who may yet attain belief and benefit others, God promises protection of their own 'self' and an immense reward. ¹⁶
Transliteration	48:29 Muḥammadun rasoolu Allāhi wa allatheenamaAAahu ashiddāo AAal al-kuffari ruḥamaobaynahum tarāhum rukkaAAan sujjadan yabtaghoona faḍlanmina Allāhi wariḍwanan seemāhum feewujoohihim min athari al-Issujoodi thalika mathaluhumfee al-Ittawrati wamathaluhum fee al-injeelikazarAAin akhrajashat-ahu fa azarahu fa istaghlathafaistawa AAal al-sooqihi yuAAajibu alzzurraAAaliyagheetha bihimu alkuffara waAAada Allāhuallatheena amanoo waAAamiloo alssalihatinin hum maghfiratan waajran AAatheeman
A	48:29 محمد رسول الله والذين معه اشداء على الكفار رحماء بينهم تربهم ركعا سجدا يبتغون فضلا من الله ورضونا سيماهم في وجوههم من اثر السجود ذلك مثلهم في التوراة ومثلهم في الانجيل كزرع اخرج شطه فازره فاستغلظ فاستوى على سوقه يعجب الزراع ليغيظ بهم الكفار وعد الله الذين ءامنوا وعملوا الصلحت منهم مغفرة واجرا عظيما

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (48:1)

Namely, the moral victory achieved by the Truce of Hudaibiyyah, which opened the doors to the subsequent triumph of Islam in Arabia (see introductory note, which explains many allusions to this

historic event found in the subsequent verses).

Muhammad Asad - End Note 2 (48:2)

Lit., "so that God might forgive thee all that is past of thy sins and all that is yet to come" - thus indicating elliptically that freedom from faults is an exclusive prerogative of God, and that every human being, however exalted, is bound to err on occasion.

Muhammad Asad - End Note 3 (48:2)

Sc., "to a fulfillment of thy mission", which the Truce of Hdaybiyyah clearly presaged.

Muhammad Asad - End Note 4 (48:4)

I.e., endowed them, although they were few and practically unarmed, with calm courage in the face of the much more powerful forces of the enemy.

Muhammad Asad - End Note 5 (48:4)

Lit., "so that they might add faith to their faith, seeing that God's are", etc. Since the latter is obviously a parenthetic clause, I have transposed it in my rendering in order to make the meaning clear.

Muhammad Asad - End Note 6 (48:6)

I.e., who deny His existence or man's responsibility to Him, or offend against the concept of His oneness.

Muhammad Asad - End Note 7 (48:9)

Lit., "at morn and evening", i.e., at all times.

Muhammad Asad - End Note 8 (48:10)

This refers, in the first instance, to the pledge of faith and allegiance (bayat ar-ridwan) which the Muslims assembled at Hdaybiyyah gave to the Prophet (see introductory note). Beyond this historical allusion, however, the above sentence implies that as one's faith in God's message- bearer is to all intents and purposes synonymous with a declaration of faith in God Himself, so does one's willingness to obey God necessarily imply a willingness to obey His message-bearer. The phrase "the hand of God is over their hands" does not merely allude to the hand-clasp with which all of the Prophet's followers affirmed their allegiance to him, but is also a metaphor for His being a witness to their pledge.

Muhammad Asad - End Note 9 (48:11)

Lit., "who were left behind": i.e., the bedouin belonging to the tribes of Ghifar, Muzaynah, Juhaynah, Ashja, Aslam and Dhayl, who, although allied with the Prophet and outwardly professing Islam, refused under various pretexts to accompany him on his march to Mecca (which resulted in the Truce of Hdaybiyyah), since they were convinced that the Meccans would give battle and destroy the unarmed Muslims (Zamakhshari). The excuses mentioned in the sequence were made after the Prophet's and his followers' successful return to Medina ; hence the future tense, sayaqul.

Muhammad Asad - End Note 10 (48:11)

Implying that the excuses which they would proffer would be purely hypocritical.

Muhammad Asad - End Note 11 (48:11)

Lit., "has anything in his power (that could be obtained) in your behalf from God": a construction which, in order to become meaningful in translation, necessitates a paraphrase.

Muhammad Asad - End Note 12 (48:12)

Implying that the real sympathies of those bedouin were with the pagan Quraysh rather than with the Muslims.

Muhammad Asad - End Note 13 (48:14)

Implying that He may forgive even the most hardened sinners if they truly repent and mend their ways: an allusion to what the Prophet was to say according to verse 16.

Muhammad Asad - End Note 14 (48:15)

Lit., "set forth to take booty": i.e., any expedition other than against the Quraysh of Mecca, with whom the Prophet had just concluded a truce. This is generally taken as an allusion to the forthcoming war against the Jews of Khaybar (in the year 7 H.), but the meaning may well be more general.

Muhammad Asad - End Note 15 (48:15)

Evidently a reference to [8:1](#) - "All spoils of war belong to God and the Apostle" - which, as pointed out in the note on that verse, implies that no individual warrior can have any claim to the booty obtained in war. Moreover, fighting for the sake of booty contravenes the very principle of a "war in God's cause", which may be waged only in defense of faith or liberty (cf. surah 2 note 167), "until there is no more oppression and all worship is devoted to God alone" (see [2:193](#) and the corresponding note 170). It is to these principles, too, that the Prophet's anticipated answer, mentioned in the sequence, refers.

Muhammad Asad - End Note 16 (48:15)

I.e., in the first verse of Al-Anfal, which was revealed in the year 2 H. (see preceding note).

Muhammad Asad - End Note 17 (48:16)

This is evidently a prophecy relating to the future wars against Byzantium and Persia.

Muhammad Asad - End Note 18 (48:16)

Lit., "before", i.e., at the time of the expedition which resulted in the Truce of Hudaibiyyah.

Muhammad Asad - End Note 19 (48:17)

These three categories circumscribe metonymically all kinds of infirmities or disabilities which may prevent a person from actively participating in a war in God's cause.

Muhammad Asad - End Note 20 (48:17)

This latter applies, by obvious implication, to such as are unable to participate in the fighting physically, but are in their hearts with those who fight.

Muhammad Asad - End Note 21 (48:18)

I.e., at Hudaibiyyah (see introductory note).

Muhammad Asad - End Note 22 (48:18)

Most of the commentators assume that this relates to the conquest of Khaybar, which took place a few months after the Truce of Hudaibiyyah. It is probable, however, that the implication is much wider than that - namely, a prophecy of the almost bloodless conquest of Mecca in the year 8 H., the victorious establishment of Islam in all of Arabia and, finally, the tremendous expansion of the Islamic Commonwealth under the Prophet's immediate successors.

Muhammad Asad - End Note 23 (48:20)

Sc., "of what is to come to you in the hereafter".

Muhammad Asad - End Note 24 (48:20)

thus Razi

Muhammad Asad - End Note 25 (48:21)

I.e., the achievement of final bliss in the life to come.

Muhammad Asad - End Note 26 (48:22)

This divine promise was fulfilled in the unbroken sequence of Muslim victories after the Truce of Hudaibiyyah, ultimately leading to the establishment of an empire which extended from the Atlantic Ocean to the confines of China. For the conditional nature of the above promise, see note 82 on [3:111](#).

Muhammad Asad - End Note 27 (48:23)

This reference to "God's way" (sunnat Allah) is twofold: on the one hand, "you are bound to rise high if you are (truly) believers" ([3:139](#)), and, on the other, "God does not change men's condition unless they change their inner selves" ([13:11](#)), in both the positive and negative connotations of the concept of "change".

Muhammad Asad - End Note 28 (48:24)

Shortly before the Truce of Hudaibiyyah was concluded, a detachment of Quraysh warriors - variously estimated at between thirty and eighty men - attacked the Prophet's camp, but his practically unarmed followers overcame them and took them prisoner; after the signing of the treaty the Prophet released them unharmed (Muslim, Nasa'i, Tabari).

Muhammad Asad - End Note 29 (48:25)

This interpolation is based on Razi's explanation of the connection between this and the preceding verse.

Muhammad Asad - End Note 30 (48:25)

I.e., the Kabah, which, until the year 7 H., the Muslims were not allowed to approach.

Muhammad Asad - End Note 31 (48:25)

See the second surah 2 note 175.

Muhammad Asad - End Note 32 (48:25)

I.e., killed. After the Prophet's and his followers' exodus to Medina , a number of Meccans - both men and women - had embraced Islam, but had been prevented by the pagan Quraysh from emigrating (Tabari, Zamakhshari). Their identities were not generally known to the Muslims of Medina.

Muhammad Asad - End Note 33 (48:25)

Thus Zamakhshari , supported by Razi, Ibn Kathir, and other commentators.

Muhammad Asad - End Note 34 (48:25)

I.e., so that the believers might be spared, and that in time many a pagan Meccan might embrace Islam, as actually happened.

Muhammad Asad - End Note 35 (48:25)

Lit., "had they been separated from one another": i.e., the believers and the pagans among the Meccans. In its wider sense, the above implies that man never really knows whether another human being deserves God's grace or condemnation.

Muhammad Asad - End Note 36 (48:26)

Although this reference to the "stubborn disdain" (hamiyyah) on the part of the pagan Quraysh may have been characteristic of their over-all attitude towards the Prophet and his mission, it is probable - as Zamakhshari points out - that its special mention here relates to an incident which occurred at Hudaibiyyah during the truce negotiations between the Prophet and the emissary of the Meccans, Suhayl ibn Amr. The Prophet began to dictate to Ali ibn Abi Talib the text of the proposed agreement: "Write down, 'In the name of God, the Most Gracious, the Dispenser of Grace' " ; but Suhayl interrupted him and said: "We have never heard of [the expression] 'the Most Gracious'; write down only what we know." Whereupon the Prophet said to Ali: "Write, then, 'In Thy name, O God'." Ali wrote as he was told; and the Prophet continued: "This is what has been agreed upon between Muhammad, God's Apostle, and the people of Mecca ". But Suhayl interrupted again: "If thou wert (really) an apostle of God, (this would be an admission on our part that) we have been doing wrong to thee; write, therefore, as we understand it." And so the Prophet dictated to Ali: "Write thus: 'This is what has been agreed upon between Muhammad, the son of Abd Allah, son of Abd al-Muttalib, and the people of Mecca '." (This story is recorded in many versions, among others by Nasa'i, Ibn Hanbal and Tabari.)

Muhammad Asad - End Note 37 (48:26)

Lit., "the word of God-consciousness" (kalimat at-taqwa): implying that their consciousness of God and of His all-pervading power enabled them to bear the "stubborn disdain" of their enemies with inner calm and serenity.

Muhammad Asad - End Note 38 (48:27)

Shortly before the expedition which ended at Hudaibiyyah, the Prophet had a dream in which he saw himself and his followers entering Mecca as pilgrims. This dream-vision was destined to be fulfilled a year later, in 7 H., when the Muslims were able to perform their first peaceful pilgrimage to the Holy City

Muhammad Asad - End Note 39 (48:27)

Male pilgrims usually shave or (which is the meaning of the conjunctive wa in this context) cut their hair short before assuming the pilgrim's garb (ihram), for it is not permitted to do so while in the state of pilgrimage. A repetition of the same act marks the completion of the pilgrimage (cf. [2:196](#)).

Muhammad Asad - End Note 40 (48:27)

Namely, the future.

Muhammad Asad - End Note 41 (48:27)

See note 22.

Muhammad Asad - End Note 42 (48:28)

Sc., "through the revelations which He grants to His prophets". See also [3:19](#) - "the only [true] religion in the sight of God is [man's] self-surrender unto Him": from which it follows that any religion (in the widest sense of this term) which is not based on the above principle is, eo ipso, false.

Muhammad Asad - End Note 43 (48:29)

This composite gives, I believe, the full meaning of the term ashidda (sing. shadid) in the above context.

Muhammad Asad - End Note 44 (48:29)

Lit., "among themselves". Cf. [5:54](#) - "humble towards the believers, proud towards all who deny the truth".

Muhammad Asad - End Note 45 (48:29)

The infinitive noun sujud ("prostration") stands here for the innermost consummation of faith, while its "trace" signifies the spiritual reflection of that faith in the believer's manner of life and even in his outward aspect. Since the "face" is the most expressive part of man's personality, it is often used in the Qur'an in the sense of one's "whole being".

Muhammad Asad - End Note 46 (48:29)

Regarding the significance of the term Injil ("Gospel") as used in the Qur'an, see the surah 3 note 4.

Muhammad Asad - End Note 47 (48:29)

Lit., "infuse with wrath".

Muhammad Asad - End Note 48 (48:29)

Whereas most of the classical commentators understand the above sentence as alluding to believers in general, Razi relates the pronoun minhum ("of them" or "among them") explicitly to the deniers of the truth spoken of in the preceding sentence - i.e., to those of them who might yet attain to faith and thus achieve God's forgiveness: a promise which was fulfilled within a few years after the revelation of this verse, inasmuch as most of the Arabian enemies of the Prophet embraced Islam, and many of them became its torchbearers. But in a wider sense, this divine promise remains open until Resurrection Day (Tabari), relating to everybody, at all times and in all cultural environments, who might yet attain to the truth and live up to it.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (48:2)

[24:55](#), [40:55](#), [47:19](#). Ghafarah = Helmet = Protection. Zanb = Tail = Lagging behind = A slander stuck

behind a person

Shabbir Ahmed - End Note 2 (48:4)

[9:26](#), [45:22](#), [53:31](#)

Shabbir Ahmed - End Note 3 (48:5)

[11:115](#)

Shabbir Ahmed - End Note 4 (48:7)

[45:22](#)

Shabbir Ahmed - End Note 5 (48:8)

[2:143](#)

Shabbir Ahmed - End Note 6 (48:9)

[33:41-42](#)

Shabbir Ahmed - End Note 7 (48:10)

[9:111](#)

Shabbir Ahmed - End Note 8 (48:15)

Battle is no longer a means of winning booty as it was in the Age of Ignorance. It is permitted only against persecution and in self-defense. [2:167](#), [2:193](#), [3:140](#), [8:1](#), [60:8-9](#)

Shabbir Ahmed - End Note 9 (48:17)

[9:91](#)

Shabbir Ahmed - End Note 10 (48:18)

[48:10](#)

Shabbir Ahmed - End Note 11 (48:20)

Huda and derivatives = To lead, guide, show the way, enlighten, light up the way, walk ahead, be a beacon

Shabbir Ahmed - End Note 12 (48:23)

Sunnatillah = God's laws in practice. Kalimatillah = God's Word = God's laws in theory [3:139](#), [17:77](#), [33:38](#), [33:62](#), [35:43](#), [40:85](#), [48:23](#)

Shabbir Ahmed - End Note 13 (48:26)

Hamiyyah = Zeal. Hamiyyat-il-Jaahiliyah = Zeal of the Age of Ignorance = Zeal for revenge

Shabbir Ahmed - End Note 14 (48:27)

Halqirras = Relief of burden = Idiom for relief, - 'Imams' Jurjani, Hasan Basari, Shehristani. [2:196](#)

Shabbir Ahmed - End Note 15 (48:28)

[9:31-33](#), [13:31](#),[14:48](#), [18:48](#), [41:53](#), [48:28](#), [51:20-21](#), [61:9](#)

Shabbir Ahmed - End Note 16 (48:29)

Athar-is-sujood is frequently mistranslated as the physical mark on the forehead resulting from regular prostration. But Wajh = Countenance = Whole being = Face, and not forehead. In addition, the verses of the Bible that the Qur'an is referring to, make no mention of any physical marks on the foreheads or faces. Sujood = Adoration = Prostrations = Complete submission. 'Signs on their faces' = Reflection of faith in the believer's mannerism. Torah and Gospel: Numbers [16:22](#). Mark 4: 27-28 -Mathew [13:3-9](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (48:9)

In the light of the other verses of the Quran, all the pronouns in the verse must refer to God.

Edip-Layth - End Note 2 (48:28)

We are promised that God's system will prevail over falsehood ([9:43](#); [41:53](#) and [61:9](#)). The discovery of the mathematical system of the Quran is the start of the new era. See [27:82](#); [72:28](#); [74:1-56](#).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 2 (48:28)

This important prophecy informs us that Submission will inevitably dominate the whole world. This, together with Verses [9:33](#),[41:53](#), and [61:9](#) leave no doubt that God's mathematical miracle of the Quran will play a major role in this prophecy. Solid Quranic mathematical evidence points to God's Messenger of the Covenant as fulfilling this prophecy. See Appendices 2 and 26 for the evidence and specific details.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 49:1 O you who acknowledge, do not advance yourselves before God and His messenger. Be aware of God. God is Hearer, Knowledgeable. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 49:1 O you who believe, do not place your opinion above that of God and His messenger. And be aware of God. God is Hearer, Knowledgeable.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 49:1 O YOU who have attained to faith! Do not put yourselves forward ¹ in the presence of [what] God and His Apostle [may have ordained], but remain conscious of God: for, verily, God is all-hearing, all-knowing!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 49:1 O you who believe, do not place your opinion above that of GOD and His messenger. You shall reverence GOD. GOD is Hearer, Omniscient.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 49:1 O You who have chosen to be graced with belief! Do not be forward in the presence of God and His messenger, and be mindful of God. God is Hearer, Knower. ¹
Transliteration	Bismi Allāhi alrahmāni alrahīm 49:1 Ya ayyuh a alla theena amanoola tuqaddimoo bayna yadayi All āhi warasoolihi waittaqooAllāha inna Allāha sameeAAun AAaleemun
A	بسم الله الرحمن الرحيم 49:1 يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
Edip-Layth	49:2 O you who acknowledge, do not raise your voices above the voice of the prophet, nor shall you speak loudly at him as you would speak loudly to each other, lest your works become nullified while you do not perceive.

The Monotheist Group	49:2 O you who believe, do not raise your voices above the voice of the prophet, nor shall you speak loudly at him as you would speak loudly to each other, lest your works become nullified while you do not perceive.
Muhammad Asad	49:2 O you who have attained to faith! Do not raise your voices above the voice of the Prophet, ² and neither speak loudly to him, as you would speak loudly to one another, ³ lest all your [good] deeds come to nought without your perceiving it.
Rashad Khalifa	49:2 O you who believe, do not raise your voices above the voice of the prophet, nor shall you shout at him as you shout at each other, lest your works become nullified while you do not perceive.
Shabbir Ahmed	49:2 O You who have chosen to be graced with belief! Do not raise your voices above the voice of the prophet, and you must not speak loudly to him, as you would speak loudly to one another, lest your works be rendered vain while you perceive not. ²
Transliteration	49:2 Ya ayyuh a alla theena amanoola tarfaAAoo a swatakum fawqa sawti a Innabiyyiwalat tajharoo lahu bi alqawli kajahri baAA dikumlibaAAdin an ta hbatat aAAam alukumwaantum l a tashAAuroona
A	49:2 يايها الذين ءامنوا لا ترفعوا اصوتكم فوق صوت النبى ولا تجهروا له بالقول كجهر بعضكم لبعض ان تحبط اعمالكم وانتم لا تعلمون
Edip-Layth	49:3 Surely, those who lower their voices in the presence of the messenger of God, they are the ones whose hearts have been tested by God for righteousness. They have deserved forgiveness and a great recompense.
The Monotheist Group	49:3 Surely, those who lower their voices with the messenger of God, they are the ones whose hearts have been tested by God for righteousness. They have deserved forgiveness and a great recompense.
Muhammad Asad	49:3 Behold, they who lower their voices in the presence of God's Apostle - it is they whose hearts God has tested [and opened] to consciousness of Himself; [and] theirs shall be forgiveness and a reward supreme.
Rashad Khalifa	49:3 Surely, those who lower their voices at the messenger of GOD are the ones whose hearts are prepared by GOD to become righteous. They have deserved forgiveness and a great recompense.
Shabbir Ahmed	49:3 Those who lower their voices in the presence of the messenger of God, it is those whose hearts God has primed for righteousness. For them will be the protection through forgiveness and a supreme reward.
Transliteration	49:3 Inna alla theena yaghu ddoona a swatahumAAinda rasooli All ahi ol a-ika alla theenaimtahana Allahu quloobahum liIttaqwalahum maghfiraturun waajrun AAa theemun
A	49:3 ان الذين يغضون اصوتهم عند رسول الله اولئك الذين امتحن الله قلوبهم للتقوى لهم مغفرة واجر عظيم
Edip-Layth	49:4 Surely, those who call out to you from behind the private apartments, most of them do not reason.
The Monotheist Group	49:4 Surely, those who call on you from behind the buildings, most of them do not comprehend.
Muhammad Asad	49:4 Verily, [O Prophet,] as for those who call thee from without thy private apartments - most of them do not use their reason: ⁴
Rashad Khalifa	49:4 As for those who call on you from outside the walls, most of them do not understand.
Shabbir Ahmed	49:4 Those who call out to you from behind the private apartments, most of them lack understanding.
Transliteration	49:4 Inna alla theena yunadoonaka minwara-i alhujurati aktharuhum layaAAaqiloonat

A	49:4 ان الذين ينادونك من وراء الحجرت اكثرهم لا يعقلون
Edip-Layth	49:5 If they had only been patient till you came out to them, it would have been better for them. God is Forgiver, Compassionate.
The Monotheist Group	49:5 And if they had only been patient till you came out to them, it would have been better for them. God is Forgiver, Merciful.
Muhammad Asad	49:5 for, if they had the patience [to wait] until thou come forth to them [of thine own accord], it would be for their own good. Still, God is much forgiving, a dispenser of grace.
Rashad Khalifa	49:5 Had they been patient until you came out to them, it would have been better for them. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	49:5 If they only had patience until you came out to them, it would certainly be better for them. God is Forgiving, Merciful (and so shall you be).
Transliteration	49:5 Walaw annahum <u>s</u> abaroo <u>h</u> attatakhruja ilayhim lak <u>a</u> na khayran lahum waAllahughafoorun ra <u>h</u> eem <u>un</u>
A	49:5 ولو انهم صبروا حتى تخرج اليهم لكان خيرا لهم والله غفور رحيم
Edip-Layth	<i>Investigate Rumors</i> 49:6 O you who acknowledge, if a wicked person comes to you with any news, then you shall investigate it. Lest you harm a people out of ignorance, then you will become regretful over what you have done.
The Monotheist Group	49:6 O you who believe, if a wicked person comes to you with any news, then you shall investigate it. Lest you harm a people out of ignorance, then you will become regretful over what you have done.
Muhammad Asad	49:6 O YOU who have attained to faith! If any iniquitous person comes to you with a [slandorous] tale, use your discernment, ⁵ lest you hurt people unwittingly and afterwards be filled with remorse for what you have done. ⁶
Rashad Khalifa	<i>Investigate Rumors Before Believing Them</i> 49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.
Shabbir Ahmed	49:6 O You who have chosen to be graced with belief! If an indiscreet person comes to you with any news, verify it lest you hurt some people in ignorance and then regret in embarrassment what you have done.
Transliteration	49:6 Ya ayyuh <u>a</u> lla <u>t</u> heena <u>a</u> manoo in j <u>a</u> akum f <u>a</u> siqun binaba-in fatabayyanoo an tuseebooqawman bijah <u>al</u> atin fatu <u>s</u> bi <u>h</u> oo AAala <u>m</u> afaAAaltum na <u>d</u> imeena
A	49:6 يا ايها الذين ءامنوا ان جاءكم فاسق بنبا فتبينوا ان تصيبوا قوما بجهلة فتصبحوا على ما فعلتم ندمين
Edip-Layth	49:7 Know that among you is the messenger of God. If he were to obey you in many things, you would be in difficulty. But God made you love acknowledgement and He adorned it in your hearts; He made you hate denial, wickedness, and disobedience. These are the rightly guided ones.
The Monotheist Group	49:7 And know that among you is the messenger of God. If he were to obey you in many things, you would be in difficulty. But God made you love faith and He adorned it in your hearts, and He made you hate disbelief, wickedness, and disobedience. These are the rightly guided ones.
Muhammad Asad	49:7 And know that God's Apostle is among you: ⁷ were he to comply with your inclinations in each and every case, ⁸ you would be bound to come to harm [as a community]. But as it is, God has caused [your] faith to be dear to you, and has given it beauty in your hearts, and has made hateful to you all denial of the truth, and all iniquity, and all rebellion [against what is good]. Such indeed are they who follow the right course

Rashad Khalifa	49:7 And know that GOD's messenger has come in your midst. Had he listened to you in many things, you would have made things difficult for yourselves. But GOD made you love faith and adorned it in your hearts, and He made you abhor disbelief, wickedness, and disobedience. These are the guided ones.
Shabbir Ahmed	49:7 And be constantly aware that in your midst is God's messenger. If he were to obey you in much of the governance, you would certainly be in chaos. But as it is, God has made belief dear to you and has beautified it in your hearts. And He has made disbelief, immoral conduct and disobedience detestable to you. Such are those who are rightly guided.
Transliteration	49:7 WaiAalamoo anna feekum rasoola Allāhilaw yuṭeeAAukum fee katheerin mina al-amri laAAanittum walakinnaAllāha ḥabbaba ilaykumu al-eem anawazayyanahu fee quloobikum wakarraha ilaykumu alkufra waalfusooqawaalAAisyana ola-ika humu alrrashidoona
A	49:7 واعلموا ان فيكم رسول الله لو يطيعكم في كثير من الامر لعنتم ولكن الله حبب اليكم الايمن وزينه في قلوبكم وكره اليكم الكفر والفسوق والعصيان اولئك هم الرشدون
Edip-Layth	49:8 Such is the grace from God and a blessing. God is Knowledgeable, Wise.
The Monotheist Group	49:8 Such is the grace from God and a blessing. God is Knowledgeable, Wise.
Muhammad Asad	49:8 through God's bounty and favour; and God is all-knowing, truly wise.
Rashad Khalifa	49:8 Such is grace from GOD and His blessings. GOD is Omniscient, Most Wise.
Shabbir Ahmed	49:8 A bounty and bliss from God, and God is Knower, Wise.
Transliteration	49:8 Faḍlan mina Allāhi waniAAamanwaAllāhu AAaleemun ḥakeemun
A	49:8 فضلا من الله ونعمة والله عليم حكيم
Edip-Layth	<i>Be a Peacemaker; Observe Justice and Respect Diversity</i> 49:9 If two parties of those who acknowledge battle with each other, you shall reconcile them; but if one of them aggresses against the other, then you shall fight the one aggressing until it complies with God's command. Once it complies, then you shall reconcile the two groups with justice, and be equitable; for God loves those who are equitable.
The Monotheist Group	49:9 And if two parties of believers battle with each other, you shall reconcile them; but if one of them aggresses against the other, then you shall fight the one aggressing until it complies with God's command. Once it complies, then you shall reconcile the two groups with justice, and be equitable; for God loves those who are equitable.
Muhammad Asad	49:9 Hence, if two groups of believers fall to fighting, ⁹ make peace between them; but then, if one of the two [groups] goes on acting wrongfully towards the other, fight against the one that acts wrongfully until it reverts to God's commandment; ¹⁰ and if they revert, make peace between them with justice, and deal equitably [with them]: for verily, God loves those who act equitably!
Rashad Khalifa	<i>Reconcile The Believers</i> 49:9 If two groups of believers fought with each other, you shall reconcile them. If one group aggresses against the other, you shall fight the aggressing group until they submit to GOD's command. Once they submit, you shall reconcile the two groups equitably. You shall maintain justice; GOD loves those who are just.
Shabbir Ahmed	49:9 And if two groups of believers engage in fighting, make peace between them. But then, if one of the two transgresses against the other, fight the one that transgresses until it complies with God's command (the decision that was made by the Central authority). Once they comply, make peace between them with justice, and act equitably. Surely, God loves the equitable.
Transliteration	49:9 Wa-in ta-ifatani minaalmu/mineena iqtataloo faa slihoo baynahum afa-in baghat ihdahuma AAala al-okhr afaqatiloo allatee tabghee hatta tafee-a il aamri Allāhi fa-in f aat faaslihoo baynahuma bialAAadli waaqsiṭoo inna Allāhayuḥibbu almuqsiṭeena
A	49:9 وان طائفتان من المؤمنين اقاتلوا فاصلحوا بينهما فان بغت احدهما على الاخرى فقتلوا التي تبغى

حتى تقيء الى امر الله فان فاءت فاصلحوا بينهما بالعدل واقسطوا ان الله يحب المقسطين

Edip-Layth	49:10 Those who acknowledge are but brothers; so reconcile between your brothers, and be aware of God, that you may receive mercy.
The Monotheist Group	49:10 The believers are brothers; so reconcile between your brothers, and be aware of God, that you may receive mercy.
Muhammad Asad	49:10 All believers are but brethren. ¹¹ Hence, [when ever they are at odds,] make peace between your two brethren, and remain conscious of God, so that you might be graced with His mercy.
Rashad Khalifa	<i>The Real Family</i> 49:10 The believers are members of one family; you shall keep the peace within your family and reverence GOD, that you may attain mercy.
Shabbir Ahmed	49:10 The believers are but a single Brotherhood. So, make peace between your brothers and sisters. And be mindful of God so that you may attain mercy. ³
Transliteration	49:10 Innama almu/minoona ikhwatun faa slihoobayna akhawaykum wa ittaqoo All aha laAAallakum turhamoona
A	49:10 انما المومنون اخوة فاصلحوا بين اخويكم واتقوا الله لعلكم ترحمون
Edip-Layth	49:11 O you who acknowledge, let not a people ridicule other people, for they may be better than them. Nor shall any women ridicule other women, for they may be better than them. Nor shall you mock one another, or call each other names. Evil indeed is the reversion to wickedness after attaining acknowledgement. Anyone who does not repent, then these are the transgressors.
The Monotheist Group	49:11 O you who believe, let not a people ridicule other people, for they may be better than they. Nor shall any women ridicule other women, for they may be better than they. Nor shall you mock one another, or call each other names. Evil indeed is the reversion to wickedness after attaining faith. And anyone who does not repent, then these are the transgressors.
Muhammad Asad	49:11 O YOU who have attained to faith! No men shall deride [other] men: it may well be that those [whom they deride] are better than themselves; and no women [shall deride other] women: it may well be that those [whom they deride] are better than themselves. ¹² And neither shall you defame one another, nor insult one another by [opprobrious] epithets: evil is all imputation of iniquity after [one has attained to] faith; ¹³ and they who [become guilty thereof and] do not repent - it is they, they who are evildoers!
Rashad Khalifa	<i>Believers Set the Example</i> 49:11 O you who believe, no people shall ridicule other people, for they may be better than they. Nor shall any women ridicule other women, for they may be better than they. Nor shall you mock one another, or make fun of your names. Evil indeed is the reversion to wickedness after attaining faith. Anyone who does not repent after this, these are the transgressors.
Shabbir Ahmed	49:11 O You who have chosen to be graced with belief! No people shall make mockery of other people, for they may be better than they are. Nor shall any women ridicule other women, for they may be better than they are. And neither shall you defame nor be sarcastic to one another. And do not call each other by (offensive) nicknames. After attaining faith, evil is (calling by) names that are far from decency. Those who do not return to the right way are the wrongdoers. ⁴
Transliteration	49:11 Ya ayyuh a alla theena amanoola yaskhar qawmun min qawmin AAas a an yakoonookhayran minhum wal a nis aon min nis a-in AAas a an yakunna khayran minhunna wala talmizoo anfusakum wal atanabazoo bi al-alqabi bi/sa al-ismualfusooqu baAAda al-eemani waman lam yatub faola-ikahumu alththalimoona
	49:11 يايها الذين ءامنوا لا يسخر قوم من قوم عسى ان يكونوا خيرا منهم ولا نساء من نساء عسى ان

A	يكن خيرا منهن ولا تلمزوا انفسكم ولا تتابزوا بالالقب بس الاسم الفسوق بعد الايمن ومن لم يتب فاولئك هم الظلمون
Edip-Layth	49:12 O you who acknowledge, you shall avoid much suspicion, for some suspicion is sinful. Do not spy on one another, nor shall you gossip one another. Would one of you enjoy eating the flesh of his dead brother? You certainly would hate this. You shall observe God. God is Redeemer, Compassionate.
The Monotheist Group	49:12 O you who believe, you shall avoid much suspicion, for some suspicion is sinful. And do not spy on one another, nor shall you backbite. Would any of you enjoy eating the flesh of his dead brother? You certainly would hate this. You shall observe God. God is Redeemer, Merciful.
Muhammad Asad	49:12 O you who have attained to faith! Avoid most guesswork [about one another] ¹⁴ for, behold, some of [such] guesswork is [in itself] a sin; and do not spy upon one another, and neither allow yourselves to speak ill of one another behind your backs. Would any of you like to eat the flesh of his dead brother? Nay, you would loathe it! And be conscious of God. Verily, God is an acceptor of repentance, a dispenser of grace!
Rashad Khalifa	<i>Suspicion Is Sinful</i> 49:12 O you who believe, you shall avoid any suspicion, for even a little bit of suspicion is sinful. You shall not spy on one another, nor shall you backbite one another; this is as abominable as eating the flesh of your dead brother. You certainly abhor this. You shall observe GOD. GOD is Redeemer, Most Merciful.
Shabbir Ahmed	49:12 O You who have chosen to be graced with belief! Avoid much suspicion and guesswork. For, Behold! Some of such suspicion and guesswork drag down your own 'self'. And spy not upon one another, nor shall you back-bite one another. Would any of you like to eat the flesh of his dead brother? Nay, you would detest it! Be mindful of God. Surely, God is Relenting, Merciful.
Transliteration	49:12 Ya ayyuh a alla theena amanooijtaniboo katheeran mina a <i>lthth</i> anni innabaAA da <i>althth</i> anni ithmun walatajassasoo wala yaghtab baAA dukum baAA danayuhibbu ahadukum an ya/kula la hma akheehimaytan fakarihtumooHu wa ittaqoo Allaha inna All ahatawwabun raheemun
A	49:12 يايها الذين ءامنوا اجتنبوا كثيرا من الظن ان بعض الظن اثم ولا تجسسوا ولا يغتب بعضكم بعضا اوجب احكم ان ياكل لحم اخيه ميتا فكرهتموه واتقوا الله ان الله تواب رحيم
Edip-Layth	<i>There is no Superiority of one Sex over another or One Nation over another; the Only Criterion for Superiority is Righteousness</i> 49:13 O people, We created you from a male and female, and We made you into nations and tribes, that you may know one another. Surely, the most honorable among you in the sight of God is the most righteous. God is Knowledgeable, Ever-aware. ²
The Monotheist Group	49:13 O mankind, We created you from a male and female, and We made you into nations and tribes, that you may know one another. Surely, the most honorable among you in the sight of God is the most righteous. God is Knowledgeable, Expert.
Muhammad Asad	49:13 O men! Behold, We have created you all out of a male and a female, ¹⁵ and have made you into nations and tribes, so that you might come to know one another. ¹⁶ Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware.
Rashad Khalifa	<i>The Only Criterion For Distinguishing Among The People</i> 49:13 O people, we created you from the same male and female, and rendered you distinct peoples and tribes, that you may recognize one another. The best among you in the sight of GOD is the most righteous. GOD is Omniscient, Cognizant.
Shabbir Ahmed	49:13 O Mankind! We have created you male and female, and have made you nations and tribes so that you might (affectionately) come to know one another. Surely, the most honored among you, in the sight of God, is the one who is best in conduct. God is Knower, Aware. ⁵

Transliteration	49:13 Ya ayyuh a a Innasuinna khalaqn akum min thakarin waonth awajaAAalnakum shuAAooban waqab a-ila litaAA arafooinna akramakum AAinda All ahi atq akum inna AllahaAAaleemun khabeerun
A	49:13 يايها الناس انا خلقتكم من ذكر وانثى وجعلتكم شعوبا وقبائل لتعارفوا ان اكرمكم عند الله اتقكم ان الله عليم خبير
Edip-Layth	49:14 The Arabs said, "We acknowledge." Say, "You have not acknowledged; but you should say, 'We have peacefully surrendered', for acknowledgement has not yet entered into your hearts." If you obey God and His messenger, He will not put any of your works to waste. God is Forgiver, Compassionate.
The Monotheist Group	49:14 The Nomads said: "We believe." Say: "You have not believed; but you should say: 'We have submitted', for belief has not yet entered into your hearts." If you obey God and His messenger, He will not put any of your works to waste. God is Forgiver, Merciful.
Muhammad Asad	49:14 THE BEDOUIN say, We have attained to faith." Say [unto them, O Muhammad]: You have not [yet] attained to faith; you should [rather] say, 'We have [outwardly] surrendered' - for [true] faith has not yet entered your hearts. 17 But if you [truly] pay heed unto God and His Apostle, He will not let the least of your deeds go to waste: 18 for, behold, God is much-forgiving, a dispenser of grace."
Rashad Khalifa	Muslim vs Mu'men 49:14 The Arabs said, "We are Mu'mens (believers)." Say, "You have not believed; what you should say is, 'We are Muslims (submitters),' until belief is established in your hearts." If you obey GOD and His messenger, He will not put any of your works to waste. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	49:14 The Bedouins say, "We have attained belief." Say (O Prophet!), "You have not yet attained belief, but rather say, 'We have submitted (to the System)', for the faith has not yet entered your hearts. Yet, if you obey God and His messenger, He will not diminish (the reward of) any of your works. Surely, God is Forgiving, Merciful."
Transliteration	49:14 Qalati al-aAAar abu amannaqul lam tu/minoo wal akin qooloo aslamn a walammayadkhuli al-eem anu fee quloobikum wa-in tu teeAAooAllaha warasoolahu l a yalitkum min aAaamalikumshay-an inna Allaha ghafoorun raheemun
A	49:14 قالت الاعراب ءامنا قل لم تؤمنوا ولكن قولوا اسلمنا ولما يدخل الايمن فى قلوبكم وان تطيعوا الله ورسوله لا يلتكم من اعمالكم شيئا ان الله غفور رحيم
Edip-Layth	49:15 Those who acknowledge are those who acknowledge God and His messenger, then they do not doubt; they strive with their money and their lives in the cause of God. These are the truthful ones.
The Monotheist Group	49:15 Believers are those who believe in God and His messenger, then they became without doubt, and they strive with their money and their lives in the cause of God. These are the truthful ones.
Muhammad Asad	49:15 [Know that true] believers are only those who have attained to faith in God and His Apostle and have left all doubt behind, 19 and who strive hard in God's cause with their possessions and their lives: it is they, they who are true to their word!
Rashad Khalifa	49:15 Mu'mens (believers) are those who believe in GOD and His messenger, then attain the status of having no doubt whatsoever, and strive with their money and their lives in the cause of GOD. These are the truthful ones.
Shabbir Ahmed	49:15 The believers are only those who have attained conviction in God and His messenger, have left all doubt behind, and strive in the way of God with their possessions and their persons. It is those who are true to their word. 6
Transliteration	49:15 Innama almu/minoona alla theenagamanoo bi Allahi warasoolihi thumma lam yartaboowajahadoo bi-amwalihim waanfusihi fee sabeeli Allahiola-ika humu alssadiqoona
	49:15 انما المومنون الذين ءامنوا بالله ورسوله ثم لم يرتابوا وجهدوا بامولهم وانفسهم فى سبيل الله اولئك

A	هم الصدقون
Edip-Layth	49:16 Say, "Are you teaching God about your system while God knows everything in the heavens and the earth? God is knowledgeable of all things."
The Monotheist Group	49:16 Say: "Are you teaching God about your system while God knows everything in the heavens and the Earth? God is knowledgeable of all things."
Muhammad Asad	49:16 Say: Do you, perchance, [want to] inform God of [the nature of] your faith although God knows all that is in the heavens and all that is on earth? Indeed, God has full knowledge of everything!" 20
Rashad Khalifa	49:16 Say, "Are you informing GOD about your religion? GOD knows everything in the heavens and the earth. GOD is Omniscient."
Shabbir Ahmed	49:16 Say, "Do you inform God of your religiousness when God knows all that is in the heavens and all that is on earth?" And God is Knower of all things.
Transliteration	49:16 Qul atuAAallimoona Allāha bideenikumwaAllāhu yaAAalamu mā fee alssamawatiwama fee al-ardi waAllāhu bikullishay-in AAaleemun
A	49:16 قل اتعلمون الله بدينكم والله يعلم ما في السموت وما في الارض والله بكل شيء عليم
Edip-Layth	49:17 They think they are doing you a favor by having peacefully surrendered. Say, "Do not think you are doing me any favors by your peacefully surrender. For it is God who is doing you a favor that He has guided you to the acknowledgement, if you are honest."
The Monotheist Group	49:17 They think they are doing you a favor by having submitted! Say: "Do not think you are doing me any favors by your submission. For it is God who is doing you a favor that He has guided you to the faith, if you are being true."
Muhammad Asad	49:17 Many people ²¹ think that they have bestowed a favour upon thee [O Prophet] by having surrendered [to thee]. ²² Say thou: Deem not your surrender a favour unto me: nay, but it is God who bestows a favour upon you by showing you the way to faith - if you are true to your word!"
Rashad Khalifa	Who Is Doing Whom A Favor? 49:17 They act as if they are doing you a favor by embracing Submission! Say, "You are not doing me any favors by embracing Submission. GOD is the One who is doing you a great favor by guiding you to the faith, if you are sincere."
Shabbir Ahmed	49:17 Some people act as if they are doing you a favor by embracing Islam. Say, "Do not think that your Islam is a favor upon me. Nay, it is God Who bestows a favor upon you that He has guided you to faith, if you are true to your word."
Transliteration	49:17 Yamunnoona AAalayka an aslamoo qul l atamunnoo AAalayya islāmakum bali Allāhu yamunnuAAalaykum an hadakum lil-eemani in kuntum sadiqeena
A	49:17 يمنون عليك ان اسلموا قل لا تمنوا على اسلمكم بل الله يمن عليكم ان هديكم للايمن ان كنتم صدقين
Edip-Layth	49:18 Surely, God knows all the unseen in the heavens and the earth; God is Seer of everything you do.
The Monotheist Group	49:18 Surely, God knows all the unseen in the heavens and the Earth; God is Seer of everything you do.
Muhammad Asad	49:18 Verily, God knows the hidden reality of the heavens and the earth; and God sees all that you do.
Rashad Khalifa	49:18 GOD knows all the secrets in the heavens and the earth; GOD is Seer of everything you do.
Shabbir Ahmed	49:18 Surely, God knows the Unseen of the heavens and earth, and God is Seer of all that you do.

Transliteration	49:18 Inna Allāha yaʿalamu ghayba aṣṣamawāti wa-l-ardī wa Allāhu baṣīr unbima taʿmalūna
A	49:18 ان الله يعلم غيب السموت والارض والله بصير بما تعملون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (49:1)

Followers of hadith and sunna claim that God is represented by the Quran, and the messenger is represented by his opinions on the Quran. Thus, they claim that the Quran is not enough for salvation. Some people may not utter this claim straightforwardly. They may even claim that the Quran is complete and enough for our guidance. However, further questioning will reveal that their quran is not "the Quran." The Quran is the one that consists of 114 Chapters and 6346 verses. It is a mathematically coded book. However, their minds are confused, and their quran is contaminated with human speculations and limited by a snapshot interpretation. They try to scare the believers by saying "you do not like the messenger." The belief that God is represented by the Quran, and the messenger by his teaching is a satanic claim. There are several points to remember:

- Quran represents God and His messenger.
- Obeying the Quran is obeying God and the messenger.
- Quran never says: "Obey God and Moses," or "Obey God and Muhammad." Rather, Quran consistently states: "Obey God and the messenger." This is because the word messenger (rasul) comes from the "message" (risala). The message is entirely from God; messengers cannot exist without the message.
- Messengers, as humans, make mistakes. Thus, when believers made a covenant with prophet Muhammad they promised to obey him conditionally, i.e., his righteous orders ([60:12](#)). Moreover, God specifically orders Muhammad to consult the believers around him ([3:159](#)). If nobody can object to the personal decision of the messenger, then consultation is meaningless. However, whenever the final decision is made, it should be followed.
- During their lifetimes, messengers are community leaders. In this regard, messengers are not different than the believers who are in charge ([4:59](#)); both should be obeyed. But, this obedience is not absolute. It is open to consultation and discussion.
- The position of messengers is different during their lives; they are interactive teachers and curious students as well. We have the chance to ask them further questions, discuss issues, learn their intentions, and even correct their mistakes. On the other hand, they have the opportunity to correct our misunderstandings. However, when they pass away, their teaching becomes frozen and loses its advancing three-dimensional character. The frozen, snap-shot fragments of knowledge are a dangerous weapon in the hands of ignorant people, to stop God's teachings. They defend every plain error in the name of the messenger. They insult every sincere student of God's revelation.

We reject Hadith because we respect Muhammad. No sound person would like to have people born several centuries after him roam the earth and collect hearsay attributed to him. Besides, if Muhammad and his supporters really believed that the Quran was not sufficient for guidance, or an ambiguous book, or lacked details, then, surely they would have been the first ones to write the hadith down and collect them in books. After all, their numbers were in the hundreds of thousands and they had plenty of wealth. They could afford some ink, papyrus paper or leather, and some brain cells, for such an important task. They would not leave it to a guy from faraway Bukhara or his ilk, more than two hundred years later, to collect hadiths in a land soaked with blood because of sectarian wars. Additionally, Muhammad had many unemployed or handicapped people around who would gladly volunteer for such a mission. To explain away this 200-year gap in history, the traditionalists created an absurd fabricated excuse for prophet Muhammad and his supporters. Supposedly, Muhammad and his followers feared that people would mix the Quran with hadiths. This is nonsense. They were smart enough to distinguish both, and there were enough people to keep track of them. Besides, it is the followers of hadith and sunna themselves who claim that the Quran was a "literary miracle." If their claim of

"literary miracle" were true, then it would be much easier to separate the verses of the Quran from hadith. Let's assume that they could not really distinguish the text of the Quran from Muhammad's words, then couldn't they simply mark the pages of the scripture with the letter Q for the Quran and letter H for Hadith, or let some record only the Quran, or simply color code their covers? Or allocate leather for the Quran and paper for hadith, or vice versa? They could find many ways to keep different books separate from each other. They did not need to study rocket science or have computer technology to accomplish that primitive task. The collectors of hadiths wished that people would accept their assertion that Muhammad and his supporters did not have ink, paper or leather, minds, and a willingness to collect hadith before them. It is no wonder they even fabricated a few hadiths claiming that Muhammad's companions were competing with dogs for bones to write the verses of the Quran on! Most likely, Muhammad feared that people would mix his words with the Quran. Not in the primitive way that is claimed by the Sunnis and Shiites, since as we pointed out, there were many ways to eliminate that concern. But the real concern of Muhammad was different. Because of the warnings of the Quran, he feared that muslims would follow the footsteps of Jews and would create their own Mishna, Gomorra, and Talmud: hadith would be considered to be an authority, as another source besides the Quran, setting him up as a partner with God! Ironically, the followers of hadith and sunna accomplished exactly that. They did not need to publish the text of hadith together with the Quran--though they have done that in many commentaries--because have been doing worse. Though they usually have kept hadith separate from the Quran physically, when it comes to purposes of guidance and religious authority, they mix it with the Quran. Even worse, they make the understanding of the Quran dependent on the understanding of hadith, thereby elevating hadith to a position of authority over the Quran. Thus, if indeed Muhammad was worried about people mixing his words with the Quran, the followers of hadith proved his worries right: centuries after him, not only did they mix his words with the Quran, but also mixed thousands of fabrications and nonsense attributed to him. See [25:30](#); [59:7](#).

Edip-Layth - End Note 2 (49:13)

This verse unequivocally rejects sexism and racism and reminds us that neither male nor female, neither this race nor that race, is superior to the other. Recognition and appreciation of diversity is an important point in our test. The only measure of superiority is righteousness; being a humble, moral and socially conscientious person who strives to help others. See [4:34](#); [7:19](#); [24:61](#); [30:21-22](#); [33:5](#); [48:17](#); [60:12](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (49:1)

I.e., "do not allow your own desires to have precedence".

Muhammad Asad - End Note 2 (49:2)

This has both a literal and a figurative meaning: literal in the case of the Prophet's Companions, and figurative for them as well as for believers of later times - implying that one's personal opinions and predilections must not be allowed to overrule the clear-cut legal ordinances and/or moral stipulations promulgated by the Prophet (cf. [4:65](#) and the corresponding note 84).

Muhammad Asad - End Note 3 (49:2)

I.e., address him, or (in later times) speak of him, with unbecoming familiarity.

Muhammad Asad - End Note 4 (49:4)

While this relates in the first instance to the Prophet, it may also be taken to apply to any supreme leader of the community (amir al-muminin) who acts as the Prophet's successor (khalifah) and rules in his name, i.e., under the aegis of Islamic Law. (As regards the Prophet himself, the above exhortation to reverent behaviour implies, in the view of many outstanding Islamic thinkers, a prohibition to "call out to him" when visiting his tomb.)

Muhammad Asad - End Note 5 (49:6)

I.e., verify the truth before giving credence to any such report or rumour. The tale-bearer is characterized as "iniquitous" because the very act of spreading unsubstantiated rumours affecting the reputation of other persons constitutes a spiritual offence.

Muhammad Asad - End Note 6 (49:6)

Thus, after laying stress in the preceding verses on the reverence due to God's message- bearer - and, by implication, to every righteous leader of the community - the discourse turns to the moral imperative of safeguarding the honour and reputation of every member of the community, man and woman alike. This principle is taken up, more explicitly, in verse 12.

Muhammad Asad - End Note 7 (49:7)

Sc., "and he ought to be an example for you as regards your behaviour towards one another": i.e., he would not accept rashly a hearsay tale affecting the honour of third persons, but would either refuse to listen to it altogether or, should a clarification become necessary in the interests of the community, would insist on ascertaining the truth objectively.

Muhammad Asad - End Note 8 (49:7)

Lit., "in many a case (amr)": the implication being that, more often than not, man is prone to give credence to malicious rumours devoid of any real evidence.

Muhammad Asad - End Note 9 (49:9)

The expression "fighting" comprises in this context all modes of discord and contention, both in word and deed, evidently as a consequence of the slanderous rumours spoken of in verse 6 above.

Muhammad Asad - End Note 10 (49:9)

I.e., that the believers should act as brethren (see next verse).

Muhammad Asad - End Note 11 (49:10)

The plural noun ikhwah ("brethren" or "brotherhood") has here, of course, a purely ideological connotation, comprising men and women alike; the same applies to the subsequent mention of "your two brethren".

Muhammad Asad - End Note 12 (49:11)

The implication is that believers, whether men or women, shall never deride one another (Zamakhshari , Baydawi).

Muhammad Asad - End Note 13 (49:11)

This applies no less to the faith of the one who insults than to that of the insulted (Razi): cf. [6:82](#) - "[those] who have not obscured their faith by wrongdoing".

Muhammad Asad - End Note 14 (49:12)

I.e., guesswork that may lead to unfounded suspicion of another person's motives: see note 22 on [24:19](#).

Muhammad Asad - End Note 15 (49:13)

I.e., "We have created every one of you out of a father and a mother" (Zamakhshari , Razi, Baydawi) - implying that this equality of biological origin is reflected in the equality of the human dignity common to all.

Muhammad Asad - End Note 16 (49:13)

I.e., know that all belong to one human family, without any inherent superiority of one over another (Zamakhshari). This connects with the exhortation, in the preceding two verses, to respect and safeguard each other's dignity. In other words, men's evolution into "nations and tribes" is meant to foster rather than to diminish their mutual desire to understand and appreciate the essential human oneness underlying their outward differentiations; and, correspondingly, all racial, national or tribal prejudice (asabiyyah) is condemned - implicitly in the Qur'an, and most explicitly by the Prophet (see second half of note 15 on [28:15](#)). In addition, speaking of

people's boasting of their national or tribal past, the Prophet said: "Behold, God has removed from you the arrogance of pagan ignorance (jahiliyyah) with its boast of ancestral glories. Man is but a God-conscious believer or an unfortunate sinner. All people are children of Adam, and Adam was created out of dust." (Fragment of a hadith quoted by Tirmidhi and Abu Da'ud, on the authority of Abu Hurayrah.)

Muhammad Asad - End Note 17 (49:14)

Inasmuch as this is evidently an allusion to the intense tribalism of the bedouin and their "pride of descent" (Razi), the above verse connects with the preceding condemnation of all tribal preferences and prejudices, and with the call for their abandonment as a prerequisite of true faith. Primarily, this relates to the bedouin contemporaries of the Prophet, but its import is general and timeless.

Muhammad Asad - End Note 18 (49:14)

I.e., "your own deeds, in distinction from the supposed 'glorious deeds' of your ancestors, which count for nothing in His sight".

Muhammad Asad - End Note 19 (49:15)

Lit., "and thereafter have had no doubt".

Muhammad Asad - End Note 20 (49:16)

Like the preceding passage, this, too, is addressed in the first instance to certain contemporaries of the Prophet, but its meaning extends to all people, at all times, who think that their mere profession of faith and outward adherence to its formalities makes them "believers".

Muhammad Asad - End Note 21 (49:17)

Lit., "They" (see preceding note).

Muhammad Asad - End Note 22 (49:17)

I.e., "by professing to be thy followers".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (49:1)

Refrain from holding your opinions above what God has revealed to His messenger

Shabbir Ahmed - End Note 2 (49:2)

In my opinion, this verse applies today as well. We must be respectful whenever we speak of him. [33:56](#)

Shabbir Ahmed - End Note 3 (49:10)

They are members of one family, brothers and sisters to one another

Shabbir Ahmed - End Note 4 (49:11)

Taubah = Returning to the right path = Repentance

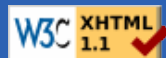
Shabbir Ahmed - End Note 5 (49:13)

Min zakarinwwa untha = Of a kind that is male, and of a kind that is female = Male and female = Some of you are men and some of you are women. On this note I find myself in agreement with M. Pickthall [39:6](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 50:1 Q100, and the glorious Quran. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 50:1 Q, and the Qur'an of glory.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 50:1 Qaf. ¹ CONSIDER this sublime Qur'an!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 50:1 Q., and the glorious Quran.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 50:1 Q. Qaaf. (Qif! Stop and think! Qaadir, the Omnipotent, presents) this Glorious Qur'an as a witness to itself.
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 50:1 Qaf waalqur-ani almajeedi
A	بسم الله الرحمن الرحيم 50:1 ق والقرءان المجيد
Edip-Layth	50:2 Are they surprised that a warner has come to them from amongst them, so the ingrates said, "This is something strange!"
The Monotheist Group	50:2 Are they surprised that a warner has come to them from amongst them, so

	the rejecters said: "This is something strange!"
Muhammad Asad	50:2 But nay - they deem it strange that a warner should have come unto them from their own midst; ² and so these deniers of the truth are saying, A strange thing is this!
Rashad Khalifa	50:2 They found it strange that a warner from among them came to them! The disbelievers said, "This is really strange.
Shabbir Ahmed	50:2 But, they wonder that a warner from among their own has come to them! So these deniers are saying, "This is a strange thing!
Transliteration	50:2 Bal AAajiboo an j aahum mun <u>th</u> irunminhum faq <u>a</u> la alka <u>f</u> iroona ha <u>th</u> a shay-onAAajeebun
A	50:2 بل عجبوا ان جاءهم منذر منهم فقال الكفرون هذا شيء عجيب
Edip-Layth	50:3 "When we are dead and we become dust... This is a far return!"
The Monotheist Group	50:3 "Can it be that when we are dead and we become dust, that we come back later?"
Muhammad Asad	50:3 Why - [how could we be resurrected] after we have died and become mere dust? Such a return seems far-fetched indeed!"
Rashad Khalifa	50:3 "After we die and become dust; this is impossible."
Shabbir Ahmed	50:3 What! After we have died and become dust? Such a return surely seems far-fetched!"
Transliteration	50:3 A-i <u>th</u> a mitna wakunna turaban <u>th</u> alika rajAAun baAAeedun
A	50:3 اءذا متنا وكنا ترابا ذلك رجع بعيد
Edip-Layth	50:4 We know which of them has become consumed with the earth; and We have with Us a record which keeps track.
The Monotheist Group	50:4 We know which of them has become consumed with the Earth; and We have with Us a record which keeps track.
Muhammad Asad	50:4 Well do We know how the earth consumes their bodies, ³ for with Us is a record unailing.
Rashad Khalifa	50:4 We are fully aware of anyone of them who gets consumed by the earth; we have an accurate record.
Shabbir Ahmed	50:4 We know what the earth takes of them. And with Us is a Book of Record. ¹
Transliteration	50:4 Qad AAalimna ma tanqu <u>s</u> ual-ar <u>d</u> u minhum waAAindana kit <u>a</u> bun ha <u>f</u> ee <u>th</u> un
A	50:4 قد علمنا ما تنقص الارض منهم وعندنا كتب حفيظ
Edip-Layth	50:5 But they denied the truth when it came to them, so they are in a confused state.
The Monotheist Group	50:5 But they denied the truth when it came to them, so they are in a confused state.
Muhammad Asad	50:5 Nay, but they [who refuse to believe in resurrection] have been wont to give the lie to this truth whenever it was proffered to them; and so they are in a state of confusion. ⁴

Rashad Khalifa	50:5 They rejected the truth when it came to them; they are utterly confused.
Shabbir Ahmed	50:5 Nay, but they denied the truth as soon as it came to them. And so, they are in a state of utter confusion.
Transliteration	50:5 Bal ka th thaboo bia ^l haqqilamma jaahum fahum fee amrin mareejin
A	50:5 بل كذبوا بالحق لما جاءهم فهم فى امر مريج
Edip-Layth	50:6 Did they not look to the sky above them, how We built it, and adorned it, and how it has no gaps?
The Monotheist Group	50:6 Did they not look to the sky above them, how We built it, and adorned it, and how it has no openings?
Muhammad Asad	50:6 Do they not look at the sky above them - how We have built it and made it beautiful and free of all faults? ⁵
Rashad Khalifa	50:6 Have they not looked at the sky above them, and how we constructed it and adorned it, without a flaw?
Shabbir Ahmed	50:6 Do they not look at the height above them how We have built it and beautified it, and there are no flaws therein?
Transliteration	50:6 Afalam yan th uroo il a a Issama-ifawqahum kayfa banayn aha wazayyanna ^h awama laha min furoojin
A	50:6 افلم ينظروا الى السماء فوقهم كيف بنينها وزينها وما لها من فروج
Edip-Layth	50:7 The land We extended it, and placed in it stabilizers, and We gave growth in it to every kind of healthy pair.
The Monotheist Group	50:7 And the land We extended it, and placed in it stabilizers, and We gave growth in it to every kind of healthy pair.
Muhammad Asad	50:7 And the earth - We have spread it wide, and set upon it mountains firm, and caused it to bring forth plants of all beauteous kinds,
Rashad Khalifa	50:7 And we created the earth, and scattered on it mountains, and grew in it all kinds of beautiful plants.
Shabbir Ahmed	50:7 And the earth. We have spread it out, and set mountains standing firm on it, and produced therein every kind of beautiful plants in pairs. ²
Transliteration	50:7 Waal-arda madadna ^h awaalqayna fee ^h a raw ^a siya waanbatna ^a fee ^h a min kulli zawjin baheejin
A	50:7 والارض مددناها والقينا فيها روسى وانبتنا فيها من كل زوج بهيج
Edip-Layth	50:8 Something to see and a reminder for every pious servant.
The Monotheist Group	50:8 Something to see and a reminder for every pious servant.
Muhammad Asad	50:8 thus offering an insight and a reminder unto every human being who willingly turns unto God.
Rashad Khalifa	50:8 This is an enlightenment, and a reminder for every pious worshiper.
Shabbir Ahmed	50:8 An insight and an enlightening reminder for every servant who wishes to turn (to God).
Transliteration	— — —

	50:8 Tab siratan wathikralikulli AAabdin muneeb in
A	50:8 تبصرة وذكرى لكل عبد منيب
	<i>Example of Resurrection</i>
Edip-Layth	50:9 We sent down from the sky blessed water, and We produced with it gardens and grain to be harvested.
The Monotheist Group	50:9 And We sent down from the sky blessed water, and We gave growth with it to gardens and grain that is harvested.
Muhammad Asad	50:9 And We send down from the skies water rich in blessings, and cause thereby gardens to grow, and fields of grain,
Rashad Khalifa	50:9 And we sent from the sky blessed water, to grow with it gardens and grains to be harvested.
Shabbir Ahmed	50:9 And We send down from the high atmosphere blessed water whereby We cause to grow colorful gardens and fields of grains.
Transliteration	50:9 Wanazzalna mina a Issama-imaan mub arakan faanbatn a bihi jannatinwahabba alhaseedi
A	50:9 ونزلنا من السماء ماء مبركا فانبتنا به جنت وحب الحصيد
Edip-Layth	50:10 The palm trees, emerging with clustering fruit.
The Monotheist Group	50:10 And the palm trees, emerging with clustering fruit.
Muhammad Asad	50:10 and tall palm-trees with their thickly-clustered dates,
Rashad Khalifa	50:10 Tall date palms, with clustered fruit.
Shabbir Ahmed	50:10 And lofty palm-trees with their thickly clustered fruit.
Transliteration	50:10 Waalnnakhla basiqatinlaha talAAun nadeedun
A	50:10 والنخل باسقت لها طلع نضيد
Edip-Layth	50:11 A provision for the servants, and We gave life with it to the land which was dead. Such is the resurrection.
The Monotheist Group	50:11 A provision for the servants, and We gave life with it to the land which was dead. Such is the resurrection.
Muhammad Asad	50:11 as sustenance apportioned to men; and by [all] this We bring dead land to life: [and] even so will be [man's] coming-forth from death.
Rashad Khalifa	50:11 Provisions for the people. And we revive with it dead lands; you are similarly resurrected.
Shabbir Ahmed	50:11 A provision for My servants. And with all this We give new life to a dead land. Thus will be the Resurrection.
Transliteration	50:11 Rizqan lilAAibadi waahyaynabihi baldatan maytan kathalika alkhurooju
A	50:11 رزقا للعباد واحيينا به بلدة ميتا كذلك الخروج
Edip-Layth	50:12 Before their denial was that of the people of Noah, and the dwellers of Al-Raas, and Thamud.
	50:12 Before their denial was that of the people of Noah, and the dwellers of Al-

The Monotheist Group	Raas, and Thamud.
Muhammad Asad	50:12 [Long] before those [who now deny resurrection] did Noah's people give the lie to this truth, and [so did] the folk of Ar-Rass, ⁶ and [the tribes of] Thamud
Rashad Khalifa	50:12 Disbelieving before them were the people of Noah, the dwellers of Russ, and Thamoud.
Shabbir Ahmed	50:12 Before them denied the message, the people of Noah, the dwellers of the valley of Ar-Rass and Thamud. ³
Transliteration	50:12 Kaththabat qablahum qawmu noohinwaas-habu alrassi wathamoodu
A	50:12 كذبت قبلهم قوم نوح واصحاب الرس وثمود
Edip-Layth	50:13 And Aad, and Pharaoh, and the brethren of Lot.
The Monotheist Group	50:13 And 'Aad, and Pharaoh, and the brethren of Lot.
Muhammad Asad	50:13 and Ad, and Pharaoh, and Lot's brethren, ⁷
Rashad Khalifa	50:13 And `Aad, Pharaoh, and the brethren of Lot.
Shabbir Ahmed	50:13 And the tribe of 'Aad, and Pharaoh, and the brethren of Lot.
Transliteration	50:13 WaAAadun wafirAAawnu wa-ikhwānulootin
A	50:13 وعاد وفرعون واخون لوط
Edip-Layth	50:14 The people of the forest, and the people of Tubba. All of them rejected the messengers, and thus the promise came to pass.
The Monotheist Group	50:14 And the people of the forest, and the people of Tubba`. All of them disbelieved the messengers, so the promise came to pass.
Muhammad Asad	50:14 and the dwellers of the wooded dales [of Madyan], and the people of Tubba: ⁸ they all gave the lie to the apostles - and thereupon that whereof I had warned [them] came true.
Rashad Khalifa	50:14 And the dwellers of the woods, and the people of Tubba`. All of them disbelieved the messengers and, consequently, My retribution befell them.
Shabbir Ahmed	50:14 And the dwellers in the wooded dales (of Midyan), and the people of King Tubba'. All of them denied their messengers, and so, My warning came to pass. ⁴
Transliteration	50:14 Waas-habu al-aykati waqawmutubbaAAin kullun ka ththaba a Irrusula fahāqqawaAAeedi
A	50:14 واصحاب الايكة وقوم تبع كل كذب الرسل فحق وعيد
Edip-Layth	50:15 Did We have any difficulty in making the first creation? No, they are in confusion about the next creation.
The Monotheist Group	50:15 Did We have any difficulty in making the first creation? No, they are in confusion about the next creation.
Muhammad Asad	50:15 Could We, then, be [thought of as being] worn out by the first creation? ⁹ Nay - but some people ¹⁰ are [still] lost in doubt about [the possibility of] a new creation!

Rashad Khalifa	50:15 Were we too burdened by the first creation? Is this why they doubt resurrection?
Shabbir Ahmed	50:15 Could, We, then, be worn out by the first creation? Nay, they are still (after such diverse examples,) lost in doubt about a new creation. ⁵
Transliteration	50:15 AfaAAayeena bialkhalqial-awwali bal hum fee labsin min khalqin jadeed in
A	50:15 افعيننا بالخلق الاول بل هم فى لبس من خلق جديد
Edip-Layth	50:16 We have created the human being and We know what his person whispers to him, and We are closer to him than his jugular vein.
The Monotheist Group	50:16 And We have created man and We know what his soul whispers to him, and We are closer to him than his jugular vein.
Muhammad Asad	50:16 NOW, VERILY, it is We who have created man, and We know what his innermost self whispers within him: for We are closer to him than his neck-vein.
Rashad Khalifa	50:16 We created the human, and we know what he whispers to himself. We are closer to him than his jugular vein.
Shabbir Ahmed	50:16 We are the One Who have created man and We know the whispering that goes on within his mind (all the intricacies of his thought process), for, We are nearer to him than his Vena cava. ⁶
Transliteration	50:16 Walaqad khalaqn a al-ins anawanaAAalamu m a tuwaswisu bihi nafsuhu wana hnu aqrabilayhi min habli alwareedi
A	50:16 ولقد خلقنا الانسن ونعلم ما توسوس به نفسه ونحن اقرب اليه من حبل الوريد
Edip-Layth	50:17 When the two receivers meet on the right and on the left.
The Monotheist Group	50:17 When the two receivers meet on the right and on the left.
Muhammad Asad	50:17 [And so,] whenever the two demands [of his nature] come face to face, contending from the right and from the left, ¹¹
Rashad Khalifa	50:17 Two recording (angels), at right and at left, are constantly recording.
Shabbir Ahmed	50:17 And so it may happen that two conflicting demands in his mind, positioned in opposite directions, pull him apart. ⁷
Transliteration	50:17 Ith yatalaqq a almutalaqqiy aniAAani alyameeni waAAani a Ishshimali qaAAeedun
A	50:17 اذ يتلقى المتلقيان عن اليمين وعن الشمال قعيد
Edip-Layth	50:18 He does not utter a word except with having a constant recorder.
The Monotheist Group	50:18 He does not utter a word except with having a constant recorder.
Muhammad Asad	50:18 not even a word can he utter but there is a watcher with him, ever-present. ¹²
Rashad Khalifa	50:18 Not an utterance does he utter without an alert witness.
Shabbir Ahmed	50:18 Not even a word can he utter but there is an ever-vigilant watcher with him. ⁸
Transliteration	50:18 Ma yalfi thu min qawlinilla laydayhi raqeebun AAateedun

A	50:18 ما يلفظ من قول الا لديه رقيب عتيد
Edip-Layth	50:19 The moment of death came in truth: "This is what you have been trying to avoid!"
The Monotheist Group	50:19 And the moment of death came in truth: "This is what you have been trying to avoid!"
Muhammad Asad	50:19 And [then,] the twilight of death brings with it the [full] truth ¹³ that [very thing, O man,] from which thou wouldst always look away!
Rashad Khalifa	50:19 Finally, the inevitable coma of death comes; this is what you tried to evade.
Shabbir Ahmed	50:19 And then, the twilight of death brings with it the inevitable truth, "This is the very thing you would rather evade."
Transliteration	50:19 Wajaat sakratu almawti bi alhaqqithalika ma kunta minhu taheedu
A	50:19 وجاءت سكرة الموت بالحق ذلك ما كنت منه تحيد
Edip-Layth	<i>The Promised Day</i> 50:20 The horn is blown on the promised day.
The Monotheist Group	50:20 And the horn is blown on the promised Day.
Muhammad Asad	50:20 and [in the end] the trumpet [of resurrection] will be blown: that will be the Day of a warning fulfilled.
Rashad Khalifa	50:20 The horn is blown; this is the promised day.
Shabbir Ahmed	50:20 (Then there is a long state of sleep 36:52.) And the Trumpet is blown. This is the Day promised.
Transliteration	50:20 Wanufikha fee alIssoori thalikayawmu alwaAAeedi
A	50:20 ونفخ فى الصور ذلك يوم الوعيد
Edip-Layth	50:21 Every person is brought, being driven, and with a witness.
The Monotheist Group	50:21 And every soul is brought, being driven, and with a witness.
Muhammad Asad	50:21 And every human being will come forward with [his erstwhile] inner urges and [his] conscious mind, ¹⁴
Rashad Khalifa	50:21 Every soul comes with a herder and a witness.
Shabbir Ahmed	50:21 And every person will come with his actions and their imprints on the 'self'.
Transliteration	50:21 Wajaat kullu nafsin maAAaha sa-iqunwashaheedun
A	50:21 وجاءت كل نفس معها سائق وشهيد
Edip-Layth	50:22 "You were heedless of this, so now We have removed your veil, and your sight today is iron/sharp!"
The Monotheist Group	50:22 "You were heedless of this, so now We have removed your veil, and your sight today is iron!"
Muhammad Asad	50:22 [and will be told:] Indeed, unmindful hast thou been of this [Day of

	Judgment]; but now We have lifted from thee thy veil, and sharp is thy sight today!"
Rashad Khalifa	50:22 You used to be oblivious to this. We now remove your veil; today, your vision is (as strong as) steel.
Shabbir Ahmed	50:22 You were oblivious to this, but now We have removed your veil and your vision is sharp this Day.
Transliteration	50:22 Laqad kunta fee ghaflatin min h <u>athafakashafna</u> AAanka ghi <u>taaka</u> faba <u>sa</u> rukaalyawma <u>hadeedun</u>
A	50:22 لقد كنت في غفلة من هذا فكشفنا عنك غطاءك فبصرك اليوم حديد
Edip-Layth	50:23 His constant companion said, "Here is one who is a transgressor."
The Monotheist Group	50:23 And his constant companion said: "Here is one who is a transgressor."
Muhammad Asad	50:23 And one part ¹⁵ of him will say: This it is that has been ever-present with me!" ¹⁶
Rashad Khalifa	50:23 The companion said, "Here is my formidable testimony."
Shabbir Ahmed	50:23 And his other part (the imprints) will say, "Here is the record ready with me."
Transliteration	50:23 Waq <u>ala</u> qareenuhu <u>hatha</u> maladayya AAateedun
A	50:23 وقال قرينه هذا ما لدى عتيق
Edip-Layth	50:24 Cast in hell every stubborn ingrate.
The Monotheist Group	50:24 Cast in Hell every stubborn rejecter.
Muhammad Asad	50:24 [Whereupon God will command:] Cast, cast into hell every [such] stubborn enemy of the truth, ¹⁷
Rashad Khalifa	50:24 Throw into Gehenna every stubborn disbeliever.
Shabbir Ahmed	50:24 It will be said, "Throw, throw into Hell every stubborn enemy of the truth!"
Transliteration	50:24 Alqiya fee jahannama kulla kaff <u>ar</u> inAAaneedin
A	50:24 القيا في جهنم كل كفار عنيق
Edip-Layth	50:25 Denier of good, transgressor, doubter.
The Monotheist Group	50:25 Denier of good, transgressor, doubter.
Muhammad Asad	50:25 [every] withholder of good [and] sinful aggressor [and] fomenter of distrust [between man and man everyone]
Rashad Khalifa	50:25 Forbidder of charity, aggressor, full of doubt.
Shabbir Ahmed	50:25 "Every withholder of charity - given to extremes - fomenter of distrust between people."
Transliteration	50:25 MannaAAin lilkhayri muAAatadin mureebin
A	50:25 مناع للخير معتد مريب

Edip-Layth	50:26 The one who sets up another god beside God. So cast him into the severe retribution.
The Monotheist Group	50:26 The one who made with God another god. So cast him into the severe retribution.
Muhammad Asad	50:26 who has set up another deity beside God: 18 cast him, then, cast him into suffering severe!"
Rashad Khalifa	50:26 He set up beside GOD another god. Throw him into severe retribution.
Shabbir Ahmed	50:26 "Whoever had set up another god along with God. Hurl, hurl him in the strong retribution."
Transliteration	50:26 Allathee jaAAala maAAa All ahiilahan akhara faalqiy ahu fee alAAathabialshshadeedi
A	50:26 الذى جعل مع الله الهاء اخر فالقياه فى العذاب الشديد
Edip-Layth	50:27 His constant companion said, "Our Lord, I did not corrupt him, but he was already far astray."
The Monotheist Group	50:27 His constant companion said: "Our Lord, I did not corrupt him, but he was already far astray."
Muhammad Asad	50:27 Man's other self' will say: 19 O our Sustainer! It was not I that led his conscious mind 20 into evil [nay,] but it had gone far astray [of its own accord]! 21
Rashad Khalifa	50:27 His companion said, "Our Lord, I did not mislead him; he was far astray."
Shabbir Ahmed	50:27 Man's comrade (satanic desires) will say, "Our Lord! I did not mislead him. He himself was far astray."
Transliteration	50:27 Qala qareenuhu rabbana maaighaytuhu walakin kana fee dalalinbaAAeedin
A	50:27 قال قرينه ربنا ما اطغيته ولكن كان فى ضلال بعيد
Edip-Layth	50:28 He said, "Do not argue with each other before Me, I have already presented you with My promise."
The Monotheist Group	50:28 He said: "Do not argue with each other before Me, I have already presented you with My promise."
Muhammad Asad	50:28 [And] He will say: Contend not before Me, [O you sinners,] for I gave you a forewarning [of this Day of Reckoning].
Rashad Khalifa	50:28 He said, "Do not feud in front of Me; I have sufficiently warned you.
Shabbir Ahmed	50:28 He will respond, "Do not contend in My Presence! I had already sent the warning to you."
Transliteration	50:28 Qala la takhta simooladayya waqad qaddamtu ilaykum bi alwaAAeedi
A	50:28 قال لا تختصموا لى وقد قدمت اليكم بالوعيد
Edip-Layth	50:29 "The sentence will not be changed with Me, and I do not wrong the servants."
The Monotheist Group	50:29 "The sentence will not be changed with Me, and I do not wrong the servants."

Muhammad Asad	50:29 The judgment passed by Me shall not be altered; but never do I do the least wrong unto My creatures!"	
Rashad Khalifa	50:29 "Nothing can be changed now. I am never unjust towards the people."	
Shabbir Ahmed	50:29 "The Word does not change with Me, and I am not at all unjust to My servants."	
Transliteration	50:29 Ma yubaddalu alqawlu ladayya wam aana bi <th>hallamin</th> lilAAabeedi	hallamin
A	50:29 ما يبذل القول لدى وما انا بظلم للعبيد	
Edip-Layth	50:30 The day We say to hell: "Are you full?", and it says: "Are there any more?"	
The Monotheist Group	50:30 The Day We say to Hell: "Are you full?", and it says: "I can take more."	
Muhammad Asad	50:30 On that Day We will ask hell, Art thou filled?"- and it will answer, [Nay,] is there yet more [for me]?"	
Rashad Khalifa	50:30 That is the day when we ask Hell, "Have you had enough?" It will say, "Give me more."	
Shabbir Ahmed	50:30 On that Day We will ask Hell, "Are you filled?" And it will answer, "Is there yet more for me?"	
Transliteration	50:30 Yawma naqoolu lijahannama hali imtala/tiwataqoolu hal min mazed in	
A	50:30 يوم نقول لجهنم هل امتلات وتقول هل من مزيد	
Edip-Layth	50:31 Paradise is brought near to the righteous, not far off.	
The Monotheist Group	50:31 And Paradise is brought near to the righteous, not far off.	
Muhammad Asad	50:31 And [on that Day] paradise will be brought within the sight of ²² the God-conscious, and will no longer be far away; [and they will be told:]	
Rashad Khalifa	50:31 Paradise will be offered to the righteous, readily.	
Shabbir Ahmed	50:31 And the Paradise will be brought close to the righteous - not a thing distant.	
Transliteration	50:31 Waozlifati aljannatu lilmuttaqeena ghayrabaAAeed in	
A	50:31 وازلفت الجنة للمتقين غير بعيد	
Edip-Layth	50:32 This is what you have been promised, for every obedient, steadfast	
The Monotheist Group	50:32 This is what you have been promised, for every obedient, steadfast	
Muhammad Asad	50:32 This is what you were promised - [promised] unto every one who was wont to turn unto God and to keep Him always in mind	
Rashad Khalifa	50:32 This is what was promised to every repentor, steadfast.	
Shabbir Ahmed	50:32 This is what you were promised. It is for everyone who turned to God and protected himself from straying. ⁹	
Transliteration	50:32 Hatha ma tooAAadoona likulliawwabin hafeethin	
A	50:32 هذا ما توعدون لكل اواب حفيظ	
	50:33 The one who feared the Gracious while unseen, and came with a repenting	

Edip-Layth	heart
The Monotheist Group	50:33 The one who feared the Almighty while unseen, and came with a repenting heart
Muhammad Asad	50:33 [everyone] who stood in awe of the Most Gracious although He is beyond the reach of human perception, and who has come [unto Him] with a heart full of contrition. ²³
Rashad Khalifa	50:33 They revered the Most Gracious, in their privacy, and came wholeheartedly.
Shabbir Ahmed	50:33 And who fears (violating the laws of) the Beneficent even in privacy, and comes with a humble heart. ¹⁰
Transliteration	50:33 Man khashiya alRrahmanabialghaybi wajaa biqalbin muneebin
A	50:33 من خشى الرحمن بالغيب وجاء بقلب منيب
Edip-Layth	50:34 Enter it in peace. This is the day of eternal life.
The Monotheist Group	50:34 Enter it in peace. This is the Day of eternal life.
Muhammad Asad	50:34 Enter this [paradise] in peace; this is the Day on which life abiding begins!" ²⁴
Rashad Khalifa	50:34 Enter it in peace; this is the Day of Eternity.
Shabbir Ahmed	50:34 Enter this Paradise in peace and security! This is a Day of Eternal Life.
Transliteration	50:34 Odkhulooha bisalamin thalikayawmu alkhuloodi
A	50:34 ادخلوها بسلم ذلك يوم الخلود
Edip-Layth	50:35 In it they will have what they wish, and We have even more.
The Monotheist Group	50:35 In it they will have what they wish, and We have even more.
Muhammad Asad	50:35 In that [paradise] they shall have whatever they may desire - but there is yet more with Us.
Rashad Khalifa	50:35 They get anything they wish therein, and we have even more.
Shabbir Ahmed	50:35 There they have all they desire, and therein is yet more with Us.
Transliteration	50:35 Lahum ma yashaona feehawaladayna mazedun
A	50:35 لهم ما يشاءون فيها ولدينا مزيد
Edip-Layth	50:36 How many a generation before them have We destroyed? They were stronger in power, and they had dominated the land. Did they find any sanctuary?
The Monotheist Group	50:36 And how many a generation before them have We destroyed? They were stronger in power, and they had dominated the land. Did they find any sanctity?
Muhammad Asad	50:36 AND HOW MANY a generation have We destroyed before those [who now deny the truth] ²⁵ people of greater might than theirs; but [when Our chastisement befell them,] they became wanderers on the face of the earth, seeking no more than a place of refuge ²⁶
	50:36 Many a generation before them, who were more powerful, we annihilated.

Rashad Khalifa	They searched the land; did they find an escape?
Shabbir Ahmed	50:36 (This is the Law of Requitul in operation.) And how many a generation We annihilated before them, of greater might than theirs! But, then they wandered on the face of the earth asking, "Is there a place of refuge?"
Transliteration	50:36 Wakam ahlakn <u>a</u> qablahum min qarnin humashaddu minhum ba <u>t</u> shan fanaqqaboo fee albil <u>adi</u> halmin ma <u>hees</u> <u>in</u>
A	50:36 وكم اهلكنا قبلهم من قرن هم اشد منهم بطشا فنقبوا في البلد هل من محيص
Edip-Layth	50:37 In this is a reminder for whoever has a heart, or cares to listen while he is heedful.
The Monotheist Group	50:37 In that is a reminder for whoever has a heart, or cares to listen while he is heedful.
Muhammad Asad	50:37 In this, behold, there is indeed a reminder for everyone whose heart is wide-awake ²⁷ -that is, [everyone who] lends ear with a conscious mind - ²⁸
Rashad Khalifa	50:37 This should be a lesson for everyone who possesses a mind, or is able to hear and witness.
Shabbir Ahmed	50:37 Therein is a reminder for him who has a heart and listens with presence of mind. ¹¹
Transliteration	50:37 Inna fee <u>thalika</u> lathik <u>ra</u> l i man ka <u>na</u> lahu qalbun aw alq <u>a</u> alssamAAawahuwa shaheed <u>un</u>
A	50:37 ان في ذلك لذكرى لمن كان له قلب او القى السمع وهو شهيد
Edip-Layth	50:38 We have created the heavens, the earth and what is between them in six days, and no fatigue touched Us.
The Monotheist Group	50:38 And We have created the heavens and the Earth and what is between them in six days, and no fatigue touched Us.
Muhammad Asad	50:38 and [who knows that] We have indeed created the heavens and the earth and all that is between them in six aeons, and [that] no weariness could ever touch Us. ²⁹
Rashad Khalifa	50:38 We have created the heavens and the earth, and everything between them in six days, and no fatigue touched us.
Shabbir Ahmed	50:38 And (who believes that) for sure, We created the heavens and earth, and all that is between them, in six stages, and weariness did not even touch Us. ¹²
Transliteration	50:38 Walaqad khalaqn <u>a</u> a Issamawatiwa <u>al</u> -ar <u>da</u> wa <u>m</u> <u>a</u> baynahum <u>a</u> fee sittatiyya <u>min</u> wama <u>na</u> massana <u>na</u> min lughoo <u>bin</u>
A	50:38 ولقد خلقنا السموت والارض وما بينهما في ستة ايام وما مسنا من لغوب
Edip-Layth	50:39 So be patient to what they are saying, and glorify the grace of your Lord before the rising of the sun and before the setting.
The Monotheist Group	50:39 So be patient to what they are saying, and glorify the grace of your Lord before the rising of the sun and before the setting.
Muhammad Asad	50:39 HENCE, [O believer,] bear thou with patience what ever they may say, ³⁰ and extol thy Sustainer's limit less glory and praise before the rising of the sun

	and before its setting; ³¹
Rashad Khalifa	50:39 Therefore, be patient in the face of their utterances, and praise and glorify your Lord before sunrise, and before sunset.
Shabbir Ahmed	50:39 So, bear with patience whatever they say. And strive to establish the glory and praise of your Lord, from before sunrise to before sunset. ¹³
Transliteration	50:39 Faiṣbir AAal a m ayaqooloona wasabbi ḥ bi ḥamdi rabbika qabla ṭulooAAialshshamsi waqabla alghuroobi
A	50:39 فاصبر على ما يقولون وسبح بحمد ربك قبل طلوع الشمس وقبل الغروب
Edip-Layth	50:40 From the night glorify Him, and after prostrating.
The Monotheist Group	50:40 And from the night glorify Him, and after prostrating.
Muhammad Asad	50:40 and in the night, too, extol His glory, and at every prayer's end. ³²
Rashad Khalifa	50:40 During the night you shall meditate on His name, and after prostrating.
Shabbir Ahmed	50:40 And at night too, do your best, therefore, all humanity will come to adore Him. ¹⁴
Transliteration	50:40 Wamina allayli fasabbi ḥhu waadbaraalssujoodi
A	50:40 ومن الليل فسبحه وادبر السجود
Edip-Layth	50:41 Listen to the day when the caller will call from a near place.
The Monotheist Group	50:41 And listen to the Day when the caller will call from a near place.
Muhammad Asad	50:41 And [always] listen for the day when He who issues the call [of death] shall call [thee] from close-by; ³³
Rashad Khalifa	50:41 Prepare for the day when the caller calls from a place that is near.
Shabbir Ahmed	50:41 And the day is coming when a caller will call from close-by. ¹⁵
Transliteration	50:41 WaistamiAA yawma yunadi almunadimin makanin qareebin
A	50:41 واستمع يوم يناد المناد من مكان قريب
Edip-Layth	50:42 The day they hear the scream with truth. That is the day of coming out.
The Monotheist Group	50:42 The Day they hear the scream with truth. That is the Day of coming out.
Muhammad Asad	50:42 [and bethink thyself, too, of] the Day on which all [human beings] will in truth hear the final blast - that Day of [their] coming-forth [from death].
Rashad Khalifa	50:42 When they hear the inevitable cry; that is the day you come out.
Shabbir Ahmed	50:42 The day on which they will hear the real battle-cry. That is the day of coming forth (along with your companions, O Prophet).
Transliteration	50:42 Yawma yasmaAAoona alssayḥatabialḥaqqi ṭhalika yawmu alkhurooji
A	50:42 يوم يسمعون الصيحة بالحق ذلك يوم الخروج
Edip-Layth	50:43 We are the Ones who give life and bring death, and to Us is the destiny.

The Monotheist Group	50:43 We are the Ones who give life and bring death, and to Us is the destiny.
Muhammad Asad	50:43 Verily, it is We who grant life and deal death; and with Us will be all journeys' end
Rashad Khalifa	50:43 We are the ones who control life and death; to us is the final destiny.
Shabbir Ahmed	50:43 Surely, it is We Who grant life and dispense death, and to us is the destination. 16
Transliteration	50:43 Inna nahnu nuhyeewanumeetu wa-ilayna almasseeru
A	50:43 انا نحن نحى ونميت والينا المصير
Edip-Layth	50:44 The day when the earth will rapidly crumble away from them; that will be a gathering which is easy for Us.
The Monotheist Group	50:44 The Day when the Earth will rapidly crumble away from them; that will be a gathering which is easy for Us.
Muhammad Asad	50:44 on the Day when the earth is riven asunder all around them as they hasten forth [towards God's judgment]: that gathering will be easy for Us [to encompass].
Rashad Khalifa	50:44 The day will come when the earth cracks in a hurry, giving rise to them. Such summoning is easy for us to do.
Shabbir Ahmed	50:44 On that day, the earth will split asunder before them. This assembling of the forces is easy for Us.
Transliteration	50:44 Yawma tashaqqaqu al-ar du AAanhum sir aAAanthalika hashrun AAalayn a yaseerun
A	50:44 يوم تشقق الارض عنهم سراعا ذلك حشر علينا يسير
Edip-Layth	50:45 We are totally aware of what they say, and you are not to be a tyrant over them. So remind with the Quran those who fear My promise.
The Monotheist Group	50:45 We are totally aware of what they say, and you are not to be a tyrant over them. So remind with the Qur'an those who fear My promise.
Muhammad Asad	50:45 Fully aware are We of what they [who deny resurrection] do say; and thou canst by no means force them [to believe in it]. Yet none the less, remind, through this Qur'an, all such as may fear My warning.
Rashad Khalifa	50:45 We are fully aware of everything they utter, while you have no power over them. Therefore, remind with this Quran, those who reverence My warnings.
Shabbir Ahmed	50:45 We know full well what they say, but you shall not, by any means, force them (to believe). However, remind with this Qur'an, any who would fear My warning!
Transliteration	50:45 Nahnu aAalamu bim a yaqooloonawam a anta AAalayhim bijabb arin fathakkir bialqur-animan yakhafu waAAeedi
A	50:45 نحن اعلم بما يقولون وما انت عليهم بجبار فذكر بالقرآن من يخاف وعيد

<< Prev 50:1-45 Next >>

End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (50:1)

Q100. This letter/number plays an important role in the mathematical system of the Quran based on code 19. For the meaning of this letter, see [74:1-56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#). [050:038](#) This verse refers to the distortion in the Old Testament, Genesis [2:2](#), and Exodus [31:17](#). However, in Deuteronomy [5:6-18](#), God tells the Israelites to remember the Sabbath because He liberated them from slavery. In Deuteronomy, there is no mention of God "resting," and thus it is in harmony with the Quran. For the evolutionary creation of the universe, see [41:9-10](#).

Edip-Layth - End Note (50:38)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (50:1)

Chronologically, the above is the second occurrence (after surah 68) of one of the disjointed letter-symbols which precede some of the Quranic surahs. For the theories relating to these symbols, see Appendix II. As regards my rendering of the adjurative particle wa which opens the next sentence as "Consider", see first half of note 23 on [74:32](#), where this adjuration appears for the first time in the chronological order of revelation.

Muhammad Asad - End Note 2 (50:2)

This is the earliest Quranic mention - repeated again and again in other places - of people's "deeming it strange" that a purportedly divine message should have been delivered by someone "from their own midst", i.e., a mortal like themselves. Although it is undoubtedly, in the first instance, a reference to the negative attitude of the Meccan pagans to Muhammad's call, its frequent repetition throughout the Qur'an has obviously an implication going far beyond that historical reference: it points to the tendency common to many people, at all stages of human development, to distrust any religious statement that is devoid of all exoticism inasmuch as it is enunciated by a person sharing the social and cultural background of those whom he addresses and because the message itself relies exclusively - as the Qur'an does - on an appeal to man's reason and moral sense. Hence, the Qur'an explicitly mentions people's "objections" to a prophet "who eats food [like ordinary mortals] and goes about in the market-places" ([25:7](#); see also note 16 on [25:20](#)).

Muhammad Asad - End Note 3 (50:4)

Lit., "what the earth diminishes of them" - implying that God's promise of resurrection takes the fact of the dead bodies' decomposition fully into account. Consequently, resurrection will be like "a new creation" (cf. [10:4](#), [21:104](#), [30:11](#), [85:13](#), etc.), recalling the recurrent process of creation and re-creation visible in all organic nature (cf. [10:34](#), [27:64](#), [30:27](#)).

Muhammad Asad - End Note 4 (50:5)

Since they reject a priori all thought of life after death, they are perplexed by the lack of any answer to the "why" and "what for" of man's life, by the evident inequality of human destinies, and by what

appears to them as a senseless, blind cruelty of nature: problems which can be resolved only against the background of a belief in a continuation of life after bodily "death" and, hence, in the existence of a purpose and a plan underlying all creation.

Muhammad Asad - End Note 5 (50:6)

Lit., "and it has no gaps [or "breaks"] whatever".

Muhammad Asad - End Note 6 (50:12)

See note 33 on [25:38](#).

Muhammad Asad - End Note 7 (50:13)

The term "brethren" (ikhwan) is used here metonymically, denoting a group of people who share the same views or, alternatively, the same environment. Since the people referred to formed Lot's social environment (cf. [7:83](#) or [11:77-83](#)), they are described as his "brethren" although his moral concepts and inclinations were entirely different from theirs.

Muhammad Asad - End Note 8 (50:14)

Regarding "the people of Tubba", see [44:37](#) and the corresponding note. The "dwellers of the wooded dales" are the people of Madyan (the Biblical Midian), as is evident from [26:176](#) ff. Their story is found in the Qur'an in several places; for the most detailed version, see [11:84-95](#).

Muhammad Asad - End Note 9 (50:15)

I.e., by the creation of the universe or, more specifically, of man.

Muhammad Asad - End Note 10 (50:15)

Lit., "they".

Muhammad Asad - End Note 11 (50:17)

The first part of the above sentence - i.e., the phrase yatalaqqā al-mutalaqqiyan - may be understood in either of two senses: "the two that are meant to receive do receive", or "the two that aim at meeting each other do meet". The classical commentators adopt, as a rule, the first sense and, consequently, interpret the passage thus: "the two angels that are charged with recording man's doings do record them, sitting on his right and on his left". In my opinion, however, the second of the two possible meanings ("the two that aim at meeting each other") corresponds better with the preceding verse, which speaks of what man's innermost self (nafs) "whispers within him", i.e., voices his subconscious desires. Thus, "the two that aim at meeting" are, I believe, the two demands of, or, more properly, the two fundamental motive forces within man's nature: his primal, instinctive urges and desires, both sensual and non-sensual (all of them comprised in the modern psychological term "libido"), on the one side, and his reason, both intuitive and reflective, on the other. The "sitting (qa'id) on the right and on the left" is, to my mind, a metaphor for the conflicting nature of these dual forces which strive for predominance within every human being: hence, my rendering of qa'id as "contending". This interpretation is, moreover, strongly supported by the reference, in verse 21, to man's appearing on Judgment Day with "that which drives and that which bears witness" - a phrase which undoubtedly alludes to man's instinctive urges as well as his conscious reason (see note 14 below).

Muhammad Asad - End Note 12 (50:18)

I.e., his conscience. The "uttering of a word" is conceptually connected with the "whispering" within

man's psyche spoken of in the preceding verse.

Muhammad Asad - End Note 13 (50:19)

I.e., full insight into one's own self.

Muhammad Asad - End Note 14 (50:21)

Lit., "with that which drives (sa'iḳ) and that which bears witness (shahid)". While the former term evidently circumscribes man's primal urges - and particularly those which drive him into unrestrained self-indulgence and, thus, into sin - the term shahid (rendered by me as "conscious mind") alludes here to the awakening of the deeper layers of man's consciousness, leading to a sudden perception of his own moral reality - the "lifting of the veil" referred to in the next verse - which forces him to "bear witness" against himself (cf. [17:14](#), [24:24](#), [36:65](#), [41:20](#) ff.).

Muhammad Asad - End Note 15 (50:23)

Lit., "his intimate companion" (qarinuḥu). The term qarin denotes something that is "connected", "linked" or "intimately associated" with another thing (cf. [41:25](#) and [43:36](#), where qarin is rendered as "[one's] other self"). In the present instance - read together with verse 21 - the term apparently denotes "one part" of man, namely, his awakened moral consciousness.

Muhammad Asad - End Note 16 (50:23)

I.e., the sinner's reason will plead that he had always been more or less conscious, and perhaps even critical, of the urges and appetites that drove him into evil-doing: but, as is shown in the sequence, this belated and, therefore, morally ineffective rational cognition does not diminish but, rather, enhances the burden of man's guilt.

Muhammad Asad - End Note 17 (50:24)

In this instance, as well as in verse 26, the imperative "cast" has the dual form (alqiya). As many classical philologists (and almost all of the commentators) point out, this is linguistically permissible for the sake of special stress, and is equivalent to an emphatic repetition of the imperative in question. Alternatively, the dual form may be taken as indicative of an actual duality thus addressed: namely, the two manifestations within man's psyche alluded to in verse 17 and described in verse 21 as sa'iḳ and shahid (see note 14 above), both of which, in their interaction, are responsible for his spiritual downfall and, hence, for his suffering in the life to come.

Muhammad Asad - End Note 18 (50:26)

This relates not merely to the veneration of real or imaginary beings or forces to which one ascribes divine qualities, but also to the "worship" of false values and immoral concepts to which people often adhere with an almost religious fervour.

Muhammad Asad - End Note 19 (50:27)

Lit., as in verse 23, "his intimate companion" (qarin): but whereas there it may be taken as denoting man's moral consciousness or reason (Cf note 15 above), in the present instance the "speaker" is obviously its counterpart, namely, the complex of the sinner's instinctive urges and inordinate, unrestrained appetites summarized in the term sa'iḳ ("that which drives") and often symbolized as shayṭan ("Satan" or "satanic force": see Razi's remarks quoted in note 31 on [14:22](#).) In this sense, the term qarin has the same connotation as in [41:25](#) and [43:36](#).

Muhammad Asad - End Note 20 (50:27)

Lit., "him" or "it" - referring to man's faculty of conscious, controlling reason (shahid).] -

Muhammad Asad - End Note 21 (50:27)

I.e., man's evil impulses and appetites cannot gain ascendancy unless his conscious mind goes astray from moral verities: and this explains the purport, in the present context, of verses 24-25 above.

Muhammad Asad - End Note 22 (50:31)

Lit., "brought near to".

Muhammad Asad - End Note 23 (50:33)

See last sentence of [24:31](#) and the corresponding note 41 .

Muhammad Asad - End Note 24 (50:34)

Lit., "the Day of Abiding".

Muhammad Asad - End Note 25 (50:36)

This connects with verses 12-14 above. It should be borne in mind that in ancient Arabic usage the term qarn - here rendered as "generation" - often denotes "a period of time succeeding another": hence, a "century", or "people of one and the same period" and, finally, a "civilization" in the historical sense of this word. That this last significance is intended here becomes evident from the sequence.

Muhammad Asad - End Note 26 (50:36)

Lit., "they wandered searching (naqqabu) in the lands: Is there any place of refuge?" - implying that after the destruction of their civilization they could do no more than strive for bare survival.

Muhammad Asad - End Note 27 (50:37)

Thus Zamakhshari ; literally, the phrase reads, "who has a heart".

Muhammad Asad - End Note 28 (50:37)

Lit., "or lends ear and is withal a witness (wa-huwa shahid)", which latter phrase Zamakhshari explains as meaning "is present with his intellect", i.e., with a conscious mind. (Cf. the same use of the term shahid in verse 21.) The conjunctive particle "or" (aw) which precedes the above clause does not signify an alternative but has - as is often the case in Quranic usage - an explanatory function, similar to phrases like "that is" or "in other words", followed by an amplification of what was said before.

Muhammad Asad - End Note 29 (50:38)

The whole of this passage (verses 36-38) stresses God's omnipotence, which can be perceived by "anyone whose heart is wide-awake". The above reference to God's having created the universe "in six aeons" is the oldest in the chronology of Quranic revelation. In this connection it is to be noted that in ancient Arabic usage the term yawm does not always denote the twenty-four hours of the earthly "day", but is also applied to any period of time, however long or short. In the cosmic sense in which it is used here and elsewhere in the Qur'an, the plural ayyam is best rendered as "aeons". The mention of the impossibility of God's ever being "wearied" by the process of creation connects the present passage with verse 15 of this surah and, thus, alludes to God's power to resurrect the dead.

Muhammad Asad - End Note 30 (50:39)

Sc., "regarding the alleged 'impossibility' of resurrection".

Muhammad Asad - End Note 31 (50:39)

I.e., "remember His almightiness at all times of day".

Muhammad Asad - End Note 32 (50:40)

Lit., "at the ends (adbar) of prostration".

Muhammad Asad - End Note 33 (50:41)

Lit., "from a place nearby" - i.e., from within man himself: an echo of verse 15, "We are closer to him than his neck-vein". The "call" spoken of here is evidently the call of death, for which man should always be prepared.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (50:4)

It is only their physical body that becomes dust. Their own 'self' lives on. Kitaabun Hafeez = Divine Database

Shabbir Ahmed - End Note 2 (50:7)

This gives us a scenario of a huge ball with carpets spread out on it held in place with heavy pegs. The mountains also serve as great water reservoirs that help grow the vegetation. [13:3](#), [15:19](#), [31:10](#), [39:5](#), [79:2830](#), [88:20](#)

Shabbir Ahmed - End Note 3 (50:12)

[25:38](#)

Shabbir Ahmed - End Note 4 (50:14)

The Himairi Tribe had gained control of the Kingdom of Sheba in 115 BC and ruled until 300 CE. Tubba'' was the most prominent of their kings, and he was a Unitarian Christian like the vast majority of Christians before the Conference of Nicea in Rome in 325 CE

Shabbir Ahmed - End Note 5 (50:15)

[46:33](#)

Shabbir Ahmed - End Note 6 (50:16)

Habl-il-wareed is usually translated as Jugular vein or neck-vein. But Habl = Rope = Cable = A thing that binds = Guarantee = Indispensable = Binding pledge = Holding from disintegration = Holding together. Wareed = Vein. So, my rendition of Habl-il-wareed to Vena cava, the great veins, superior and inferior. They ultimately return the blood from the brain and the body to the heart. The use of 'vein' in this verse, instead of 'artery', seems to allude to the superiority of mind over body. What is being carried from the brain to the heart is through veins

Shabbir Ahmed - End Note 7 (50:17)

His reason and his emotions [50:21](#)

Shabbir Ahmed - End Note 8 (50:18)

The Law of Requitil makes a meticulous record

Shabbir Ahmed - End Note 9 (50:32)

Awwab = One who turns = Turns to God = One who repents and then walks the right path. Hafeez = Guard = Trustworthy = Responsible

Shabbir Ahmed - End Note 10 (50:33)

Muneeb = Oft returning = Repentant = Devoted = Humble

Shabbir Ahmed - End Note 11 (50:37)

[50:21](#). 'Aw' = Or = That is = So that = As it is = And so. Heart has frequently been used in the Qur'an in the sense of mind. But, in general, heart points to qualities such as courage, sensitivity, determination, character. Nafs is the term for mind, 'self', personality, Ego. Shaheed = Witness = In presence

Shabbir Ahmed - End Note 12 (50:38)

Six Stages or Eras: [7:54](#), [10:3](#), [11:7](#), [25:59](#), [50:38](#), [57:4](#), [41:10](#)

Shabbir Ahmed - End Note 13 (50:39)

Sabbih bihamd is usually translated as the ritualistic, 'praise the Lord', 'celebrate His praise', 'hymn His praises'. But Sabbih means 'strive hard', and it has nothing to do with Tasbeeh of rosary beads

Shabbir Ahmed - End Note 14 (50:40)

[52:49](#), [73:20](#)

Shabbir Ahmed - End Note 15 (50:41)

The enemy will approach you for war

Shabbir Ahmed - End Note 16 (50:43)

[8:42](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 51:1 By the atoms that scatter. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 51:1 By the winds that blow.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 51:1 CONSIDER the winds that scatter the dust far and wide,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 51:1 The blowing winds.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 51:1 Consider those who broadcast. ¹
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 51:1 Waalṭḥṭariyati ṭarwan
A	بسم الله الرحمن الرحيم 51:1 والذريت نروا
Edip-Layth	51:2 Carrying a charge.
The Monotheist Group	51:2 Carrying rain.
Muhammad Asad	51:2 and those that carry the burden [of heavy clouds],

Rashad Khalifa	51:2 Bearing rain.
Shabbir Ahmed	51:2 And those who carry a great burden of responsibility.
Transliteration	51:2 Faal <u>h</u> amilati wiq <u>r</u> an
A	51:2 فالحملت وقرا
Edip-Layth	51:3 Flowing smoothly.
The Monotheist Group	51:3 Traveling easily.
Muhammad Asad	51:3 and those that speed along with gentle ease,
Rashad Khalifa	51:3 Bringing provisions.
Shabbir Ahmed	51:3 And those who glide gently (toward success).
Transliteration	51:3 Faal <u>j</u> ariyati yus <u>r</u> an
A	51:3 فالجريت يسرا
Edip-Layth	51:4 Distributing a command.
The Monotheist Group	51:4 Distributing as commanded.
Muhammad Asad	51:4 and those that apportion [the gift of life] at [God's] behest! ¹
Rashad Khalifa	51:4 Distributing them as commanded.
Shabbir Ahmed	51:4 And those who convey the command.
Transliteration	51:4 Faal <u>m</u> uqassima <u>t</u> i am <u>r</u> an
A	51:4 فالمقسمت امرا
Edip-Layth	51:5 What you are being promised is true.
The Monotheist Group	51:5 What you are being promised is true.
Muhammad Asad	51:5 Verily, that which you are promised is true indeed, ²
Rashad Khalifa	51:5 What is promised to you will surely come to pass.
Shabbir Ahmed	51:5 What you are promised, will come to pass. ²
Transliteration	51:5 Innama <u> </u> tooAAadoona la <u>s</u> adiq <u>u</u> n
A	51:5 انما توعدون لصادق
Edip-Layth	51:6 The Judgment will come to pass.
The Monotheist Group	51:6 And the Judgment will come to pass.
Muhammad Asad	51:6 and, verily, judgment is bound to come!
Rashad Khalifa	51:6 The Day of Judgment is inevitable.
Shabbir Ahmed	51:6 And certainly, the Divine System will be established.
Transliteration	51:6 Wa-inna a <u>l</u> ddeena law <u>a</u> qiaA <u>u</u> n

A	
Edip-Layth	51:7 By the sky with orbits.
The Monotheist Group	51:7 By the sky that is woven.
Muhammad Asad	51:7 CONSIDER the firmament full of starry paths! ³
Rashad Khalifa	51:7 Despite the perfectly created sky.
Shabbir Ahmed	51:7 Witness is the sky full of starry orbits.
Transliteration	51:7 Waalssama-i <u>th</u> ati al <u>h</u> ubuki
A	51:7 والسماء ذات الحبك
Edip-Layth	51:8 You are in verbal discord.
The Monotheist Group	51:8 You are saying what is different.
Muhammad Asad	51:8 Verily, [O men,] you are deeply at variance as to what to believe: ⁴
Rashad Khalifa	51:8 You continue to dispute the truth.
Shabbir Ahmed	51:8 It is you who deeply differ in what to believe.
Transliteration	51:8 Innakum lafee qawlin mukhtalifin
A	51:8 انكم لفي قول مختلف
Edip-Layth	51:9 Misled by it is the deviant.
The Monotheist Group	51:9 To mislead those who are misled.
Muhammad Asad	51:9 perverted in his views thereon is he who would deceive himself! ⁵
Rashad Khalifa	51:9 Deviating therefrom are the deviators.
Shabbir Ahmed	51:9 Those who deceive themselves wander aimlessly.
Transliteration	51:9 Yu/faku AAanhu man ofik a
A	51:9 يوفك عنه من افك
Edip-Layth	51:10 Woe to the deceitful.
The Monotheist Group	51:10 Woe to the deceitful.
Muhammad Asad	51:10 They but destroy themselves, ⁶ they who are given to guessing at what they cannot ascertain ⁷
Rashad Khalifa	51:10 Woe to the falsifiers.
Shabbir Ahmed	51:10 Belittle themselves those who live by guesswork.
Transliteration	51:10 Qutila alkharr <u>a</u> soona
A	51:10 قتل الخرصون
Edip-Layth	51:11 Who are in mischief, unaware.

The Monotheist Group	51:11 Who are in mischief, unaware.
Muhammad Asad	51:11 they who blunder along, in ignorance lost
Rashad Khalifa	51:11 In their blundering, they are totally heedless.
Shabbir Ahmed	51:11 Careless in an abyss, they know not that they know not.
Transliteration	51:11 Alla <u>t</u> heena hum fee ghamratin sa <u>h</u> oona
A	51:11 الذين هم فى غمرة ساهون
Edip-Layth	51:12 They ask: "When is the day of Judgment?"
The Monotheist Group	51:12 They ask: "When is the Day of Judgment?"
Muhammad Asad	51:12 they who [mockingly] ask, When is that Day of Judgment to be?"
Rashad Khalifa	51:12 They question the Day of Judgment.
Shabbir Ahmed	51:12 They ask (mockingly), "When is the Day of Judgment coming?"
Transliteration	51:12 Yas-aloona ayya <u>n</u> a yawmu al <u>d</u> deeni
A	51:12 يسألون ايان يوم الدين
Edip-Layth	51:13 The day they are tested upon the fire.
The Monotheist Group	51:13 The Day they ordeal upon the Fire.
Muhammad Asad	51:13 [It will be] a Day when they will be sorely tried by the fire, ⁸
Rashad Khalifa	51:13 The day they are presented to the fire.
Shabbir Ahmed	51:13 It is the Day when they will be tormented at the fire.
Transliteration	51:13 Yawma hum AAa <u>l</u> a al <u>n</u> nariyuftanoona
A	51:13 يوم هم على النار يفتنون
Edip-Layth	51:14 "Taste this trial of yours; this is what you asked to be hastened."
The Monotheist Group	51:14 "Taste this ordeal of yours; this is what you asked to be hastened."
Muhammad Asad	51:14 [and will be told:] Taste this your trial! It is this that you were so hastily asking for!" ⁹
Rashad Khalifa	51:14 Taste the retribution; this is what you used to challenge.
Shabbir Ahmed	51:14 Taste the trial that you brought upon yourselves. This is what you asked to be hastened.
Transliteration	51:14 <u>T</u> hooqoo fitnatakum ha <u>t</u> ha alla <u>t</u> heekuntum bihi tastaAA <u>j</u> iloon <u>a</u>
A	51:14 ذوقوا فتنتكم هذا الذى كنتم به تستعجلون
Edip-Layth	51:15 The righteous are in paradises and springs.
The Monotheist Group	51:15 The righteous are in paradises and springs.
Muhammad Asad	51:15 [But,] behold, the God-conscious will find themselves amid gardens and springs,

Rashad Khalifa	51:15 The righteous have deserved gardens and springs.
Shabbir Ahmed	51:15 In the midst of Gardens and springs are those who chose to live upright.
Transliteration	51:15 Inna almuttaqeena fee jannatinwaAAuyoonin
A	51:15 ان المتقين فى جنت وعيون
Edip-Layth	51:16 Receiving what their Lord has bestowed to them, for they were before that pious.
The Monotheist Group	51:16 Receiving what their Lord has bestowed to them, for they were before that pious.
Muhammad Asad	51:16 enjoying all that their Sustainer will have granted them [because], verily, they were doers of good in the past: 10
Rashad Khalifa	51:16 They receive their Lord's rewards, for they used to be pious.
Shabbir Ahmed	51:16 Enjoying all that their Lord grants them, for, aforetime they used to benefit others.
Transliteration	51:16 Akhi ^h theena m a atahumrabbuhum innahum k anoo qabla ^h halika muhsineena
A	51:16 ءاخذين ما ءاتتهم ربهم انهم كانوا قبل ذلك محسنين
Edip-Layth	51:17 They used to rarely sleep the whole night.
The Monotheist Group	51:17 They used to rarely sleep the whole night.
Muhammad Asad	51:17 they would lie asleep during but a small part of the night,
Rashad Khalifa	51:17 Rarely did they sleep the whole night.
Shabbir Ahmed	51:17 And rarely did they fall asleep at night without reflection. 3
Transliteration	51:17 Kanoo qaleelan mina allayli m ayahjaAAoona
A	51:17 كانوا قليلا من الليل ما يهجعون
Edip-Layth	51:18 Before dawn, they would seek forgiveness.
The Monotheist Group	51:18 And before dawn, they would seek forgiveness.
Muhammad Asad	51:18 and would pray for forgiveness from their innermost hearts; 11
Rashad Khalifa	51:18 At dawn, they prayed for forgiveness.
Shabbir Ahmed	51:18 And whole-heartedly sought to be guarded against their imperfections. 4
Transliteration	51:18 Wabial-ashari humyastaghfiroona
A	51:18 وبالاسحار هم يستغفرون
Edip-Layth	51:19 An in their money was a portion for the beggar and the needy.
The Monotheist Group	51:19 An in their money was a portion for the beggar and the needy.
Muhammad Asad	51:19 and [would assign] in all that they possessed a due share unto such as might ask [for help] and such as might suffer privation. 12

Rashad Khalifa	51:19 A portion of their money was set aside for the beggar and the needy.
Shabbir Ahmed	51:19 And in their wealth was the Divinely ordained right of those who ask and those who are deprived. ⁵
Transliteration	51:19 Wafee amw _{al} ihim <u>h</u> aqqu _n lilssa-iliwaalma <u>h</u> roomi
A	51:19 وفى امولهم حق للسائل والمحروم
Edip-Layth	51:20 In the earth are signs for those who reason.
The Monotheist Group	51:20 And in the Earth are signs for those who comprehend.
Muhammad Asad	51:20 AND ON EARTH there are signs [of God's exis tence, visible] to all who are endowed with inner certainty,
Rashad Khalifa	51:20 The earth is full of signs for those who are certain.
Shabbir Ahmed	51:20 And on earth are signs for those who wish to attain conviction, ⁶
Transliteration	51:20 Wafee al-ar <u>d</u> i <u>a</u> yatunlilmooqineena
A	51:20 وفى الارض اءايت للموقنين
Edip-Layth	51:21 Within yourselves; do you not see?
The Monotheist Group	51:21 And within yourselves; do you not see?
Muhammad Asad	51:21 just as [there are signs thereof] within your own selves: ¹³ can you not, then, see?
Rashad Khalifa	51:21 And within yourselves; can you see?
Shabbir Ahmed	51:21 And also in yourselves, your individual psyche and soma, your people and the unity in diversity among the human communities. Can you not then use your vision? ⁷
Transliteration	51:21 Wafee anfusikum afal <u>a</u> tub <u>s</u> iroona
A	51:21 وفى انفسكم افلا تبصرون
Edip-Layth	51:22 In the heaven is your provision, and what you are promised.
The Monotheist Group	51:22 And in the heaven is your provision, and what you are promised.
Muhammad Asad	51:22 And in heaven is [the source of] your sus tenance [on earth] and [of] all that you are promised [for your life after death]: ¹⁴
Rashad Khalifa	51:22 In the heaven is your provision, and everything that is promised to you.
Shabbir Ahmed	51:22 And in the heaven is all your providence and all that you are promised. ⁸
Transliteration	51:22 Wafee alssama- <u>i</u> rizqukum wa <u>m</u> atooAAadoona
A	51:22 وفى السماء رزقكم وما توعدون
Edip-Layth	51:23 By the Lord of the heaven and the earth, this is truth just as the fact that you speak.
	51:23 By the Lord of the heaven and the Earth, this is truth just as the fact that

The Monotheist Group	you speak.
Muhammad Asad	51:23 for, by the Sustainer of heaven and earth, this [life after death] is the very truth - as true as that you are endowed with speech! ¹⁵
Rashad Khalifa	51:23 By the Lord of the heaven and the earth, this is as true as the fact that you speak.
Shabbir Ahmed	51:23 And by the Lord of heaven and earth! This is the truth, as true as the fact that you speak.
Transliteration	51:23 Fawarabbi a Issama-i wa al-ardiinnahu la haqqun mithla m a annakum tantiqoona
A	51:23 ف ورب السماء والارض انه لحق مثل ما انكم تتطقون
Edip-Layth	<i>Abraham's Guests</i> 51:24 Has the story of Abraham's noble guests come to you?
The Monotheist Group	51:24 Has the story of Abraham's noble guests come to you?
Muhammad Asad	51:24 AND HAS the story of Abraham's honoured guests ever come within thy ken? ¹⁶
Rashad Khalifa	51:24 Have you noted the history of Abraham's honorable guests?
Shabbir Ahmed	51:24 And (as a historical evidence) has the story of Abraham's honored guests reached you?
Transliteration	51:24 Hal ataka hadeethu dayfiibraheema almukrameena
A	51:24 هل اتك حديث ضيف ابراهيم المكرمين
Edip-Layth	51:25 When they entered upon him, they said, "Peace." He said, "Peace to a people unknown!"
The Monotheist Group	51:25 When they entered upon him, they said: "Peace." He said: "Peace to a people unknown!"
Muhammad Asad	51:25 When those [heavenly messengers] came unto him and bade him peace, he answered, [And upon you be] peace!" - [saying to himself,] They are strangers." ¹⁷
Rashad Khalifa	51:25 They visited him, saying, "Peace." He said, "Peace to you, strangers!"
Shabbir Ahmed	51:25 When they visited him greeting him with "Peace!" He answered, "Peace to you strangers!"
Transliteration	51:25 Ith dakhloo AAalayhi faqaloosalamun qala salamun qawmun munkaroon a
A	51:25 اذ دخلوا عليه فقالوا سلما قال سلم قوم منكرون
Edip-Layth	51:26 Then he went to his family and brought a fat roasted calf.
The Monotheist Group	51:26 Then he went to his family and brought a fat roasted calf.
Muhammad Asad	51:26 Then he turned quietly to his household, and brought forth a fat [roasted] calf,
Rashad Khalifa	51:26 He asked his family to prepare a fat calf.

Shabbir Ahmed	51:26 Then he went quietly to his household, and brought forth a well-bred roasted calf.
Transliteration	51:26 Far <u>a</u> gha il <u>a</u> ahlihi faja <u>a</u> biAAijlin sameen <u>in</u>
A	51:26 فراغ الى اهله فجاء بعجل سمين
Edip-Layth	51:27 He offered it to them, he said, "Do you not eat?"
The Monotheist Group	51:27 He offered it to them, he said: "Do you not eat?"
Muhammad Asad	51:27 and placed it before them, saying, Will you not eat?"
Rashad Khalifa	51:27 When he offered it to them, he remarked, "Do you not eat?"
Shabbir Ahmed	51:27 And placed it before them, saying, "Will you not eat?"
Transliteration	51:27 Faqarrabahu ilayhim q <u>a</u> la al <u>a</u> ta/kuloona
A	51:27 فقربه اليهم قال الا تاكلون
Edip-Layth	51:28 He then became fearful of them. They said, "Do not fear," and they gave him good news of a knowledgeable son.
The Monotheist Group	51:28 He then became fearful of them. They said: "Do not fear," and they gave him good news of a knowledgeable son.
Muhammad Asad	51:28 [And when he saw that the guests would not eat,] he became apprehensive of them; ¹⁸ [but] they said, Fear not" - and gave him the glad tiding of [the birth of] a son who would be endowed with deep knowledge. ¹⁹
Rashad Khalifa	51:28 He harbored fear of them. They said, "Have no fear," and they gave good news of a knowledgeable son.
Shabbir Ahmed	51:28 Then he felt apprehensive of them. They said, "Fear not!" And they gave him the good news of a son who would be endowed with knowledge. ⁹
Transliteration	51:28 Faawjasa minhum kheefatan q <u>a</u> loo l <u>a</u> takhaf wabashsharoohu bighul <u>a</u> min AAaleemin
A	51:28 فاجس منهم خيفة قالوا لا تخف وبشروه بغلم عليم
Edip-Layth	51:29 His wife then approached in amazement. She slapped upon her face, and said, "I am a sterile old woman!"
The Monotheist Group	51:29 His wife then approached in amazement. She slapped upon her face, and said: "I am a sterile old woman!"
Muhammad Asad	51:29 Thereupon his wife approached [the guests] with a loud cry, and struck her face [in astonishment] and exclaimed: A barren old woman [like me]!"
Rashad Khalifa	51:29 His wife was astonished. Noting her wrinkled face: "I am a sterile old woman."
Shabbir Ahmed	51:29 Then his wife came forward with a loud cry and struck her face in astonishment and said, "An old barren woman!"
Transliteration	51:29 Faaqbalati imraatuhu fee <u>s</u> arratin fa <u>s</u> akktawajhaha waq <u>a</u> lat AAajoozun AAaqeem <u>un</u>
A	51:29 فاقبلت امراته في صرة فصكت وجهها وقالت عجوز عقيم

Edip-Layth	51:30 They said, "It was such that your Lord has said. He is the Wise, the Knowledgeable."
The Monotheist Group	51:30 They said: "It was such that your Lord has said. He is the Wise, the Knowledgeable."
Muhammad Asad	51:30 They answered: Thus has thy Sustainer decreed; and, verily, He alone is truly wise, all- knowing!"
Rashad Khalifa	51:30 They said, "Thus said your Lord. He is the Most Wise, the Omniscient."
Shabbir Ahmed	51:30 They said, "Thus your Lord has spoken. He, He alone is All Wise, All Knower."
Transliteration	51:30 Qaloo kathaliki qalarabbuki innahu huwa alhakeemu alAAaleemu
A	51:30 قالوا كذلك قال ربك انه هو الحكيم العليم
Edip-Layth	51:31 He said, "What is your undertaking, O messengers?"
The Monotheist Group	51:31 He said: "What is your undertaking, O messengers?"
Muhammad Asad	51:31 Said [Abraham]: And what [else] may you have in view, O you [heavenly] messengers?"
Rashad Khalifa	51:31 He said, "What are you up to, O messengers?"
Shabbir Ahmed	51:31 Abraham said, "And now what is your task, O Messengers!"
Transliteration	51:31 Qala fama khatbukumayyuhā almursaloona
A	51:31 قال فما خطبكم ايها المرسلون
Edip-Layth	51:32 They said, "We have been sent to a criminal people."
The Monotheist Group	51:32 They said: "We have been sent to a criminal people."
Muhammad Asad	51:32 They answered: Behold, we have been sent unto a people lost in sin, ²⁰
Rashad Khalifa	51:32 They said, "We have been dispatched to criminal people.
Shabbir Ahmed	51:32 They replied, "We have been sent to a guilty people who violate human rights,
Transliteration	51:32 Qaloo inna orsilna ilaqqawmin mujrimeena
A	51:32 قالوا انا ارسلنا الى قوم مجرمين
Edip-Layth	51:33 "To send down upon them rocks of clay."
The Monotheist Group	51:33 "To send down upon them rocks of clay."
Muhammad Asad	51:33 to let loose upon them stone-hard blows of chastisement, ²¹
Rashad Khalifa	51:33 "We will shower them with rocks of clay.
Shabbir Ahmed	51:33 That we may shower them with stones of clay,
Transliteration	51:33 Linursila AAalayhim hijaratanmin teenin
A	51:33 لنرسل عليهم حجارة من طين

Edip-Layth	51:34 "Prepared by your Lord for the transgressors."
The Monotheist Group	51:34 "Prepared by your Lord for the transgressors."
Muhammad Asad	51:34 marked out in thy Sustainer's sight for [the punishment of] such as have wasted their own selves." ²²
Rashad Khalifa	51:34 "Marked by your Lord for the transgressors."
Shabbir Ahmed	51:34 Marked out by your Lord for those who have wasted their own 'self'."
Transliteration	51:34 Musawwamatan AAinda rabbika lilmusrifeen a
A	51:34 مسومة عند ربك للمسرفين
Edip-Layth	51:35 We then vacated from it all those who acknowledged.
The Monotheist Group	51:35 We then vacated from it all the believers.
Muhammad Asad	51:35 And in the course of time ²³ We brought out [of Lot 's city] such [few] believers as were there:
Rashad Khalifa	51:35 We then delivered all the believers.
Shabbir Ahmed	51:35 We then brought forth safe all believers that were in town.
Transliteration	51:35 Faakhrajna man kana feehamina almu/mineena
A	51:35 فاخرجنا من كان فيها من المؤمنين
Edip-Layth	51:36 But We only found in it one house of those who had peacefully surrendered.
The Monotheist Group	51:36 But We only found in it one house of those who had submitted.
Muhammad Asad	51:36 for apart from one [single] house ²⁴ We did not find there any who had surrendered themselves to Us.
Rashad Khalifa	51:36 We did not find in it except one house of submitters.
Shabbir Ahmed	51:36 But We found therein none but one Muslim household!
Transliteration	51:36 Fam a wajadna feehaghayra baytin mina almuslimeen a
A	51:36 فما وجدنا فيها غير بيت من المسلمين
Edip-Layth	51:37 We have left in it a sign for those who fear the painful retribution.
The Monotheist Group	51:37 And We have left in it a sign for those who fear the painful retribution.
Muhammad Asad	51:37 And so We left therein ²⁵ a message for those who fear the grievous suffering [which awaits all evildoers].
Rashad Khalifa	51:37 We set it up as a lesson for those who fear the painful retribution.
Shabbir Ahmed	51:37 And so We left therein a sign for those who fear a painful consequence (of their misdeeds).
Transliteration	51:37 Watarakna feeha ayatanlillaatheena yakhafoona alAAathaba al-aleem a
A	51:37 وتركنا فيها آية للذين يخافون العذاب الاليم

Edip-Layth	<i>Previous Generations</i> 51:38 Also Moses, for We sent him to Pharaoh with a clear authority.
The Monotheist Group	51:38 And also Moses, for We sent him to Pharaoh with a clear authority.
Muhammad Asad	51:38 AND IN [the story of Pharaoh and] Moses, too, [We left the same message: for] ²⁶ when We sent him unto Pharaoh with [Our] manifest authority,
Rashad Khalifa	51:38 In Moses (there is a lesson). We sent him to Pharaoh with manifest proofs.
Shabbir Ahmed	51:38 And in Moses too! We sent him to Pharaoh with a clear authority.
Transliteration	51:38 Wafee moosa ith arsalnahu ila firAAawna bisultaanin mubeenin
A	51:38 وفی موسی اذ ارسلنه الی فرعون بسلطن مبین
Edip-Layth	51:39 But he turned away, in arrogance, and he said, "A magician, or crazy."
The Monotheist Group	51:39 But he turned away, in arrogance, and he said: "A magician, or crazy."
Muhammad Asad	51:39 and he turned away in [the pride of] his power and said, A sorcerer [is this Moses], or a madman!"
Rashad Khalifa	51:39 But he turned away, in arrogance, and said, "Magician, or crazy."
Shabbir Ahmed	51:39 But he turned away proud of his might and said, "A wizard or a madman!"
Transliteration	51:39 Fatawalla biruknihi waqala sahirunaw majnoonun
A	51:39 فتولی برکنه وقال سحر او مجنون
Edip-Layth	51:40 So We took him and his troops; We cast them into the sea, and he was to blame.
The Monotheist Group	51:40 So We took him and his troops; We cast them into the sea, and he was to blame.
Muhammad Asad	51:40 We seized him and his hosts, and cast them all into the sea: and [none but Pharaoh] himself was to blame [for what happened]. ²⁷
Rashad Khalifa	51:40 Consequently, we punished him and his troops. We threw them into the sea, and he is the one to blame.
Shabbir Ahmed	51:40 So We seized him and his troops, and flung them in the sea, and he was blameworthy.
Transliteration	51:40 Faakhatnahu wajunoodahufanaba thnathum fee alyammi wahuwa muleemun
A	51:40 فاخذنه وجنوده فنبدنهم فی الیم وهو ملیم
Edip-Layth	51:41 Also Aad, for We sent upon them the hurricane wind.
The Monotheist Group	51:41 And also 'Aad, for We sent upon them the hurricane wind.
Muhammad Asad	51:41 And [you have the same message] in [what happened to the tribe of] Ad, when We let loose against them that life-destroying wind
Rashad Khalifa	51:41 In `Aad (there is a lesson). We sent upon them disastrous wind.
Shabbir Ahmed	51:41 And in 'Aad! When We sent upon them the devastating wind.

Transliteration	51:41 Wafee AA <u>a</u> din i <u>th</u> arsal <u>na</u> AAalayhimu alrree <u>ha</u> alAAaqeema
A	51:41 وفى عاد اذ ارسلنا عليهم الريح العقيم
Edip-Layth	51:42 Anything that it came upon was utterly destroyed.
The Monotheist Group	51:42 Anything that it came upon was utterly destroyed.
Muhammad Asad	51:42 which spared nothing of what it came upon, but caused [all of] it to become like bones dead and decayed. ²⁸
Rashad Khalifa	51:42 Anything that it came upon was utterly destroyed.
Shabbir Ahmed	51:42 It spared nothing that it blew on and smashed it to dust.
Transliteration	51:42 Ma ta <u>th</u> aru min shay-in atatAAalayhi ill <u>a</u> jaAAalat-hu kaalrrameemi
A	51:42 ما تذر من شىء اتت عليه الا جعلته كالريم
Edip-Layth	51:43 Also Thamud, for it was said to them: "Enjoy for a while."
The Monotheist Group	51:43 And also Thamud, for it was said to them: "Enjoy for a while."
Muhammad Asad	51:43 And in [the story of the tribe of] Thamud, too, when they were told, You shall enjoy your life for [but] a little while," ²⁹
Rashad Khalifa	51:43 In Thamoud (there is a lesson). They were told, "Enjoy temporarily."
Shabbir Ahmed	51:43 And in Thamud. They were told, "Enjoy life for a little while."
Transliteration	51:43 Wafee thamooda i <u>th</u> qeela lahumtamattaAAoo <u>h</u> atta <u>h</u> eenin
A	51:43 وفى ثمود اذ قيل لهم تمتعوا حتى حين
Edip-Layth	51:44 But they rebelled against the command of their Lord. So the lightning struck them while they were looking.
The Monotheist Group	51:44 But they rebelled against the command of their Lord. So the lightning struck them while they were looking.
Muhammad Asad	51:44 after they had turned with disdain from their Sustainer's commandment - whereupon the thunderbolt of punishment overtook them while they were [helplessly] looking on:
Rashad Khalifa	51:44 They rebelled against the command of their Lord. Consequently, the lightning struck them as they looked.
Shabbir Ahmed	51:44 But they defied their Lord's commandment, whereupon the thunder seized them while they looked on.
Transliteration	51:44 FaAAataw AAan amri rabbi <u>h</u> im faakha <u>th</u> at-humual <u>ssa</u> AAiqatu wahum yan <u>th</u> uroona
A	51:44 فعتوا عن امر ربهم فاخذتهم الصعقة وهم ينظرون
Edip-Layth	51:45 They were unable to rise up, nor could they win.
The Monotheist Group	51:45 They were unable to rise up, nor could they win.
Muhammad Asad	51:45 for they were unable even to rise, and could not defend themselves.
Rashad Khalifa	51:45 They could never get up, nor were they helped.

Shabbir Ahmed	51:45 And they were unable even to rise up and could not help themselves a bit.
Transliteration	51:45 Famā istatāAAoo min qiyāminwamā kanoo muntaṣireena
A	51:45 فما استطعوا من قيام وما كانوا منتصرين
Edip-Layth	51:46 The people of Noah before; they were a wicked people.
The Monotheist Group	51:46 And the people of Noah before; they were a wicked people.
Muhammad Asad	51:46 And [thus, too, We destroyed] Noah's people aforetime: for they were iniquitous folk.
Rashad Khalifa	51:46 And the people of Noah before that; they were wicked people.
Shabbir Ahmed	51:46 And the people of Noah aforetime! Surely, they were a people who drifted away from the truth.
Transliteration	51:46 Waqawma noohin min qablu innahum kanooqawman fasiqeena
A	51:46 وقوم نوح من قبل انهم كانوا قوما فسقين
Edip-Layth	<i>Expanding Universe</i> 51:47 We constructed the universe with might, and We are expanding it. ²
The Monotheist Group	51:47 And We constructed the universe using matter, and We will expand it.
Muhammad Asad	51:47 AND IT IS We who have built the universe ³¹ with [Our creative] power; and, verily, it is We who are steadily expanding it.
Rashad Khalifa	<i>"Expansion of the Universe Theory" Confirmed</i> 51:47 We constructed the sky with our hands, and we will continue to expand it.
Shabbir Ahmed	51:47 And it is We who built the heaven with power, and certainly, it is We who are steadily expanding it. ¹⁰
Transliteration	51:47 Waalssamaa banaynahabi-aydin wa-inna lamoosiAAoona
A	51:47 والسماء بنينا باييد وانا لموسعون
Edip-Layth	51:48 The earth We furnished; We are fine Providers.
The Monotheist Group	51:48 And the Earth We furnished; glory be to the Makers.
Muhammad Asad	51:48 And the earth have We spread out wide - and how well have We ordered it! ³²
Rashad Khalifa	51:48 And we made the earth habitable; a perfect design.
Shabbir Ahmed	51:48 And We have spread out the earth, and how excellent a Spreader We are!
Transliteration	51:48 Waal-arda farashnahafaniAama almahidoona
A	51:48 والارض فرشناها فنعم المهدون
Edip-Layth	51:49 From everything We created a pair, perhaps you may remember.
The Monotheist Group	51:49 And from everything We created a pair, perhaps you may remember.
	51:49 And in everything have We created oppos ites, ³³ so that you might bear in

Muhammad Asad	mind [that God alone is One]. ³⁴
Rashad Khalifa	51:49 We created a pair (male and female) of everything, that you may take heed.
Shabbir Ahmed	51:49 And all things We created in pairs and in opposites (such that one complements the other), so that you may reflect.
Transliteration	51:49 Wamin kulli shay-in khalaqna <u>zawjayn</u> ilaAAallakum ta <u>th</u> akkaroona
A	51:49 ومن كل شيء خلقنا زوجين لعلكم تذكرون
Edip-Layth	51:50 So turn towards God. I am to you from Him a clear warner.
The Monotheist Group	51:50 So turn towards God. I am to you from Him a clear warner.
Muhammad Asad	51:50 And so, [O Muhammad, say unto them:] Flee unto God [from all that is false and evil]! Verily, I am a plain warner to you from Him!
Rashad Khalifa	51:50 You shall escape to GOD. I am sent by Him to you as a manifest warner.
Shabbir Ahmed	51:50 (Say), "Therefore, find your way to God alone. I am a plain warner to you from Him." ¹¹
Transliteration	51:50 Fafirroo ila All <u>a</u> hi inneelakum minhu na <u>th</u> eerun mubeenun
A	51:50 ففروا الى الله انى لكم منه نذير مبين
Edip-Layth	51:51 Do not make any other god with God. I am to you from Him a clear warner.
The Monotheist Group	51:51 And do not make any other god with God. I am to you from Him a clear warner.
Muhammad Asad	51:51 And do not ascribe divinity to aught side by side with God: ³⁵ verily, I am a plain warner to you from Him!"
Rashad Khalifa	51:51 Do not set up beside GOD any other god. I am sent by Him to you as a manifest warner.
Shabbir Ahmed	51:51 Set up no god or 'authority' along with God. I am a plain warner to you from Him.
Transliteration	51:51 Wala tajAAaloo maAAa All <u>a</u> hi il <u>a</u> han <u>a</u> khara innee lakum minhu na <u>th</u> eerun mubeenun
A	51:51 ولا تجعلوا مع الله الهاء اخر انى لكم منه نذير مبين
Edip-Layth	51:52 Likewise, when a messenger went to those before them, they said, "A magician, or crazy."
The Monotheist Group	51:52 Likewise, when a messenger went to those before them, they said: "A magician, or crazy."
Muhammad Asad	51:52 [But] thus it is: never yet came any apostle to those who lived before their time but they said, A spel1binder ³⁶
Rashad Khalifa	51:52 Consistently, when a messenger went to the previous generations, they said, "Magician," or, "Crazy."
	51:52 But, thus it is. No messenger came to those before their time, but they

Shabbir Ahmed	said, "A wizard or a madman!"
Transliteration	51:52 Kathalika ma ata alla ^{the} enamin qablihim min rasoolin illa qaloo sahirunaw majnoonun
A	51:52 كذلك ما اتى الذين من قبلهم من رسول الا قالوا ساحر او مجنون
Edip-Layth	51:53 Have they passed down this saying to each other? Indeed, they are a wicked people.
The Monotheist Group	51:53 Have they passed down this saying to each other? Indeed, they are a wicked people.
Muhammad Asad	51:53 Have they, perchance, handed down this [way of thinking] as a legacy unto one another? Nay, they are people filled with overweening arrogance!
Rashad Khalifa	51:53 Did they make an agreement with each other? Indeed, they are transgressors.
Shabbir Ahmed	51:53 Have they handed down this (behavior) as a last will from one to another? Nay, but they have been people who wished to live without moral bounds.
Transliteration	51:53 Atawa ^s aw bihi bal hum qawmun taghoo ⁿ a
A	51:53 اتواصوا به بل هم قوم طاغون
Edip-Layth	51:54 So turn away from them; you will not be blamed. ³
The Monotheist Group	51:54 So turn away from them; you will not be blamed.
Muhammad Asad	51:54 Turn, then, away from them, and thou shalt incur no blame;
Rashad Khalifa	51:54 You may disregard them; you cannot be blamed.
Shabbir Ahmed	51:54 Turn, then, away from them, and you shall not be blameworthy.
Transliteration	51:54 Fatawalla AA ^a nhum fam ^a anta bimaloom ⁱ n
A	51:54 فتول عنهم فما انت بملوم
Edip-Layth	51:55 Remind, for the reminder benefits those who acknowledge.
The Monotheist Group	51:55 And remind, for the reminder benefits the believers.
Muhammad Asad	51:55 yet go on reminding [all who would listen]: for, verily, such a reminder will profit the believers.
Rashad Khalifa	51:55 And remind, for the reminder benefits the believers.
Shabbir Ahmed	51:55 Yet continue reminding, for, certainly, the believers will benefit from it and gain eminence.
Transliteration	51:55 Wa ^t hakkir fa-inna al th hikra ⁿ tanfaAAu almu/mineena
A	51:55 وذكر فان الذكرى تنفع المؤمنين
Edip-Layth	51:56 I did not create the Jinn and the humans except to serve Me. ⁴
The Monotheist Group	51:56 I did not create the Jinn and the humans except to serve Me.
	51:56 And [tell them that] I have not created the invisible beings ³⁷ and men to

Muhammad Asad	any end other than that they may [know and] worship Me. ³⁸
Rashad Khalifa	<i>The Purpose of Our Existence</i> 51:56 I did not create the jinns and the humans except to worship Me alone.
Shabbir Ahmed	51:56 And I have not created the 'jinn' and the 'ins' but that they obey (serve) Me alone. ¹²
Transliteration	51:56 Wama khalaqtu aljinna waal-insailla liyaAAbudooni
A	51:56 وما خلقت الجن والانس الا ليعبدون
Edip-Layth	51:57 I need no provisions from them, nor do I need them to give food.
The Monotheist Group	51:57 I need no provisions from them, nor do I need them to give food.
Muhammad Asad	51:57 [But withal,] no sustenance do I ever demand of them, nor do I demand that they feed Me:
Rashad Khalifa	51:57 I need no provisions from them, nor do I need them to feed Me.
Shabbir Ahmed	51:57 No sustenance do I ever require of them, nor do I ask that they feed Me.
Transliteration	51:57 Ma oreedu minhum min rizqin wama oreedu an yutAAimooni
A	51:57 ما اريد منهم من رزق وما اريد ان يطعمون
Edip-Layth	51:58 God is the Provider, the One with Power, the Supreme.
The Monotheist Group	51:58 God is the Provider, the One with Power, the Supreme.
Muhammad Asad	51:58 for, verily, God Himself is the Provider of all sustenance, the Lord of all might, the Eternal!
Rashad Khalifa	51:58 GOD is the Provider, the Possessor of all power, the Supreme.
Shabbir Ahmed	51:58 Certainly, God is the Provider of sustenance, the Lord of might, Invincible.
Transliteration	51:58 Inna Allaha huwa alirrazaquthoo alquwwati almateenu
A	51:58 ان الله هو الرزاق ذو القوة المتين
Edip-Layth	51:59 The transgressors will have the same fate as their previous friends; so let them not be hasty.
The Monotheist Group	51:59 The transgressors will have the same fate as their previous friends; so let them not be hasty.
Muhammad Asad	51:59 And, verily, they who are bent on doing evil shall have their share [of evil] like unto the share of their fellows [of old]: ³⁹ so let them not ask Me to hasten [their doom]!
Rashad Khalifa	51:59 The transgressors have incurred the same fate as their previous counterparts; they should not challenge.
Shabbir Ahmed	51:59 But the violators of human rights trail behind in humanity as their comrades trailed behind in the past. For them is what (retribution) they had. Then, they should not ask to hasten (their retribution).
Transliteration	51:59 Fa-inna lilla theena thalamoothanooban mithla thanoobi a s-habihimfala yastaAAjiloona

A	51:59 فان للذين ظلموا ذنوبا مثل ذنوب اصحابهم فلا يستعجلون
Edip-Layth	51:60 So woe to those who rejected from the day that is waiting for them.
The Monotheist Group	51:60 So woe to those who rejected from the Day that is waiting for them.
Muhammad Asad	51:60 For, woe unto those who are bent on denying the truth - [woe] on the Day which they have been promised
Rashad Khalifa	51:60 Woe to those who disbelieved from the day that is awaiting them.
Shabbir Ahmed	51:60 Anguish awaits the deniers of the truth on the Day of theirs that they are promised.
Transliteration	51:60 Fawaylun lilla <u>the</u> ena kafaroo minyawmihimu alla <u>the</u> e yooAAadoona
A	51:60 فويل للذين كفروا من يومهم الذى يوعدون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (51:1)

These verses are traditionally translated as a description of wind, rain and sailing ships. However, the audience of the Quran transcends time. These words can also be understood as a description of the movement of electrons and their ability to carry information.

Edip-Layth - End Note 2 (51:47)

God who created the universe billions of years ago by His command of "Be" ([21:30](#)), is continuously expanding the universe in time and space. Remarkably, this 1400-year old proclamation has just recently in the 20th century been shown by modern science to be a fact. See [4:82](#).

Edip-Layth - End Note 3 (51:54)

Jonah was criticized for abandoning his mission before completing it ([37:142](#)). For the Old Testament's account, see the four short chapters of the book of Jonah.

Edip-Layth - End Note 4 (51:56)

See [2:35](#)

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (51:1)

Individuals and communities that spread the Divine Word

Shabbir Ahmed - End Note 2 (51:5)

The Qur'an shall ultimately prevail. [9:33](#)

Shabbir Ahmed - End Note 3 (51:17)

Haju' = Fall asleep like an exhausted horse

Shabbir Ahmed - End Note 4 (51:18)

Sahr = Morning = Being proactive = Early action = Core of the heart (Lisan-al-Arab). Ghafarah = Helmet = Guarding

Shabbir Ahmed - End Note 5 (51:19)

See [2:3](#), [6:141](#), Zakaat and the Day of the Harvest

Shabbir Ahmed - End Note 6 (51:20)

Its resources must remain open for all. [15:20](#), [41:10](#), [55:11-12](#)

Shabbir Ahmed - End Note 7 (51:21)

Anfusikum entails all the meanings rendered here. [9:31-33](#), [13:31,14:48](#), [18:48](#), [41:53](#), [48:28](#), [51:20-21](#), [61:9](#)

Shabbir Ahmed - End Note 8 (51:22)

'In the heaven' = A metaphor for God's Almightyness

Shabbir Ahmed - End Note 9 (51:28)

Abraham was concerned, since people with aggressive designs used to refuse hospitality. But they were hurrying to Sodom. [11:69-76](#), [15:50-55](#), [26:69](#), [29:31](#)

Shabbir Ahmed - End Note 10 (51:47)

Samaa = Sky = Heaven = Allegorically the Universe. Bi-Ayidin = With both hands = With power

Shabbir Ahmed - End Note 11 (51:50)

To emphasize the urgency to do good in this short, unpredictable human life, the word 'say' in this verse is merged with Fafirru = So flee = Therefore, rush = So, go forth now = So, escape = Find your way

Shabbir Ahmed - End Note 12 (51:56)

Jinn = Nomads. Ins = Urbanites. Check Surah 72 Al-Jinn, author's note, for details. Ibadah is usually translated as worship but in that sense it applies better to idol-worship. And since the Qur'an consistently promotes action over ritual, Ibadah means obeying God by serving His creation

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (51:4)

These symbolical epithets, consisting of adjectival participles without any mention of the nouns which they qualify, have been variously interpreted by the early commentators; but since there is a consensus of opinion regarding the first of these participles - adh-dhariyat - as denoting "dust-scattering winds", we may assume that the other three relate to different phases or manifestations of the same phenomenon (Razi) - namely, to the life-giving function of the combination of wind, clouds and rain - pointing, symbolically, to the miraculous creation of life as such and, thus, to the existence of a conscious, purposeful Creator.

Muhammad Asad - End Note 2 (51:5)

I.e., life after death.

Muhammad Asad - End Note 3 (51:7)

I.e., "think of the Creator of this great universe and, hence, of your responsibility to Him".

Muhammad Asad - End Note 4 (51:8)

Lit., "you are indeed in a discordant opinion (qawl)", i.e., as to whether or not there is life after death, whether God exists, whether there is any truth in divine revelation, and so forth.

Muhammad Asad - End Note 5 (51:9)

Lit., "perversely turned away from this [truth] is he who is made to lie" - or, according to the Taj al-'Arus, "he who is perverted in his reason and opinion", i.e., who is a priori disposed to deceive himself: implying that belief in God and, hence, in life after death is inherent in man's mind and feeling, and that, therefore, a departure from this belief is but an outcome of intellectual perversion.

Muhammad Asad - End Note 6 (51:10)

For this rendering of the expression qutila, see note 9 on [74:19](#).

Muhammad Asad - End Note 7 (51:10)

Thus the Taj al-'Arus, explaining the deeper meaning of al-kharrasun. "That which they cannot ascertain" is, in this context, synonymous with al-ghayb, "the reality which is beyond the reach of human perception".

Muhammad Asad - End Note 8 (51:13)

This "trial (fitnah) by the fire" is in tune with several Quranic allusions to the effect that the otherworldly suffering described as "hell" is not to be eternal: see in this connection notes 114 on [6:128](#), [40:12](#) and note 53 on [43:74](#).

Muhammad Asad - End Note 9 (51:14)

A reference to their one-time sarcastic demand that they should be punished for their rejection of the Quranic message: cf. [6:57-58](#) and [8:32](#).

Muhammad Asad - End Note 10 (51:16)

Lit., "before that (Day)".

Muhammad Asad - End Note 11 (51:18)

See note 10 on [3:17](#) .

Muhammad Asad - End Note 12 (51:19)

Sc., "but could not beg" - and this applies to all living creatures, whether human beings or mute animals (Razi), irrespective of whether the need is of a physical or an emotional nature.

Muhammad Asad - End Note 13 (51:21)

See note 3 on [45:4](#).

Muhammad Asad - End Note 14 (51:22)

I.e., both physical (rain) and spiritual (truth and guidance).

Muhammad Asad - End Note 15 (51:23)

Lit., "even as you speak" or "are able to speak": an allusion to man's ability to think conceptually and to express himself - that is, to something of which man is absolutely, axiomatically conscious.

Muhammad Asad - End Note 16 (51:24)

This story (as well as the subsequent mention of what happened to Lot's people and to the tribes of Ad and Thamud, of Moses and Pharaoh's people, and of Noah's people) is connected with the preceding references to the "signs", visible and conceptual, of God's existence and almightiness and the inflexible moral causality apparent in what the Qur'an describes as "the way of God" (sunnat Allah). The story of Abraham's angelic guests appears also in [11:69](#) ff. and - in a somewhat shorter version - in [15:51](#) ff. as well.

Muhammad Asad - End Note 17 (51:25)

Lit., "unknown people" - i.e., not realizing that they were angels.

Muhammad Asad - End Note 18 (51:28)

See note 101 on [11:70](#).

Muhammad Asad - End Note 19 (51:28)

I.e., with prophethood (cf. [15:53](#)).

Muhammad Asad - End Note 20 (51:32)

I.e., Lot 's people.

Muhammad Asad - End Note 21 (51:33)

Lit., "stones of clay" - the noun "clay" (tin) is, according to Zamakhshari , identical with the term sijjil

mentioned in [11:82](#) and tentatively explained in the corresponding note 114 as signifying "chastisement pre-ordained".

Muhammad Asad - End Note 22 (51:34)

For an explanation of this rendering of the term *musrifin*, see note 21 on [10:12](#) .

Muhammad Asad - End Note 23 (51:35)

Lit., "And then", i.e., after the events described in [11:77](#) ff. and [15:61](#) ff.

Muhammad Asad - End Note 24 (51:36)

I.e., Lot 's family.

Muhammad Asad - End Note 25 (51:37)

I.e., in the utter destruction of Sodom and Gomorrah.

Muhammad Asad - End Note 26 (51:38)

The above interpolations are based on the consensus of most of the classical commentators regarding the phrase "And in Moses, too".

Muhammad Asad - End Note 27 (51:40)

This is an illustration of the Quranic doctrine that the suffering which is bound to befall an evildoer in this world or in the life to come, or in both, is but a consequence of his own doings.

Muhammad Asad - End Note 28 (51:42)

See [69:6-8](#). For the story of the tribe of Ad as such, see second half of note 48 on [7:65](#).

Muhammad Asad - End Note 29 (51:43)

Cf. [11:65](#). An outline of the story of the Thamud is given in [7:73-79](#).

Muhammad Asad - End Note 31 (51:47)

See note 38 on the first part of [21:30](#) . The phrase *inna la-musi'un* clearly foreshadows the modern notion of the "expanding universe" - that is, the fact that the cosmos, though finite in extent, is continuously expanding in space.

Muhammad Asad - End Note (51:47)

Muhammad Asad - End Note 32 (51:48)

I.e., in accordance with the requirements of the living organisms that were to - and did - develop on it.

Muhammad Asad - End Note 33 (51:49)

Lit., "of every thing have We created pairs"- a phrase which is explained in note 18 on [36:36](#).

Muhammad Asad - End Note 34 (51:49)

Cf. [89:3](#) and the corresponding note 2.

Muhammad Asad - End Note 35 (51:51)

Lit., "do not set up any other deity".

Muhammad Asad - End Note 36 (51:52)

Lit., "sorcerer".

Muhammad Asad - End Note 37 (51:56)

For a full discussion of the term jinn ("invisible beings"), see Appendix III. As pointed out by most of the philologists - and stressed by Razi in his comments on the above verse - this term includes also the angels, since they, too, are beings or forces "concealed from man's senses".

Muhammad Asad - End Note 38 (51:56)

Thus, the innermost purpose of the creation of all rational beings is their cognition (marifah) of the existence of God and, hence, their conscious willingness to conform their own existence to whatever they may perceive of His will and plan: and it is this twofold concept of cognition and willingness that gives the deepest meaning to what the Qur'an describes as "worship" (ibadah). As the next verse shows, this spiritual call does not arise from any supposed "need" on the part of the Creator, who is self-sufficient and infinite in His power, but is designed as an instrument for the inner development of the worshipper, who, by the act of his conscious self-surrender to the all-pervading Creative Will, may hope to come closer to an understanding of that Will and, thus, closer to God Himself.

Muhammad Asad - End Note 39 (51:59)

Implying that every act of evildoing bears the seed of its own retribution either in this world or in the hereafter.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 52:1 By the mount,
The Monotheist Group	In the name of God, the Almighty, the Merciful. 52:1 By the mount.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 52:1 CONSIDER Mount Sinai ! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 52:1 Mt. Sinai.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 52:1 Mount Sinai stands witness. ¹
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 52:1 Waalttoori
A	بسم الله الرحمن الرحيم 52:1 والطور
Edip-Layth	52:2 A recorded book.
The Monotheist Group	52:2 And a recorded Scripture.
Muhammad Asad	52:2 Consider [God's] revelation, inscribed

Rashad Khalifa	52:2 The recorded scripture.
Shabbir Ahmed	52:2 And a well-scored Book it is.
Transliteration	52:2 Wakitabin mastoorin
A	52:2 وكتب مسطور
Edip-Layth	52:3 In paper published.
The Monotheist Group	52:3 In parchment unrolled.
Muhammad Asad	52:3 on wide-open scrolls. ²
Rashad Khalifa	52:3 Published in books.
Shabbir Ahmed	52:3 Written on fine parchment, unrolled, open for everyone to read, widely published. ²
Transliteration	52:3 Fee raqqin manshoorin
A	52:3 فى رق منشور
Edip-Layth	52:4 The frequented/built sanctuary.
The Monotheist Group	52:4 And the constructed Dwelling.
Muhammad Asad	52:4 Consider the long-enduring house [of worship]! ³
Rashad Khalifa	52:4 The frequented Shrine.
Shabbir Ahmed	52:4 And the Blessed House that is frequently visited (the Ka'bah) stands witness.
Transliteration	52:4 Waalbayti almaAAmoori
A	52:4 والبيت المعمور
Edip-Layth	52:5 The ceiling which is elevated.
The Monotheist Group	52:5 And the ceiling which is elevated.
Muhammad Asad	52:5 Consider the vault [of heaven] raised high!
Rashad Khalifa	52:5 The exalted ceiling.
Shabbir Ahmed	52:5 By the exalted canopy (of the sky, this Book is exalted)!
Transliteration	52:5 Waalssaqfi almarfooAAi
A	52:5 والسقف المرفوع
Edip-Layth	52:6 The sea that is set aflame.
The Monotheist Group	52:6 And the sea that is set aflame.
Muhammad Asad	52:6 Consider the surf-swollen sea!
Rashad Khalifa	52:6 The sea that is set aflame.
Shabbir Ahmed	52:6 And by the ocean bustling with ships and lights.

Transliteration	52:6 Waalbahri almasjoori
A	52:6 والبحر المسجور
Edip-Layth	52:7 Your Lord's retribution is unavoidable.
The Monotheist Group	52:7 Your Lord's retribution is unavoidable.
Muhammad Asad	52:7 VERILY, [O man,] the suffering decreed by thy Sustainer [for the sinners] will indeed come to pass:
Rashad Khalifa	52:7 Your Lord's requital is unavoidable.
Shabbir Ahmed	52:7 The retribution of your Lord is now inevitable.
Transliteration	52:7 Inna AAathaba rabbika law aqiAAun
A	52:7 ان عذاب ربك لوقع
Edip-Layth	52:8 Nothing can stop it.
The Monotheist Group	52:8 Nothing can stop it.
Muhammad Asad	52:8 there is none who could avert it.
Rashad Khalifa	52:8 No force in the universe can stop it.
Shabbir Ahmed	52:8 There is none who can repel it.
Transliteration	52:8 Ma lahu min dafiAAin
A	52:8 ما له من دافع
Edip-Layth	52:9 The day when the sky will violently thunder.
The Monotheist Group	52:9 The Day when the sky will violently thunder.
Muhammad Asad	52:9 [It will come to pass] on the Day when the skies will be convulsed in [a great] convulsion,
Rashad Khalifa	52:9 The day will come when the sky will violently thunder.
Shabbir Ahmed	52:9 On the day when the high elite will be shaken, and shaken hard. ³
Transliteration	52:9 Yawma tamooru alssamao mawran
A	52:9 يوم تمور السماء مورا
Edip-Layth	52:10 The mountains will be wiped out.
The Monotheist Group	52:10 And the mountains will be wiped out.
Muhammad Asad	52:10 and the mountains will move with [an awesome] movement.
Rashad Khalifa	52:10 The mountains will be wiped out.
Shabbir Ahmed	52:10 And the strong leaders will be moved with a movement. ⁴
Transliteration	52:10 Wataseeru aljibalu sayran
A	52:10 وتسير الجبال سيرا

Edip-Layth	52:11 Woes on that day to the deniers.
The Monotheist Group	52:11 Woe on that Day to the deniers.
Muhammad Asad	52:11 Woe, then, on that Day to all who give the lie to the truth
Rashad Khalifa	52:11 Woe on that day to the disbelievers -
Shabbir Ahmed	52:11 Ultimately, then, is destruction on that Day for all who oppose the truth.
Transliteration	52:11 Fawaylun yawma-i ^{thin} ilmukath ^{thi} beena
A	52:11 فويل يومئذ للمكذبين
Edip-Layth	52:12 Who are in their recklessness, playing.
The Monotheist Group	52:12 Who are in their recklessness, playing.
Muhammad Asad	52:12 all those who [throughout their lives] but idly played with things vain
Rashad Khalifa	52:12 who are in their blundering, heedless.
Shabbir Ahmed	52:12 Who peddle the play of shallow rituals.
Transliteration	52:12 Allat ^{he} ena hum fee khaw ^d inyalAAaboona
A	52:12 الذين هم في خوض يلعبون
Edip-Layth	52:13 The day they will be called into hell, forcibly:
The Monotheist Group	52:13 The Day they will be called into Hell, forcibly:
Muhammad Asad	52:13 on the Day when they shall be thrust into the fire with [an irresistible] thrust, [and will be told:]
Rashad Khalifa	52:13 They will be herded into Gehenna, forcibly.
Shabbir Ahmed	52:13 The Day when they are thrust into the fire of Hell with a mighty thrust.
Transliteration	52:13 Yawma yudaAAAAoona ila narijahannama daAAAAa ⁿ
A	52:13 يوم يدعون الى نار جهنم دعا
Edip-Layth	52:14 "This is the fire which you used to deny!"
The Monotheist Group	52:14 "This is the Fire which you used to deny!"
Muhammad Asad	52:14 This is the fire which you were wont to call a lie!
Rashad Khalifa	52:14 This is the Fire in which you used to disbelieve.
Shabbir Ahmed	52:14 This is the fire that you used to deny.
Transliteration	52:14 Hat ^{hi} hi alnna ^r u allateekuntum biha ^a tukath ^{thi} boona
A	52:14 هذه النار التي كنتم بها تكذبون
Edip-Layth	52:15 "Is this magic, or do you not see?"
The Monotheist Group	52:15 "Is this magic, or do you not see?"
Muhammad Asad	52:15 Was it, then, a delusion ⁵ or is it that you failed to see [its truth]?

Rashad Khalifa	52:15 Is this magic, or do you not see?
Shabbir Ahmed	52:15 Is it, then, magic, or is it that you never used your vision?
Transliteration	52:15 Afasi <u>h</u> run <u>h</u> atha am antum la <u>t</u> ub <u>s</u> iroona
A	52:15 افسح هذا ام انتم لا تبصرون
Edip-Layth	52:16 "Enter it, whether you are patient or impatient, it will be the same for you. You are only being requited for what you used to do."
The Monotheist Group	52:16 "Enter it, whether you are patient or impatient, it will be the same for you. You are only being requited for what you used to do."
Muhammad Asad	52:16 Endure it [now]! But [whether you] bear yourselves with patience or without patience, it will be the same to you: you are but being requited for what you were wont to do." ⁶
Rashad Khalifa	52:16 Suffer the burning. Whether you are patient or impatient, it will be the same for you. This is the just requital for what you did.
Shabbir Ahmed	52:16 Endure the heat herein. It is the same whether you bear it patiently or impatiently. This is only the built-in requital of what you used to do.
Transliteration	52:16 Islaw <u>h</u> a fa i <u>s</u> birooaw l a ta <u>s</u> biroo saw aon AAalaykum innam a <u>t</u> ujzawna m a kuntum taAAamaloona
A	52:16 اصلوها فاصبروا او لا تصبروا سواء عليكم انما تجزون ما كنتم تعملون
Edip-Layth	52:17 The righteous are in paradises and bliss.
The Monotheist Group	52:17 The righteous are in paradises and bliss.
Muhammad Asad	52:17 [But,] verily, the God-conscious will find themselves [on that Day] in gardens and in bliss,
Rashad Khalifa	52:17 The righteous have deserved gardens and bliss.
Shabbir Ahmed	52:17 Surely, those who chose to live upright, dwell in Gardens and in bliss.
Transliteration	52:17 Inna almuttaqeena fee jannat <u>i</u> nwanaAAeemi <u>n</u>
A	52:17 ان المتقين فى جنت ونعيم
Edip-Layth	52:18 Delighted by what their Lord has granted them; and their Lord has spared them the retribution of hell.
The Monotheist Group	52:18 Delighted by what their Lord has granted them; and their Lord has spared them the retribution of Hell.
Muhammad Asad	52:18 rejoicing in all that their Sustainer will have granted them: for their Sustainer will have warded off from them all suffering through the blazing fire.
Rashad Khalifa	52:18 They enjoy what their Lord has reserved for them; their Lord has spared them the retribution of Hell.
Shabbir Ahmed	52:18 Delighted in what their Lord has bestowed upon them. And their Lord has guarded them against the torment of the Blazing Fire.
Transliteration	52:18 Fa <u>k</u> iheena bim a a <u>t</u> ahumrabbuhum wawaq a <u>h</u> um rabbuhum AAa <u>t</u> haba alja <u>h</u> eemi

A	52:18 فكهين بما ءاتهم ربهم ووقهم عذاب الجحيم
Edip-Layth	52:19 Eat and drink happily because of what you used to do.
The Monotheist Group	52:19 Eat and drink happily because of what you used to do.
Muhammad Asad	52:19 [And they will be told:] Eat and drink with good cheer as an outcome of what you were wont to do,
Rashad Khalifa	52:19 Eat and drink happily, in return for your works.
Shabbir Ahmed	52:19 Enjoy life, eat and drink happily for what you used to do.
Transliteration	52:19 Kuloo waishraboo hanee-an bimakuntum taAAamaloona
A	52:19 كلوا واشربوا هنيا بما كنتم تعملون
Edip-Layth	52:20 They recline on arranged furnishings, and We coupled them with wonderful companions. ¹
The Monotheist Group	52:20 They recline on arranged furnishings, and We coupled them with wonderful companions.
Muhammad Asad	52:20 reclining on couches [of happiness] ranged in rows!" ⁷ And [in that paradise] We shall mate them with companions pure, most beautiful of eye. ⁸
Rashad Khalifa	52:20 They relax on luxurious furnishings, and we match them with beautiful spouses.
Shabbir Ahmed	52:20 Relaxing on well-decorated couches. And We will match them with neat companions, most beautiful of vision.
Transliteration	52:20 Muttaki-eena AAala sururin masfoofatinwazawwajnahum bihoorin AAeenin
A	52:20 متكين على سرر مصفوفة وزوجهم بحور عين
Edip-Layth	52:21 Those who acknowledged, and their progeny also followed them in acknowledgement; We will have their progeny join them. We never fail to reward them for any work. Every person is paid for what he did.
The Monotheist Group	52:21 And those who believed, and their progeny also followed them in belief; We will have their progeny join them. We never fail to reward them for any work. Every person is paid for what he did.
Muhammad Asad	52:21 And as for those who have attained to faith and whose offspring will have followed them in faith, We shall unite them with their offspring; and We shall not let aught of their deeds go to waste: ⁹ [but] every human being will be held in pledge for whatever he has earned. ¹⁰
Rashad Khalifa	52:21 For those who believed, and their children also followed them in belief, we will have their children join them. We never fail to reward them for any work. Every person is paid for what he did.
Shabbir Ahmed	52:21 And those who attained belief, and whose children followed them in belief, We shall unite them with their families. We shall not let any of their deeds go to waste. Every human will be held responsible for his own doings. ⁵
Transliteration	52:21 Waallatheena amanoo wa ittabaAAat-humthurriyyatuhum bi-eem anin alhaqnabihim thurriyyatahum wama alatnahum minAAamalihim min shay-in kullu imri-in bima kasaba raheenun

A	52:21 والذين ءامنوا واتبعتهم نريتهم بايمن الحقنا بهم نريتهم وما التهم من عملهم من شيء كل امرئ بما كسب رهين
Edip-Layth	52:22 We will supply them with fruit and meat such as they desire.
The Monotheist Group	52:22 We will supply them with fruit and meat such as they desire.
Muhammad Asad	52:22 And We shall bestow on them fruit and meat in abundance - whatever they may desire:
Rashad Khalifa	52:22 We will supply them with fruits and meats that they love.
Shabbir Ahmed	52:22 And We shall bestow on them the fruits and the delicacies of their choice. ⁶
Transliteration	52:22 Waamdadn <u>ahum</u> bif <u>ak</u> ihatin wala <u>h</u> minmim <u>ma</u> yashtahoon <u>a</u>
A	52:22 وامددهم بفكهة ولحم مما يشتهون
Edip-Layth	52:23 They will exchange one with another a cup in which there is no harm, nor regret.
The Monotheist Group	52:23 They will enjoy drinks in which there is no harm, nor regret.
Muhammad Asad	52:23 and in that [paradise] they shall pass on to one another a cup which will not give rise to empty talk, and neither incite to sin. ¹¹
Rashad Khalifa	52:23 They will enjoy drinks that are never polluted, and never sinful to drink.
Shabbir Ahmed	52:23 And therein they pass from hand to hand cups of delicious drinks that cause no idle talk nor a hangover. ⁷
Transliteration	52:23 Yatan <u>aza</u> AAoona feeh <u>a</u> ka/san lalaghwun feeh <u>a</u> wal <u>a</u> ta/theemun
A	52:23 يتنزعون فيها كاسا لا لغو فيها ولا تأثيم
Edip-Layth	52:24 Around them will be children like protected pearls.
The Monotheist Group	52:24 And around them will be children like protected pearls.
Muhammad Asad	52:24 And they will be waited upon by [immortal] youths, ¹² [as if they were children] of their own, ¹³ [as pure] as if they were pearls hidden in their shells.
Rashad Khalifa	52:24 Serving them will be servants like protected pearls.
Shabbir Ahmed	52:24 And their children like pearls, playful, happy around them. ⁸
Transliteration	52:24 Waya <u>toofu</u> AAalayhim ghilmanunlahum kaannahum lu/luon maknoon <u>un</u>
A	52:24 ويطوف عليهم غلمان لهم كأنهم لولو مكنون
Edip-Layth	52:25 They came to one another asking.
The Monotheist Group	52:25 And they came to one another asking.
Muhammad Asad	52:25 And they [who are thus blest] will turn to one another, asking each other [about their past lives]. ¹⁴
Rashad Khalifa	52:25 They will meet each other and reminisce among themselves.

Shabbir Ahmed	52:25 They will socialize and reminisce among themselves (recalling how the previous life was).
Transliteration	52:25 Waaqbala baAA <u>du</u> hum AAa <u>la</u> baAA <u>d</u> inyatas <u>a</u> aloona
A	52:25 وا قبل بعضهم على بعض يتساءلون
Edip-Layth	52:26 They said, "We used to be compassionate among our people."
The Monotheist Group	52:26 They said: "We used to be compassionate among our people."
Muhammad Asad	52:26 They will say: Behold, aforesaid - when we were [still living] in the midst of our kith and kin - we were full of fear [at the thought of God's displeasure]: ¹⁵
Rashad Khalifa	52:26 They will say, "We used to be kind and humble among our people."
Shabbir Ahmed	52:26 They will say, "We were kind and humble amidst our families."
Transliteration	52:26 Q <u>aloo</u> in <u>na</u> kun <u>na</u> qabluf <u>ee</u> ah <u>l</u> in <u>a</u> mushfiq <u>ee</u> na
A	52:26 قالوا انا كنا قبل في اهلنا مشفقين
Edip-Layth	52:27 "God thus blessed us, and has spared us the agony of the fiery winds."
The Monotheist Group	52:27 "God thus blessed us, and has spared us the agony of the fierce hot winds."
Muhammad Asad	52:27 and so God has graced us with His favour, and has warded off from us all suffering through the scorching winds [of frustration].
Rashad Khalifa	52:27 "GOD has blessed us, and has spared us the agony of ill winds."
Shabbir Ahmed	52:27 So God has graced us and guarded us against the suffering of scorching winds of requital.
Transliteration	52:27 Fa <u>man</u> na All <u>ah</u> u AAa <u>lay</u> na wawaq <u>ana</u> AAa <u>th</u> aba al <u>ss</u> amoomi
A	52:27 فمن الله علينا ووقنا عذاب السموم
Edip-Layth	52:28 "We used to implore Him before; He is the Kind, the Compassionate."
The Monotheist Group	52:28 "We used to implore Him before; He is the Kind, the Merciful."
Muhammad Asad	52:28 Verily, we did invoke Him [alone] ere this: [and now He has shown us] that He alone is truly benign, a true dispenser of grace!" ¹⁶
Rashad Khalifa	52:28 "We used to implore Him; He is the Most Kind, Most Merciful."
Shabbir Ahmed	52:28 Truly, We always used to call upon Him (for help and guidance). He is the Source of progress in societies, Merciful." ⁹
Transliteration	52:28 In <u>na</u> kun <u>na</u> min qablu nadAAoohuinn <u>ah</u> u huwa al <u>ba</u> rru al <u>rra</u> heemu
A	52:28 انا كنا من قبل ندعوه انه هو البر الرحيم
Edip-Layth	52:29 Therefore, you shall remind. For by the grace of your Lord, you are neither a soothsayer, nor mad.
The Monotheist Group	52:29 Therefore, you shall remind. For by the grace of your Lord, you are neither a soothsayer, nor mad.

Muhammad Asad	52:29 EXHORT, then, [O Prophet, all men:] for, by thy Sustainer's grace, thou art neither a soothsayer nor a madman.
Rashad Khalifa	<i>The Messenger</i> 52:29 You shall remind the people. With your Lord's blessing's upon you, you are neither a soothsayer, nor crazy.
Shabbir Ahmed	52:29 So, (O Messenger!) keep reminding, for, by the grace of your Lord, you are neither a soothsayer nor a madman.
Transliteration	52:29 Faṭḥakkir fama anta biniAAamatirabbika bikahin walā majnoonin
A	52:29 فذكر فما انت بنعمت ربك بكاهن ولا مجنون
Edip-Layth	52:30 Or do they say, "He is a poet; so let us just wait until a disaster befalls him."
The Monotheist Group	52:30 Or do they say: "He is a poet; so let us just wait until a disaster befalls him."
Muhammad Asad	52:30 Or do they say, [He is but] a poet - let us wait what time will do unto him"? ¹⁷
Rashad Khalifa	52:30 They may say, "He is a poet; let us just wait until he is dead."
Shabbir Ahmed	52:30 What! Do they say, "A poet! Let us wait how time handles him!"
Transliteration	52:30 Am yaqooloona shaAAairun natarabbaṣubihī rayba almanooni
A	52:30 ام يقولون شاعر نتربص به ريب المنون
Edip-Layth	52:31 Say, "Continue waiting; for I will wait along with you."
The Monotheist Group	52:31 Say: "Continue waiting; for I will wait along with you."
Muhammad Asad	52:31 Say thou: Wait, [then,] hopefully; behold, I, too, shall hopefully wait with you!" ¹⁸
Rashad Khalifa	52:31 Say, "Go on waiting; I will wait along with you."
Shabbir Ahmed	52:31 Say to them, "Hope for what you hope for. I shall wait with you expecting what I expect."
Transliteration	52:31 Qul tarabbaṣoo fa-innee maAAakum minaalmutarabbi seena
A	52:31 قل تربصوا فاني معكم من المتربصين
Edip-Layth	52:32 Or do their dreams dictate this to them, or are they a transgressing people?
The Monotheist Group	52:32 Or do their dreams dictate this to them, or are they a transgressing people?
Muhammad Asad	52:32 Is it their minds that bid them [to take] this [attitude] - or are they [simply] people filled with overweening arrogance? ¹⁹
Rashad Khalifa	52:32 Is it their dreams that dictate their behavior, or are they naturally wicked?
Shabbir Ahmed	52:32 Is it their dreams that dictate their behavior, or are they bent upon crossing all moral bounds?
Transliteration	52:32 Am ta/muruhum aḥlamuhum biḥathaam hum qawmun taghoona

A	52:32 ام تامرهم احلمهم بهذا ام هم قوم طاغون
Edip-Layth	52:33 Or do they say, "He made it all up"? No, they simply do not acknowledge.
The Monotheist Group	52:33 Or do they say: "He made it all up"? No, they simply do not believe.
Muhammad Asad	52:33 Or do they say, He himself has composed this [message]"? Nay, but they are not willing to believe!
Rashad Khalifa	52:33 Do they say, "He made it all up?" Instead, they are simply disbelievers.
Shabbir Ahmed	52:33 Or do they say, "He himself has composed it?" Nay, they simply do not wish to believe. ¹⁰
Transliteration	52:33 Am yaqooloona taqawwalahu bal layu/minoona
A	52:33 ام يقولون تقوله بل لا يؤمنون
Edip-Layth	<i>The Quran, Unlike Human Words</i> 52:34 Let them produce a hadith like this, if they are truthful. ²
The Monotheist Group	52:34 Let them produce a narration like this, if they are truthful.
Muhammad Asad	52:34 But then, [if they deem it the work of a mere mortal,] let them produce another discourse like it - if what they say be true!
Rashad Khalifa	<i>"Mohammedans" Challenge God and Produce Hadith</i> 52:34 Let them produce a Hadith like this, if they are truthful.
Shabbir Ahmed	52:34 Then let them produce a Hadith like this if they are truthful. ¹¹
Transliteration	52:34 Falya/too bi_hadeethin mithlihi in kanoosadiqeena
A	52:34 فليأتوا بحديث مثله ان كانوا صدقين
Edip-Layth	52:35 Or were they created from nothing? Or was it they who created?
The Monotheist Group	52:35 Or were they created from nothing? Or was it them who created?
Muhammad Asad	52:35 [Or do they deny the existence of God?] ²⁰ Have they themselves been created without anything [that might have caused their creation]? ²¹ or were they, perchance, their own creators?
Rashad Khalifa	52:35 Were they created from nothing? Are they the creators?
Shabbir Ahmed	52:35 Are they a product of spontaneous generation? Or were they their own creators?
Transliteration	52:35 Am khuliqoo min ghayri shay-in am humu alkh_aliqoona
A	52:35 ام خلقوا من غير شيء ام هم الخلقون
Edip-Layth	52:36 Or did they create the heavens and the earth? No, they do not reason.
The Monotheist Group	52:36 Or did they create the heavens and the Earth? No, they do not comprehend.
Muhammad Asad	52:36 [And] have they created the heavens and the earth? ²² Nay, but they have no certainty of anything!

Rashad Khalifa	52:36 Did they create the heavens and the earth? Indeed, they have no certainty.
Shabbir Ahmed	52:36 Or did they create the heavens and earth? Nay, but they have no firm belief.
Transliteration	52:36 Am khalaqoo alssamawatiwaal-arda bal la yooqinoona
A	52:36 ام خلقوا السموت والارض بل لا يوقنون
Edip-Layth	52:37 Or do they possess the treasures of your Lord? Are they in control?
The Monotheist Group	52:37 Or do they possess the treasures of your Lord? Are they in control?
Muhammad Asad	52:37 [How could they?] Are thy Sustainer's treasures with them? ²³ Or are they in charge [of destiny]?
Rashad Khalifa	52:37 Do they possess the treasures of your Lord? Are they in control?
Shabbir Ahmed	52:37 Do they possess the treasures of your Lord? Or are they in charge?
Transliteration	52:37 Am AAindahum khaza-inu rabbika amhumu almuṣaytiroona
A	52:37 ام عندهم خزان ربك ام هم المصيطرون
Edip-Layth	52:38 Or do they have a stairway that enables them to listen? Then let their Hearers show their proof.
The Monotheist Group	52:38 Or do they have a stairway that enables them to listen? Then let their listeners show their proof.
Muhammad Asad	52:38 Or have they a ladder by which they could [ascend to ultimate truths and] listen [to what is beyond the reach of human perception]? Let, then, any of them who have listened [to it] produce a manifest proof [of his knowledge]!
Rashad Khalifa	52:38 Do they climb a ladder that enables them to listen? Let their listeners show their proof.
Shabbir Ahmed	52:38 Or do they have a stairway of knowledge to ascend to the Glorious Heights of Divine revelation and listen directly to and come at par with it? Let, then, whoever has received a direct revelation bring his proof. ¹²
Transliteration	52:38 Am lahum sullamun yastamiAAoona feehifalya/ti mustamiAAuhum bisultānin mubeenīn
A	52:38 ام لهم سلم يستمعون فيه فليات مستمعهم بسلطن مبين
Edip-Layth	52:39 Or to Him belong the daughters, and to you belong the sons?
The Monotheist Group	52:39 Or to Him belong the daughters, and to you belong the sons?
Muhammad Asad	52:39 Or, [if you believe in God, how can you believe that] He has [chosen to have] daughters, whereas you yourselves would have [only] sons? ²⁴
Rashad Khalifa	52:39 Does He have daughters, while you have sons?
Shabbir Ahmed	52:39 (Such is their ignorance, yet their claims!) What! He has daughters, whereas you would rather have only sons?
Transliteration	52:39 Am lahu albanātu walakumu albanoon a

A	52:39 ام له البنت ولكم البنون
Edip-Layth	52:40 Or do you ask them for a wage, thus they are burdened by the fine?
The Monotheist Group	52:40 Or do you ask them for a wage, thus they are burdened by the fine?
Muhammad Asad	52:40 Or is it that [they who reject thy message, O Muhammad, fear lest] thou ask of them a reward, so that they would be burdened with debt [if they should listen to thee]?
Rashad Khalifa	52:40 Are you asking them for any wage, and they are burdened thereby?
Shabbir Ahmed	52:40 Or is it that you (O Prophet!) ask them for any wage so that they are plunged in debt?
Transliteration	52:40 Am tas-aluhum ajran fahum min maghraminmuthqaloon a
A	52:40 ام تسلمهم اجرا فهم من مغرم مثقلون
Edip-Layth	52:41 Or do they know the future, thus they have it recorded?
The Monotheist Group	52:41 Or do they know the future, thus they have it recorded?
Muhammad Asad	52:41 Or [do they think] that the hidden reality [of all that exists] is almost within their grasp, so that [in time] they can write it down? ²⁵
Rashad Khalifa	52:41 Do they know the future, and have it recorded?
Shabbir Ahmed	52:41 Or do they know the future so that they have it written down?
Transliteration	52:41 Am AAindahumu alghaybu fahum yaktuboon a
A	52:41 ام عندهم الغيب فهم يكتبون
Edip-Layth	52:42 Or do they intend to scheme? Indeed, it is the ingrates who are schemed against.
The Monotheist Group	52:42 Or do they intend to scheme? Indeed, it is the rejecters who are schemed against.
Muhammad Asad	52:42 Or do they want to entrap [thee in contradictions]? But they who are bent on denying the truth - it is they who are truly entrapped! ²⁶
Rashad Khalifa	52:42 Are they plotting and scheming? The disbelievers' schemes backfire against them.
Shabbir Ahmed	52:42 Or do they intend a plot (to ensnare the messenger)? But those who choose to live in darkness are the ones who will get entrapped. ¹³
Transliteration	52:42 Am yureedoona kaydan faallatheenakafaroo humu almakeedoona a
A	52:42 ام يريدون كيدا فالذين كفروا هم المكيدون
Edip-Layth	52:43 Or do they have another god besides God? God be glorified above what they set up.
The Monotheist Group	52:43 Or do they have another god besides God? God be glorified above what they set up.
Muhammad Asad	52:43 Have they, then, any deity other than God? Utterly remote is God, in His limitless glory, from anything to which men may ascribe a share in His divinity!

Rashad Khalifa	52:43 Do they have another god beside GOD? GOD be glorified, far above having partners.
Shabbir Ahmed	52:43 Or do they have a god other than God? Glorified is God far above what they associate with Him.
Transliteration	52:43 Am lahum ilāhun ghayru Allāhisubḥāna Allāhi AAamma yushrikoona
A	52:43 ام لهم اله غير الله سبحانه عما يشركون
Edip-Layth	52:44 If they see an object falling from the sky, they will say, "Piled clouds!"
The Monotheist Group	52:44 And if they see a spectacle from the sky, they will say: "Piled clouds!"
Muhammad Asad	52:44 AND YET, if they [who refuse to see the truth] were to see part of the sky falling down, they would [only] say, [It is but] a mass of clouds!"
Rashad Khalifa	52:44 When they see masses falling from the sky, they will say, "Piled clouds!"
Shabbir Ahmed	52:44 Even if they were to see a fragment from the sky falling, they would say, "A dense cloud!" 14
Transliteration	52:44 Wa-in yaraw kisfan mina a lssama-isaqitan yaqooloo saḥabun markoomun
A	52:44 وان يروا كسفا من السماء ساقطا يقولوا سحاب مركوم
Edip-Layth	52:45 So disregard them until they meet the day in which they are struck.
The Monotheist Group	52:45 So disregard them until they meet the Day in which they are struck.
Muhammad Asad	52:45 Hence, leave them alone until they face that [Judgment] Day of theirs, when they will be stricken with terror:
Rashad Khalifa	52:45 Disregard them until they meet the day in which they are struck.
Shabbir Ahmed	52:45 So, leave them alone until they meet that Day of theirs wherein they shall be thunderstruck.
Transliteration	52:45 Fatharhum ḥatta yulaqooyawmahumu allathee feehi yusAAaqaona
A	52:45 فذرهم حتى يلقوا يومهم الذى فيه يصعقون
Edip-Layth	52:46 The day when their schemes will not protect them, nor will they be helped.
The Monotheist Group	52:46 The Day when their schemes will not protect them, nor will they be helped.
Muhammad Asad	52:46 the Day when none of their scheming will be of the least avail to them, and they will receive no succour.
Rashad Khalifa	52:46 On that day, their schemes will not protect them, nor will they be helped.
Shabbir Ahmed	52:46 - The Day when none of their scheming will avail them, nor will they be helped.
Transliteration	52:46 Yawma la yughnee AAanhum kayduhumshay-an wa la hum yunṣaroona
A	52:46 يوم لا يغنى عنهم كيدهم شيئا ولا هم ينصرون
Edip-Layth	52:47 For those who transgressed will be retribution beyond this, but most of them do not know.
	52:47 And for those who transgressed will be a retribution beyond this, but most

The Monotheist Group	of them do not know.
Muhammad Asad	52:47 But, verily, for those who are bent on doing evil, there is suffering in store [even] closer at hand than that [supreme suffering in the hereafter]: but most of them are not aware of it. 27
Rashad Khalifa	52:47 Those who transgress suffer retribution here, but most of them do not know.
Shabbir Ahmed	52:47 And certainly, for oppressors, violators of human rights and those who relegate the truth, there is a punishment beyond that. But most of them know not. 15
Transliteration	52:47 Wa-inna lilla <u>the</u> ena <u>th</u> alamooAAath <u>ab</u> an doona <u>th</u> alika wal <u>a</u> kinna aktharahum <u>l</u> a yaAAalamoona
A	52:47 وان للذين ظلموا عذابا دون ذلك ولكن اكثرهم لا يعلمون
Edip-Layth	52:48 You shall be patient for the judgment of your Lord, for you are in Our sights, and glorify the praise of your Lord when you get up.
The Monotheist Group	52:48 You shall be patient for the judgment of your Lord, for you are in Our sights; and glorify the praise of your Lord when you rise.
Muhammad Asad	52:48 And so, await in patience thy Sustainer's judgment, for thou art well within Our sight. 28 And extol thy Sustainer's limitless glory and praise whenever thou risest up,
Rashad Khalifa	52:48 You shall steadfastly persevere in carrying out your Lord's command - you are in our eyes - and glorify and praise your Lord when you get up.
Shabbir Ahmed	52:48 (O Messenger!) Work patiently to establish the Rule of your Lord, for you are in Our eyes. Begin your day with a firm resolve and work to manifest the praise of your Lord. 16
Transliteration	52:48 Wai <u>s</u> bir li <u>h</u> ukmi rabbikafa-innaka bi-aAAayunin <u>a</u> wasabbi <u>h</u> bi <u>h</u> amdirabbika <u>h</u> eenaa taqoom <u>u</u>
A	52:48 واصبر لحكم ربك فانك باعيننا وسبح بحمد ربك حين تقوم
Edip-Layth	52:49 Also during the night glorify Him, and at the setting of the stars.
The Monotheist Group	52:49 Also from the night glorify Him, and at the fading of the stars.
Muhammad Asad	52:49 and extol His glory at night, and at the time when the stars retreat.
Rashad Khalifa	52:49 Also during the night glorify Him, and at dawn as the stars fade away.
Shabbir Ahmed	52:49 And even at night do your best to manifest His praise, and at the setting of the stars.
Transliteration	52:49 Wamina allayli fasabbi <u>h</u> hu wa-idba <u>r</u> aaInnujoomi
A	52:49 ومن اليل فسيبحه وادبر النجوم

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (52:1)

For my rendering of the adjectival particle wa as "Consider", see first half of note 23 on [74:32](#). The expression at-tur (lit., "the mountain") is used in the Qur'an exclusively to denote Mount Sinai, on which Moses received his decisive revelation. In the present context it signifies, metonymically, revelation as such, to which the next verse calls attention.

Muhammad Asad - End Note 2 (52:3)

I.e., always open to man's understanding (Razi).

Muhammad Asad - End Note 3 (52:4)

This is a metonym for the fact that ever since the dawn of human consciousness men have persistently - although often but dimly - realized the existence of God and have tried, spurred on by the continuous, direct revelation granted to His prophets, to come closer to Him through worship. Hence, Baydawi regards the expression al-bayt al-ma'mur as a metaphor for the heart of the believer.

Muhammad Asad - End Note (52:6)

Muhammad Asad - End Note 5 (52:15)

This is obviously the meaning of the term sihr in the present context (see surah 74 note 12).

Muhammad Asad - End Note 6 (52:16)

I.e., "you will have to endure it in either case, for it is but a consequence of your own doings and attitudes": a subtle allusion to the fact that the "punishments" and "rewards" in the life to come are but allegories of the logical consequences of the manner in which one acts or behaves in this life.

Muhammad Asad - End Note 7 (52:20)

As explained by Razi in his comments on the above verse as well as on [18:31](#) and [55:54](#), the "reclining on couches" or "on carpets" in paradise is a symbol of inner fulfillment and peace of mind; and he points out that this is also alluded to in the identity of the verbal root sarra ("he was [or "became"] happy") in both the nouns surur ("happiness") and sarir ("couch").

Muhammad Asad - End Note 8 (52:20)

For an explanation of the expression hur'in, see surah 56 note 8.

Muhammad Asad - End Note 9 (52:21)

Implying that the righteousness of their children increases the merit of the parents.

Muhammad Asad - End Note 10 (52:21)

I.e., the righteousness of the parents cannot absolve their offspring from individual responsibility.

Muhammad Asad - End Note 11 (52:23)

Cf. [37:47](#) - "no headiness will there be in it, and they will not get drunk thereon": and [56:19](#) - "by which their minds will not be clouded, and which will not make them drunk": an allegory of conscious, joyful elation. As regards the preceding reference to "fruit and meat in abundance - whatever they may desire", Razi observes that this symbolic "abundance" of sensual satisfaction will not lead to satiety but, rather, to a pleasurable desire which - contrary to what is man's lot in this world - can always be gratified.

Muhammad Asad - End Note 12 (52:24)

See note 6 on [56:17-18](#).

Muhammad Asad - End Note 13 (52:24)

Thus Razi, explaining the selfless devotion implied in the pronoun lahum (lit., "for them", i.e., "of their own").

Muhammad Asad - End Note 14 (52:25)

This symbolic "asking one another about their past lives" is meant to bring out the fact, often stressed in the Qur'an, that man's individual consciousness invariably survives his bodily death, to continue unbroken in the life to come.

Muhammad Asad - End Note 15 (52:26)

Thus do all classical commentators - without, to my knowledge, any exception - interpret the above verse.

Muhammad Asad - End Note 16 (52:28)

Sc., "through our own, actual experience". This interpolation is based on the reading of the subsequent word as annahu ("that He is"), according to the Medina school, in contrast with the more conventional Kufah and Basrah reading innahu ("verily, He is"). As Tabari stresses, either of these two readings is correct; I have chosen for my rendering the former inasmuch as it points to the overwhelming, direct insight which will be granted to the blessed on resurrection.

Muhammad Asad - End Note 17 (52:30)

Lit., "let us await for him the evil happenings of time", i.e., brought about by time: this is the meaning given by Jawhari and Zamakhshari (in the Asas) to the expression rayb al-manun (which latter word is, according to these two authorities, a synonym of dahr, "time"). In the present context, the phrase obviously denotes the expectation of the Prophet's detractors that time would prove his teachings to have been false or, at best, a delusion.

Muhammad Asad - End Note 18 (52:31)

I.e., "Whereas you are waiting for my message to be proved false, I am awaiting its fulfillment!"

Muhammad Asad - End Note 19 (52:32)

The meaning is: Have they any reasoned objection to the contents of this message - or do they simply reject the truth because their false pride in man's supposed "self-sufficiency" (cf. [96:6-7](#)) prevents

them from accepting the notion of responsibility before a Supreme Being?

Muhammad Asad - End Note 20 (52:35)

I.e., implicitly, by denying the fact of His revelation.

Muhammad Asad - End Note 21 (52:35)

I.e., by "spontaneous generation", as it were.

Muhammad Asad - End Note 22 (52:36)

This is a reductio ad absurdum of their unwillingness to admit the existence of a conscious Primary Cause underlying all creation.

Muhammad Asad - End Note 23 (52:37)

I.e., the treasures of His infinite knowledge and power.

Muhammad Asad - End Note 24 (52:39)

This is addressed specifically to the pagan contemporaries of the Prophet, implying that "you not only blaspheme by ascribing progeny to God, but you intensify your blasphemy by ascribing to Him something that you yourselves despise, i.e., female offspring": cf. [16:57-59](#) and the corresponding notes.

Muhammad Asad - End Note 25 (52:41)

For an explanation, see note 26 on the identical passage in [68:47](#).

Muhammad Asad - End Note 26 (52:42)

I.e., it is they who constantly lose themselves in contradictions, whereas the message of the Qur'an is free thereof (cf. [4:82](#) and the corresponding note).

Muhammad Asad - End Note 27 (52:47)

As in [32:21](#), the Qur'an stresses here the fact that every evil deed is bound to react in some way or other, even in this world, against him who commits it - either by depriving him of the affection of those who surround him and, thus, deepening his inner loneliness, or, more directly, by creating circumstances which make the achievement of real happiness and satisfaction increasingly impossible.

Muhammad Asad - End Note 28 (52:48)

I.e., "under Our protection".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (52:1)

That this Qur'an is a Divine writ as was the scripture of law bestowed upon Moses

Shabbir Ahmed - End Note 2 (52:3)

Raqq = Deer skin = Parchment. Right here is the unequivocal negation of many accounts of fabricated Hadith that the Qur'an was written on bones, date-leaves, stones etc. Manshoor = Unfolded, unrolled, available to be seen and read, open to understanding, widely distributed

Shabbir Ahmed - End Note 3 (52:9)

Samaa = Sky, heaven, height, top and elite

Shabbir Ahmed - End Note 4 (52:10)

Jibaaal = Mountains, of firm standing, strong leaders, high and powerful, dominating

Shabbir Ahmed - End Note 5 (52:21)

Being the progeny of righteous ancestors alone will be of no avail. [74:38](#). Raheen = Held as pledge = Collateral

Shabbir Ahmed - End Note 6 (52:22)

Lahmim-maa-yashtahoon = Literally, meat such as they desire = Delicacies of their choice

Shabbir Ahmed - End Note 7 (52:23)

Ithm = Any action that hurts human potential or dignity, hangover, harming the 'self', dragging down

Shabbir Ahmed - End Note 8 (52:24)

[13:23](#), [52:21](#), [59:17](#)

Shabbir Ahmed - End Note 9 (52:28)

Birr = Making room for others to make progress

Shabbir Ahmed - End Note 10 (52:33)

The message hits at their interests. So, so many self-contradictory allegations

Shabbir Ahmed - End Note 11 (52:34)

[2:23](#), [10:38](#), [11:13](#), [17:88](#)

Shabbir Ahmed - End Note 12 (52:38)

The mystics are unable to show their 'experience'. After the select messengers, anyone claiming to communicate with God is either deceiving or is deluded

Shabbir Ahmed - End Note 13 (52:42)

Kufr has been rendered as living in darkness according to the context. Kufr also means = Denying or concealing the truth = Refusing to accept God's messages = Blind following = Rejecting Divine guidance = Disregarding the revelation in favor of clergy

Shabbir Ahmed - End Note 14 (52:44)

Their lack of reasoning makes them oblivious to the Law of Requit. [26:187](#)

Shabbir Ahmed - End Note 15 (52:47)

That their wrongdoing hurts their own 'self'. Three meanings of Zaalimeen given in the beginning of the verse

Shabbir Ahmed - End Note 16 (52:48)

In Our eyes = Under God's affectionate support and care

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (52:20)

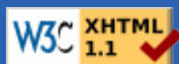
See [44:54](#).

Edip-Layth - End Note 2 (52:34)

Abu Dawud, a hadith book set up as a partner with the Quran by Sunnis, reports a hadith alleging Muhammad saying "I am given the Quran and similar to it." This hadith is obviously a polytheist response to the Quran's challenge. See [6:112-116](#); [12:111](#); [33:38](#); [35:43](#); [45:6](#).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 53:1 As the star collapsed. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 53:1 As the star descended.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 53:1 CONSIDER this unfolding [of God's message], as it comes down from on high! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 53:1 As the stars fell away.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 53:1 Witness are the Stars that set along a course appointed. ¹
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 53:1 WaalInnajmi itha hawa
A	بسم الله الرحمن الرحيم 53:1 والنجم اذا هوى
Edip-Layth	53:2 Your friend was not astray, nor was he deceived. ²
The Monotheist Group	53:2 Your friend was not astray, nor was he deceived.

Muhammad Asad	53:2 This fellow-man of yours has not gone astray, nor is he deluded, ²
Rashad Khalifa	53:2 Your friend (Muhammad) was not astray, nor was he deceived.
Shabbir Ahmed	53:2 Your honored companion is neither in error, nor is he misled.
Transliteration	53:2 Ma dalla <u>sahibukum</u> wama <u>ghawa</u>
A	53:2 ما ضل صاحبكم وما غوى
Edip-Layth	53:3 Nor does he speak from personal desire. ³
The Monotheist Group	53:3 Nor does he speak from personal desire.
Muhammad Asad	53:3 and neither does he speak out of his own desire:
Rashad Khalifa	53:3 Nor was he speaking out of a personal desire.
Shabbir Ahmed	53:3 Nor does he utter the Word out of his desire.
Transliteration	53:3 Wama <u>yan</u> tiqu AAani al <u>hawa</u>
A	53:3 وما ينطق عن الهوى
Edip-Layth	53:4 It is a divine inspiration.
The Monotheist Group	53:4 It is a divine inspiration.
Muhammad Asad	53:4 that [which he conveys to you] is but [a divine] inspiration with which he is being inspired
Rashad Khalifa	53:4 It was divine inspiration.
Shabbir Ahmed	53:4 This (Qur'an) is but a revelation that is being revealed to him.
Transliteration	53:4 In huwa illa <u>wahyun</u> yoo <u>ha</u>
A	53:4 ان هو الا وحى يوحى
Edip-Layth	53:5 He has been taught by One mighty in power.
The Monotheist Group	53:5 He has been taught by One mighty in power.
Muhammad Asad	53:5 something that a very mighty one ³ has imparted to him:
Rashad Khalifa	53:5 Dictated by the Most Powerful.
Shabbir Ahmed	53:5 He has been taught by the One Mighty in Powers.
Transliteration	53:5 AAallamahu shadeedu al <u>quwa</u>
A	53:5 علمه شديد القوى
Edip-Layth	53:6 Possessor of ultimate wisdom; he became stable.
The Monotheist Group	53:6 Free from any defect, he became stable.
Muhammad Asad	53:6 [an angel] endowed with surpassing power, who in time manifested himself in his true shape and nature,
Rashad Khalifa	53:6 Possessor of all authority. From His highest height.

Shabbir Ahmed	53:6 The Owner of authority and wisdom established him (the prophet).
Transliteration	53:6 <u>Thoo mirratin faistawa</u>
A	53:6 نُو مَرَّة فَاسْتَوَى
Edip-Layth	53:7 While he was at the highest horizon.
The Monotheist Group	53:7 While he was at the highest horizon.
Muhammad Asad	53:7 appearing in the horizon's loftiest part, ⁴
Rashad Khalifa	53:7 At the highest horizon.
Shabbir Ahmed	53:7 At the highest horizon, ²
Transliteration	53:7 Wahuwa bi al-ofuqi al-aAAla
A	53:7 وَهُوَ بِالْأَفْقِ الْأَعْلَى
Edip-Layth	53:8 Then he drew nearer by moving down.
The Monotheist Group	53:8 Then he drew nearer by moving down.
Muhammad Asad	53:8 and then drew near, and came close,
Rashad Khalifa	53:8 He drew nearer by moving down.
Shabbir Ahmed	53:8 Of human wisdom and knowledge as he drew near and approached (the point where the human intellect comes to a halt),
Transliteration	53:8 Thumma dana fatadalla
A	53:8 ثُمَّ دَنَا فَتَدَلَّى
Edip-Layth	53:9 Until he became as near as two bow-lengths or nearer.
The Monotheist Group	53:9 Until he became as near as two bow-lengths or nearer.
Muhammad Asad	53:9 until he was but two bow-lengths away, or even nearer. ⁵
Rashad Khalifa	53:9 Until He became as close as possible.
Shabbir Ahmed	53:9 Till he was but two bow-lengths away, or even closer. ³
Transliteration	53:9 Fakana qaaba qawsayni aw adna
A	53:9 فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى
Edip-Layth	53:10 He then conveyed the inspiration to His servant what was to be revealed.
The Monotheist Group	53:10 He then conveyed the inspiration to His servant what was to be revealed.
Muhammad Asad	53:10 And thus did [God] reveal unto His servant whatever He deemed right to reveal. ⁶
Rashad Khalifa	53:10 He then revealed to His servant what was to be revealed.
Shabbir Ahmed	53:10 And thus He revealed to His servant what He revealed.
Transliteration	53:10 Faawha ila AAabdihi maawha

A	53:10 فلوحي الى عبده ما اوحى
Edip-Layth	53:11 The heart did not invent what it saw.
The Monotheist Group	53:11 The heart did not invent what it saw.
Muhammad Asad	53:11 The [servant's] heart did not give the lie to what he saw: 7
Rashad Khalifa	53:11 The mind never made up what it saw.
Shabbir Ahmed	53:11 And never did he find contrary to reason what he learned. 4
Transliteration	53:11 Ma kathaba alfu- <u>adu</u> mara <u>a</u>
A	53:11 ما كنب الفواد ما راى
Edip-Layth	53:12 Do you doubt him in what he saw?
The Monotheist Group	53:12 Do you doubt him in what he saw?
Muhammad Asad	53:12 will you, then, contend with him as to what he saw? 8
Rashad Khalifa	53:12 Are you doubting what he saw?
Shabbir Ahmed	53:12 Will you, then, contend with him concerning what he has learned (that you have not)?
Transliteration	53:12 Afatuma <u>roonahu</u> AAa <u>la</u> may <u>ara</u>
A	53:12 افتمرونه على ما يرى
Edip-Layth	53:13 Indeed, he saw him in another descent.
The Monotheist Group	53:13 And indeed, he saw him in another descent.
Muhammad Asad	53:13 And, indeed, he saw him 9 a second time
Rashad Khalifa	53:13 He saw him in another descent.
Shabbir Ahmed	53:13 He has recalled the revelation (on his heart) once again. 5
Transliteration	53:13 Walaqad ra <u>ahu</u> nazlatan okh <u>ra</u>
A	53:13 ولقد رءاه نزلة اخرى
Edip-Layth	53:14 At the ultimate point.
The Monotheist Group	53:14 At the ultimate point.
Muhammad Asad	53:14 by the lote-tree of the farthest limit, 10
Rashad Khalifa	53:14 At the ultimate point.
Shabbir Ahmed	53:14 At the Ultimate Mark 6
Transliteration	53:14 AAinda sidrati almun <u>tah</u> a
A	53:14 عند سدرة المنتهى
Edip-Layth	53:15 Near is the eternal Paradise.

The Monotheist Group	53:15 Near it is the eternal Paradise.
Muhammad Asad	53:15 near unto the garden of promise.
Rashad Khalifa	53:15 Where the eternal Paradise is located.
Shabbir Ahmed	53:15 Near the Garden of Abode. 7
Transliteration	53:15 AAindahā jannatu alma/wā
A	53:15 عندها جنة الماوى
Edip-Layth	53:16 The whole place was overwhelmed.
The Monotheist Group	53:16 The whole place was overwhelmed.
Muhammad Asad	53:16 with the lote-tree veiled in a veil of nameless splendour. 11
Rashad Khalifa	53:16 The whole place was overwhelmed.
Shabbir Ahmed	53:16 Overwhelming is the spectacle at the overwhelming Ultimate Mark!
Transliteration	53:16 lth yaghshā alssidratama yaghshā
A	53:16 اذ يغشى السدرة ما يغشى
Edip-Layth	53:17 The eyes did not waver, nor go blind.
The Monotheist Group	53:17 The eyes did not waver, nor go blind.
Muhammad Asad	53:17 [And withal,] the eye did not waver, nor yet did it stray:
Rashad Khalifa	53:17 The eyes did not waver, nor go blind.
Shabbir Ahmed	53:17 Yet, his sight wavered not and wandered not.
Transliteration	53:17 Ma zaghā albaṣaru wamaṭaghā
A	53:17 ما زاغ البصر وما طغى
Edip-Layth	53:18 He has seen from the great signs of his Lord.
The Monotheist Group	53:18 He has seen from the great signs of his Lord.
Muhammad Asad	53:18 truly did he see some of the most profound of his Sustainer's symbols. 12
Rashad Khalifa	53:18 He saw great signs of his Lord.
Shabbir Ahmed	53:18 He has seen the great signs of his Lord. 8
Transliteration	53:18 Laqad raā min ayatirabbihi alkubrā
A	53:18 لقد رأى من آيات ربه الكبرى
Edip-Layth	<i>The Meccan Idols Were False Attributes</i> 53:19 Have you considered Allaāt and Al-Uzzah? 4
The Monotheist Group	53:19 Have you considered Allaāt and Al-`Uzzah?
Muhammad Asad	53:19 HAVE YOU, then, ever considered [what you are worshipping in] Al-Lat and Al-Uzza,

	<i>The Flimsy Idols</i>
Rashad Khalifa	53:19 Compare this with the female idols Allaah and Al-`Uzzah.
Shabbir Ahmed	53:19 Have you seen and thought about Lat, and Uzza,
Transliteration	53:19 Afaraaytumu allata waalAAuzaa
A	53:19 افريتم اللت والعزى
Edip-Layth	53:20 And Manaah, the third one?
The Monotheist Group	53:20 And Manaah, the third one?
Muhammad Asad	53:20 as well as [in] Manat, the third and last [of this triad]? 13
Rashad Khalifa	53:20 And Manaah, the third one.
Shabbir Ahmed	53:20 And Manat, the third other? 9
Transliteration	53:20 Wamanata alththalithataal-okhra
A	53:20 ومنوة الثالثة الاخرى
Edip-Layth	53:21 Do you have the males, while He has the females?
The Monotheist Group	53:21 Do you have the males, while He has the females?
Muhammad Asad	53:21 Why - for yourselves [you would choose only] male offspring, whereas to Him [you assign] female: 14
Rashad Khalifa	53:21 Do you have sons, while He has these as daughters?
Shabbir Ahmed	53:21 Why - for yourselves you would prefer only sons, whereas to Him you assign daughters!
Transliteration	53:21 Alakumu alththakaru walahual-ontha
A	53:21 الكم الذكر وله الانثى
Edip-Layth	53:22 What a strange distribution!
The Monotheist Group	53:22 What a strange distribution!
Muhammad Asad	53:22 that, lo and behold, is an unfair division!
Rashad Khalifa	53:22 What a disgraceful distribution!
Shabbir Ahmed	53:22 This indeed is a very unfair division (that you worship female idols and resent having daughters).
Transliteration	53:22 Tilka ithan qismatun deeza
A	53:22 تلك اذا قسمة ضيزى
Edip-Layth	53:23 These are but names/attributes that you made up, you and your forefathers. God never authorized such. They only follow conjecture, and wishful thinking, while the guidance has come to them from their Lord.
The Monotheist Group	53:23 These are but names that you made up, you and your forefathers. God never authorized such. They only follow conjecture, and personal desire, while the guidance has come to them from their Lord.

Muhammad Asad	53:23 These [allegedly divine beings] are nothing but empty names which you have invented - you and your forefathers - [and] for which God has bestowed no warrant from on high. ¹⁵ They [who worship them] follow nothing but surmise and their own wishful thinking - although right guidance has now indeed come unto them from their Sustainer. ¹⁶
Rashad Khalifa	53:23 These are but names that you made up, you and your forefathers. GOD never authorized such a blasphemy. They follow conjecture, and personal desire, when the true guidance has come to them herein from their Lord.
Shabbir Ahmed	53:23 They are but names that you have named, you and your ancestors, for which God has revealed no authority. They follow nothing but conjecture and their own fantasies. Now the guidance from their Lord has come to them (hence, they have no excuses). ¹⁰
Transliteration	53:23 In hiya ill a asm aonsammaytumooḥa antum wa abaokum m aanzala All ahu biḥa min sult anin inyattabiAAoona ill a alththanna wam atahwa al-anfusu walaqad jaahum min rabbihimu alhuda
A	53:23 ان هي الا اسماء سميتموها انتم وءابوكم ما انزل الله بها من سلطان ان يتبعون الا الظن وما تهوى الانفس ولقد جاءهم من ربهم الهدى
Edip-Layth	53:24 Or shall the human being have what he wishes?
The Monotheist Group	53:24 Or shall the human being have what he wishes?
Muhammad Asad	53:24 Does man imagine that it is his due to have ¹⁷ all that he might wish for,
Rashad Khalifa	53:24 What is it that the human being desires?
Shabbir Ahmed	53:24 Nay, should man get all that he covets and fancies?
Transliteration	53:24 Am lil-insani ma tamanna
A	53:24 ام للانسن ما تمنى
Edip-Layth	53:25 To God belongs the Hereafter, and the world.
The Monotheist Group	53:25 To God belongs the Hereafter, and the world.
Muhammad Asad	53:25 despite the fact that [both] the life to come and this present [one] belong to God [alone]? ¹⁸
Rashad Khalifa	53:25 To GOD belongs both the Hereafter, and this world.
Shabbir Ahmed	53:25 But to God belongs the Hereafter and the former life. ¹¹
Transliteration	53:25 Falillahi al-akhiratu waal-oola
A	53:25 فله الاءخرة والاولى
Edip-Layth	53:26 There are many angels in heaven, who have no power to intercede, except after God gives permission for whom He wishes and is satisfied with him. ⁵
The Monotheist Group	53:26 And there are many angels in heaven, who have no power to intercede, except after God gives permission for whom He wishes and is satisfied with him.
	53:26 For, however many angels there be in the heavens, their intercession can

Muhammad Asad	be of no least avail [to anyone] - except after God has given leave [to intercede] for whomever He wills and with whom He is well-pleased. ¹⁹
Rashad Khalifa	53:26 Not even the angels in heaven possess authority to intercede. The only ones permitted by GOD are those who act in accordance with His will and His approval.
Shabbir Ahmed	53:26 And how many forces there are in the Universe whose company avails not except whom God permits. This is so, because such a person works by His laws and thus obtains His approval. ¹²
Transliteration	53:26 Wakam min malakin fee al-Issamawatilā tughnee shaf al-AAatuhum shay-an illā minbaAAadi an ya/ <u>th</u> ana Allāhu liman yashāo wayard <u>a</u>
A	53:26 وكم من ملك في السموت لا تغنى شفعتهم شيئا الا من بعد ان ياذن الله لمن يشاء ويرضى
Edip-Layth	<i>The Ironic Religious Doctrine of Misogynists</i> 53:27 Those who reject the Hereafter have given the angels feminine names.
The Monotheist Group	53:27 Those who disbelieve in the Hereafter have given the angels feminine names.
Muhammad Asad	53:27 Behold, it is [only] such as do not [really] believe in the life to come that regard the angels as female beings; ²⁰
Rashad Khalifa	53:27 Those who disbelieve in the Hereafter have given the angels feminine names.
Shabbir Ahmed	53:27 Only those who do not believe in the Hereafter (consider them female beings) and name the angels with female names. ¹³
Transliteration	53:27 Inna alla <u>th</u> eena l <u>a</u> yu/minoonabi al- <u>a</u> akhirati layusammoona almal <u>a</u> -ikatatasmiyata al-on <u>th</u> a
A	53:27 ان الذين لا يؤمنون بالآخرة ليسمون الملكة تسمية الانثى
Edip-Layth	53:28 While they had no knowledge about this; they only followed conjecture. Conjecture is no substitute for the truth.
The Monotheist Group	53:28 While they had no knowledge about this; they only followed conjecture. And conjecture is no substitute for the truth.
Muhammad Asad	53:28 and [since] they have no knowledge whatever thereof, ²¹ they follow nothing but surmise: yet, behold, never can surmise take the place of truth.
Rashad Khalifa	53:28 They had no knowledge about this; they only conjectured. Conjecture is no substitute for the truth.
Shabbir Ahmed	53:28 They have no knowledge about it. They follow nothing but guesswork. But guesswork can never free anyone from the reality of things. ¹⁴
Transliteration	53:28 Wama lahum bihi min AAilmin inyattabiAAoona ill <u>a</u> a <u>lthth</u> anna wa-innaal <u>lthth</u> anna la yughnee mina al <u>h</u> aqqishay- <u>a</u> n
A	53:28 وما لهم به من علم ان يتبعون الا الظن وان الظن لا يغنى من الحق شيئا
Edip-Layth	53:29 So disregard he who turns away from Our reminder, and only desires this worldly life.

The Monotheist Group	53:29 So disregard he who turns away from Our reminder, and only desires this worldly life.
Muhammad Asad	53:29 Avoid thou, therefore, those who turn away from all remembrance of Us and care for no more than the life of this world,
Rashad Khalifa	<i>Choose Your Friends Carefully</i> 53:29 You shall disregard those who turn away from our message, and become preoccupied with this worldly life.
Shabbir Ahmed	53:29 Therefore, shun those who turn away from Our reminder and desire nothing but the life of the world. 15
Transliteration	53:29 FaaAArid AAan man tawall a AAan thikrina walam yurid ill a alhayataalddunya
A	53:29 فاعرض عن من تولى عن ذكرنا ولم يرد الا الحياة الدنيا
Edip-Layth	53:30 This is the extent of their knowledge. Your Lord is fully aware of those who strayed away from His path, and He is fully aware of those who are guided.
The Monotheist Group	53:30 This is the extent of their knowledge. Your Lord is fully aware of those who strayed away from His path, and He is fully aware of those who are guided.
Muhammad Asad	53:30 which, to them, is the only thing worth knowing. 22 Behold, thy Sustainer is fully aware as to who has strayed from His path, and fully aware is He as to who follows His guidance.
Rashad Khalifa	53:30 This is the extent of their knowledge. Your Lord is fully aware of those who strayed away from His path, and He is fully aware of those who are guided.
Shabbir Ahmed	53:30 Such is the sum-total of their knowledge. Certainly, your Lord knows best him who strays from His way, and He knows best who goes right.
Transliteration	53:30 Thalika mablaghuhum mina alAAilmiinna rabbaka huwa aAAlamu biman dalla AAan sabeelhiwahuwa aAAlamu bimani ihtad a
A	53:30 ذلك مبلغهم من العلم ان ربك هو اعلم بمن ضل عن سبيله وهو اعلم بمن اهتدى
Edip-Layth	53:31 To God belongs everything in the heavens and everything on earth. He will requite those who commit evil for their works, and will reward the righteous for their righteousness.
The Monotheist Group	53:31 And to God belongs everything in the heavens and everything on Earth. He will requite those who commit evil for their works, and will reward the righteous for their righteousness.
Muhammad Asad	53:31 Indeed, unto God belongs all that is in the heavens and all that is on earth: and so He will reward those who do evil in accordance with what they did, and will reward those who do good with ultimate good. 23
Rashad Khalifa	53:31 To GOD belongs everything in the heavens and everything on earth. He will requite those who commit evil for their works, and will reward the righteous for their righteousness.
Shabbir Ahmed	53:31 And to God belongs all that is in the heavens and all that is on earth. And so He will reward those who do evil according to their works. And He will reward those who do good with what is best. 16
Transliteration	53:31 Walillahi m a fee a Issamawatiwama fee al-ar di liyajziya alla theena asaobima AAamiloo wayajziya alla theena ahsanoobialhusna

A	53:31 والله ما فى السموت وما فى الارض ليجزى الذين اسوا بما عملوا ويجزى الذين احسنوا بالحسنى
Edip-Layth	53:32 They avoid major sins and lewdness, except for minor offences. Your Lord is with vast forgiveness. He has been fully aware of you since He initiated you from the earth, and while you were fetuses in your mothers' wombs. Therefore, do not acclaim yourselves; He is fully aware of the righteous.
The Monotheist Group	53:32 They avoid major sins and lewdness, except for minor offences. Your Lord is with vast forgiveness. He has been fully aware of you since He initiated you from the Earth, and while you were embryos in your mothers wombs. Therefore, do not acclaim yourselves; He is fully aware of the righteous.
Muhammad Asad	53:32 As for those who avoid the [truly] grave sins and shameful deeds - even though they may some times stumble ²⁴ behold, thy Sustainer is abounding in forgiveness. He is fully aware of you ²⁵ when He brings you into being out of dust, ²⁶ and when you are still hidden in your mothers' wombs: do not, then, consider yourselves pure - [for] He knows best as to who is conscious of Him. ²⁷
Rashad Khalifa	53:32 They avoid gross sins and transgressions, except for minor offenses. Your Lord's forgiveness is immense. He has been fully aware of you since He initiated you from the earth, and while you were embryos in your mothers' bellies. Therefore, do not exalt yourselves; He is fully aware of the righteous.
Shabbir Ahmed	53:32 Those who abstain from the greater transgressions that deplete the communal energy, and from shameful deeds and stinginess, even though they may sometimes waver, your Lord is of limitless forgiveness. He knows you best since He brings you into being from the earth, and when you were still hidden in the bellies of your mothers? Therefore, claim not piety for yourselves. He knows best as to who is righteous. ¹⁷
Transliteration	53:32 Allat ^h heena yajtaniboona kab ^a -iraal-ithmi wa alfaw ^h isha ill ^a allamama innarabbaka wasiAAu almaghfirati huwa aAAlamu bikum i th anshaakum mina al-ardi wa-i th antum ajinnatun fee bu ^{toon} i ommah ^{at} ikum fal ^a tuzakkoo anfusakumhuwa aAAlamu bimani ittaqa
A	53:32 الذين يجتنبون كبائر الاثم والفواحش الا اللمم ان ربك وسع المغفرة هو اعلم بكم اذ انشاكم من الارض واذ انتم اجنة فى بطون امهتكم فلا تركوا انفسكم هو اعلم بمن اتقى
Edip-Layth	53:33 Have you noted the one who turned away?
The Monotheist Group	53:33 Have you noted the one who turned away?
Muhammad Asad	53:33 HAST THOU, then, ever considered him who turns away [from remembering Us, and cares for no more than the life of this world],
Rashad Khalifa	53:33 Have you noted the one who turned away?
Shabbir Ahmed	53:33 Have you, then, noticed him who turns away (from good deeds),
Transliteration	53:33 Afaraayta allat ^h ee tawalla ^a
A	53:33 افرعيت الذى تولى
Edip-Layth	53:34 He gave very little, and then he stopped.
The Monotheist Group	53:34 And he gave very little, then he stopped.

Muhammad Asad	53:34 and gives so little [of himself for the good of his soul], and so grudgingly? ²⁸
Rashad Khalifa	53:34 Rarely did he give to charity, and then very little.
Shabbir Ahmed	53:34 Gives a little, and so grudgingly?
Transliteration	53:34 WaaAAaṭa qaleelan waakda
A	53:34 واعطى قليلا واكدى
Edip-Layth	53:35 Did he possess knowledge of the future? Could he see it?
The Monotheist Group	53:35 Did he possess knowledge of the future? Could he see it?
Muhammad Asad	53:35 Does he [claim to] have knowledge of some thing that is beyond the reach of human perception, so that he can see [it clearly]? ²⁹
Rashad Khalifa	53:35 Did he possess knowledge of the future? Could he see it?
Shabbir Ahmed	53:35 What! Does he have the knowledge of the unseen (the future that he sees unfolded before him)?
Transliteration	53:35 aAAindahu AAilmu alghaybi fahuwa yar a
A	53:35 اعنده علم الغيب فهو يرى
Edip-Layth	53:36 Or was he not informed of the teachings in the book of Moses?
The Monotheist Group	53:36 Or was he not informed of the teachings in the Scriptures of Moses?
Muhammad Asad	53:36 Or has he never yet been told of what was [said] in the revelations of Moses,
Rashad Khalifa	53:36 Was he not informed of the teachings in the scripture of Moses?
Shabbir Ahmed	53:36 Nay, did he never hear of what was in the Scrolls of Moses?
Transliteration	53:36 Am lam yunabba/ bim a fee suhufimoosa
A	53:36 ام لم ينبا بما فى صحف موسى
Edip-Layth	53:37 Of Abraham who fulfilled?
The Monotheist Group	53:37 And of Abraham who fulfilled?
Muhammad Asad	53:37 and of Abraham, who to his trust was true: ³⁰
Rashad Khalifa	53:37 And Abraham who fulfilled?
Shabbir Ahmed	53:37 And of Abraham who fulfilled his obligations. ¹⁸
Transliteration	53:37 Wa-ibṛaheema alla ^{tee} waffa
A	53:37 وابراهيم الذى وفى
Edip-Layth	53:38 None can carry the burdens of another.
The Monotheist Group	53:38 None can carry the burdens of another.
Muhammad Asad	53:38 that no bearer of burdens shall be made to bear another's burden; ³¹

Rashad Khalifa	53:38 No soul bears the sins of another soul.
Shabbir Ahmed	53:38 - i That no laden one shall bear the load of another.
Transliteration	53:38 Alla taziru waziratuṇ wizraokhra
A	53:38 الا تزر وازرة وزر اخرى
Edip-Layth	53:39 The human being will have what he sought.
The Monotheist Group	53:39 And the human being will have what he sought.
Muhammad Asad	53:39 and that nought shall be accounted unto man but what he is striving for; ³²
Rashad Khalifa	53:39 Every human being is responsible for his own works.
Shabbir Ahmed	53:39 - ii And that every human being shall be responsible for, and compensated for, his labor.
Transliteration	53:39 Waan laysa lil-ins ani illa masaAAa
A	53:39 وان ليس للانسن الا ما سعى
Edip-Layth	53:40 His works will be shown.
The Monotheist Group	53:40 And his works will be shown.
Muhammad Asad	53:40 and that in time [the nature of] all his striving will be shown [to him in its true light], ³³
Rashad Khalifa	53:40 And everyone's works will be shown.
Shabbir Ahmed	53:40 - iii And that his effort (and not the results) will be seen.
Transliteration	53:40 Waanna saAAayahu sawfa yura
A	53:40 وان سعيه سوف يرى
Edip-Layth	53:41 Then he will be paid fully for such works.
The Monotheist Group	53:41 Then he will be paid fully for such works.
Muhammad Asad	53:41 whereupon he shall be requited for it with the fullest requital;
Rashad Khalifa	53:41 Then they will be paid fully for such works.
Shabbir Ahmed	53:41 - iv And then he will be fully rewarded for it.
Transliteration	53:41 Thumma yujzahu aljaza al-awfa
A	53:41 ثم يجزه الجزاء الاوفى
Edip-Layth	53:42 To your Lord is the final destiny.
The Monotheist Group	53:42 And to your Lord is the final destiny.
Muhammad Asad	53:42 and that with thy Sustainer is the beginning and the end [of all that exists]; ³⁴
Rashad Khalifa	53:42 To your Lord is the final destiny.

Shabbir Ahmed	53:42 - v And that to your Lord is the final destination.
Transliteration	53:42 Waanna il <u>a</u> rabbika al <u>muntah<u>a</u></u>
A	53:42 وان الى ربك المنتهى
Edip-Layth	<i>God: The Ultimate Cause</i> 53:43 He is the One who makes laughter and tears. ⁷
The Monotheist Group	53:43 And He is the One who makes laughter and tears.
Muhammad Asad	53:43 and that it is He alone who causes [you] to laugh and to weep;
Rashad Khalifa	53:43 He is the One who makes you laugh or cry.
Shabbir Ahmed	53:43 - vi And that He it is who causes you to laugh, and to cry. ²⁰
Transliteration	53:43 Waannahu huwa a <u>dh</u> aka waab <u>k</u> a
A	53:43 وانه هو اضحك وابكى
Edip-Layth	53:44 He is the One who takes life and gives it.
The Monotheist Group	53:44 And He is the One who takes life and gives it.
Muhammad Asad	53:44 and that it is He alone who deals death and grants life;
Rashad Khalifa	53:44 He is the One who controls death and life.
Shabbir Ahmed	53:44 - vii And that He is the One Who gives death and gives life. ²¹
Transliteration	53:44 Waannahu huwa am <u>a</u> ta waah <u>y</u> a
A	53:44 وانه هو امات واحيا
Edip-Layth	53:45 He is the One who created the pair, male and female. ⁸
The Monotheist Group	53:45 And He is the One who created the pair, male and female.
Muhammad Asad	53:45 and that it is He who creates the two kinds - the male and the female
Rashad Khalifa	<i>The Husband Determines The Baby's Gender</i> 53:45 He is the One who created the two kinds, male and female
Shabbir Ahmed	53:45 - viii And that He is the One Who creates the two companions, the male and the female (pairs and opposites among His creation),
Transliteration	53:45 Waannahu khalaqa al <u>zz</u> awjayni al <u>th</u> thakarawaal-on <u>th</u> a
A	53:45 وانه خلق الزوجين الذكر والانثى
Edip-Layth	53:46 From a seed that is put forth.
The Monotheist Group	53:46 From a seed that is put forth.
Muhammad Asad	53:46 out of a [mere] drop of sperm as it is poured forth,
Rashad Khalifa	53:46 from a tiny drop of semen.
Shabbir Ahmed	53:46 From gametes that unite.
Transliteration	- — -

	53:46 Min nutfatin itha tumna
A	53:46 من نطفة اذا تمنى
Edip-Layth	53:47 He will effect the recreation.
The Monotheist Group	53:47 And He will effect the recreation.
Muhammad Asad	53:47 and that [therefore] it is within His power to bring about a second life; 35
Rashad Khalifa	53:47 He will effect the recreation.
Shabbir Ahmed	53:47 - ix And that He has promised to bring about a second life (the ultimate accountability).
Transliteration	53:47 Waanna AAalayhi aInnash-ata al-okhra
A	53:47 وان عليه النشأة الاخرى
Edip-Layth	53:48 He is the One who makes you rich or poor.
The Monotheist Group	53:48 And He is the One who makes you rich or poor.
Muhammad Asad	53:48 and that it is He alone who frees from want and causes to possess;
Rashad Khalifa	53:48 He is the One who makes you rich or poor.
Shabbir Ahmed	53:48 - x And that He is the One Who gives wealth and contentment. 22
Transliteration	53:48 Waannahu huwa aghna waaqna
A	53:48 وانه هو اغنى واقتى
Edip-Layth	53:49 He is the Lord of Sirius.
The Monotheist Group	53:49 And He is the Lord of Sirius.
Muhammad Asad	53:49 and that it is He alone who sustains the brightest star;36
Rashad Khalifa	53:49 He is the Lord of the galaxies.
Shabbir Ahmed	53:49 - xi And that He is the One Who is the Lord of the brightest star, the human intellect. 23
Transliteration	53:49 Waannahu huwa rabbu aIshshiAAara
A	53:49 وانه هو رب الشعرى
Edip-Layth	53:50 He is the One who destroyed Aad the first.
The Monotheist Group	53:50 And He is the One who destroyed `Aad the first.
Muhammad Asad	53:50 and that it is He who destroyed the ancient [tribes of] Ad
Rashad Khalifa	53:50 He is the One who annihilated ancient `Aad.
Shabbir Ahmed	53:50 - xii And that He is the One Who annihilated the former tribe of 'Aad. 24
Transliteration	53:50 Waannahu ahlaka AAadan al-oola
A	53:50 وانه اهلك عادا الاولى

Edip-Layth	53:51 Of Thamud He left nothing.
The Monotheist Group	53:51 And from Thamud He left none.
Muhammad Asad	53:51 and Thamud, leaving no trace [of them], ³⁷
Rashad Khalifa	53:51 And wiped out Thamoud.
Shabbir Ahmed	53:51 And the tribe of Thamud, sparing no one. ²⁵
Transliteration	53:51 Wathamooda fama abqa
A	53:51 وثمودا فما ابقى
Edip-Layth	53:52 The people of Noah before that; they were evil transgressors.
The Monotheist Group	53:52 And the people of Noah before that; they were evil transgressors.
Muhammad Asad	53:52 as well as the people of Noah before them - [since,] verily, they all had been most willful in their evildoing and most overweening
Rashad Khalifa	53:52 Also the people of Noah before that; they were evil transgressors.
Shabbir Ahmed	53:52 And the people of Noah before them. They were even more unjust and more rebellious.
Transliteration	53:52 Waqawma noohin min qablu innahum kanoohum athlama waatgha
A	53:52 وقوم نوح من قبل انهم كانوا هم اظلم واطغى
Edip-Layth	53:53 The evil communities were the lowliest.
The Monotheist Group	53:53 And the evil communities were the lowliest.
Muhammad Asad	53:53 just as He thrust into perdition those cities that were overthrown
Rashad Khalifa	53:53 The evil communities (of Sodom and Gomorrah) were the lowliest.
Shabbir Ahmed	53:53 And He (His Law of Requital) annihilated the cities that were overthrown. ²⁶
Transliteration	53:53 Waalmu/tafikata ahwa
A	53:53 والموتفة اهوى
Edip-Layth	53:54 Consequently, they utterly vanished.
The Monotheist Group	53:54 Consequently, they utterly vanished.
Muhammad Asad	53:54 and then covered them from sight forever. ³⁸
Rashad Khalifa	53:54 Consequently, they utterly vanished.
Shabbir Ahmed	53:54 So that there covered each of them what covered. ²⁷
Transliteration	53:54 Faghashshaha ma ghashsha
A	53:54 فغشها ما غشى
Edip-Layth	53:55 So which of your Lord's marvels can you deny?

The Monotheist Group	53:55 So which of your Lord's marvels can you deny?
Muhammad Asad	53:55 About which, then, of thy Sustainer's powers canst thou [still] remain in doubt? ³⁹
Rashad Khalifa	53:55 Which of your Lord's marvels can you deny?
Shabbir Ahmed	53:55 Then, which facet of your Lord's Power will you doubt or deny?
Transliteration	53:55 Fabi-ayyi <u>al</u> <u>a</u> -i rabbika tatam <u>a</u> <u>r</u> <u>a</u>
A	53:55 فباى ءالاء ربك تتمارى
Edip-Layth	53:56 This is a warning like the older ones.
The Monotheist Group	53:56 This is a warning like the older ones.
Muhammad Asad	53:56 THIS IS a warning like those warnings of old: ⁴⁰
Rashad Khalifa	53:56 This is a warning like the older ones.
Shabbir Ahmed	53:56 This prophet is a warner like the previous warners.
Transliteration	53:56 <u>H</u> <u>a</u> <u>t</u> <u>h</u> <u>a</u> <u>n</u> <u>a</u> <u>t</u> <u>h</u> <u>e</u> <u>e</u> <u>r</u> <u>u</u> <u>n</u> mina alInnu <u>t</u> <u>h</u> <u>u</u> <u>r</u> <u>i</u> <u>a</u> <u>l</u> -o <u>o</u> <u>l</u> <u>a</u>
A	53:56 هذا نذير من النذر الاولى
Edip-Layth	53:57 The final judgment draws near.
The Monotheist Group	53:57 The final judgment draws near.
Muhammad Asad	53:57 that [Last Hour] which is so near draws ever nearer,
Rashad Khalifa	53:57 The inevitable is imminent.
Shabbir Ahmed	53:57 The Inevitable is now imminent. ²⁸
Transliteration	53:57 Azifati al- <u>a</u> <u>z</u> <u>i</u> <u>f</u> <u>a</u> <u>t</u> <u>u</u>
A	53:57 ازفت الءازفة
Edip-Layth	53:58 None beside God can relieve it.
The Monotheist Group	53:58 None beside God can relieve it.
Muhammad Asad	53:58 [although] none but God can unveil it....
Rashad Khalifa	53:58 None beside GOD can relieve it.
Shabbir Ahmed	53:58 None but God can dispel it. ²⁹
Transliteration	53:58 Laysa la <u>h</u> <u>a</u> min dooni All <u>a</u> <u>h</u> <u>i</u> k <u>a</u> <u>s</u> <u>h</u> <u>i</u> <u>f</u> <u>a</u> <u>t</u> <u>u</u> <u>n</u>
A	53:58 لىس لها من دون الله كاشفة
Edip-Layth	53:59 Are you surprised by this narration?
The Monotheist Group	53:59 Are you surprised by this narration?
Muhammad Asad	53:59 Do you, perchance, find this tiding strange?
Rashad Khalifa	53:59 Are you questioning this matter?

Shabbir Ahmed	53:59 Do you, then, wonder at this statement?
Transliteration	53:59 Afamin <u>hatha</u> al <u>hadeethita</u> AAjaboona
A	53:59 افمن هذا الحديث تعجبون
Edip-Layth	53:60 You are laughing, instead of crying?
The Monotheist Group	53:60 And you are laughing, instead of crying?
Muhammad Asad	53:60 And do you laugh instead of weeping,
Rashad Khalifa	53:60 Are you laughing, instead of crying?
Shabbir Ahmed	53:60 And will you laugh and not weep?
Transliteration	53:60 Wata <u>d</u> hakoona wala tabkoona
A	53:60 وتضحكون ولا تبكون
Edip-Layth	53:61 You are insisting on your ways?
The Monotheist Group	53:61 And you are insisting on your ways?
Muhammad Asad	53:61 and divert yourselves all the while?
Rashad Khalifa	53:61 Are you insisting on your ways?
Shabbir Ahmed	53:61 Just amusing yourselves!
Transliteration	53:61 Waantum sa <u>m</u> idoona
A	53:61 وانتم سمدون
Edip-Layth	53:62 You shall prostrate to God, and serve.
The Monotheist Group	53:62 You shall prostrate to God, and serve.
Muhammad Asad	53:62 [Nay,] but prostrate yourselves before God, and worship [Him alone]!
Rashad Khalifa	53:62 You shall fall prostrate before GOD, and worship.
Shabbir Ahmed	53:62 Nay, rather humble yourselves before God and serve Him.
Transliteration	53:62 Faosjudoo lilla <u>h</u> i waAAabudoo
A	53:62 فاسجدوا لله واعبدوا

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (53:1)

The extraordinary event told in these verses, as it appears, is a miraculous experience. Is the falling of stars an apparent perception because of traveling among galaxies faster than speed of light? What were the signs Muhammad witnessed? Did Muhammad meet God or Gabriel? [20:114](#).

Edip-Layth - End Note 2 (53:2)

Centuries after Muhammad, he and his companions became idols. Muslims started considering the prophet's companions (sahaba) or anyone who met him as a Muslim, to be almost infallible. The word Saheb, Sahaba, and its plural Ashab are usually used in a negative context. For instance, out of the 77 occurrence of Ashab, and one occurrence of "Ashabahum" (their comrades), only 27 are used positively, such as, "Ashab ul-Jannah" (People of the Paradise) or "Ashab ul-Yameen" (People of the Right). Excluding the few neutral usages of the word, the word "Ashab" is usually used to denote disbelievers and hypocrites. None of these Ashab, the PLURAL of Sahaba, refers to muslims who lived during time of prophet Muhammad. In only one case, the plural Ashab refers to people with Moses ([26:61](#)), and we learn from the Quran that most of them were not true believers ([7:138-178](#); [20:83-87](#)). The Quran informs us about the quality of Muhammad's comrades in numerous verses. What we see is not a depiction of perfect holy people, but ordinary people, with all sorts of weaknesses and shortcomings. Among the 12 occurrences of the singular and dual form, sahib, only five describe a relationship between a prophet and his friends. And, out of these five occurrences, only one of them has a positive connotation. Before quoting the verses, I want to remind you that the word sahib (companion, friend) is about a mutual relationship; if someone is your companion, you are their companion too, and vice versa. In four occurrences, the addressees are disbelievers or polytheists ([34:46](#), [53:2](#), [81:22](#); [12:39](#)). The only positive usage of the word sahib, as a companion of a prophet is in [9:40](#). In sum, according to the Quranic terminology, the words sahib (companion, friend), or ashab, (companions, friends) by themselves do not denote any positive meaning. In three verses, Muhammad is described as the sahib (companion) of disbelievers, and in only one verse, he was the sahib of a believer. Thus, statistically speaking, the word ashab refers to hypocrites and polytheists 75% of the time. According to the books of hadith, Abdullah Ibn Masood was one of the top companions of the prophet Muhammad. His hadith narrations are among Sunni Muslims' most cherished sources of jurisprudence. Many hadith and narration books, including Bukhary and Ibn Hanbal, report that Ibn Masood had a personal copy of the Quran and that he did not put the last two chapters in it. According to those books, he claimed that those two chapters did not belong in the Quran. Apparently, another companion of the prophet, Ubayy Ibn Kaab, also had a different personal Quran. He added two chapters called "Sura Al-Hafd" and "Sura Al-Khal," and claimed that these were from the Quran (These "chapters" are still being recited by Hanafis in the "sala al-witr," after night prayers.) For the prophecy of the Quran regarding the words hadith, sunna, ijma, sharia, and salaf, see [33:38](#).

Edip-Layth - End Note 3 (53:3)

Meccan idol worshipers claimed that Muhammad was the author of the Quran ([25:5](#); [68:15](#)). The beginning of Chapter 53 is about the revelation of the Quran. It states that "the Quran is from Him." It is not Muhammad's personal claim; it is a divine statement. Therefore, claiming that the pronoun "it" in the verse [53:4](#) refers to the words of Muhammad, not of God, is an obvious distortion. According to the above verse, "it" is revelation, without exception. This can be valid only for the Quran. It is nonsense to claim that Muhammad's daily conversation was entirely revelation. For example, God firmly criticizes Muhammad's words to Zayd ([33:37](#)). Obviously, the criticism was not about revelation. The beginning phrase of Chapter 97 informs us about the revelation of the Quran: "We revealed it in the Night of Destiny." The "it" in this verse is the same as the "it" in [53:4](#). . .

Edip-Layth - End Note 4 (53:19)

Meccan polytheists had an abstract concept of idols. Embracing Abraham's legendary rejection of statues, they discovered new ways of associating partners with God. Meccan polytheists who considered themselves to be the followers of Abraham were commemorating the names of their dead saints for

intercession ([39:3](#)) and still considered themselves to be monotheists ([6:23](#); [16:35](#)). Those who idolized Muhammad, his companions and numerous "saints" (awliya) and commemorate their names for intercession, wanted to cover the similarities between their religion and the religion of Meccan polytheists. Thus, they ventured into fabricating tangible differences; they therefore made up many statues and ascribed them to the Meccan polytheists. Expectedly, they narrated contradictory accounts of their physical shapes (See Al-Kalbi's Kitab ul-Asnam). According to the Quran, Meccan mushriks (polytheists) were praying in the Sacred Masjid, practicing pilgrimage, and were also fasting ([8:35](#); [9:19,45,54](#); [2:199](#)).

Edip-Layth - End Note 5 (53:26)

See [2:48](#).

Edip-Layth - End Note 7 (53:43)

For similar remarks, see the Old Testament, 1 Samuel [2:6-7](#).

Edip-Layth - End Note 8 (53:45)

The sex of the baby is determined by the sperm in the male fluid. See [4:82](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (53:1)

Or: "Consider the star when it sets" - an interpretation which for some reason has the preference of the majority of the commentators. However, almost all of them admit that the term najm - derived from the verb najama, "it appeared", "began", "ensued", or "proceeded" - denotes also the "unfolding" of something that comes or appears gradually, as if by installments. Hence, this term has from the very beginning been applied to each of the gradually-revealed parts (nujum) of the Qur'an and, thus, to the process of its gradual revelation, or its "unfolding", as such. This was, in fact, the interpretation of the above verse given by Abd Allah ibn Abbas (as quoted by Tabari; in view of the sequence, this interpretation is regarded as fully justified by Raghīb, Zamakhshari, Razi, Baydawi, Ibn Kathir and other authorities. Raghīb and Ibn Kathir, in particular, point to the phrase mawaqī an-nujūm in [56:75](#), which undoubtedly refers to the step-by-step revelation of the Qur'an. As regards my rendering of the adjective particle wa as "Consider", see surah 74 note 23.

Muhammad Asad - End Note 2 (53:2)

See note 150 on [7:184](#).

Muhammad Asad - End Note 3 (53:5)

I.e., the Angel of Revelation, Gabriel.

Muhammad Asad - End Note 4 (53:7)

Cf. [81:23](#) and the corresponding note 8. According to the Qur'an and the testimony of authentic Traditions, the Prophet had no more than twice in his lifetime a vision of this angelic force "manifested in its true shape and nature" (which, as pointed out by Zamakhshari, is the meaning of the expression istawa in this context): once after the period called fatrat al-wahy (see introductory note to surah 74), and another time, as alluded to in verses 13-18, in the course of his mystic vision known as the "Ascension" (see Appendix IV).

Muhammad Asad - End Note 5 (53:9)

This graphic "description" of the angel's approach, based on an ancient Arabian figure of speech, is meant to convey the idea that the Angel of Revelation became a clearly perceptible, almost tangible, presence.

Muhammad Asad - End Note 6 (53:10)

Lit., "whatever He revealed": an allusion to the exceptional manifestation of the angel "in his true shape and nature" as well as to the contents of divine revelation as such. In its deeper sense the above phrase implies that even to His chosen prophets God does not entirely unveil the ultimate mysteries of existence, of life and death, of the purpose for which He has created the universe, or of the nature of the universe itself.

Muhammad Asad - End Note 7 (53:11)

Inasmuch as the Prophet was fully aware of the spiritual character of his experience, there was no conflict between his conscious mind and his intuitive perception (the "vision of the heart") of what is normally not perceptible.

Muhammad Asad - End Note 8 (53:12)

Thus the Qur'an makes it clear that the Prophet's vision of the angel was not a delusion but a true spiritual experience: but precisely because it was purely spiritual in nature, it could be conveyed to others only by means of symbols and allegories, which skeptics all too readily dismiss as fancies, "contending with him as to what he saw".

Muhammad Asad - End Note 9 (53:13)

I.e., he saw the angel "manifested in his true shape and nature".

Muhammad Asad - End Note 10 (53:14)

I.e., on the occasion of his mystic experience of the "Ascension" (mi'raj). Explaining the vision conveyed in the expression sidrat al-muntaha, Raghīb suggests that owing to the abundance of its leafy shade, the sidr or sidrah (the Arabian lote-tree) appears in the Qur'an as well as in the Traditions relating to the Ascension as a symbol of the "shade" - i.e., the spiritual peace and fulfillment - of paradise. One may assume that the qualifying term al-muntaha ("of the utmost [or "farthest"] limit") is indicative of the fact that God has set a definite limit to all knowledge accessible to created beings, as pointed out in the Nihayah: implying, in particular, that human knowledge, though potentially vast and penetrating, can never - not even in paradise (the "garden of promise" mentioned in the next verse) - attain to an understanding of the ultimate reality, which the Creator has reserved for Himself (cf. note 6 above).

Muhammad Asad - End Note 11 (53:16)

Lit., "when the lote-tree was veiled with whatever veiled [it]": a phrase deliberately vague (mubham), indicative of the inconceivable majesty and splendour attaching to this symbol of paradise "which no description can picture and no definition can embrace" (Zamakhshari).

Muhammad Asad - End Note 12 (53:18)

Lit., "[some] of the greatest of his Sustainer's symbols (ayat)". For this specific rendering of the term ayah, see note 2 on [17:1](#), which refers to the same mystic experience, namely, the Ascension. In both these Quranic allusions the Prophet is said to have been "made to see" (i.e., given to understand) some, but not all, of the ultimate truths (cf. also [7:187-188](#)); and this, too, serves to explain the idea expressed in verse 10 above.

Muhammad Asad - End Note 13 (53:20)

After pointing out that the Prophet was granted true insight into some of the most profound verities, the Qur'an draws our attention to the "false symbols" which men so often choose to invest with divine qualities or powers: in this instance - by way of example - to the blasphemous imagery of the Prophet's pagan contemporaries epitomized in the triad of Al-Lat, Manat and Al-Uzza. These three goddesses - regarded by the pagan Arabs as "God's daughters" side by side with the angels (who, too, were conceived of as females) - were worshipped in most of pre-Islamic Arabia, and had several shrines in the Hijaz and in Najd. The worship of Al-Lat was particularly ancient and almost certainly of South-Arabian origin; she may have been the prototype of the Greek semi-goddess Leto, one of the wives of Zeus and mother of Apollo and Artemis.

Muhammad Asad - End Note 14 (53:21)

In view of the contempt which the pagan Arabs felt for their female offspring (cf. [16:57-59](#) and 62, as well as the corresponding notes), their attribution of "daughters" to God was particularly absurd and self-contradictory: for, quite apart from the blasphemous belief in God's having "offspring" of any kind, their ascribing to Him what they themselves despised gave the lie to their alleged "reverence for Him whom they, too, regarded as the Supreme Being - a point which is stressed with irony in the next sentence.

Muhammad Asad - End Note 15 (53:23)

Cf. [12:40](#).

Muhammad Asad - End Note 16 (53:23)

An allusion to the pagan idea that those goddesses, as well as the angels, would act as "mediators" between their worshippers and God: a wishful idea which lingers on even among adherents of higher religions in the guise of a veneration of saints and deified persons.

Muhammad Asad - End Note 17 (53:24)

Lit., "Is it for man to have", etc.

Muhammad Asad - End Note 18 (53:25)

I.e., despite the fact (which is the meaning of the particle fa in this context) that God is omnipotent and omniscient and does not, therefore, require any "mediator" between Himself and His creatures.

Muhammad Asad - End Note 19 (53:26)

For an explanation of the Quranic concept of "intercession", see note 7 on [10:3](#), as well as notes 26 and 27 on [10:18](#).

Muhammad Asad - End Note 20 (53:27)

Lit., "that name the angels with a female name" - i.e., think of them as being endowed with sex and/or as being "God's daughters". As the Qur'an points out in many places, the people spoken of in this context do believe in life after death, inasmuch as they express the hope that the angels and the imaginary deities which they worship will "mediate" between them and God, and will "intercede" for them. However, their belief is far too vague to make them realize that the quality of man's life in the hereafter does not depend on such outside factors but is causally, and directly, connected with the manner of his life in this world: and so the Qur'an declares that their attitude is, for all practical purposes, not much different from the attitude of people who reject the idea of a hereafter altogether.

Muhammad Asad - End Note 21 (53:28)

Namely, of the real nature and function of the category of beings spoken of in the Qur'an as angels, inasmuch as they belong to the realm of al-ghayb, "that which is beyond the reach of human perception". Alternatively, the pronoun in bihi may relate to God, in which case the phrase could be rendered as "they have no knowledge whatever of Him" - implying that both the attribution of "progeny" to Him and the belief that His judgment depends on, or could be influenced by, "mediation" or "intercession" is the result of an anthropomorphic concept of God and, therefore, far removed from the truth.

Muhammad Asad - End Note 22 (53:30)

Lit., "that is their sum-total [or "goal"] of knowledge".

Muhammad Asad - End Note 23 (53:31)

I.e., whereas good deeds will be rewarded with far more than their merits may warrant, evil will be recompensed with no more than its equivalent (cf. [6:160](#)); and either will be decided by the Almighty without the need of "mediation" or "intercession".

Muhammad Asad - End Note 24 (53:32)

Lit., "save for a touch [thereof]": a phrase which may be taken to mean "an occasional stumbling into sin" - i.e., not deliberately - followed by sincere repentance (Baghawi, Razi, Ibn Kathir).

Muhammad Asad - End Note 25 (53:32)

Sc., "and of your inborn weakness" - an implied echo of the statement that "man has been created weak" ([4:28](#)) and, therefore, liable to stumble into sinning.

Muhammad Asad - End Note 26 (53:32)

Lit., "out of the earth": see second half of note 47 on [3:59](#), as well as note 4 on [23:12](#).

Muhammad Asad - End Note 27 (53:32)

I.e., "never boast about your own purity", but remain humble and remember that "it is God who causes whomever He wills to remain pure" ([4:49](#)).

Muhammad Asad - End Note 28 (53:34)

My rendering of the above two verses (together with the two interpolations between brackets) is based on Razi's convincing interpretation of this passage as a return to the theme touched upon in verses 29-30.

Muhammad Asad - End Note 29 (53:35)

I.e., "How can he be so sure that there is no life in the hereafter, and no judgment?"

Muhammad Asad - End Note 30 (53:37)

Cf. [2:124](#) and the corresponding note 100. It is obvious that the names of Abraham and Moses are cited here only by way of example, drawing attention to the fact that all through human history God has entrusted His elect, the prophets, with the task of conveying certain unchangeable ethical truths to

man.

Muhammad Asad - End Note 31 (53:38)

This basic ethical law appears in the Qur'an five times - in [6:164](#), [17:15](#), [35:18](#), [39:7](#), as well as in the above instance, which is the oldest in the chronology of revelation. Its implication is threefold: firstly, it expresses a categorical rejection of the Christian doctrine of the "original sin" with which every human being is allegedly burdened from birth; secondly, it refutes the idea that a person's sins could be "atoned for" by a saint's or a prophet's redemptive sacrifice (as evidenced, for instance, in the Christian doctrine of Jesus' vicarious atonement for mankind's sinfulness, or in the earlier, Persian doctrine of man's vicarious redemption by Mithras); and, thirdly, it denies, by implication, the possibility of any "mediation" between the sinner and God.

Muhammad Asad - End Note 32 (53:39)

Cf. the basic, extremely well-authenticated saying of the Prophet, "Actions will be [judged] only according to the conscious intentions [which prompted them]; and unto everyone will be accounted only what he consciously intended", i.e., while doing whatever he did. This Tradition is quoted by Bukhari in seven places - the first one as a kind of introduction to his Sahih - as well as by Muslim, Tirmidhi, Abu Da'ud, Nasa'i (in four places), Ibn Majah, Ibn Hanbal, and several other compilations. In this connection it is to be noted that in the ethics of the Qur'an, the term "action" (amal) comprises also a deliberate omission of actions, whether good or bad, as well as a deliberate voicing of beliefs, both righteous and sinful: in short, everything that man consciously aims at and expresses by word or deed.

Muhammad Asad - End Note 33 (53:40)

Lit., "his striving will be seen", i.e., on the Day of Judgment, when - as the Qur'an states in many places - God "will make you [truly] understand all that you were doing [in life]".

Muhammad Asad - End Note 34 (53:42)

Lit., "the utmost limit" or "goal", circumscribing the beginning and the end of the universe both in time and in space, as well as the source from which everything proceeds and to which everything must return.

Muhammad Asad - End Note 35 (53:47)

Lit., "that upon Him rests the other [or "second"] coming to life (nash'ah)", i.e., resurrection.

Muhammad Asad - End Note 36 (53:49)

Lit., "who is the Sustainer of Sirius (ash-shi'ra)", a star of the first magnitude, belonging to the constellation Canis Major. Because it is the brightest star in the heavens, it was widely worshipped in pre-Islamic Arabia. Idiomatically, the phrase rabb ash-shi'ra is used as a metonym for the Creator and Upholder of the universe.

Muhammad Asad - End Note 37 (53:51)

For the story of the tribe of Ad, see second half of note 48 on [7:65](#); for that of the Thamud, note 56 on [7:73](#).

Muhammad Asad - End Note 38 (53:54)

Lit., "so that there covered them that which covered": a reference to Sodom and Gomorrah, the cities of "Lot's people" (see, in particular, [11:77-83](#)).

Muhammad Asad - End Note 39 (53:55)

This rhetorical question is evidently addressed to the type of man spoken of in verses 33-35. For the reason of my rendering of ala (lit., "blessings" or "bounties") as "powers", see second half of note 4 on [55:13](#).

Muhammad Asad - End Note 40 (53:56)

Lit., "a warning of [or "from among"] the warnings of old" - implying that the revelation granted to Muhammad does not aim at establishing a "new" religion but, on the contrary, continues and confirms the basic message entrusted to the earlier prophets - in this particular instance alluding to the certainty of the coming of the Last Hour and of God's ultimate judgment.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (53:1)

They never misguide you. He Who commands them, commands the messenger [6:98](#), [56:75](#). Wa = And = Consider = Witness = For = By. Najm is singular as well as plural in the form of a galaxy

Shabbir Ahmed - End Note 2 (53:7)

[81:23](#)

Shabbir Ahmed - End Note 3 (53:9)

The Divine will and the will of the messenger merged together, like the two of you join your bows as a token of friendship. [8:17](#)

Shabbir Ahmed - End Note 4 (53:11)

[2:285](#), [6:164](#). Raa = Saw, learned, observed, took to heart

Shabbir Ahmed - End Note 5 (53:13)

[2:185](#)

Shabbir Ahmed - End Note 6 (53:14)

Sidratil muntaha = The last Lote-tree = The state of bewilderment = The point where the human intellect is left with nothing but astonishment!

Shabbir Ahmed - End Note 7 (53:15)

The revelation tells the messenger how to establish a Paradise on earth

Shabbir Ahmed - End Note 8 (53:18)

The shackles of mental and physical bondage will be broken and humanity will emerge from darkness to light [7:157](#), [17:1](#), [20:23-24](#)

Shabbir Ahmed - End Note 9 (53:20)

Three goddesses of yours

Shabbir Ahmed - End Note 10 (53:23)

[7:71-72](#)

Shabbir Ahmed - End Note 11 (53:25)

His are the Keys of the heavens and earth. [7:96](#), [28:77](#), [39:63](#), [41:10](#), [42:12](#)

Shabbir Ahmed - End Note 12 (53:26)

Science can only be mastered by understanding God's physical laws in nature. Mala'ikah = Angels = Physical laws and forces in the Universe. Shafa'ah = Company = Intercession = Stand with = Stand up in court as a witness. [2:30](#), [2:255](#)

Shabbir Ahmed - End Note 13 (53:27)

Even many Muslims, under the influence of fabricated Hadith, think of angels as beautiful physical beings flying on wings here and there. Moreover they imagine that these beings pray for them, prompt them to do good as opposed to 'Satan' (the selfish desires) and that they will intercede on their behalf. Such people have practically denied the Hereafter since man's outcome depends on his actions. See [2:30](#)

Shabbir Ahmed - End Note 14 (53:28)

[6:149](#)

Shabbir Ahmed - End Note 15 (53:29)

Another shade of meaning: The prefer to blindly follow the false imageries prevalent in the society, disregarding Divine revelation

Shabbir Ahmed - End Note 16 (53:31)

[11:7](#), [45:22](#). He has designed the Universe such that no action goes without consequence. Su = Evil = Bad deed = Action that disrupts the lives of others = A deed that creates disorder in the society. Hasanah = Good deed = Benefiting people = Acts creating balance. Plural: Sayyiaat and Hasanaat

Shabbir Ahmed - End Note 17 (53:32)

[4:31](#), [7:202](#), [42:37](#), [91:7-10](#), [92:17-18](#) Ithm = Actions that deplete individual or communal energy. Fawahish = Shameful deeds = Lewdness = Unbecoming behavior = Immorality = Stinginess to the extent of shame

Shabbir Ahmed - End Note 18 (53:37)

The Divine message has essentially been the same. Herein are mentioned some of those laws, Twelve Maxims of intense beauty

Shabbir Ahmed - End Note 19 (53:42)

[79:44](#). So, your goal shall be your Lord's Rule on earth

Shabbir Ahmed - End Note 20 (53:43)

The basic principles that cause nations to live in prosperity versus misery, are being mentioned here

Shabbir Ahmed - End Note 21 (53:44)

The rise and fall of nations follow His laws. And these laws are most excellently expounded in the Qur'an

Shabbir Ahmed - End Note 22 (53:48)

Only His laws can bestow true prosperity

Shabbir Ahmed - End Note 23 (53:49)

Shi'ra = Sha'oor = Intellect. Shi'ra is also the Arabic name of the brightest star Sirius in the constellation Canis Major. It was widely worshiped in ancient Middle East

Shabbir Ahmed - End Note 24 (53:50)

They were men of intellect but refused to establish the Divine System. [7:65](#). A wrong system, however smartly run, is bound to collapse

Shabbir Ahmed - End Note 25 (53:51)

[7:73](#)

Shabbir Ahmed - End Note 26 (53:53)

Reference to the people of Lot. [11:74-83](#)

Shabbir Ahmed - End Note 27 (53:54)

Covered them from sight for ever. Sodom and Gomorrah were buried under the Dead Sea. Also applies to other townships covered with Doom

Shabbir Ahmed - End Note 28 (53:57)

The opponents of the prophet (S) will soon be subdued

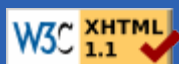
Shabbir Ahmed - End Note 29 (53:58)

Stop attacking the System

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 54:1 The moment drew near, and the moon was split. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 54:1 The Hour draws near, and the moon is breached.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 54:1 THE LAST HOUR draws near, and the moon is split asunder! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 54:1 The Hour has come closer, and the moon has split.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 54:1 The Hour of Revolution is fast approaching. And the moon bearing banner is torn asunder. ¹
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 54:1 Iqtarabati alssaAAatu wainshaqqaalqamaru
A	بسم الله الرحمن الرحيم 54:1 اقتربت الساعة وانشق القمر
Edip-Layth	54:2 If they see a sign, they turn away and say, "Continuous magic!"
The Monotheist Group	54:2 And if they see a sign, they turn away and say: "Continuous magic!"

Muhammad Asad	54:2 But if they [who reject all thought of the Last Hour] were to see a sign [of its approach], they would turn aside and say, An ever-recurring delusion!"
Rashad Khalifa	54:2 Then they saw a miracle; but they turned away and said, "Old magic."
Shabbir Ahmed	54:2 But when they see a sign of the oncoming change, they turn away and say, "A persistent bewilderment." ²
Transliteration	54:2 Wa-in yaraw <u>ayatan</u> yuAAari <u>doowayaqooloo sihrun</u> mustamirr <u>un</u>
A	54:2 وان يروا آية يعرضوا ويقولوا سحر مستمر
Edip-Layth	54:3 They rejected, and followed their desires, and every old tradition. ²
The Monotheist Group	54:3 And they disbelieved, and followed their desires, and every old tradition.
Muhammad Asad	54:3 for they are bent on giving it the lie, ² being always wont to follow their own desires. Yet everything reveals its truth in the end. ³
Rashad Khalifa	54:3 They disbelieved, followed their opinions, and adhered to their old traditions.
Shabbir Ahmed	54:3 They adamantly deny the truth and follow their desires. Yet, everything moves to its destination in stages.
Transliteration	54:3 Wakath <u>thaboo</u> waittabaAAoo ahwa <u>aahumwakullu amrin</u> mustaqirr <u>un</u>
A	54:3 وكذبوا واتبعوا أهواءهم وكل امر مستقر
Edip-Layth	54:4 While the news had come to them in which there was sufficient warning.
The Monotheist Group	54:4 While the news had come to them in which there was sufficient warning.
Muhammad Asad	54:4 And withal, there has come unto them many a tiding that should have restrained [their arrogance]: ⁴
Rashad Khalifa	54:4 Sufficient warnings have been delivered to alert them.
Shabbir Ahmed	54:4 And there has come to them news sufficient to deter them from arrogance.
Transliteration	54:4 Walaqad ja <u>aahum</u> mina al-anba <u>-i mafeehi muzdajarun</u>
A	54:4 ولقد جاءهم من الانباء ما فيه مزدجر
Edip-Layth	54:5 A perfect wisdom; but the warnings are of no benefit.
The Monotheist Group	54:5 A perfect wisdom; but the warnings are of no benefit.
Muhammad Asad	54:5 far-reaching wisdom [was held out to them]: but [since] all warnings have been of no avail,
Rashad Khalifa	54:5 Great wisdom; but all the warnings have been in vain.
Shabbir Ahmed	54:5 And profound wisdom! But all the warnings have been of no avail.
Transliteration	54:5 Hikmatun ba <u>lighatun</u> fama <u>tughnee alInnu<u>thuru</u></u>
A	54:5 حكمة بلغة فما تغن النذر
Edip-Layth	54:6 So turn away from them; the day will come when the caller will announce a terrible disaster.

The Monotheist Group	54:6 So turn away from them; the Day will come when the caller will announce a terrible disaster.
Muhammad Asad	54:6 turn thou away from them. On the Day when the Summoning Voice will summon [man] unto something that the mind cannot conceive, ⁵
Rashad Khalifa	54:6 Ignore them; the day will come when the caller will announce a terrible disaster.
Shabbir Ahmed	54:6 Therefore, (O Messenger!) ignore them for a while. The Day is coming when the caller will call them to a thing they have not conceived. ³
Transliteration	54:6 Fatawalla AAanhum yawma yadAAu a liddaAAiila shay-in nukur in
A	54:6 قتل عنهم يوم يدع الداع الى شىء نكر
Edip-Layth	<i>Like Cicadas: in Big Numbers, Simultaneously and After a Long Period</i> 54:7 With their eyes humiliated, they come out of the graves like scattered cicadas. ³
The Monotheist Group	54:7 With their eyes humiliated, they come out of the graves like scattered locusts.
Muhammad Asad	54:7 they will come forth from their graves, with their eyes downcast, [swarming about] like locusts scattered [by the wind],
Rashad Khalifa	54:7 With their eyes humiliated, they come out of the graves like scattered locusts.
Shabbir Ahmed	54:7 They will come forth from their places of rest like a swarm of locusts, but will be thoroughly dispersed with their eyes downcast.
Transliteration	54:7 KhushshaAAan absaru ^u hum yakhrujoonamina al-ajd athi kaannahum jar adun muntashirun
A	54:7 خشعا ابصرهم يخرجون من الاجداث كانهم جراد منتشر
Edip-Layth	54:8 Hastening towards the caller, the ingrates will say, "This is a difficult day."
The Monotheist Group	54:8 Hastening towards the caller, the rejecters will say: "This is a difficult Day."
Muhammad Asad	54:8 running in confusion towards the Summoning Voice; [and] those who [now] deny the truth will exclaim, Calamitous is this Day!"
Rashad Khalifa	54:8 As they respond to the caller, the disbelievers will say, "This is a difficult day."
Shabbir Ahmed	54:8 Running in bewilderment toward the caller, the same deniers will then say, "This is a hard day!"
Transliteration	54:8 MuhtiAAeena ila alddaAAiyaqoolu alka ^u firoona hatha yawmun AAasirun
A	54:8 مهطعين الى الداع يقول الكفرون هذا يوم عسر
Edip-Layth	54:9 The people of Noah rejected before them. They rejected Our servant and said, "He is crazy!" and he was oppressed.
The Monotheist Group	54:9 The people of Noah disbelieved before them. They disbelieved Our servant and said: "He is crazy!" and he was oppressed.
	54:9 [LONG] BEFORE those [who now deny resurrection] did Noah's people call it

Muhammad Asad	a lie; and they gave the lie to Our servant and said, Mad is he!" - and he was repulsed. ⁶
Rashad Khalifa	54:9 The people of Noah disbelieved before them. They disbelieved our servant and said, "Crazy!" He was persecuted.
Shabbir Ahmed	54:9 Long before them, Noah's people had denied the message, rejected Our servant and said, "Madman", and he was rebuked. ⁴
Transliteration	54:9 Kath ^h habat qablahum qawmu noo hinfakath ^h haboo AAabdan a waq aloo majnoonun waizdujira
A	54:9 كذبت قبلهم قوم نوح فكذبوا عبدنا وقالوا مجنون وازدجر
Edip-Layth	54:10 So he called on his Lord: "I am beaten, so grant me victory."
The Monotheist Group	54:10 So he called on his Lord: "I am beaten, so grant me victory."
Muhammad Asad	54:10 Thereupon he called out to his Sustainer, Verily, I am defeated; come Thou, then, to my succour!"
Rashad Khalifa	54:10 He implored his Lord, "I am oppressed; grant me victory."
Shabbir Ahmed	54:10 Thereupon he cried to his Lord, "I am suppressed. Do help me, then."
Transliteration	54:10 FadaAAa rabbahu annee maghloobun fa intasir
A	54:10 فدعا ربه انى مغلوب فانتصر
Edip-Layth	54:11 So We opened the gates of the sky with pouring water.
The Monotheist Group	54:11 So We opened the gates of the sky with pouring water.
Muhammad Asad	54:11 And so We caused the gates of heaven to open with water pouring down in torrents,
Rashad Khalifa	54:11 We then opened the gates of the sky, pouring water.
Shabbir Ahmed	54:11 And so, We opened the gates of the sky pouring down torrents of water.
Transliteration	54:11 Fafata ^h na abwa ^{ba} alssama ^a -ibima ^a -in munhamirin
A	54:11 ففتحنا ابواب السماء بماء منهمر
Edip-Layth	54:12 We caused springs to gush out of the earth. Thus the waters met to a command which had been measured.
The Monotheist Group	54:12 And We caused springs to gush out of the Earth. Thus the waters met to a command which had been measured.
Muhammad Asad	54:12 and caused the earth to burst forth with springs, so that the waters met for a purpose pre-ordained:
Rashad Khalifa	54:12 And we caused springs to gush out of the earth. The waters met to effect a predetermined decision.
Shabbir Ahmed	54:12 And caused the earth to gush forth springs so that the waters met together in due measure as decreed.
Transliteration	54:12 Wafajjarna al-ar ^{da} AAuyoonanfailtaqa ^a almao AAala ^a amrin qad qudir a
A	54:12 وفجرنا الارض عيوناً فالتقى الماء على امر قد قدر

Edip-Layth	54:13 We carried him on a craft made of slabs and mortar. ⁴
The Monotheist Group	54:13 We carried him on a craft made of slabs and mortar.
Muhammad Asad	54:13 but him We bore on that [vessel] made of [mere] planks and nails,
Rashad Khalifa	<i>The Ark</i> 54:13 We carried him on a watercraft made of logs and ropes.
Shabbir Ahmed	54:13 And We carried him on a watercraft made of mere planks and nails.
Transliteration	54:13 Waḥamalṇahu AAala ṭḥatīlwahin wadusurin
A	54:13 وحملنه على ذات الوح ودر
Edip-Layth	54:14 It ran under Our watchful eyes; a reward for one who was rejected.
The Monotheist Group	54:14 It ran under Our watchful eyes; a reward for one who was rejected.
Muhammad Asad	54:14 and it floated under Our eyes: ⁷ a recompense for him who had been rejected with ingratitude.
Rashad Khalifa	54:14 It ran under our watchful eyes; a reward for one who was rejected.
Shabbir Ahmed	54:14 And it floated before Our eyes, a reward for him who had been denied with ingratitude.
Transliteration	54:14 Tajree bi-aAAayunin a jazaaṇliman kana kufira
A	54:14 تجرى باعيننا جزاء لمن كان كفر
Edip-Layth	54:15 We have left it as a sign. Do any of you wish to learn?
The Monotheist Group	54:15 And We have left it as a sign. Do any of you wish to learn?
Muhammad Asad	54:15 And, indeed, We have caused such [floating vessels] to remain forever a sign [of Our grace unto man]: ⁸ who, then, is willing to take it to heart? ⁹
Rashad Khalifa	54:15 We have set it up as a lesson. Does any of you wish to learn?
Shabbir Ahmed	54:15 And certainly, We left this event as a lesson. Then, is there any who will learn?
Transliteration	54:15 Walaqad tarakṇaḥa ayatanfahal min muddakirin
A	54:15 ولقد تركنها آية فهل من مذكر
Edip-Layth	54:16 So how was My retribution after the warnings!
The Monotheist Group	54:16 So how was My retribution after the warnings!
Muhammad Asad	54:16 And how severe is the suffering which I inflict when My warnings are disregarded! ¹⁰
Rashad Khalifa	54:16 How terrible was My retribution after the warnings!
Shabbir Ahmed	54:16 Then see how was My requital after My warnings!
Transliteration	54:16 Fakayfa kana AAaṭḥabee wanuṭhuri
A	

	<i>The Quran is Easy to Learn for the Appreciative</i>
Edip-Layth	54:17 We made the Quran easy to learn. Do any of you wish to learn? 5
The Monotheist Group	54:17 And We made the Qur'an easy to learn. Do any of you wish to learn?
Muhammad Asad	54:17 Hence, indeed, We made this Qur'an easy to bear in mind: 11 who, then, is willing to take it to heart?
Rashad Khalifa	54:17 We made the Quran easy to learn. Does any of you wish to learn?
Shabbir Ahmed	54:17 We have made the Qur'an easy to understand. Then, is there any who will learn?
Transliteration	54:17 Walaqad yassarna alqur-ana lil th thikrifahal min muddakirin
A	54:17 ولقد يسرنا القرآن للذكر فهل من مدكر
Edip-Layth	54:18 Aad rejected. So how was My retribution after the warnings!
The Monotheist Group	54:18 'Aad disbelieved. So how was My retribution after the warnings!
Muhammad Asad	54:18 TO THE TRUTH gave the lie [the tribe of] Ad: and how severe was the suffering which I inflicted when My warnings were disregarded!
Rashad Khalifa	54:18 `Aad disbelieved. Consequently, how terrible was My retribution after the warnings.
Shabbir Ahmed	54:18 The tribe of 'Aad had also rejected the message. Then see how was My retribution after My warnings! 5
Transliteration	54:18 Kath th thabat AAadun fakayfa kanaAAathabee wanuthuri
A	54:18 كذبت عاد فكيف كان عذابي ونذر
Edip-Layth	54:19 We sent upon them a violent wind, on a day of continuous misery.
The Monotheist Group	54:19 We sent upon them a violent wind, on a day of continuous misery.
Muhammad Asad	54:19 Behold, We let loose upon them a raging storm wind on a day of bitter misfortune:
Rashad Khalifa	54:19 We sent upon them violent winds, on a day of continuous misery.
Shabbir Ahmed	54:19 We sent raging winds upon them on a day of relentless misery. 6
Transliteration	54:19 Inna arsalna AAalayhim reehansarsaran fee yawmi nahsin mustamirrin
A	54:19 انا ارسلنا عليهم ريحا صرصرا في يوم نحس مستمر
Edip-Layth	54:20 It uprooted the people as if they were decayed palm tree trunks.
The Monotheist Group	54:20 It uprooted the people as if they were decayed palm tree trunks.
Muhammad Asad	54:20 it swept the people away as though they were palm-trunks uprooted: 12
Rashad Khalifa	54:20 It tossed the people around as if they were decayed palm tree trunks.
Shabbir Ahmed	54:20 Tossing people around like empty, uprooted palm-trunks.

Transliteration	54:20 TanziAAu aInna <u>s</u> a kaannahumaAA <u>j</u> azu nakhlin munqaAA <u>i</u> rin
A	54:20 تنزع الناس كأنهم اعجاز نخل منقعر
Edip-Layth	54:21 So how was My retribution after the warnings!
The Monotheist Group	54:21 So how was My retribution after the warnings!
Muhammad Asad	54:21 for, how severe is the suffering which I inflict when My warnings are disregarded!
Rashad Khalifa	54:21 How terrible was My retribution after the warnings!
Shabbir Ahmed	54:21 Then see how was My retribution after My warnings!
Transliteration	54:21 Fakayfa k <u>a</u> na AAath <u>a</u> bee wanu <u>t</u> huri
A	54:21 فكيف كان عذابي ونذر
Edip-Layth	54:22 We made the Quran easy to learn. Do any of you wish to learn?
The Monotheist Group	54:22 We made the Qur'an easy to learn. Do any of you wish to learn?
Muhammad Asad	54:22 Hence, indeed, We made this Qur'an easy to bear in mind: who, then, is willing to take it to heart?
Rashad Khalifa	54:22 We made the Quran easy to learn. Does any of you wish to learn?
Shabbir Ahmed	54:22 We have made the Qur'an easy to understand. Then, is there any who will learn?
Transliteration	54:22 Walaqad yassarn <u>a</u> alqur- <u>a</u> na lil <u>t</u> h <u>t</u> hikrifahal min muddakirin
A	54:22 ولقد يسرنا القرآن للذكر فهل من مدكر
Edip-Layth	54:23 Thamud rejected the warnings.
The Monotheist Group	54:23 Thamud rejected the warnings.
Muhammad Asad	54:23 [AND the tribe of] Thamud gave the lie to all [Our] warnings;
Rashad Khalifa	54:23 Thamoud rejected the warnings.
Shabbir Ahmed	54:23 Thamud also rejected the warnings. 7
Transliteration	54:23 Kath <u>t</u> habat thamoodu bi <u>a</u> Innu <u>t</u> huri
A	54:23 كذبت ثمود بالنذر
Edip-Layth	54:24 They said, "Shall we follow one of us; a human being? We will then go astray, and be in hell."
The Monotheist Group	54:24 They said: "Shall we follow one of us; a human being? We will then go astray, and be in Hell."
Muhammad Asad	54:24 and they said: Are we to follow one single mortal, one from among ourselves? ¹³ In that case, behold, we would certainly sink into error and folly!
Rashad Khalifa	54:24 They said, "Shall we follow one of us; a human being? We will then go astray, then end up in Hell.
	54:24 And they said, "What! Shall we follow a solitary mortal among us? Then we

Shabbir Ahmed	would certainly fall into error and folly.
Transliteration	54:24 Faqaloo abasharan minn <u>a</u> w <u>ah</u> idannattabiAAuhu inn <u>a</u> i <u>than</u> lafee <u>dalal</u> inwasuAAurin
A	54:24 فقالوا ابشرا منا اذا لفي ضلل وسعر
Edip-Layth	54:25 "Has the message come down to him, instead of us? He is an evil liar."
The Monotheist Group	54:25 "Has the message come down to him, instead of us? He is an evil liar."
Muhammad Asad	54:25 Why - on him alone from among all of us should a [divine] reminder have been bestowed? Nay, but he is a boastful liar!"
Rashad Khalifa	54:25 "Did the message come down to him, instead of us? He is a flagrant liar."
Shabbir Ahmed	54:25 Why! Has the message been given to him alone among us? Nay, he is a flagrant liar."
Transliteration	54:25 Aolqiya a <u>lth</u> thikru AAalayhimin bayn <u>a</u> bal huwa ka <u>th</u> thabun ashir <u>un</u>
A	54:25 القى الذكر عليه من بيننا بل هو كذاب اشر
Edip-Layth	54:26 They will find out tomorrow who the evil liar is.
The Monotheist Group	54:26 They will find out tomorrow who the evil liar is.
Muhammad Asad	54:26 [And God said:] On the morrow they will come to know who the boastful liar is! ¹⁴
Rashad Khalifa	54:26 They will find out tomorrow who the flagrant liar is.
Shabbir Ahmed	54:26 Ah! They would come to know on the morrow who the flagrant liar is.
Transliteration	54:26 SayaAAalamoona ghadan mani alka <u>th</u> thabual-ashir <u>u</u>
A	54:26 سيعلمون غدا من الكذاب الاشر
Edip-Layth	54:27 We are sending the camel as a test for them. So observe them and be patient.
The Monotheist Group	54:27 We are sending the camel as a test for them. So observe them and be patient.
Muhammad Asad	54:27 Behold, [O Salih] We are letting loose this she-camel as a test for them; ¹⁵ and thou but watch them, and contain thyself in patience.
Rashad Khalifa	54:27 We are sending the camel as a test for them. Watch them and be patient.
Shabbir Ahmed	54:27 We are sending the she-camel as a test for them. So watch them (O Saaleh) and hold yourself in patience.
Transliteration	54:27 Inn <u>a</u> mursiloo aInn <u>a</u> qatifitnatan lahum fairtaqibhum wa <u>ist</u> abir
A	54:27 انا مرسلوا الناقة فتنة لهم فارتقبهم واصطبر
Edip-Layth	54:28 Inform them that the water shall be divided between them; each shall be allowed to drink in the specified time.
The Monotheist Group	54:28 And inform them that the water shall be divided between them; each shall be allowed to drink in the specified time.

Muhammad Asad	54:28 And let them know that the water [of their wells] is to be divided between them, ¹⁶ with each share of water equitably apportioned."
Rashad Khalifa	54:28 Inform them that the water shall be divided among them; (the camel) shall be allowed to drink on her designated day.
Shabbir Ahmed	54:28 And let them know that the water must be shared by all. Every drinking will be witnessed. ⁸
Transliteration	54:28 Wanabbi/hum anna almaa qismatunbaynahum kullu shirbin muhtadarun
A	54:28 ونبئهم ان الماء قسمة بينهم كل شرب محتضر
Edip-Layth	54:29 But they called on their friend, and he was paid to slaughter.
The Monotheist Group	54:29 But they called on their friend, and he was paid to slaughter.
Muhammad Asad	54:29 But they summoned their [boldest] companion, and he ventured [upon the evil deed], and cruelly slaughtered [the animal]: ¹⁷
Rashad Khalifa	54:29 But they persuaded their friend to kill (the camel), and he obliged.
Shabbir Ahmed	54:29 But they called their (most forward) comrade and he took charge and killed her.
Transliteration	54:29 Fanadaw sahibahum fataAAatafaAAaqara
A	54:29 فنادوا صاحبهم فتعاطى فعفر
Edip-Layth	54:30 So how was My retribution after the warnings!
The Monotheist Group	54:30 So how was My retribution after the warnings!
Muhammad Asad	54:30 and how severe was the suffering which I inflicted when My warnings were disregarded!
Rashad Khalifa	54:30 Consequently, how terrible was My retribution! They have been warned.
Shabbir Ahmed	54:30 Then see how was My retribution after My warnings!
Transliteration	54:30 Fakayfa kana AAathabee wanuthuri
A	54:30 فكيف كان عذابي ونذر
Edip-Layth	54:31 We sent upon them one scream, whereupon they became like harvested hay.
The Monotheist Group	54:31 We sent upon them one scream, whereupon they became like harvested hay.
Muhammad Asad	54:31 Behold, We let loose upon them one single blast [of Our punishment], and they became like the dried-up, crumbling twigs of a sheepfold.
Rashad Khalifa	54:31 We sent upon them one blow, whereupon they became like harvested hay.
Shabbir Ahmed	54:31 We sent upon them a single mighty blast whereupon they crumbled like chaff.
Transliteration	54:31 Inna arsaln a AAalayhim sayhatanwahidatan fak anoo kahasheemi almuhtathiri

A	54:31 انا ارسلنا عليهم صيحة وحدة فكانوا كهشيم المحتظر
Edip-Layth	54:32 We made the Quran easy to learn. Do any of you wish to learn?
The Monotheist Group	54:32 We made the Qur'an easy to learn. Does any of you wish to learn?
Muhammad Asad	54:32 Hence, indeed, We made this Qur'an easy to bear in mind: who, then, is willing to take it to heart?
Rashad Khalifa	54:32 We made the Quran easy to learn. Does any of you wish to learn?
Shabbir Ahmed	54:32 We have made the Qur'an easy to understand. Then, is there any who will learn?
Transliteration	54:32 Walaqad yassarna alqur-ana lil th th th ikrifahal min muddakirin
A	54:32 ولقد يسرنا القرآن للذكر فهل من مدكر
Edip-Layth	54:33 The people of Lot rejected the warners.
The Monotheist Group	54:33 The people of Lot rejected the warners.
Muhammad Asad	54:33 LOT 'S PEOPLE [too] gave the lie to all [Our] warnings:
Rashad Khalifa	54:33 The people of Lot rejected the warnings.
Shabbir Ahmed	54:33 The people of Lot rejected the warnings. ⁹
Transliteration	54:33 Kath th habat qawmu lootin bialInnu th huri
A	54:33 كذبت قوم لوط بالنذر
Edip-Layth	54:34 We sent upon them projectiles. Except for the family of Lot, We saved them at dawn.
The Monotheist Group	54:34 We sent upon them projectiles. Except for the family of Lot, We saved them at dawn.
Muhammad Asad	54:34 [and so,] behold, We let loose upon them a deadly tempest; ¹⁹ and only Lot 's kinsfolk did We save at the break of dawn,
Rashad Khalifa	54:34 We showered them with rocks. Only Lot's family was saved at dawn.
Shabbir Ahmed	54:34 We sent a storm of fiery stones on them, except the family of Lot whom We saved at dawn. ¹⁰
Transliteration	54:34 Inna arsalna AAalayhim <u>hasibanilla</u> ala lootin najjaynahum bisaharin
A	54:34 انا ارسلنا عليهم حاصبا الا آل لوط نجينهم بسحر
Edip-Layth	54:35 A blessing from Us; it is thus that We reward those who are appreciative.
The Monotheist Group	54:35 A blessing from Us; it is thus that We reward those who are appreciative.
Muhammad Asad	54:35 as a blessing from Us: thus do We reward all who are grateful.
Rashad Khalifa	54:35 We blessed him and his family; we thus reward the appreciative.
Shabbir Ahmed	54:35 As a bliss from Us. Thus it is, We reward the grateful.
Transliteration	54:35 NiAamatan min AAindina kath th alikanajzee man shakara

A	54:35 نعمة من عندنا كذلك نجزي من شكر
Edip-Layth	54:36 He warned them about Our punishment, but they ridiculed the warnings.
The Monotheist Group	54:36 And he warned them about Our punishment, but they ridiculed the warnings.
Muhammad Asad	54:36 For he had truly warned them of Our punishing might; but they stubbornly cast doubt on these warnings,
Rashad Khalifa	54:36 He warned them about our requital, but they ridiculed the warnings.
Shabbir Ahmed	54:36 For he had truly warned them of Our Grasp, but they contended about the warning.
Transliteration	54:36 Walaqad an ^h arahum ba ^t shata ⁿ a ^f ata ^m araw bi ^a lnnu ^h uri
A	54:36 ولقد انذرهم بطشتنا فتماروا بالنذر
Edip-Layth	54:37 They sought to remove him from his guests; so We diverted their eyes. "Taste My retribution; you have been warned."
The Monotheist Group	54:37 And they sought to remove him from his guests; so We diverted their eyes. "Taste My retribution; you have been warned."
Muhammad Asad	54:37 and even demanded that he give up his guests [to them]: ²⁰ whereupon We deprived them of their sight [and thus told them, as it were]: ²¹ Taste, then, the suffering which I inflict when My warnings are disregarded!"
Rashad Khalifa	54:37 They negotiated with him about his guests; we blinded them. Suffer My retribution; you have been warned.
Shabbir Ahmed	54:37 And demanded that he give up his guests. Whereupon We sealed their vision. Taste now My punishment after the warnings.
Transliteration	54:37 Walaqad r ^a wadoohu AAan dayfi ^h ifa ^t amas ⁿ a aAAayunahum fa tho ^o qoo AAa ^h abeewanu ^h uri
A	54:37 ولقد رودوه عن ضيفه فطمسنا اعينهم فنوقوا عذابي ونذر
Edip-Layth	54:38 In the early morning, a devastating retribution struck them.
The Monotheist Group	54:38 And in the early morning, a devastating retribution struck them.
Muhammad Asad	54:38 And, indeed, abiding suffering did befall them early on the morrow:
Rashad Khalifa	54:38 Early the next morning, a devastating retribution struck them.
Shabbir Ahmed	54:38 The inevitable punishment befell them early in the morning.
Transliteration	54:38 Walaqad sabba ^h ahum bukratanAAa ^h abun mustaqirrun
A	54:38 ولقد صبحهم بكرة عذاب مستقر
Edip-Layth	54:39 "Taste My retribution; you have been warned."
The Monotheist Group	54:39 "Taste My retribution; you have been warned."
Muhammad Asad	54:39 Taste, then, the suffering which I inflict when My warnings are disregarded!"
Rashad Khalifa	

	54:39 Suffer My retribution; you have been warned.
Shabbir Ahmed	54:39 Now taste My retribution after My warnings.
Transliteration	54:39 Fa <u>th</u> ooqoo AAa <u>th</u> abee wanu <u>th</u> uri
A	54:39 فذوقوا عذابي ونذر
Edip-Layth	54:40 We made the Quran easy to learn. Do any of you wish to learn?
The Monotheist Group	54:40 We made the Qur'an easy to learn. Do any of you wish to learn?
Muhammad Asad	54:40 Hence, indeed, We made this Qur'an easy to bear in mind: who, then, is willing to take it to heart?
Rashad Khalifa	54:40 We made the Quran easy to learn. Does any of you wish to learn?
Shabbir Ahmed	54:40 We have made the Qur'an easy to understand. Then, is there any who will learn?
Transliteration	54:40 Walaqad yassar <u>n</u> a alqur- <u>a</u> na li <u>l</u> <u>th</u> <u>th</u> ikrifahal min muddakir <u>i</u> n
A	54:40 ولقد يسرنا القرآن للذكر فهل من مدكر
Edip-Layth	54:41 The warnings had come to the people of Pharaoh.
The Monotheist Group	54:41 And the warnings had come to the people of Pharaoh.
Muhammad Asad	54:41 Now surely, unto Pharaoh's folk [too] came such warnings;
Rashad Khalifa	54:41 Pharaoh's people were warned.
Shabbir Ahmed	54:41 And warnings did come to Pharaoh's people.
Transliteration	54:41 Walaqad jaa <u>a</u> la firAAawna a <u>l</u> nu <u>th</u> uru
A	54:41 ولقد جاء آل فرعون النذر
Edip-Layth	54:42 They rejected all Our signs. So We took them, the taking of the Noble, the Able.
The Monotheist Group	54:42 They rejected all Our signs. So We took them, the taking of the Noble, the Able.
Muhammad Asad	54:42 they, too, gave the lie to all Our messages: and thereupon We took them to task as only the Almighty, who determines all things, can take to task. ²²
Rashad Khalifa	54:42 They rejected all our signs. Consequently, we requited them as an Almighty, Omnipotent should.
Shabbir Ahmed	54:42 They, too, denied Our messages, every one. Thereupon We grasped them with the grasp of the Mighty, the Powerful.
Transliteration	54:42 Ka <u>th</u> haboo bi- <u>a</u> yati <u>n</u> a <u>k</u> ulli <u>h</u> a faakha <u>th</u> <u>n</u> ahum ak <u>h</u> <u>th</u> aAAazeezin muqtadir <u>i</u> n
A	54:42 كذبوا بايتنا كلها فاخذنهم اخذ عزيز مقتدر
Edip-Layth	54:43 Are your ingrates better than those? Or have you been absolved by the book?
The Monotheist Group	54:43 Are your rejecters better than those? Or have you been absolved by the scriptures?

Muhammad Asad	54:43 ARE, THEN, those of you who [now] deny the truth ²³ better than those others - or have you, per chance, [been promised] immunity in the [ancient] books of [divine] wisdom? ²⁴
Rashad Khalifa	54:43 Are your disbelievers better than those disbelievers? Have you been absolved by the scripture?
Shabbir Ahmed	54:43 Are your deniers better than those others, or do you have amnesty through the scriptures?
Transliteration	54:43 Akuffarukum khayrun min ola-ikumam lakum bara'atun fee alzzuburi
A	54:43 اكفاركم خير من اولنكم ام لكم براءة فى الزبر
Edip-Layth	54:44 Or do they say, "We are a large group and we will win."
The Monotheist Group	54:44 Or do they say: "We are a large group and we will win."
Muhammad Asad	54:44 Or do they say, We are a group united, [and therefore] bound to prevail"? ²⁵
Rashad Khalifa	54:44 Perhaps they think, "We will be the winners."
Shabbir Ahmed	54:44 Or do they say, "We are a united group bound to be victorious?"
Transliteration	54:44 Am yaqooloona na_hnu jameeAAun muntasirun
A	54:44 ام يقولون نحن جميع منتصر
Edip-Layth	54:45 The large group will be defeated; they will turn around and flee.
The Monotheist Group	54:45 The large group will be defeated; they will turn around and flee.
Muhammad Asad	54:45 [Yet] the hosts [of those who deny the truth] shall be routed, and they shall turn their backs [in flight]! ²⁶
Rashad Khalifa	54:45 All of them will be defeated; they will turn around and flee.
Shabbir Ahmed	54:45 Yet, all these troops will be routed and will turn back and flee.
Transliteration	54:45 Sayuhzamu aljamAAu wayuwalloona alddubura
A	54:45 سيهزم الجمع ويولون الدبر
Edip-Layth	54:46 The moment is their appointed time, and the moment is far worse and more painful.
The Monotheist Group	54:46 The Hour is their appointed time, and the Hour is far worse and more painful.
Muhammad Asad	54:46 But nay - the Last Hour is the time when they shall truly meet their fate; ²⁷ and that Last Hour will be most calamitous, and most bitter:
Rashad Khalifa	54:46 The Hour is awaiting them, and the Hour is far worse and more painful.
Shabbir Ahmed	54:46 Nay, the Hour is the time promised them, and that Hour will be most grievous with a most bitter defeat.
Transliteration	54:46 Bali alssaAAatu mawAAiduhum waalssaAAatuadha waamarru
A	

54:46 بل الساعة موعدهم والساعة ادهى وامر

Edip-Layth	54:47 The criminals are in error and will burn.
The Monotheist Group	54:47 The criminals are in error and will burn.
Muhammad Asad	54:47 for, behold, those who are lost in sin [will at that time come to know that it is they who] were sunk in error and folly! ²⁸
Rashad Khalifa	54:47 Certainly, the guilty are astray, and will end up in Hell.
Shabbir Ahmed	54:47 The violators of human rights are in grave error and loss.
Transliteration	54:47 Inna almujrimeena fee <u>dalalin</u> wasuAAurin
A	54:47 ان المجرمين فى ضلل وسعر

The Agony of Rejecting a Manifest Sign

Edip-Layth	54:48 The day when they will be dragged upon their faces into the fire: "Taste the agony of Saqar!" ⁷
The Monotheist Group	54:48 The Day when they will be dragged upon their faces into the Fire: "Taste the agony of the scorching heat!"
Muhammad Asad	54:48 On the Day when they shall be dragged into the fire on their faces, ²⁹ [they will be told:] Taste now the touch of hell-fire!"
Rashad Khalifa	54:48 They will be dragged into the hellfire, forcibly. Suffer the agony of retribution.
Shabbir Ahmed	54:48 On the Day when they shall be dragged through the fire on their faces, "Taste the touch of Blaze!" ¹¹
Transliteration	54:48 Yawma yus <u>haboona</u> fee aInn <u>ari</u> AAa <u>la</u> wujoohihim <u>thooqoo</u> massa saqar a
A	54:48 يوم يسحبون فى النار على وجوههم نوقوا مس سقر

Edip-Layth	54:49 Everything We have created in measure.
The Monotheist Group	54:49 Everything We have created in measure.
Muhammad Asad	54:49 BEHOLD, everything have We created in due measure and proportion;
Rashad Khalifa	54:49 Everything we created is precisely measured.
Shabbir Ahmed	54:49 We have created all things in due measure and proportion. ¹²
Transliteration	54:49 Inna kulla shay-in khalaqn <u>a</u> hubiqadar <u>in</u>
A	54:49 انا كل شىء خلقنه بقدر

Edip-Layth	54:50 Our commands are done at once with the blink of an eye.
The Monotheist Group	54:50 And Our commands are done at once with the blink of an eye.
Muhammad Asad	54:50 and Our ordaining [a thing and its coming into being] is but one [act], like the twinkling of an eye. ³⁰
Rashad Khalifa	54:50 Our commands are done within the blink of an eye.
Shabbir Ahmed	

	54:50 And Our command is but a single Word, like the twinkling of an eye.
Transliteration	54:50 Wama amruna illa wahidatunkalambin bialbasari
A	54:50 وما امرنا الا وحدة كلمح بالبصر
Edip-Layth	54:51 We have destroyed your counterparts. Do any of you wish to learn?
The Monotheist Group	54:51 And We have destroyed your counterparts. Do any of you wish to learn?
Muhammad Asad	54:51 Thus, indeed, did We destroy people like you [in the past]: who, then, is willing to take it to heart?
Rashad Khalifa	54:51 We annihilated your counterparts. Does any of you wish to learn?
Shabbir Ahmed	54:51 And in the past We have annihilated gangs like you. Then, is there any who will learn?
Transliteration	54:51 Walaqad ahlakna ashyaAAakumfahal min muddakirin
A	54:51 ولقد اهلكنا اشياكم فهل من مدكر
Edip-Layth	54:52 Everything they did is in the records.
The Monotheist Group	54:52 And everything they had done, is in the scriptures.
Muhammad Asad	54:52 [They were truly guilty] because all [the evil] that they ever did had been [revealed to them as such] in the [ancient] books of [divine] wisdom; ³¹
Rashad Khalifa	54:52 Everything they did is recorded in the scriptures.
Shabbir Ahmed	54:52 And everything they did is in the scriptures.
Transliteration	54:52 Wakullu shay-in faAAaloohu fee a lzzuburi
A	54:52 وكل شيء فعلوه فى الزبر
Edip-Layth	54:53 Everything, small or large, is written down.
The Monotheist Group	54:53 And everything, small or large, is written down.
Muhammad Asad	54:53 and everything [that man does], be it small or great, is recorded [with God].
Rashad Khalifa	54:53 Everything, small or large, is written down.
Shabbir Ahmed	54:53 And everything, be it small or great, is recorded.
Transliteration	54:53 Wakullu sagheerin wakabeerin mustatarun
A	54:53 وكل صغير وكبير مستطر
Edip-Layth	54:54 The righteous will be in paradises and rivers.
The Monotheist Group	54:54 The righteous will be in paradises and rivers.
Muhammad Asad	54:54 [Hence, too,] behold, the God-conscious will find themselves in [a paradise of] gardens and running waters,
Rashad Khalifa	54:54 Surely, the righteous have deserved gardens and rivers.
Shabbir Ahmed	54:54 Those who guard themselves against straying will be in the midst of

	gardens and rivers.
Transliteration	54:54 Inna almuttaqeeana fee jannatinwanaharin
A	54:54 ان المتقين فى جنت ونهر
Edip-Layth	54:55 In a position of honor, at an Omnipotent King.
The Monotheist Group	54:55 In a position of honor, at an Omnipotent King.
Muhammad Asad	54:55 in a seat of truth, in the presence of a Sovereign who determines all things.
Rashad Khalifa	54:55 In a position of honor, at an Omnipotent King.
Shabbir Ahmed	54:55 Seated honorably in the Presence of a Mighty King.
Transliteration	54:55 Fee maqAAadi sidqin AAinda maleekinmuqtadir in Bismi All ahi alrrahmanialrraheemi
A	54:55 فى مقعد صدق عند مليك مقتدر

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (54:1)

Hadith narrators and collectors misunderstood this verse and tried to support their misunderstanding by the fabrication of a hadith reporting that Muhammad split the Moon by pointing at it with his finger. Some narrators did not stop there and claimed that half of the Moon fell in the backyard of Ali, Muhammad's son-in-law. The believers of this hadith are silent to the critical questions about the event. Why didn't populations of other countries witness this incredible event? If there were such an astronomical event, many people from China to Africa would have noticed and recorded it. Besides, this traditional interpretation contradicts the Quran, which specifically limits the signs given to Muhammad to be the signs contained in the Quran alone (29:50-51). The splitting of the Moon was fulfilled when Apollo 11 landed on the Moon and astronauts took some rocks from the Moon back to earth in July 1969. The word shaqqa, which we translated as "split," does not necessarily mean splitting in half (see 80:26; 50:44). When this event was happening, Dr. Rashad Khalifa was uploading the Quran to his computer in St. Louis. Splitting the surface of the Moon was the start of his work, which led to the historical discovery of the miraculous mathematical system based on code 19, prophesied in chapter 74, which happened in 1974. Thus, the following verse relates to this discovery. See 74:1-56; 27:82; 38:1-8; 40:28-38; 46:10; 72:28.

Edip-Layth - End Note 2 (54:3)

The verse also may be read differently and understood as, "They denied and followed their wishful thinking. Indeed, every affair will find its right place."

Edip-Layth - End Note 3 (54:7)

The allegory of locusts for resurrection is interesting, since some locusts lay their eggs in the forests and appear years later simultaneously. For instance, in the North-eastern region of the US, Periodical Cicadas emerge in big populations after years of dormancy underground sustaining themselves on tree roots. For some broods, the period is 13 years and for others, 17. After years of disappearance, they emerge all together with a cacophony of songs, testifying a similitude of resurrection for those who appreciate God's signs in nature. I discussed this and many other scientific signs and prophecies of the Quran, in my first book, "Kuran En Büyük Mucize" (Quran, the Greatest Miracle), co-authored with Ahmad Deedat, a very popular book in Turkey in 1983-1987. In sum, locusts resurface from under the soil, after a long period, all together, in big crowds. Similarly, humans too will resurface from under the soil, after a long period, all together, in big crowds. Of course, in similes the comparandum and comparatum will have some differences. For instance, locusts are dormant under the soil, while human body disintegrates." (KEB, Edip Yuksel, Inkılab, Istanbul, 12th Edition, p.146). Though this book is now out of print and was not translated to English, a recently published book by the Quran Studies Group led by my friend Caner Taslaman, PhD, presents the scientific aspect of the Quran under the title, "Kuran Hiç Tükenmeyen Mucize," which is translated into English under the title, "The Quran: Unchallengeable Miracle." See: [4:82](#).

Edip-Layth - End Note 4 (54:13)

The flood was limited to the region of Dead Sea, with Noah's community, and the ark was a small watercraft carrying Noah's animals from his farm. Storytellers exaggerated the event to a worldwide flood. Many Christians who believe those stories have been looking for the remnants of Noah's ark on top of mountains, wrong mountains, in vain. See [11:44](#).

Edip-Layth - End Note 5 (54:17)

Despite the repetitious assertion of the Quran that it is easy to understand, those who traded it with the teachings of Hadith and Sunna claim otherwise, which turns it into a self-fulfilling prophecy ([6:25](#); [17:46](#); [18:57](#)). Also, see [25:30](#).

Edip-Layth - End Note 7 (54:48)

For the Quranic meaning and prophetic implication of the word saqar, see [74:26-56](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (54:1)

Most of the commentators see in this verse a reference to a phenomenon said to have been witnessed by several of the Prophet's contemporaries. As described in a number of reports going back to some Companions, the moon appeared one night as if split into two distinct parts. While there is no reason to doubt the subjective veracity of these reports, it is possible that what actually happened was an unusual kind of partial lunar eclipse, which produced an equally unusual optical illusion. But whatever the nature of that phenomenon, it is practically certain that the above Qur'an -verse does not refer to it but, rather, to a future event: namely, to what will happen when the Last Hour approaches. (The Qur'an frequently employs the past tense to denote the future, and particularly so in passages which speak of the coming of the Last Hour and of Resurrection Day; this use of the past tense is meant to stress the certainty of the happening to which the verb relates.) Thus, Raghīb regards it as fully justifiable to interpret the phrase inshaqqa l-qamar ("the moon is split asunder") as bearing on the cosmic cataclysm - the end of the world as we know it - that will occur before the coming of Resurrection Day (see art. shaqq in the Mufradat). As mentioned by Zamakhshari, this interpretation has the support of some of the earlier commentators; and it is, to my mind, particularly convincing in view of the juxtaposition, in the above Qur'an -verse, of the moon's "splitting asunder" and the approach of the Last Hour. (In this connection we must bear in mind the fact that none of the Quranic allusions to the "nearness" of the Last Hour and the Day of Resurrection is based on the human

concept of "time".)

Muhammad Asad - End Note 2 (54:3)

Lit., "they have given [it] the lie": an allusion to the prediction of the Last Hour and the Day of Resurrection. The use of the past tense indicates conscious intent or determination (cf. surah 2 note 6). For my rendering of sihr as "delusion", see surah 74 note 12.

Muhammad Asad - End Note 3 (54:3)

Lit., "everything is settled in its [own] being": i.e., everything has an intrinsic reality (haqiqah) of its own, and is bound to reveal that reality either in this world or in the next (Baghawi, on the authority of Al-Kalbi); hence, everything must have a purpose or "goal" of its own (Zamakhshari). These two - mutually complementary - interpretations reflect the repeated Quranic statement that everything that exists or happens has a meaning and a purpose: cf. [3:191](#), [10:5](#) and [38:27](#) (particularly, see note 11 on [10:5](#)). In the present context, the phrase relates both to the truth referred to in the preceding verses and to its rejection by those who are "wont to follow [but] their own desires".

Muhammad Asad - End Note 4 (54:4)

Lit., "in which there was a restraint": i.e., many an indication, in observable nature, of God's creative and re-creative power, as well as many a tiding, through God-inspired prophets, of a continuation of life after bodily death and, therefore, of the fact that a person's attitudes and doings in this world must have definite consequences in the life to come.

Muhammad Asad - End Note 5 (54:6)

Lit., "something not known (nukur)" - that is, "something that human beings cannot know [i.e., visualize] because they have never met with anything like it" (Zamakhshari).

Muhammad Asad - End Note 6 (54:9)

See [11:25-48](#), where the story of Noah and the Flood is given in greater detail.

Muhammad Asad - End Note 7 (54:14)

I.e., "under Our protection". The reference to Noah's ark as "made of mere planks and nails" is meant to stress the frailty of this - as well as any other - human contrivance.

Muhammad Asad - End Note 8 (54:15)

See [36:41-42](#) and the corresponding notes. Literally, the above phrase reads, "We have left them [or "such"] as a sign", etc. According to Ibn Kathir, the pronoun ha in taraknaha relates to "ships in a generic sense" (jins as-sufun), and quotes in this connection the above-mentioned passage ([36:41-42](#)); hence my interpolation, between brackets, of the words "floating vessels". The "sign" spoken of here alludes to God's having endowed man's mind with inventiveness and, thus, with the ability to widen the scope of his life through conscious effort.

Muhammad Asad - End Note 9 (54:15)

Lit., "And is there any that will", etc. The above sentence recurs several times, like a refrain, in this surah.

Muhammad Asad - End Note 10 (54:16)

Lit., "how was My [causing] suffering (adhabi) and My warnings" - i.e., after the warnings. Although this sentence is phrased in the past tense, its purport is evidently timeless.

Muhammad Asad - End Note 11 (54:17)

The noun dhikr primarily denotes "remembrance", or - as defined by Raghīb - the "presence [of something] in the mind". Conceptually, and as used in the above context as well as in verses 22, 32 and 40, this term comprises the twin notions of understanding and remembering, i.e., bearing something in mind.

Muhammad Asad - End Note 12 (54:20)

As mentioned in [69:6-8](#), this wind - obviously an exceptionally violent sandstorm - raged without break for seven nights and eight days. For particulars of the tribe of Ad, see second half of note 48 on [7:65](#).

Muhammad Asad - End Note 13 (54:24)

For the general implication of this rhetorical question, see note 2 on [50:2](#). For the story of the tribe of Thamud, their prophet Salih, and the incident of the she-camel, see [7:73-79](#), [11:61-68](#), [26:141-158](#), and the corresponding notes.

Muhammad Asad - End Note 14 (54:26)

I.e., soon. In classical Arabic, the term ghadan ("tomorrow") often applies to a relatively near future, signifying "tomorrow" (in its literal sense) as well as "in time" or "soon". Hence - as pointed out by all authorities - it may have been used in the above context with reference to the Last Hour, which in the first verse of this very surah is spoken of as having "drawn near".

Muhammad Asad - End Note 15 (54:27)

For this and other Quranic references to the she-camel that was to be "let loose as a test" for the Thamud, see surah 7 note 57. God's "letting her loose" is in this context evidently synonymous with "allowing her to become" a test.

Muhammad Asad - End Note 16 (54:28)

I.e., between their own herds and the ownerless she-camel: see [26:155](#) and the corresponding note 67.

Muhammad Asad - End Note 17 (54:29)

For the above rendering of aqara, see note 61 on [7:77](#).

Muhammad Asad - End Note (54:31)

Muhammad Asad - End Note 19 (54:34)

Sc., "of chastisement": see [11:82](#) and the corresponding note 114. The story of Lot and the people among whom he dwelt is mentioned in several places, most extensively in [11:69-83](#).

Muhammad Asad - End Note 20 (54:37)

See [11:77-79](#) and the corresponding notes.

Muhammad Asad - End Note 21 (54:37)

According to Ibn Abbas (as quoted by Razi), the expression tams al-ayn ("deprivation of sight") denotes here a "veiling [of something] from one's consciousness" (hajb an al-idrak). Hence, the phrase tamasna ayunahum may be understood to mean that God deprived them, in consequence of their evil propensities, of all moral insight (cf. [36:66](#) and the corresponding notes), and thus made them liable - as the sequence shows - to undergo bitter suffering in this world and in the next.

Muhammad Asad - End Note 22 (54:42)

Lit., "We gripped them with the grip of an almighty", etc. The special - and concluding - mention of "Pharaoh's folk" is due to the fact that the Egyptians were the most highly developed and powerful nation in the antiquity to which this and the preceding passages refer.

Muhammad Asad - End Note 23 (54:43)

Lit., "your deniers of the truth".

Muhammad Asad - End Note 24 (54:43)

See surah 21 note 101.

Muhammad Asad - End Note 25 (54:44)

The reasoning which underlies this thought may be summed up thus: "We who reject these so-called divine revelations represent a very large body of opinion; and because our views are held by so many, they are obviously right and, therefore, bound to triumph in the end." In other words, the people characterized as "deniers of the truth" draw their assurance from the mere fact of their being representative of the "majority opinion" - a self-delusion based on a purely materialistic outlook on life.

Muhammad Asad - End Note 26 (54:45)

The fact that the Prophet recited this verse just before the battle of Badr (see note 10 on [8:10](#)) has caused most of the commentators to assume that it had been revealed as a specific prophecy of the future victory of the Muslims over the pagan Quraysh. While this is possible, I believe, nevertheless, that the above passage has the much wider, timeless meaning explained in the preceding note. This view finds strong support in the subsequent verses, which speak of the evil otherworldly consequences of deliberate sinning, quite apart from the social and moral defeat, in this world, of the sinful community as a whole.

Muhammad Asad - End Note 27 (54:46)

Lit., "the time appointed for them" (maw iduhum).

Muhammad Asad - End Note 28 (54:47)

See verse 24 above.

Muhammad Asad - End Note 29 (54:48)

See note 83 on [33:66](#) as well as note 30 on [25:34](#).

Muhammad Asad - End Note 30 (54:50)

I.e., there is no time lag and no conceptual difference between God's "willing" the creation of a thing

and His "creating" it, for "when He wills a thing to be, He but says unto it, 'Be' - and it is" ([2:117](#), [3:47](#), [16:40](#), [19:35](#), [36:82](#) and [40:68](#)). The comparison with the "twinkling of an eye" is, of course, merely idiomatic, i.e., based on the human concept of something instantaneous. In the present context this is - as the sequence shows - an allusion to the rapidity with which God can, if He so wills, destroys a sinful community.

Muhammad Asad - End Note 31 (54:52)

I.e., the ancient revealed scriptures (az-zubur) had made the meaning of good and evil absolutely clear to them, but they willfully disregarded or even consciously rejected that teaching. The above verse implies, firstly, that the basic ethical teachings of all revealed religions are essentially identical, and, secondly, that God "would never destroy a community for [its] wrongdoing so long as its people are still unaware [of the meaning of right and wrong]" (see [6:131-132](#), [15:4](#), [26:208-209](#), and the corresponding notes).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (54:1)

The use of the past participle here and at many other points in the Qur'an reflects the certainty of things to happen. As-Saa'ah = The Hour = The Last Hour = The Revolution = The decisive moment = Resurrection. Shaqqal Qamar is usually given the literal translation = The moon is split. Then there are fabricated Ahadith which go on to say that the exalted prophet split the moon into two halves pointing a finger at it! Additional reports want us to believe that one half of the moon then came down, entered the collar of the prophet and exited through his sleeve. Not only all this is contrary to the Qur'an and to reason, the whole story defeats its own validity. It fails to name a single person who was awestruck by this 'miracle' and embraced the message as a result. The Qur'an is a Book consistent with itself and vehemently rejects any notions contrary to reason and to the changeless universal laws. Moreover, attainment of belief is a matter of choice. God does not will to compel or coerce anyone into believing. Stunning the human intellect by means of 'miracles' would counter this Divine law

Shabbir Ahmed - End Note 2 (54:2)

[46:11](#)

Shabbir Ahmed - End Note 3 (54:6)

Utter humiliation when they come to attack the believers

Shabbir Ahmed - End Note 4 (54:9)

[11:2548](#)

Shabbir Ahmed - End Note 5 (54:18)

[7:65](#)

Shabbir Ahmed - End Note 6 (54:19)

[69:6-8](#)

Shabbir Ahmed - End Note 7 (54:23)

Prophet Saaleh was sent to Thamud. [7:73-79](#), [11:61-68](#), [26:141:158](#)

Shabbir Ahmed - End Note 8 (54:28)

The she-camel was a symbol for them from God for obedience or transgression

Shabbir Ahmed - End Note 9 (54:33)

[11:69-83](#)

Shabbir Ahmed - End Note 10 (54:34)

[51:32-34](#)

Shabbir Ahmed - End Note 11 (54:48)

Wajh = Face = Countenance = Whole being = Whole person

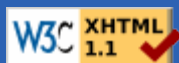
Shabbir Ahmed - End Note 12 (54:49)

And appointed laws for all things to become what they are meant to be

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 55:1 The Gracious:
The Monotheist Group	In the name of God, the Almighty, the Merciful. 55:1 The Almighty.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 55:1 THE MOST GRACIOUS
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 55:1 The Most Gracious.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 55:1 Ar-Rahman, the Beneficent, the Instant Source of all mercy and Kindness
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 55:1 AlRrahmanu
A	بسم الله الرحمن الرحيم 55:1 الرحمن
Edip-Layth	55:2 Has taught the Quran.
The Monotheist Group	55:2 He has taught the Qur'an.
Muhammad Asad	55:2 has imparted this Qur'an [unto man].
Rashad Khalifa	

	55:2 Teacher of the Quran.
Shabbir Ahmed	55:2 He is the One Who has made known and taught the Qur'an.
Transliteration	55:2 AAallama alqur- <u>ana</u>
A	55:2 علم القرآن
Edip-Layth	55:3 He created the human being,
The Monotheist Group	55:3 He created the human being.
Muhammad Asad	55:3 He has created man:
Rashad Khalifa	55:3 Creator of the human beings.
Shabbir Ahmed	55:3 He has created the human being (and taken care of his mental and physical needs).
Transliteration	55:3 Khalaqa al-ins <u>ana</u>
A	55:3 خلق الانسان
Edip-Layth	55:4 Taught him how to distinguish.
The Monotheist Group	55:4 He taught him how to distinguish.
Muhammad Asad	55:4 He has imparted unto him articulate thought and speech. ¹
Rashad Khalifa	55:4 He taught them how to distinguish.
Shabbir Ahmed	55:4 He has distinguished him with the ability to clearly express his feelings and thoughts . ¹
Transliteration	55:4 AAallamahu albay <u>ana</u>
A	55:4 علمه البيان
Edip-Layth	55:5 The sun and the moon are perfectly calculated. ¹
The Monotheist Group	55:5 The sun and the moon are perfectly calculated.
Muhammad Asad	55:5 [At His behest] the sun and the moon run their appointed courses; ²
Rashad Khalifa	55:5 The sun and the moon are perfectly calculated.
Shabbir Ahmed	55:5 The sun and the moon run by a mathematical design. ²
Transliteration	55:5 Alshshamsu waalqamaru bi <u>husbanin</u>
A	55:5 الشمس والقمر بحسبان
Edip-Layth	55:6 The stars and the trees submit.
The Monotheist Group	55:6 And the stars and the trees yield.
Muhammad Asad	55:6 [before Him] prostrate themselves the stars and the trees.
Rashad Khalifa	55:6 The stars and the trees prostrate.
Shabbir Ahmed	55:6 The stars and the trees all adore Him (and follow His laws).

Transliteration	55:6 WaalInnajmu waalshshajaru yasjudani
A	55:6 والنجم والشجر يسجدان
Edip-Layth	55:7 He raised the sky and He established the balance.
The Monotheist Group	55:7 And He raised the sky and He established the balance.
Muhammad Asad	55:7 And the skies has He raised high, and has devised [for all things] a measure, ³
Rashad Khalifa	55:7 He constructed the sky and established the law.
Shabbir Ahmed	55:7 The sky (atmosphere) He has raised high, and He has kept perfect balance in the Universe.
Transliteration	55:7 Waalssamaa rafaAAahawawadaAAa almeezana
A	55:7 والسماء رفعها ووضع الميزان
Edip-Layth	55:8 Do not transgress in the balance.
The Monotheist Group	55:8 Do not transgress in the balance.
Muhammad Asad	55:8 so that you [too, O men,] might never transgress the measure [of what is right]:
Rashad Khalifa	55:8 You shall not transgress the law.
Shabbir Ahmed	55:8 So that you, too, never violate balance in your lives.
Transliteration	55:8 Alla taṭghaw fee almeezani
A	55:8 الا تطغوا في الميزان
Edip-Layth	55:9 Observe the weight with equity, and do not fall short in the balance.
The Monotheist Group	55:9 And observe the weight with equity, and do not fall short in the balance.
Muhammad Asad	55:9 weigh, therefore, [your deeds] with equity, and cut not the measure short!
Rashad Khalifa	55:9 You shall establish justice; do not violate the law.
Shabbir Ahmed	55:9 Therefore, establish Balance in the society in absolute justice. And never belittle the Scale of Justice in the community and in all your transactions with your own 'self' and with others.
Transliteration	55:9 Waaqeemoo alwazna bi alqisti walatukhsiroo almeezana
A	55:9 واقموا الوزن بالقسط ولا تخسروا الميزان
Edip-Layth	<i>Lord's Innumerable Favors</i> 55:10 The earth He has made for all creatures.
The Monotheist Group	55:10 And the Earth He has made for all creatures.
Muhammad Asad	55:10 And the earth has He spread out for all living beings,
Rashad Khalifa	55:10 He created the earth for all creatures.
Shabbir Ahmed	55:10 And (know that) He has spread out the earth for all His creatures. ³

Transliteration	55:10 Waal-arda wadaAAahalil-anami
A	55:10 والارض وضعها للانام
Edip-Layth	55:11 In it are fruits, and date palms with their hanging fruit. 2
The Monotheist Group	55:11 In it are fruits, and date palms with their hanging fruit.
Muhammad Asad	55:11 with fruit thereon, and palm trees with sheathed clusters [of dates],
Rashad Khalifa	55:11 In it there are fruits, and date palms with their hanging fruit.
Shabbir Ahmed	55:11 Wherein are fruit and palms with clusters protected in sheaths.
Transliteration	55:11 Feeha fakihatun waalInnakhluthatu al-akmami
A	55:11 فيها فكهة والنخل ذات الاكمام
Edip-Layth	55:12 Grains and the spices.
The Monotheist Group	55:12 And grains and the spices.
Muhammad Asad	55:12 and grain growing tall on its stalks, and sweet-smelling plants.
Rashad Khalifa	55:12 Also grains and the spices.
Shabbir Ahmed	55:12 And grain, corn, leaves, stalks, colorful herbs, vegetables, spices, sweet-smelling plants and fragrant flowers. 4
Transliteration	55:12 Waalhabbu thoo alAAasfiwaalrrayhani
A	55:12 والحب ذو العصف والريحان
Edip-Layth	55:13 So which of your Lord's favors will you deny?
The Monotheist Group	55:13 So which of your Lord's favors will you deny?
Muhammad Asad	55:13 Which, then, of your Sustainer's powers can you disavow? 4
Rashad Khalifa	55:13 (O humans and jinns,) which of your Lord's marvels can you deny?
Shabbir Ahmed	55:13 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:13 Fabi-ayyi ala-i rabbikum atukaththibani
A	55:13 فباى اءاء ربكما تكذبان
Edip-Layth	55:14 He created the human from clay, like pottery.
The Monotheist Group	55:14 He created the human from a clay, like pottery.
Muhammad Asad	55:14 He has created man out of sounding clay, like pottery, 5
Rashad Khalifa	55:14 He created the human from aged clay, like the potter's clay.
Shabbir Ahmed	55:14 He created the human (initially) out of sounding inorganic matter, like pottery. 5
Transliteration	55:14 Khalaqa al-insana min salsalinkaalfakhkhari
A	55:14 خلق الانسن من صلصل كالفخار

Edip-Layth	55:15 The Jinn He created from a smokeless fire.
The Monotheist Group	55:15 And the Jinn He created from a smokeless fire.
Muhammad Asad	55:15 whereas the invisible beings He has created out of a confusing flame of fire. ⁶
Rashad Khalifa	55:15 And created the jinns from blazing fire.
Shabbir Ahmed	55:15 And the Jinns: He has created out of a confusing flame of fire (with a confused fiery disposition). ⁶
Transliteration	55:15 Wakhalaqa alj <u>a</u> nn <u>a</u> min mar <u>i</u> j <u>i</u> nmin nar <u>i</u> n
A	55:15 وخلق الجن من مارج من نار
Edip-Layth	55:16 So which of your Lord's favors will you deny?
The Monotheist Group	55:16 So which of your Lord's favors will you deny?
Muhammad Asad	55:16 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:16 (O humans and jinns,) which of your Lord's marvels can you deny?
Shabbir Ahmed	55:16 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:16 Fabi-ayyi <u>a</u> la-i rabbikum <u>a</u> tukath <u>h</u> ib <u>a</u> ni
A	55:16 فباى ءالاء ربكما تكذبان
Edip-Layth	55:17 The Lord of the two easts and the two wests.
The Monotheist Group	55:17 The Lord of the two easts and the two wests.
Muhammad Asad	55:17 [He is] the Sustainer of the two farthest points of sunrise, and the Sustainer of the two farthest points of sunset. ⁷
Rashad Khalifa	55:17 Lord of the two easts and the two wests.
Shabbir Ahmed	55:17 Lord of the two Easts and the two Wests. ⁷
Transliteration	55:17 Rabbu almashriqayni warabbu almaghribayni
A	55:17 رب المشرقين ورب المغربين
Edip-Layth	55:18 So which of your Lord's favors will you deny?
The Monotheist Group	55:18 So which of your Lord's favors will you deny?
Muhammad Asad	55:18 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:18 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:18 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:18 Fabi-ayyi <u>a</u> la-i rabbikum <u>a</u> tukath <u>h</u> ib <u>a</u> ni
A	55:18 فباى ءالاء ربكما تكذبان
Edip-Layth	55:19 He merges the two seas where they meet.

The Monotheist Group	55:19 He merges the two seas where they meet.
Muhammad Asad	55:19 He has given freedom to the two great bodies of water, so that they might meet:
Rashad Khalifa	55:19 He separates the two seas where they meet.
Shabbir Ahmed	55:19 He has let free the two seas. They meet. ⁸
Transliteration	55:19 Maraja albaḥrayni yaltaqiyāni
A	55:19 مرج البحرين يلتقيان
Edip-Layth	55:20 A barrier is placed between them, which they do not cross. ³
The Monotheist Group	55:20 A barrier is placed between them, which they do not cross.
Muhammad Asad	55:20 [yet] between them is a barrier which they may not transgress. ⁸
Rashad Khalifa	55:20 A barrier is placed between them, to prevent them from transgressing.
Shabbir Ahmed	55:20 Yet, there is a Barrier between them that they cannot exceed. ⁹
Transliteration	55:20 Baynahumaḥ barzakhun lā yabghiyāni
A	55:20 بينهما برزخ لا يبغيان
Edip-Layth	55:21 So which of your Lord's favors will you deny?
The Monotheist Group	55:21 So which of your Lord's favors will you deny?
Muhammad Asad	55:21 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:21 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:21 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:21 Fabi-ayyi alā-i rabbikum atukaththibāni
A	55:21 فبأي آلاء ربكما تكذبان
Edip-Layth	55:22 Out of both of them come pearls and coral.
The Monotheist Group	55:22 Out of both of them comes pearls and coral.
Muhammad Asad	55:22 Out of these two [bodies of water] come forth pearls, both great and small.
Rashad Khalifa	55:22 Out of both of them you get pearls and coral.
Shabbir Ahmed	55:22 From both of them come forth pearl and coral.
Transliteration	55:22 Yakhruju minhumā allu/luo waalmarjanu
A	55:22 يخرج منهما اللؤلؤ والمرجان
Edip-Layth	55:23 So which of your Lord's favors will you deny?
The Monotheist Group	55:23 So which of your Lord's favors will you deny?
Muhammad Asad	55:23 Which, then, of your Sustainer's powers can you disavow?

Rashad Khalifa	55:23 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:23 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:23 Fabi-ayyi <u>ala</u> -i rabbikum <u>atukaththibani</u>
A	55:23 فباىءالاء ربكما تكذبان
Edip-Layth	55:24 To Him are the ships that roam the sea like flags.
The Monotheist Group	55:24 And to Him are the ships that roam the sea like flags.
Muhammad Asad	55:24 And His are the lofty ships that sail like [floating] mountains through the seas. ⁹
Rashad Khalifa	55:24 He gave you ships that roam the sea like flags.
Shabbir Ahmed	55:24 And His are the bannered ships sailing through the sea, lofty as mountains. ¹⁰
Transliteration	55:24 Walahu aljawari almunsha <u>atufee</u> alba <u>hri</u> kaal-aAal <u>ami</u>
A	55:24 وله الجوار المنشآت فى البحر كالأعلم
Edip-Layth	55:25 So which of your Lord's favors will you deny?
The Monotheist Group	55:25 So which of your Lord's favors will you deny?
Muhammad Asad	55:25 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:25 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:25 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:25 Fabi-ayyi <u>ala</u> -i rabbikum <u>atukaththibani</u>
A	55:25 فباىءالاء ربكما تكذبان
Edip-Layth	55:26 Everyone upon it will fade away.
The Monotheist Group	55:26 Everyone upon it will fade-away.
Muhammad Asad	55:26 All that lives on earth or in the heavens is bound to pass away: ¹⁰
Rashad Khalifa	55:26 Everyone on earth perishes.
Shabbir Ahmed	55:26 All things therein (in the Universe) are ever changing. ¹¹
Transliteration	55:26 Kullu man AAalayh <u>a fanin</u>
A	55:26 كل من عليها فان
Edip-Layth	55:27 The presence of your Lord will remain, the One with Majesty and Honor. ⁴
The Monotheist Group	55:27 And the presence of your Lord will remain, the One with Majesty and Honor.
Muhammad Asad	55:27 but forever will abide thy Sustainer's Self, ¹¹ full of majesty and glory.
Rashad Khalifa	55:27 Only the presence of your Lord lasts. Possessor of Majesty and Honor.

Shabbir Ahmed	55:27 But forever will abide the Countenance of your Lord of Majesty and Honor. 12
Transliteration	55:27 Wayabqā wajhu rabbika <u>thoo</u> aljalali waal-ikrami
A	55:27 ويبقى وجه ربك ذو الجلال والاكرام
Edip-Layth	55:28 So which of your Lord's favors will you deny?
The Monotheist Group	55:28 So which of your Lord's favors will you deny?
Muhammad Asad	55:28 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:28 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:28 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:28 Fabi-ayyi <u>ala</u> -i rabbikum <u>atuka</u> <u>th</u> <u>thi</u> bani
A	55:28 فباى ءالاء ربكما تكذبان
Edip-Layth	55:29 Those in the heavens and earth ask Him, everyday He is in some matter.
The Monotheist Group	55:29 Those in the heavens and Earth ask Him, everyday He is in some matter.
Muhammad Asad	55:29 On Him depends all creatures 12 in the heavens and on earth; [and] every day He manifests Himself in yet another [wondrous] way.
Rashad Khalifa	55:29 Imploring Him is everyone in the heavens and the earth. Every day He is in full control.
Shabbir Ahmed	55:29 All creatures in the heavens and earth seek their needs from Him. And every day is He in a Marvelous Splendor.
Transliteration	55:29 Yas-aluhu man fee aIssamawatiwaal-ardi kulla yawmin huwa fee sha/n in
A	55:29 يسله من فى السموت والارض كل يوم هو فى شان
Edip-Layth	55:30 So which of your Lord's favors will you deny?
The Monotheist Group	55:30 So which of your Lord's favors will you deny?
Muhammad Asad	55:30 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:30 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:30 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:30 Fabi-ayyi <u>ala</u> -i rabbikum <u>atuka</u> <u>th</u> <u>thi</u> bani
A	55:30 فباى ءالاء ربكما تكذبان
Edip-Layth	55:31 We will call you to account, both of you beings.
The Monotheist Group	55:31 We will call you to account, both of you beings.
Muhammad Asad	55:31 [ONE DAY] We shall take you to task, 13 O you sin-laden two! 14
Rashad Khalifa	55:31 We will call you to account, O humans and jinns.
Shabbir Ahmed	55:31 Soon shall We free you, O Burdened men and women! 13

Transliteration	55:31 Sanafrughu lakum ayyuha alththaqalani
A	55:31 سنفرغ لكم ايه الثقلان
Edip-Layth	55:32 So which of your Lord's favors will you deny?
The Monotheist Group	55:32 So which of your Lord's favors will you deny?
Muhammad Asad	55:32 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:32 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:32 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:32 Fabi-ayyi ala-i rabbikum atukaththibani
A	55:32 فباىءالاء ربكما تكذبان
Edip-Layth	55:33 O tribes of Jinn and humans, if you can penetrate the diameters of the heavens and the earth, then go ahead and penetrate. You will not penetrate without authority.
The Monotheist Group	55:33 O tribes of Jinn and humans, if you can penetrate the outer limits of the heavens and the Earth, then go ahead and penetrate. You will not penetrate without might.
Muhammad Asad	55:33 O you who live in close communion with [evil] invisible beings and humans! ¹⁵ If you [think that you] can pass beyond the regions of the heavens and the earth, pass beyond them! ¹⁶ [But] you cannot pass beyond them, save by a sanction [from God]! ¹⁷
Rashad Khalifa	55:33 O you jinns and humans, if you can penetrate the outer limits of the heavens and the earth, go ahead and penetrate. You cannot penetrate without authorization.
Shabbir Ahmed	55:33 O Communities of the nomads and the urban! If you can break through the outer limits of the heavens and earth, then, break through. Never can you break through without an authority. Can you bring any evidence? ¹⁴
Transliteration	55:33 Ya maAAashara aljinni wa al-insiini istaAAatum an tanfu thoo min aq tari alssamawatiwaal-ardi faonfuthoo la tanfuthoonaila bisultanin
A	55:33 يمعشر الجن والانس ان استطعتم ان تنفذوا من اقطار السموت والارض فانفذوا لا تنفذون الا بسلطن
Edip-Layth	55:34 So which of your Lord's favors will you deny?
The Monotheist Group	55:34 So which of your Lord's favors will you deny?
Muhammad Asad	55:34 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:34 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:34 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:34 Fabi-ayyi ala-i rabbikum atukaththibani
A	55:34 فباىءالاء ربكما تكذبان
	55:35 He sends against both of you projectiles of fire and copper; so you will not

Edip-Layth	succeed.
The Monotheist Group	55:35 He sends against both of you projectiles of fire, and of copper; so you will not succeed.
Muhammad Asad	55:35 A flash of fire will be let loose upon you, and smoke, and you will be left without succour!
Rashad Khalifa	55:35 You get bombarded with projectiles of fire and metal, and you cannot win.
Shabbir Ahmed	55:35 A blaze will be unleashed upon you, and thick smoke, and you will not be able to defend yourselves. 15
Transliteration	55:35 Yursalu AAalaykuma shuwa ^{ath} unmin na ^r in wanu ^h asun fala ^l tantasira ⁿ i
A	55:35 يرسل عليكم شواظ من نار ونحاس فلا تنتصران
Edip-Layth	55:36 So which of your Lord's favors will you deny?
The Monotheist Group	55:36 So which of your Lord's favors will you deny?
Muhammad Asad	55:36 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:36 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:36 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:36 Fabi-ayyi ala-i rabbikum atukath th ibani
A	55:36 فباي اءلاء ربكما تكذبان
Edip-Layth	55:37 Then, when the universe is torn, and turns like a rose-colored paint.
The Monotheist Group	55:37 Then, when the universe is torn, and turns like a rose colored paint.
Muhammad Asad	55:37 And when the sky is rent asunder and becomes red like [burning] oil 18
Rashad Khalifa	55:37 When the sky disintegrates, and turns rose colored like paint.
Shabbir Ahmed	55:37 And when the power of the high elite will shatter and they will burn in anguish. 16
Transliteration	55:37 Fa-itha inshaqqati alssama ^o faka ⁿ at wardatan kaal ^d diha ⁿ i
A	55:37 فاذا انشقت السماء فكانت وردة كالدهان
Edip-Layth	55:38 So which of your Lord's favors will you deny?
The Monotheist Group	55:38 So which of your Lord's favors will you deny?
Muhammad Asad	55:38 which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:38 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:38 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:38 Fabi-ayyi ala-i rabbikum atukath th ibani
A	55:38 فباي اءلاء ربكما تكذبان
Edip-Layth	55:39 On that day, no more questioning is asked of human or Jinn as to his sins.

The Monotheist Group	55:39 On that Day, no more questioning is asked of human or Jinn as to his sins.
Muhammad Asad	55:39 For on that Day neither man nor invisible being will be asked about his sins. ¹⁹
Rashad Khalifa	55:39 On that day, no human, nor a jinn, will be asked about his sins.
Shabbir Ahmed	55:39 In that Era neither the civilized nor the uncivilized will be asked why they trailed behind.
Transliteration	55:39 Fayawma-i th in la yus-alu AAan th anbihiinsun wala jannun
A	55:39 فيومئذ لا يسأل عن ذنبه انس ولا جان
Edip-Layth	55:40 So which of your Lord's favors will you deny?
The Monotheist Group	55:40 So which of your Lord's favors will you deny?
Muhammad Asad	55:40 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:40 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:40 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:40 Fabi-ayyi ala-i rabbikum atukath th ibani
A	55:40 فباي اءالاء ربكما تكذبان
Edip-Layth	55:41 The guilty will be recognized by their features; they will be taken by the forelocks and the feet.
The Monotheist Group	55:41 The guilty will be recognized by their features; they will be taken by the forelocks and the feet.
Muhammad Asad	55:41 All who were lost in sin shall by their marks be known, and shall by their forelocks and their feet be seized! ²⁰
Rashad Khalifa	55:41 (This is because) the guilty will be recognized by their looks; they will be taken by the forelocks and the feet.
Shabbir Ahmed	55:41 The violators of human rights will be clearly identified, firmly seized and held accountable. ¹⁷
Transliteration	55:41 YuAArafu almujr ^{im} oona biseem a ^h umfayu/khat ^h u bi alInnawasee wa al-aqdami
A	55:41 يعرف المجرمون بسيمهم فيؤخذ بالنوصى والاقدام
Edip-Layth	55:42 So which of your Lord's favors will you deny?
The Monotheist Group	55:42 So which of your Lord's favors will you deny?
Muhammad Asad	55:42 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:42 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:42 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:42 Fabi-ayyi ala-i rabbikum atukath th ibani
A	55:42 فباي اءالاء ربكما تكذبان

Edip-Layth	55:43 This is hell that the criminals used to deny.
The Monotheist Group	55:43 This is Hell that the criminals used to deny.
Muhammad Asad	55:43 This will be the hell which those who are lost in sin [now] call a lie:
Rashad Khalifa	55:43 This is Gehenna that the guilty used to deny.
Shabbir Ahmed	55:43 This is Hell that the guilty deny.
Transliteration	55:43 <u>H</u> athihi jahannamu allatee yukath <u>th</u> ibubi <u>h</u> a almujr <u>im</u> oona
A	55:43 هذه جهنم التي يكذب بها المجرمون
Edip-Layth	55:44 They will move between it and a boiling liquid.
The Monotheist Group	55:44 They will move between it and a boiling liquid.
Muhammad Asad	55:44 between it and [their own] burning-hot despair will they wander to and fro! ²¹
Rashad Khalifa	55:44 They will circulate between it and an intolerable inferno.
Shabbir Ahmed	55:44 They wander between it and their smoldering anguish.
Transliteration	55:44 Ya <u>t</u> oofoona bayna <u>h</u> a wabayna <u>h</u> ameemi <u>n</u> an <u>i</u> n
A	55:44 يطوفون بينها وبين حميم ءان
Edip-Layth	55:45 So which of your Lord's favors will you deny?
The Monotheist Group	55:45 So which of your Lord's favors will you deny?
Muhammad Asad	55:45 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:45 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:45 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:45 Fabi-ayyi <u>a</u> la-i rabbikum <u>a</u> tukath <u>th</u> ib <u>a</u> ni
A	55:45 فباى ءالاء ربكما تكذبان
Edip-Layth	55:46 For he who revered the majesty of his Lord, will be two paradises.
The Monotheist Group	55:46 And for he who revered the majesty of his Lord, will be two paradises.
Muhammad Asad	55:46 BUT FOR THOSE who of their Sustainer's Presence stand in fear, two gardens [of paradise are readied] - ²²
Rashad Khalifa	55:46 For those who reverence the majesty of their Lord, two gardens (one for the jinns and one for the humans).
Shabbir Ahmed	55:46 And for him who stands in fear of his Lord's Presence, are two Paradises - one here one there.
Transliteration	55:46 Waliman kh <u>a</u> fa maq <u>a</u> ma rabbi <u>h</u> jannat <u>a</u> ni
A	55:46 ولمن خاف مقام ربه جنتان
Edip-Layth	55:47 So which of your Lord's favors will you deny?

The Monotheist Group	55:47 So which of your Lord's favors will you deny?
Muhammad Asad	55:47 which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:47 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:47 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:47 Fabi-ayyi <u>al</u> <u>a</u> -i rabbikum <u>at</u> ukath <u>th</u> ibani
A	55:47 فباى ءالاء ربكما تكذبان
Edip-Layth	55:48 Full of provisions.
The Monotheist Group	55:48 Full of provisions.
Muhammad Asad	55:48 [two gardens] of many wondrous hues. ²³
Rashad Khalifa	55:48 Full of provisions.
Shabbir Ahmed	55:48 Abounding in two facets, art and science. ¹⁸
Transliteration	55:48 <u>Th</u> aw <u>a</u> ta afn <u>a</u> ni
A	55:48 ذواتا افنان
Edip-Layth	55:49 So which of your Lord's favors will you deny?
The Monotheist Group	55:49 So which of your Lord's favors will you deny?
Muhammad Asad	55:49 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:49 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:49 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:49 Fabi-ayyi <u>al</u> <u>a</u> -i rabbikum <u>at</u> ukath <u>th</u> ibani
A	55:49 فباى ءالاء ربكما تكذبان
Edip-Layth	55:50 In them are two springs, flowing.
The Monotheist Group	55:50 In them are two springs, flowing.
Muhammad Asad	55:50 In [each of] these two [gardens] two springs will flow. ²⁴
Rashad Khalifa	55:50 Two springs are in them, flowing.
Shabbir Ahmed	55:50 Wherein flow two springs, creativity and aesthetics.
Transliteration	55:50 Feehima <u>AA</u> ayn <u>a</u> ni tajriy <u>a</u> ni
A	55:50 فيهما عينان تجريان
Edip-Layth	55:51 So which of your Lord's favors will you deny?
The Monotheist Group	55:51 So which of your Lord's favors will you deny?
Muhammad Asad	55:51 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:51 Which of your Lord's marvels can you deny?

Shabbir Ahmed	55:51 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:51 Fabi-ayyi <u>al</u> <u>a</u> -i rabbikum <u>at</u> <u>u</u> <u>k</u> <u>at</u> <u>h</u> <u>t</u> <u>h</u> <u>i</u> <u>b</u> <u>a</u> <u>n</u> <u>i</u>
A	55:51 فباى ءالاء ربكما تكذبان
Edip-Layth	55:52 In them will be of every fruit, in pairs.
The Monotheist Group	55:52 In them will be of every fruit, in pairs.
Muhammad Asad	55:52 In [each of] these two will two kinds of every fruit be [found].
Rashad Khalifa	55:52 Of every fruit in them, two kinds.
Shabbir Ahmed	55:52 Wherein are two kinds of fruit, of their own labor and of the added reward. 19
Transliteration	55:52 Feehima min kulli <u>f</u> <u>a</u> <u>k</u> <u>i</u> <u>h</u> <u>a</u> <u>t</u> <u>i</u> <u>n</u> <u>z</u> <u>a</u> <u>w</u> <u>j</u> <u>a</u> <u>n</u> <u>i</u>
A	55:52 فيهما من كل فكهة زوجان
Edip-Layth	55:53 So which of your Lord's favors will you deny?
The Monotheist Group	55:53 So which of your Lord's favors will you deny?
Muhammad Asad	55:53 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:53 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:53 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:53 Fabi-ayyi <u>al</u> <u>a</u> -i rabbikum <u>at</u> <u>u</u> <u>k</u> <u>at</u> <u>h</u> <u>t</u> <u>h</u> <u>i</u> <u>b</u> <u>a</u> <u>n</u> <u>i</u>
A	55:53 فباى ءالاء ربكما تكذبان
Edip-Layth	55:54 While reclining upon furnishings lined with satin, the fruits of the two paradises are within reach.
The Monotheist Group	55:54 While reclining upon furnishings lined with satin, the fruits of the two paradises are within reach.
Muhammad Asad	55:54 [In such a paradise the blest will dwell,] reclining upon carpets lined with rich brocade; ²⁶ and the fruit of both these gardens will be within easy reach.
Rashad Khalifa	55:54 While relaxing on furnishings lined with satin, the fruits are within reach.
Shabbir Ahmed	55:54 Reclining on luxurious carpets lined with rich brocade, the fruit of both Gardens at hand.
Transliteration	55:54 Muttaki-eena AA <u>a</u> <u>l</u> <u>a</u> furushin ba <u>t</u> <u>a</u> -inu <u>h</u> <u>a</u> <u>m</u> <u>i</u> <u>n</u> istabra <u>q</u> <u>i</u> <u>n</u> wa <u>j</u> <u>a</u> <u>n</u> <u>a</u> aljannatayni danin
A	55:54 متكين على فرش بطائنها من استبرق وجنى الجنتين دان
Edip-Layth	55:55 So which of your Lord's favors will you deny?
The Monotheist Group	55:55 So which of your Lord's favors will you deny?
Muhammad Asad	55:55 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:55 Which of your Lord's marvels can you deny?

Shabbir Ahmed	55:55 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:55 Fabi-ayyi <u>al</u> <u>a</u> -i rabbikum <u>at</u> <u>u</u> <u>k</u> <u>at</u> <u>h</u> <u>t</u> <u>h</u> <u>i</u> <u>b</u> <u>a</u> <u>n</u> <u>i</u>
A	55:55 فباى ءالاء ربكما تكذبان
Edip-Layth	55:56 In them are the best of the fruits hanging low, untouched before by any human or Jinn.
The Monotheist Group	55:56 In them are attendants with a splendid look, unknown before by any human or Jinn.
Muhammad Asad	55:56 In these [gardens] will be mates of modest gaze, whom neither man nor invisible being will have touched ere then. ²⁷
Rashad Khalifa	55:56 Their beautiful mates were never touched by any human or jinn.
Shabbir Ahmed	55:56 Therein women have a modest gaze, never touched by human vices or evil prompting. ²⁰
Transliteration	55:56 Feehinna qasir <u>a</u> t <u>u</u> al <u>t</u> <u>t</u> <u>a</u> r <u>f</u> <u>i</u> <u>l</u> <u>a</u> m ya <u>t</u> <u>i</u> <u>m</u> <u>i</u> <u>t</u> <u>h</u> <u>h</u> <u>u</u> <u>n</u> <u>n</u> a insun qablahum wal <u>a</u> j <u>a</u> <u>n</u> <u>n</u> <u>u</u> n
A	55:56 فيهن قصرت الطرف لم يطمثهن انس قبلهم ولا جان
Edip-Layth	55:57 So which of your Lord's favors will you deny?
The Monotheist Group	55:57 So which of your Lord's favors will you deny?
Muhammad Asad	55:57 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:57 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:57 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:57 Fabi-ayyi <u>al</u> <u>a</u> -i rabbikum <u>at</u> <u>u</u> <u>k</u> <u>at</u> <u>h</u> <u>t</u> <u>h</u> <u>i</u> <u>b</u> <u>a</u> <u>n</u> <u>i</u>
A	55:57 فباى ءالاء ربكما تكذبان
Edip-Layth	55:58 They look like rubies and coral.
The Monotheist Group	55:58 They look like rubies and coral.
Muhammad Asad	55:58 [When you are promised splendours] as though [of] rubies and [of] pearls
Rashad Khalifa	55:58 They look like gems and coral.
Shabbir Ahmed	55:58 Like rubies and pearls.
Transliteration	55:58 Kaannahunna aly <u>a</u> qootu waalmarj <u>a</u> <u>n</u> <u>u</u>
A	55:58 كانهن الياقوت والمرجان
Edip-Layth	55:59 So which of your Lord's favors will you deny?
The Monotheist Group	55:59 So which of your Lord's favors will you deny?
Muhammad Asad	55:59 which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:59 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:59 Then, O Men and women! Which authority of your Lord will you deny?

Transliteration	55:59 Fabi-ayyi <u>al</u> a-i rabbikum <u>at</u> ukath <u>th</u> ibani
A	55:59 فباى ءالاء ربكما تكذبان
Edip-Layth	55:60 Is there any reward for goodness except goodness?
The Monotheist Group	55:60 Is there any reward for goodness except goodness?
Muhammad Asad	55:60 Could the reward of good be aught but good?
Rashad Khalifa	55:60 Is the reward of goodness anything but goodness?
Shabbir Ahmed	55:60 Is the reward of benevolence anything but benevolence itself? 21
Transliteration	55:60 Hal jaz <u>a</u> o al-i <u>h</u> sani illa <u>a</u> l-i <u>h</u> sanu
A	55:60 هل جزاء الاحسن الا الاحسن
Edip-Layth	55:61 So which of your Lord's favors will you deny?
The Monotheist Group	55:61 So which of your Lord's favors will you deny?
Muhammad Asad	55:61 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:61 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:61 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:61 Fabi-ayyi <u>al</u> a-i rabbikum <u>at</u> ukath <u>th</u> ibani
A	55:61 فباى ءالاء ربكما تكذبان
Edip-Layth	55:62 Besides these will be two other paradises.
The Monotheist Group	55:62 And besides these will be two other paradises.
Muhammad Asad	55:62 And besides those two will be yet two [other] gardens - 28
Rashad Khalifa	55:62 Below them are two gardens (one for the jinns and one for the humans).
Shabbir Ahmed	55:62 And other than these two, shall be two more Gardens. 22
Transliteration	55:62 Wamin doonihim <u>a</u> jannat <u>ani</u>
A	55:62 ومن دونهما جنتان
Edip-Layth	55:63 So which of your Lord's favors will you deny?
The Monotheist Group	55:63 So which of your Lord's favors will you deny?
Muhammad Asad	55:63 which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:63 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:63 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:63 Fabi-ayyi <u>al</u> a-i rabbikum <u>at</u> ukath <u>th</u> ibani
A	55:63 فباى ءالاء ربكما تكذبان
Edip-Layth	55:64 Dark green in color.

The Monotheist Group	55:64 Dark green in color.
Muhammad Asad	55:64 two [gardens] of the deepest green. ²⁹
Rashad Khalifa	55:64 Side by side.
Shabbir Ahmed	55:64 Both ever-fresh, lush green, pleasing.
Transliteration	55:64 Mudhammatani
A	55:64 مدهامتان
Edip-Layth	55:65 So which of your Lord's favors will you deny?
The Monotheist Group	55:65 So which of your Lord's favors will you deny?
Muhammad Asad	55:65 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:65 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:65 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:65 Fabi-ayyi ala-i rabbikum atukaththibani
A	55:65 فباى ءالاء ربكما تكذبان
Edip-Layth	55:66 In them, two springs which gush forth.
The Monotheist Group	55:66 In them, two springs which gush forth.
Muhammad Asad	55:66 In [each of] these two [gardens] will two springs gush forth.
Rashad Khalifa	55:66 In them, wells to be pumped.
Shabbir Ahmed	55:66 Therein are two springs gushing forth. ²³
Transliteration	55:66 Feehima AAaynani naddakhatani
A	55:66 فيهما عينان نضاختان
Edip-Layth	55:67 So which of your Lord's favors will you deny?
The Monotheist Group	55:67 So which of your Lord's favors will you deny?
Muhammad Asad	55:67 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:67 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:67 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:67 Fabi-ayyi ala-i rabbikum atukaththibani
A	55:67 فباى ءالاء ربكما تكذبان
Edip-Layth	55:68 In them are fruits, date palms, and pomegranate.
The Monotheist Group	55:68 In them are fruits, date palms, and pomegranate.
Muhammad Asad	55:68 In both of them will be [all kinds of] fruit, and date-palms and pomegranates.
Rashad Khalifa	55:68 In them are fruits, date palms, and pomegranate.

Shabbir Ahmed	55:68 Therein are fruit, and palms and pomegranate. 24
Transliteration	55:68 Feehima f ^ā kihātun wanakh ^{lun} warumman ^{un}
A	55:68 فيهما فكهة ونخل ورمان
Edip-Layth	55:69 So which of your Lord's favors will you deny?
The Monotheist Group	55:69 So which of your Lord's favors will you deny?
Muhammad Asad	55:69 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:69 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:69 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:69 Fabi-ayyi ^{alā} -i rabbikum ^{atukaththibani}
A	55:69 فباى ءالاء ربكما تكذبان
Edip-Layth	55:70 In them is what is good and beautiful.
The Monotheist Group	55:70 In them is what is good and beautiful.
Muhammad Asad	55:70 In these [gardens] will be [all] things most excellent and beautiful.
Rashad Khalifa	55:70 In them are beautiful mates.
Shabbir Ahmed	55:70 Therein are all things most excellent, symmetrical, beautiful. 25
Transliteration	55:70 Feehinna khayr ^{atun} ^{hisanun}
A	55:70 فيهن خيرت حسان
Edip-Layth	55:71 So which of your Lord's favors will you deny?
The Monotheist Group	55:71 So which of your Lord's favors will you deny?
Muhammad Asad	55:71 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:71 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:71 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:71 Fabi-ayyi ^{alā} -i rabbikum ^{atukaththibani}
A	55:71 فباى ءالاء ربكما تكذبان
Edip-Layth	55:72 Companions, inside grand pavilions. 5
The Monotheist Group	55:72 Companions, inside grand pavilions.
Muhammad Asad	55:72 [There the blest will live with their] companions pure 30 and modest, in pavilions [splendid] -
Rashad Khalifa	55:72 Confined in the tents.
Shabbir Ahmed	55:72 Modest, intelligent companions in blessed shades. 26
Transliteration	55:72 Hoorun maq ^{soor} atun feealkhiy ^{ami}

A	55:72 حور مقصورت فی الخيام
Edip-Layth	55:73 So which of your Lord's favors will you deny?
The Monotheist Group	55:73 So which of your Lord's favors will you deny?
Muhammad Asad	55:73 which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:73 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:73 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:73 Fabi-ayyi <u>ala</u> -i rabbikum <u>atukaththibani</u>
A	55:73 فباى ءالاء ربكما تكذبان
Edip-Layth	55:74 No human has ever touched them, nor Jinn.
The Monotheist Group	55:74 No human has ever touched them, nor Jinn.
Muhammad Asad	55:74 [companions] whom neither man nor invisible being will have touched ere then.
Rashad Khalifa	55:74 No human ever touched them, nor a jinn.
Shabbir Ahmed	55:74 Companions never touched by human vices or evil prompting. 27
Transliteration	55:74 Lam ya ^t mithhunna insun qablahum wa ^a <u>lajannun</u>
A	55:74 لم يطمثهن انس قبلهم ولا جان
Edip-Layth	55:75 So which of your Lord's favors will you deny?
The Monotheist Group	55:75 So which of your Lord's favors will you deny?
Muhammad Asad	55:75 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:75 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:75 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:75 Fabi-ayyi <u>ala</u> -i rabbikum <u>atukaththibani</u>
A	55:75 فباى ءالاء ربكما تكذبان
Edip-Layth	55:76 Reclining on green carpets, in beautiful surroundings.
The Monotheist Group	55:76 Reclining on green carpets, in beautiful surroundings.
Muhammad Asad	55:76 [In such a paradise will they dwell,] reclining upon meadows green and carpets rich in beauty.
Rashad Khalifa	55:76 They relax on green carpets, in beautiful surroundings.
Shabbir Ahmed	55:76 Relaxing on ever-fresh meadows and splendid carpets.
Transliteration	55:76 Muttaki-eena AA <u>ala</u> ra ^a frafin khud ^r inwaAAabqariyyin <u>hisanin</u>
A	55:76 متکین علی رفرف خضر وعبقری حسان
Edip-Layth	55:77 So which of your Lord's favors will you deny?

The Monotheist Group	55:77 So which of your Lord's favors will you deny?
Muhammad Asad	55:77 Which, then, of your Sustainer's powers can you disavow?
Rashad Khalifa	55:77 Which of your Lord's marvels can you deny?
Shabbir Ahmed	55:77 Then, O Men and women! Which authority of your Lord will you deny?
Transliteration	55:77 Fabi-ayyi <u>al</u> <u>a</u> -i rabbikum <u>a</u> tukath <u>th</u> <u>ib</u> <u>a</u> n
A	55:77 فباى ءالاء ربكما تكذبان
Edip-Layth	55:78 Glorified be the name of your Lord, Possessor of Majesty and Honor.
The Monotheist Group	55:78 Glorified be the name of your Lord, Possessor of Majesty and Honor.
Muhammad Asad	55:78 HALLOWED be thy Sustainer's name, full of majesty and glory!
Rashad Khalifa	55:78 Most exalted is the name of your Lord, Possessor of Majesty and Honor.
Shabbir Ahmed	55:78 Ever blissful is the Name of your Lord, the Lord of Majesty and Honor!
Transliteration	55:78 Tab <u>a</u> raka ismu rabbika <u>th</u> eeal <u>j</u> al <u>a</u> li waal-ik <u>r</u> <u>a</u> mi
A	55:78 تبرك اسم ربك ذى الجلال والاکرام

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (55:4)

The term al-bayan - denoting "the means whereby a thing is [intellectually] circumscribed and made clear" (Raghib) - applies to both thought and speech inasmuch as it comprises the faculty of making a thing or an idea apparent to the mind and conceptually distinct from other things or ideas, as well as the power to express this cognition clearly in spoken or written language (Taj al-'Arus): hence, in the above context, "articulate thought and speech", recalling the "knowledge of all the names" (i.e., the faculty of conceptual thinking) with which man is endowed (see [2:31](#) and the corresponding note 23).

Muhammad Asad - End Note 2 (55:5)

Lit., "according to a definite reckoning".

Muhammad Asad - End Note 3 (55:7)

The noun mizan, usually denoting a "balance", has here the more general connotation of "measure" or "measuring" by any means whatsoever (Zamakhshari), in both the concrete and abstract senses of the word. (Cf. also the parabolic use of the term mizan in [42:17](#) and [57:25](#).)

Muhammad Asad - End Note 4 (55:13)

The majority of the classical commentators interpret the dual form of address appearing in this phrase - . rabbikuma ("the Sustainer of you two") and tukadhdhiban ("do you [or "can you"] two disavow") - as relating to the worlds of men and of the 'invisible beings' (jinn see Appendix III); but the most obvious explanation (mentioned, among others, by Razi) is that it refers to the two categories of human beings, men and women, to both of whom the Qur'an is addressed. The plural noun ala, rendered by me as "powers", signifies literally "blessings" or "bounties"; but as the above refrain, which is repeated many times in this surah, bears not only on the bounties which God bestows on His creation but, more generally, on all manifestations of His creativeness and might, some of the earliest commentators - e.g., Ibn Zayd, as quoted by Tabari - regard the term ala, in this context, as synonymous with qudrah ("power" or "powers").

Muhammad Asad - End Note 5 (55:14)

See [15:26](#) and the corresponding note 24.

Muhammad Asad - End Note 6 (55:15)

Cf. [15:27](#) - "the fire of scorching winds (nar as-samum)" - thus stressing their non-corporeal origin and composition. The significance of the term jinn ("invisible beings") has been touched upon briefly in note 86 on [6:100](#) and note 67 on [37:158](#); for a more detailed explanation, see Appendix III.

Muhammad Asad - End Note 7 (55:17)

I.e., of the extreme points of sunrise and sunset in summer and in winter (see [37:5](#) and [70:40](#)), including "all that is between them": a metonym for God's being the Ultimate Cause of the orbital movement within the universe.

Muhammad Asad - End Note 8 (55:20)

See [25:53](#) and the corresponding notes 41 and 42.

Muhammad Asad - End Note 9 (55:24)

Lit., "in the sea like mountains". The reference to ships as "belonging to God" is meant to stress the God-given nature of man's intelligence and inventiveness - a reflection of God's creative powers - which expresses itself in all that man is able to produce. (See also [42:32-34](#) and the corresponding notes.)

Muhammad Asad - End Note 10 (55:26)

Lit., "Everyone who is upon it i.e., on earth and/or, according to Ibn Kathir, in the heavens - since the pronoun in alayha apparently relates to the whole universe.

Muhammad Asad - End Note 11 (55:27)

Lit., "face", or "countenance", a term used metonymically in classical Arabic to denote the "self" or "whole being" of a person - in this case, the essential Being, or Reality, of God. Cf. also [28:88](#), "Everything is bound to perish, save His [eternal] Self".

Muhammad Asad - End Note 12 (55:29)

Lit., "Him does ask [or "of Him does beg"] whoever is", etc.: i.e., all depend on Him for their safety and sustenance.

Muhammad Asad - End Note 13 (55:31)

Lit., "We shall apply Ourselves to you".

Muhammad Asad - End Note 14 (55:31)

I.e., "you sin-laden men and women" (see note 4 above). According to an interpretation quoted by Razi, the designation *thaqalan* (the dual form of *thaqal*, "a thing of weight") signifies that both these categories of human beings are liable to, and therefore burdened with, sinning.

Muhammad Asad - End Note 15 (55:33)

For an explanation of this rendering of *mashar al-jinn wa- 'l-ins*, see note 112 on the first paragraph of [6:128](#).

Muhammad Asad - End Note 16 (55:33)

I.e., in order to escape God's judgment and chastisement.

Muhammad Asad - End Note 17 (55:33)

I.e., "unless He wills to reprieve you": cf. the last paragraph of [6:128](#) and the corresponding note 114.

Muhammad Asad - End Note 18 (55:37)

This is one of several legitimate interpretations of the term *dihan* (see Tabari); another is "freshly tanned [or "red"] leather", synonymous with *adim* (Zamakhshari); and yet another, "dregs of olive-oil" (Raghib). All these interpretations have one idea in common - namely, the sudden and surprising change (or changes) of colour to which the sky will be subject at the Last Hour.

Muhammad Asad - End Note 19 (55:39)

I.e., the sinners "will find all that they ever wrought [now] facing them" ([18:49](#)), and "their own tongues and hands and feet will bear witness against them by [recalling] all that they did" ([24:24](#)).

Muhammad Asad - End Note 20 (55:41)

This is an allusion to their utter humiliation and disgrace. When the ancient Arabs wanted to stress someone's subjection to another person, they would say, "His forelock is in the hand of so-and-so." (See also [96:15-16](#) and the corresponding note 8.)

Muhammad Asad - End Note 21 (55:44)

For my rendering of *hamim* as "burning despair", see note on the last sentence of [6:70](#). The allegorical nature of all Quranic descriptions of "rewards" and "punishments" in the hereafter is clearly hinted at in the phrasing of the above verse, which speaks of the sinners "wandering to and fro" between hell and burning despair (*baynaha wa-bayna hamim*) - i.e., tossed between factual suffering and the despair of vain regrets.

Muhammad Asad - End Note 22 (55:46)

I.e., two kinds of paradise, to be experienced simultaneously. Various interpretations are advanced on this score by the classical commentators: e.g., "a paradise for their doing of good deeds, and another paradise for their avoidance of sins" (Zamakhshari); or a paradise that "will comprise both spiritual and physical joys, [so that it will seem] as if it were two paradises" (Razi). Finally, one might conclude

that the pointed reference to the "two gardens" of paradise contains - like the preceding reference to the sinners' "wandering between hell and burning despair" - a pointed allusion to the allegorical character of all descriptions of the life to come, as well as to the inexpressible intensity (or multiplication) of all imaginable and unimaginable sensations in that afterlife. The subsequent descriptions of the joys of paradise must be understood in the same symbolic light.

Muhammad Asad - End Note 23 (55:48)

According to Tabari, the noun fann (lit., "mode" or "manner") is in this case synonymous with lawn ("colour" or "hue"). Afnan is a double plural, and hence denotes "many hues" and since - as pointed out in the Taj al-'Arus - one of the several accepted meanings of fann is "a wonderful thing", afnan can also be understood as "many wonderful things". The rendering adopted by me combines both these interpretations. As regards the indescribable nature of what is termed "paradise", see [32:17](#) and the corresponding note 15.

Muhammad Asad - End Note 24 (55:50)

The "two springs" of paradise call to mind the "two seas" spoken of in [18:60-61](#), which, according to Baydawi, symbolize the two sources or streams of knowledge accessible to man: the one obtained through the observation and intellectual analysis of external phenomena (ilm az-zahir), and the other through inward, mystic insight (ilm al-batin).

Muhammad Asad - End Note (55:52)

Muhammad Asad - End Note 26 (55:54)

Cf. [18:31](#) and the corresponding note 41. The "reclining upon carpets" (or "upon couches" in [18:31](#)) is a symbol of utter restfulness and peace of mind. The mention of the "carpets" of paradise being lined with rich brocade is perhaps meant to convey the idea that - just as the lining of a carpet is, as a rule, invisible - the beauty of paradise has nothing to do with outward show, being of an inner, spiritual nature (Razi). This concept appears already in an earlier interpretation, quoted by Zamakhshari, according to which the "carpets" spoken of here consist of light.

Muhammad Asad - End Note 27 (55:56)

See [56:35-36](#) and the corresponding note 14. As regards the expression qasirat at-tarf (lit., "such as restrain their gaze"), see note 46 on [38:52](#), the earliest Quranic instance of this expression.

Muhammad Asad - End Note 28 (55:62)

Most of the commentators assume - not very convincingly - that the "two other gardens" are those to which believers of lesser merit will attain. As against this weak and somewhat arbitrary interpretation, it seems to me that the juxtaposition of "two other gardens" with the "two" previously mentioned is meant to convey the idea of infinity in connection with the concept of paradise as such: gardens beyond gardens beyond gardens in an endless vista, slightly varying in description, but all of them symbols of supreme bliss.

Muhammad Asad - End Note 29 (55:64)

I.e., by reason of abundant watering (Taj al-'Arus). It is to be noted that the adjective "green" is often used in the Qur'an to indicate ever-fresh life: e.g., the "green garments" which the inmates of paradise will wear ([18:31](#) and [76:21](#)), or the "green meadows" upon which they will recline (cf. verse 76 of the present surah).

Muhammad Asad - End Note 30 (55:72)

For this rendering of the plural noun hur (which is both masculine and feminine), see note 8 on [56:22](#), the earliest occurrence of this term in the Qur'an; also note 13 on [56:34](#).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (55:4)

Bayaan = Statement = Intelligent speech = Utterance = Clear expression of feelings and thoughts by signs, speech or writing. [2:256](#), [3:137](#), [16:89](#), [75:19](#). Bayaan is more versatile than Nutq = Expression in human speech or signs [21:63](#), [27:16](#), [41:21](#), [45:29](#). Saut = Voice or sound: human, animal or inanimate. [17:64](#), [31:19](#), [49:2](#)

Shabbir Ahmed - End Note 2 (55:5)

Such are the changeless Divine laws

Shabbir Ahmed - End Note 3 (55:10)

Anaam = All living beings

Shabbir Ahmed - End Note 4 (55:12)

The three Arabic terms used in this verse include all the meanings rendered

Shabbir Ahmed - End Note 5 (55:14)

Human evolution: [2:30](#), [6:2](#), [7:189](#), [15:26-27](#), [22:5](#), [23:1213](#), [25:54](#), [32:7-9](#), [35:11](#), [37:11](#), [71:17](#)

Shabbir Ahmed - End Note 6 (55:15)

Jinns: [2:102](#), [6:76](#), [6:100](#), [6:112](#), [6:128](#) -130, [7:12](#), [7:38](#), [8:27](#), [11:119](#), [15:17](#), [15:27](#), [21:82](#), [32:13](#), [34:12-14](#), [37:158](#), [38:76](#), [46:29-32](#), [72:1-15](#), [75:2-6](#), [114:6](#). Jinn pertains to something hidden, rarely seen, therefore, after using Tasreef, Al-Jinn = The nomads. Jannah from the same root word means a garden hidden in foliage. When the Jinns or the nomads move to dwell in towns and become civilized, they are referred to as Ins = Urbanites. Among the verses referred to above, Jinn, at times, denotes the hidden evil prompting that goes on in the human mind. In the sense of flashes of evil prompting, Jinn can be understood as Satan in minor forms. Satan = Selfish or rebellious desires works in concert with destructive emotions which have been described as being fiery in the Jahiliyah poetry. 'Emotions being fiery' stands up to reason. Verse [21:37](#) convincingly shows what the 'creation of Jinn out of fire' actually means. Using exactly the same terms khuliq and min it states Khuliq-alinsaanu min 'ajal. Literally that would translate as: He created man out of haste. Whereas the clear understanding is: Man has been created with a tendency to be hasty and looking for instant gains or results. Such is the case in [21:37](#) with Khulaq-al-jaanna mim-maarij-im-min naar -Breaking the sentence for clarity: Khulaq-al-jaanna min marijin min naar. He has given a fiery, emotional disposition to uncivilized human beings

Shabbir Ahmed - End Note 7 (55:17)

The East and West of the summer, and the East and West of the winter. The science of Astronomy will almost certainly learn more about the two Easts and Wests. [37:5](#), [70:40](#)

Shabbir Ahmed - End Note 8 (55:19)

[25:53](#)

Shabbir Ahmed - End Note 9 (55:20)

The great bodies of salt water and fresh water do not mix. In addition to the physical observation in numerous parts of the world where the two waters meet and yet do not mix, let us recall [18:60-70](#). The meeting of the two seas and yet, not meeting may allude to a marvelous phenomenon: The waves of human intellect meet with the Ocean of Divine revelation only in case of prophets. So, for them they meet and for the rest they never meet!

Shabbir Ahmed - End Note 10 (55:24)

'His ships' needs a comment. All creativity of human beings issues forth from the gifts of mind and body bestowed by God. So, God rightfully declares His Ownership of all things in the Universe, including those manufactured by people. In fact, I could only discern one Right that God assigns to Himself: Ownership of all things. But, unfortunately, the Muslim clergy has confused the masses into thinking that people owe two kinds of rights on themselves: Huqooqullah (God's rights) such as worshiping Him, praying five times a day and other rituals. And Huqooqul 'Ibaad (People's rights) such as treating them nicely, helping them in need, honoring elders etc. But this dichotomy, the so-called Huqooqullah and Huqooqul 'Ibaad are nowhere found in the Qur'an. The Book is replete with human rights all through. This huge blunder is not without consequence. A 'practicing Muslim' is thought to be the one who wears a particular style of garment, holds a rosary bead in hands, grows a beard, uses miswaak for cleaning the teeth, prays five times a day and so on. If it happens to be a female, a 'practicing Muslimah', in addition, uses veil, niqaab and, for perfection, dons a burka! All this happens while these 'practicing Muslims' keep violating human rights

Shabbir Ahmed - End Note 11 (55:26)

Faani = Ever-changing = Mortal

Shabbir Ahmed - End Note 12 (55:27)

Baaqi = Remaining = Eternal = Survivor = Changeless. Baqa = To stay, remain. Wajh = Face = Countenance = Self = Whole being = Whole person. [28:88](#)

Shabbir Ahmed - End Note 13 (55:31)

Thaqi = Ghalal = Load, weight, burden = Shackles. Through His messages revealed to His messenger, God will break all shackles men and women are carrying [7:157](#)

Shabbir Ahmed - End Note 14 (55:33)

Sultan = Evidence = Proof = Authority = Power [4:153](#), [14:11](#), [15:42](#), [17:80](#), [37:156](#), [69:29](#). Using Tasreef the simple understanding is this: You can only continue your evolution beyond the temporal and spatial bounds you now see, if you have primed your 'self' for immortality, instead of mere survival of the unfit

Shabbir Ahmed - End Note 15 (55:35)

If you think that you can escape Divine laws, you will never find your way in the thick smoke of conjecture

Shabbir Ahmed - End Note 16 (55:37)

Samaa allegorically rendered as the high elite

Shabbir Ahmed - End Note 17 (55:41)

Mujrim = Guilty = One who steals the fruit of others' labor = Violator of human rights

Shabbir Ahmed - End Note 18 (55:48)

Afnan = Creative works, art and science

Shabbir Ahmed - End Note 19 (55:52)

[50:35](#)

Shabbir Ahmed - End Note 20 (55:56)

[37:48](#), [38:52](#), [44:54](#), [52:20](#), [55:15](#), [55:72](#), [56:22](#) ♦ Jinn, Jann, Jaann, evil prompting ♦ Ins = Human, is often incorrectly translated in this verse as 'man'. The mistranslation then goes on to state that there are women whom no Jinn or man has ever touched. Women (and men) who qualify for Paradise have had all their faults remitted and absolved, therefore, untouched by vice

Shabbir Ahmed - End Note 21 (55:60)

[10:26](#), [16:30](#), [39:10](#), [74:6](#), [76:9](#)

Shabbir Ahmed - End Note 22 (55:62)

The human 'self' and the new Universe will keep evolving [69:17](#)

Shabbir Ahmed - End Note 23 (55:66)

Personal delight and shared joy [52:25](#)

Shabbir Ahmed - End Note 24 (55:68)

Fruit within the fruit of reward

Shabbir Ahmed - End Note 25 (55:70)

Khair = Good thing = Beneficial = Excellent. Hisaan = Nicely balanced = Beautifully symmetrical = Symmetrically beautiful

Shabbir Ahmed - End Note 26 (55:72)

Hoor = Houri = Modest, intelligent companions, male or female. Unfortunately, this word has been almost invariably translated as 'gorgeous women with big eyes'. Hoor applies to men and women both. The male gender is Ahwar and the female is Hawra. Again, Hoor = Men and women of vision who are modest and delightful companions. Khiyaam = Blessed shady environment, instead of the literal 'tents or pavilions'

Shabbir Ahmed - End Note 27 (55:74)

[55:15](#), [55:56](#)

Edip-Layth - End Note 1 (55:5)

The motion of the Sun and Moon follows a very accurate pattern. We can predict their precise locations years ahead of time. Instead of following the hadith that recommends eyewitness testimony of the moon, if people follow God's signs in nature, they will not argue every year about the timing of Ramadan and other holy-days. The eyewitness testimony regarding the new Moon has been proven many times to be false. Ironically, the same people who consider astronomic computation to be a Satanic innovation, rely on astronomic computation regarding the times of Sala prayers. Their minds are so distorted with contradictory teachings that they live in a universe of falsehood and contradiction.

Edip-Layth - End Note 2 (55:11)

Planet earth is a big spaceship and we are astronauts beamed here through conception.

Edip-Layth - End Note 3 (55:20)

See [25:53](#).

Edip-Layth - End Note 4 (55:27)

See [55:78](#).

Edip-Layth - End Note 5 (55:72)

See [44:54](#).



49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 56:1 When the inevitable comes to pass.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 56:1 When the inevitable comes to pass.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 56:1 WHEN THAT which must come to pass ¹ [at last] comes to pass,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 56:1 When the inevitable comes to pass.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 56:1 When the Inevitable Episode unfolds.
Transliteration	Bismi All <u>a</u> hi al <u>r</u> rah <u>m</u> ani al <u>r</u> rah <u>e</u> emi 56:1 I <u>t</u> ha waqaAAati alwa <u>q</u> iAAatu
A	بسم الله الرحمن الرحيم 56:1 اذا وقعت الواقعة
Edip-Layth	56:2 Nothing can stop it from happening.
The Monotheist Group	56:2 Nothing can stop it from happening.
Muhammad Asad	56:2 there will be nought that could give the lie to its having come to pass,

Rashad Khalifa	56:2 Nothing can stop it from happening.
Shabbir Ahmed	56:2 None could, then, deny its unfolding.
Transliteration	56:2 Laysa liwaqAAatiha <u>kathibatun</u>
A	56:2 ليس لوقعتها كاذبة
Edip-Layth	56:3 Abasing, exalting.
The Monotheist Group	56:3 It will bring low, and raise up.
Muhammad Asad	56:3 abasing [some], exalting [others]!
Rashad Khalifa	56:3 It will lower some, and raise others.
Shabbir Ahmed	56:3 Lowering some, raising others, the great equalizer!
Transliteration	56:3 Kha <u>f</u> idatun rafiAAatun
A	56:3 خافضة رافعة
Edip-Layth	56:4 When the earth will be shaken a terrible shake.
The Monotheist Group	56:4 When the Earth will be shaken a terrible shake.
Muhammad Asad	56:4 When the earth is shaken with a shaking [severe],
Rashad Khalifa	56:4 The earth will be shaken up.
Shabbir Ahmed	56:4 When the land is shaken with a hard shaking (popular uprising).
Transliteration	56:4 I <u>th</u> a rujjati al-ar <u>d</u> u rajja <u>n</u>
A	56:4 اذا رجت الارض رجا
Edip-Layth	56:5 The mountains will be wiped out.
The Monotheist Group	56:5 And the mountains will be wiped out.
Muhammad Asad	56:5 and the mountains are shattered into [countless] shards,
Rashad Khalifa	56:5 The mountains will be wiped out.
Shabbir Ahmed	56:5 And the tyrannical powers crumble,
Transliteration	56:5 Wabussati aljib <u>a</u> lu bass <u>a</u> n
A	56:5 وبست الجبال بسا
Edip-Layth	56:6 So that they become only scattered dust.
The Monotheist Group	56:6 So that they become only scattered dust.
Muhammad Asad	56:6 so that they become as scattered dust
Rashad Khalifa	56:6 As if they never existed.
Shabbir Ahmed	56:6 Such that they scatter like sand in a sandstorm. ¹
Transliteration	56:6 Faka <u>n</u> at haba <u>a</u> n munbaththa <u>n</u>
A	

Edip-Layth	56:7 You will be in three groupings.
The Monotheist Group	56:7 And you will be in three groupings.
Muhammad Asad	56:7 [on that Day,] then, shall you be [divided into] three kinds.
Rashad Khalifa	56:7 You will be stratified into three kinds.
Shabbir Ahmed	56:7 Then, you shall be three kinds.
Transliteration	56:7 Wakuntum azwajan thalathatan
A	56:7 وكنتم أزوجا ثلاثة

Edip-Layth	56:8 So those on the right; who will be from those on the right?
The Monotheist Group	56:8 So those on the right, who will be from those on the right?
Muhammad Asad	56:8 Thus, there shall be such as will have attained to what is right: ² oh, how [happy] will be they who have attained to what is right!
Rashad Khalifa	56:8 Those who deserved bliss will be in bliss.
Shabbir Ahmed	56:8 So, (firstly) the blessed ones. Oh, how wonderful are the blessed ones! ²
Transliteration	56:8 Faas-habu almaymanati maas-habu almaymanati
A	56:8 فاصحب الميمنة ما اصحب الميمنة

Edip-Layth	56:9 Those on the left; who will be from those on the left?
The Monotheist Group	56:9 And those on the left, who will be from those on the left?
Muhammad Asad	56:9 And there shall be such as will have lost them selves in evil: oh, how [unhappy] will be they who have lost themselves in evil! ³
Rashad Khalifa	56:9 Those who deserved misery will be in misery.
Shabbir Ahmed	56:9 And (secondly) the unblessed ones. Ah, how unfortunate are the unblessed ones! ³
Transliteration	56:9 Waas-habu almash-amati maas-habu almash-amati
A	56:9 واصحب المشمة ما اصحب المشمة

Edip-Layth	<i>The Higher Heaven</i> 56:10 Those foremost; who will be from those foremost?
The Monotheist Group	56:10 And those foremost, who will be from those foremost?
Muhammad Asad	56:10 But the foremost shall be [they who in life were] the foremost [in faith and good works]:
Rashad Khalifa	56:10 Then there is the elite of the elite.
Shabbir Ahmed	56:10 And (thirdly) the foremost are the foremost in doing good. ⁴
Transliteration	56:10 Waalssabiqoona alssabiqoona

A	
Edip-Layth	56:11 They will be the ones who are brought near.
The Monotheist Group	56:11 They will be the ones who are brought near.
Muhammad Asad	56:11 they who were [always] drawn close unto God!
Rashad Khalifa	56:11 They are those who will be closest (to God).
Shabbir Ahmed	56:11 They are the ones near (to their Lord), in both lives.
Transliteration	56:11 Ol <u>a</u> -ika almuqarraboona
A	56:11 اولئك المقربون
Edip-Layth	56:12 In the paradises of bliss.
The Monotheist Group	56:12 In the paradises of bliss.
Muhammad Asad	56:12 In gardens of bliss [will they dwell] -
Rashad Khalifa	56:12 In the gardens of bliss.
Shabbir Ahmed	56:12 In Gardens of Delight.
Transliteration	56:12 Fee jannati alInnaAAeemi
A	56:12 فى جنت النعيم
Edip-Layth	56:13 Many from the first generations. ¹
The Monotheist Group	56:13 Many from the first generations.
Muhammad Asad	56:13 a good many of those of olden times,
Rashad Khalifa	56:13 Many from the first generations.
Shabbir Ahmed	56:13 A good many of those who led in goodness.
Transliteration	56:13 Thullatun mina al-awwaleena
A	56:13 ثلة من الاولين
Edip-Layth	56:14 A few from the later generations.
The Monotheist Group	56:14 And a few from the later generations.
Muhammad Asad	56:14 but [only] a few of later times. ⁴
Rashad Khalifa	56:14 Few from the later generations.
Shabbir Ahmed	56:14 And some of those who followed them. ⁵
Transliteration	56:14 Waqaleelun mina al- <u>a</u> khireena
A	56:14 وقليل من الءاخرين
Edip-Layth	56:15 Upon luxurious furnishings.
The Monotheist Group	56:15 Upon luxurious furnishings.

Muhammad Asad	56:15 [They will be seated] on gold-encrusted thrones of happiness,
Rashad Khalifa	56:15 On luxurious furnishings.
Shabbir Ahmed	56:15 On decorated thrones.
Transliteration	56:15 AAala sururin mawdoonatin
A	56:15 على سرر موضونة
Edip-Layth	56:16 Residing in them, neighboring each other.
The Monotheist Group	56:16 Residing in them, neighboring each other.
Muhammad Asad	56:16 reclining upon them, facing one another [in love]. ⁵
Rashad Khalifa	56:16 Enjoying everything, they will be neighbors.
Shabbir Ahmed	56:16 Reclining thereon, socializing.
Transliteration	56:16 Muttaki-eena AAalayha mutaqabileena
A	56:16 متكين عليها متقابلين
Edip-Layth	56:17 Moving amongst them will be immortal children.
The Monotheist Group	56:17 Moving amongst them will be immortal children.
Muhammad Asad	56:17 Immortal youths will wait upon them
Rashad Khalifa	56:17 Serving them will be immortal servants.
Shabbir Ahmed	56:17 Their children immortal, playful around them. ⁶
Transliteration	56:17 Yafoofu AAalayhim wildan mukhalladoona
A	56:17 يطوف عليهم ولدن مخلدون
Edip-Layth	56:18 With cups and pitchers, drinks which are pure.
The Monotheist Group	56:18 With cups, pitchers and drinks which are pure.
Muhammad Asad	56:18 with goblets, and ewers, and cups filled with water from unsullied springs ⁶
Rashad Khalifa	56:18 With cups, pitchers and pure drinks.
Shabbir Ahmed	56:18 With goblets, glistening beakers, and sparkling drinks.
Transliteration	56:18 Bi-akwabin waabareeqa waka/sinmin maAAeenin
A	56:18 باكواب وابريق وكس من معين
Edip-Layth	56:19 They do not run out, nor do they get bored.
The Monotheist Group	56:19 They do not run out, nor do they get bored.
Muhammad Asad	56:19 by which their minds will not be clouded and which will not make them drunk;
Rashad Khalifa	56:19 They never run out, nor do they get bored.
Shabbir Ahmed	56:19 Wherefrom they get no headache nor beclouding of mind. ⁷

Transliteration	56:19 La yuṣaddaAAoona AAanhawala yunzifoona
A	56:19 لا يصدعون عنها ولا ينزفون
Edip-Layth	56:20 Fruits of their choice.
The Monotheist Group	56:20 And fruits of their choice.
Muhammad Asad	56:20 and with fruit of any kind that they may choose,
Rashad Khalifa	56:20 Fruits of their choice.
Shabbir Ahmed	56:20 And fruit of their choice.
Transliteration	56:20 Wafakihatim mimmayatakhayyaroona
A	56:20 وفكهة مما يتخيرون
Edip-Layth	56:21 Meat of birds that they desire.
The Monotheist Group	56:21 And meat of birds that they desire.
Muhammad Asad	56:21 and with the flesh of any fowl that they may desire. ⁷
Rashad Khalifa	56:21 Meat of birds that they desire.
Shabbir Ahmed	56:21 The supreme delicacies of life.
Transliteration	56:21 Walaḥmi tayrin mimmayashtahoona
A	56:21 ولحم طير مما يشتهون
Edip-Layth	56:22 Wonderful companions,
The Monotheist Group	56:22 And wonderful companions.
Muhammad Asad	56:22 And [with them will be their] companions pure, most beautiful of eye, ⁸
Rashad Khalifa	56:22 Beautiful mates.
Shabbir Ahmed	56:22 And lovely, intelligent spouses of vision. ⁸
Transliteration	56:22 Waḥoorun AAeenun
A	56:22 وهور عين
Edip-Layth	56:23 Like pearls which are sheltered.
The Monotheist Group	56:23 Like pearls which are sheltered.
Muhammad Asad	56:23 like unto pearls [still] hidden in their shells.
Rashad Khalifa	56:23 Like protected pearls.
Shabbir Ahmed	56:23 Like pearls well guarded, far from vice.
Transliteration	56:23 Kaamthali allu/lui almaknooni
A	56:23 كأمثل اللولو المكنون

Edip-Layth	56:24 A reward for their works.
The Monotheist Group	56:24 A reward for their works.
Muhammad Asad	56:24 [And this will be] a reward for what they did [in life].
Rashad Khalifa	56:24 Rewards for their works.
Shabbir Ahmed	56:24 A reward for what they used to do. 9
Transliteration	56:24 Jazaa <u>n</u> bima <u>k</u> anooyaAAamaloona
A	56:24 جزاء بما كانوا يعملون
Edip-Layth	56:25 They never hear any nonsense therein, nor sinful utterances.
The Monotheist Group	56:25 They never hear any nonsense therein, nor sinful utterances.
Muhammad Asad	56:25 No empty talk will they hear there, nor any call to sin,
Rashad Khalifa	56:25 They never hear any nonsense therein, nor sinful utterances.
Shabbir Ahmed	56:25 No vain talk will they hear therein, nor any call restraining from further development. 10
Transliteration	56:25 La yasmaAAoona fee <u>h</u> a laghwanwala ta/theema <u>n</u>
A	56:25 لا يسمعون فيها لغوا ولا تأثيما
Edip-Layth	56:26 Only the utterances of: "Peace. Peace."
The Monotheist Group	56:26 Only the utterances of: "Peace. Peace."
Muhammad Asad	56:26 but only the tiding of inner soundness and peace. 9
Rashad Khalifa	56:26 Only the utterance: "Peace, peace."
Shabbir Ahmed	56:26 Nothing but the greeting and tiding of Peace! 11
Transliteration	56:26 Illa qeelan sala <u>m</u> an sala <u>m</u> an
A	56:26 الا قبيلا سلما سلما
Edip-Layth	<i>The Lower Heaven</i> 56:27 Those on the right; who will be with those on the right?
The Monotheist Group	56:27 And those on the right, who will be with those on the right?
Muhammad Asad	56:27 NOW AS FOR those who have attained to righteous ness - what of those who have attained to righteousness? 10
Rashad Khalifa	<i>The Lower Heaven</i> 56:27 Those of the right side, will be on the right side.
Shabbir Ahmed	56:27 And the blessed ones. Oh, how wonderful are the blessed ones!
Transliteration	56:27 Waas <u>-</u> habu alyameeni ma <u>s</u> -habu alyameeni
A	56:27 واصحب اليمين ما اصحب اليمين
Edip-Layth	56:28 In lush orchards.

The Monotheist Group	56:28 In lush orchards.
Muhammad Asad	56:28 [They, too, will find themselves] amidst fruit- laden lote-trees, ¹¹
Rashad Khalifa	56:28 In lush orchards.
Shabbir Ahmed	56:28 In orchards without thorns.
Transliteration	56:28 Fee sidrin makh <u>d</u> oodin
A	56:28 فى سدر مخضود
E dip-Layth	56:29 Fruit-trees which are ripe.
The Monotheist Group	56:29 And fruit-trees which are ripe.
Muhammad Asad	56:29 and acacias flower-clad,
Rashad Khalifa	56:29 Fragrant fruits.
Shabbir Ahmed	56:29 And trees laden with fruit and flower.
Transliteration	56:29 Wa <u>t</u> al <u>h</u> in man <u>d</u> oodin
A	56:29 وطلح منضود
E dip-Layth	56:30 Extended shade.
The Monotheist Group	56:30 And extended shade.
Muhammad Asad	56:30 and shade extended, ¹²
Rashad Khalifa	56:30 Extended shade.
Shabbir Ahmed	56:30 And cool expanded shades of abundant delight.
Transliteration	56:30 Wa <u>t</u> h <u>i</u> llin mam <u>d</u> oodin
A	56:30 وظل ممدود
E dip-Layth	56:31 Flowing water.
The Monotheist Group	56:31 And flowing water.
Muhammad Asad	56:31 and waters gushing,
Rashad Khalifa	56:31 Abundant water.
Shabbir Ahmed	56:31 And water falls.
Transliteration	56:31 Wa <u>m</u> a <u>a</u> -in maskoob <u>i</u> n
A	56:31 وماء مسكوب
E dip-Layth	56:32 Many fruits.
The Monotheist Group	56:32 And many fruits.
Muhammad Asad	56:32 and fruit abounding,
Rashad Khalifa	56:32 Many fruits.

Shabbir Ahmed	56:32 And fruit abounding.
Transliteration	56:32 Waf <u>a</u> kihat <u>i</u> n katheer <u>a</u> t <u>i</u> n
A	56:32 وفكهة كثيرة
Edip-Layth	56:33 Neither ending; nor forbidden.
The Monotheist Group	56:33 Neither ending; nor forbidden.
Muhammad Asad	56:33 never-failing and never out of reach.
Rashad Khalifa	56:33 Never ending; never forbidden.
Shabbir Ahmed	56:33 Never interrupted, never too far.
Transliteration	56:33 La maq <u>t</u> ooAAat <u>i</u> n wal <u>a</u> mamn <u>oo</u> AAat <u>i</u> n
A	56:33 لا مقطوعة ولا ممنوعة
Edip-Layth	56:34 Raised furnishings.
The Monotheist Group	56:34 And raised furnishings.
Muhammad Asad	56:34 And [with them will be their] spouses, raised high: ¹³
Rashad Khalifa	56:34 Luxurious furnishings.
Shabbir Ahmed	56:34 And on thrones, raised in honor.
Transliteration	56:34 Wafurushin marfooAAat <u>i</u> n
A	56:34 وفرش مرفوعة
Edip-Layth	56:35 We have produced them in a special way.
The Monotheist Group	56:35 We have planted them deeply.
Muhammad Asad	56:35 for, behold, We shall have brought them into being in a life renewed,
Rashad Khalifa	56:35 We create for them mates.
Shabbir Ahmed	56:35 We have given these women a new being (wholly different from the Age of Ignorance 56:37.)
Transliteration	56:35 Inna ansha/n <u>a</u> hunna insha <u>a</u> n
A	56:35 انا انشانهن انشاء
Edip-Layth	56:36 Made them young.
The Monotheist Group	56:36 And made them never previously touched.
Muhammad Asad	56:36 having resurrected them as virgins, ¹⁴
Rashad Khalifa	56:36 Never previously touched.
Shabbir Ahmed	56:36 And made them of unparalleled virtue. ¹²
Transliteration	56:36 FajaAAaln <u>a</u> hunna abka <u>r</u> a <u>n</u>
A	56:36 فجعلنهن ابكارا

Edip-Layth	56:37 A perfect match.
The Monotheist Group	56:37 Perfect and without spoil.
Muhammad Asad	56:37 full of love, well-matched
Rashad Khalifa	56:37 Perfectly matched.
Shabbir Ahmed	56:37 Eloquent, made of the same mettle, harmonious, blending well in the society. 13
Transliteration	56:37 AAuruban atraban
A	56:37 عربا اترابا
Edip-Layth	56:38 For those on the right side.
The Monotheist Group	56:38 For those on the right side.
Muhammad Asad	56:38 with those who have attained to righteousness: 15
Rashad Khalifa	56:38 For those on the right side.
Shabbir Ahmed	56:38 For the companions of the right hand (the most blessed ones) -
Transliteration	56:38 Li-as-habi alyameeni
A	56:38 لاصحب اليمين
Edip-Layth	56:39 Many from the early generations.
The Monotheist Group	56:39 Many from the early generations.
Muhammad Asad	56:39 a good many of olden times,
Rashad Khalifa	56:39 Many from the early generations.
Shabbir Ahmed	56:39 A good many of those who led in goodness,
Transliteration	56:39 Thullatun mina al-awwaleena
A	56:39 ثلة من الاولين
Edip-Layth	56:40 Many from the later generations.
The Monotheist Group	56:40 And many from the later generations.
Muhammad Asad	56:40 and a good many of later times. 16
Rashad Khalifa	56:40 Many from the later generations.
Shabbir Ahmed	56:40 And a good many of those who followed after them. 14
Transliteration	56:40 Wathullatun mina al-akhireena
A	56:40 وثلة من الءاخرين
Edip-Layth	<i>Hell</i> 56:41 Those on the left, who will be from those on the left?
The Monotheist Group	

	56:41 And those on the left, who will be from those on the left?
Muhammad Asad	56:41 BUT AS FOR those who have persevered in evil - what of those who have persevered in evil? ¹⁷
Rashad Khalifa	<i>Hell</i> 56:41 Those of the left, will be on the left.
Shabbir Ahmed	56:41 Then, the unblessed ones. Ah, how unfortunate are the unblessed ones! ¹⁵
Transliteration	56:41 Waas-habu alshshimalima as-habu alshshimali
A	56:41 واصحب الشمال ما اصحب الشمال
Edip-Layth	56:42 In fierce hot winds and boiling water.
The Monotheist Group	56:42 In fierce hot winds and boiling water.
Muhammad Asad	56:42 [They will find themselves] in the midst of scorching winds, and burning despair, ¹⁸
Rashad Khalifa	56:42 In misery and inferno.
Shabbir Ahmed	56:42 In scorching wind, smoldering anguish!
Transliteration	56:42 Fee samoomin wahameemin
A	56:42 في سموم وحميم
Edip-Layth	56:43 A shade that is unpleasant.
The Monotheist Group	56:43 And a shade that is unpleasant.
Muhammad Asad	56:43 and the shadows of black smoke -
Rashad Khalifa	56:43 Even their shade is hot.
Shabbir Ahmed	56:43 Enshrouded in smoke, opaque.
Transliteration	56:43 Wa th illin min yahmoomin
A	56:43 وظل من يحموم
Edip-Layth	56:44 Neither cool, nor helpful.
The Monotheist Group	56:44 Neither cool, nor helpful.
Muhammad Asad	56:44 [shadows] neither cooling nor soothing.
Rashad Khalifa	56:44 Never cool, never tolerable.
Shabbir Ahmed	56:44 Neither coolness of contentment nor honor of accomplishment.
Transliteration	56:44 La baridin wala kareemin
A	56:44 لا بارد ولا كريم
Edip-Layth	56:45 They used to be indulged in luxury before this.
The Monotheist Group	56:45 They used to be indulged in luxury before this.
	56:45 For, behold, in times gone by they were wont to abandon themselves

Muhammad Asad	wholly to the pursuit of pleasures, ¹⁹
Rashad Khalifa	56:45 They used to be rich.
Shabbir Ahmed	56:45 Before this, they were sunk in luxury, exploiting the poor.
Transliteration	56:45 Innahum kanoo qabla <u>thalikamutrafeena</u>
A	56:45 انهم كانوا قبل ذلك مترفين
Edip-Layth	56:46 They persisted in the great blasphemy.
The Monotheist Group	56:46 And they persisted in the great blasphemy.
Muhammad Asad	56:46 and would persist in heinous sinning,
Rashad Khalifa	56:46 They insisted on the great blasphemy.
Shabbir Ahmed	56:46 And stubbornly persisted in their violations.
Transliteration	56:46 Wak <u>anoo</u> yu <u>si</u> rroona AAa <u>al</u> h <u>in</u> thi alAAa <u>theemi</u>
A	56:46 وكانوا يصرون على الحنث العظيم
Edip-Layth	56:47 They used to say, "After we die and turn to dust and bones, shall we then get resurrected?"
The Monotheist Group	56:47 And they used to say: "After we die and turn to dust and bones, we will get resurrected?"
Muhammad Asad	56:47 and would say, What! After we have died and become mere dust and bones, shall we, forsooth, be raised from the dead? -
Rashad Khalifa	56:47 They said, "After we die and turn to dust and bones, we get resurrected?"
Shabbir Ahmed	56:47 And they used to say, "What! When we die and become dust and bones, shall we possibly be raised?"
Transliteration	56:47 Wak <u>anoo</u> yaqooloona a-i <u>tha</u> mitn <u>awakunna</u> tur <u>aban</u> waAAa <u>thamana-inna</u> lamabAAoothoona
A	56:47 وكانوا يقولون انذا متنا وكنا ترابا وعظما ءنا لمبعوثون
Edip-Layth	56:48 "As well as our forefathers?"
The Monotheist Group	56:48 "As well as our forefathers?"
Muhammad Asad	56:48 and perhaps, too, our forebears of old?"
Rashad Khalifa	56:48 "Does this include our forefathers?"
Shabbir Ahmed	56:48 And also our forefathers?"
Transliteration	56:48 Awa <u>abaona</u> al-awwaloona
A	56:48 اوءابلونا الاولون
Edip-Layth	56:49 Say, "The people of old and the later generations,"
The Monotheist Group	56:49 Say: "The people of old and the later generations,"
Muhammad Asad	56:49 Say: Verily, those of olden times and those of later times

Rashad Khalifa	56:49 Say, "The early generations and the later generations.
Shabbir Ahmed	56:49 Say, "Surely, those of old, and those of later generations,
Transliteration	56:49 Qul inna al-awwaleena waal- <u>a</u> khiireena
A	56:49 قل ان الاولين والءاخرين
Edip-Layth	56:50 "Will be summoned to a meeting on a predetermined day."
The Monotheist Group	56:50 "Will be summoned to a meeting on a predetermined Day."
Muhammad Asad	56:50 will indeed be gathered together at an appointed time on a Day known [only to God]:
Rashad Khalifa	56:50 "Will be summoned to a meeting on a predetermined day.
Shabbir Ahmed	56:50 All will be gathered together at an appointed time on a Day well-known." 16
Transliteration	56:50 LamajmooAAoona ila meeqa <u>t</u> iyawmin maAAaloom <u>i</u> n
A	56:50 لمجموعون الى ميقت يوم معلوم
Edip-Layth	56:51 "Then you, O rejecting strayers,"
The Monotheist Group	56:51 "Then you, O rejecting strayers,"
Muhammad Asad	56:51 and then, verily, O you who have gone astray and called the truth a lie,
Rashad Khalifa	56:51 "Then you, O disbelieving strayers.
Shabbir Ahmed	56:51 Then you truly, O You that go wrong and deny the truth!
Transliteration	56:51 Thumma innakum ayyuha <u>a</u> l <u>da</u> lloonaalmukath <u>th</u> iboona
A	56:51 ثم انكم ايها الضالون المكذبون
Edip-Layth	56:52 "Will eat from the tree of Bitterness,"
The Monotheist Group	56:52 "Will eat from the tree of Bitterness,"
Muhammad Asad	56:52 you will indeed have to taste of the tree of deadly fruit, 20
Rashad Khalifa	56:52 "Will eat from the trees of bitterness.
Shabbir Ahmed	56:52 You will eat from the tree of your bitter deeds. 17
Transliteration	56:52 La <u>a</u> kiloona min shajarin min zaqqoom <u>i</u> n
A	56:52 لءاكلون من شجر من زقوم
Edip-Layth	56:53 "Filling your bellies therewith,"
The Monotheist Group	56:53 "Filling your bellies therefrom,"
Muhammad Asad	56:53 and will have to fill your bellies therewith,
Rashad Khalifa	56:53 "Filling your bellies therefrom.
Shabbir Ahmed	56:53 Then you will fill your bellies with it.

Transliteration	56:53 Fa <u>m</u> ali-oona min <u>h</u> a albu <u>t</u> oona
A	56:53 فمالون منها البطون
Edip-Layth	56:54 "Then drinking on top of it boiling water,"
The Monotheist Group	56:54 "Then drinking on top of it boiling water,"
Muhammad Asad	56:54 and will thereupon have to drink [many a draught] of burning despair -
Rashad Khalifa	56:54 "Then drinking on top of it hellish drinks.
Shabbir Ahmed	56:54 And drink burning anguish on top of it (that you gave to others).
Transliteration	56:54 Fa <u>s</u> h <u>a</u> riboona AAalayhi mina al <u>h</u> ameemi
A	56:54 فشريون عليه من الحميم
Edip-Layth	56:55 "So you will drink like thirsty camels!"
The Monotheist Group	56:55 "So you will drink like thirsty camels!"
Muhammad Asad	56:55 drink it as the most insatiably thirsty camels drink!"
Rashad Khalifa	56:55 "Then adding drinks of sand."
Shabbir Ahmed	56:55 And you will drink as the camels with false thirst drink." 18
Transliteration	56:55 Fa <u>s</u> h <u>a</u> riboona shurba al <u>h</u> eemi
A	56:55 فشريون شرب الهيم
Edip-Layth	56:56 Such is their share on the day of Judgment.
The Monotheist Group	56:56 Such is their share on the Day of Judgment.
Muhammad Asad	56:56 Such will be their welcome on Judgment Day!
Rashad Khalifa	56:56 Such is their share on the Day of Judgment.
Shabbir Ahmed	56:56 Such will be their welcome on the Day of Judgment.
Transliteration	56:56 Ha <u>t</u> ha nuzuluhum yawma al <u>d</u> deeni
A	56:56 هذا نزلهم يوم الدين
Edip-Layth	<i>Observe, Question, Reflect and Appreciate</i> 56:57 We have created you, if you could only acknowledge!
The Monotheist Group	56:57 We have created you, if you could only believe!
Muhammad Asad	56:57 WE who have created you, [O men:] why, then, do you not accept the truth?
Rashad Khalifa	<i>Reflections</i> 56:57 We have created you, if you could only believe!
Shabbir Ahmed	56:57 It is We Who have created you. Will you not, then, admit the truth?
Transliteration	56:57 Na <u>h</u> nu khalaq <u>n</u> akum falaw <u>l</u> atu <u>s</u> addi <u>q</u> oona
A	56:57 نحن خلقنكم فلولا تصدقون

Edip-Layth	56:58 Have you noted the semen that you produce?
The Monotheist Group	56:58 Have you noted the semen that you produce?
Muhammad Asad	56:58 Have you ever considered that [seed] which you emit? ²¹
Rashad Khalifa	56:58 Have you noted the semen that you produce?
Shabbir Ahmed	56:58 Have you ever considered the human seed?
Transliteration	56:58 Afaraaytum ma tumnoona
A	56:58 افرءيتم ما تمنون
Edip-Layth	56:59 Did you create it, or were We the Ones who created it?
The Monotheist Group	56:59 Did you create it, or were We the Ones who created it?
Muhammad Asad	56:59 Is it you who create it - or are We the source of its creation?
Rashad Khalifa	56:59 Did you create it, or did we?
Shabbir Ahmed	56:59 Is it you who create it or are We the Creator?
Transliteration	56:59 Aantum takhluqoonahu am nahnu alkhaliqoona
A	56:59 ءانتم تخلقونه ام نحن الخلقون
Edip-Layth	56:60 We have predetermined death for you. Nothing can stop Us,
The Monotheist Group	56:60 We have predetermined death for you. Nothing can stop Us,
Muhammad Asad	56:60 We have [indeed] decreed that death shall be [ever-present] among you: but there is nothing to prevent Us
Rashad Khalifa	56:60 We have predetermined death for you. Nothing can stop us
Shabbir Ahmed	56:60 We have decreed death (designed the laws of death) among you. And there is nothing to prevent Us
Transliteration	56:60 Nahnu qaddarna baynakumualmawta wama nahnu bimasbooqeena
A	56:60 نحن قدرنا بينكم الموت وما نحن بمسبوقين
Edip-Layth	56:61 From transforming your forms, and establishing you in what you do not know.
The Monotheist Group	56:61 From transforming your forms, and establishing you in what you do not know.
Muhammad Asad	56:61 from changing the nature of your existence ²² and bringing you into being [anew] in a manner [as yet] unknown to you.
Rashad Khalifa	56:61 from substituting new generations in your place, and establishing what you do not know.
Shabbir Ahmed	56:61 From changing your forms and making you in a manner, and in an environment, that is (as yet) unknown to you.
Transliteration	56:61 AAala an nubaddila amthalakumwanunshi-akum fee ma la taAalamoona
A	

56:61 على ان نبذل امثلكم وننشئكم فى ما لا تعلمون

Edip-Layth	56:62 You have come to know about the first creation. If only you would remember.
The Monotheist Group	56:62 You have come to know about the first creation. If only you would remember.
Muhammad Asad	56:62 And [since] you are indeed aware of the [miracle of your] coming into being in the first instance - why, then, do you not bethink yourselves [of Us]?
Rashad Khalifa	56:62 You know about the first creation. Do you not remember?
Shabbir Ahmed	56:62 Of course, you know the first coming into being. Why, then, do you not reflect?
Transliteration	56:62 Walaqad AAalimtum aInnash-ata al-oolafalawla tathakkaroonaa

56:62 ولقد علمتم النشأة الاولى فلولا تذكرون

Edip-Layth	56:63 Have you noted the crops you reap?
The Monotheist Group	56:63 Have you noted the crops you reap?
Muhammad Asad	56:63 Have you ever considered the seed which you cast upon the soil?
Rashad Khalifa	56:63 Have you noted the crops you reap?
Shabbir Ahmed	56:63 Have you thought of the crops that you cultivate?
Transliteration	56:63 Afaraaytum ma taḥruthoonaa

56:63 افرءيتم ما تحرثون

Edip-Layth	56:64 Did you grow them, or were We the Ones who grew them?
The Monotheist Group	56:64 Did you grow them, or were We the Ones who grew them?
Muhammad Asad	56:64 Is it you who cause it to grow - or are We the cause of its growth?
Rashad Khalifa	56:64 Did you grow them, or did we?
Shabbir Ahmed	56:64 Is it you who grow it or are We the Grower?
Transliteration	56:64 Aantum tazraAAoonahu am naḥnu alzzariAAoonaa

56:64 ءانتم تزرعونه ام نحن الزرعون

Edip-Layth	56:65 If We wished, We could turn them into hay. Then you would be left in wonderment:
The Monotheist Group	56:65 If We wished, We can turn them into hay. Then you will be left in wonderment:
Muhammad Asad	56:65 [For,] were it Our will, We could indeed turn it into chaff, and you would be left to wonder [and to lament],
Rashad Khalifa	56:65 If we will, we can turn it into hay. Then you will lament:
Shabbir Ahmed	56:65 If We willed, We surely could turn it into chaff, then you would be left to exclaim,

Transliteration

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	56:65 Law nashao lajaAAalnahu hutamanfathaltum tafakka ^h oona
A	56:65 لو نشاء لجعلنه حطما فظلتم تفكهون
Edip-Layth	56:66 "We are lost."
The Monotheist Group	56:66 "We are lost."
Muhammad Asad	56:66 Verily, we are ruined!
Rashad Khalifa	56:66 "We lost.
Shabbir Ahmed	56:66 "Ah, we are now under debt.
Transliteration	56:66 Inna lamughramoon ^a
A	56:66 انا لمغرمون
Edip-Layth	56:67 "No, we are deprived!"
The Monotheist Group	56:67 "No, we are deprived!"
Muhammad Asad	56:67 Nay, but we have been deprived [of our livelihood]!"
Rashad Khalifa	56:67 "We are deprived."
Shabbir Ahmed	56:67 Nay, we are deprived."
Transliteration	56:67 Bal na ^h nu ma ^h roomoon ^a
A	56:67 بل نحن محرومون
Edip-Layth	56:68 Have you noted the water you drink?
The Monotheist Group	56:68 Have you noted the water you drink?
Muhammad Asad	56:68 Have you ever considered the water which you drink?
Rashad Khalifa	56:68 Have you noted the water you drink?
Shabbir Ahmed	56:68 Have you thought of the water you drink?
Transliteration	56:68 Afaraaytumu alma ^a alla ^h ee ^t ashraboona
A	56:68 افرءيتم الماء الذى تشربون
Edip-Layth	56:69 Did you send it down from the clouds, or was it We who sent it down?
The Monotheist Group	56:69 Did you send it down from the clouds, or was it We who sent it down?
Muhammad Asad	56:69 Is it you who cause it to come down from the clouds - or are We the cause of its coming down?
Rashad Khalifa	56:69 Did you send it down from the clouds, or did we?
Shabbir Ahmed	56:69 Do you bring it down from the rain-clouds or do We?
Transliteration	56:69 Aantum anzaltumoo ^h u mina almuzni am na ^h nualmunziloona
A	56:69 ءانتم انزلتموه من المزن ام نحن المنزلون
Edip-Layth	56:70 If We wished, We could make it salty. If only you would give thanks.

The Monotheist Group	56:70 If We wished, We can make it salty. If only you would give thanks.
Muhammad Asad	56:70 [It comes down sweet - but] were it Our will, We could make it burningly salty and bitter: why, then, do you not give thanks [unto Us]?
Rashad Khalifa	56:70 If we will, we can make it salty. You should be thankful.
Shabbir Ahmed	56:70 If We willed, We surely could make it salty. Why, then, do you not show gratitude? ¹⁹
Transliteration	56:70 Law nashāo jaAAalnahu ojañanfalawla tashkuroona
A	56:70 لو نشاء جعلنه اجاجا فلولاً تشكرون
Edip-Layth	56:71 Have you noted the fire you kindle?
The Monotheist Group	56:71 Have you noted the fire you kindle?
Muhammad Asad	56:71 Have you ever considered the fire which you kindle?
Rashad Khalifa	56:71 Have you noted the fire you ignite?
Shabbir Ahmed	56:71 Did you consider the fire you strike out?
Transliteration	56:71 Afaraaytumu alInnara allateetooroona
A	56:71 افريتم النار التي تورون
Edip-Layth	56:72 Did you initiate its tree, or was it We who initiated it?
The Monotheist Group	56:72 Did you establish its tree, or was it We who established it?
Muhammad Asad	56:72 Is it you who have brought into being the tree that serves as its fuel ²³ - or are We the cause of its coming into being?
Rashad Khalifa	56:72 Did you initiate its tree, or did we?
Shabbir Ahmed	56:72 Is it you who grow its tree, or do We grow it? ²⁰
Transliteration	56:72 Aantum ansha/tum shajarataha am nahnu almunshi-oona
A	56:72 ءانتم انشأتم شجرتها ام نحن المنشون
Edip-Layth	56:73 We rendered it a reminder, and a useful tool for the users.
The Monotheist Group	56:73 We rendered it a reminder, and a useful tool for the users.
Muhammad Asad	56:73 It is We who have made it a means to remind [you of Us], ²⁴ and a comfort for all who are lost and hungry in the wilderness [of their lives]. ²⁵
Rashad Khalifa	56:73 We rendered it a reminder, and a useful tool for the users.
Shabbir Ahmed	56:73 We, yes, We have made this (fire) a reminder, and a gift for all of you who surely need it. ²¹
Transliteration	56:73 Nahnu jaAAalnaha tathkiratanwamataAAan lilmuqweena
A	56:73 نحن جعلناها تذكرة ومتعاً للمقوين
Edip-Layth	56:74 You shall glorify the name of your Lord, the Great.

The Monotheist Group	56:74 You shall glorify the name of your Lord, the Great.
Muhammad Asad	56:74 Extol, then, the limitless glory of thy Sustainer's mighty name!
Rashad Khalifa	56:74 You shall glorify the name of your Lord, the Great.
Shabbir Ahmed	56:74 Work hard, then, to establish the glory of your Lord's Supreme Name.
Transliteration	56:74 Fasabbih biismi rabbika alAAa <u>theemi</u>
A	56:74 فسبح باسم ربك العظيم
Edip-Layth	<i>Quran Accessible Only by the Pure</i> 56:75 I do swear by the positions of the stars. ³
The Monotheist Group	56:75 I do swear by the positions of the stars.
Muhammad Asad	56:75 NAY, I call to witness the coming-down in parts [of this Qur'an] ²⁶
Rashad Khalifa	<i>Only the Sincere Can Understand the Quran</i> 56:75 I swear by the positions of the stars.
Shabbir Ahmed	56:75 Nay, I present the stellar orbits as witness. ²²
Transliteration	56:75 Fal <u>a</u> oqsimu bimaw <u>a</u> qiAAi alInnujoomi
A	56:75 فلا أقسم بموقع النجوم
Edip-Layth	56:76 This is an oath, if you only knew, that is great.
The Monotheist Group	56:76 This is an oath, if you only knew, that is great.
Muhammad Asad	56:76 and, behold, this is indeed a most solemn affirmation, if you but knew it!
Rashad Khalifa	56:76 This is an oath, if you only knew, that is awesome.
Shabbir Ahmed	56:76 This is a an awesome oath if your knowledge can encompass it.
Transliteration	56:76 Wa-innahu laqasamun law taAAalamoona AAa <u>theemun</u>
A	56:76 وانه لقسم لو تعلمون عظيم
Edip-Layth	56:77 It is an honorable Quran. ⁴
The Monotheist Group	56:77 It is an honorable Qur'an.
Muhammad Asad	56:77 Behold, it is a truly noble discourse,
Rashad Khalifa	56:77 This is an honorable Quran.
Shabbir Ahmed	56:77 That this Qur'an is a Noble Monograph.
Transliteration	56:77 Innahu laqur- <u>a</u> nun kareem <u>un</u>
A	56:77 انه لقرآن كريم
Edip-Layth	56:78 In a protected record.
The Monotheist Group	56:78 In a protected book.
Muhammad Asad	56:78 [conveyed unto man] in a well-guarded divine writ

Rashad Khalifa	56:78 In a protected book.
Shabbir Ahmed	56:78 In a well-guarded Book. 23
Transliteration	56:78 Fee kitābin maknoonin
A	56:78 في كتب مكنون
Edip-Layth	56:79 None can grasp it except those pure.
The Monotheist Group	56:79 None can grasp it except those purified.
Muhammad Asad	56:79 which none but the pure [of heart] can touch: 27
Rashad Khalifa	56:79 None can grasp it except the sincere.
Shabbir Ahmed	56:79 This is a Book that none but the pure of mind can grasp. 24
Transliteration	56:79 La yamassuhu illa almuṭahharoona
A	56:79 لا يمسسه الا المطهرون
Edip-Layth	56:80 A revelation from the Lord of the worlds.
The Monotheist Group	56:80 A revelation from the Lord of the worlds.
Muhammad Asad	56:80 a revelation from the Sustainer of all the worlds!
Rashad Khalifa	56:80 A revelation from the Lord of the universe.
Shabbir Ahmed	56:80 A revelation from the Lord of the worlds.
Transliteration	56:80 Tanzeelun min rabbi alAAalameena
A	56:80 تنزيل من رب العلمين
Edip-Layth	56:81 Are you disregarding this hadith? 5
The Monotheist Group	56:81 Are you disregarding this narration?
Muhammad Asad	56:81 Would you, now, look down with disdain on a tiding like this, 28
Rashad Khalifa	56:81 Are you disregarding this narration?
Shabbir Ahmed	56:81 Is it this Hadith that you would hold in low esteem? 25
Transliteration	56:81 Afa bihaṭṭa alḥadeethi antummudhinoona
A	56:81 افبهذا الحديث انتم مدهنون
Edip-Layth	56:82 You made your denial your livelihood?
The Monotheist Group	56:82 And you have your provisions, yet you are denying?
Muhammad Asad	56:82 and make it your daily bread [as it were] to call the truth a lie?
Rashad Khalifa	56:82 Do you make it your business that you disbelieve?
Shabbir Ahmed	56:82 And make its denial your daily bread? 26
Transliteration	56:82 WatajAAaloona rizqakum annakum tukaṭṭhiboona

A	56:82 وتجعلون رزقكم انكم تكذبون
Edip-Layth	56:83 So when the time comes and it reaches your throat.
The Monotheist Group	56:83 So when the time comes and it reaches your throat.
Muhammad Asad	56:83 Why, then, ²⁹ when [the last breath] comes up to the throat [of a dying man],
Rashad Khalifa	56:83 When the time comes and it (your soul) reaches your throat -
Shabbir Ahmed	56:83 Why, then, as the last breath comes up to the throat,
Transliteration	56:83 Falawlā itha balaghātī alḥulqooma
A	56:83 فلولا اذا بلغت الحلقوم
Edip-Layth	56:84 At that moment you look around.
The Monotheist Group	56:84 And at that moment you look around.
Muhammad Asad	56:84 the while you are [helplessly] looking on -
Rashad Khalifa	56:84 you will then look around.
Shabbir Ahmed	56:84 And at that moment you are looking.
Transliteration	56:84 Waantum ḥeena-ithin tanṭuroona
A	56:84 وانتم حينئذ تنظرون
Edip-Layth	56:85 We are closer to it than you are, but you do not see.
The Monotheist Group	56:85 We are closer to it than you are, but you do not see.
Muhammad Asad	56:85 and while We are closer to him than you, although you see [Us] not -:
Rashad Khalifa	56:85 We are closer to it than you are, but you do not see.
Shabbir Ahmed	56:85 And We are closer to him (the dying person) than you are, although you see not.
Transliteration	56:85 Wanaḥnu aqrabu ilayhi minkum walākinlā tubṣiroona
A	56:85 ونحن اقرب اليه منكم ولكن لا تبصرون
Edip-Layth	56:86 If it is true that you do not owe any account.
The Monotheist Group	56:86 If it is true that you do not owe any account.
Muhammad Asad	56:86 why, then, if [you think that] you are not truly dependent [on Us],
Rashad Khalifa	56:86 If it is true that you do not owe any accounting -
Shabbir Ahmed	56:86 Why not then, if you are not fully dependent (on Us),
Transliteration	56:86 Falawlā in kuntum ghayra madeeneenā
A	56:86 فلولا ان كنتم غير مدينين
Edip-Layth	56:87 Then return it, if you are truthful?

The Monotheist Group	56:87 Then return it, if you are truthful?
Muhammad Asad	56:87 can you not cause that [ebbing life] to return - if what you claim is true?
Rashad Khalifa	56:87 why do you not restore (your soul), if you are truthful?
Shabbir Ahmed	56:87 Make the departing life return, if you are truthful? 27
Transliteration	56:87 TarjiAAoonah <u>a</u> in kuntum <u>s</u> adiqeena
A	56:87 ترجعونها ان كنتم صدقين
Edip-Layth	56:88 So, if he is one of those who are made near.
The Monotheist Group	56:88 So, if he is one of those who are made near.
Muhammad Asad	56:88 [ALL OF YOU are destined to die.] Now if one happens to be of those who are drawn close unto God, 30
Rashad Khalifa	56:88 If he is one of those close to Me -
Shabbir Ahmed	56:88 If he is of those drawn near (for having lived a life upright),
Transliteration	56:88 Faamma <u>a</u> in k <u>a</u> na minaalmuqarrabeena
A	56:88 فلما ان كان من المقربين
Edip-Layth	56:89 Then joy, and rose buds, and paradises of bliss.
The Monotheist Group	56:89 Then joy, and rose buds, and paradises of bliss.
Muhammad Asad	56:89 happiness [awaits him in the life to come], and inner fulfillment, and a garden of bliss.
Rashad Khalifa	56:89 then joy, flowers, and gardens of bliss.
Shabbir Ahmed	56:89 (For him are) jubilation, inner fulfillment, and a Garden of bliss!
Transliteration	56:89 Faraw <u>h</u> un waray <u>h</u> anun wajannatunaAAeemin
A	56:89 فروح وريحان وجنت نعيم
Edip-Layth	56:90 If he is one of the people of the right.
The Monotheist Group	56:90 And if he is one of the people of the right.
Muhammad Asad	56:90 And if one happens to be of those who have attained to righteousness, 31
Rashad Khalifa	56:90 And if he is one of the right -
Shabbir Ahmed	56:90 And thus he is of the blessed ones,
Transliteration	56:90 Waamma <u>a</u> in k <u>a</u> na min as- <u>h</u> abialyameeni
A	56:90 واما ان كان من اصحاب اليمين
Edip-Layth	56:91 Then: "Peace" from the people of the right.
The Monotheist Group	56:91 Then: "Peace" from the people of the right.
Muhammad Asad	56:91 [he, too, will be welcomed into paradise with the words,] Peace be unto thee [that art] of those who have attained to righteousness!"

Rashad Khalifa	56:91 peace is the lot of those on the right.
Shabbir Ahmed	56:91 So, "Salutation of Peace be upon you!" - from the blessed ones. 28
Transliteration	56:91 Fasala <u>m</u> un laka min a <u>s</u> - <u>h</u> abialyameeni
A	56:91 فسلم لك من اصحب اليمين
Edip-Layth	56:92 But if he is one of the deniers, the strayers.
The Monotheist Group	56:92 But if he is one of the deniers, the strayers.
Muhammad Asad	56:92 But if one happens to be of those who are wont to call the truth a lie, and [thus] go astray,
Rashad Khalifa	56:92 But if he is one of the disbelievers, the strayers -
Shabbir Ahmed	56:92 But if he is of the rejecters, the straying,
Transliteration	56:92 Waamma in kana mina almukath <u>th</u> ibeenaa <u>l</u> ddalleena
A	56:92 واما ان كان من المكذبين الضالين
Edip-Layth	56:93 Then an abode of boiling water.
The Monotheist Group	56:93 Then an abode of boiling water.
Muhammad Asad	56:93 a welcome of burning despair [awaits him in the life to come,]
Rashad Khalifa	56:93 then an abode of inferno -
Shabbir Ahmed	56:93 Then the welcome will be a smoldering anguish.
Transliteration	56:93 Fanuzulun min <u>h</u> ameemin
A	56:93 فنزل من حميم
Edip-Layth	56:94 A burning in hell.
The Monotheist Group	56:94 And a burning in Hell.
Muhammad Asad	56:94 and the heat of a blazing fire!
Rashad Khalifa	56:94 and burning in Hell.
Shabbir Ahmed	56:94 And scorching heat before the Insurmountable Barrier.
Transliteration	56:94 Watas <u>l</u> iyatu ja <u>h</u> eemin
A	56:94 وتصلية جحيم
Edip-Layth	56:95 This is the absolute truth.
The Monotheist Group	56:95 This is the absolute truth.
Muhammad Asad	56:95 Verily, this is indeed the truth of truths! 32
Rashad Khalifa	56:95 This is the absolute truth.
Shabbir Ahmed	56:95 This a truth of certainty.
Transliteration	56:95 Inna ha <u>t</u> ha lahuwa <u>h</u> aqqualyaqeeni

A	56:95 ان هذا لهو حق اليقين
Edip-Layth	56:96 You shall glorify the name of your Lord, the Great. ⁶
The Monotheist Group	56:96 You shall glorify the name of your Lord, the Great.
Muhammad Asad	56:96 Extol, then, the limitless glory of thy Sustainer's mighty name!
Rashad Khalifa	56:96 You shall glorify the name of your Lord, the Great.
Shabbir Ahmed	56:96 Strive, then, to glorify the Name of your Lord Supreme. ²⁹
Transliteration	56:96 Fasabbiḥ biismi rabbika alAAaṭḥeemi
A	56:96 فسبح باسم ربك العظيم

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (56:1)

I.e., the Last Hour and Resurrection.

Muhammad Asad - End Note 2 (56:8)

Lit., "those [or "the people"] of the right side": see note 25 on [74:39](#).

Muhammad Asad - End Note 3 (56:9)

Lit., "those [or "the people"] of the left side". Similarly to the use of the expression maymanah as a metonym for "attaining to what is right", the term mashamah is used to denote "losing oneself in evil" (e.g., in [90:19](#)). The origin of both these metonyms is based on the belief of the pre-Islamic Arabs that future events could be predicted by observing the direction of the flight of birds at certain times: if they flew to the right, the event in question promised to be auspicious; if to the left, the contrary. This ancient belief was gradually absorbed by linguistic usage, so that "right" and "left" became more or less synonymous with "auspicious" and "inauspicious". In the idiom of the Qur'an, these two concepts have been deepened into "righteousness" and "unrighteousness", respectively.

Muhammad Asad - End Note 4 (56:14)

The above stress on the "many" and the "few" contains an allusion to the progressive diminution, in the historical sense, of the element of excellence in men's faith and ethical achievements. (See also note 16 on verses 39-40.)

Muhammad Asad - End Note 5 (56:16)

See note 34 on [15:47](#) , which explains the symbolism of the above two verses.

Muhammad Asad - End Note 6 (56:18)

This is evidently a symbolic allusion to the imperishable quality - the eternal youthfulness, as it were - of all the experiences in the state described as "paradise". (See also next two notes.)

Muhammad Asad - End Note 7 (56:21)

Regarding this and any other Quranic description of the joys of paradise, see [32:17](#) and, in particular, the corresponding note 15. The famous hadith quoted in that note must be kept in mind when reading any Quranic reference to the state or quality of human life in the hereafter.

Muhammad Asad - End Note 8 (56:22)

The noun hur - rendered by me as "companions pure" - is a plural of both ahwar (masc.) and hawra (fem.), either of which describes "a person distinguished by hawar", which latter term primarily denotes "intense whiteness of the eyeballs and lustrous black of the iris" (Qamus). In a more general sense, hawar signifies simply "whiteness" (Asas) or, as a moral qualification, "purity" (cf. Tabari, Razi and Ibn Kathir in their explanations of the term hawariyyun in [3:52](#)). Hence, the compound expression hur'in signifies, approximately, "pure beings [or, more specifically, "companions pure"], most beautiful of eye" (which latter is the meaning of in, the plural of a'yan). In his comments on the identical expression in [52:20](#), Razi observes that inasmuch as a person's eye reflects his soul more clearly than any other part of the human body, it may be understood as "rich of soul" or "soulful". As regards the term hur in its more current, feminine connotation, quite a number of the earliest Qur'an-commentators - among them Al-Hasan al-Basri - understood it as signifying no more and no less than "the righteous among the women of the human kind" (Tabari) - "[even] those toothless old women of yours whom God will resurrect as new beings" (Al-Hasan, as quoted by Razi in his comments on [44:54](#)). See in this connection also note 46 on [38:52](#).

Muhammad Asad - End Note 9 (56:26)

Lit., "only the saying, 'Peace, peace' (salam)!" Regarding this latter term, see note 48 on [19:62](#), and note 29 on [5:16](#) .

Muhammad Asad - End Note 10 (56:27)

Lit., "those on the right hand". According to some commentators, it is those who had not always been "foremost in faith and good works", but have gradually, after erring and sinning, attained to righteousness (Razi). However, though they may not have been as perfect in life as the "foremost", their ultimate achievement brings them to the same state of spiritual fulfillment as those others.

Muhammad Asad - End Note 11 (56:28)

See note 10 on [53:14](#).

Muhammad Asad - End Note 12 (56:30)

See note 74 on [4:57](#) .

Muhammad Asad - End Note 13 (56:34)

Or: "[they will rest on] couches raised high". The rendering adopted by me is regarded as fully justified by some of the most outstanding commentators (e.g., Baghawi, Zamakhshari , Razi, Baydawi, etc.), and this for two reasons: firstly, because in the classical Arabic idiom, the term firash (lit., "bed" or

"couch") is often used tropically to denote "wife" or "husband" (Raghib; also Qamus, Taj al-'Arus, etc.); and, secondly, because of the statement in the next verse that God "shall have brought them (hunna) into being in a life renewed". (In the context of this interpretation, Zamakhshari quotes also [36:56](#), which thus refers to the inmates of paradise: "in happiness will they and their spouses on couches recline". There is no doubt that the "spouses raised high" - i.e., to the status of the blest - are identical with the hur mentioned in verse 22 above as well as in [44:54](#), [52:20](#) and [55:72](#).

Muhammad Asad - End Note 14 (56:36)

Lit., "and We shall have made them virgins". According to a number of authentic Traditions (quoted in full by Tabari and Ibn Kathir), the Prophet stated on several occasions that all righteous women, however old and decayed they may have been on earth, will be resurrected as virginal maidens and will, like their male counterparts, remain eternally young in paradise.

Muhammad Asad - End Note 15 (56:38)

I.e., equal in dignity with all other inmates of paradise. As regards the term atrab (sing. tirb), rendered above - as well as in [38:52](#) and [78:33](#) - as "well-matched", there is no doubt that it primarily denotes "[persons] of equal age" (a meaning adopted by most of the commentators); however, as pointed out by all philological authorities, this term is also used in the sense of "[persons] equal in quality", that is, "well-matched": a significance which, to my mind, is eminently appropriate here inasmuch as it is meant to stress the equal excellence of all who have attained to righteousness, whether they be men or women; or, alternatively, the equal attraction towards one another and, thus, a mutual fulfillment of their spiritual and emotional needs; or both of the above meanings.

Muhammad Asad - End Note 16 (56:40)

In contrast with "the foremost", who have always been "drawn close unto God" - and of whom there are less and less as time goes on (see note 4 above) - there will always be many of those who attain to righteousness after initial stumbling and sinning (see note 10.).

Muhammad Asad - End Note 17 (56:41)

I.e., until their death. Literally, the phrase reads, "those on the left hand" (see note 3 on verse 9 above).

Muhammad Asad - End Note 18 (56:42)

For this rendering of hamim, see surah 6 note 62.

Muhammad Asad - End Note 19 (56:45)

I.e., to the exclusion of all moral considerations. For the meaning of the term mutraf, see surah 11 note 147.

Muhammad Asad - End Note 20 (56:52)

See note 22 on [37:62](#).

Muhammad Asad - End Note 21 (56:58)

This refers to both the male semen and the female ovum, and thus, by implication, to the awe-inspiring, complex phenomenon of procreation as such.

Muhammad Asad - End Note 22 (56:61)

Lit., "changing your likenesses (amthal)". However, the term mathal signifies also, tropic ally, the state, condition and the qualities (sifat) of a thing or person - in brief, "the nature of his [or its] existence".

Muhammad Asad - End Note 23 (56:72)

Lit., "its tree": a metonym pointing to the plant-origin, direct or indirect, of almost all the known fuels, including mineral fuels like coal, which is but petrified wood, or petroleum, which is a liquefied residue of plant-nourished organisms buried in the earth for millions of years.

Muhammad Asad - End Note 24 (56:73)

Inasmuch as "fire" (in the widest sense of this word) is the source of all light known to man, it is apt to remind him that "God is the light of the heavens and the earth" (see [24:35](#) and the corresponding notes).

Muhammad Asad - End Note 25 (56:73)

The participial noun muqw is derived from the verb qawiya, "it became deserted" or "desolate". From the same root is derived the noun qawa (or qiwa), which signifies "desert", "wilderness" or "wasteland" as well as "hunger" or "starvation". Hence, muqw denotes "one who is hungry" as well as "one who is lost [or "who wanders"] in a deserted place". In the above verse this expression is evidently used tropically, for it is difficult to imagine that, as some commentators assume, it relates merely to "wayfarers in the desert". My composite rendering of al-muqwin as "all who are lost and hungry in the wilderness", on the other hand, is literal and tropical at the same time, inasmuch as it describes people who are lonely, unfortunate and confused, and who hunger after human warmth and spiritual light.

Muhammad Asad - End Note 26 (56:75)

Or: "the setting [or "orbiting"] of the stars". The term mawqi (of which mawaqi' is the plural) denotes the "time [or "place" or "manner"] at which something comes down". Although many of the commentators think that the phrase mawaqi an-nujum relates to the break-up of the stars at the Last Hour, Ibn Abbas, Ikrimah and As-Suddi were definitely of the opinion, strongly supported by the subsequent verses, that this phrase refers to the step-by-step revelation - or "coming-down in parts (nujum)" - of the Qur'an (cf. Tabari and Ibn Kathir; see also note 1 on [53:1](#)). By "calling to witness" the gradual manner of its revelation, the Qur'an points implicitly to the astounding fact that it has remained free of all inconsistencies and inner contradictions (cf. [4:82](#) and the corresponding note 97) despite all the dramatic changes in the Prophet's life during the twenty-three years of the "unfolding" of the divine writ: and this explains, too, the subsequent parenthetical clause (verse 76).

Muhammad Asad - End Note 27 (56:79)

I.e., which only the pure of heart can truly understand and derive benefit from. As for the preceding reference to "a well-guarded [i.e., incorruptible] divine writ" (kitab maknun), see [85:21-22](#) and the corresponding note 11.

Muhammad Asad - End Note 28 (56:81)

I.e., the message of resurrection and judgment.

Muhammad Asad - End Note 29 (56:83)

The elliptic implication is: "If, then, as you claim, you are really independent of any Supreme Power, why do you not, etc., thus connecting with verses 57-74.

Muhammad Asad - End Note 30 (56:88)

I.e., the "foremost" spoken of in verses 10-11 of this surah.

Muhammad Asad - End Note 31 (56:90)

See note 10 on verse 27 above.

Muhammad Asad - End Note 32 (56:95)

Lit., "a truth of certainty", i.e., a truth most certain. The pronoun "this" in the above sentence relates not merely to the announcement of resurrection and life after death, but also - and primarily - to the stress on man's utter dependence on God.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (56:6)

[20:105](#), [28:20](#), [77:10](#), [81:3](#)

Shabbir Ahmed - End Note 2 (56:8)

Yumn = Blessing = Bliss = Grace = On the right side = Consequence of right actions. [19:52](#), [28:30](#), [56:27](#)

Shabbir Ahmed - End Note 3 (56:9)

Mash'amah and Ash-Shimaal = Unblessed = On the left side = Consequence of wrong actions [18:17](#), [56:41](#), [69:25](#)

Shabbir Ahmed - End Note 4 (56:10)

[55:63](#), [57:10](#)

Shabbir Ahmed - End Note 5 (56:14)

verses 13 and 14 are usually rendered, under the influence of fabricated tradition, to mean that most of the dwellers of Paradise will come from generations of the old (before the advent of the exalted prophet Muhammad) and a few from the later generations. That is evidently contrary to the Qur'an and to Divine Justice. And it certainly belittles the Perfected Final revelation of God

Shabbir Ahmed - End Note 6 (56:17)

[13:23](#), [52:21-24](#), [76:19](#)

Shabbir Ahmed - End Note 7 (56:19)

[37:47](#)

Shabbir Ahmed - End Note 8 (56:22)

Hoorun 'Een = Lovely, modest companions of vision, male and female. This term carries special significance for the abuse it has been made to go through. Almost invariably translated as 'gorgeous women with big black eyes', that translation is neither linguistically correct nor does it fit into the Big Picture. Een and derivatives literally refer to eyes and as an allegory for vision and insight [23:27](#),

[25:74](#), [33:51](#), [40:19](#), [52:48](#), [54:14](#)

Shabbir Ahmed - End Note 9 (56:24)

The Qur'an is replete with the instruction that Paradise cannot be achieved through rites and rituals, any dogmas, prayers and lip-service, rather only by actions that benefit others and help improve the society

Shabbir Ahmed - End Note 10 (56:25)

Ithm = Word or action that restrains, drags down or hurts human potential

Shabbir Ahmed - End Note 11 (56:26)

And on earthly Paradise individuals contribute toward peace and security of the society

Shabbir Ahmed - End Note 12 (56:36)

Abkara = Of matchless virtue = Untouched by vice = Pure. The word Abkara has been restricted to virginity except by Allama G. A. Parwez. Qamoos and Raghīb among the ancient experts of the Quraish dialect give it the correct meaning rendered here, as they cite several examples from ancient Arabic poetry. Interestingly, this is very similar to the wrong translation of 'a maiden' to 'a virgin' from Greek to English relating to Mary

Shabbir Ahmed - End Note 13 (56:37)

'Urub from 'Arabi = Eloquent. Turaab = Dust = Harmonious = Of the same mettle = Well-blended.
[43:18](#), [78:33](#)

Shabbir Ahmed - End Note 14 (56:40)

[56:13-14](#)

Shabbir Ahmed - End Note 15 (56:41)

[56:9](#)

Shabbir Ahmed - End Note 16 (56:50)

Ma'loom = Well known = Known to God alone. The word Ma'loom signifies the absolute truth about the Day of Resurrection

Shabbir Ahmed - End Note 17 (56:52)

[37:62](#), [44:43](#), [56:52](#)

Shabbir Ahmed - End Note 18 (56:55)

Greed could never give inner contentment. [26:225](#), [102:1-2](#)

Shabbir Ahmed - End Note 19 (56:70)

By setting up an equitable system of provision for all

Shabbir Ahmed - End Note 20 (56:72)

[41:10](#). 'Its tree' points to the plant origin of almost all the known fuels: mineral, petrified, the liquefied residue left by plant-nourished organisms

Shabbir Ahmed - End Note 21 (56:73)

The use of fire is one of the Divine gifts that distinguishes mankind from the Animal Kingdom

Shabbir Ahmed - End Note 22 (56:75)

Mawaqi' = Locations of the celestial bodies in their orbits

Shabbir Ahmed - End Note 23 (56:78)

As conveyed to you

Shabbir Ahmed - End Note 24 (56:79)

Those who approach the Qur'an with minds contaminated with preconceived notions and extrinsic material, will never understand it. Mutahharoon = Those who rid their minds of blind following and false dogmas. ([2:222](#)). It is a common insult to say that men cannot touch it without wudhu (ablution) and women cannot touch it during menstruation. Why would God place hurdles in the way of approaching His guidance?

Shabbir Ahmed - End Note 25 (56:81)

And uphold manmade hadith

Shabbir Ahmed - End Note 26 (56:82)

Making money by peddling conjecture, such as frightening people with the spurious dogmas of 'evil eye' or 'demon-possession' and claiming to cure them by blowing into knots or water to drink!

Shabbir Ahmed - End Note 27 (56:87)

God alone is the Giver of life and death, and man owes all his abilities to Him

Shabbir Ahmed - End Note 28 (56:91)

[56:38](#)

Shabbir Ahmed - End Note 29 (56:96)

Follow His commands to manifest His glory on earth as it is in the heavens

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (56:13)

Early supporters of the message are rewarded with higher ranks since they take more risks by accepting the truth when it has greater opposition.

Edip-Layth - End Note (56:21)

Edip-Layth - End Note 3 (56:75)

Our universe consists of billions of galaxies, each containing billions of stars. Each of these heavenly bodies that we are even unable to count, move in orbits determined by the same explosion and by the same universal laws of gravity. The more our knowledge of astronomy and cosmology increases, the more we appreciate the meaning of this oath. Can the expression "the place of stars" refer to black holes? For the function of oaths in the Quran see [89:5](#).

Edip-Layth - End Note 4 (56:77)

You will find on the cover of almost all published Quranic manuscripts a few verses. If you check, you will probably find [56:77-79](#) written in Arabic calligraphy. Why among hundreds of verses describing the Quran, has the convention decided on these verses? Out of more than 50 descriptive noun- adjectives used for the Quran, why would they pick "Karym" (Honorable)? Al-Quran il-Karym? Why not more frequently used words such as Zikr (Message), Hakym (Wise), Mubyn (Clear), Nur (Light), instead of Karym? Why is this verse highlighted in connection to the Quran? Why not, for instance, the verses repeatedly reminding us of the easy-to- understand language of the Quran ([54:17,22,32,40](#))? Or, why not one of these verses: [12:111](#); [15:1](#); [17:9](#); [17:88](#); [17:89](#); [30:58](#); [41:3](#); [55:2](#) . . .? We have all the reason to be suspicious of the intention of those who dedicated Chapter 36 (Ya Sin) to be recited in funerals for the DEAD, the chapter that contains the only verse declaring that the Quran is sent to remind the LIVING beings ([36:70](#))! We have all the reason to be suspicious of the intention of those who picked the name hadith, a negative word when used for hearsay narrations and teachings other than the Quran, to depict another source besides the Quran! So, why did they pick the word "Karym" as the most common adjective for the Quran and verses [56:77-79](#) as the most common subtitle for the covers of manuscripts? Those who appreciate the Quran know the answer to the question very well: The polytheistic clergymen and scholars who betrayed the Quran, reached a consensus in not understanding or misunderstanding [56:77-79](#), and they thought they could repel others from the Quran according to their misunderstanding. They distorted the meaning of these verses by claiming that those who do not have ablution, including the women who they considered "dirty" because of menstruation, should not touch the Quran. Now we may infer why the verse whose meaning has been distorted by consensus is picked for the cover of the Quran manuscripts. Now we may infer why the adjective mentioned in that verse was made the most popular adjective of the Quran. We believe that this is a part of a diabolic conspiracy to prevent the Quran from becoming a pocket book, a book of quick reference; they keep the Quran on high shelves or nail it on high walls far away from people's reach. Unfortunately, this plan has worked successfully. The Quran has been transformed from being a guide, a reference book, a map, a compass, into a dangerous object, like a train, like a high-voltage transformer station! When the Quran becomes a book too- difficult-to-understand, making it impossible to reach its "high" meanings, and dangerous to touch, then rush in volumes of hadiths, loads of sunna, barrels of hearsay, mishmash heaps of sectarian teachings, piles of nonsense, tons of superstitions, hordes of holy men, and troops of holy merchants. This explains the misery, backwardness, oppression, repression, division, and corruption rampant in the so-called "Muslim countries." The unappreciative people who deem the Quran insufficient, because of their prejudice, are not permitted to understand the Quran ([6:110](#); [17:45](#); [18:57](#)). It is interesting that those who do not accept the Quran as the sole authority do not understand the very verses about understanding the Quran. Thus, [7:3](#); [17:46](#); [41:44](#); [56:79](#) are delicious art work that function both as the "thesis and the evidence."

Edip-Layth - End Note 5 (56:81)

For the meaning and prophetic implication of the word hadith, see [7:185](#); [12:111](#); [31:6](#); [33:38](#); [35:43](#); [45:6](#); [52:34](#); [77:50](#).

Edip-Layth - End Note 6 (56:96)

Or "Exalt your Lord with His great name/attribute."

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 57:1 Glorifying God is everything in the heavens and the earth. He is the Noble, the Wise.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 57:1 Glorifying God is everything in the heavens and the Earth. He is the Noble, the Wise.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 57:1 ALL THAT IS in the heavens and on earth extols God's limitless glory: for He alone is almighty, truly wise!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 57:1 Glorifying GOD is everything in the heavens and the earth. He is the Almighty, Most Wise.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 57:1 All things in the heavens and earth are working relentlessly to fulfill the Divine Plan. He is the Almighty, the Wise.
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 57:1 Sabbaḥa lill āhi m ā fee a Issamawatiwaal-ardi wahuwa alAAazeezu alḥakeemu
A	بسم الله الرحمن الرحيم 57:1 سبّح لله ما في السموات والارض وهو العزيز الحكيم

Edip-Layth	57:2 To Him is the kingship of the heavens and the earth. He brings life and death. He is capable of all things.
The Monotheist Group	57:2 To Him is the kingship of the heavens and the Earth. He brings life and death. And He is capable of all things.
Muhammad Asad	57:2 His is the dominion over the heavens and the earth; He grants life and deals death; and He has the power to will anything.
Rashad Khalifa	57:2 To Him belongs the kingship of the heavens and the earth. He controls life and death. He is Omnipotent.
Shabbir Ahmed	57:2 Unto Him belongs the Dominion of the heavens and earth. His are the laws of life and death and He has Power over all things.
Transliteration	57:2 Lahu mulku a Issamawatiwaal-ardi yu hyee wayumeetu wahuwa AAal akulli shay-in qadeerun
A	57:2 له ملك السموت والارض يحي ويميت وهو على كل شيء قدير
Edip-Layth	57:3 He is the First and the Last, the Evident and the Innermost. He is fully aware of all things.
The Monotheist Group	57:3 He is the First and the Last, the Evident and the Innermost. And He is fully aware of all things.
Muhammad Asad	57:3 He is the First and the Last, ¹ and the Outward as well as the Inward: ² and He has full knowledge of everything.
Rashad Khalifa	57:3 He is the Alpha and the Omega. He is the Outermost and the Innermost. He is fully aware of all things.
Shabbir Ahmed	57:3 He has no beginning and He has no ending. He is the Evident and the Hidden. And He is the Knower of all things. ¹
Transliteration	57:3 Huwa al-awwalu waal-akhiru waalththahiruwaalbatinu wahuwa bikulli shay-in AAaleemun
A	57:3 هو الاول والآخر والظاهر والباطن وهو بكل شيء عليم
Edip-Layth	57:4 He is the One who created the heavens and the earth in six days, and then He settled over the dominion. He knows everything that enters into the land, everything that comes out of it, everything that comes down from the sky, and everything that climbs into it. He is with you wherever you may be. God is Seer of everything you do. ¹
The Monotheist Group	57:4 He is the One who created the heavens and the Earth in six days, then He settled over the dominion. He knows everything that enters into the land, and everything that comes out of it, and everything that comes down from the sky, and everything that climbs into it. And He is with you wherever you may be. God is Seer of everything you do.
Muhammad Asad	57:4 He it is who has created the heavens and the earth in six aeons, and is established on the throne of His almightiness. ³ He knows all that enters the earth, and all that comes out of it, as well as all that descends from the skies, and all that ascends to them. ⁴ And He is with you wherever you may be; and God sees all that you do.
Rashad Khalifa	57:4 He is the One who created the heavens and the earth in six days, then assumed all authority. He knows everything that enters into the earth, and

	everything that comes out of it, and everything that comes down from the sky, and everything that climbs into it. He is with you wherever you may be. GOD is Seer of everything you do.
Shabbir Ahmed	57:4 He is the One Who has created the heavens and earth in six stages, and is established on the Throne of His Almightyness of Supreme Control. He knows all that enters the earth and all that comes out of it, and all that descends from the sky, and all that ascends therein. And He is with you wherever you may be. God is Seer of what you do. ²
Transliteration	57:4 Huwa alla ^{thee} khalaqa a lssamawatiwaal-arda fee sittati ayy amin thumma istawaAAala alAAarshi yaAAlamu m a yaliju fee al-ar diwama yakhruju minh a wama yanzilu mina a lssama-iwama yaAAaruju feeh a wahuwa maAAakum ayna makuntum waAllahu bima taAAmaloona baseerun
A	57:4 هو الذى خلق السموت والارض فى ستة ايام ثم استوى على العرش يعلم ما يلج فى الارض وما يخرج منها وما ينزل من السماء وما يعرج فيها وهو معكم اين ما كنتم والله بما تعملون بصير
Edip-Layth	57:5 To Him is the kingship of the heavens and the earth, and to God all matters are returned.
The Monotheist Group	57:5 To Him is the kingship of the heavens and the Earth, and to God all matters are returned.
Muhammad Asad	57:5 His is the dominion over the heavens and the earth; and all things go back unto God [as their source].
Rashad Khalifa	57:5 To Him belongs the kingship of the heavens and the earth. All matters are controlled by GOD.
Shabbir Ahmed	57:5 Unto Him belongs the Kingdom of the heavens and earth and to God return all affairs. ³
Transliteration	57:5 Lahu mulku alssamawatiwaal-ardi wa-ilah Allahi turjaAAual-omooru
A	57:5 له ملك السموت والارض والى الله ترجع الامور
Edip-Layth	57:6 He merges the night into the day, and merges the day into the night. He is fully aware of what is inside the chests.
The Monotheist Group	57:6 He merges the night into the day, and merges the day into the night. He is fully aware of what is inside the chests.
Muhammad Asad	57:6 He makes the night grow longer by shortening the day, and makes the day grow longer by shortening the night; and He has full knowledge of what is in the hearts [of men].
Rashad Khalifa	57:6 He merges the night into the day, and merges the day into the night. He is fully aware of the innermost thoughts.
Shabbir Ahmed	57:6 He merges the night into the day, and merges the day into the night. He is Knower of all that is in the hearts.
Transliteration	57:6 Yooliju allayla fee a Innahariwayooliju a Innahara fee allayi wahuwa AAaleemun bithatialsudoori
A	57:6 يولج الليل فى النهار ويولج النهار فى الليل وهو عليم بذات الصدور
	57:7 Acknowledge God and His messenger, and spend from what He has made

Edip-Layth	you successors to. Those among you who acknowledge and spend have deserved a great recompense.
The Monotheist Group	57:7 Believe in God and His messenger, and spend from what He has made you successors to. Those among you who believe and spend have deserved a great recompense.
Muhammad Asad	57:7 BELIEVE in God and His Apostle, and spend on others out of that of which He has made you trustees: ⁵ for, those of you who have attained to faith and who spend freely [in God's cause] shall have a great reward.
Rashad Khalifa	57:7 Believe in GOD and His messenger, and give from what He has bestowed upon you. Those among you who believe and give (to charity) have deserved a great recompense.
Shabbir Ahmed	57:7 Believe in God and His messenger. And spend on others of what He has made you trustees of (your wealth and persons). Those of you who believe and spend on fellow humans, theirs will be a Great reward. ⁴
Transliteration	57:7 Aminoo bi Allāhiwarasoolihi waanfiqoo mimm a jaAAalakum mustakhlafeenafeehi fa allatheena amanoo minkum waanfaqoolahum ajrun kabeerun
A	57:7 ءامنوا بالله ورسوله وانفقوا مما جعلكم مستخلفين فيه فالذين ءامنوا منكم وانفقوا لهم اجر كبير
Edip-Layth	57:8 Why should you not acknowledge God when the messenger is inviting you to acknowledge your Lord? He has already taken a pledge from you, if you are those who acknowledge.
The Monotheist Group	57:8 Why should you not believe in God when the messenger is inviting you to believe in your Lord? And He has already taken a pledge from you, if you are believers.
Muhammad Asad	57:8 And why should you not believe in God, seeing that the Apostle calls you to believe in [Him who is] your Sustainer, and [seeing that] He has taken a pledge from you? ⁶ [Why should you not believe in Him] if you are able to believe [in anything]? ⁷
Rashad Khalifa	57:8 Why should you not believe in GOD when the messenger is inviting you to believe in your Lord? He has taken a pledge from you, if you are believers.
Shabbir Ahmed	57:8 And what is amiss with you that keeps you from having conviction in God? And the messenger invites you to believe in your Sustainer and he has taken your pledge, if you are believers.
Transliteration	57:8 Wama lakum I a tu/minoona bi Allāhiwaalrrasoolu yadAAookum litu/minoo birabbikum waqad akhathameethaqakum in kuntum mu/mineena
A	57:8 وما لكم لا تؤمنون بالله والرسول يدعوكم لتؤمنوا بربكم وقد اخذ ميثقكم ان كنتم مومنين
Edip-Layth	57:9 He is the One who sends down to His servant clear signs, to bring you out of the darkness into the light. God is Kind towards you, Compassionate.
The Monotheist Group	57:9 He is the One who sends down to His servant clear revelations, to bring you out of the darkness into the light. God is Compassionate towards you, Merciful.
Muhammad Asad	57:9 It is He who bestows from on high clear messages unto [this] His servant, to lead you out of the deep darkness into the light: for, behold, God is most compassionate towards you, a dispenser of grace.

Rashad Khalifa	57:9 He is the One who sends down to His servant clear revelations, in order to lead you out of the darkness into the light. GOD is Compassionate towards you, Most Merciful.
Shabbir Ahmed	57:9 He is the One Who sends down clear messages to His servant, to bring you out from the depths of darkness to the splendorous light. For you, God is Compassionate, Merciful.
Transliteration	57:9 Huwa allathee yunazzilu AAalaAAabdihi <u>ayatin</u> bayyinatin liyukhrijakummina al <u>thth</u> ulumati ila alnnooriwa-inna Allaha bikum laraoofun raheemun
A	57:9 هو الذى ينزل على عبده آيات بينت ليخرجكم من الظلمت الى النور وان الله بكم لرءوف رحيم
Edip-Layth	57:10 Why do you not spend in the cause of God, when God possesses all wealth in the heavens and the earth? Not equal among you are those who spent before the victory and fought. They attained a greater rank than those who spent after the victory and fought. For each, God promises goodness. God is Ever-aware in everything you do.
The Monotheist Group	57:10 And why do you not spend in the cause of God, when God possesses all wealth in the heavens and the Earth? Not equal among you are those who spent before the victory and fought. They attained a greater rank than those who spent after the victory and fought. And for each, God promises goodness. And God is Expert in everything you do.
Muhammad Asad	57:10 And why should you not spend freely in the cause of God, seeing that God's [alone] is the heritage of the heavens and the earth? ⁸ Not equal are those of you who spent and fought [in God's cause] before the Victory ⁹ [and those who did not do so]: they are of a higher rank than those who would spend and fight [only] after it - although God has promised the ultimate good to all [who strive in His cause]. ¹⁰ and god is aware of that you do.
Rashad Khalifa	57:10 Why do you not spend in the cause of GOD, when GOD possesses all wealth in the heavens and the earth?
Shabbir Ahmed	57:10 And why should you not spend in the cause of God when to God belongs the heritage of the heavens and earth? Those who spend and fight before the victory are not at the same level as the rest of you. They have a greater rank than those who spend and fight after the victory. Unto each God has promised good. He is Aware of what you do. ⁵
Transliteration	57:10 Wama lakum all a tunfiqoo feesabeeli All ahi walill ahi meer athu alssamawatiwaal-ardi la yastawee minkum man anfaqa minqabli alfat hi waqatala ola-ika aAA <u>th</u> amudarajatan mina alla <u>the</u> ena anfaqoo min baAAadu waqataloowakullan waAAada All ahu al <u>husna</u> wa Allahubima taAAamaloona khabeerun
A	57:10 وما لكم الا تنفقوا فى سبيل الله والله ميرث السموت والارض لا يستوى منكم من انفق من قبل الفتح وقتل اولئك اعظم درجة من الذين انفقوا من بعد وقتلوا وكلا وعد الله الحسنى والله بما تعملون خبير
Edip-Layth	57:11 Who will lend God a loan of goodness, to have it multiplied for him manifold, and he will have a generous recompense?
The Monotheist Group	57:11 Who will lend God a loan of goodness, to have it multiplied for him manifold, and he will have a generous recompense?

Muhammad Asad	57:11 WHO IS IT that will offer up unto God a goodly loan, which He will amply repay ¹¹ For, such [as do so] shall have a noble reward
Rashad Khalifa	<i>Special Honor</i> 57:11 Who would like to loan GOD a loan of righteousness, to have it multiplied for him manifold, and end up with a generous recompense?
Shabbir Ahmed	57:11 Who is it that will lend to God a goodly loan that He may increase it manifold, and his may be a generous reward?
Transliteration	57:11 Man <u>tha</u> allathee yuqriduAllaha qardan <u>hasanan</u> fayudaAAaifahulahu walahu ajrun kareemun
A	57:11 من ذا الذى يقرض الله قرضا حسنا فيضعفه له وله اجر كريم
Edip-Layth	<i>Light and Truth</i> 57:12 The day will come when you see the acknowledging men and the acknowledging women with their light radiating around them and to their right. "Good news is yours today, you will have paradises with flowing rivers, abiding therein. This is the great triumph!"
The Monotheist Group	57:12 The Day will come when you see the believing men and the believing women with their light radiating around them and to their right. "Good news is yours today, you will have paradises with flowing rivers, abiding therein. This is the great triumph!"
Muhammad Asad	57:12 on the Day when thou shalt see all believing men and believing women, with their light spreading rapidly before them and on their right, ¹² [and with this welcome awaiting them:] A glad tiding for you today: gardens through which running waters flow, therein to abide! This, this is the triumph supreme!"
Rashad Khalifa	<i>The Great Triumph</i> 57:12 The day will come when you see the believing men and women with their lights radiating ahead of them and to their right. Good news is yours that, on that day, you will have gardens with flowing streams. You will abide therein forever. This is the great triumph.
Shabbir Ahmed	57:12 On the Day when you will see the believing men and the believing women, their lights shining forth before them, blessing them, (it will be said), "A happy news for you this Day - Gardens beneath which rivers flow, (for you) to abide therein. This, this is the Supreme Triumph!" ⁶
Transliteration	57:12 Yawma tar <u>a</u> almu/mineena wa <u>almu/minat</u> iyasAAa nooruhum bayna aydeehim wabi-aymanihim bushrakumualyawma jannatun tajree min ta <u>htiha</u> al-anharukhalideena feeha <u>thalika</u> huwa alfawzu alAAa <u>theemu</u>
A	57:12 يوم ترى المؤمنين والمومنات يسعى نورهم بين ايديهم وبأيمانهم بشركم اليوم جنت تجري من تحتها الانهر خالدين فيها ذلك هو الفوز العظيم
Edip-Layth	57:13 On that day, the hypocrite men and the hypocrite women will say to those who acknowledged: "Wait for us! Let us absorb some of your light." It will be said, "Go back behind you, and seek light." So a barrier will be set up between them, whose gate separates compassion on the inner side, from retribution on the outer side.
The Monotheist Group	57:13 On that Day, the hypocrite men and the hypocrite women will say to those who believed: "Wait for us! Let us absorb some of your light." It will be said: "Go back behind you, and seek light." So a barrier will be put forth between them, whose gate separates mercy on the inner side, from retribution on the outer side.

Muhammad Asad	57:13 On that Day shall the hypocrites, both men and women, ¹³ speak [thus] unto those who have attained to faith: Wait for us! Let us have a [ray of] light from your light!" [But] they will be told: Turn back, and seek a light [of your own]!"¹⁴ And thereupon a wall will be raised between them [and the believers], with a gate in it: within it will be grace and mercy, and against the outside thereof, suffering.¹⁵
Rashad Khalifa	<i>The Worst Losers</i> 57:13 On that day, the hypocrite men and women will say to those who believed, "Please allow us to absorb some of your light." It will be said, "Go back behind you, and seek light." A barrier will be set up between them, whose gate separates mercy on the inner side, from retribution on the outer side.
Shabbir Ahmed	57:13 On that Day the hypocrite men and the hypocrite women will say to the believers, "Wait, look at us. Let us borrow from your light!" It will be said, "Go back behind and seek light." Then a barrier will be erected with a gate therein. On the inner side of it will be grace, and on the outer side of it the doom.
Transliteration	57:13 Yawma yaqoolu almun <u>a</u>fiquona wa <u>a</u>lmun<u>a</u>fiquat lillatheena <u>a</u>manoo on<u>th</u>uroon<u>a</u>naqtabis min noorikum qeela irjiAAoo war <u>a</u>akum fa iltamisoonooran fa<u>d</u>uriba baynahum bisoorin lahu b <u>a</u>bun b <u>a</u>tinuhufeehi a Irrah<u>m</u>atu wa<u>th</u>ahiruhumin qibalihi alAAa<u>th</u>abu
A	57:13 يوم يقول المنافقون والمنفقت للذين ءامنوا انظرونا نقتبس من نوركم قيل ارجعوا وراءكم فالتمسوا نورا فضرب بينهم بسور له باب باطنه فيه الرحمة وظهره من قبله العذاب
Edip-Layth	57:14 They will call upon them: "Were we not with you?" They will reply: "Yes, but you led yourselves into temptation, and you hesitated, and doubted, and became misled by wishful thinking, until God's judgment came. You were diverted from God by arrogance."
The Monotheist Group	57:14 They will call upon them: "Were we not with you?" They will reply: "Yes, but you led yourselves into temptation, and you hesitated, and doubted, and became misled by wishful thinking, until God's judgment came. You were diverted from God by arrogance."
Muhammad Asad	57:14 They [who will remain without] will call out to those [within], Were we not with you?" - [to which] the others will answer: So it was! But you allowed yourselves to succumb to temptation,¹⁶ and you were hesitant [in your faith], ¹⁷ and you were doubtful [of resurrection]; and your wishful thinking beguiled you until God's command came to pass:¹⁸ for, [indeed, your own] deceptive thoughts about God deluded you¹⁹
Rashad Khalifa	57:14 They will call upon them, "Were we not with you?" They will answer, "Yes, but you cheated your souls, hesitated, doubted, and became misled by wishful thinking, until GOD's judgment came. You were diverted from GOD by illusions.
Shabbir Ahmed	57:14 They will cry to them, "Were we not with you?" The others (believers) will answer, "Yes, certainly! But you let your own 'self' succumb to temptation. And you tempted one another, and you were ever hesitant (watching which side was prevailing), and doubted (God's promise). And your wishful thinking misled you until God's command came to pass. Your own deceptions concerning God deceived you. ⁷
Transliteration	57:14 Yun<u>a</u>doonahum alam nakun maAAakum q <u>a</u>loobala wal<u>a</u>kinnakum fatantum anfusakum watarabba <u>s</u>tumwairtabtum wagharratkumu al-am <u>a</u>niyyu <u>h</u>attajaa amru All<u>a</u>hi wagharrakum biAll<u>a</u>hialgharooru

A	57:14 ينادونهم ألم نكن معكم قالوا بلى ولكنكم فتنتم أنفسكم وتربصتم وارتبتم وغرتمكم بالإماني حتى جاء أمر الله وغركم بالله الغرور
Edip-Layth	57:15 "This day, no ransom can be taken from you, nor from those who rejected. Your abode is the fire, it is your patron; what a miserable abode."
The Monotheist Group	57:15 "This Day, no ransom can be taken from you, nor from those who disbelieved. Your abode is the Fire, it is your patron; what a miserable abode."
Muhammad Asad	57:15 And so, no ransom ²⁰ shall be accepted today from you, and neither from those who were [openly] bent on denying the truth. Your goal is the fire: it is your [only] refuge -²¹ and how evil a journey's end!"
Rashad Khalifa	57:15 "Therefore, today no ransom can be taken from you, nor from those who disbelieved. Your abode is the fire; it is your lord, and miserable abode."
Shabbir Ahmed	57:15 So this Day no ransom can be accepted from you, nor from the open rejecters. Your home is the fire. That is your caretaker and a miserable destination it is.
Transliteration	57:15 Faalyawma l a yu/kha thuminkum fidyatun wal a mina alla theena kafaroo ma/wakumualnnaru hiya mawlakum wabi/sa alma^{seeru}
A	57:15 فالיום لا يوذ منكم فدية ولا من الذين كفروا ملوكم النار هي ملوكم وبئس المصير
Edip-Layth	57:16 Has not the time come for those who acknowledged to open up their hearts for the remembrance of God, and the truth that is revealed herein? They should not be like those who were given the book before, and the waiting became long for them, so their hearts became hardened, and many of them were wicked.
The Monotheist Group	57:16 Has not the time come for those who believed to open up their hearts for the remembrance of God, and the truth that is revealed herein? And they should not be like those who were given the Scripture before, and the waiting became long for them, so their hearts became hardened, and many of them were wicked.
Muhammad Asad	57:16 IS IT NOT time that the hearts of all who have attained to faith should feel humble at the remembrance of God and of all the truth that has been bestowed [on them] from on high, ²² lest they become like those who were granted revelation aforetime,²³ and whose hearts have hardened with the passing of time so that many of them are [now] depraved?²⁴
Rashad Khalifa	<i>Deterioration of Religion</i> 57:16 Is it not time for those who believed to open up their hearts for GOD's message, and the truth that is revealed herein? They should not be like the followers of previous scriptures whose hearts became hardened with time and, consequently, many of them turned wicked.
Shabbir Ahmed	57:16 Is it not yet time for the believers that their hearts humble at the remembrance of God, reflecting on the truth that has been revealed? Do not be like those who were given the scripture before, and whose hearts were hardened with time. And so, a great many of them have drifted away from truth.
Transliteration	57:16 Alam ya/ni lilla theena amanooan takhshaAAa quloobuhum li thikri All ahi wamanazala mina al haqqi wal a yakoonoo ka alla^{theena}ootoo alkitaba min qablu fata^{la} AAalayhimu al-amadufa^{qasat} quloobuhum wakatheerun minhum fa^{siqoona}
A	57:16 ألم يأن للذين ءامنوا ان تخشع قلوبهم لذكر الله وما نزل من الحق ولا يكونوا كالذين اوتوا الكتب من قبل فطال عليهم الامد فقست قلوبهم وكثير منهم فاسقون

Edip-Layth	57:17 Know that God revives the land after it had died. We have made clear to you the signs, perhaps you may understand.
The Monotheist Group	57:17 Know that God revives the land after it had died. We have made clear to you the signs, perhaps you may understand.
Muhammad Asad	57:17 [But] know that God gives life to the earth after it has been lifeless! ²⁵ We have indeed made Our messages clear unto you, so that you might use your reason.
Rashad Khalifa	57:17 Know that GOD revives the land after it had died. We thus explain the revelations for you, that you may understand.
Shabbir Ahmed	57:17 Know all of you that God gives life to the land after it has been dead. We have made Our messages clear for you so that you might use your intellect.
Transliteration	57:17 IAAalamoo anna All aha yu hyeeal-arda baAAda mawtiḥ a qad bayyann a lakumual-ayati laAAallakum taAAaqiloonā
A	57:17 اعلّموا ان الله يحيى الارض بعد موتها قد بينا لكم الاءايت لعلمكم تعقلون
Edip-Layth	57:18 Surely, the charitable men and charitable women, who have loaned God a loan of goodness, He will multiply their reward, and they will have a generous recompense.
The Monotheist Group	57:18 Surely, the charitable men and charitable women, who have loaned God a loan of goodness, He will multiply their reward, and they will have a generous recompense.
Muhammad Asad	57:18 Verily, as for the men and women who accept the truth as true ²⁶ and who [thus] offer up unto God a goodly loan, they will be amply repaid, ²⁷ and shall have a noble reward [in the life to come].
Rashad Khalifa	57:18 Surely, the charitable men and women, have loaned GOD a loan of goodness. They will receive their reward multiplied manifold; they have deserved a generous recompense.
Shabbir Ahmed	57:18 Men and women who stand true to their proclamations of belief and lend a goodly loan to God, they will be repaid manifold. And theirs will be a generous reward.
Transliteration	57:18 Inna almu ssaddiqeena wa almussaddiqatiwaaqradoo All aha qar dan hasanan yudaAAafulahum walahum ajrun kareem un
A	57:18 ان المصدقين والمصدقات واقترضوا الله قرضاً حسناً يضاعف لهم ولهم اجر كريم
Edip-Layth	57:19 Those who acknowledged God and His messengers are the truthful ones. The martyrs at their Lord will have their reward and their light. As for those who rejected and rejected Our signs, they are the dwellers of hell.
The Monotheist Group	57:19 And those who believed in God and His messengers are the truthful ones. And the martyrs at their Lord will have their reward and their light. As for those who disbelieved and rejected Our revelations, they are the dwellers of Hell.
Muhammad Asad	57:19 For, they who have attained to faith in God and His Apostle - it is they, they who uphold the truth, and they who bear witness [thereto] before God: ²⁸ [and so] they shall have their reward and their light! But as for those who are bent on denying the truth and on giving the lie to Our messages - it is they who are destined for the blazing fire!
	57:19 Those who believed in GOD and His messengers are the saints and

Rashad Khalifa	martyrs. Reserved for them at their Lord are their rewards and their light. As for those who disbelieved and rejected our revelations, they have incurred Hell.
Shabbir Ahmed	57:19 Those who believe in God and His messengers, they are the truthful, as well as the witnesses to the truth in the sight of their Lord. For them is their reward and their light. But, those who oppose or deny Our revelations, they are the companions of the Blazing Fire.
Transliteration	57:19 Waallatheena amanoo bi Allahiwarusulihi ol a-ika humu a Issiddeeqoona waalshshuhadaoAAinda rabbihim lahum ajruhum wanooruhum waallatheenakafaroo wakaththaboo bi-ayatina ola-ikaas-habu aljaheemi
A	57:19 وَالَّذِينَ ءَامَنُوا بِٱللَّهِ وَرَسُولِهِ ءَآلُكُمْ هُمُ الصَّٰدِقُونَ وَالشَّهَآءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ءَآلُكُمْ أَصْحَابُ ٱلْجَحِيمِ
Edip-Layth	<i>The Purpose of Life on Earth</i> 57:20 Know that this worldly life is no more than play and amusement, and boasting among you, and an increase in wealth and children. It is like plants that are supplied by an abundant rain, which appear pleasing to those who do not appreciate. But then they dry up and turn yellow, and become useless hay. In the Hereafter there is severe retribution, and forgiveness from God and approval. This worldly life is no more than a deceiving enjoyment.
	57:20 Know that this worldly life is no more than play and amusement and adornments, and boasting among you, and to increase in wealth and children. It is like plants that are supplied by an abundant rain, which appear pleasing to the disbelievers. But then they dry-up and turn yellow, and become useless hay. And in the Hereafter there is severe retribution, and forgiveness from God and approval. This worldly life is no more than a deceiving enjoyment.
	57:20 KNOW [O men] that the life of this world is but a play and a passing delight, and a beautiful show, and [the cause of] your boastful vying with one another, and [of your] greed for more and more riches and children. ²⁹ Its parable is that of ³⁰ [life-giving] rain: the herbage which it causes to grow delights the tillers of the soil; ³¹ but then it withers, and thou canst see it turn yellow; and in the end it crumbles into dust. But [the abiding truth of man's condition will become fully apparent] in the life to come: [either] suffering severe, or ³² God's forgiveness and His goodly acceptance: for the life of this world is nothing but an enjoyment of self-delusion.
Rashad Khalifa	<i>Preoccupation With This Life Condemned</i> 57:20 Know that this worldly life is no more than play and games, and boasting among you, and hoarding of money and children. It is like abundant rain that produces plants and pleases the disbelievers. But then the plants turn into useless hay, and are blown away by the wind. In the Hereafter there is either severe retribution, or forgiveness from GOD and approval. This worldly life is no more than a temporary illusion.
Shabbir Ahmed	57:20 Know all of you that (in comparison to Eternity) the life of this world is only play and a fleeting delight, and your mutual bragging, and pursuit of riches and children. It is like abundant rain that brings forth plantation and pleases the farmers. But then the plantation may wither and you can see it turn into yellow hay. And in the end it crumbles into dust! But in the Hereafter it is either grievous suffering or forgiveness from God and His approval. And what is the life of this world, but an enjoyment of illusion. ⁸
Transliteration	57:20 IAAalamoo annam a al hayatualddunya laAAibun walahwun wazeenaton watafakhurunbaynakum watak athurun fee al-amw ali wa al-awladikamathali ghaythin aAAjaba alkuff ara nab atuhuthumma yaheeru fatar ahu mu sfarran

	thumma yakoonu hutamanwafee al- akhirati AAa thabun shadeedun wamaghfiratunmina All ahi wari dwanun wam a al hayatualldunya ill a mat aAAu alghuroori
A	57:20 اعلموا انما الحياة الدنيا لعب ولهو وزينة وتفاخر بينكم وتكاثر في الامول والاولاد كمثل غيث اعجب الكفار نباته ثم يهيج فتزبه مصفرا ثم يكون حطما وفي الءاخرة عذاب شديد ومغفرة من الله ورضون وما الحياة الدنيا الا متع الغرور
Edip-Layth	57:21 You shall race towards forgiveness from your Lord, and a Paradise whose width is as the width of the heaven and the earth, prepared for those who acknowledged God and His messengers. Such is God's grace that He bestows upon whomever He wills. God is the Possessor of Infinite Grace.
The Monotheist Group	57:21 You shall race towards forgiveness from your Lord, and a Paradise whose width is as the width of the heaven and the Earth, prepared for those who believed in God and His messengers. Such is God's grace that He bestows upon whomever He wills. God is the Possessor of Infinite Grace.
Muhammad Asad	57:21 [Hence,] vie with one another in seeking to attain to your Sustainer's forgiveness, ³³ and [thus] to a paradise as vast as the heavens and the earth, which has been readied for those who have attained to faith in God and His Apostle: ³⁴ such is the bounty of God which He grants unto whomever He wills - for God is limitless in His great bounty.
Rashad Khalifa	<i>The Intelligent Alternative</i> 57:21 Therefore, you shall race towards forgiveness from your Lord, and a Paradise whose width encompasses the heaven and the earth. It awaits those who believed in GOD and His messengers. Such is GOD's grace that He bestows upon whomever He wills. GOD is Possessor of Infinite Grace.
Shabbir Ahmed	57:21 Be foremost in seeking the protection from your Lord, and a Garden as vast as the heaven and the earth. It has been readied for those who choose to believe in God and His messengers. Such is God's bounty that He bestows upon him who wills it. God is the Lord of abounding bounty. ⁹
Transliteration	57:21 Sabiqoo il a maghfiratin minrabbikum wajannatin AAar duha kaAAar di alssama-iwaal-ardi oAAaidat lilla theena amanoobiAllahi warusulihi thalika fa dlu Allahiyyu/teehee man yashao waAllahu thooalfadli alAAattheemi
A	57:21 سابقوا الى مغفرة من ربكم وجنة عرضها كعرض السماء والارض اعدت للذين ءامنوا بالله ورسله ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم
Edip-Layth	<i>The Key of Happiness: Stoic Submission to God</i> 57:22 No misfortune can happen on earth, or in yourselves, except it is decreed in a record, before We bring it about. This is easy for God to do. ²
The Monotheist Group	57:22 No misfortune can happen on Earth, or in yourselves, except it is decreed in a record, before We bring it about. This is easy for God to do.
Muhammad Asad	57:22 NO CALAMITY can ever befall the earth, and nei ther your own selves, ³⁵ unless it be [laid down] in Our decree before We bring it into being: verily, all this ³⁶ is easy for God.
Rashad Khalifa	<i>Profound Fact</i> 57:22 Anything that happens on earth, or to you, has already been recorded, even before the creation. This is easy for GOD to do. ²

Shabbir Ahmed	57:22 No disaster befalls the earth, nor yourselves but according to the laws that We have already recorded in the Book of decrees. Surely, all this is easy for God.
Transliteration	57:22 Ma asaba min museebatinfee al-ardi wala fee anfusikum illa fee kitabinmin qabli an nabraaha inna thalika AAala Allahiaseerun
A	57:22 ما اصاب من مصيبة فى الارض ولا فى انفسكم الا فى كتب من قبل ان نبراها ان ذلك على الله يسير
Edip-Layth	57:23 In order that you do not despair over anything that has passed you by, nor be exultant of anything He has bestowed upon you. God does not like those who are boastful, proud.
The Monotheist Group	57:23 In order that you do not despair over anything that has passed you by, nor be happy of anything He has bestowed upon you. God does not like those who are boastful, proud.
Muhammad Asad	57:23 [Know this,] so that you may not despair over whatever [good] has escaped you nor exult [unduly] over whatever [good] has come to you: ³⁷ for, God does not love any of those who, out of self-conceit, act in a boastful manner ³⁸
Rashad Khalifa	57:23 Thus, you should not grieve over anything you miss, nor be proud of anything He has bestowed upon you. GOD does not love those who are boastful, proud.
Shabbir Ahmed	57:23 Thus despair not over whatever has left you, nor exult for whatever you have been given. For, God does not love those who are boastful, proud.
Transliteration	57:23 Likayla ta/saw AAala a m afatakum wala tafral hoo bim a atakumwaAllahu la yuhibbu kulla mukhtalinfakhoorin
A	57:23 لكيلا تاسوا على ما فاتكم ولا تفرحوا بما ءاتكم والله لا يحب كل مختال فخور
Edip-Layth	57:24 They are stingy, and order the people to be stingy. For anyone who turns away, then know that God is the Rich, the Praiseworthy.
The Monotheist Group	57:24 They are stingy, and order the people to be stingy. And for anyone who turns away, then know that God is the Rich, the Praiseworthy.
Muhammad Asad	57:24 those who are niggardly [with God's bounty] and bid others to be niggardly! ³⁹ And he who turns his back [on this truth ⁴⁰ ought to know that], verily, God alone is self-sufficient, the One to whom all praise is due!
Rashad Khalifa	57:24 They are stingy, and enjoin the people to be stingy. If one turns away, then GOD is the Rich, the Praiseworthy.
Shabbir Ahmed	57:24 They are stingy and enjoin people to be stingy. But if anyone turns away, then (he should know that) God is free of want, Worthy of all praise.
Transliteration	57:24 Allatheena yabkhaloona waya/muroona a Innasabialbukhli waman yatawalla fa-inna Allaha huwaalghaniyyu alhameedu
A	57:24 الذين ييخلون ويامرون الناس بالبخل ومن يتول فان الله هو الغنى الحميد
Edip-Layth	<i>Iron: an Important Metal</i> 57:25 We have sent Our messengers with clear proofs, and We sent down with them the book and the balance, that the people may uphold justice. We sent down the iron, wherein there is great strength, and many benefits for the people. So that God would distinguish those who would support Him and His messengers

	on acknowledgement. God is Powerful, Noble. ³
The Monotheist Group	57:25 We have sent Our messengers with clear proofs, and We sent down with them the Scripture and the balance, so that the people may uphold justice. And We sent down the iron, wherein there is great strength, and many benefits for the people. So that God would distinguish those who would support Him and His messengers on faith. God is Powerful, Noble.
Muhammad Asad	57:25 Indeed, [even aforetime] did We send forth Our apostles with all evidence of [this] truth; and through them ⁴¹ We bestowed revelation from on high, and [thus gave you] a balance [wherewith to weigh right and wrong], so that men might behave with equity; and We bestowed [upon you] from on high [the ability to make use of] iron, in which there is awesome power as well as [a source of] benefits for man: ⁴² and [all this was given to you] so that God might mark out those who would stand up for him and His Apostle, ⁴³ even though He [Himself] is beyond the reach of human perception. ⁴⁴ Verily, God is powerful, almighty!
Rashad Khalifa	<i>Iron: The Most Useful Metal</i> 57:25 We sent our messengers supported by clear proofs, and we sent down to them the scripture and the law, that the people may uphold justice. And we sent down the iron, wherein there is strength, and many benefits for the people. All this in order for GOD to distinguish those who would support Him and His messengers, on faith. GOD is Powerful, Almighty.
Shabbir Ahmed	57:25 We sent Our messengers with the evident truth and revealed with them the law and the Standard of right and wrong that mankind may deal in justice. And We have bestowed on from high the iron in which there is awesome power and many benefits for people. For, God marks out those who help Him and His messengers although the victory may initially be obscure to them. Surely, God is Strong, Almighty. ¹⁰
Transliteration	57:25 Laqad arsalnā a rusulan ā bi albayyināti waanzalnā maAAahumu alkit āba waalmeezanaliyaqooma a Innāsu bi alqistī waanzaln āalḥadeeda feeḥi ba/sun shadeedun wamanāfiAAu liInnāsiwaliyaAAalama Allāhu man yansuruḥu warusulahu bialghaybiinna Allāha qawīyyun AAazeezun
A	57:25 لقد ارسلنا رسلنا بالبينت وانزلنا معهم الكتب والميزان ليقوم الناس بالقسط وانزلنا الحديد فيه باس شديد ومنفع للناس وليعلم الله من ينصره ورسله بالغيب ان الله قوى عزيز
Edip-Layth	<i>Prophethood</i> 57:26 We had sent Noah and Abraham, and We placed in their progeny the prophethood and the book. Some of them were guided, while many were wicked.
The Monotheist Group	57:26 And We had sent Noah and Abraham, and We placed in their progeny the prophethood and the Scripture. Some of them were guided, while many were wicked.
Muhammad Asad	57:26 And, indeed, [to the same end] ⁴⁵ We sent forth Noah and Abraham [as Our message-bearers], and established prophethood and revelation among their descendants; and some of them were on the right way, but many were iniquitous.
Rashad Khalifa	<i>The Prophets</i> 57:26 We sent Noah and Abraham, and we granted their descendants prophethood and the scripture. Some of them were guided, while many were wicked.
Shabbir Ahmed	57:26 We sent Noah and Abraham and granted prophethood and scripture to their progeny. Some of them remained rightly guided, but a great many of them drifted away.

Transliteration	57:26 Walaqad arsaln <u>a</u> noo <u>han</u> wa-ibr <u>a</u> heemawajaAAaln <u>a</u> fee <u>th</u> urriyyatihim <u>a</u> alInnubuwwatawaalkit <u>a</u> ba famin <u>h</u> um muhtadin wakatheerun min <u>h</u> um f <u>a</u> siqoona
A	57:26 ولقد ارسلنا نوحا وابراهيم وجعلنا فى نريتهما النبوة والكتب فمنهم مهتد وكثير منهم ففسقون
Edip-Layth	57:27 Then We sent in their tracks Our messengers. We sent Jesus the son of Mary, and We gave him the Injeel, and We ordained in the hearts of his followers kindness and compassion. But they invented Monasticism which We never decreed for them. They wanted to please God, but they did not observe it the way it should have been observed. Consequently, We gave those who acknowledged among them their recompense, while many of them were wicked. ⁴
The Monotheist Group	57:27 Then We sent in their tracks Our messengers. We sent Jesus the son of Mary, and We gave him the Injeel, and We ordained in the hearts of his followers kindness and mercy. But they invented Monasticism which We never decreed for them. They wanted to please God, but they did not observe it the way it should have been observed. Consequently, We gave those who believed among them their recompense, while many of them were wicked.
Muhammad Asad	57:27 And thereupon We caused [other of] Our apostles to follow in their footsteps; and [in the course of time] We caused them to be followed by Jesus, the son of Mary, upon whom We bestowed the Gospel; ⁴⁶ and in the hearts of those who [truly] followed him We engendered compassion and mercy. But as for monastic asceticism - ⁴⁷ We did not enjoin it upon them: they invented it themselves out of a desire for God's goodly acceptance. ⁴⁸ But then, they did not [always] observe it as it ought to have been observed: ⁴⁹ and so We granted their recompense unto such of them as had [truly] attained to faith, whereas many of them became iniquitous. ⁵⁰
Rashad Khalifa	<i>Deterioration of Religion</i> 57:27 Subsequent to them, we sent our messengers. We sent Jesus the son of Mary, and we gave him the Injeel (Gospel), and we placed in the hearts of his followers kindness and mercy. But they invented hermitism which we never decreed for them. All we asked them to do was to uphold the commandments approved by GOD. But they did not uphold the message as they should have. Consequently, we gave those who believed among them their recompense, while many of them were wicked.
Shabbir Ahmed	57:27 Then, in succession, We followed them up with (other of) Our messengers. We caused them to be followed by Jesus son of Mary and gave him the Gospel. And We placed kindness and compassion in the hearts of those who followed him. As for monastic asceticism - We had never ordained it to them. They invented it themselves to seek God's approval. But then, they did not uphold the Gospel with right observance. And so those who truly believed among them, We gave them their reward. But, a great many of them have been drifting away.
Transliteration	57:27 Thumma qaffayn <u>a</u> AAal <u>a</u> <u>a</u> th <u>a</u> rihimbirusulina waqaffayn <u>a</u> biAAees <u>a</u> ibni maryamawa <u>a</u> tayn <u>a</u> hu al-injeela wajaAAaln <u>a</u> fee quloobialla <u>th</u> eena ittabaAAoohu ra/fatan wara <u>h</u> matan wara <u>h</u> b <u>a</u> niyyatanibtadaAAooha <u>m</u> a katabn <u>a</u> h <u>a</u> AAalayhimill <u>a</u> ibtigh <u>a</u> ri <u>dw</u> ani All <u>a</u> hifama raAAawh <u>a</u> <u>h</u> aqqa riAA <u>a</u> yatih <u>a</u> fa <u>a</u> tayna alla <u>th</u> eena <u>a</u> manoo min <u>h</u> umajrahum wakatheerun min <u>h</u> um f <u>a</u> siqoona
A	57:27 ثم قفينا على اثرهم برسلنا وقفينا بعيسى ابن مريم وءاتينه الانجيل وجعلنا فى قلوب الذين اتبعوه رافة ورحمة ورهبانية ابتدعوها ما كتبناها عليهم الا ابتغاء رضون الله فما رعوها حق رعايتها فاتينا الذين ءامنوا منهم اجرهم وكثير منهم ففسقون

Edip-Layth	57:28 O you who acknowledge, you shall reverence God and acknowledge His messenger. He will then grant you double the reward from His mercy, and He will make for you a light by which you shall walk, and He will forgive you. God is Forgiving, Compassionate.
The Monotheist Group	57:28 O you who believe, you shall reverence God and believe in His messenger. He will then grant you double the reward from His mercy, and He will make for you a light by which you shall walk, and He will forgive you. And God is Forgiving, Merciful.
Muhammad Asad	57:28 O YOU who have attained to faith! ⁵¹ Remain conscious of God, and believe in His Apostle, [and] He will grant you doubly of His grace, and will light for you a light wherein you shall walk, and will forgive you [your past sins]: for God is much-forgiving, a dispenser of grace.
Rashad Khalifa	57:28 O you who believe, you shall reverence GOD and believe in His messenger. He will then grant you double the reward from His mercy, endow you with light to guide you, and forgive you. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	57:28 O You who have chosen to be graced with belief! Be mindful of God and put faith in His messenger. And He will bestow on you a double reward of His grace. He will appoint for you a light by which you shall walk, and He will absolve your faults. God is Forgiving, Merciful.
Transliteration	57:28 Ya ayyuh a alla theena amanooittaqoo All aha wa aminoo birasoolihi yu/tikumkiflayni min rahmatihi wayajAAal lakum nooran tamshoonabihi wayaghfir lakum waAllahu ghafoorun raheemun
A	57:28 يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
Edip-Layth	<i>The People of the Book Should Know</i> 57:29 So that the followers of the book should know that they have no power over God's grace, and that all grace is in God's hand. He bestows it upon whoever/whomever He wills. God is Possessor of Infinite Grace.
The Monotheist Group	57:29 So that the followers of the Scripture should know that they have no power over God's grace, and that all grace is in God's hand. He bestows it upon whomever He wills. God is Possessor of Infinite Grace.
Muhammad Asad	57:29 And the followers of earlier revelation should know ⁵² that they have no power whatever over any of God's bounty, ⁵³ seeing that all bounty is in God's hand [alone]: He grants it unto whomever He wills - for God is limitless in His great bounty.
Rashad Khalifa	57:29 Thus, the followers of previous scripture should know that they have not monopolized GOD's mercy and grace, and that all grace is in GOD's hand. He bestows it upon whomever He wills. GOD is Possessor of Infinite Grace.
Shabbir Ahmed	57:29 And the People of the scripture should know that they have no power whatsoever over the bounty of God. All bounty is in God's hand and He grants it according to His laws. God is the Lord of a tremendous bounty. ¹¹
Transliteration	57:29 Li-alla yaAAlama ahlu alkit abialla yaqdiroona AAal a shay-in min fa dli Allahiwaanna alfa dla biyadi All ahi yu/teehi man yash aowaAllahu thoo alfa dli alAAatheemi
A	57:29 لئلا يعلم اهل الكتب الا يقدرון على شىء من فضل الله وان الفضل بيد الله يؤتیه من یشاء والله ذو الفضل العظيم

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (57:3)

I.e., His Being is eternal, without anything preceding His existence and without anything outlasting its infinity: an interpretation given by the Prophet himself, as recorded in several well-authenticated Traditions. Thus, "time" itself - a concept beyond man's understanding - is but God's creation.

Muhammad Asad - End Note 2 (57:3)

I.e., He is the transcendental Cause of all that exists and, at the same time, immanent in every phenomenon of His creation - cf. the oft-repeated Quranic phrase (e.g., in verse 5), "all things go back unto God [as their source]"; in the words of Tabari, "He is closer to everything than anything else could be". Another - perhaps supplementary - rendering could be, "He is the Evident as well as the Hidden", i.e., "His existence is evident (zahir) in the effects of His activity, whereas He Himself is not perceptible (ghayr mudrak) to our senses" (Zamakhshari).

Muhammad Asad - End Note 3 (57:4)

Cf. the identical phrase in [7:54](#) and the corresponding note.

Muhammad Asad - End Note 4 (57:4)

See note 1 on [34:2](#).

Muhammad Asad - End Note 5 (57:7)

Implying that all that man "possesses is but held in trust from God, since "all that is in the heavens and on earth belongs to Him", whereas man is allowed only its usufruct.

Muhammad Asad - End Note 6 (57:8)

God's "taking a pledge" is a metonymic allusion to the faculty of reason with which He has endowed man, and which ought to enable every sane person to grasp the evidence of God's existence by observing the effects of His creativeness in all nature and by paying heed to the teachings of His prophets (Zamakhshari). See in this connection [7:172](#) and the corresponding note 139

Muhammad Asad - End Note 7 (57:8)

Lit., "if you are believers": implying, according to Razi, "if you can believe in anything on the basis of sound evidence".

Muhammad Asad - End Note 8 (57:10)

I.e., "that to God belongs all that is", etc.: see note 5 above; also note 22 on [15:23](#).

Muhammad Asad - End Note 9 (57:10)

I.e., before the conquest of Mecca in 8 H., when the Muslims were still weak and their future uncertain.

Muhammad Asad - End Note 10 (57:10)

The above principle applies, of course, to the relative merits of believers of all times who strive in God's cause before and/or after success has been achieved.

Muhammad Asad - End Note 11 (57:11)

See note 234 on the identical phrase in [2:245](#). In the present instance the meaning is apparently wider, applying to all that man may do selflessly, for the sake of God alone.

Muhammad Asad - End Note 12 (57:12)

See note 25 on the expression *ashab al-yamin* ("those on the right hand") in [74:39](#). In many instances, the metaphor of "the right hand" or "right side" is used in the Qur'an to denote "righteousness" and, therefore, "blessedness", symbolized in the present context by the "light spreading rapidly" before and on the right side of the believers as a result of their "cognition of God, and their high morality, and their freedom from ignorance and blameworthy traits" (Razi).

Muhammad Asad - End Note 13 (57:13)

Meant here are, apparently, not only outright "hypocrites" (in the connotation given to this term in Western languages), but also people who, being shaky in their beliefs and uncertain in their moral convictions, are inclined to deceive themselves (see note 7 on [29:11](#)).

Muhammad Asad - End Note 14 (57:13)

I.e., "you should have sought light while you lived on earth".

Muhammad Asad - End Note 15 (57:13)

The stress on there being a gate in the wall separating true believers and hypocrites (or the weak of faith) points to the possibility of the latter's redemption: cf. the famous hadith quoted in note 10 on [40:2](#). Mujahid (as quoted by Tabari) identifies the "wall" spoken of here with the "barrier" (*hijab*) mentioned in [7:46](#).

Muhammad Asad - End Note 16 (57:14)

Sc., "by the prospect of worldly gains" or "by fear for your personal safety" - both of which characterize the half-hearted as well as the hypocrites.

Muhammad Asad - End Note 17 (57:14)

Thus Ibn Zayd (quoted by Tabari), explaining the verb *tarabbastum*.

Muhammad Asad - End Note 18 (57:14)

I.e., "until your death".

Muhammad Asad - End Note 19 (57:14)

See note 30 on the last sentence of [31:33](#).

Muhammad Asad - End Note 20 (57:15)

I.e., belated repentance.

Muhammad Asad - End Note 21 (57:15)

Lit., "your friend" (mawlakum) - i.e., "the only thing by which you may hope to be purified and redeemed": cf. the saying of the Prophet mentioned in note 10 on [40:12](#); see also the last note 15 above.

Muhammad Asad - End Note 22 (57:16)

I.e., "Should not the remembrance of God and His revelation make them humble rather than proud?" This is an emphatic warning against all smugness, self-righteousness and false pride at having "attained to faith" - a failing which only too often attains to such as consider themselves "pious".

Muhammad Asad - End Note 23 (57:16)

This is apparently an allusion to the spiritually arrogant among the Jews, who regard themselves as "God's chosen people" and, therefore, as predestined for His acceptance.

Muhammad Asad - End Note 24 (57:16)

I.e., so that now they act contrary to the ethical precepts of their religion: implying that the purpose of all true faith is to make man humble and God-conscious rather than self-satisfied, and that a loss of that spiritual humility invariably results in moral degeneration.

Muhammad Asad - End Note 25 (57:17)

According to most of the commentators - and, particularly, Zamakhshari, Razi and Ibn Kathir - this is a parabolic allusion to the effect of a re-awakening of God-consciousness in hearts that had become deadened by self-satisfaction and false pride.

Muhammad Asad - End Note 26 (57:18)

Or: "who give in charity" - depending on the vocalization of the consonants sad and dal. In view of the sequence, the sense given in my rendering seems preferable (and is, indeed, stressed by Zamakhshari), although in the reading of Hafs ibn Sulayman al-Asadi, on which this translation is based, the relevant nouns appear in the spelling mussaddiqin and mussaddiqat, "men and women who give in charity".

Muhammad Asad - End Note 27 (57:18)

See verse 11 above.

Muhammad Asad - End Note 28 (57:19)

I.e., by their readiness for any sacrifice.

Muhammad Asad - End Note 29 (57:20)

Commenting at length on this passage, Razi makes it clear that life as such is not to be despised, inasmuch as it has been created by God: cf. [38:27](#) - "We have not created heaven and earth and all that is between them without meaning and purpose"; and [23:115](#) - "Did you think that We have created you in mere idle play?" But whereas life in itself is a positive gift of God and - as Razi points out - the potential source of all blessings, it loses this positive quality if it is indulged in recklessly, blindly and with disregard of spiritual values and considerations: in brief, if it is indulged in without any thought of the hereafter.

Muhammad Asad - End Note 30 (57:20)

Lit., "(It is) like the parable of", etc.

Muhammad Asad - End Note 31 (57:20)

This is the sole instance in the Qur'an where the participial noun kafir (in its plural form kuffar) has its original meaning of "tiller of the soil". For the etymology of this meaning, see note 4 on 74: 10, where the term kafir (in the sense of "denier of the truth") appears for the first time in the sequence of Quranic revelation.

Muhammad Asad - End Note 32 (57:20)

According to Tabari, the conjunction wa has here the meaning of aw ("or").

Muhammad Asad - End Note 33 (57:21)

Sc., "rather than in striving for glory and worldly possessions": implying elliptically that no man is free from faults and transgressions, and hence everyone is in need of God's forgiveness. (Cf. note 41 on [24:31](#).)

Muhammad Asad - End Note 34 (57:21)

For a further qualification of the humility which characterizes true believers, see [3:133-135](#).

Muhammad Asad - End Note 35 (57:22)

I.e., "the earth or mankind as a whole, or any of you individually": an allusion to natural as well as man-made catastrophes, and to individual suffering through illness, moral or material deprivation, etc.

Muhammad Asad - End Note 36 (57:22)

I.e., God's decreeing an event and bringing it into being.

Muhammad Asad - End Note 37 (57:23)

Thus, the knowledge that whatever has happened had to happen - and could not have not happened - because, obviously, it had been willed by God in accordance with His unfathomable plan, ought to enable a true believer to react with conscious equanimity to whatever good or ill comes to him.

Muhammad Asad - End Note 38 (57:23)

I.e., attributing their good fortune to their own merit or "luck".

Muhammad Asad - End Note 39 (57:24)

Cf. last sentence of [4:36](#) and the whole of verse 37.

Muhammad Asad - End Note 40 (57:24)

I.e., does not want to admit that whatever has happened must have been willed by God.

Muhammad Asad - End Note 41 (57:25)

Lit., "with them".

Muhammad Asad - End Note 42 (57:25)

Side by side with enabling man to discriminate between right and wrong (which is the innermost purpose of all divine revelation), God has endowed him with the ability to convert to his use the natural resources of his earthly environment. An outstanding symbol of this ability is man's skill, unique among all animated beings, in making tools; and the primary material for all tool-making - and, indeed, for all human technology - is iron: the one metal which is found abundantly on earth, and which can be utilized for beneficial as well as destructive ends. The awesome power (bas shadid) inherent in iron manifests itself not merely in the manufacture of weapons of war but also, more subtly, in man's ever-growing tendency to foster the development of an increasingly complicated technology which places the machine in the foreground of all human existence and which, by its inherent - almost irresistible - dynamism, gradually estranges man from all inner connection with nature. This process of growing mechanization, so evident in our modern life, jeopardizes the very structure of human society and, thus, contributes to a gradual dissolution of all moral and spiritual perceptions epitomized in the concept of "divine guidance". It is to warn man of this danger that the Qur'an stresses - symbolically and metonymically - the potential evil (ba's) of "iron" if it is put to wrong use: in other words, the danger of man's allowing his technological ingenuity to run wild and thus to overwhelm his spiritual consciousness and, ultimately, to destroy all possibility of individual and social happiness.

Muhammad Asad - End Note 43 (57:25)

Lit., "those who succour Him and His Apostle", i.e., those who stand up for the cause of God and His Apostle. The meaning is that only they who put God's spiritual and material gifts to right use can be described as "true believers".

Muhammad Asad - End Note 44 (57:25)

See note 3 on [2:3](#).

Muhammad Asad - End Note 45 (57:26)

I.e., to give man a balance wherewith to weigh right and wrong, and so to enable him to behave with equity (see preceding verse).

Muhammad Asad - End Note 46 (57:27)

See surah 3 note 4.

Muhammad Asad - End Note 47 (57:27)

The term rahbaniyyah combines the concepts of monastic life with an exaggerated asceticism, often amounting to a denial of any value in the life of this world - an attitude characteristic of early Christianity but disapproved of in Islam (cf. [2:143](#) - "We have willed you to be a community of the middle way" - and the corresponding note 118).

Muhammad Asad - End Note 48 (57:27)

Or: "they invented it themselves, [for] We did not enjoin it upon them: [We enjoined upon them] only the seeking of God's goodly acceptance". Both these interpretations are equally legitimate, and are accepted as such by most of the classical commentators. The rendering adopted by me corresponds to the interpretation given by Sa'id ibn Jubayr and Qatadah (both of them cited by Tabari and Ibn Kathir).

Muhammad Asad - End Note 49 (57:27)

I.e., not all of them observed it in the right spirit (Tabari, Zamakhshari, Ibn Kathir), inasmuch as in the course of time many of them - or, rather, many of those who came after the early ascetics (Tabari) - corrupted their devotions by accepting the ideas of Trinity and of God's incarnation in Jesus, and by lapsing into empty formalism (Razi).

Muhammad Asad - End Note 50 (57:27)

Sc., "and were deprived of Our grace".

Muhammad Asad - End Note 51 (57:28)

As is evident from the preceding passage as well as from verse 29, the people thus addressed are the followers of earlier revelation (ahl al-kitab), and in particular the true - i.e., Unitarian - followers of Jesus.

Muhammad Asad - End Note 52 (57:29)

Lit., "so that the followers of earlier revelation (i.e., the Bible) may know".

Muhammad Asad - End Note 53 (57:29)

I.e., that they have no exclusive claim to any of God's bounty - which latter term relates, in the present context, to a bestowal of divine revelation. This is addressed in the first instance to the Jews, who reject the revelation granted to Muhammad in the belief that the office of prophethood is an exclusive "preserve" of the children of Israel, as well as to the Christians who, as followers of the Bible, implicitly accept this unwarranted claim.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (57:3)

He is Evident through His attributes and Hidden to the eyes

Shabbir Ahmed - End Note 2 (57:4)

Six Stages or Eras: [7:54](#), [10:3](#), [11:7](#), [25:59](#), [50:38](#), [57:4](#), [41:10](#)

Shabbir Ahmed - End Note 3 (57:5)

All things find their Source in Him and His laws determine the final end of all actions

Shabbir Ahmed - End Note 4 (57:7)

Nafaq = Keeping open = Spending on others = Not hoarding

Shabbir Ahmed - End Note 5 (57:10)

[55:62](#), [56:8-12](#)

Shabbir Ahmed - End Note 6 (57:12)

[57:9](#)

Shabbir Ahmed - End Note 7 (57:14)

The hypocrites used to tell lies about God and His messenger. Their wishful thinking: That they would never be exposed. [3:179](#)

Shabbir Ahmed - End Note 8 (57:20)

Therefore, invest in the life to come for lasting rewards. [3:14-15](#), [10:2425](#), [16:92](#), [18:45-46](#), [14:18](#), [24:39](#), [83:26](#), [102:1](#). Kuffar in this verse, very uniquely, has been used in the very literal sense. Contrary to the popular translations, Kuffar here does not mean 'disbelievers' or 'unbelievers'. It refers to those who conceal the truth. This is the only verse in the Qur'an where Kuffar is indicating those who hide something -specifically, the farmers who cover the seed with soil. While that in itself is a laudable work, in the given similitude the verse is talking about a crop that quickly turns into useless chaff. However, in this instance Kuffar = Farmers. In general, the term indicates those who conceal the truth, and actively and knowingly hide or deny it. Also those who 'hide gratitude' or refuse to be grateful for any blessings bestowed upon them, including the blessing of guidance

Shabbir Ahmed - End Note 9 (57:21)

The Paradise encompasses the entire Universe. [3:133](#)

Shabbir Ahmed - End Note 10 (57:25)

Meezaan = Balance of measure = Standard of justice. As proven by modern science, the iron is not native to earth. It has come down from higher celestial bodies

Shabbir Ahmed - End Note 11 (57:29)

He is the Lord of the worlds and the Lord of all mankind and He does not discriminate between people. [1:1](#), [114:1](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (57:4)

For the evolutionary creation of the universe, See [41:9-10](#).

Edip-Layth - End Note 2 (57:22)

Proving the existence of free will is philosophically and scientifically impossible. Considering Gödel's incompleteness theorem, it is impossible to eliminate axioms in axiomatic deductions. The assertion, "I have freedom of will" is not only nonfalsifiable, but also contradicts the deterministic laws governing matter and energy. As Nietzsche and Blanchard argued, it might be impossible to predict the interactive motion of hundreds of billiard balls, yet the motion of each ball depends on the mass and velocity of the ball colliding it. The motion of all balls depends on the motion of the first ball, and its motion depends on the angle and kinetic energy of the cue, which passes it to the balls during the impact. Sartre and other atheistic existentialists assumed the existence of freedom of will by asserting that "existence preceded essence" yet they never explained why one egg ended up with a snake while

another with a bird; they ignored the fact that there could not be existence without essence. Nevertheless, if there is freedom of will, it cannot be possible without an omnipotent, the greatest paradox- solver God. Without God, there is no justification for believing in one's freedom in a world where every atom and molecule works in a deterministic way. Does the human brain function according to the laws governing quarks? So far, there is no scientific evidence showing such a relationship. Muslims cannot be accused of being fatalistic; to the contrary, freedom of will is only possible with the existence of God, and muslims can only be accused of believing in freedom of will. See 6:110; 7:15,30; 13:11; 18:29; 42:13,48; 46:15; 57:22. However, acceptance of freedom of will based on divine communication creates other logical problems or paradoxes. Leaving aside the uncertainty principle and speculations related to quantum physics, it seems impossible to assert the freedom of an agent who did not even choose his or her genetic makeup, the time, the space, and the conditions where he or she would be born. Obviously, this is a paradox, since it is impossible to choose existence or the qualities of existence without having an existence or the qualities for choosing qualities! In other words, the paradox of freedom of will is triggered at the moment of creation. Did God ask us whether to give us freedom of will and subject us to a test? If yes, then how could we have the freedom to choose or reject freedom, if we did not have it in the first place? If no, then, how can we have freedom of will, while we were forced to have it in the first place? Though believing that we humans have freedom of will is one of the paradoxes most difficult to digest, I acknowledge it because of the proven book (18:29; 57:22). God, as a demonstration of His creative powers, chose to test the results of creating a being with the ability to freely choose its own destiny (18:29; 6:110; 13:11). God downloaded His revelation/information/logic (ruh) to the prototypical human that would provide him with innate rules of reasoning to distinguish falsehood from truth, bad from good (15:29; 32:9; 38:72;). Messengers and books containing ruh were only a bonus mercy, mere reminders of the facts that could be discovered by reason (2:37-38; 10:57; 11:17; 16:89; 21:107; 29:51; 16:2; 36:69; 37:87; 39:21; 42:52; 58:22). After the two human prototypes failed the first test (2:11-27), God created life and death on this planet to give another chance, to reform ourselves, this time subjecting billions of individuals inheriting and operating the same basic program to the same test (67:2). After letting the program run for a period, an individual is deemed accountable to God (46:15). God decided to punish those who freely choose a path contradictory to its original program as they corrupt it through false ideas and actions (2:57; 4:107; 6:12,20,26,110; 7:9,30,53,177; 59:19). The programs that are infected with viruses will experience a regretful stage in a quarantine called Hell (Hell and Paradise are allegories: 13:35; 17:60; 37:62-64; 7:44-50). In this stage the corrupt programs and their chief infector (Satan) will be penalized (7:11-27; 38:71-88), and then they will altogether be annihilated there (87:13). The only virus that will not be healed on the day of Judgment is the virus that creates a schizophrenic personality, a personality that submits itself to others besides God, a personality that does not free itself from false gods thereby alienating itself from its origin, that is God (4:48,116).

Edip-Layth - End Note 3 (57:25)

This chapter, which mentions the qualities of iron provides some interesting information regarding the physical structure of the element, which in the 1980's led me to write a booklet on it. Since it is the only chapter elaborating on the benefits and harms of iron, the chapter is called Sura al-Hadid, that is, Chapter Iron. We know that during the era of Quranic revelation, Arabs were not using the so-called Arabic numerals. They adopted those numerals about two centuries after Muhammad. During the time of Muhammad, Arabs were using their Alphabet letters as numbers. The 28 letters of the Arabic alphabet then was arranged in a different order that started with the letters ABJD, thus known as Abjad, or Gematria. Since Arabic and Hebrew are closely related languages, their numerical system too resembled each other. Each letter corresponded to a number, such as A for 1, B for 2, J for 3, D for 4. When it reached 10, the corresponding numerical values would continue as multiples of tens and when reaching 100, they would continue as multiples of hundred ending with 1000. Archeological evidence shows that then they were distinguishing letters from numbers by using different color ink or simply by putting a line over the letter, resembling the Roman numerals. However, a literary text might use letters/numbers for multiple purposes; that is for both their semantic or lexicon function and at the same time for their numerical value. Such a multi-use requires an extreme command and knowledge of language and the author is limited by the language. When Arabs abandoned the Abjad system, it was still used by poets and charlatan healers who wished to take advantage of an antiquated numerical system that became a curiosity for the gullible. Poets wrote verses about events or epithets for important figures, with the date of the event or the death embedded in the numerical values of the letters of a word or a phrase in their verses. The usage of the Abjad in the Quran is extensive, impressive and prophetic (For another example see 74:1-2). When we add up the numerical values of

letters comprising the word HaDYD (iron), it gives the atomic number of any iron element: $8+4+10+4=26$. If we add up the numerical values of the letters comprising the word AL-HaDYD (the iron, or a particular version of iron), it gives the atomic weight of a particular isotope of the iron element: $1+30+8+4+10+4=57$. Of course, this interesting coincidence has nothing to do with the Quran, since the word HaDYD already existed in the language of common people, including the opponents of the Quran. However, when we study the details of this chapter we will learn that the author of the book was aware of the unique relationship between this word, its numerical values, and the related physical or chemical properties. This chapter is listed as the 57th chapter of the Quran, corresponding to the numerical value of its popular name, and at the same time corresponding to the atomic weight of a particular isotope of iron. Iron has five isotopes, with the atomic number of 54, 55, 56, 57, and 58, containing 29, 30, 31, and 32 neutrons, respectively. We also observe that the only verse mentioning the physical properties of iron is listed as the 26th verse, including the unnumbered verse, Bismillah, in the beginning of chapter. (Bismillah, as the first and the most repeated verse of the Quran has a unique role in the mathematical structure of the Quran). The chapter contains 29 numbered verses and 30 verses, when you include Bismillah; each number giving us the number of neutrons of different isotopes of iron. Iron with 30 neutrons has the most stable nucleus possible, and thus cannot be subjected to fission or fusion. Formation of iron marks the formation of planets and death of stars. Iron with 31 neutrons has a nuclear spin and is used in industry. The word God occurs 32 times in the chapter, two of them in the verse mentioning iron. Thus, the verse about the iron contains the 26th occurrence of the word God, with or without including the unnumbered Bismillah. The verb "we sent down" is interesting, since it describes the formation of planets.

Edip-Layth - End Note 4 (57:27)

According to a law attributed to Moses, eunuchs were not respected. "No one who has been emasculated by crushing or cutting may enter the assembly of the Lord" (Deuteronomy 23:1). However, Christians who later fabricated hadith attributing them to Jesus, turned castration or hermitic life into a righteous act: "Jesus replied, 'Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery.' The disciples said to him, 'If this is the situation between a husband and wife, it is better not to marry.' Jesus replied, 'Not everyone can accept this word, but only those to whom it has been given. For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage--because of the kingdom of heaven. The one who can accept this should accept it'" (Matthew 19:8-12). "These are they which were not defiled with women; for they are virgins" (Revelation 14:4). St. Paul, the voice behind the Gospels of the Nicene Conference, praised hermitic life: "Now for the matters you wrote about: It is good for a man not to marry" (1 Corinthians 7:1). Today, only the Catholic Church and some small sects are struggling to keep this innovation alive. However, as the Quran states, they do not follow their own fabricated practice of celibacy. Worse, their churches have become notorious for pedophilia and child abuse, and many rich churches have recently declared bankruptcy because of a series of litigations by abused children. The unnatural religious innovation in the name of God, led many priests to engage in child abuse and sodomy, perhaps attracting homosexuals to the ranks of priesthood for various reasons. Some religious men with homosexual tendencies who thought celibacy to be a cure for their desires ended up getting more opportunity to spend time with altar boys in their churches. Perhaps some homosexuals picked the profession just to indulge in their perverted act behind holy curtains. In 2004, the Conference of Catholic Bishops found 11,000 cases of sexual abuse by about 4,000 priests and deacons since 1950. The real numbers are most likely much higher. The sex-abuse lawsuits cost the Church billions of dollars in compensation, leading some dioceses to financial bankruptcy. The moral bankruptcy and perversion, however, was going on for centuries and was kept a "holy secret" by the powerful and secretive Church. It is only in the last decades that children have more of a voice, and the Church's financial and social power to keep the evil deeds of its priests as secrets behind the confession session is weakening. The Catholic Church, which is also having problems in recruiting priests, is in a dilemma. If they adhere to their centuries-old celebrated rule, then they will continue suffering from the perverted behavior of priests and a shortage of new recruits. If they amend their rules and abandon the practice, then their credibility and claim of infallibility will get hurt, again. If history is a guide, the Church will resist until reality will force them to abandon it. They will always find a way to justify their blunder to their faithful, who consider reason and religion to be like ice and fire, with their eternally "infallible" teachings of their Popes! The popes who not only stole the power of forgiveness, infallibility, the keys of heaven from God, but also stole the Biblical title of God, "holy father." According to the Quran, the Pope is no different than Pharaoh,

since he is claiming divine powers. According to the Quran, Catholics are mentally and spiritually enslaved by their Popes. Isn't it time to accept the truth so that truth will set us all free? The Quran encourages man and woman to marry. Sex, as long as it is done within the limit of God's law, is considered one of God's great blessings. See [30:21](#). Also see [3:71](#); [4:161](#); [9:24](#); [2:42](#); [2:188](#).

Rashad Khalifa - The Final Testament

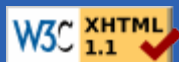
Rashad Khalifa - End Note 2 (57:22)

We are absolutely free to side with God, or with Satan. God happens to know precisely what kind of decision each of us will make. The video tape of your life, from birth to death, is already recorded. See Appendix 14.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Eidip-Layth	In the name of God, the Gracious, the Compassionate. 58:1 God has heard the woman who argues with you regarding her husband, and she complains to God. God hears the argument between you. God is Hearer, Seer. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 58:1 God has heard the woman who has argued with you regarding her husband, and she complained to God. And God hears the argument between you. God is Hearer, Seer.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 58:1 GOD has indeed heard the words of her who pleads with thee concerning her husband, and complains Unto God. ¹ And God does hear what you both have to say: ² verily, God is all-hearing, all-seeing.
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 58:1 GOD has heard the woman who debated with you about her husband, and complained to GOD. GOD heard everything the two of you discussed. GOD is Hearer, Seer.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 58:1 God has heard her who pleads with you (O Prophet!) concerning her husband, and complains to God. And God has heard your mutual dialogue. Certainly, God is Hearer, Seer.
Transliteration	Bismi Allāhi alRrahmani alRrahēemi 58:1 Qad samiAAa All ahu qawla allatee tuj adilukafee zawjih a watashtakee il a Allāhi waAllahuyasmaAAu tahawurakuma inna Allaha sameeAAunbaseerun

A

58:1 قد سمع الله قول التي تجدلك في زوجها وتشتكى الى الله والله يسمع تحاوركما ان الله سميع بصير

Edip-Layth

58:2 Those among you who estrange their wives by saying to them: "You are as my mother." They can never be as their mothers, for their mothers are the women who gave birth to them. Indeed, they are uttering what is strange and a falsehood. God is Pardoner, Forgiver.

The Monotheist Group

58:2 Those among you who estrange their wives by saying to them: "You are as my mother." They can never be as their mothers, for their mothers are the women who gave birth to them. Indeed, they are uttering what is strange and a falsehood. And God is Pardoner, Forgiver.

Muhammad Asad

58:2 As for those of you who [henceforth] separate themselves from their wives by saying, Thou art as unlawful to me as my mother", ³ [let them bear in mind that] they can never be [as] their mothers: none are their mothers save those who gave them birth: and so, behold, they but utter a saying that runs counter to reason,⁴ and is [therefore] false. But, behold, God is indeed an absolver of sins, much-forgiving:

Rashad Khalifa

58:2 Those among you who estrange their wives (by declaring them as forbidden in sex) as their mothers know full well that they are not their mothers. Their mothers are the women who gave birth to them. Indeed, they are committing a blasphemy and a falsehood. GOD is Pardoner, Forgiver.

Shabbir Ahmed

58:2 Those of you who 'divorce' their wives by calling them their mothers, they, by no means, become their mothers. Their mothers are only those who gave birth to them. And so they only utter what is contrary to reason, and thus, false. God is Absolver of faults, Forgiving. ¹

Transliteration

58:2 Allatheena yu thahiroonaminkum min nis a-ihim m a hunna ommah atihim inommahatuhum ill a all a-ee waladnahumwa-innahum layaqooloona munkaran mina alqawli wazooran wa-innaAllaha laAAafuwwun ghafoorun

A

58:2 الذين يظهرون منكم من نسائهم ما هن امهتهم ان امهتهم الا الى ولدنهم وانهم ليقولون منكرا من القول وزورا وان الله لعفو غفور

Edip-Layth

58:3 Those who had estranged their wives in this manner, then they again repeat it, they shall free a slave before they have sexual contact between them. This is to enlighten you. God is well aware of everything you do.²

The Monotheist Group

58:3 Those who had estranged their wives in this manner, then they do again repeat it, they shall free a slave before they have sexual contact between them. This is to enlighten you. God is well aware of everything you do.

Muhammad Asad

58:3 hence, as for those who would separate themselves from their wives by saying, Thou art as unlawful to me as my mother", and thereafter would go back on what they have said, [their atonement] shall be the freeing of a human being from bondage⁵ before the couple may touch one another again: this you are [hereby] exhorted to do - for God is fully aware of all that you do.⁶

Rashad Khalifa

58:3 Those who estrange their wives in this manner, then reconcile thereafter, shall atone by freeing a slave before resuming their sexual relations. This is to enlighten you. GOD is Cognizant of everything you do.

Shabbir Ahmed	58:3 So, those of you who have made senseless declarations about their wives, estranged them, and then wish to go back on their utterance -they should free a human being from bondage before the couple may have intimate relations with each other. This you are admonished to perform. God is aware of all you do. ²
Transliteration	58:3 Wa <u>a</u> llat <u>h</u> een <u>a</u> yu <u>th</u> ahiroonamin nis <u>a</u> -ihim thumma yaAAoodoona lim <u>a</u> qaloofata <u>h</u> reeru raqabatin min qabli an yatam <u>assa</u> <u>th</u> alikumtooAAa <u>th</u> oona bihi waAll <u>ah</u> u bim <u>a</u> taAAamaloo <u>n</u> a khabeer <u>un</u>
A	58:3 والذين يظهرون من نسائهم ثم يعودون لما قالوا فتحرير رقبة من قبل ان يتماسا ذلكم توعظون به والله بما تعملون خبير
Edip-Layth	58:4 If he cannot find anyone, then he shall fast two consecutive months before any sexual contact between them. If he cannot, then he shall feed sixty poor people. That is so you would acknowledge God and His messenger. These are the limits set by God. Those who do not appreciate have incurred a painful retribution. ³
The Monotheist Group	58:4 If he cannot find any, then he shall fast two consecutive months before any sexual contact between them. If he cannot, then he shall feed sixty poor people. That is so you would believe in God and His messenger. And these are the limits set by God. The disbelievers have incurred a painful retribution.
Muhammad Asad	58:4 However, he who does not have the where withal shall fast [instead] for two consecutive months ⁷ before the couple may touch one another again; and he who is unable to do it shall feed sixty needy ones: ⁸ this, so that you might prove your faith in God and His Apostle. ⁹ Now these are the bounds set by God; and grievous suffering [in the life to come] awaits all who deny the truth.
Rashad Khalifa	58:4 If you cannot find a slave to free, you shall fast two consecutive months before resuming sexual relations. If you cannot fast, then you shall feed sixty poor people. You shall believe in GOD and His messenger. These are GOD's laws. The disbelievers have incurred a painful retribution.
Shabbir Ahmed	58:4 However, he who does not have the means thereof, let him observe daytime Abstinence (from food, drink and sex as in the month of Ramadhan) for two consecutive months before the couple may intimately touch each other. And if he is unable to do that either, he should arrange the feeding of sixty needy ones. This is so that you might be true to your faith in God and His messenger. These are the bounds ordained by God. For the deniers is a painful doom. ³
Transliteration	58:4 Faman lam yajid fa <u>siya</u> mushahrayni mutat <u>abi</u> AAayni min qabli an yatam <u>assa</u> faman lam yasta <u>ti</u> AA fa- <u>it</u> AA <u>amu</u> sitteenamiskeenan <u>th</u> alika litu/minoo biAll <u>ah</u> iwarasoolihi watilka <u>h</u> udoodu All <u>ah</u> i walilk <u>a</u> fireenaAAa <u>th</u> abun aleem <u>un</u>
A	58:4 فمن لم يجد فصيام شهرين متتابعين من قبل ان يتماسا فمن لم يستطع فاطعام ستين مسكينا ذلك لتؤمنوا بالله ورسوله وتلك حدود الله للكافرين عذاب اليم
Edip-Layth	58:5 Those who oppose God and His messenger will be disgraced, like their previous counterparts were disgraced. We have sent down clear proofs, and the ingrates have incurred a shameful retribution.
The Monotheist Group	58:5 Those who oppose God and His messenger will be disgraced, like their previous counterparts were disgraced. We have sent down clear proofs, and the rejecters have incurred a shameful retribution.
Muhammad Asad	58:5 Verily, those who contend against God and His Apostle shall be brought low even as those [evildoers] who lived before them were brought low after We had

	bestowed [on them] clear messages from on high. ¹⁰ And [so,] for those who deny the truth there will be shameful suffering in store
Rashad Khalifa	58:5 Surely, those who fight GOD and His messenger are committed to defeat, like their previous counterparts were committed to defeat. We have sent down clear proofs, and the rejectors have incurred a shameful retribution.
Shabbir Ahmed	58:5 Surely, those who oppose God and His messenger will be disgraced as were disgraced those before their times. Thus, We have sent down clear messages, and the rejectors will have a humiliating doom.
Transliteration	58:5 Inna alla <u>the</u> ena yu <u>h</u> addoona All <u>a</u> hawarasoolahu kubitoo kam <u>a</u> kubita alla <u>the</u> ena minqablihim waqad anzalna <u>a</u> yatin bayyina <u>t</u> inwalilka <u>f</u> ireena AAa <u>th</u> abun muheen <u>un</u>
A	58:5 ان الذين يحادون الله ورسوله كتبوا كما كبت الذين من قبلهم وقد انزلنا آيات بينت وللكافرين عذاب مهين
Edip-Layth	58:6 The day when God resurrects them all, then He informs them of what they had done. God has recorded it, while they have forgotten it. God witnesses all things.
The Monotheist Group	58:6 The Day when God resurrects them all, then He informs them of what they had done. God has recorded it, while they have forgotten it. God witnesses all things.
Muhammad Asad	58:6 on the Day when God will raise them all from the dead and will make them truly understand all that they did [in life]: God will have taken [all of] it into account, even though they [themselves] may have forgotten it - for God is witness unto everything.
Rashad Khalifa	58:6 The day will come when GOD will resurrect them all, then inform them of everything they had done. GOD has recorded everything, while they have forgotten it. GOD witnesses all things.
Shabbir Ahmed	58:6 On the Day when God will raise all of them together, He will inform them of what they truly accomplished. God keeps a meticulous record even though they may have forgotten it. God is Witness over all things.
Transliteration	58:6 Yawma yabAAathuhumu All <u>a</u> hu jameeAAan <u>f</u> ayunabbi-ohum bim <u>a</u> AAamiloo a <u>h</u> s <u>a</u> hu All <u>a</u> huwanasoo <u>h</u> u waAll <u>a</u> hu AA <u>a</u> la kulli shay-inshaheed <u>un</u>
A	58:6 يوم يبعثهم الله جميعا فينبئهم بما عملوا احصه الله ونسوه والله على كل شيء شهيد
Edip-Layth	<i>God is Omnipresent</i> 58:7 Do you not realize that God knows everything in the heavens and everything on earth? No three people can meet secretly without Him being their fourth, nor five without Him being the sixth, nor less than that, nor more, without Him being there with them wherever they may be. Then, on the day of resurrection, He will inform them of everything they had done. God is fully aware of all things.
The Monotheist Group	58:7 Do you not realize that God knows everything in the heavens and everything on Earth? No three people can meet secretly without Him being their fourth, nor five without Him being the sixth, nor less than that, nor more, without Him being there with them wherever they may be. Then, on the Day of Resurrection, He will inform them of everything they had done. God is fully aware of all things.
	58:7 ART THOU NOT aware that God knows all that is in the heavens and all that is on earth? Never can there be a secret confabulation between three persons

Muhammad Asad	without His being the fourth of them, nor between five without His being the sixth of them; and neither between less than that, or more, without His being with them wherever they may be. But in the end, on Resurrection Day, He will make them truly understand what they did: for, verily, God has full knowledge of everything.
Rashad Khalifa	<i>God is With You Now</i> 58:7 Do you not realize that GOD knows everything in the heavens and everything on earth? No three people can conspire secretly without Him being their fourth, nor five without Him being the sixth, nor less than that, nor more, without Him being there with them wherever they may be. Then, on the Day of Resurrection, He will inform them of everything they had done. GOD is fully aware of all things.
Shabbir Ahmed	58:7 Do you not realize that God knows all that is in the heavens and all that is on earth. There is no secret meeting of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wherever they may be. And ultimately, on the Day of Resurrection, He will make them understand what they really accomplished. God is Knower of all things and events.
Transliteration	58:7 Alam tara anna All aha yaAAalamu m afee a lssamawati wam a fee al-ar dima yakoonu min najw a thal athatin ill ahuwa r abiAAuhum wal a khamsatin ill a huwa sadisuhumwala adn a min thalika wal a aktharail a huwa maAAahum ayna m a kanoo thummayunabbi-ohum bima AAamiloo yawma alqiy a mati innaAllaha bikulli shay-in AAaleemun
A	58:7 ألم تر ان الله يعلم ما فى السموت وما فى الارض ما يكون من نجوى ثلاثة الا هو رابعهم ولا خمسة الا هو سادسهم ولا ادنى من ذلك ولا اكثر الا هو معهم اين ما كانوا ثم ينبئهم بما عملوا يوم القيمة ان الله بكل شىء عليم
Edip-Layth	58:8 Have you noted those who were forbidden from holding meetings in secret, but then insist on it? They meet secretly to commit sin, transgression, and disobedience of the messenger. When they come to you, they greet you with a greeting other than what God greets you with. They say inside themselves: "Why does God not punish us for our utterances?" Hell will be sufficient for them, wherein they burn; what a miserable destiny.
The Monotheist Group	58:8 Have you noted those who were enjoined from holding meetings in secret, but then they insist on it? They meet secretly to commit sin, transgression, and disobedience of the messenger. When they come to you, they greet you with a greeting other than that which God greets you with. They say inside themselves: "Why does God not punish us for our utterances?" Hell will be sufficient for them, wherein they burn; what a miserable destiny.
Muhammad Asad	58:8 Art thou not aware of such as have been forbidden [to intrigue through] secret confabulations, ¹¹ and yet [always] revert to that which they have been forbidden, and conspire with one another with a view to sinful doings, and aggressive conduct, and disobedience to the Apostle? ¹² Now whenever such [people] approach thee, [O Muhammad,] ¹³ they salute thee with a greeting which God has never countenanced; ¹⁴ and they say to themselves, Why does not God chastise us for what we are saying?" ¹⁵ Hell shall be their allotted portion: they shall [indeed] enter it - and how vile a journey's end!
Rashad Khalifa	<i>Do Not Conspire</i> 58:8 Have you noted those who were enjoined from conspiring secretly, then insist on conspiring? They conspire to commit sin, transgression, and disobedience of the messenger. When they come to you, they greet you with a

	greeting other than that decreed by GOD. They say inside themselves, "GOD will not punish us for our utterances." Their only requital is Gehenna, wherein they burn; what a miserable destiny.
Shabbir Ahmed	58:8 Have you not noticed those who were forbidden to hold secret meetings, and yet revert to what they were forbidden? And they hold secret meetings for hampering progress, creating dissension in the society, and disobeying the messenger. And when they come to you (O Messenger!), they do not greet you in the way that God greets you. And they say to themselves, "Why does not God punish us for what we say?" Sufficient for them is Hell wherein they will burn. And how miserable is that destination! ⁴
Transliteration	58:8 Alam tara il <u>a</u> alla <u>the</u> ena nuhooAAani a Innaj <u>wa</u> thumma yaAAoodoona lim <u>a</u> nuhooAAanhu wayatan <u>a</u> jawna bi al-ithmi wa aAAud <u>wa</u> niwamaAAsiyati a Irrasooli wa-ith <u>a</u> j <u>a</u> ookah <u>ay</u> yawka bim <u>a</u> lam yu <u>h</u> ayyika bihi All <u>a</u> huwayaqooloona fee anfusihi lawl <u>a</u> yuAAa <u>th</u> hibunaAll <u>ah</u> u bim <u>a</u> naqoolu <u>h</u> asbuhum jahannamu ya <u>sl</u> awnah <u>a</u> fabi/sa alma <u>s</u> eeru
A	58:8 ألم تر الى الذين نهوا عن النجوى ثم يعودون لما نهوا عنه ويتتجون بالاثم والعدون ومعصيت الرسول واذا جاءوك حيوك بما لم يحيك به الله ويقولون فى انفسهم لولا يعذبنا الله بما نقول حسبهم جهنم يصلونها فبئس المصير
Edip-Layth	58:9 O you who acknowledge, if you must meet secretly, then you shall not meet to commit sin, transgression, and to disobey the messenger. You shall meet to work righteousness and piety. Be aware of God, before whom you will be summoned.
The Monotheist Group	58:9 O you who believe, if you must meet secretly, then you shall not meet to commit sin, transgression, and to disobey the messenger. You shall meet to work righteousness and piety. And be aware of God, before whom you will be summoned.
Muhammad Asad	58:9 [Hence,] O you who have attained to faith, when you do hold secret confabulations, do not conspire with one another with a view to sinful doings, and aggressive conduct, and disobedience to the Apostle, ¹⁶ but [rather] hold counsel in the cause of virtue and God-consciousness: and [always] remain conscious of God, unto whom you all shall be gathered.
Rashad Khalifa	58:9 O you who believe, if you have to confer secretly, you shall not confer to commit sin, transgression, and to disobey the messenger. You shall confer to work righteousness and piety. You shall reverence GOD, before whom you will be summoned.
Shabbir Ahmed	58:9 O You who have chosen to be graced with belief! If you have to confer secretly, never do it for hampering progress, dissension or disobedience of the messenger. But confer to expand opportunities in the society and consolidate the gains you have made. And remain mindful of God to Whom you all shall be gathered. ⁵
Transliteration	58:9 Ya ayyuh <u>a</u> alla <u>the</u> ena <u>a</u> manooi <u>th</u> a tan <u>a</u> jaytum fal <u>a</u> tatan <u>a</u> jaw bi al-ithmiwa <u>a</u> AAud <u>wa</u> ni wamaAA <u>si</u> yati a Irrasooliwa <u>a</u> tan <u>a</u> jaw bi albirri wa al <u>tt</u> aqwa wa <u>tt</u> aqooAll <u>ah</u> a alla <u>th</u> ee ilayhi tu <u>h</u> sharoona
A	58:9 ياايها الذين ءامنوا اذا تتجيتم فلا تتنجوا بالاثم والعدون ومعصيت الرسول وتنجوا بالبر والتقوى واتقوا الله الذى اليه تحشرون
Edip-Layth	58:10 Secret meetings are from the devil, to cause grief to those who acknowledged. However, he cannot harm them except by God's will. In God those

	who acknowledge shall put their trust.
The Monotheist Group	58:10 Secret meetings are from the devil, to cause grief to those who believed. However, he cannot harm them except if God wills. In God the believers shall put their trust.
Muhammad Asad	58:10 [All other kinds of] secret confabulations are but of Satan's doing, so that he might cause grief to those who have attained to faith; yet he cannot harm them in the least, unless it be by God's leave: 17 in God, then, let the believers place their trust!
Rashad Khalifa	58:10 Secret conspiracy is the devil's idea, through which he seeks to hurt those who believed. However, he cannot hurt them against GOD's will. In GOD the believers shall trust.
Shabbir Ahmed	58:10 Secret counsels are inspired by Satan (the selfish desires), in order to cause grief to the believers. But he cannot harm them in the least contrary to the laws of God. So, in God should the believers put their trust. 6
Transliteration	58:10 Innama a Innajwa mina a lshshaytaniliyahzuna alla theena amanoo walaysa bidarrihimshay-an illa bi-ithni Allahi waAAalaAllahi falyatawakkali almu/minoon a
A	58:10 انما النجوى من الشيطان ليحزن الذين ءامنوا وليس بضارهم شيئا الا بانئذ الله وعلى الله فليتوكل المؤمنون
<i>During Conventions, Assemblies, Conferences</i>	
Edip-Layth	58:11 O you who acknowledge, if you are told to make room in the councils, then you shall make room. God will then make room for you. If you are asked to step down, then step down. God will raise those among you who acknowledge, and those who acquire knowledge to higher ranks. God is fully aware of everything you do.
The Monotheist Group	58:11 O you who believe, if you are told to make room in the assemblies, then you shall make room. God will then make room for you. And if you are told to leave, then leave. God will raise those among you who believe, and those who acquire knowledge to higher ranks. God is fully aware of everything you do.
Muhammad Asad	58:11 O YOU who have attained to faith! When you are told, "Make room for one another in your collective life", do make room: 18 [and in return,] God will make room for you [in His grace]. 19 And whenever you are told, "Rise up [for a good deed]", do rise up; 20 [and] God will exalt by [many] degrees those of you who have attained to faith and, [above all,] such as have been vouchsafed [true] knowledge: for God is fully aware of all that you do.
Rashad Khalifa	58:11 O you who believe, if you are told, "Please make room," you shall make room for each other to sit. GOD will then make room for you. If you are asked to get up and move, get up and move. GOD raises those among you who believe, and those who acquire knowledge to higher ranks. GOD is fully Cognizant of everything you do.
Shabbir Ahmed	58:11 O You who have chosen to be graced with belief! When you are told to make room in the assemblies (and accommodate one another in your society), do make room. God will open up His resources for you. And when you are told to rise up, do rise up (to the occasion). God will exalt to high ranks those of you who choose to believe and who attain knowledge. God is Aware of all you do. 7
Transliteration	58:11 Ya ayyuh a alla theena amanooitha qeela lakum tafassa hoo fee almajalisifaifsa hoo yafsa hi All ahu lakum wa-i thaqeela onshuzoo fa onshuzoo yarfaAAi Allahu allatheena amanoo minkum wa allatheena ootoo alAAilmadaraj atin

	waAllahu bima taAAmaloonakhabeerun
A	58:11 يايها الذين ءامنوا اذا قيل لكم تفسحوا فى المجلس فافسحوا يفسح الله لكم واذا قيل انشزوا فانشزوا يرفع الله الذين ءامنوا منكم والذين اوتوا العلم درجت والله بما تعملون خبير
Edip-Layth	Lobbying 58:12 O you who acknowledge, if you wish to hold a private meeting with the messenger, you shall offer a charity before you do so. This is better for you, and purer. If you cannot afford it, then God is Forgiver, Compassionate. ⁴
The Monotheist Group	58:12 O you who believe, if you wish to hold a private meeting with the messenger, you shall offer a charity before you do so. This is better for you, and purer. If you cannot do so, then God is Forgiver, Merciful.
Muhammad Asad	58:12 O YOU who have attained to faith! Whenever you [intend to] consult the Apostle, offer up something in charity on the occasion of your consultation: ²¹ this will be for your own good, and more conducive to your [inner] purity. Yet if you are unable to do so, ²² [know that,] verily, God is much-forgiving, a dispenser of grace.
Rashad Khalifa	58:12 O you who believe, when you wish to confer with the messenger, you shall offer a charity (to the poor) before you do so. This is better for you, and purer. If you cannot afford it, then GOD is Forgiver, Most Merciful.
Shabbir Ahmed	58:12 O You who have chosen to be graced with belief! Whenever you wish to confer with the messenger by yourself, give something in charity to the needy or do an act of benevolence. That will be for your own good and erase the imprints of your faults on your own 'self'. But if you have no opportunity, then, remember, God is Forgiving, Merciful. ⁸
Transliteration	58:12 Ya ayyuh a alla theena amanooitha n ajaytumu a Irrasoola faqaddimoo baynayaday najw akum sadaqatan thalika khayrunlakum waa tharu fa-in lam tajidoo fa-inna Allahaghafoorun raheemun
A	58:12 يايها الذين ءامنوا اذا نجيتم الرسول فقدموا بين يدي نجوبكم صدقة ذلك خير لكم واطهر فان لم تجدوا فان الله غفور رحيم
Edip-Layth	58:13 Are you reluctant to offer a charity before such a meeting? If you do not do it; and God had forgiven you; then you shall hold the contact prayer, contribute towards betterment, and obey God and His messenger. God is fully Aware of everything you do.
The Monotheist Group	58:13 Are you reluctant to offer a charity before such meeting? If you cannot do such, and God has forgiven you; then you shall uphold the communion, and contribute towards betterment, and obey God and His messenger. God is fully Aware of everything you do.
Muhammad Asad	58:13 Do you, perchance, fear lest [you may be sinning if] you cannot offer up anything in charity on the occasion of your consultation [with the Apostle]? But if you fail to do it [for lack of opportunity], and God turns unto you in His mercy, remain but constant in prayer and render [no more than] the purifying dues, ²⁴ and [thus] pay heed unto God and His Apostle: for God is fully aware of all that you do.
Rashad Khalifa	58:13 If you failed to give to charity before conferring, then repented thereafter, GOD accepts your repentance. You shall observe the contact prayers (Salat), give the obligatory charity (Zakat), and obey GOD and His messenger. GOD is fully Cognizant of everything you do.

Shabbir Ahmed	58:13 Is it that you are afraid of a transgression if you are not able to do such an act of kindness before you confer with the messenger? Yet if you fail to find an opportunity to do it, God has already accepted your repentance. So, stay focused on establishing Salaat, the Divine System, and setting up the Economic Order of Zakaat. And obey God and His messenger. God is Aware of all you do. ⁹
Transliteration	58:13 Aashfaqtum an tuqaddimoo bayna yaday najw akumsadaqatin fa-i th lam tafAAaloo wat abaAllahu AAalaykum faaqeemoo a lssalatawaaatoo a lzzakata waaiteeAAoo Allahawarasoolahu waAllahu khabeerun bimataAAamaloona
A	58:13 ءاشفقتم ان تقدموا بين يدي نجوكم صدقت فاذ لم تفعلوا وتاب الله عليكم فاقيموا الصلوة وءاتوا الزكوة واطيعوا الله ورسوله والله خبير بما تعملون
Edip-Layth	58:14 Have you noted those who befriended people with whom God is angry? They are now neither from you nor from them. They deliberately swear to lies while they know!
The Monotheist Group	58:14 Have you noted those who befriended people with whom God is angry? They are now neither from you nor from them. And they deliberately swear to lies while they know!
Muhammad Asad	58:14 ART THOU NOT aware of those who would be friends with people whom God has condemned? ²⁵ They are neither of you [O believers] nor of those [who utterly reject the truth]: and so they swear to a falsehood the while they know [it to be false].
Rashad Khalifa	<i>Choose Your Friends</i> 58:14 Have you noted those who befriended people with whom GOD is angry? They neither belong with you, nor with them. They deliberately swear lies!
Shabbir Ahmed	58:14 Have you not seen those who befriend a people whom God disapproves? They are neither of you nor of them, and they knowingly swear on falsehood.
Transliteration	58:14 Alam tara il a alla theenatawallaw qawman gha diba All ahu AAalayhim mahum minkum wala minhum waya hlifoona AAalalkathibi wahum yaAAalamoona
A	58:14 ألم تر الى الذين تولوا قوما غضب الله عليهم ما هم منكم ولا منهم ويحلفون على الكذب وهم يعلمون
Edip-Layth	58:15 God has prepared for them a severe retribution. Miserable indeed is what they used to do.
The Monotheist Group	58:15 God has prepared for them a severe retribution. Miserable indeed is what they used to do.
Muhammad Asad	58:15 God has readied for them suffering severe [in the life to come]. Behold, evil indeed is what they are wont to do:
Rashad Khalifa	58:15 GOD has prepared for them a severe retribution. Miserable indeed is what they used to do.
Shabbir Ahmed	58:15 God has readied for them a severe suffering. For their behavior is certainly very disruptive.
Transliteration	58:15 aAAadda All ahu lahum AAa thabanshadeedan innahum s aa m a k anoo yaAAamaloona
A	58:15 اعد الله لهم عذابا شديدا انهم ساء ما كانوا يعملون
	58:16 They used their treaties/oaths as a means of repelling from the path of

Edip-Layth	God. Consequently, they have incurred a shameful retribution.
The Monotheist Group	58:16 They used their oaths as a means of repelling from the path of God. Consequently, they have incurred a shameful retribution.
Muhammad Asad	58:16 they have made their oaths a cover [for their falseness], and thus they turn others away from the path of God: ²⁶ hence, shameful suffering awaits them.
Rashad Khalifa	58:16 They used their oaths as a means of repelling from the path of GOD. Consequently, they have incurred a shameful retribution.
Shabbir Ahmed	58:16 They use their oaths as cover and bar others from the path of God. For them will be a humiliating doom.
Transliteration	58:16 Ittakhat ^{hoo} aym <u>a</u> nahum junnatanfa ^s addoo AAan sabeeli All <u>a</u> hi falahum AAath ^a bunmuheenun
A	58:16 اتخذوا ايمنهم جنة فصدوا عن سبيل الله فلهم عذاب مهين
Edip-Layth	58:17 Neither their money, nor their children will help them against God in the least. They have incurred the hellfire, in it they will abide.
The Monotheist Group	58:17 Neither their money, nor their children will help them against God in the least. They have incurred the Hellfire, in it they will abide.
Muhammad Asad	58:17 Neither their worldly possessions nor their offspring will be of the least avail to them against God: it is they who are destined for the fire, therein to abide!
Rashad Khalifa	58:17 Neither their money, nor their children will help them against GOD. They have incurred the hellfire, wherein they abide forever.
Shabbir Ahmed	58:17 Their wealth and their children and party will avail them not against God. It is those who are companions of the fire, therein to abide.
Transliteration	58:17 Lan tughniya AAanhum amw <u>a</u> luhum wal ^a awl ^a duhum mina All <u>a</u> hi shay-an ol ^a -ika as- <u>h</u> abua ^l nnari hum fee ^h a <u>k</u> halidoona
A	58:17 لن تغنى عنهم اموالهم ولا اولدهم من الله شيئا اولئك اصحاب النار هم فيها خالدون
Edip-Layth	58:18 The day will come when God resurrects them all. Then they will swear to Him, just as they swear to you, thinking that they actually are right! Indeed, they are the liars.
The Monotheist Group	58:18 The Day will come when God resurrects them all. Then they will swear to Him, just as they swear to you, thinking that they actually are right! Indeed, they are the liars.
Muhammad Asad	58:18 On the Day when God will raise them all from the dead, they will swear before Him as they [now] swear before you, thinking that they are on firm ground [in their assumptions]. ²⁷ Oh, verily, it is they, they who are the [greatest] liars! ²⁸
Rashad Khalifa	58:18 The Day will come when GOD resurrects them all. They will swear to Him then, just as they swear to you now, thinking that they really are right! Indeed, they are the real liars.
Shabbir Ahmed	58:18 On the Day, when God will raise them all together, they will swear to Him then as they swear to you now, and they fancy that they have some standing. Nay! Certainly, they are liars.

Transliteration	58:18 Yawma yabAAathuhumu All ahu jameeAAanfaya hlifoona lahu kam a ya hlifoona lakum waya hsaboonaannahum AAal a shay-in al a innahum humu alkathiboona
A	58:18 يوم يبعثهم الله جميعا فيحلفون له كما يحلفون لكم ويحسبون انهم على شيء الا انهم هم الكاذبون
Edip-Layth	<i>The Party of Devil versus the Party of God</i> 58:19 The devil has overtaken them, and has caused them to forget the remembrance of God. These are the party of the devil. Absolutely, the party of the devil are the losers.
The Monotheist Group	58:19 The devil has overtaken them, and has caused them to forget the remembrance of God. These are the party of the devil. Absolutely, the party of the devil are the losers.
Muhammad Asad	58:19 Satan has gained mastery over them, and has caused them to remain oblivious of the remembrance of God. Such as these are Satan's partisans: oh, verily, it is they, the partisans of Satan, who will truly be the losers!
Rashad Khalifa	58:19 The devil has possessed them, and has caused them to disregard GOD's message. These are the party of the devil. Absolutely, the party of the devil are the losers.
Shabbir Ahmed	58:19 Their selfish desires have overpowered them, and made them oblivious to God's reminder. Such as these are the party of the Satan. Oh, certainly, it is they, the Satan's party who are the ultimate losers.
Transliteration	58:19 Istahwatha AAalayhimu a Ishshaytanufaansahum thikra All ahi ol a-ika hizbualshshaytani ala inna hizba alshshaytanihumu alkhasiroona
A	58:19 استحوذ عليهم الشيطان فانسهم ذكر الله اولئك حزب الشيطان الا ان حزب الشيطان هم الخسرون
Edip-Layth	58:20 Surely, those who oppose God and His messenger, they will be with the lowliest.
The Monotheist Group	58:20 Surely, those who oppose God and His messenger, they will be with the lowliest.
Muhammad Asad	58:20 Verily, those who contend against God and His Apostle - it is they who [on Judgment Day] shall find themselves among the most abject.
Rashad Khalifa	58:20 Surely, those who oppose GOD and His messenger will be with the lowliest.
Shabbir Ahmed	58:20 Those who oppose God and His messenger, will be among the most humiliated ones.
Transliteration	58:20 Inna allatheena yuhaddoona Allahawarasoolahu ola-ika fee al-atthalleena
A	58:20 ان الذين يحدون الله ورسوله اولئك في الاذلين
Edip-Layth	58:21 God has decreed: "I and My messengers will be the victors." God is Powerful, Noble.
The Monotheist Group	58:21 God has decreed: "I and My messengers will be the victors." God is Powerful, Noble.
Muhammad Asad	58:21 [For] God has thus ordained: I shall most certainly prevail, I and My apostles!" Verily, God is powerful, almighty!

Rashad Khalifa	58:21 GOD has decreed: "I and My messengers will most assuredly win." GOD is Powerful, Almighty.
Shabbir Ahmed	58:21 For, God has decreed, "It is I and My messengers who must prevail." Behold! God is Strong, Almighty.
Transliteration	58:21 Kataba Allahu laaghlibanna anawarusulee inna Allaha qawiiyyun AAazeezun
A	58:21 كتب الله لاغلبن انا ورسلى ان الله قوى عزيز
Edip-Layth	58:22 You will not find any people who acknowledge God and the Last day befriending those who oppose God and His messenger, even if they were their parents, or their children, or their siblings, or their tribe. For these, He decrees trust into their hearts, and supports them with a Spirit from Him, and He admits them into paradises with rivers flowing beneath, wherein they will abide. God is pleased with them, and they are pleased with Him. These are the party of God. Most assuredly, the party of God are the winners.
The Monotheist Group	58:22 You will not find any people who believe in God and the Last Day leaning towards those who oppose God and His messenger, even if they were their parents, or their children, or their siblings, or their tribe. For these, He decrees faith into their hearts, and supports them with Spirit from Him, and He admits them into paradises with rivers flowing beneath, wherein they will abide. God is pleased with them, and they are pleased with Him. These are the party of God. Most assuredly, the party of God are the winners.
Muhammad Asad	58:22 Thou canst not find people who [truly] believe in God and the Last Day and [at the same time] love anyone who contends against God and His Apostle - even though they be their fathers, or their sons, or their brothers, or [others of] their kindred. ²⁹ [As for the true believers,] it is they in whose hearts He has inscribed faith, and whom He has strengthened with inspiration from Himself, ³⁰ and whom [in time] He will admit into gardens through which running waters flow, therein to abide. Well-pleased is God with them, and well-pleased are they with Him. They are God's partisans: oh, verily, it is they, the partisans of God, who shall attain to a happy state!
Rashad Khalifa	<i>Run For Your Life</i> 58:22 You will not find people who believe in GOD and the Last Day befriending those who oppose GOD and His messenger, even if they were their parents, or their children, or their siblings, or their tribe. For these, He decrees faith into their hearts, and supports them with inspiration from Him, and admits them into gardens with flowing streams wherein they abide forever. GOD is pleased with them, and they are pleased with Him. These are the party of GOD. Most assuredly, GOD's party are the winners.
Shabbir Ahmed	58:22 You will not find those who truly believe in God and the Last Day endear anyone who opposes God and His messenger, even though they be their fathers or their sons or their brothers or their tribe. God has inscribed conviction on their hearts, and has strengthened them with Energy from Himself. So, He will admit them into Gardens underneath which rivers flow. Well pleased is God with them, and well pleased are they with Him. They are the party of God. Oh, certainly, it is they, the party of God, who are truly successful.
Transliteration	58:22 La tajidu qawman yu/minoona bi Allahiwaalyawmi al- akhiri yuw addoona man haddaAllaha warasoolahu walaw k anoo abaaHumaw abn aahum aw ikhwanahum aw AAasheeratahum ol a-ikakataba fee quloobihimu al-eem ana waayyadahum biroo hinminhu wayudkhiluhum jann atin tajree min ta htihaal-anharu kh alideena feeha radiya AllahuAAanhum waradoo AAanhu ol a-ika hizbu Allahiala inna hizba Allahi humu almuflihooona

58:22 لا تجد قوما يؤمنون بالله واليوم الآخر يوادون من حاد الله ورسوله ولو كانوا ءاباءهم
او ابناءهم او اخونهم او عشيرتهم اولئك كتب في قلوبهم الاليمان وايدهم بروح منه ويدخلهم
جنت تجري من تحتها الانهر خالدين فيها رضى الله عنهم ورضوا عنه اولئك حزب الله الا ان
حزب الله هم المفلحون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (58:1)

This is the only chapter that contains the word Allah (God) in each verse.

Edip-Layth - End Note 2 (58:3)

The Quran abolished slavery. See [4:25](#); [90:1-20](#).

Edip-Layth - End Note 3 (58:4)

The beginning of the verse, "faman lam yajid" (literally: as for the one who does not find), clearly indicates that the slaves instructed to be freed in the previous verse are not expected to belong to muslims. Otherwise, an expression such as "if one does not possess" should have been used. Slavery is prohibited by the Quran as one of the greatest sins. See: [3:79](#); [4:3,25,92](#); [5:89](#); [8:67](#); [24:32-33](#); [58:3-4](#); [90:13](#); [2:286](#); [12:39-42](#); [79:24](#).

Edip-Layth - End Note 4 (58:12)

Muhammad was appointed by God as a messenger and was accepted by muslims, with their free will, as a messenger of God. Muhammad was also elected as a leader of a constitutional city-state government by a diverse community comprising of Christians, Jews, and Pagans, beside muslims. Muhammad is no longer alive, yet the rule applies to our leaders and governments. Democracies suffer greatly from the corrupting influence of lobbies that promote special interests, usually of the most powerful segments of the population. Financial contributions and favors provided by lobbies create a quid pro quo relationship between the lawmakers and the wealthy. Big governments allied with big corporations create one of the worst governments: the governments of the wealthy, by the wealthy and for the wealthy, which we are asked to avoid ([59:7](#)). Such governments may drag an entire nation to unjustified wars of aggression to benefit big corporations, especially the weapons industry and the contractors who profit from such adventures, adventures that usually cost the lower class in terms of blood and higher cost of living. Thus, this verse recommends those who wish to lobby to pay some charity to the needy before asking for a conference with their elected leaders. This financial contribution for public good, not the valet of the elected officials, is a reminder to the parties that their conference should not betray the publicly declared interest of the people.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (58:1)

classical commentators, this is a reference to the case of Khawlah (or Khuwaylah) bint Thalabah, whose husband Aws ibn as-Samit divorced her by pronouncing the arbitrary pre-Islamic oath known as zihar (explained in note 3 on [33:4](#)). When she pleaded before the Prophet against this divorce - which deprived her of all her marital rights and, at the same time, made it impossible for her to remarry - the iniquitous custom of zihar was abolished by the revelation of verses 2-4 of this surah. In view of the sequence, as well as of several Traditions to this effect, there is no doubt that the above verse alludes, in the first instance, to the divine condemnation of zihar. However the deliberately unspecified reference to "her who pleads concerning her husband" seems to point to all cases where a wife has reason to complain against her husband: that is to say, not merely to an appeal against an unjustified or cruel divorce, but also to a wife's demand for release from an unbearable marriage. Such dissolution of the marriage-tie at the wife's instance - termed khul - is fully sanctioned by the shari'ah on the basis of [2:229](#) and a number of extremely well-authenticated Traditions. (For a fuller discussion of this problem, see note 218 on the second paragraph of 2: 229.)

Muhammad Asad - End Note 2 (58:1)

Lit., "does hear the mutual contentions of both of you (tahawurakuma)", i.e., of husband and wife alike, embracing with His infinite wisdom and justice the innermost motivations of both. Alternatively - if the above verse is understood as referring specifically to the case of Khawlah - the second person indicated by the suffix kuma ("both of you") may relate to the Prophet, who, before the revelation of this surah, thought that a divorce through zihar was valid and, therefore, repeatedly told Khawlah, "Thou art now indeed unlawful to him" (Tabari). This opinion was subsequently - almost immediately - reversed by the divine prohibition of zihar expressed in verses 2 ff.

Muhammad Asad - End Note 3 (58:2)

For this explanatory rendering of the verb yuzahirun, see surah 33 note 3. My interpolation of the word "henceforth" is necessary in view of the fact that the custom of zihar - in its sense of a definitive act of divorce - had been abolished by verses 2-4 of the present surah.

Muhammad Asad - End Note 4 (58:2)

For this particular rendering of the term munkar, see surah 16 note 109.

Muhammad Asad - End Note 5 (58:3)

I.e., the freeing or purchasing the freedom of a slave or captive. In modern times, when slavery is more or less non-existent, the concept of tahrir raqabah may, I believe, be legitimately extended to the redeeming of a human being from the bondage of debt or of great poverty.

Muhammad Asad - End Note 6 (58:3)

Cf. [2:225](#) - "God will not take you to task for oaths which you may have uttered without thought, but will take you to task [only] for what your hearts have conceived [in earnest]".

Muhammad Asad - End Note 7 (58:4)

I.e., in the manner prescribed for fasting during the month of Ramadan (see [2:183-187](#)). As regards the phrase "he who does not find the wherewithal (lam yajid)", it may indicate either a lack of financial means or the impossibility of finding anyone else who could be redeemed from factual or figurative bondage (see note 5 above). According to many Islamic scholars of our times (e.g., Rashid Rida, commenting on [4:92](#)), this relates, in the first instance, to circumstances in which "slavery will have been abolished in accordance with the aim of Islam" (Manar V, 337).

Muhammad Asad - End Note 8 (58:4)

Or, alternatively, one needy person for sixty days. The inability to fast for two consecutive months may be due either to ill-health or to really compelling external circumstances (for instance, the necessity of performing labours which require great physical and/or mental vigour and alertness).

Muhammad Asad - End Note 9 (58:4)

Sc., "by showing that you have renounced the practices of the Time of Ignorance" (Razi). In other words, the pronouncement of zihar is not to be considered a divorce, as was the case in pre-Islamic times, but solely as a reprehensible act which must be atoned for by a sacrifice.

Muhammad Asad - End Note 10 (58:5)

Sc., "which they chose to disregard". Thus, proceeding from the particular to the general, the present passage connects with the reference, at the end of verse 4, to "all who deny the truth", i.e., of divine revelation.

Muhammad Asad - End Note 11 (58:8)

The prohibition referred to here arises from the Quranic statement, "No good comes, as a rule, out of secret confabulations - save those which are devoted to enjoining charity, or equitable dealings, or setting things to rights between people" (see [4:114](#) and the corresponding note 138). Although there is no doubt that, as the classical commentators point out, the "secret confabulations" spoken of in this passage relate to intrigues aimed against the Prophet and his followers by some of their unbelieving contemporaries, there is no doubt, either, that the passage has a general import, and is, therefore, valid for all times.

Muhammad Asad - End Note 12 (58:8)

I.e., in the wider sense, disobedience to the Apostle's ethical teachings.

Muhammad Asad - End Note 13 (58:8)

The reference to "approaching" the Prophet has here a twofold meaning, relating literally to his unbelieving contemporaries, and figuratively to an intellectual "approach" to his person and his teachings by hostile critics of all later times. The same observation is valid with regard to the next clause as well.

Muhammad Asad - End Note 14 (58:8)

Lit., "with which God has never saluted thee". Historically, this is an allusion to the hostile attitude of the Jews of Medina towards the Prophet. It is recorded that instead of pronouncing the traditional greeting "Peace be upon thee" when encountering him, some of them used to mumble the word salam ("peace") in such a way as to make it indistinguishable from sam ("death"); and they employed the same scurrilous play of words with regard to the Prophet's Companions as well. (The relevant ahadith are quoted in full, with indication of the sources, by Tabari and Ibn Kathir in their commentaries on the above verse.) But see also the preceding note.

Muhammad Asad - End Note 15 (58:8)

Sc., "if Muhammad is truly a prophet".

Muhammad Asad - End Note 16 (58:9)

See note 12.

Muhammad Asad - End Note 17 (58:10)

I.e., in and by itself, the force of evil epitomized in the concept of "Satan" has no power whatever: cf. [14:22](#) - "I had no power at all over you: I but called you - and you responded unto me. Hence, blame not me, but blame yourselves." (See also Razi's views quoted in my note 31 on the above-mentioned verse.) As regards the problem of God's "letting" or "allowing" a person to go astray (implied in the phrase "unless it be by God's leave"), see note 4 on [14:4](#).

Muhammad Asad - End Note 18 (58:11)

Lit., "in the assemblies (al-majalis)". Although it is frequently assumed that this refers to the assemblies held by the Prophet, when his followers would throng around him in their eagerness the better to hear what he had to say, or - more generally - to congregations in mosques, etc., in later times, I am (with Razi) of the opinion that the plural noun majalis is used here in a tropical or metaphorical sense, denoting the totality of men's social life. Taken in this sense, the "making room for one another" implies the mutual providing of opportunities for a decent life to all - and especially to the needy or handicapped - members of the community. See also next note.

Muhammad Asad - End Note 19 (58:11)

Commenting on this passage, Razi says: "This verse indicates that if one widens the means (ahwab) of happiness and well-being of God's creatures (ibad), God will widen for him all that is good in this life and in the hereafter. Hence, no reasonable person (al-aqil) could ever restrict (the purport of) this verse to merely making room for one another in an [actual] assembly."

Muhammad Asad - End Note 20 (58:11)

The interpretation implied in the words "for a good deed" interpolated by me above is analogous to that offered by most of the classical commentators, and most explicitly by Tabari; in the words of Qatadah (ibid.), "Whenever you are called upon to do a good deed, respond to this call."

Muhammad Asad - End Note (58:11)

Muhammad Asad - End Note 21 (58:12)

Cf. the saying of the Prophet: "The superiority of a learned man (alim) over a [mere] worshipper (abid) is like the superiority of the moon on the night when it is full over all other stars" (Ibn Hanbal, Abu Da'ud, Tirmidhi, Nasa'i, Ibn Majah and Darimi).

Muhammad Asad - End Note 22 (58:12)

This call to an exercise of charity on every occasion (bayna yaday) of one's "consultation" with God's Apostle has been widely misunderstood as applying only to factual consultations with him, i.e., in his lifetime, supposedly with a view to lessening the encroachments on his time by some of his too-eager followers. This misunderstanding, together with the qualified dispensation from the above-mentioned injunction expressed in the next verse, has given rise to the unwarranted contention by some of the commentators that this injunction has been "abrogated". But apart from the fact that the theory of "abrogation" as such is entirely untenable (see [2:106](#) and the corresponding note 87), the above verse reveals its true meaning as soon as we realize that the term "the Apostle" (ar-rasul) is used in the Qur'an not merely to designate the unique person of the Prophet Muhammad but also the sum-total of the teachings conveyed by him to the world. This is evident from the many Quranic exhortations, "Pay heed unto God and the Apostle", and, more specifically (in [4:59](#)), "if you are at variance over any matter, refer it unto God (i.e., the Qur'an) and the Apostle (i.e., his Sunnah)", which latter is but meant to elucidate the former. Taken in this sense, the above reference to a "consultation with the

Apostle" obviously applies not only to his person and his contemporaries, but rather to his teachings in general and to believers of all times and environments. In other words, every believer is exhorted to "offer up something in charity" - whether it be material alms to a needy person, or the imparting of knowledge to such as may be in need of enlightenment, or even a mere word of kindness to a weak human being - whenever he intends to immerse himself in a study of the Apostle's teachings or, as the Qur'an phrases it, to "consult" him who has conveyed the divine writ to us.

Muhammad Asad - End Note 24 (58:13)

I.e., the obligatory tax (zakah) which is meant to purify a believer's possessions and income from the taint of selfishness: implying that one's inability to do more by way of charity does not constitute a sin.

Muhammad Asad - End Note 25 (58:14)

For the meaning of "God's condemnation", see note on the last verse of Al-Fatihah. In this particular context, the ones "who would be friends with people whom God has condemned" are the half-hearted who - while dimly perceiving the truth of God's existence and self-revelation - are nevertheless unwilling to surrender themselves to this truth for fear of estranging themselves from their God-denying environment and, thus, of losing what they regard as the material advantages of a spiritually uncommitted life: and it is this moral falsehood to which the last sentence of this verse refers. (See also the last verse of surah 60.)

Muhammad Asad - End Note 26 (58:16)

I.e., by sowing doubts in other people's hearts.

Muhammad Asad - End Note 27 (58:18)

Namely, that their preference of worldly benefits to a spiritual commitment is "reasonable" and, therefore, morally "justified". It is to this flagrant self-deception that the next sentence refers.

Muhammad Asad - End Note 28 (58:18)

The definite article al prefixed to the participial noun kadhibun indicates that the people thus characterized have reached the utmost degree of self-deception; hence my interpolation of the adjective "greatest" in consonance with Zamakhshari 's interpretation of the above phrase.

Muhammad Asad - End Note 29 (58:22)

The operative phrase of this passage is contained in the words, "anyone who contends against (man hadda) God and His Apostle": i.e., anyone who is engaged in active hostility against God's message and the person or the teachings of His Apostle. As regards relations with non-believers who are not actively hostile to Islam, the Qur'an explicitly permits and implicitly ordains in many places (e.g., in [60:8-9](#)) kindness and friendliness towards them.

Muhammad Asad - End Note 30 (58:22)

For my rendering of ruh as "inspiration" or, occasionally, as "divine inspiration", see note 2 on [16:2](#). As pointed out by Zamakhshari, the pronominal suffix in minhu may relate to God - as in my rendering - or to the believers' faith, in which latter case the phrase could be rendered as "strengthened with inspiration [flowing] there-from".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (58:2)

The procedure of divorce has been clearly given in [2:228-230](#), [4:3](#), [4:19](#), [4:35](#), [4:128](#), [33:4](#), [65:1-2](#). Zihar = Extra = Redundant = Sundry = Putting away = Senseless word or action. Zihar = Addressing the wife as mother and thinking that it nullifies the wedlock. Implicitly this encompasses similar meaningless utterances under any circumstances

Shabbir Ahmed - End Note 2 (58:3)

Freeing from bondage includes relieving someone from any kind of oppression and from a crushing burden of debt

Shabbir Ahmed - End Note 3 (58:4)

[2:183](#)

Shabbir Ahmed - End Note 4 (58:8)

Ithm = Hampering progress. 'Udwaan = Wedges of discord

Shabbir Ahmed - End Note 5 (58:9)

Birr = Usually translated as the vague and mundane 'good' = Creating room for fellow humans to make progress = Virtue = Make expanse = Make room for others in the society = Help people to adjust and make progress in a new environment = Exponential growth. Taqwa = Seeking to journey through life in security = Protect oneself from disintegration of the personality = Being observant = Journeying in security = Being careful = Getting empowered against evil = Avoid overstepping the laws = Consolidating the gains = Exercising caution = Guarding oneself against deterioration = Good conduct = Building character = Choosing to live upright = Fear the consequences of violating Divine Commands = Being mindful of the Creator = Remaining conscious of the Divinely ordained Values = Taking precaution

Shabbir Ahmed - End Note 6 (58:10)

Satan, the selfish desires, cannot harm the believers unless they forsake Divine Commands. [15:42](#), [17:65](#), [38:83](#). In these verses, 9 and 10, the terms Ithm, 'Udwaan, Birr, Taqwa have been translated in their broad and exact Qur'anic sense

Shabbir Ahmed - End Note 7 (58:11)

Fas'h = Open up = Make room = Accommodate others. Nushooz, [4:34](#)

Shabbir Ahmed - End Note 8 (58:12)

He absolves faults and rewards good deeds and intentions

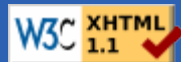
Shabbir Ahmed - End Note 9 (58:13)

[58:12](#). The command in these two verses, 12 and 13 is fully applicable even today. It serves as a constant reminder to us for doing an act of kindness whenever we 'confer' with God and His messenger, the teachings embodied in the Qur'an. This act of kindness certainly includes conveying even one verse to one person. 'Each one teach one'. It is unfortunate that some of the traditional commentators consider these two verses abrogated after the exalted prophet's lifetime! The very thought of abrogation of any verses of the Qur'an is absolutely untenable and non-Qur'anic. [2:106](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 59:1 Glorifying God is everything in the heavens and the earth, and He is the Noble, the Wise.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 59:1 Glorifying God is everything in the heavens and the Earth, and He is the Noble, the Wise.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 59:1 ALL THAT IS in the heavens and all that is on earth extols God's limitless glory: for He alone is almighty, truly wise.
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 59:1 Glorifying GOD is everything in the heavens and the earth, and He is the Almighty, Most Wise.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 59:1 All that is in the heavens and all that is on earth strives to manifest the glory of God. For, He is Almighty, the Wise.
Transliteration	Bismi Allāhi alRaḥmāni alRaḥeemi 59:1 Sabbaḥa lillāhi m a fee a Issamawatiwama fee al-ar ḍi wahuwa alAAazeezu alḥakeemu
A	بسم الله الرحمن الرحيم 59:1 سبّح لله ما في السموت وما في الارض وهو العزيز الحكيم

Edip-Layth	<i>The Mass Exile</i> 59:2 He is the One who drove out those who rejected among the people of the book from their homes at the very first mass exile. You never thought that they would leave, and they thought that their fortresses would protect them from God. But then God came to them from where they did not expect, and He cast fear into their hearts. They destroyed their homes with their own hands and the hands of those who acknowledge. So take a lesson, O you who possess vision. ¹
The Monotheist Group	59:2 He is the One who drove out those who disbelieved among the people of the Scripture from their homes at the very first mobilization. You never thought that they would leave, and they thought that their fortresses would protect them from God. But then God came to them from where they did not expect, and He cast terror into their hearts. They destroyed their homes with their own hands and the hands of the believers. So learn from this, O you who possess vision.
Muhammad Asad	59:2 He it is who turned out of their homes, at the time of [their] first gathering [for war], such of the followers of earlier revelation as were bent on denying the truth. ¹ You did not think [O believers] that they would depart [without resistance] - just as they thought that their strongholds would protect them against God: but God came upon them in a manner which they had not expected, ² and cast terror into their hearts; [and thus] they destroyed their homes by their own hands as well as the hands of the believers. ³ Learn a lesson, then, O you who are endowed with insight!
Rashad Khalifa	<i>God Defends the Believers</i> 59:2 He is the One who evicted those who disbelieved among the people of the scripture from their homes in a mass exodus. You never thought that they would leave, and they thought that their preparations would protect them from GOD. But then GOD came to them whence they never expected, and threw terror into their hearts. Thus, they abandoned their homes on their own volition, in addition to pressure from the believers. You should learn from this, O you who possess vision.
Shabbir Ahmed	59:2 He is the One Who evicted the disbelievers among the People of the Book from their homes at the first gathering (of the forces). You never thought that they would leave and they thought that their strongholds would defend them against God. But God's requital came to them from directions they little expected, and caused fear in their hearts. So, they dismantled their dwellings with their own hands and (got them dismantled) at the hands of the believers. Learn a lesson, then, O You who are endowed with insight! ¹
Transliteration	59:2 Huwa allathee akhraj al-<u>theen</u>akafaroo min ahli alkit <u>abi</u> min diy <u>arihim</u> li-awwalial<u>hashri</u> m<u>a</u> <u>than</u>antum an yakhrujoo wa <u>thannoo</u>annahum m<u>ani</u>AAatuhum <u>hu</u>soonuhum mina All<u>ah</u>ifaat<u>ahumu</u> All<u>ahu</u> min <u>haythu</u> lam ya <u>htasibo</u>owaq<u>athafa</u> fee quloobihimu a IrruAA<u>aba</u> yukhriboonabuyootahum bi-aydeehim waaydee almu/mineena faiAA<u>atabiroo</u> ya<u>olee</u> al-abs<u>ari</u>
A	59:2 هو الذى اخرج الذين كفروا من اهل الكتب من ديارهم لاول الحشر ما ظننتم ان يخرجوا وظنوا انهم مانعتهم حصونهم من الله فاتتهم الله من حيث لم يحتسبوا وقنف في قلوبهم الرعب يخربون بيوتهم بايديهم وايدي المومنين فاعتبروا ياولى الابصر
Edip-Layth	59:3 Had God not decreed to banish them, He would have punished them in this life. In the Hereafter they will face the retribution of the fire.
The Monotheist Group	59:3 And had God not decreed to banish them, He would have punished them in this life. And in the Hereafter they will face the retribution of the Fire.
Muhammad Asad	59:3 And had it not been for God's having ordained banishment for them, He would indeed have imposed [yet greater] suffering on them in this world: still, in

	the life to come there awaits them suffering through fire:
Rashad Khalifa	59:3 If GOD did not force them to leave, He would have requited them in this life (even worse than forcing them to leave). In the Hereafter He will commit them to the retribution of Hell.
Shabbir Ahmed	59:3 And if God had not decreed banishment for them, He would have punished them harder in this world, yet for them is suffering of the fire in the life to come.
Transliteration	59:3 Walawla an kataba Allahu AAalayhimu aljalaa laAAa ththabahum fee alddunya walahum fee al-akhirati AAa thabun nari
A	59:3 ولولا ان كتب الله عليهم الجلاء لعذبهم في الدنيا ولهم في الـآخرة عذاب النار
Edip-Layth	59:4 This is because they challenged God and His messenger. Whosoever challenges God, then God is severe in punishment.
The Monotheist Group	59:4 This is because they challenged God and His messenger. And whosoever challenges God, then God is severe in punishment.
Muhammad Asad	59:4 this, because they cut themselves off from God and His Apostle: 4 and as for him who cuts himself off from God and His Apostle - verily, God is severe in retribution!
Rashad Khalifa	59:4 This is because they opposed GOD and His messenger. For those who oppose GOD and His messenger, GOD is most strict in enforcing retribution.
Shabbir Ahmed	59:4 This, because they had opposed God and His messenger. And whoever opposes God, for him God is Stern in grasping.
Transliteration	59:4 Thalika bi-annahum shaqqoo Allahu wawarasoolahu waman yushaqqi Allaha fa-inna Allahu hashadeedu alAAiqabi
A	59:4 ذلك بانهم شاقوا الله ورسوله ومن يشاق الله فان الله شديد العقاب
Edip-Layth	59:5 Whether you cut down a tree or left it standing on its root, it was by God's leave. He will surely humiliate the wicked.
The Monotheist Group	59:5 Whether you cut down a tree or left it standing on its root, it was by God's leave. He will surely humiliate the wicked.
Muhammad Asad	59:5 Whatever [of their] palm trees you may have cut down, [O believers,] or left standing on their roots, was [done] by God's leave, 5 and in order that He might confound the iniquitous.
Rashad Khalifa	59:5 Whether you chop a tree or leave it standing on its trunk is in accordance with GOD's will. He will surely humiliate the wicked.
Shabbir Ahmed	59:5 Whatever palm-trees you cut down or left standing on their roots, it was by God's leave, in order that He may disgrace those who drifted away from their treaties. 2
Transliteration	59:5 Ma qataAAum min leenatin awtaraktumoo haqa-imatan AAala osoolihafabi-ithni Allahi waliyukhziya alfasiqeena
A	59:5 ما قطعتم من لينة او تركتموها قائمة على اصولها فبائن الله وليخزي الفاسقين
Edip-Layth	<i>Distribute the Wealth; Avoid Creating Monopolies</i> 59:6 What God provided to His messenger, without you having to battle for it on horses or on foot, was because God sends His messengers against whomever He wills. God is capable of all things.

The Monotheist Group	59:6 And what God provided to His messenger, without you having to battle for it on horses or on foot, was because God sends His emissaries against whomever He wills. And God is capable of all things.
Muhammad Asad	59:6 Yet [remember:] whatever [spoils taken] from the enemy ⁶ God has turned over to His Apostle, you did not have to spur horse or riding-camel for its sake: ⁷ but God gives His apostles mastery over whomever He wills - for God has the power to will anything.
Rashad Khalifa	59:6 Whatever GOD restored for His messenger was not the result of your war efforts, whether you fought on horses or on foot. GOD is the One who sends His messengers against whomever He wills. GOD is Omnipotent.
Shabbir Ahmed	59:6 And whatever God has turned over to His messenger, you did not toil on any horse or camel for it. But God gives His messengers upper hand according to His laws. God has appointed due measure for all things and events.
Transliteration	59:6 Wama afa AAa Allahu AAa al arasoolihi minhum fama awjaftum AAalayhi min khaylin wal arikabin wal akinna Allahu yusalli turusulahu AAa al man yashaa waAllahu AAa kulli shay-in qadeer un
A	59:6 وما افاء الله على رسوله منهم فما اوجفتم عليه من خيل ولا ركاب ولكن الله يسلط رسله على من يشاء والله على كل شيء قدير
Edip-Layth	59:7 Whatever God provided to His messenger from the people of the townships, then it shall be to God and His messenger; for the relatives, the orphans, the poor, and the wayfarer. Thus, it will not remain monopolized by the rich among you. You may take what the messenger gives you, but do not take what he withholds you from taking. Be aware of God, for God is mighty in retribution. ²
The Monotheist Group	59:7 And whatever God provided to His messenger from the people of the townships, then it shall be to God and His messenger, and the relatives, and the orphans, and the poor, and the wayfarer. Thus, it will not remain monopolized by the rich among you. And you may take what the messenger gives you, but do not take what he withholds you from taking. And be aware of God, for God is mighty in retribution.
Muhammad Asad	59:7 Whatever [spoils taken] from the people of those villages God has turned over to His Apostle - [all of it] belongs to God and the Apostle, ⁸ and the near of kin [of deceased believers], and the orphans, and the needy, and the wayfarer, ⁹ so that it may not be [a benefit] going round and round among such of you as may [already] be rich. Hence, accept [willingly] whatever the Apostle ¹⁰ gives you [thereof], and refrain from [demanding] anything that he withholds from you; and remain conscious of God: for, verily, God is severe in retribution.
Rashad Khalifa	<i>The Spoils of War</i> 59:7 Whatever GOD restored to His messenger from the (defeated) communities shall go to GOD and His messenger (in the form of a charity). You shall give it to the relatives, the orphans, the poor, and the traveling alien. Thus, it will not remain monopolized by the strong among you. You may keep the spoils given to you by the messenger, but do not take what he enjoins you from taking. You shall reverence GOD. GOD is strict in enforcing retribution.
Shabbir Ahmed	59:7 Whatever God has turned over to His messenger from those communities belongs to God and His messenger (the Central authority). ³ The Central Government (The Central authority) -The welfare of the families of the believers. -The orphans. -Those who still feel left alone in the society. -The widows. -Those who have no means of earning their livelihood. - The disabled who cannot move

	around looking for the bounty of God. -The homeless son of the street. -Those who are on their way to join you, and -Those who travel a distance to seek help. So that it may not keep revolving between the wealthy among you. So, take what the messenger gives you, and abstain from what he forbids you. Be mindful of God. Surely, God is Stern in grasping.
Transliteration	59:7 Ma afaa Allahu AAal ^a arasoolihi min ahli alqur ^a falill ^a hi wali Irrasooliwalithee alqurba wa alyatama wa almasakeeniwaibni a Issabeeli kay l ^a yakoona doolatanbayna al-aghniya-i minkum wama ^a atakumualIrrasoolu fakhuthoo ^h hu wama nahakumAAanhu faintahoo waittaqoo Allaha inna Allahashadeedu alAAaiqabi
A	59:7 ما افاء الله على رسوله من اهل القرى فله وللرسول ولذی القربى والیتمی والمسکین وابن السبیل کی لا یكون دولة بین الاغنیاء منکم وما ءاتکم الرسول فخذوه وما نهکم عنه فانتهوا واتقوا الله ان الله شدید العقاب
Edip-Layth	59:8 For the immigrants who are poor and were driven out of their homes and deprived of their properties, they sought God's grace and pleasure, and they supported God and His messenger. They are the truthful ones.
The Monotheist Group	59:8 For the immigrants who are poor and were driven out of their homes and deprived of their properties, they sought God's grace and pleasure, and they supported God and His messenger. They are the truthful ones.
Muhammad Asad	59:8 [Thus, part of such war-gains shall be given] to the poor among those who have forsaken the domain of evil: ¹¹ those who have been driven from their homelands and their possessions, seeking favour with God and [His] goodly acceptance, and who aid [the cause of] God and His Apostle: it is they, they who are true to their word!
Rashad Khalifa	59:8 (You shall give) to the needy who immigrated. They were evicted from their homes and deprived of their properties, because they sought GOD's grace and pleasure, and because they supported GOD and His messenger. They are the truthful.
Shabbir Ahmed	59:8 And it is for the poor refugees who have been expelled from their homelands and their property. And they seek God's bounty and approval, and support God and His messenger. They are the ones true to their faith.
Transliteration	59:8 Lilfuqara-i almuh ajireena alla theenaokhrijoo min diy arihim waamw alihim yabtaghoona fa dlanmina All ^a hi wari dwanan wayan suroonaAllaha warasoolahu ola-ika humu alssadiqoona
A	59:8 للفقراء المهجرين الذين اخرجوا من ديارهم وامولهم يبتغون فضلا من الله ورضونا وينصرون الله ورسوله اولئك هم الصدقون
Edip-Layth	59:9 Those who provided them with shelter, and were those who acknowledge before them; they love those who immigrated to them, and they find no hesitation in their hearts in helping them, and they readily give them priority over themselves, even when they themselves need what they give away. Indeed, those who overcome their hedonism are the successful ones.
The Monotheist Group	59:9 And those who provided them with shelter, and were believers before them; they love those who immigrated to them, and they find no hesitation in their hearts in helping them, and they readily give them priority over themselves, even when they themselves need what they give away. Indeed, those who overcome their desires are the successful ones.
	59:9 And [it shall be offered, too, unto the poor from among] those who, before them, ¹² had their abode in this realm and in faith - [those] who love all that

Muhammad Asad	come to them in search of refuge, and who harbour in their hearts no grudge for whatever the others may have been given, but rather give them preference over themselves, even though poverty be their own lot: ¹³ for, such as from their own covetousness are saved - it is they, they that shall attain to a happy state! ¹⁴
Rashad Khalifa	59:9 As for those who provided them with a home and a refuge, and were believers before them, they love those who immigrated to them, and find no hesitation in their hearts in helping them. In fact, they readily give them priority over themselves, even when they themselves need what they give away. Indeed, those who overcome their natural stinginess are the successful ones.
Shabbir Ahmed	59:9 Also, (true are) those who resided in the city (Madinah) before them and attained faith. They love those who immigrated to them, and find no hesitation in their hearts in helping them. They actually give them preference over themselves, even though poverty be their own lot. And whoever is saved from greediness of the heart, such are the ones who truly prosper.
Transliteration	59:9 Waallatheena tabawwaoo a lddarawaal-eemana min qablihim yu hibboona man h ajarailayhim wal a yajidoona fee sudoorihim hajatanmimma ootoo wayu/thiroona AAal a anfusihi walaw k anabihim kha sasatun waman yooqa shuhha nafsihi faola-ikahumu almuflihoona
A	59:9 والذين تبوءوا الدار والايمان من قبلهم يحبون من هاجر اليهم ولا يجدون في صدورهم حاجة مما اوتوا ويؤثرون على انفسهم ولو كان بهم خصاصة ومن يوق شح نفسه فاولئك هم المفلحون
Edip-Layth	59:10 Those who came after them saying: "Our Lord, forgive us and our brothers who preceded us to the acknowledgement, and do not place in our hearts any animosity towards those who acknowledged. Our Lord, You are Kind, Compassionate."
The Monotheist Group	59:10 And those who came after them saying: "Our Lord, forgive us and our brothers who preceded us to the faith, and do not place in our hearts any animosity towards those who believed. Our Lord, You are Compassionate, Merciful."
Muhammad Asad	59:10 And so, they who come after them pray: ¹⁵ O our Sustainer! Forgive us our sins, as well as those of our brethren who preceded us in faith, and let not our hearts entertain any unworthy thoughts or feelings against [any of] those who have attained to faith. O our Sustainer! Verily, Thou art compassionate, a dispenser of grace!"
Rashad Khalifa	59:10 Those who became believers after them say, "Our Lord, forgive us and our brethren who preceded us to the faith, and keep our hearts from harboring any hatred towards those who believed. Our Lord, You are Compassionate, Most Merciful."
Shabbir Ahmed	59:10 And those who came after them, say, "Our Lord! Forgive us and our brothers and sisters who preceded us in faith. And let not be any malice in our hearts toward those who have chosen to believe. Our Lord! You are truly Compassionate, Merciful."
Transliteration	59:10 Waallatheena j aoo minbaAAadihim yaqooloona rabban a ighfir lan a wali-ikhwaningaallatheena sabaqoon a bi al-eemani wal atajAAal fee quloobin a ghillan lillatheena amanoorabbana innaka raoofun raheemun
A	59:10 والذين جاءوا من بعدهم يقولون ربنا اغفر لنا ولاخواننا الذين سبقونا بالايمان ولا تجعل في قلوبنا غلا للذين ءامنوا ربنا انك رؤوف رحيم

Edip-Layth	<i>The Conspiracy of Hypocrite Warmongers</i> 59:11 Have you noted those who are hypocrites, they say to their companions in denial among the people of the book: "If you are driven out we will go out with you, and we will never obey anyone who opposes you. If anyone fights you, we will support you." God bears witness that they are liars.
The Monotheist Group	59:11 Have you noted those who are hypocrites, they say to their companions in disbelief among the people of the Scripture: "If you are driven out we will go out with you, and we will never obey anyone who opposes you. And if anyone fights you, we will support you." God bears witness that they are liars.
Muhammad Asad	59:11 ART THOU NOT aware of how those who would always dissemble [their real feelings]¹⁶ speak to their truth-denying brethren from among the followers of earlier revelation:¹⁷ If you are driven away, we shall most certainly go forth with you, and shall never pay heed to anyone against you; and if war is waged against you, we shall most certainly come to your succour." But God bears witness that they are most flagrantly lying:
Rashad Khalifa	59:11 Have you noted those who are plagued with hypocrisy, and how they said to their companions in disbelief among the people of the scripture, "If you are evicted we will go out with you, and will never obey anyone who opposes you. If anyone fights you, we will fight on your side." GOD bears witness that they are liars.
Shabbir Ahmed	59:11 Have you not noted the hypocrites how they told their disbelieving brethren among the People of the scripture, "If you are driven out, we certainly will go forth with you, and shall never heed anyone against you. And if you are attacked, certainly we shall help you." But God bears witness that they are liars.
Transliteration	59:11 Alam tara il a alla theena n afaqooyaqooloona li-ikhw anihimu alla theena kafaroo minahli alkitabi la-in okhrijtum lanakhrujanna maAAakum wal anuṭeeAAu feekum a ḥadan abadan wa-in qootiltum lanan surannakumwaAllahu yashhadu innahum lakathiboona
A	59:11 ألم تر الى الذين نافقوا يقولون لآخونهم الذين كفروا من أهل الكتب لن إخراجهم لنخرجن معكم ولا نطيع فيكم احدا أبدا وإن قوتلتم لننصرنكم والله يشهد انهم لكاذبون
Edip-Layth	59:12 If they were driven out, they would not have gone out with them, and if anyone fought them, they would not have supported them. Even if they supported them, they would have turned around and fled. They could never win.
The Monotheist Group	59:12 If they were driven out, they would not have gone out with them, and if anyone fought them, they would not have supported them. And even if they supported them, they would have turned around and fled. They could never win.
Muhammad Asad	59:12 [for] if those [to whom they have pledged themselves] are indeed driven away, they will not go forth with them; and if war is waged against them, they will not come to their succour; and even if they [try to] succour them, they will most certainly turn their backs [in flight], and in the end will [themselves] find no succour.
Rashad Khalifa	59:12 In fact, if they were evicted, they would not have gone out with them, and if anyone fought them, they would not have supported them. Even if they supported them, they would have turned around and fled. They could never win.
Shabbir Ahmed	59:12 If they (Banu Nadhir) are driven away, they (the hypocrites) will not go forth with them, and if they are attacked they will not help. And even if they try to help them, they will turn their backs in flight, and themselves find no help.
Transliteration	59:12 La-in okhrijoo l a yakhrujoonamaAAahum wala-in qootiloo l a yansuroonahum wala-inna saroohum layuwallunna al-adb ara thumma

	layunṣaroona
A	59:12 لن اخرجوا لا يخرجون معهم ولن قوتلوا لا ينصرونهم ولن نصروهم ليولن الادبر ثم لا ينصرون
Edip-Layth	59:13 Indeed, you strike more trepidation in their hearts than God. This is because they are people who do not reason.
The Monotheist Group	59:13 Indeed, you strike more terror in their hearts than their fear of God. This is because they are people who do not comprehend.
Muhammad Asad	59:13 Nay, [O believers,] you arouse in their bosoms a fear more intense than [even their fear of] God: this, because they are people who fail to grasp the truth.¹⁸
Rashad Khalifa	59:13 Indeed, you strike more terror in their hearts than their fear of GOD. This is because they are people who do not comprehend.
Shabbir Ahmed	59:13 Nay, you believers arouse a fear in their hearts more intense than even the fear of God. This is because they are a people who do not understand (that all strength derives from following Divine laws).
Transliteration	59:13 Laantum ashaddu rahbatan fee ṣudoorihimmina Allāhi ṭhalika bi-annahum qawmun layafqahoona
A	59:13 لانتم اشد رهبة في صدورهم من الله ذلك بانهم قوم لا يفقهون
Edip-Layth	59:14 They will not fight you all unless they are in fortified towns, or from behind walls. Their might appears formidable among themselves. You would think that they are united, but their hearts are divided. This is because they are people who do not understand.
The Monotheist Group	59:14 They will not fight you all unless they are in fortified towns, or from behind walls. Their might appears formidable among themselves. You would think that they are united, but their hearts are divided. This is because they are people who do not understand.
Muhammad Asad	59:14 Never will they fight you, [even] in unison, otherwise than from within fortified strongholds or from behind walls. ¹⁹ Severe is their warlike discord among themselves: thou wouldst think that they are united, whereas [in fact] their hearts are at odds [with one another]: this, because they are people who will not use their reason.²⁰
Rashad Khalifa	59:14 They do not get together to fight you unless they are in well-shielded buildings, or behind walls. Their might appears formidable among themselves. You would think that they are united, when in fact their hearts are divided. This is because they are people who do not understand.
Shabbir Ahmed	59:14 They will never fight you, even if they form a coalition, other than from within the fortified strongholds or from behind walls. They have great adversity in their own ranks. You may think they are united but their hearts are far apart. This is so, because they are a people who do not use their intellect. ⁴
Transliteration	59:14 La yuqatiloonaikum jameeAAanilla fee quran mu ḥassanatin aw min war a-ijudurin ba/suhum baynahum shadeedun ta ḥsabuhum jameeAAanwaquloobuhum shatta ṭhalika bi-annahum qawmun layaAAaqiloona
A	59:14 لا يقتلونكم جميعا الا في قرى محصنة او من وراء جدر باسهم بينهم شديد تحسبهم جميعا وقلوبهم شتى ذلك بانهم قوم لا يعقلون

Edip-Layth	59:15 Like the example of those who preceded them. They suffered the consequences of their decisions. They have incurred a painful retribution.
The Monotheist Group	59:15 Like the example of those who preceded them. They suffered the consequences of their decisions. They have incurred a painful retribution.
Muhammad Asad	59:15 [To both kinds of your enemies, O believers, is bound to happen] ²¹ the like of [what happened to] those who, a short while before them, had to taste the evil that came from their own doings, ²² with [yet more] grievous suffering awaiting them [in the life to come]:
Rashad Khalifa	59:15 Their fate is the same as their counterparts who preceded them. They suffered the consequences of their decisions. They have incurred a painful retribution.
Shabbir Ahmed	59:15 Their example is the same as of those who lately preceded them. They tasted the calamity for their (wrong) decisions, and theirs is the awful doom.
Transliteration	59:15 Kamathali alla <u>the</u> ena min qablihimqareeban <u>tha</u> qoo wab <u>a</u> la amrihim walahum AAa <u>th</u> abunaleem <u>un</u>
A	59:15 كمثل الذين من قبلهم قريبا ذاقوا وبال امرهم ولهم عذاب اليم
Edip-Layth	59:16 Like the example of the devil, when he says to the human being: "Reject," then as soon as he rejects, he says: "I disown you. I fear God, the Lord of the worlds."
The Monotheist Group	59:16 Like the example of the devil, when he says to the human being: "Disbelieve," then as soon as he disbelieves, he says: "I disown you. I fear God, the Lord of the worlds."
Muhammad Asad	59:16 the like of [what happens] when Satan says unto man, Deny the truth!" - but as soon as [man] has denied the truth, [Satan] says, Behold, I am not responsible for thee: behold, I fear God, the Sustainer of all the worlds!" ²³
Rashad Khalifa	59:16 They are like the devil: he says to the human being, "Disbelieve," then as soon as he disbelieves, he says, "I disown you. I fear GOD, Lord of the universe."
Shabbir Ahmed	59:16 They (the hypocrites) are like Satan when he says to man, "Reject the truth." But as soon as man has rejected the truth, he says, "I am free of you. I do fear God, the Lord of the worlds."
Transliteration	59:16 Kamathali a Ishshay <u>t</u> ani i <u>th</u> qala lil-ins <u>a</u> ni okfur falam <u>a</u> kafara q <u>a</u> lainnee baree-on minka innee ak <u>h</u> afu All <u>a</u> ha rabba alAA <u>a</u> lameena
A	59:16 كمثل الشيطان اذ قال للانسن اكفر فلما كفر قال انى برىء منك انى اخاف الله رب العلمين
Edip-Layth	59:17 So the destiny for both of them is the fire, abiding therein. Such is the recompense for the wicked.
The Monotheist Group	59:17 So the destiny for both of them is the Fire, abiding therein. And such is the recompense for the wicked.
Muhammad Asad	59:17 Thus, in the end, both [the deniers of the truth and the hypocrites] ²⁴ will find themselves in the fire, therein to abide: for such is the recompense of evil-doers.
Rashad Khalifa	59:17 The destiny for both of them is the Hellfire, wherein they abide forever.

	This is the requital for the transgressors.
Shabbir Ahmed	59:17 Thus, the end for both is in the fire, therein to abide. Such is the reward of those who relegate the truth. ⁵
Transliteration	59:17 Fakana AA aqibatahum aannahuma fee a Innari kh alidayni feeh awathalika jazao al th halimeena
A	59:17 فكان عقبتهما انهما فى النار خلدن فيها وذلك جزوا الظلمين
Edip-Layth	<i>Be God-conscious</i> 59:18 O you who acknowledge, be aware of God, and let every person examine what it has put forth for tomorrow. Be aware of God; God is fully aware of everything you do.
The Monotheist Group	59:18 O you who believe, be aware of God, and let every soul examine what it has put forth for tomorrow. And be aware of God; God is fully aware of everything you do.
Muhammad Asad	59:18 O YOU who have attained to faith! Remain conscious of God; and let every human being look to what he sends ahead for the morrow! And [once again]: Remain conscious of God, for God is fully aware of all that you do;
Rashad Khalifa	59:18 O you who believe, you shall reverence GOD, and let every soul examine what it has sent ahead for tomorrow. You shall reverence GOD; GOD is fully Cognizant of everything you do.
Shabbir Ahmed	59:18 O You who have chosen to be graced with belief! Be mindful of God and watch everyday what you have invested for your own 'self' for tomorrow. Again, remain conscious of God (today and every day). God is fully Aware of all your actions.
Transliteration	59:18 Ya ayyuh a alla theena amanooittaqoo All aha waltan th ur nafsun maqaddamat lighadin waittaqoo Allaha inna Allahakhaberun bima taAAmaloona
A	59:18 ياايها الذين ءامنوا اتقوا الله ولتنظر نفس ما قدمت لعد واتقوا الله ان الله خبير بما تعملون
Edip-Layth	59:19 Do not be like those who forgot God, so He made them forget themselves. These are the wicked.
The Monotheist Group	59:19 And do not be like those who forgot God, so He made them forget themselves. These are the wicked.
Muhammad Asad	59:19 and be not like those who are oblivious of God, and whom He therefore causes to be oblivious of [what is good for] their own selves: [for] it is they, they who are truly depraved! ²⁵
Rashad Khalifa	59:19 Do not be like those who forgot GOD, so He made them forget themselves. These are the wicked.
Shabbir Ahmed	59:19 And be not like those who forgot God, therefore, He (His law) made them forget themselves. It is those who have drifted away (from the road to success).
Transliteration	59:19 Wala takoonoo ka alla th eenanasoo All aha faans ahum anfusahum ol a-ikahumu al f asiqoona
A	59:19 ولا تكونوا كالذين نسوا الله فانسبهم انفسهم اولئك هم الفسقون
Edip-Layth	59:20 Not equal are the dwellers of the fire and the dwellers of Paradise; the

	dwellers of Paradise are the winners.
The Monotheist Group	59:20 Not equal are the dwellers of the Fire and the dwellers of Paradise; the dwellers of Paradise are the winners.
Muhammad Asad	59:20 Not equal are those who are destined for the fire and those who are destined for paradise: those who are destined for paradise - it is they, they [alone] who shall triumph [on Judgment Day]!
Rashad Khalifa	59:20 Not equal are the dwellers of the Hellfire and the dwellers of Paradise; the dwellers of Paradise are the winners.
Shabbir Ahmed	59:20 Not equal are the dwellers of the fire and the dwellers of the Garden. Dwellers of the Garden, they are the ones crowned with honor.
Transliteration	59:20 La yastawee a s-habu a lnnariwaas-habu aljannati a s-habu aljannatihumu alfa-izoona
A	59:20 لا يستوى اصحب النار واصحب الجنة اصحب الجنة هم الفائزون
Edip-Layth	59:21 Had We sent down this Quran to a mountain, you would have seen it trembling, crumbling, out of reverence for God. Such are the examples We cite for the people, that they may reflect.
The Monotheist Group	59:21 Had We sent down this Qur'an to a mountain, you would have seen it trembling, crumbling, out of reverence for God. And such are the examples We put forth for the people, that they may reflect.
Muhammad Asad	59:21 HAD WE bestowed this Qur'an from on high upon a mountain, thou wouldst indeed see it humbling itself, breaking asunder for awe of God. ²⁶ And [all] such parables We propound unto men, so that they might [learn to] think.
Rashad Khalifa	<i>Greatness of the Quran</i> 59:21 If we revealed this Quran to a mountain, you would see it trembling, crumbling, out of reverence for GOD. We cite these examples for the people, that they may reflect.
Shabbir Ahmed	59:21 Had We sent down this Qur'an upon a mountain, you would have seen it humble itself and rent asunder for awesomeness of God. Such examples We cite for mankind, so that they might think.
Transliteration	59:21 Law anzaln a h atha alqur- anaAAala jabalin laraaytahu kh ashiAAan mutaṣaddiAAanmin khashyati All ahi watilka al-amth alu na dribuhalInnasi laAAallahum yatafakkaroona
A	59:21 لو انزلنا هذا القرآن على جبل لرايته خشعا متصدعا من خشية الله وتلك الامثل نضربها للناس لعلهم يتفكرون
Edip-Layth	59:22 He is God; there is no other god beside Him. Knower of all secrets and declarations. He is the Gracious, the Compassionate. ³
The Monotheist Group	59:22 He is God; there is no other god beside Him. Knower of all secrets and declarations. He is the Almighty, the Merciful.
Muhammad Asad	59:22 GOD IS HE save whom there is no deity: the One who knows all that is beyond the reach of a created being's perception, as well as all that can be witnessed by a creature's senses or mind: ²⁷ He, the Most Gracious, the Dispenser of Grace.
Rashad Khalifa	<i>God</i> 59:22 He is the One GOD; there is no other god beside Him. Knower of all

	secrets and declarations. He is the Most Gracious, Most Merciful.
Shabbir Ahmed	59:22 He is God; there is no god besides Him. Knower of all that is secret or open. He is the Instant and Sustaining Source of all mercy and Kindness.
Transliteration	59:22 Huwa All <u>a</u> hu alla <u>thee</u> I <u>ai</u> laha ill <u>a</u> huwa AA <u>al</u> imu alghaybi waalshshahadatihuwa alrah <u>ma</u> nu alrra <u>he</u> emu
A	59:22 هو الله الذى لا اله الا هو علم الغيب والشهادة هو الرحمن الرحيم
Edip-Layth	59:23 He is God; there is no other god beside Him. The King, the Holy, the Peace, the Trusted, the Supreme, the Noble, the Powerful, the Dignified. God be glorified; far above what they set up.
The Monotheist Group	59:23 He is God; there is no other god beside Him. The King, the Holy, the Peace, the Faithful, the Supreme, the Noble, the Powerful, the Dignified. God be glorified; far above what they set up.
Muhammad Asad	59:23 God is He save whom there is no deity: the Sovereign Supreme, the Holy, the One with whom all salvation rests, ²⁸ the Giver of Faith, the One who determines what is true and false, ²⁹ the Almighty, the One who subdues wrong and restores right, ³⁰ the One to whom all greatness belongs! Utterly remote is God, in His limitless glory, from anything to which men may ascribe a share in His divinity!
Rashad Khalifa	59:23 He is the One GOD; there is no other god beside Him. The King, the Most Sacred, the Peace, the Most Faithful, the Supreme, the Almighty, the Most Powerful, the Most Dignified. GOD be glorified; far above having partners.
Shabbir Ahmed	59:23 He is God; there is no god besides Him (no deity, no law-giver and none worthy of worship or obedience)! The King Supreme, the Impeccable, the Peace and the Source of all peace, the Guardian of faith and security, the Watcher over all things, the Majestic, All Powerful, the Superb. Glorious is God, far above what they ascribe to Him.
Transliteration	59:23 Huwa All <u>a</u> hu alla <u>thee</u> I <u>ai</u> laha ill <u>a</u> huwa almaliku alquddoosu alssalamualmu/minu almuhayminu alAAazeezu aljabb <u>aru</u> almutakabbirusub <u>hana</u> All <u>ah</u> i AAamma <u>yush</u> rikoona
A	59:23 هو الله الذى لا اله الا هو الملك القدوس السلم المومن المهيمن العزيز الجبار المتكبر سبحن الله عما يشركون
Edip-Layth	59:24 He is God; the Creator, the Initiator, the Designer. To Him belong the most beautiful names. Glorifying Him is everything in the heavens and the earth. He is the Noble, the Wise.
The Monotheist Group	59:24 He is God; the Creator, the Initiator, the Designer. To Him belong the most beautiful names. Glorifying Him is everything in the heavens and the Earth. He is the Noble, the Wise.
Muhammad Asad	59:24 He is God, the Creator, the Maker who shapes all forms and appearances! ³¹ His [alone] are the attributes of perfection. ³² All that is in the heavens and on earth extols His limitless glory: for He alone is almighty, truly wise!
Rashad Khalifa	59:24 He is the One GOD; the Creator, the Initiator, the Designer. To Him belong the most beautiful names. Glorifying Him is everything in the heavens and the earth. He is the Almighty, Most Wise.
	59:24 He is God, the Supreme Creator, the Shaper out of nothing, the Designer.

Shabbir Ahmed	His Names are the most beautiful Names, and His alone are the attributes of perfection. All things in the heavens and earth strive to manifest His glory. And He is Almighty, the Wise. 6
Transliteration	59:24 Huwa All ahu alkh aliku alb ari-oalmuṣawwiru lahu al-asm ao alhusnayusabbihu lahu m a fee a Issamawatiwaal-ardi wahuwa alAAazeezu alhakeemu
A	59:24 هو الله الخلق البارئ المصور له الاسماء الحسنی یسبح له ما فی السموت والارض وهو العزیز الحکیم

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (59:2)

According to hadith books, there were three Jewish tribes in Yathrib: Banu Qaynuqa, Banu al-Nadir and Banu Qurayza. They provoked muslims and the first two tribes were forced to leave the city with their transportable possessions. However, prophet Muhammad allegedly did not forgive Banu Qurayza; their necks were struck and their children were made slaves. Estimates of those killed vary from 400 to 900. The Quran refers to the event and contrary to the claims of hearsay collections, never mentions killing or enslaving them, which is in direct contradiction to many verses of the Quran. The Quran, in these verses, informs us that a group from "The People of the Book" was forced to leave the territory because of their violation of the constitution and secretly organizing war together with their enemies against muslims (59:1-4). Verse 59:3 clearly states that they were not penalized further in this world. The credibility of the story of Muhammad massacring Bani Qurayza Jews has been a controversial subject since the time it was published by Ibn Ishaq. Ibn Ishaq, who died in 151 A.H., that is 145 years after the event in question, was severely criticized by his peers for relying on highly exaggerated Jewish stories. He was also harshly criticized for presenting forged poetry attributed to famous poets. Some of his contemporary scholars, such as Malik, called him "a liar." However, his work was later copied by others without critical examination. This is an example of hearsay used by dubious Jewish reporters for propaganda purposes. Modern scholars found astonishing similarities between Ibn Ishaq and the account of historian Josephus regarding King Alexander, who ruled in Jerusalem before Herod the Great, hung upon crosses 800 Jewish captives, and slaughtered their wives and children before their eyes. Many other similarities in the details of the story of Banu Qurayza and the event reported by Josephus are compelling. Besides, the lack of reference or justification in the Quran for such a massacre of great magnitude, and the verses instructing principles for muslims to abide by removes all credibility from this story (35:18: 61:4). The Quran gives utmost importance to human life (5:32) and considers racism and anti-Semitism evil (49:11-13).

Edip-Layth - End Note 2 (59:7)

The Quran clearly warns us against the power of a few wealthy people, and asks us to distribute the wealth of a nation among its population in a more egalitarian way. See 58:12. Contrary to the political alliance of many clergymen with the wealthy and the privileged throughout history, the Bible too contains many verses protective of the weak and poor. "He upholds the cause of the oppressed and gives food to the hungry. The Lord sets prisoners free, the Lord gives sight to the blind, the Lord lifts

up those who are bowed down, the Lord loves the righteous" (Psalm [146:7-8](#)). "Is not this the sort of fast that pleases me: to break unjust fetters, to undo the thongs of the yoke, to let the oppressed go free, and to break all yokes? Is it not sharing your food with the hungry, and sheltering the homeless poor?" (Isaiah [58:6-7](#)). "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah [61:1](#)). The following verses from the Bible are very instructive today since it rejects unequivocally the deity of Jesus and the baptizing of Capitalism. "As Jesus started on his way, a man ran up to him and fell on his knees before him. 'Good teacher,' he asked, 'what must I do to inherit eternal life?' 'Why do you call me good?' Jesus answered. 'No one is good except God alone. You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.'" 'Teacher,' he declared, 'all these I have kept since I was a boy.' Jesus looked at him and loved him. 'One thing you lack,' he said. 'Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.' At this the man's face fell. He went away sad, because he had great wealth. Jesus looked around and said to his disciples, 'How hard it is for the rich to enter the kingdom of God!' The disciples were amazed at his words. But Jesus said again, 'Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.'" (Mark [10:17-25](#)). Muhammad was both the messenger of God and elected leader of a diverse group in the city-state of Yathrib. As a leader and commander, he had the right to allocate the spoils of war. The verse does not mean that Muhammad gave us another book, or a television set, or silly stories, or numerous prohibitions; it is about a specific case, that is, the distribution of spoils of war. The followers of hadith and sunna, abuse this verse and take it out of context hoping to justify volumes of books containing numerous contradictory and silly hearsay reports. They want us to believe that to "take whatever Muhammad has given" means to take whatever story Bukhari and his ilk told several centuries after Muhammad's departure! See [49:1](#).

Edip-Layth - End Note 3 (59:22)

The Quran contains more than 100 attributes of God (most likely, 114). The Bible lists many similar attributes for God:

- None beside Him: Deuteronomy 4: 35; Isaiah 44: 6;
- None before Him: Isaiah 43: 10;
- None like to Him: Exodus 9: 14; Deuteronomy 33: 26; 2 Samuel 7: 22; Isaiah 46: 5,9;
- None good but He: Matthew 19: 17;
- Fills heaven and earth: 1 Kings 8: 27; Jeremiah 23: 24;
- God Is light: Isaiah 60: 19; James 1: 17; 1 John 1: 5;
- Love: 1 John 4: 8,16; Invisible: Job 23: 8-9;
- Unsearchable: Job 11: 7; 37: 23; Psalms 145: 3; Isaiah 40: 28;
- Eternal: Deuteronomy 33: 27; Psalms 90: 2;
- Omnipotent: Genesis 17: 1; Exodus 6: 3;
- Omniscient: Psalms 139: 1-6; Proverbs 5: 21;
- Omnipresent: Psalms 139: 7; Jeremiah 23: 23;
- Immutable: Psalms 102: 26-27;
- Glorious: Exodus 15: 11; Psalms 145: 5;
- Most High: Psalms 83: 18; Acts 7: 48;
- Perfect: Matthew 5: 48;
- Holy: Psalms 99: 9; Isaiah 5: 16;
- Just: Deuteronomy 32: 4; Isaiah 45: 21;
- True: Jeremiah 10: 10; John 17: 3;
- Upright: Ps 25: 8; 92: 15;
- Righteous: Psalms 145: 17;
- Good: Psalms 25: 8; 119: 68;
- Great: 2 Chronicles 2: 5; Psalms 86: 10;
- Gracious: Exodus 34: 6; Psalm 116: 5;
- Merciful: Exodus 34: 6-7;
- Compassionate: 2 Kings 13: 23;
- Forgiving: Numbers 14: 18; Micah 7: 1;
- Should be worshipped in spirit and in truth: John 4: 24.

However, the Bible also contains a few attributes that do not fit the overall depiction of God in the Quran. For instance, according to the Old Testament, God is Jealous (Joshua 24: 19; Nahum 1: 2), or a Consuming Fire (Hebrews 12: 29). The God of the Old Testament demonstrates weak qualities, since He regrets creating Adam (Genesis 6: 6-7); worries about his reputation (Ezekiel 20: 8-10); cannot see Adam (3: 8- 10); rests, eats, sleeps (Exodus 31: 17; Genesis 18: 1- 8; Psalm 78: 65); can be seen and cannot be seen (Genesis 32: 30, compare it to Exodus 33: 17-20; John 1: 18); loses a wrestling match with Jacob (Genesis 32: 24-30); and is forgetful (Lamentations 5: 20; Psalms 13: 1). For God's attributes in the Quran, see [7:180](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (59:2)

For this and the subsequent historical references, see the introductory note to this surah. The tribe of Banu n-Nadir - who, as Jews, are naturally termed ahl al-kitab ("followers of earlier revelation") - are characterized as "such as were bent on denying the truth" (alladhina kafaru, see note 6 on [2:6](#)) because they treacherously turned against the Prophet despite their earlier admission that he was truly the bearer of God's message announced in their own holy scriptures (Deuteronomy xviii, 15 and 18).

Muhammad Asad - End Note 2 (59:2)

Lit., "from whence they had not thought (it possible)": an allusion to the last-minute, unexpected failure of Abd Allah ibn Ubayy to come to their aid.

Muhammad Asad - End Note 3 (59:2)

As mentioned in the introductory note, the Banu n-Nadir had originally concluded a treaty of mutual non-interference with the Muslim community, and were to live at Medina as its friendly neighbours; and even later, when their hostility to the Muslims had become apparent and they were ordered to emigrate, they were to be allowed to retain ownership of their plantations. Subsequently, however, they forfeited by their treachery both their citizenship and the rights to their landed property, and thus "destroyed their homes by their own hands".

Muhammad Asad - End Note 4 (59:4)

For this condemnation of the Banu n-Nadir, see note 1 above. As regards my rendering of the verb shaqqu as "they cut themselves off", see note 16 on [8:13](#) .

Muhammad Asad - End Note 5 (59:5)

I.e., to facilitate the military operations against the strongholds of the Banu n-Nadir (Abd Allah ibn Mas'ud, as quoted by Zamakhshari et al.). It should, however, be noted that apart from such stringent military exigencies, all destruction of enemy property - and, in particular, of trees and crops - had been and continued to be prohibited by the Prophet (Tabari, Baghawi, Zamakhshari , Razi, Ibn Kathir), and has thus become an integral part of Islamic Law.

Muhammad Asad - End Note 6 (59:6)

Lit., "from them": i.e., from the Banu n-Nadir.

Muhammad Asad - End Note 7 (59:6)

I.e., "you did not have to fight for it, since the enemy surrendered without giving battle". The term fay (a noun derived from the verb fa'a, "he returned (something)" or "turned [it] over") is applied in the Qur'an and the Traditions exclusively to war-gains - whether consisting of lands, or tribute, or

indemnities - which are obtained, as a condition of peace, from an enemy who has laid down arms before actual fighting has taken place (Taj al-'Arus).

Muhammad Asad - End Note 8 (59:7)

Sc., and not to individual Muslim warriors. As so often in the Qur'an, the expression "God and the Apostle" is here a metonym for the Islamic cause, and for a government that rules in accordance with the laws of the Qur'an and the teachings of the Prophet.

Muhammad Asad - End Note 9 (59:7)

Cf. 8:41, which relates to booty acquired in actual warfare, out of which only one-fifth is to be reserved for the above five categories (see note 41 on 8:41). In distinction from all such booty, the gains obtained through fay are to be utilized in their entirety under these five headings. As regards the term ibn as-sabil ("wayfarer"), see surah 2 note 145

Muhammad Asad - End Note 10 (59:7)

Respectively, in later times, the head of an Islamic state, who has to decide - in the light of the exigencies - how the share of "God and His Apostle" is to be utilized for the common weal.

Muhammad Asad - End Note (59:7)

Muhammad Asad - End Note 11 (59:8)

For this rendering of the term muhajirun ("emigrants"), see surah 2 note 203.

Muhammad Asad - End Note 12 (59:9)

I.e., before the coming to them of "those who have forsaken the domain of evil" (see next note).

Muhammad Asad - End Note 13 (59:9)

This relates, in the first instance, to the historical ansar ("helpers") of Medina, who had embraced Islam before the Prophet's and his Meccan followers' coming to them, and who received the refugees with utmost generosity, sharing with them like brethren their own dwellings and all their possessions. In a wider sense, the above refers also to all true believers, at all times, who live in freedom and security within the realm of Islam, and are prepared to receive with open arms anyone who is compelled to leave his homeland in order to be able to live in accordance with the dictates of his faith.

Muhammad Asad - End Note 14 (59:9)

Thus, greed, niggardliness and covetousness are pointed out here as the main obstacles to man's attaining to a happy state in this world and in the hereafter (cf. surah 102).

Muhammad Asad - End Note 15 (59:10)

I.e., all who attain to a belief in the Qur'an and its Prophet (Razi).

Muhammad Asad - End Note 16 (59:11)

I.e., the hypocrites of Medina (see introductory note as well as next note).

Muhammad Asad - End Note 17 (59:11)

The Banu n-Nadir. From the construction of the next verse it appears that the whole of this passage (verses 11-14) was revealed before the actual advance of the Muslims against the Nadir strong holds: verses 12 -14 might be of a prophetic nature, predicting what was yet to happen (Zamakhshari). Alternatively, the passage may be understood in a wider, timeless sense, applying to the falsity and futility inherent in all "alliances" between, on the one hand, people who openly deny the truth and, on the other, half-hearted waverers who have neither the will to commit themselves to a spiritual proposition nor the moral courage to declare openly their lack of belief.

Muhammad Asad - End Note 18 (59:13)

Inasmuch as they do not - or, at best, only half-heartedly -believe in God, the tangible, material dangers facing them in this world arouse in them a far greater fear than the thought of His ultimate judgment.

Muhammad Asad - End Note 19 (59:14)

The meaning is: "Even if they were able - which they are not - to put forth against you a truly unified front, they will always fight you only from what they regard as well-established 'positions of strength'."

Muhammad Asad - End Note 20 (59:14)

Sc., "with a view to achieving what is good for them": implying that people who have no real faith and no definite moral convictions can never attain to true unity among themselves, but are always impelled to commit acts of aggression against one another.

Muhammad Asad - End Note 21 (59:15)

This interpolation - relating as it does to both the out right deniers of the truth and the hypocrites - is justified by the occurrence of the dual form in verse 17.

Muhammad Asad - End Note 22 (59:15)

In the first instance, this is apparently an allusion to the fate of the pagan Quraysh at the battle of Badr (Zamakhshari) or, according to some authorities (quoted by Tabari), to the treachery and subsequent expulsion from Medina, in the month of Shawwal, 2H., of the Jewish tribe of Banu Qaynuqa. But in a wider perspective - strongly suggested by the next two verses - the meaning is general and not restricted to any particular time or historical occurrence.

Muhammad Asad - End Note 23 (59:16)

Cf. 8:48; also 14:22 and the corresponding notes.

Muhammad Asad - End Note 24 (59:17)

Lit., "the end (aqibah) of both will be that both",etc.

Muhammad Asad - End Note 25 (59:19)

I.e., by having made a deliberately wrong use of the faculty of reason with which God has endowed man, and - by remaining oblivious of Him - having wasted their own spiritual potential.

Muhammad Asad - End Note 26 (59:21)

I.e., in contrast with those who, by remaining oblivious of God and all moral imperatives, are spiritually more dead than an inert mountain.

Muhammad Asad - End Note 27 (59:22)

See note 65 on the second paragraph of [6:73](#).

Muhammad Asad - End Note 28 (59:23)

Lit., "the Salvation" (as-salam) : see surah 5 note 29.

Muhammad Asad - End Note 29 (59:23)

For this rendering of muhaymin ,see [5:48](#)- where this term is applied to the Qur'an - and the corresponding note.

Muhammad Asad - End Note 30 (59:23)

Since the verb jabara -from which the noun jabbaris derived - combines the concepts of "setting right" or "restoring" (e.g., from astate of brokenness, ill-health, or misfortune) and of "compelling" or "subduing(someone or something) to one's will", I believe that the termal-jabbar, when applied to God, is best rendered as above.

Muhammad Asad - End Note 31 (59:24)

Thus Baydawi. The two termsal-bari ("the Maker") andal-musawwir ("the Shaper", i.e., of all forms and appearances) evidently constitute here one single unit.

Muhammad Asad - End Note 32 (59:24)

For this rendering of al-asmaal-husna, see surah 7 note 145.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (59:2)

'God came' = His requital came. They dismantled their immovable property to prevent the believers from benefiting from it

Shabbir Ahmed - End Note 2 (59:5)

[3:159](#). Lina = Softness, gentleness = Soft young palm-tree. Faasiq = One who drifts away

Shabbir Ahmed - End Note 3 (59:7)

The messenger will spend it on The Central Government (The Central authority) -The welfare of the families of the believers. -The orphans. -Those who still feel left alone in the society. -The widows. - Those who have no means of earning their livelihood. - The disabled who cannot move around looking for the bounty of God. -The homeless son of the street. -Those who are on their way to join you, and - Those who travel a distance to seek help. So that it may not keep revolving between the wealthy among you. So, take what the messenger gives you, and abstain from what he forbids you. Be mindful of God. Surely, God is Stern in grasping.

Shabbir Ahmed - End Note 4 (59:14)

Their alliances are based on selfishness rather on a noble ideology

Shabbir Ahmed - End Note 5 (59:17)

Both = The person and his selfish desires

Shabbir Ahmed - End Note 6 (59:24)

He runs the Universe in His Infinite power with His Infinite wisdom

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (*The Final Testament*)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 60:1 O you who acknowledge, do not take My enemy and your enemy as allies, you extend love to them, even though they have rejected the truth that has come to you. They drive you and the messenger out, simply because you acknowledge God, your Lord. If you are mobilizing to strive in My cause, seeking My blessings, then how can you secretly love them? I am fully aware of everything you conceal and what you declare. Whosoever of you does this, then he has gone astray from the right path.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 60:1 O you who believe, do not take My enemy and your enemy as allies, you extend love to them, even though they have rejected the truth that has come to you. They drive you and the messenger out, simply because you believe in God, your Lord. If you are mobilizing to strive in My cause, seeking My blessings, then how can you secretly love them? I am fully aware of everything you conceal and what you declare. And whosoever of you does this, then he has gone astray from the right path.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 60:1 O YOU who have attained to faith! Do not take My enemies - who are your enemies as well¹ - for your friends, showing them affection even though they are bent on denying whatever truth has come unto you, [and even though] they have driven the Apostle and yourselves away, [only] because you believe in God, your Sustainer!² If [it be true that] you have gone forth [from your homes] to strive in My cause, and out of a longing for My goodly acceptance, [do not take them for your friends,] inclining towards them in secret affection: for I am fully aware of all that you may conceal as well as of all that you do openly. And any of you who does this has already strayed from the right path.³
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 60:1 O you who believe, you shall not befriend My enemies and your enemies, extending love and friendship to them, even though they have disbelieved in the truth that has come to you. They persecute the messenger, and you, just

	because you believe in GOD, your Lord. If you mobilize to struggle in My cause, seeking My blessings, how can you secretly love them? I am fully aware of everything you conceal, and everything you declare. Those among you who do this have indeed strayed off the right path.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 60:1 O You who have chosen to be graced with belief! Do not take My enemies - who are your enemies as well - for friends. Do you extend love and friendship to them when they reject the truth that has come to you, driving out the messenger and you because you believe in God, your Lord? If you are committed to strive in My way and to seek My approval, befriend them not. Do you show them friendship in secret, though I am best Aware of what you conceal and what you reveal? And whoever among you does that, he has certainly strayed from the right way. ¹
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 60:1 Ya ayyuha allatheena amanoola tattakhiṭhoo AAaduwwē waAAaduwwakum awliyaatulqoona ilayhim bi alṁawaddati waqad kafaroo bim a jaakummina alḥaqqi yukhrijoona a Irrasoola wa-iyy akuman tu/minoo bi Allāhi rabbikum in kuntum kharajtumjihādan fee sabeelee wa ibtighaa mar dateetusirroona ilayhim bi alṁawaddati waan a aAAlamu bim aakhfaytum wam a aAAlantum waman yafAAalhu minkum faqad dallasawaa alssabeeli
A	بسم الله الرحمن الرحيم 60:1 يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوَّ وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ إِلَيْهِم بِالْمُودَةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ أَنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمُودَةِ وَأَنَا أَعْلَمُ بِمَا اخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ
Edip-Layth	60:2 If they encounter you, they treat you as enemies, and they extend their hands and tongues against you to hurt you. They desire you to reject.
The Monotheist Group	60:2 If they encounter you, they treat you as enemies, and they extend their hands and tongues against you to hurt you. They desire you to disbelieve.
Muhammad Asad	60:2 If they could but overcome you, they would [still] remain your foes, and would stretch forth their hands and tongues against you with evil intent: for they desire that you [too] should deny the truth.
Rashad Khalifa	60:2 Whenever they encounter you, they treat you as enemies, and hurt you with their hands and tongues. They want you to disbelieve.
Shabbir Ahmed	60:2 If they ever overcome you, they will divide you, and smite you with their hands and tongues causing much disruption. For, they will love to see you reject the truth. ²
Transliteration	60:2 In yathqafookum yakoonoo lakam aAAad aanwayabsuṭoo ilaykum aydiyahum waalsinatahum bialssoo-iwawaddoo law takfuroona
A	60:2 أَنْ يَتَّقَوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَالسِّنْتَهِم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ

Edip-Layth	60:3 Neither your relatives nor your children will benefit you; on the day of resurrection He will separate between you. God is Seer of everything you do.
The Monotheist Group	60:3 Neither your relatives nor your children will benefit you; on the Day of Resurrection He will separate between you. And God is Seer of everything you do.
Muhammad Asad	60:3 But [bear in mind that] neither your kinsfolk nor [even] your own children will be of any benefit to you on Resurrection Day, [for then] He will decide between you [on your merit alone]: and God sees all that you do.
Rashad Khalifa	60:3 Your relatives and [your children] ¹ can never help you. On the Day of Resurrection, He will judge among you. GOD is Seer of everything you do.
Shabbir Ahmed	60:3 (Divine Ideology comes first. Know that) Your family, relatives and your children will not avail you on the Resurrection Day. He will decide between you on individual merit alone. God is Seer of all that you do.
Transliteration	60:3 Lan tanfaAAakum ar hamukum wal aawladukum yawma alqiy amati yaf silu baynakumwaAllahu bima taAAmaloona baseerun
A	60:3 لن تنفعكم ارحامكم ولا اولدكم يوم القيمة يفصل بينكم والله بما تعملون بصير
Edip-Layth	<i>Role Models</i> 60:4 There has been a good example set for you by Abraham and those with him, when they said to their people: "We are innocent from you and what you serve besides God. We have rejected you, and it appears that there shall be animosity and hatred between us and you until you acknowledge God alone." Except for the saying of Abraham to his father: "I will ask forgiveness for you, but I do not possess any power to protect you from God." "Our Lord, we have put our trust in You, and we turn to You, and to You is the final destiny." ¹
The Monotheist Group	60:4 There has been a good example set for you by Abraham and those with him, when they said to their people: "We are innocent from you and what you serve besides God. We have rejected you, and it appears that there shall be animosity and hatred between us and you until you believe in God alone." Except for the saying of Abraham to his father: "I will ask forgiveness for you, but I do not possess any power to protect you from God." "Our Lord, we have put our trust in You, and we turn to You, and to You is the final destiny."
Muhammad Asad	60:4 Indeed, you have had a good example in Abraham and those who followed him, when they said unto their [idolatrous] people: "Verily, we are quit of you and of all that you worship instead of God: we deny the truth of whatever you believe; and between us and you there has arisen enmity and hatred, to last until such a time ⁴ as you come to believe in the One God!" The only exception was Abraham's saying to his father "I shall indeed pray for [God's] forgiveness for thee, ⁶ although I have it not in my power to obtain anything from God in thy behalf." [And Abraham and his followers prayed:] "O our Sustainer! In Thee have we placed our trust, and unto Thee do we turn: for unto Thee is all journeys' end. ⁵
Rashad Khalifa	<i>Abraham: An Example</i> 60:4 A good example has been set for you by Abraham and those with him. They said to their people, "We disown you and the idols that you worship besides GOD. We denounce you, and you will see nothing from us except animosity and hatred until you believe in GOD ALONE." However, a mistake was committed by Abraham when he said to his father, "I will pray for your forgiveness, but I possess no power to protect you from GOD." "Our Lord, we trust in You, and submit to You; to You is the final destiny.
	60:4 There is an excellent pattern for you in Abraham, and his companions. They said to their people, "Truly, we stay clear of you and of what you worship instead

Shabbir Ahmed	of God. We reject you. And between us and you has arisen absolute distance and aversion until you believe in God alone." The only exception was Abraham's saying to his father, "I will pray for your forgiveness, although I own nothing for you from God." Then he prayed, "Our Lord! In You we place our trust, to You we turn for guidance, and unto You is the journey's end. ³
Transliteration	60:4 Qad kanat lakum oswatun hasanatunfee ibraheema waallatheena maAAahu ithqaloo liqawmihim inn a bura ao minkum wamimm ataABudoona min dooni Allahi kafarn a bikum wabad abaynana wabaynakumu alAAad awatu waalbaghdaoabadan hatta tu/minoo bi Allahi wa hdahuilla qawla ibr aheema li-abeehi laastaghfiranna lakawam a amliku laka mina All ahi min shay-in rabbanaAAalayka tawakkalna wa-ilayka anabna wa-ilayka almasseeru
A	60:4 قد كانت لكم اسوة حسنة فى ابراهيم والذين معه اذ قالوا لقومهم انا برعوا منكم ومما تعبدون من دون الله كفرنا بكم وبدا بيننا وبينكم العداوة والبغضاء ابدأ حتى تؤمنوا بالله وحده الا قول ابراهيم لابييه لاستغفرن لك وما املك لك من الله من شىء ربنا عليك توكلنا واليك انبنا واليك المصير
Edip-Layth	60:5 "Our Lord, do not let us become a test for those who rejected, and forgive us. Our Lord, You are the Noble, the Wise."
The Monotheist Group	60:5 "Our Lord, do not let us become a test for those who rejected, and forgive us. Our Lord, You are the Noble, the Wise."
Muhammad Asad	60:5 O our Sustainer! Make us not a plaything ⁷ for those who are bent on denying the truth! And forgive us our sins, O our sustainer: for Thou alone art, almighty, truly wise!"
Rashad Khalifa	60:5 "Our Lord, let us not be oppressed by those who disbelieved, and forgive us. You are the Almighty, Most Wise."
Shabbir Ahmed	60:5 Our Lord! Let us not be made a target of persecution at the hands of the rejecters. And protect us, our Lord!" Surely, You, You alone are the Mighty, the Wise." ⁴
Transliteration	60:5 Rabbana l a tajAAaln afitnatan lilla theena kafaroo wa ighfir lan arabbana innaka anta alAAazeezu alhakeemu
A	60:5 ربنا لا تجعلنا فتنة للذين كفروا واغفر لنا ربنا انك انت العزيز الحكيم
Edip-Layth	60:6 Certainly, a good example has been set by them for those who seek God and the Last day. Whosoever turns away, then God is the Rich, the Praiseworthy.
The Monotheist Group	60:6 Certainly, a good example has been set by them for those who seek God and the Last Day. And whosoever turns away, then God is the Rich, the Praiseworthy.
Muhammad Asad	60:6 In them, indeed, you have a good example for everyone who looks forward [with hope and awe ⁸] to God and the Last Day. And if any turns away, [let him know that] God is truly self-sufficient, the One to whom all praise is due."
Rashad Khalifa	60:6 A good example has been set by them for those who seek GOD and the Last Day. As for those who turn away, GOD is in no need (of them), Most Praiseworthy.
Shabbir Ahmed	60:6 In them, you have an excellent pattern, for anyone whose hope is in God and in the Last Day. And whoever turns away, then God is Absolutely Independent, Worthy of all praise.

Transliteration	60:6 Laqad k āna lakum feehim oswatun ḥasanatunliman k āna yarjoo All āha waalyawma al- ākhirawaman yatawalla fa-inna All āha huwa alghanniyyu alḥameedu
A	60:6 لقد كان لكم فيهم أسوة حسنة لمن كان يرجوا الله واليوم الآخر ومن يتول فان الله هو الغنى الحميد
Edip-Layth	<i>Ultimate Social and Political Goal: Compassion, Peace, and Justice among People</i> 60:7 Perhaps God will grant compassion between you and those you consider enemies; and God is Omnipotent. God is Forgiving, Compassionate.
The Monotheist Group	60:7 Perhaps God will grant compassion between you and those you consider enemies; and God is Capable. And God is Forgiving, Merciful.
Muhammad Asad	60:7 [But] it may well be that God will bring about [mutual] affection between you [O believers] and some of those whom you [now] face as enemies: for, God is all-powerful - and God is much-forgiving, a dispenser of grace.
Rashad Khalifa	60:7 GOD may change the animosity between you and them into love. GOD is Omnipotent. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	60:7 It may well be that God will bring about affection between you and those whom you now consider enemies. Certainly, God is Able to do all things, and God is Forgiving, Merciful.
Transliteration	60:7 AAasa All āhu an yajAAalabaynakum wabayna alla theena AA adaytum minhumwaddatan waAllāhu qadeerun waAllāhughafoorun raḥeemun
A	60:7 عسى الله ان يجعل بينكم وبين الذين عاديتم منهم مودة والله قدير والله غفور رحيم
Edip-Layth	60:8 God does not forbid you from those who have not fought you because of your system, nor drove you out of your homes, that you deal kindly and equitably with them. For God loves the equitable.
The Monotheist Group	60:8 God does not forbid you from those who have not fought you because of your system, nor drove you out of your homes, that you deal kindly and equitably with them. For God loves the equitable.
Muhammad Asad	60:8 As for such [of the unbelievers] as do not fight against you on account of [your] faith, and neither drive you forth from your homelands, God does not forbid you to show them kindness and to behave towards them with full equity: 9 for, verily, God loves those who act equitably.
Rashad Khalifa	<i>Basic Law Regulating Relations With Unbelievers</i> 60:8 GOD does not enjoin you from befriending those who do not fight you because of religion, and do not evict you from your homes. You may befriend them and be equitable towards them. GOD loves the equitable.
Shabbir Ahmed	60:8 God does not forbid you from being kind, and fully equitable to those who do not fight you on account of Religion, and do not evict you from your homelands. God loves those who lead a just, balanced life. 5
Transliteration	60:8 La yanḥakumu AllāhuAAani alla theena lam yuqatiloookum fee alddeeniwalam yukhrijookum min diy arikum an tabarroohum watuqsi tooilayhim inna All āha yuḥibbu almuqsiṭeena
A	60:8 لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم ان تبروهم وتقسطوا اليهم ان الله يحب المقسطين

Edip-Layth	60:9 But God does forbid you regarding those who fought you because of your system, and drove you out of your homes, and helped to drive you out. You shall not ally with them. Those who ally with them, then such are the transgressors.
The Monotheist Group	60:9 But God does forbid you regarding those who fought you because of your system, and drove you out of your homes, and helped to drive you out. You shall not ally with them. Those who ally with them, then such are the transgressors.
Muhammad Asad	60:9 God only forbids you to turn in friendship towards such as fight against you because of [your] faith, and drive you forth from your homelands, or aid [others] in driving you forth: and as for those [from among you] who turn towards them in friendship; it is they, they who are truly wrongdoers!
Rashad Khalifa	60:9 GOD enjoins you only from befriending those who fight you because of religion, evict you from your homes, and band together with others to banish you. You shall not befriend them. Those who befriend them are the transgressors.
Shabbir Ahmed	60:9 God forbids you from befriending only those who fight you on account of Religion and evict you from your homelands, or help others in evicting you. Those who befriend them, will be wrongdoers.
Transliteration	60:9 Innama yanh akumu All ahuAAani alla theena q atalookum fee alddeeniwaakhrajookum min diy arikum wa thaharooAAala ikhr ajikum an tawallawhum waman yatawallahumfaola-ika humu alththalimoona
A	60:9 انما ينهكم الله عن الذين قتلوكم في الدين واخرجوكم من دياركم وظهروا على اخراجكم ان تولوهم ومن يتولهم فاولئك هم الظالمون
Edip-Layth	<i>Regarding Women Seeking Asylum during War</i> 60:10 O you who acknowledge, if the acknowledging women come emigrating to you, then you shall test them. God is fully aware of their acknowledgement. Thus, if you establish that they are those who acknowledge, then you shall not return them to those who do not appreciate. They are no longer lawful for them, nor are those who do not appreciate lawful for them. Return the dowries that were paid. There is no sin upon you to marry them, if you have paid their dowries to them. Do not keep the wives who do not acknowledge, and ask back what dowries you paid. Let them ask back what dowries they had paid. Such is God's judgment; He judges between you. God is Knowledgeable, Wise.
The Monotheist Group	60:10 O you who believe, if the believing women come emigrating to you, then you shall test them. God is fully aware of their belief. Thus, if you establish that they are believers, then you shall not return them to the disbelievers. They are no longer lawful for them, nor are the disbelievers lawful for them. And return the dowries that were paid. And there is no sin upon you to marry them, if you have paid their dowries to them. And do not keep disbelieving wives, and ask back what dowries you paid. And let them ask back what dowries they had paid. Such is God's judgment; He judges between you. God is Knowledgeable, Wise.
Muhammad Asad	60:10 O YOU who have attained to faith! Whenever believing women come unto you, forsaking the domain of evil, ¹⁰ examine them, [although only] God is fully aware of their faith; ¹¹ and if you have thus ascertained that they are believers, do not send them back to the deniers of the truth, [since] they are [no longer] lawful to their erstwhile husbands, ¹² and these are [no longer] lawful to them. None the less, you shall return to them whatever they have spent [on their wives by way of dower]; ¹³ and [then, O believers,] you will be committing no sin if you marry them after giving them their dowers. On the other hand, hold not to the marriage-tie with women who [continue to] deny the truth, ¹⁴ and ask but for [the return of] whatever you have spent [by way of dower] -just as they [whose wives have gone over to you] have the right to demand ¹⁵ [the return of]

	whatever they have spent. Such is God's judgment: He judges between you [in equity] - for God is all-knowing, wise.
Rashad Khalifa	<i>In Case of War</i> 60:10 O you who believe, when believing women (abandon the enemy and) ask for asylum with you, you shall test them. GOD is fully aware of their belief. Once you establish that they are believers, you shall not return them to the disbelievers. They are not lawful to remain married to them, nor shall the disbelievers be allowed to marry them. Give back the dowries that the disbelievers have paid. You commit no error by marrying them, so long as you pay them their due dowries. Do not keep disbelieving wives (if they wish to join the enemy). You may ask them for the dowry you had paid, and they may ask for what they paid. This is GOD's rule; He rules among you. GOD is Omniscient, Most Wise.
Shabbir Ahmed	60:10 O You who have chosen to be graced with belief! When believing women come to you as immigrants, investigate their case, although only God is best Aware of their faith. Once you establish that they are truly believers, do not return them to the rejecters of the truth. They are not lawful for the rejecters, nor are the rejecters lawful for them. Give the rejecters what they have spent on them (as dowry). And there is no blame on you if you marry these women, when you have given them their due marital gift. And do not hold on to wedlock with women who continue to deny the truth. And you may ask them for the dowry you had paid, just as the rejecters have the right to ask the return of what they spent. This is the Judgment of God. He judges between you, for God is All Knower, All Wise.
Transliteration	60:10 Ya ayyuh a alla theena amanooitha j aakumu almu/min atu muhajiratinfaimtahinoohunna All ahu aAAlamu bi-eem anihinnafa-in AAalimtumoohunna mu/min atin fal atarjiAAoohunna il a alkuff ari l a hunna hillunlahum wal a hum ya hilloona lahunna wa atoohumma anfaqoo wal a jun aha AAalaykum an tanki hoohunnaitha ataytumoo hunna ooorahunna wal atumsikoo biAAaigami alkaw afiri wa is-aloo m aanfaqtum walyas-aloo m a anfaqoo thalikum hukmuAllahi ya hkumu baynakum waAllahuAAaleemun hakeemun
A	60:10 يايها الذين ءامنوا اذا جاءكم المومنت مهاجرت فامتحنوهن الله اعلم بايمنهن فان علمتموهن مومنت فلا ترجعوهن الى الكفار لا هن حل لهم ولا هم يحلون لهن وءاتوهن ما انفقوا ولا جناح عليكم ان تتكحوهن اذا ءاتيتموهن اجورهن ولا تمسكوا بعصم الكوافر وسلوا ما انفقتم وليسلوا ما انفقوا ذلكم حكم الله يحكم بينكم والله عليم حكيم
Edip-Layth	60:11 If any of your wives have gone over to the camp of those who do not appreciate, and you are granted victory over them, then you shall compensate those whose wives have gone over, to the equivalent of what dowry they spent. Be aware of God, whom you acknowledge.
The Monotheist Group	60:11 And if any of your wives have gone-over to the camp of the disbelievers, and you are granted victory over them, then you shall compensate those whose wives have gone-over, to the equivalent of what dowry they spent. And be aware of God, in whom you believe.
Muhammad Asad	60:11 And if any of your wives should go over to the deniers of the truth, and you are thus afflicted in turn, ¹⁶ then give unto those whose wives have gone away the equivalent of what they had spent [on their wives by way of dower], ¹⁷ and remain conscious of God, in whom you believe!
Rashad Khalifa	60:11 If any of your wives join the enemies' camp, and you are forced to fight, you shall force the enemy to compensate the men who lost their wives, by giving them what they spent on their wives. You shall reverence GOD, in whom you believe.

Shabbir Ahmed	60:11 If the dower of a believer's immigrant wife has gone to the disbelievers, at your turn (when a believing woman comes to you for asylum, the government will) compensate your men from what they had given (to their disbelieving wives as dower). Be mindful of God in Whom you are believers.
Transliteration	60:11 Wa-in f atakum shay-on min azw ajikumila alkuff ari faAA aqabtum fa atoo allatheenathahabat azw ajuhum mithla m a anfaqoo wa ittaqooAllaha alla thee antum bihi mu/minoona
A	60:11 وان فاتكم شيء من ازوجكم الى الكفار فعاقبتهم فأتوا الذين ذهبوا زوجهم مثل ما انفقوا واتقوا الله الذي انتم به مومنون
Eidip-Layth	<i>A Group of Women Vote for Muhammad's Leadership by Entering into a Social Contract</i> 60:12 O you prophet, if the acknowledging women come to make allegiance to you that they will not set up anything beside God, nor steal, nor commit adultery, nor kill their born children, nor fabricate any falsehood, nor disobey you in any matter which is righteous, then you shall accept their allegiance, and ask God to forgive them. God is Forgiver, Compassionate.
The Monotheist Group	60:12 O you prophet, if the believing women come to make allegiance to you that they will not set up anything beside God, nor steal, nor commit adultery, nor kill their children, nor fabricate any falsehood, nor disobey you in any matter which is righteous, then you shall accept their allegiance, and ask God to forgive them. God is Forgiver, Merciful.
Muhammad Asad	60:12 O Prophet! Whenever believing women come unto thee to pledge their allegiance to thee, ¹⁸ [pledging] that [henceforth] they would not ascribe divinity, in any way, to aught but God, and would not steal, ¹⁹ and would not commit adultery, and would not kill their children, ²⁰ and would not indulge in slander, falsely devising it out of nothingness: ²¹ and would not disobey thee in anything [that thou declarest to be] right - then accept their pledge of allegiance, and pray to God to forgive them their [past] sins: for, behold, God is much-forgiving, a dispenser of grace.
Rashad Khalifa	60:12 O you prophet, when the believing women (who abandoned the disbelievers) to seek asylum with you pledge to you that they will not set up any idols besides GOD, nor steal, nor commit adultery, nor kill their children, nor fabricate any falsehood, nor disobey your righteous orders, you shall accept their pledge, and pray to GOD to forgive them. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	60:12 O Prophet! When the believing women come to you to take oath of allegiance that they will neither associate anyone with God, nor steal the rights of others, nor commit immodesty, nor kill their children, nor deprive them of good rearing, nor indulge in fabricating slander - either covertly or covertly - nor disobey you in the Qur'anic Values; accept their allegiance and ask God to bestow upon them the protection of forgiveness. God is Forgiving, Merciful.
Transliteration	60:12 Ya ayyuh a Innabiyyu i thajaaaka almu/min atu yub ayiAAnaka AAal aan l a yushrikna bi Allahi shay-an wal ayasriqna wal a yazneena wal a yaqtulna awladahunnawala ya/teena bibuht anin yaftareenahu baynaaydeehinna waarjulihinna wal a yaAA seenaka feemaAAroofin fab ayiAAhunna wa istaghfir lahunna Allahainna Allaha ghafoorun raheemun
A	60:12 ياايها النبي اذا جاءك المومنت يبايعنك على ان لا يشركن بالله شيئا ولا يسرقن ولا يزنين ولا يقتلن اولدهن ولا ياتين ببهتن يفترينه بين ايديهن وارجلهن ولا يعصينك في معروف فبايعنهن واستغفر لهن الله ان الله غفور رحيم

Edip-Layth	60:13 O you who acknowledge, do not ally a people with whom God is angry; for they have given up regarding the Hereafter, just like the ingrates have given up on the people who are already in the graves.
The Monotheist Group	60:13 O you who believe, do not ally a people with whom God is angry; for they have given-up regarding the Hereafter, just like the rejecters have given-up on the people who are already in the graves.
Muhammad Asad	60:13 O YOU who have attained to faith! Be not friends with people whom God has condemned! ²² They [who would befriend them] are indeed bereft of all hope of a life to come ²³ - just as those deniers of the truth are bereft of all hope of [ever again seeing] those who are [now] in their graves. ²⁴
Rashad Khalifa	60:13 O you who believe, do not befriend people with whom GOD is angry, and who are hopelessly stuck in disbelief; they are just as hopeless as the disbelievers who are already in the graves.
Shabbir Ahmed	60:13 O You who have chosen to be graced with belief! Do not befriend a people whom God has condemned. Of the Hereafter they are already in despair - just as the deniers of the truth despair (the resurrection) of those who are in the graves.
Transliteration	60:13 Ya ayyuh a alla theena amanoola tatawallaw qawman gha diba AllahuAAalayhim qad ya-isoo mina al- akhiraati kam a ya-isaalkuffaru min a s-habi alquboori
A	60:13 يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئُوسُوا مِنْ ءَآخِرَةِ كَمَا يَئُوسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (60:1)

Lit., "and your enemies" - implying that people who deliberately reject God's messages are ipso facto inimical to those who believe in them.

Muhammad Asad - End Note 2 (60:1)

Historically, this is a reference to the forced emigration of the Prophet and his followers from Mecca to Medina. In a more general sense, however, it is an allusion to the potential persecution of believers of all times by "those who are bent on denying the truth", i.e., those who are averse to religious beliefs as such.

Muhammad Asad - End Note 3 (60:1)

As is shown in verses 7-9, this prohibition of taking unbelievers for friends relates only to such of them

as are actively hostile towards the believers (cf. [58:22](#) and the corresponding note 29).

Muhammad Asad - End Note 4 (60:4)

Since the adverb *abadan* is immediately followed by the particle *hatta* ("until such a time as. . ."), it is obviously erroneous to give it the meaning of "forever", as has been hitherto done in all translations of the Qur'an into Western languages. In view of the original connotation of the noun *abad* as "time" or "long time", i.e., of indefinite duration (Jawhari, Zamakhshari's *Asas*, Mughni, etc.), *abadan* is best rendered in the present context as "to last [until] . . .", etc.

Muhammad Asad - End Note 5 (60:4)

Lit., "Except for": i.e., an exception from Abraham's statement, "between us and you there has arisen enmity and hatred, to last. . .", etc. In other words, his filial love prevented Abraham from including his father in his declaration of "enmity and hatred": although later - after his father had died as an idolater - Abraham could not but disavow him (cf. [9:114](#)).

Muhammad Asad - End Note 6 (60:4)

Cf. [19:47-48](#).

Muhammad Asad - End Note 7 (60:5)

Lit., "temptation to evil" (*fitnah*): cf. [10:85](#), where the term *fitnah* has the same meaning as in the present instance.

Muhammad Asad - End Note 8 (60:6)

As in the similar phrase in [33:21](#), this double connotation is implied in the verb *rajawa* and all the noun-forms derived from it.

Muhammad Asad - End Note 9 (60:8)

The expression "God does not forbid you" implies in this context a positive exhortation (Zamakhshari). See also note 29 on [58:22](#).

Muhammad Asad - End Note 10 (60:10)

Lit., "as emigrants" (*muhajirat*). For an explanation of my rendering this term as above, see surah 2, note 203.

Muhammad Asad - End Note 11 (60:10)

Under the terms of the Truce of Hudaibiyyah, concluded in the year 6 H. between the Prophet and the pagan Quraysh of Mecca, any Meccan minor or other person under guardianship who went over to the Muslims without the permission of his or her guardian was to be returned to the Quraysh (see introductory note to surah 48). The Quraysh took this stipulation to include also married women, whom they considered to be under the "guardianship" of their husbands. Accordingly, when several Meccan women embraced Islam against the will of their husbands and fled to Medina, the Quraysh demanded their forcible return to Mecca. This the Prophet refused on the grounds that married women did not fall within the category of "persons under guardianship". However, since there was always the possibility that some of these women had gone over to the Muslims not for reasons of faith but out of purely worldly considerations, the believers were enjoined to make sure of their sincerity; and so, the Prophet asked each of them: "Swear before God that thou didst not leave because of hatred of thy husband, or out of desire to go to another country, or in the hope of attaining to worldly advantages: swear before God that thou didst not leave for any reason save the love of God and His Apostle" (Tabari). Since God

alone knows what is in the heart of a human being, a positive response of the woman concerned was to be regarded as the only humanly attainable - and, therefore, legally sufficient - proof of her sincerity. The fact that God alone is really aware of what is in a human being's heart is incorporated in the shar'i principle that any adult person's declaration of faith, in the absence of any evidence to the contrary, makes it mandatory upon the community to accept that person - whether man or woman - as a Muslim on the basis of this declaration alone.

Muhammad Asad - End Note 12 (60:10)

Lit., "to them". Thus, if a wife embraces Islam while her husband remains outside its pale, the marriage is considered, from the Islamic point of view, to have been automatically annulled.

Muhammad Asad - End Note 13 (60:10)

Such an annulment is to be subject to the same conditions as a khul' (dissolution of marriage, at the wife's instance, from her Muslim husband - see note 218 on the second paragraph of [2:229](#)): that is to say, since the non-Muslim former husband is presumed to have been innocent of any breach of his marital obligations as such, the wife is to be considered the contract-breaking party and has, therefore, to refund the dower (mahr) which she received from him at the time of concluding the marriage. In case of her inability to do so, the Muslim community is obliged to indemnify the erstwhile husband: hence the plural form in the imperative "you shall return" (lit., "give").

Muhammad Asad - End Note 14 (60:10)

I.e., such of the pagan wives of Muslim converts as refuse to abandon their beliefs and their non-Muslim environment, in which case the Muslim husband is to regard the marriage as null and void. As for Muslim wives who, abandoning their husbands, go over to the unbelievers and renounce their faith, see verse 11.

Muhammad Asad - End Note 15 (60:10)

Lit., "and let them demand. . .", etc.

Muhammad Asad - End Note 16 (60:11)

Lit., "and you are thus taking your turn", i.e., like the unbelievers whose wives have gone over to the Muslims and renounced their erstwhile faith.

Muhammad Asad - End Note 17 (60:11)

Since, as a rule, the unbelievers cannot really be expected to indemnify a husband thus deserted, the Muslim community as a whole is bound to undertake this obligation. As a matter of fact, there were only six such cases of apostasy in the lifetime of the Prophet (all of them before the conquest of Mecca in 8 H.); and in each case the Muslim husband was awarded by the communal treasury, on orders of the Prophet, the equivalent of the dower originally paid by him - (Baghawi and Zamakhshari).

Muhammad Asad - End Note 18 (60:12)

This connects with verse 10 above, and particularly with the words, "examine them. . . and if you have thus ascertained that they are believers. . .", etc. (see note 11). Thus, after having "ascertained" their belief as far as is humanly possible, the Prophet - or, in later times, the head of the Islamic state or community - is empowered to accept their pledge of allegiance (bay'ah)" which concludes, as it were, the "examination". It should be noted that this pledge does not differ essentially from that of a male convert.

Muhammad Asad - End Note 19 (60:12)

In this context, according to Razi, the term "stealing" comprises also all acquisition of gains through cheating or other unlawful means.

Muhammad Asad - End Note 20 (60:12)

Sc., "as the pagan Arabs often did, burying their unwanted female offspring alive" (see also note 147 on [6:151](#)).

Muhammad Asad - End Note 21 (60:12)

Lit., "between their hands and their feet": i.e., by their own effort, the "hands" and "feet" symbolizing all human activity.

Muhammad Asad - End Note 22 (60:13)

Cf. [58:14](#) and the corresponding note 25, which explains the reference to those "who would be friends with people whom God has condemned".

Muhammad Asad - End Note 23 (60:13)

I.e., only people without any real belief in a life to come can remain "neutral" between right and wrong.

Muhammad Asad - End Note 24 (60:13)

I.e., because they utterly reject the idea of resurrection.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (60:1)

[3:117](#)

Shabbir Ahmed - End Note 2 (60:2)

'Idia = Wedge = Wedge of division = Enmity = Dissension = Distance. Su = Disruption = Imbalance = Evil = Inequity

Shabbir Ahmed - End Note 3 (60:4)

[9:113](#), [14:41](#), [19:47](#), [33:21](#), [58:22](#)

Shabbir Ahmed - End Note 4 (60:5)

Ghafarah = Helmet, armor = Protection = Forgiveness = Guarding against detriment = Absolution of faults = Protection against intrinsic or extrinsic loss

Shabbir Ahmed - End Note 5 (60:8)

Deen = Divinely Prescribed System of Life = Way of life = Collective system of living = Religion

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (60:3)

The Arabic word "awladukum," [your children], occurs in the Original Arabic Quran and is translated as "your money" in the last edition of the English translation. (submission.org editorial change)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (60:4)

See [33:21](#). The Arabic word wahdahu (alone) occurs in the Quran six times and one of them is used to instruct us to follow the Quran alone ([17:46](#)). The expression Allahu wahdahu (God alone) occurs in [7:70](#); [39:45](#); [4:12,84](#) and [60:4](#). These numbers add up to 361, or 19x19 and thus it numerically emphasizes that the main message of the Quran is serving God ALONE. For the same reason, the numerical value of God's attribute WAHiD (One; 6+1+8+4) equals 19, the code of the Quran's numerical structure discovered in 1974. For the important role of the number 19, see chapter 74. We may pray for polytheists to attain salvation; but we cannot ask God to forgive them ([4:48](#), 116). [060:007-9](#) These verses make it clear that war is allowed only in self-defense. See [9:5,29](#); [8:19](#); [47:35](#). [060:010](#) We should take a lesson from the meticulous care for the rights of individuals that have participated in war. Returning the dowries paid to the women who sought refuge among muslims to those who live with the aggressive enemies demonstrates the highest standard for a peaceful society that puts the value of justice and peace far above financial gain. It is no wonder Muhammad and his followers soon conquered the hearts of the entire population and were able to return peacefully to their hometown as victors. This shows that Muhammad's mission was not to gain more wealth, as some biased critic claim, since women would be encouraged to smuggle as much as they can from enemy ranks. [060:012](#) Verse [60:12](#) informs us about the rights and privileges enjoyed by women in the early muslim community during the life of prophet Muhammad. In this verse, the prophet acknowledges women's right to vote, by taking the pledge of believing women to peacefully surrender themselves to God alone and lead a righteous life. The word "BaYA" used in the verse implies the political nature of the pledge; they accepted the leadership of the prophet individually, with their free choice. This verse is not about some pagan or mushrik women embracing islam, but is about a group of muslim women publicly announcing their allegiance to Muhammad, who became a founder of a federally secular constitutional government in central Arabia. This is a historical document that shows that muslim women were not considered default appendices of their decision- making husbands, brothers, fathers or male guardians, but were rather treated as independent political entities who could vote and enter into social contracts with their leaders. Unfortunately, many of the human rights recognized by islam were later one by one taken away from individuals, especially from women, by the leaders of Sunni and Shiite religions. They replaced the progressive and liberating teaching of the Quran and practice of the early muslims with reactionary and enslaving teachings, thereby resurrecting the dogmas and practices of "the days of ignorance." It took humanity centuries to recognize for women their God-given rights. For instance, the US recognized the right of women to vote in 1919 by passing the 19th Amendment. Exactly, 13 centuries after it was recognized by the Quran. As for the region that once led the world in human rights and freedom, it is now more than 13 centuries behind! After women, the men too lost their dignity to elect their leaders. What a regression!

Edip-Layth - End Note (60:7)

Edip-Layth - End Note (60:10)

Edip-Layth - End Note (60:12)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 61:1 Glorifying God is everything in the heavens and everything on the earth. He is the Noble, the Wise.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 61:1 Glorifying God is everything in the heavens and everything on the Earth. And He is the Noble, the Wise.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 61:1 ALL THAT IS in the heavens and all that is on earth extols God's limitless glory: for He alone is almighty, truly wise!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 61:1 Glorifying GOD is everything in the heavens and everything on earth. He is the Almighty, Most Wise.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 61:1 All things in the heavens and all things on earth are striving to manifest the glory of God and to fulfill His plan. For, He is the Almighty, the Wise.
Transliteration	Bismi Allāhi alRaḥmāni alRaḥeemi 61:1 Sabbaḥa lillāhi m a fee a Issamawatiwama fee al-ar ḍi wahuwa alAAazeezu alḥakeemu
A	بسم الله الرحمن الرحيم 61:1 سبّح لله ما في السموت وما في الارض وهو العزيز الحكيم

Edip-Layth	61:2 O you who acknowledge, why do you say what you do not do?
The Monotheist Group	61:2 O you who believe, why do you say what you do not do?
Muhammad Asad	61:2 O YOU who have attained to faith! Why do you say one thing and do another? ¹
Rashad Khalifa	61:2 O you who believe, why do you say what you do not do?
Shabbir Ahmed	61:2 O You who have chosen to be graced with belief! Why do you say what you do not do?
Transliteration	61:2 Ya ayyuha <u>alla</u> theena <u>amanoolima</u> taqooloona ma <u>la</u> tafAAaloona
A	61:2 يايها الذين ءامنوا لم تقولون ما لا تفعلون
Edip-Layth	61:3 It is most despicable with God that you would say what you do not do.
The Monotheist Group	61:3 It is most despicable with God that you would say what you do not do.
Muhammad Asad	61:3 Most loathsome is it in the sight of God that you say what you do not do!
Rashad Khalifa	61:3 Most abominable in the sight of GOD is that you say what you do not do.
Shabbir Ahmed	61:3 It is despicable in the sight of God that you say what you do not do.
Transliteration	61:3 Kabura maqtan AAinda All <u>ahi</u> antaqooloo ma <u>la</u> tafAAaloona
A	61:3 كبر مقتا عند الله ان تقولوا ما لا تفعلون
<i>Organized Fighters</i>	
Edip-Layth	61:4 God loves those who fight in His cause as one column; they are like bricks in a wall.
The Monotheist Group	61:4 God loves those who fight in His cause as one column; they are like bricks in a wall.
Muhammad Asad	61:4 Verily, God loves [only] those who fight in His cause in [solid] ranks, ² as though they were a building firm and compact.
Rashad Khalifa	61:4 GOD loves those who fight in His cause united in one column, like the bricks in one wall.
Shabbir Ahmed	61:4 Truly, God loves those who fight in His cause in columns as if they were a rock solid wall.
Transliteration	61:4 Inna All <u>aha</u> yu <u>hibbu</u> alla <u>theen</u> ayuqatiloona fee sabeelihi <u>saffan</u> kaannahum bunyanunmar <u>soosun</u>
A	61:4 ان الله يحب الذين يقتلون في سبيله صفا كانهم بنين مرصوص
Edip-Layth	61:5 When Moses said to his people: "O my people, why do you harm me, while you know that I am God's messenger to you?" But when they deviated, God diverted their hearts. God does not guide the wicked people.
The Monotheist Group	61:5 And when Moses said to his people: "O my people, why do you harm me, while you know that I am God's messenger to you?" But when they deviated, God diverted their hearts. And God does not guide the wicked people.
Muhammad Asad	61:5 Now when Moses spoke to his people, [it was this same truth that he had in mind:] "O my people! Why do you cause me grief, ³ the while you know that I am

	an apostle of God sent unto you?" And so, when they swerved from the right way, God let their hearts swerve from the truth: ⁴ for God does not bestow His guidance upon iniquitous folk.
Rashad Khalifa	61:5 Recall that Moses said to his people, "O my people, why do you hurt me, even though you know that I am GOD's messenger to you?" When they deviated, GOD diverted their hearts. For GOD does not guide the wicked people.
Shabbir Ahmed	61:5 (The people of Moses frequently said what they did not do, so) Moses had to tell them, "O My people! Why do you hurt me, even though you know that I am God's messenger to you?" But when they kept deviating, God let their hearts deviate. For, God does not guide those who keep drifting away from their word. ¹
Transliteration	61:5 Wa-i th q ala moos aliqawmihi y a qawmi lima tu/ ^{thoonanee} waqadtaAAlamoona annee rasoolu All ahi ilaykum falam a z aghooazagha All ahu quloobahum waAllahu layahdee alqawma alfasiqeena
A	61:5 واذا قال موسى لقومه يقوم لم تؤذوننى وقد تعلمون انى رسول الله اليكم فلما زاغوا ازاغ الله قلوبهم والله لا يهدي القوم الفسقين
Edip-Layth	<i>The Messenger after Jesus</i> 61:6 When Jesus, son of Mary, said, "O children of Israel, I am God's messenger to you, authenticating what is present with me of the Torah and bringing good news of a messenger to come after me whose name will be 'most acclaimed.'" But when he showed them the clear proofs, they said, 'This is clearly magic.' ¹
The Monotheist Group	61:6 And when Jesus, son of Mary, said: "O children of Israel, I am God's messenger to you, authenticating what is present with me of the Torah and bringing good news of a messenger to come after me whose name will be 'most acclaimed.'" But when he showed them the clear proofs, they said: "This is clearly magic"
Muhammad Asad	61:6 And [this happened, too,] when Jesus, the son of Mary, said: "O children of Israel! Behold, I am an apostle of God unto you, [sent] to confirm the truth of whatever there still remains ⁵ of the Torah, and to give [you] the glad tiding of an apostle who shall come after me, whose name shall be Ahmad." ⁶ But when he [whose coming Jesus had foretold] came unto them ⁷ with all evidence of the truth, they said: "This [alleged message of his] is [nothing but] spellbinding eloquence!" ⁸
Rashad Khalifa	<i>Messenger After Jesus</i> 61:6 Recall that Jesus, son of Mary, said, "O Children of Israel, I am GOD's messenger to you, confirming the Torah and bringing good news of a messenger to come after me whose name will be even more praised (Ahmad)." Then, when he showed them the clear proofs, they said, "This is profound magic."
Shabbir Ahmed	61:6 (The same happened when) Jesus son of Mary said, "O Children of Israel! I am a messenger of God to you. I confirm (the truth in) the Torah, and give you the good news of a messenger to come after me whose name shall be Ahmad (The praised One)." But when he does come to them with self-evident truth, the People of the scripture will say, "This is obvious magic (a spellbinding utterance)." ²
Transliteration	61:6 Wa-i th q ala AAees a ibnumaryama y a banee isr a-eela innee rasoolu Allahiilaykum mu ^s addiqan lim a bayna yadayya mina a Ittawra ^t i ^w amubashshiran birasoolin ya/tee min baAAadee ismuhu a hmadufalam a j aahum bi albayyinati qaloo ^h atha si ^h run mubeen ^u n

A	61:6 واذا قال عيسى ابن مريم يبنى اسرئيل انى رسول الله اليكم مصدقا لما بين يدي من التوراة ومبشرا برسول ياتى من بعدى اسمه احمد فلما جاءهم بالبينت قالوا هذا سحر مبين
Edip-Layth	61:7 Who is more evil than one who fabricates lies about God, while he is being invited to peacefully surrender? God does not guide the evil people.
The Monotheist Group	61:7 Who is more evil than one who fabricates lies about God, while he is being invited to submission? God does not guide the evil people.
Muhammad Asad	61:7 And who could be more wicked than one who invents [such] a lie about [a message from] God, seeing that he is [but] being called to self-surrender unto Him? But God does not bestow His guidance upon evil-doing folk.
Rashad Khalifa	61:7 Who is more evil than one who fabricates lies about GOD, and he is being invited to Submission? GOD does not guide the evil people.
Shabbir Ahmed	61:7 Who does greater wrong than he who invents a lie against God when he is invited to Islam? God does not guide the wrongdoing people. ³
Transliteration	61:7 Waman athlamu mimmani iftaraAAala Allahi alka th iba wahuwa yudAAaila al-islami waAllahu layahdee alqawma al th th th alimeena
A	61:7 ومن اظلم ممن افترى على الله الكذب وهو يدعى الى الاسلام والله لا يهدى القوم الظالمين
Edip-Layth	61:8 They wish to put out God's light with their mouths. But God will continue with His light, even if the ingrates dislike it.
The Monotheist Group	61:8 They wish to put out God's light with their mouths. But God will continue with His light, even if the rejecters dislike it.
Muhammad Asad	61:8 They aim to extinguish God's light with their utterances: ⁹ but God has willed to spread His light in all its fullness, however hateful this may be to all who deny the truth
Rashad Khalifa	61:8 They wish to put out GOD's light with their mouths. But GOD insists upon perfecting His light, in spite of the disbelievers.
Shabbir Ahmed	61:8 They aim to put out God's light with their mouths (utterances), but God has willed to spread His light in all its fullness, however hateful this may be to the deniers.
Transliteration	61:8 Yureedoona liyu t ^{fi} -oo noora All ^h ibi-afwa ^{hi} him waAllahu mutimmu noorihi walawkariha alka ^f iroona
A	61:8 يريدون ليطفوا نور الله بافوههم والله متم نوره ولو كره الكفرون
Edip-Layth	61:9 He is the One who sent His messenger with the guidance and the system of truth, so that it will manifest it above all other systems, even if those who set up partners dislike it.
The Monotheist Group	61:9 He is the One who sent His messenger with the guidance and the system of truth, so that it will expose all other systems, even if those who set up partners dislike it.
Muhammad Asad	61:9 He it is who has sent forth His Apostle with [the task of] spreading guidance and the religion of truth, to the end that He make it prevail over all [false] religion, ¹⁰ however hateful this may be to those who ascribe divinity to aught but God.
	The Great Prophecy

Rashad Khalifa	61:9 He has sent His messenger with the guidance and the true religion, and will make it dominate all religions, in spite of the idol worshipers.
Shabbir Ahmed	61:9 He is the One Who has sent forth His messenger with the guidance, and the Religion of truth, that He may make it prevail over all religions (other systems of life) however hateful this may be to those who ascribe partners to Him. ⁴
Transliteration	61:9 Huwa allathee arsala rasoolahu bi alhudawadeeni alhaqqi liyu <u>th</u> hirahu AAala aldeenikullihi walaw kariha almushrikoon a
A	61:9 هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
Edip-Layth	61:10 "O you who acknowledge, shall I lead you to a trade that will save you from painful retribution?"
The Monotheist Group	61:10 "O you who believe, shall I lead you to a trade that will save you from painful retribution."
Muhammad Asad	61:10 O YOU who have attained to faith! Shall I point out to you a bargain that will save you from grievous suffering [in this world and in the life to come]? ¹¹
Rashad Khalifa	<i>The Best Deal</i> 61:10 O you who believe, let Me inform you of a trade that will save you from painful retribution.
Shabbir Ahmed	61:10 O You who have chosen to be graced with belief! Shall I tell you of a trade that will save you from a painful doom (in both lives)?
Transliteration	61:10 Ya ayyuha allatheena amanooah adullukum AAala tijaratin tunjeekum min AAathabinaleemin
A	61:10 ياايها الذين ءامنوا هل ادلكم على تجرة تتجيكم من عذاب اليم
Edip-Layth	61:11 "That you acknowledge God and His messenger and strive in the cause of God with your money and your lives. This is best for you, if only you knew."
The Monotheist Group	61:11 "That you believe in God and His messenger and strive in the cause of God with your money and your lives. This is best for you, if only you knew."
Muhammad Asad	61:11 You are to believe in God and His Apostle, and to strive hard in God's cause with your possessions and your lives: this is for your own good - if you but knew it!
Rashad Khalifa	61:11 Believe in GOD and His messenger and strive in the cause of GOD with your money and your lives. This is the best deal for you, if you only knew.
Shabbir Ahmed	61:11 That you put your faith in God and His messenger and strive in the cause of God with your wealth and person. This is for your own good, if you but knew. ⁵
Transliteration	61:11 Tu/minoona bi Allahiwarasoolihi watuj ahidoona fee sabeeli All ahi bi-amwalikumwaanfusikum <u>th</u> alikum khayrun lakum in kuntum taAAalamoon a
A	61:11 تومنون بالله ورسوله وتجهدون فى سبيل الله بامولكم وانفسكم ذلكم خير لكم ان كنتم تعلمون
Edip-Layth	61:12 He will then forgive your sins, and admit you into paradises with rivers flowing beneath, and beautiful mansions in the gardens of Eden. This is the greatest triumph.
	61:12 He will then forgive your sins, and admit you into paradises with rivers

The Monotheist Group	flowing beneath, and beautiful mansions in the gardens of Eden. This is the greatest triumph.
Muhammad Asad	61:12 [If you do so,] He will forgive you your sins, and [in the life to come] will admit you into gardens through which running waters flow, and into goodly mansions in [those] gardens of perpetual bliss: 12 that [will be] the triumph supreme!
Rashad Khalifa	61:12 In return, He forgives your sins, and admits you into gardens with flowing streams, with beautiful mansions in the gardens of Eden. This is the greatest triumph.
Shabbir Ahmed	61:12 He will guard you from trailing behind in humanity, and admit you into Gardens beneath which rivers flow, and into beautiful mansions in the Gardens of Eden, (Gardens of Eternal bliss). That is the Supreme Triumph.
Transliteration	61:12 Yaghfir lakum <u>th</u> unoobakumwayudkhilkum jann <u>a</u> tin tajree min ta <u>h</u> tiha <u>a</u> l-anharu wamas <u>a</u> kina <u>t</u> ayyibatan fee jann <u>a</u> tiAAadnin <u>th</u> alika alfawzu alAAa <u>th</u> ee <u>mu</u>
A	61:12 يغفر لكم ذنوبكم ويدخلكم جنت تجري من تحتها الانهر ومسكن طيبة في جنت عدن ذلك الفوز العظيم
Edip-Layth	61:13 Also you will receive what you love: a triumph from God and a victory that is close at hand. Give good news to those who acknowledge.
The Monotheist Group	61:13 And also you will receive what you love: a triumph from God and a victory that is close at hand. And give good news to the believers.
Muhammad Asad	61:13 And [withal, He will grant you] yet another thing that you dearly love: succour from God [in this world], and a victory soon to come: 13 and [thereof, O Prophet,] give thou a glad tiding to all who believe.
Rashad Khalifa	61:13 Additionally, you get something you truly love: support from GOD and guaranteed victory. Give good news to the believers.
Shabbir Ahmed	61:13 And yet another thing that you so dearly love! Help from God and imminent victory (soon in this very life). So give good news to the believers (O Prophet!)
Transliteration	61:13 Waokhr <u>a</u> tu <u>h</u> ibboonah <u>a</u> na <u>s</u> runmina All <u>a</u> hi wafat <u>h</u> un qarreebun wabashshirialmu/mineena
A	61:13 واخرى تحبونها نصر من الله وفتح قريب وبشر المؤمنين
Edip-Layth	<i>The Supporters (Ansar/Nasara/Nazarenes)</i> 61:14 O you who acknowledge, be God's supporters, as Jesus the son of Mary said to his disciples: "Who are my supporters towards God?" The disciples said, "We are God's supporters." Thus, a group from the Children of Israel acknowledged, and another group rejected. So, We supported those who acknowledged against their enemy, and they were successful.
The Monotheist Group	61:14 O you who believe, be God's supporters, as Jesus the son of Mary said to his disciples: "Who are my supporters towards God?" The disciples said: "We are God's supporters." Thus, a group from the Children of Israel believed, and another group rejected. So We supported those who believed against their enemy, and they were successful.
	61:14 O YOU who have attained to faith! Be helpers [in the cause of God - even as Jesus, the son of Mary, said unto the white-garbed ones, 14 "Who will be my helpers in God's cause?" - whereupon the white-garbed [disciples] replied, "We

Muhammad Asad	shall be [thy] helpers [in the cause] of God!" And so [it happened that] some of the children of Israel came to believe [in the apostleship of Jesus], whereas others denied the truth. ¹⁵ But [now] We have given strength against their foes unto those who have [truly] attained to faith: ¹⁶ and they have become the ones that shall prevail.
Rashad Khalifa	61:14 O you who believe, be GOD's supporters, like the disciples of Jesus, son of Mary. When he said to them, "Who are my supporters towards GOD," they said, "We are GOD's supporters." Thus, a group from the Children of Israel believed, and another group disbelieved. We helped those who believed against their enemy, until they won.
Shabbir Ahmed	61:14 O You who have chosen to be blessed with belief! Be God's helpers. As an example - Jesus son of Mary said to the disciples, "Who are my helpers for God?" They said, "We are God's helpers." Thus a group from the Children of Israel accepted him, and another group rejected him. Then We strengthened those who believed, against their foe, and they became triumphant.
Transliteration	61:14 Ya ayyuha allatheena amanookoonoo an sara Allahi kam a qala AAeesaibnu maryama lil hawariyyeena man an saree il aAllahi q ala al hawariyyoona nahnuansaru All ahi fa amanat ta-ifatun minbanee isr a-eela wakafarat ta-ifatun faayyadnaallatheena amanoo AAala AAaduwwihim faasbahootahhireena
A	61:14 يايها الذين ءامنوا كونوا انصار الله كما قال عيسى ابن مريم للحواريين من انصارى الى الله قال الحواريون نحن انصار الله فامنت طائفة من بنى اسرائيل وكفرت طائفة فايدنا الذين ءامنوا على عدوهم فاصبحوا ظهريين

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (61:2)

Lit., "Why do you say what you do not do?" In the first instance, this may be an allusion to such of the Prophet's Companions as had retreated in disorder from their battle stations at Uhud (see surah 3, note 90) despite their previous assertions that they were ready to lay down their lives in the cause of God and His Apostle. In a wider sense, the passage is addressed to all those who claim that they are willing to live up to anything that the divine writ declares to be desirable, then fall short of this determination.

Muhammad Asad - End Note 2 (61:4)

I.e., in unison, with their deeds corresponding to their assertions of faith. This moral necessity is further illustrated - by its opposite - in the subsequent reference to Moses and the recalcitrant among his followers.

Muhammad Asad - End Note 3 (61:5)

Sc., "by admitting that I speak in the name of God, and acting contrary to this you assertion": an allusion to the many instances of the contrariness and rebelliousness of the children of Israel evident from their own scriptures.

Muhammad Asad - End Note 4 (61:5)

Thus, persistence in wrong actions is bound to react on man's beliefs as well. As regards God's "letting their hearts swerve from the truth", see surah 14, note 4. Cf. also the oft-recurring reference to God's "sealing" a sinner's heart explained in note 7 on [2:7](#).

Muhammad Asad - End Note 5 (61:6)

Lit., "whatever there is between my hands" - a phrase explained in surah 3, note 3.

Muhammad Asad - End Note 6 (61:6)

This prediction is supported by several references in the Gospel of St. John to the Parakletos (usually rendered as "Comforter") who was to come after Jesus. This designation is almost certainly a corruption of Periklytos ("the Much-Praised"), an exact Greek translation of the Aramaic term or name Mawhamana. (It is to be borne in mind that Aramaic was the language used in Palestine at the time of, and for some centuries after, Jesus, and was thus undoubtedly the language in which the original - now lost - texts of the Gospels were composed.) In view of the phonetic closeness of Periklytos and Parakletos it is easy to understand how the translator - or, more probably, a later scribe - confused these two expressions. It is significant that both the Aramaic Mawhamana and the Greek Periklytos have the same meaning as the two names of the Last Prophet, Muhammad and Ahmad, both of which are derived from the verb hamida ("he praised") and the noun hamd ("praise"). An even more unequivocal prediction of the advent of the Prophet Muhammad - mentioned by name, in its Arabic form - is said to be forthcoming from the so-called Gospel of St. Barnabas, which, though now regarded as apocryphal, was accepted as authentic and was read in the churches until the year 496 of the Christian era, when it was banned as "heretical" by a decree of Pope Gelasius. However, since the original text of that Gospel is not available (having come down to us only in an Italian translation dating from the late sixteenth century), its authenticity cannot be established with certainty.

Muhammad Asad - End Note 7 (61:6)

I.e., to the later followers of the Bible.

Muhammad Asad - End Note 8 (61:6)

Alluding to the Qur'an (see [74:24-25](#) and the corresponding note 12).

Muhammad Asad - End Note 9 (61:8)

Lit., "with their mouths" - i.e., by describing God's message as "nothing but spellbinding eloquence" on the part of Muhammad.

Muhammad Asad - End Note 10 (61:9)

Cf. [3:19](#) - "the only [true] religion in the sight of God is [man's] self surrender unto Him".

Muhammad Asad - End Note 11 (61:10)

Cf. [9:111](#) - "God has bought of the believers their lives and their possessions, promising them paradise in return" - which explains the metaphor of a "bargain" (tijarah). My interpolation, between brackets, of the phrase "in this world and in the life to come" is justified by the subsequent verses 12 and 13, one

of which relates to the hereafter, and the other to this world.

Muhammad Asad - End Note 12 (61:12)

For this rendering of 'adn, see note 45 on [38:50](#).

Muhammad Asad - End Note 13 (61:13)

Some of the commentators see in this promise of victory a prediction of actual, warlike conquests by the Muslims. It is, however, much more probable that it relates to a spiritual victory of the Qur'anic message, and its spread among people who had not previously understood it.

Muhammad Asad - End Note 14 (61:14)

For this rendering of al-hawariyyun, see surah 3, note 42.

Muhammad Asad - End Note 15 (61:14)

I.e., some of them recognized him as a prophet - and, therefore, as no more than a created, human being - whereas others denied this truth in the course of time by regarding him as "the son of God" - and, therefore, as "God incarnate" - while still others rejected him and his message altogether. The fact that the earliest followers of Jesus regarded him as purely human is evident from the many theological controversies which persisted during the first three or four centuries of the Christian era. Thus, some renowned theologians, like Theodotus of Byzantium, who lived towards the end of the second century, and his followers - among them Paul of Samosata, Bishop of Antioch in the year 260 - maintained that the "sonship of God" mentioned in the then-existing texts of the Gospels was purely symbolic, denoting no more than that Jesus was a human being exalted by God. The originally widespread teachings of Bishop Arius (280-326) centred in the concept of Jesus as a mortal man chosen by God for a specific task, and in the concept of God as absolutely One, unknowable, and separate from every created being; this doctrine, however, was ultimately condemned by the Councils of Nicaea (325) and Constantinople (381), and gradually ceased to have any influence on the Christian masses.

Muhammad Asad - End Note 16 (61:14)

I.e., all who truly believe in Jesus as God's Apostle and thus, as a forerunner of the Last Prophet, Muhammad, whose message confirms and expands the true message of Jesus.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (61:5)

Faasiq = One who drifts away - from? - depends on the context

Shabbir Ahmed - End Note 2 (61:6)

Gospel of John: [14:16](#), [15:26](#), [16:7](#) Paracletos = Comforter, from original Greek Periclytos = The praised one. In Aramaic, Mawhamana = The praised one

Shabbir Ahmed - End Note 3 (61:7)

Zaalimeen = Those who relegate the truth = Oppressors = Those who displace something from its rightful place = Violators of human rights = Wrongdoers = Those who disregard moral Values

Shabbir Ahmed - End Note 4 (61:9)

Shabbir Ahmed - End Note 5 (61:11)

9:111

Edip-Layth - Quran: A Reformist Translation

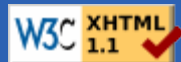
Edip-Layth - End Note 1 (61:6)

The word ahmad is an adjective meaning "most acclaimed" or "most celebrated." Traditional sources consider it a proper name for Muhammad. This contradicts historical facts. The name of the prophet that came after Jesus was Muhammad, which is used in the Quran four times. Centuries after the departure of Muhammad, Muhammad-worshippers fabricated 99 names, including Ahmad, for Muhammad, in order to compete with the attributes of God. They could not accept one God having so many beautiful attributes, with their second god having only one attribute, Muhammad. They included many divine attributes, such as, "The First, The Last, The Judge.." in their list for Muhammad. Furthermore, we do not find the word Ahmad in the Bible. Rather we see the translation of the Greek adjective, "paracletos". "And I will pray the Father, and he shall give you another Comforter/Counselor (paracletus), that he may abide with you for ever" (John 14:16). Also, see John 14:26; 15:26 16:7. Jesus predicted the coming of another prophet. The one whose coming was foretold by Jesus is mentioned as "Paracletos" or "Periclytos" in Greek manuscripts. Paracletos means advocate, comforter, or counselor. Periclytos, on the other hand, means "admirable one" (in Arabic ahmad). The "spirit" here, does not mean other than human. There are cases where the word "spirit" is used for humans (2 Thessalonians 2:2; 1 John 4:1-3). If indeed Jesus had prophesied the proper name of the prophet after him, this prophecy would have gotten the attention of almost every one of his supporters. Furthermore, we would see many people among his supporters and later Christians giving the name Ahmad to their sons, hoping that their sons would fulfill the prophecy. But, we do not even see a single Christian named Ahmad. Therefore, the Aramaic or Hebrew equivalent of this word did not become a name. However, the name Muhammad sharing the same root and similar meaning with the word ahmad is instructive. Bible-thumpers assert that there are more than two thousand prophecies foretelling the coming of the Messiah in the Old Testament. Evidently, this is a preposterous claim. But, an impartial reader will find several clear prophecies. Then, the reader may ask, "What is wrong with Jews? Why don't they see those plain prophecies in their book?" Obviously, this problem is not peculiar to Jews. Whenever a new messenger comes, the bigoted religious people reject them in the name of previous messengers. For instance, Egyptians rejected Moses by claiming that Joseph was the last messenger (40:28-38). Jews rejected (J)esu(s) when he started his mission. Those who started worshiping Muhammad too claimed Muhammad to be the last messenger, in contradiction to the Quran (3:81). Christians were and are not different. The Old Testament in Deuteronomy 18:18 prophesies the coming of Muhammad, since he was more like Moses and came from among the Arabs, the brethren of the Children of Israel. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deuteronomy 18:18). Christians try hard to use 18:18 as a prophecy about Jesus, but their fictional "son of God" who "died for the sins of the world" is not like Moses; neither is his miraculous birth, his marital status, nor his political power. However when we compare, we see that Muhammad is much more like Moses than Jesus was. Besides, the Biblical prophecy does not say "among themselves" or "among Children of Israel," but "among their brethren." The word brethren is directly used by the Old Testament to describe the relationship between the family of Isaac and the family of Ishmael (See Genesis 16:12; 25:18). The New Testament too contains some clues regarding the coming prophet, other than the Messiah. John 1:19-25 lists the expected three persons: Christ, Elijah, and That Prophet. These verses, if they are not a fabrication of John, provide us with clues that Jewish people were expecting a "prophet" besides Christ, a prophet that had been prophesied in Deuteronomy 18:18. It is not a surprise that some Christian scholars are using their famous formula, in order to hide this obvious Biblical fact: "Christ + Elijah + That Prophet = Jesus." This is Trinity in Trinity or Pandora's Trinity.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 62:1 Glorifying God is everything in the heavens and everything on the earth; the King, the Holy, the Noble, the Wise.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 62:1 Glorifying God is everything in the heavens and everything on the Earth; the King, the Holy, the Noble, the Wise.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 62:1 ALL THAT IS in the heavens and all that is on earth extols the limitless glory of God, the Sovereign Supreme, the Holy, the Almighty, the Wise!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 62:1 Glorifying GOD is everything in the heavens and everything on earth; the King, the Most Sacred, the Almighty, the Most Wise.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 62:1 All that is in the heavens and all that is on earth strive to manifest the glory of God, the King Supreme, the Impeccable, the Almighty, the Wise.
Transliteration	Bismi Allāhi alRaḥmāni alRaḥeemi 62:1 Yusabbiḥu lillāhi m ā feea Issamāwāti wam ā fee al-ar ḍialmaliki alquddoosi alAAazeezi alḥakeemi
A	بسم الله الرحمن الرحيم 62:1 يسبح لله ما في السموت وما في الارض الملك القدوس العزيز الحكيم

Edip-Layth	62:2 He is the One who sent to the Gentiles a messenger from among themselves, to recite to them His signs, to purify them, to teach them the book and the wisdom. Before this, they were clearly astray.
The Monotheist Group	62:2 He is the One who sent to the Gentiles a messenger from among themselves, to recite to them His revelations, and to purify them, and teach them the Scripture and the wisdom. And before this, they were clearly astray.
Muhammad Asad	62:2 He it is who has sent unto the unlettered people an apostle from among themselves, ¹ to convey unto them His messages, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom - whereas before that they were indeed, most obviously, lost in error
Rashad Khalifa	62:2 He is the One who sent to the gentiles a messenger from among them, to recite to them His revelations, purify them, and teach them the scripture and wisdom. Before this, they had gone far astray.
Shabbir Ahmed	62:2 He is the One Who has sent a messenger among those who had never before received a scripture - to convey to them His messages, to make them grow in humanity, to instruct them in the scripture and wisdom, Judgment and establishment of God's Rule on earth - whereas before that they were obviously lost in error, ¹
Transliteration	62:2 Huwa alla <u>thee</u> baAAatha feeal-ommiyyeena rasoolan minhum yatloo AAalayhim <u>ayati</u> hiwayuzakkeehim wayuAAallimuhumu alkit <u>aba</u> waal <u>hik</u> matawa-in ka <u>noo</u> min qablu lafee <u>dal</u> alin mubeen <u>in</u>
A	62:2 هو الذى بعث فى الامين رسولا منهم يتلوا عليهم ءاياته ويزكيهم ويعلمهم الكتب والحكمة وان كانوا من قبل لفي ضلال مبين
Edip-Layth	62:3 To other generations subsequent to them. He is the Noble, the Wise.
The Monotheist Group	62:3 And to other generations subsequent to them. He is the Noble, the Wise.
Muhammad Asad	62:3 and [to cause this message to spread] from them unto other people as soon as they come into contact with them: ² for He alone is almighty, truly wise!
Rashad Khalifa	62:3 And to many generations subsequent to them. He is the Almighty, Most Wise.
Shabbir Ahmed	62:3 Along with others who have not yet joined them (in time and place). He is Mighty, Wise.
Transliteration	62:3 Waakhareena minhum lamm <u>a</u> yal <u>ha</u> qoobihim wahuwa alAAazeezu al <u>hakeem</u> <u>u</u>
A	62:3 وءاخرين منهم لما يلحقوا بهم وهو العزيز الحكيم
Edip-Layth	62:4 Such is God's grace, which He bestows upon whoever/whomever He wills. God is Possessor of Infinite Grace.
The Monotheist Group	62:4 Such is God's grace, which He bestows upon whomever He wills. God is Possessor of Infinite Grace.
Muhammad Asad	62:4 Such is God's bounty: He grants it to anyone who is willing [to receive it]: ³ for God is limitless in His great bounty.
Rashad Khalifa	62:4 Such is GOD's grace that He bestows upon whomever He wills. GOD is Possessor of Infinite Grace.

Shabbir Ahmed	62:4 Such is God's bounty - which He bestows upon him who is willing to receive it. (His light is available to whoever turns it on) God is the Lord of the magnificent bounty.
Transliteration	62:4 <u>Th</u> alika fa <u>dl</u> u Alla <u>h</u> iyu/tee <u>h</u> i man ya <u>sh</u> ao waAlla <u>h</u> u <u>th</u> ooalfad <u>l</u> i alAAa <u>th</u> ee <u>m</u> i
A	62:4 ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم
Edip-Layth	62:5 The example of those who were given the Torah, but then failed to uphold it, is like the donkey that is carrying a cargo of book. Miserable indeed is the example of people who denied God's signs. God does not guide the wicked people.
The Monotheist Group	62:5 The example of those who were given the Torah, but then failed to uphold it, is like the donkey that is carrying a cargo of books. Miserable indeed is the example of people who denied God's revelations. And God does not guide the wicked people.
Muhammad Asad	62:5 THE PARABLE of those who were graced with the burden of the Torah, and thereafter failed to bear this burden, ⁴ is that of an ass that carries a load of books [but cannot benefit from them]. Calamitous is the parable of people who are bent on giving the lie to God's messages - for God does not bestow His guidance upon such evildoing folk!
Rashad Khalifa	62:5 The example of those who were given the Torah, then failed to uphold it, is like the donkey carrying great works of literature. Miserable indeed is the example of people who rejected GOD's revelations. GOD does not guide the wicked people.
Shabbir Ahmed	62:5 *
Transliteration	62:5 Mathalu alla <u>th</u> ee <u>n</u> a <u>h</u> ummiloo al <u>tt</u> awra <u>t</u> athumma lam ya <u>h</u> miloo <u>h</u> a kamathali al <u>h</u> ima <u>r</u> iyah <u>h</u> milu asf a <u>r</u> an bi/sa mathalu alqawmi alla <u>th</u> eenaka <u>th</u> aboo bi- a <u>y</u> ati Alla <u>h</u> i waAlla <u>h</u> u <u>l</u> a yahdee alqawma a <u>l</u> th <u>th</u> alime <u>n</u> a
A	62:5 مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل أسفارا بئس مثل القوم الذين كذبوا بآيت الله والله لا يهدي القوم الظالمين
Edip-Layth	<i>The Arrogance of Racism</i> 62:6 Say, "O you who are Jewish, if you claim that you are God's chosen, to the exclusion of all other people, then you should long for death if you are truthful!"
The Monotheist Group	62:6 Say: "O you who are Jewish, if you claim that you are God's chosen, to the exclusion of all other people, then you should long for death if you are truthful!"
Muhammad Asad	62:6 Say: "O you who follow the Jewish faith! ⁵ If you claim that you [alone] are close to God, to the exclusion of all other people, then you should be longing for death - if what you say is true!" ⁶
Rashad Khalifa	62:6 Say, "O you who are Jewish, if you claim that you are GOD's chosen, to the exclusion of all other people, then you should long for death if you are truthful!"
Shabbir Ahmed	62:6 Say, "O You who are Jewish! If you claim that you are friends to God to the exclusion of the rest of mankind, then long for death if you are truthful!" (And hope to meet with your Lord for Eternal bliss.)
Transliteration	62:6 Qul ya ayyu <u>h</u> a alla <u>th</u> eenah <u>ad</u> oo in zaAAa <u>m</u> tum annakum awliy a <u>o</u> lill <u>h</u> imin dooni al <u>nn</u> asi fatamannawoo almawta in kuntum <u>s</u> adiqe <u>n</u> a
	62:6 قل يا ايها الذين هادوا ان زعمتم انكم اولياء الله من دون الناس فتمنوا الموت ان كنتم

A	صدقين
Edip-Layth	62:7 But they will never long for it, because of what their hands have brought forth. God is fully aware of the wicked.
The Monotheist Group	62:7 But they will never long for it, because of what their hands have brought forth. God is fully aware of the wicked.
Muhammad Asad	62:7 But never will they long for it, because [they are aware] of what their hands have wrought in this world; ⁷ and God has full knowledge of evildoers.
Rashad Khalifa	62:7 They will never long for it, because of what they have committed. GOD is fully aware of the wicked.
Shabbir Ahmed	62:7 But they will never long for it because of what their hands have sent ahead. God is fully Aware of the wrongdoers. ³
Transliteration	62:7 Wala yatamannawnahu abadan bim aqaddamat aydeehim wa Allahu AAaleemun bial th thlimeena
A	62:7 ولا يتمنونه ابدا بما قنمت ايديهم والله عليم بالظلمين
Edip-Layth	62:8 Say, "The death that you are fleeing from, it will come to find you. Then you will be returned to the Knower of all secrets and declarations, then He will inform you of everything you had done."
The Monotheist Group	62:8 Say: "The death that you are fleeing from, it will come to find you. Then you will be returned to the Knower of all secrets and declarations, then He will inform you of everything you had done."
Muhammad Asad	62:8 Say: "Behold, the death from which you are fleeing ⁸ is bound to overtake you - and then you will be brought back unto Him who knows all that is beyond the reach of a created being's perception as well as all that can be witnessed by a creature's senses or mind, ⁹ whereupon He will make you truly understand all that you were doing [in life].
Rashad Khalifa	62:8 Say, "The death that you are trying to evade will catch up with you sooner or later. Then you will be returned to the Knower of all secrets and declarations, then He will inform you of everything you had done."
Shabbir Ahmed	62:8 Say, "Certainly, the death which you fear so much is bound to overtake you, and then you will be returned to the Knower of the Invisible and Visible. Then He will make you understand what you used to do."
Transliteration	62:8 Qul inna almawta alla thee tafirroonaminhu fa-innahu mul a qeequm thumma turaddoona il a AA al imialghaybi wa al shshah a dati fayunabbi-okum bim a kuntum taAAamaloona
A	62:8 قل ان الموت الذى تفرون منه فانه ملقيكم ثم تردون الى علم الغيب والشهادة فينبئكم بما كنتم تعملون
Edip-Layth	<i>The Assembly Prayer</i> 62:9 O you who acknowledge, if the contact prayer is called to on the day of assembly, then you shall hasten towards the remembrance of God, and cease all selling. This is better for you, if you only knew. ¹
The Monotheist Group	62:9 O you who believe, if the communion is called to on the day of assembly, then you shall hasten towards the remembrance of God, and cease all selling. This is better for you, if you only knew.

Muhammad Asad	62:9 O YOU who have attained to faith! When the call to prayer is sounded on the day of congregation, ¹⁰ hasten to the remembrance of God, and leave all worldly commerce: this is for your own good, if you but knew it.
Rashad Khalifa	<i>Important Commandments to All Believers</i> 62:9 O you who believe, when the Congregational Prayer (Salat Al-Jumu`ah) is announced on Friday, you shall hasten to the commemoration of GOD, and drop all business. This is better for you, if you only knew.
Shabbir Ahmed	62:9 O You who have chosen to be graced with belief! When the call for Salaat is announced on the Day of the Congregation, hasten to the remembrance of God and leave your commerce. That is for your own good if you use your knowledge to understand.
Transliteration	62:9 Ya ayyu <u>h</u> a alla <u>th</u> eena amanoo <u>ith</u> a noodiya li lssalati min yawmialjumuAAati faisAAaw il a <u>th</u> ikri All <u>ah</u> iwa <u>th</u> aroo albayAAa <u>th</u> alikum khayrun lakum in kuntumtaAAalamoona
A	62:9 يايها الذين ءامنوا اذا نودى للصلاة من يوم الجمعة فاسعوا الى ذكر الله وذروا البيع ذلكم خير لكم ان كنتم تعلمون
Edip-Layth	62:10 Then, once the contact prayer is complete, you shall disperse through the land and seek God's provisions, and remember God frequently, so that you may succeed.
The Monotheist Group	62:10 Then, once the communion is complete, you shall disperse through the land and seek God's provisions, and remember God frequently that you may succeed.
Muhammad Asad	62:10 And when the prayer is ended, disperse freely on earth ¹¹ and seek to obtain [something] of God's bounty; but remember God often, so that you might attain to a happy state!
Rashad Khalifa	62:10 Once the prayer is completed, you may spread through the land to seek GOD's bounties, and continue to remember GOD frequently, that you may succeed.
Shabbir Ahmed	62:10 And when the prayer is ended, disperse freely in the land and seek of God's bounty. And remember God often so that you may prosper.
Transliteration	62:10 Fa- <u>ith</u> a qudiyati alssalatufaintashiroo fee al- <u>ard</u> i waibtaghoo min fa <u>dl</u> iAll <u>ah</u> i wa <u>oth</u> kuroo All <u>ah</u> a katheeranlaAAallakum tufli <u>ho</u> ona
A	62:10 فاذا قضيت الصلاة فانتشروا فى الارض وابتغوا من فضل الله واذكروا الله كثيرا لعلكم تفلحون
Edip-Layth	62:11 If they come across any trade, or some entertainment, they rush to it and leave you standing, say, "What God possesses is far better than entertainment or trade. God is the best Provider."
The Monotheist Group	62:11 And if they come across any trade, or some entertainment, they rush to it and leave you standing! Say: "What God possesses is far better than entertainment or trade. And God is the best Provider."
Muhammad Asad	62:11 Yet [it does happen that] when people ¹² become aware of [an occasion for] worldly gain ¹³ or a passing delight, they rush headlong towards it, and leave thee standing [and preaching]. ¹⁴ Say: "That which is with God is far better than all passing delight and all gain! And God is the best of providers!"

Rashad Khalifa	62:11 When some of them come across a business deal, or some entertainment, they rush to it and leave you standing! Say, "What GOD possesses is far better than the entertainment or the business. GOD is the best Provider."
Shabbir Ahmed	62:11 Yet when they see some bargain or entertainment, they rush to it, and leave you standing. Say, "What is with God is better than all entertainment and all bargain. God is the Best of providers."
Transliteration	62:11 Wa-i th a raaw tijaratan awlahwan infa ddoo ilayha watarakooka q a-imanqul ma AAinda All ahi khayrun mina allahwi wamina a IttijaratiwaAllahu khayru alrraziqeena
A	62:11 وإذا راوا تجرة أو لهما انفضوا اليها وتركوك قائما قل ما عند الله خير من اللهو ومن التجارة والله خير الرزقين

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (62:2)

The term "unlettered people" (ummiyun) denotes a nation or community who had not previously had a revealed scripture of their own (Razi). The designation of the Prophet as a man "from among themselves" is meant, in this context, to stress the fact that he, too, was unlettered (ummi) in the primary sense of this word (cf. [7:157](#) and 158), and could not, therefore, have "invented" the message of the Qur'an or "derived" its ideas from earlier scriptures.

Muhammad Asad - End Note 2 (62:3)

I.e., to cause the message of the Qur'an to reach people of other environments and of future times through the medium of the Arabs and their language: thus stressing the universality and timeless validity of all that has been revealed to Muhammad.

Muhammad Asad - End Note 3 (62:4)

Or: "He grants it unto whomever He wills". Both these formulations are syntactically correct; but since the bounty of God referred to in this passage relates to the divine guidance granted to man through the medium of the revelation bestowed upon God's Apostle, the construction chosen by me seems to be more appropriate, expressing as it does the idea that the bounty of God's guidance is always available to one who sincerely desires it.

Muhammad Asad - End Note 4 (62:5)

Connecting with the idea - implied in the preceding passage - that God's revelation is a sacred trust as well as a bounty, the discourse turns now to the problem of man's betrayal of this trust, exemplified by the Jews of post-Biblical times. They had been entrusted by God with the task of carrying the message of His oneness and uniqueness to all the world: but they failed in this task inasmuch as they came to

believe that they were "God's chosen people" because of their descent from Abraham, Isaac and Jacob, and that, therefore, the divine message was meant for them alone and not for people of other nations. Hence, too, they came to deny the possibility of prophethood being bestowed on anyone who did not belong to the children of Israel (cf. [2:90](#) and 94, and the corresponding notes 75 and 79), and so they summarily rejected the idea of Muhammad's prophethood despite the clear predictions of his advent in the Torah itself (see note 33 on [2:42](#)). By thus corrupting the innermost purport of the divine writ bestowed on Moses, they themselves became unable to derive any real spiritual benefit from it, and to live up to its teachings.

Muhammad Asad - End Note 5 (62:6)

I.e., in its present form, estranged from the original purport of the Torah.

Muhammad Asad - End Note 6 (62:6)

For this and the next verse, cf. [2:94-95](#).

Muhammad Asad - End Note 7 (62:7)

Lit., "of what their hands have sent ahead".

Muhammad Asad - End Note 8 (62:8)

An allusion to what is said in [2:96](#).

Muhammad Asad - End Note 9 (62:8)

See surah 6, note 65.

Muhammad Asad - End Note 10 (62:9)

I.e., on Friday, when the congregational prayer at noon is obligatory. Nevertheless, as the sequence shows, Friday is not a day of compulsory rest in Islamic Law.

Muhammad Asad - End Note 11 (62:10)

I.e., "you may devote yourselves to worldly pursuits".

Muhammad Asad - End Note 12 (62:11)

Lit., "they"

Muhammad Asad - End Note 13 (62:11)

Lit., "trade" or "a bargain".

Muhammad Asad - End Note 14 (62:11)

Sc., "O Prophet" - thus alluding to an historical incident, when most of the congregation, on hearing that a long-expected trade caravan had come from Syria, rushed out of the mosque in the midst of the Prophet's Friday-sermon. In a wider, timeless sense, the above verse contains an allusion to an all-too-human weakness against which even true believers are not always immune: namely, the tendency to overlook religious obligations for the sake of a transitory, worldly advantage.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (62:2)

Ummi = Gentile = Non-Israelite = Unlettered = A people (the Arabs) that had never received a scripture before. Zaku, Tazkiah = Growth = Purity from vice = Development of the 'self' = Self-actualization. Hikmah = Wisdom = Judgment = Governance = Political Rule

Shabbir Ahmed - End Note 3 (62:7)

[2:94-96](#). See Zulm, [62:5](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (62:9)

See [16:97](#).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 63:1 When the hypocrites come to you they say, "We bear witness that you are the messenger of God." God knows that you are His messenger, and God bears witness that the hypocrites are liars.¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 63:1 When the hypocrites come to you they say: "We bear witness that you are the messenger of God." And God knows that you are His messenger, and God bears witness that the hypocrites are liars.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 63:1 WHEN THE HYPOCRITES come unto thee, they say, "We bear witness that thou art indeed God's Apostle!" But God knows that thou art truly His Apostle; and He bears witness that the hypocrites are indeed false [in their declaration of faith].
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 63:1 When the hypocrites come to you they say, "We bear witness that you are the messenger of GOD." GOD knows that you are His messenger, and GOD bears witness that the hypocrites are liars.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 63:1 When the hypocrites come to you (O Prophet!), they say, "We bear witness that you are God's messenger." Yes, God knows that you are truly His messenger, and God bears witness that the hypocrites are in fact liars.
Transliteration	Bismi All<u>a</u>hi al<u>r</u>rah<u>m</u>ani al<u>r</u>rah<u>e</u>emi 63:1 I<u>th</u>a j <u>a</u>aka almun <u>a</u>fiquonaq<u>a</u>loo nashhadu innaka larasoolu All <u>a</u>hi waAll<u>a</u>huyaAAalamu innaka larasooluhu wa All<u>a</u>hu yashhadu innaalmun <u>a</u>fiqueena

	lakathiboona
A	بسم الله الرحمن الرحيم 63:1 اذا جاءك المنفقون قالوا نشهد انك لرسول الله والله يعلم انك لرسوله والله يشهد ان المنفقين لكذبون
Edip-Layth	63:2 They have chosen their oath as a deceit, thus they repel from the path of God. Miserable indeed is what they do.
The Monotheist Group	63:2 They have chosen their oath as a deceit, thus they repel from the path of God. Miserable indeed is what they do.
Muhammad Asad	63:2 They have made their oaths a cover [for their falseness], and thus they turn others away from the Path of God. ¹ Evil indeed is all that they are wont to do:
Rashad Khalifa	63:2 Under the guise of their apparent faith, they repel the people from the path of GOD. Miserable indeed is what they do.
Shabbir Ahmed	63:2 They make their oaths and proclamation of faith a cover so that they may bar others from the path of God. Their deeds are disruptive to the society. ¹
Transliteration	63:2 Ittakhat ^h oo aym ^a anahum junnatanfa ^s addoo AAan sabeeli All ^a hi innahum saa ma ^k anoo yaAAamaloona
A	63:2 اتخذوا ايمنهم جنة فصدوا عن سبيل الله انهم ساء ما كانوا يعملون
Edip-Layth	63:3 That is because they acknowledged, then rejected. Hence, their hearts are sealed; they do not understand.
The Monotheist Group	63:3 That is because they believed, then disbelieved. Hence, their hearts are sealed; they do not understand.
Muhammad Asad	63:3 this, because [they profess that] they have attained to faith, whereas [inwardly] they deny the truth - and so, a seal has been set on their hearts so that they can no longer understand [what is true and what false]. ³ ²
Rashad Khalifa	63:3 This is because they believed, then disbelieved. Hence, their minds are blocked; they do not understand.
Shabbir Ahmed	63:3 This, because they profess (before you) that they have believed whereas afterward they reject the truth. And so a seal has been set upon their hearts, thus they understand not. ²
Transliteration	63:3 Tha ^l ika bi-annahum a ^a manoothumma kafaroo fa tubiAAa AAa ^l a quloobihim fahum la ^y afqahoona
A	63:3 ذلك بانهم ءامنوا ثم كفروا فطبع على قلوبهم فهم لا يفقهون
Edip-Layth	<i>Paranoid Show-offs</i> 63:4 When you see them, you are impressed by their physical stature; and when they speak, you listen to their eloquence. They are like blocks of wood propped up. They think that every call is intended for them. These are the enemies, so beware of them. May God condemn them; they have deviated.
The Monotheist Group	63:4 And when you see them, you are impressed by their physical stature; and when they speak, you listen to their eloquence. They are like blocks of wood propped-up. They think that every call is intended for them. These are the

	enemies, so beware of them. May God condemn them; they have deviated.
Muhammad Asad	63:4 Now when thou seest them, their outward appearance may please thee; and when they speak, thou art inclined to lend ear to what they say. ⁴ [But though they may seem as sure of themselves] as if they were timbers [firmly] propped up, they think that every shout is [directed] against them. They are the [real] enemies [of all faith], so beware of them. [They deserve the imprecation,] "May God destroy them!" ⁵ How perverted are their minds! ⁶
Rashad Khalifa	<i>A Chip On Their Shoulders</i> 63:4 When you see them, you may be impressed by their looks. And when they speak, you may listen to their eloquence. They are like standing logs. They think that every call is intended against them. These are the real enemies; beware of them. GOD condemns them; they have deviated.
Shabbir Ahmed	63:4 When you see them, their looks may impress you. And if they speak, you are inclined to listen to their speech. But they are like wooden logs propped up. They think that every call is directed against them. These are the real enemies, so beware of them. God condemns them. How are they deluded! ³
Transliteration	63:4 Wa-i <u>tha</u> raaytahum tuAAajibuka ajs <u>a</u> muhumwa-in yaqooloo tasmaAA liqawlihim kaannahum khushubunmusannadatun ya <u>h</u> saboona kulla say <u>h</u> atinAAalayhim humu alAAaduwwu fa <u>i</u> h <u>th</u> arhum q <u>a</u> talahumuAll <u>ah</u> u ann <u>a</u> yu/fakoona
A	63:4 واذا رايتهم تعجبك اجسامهم وان يقولوا تسمع لقولهم كأنهم خشب مسندة يحسبون كل صيحة عليهم هم العدو فاحذرهم قتلهم الله انى يوفكون
Edip-Layth	63:5 If they are told: "Come and let the messenger of God ask for your forgiveness," they turn aside their heads, and you see them walking away in pride.
The Monotheist Group	63:5 And if they are told: "Come and let the messenger of God ask for your forgiveness," they turn aside their heads, and you see them walking away in pride.
Muhammad Asad	63:5 for, when they are told, "Come, the Apostle of God will pray [unto God] that you be forgiven", they turn their heads away, and thou canst see how they draw back in their false pride.
Rashad Khalifa	63:5 When they are told, "Come let the messenger of GOD pray for your forgiveness," they mockingly turn their heads, and you see them repel others and act arrogantly.
Shabbir Ahmed	63:5 And when it is said to them, "Come! God's messenger will ask for your forgiveness", they shake their heads, and you see them pause, and then draw back in false pride. ⁴
Transliteration	63:5 Wa-i <u>tha</u> qeela lahum taAA <u>a</u> lawyastaghfir lakum rasoolu All <u>a</u> hi lawwwa ruosahumwaraaytahum ya <u>s</u> uddoona wahum mustakbiroona
A	63:5 واذا قيل لهم تعالوا يستغفر لكم رسول الله لووا رؤوسهم ورايتهم يصدون وهم مستكبرون
Edip-Layth	63:6 It is the same for them, whether you ask for their forgiveness, or do not ask for their forgiveness; God will not forgive them. For God does not guide the wicked people. ²
	63:6 It is the same for them, whether you ask for their forgiveness, or do not

The Monotheist Group	ask for their forgiveness; God will not forgive them. For God does not guide the wicked people.
Muhammad Asad	63:6 As for them it is all the same whether thou dost pray that they be forgiven or dost not pray for them: God will nor forgive them - for, behold, God does not bestow His guidance upon such iniquitous folk. ⁷
Rashad Khalifa	<i>The Myth of Intercession Shattered</i> 63:6 It is the same for them, whether you pray for their forgiveness, or not pray for their forgiveness; GOD will not forgive them. For GOD does not guide the wicked people. ²
Shabbir Ahmed	63:6 It is the same for them whether you pray for their forgiveness, or not pray for their forgiveness. God will not forgive them. God does not guide people who keep drifting away. ⁵
Transliteration	63:6 Sawāon AAalayhim astaghfarta lahum amlam tastaghfir lahum lan yaghfira Allāhu lahum inna Allāhala yahdee alqawma alfasiqeena
A	63:6 سواء عليهم استغفرت لهم ام لم تستغفر لهم لن يغفر الله لهم ان الله لا يهدي القوم الفسقين
Edip-Layth	63:7 They are the ones who say, "Do not spend on those who are with the messenger of God, unless they abandon him!" To God belongs the treasures of the heavens and the earth, but the hypocrites do not reason.
The Monotheist Group	63:7 They are the ones who say: "Do not spend on those who are with the messenger of God, unless they abandon him!" And to God belongs the treasures of the heavens and the Earth, but the hypocrites do not comprehend.
Muhammad Asad	63:7 It is they who say [to their compatriots ⁸], "Do not spend anything on those who are with God's Apostle, so that they [may be forced to] leave." ⁹ However, unto God belong the treasures of the heavens and the earth: but this truth the hypocrites cannot grasp.
Rashad Khalifa	63:7 They are the ones who say, "Do not give any money to those who followed the messenger of GOD, perhaps they abandon him!" However, GOD possesses the treasures of the heavens and the earth, but the hypocrites do not comprehend.
Shabbir Ahmed	63:7 They are the ones who say, "Do not spend anything on those who are with God's messenger, so that they leave." However, to God belongs the treasures of the heavens and earth, but the hypocrites cannot grasp this truth. ⁶
Transliteration	63:7 Humu alla theena yaqooloona l atunfiqoo AAal a man AAinda rasooli All ahi hattayanfaddoo walill ahi khaz a-inu a Issamawatiwaal-ardi wal akinna almunafiqeena layafqahoona
A	63:7 هم الذين يقولون لا تتفقوا على من عند رسول الله حتى ينفضوا والله خزان السموت والارض ولكن المنافقين لا يفقهون
Edip-Layth	63:8 They say, "When we go back to the city, the noble therein will evict the lowly." But all nobility belongs to God and His messenger, and those who acknowledge. However, the hypocrites do not know.
The Monotheist Group	63:8 They say: "When we go back to the city, the noble therein will evict the lowly." But all nobility belongs to God and His messenger, and the believers. However, the hypocrites do not know.

Muhammad Asad	63:8 [And] they say, "Indeed, when we return to the City ¹⁰ [we,] the ones most worthy of honour will surely drive out therefrom those most contemptible ones!" However, all honour belongs to God, and [thus] to His Apostle and those who believe [in God]: but of this the hypocrites are not aware. ¹¹
Rashad Khalifa	63:8 They say, "If we go back to the city, the powerful therein will evict the weak (and we will be victimized)." (They should know that) all dignity belongs to GOD and His messenger, and the believers. However, the hypocrites do not know.
Shabbir Ahmed	63:8 And they say, "When we return to Madinah, the honored ones will expel from there the contemptible ones." However, all honor belongs to God, to His messenger and to the believers. But the hypocrites do not realize this. ⁷
Transliteration	63:8 Yaqooloona la-in rajaAAan a ilaalmadeenati layukhrijanna al-aAAazzu minh a al-athallawalillahi alAAizzatu walirasoolihi walilmu/mineena walakinnaalmunafiqeena la yaAAlamoona
A	63:8 يقولون لن رجعا الى المدينة ليخرجن الاعز منها الاذل والله العزة ولرسوله وللمؤمنين ولكن المنافقين لا يعلمون
Edip-Layth	63:9 O you who acknowledge, do not be distracted by your money and your children from the remembrance of God. Those who do this, will be the losers.
The Monotheist Group	63:9 O you who believe, do not be distracted by your money and your children from the remembrance of God. And those who do this, then they are the losers.
Muhammad Asad	63:9 O YOU who have attained to faith! Let not your worldly goods or your children make you oblivious of the remembrance of God: for If any behave thus - it is they, they who are the losers!
Rashad Khalifa	63:9 O you who believe, do not be distracted by your money and your children from remembering GOD. Those who do this are the losers.
Shabbir Ahmed	63:9 O You who have chosen to be graced with belief! Let not your wealth or your children distract you from the remembrance of God. Those who do this are the losers.
Transliteration	63:9 Ya ayyuh a alla theena amanoola tulhikum amw alukum wal a awladukumAAan thikri Allahi waman yafAAal thalikafaola-ika humu alkhasiroona
A	63:9 ياايها الذين ءامنوا لا تلهكم اموالكم ولا اولدكم عن ذكر الله ومن يفعل ذلك فاولئك هم الخسرون
Edip-Layth	63:10 Give from what We have provided to you, before death comes to one of you, then he says: "My Lord, if only You could delay this for a short while, I would then be charitable and join the righteous!"
The Monotheist Group	63:10 And give from that which We have provided to you, before death comes to one of you, then he says: "My Lord, if only You could delay this for a short while, I would then be charitable and join the righteous!"
Muhammad Asad	63:10 And spend on others out of what We have provided for you as sustenance, ¹² ere there come a time when death approaches any of you, and he then says, "O my Sustainer! If only Thou wouldst grant me a delay for a short while, ¹³ so that I could give in charity and be among the righteous!"
Rashad Khalifa	63:10 You shall give from our provisions to you before death comes to you, then you say, "My Lord, if only You could delay this for a short while! I would then be charitable and join the righteous!"

Shabbir Ahmed	63:10 And spend on others of what We have provided you with, before death comes to one of you. And he then says, "My Lord! If only You would delay this for a short while, so that I could give in charity and be among the righteous."
Transliteration	63:10 Waanfiqoo min m <u>a</u> razaqn <u>a</u> kummin qabli an ya/tiya a <u>h</u> adakumu almawtu fayaqoola rabbilawl <u>a</u> akhkhartanee il <u>a</u> ajalin qareebin faa <u>ss</u> addaqaawaakun mina al <u>ss</u> ali <u>h</u> ee <u>n</u> a
A	63:10 وانفقوا من ما رزقنكم من قبل ان ياتي احدكم الموت فيقول رب لولا اخرتني الى اجل قريب فاصدق واكن من الصالحين
Edip-Layth	63:11 God will not delay any person if its time has come. God is Ever-aware of all that you do.
The Monotheist Group	63:11 And God will not delay any soul if its time has come. And God is Expert to all that you do.
Muhammad Asad	63:11 But never does God grant a delay to a human being when his term has come; and God is fully aware of all that you do.
Rashad Khalifa	63:11 GOD never delays the appointed time of death for any soul. GOD is fully Cognizant of everything you do.
Shabbir Ahmed	63:11 But never does God grant delay to a person when the time appointed has arrived. God is well Aware of all you do.
Transliteration	63:11 Walan yu-akhkhira All <u>a</u> hu nafs <u>a</u> n i <u>th</u> ajaa ajaluh <u>a</u> wa All <u>ah</u> u khabeerun bim <u>a</u> taA <u>a</u> maloo <u>n</u> a
A	63:11 ولن يؤخر الله نفسا اذا جاء اجلها والله خبير بما تعملون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (63:1)

Islam, which is submission or peacefully surrendering to God in peace, is the system followed by all righteous monotheists since Adam, and its basic principle is testimony to the absolute and sole authority of God. This testimony is mentioned and advocated in [3:18](#). As if God forgot a crucial part of the testimony, Sunnis have the audacity to add in the statement Muhammadun Rasulullah (Muhammad is God's Messenger). The Shiite faction went even a step further and added Ali Hujjatullah (Ali is God's Argument). This mentality of adding the names of idolized creatures next to God has been exposed by [39:45](#). Verse [63:1](#), is the only verse in the Quran that contains the second part of the shahada (testimony). As with the word hadith, sunna, ijma, and sharia ([33:38](#); [35:43](#); [42:21](#); [45:6](#)), God knew in advance that the polytheists would add the name of their idols next to His name. Thus, God mentioned the second part as the utterance of hypocrites. Modern hypocrites do not really believe that Muhammad was merely a messenger since they claim that he was a partner with God in authoring God's religion. They think that Muhammad completed where God had forgotten and that he even

abrogated some of the Quranic verses. A messenger of God would never do such a thing, since their only mission is to deliver God's message. Thus, those who add a testimony about Muhammad's messengership in the shahada in fact are lying in that testimony; the Muhammad in their mind is no messenger, but rather their imaginary god besides God.

Edip-Layth - End Note 2 (63:6)

So much for the power of intercession! See [2:48](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (63:2)

See note 26 on the identical sentence in [58:16](#).

Muhammad Asad - End Note 2 (63:3)

The particle thumma ("and then") has often the same function as the simple conjunctive wa ("and"), which in this case may be properly rendered as "whereas".

Muhammad Asad - End Note 3 (63:3)

See surah 2, note 7.

Muhammad Asad - End Note 4 (63:4)

Lit., "thou dost give ear to them": i.e., hypocrisy has usually a plausible outward aspect inasmuch as it is meant to deceive.

Muhammad Asad - End Note 5 (63:4)

Regarding my interpolation of the phrase "They deserve the imprecation", see note 45 on the identical sentence at the end of [9:30](#).

Muhammad Asad - End Note 6 (63:4)

See surah 5. note 90.

Muhammad Asad - End Note 7 (63:6)

Cf [9:80](#) and the corresponding note 111.

Muhammad Asad - End Note 8 (63:7)

I.e., to the people of Medina in general, and to the ansar in particular (see next note).

Muhammad Asad - End Note 9 (63:7)

The leader of the hypocrites of Medina, Abd Allah ibn Ubayy, never forgave the Prophet for having overshadowed him who previously had been unquestioningly recognized by the people of Medina as their most outstanding leader. Since the Prophet's political strength depended mainly on the Meccan Muslims who followed him in his hijrah to Medina, Ibn Ubayy tried to persuade his compatriots - many of whom were supporting the newcomers with all the means at their disposal - to withdraw this

material support and thereby force the muhajirun, most of whom were very poor, to leave Medina: a stratagem which, if successful would have greatly weakened the Prophet's position. This suggestion of the leader of the hypocrites was, of course, rejected by the ansar.

Muhammad Asad - End Note 10 (63:8)

I.e., Medina, the "City of the Prophet" (Madinat an-Nabi), as the town previously called Yathrib began to be known after the hijrah. Since - as is established through several ahadith - the subsequent saying was uttered by Abd Allah ibn Ubayy during the campaign against the tribe of Banu Mustaliq in 5 H., it is obvious that verses 7 and 8 were revealed at the same date or a little later.

Muhammad Asad - End Note 11 (63:8)

It is in these two Qur'anic statements - "unto God belong the treasures. . .", etc., and "all honour belongs to God .. .", etc. - that the real, lasting purport of the above historical allusions is to be found.

Muhammad Asad - End Note 12 (63:10)

See surah 2, note 4.

Muhammad Asad - End Note 13 (63:10)

Lit., "for (ila) a term close-by".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (63:2)

Saa, Su = Disruptive behavior

Shabbir Ahmed - End Note 2 (63:3)

Variation between utterance and action hampers the power of reasoning within human psyche [61:2-5](#)

Shabbir Ahmed - End Note 3 (63:4)

Wooden logs = Empty of inner strength, unable to stand at their own feet

Shabbir Ahmed - End Note 4 (63:5)

Istighfar = Protection of forgiveness = Absolving the faults through good deed = Guarding of the 'self' = Guarding against detriment

Shabbir Ahmed - End Note 5 (63:6)

Fisq = Drifting away = Slip out of sense = Move away from reason = = Drift away from discipline = Defy Divine Commands

Shabbir Ahmed - End Note 6 (63:7)

Ansar, the helping hosts, Muslim residents of Madinah, were supporting the needy Mahaajireen or immigrants from Makkah

Shabbir Ahmed - End Note 7 (63:8)

The hypocrites, holding the believers in contempt, said that upon returning from Banu Musta'liq in 5 AH

Rashad Khalifa - The Final Testament

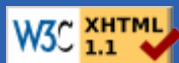
Rashad Khalifa - End Note 2 (63:6)

Millions of people idolize their prophets because of this myth (Appendix8).

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

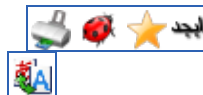
Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 64:1 Glorifying God is everything in the heavens and everything on the earth. To Him is all kingships, and to Him is all praise, and He is capable of all things.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 64:1 Glorifying God is everything in the heavens and everything on the Earth. To Him is all kingship, and to Him is all praise, and He is capable of all things.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 64:1 ALL THAT IS in the heavens and all that is on earth extols God's limitless glory: His is all dominion, and to Him all praise is due; and He has the power to will anything.
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 64:1 Glorifying GOD is everything in the heavens and everything on earth. To Him belongs all kingship, and to Him belongs all praise, and He is Omnipotent.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 64:1 Whatever is in the heavens and whatever is on earth relentlessly strive to fulfill God's plan, and manifest His glory. To Him belongs the Supreme Kingdom, and all Universe is a living witness of His praise. And He is Able to do all things. ¹
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 64:1 Yusabbihu lillāhi m_a feealssamawati wam_a fee al-ar_dilahu almulku walahu al_hamdu wahuwa AAala_kullishay-in qadeer un
A	بسم الله الرحمن الرحيم 64:1 يسبح لله ما في السموت وما في الارض له الملك وله الحمد وهو على كل شىء قدير
Edip-Layth	64:2 He is the One who created you, then among you there is the ingrate, and among you is the acknowledger. God is Seer over what you do.
The Monotheist Group	64:2 He is the One who created you, then among you there is the rejecter, and among you is the believer. And God is Seer over what you do.

Muhammad Asad	64:2 He it is who has created you: and among you are such as deny this truth, and among you are such as believe [in it]. ¹ And God sees all that you do.
Rashad Khalifa	64:2 He is the One who created you, then among you there is the disbeliever, and the believer. GOD is fully Seer of everything you do.
Shabbir Ahmed	64:2 He is the One Who created you (and endowed you with free will). So, one of you is a denier of the truth and one of you chooses to be graced with belief. God is Seer of all you do.
Transliteration	64:2 Huwa alla ^{thee} khalaqakum faminkum k ^a firunwaminkum mu/minun wa Allahu bim ^a taAAaalonaba ^{seer} un
A	64:2 هو الذى خلقكم فمنكم كافر ومنكم مومن والله بما تعملون بصير
Edip-Layth	64:3 He created the heavens and the earth with truth. He designed you and made your design the best, and to Him is the final destiny.
The Monotheist Group	64:3 He created the heavens and the Earth with truth, and He designed you and perfected your design, and to Him is the final destiny.
Muhammad Asad	64:3 He has created the heavens and the earth in accordance with [an inner] truth, ² and has formed you - and formed you so well; ³ and with Him is your journey's end.
Rashad Khalifa	64:3 He created the heavens and the earth for a specific purpose, designed you and perfected your design, then to Him is the final destiny.
Shabbir Ahmed	64:3 He created the heavens and earth in truth and with a Sublime purpose. And He formed you and formed you so well with beautiful potentials. And to Him is the Final destination.
Transliteration	64:3 Khalaqa a Issam ^a wati wa al-ard ^a bi al ^{ha} qqi wa sawwarakum faa ^h sana ^s uwarakumwa- ilayhi al ^{maseer} u
A	64:3 خلق السموت والارض بالحق وصوركم فاحسن صوركم واليه المصير
Edip-Layth	64:4 He knows what is in the heavens and the earth, and He knows what you conceal and what you declare. God is aware of what is inside the chests.
The Monotheist Group	64:4 He knows what is in the heavens and the Earth, and He knows what you conceal and what you declare. And God is aware of what is inside the chests.
Muhammad Asad	64:4 He knows all that is in the heavens and on earth; and He knows all that you keep secret as well as all that you bring into the open: for God has full knowledge of what is in the hearts [of men].
Rashad Khalifa	64:4 He knows everything in the heavens and the earth, and He knows everything you conceal and everything you declare. GOD is fully aware of the innermost thoughts.
Shabbir Ahmed	64:4 He knows every detail in the highs and the lows and He knows what you conceal and what you reveal. God is Knower of what is in the hearts.
Transliteration	64:4 YaAAalamu m ^a fee a Issam ^a watiwaal-ard ⁱ wayaAAalamu m ^a tusirroona wam ^a tuAAlinoona waAllahu AAaleemun bi th ati al ^{sudoori}
A	64:4 يعلم ما فى السموت والارض ويعلم ما تسرون وما تعلنون والله عليم بذات الصدور
Edip-Layth	64:5 Did the news not come to you of those who had rejected before? They had tasted the consequences of their decision and they incurred a painful retribution.
The Monotheist Group	64:5 Did the news not come to you of those who had rejected before? They had tasted the consequences of their decision and they incurred a painful retribution.
Muhammad Asad	64:5 HAVE THE STORIES of those who, in earlier times, refused to acknowledge the truth never yet come within your ken? [They denied it -] and so they had to taste the evil

	outcome of their own doings, with [more] grievous suffering awaiting them [in the life to come]:
Rashad Khalifa	64:5 Have you noted those who disbelieved in the past, then suffered the consequences of their decision? They incurred a painful retribution.
Shabbir Ahmed	64:5 Has not the news reached you of those who denied the truth in the earlier times, and so they did taste the calamity for their (wrong) decisions? And for them was a painful chastisement.
Transliteration	64:5 Alam ya/tikum nabao alla <u>the</u> ena kafaroomin qablu fa <u>tha</u> qoo wa <u>ba</u> la amrihim walahum AAa <u>tha</u> bunaleem <u>un</u>
A	64:5 ألم ياتكم نبوا الذين كفروا من قبل فذاقوا وبال امرهم ولهم عذاب اليم
Edip-Layth	64:6 That was because their messengers came to them with clear proofs, but they said, "Shall humans guide us?" So they rejected and turned away. Yet, God had no need. God is Rich, Praiseworthy.
The Monotheist Group	64:6 That was because their messengers came to them with clear proofs, but they said: "Shall mere human beings guide us?" So they rejected and turned away, and God had no need. And God is Rich, Praiseworthy.
Muhammad Asad	64:6 this, because time and again there came unto them their apostles ⁶ with all evidence of the truth, but they [always] replied, "Shall mere mortal men be our guides?" And so they. denied the truth and turned away. But God was not in need [of them]: for God is self-sufficient, ever to be praised.
Rashad Khalifa	64:6 This is because their messengers went to them with clear proofs, but they said, "Shall we follow humans like us?" They disbelieved and turned away. GOD does not need them; GOD is in no need, Praiseworthy.
Shabbir Ahmed	64:6 This, because their messengers kept coming to them with self-evident truth, but they said, "Shall mere human beings guide us?" And so they rejected and turned away. But God is Absolutely Independent. God is Absolutely Independent, Owner of praise.
Transliteration	64:6 <u>Th</u> alika bi-annahu k <u>a</u> natta/teehim rusuluhum bi <u>a</u> lbayyinati faq <u>a</u> looabasharun yahdoonana fakafaroo watawallaw waistaghna <u>Alla</u> hu wa <u>Alla</u> hu ghaniyyun <u>h</u> ameed <u>un</u>
A	64:6 ذلك بانه كانت تاتيهم رسلهم بالبينت فقالوا ابشر يهدوننا فكفروا وتولوا واستغنى الله والله غنى حميد
Edip-Layth	64:7 Those who reject claim that they will not be resurrected. Say, "Yes, by my Lord, you will be resurrected, then you will be informed of everything you have done, and this is easy for God to do."
The Monotheist Group	64:7 Those who rejected claim that they will not be resurrected. Say: "Yes, by my Lord, you will be resurrected, then you will be informed of everything you have done, and this is easy for God to do."
Muhammad Asad	64:7 They who are bent on denying the truth claim that they will never be raised from the dead! ⁷ Say: "Yea, by my Sustainer! Most surely will you be raised from the dead, and then, most surely, will you be made to understand what you did [in life]! For, easy is this for God!"
Rashad Khalifa	64:7 Those who disbelieved claim that they will not be resurrected! Yes indeed, by my Lord, you will be resurrected, and you will be held accountable for everything you have done. This is easy for GOD to do.
Shabbir Ahmed	64:7 Those who reject the truth think that they will never be raised again. Say, "By my Lord! You will be raised again. And then you will be informed of what you really accomplished. For, this is easy for God."
Transliteration	64:7 ZaAAama alla <u>the</u> ena kafaroo an lanyubAAathoo qul bal <u>a</u> warabee latubAAathunna thummalatunabbaonna bima AAamiltum wa <u>tha</u> lika AAala <u>Alla</u> hi yaseer <u>un</u>
A	64:7 زعم الذين كفروا ان لن يبعثوا قل بلى وربي لتبعثن ثم لتنبون بما عملتم وذلك على الله يسير

Edip-Layth	64:8 Therefore, you shall acknowledge God and His messenger, and the light that We have sent down. God is Ever-aware of all that you do.
The Monotheist Group	64:8 Therefore, you shall believe in God and His messenger, and the light that We have sent down. And God is Expert over all that you do.
Muhammad Asad	64:8 Believe then, [O men,] in God and His Apostle, and in the light [of revelation] which We have bestowed [on you] from on high! And God is fully aware of all that you do.
Rashad Khalifa	64:8 Therefore, you shall believe in GOD and His messenger, and the light that we have revealed herein. GOD is fully Cognizant of everything you do.
Shabbir Ahmed	64:8 So believe in God, His messenger and the light which We have revealed. God is fully Aware of what you do. 2
Transliteration	64:8 Faaminoo biAlla ^h iwarasoolihi waalInnoori allat ^h ee anza ^l na waAlla ^h hubima taAAamaloona khabeerun
A	64:8 فامنوا بالله ورسوله والنور الذي انزلنا والله بما تعملون خبير
Edip-Layth	64:9 The day when He will gather you, the day of Gathering. That is the day of mutual blaming. Whosoever acknowledges God and does good works, He will remit his sins, and will admit him into paradises with rivers flowing beneath to abide therein forever. Such is the greatest triumph.
The Monotheist Group	64:9 The Day when He will gather you, the Day of Gathering. That is the Day of mutual blaming. And whosoever believes in God and does good works, He will remit his sins, and will admit him into paradises with rivers flowing beneath to abide therein forever. Such is the greatest triumph.
Muhammad Asad	64:9 [Think of 8] the time when He shall gather you all together unto the Day of the [Last] Gathering - that Day of Loss and Gain! For, as for him who shall have believed in God and done what is just and right, He will [on that Day] efface his bad deeds, and will admit him into gardens through which running waters flow, therein to abide beyond the count of time: that will be a triumph supreme!
Rashad Khalifa	64:9 The day will come when He summons you to the Day of Summoning. That is the Day of Mutual Blaming. Anyone who believes in GOD and leads a righteous life, He will remit his sins, and will admit him into gardens with flowing streams. They abide therein forever. This is the greatest triumph.
Shabbir Ahmed	64:9 The Day when He shall gather you all on the Day of Gathering, that will be the Day of loss and gain. And whoever chooses to be graced with belief, and helps others, God will blot out the imprints of his faults and admit him into Gardens beneath which rivers flow, therein to abide forever. That is the Supreme Triumph.
Transliteration	64:9 Yawma yajmaAAukum liyawmi aljamAAi thalikayawmu a lIttaghabuni waman yu/min biAlla ^h hiwayaAAamal salihan yukaffir AAanhu sayyi- atihwayudkhillhu jann atin tajree min tahtih ^{al} -anharu khalideena fee ^h a abadan thalikaalfawzu alAAa th ee ^{mu}
A	64:9 يوم يجمعكم ليوم الجمع ذلك يوم التغابن ومن يؤمن بالله ويعمل صالحا يكفر عنه سيئاته ويدخله جنت تجري من تحتها الأنهر خالدين فيها ابدًا ذلك الفوز العظيم
Edip-Layth	64:10 As for those who reject and deny Our signs, they are the dwellers of the fire; they will abide therein. What a miserable destiny!
The Monotheist Group	64:10 As for those who reject and deny Our revelations, they are the dwellers of the Fire; they will abide therein. What a miserable destiny!
Muhammad Asad	64:10 But as for those who are bent on denying the truth and on giving the lie to Our messages - they are destined for the fire, therein to abide: and how vile a journey's end!
Rashad Khalifa	64:10 As for those who disbelieve and reject our revelations, they are the dwellers of the Hellfire; they abide therein forever. What a miserable destiny!

Shabbir Ahmed	64:10 But those who oppose and deny Our messages, such are companions of the fire. They will abide therein - what a miserable destination!
Transliteration	64:10 Wa ^a lla ^{the} ena kafaroo waka <u>th</u> thaboobi- <u>ay</u> atina ol a-ika a s- <u>hab</u> ualnnari kh <u>al</u> ideena feeha wabi/sa alma ^{seer} u
A	64:10 والذين كفروا وكذبوا بآياتنا أولئك أصحاب النار خلدین فیها وبئس المصیر
Edip-Layth	64:11 No misfortune strikes except with God's leave. Whosoever acknowledges God, He will guide his heart. God is fully aware of all things.
The Monotheist Group	64:11 No misfortune strikes except with God's leave. And whosoever believes in God, He will guide his heart. And God is fully aware of all things.
Muhammad Asad	64:11 NO CALAMITY can ever befall [man] unless it be by God's leave: hence, whoever believes in God guides his [own] heart [towards this truth]; ⁹ and God has full knowledge of everything.
Rashad Khalifa	<i>Divine Law</i> 64:11 Nothing happens to you except in accordance with GOD's will. Anyone who believes in GOD, He will guide his heart. GOD is fully aware of all things.
Shabbir Ahmed	64:11 (Nothing happens haphazardly in the Universe.) No calamity befalls but according to the laws of God. Whoever (understands this and) believes in God guides himself deep down in his heart. God is the Knower of all things (and events). ³
Transliteration	64:11 Ma a ^s aba min mu ^{seeb} atinilla bi-i <u>th</u> ni All ^a hi waman yu/min bi All ^a hiyahdi qalbahu waAll ^a hu bikulli shay-in AAaleem ^{un}
A	64:11 ما اصاب من مصیبة الا باذن الله ومن یؤمن بالله یهد قلبه والله بكل شیء علیم
Edip-Layth	64:12 Obey God and obey the messenger. If you turn away, then it is only required of Our messenger to deliver clearly.
The Monotheist Group	64:12 Obey God and obey the messenger. And if you turn away, then it is only required of Our messenger to deliver clearly.
Muhammad Asad	64:12 Pay heed, then, unto God, and pay heed unto the Apostle; and if you turn away, [know that] Our Apostle's only duty is a clear delivery of this message:
Rashad Khalifa	64:12 You shall obey GOD and you shall obey the messenger. If you turn away, then the sole mission of our messenger is to deliver the message.
Shabbir Ahmed	64:12 Obey God and obey the messenger. But if you turn away, the duty of Our messenger is only to convey the message clearly. ⁴
Transliteration	64:12 Waa ^{tee} AAoo All ^a ha waa ^{tee} AAooalrrasoola fa-in tawallaytum fa-innam ^a AAa ^{lar} asoolina alba ^l aghu almubeenu
A	64:12 واطیعوا الله واطیعوا الرسول فان تولیتم فانما علی رسولنا البلغ المبین
Edip-Layth	<i>In God You Shall Trust</i> 64:13 God, there is no god besides Him. In God those who acknowledge shall put their trust.
The Monotheist Group	64:13 God, there is no god besides Him. In God the believers shall put their trust.
Muhammad Asad	64:13 God - there is no deity save Him! ¹⁰ In God then let the believers place their trust.
Rashad Khalifa	64:13 GOD: there is no other god besides Him. In GOD the believers shall trust.
Shabbir Ahmed	64:13 God! There is no deity but Him. On God, then, let the believers put their trust. ⁵
Transliteration	64:13 All ^a hu la ilaha illa ^{hu} wa waAAa ^{la} All ^a hi falyatawakkali almu/minoon a
A	

Edip-Layth	64:14 O you who acknowledge, from among your spouses and your children are enemies to you; so beware of them. If you pardon, and overlook, and forgive, then God is Forgiver, Compassionate.
The Monotheist Group	64:14 O you who believe, from among your spouses and your children are enemies to you; so beware of them. And if you pardon, and overlook, and forgive, then God is Forgiver, Merciful.
Muhammad Asad	64:14 O YOU who have attained to faith! Behold, some of your spouses ¹¹ and your children are enemies unto you: so beware of them! ¹² But if you pardon [their faults] and forbear, and forgive-then, behold, God will be much-forgiving, a dispenser of grace.
Rashad Khalifa	64:14 O you who believe, your spouses and your children can be your enemies; beware. If you pardon, forget, and forgive, then GOD is Forgiver, Most Merciful.
Shabbir Ahmed	64:14 O You who have chosen to be graced with belief! Among your spouses and your children may be those who distance you from your higher objectives. So be careful on that account! But if you forgo their attitude, overlook the obstacles and protect them and yourself from the detrimental effects of disharmony, you will be taking the Hue of God. Certainly, God is Protecting, Nurturing. ⁶
Transliteration	64:14 Ya ayyuha allatheena amanooinna min azwajikum waawladikum AAaduwwan lakum faihtatharoomwa-in taAAfoo watafahoo wataghfiroo fa-inna Allaghaghafoorun raheemun
A	64:14 يايها الذين ءامنوا ان من ازوجكم واولدكم عنوا لكم فاحذروهم وان تعفوا وتصفحوا وتغفروا فان الله غفور رحيم
Edip-Layth	64:15 Your money and children are a test, and with God is a great recompense.
The Monotheist Group	64:15 Your money and children are a test, and with God is a great recompense.
Muhammad Asad	64:15 Your worldly goods and your children are but a trial and a temptation, ¹³ whereas with God there is a tremendous reward.
Rashad Khalifa	64:15 Your money and children are a test, and GOD possesses a great recompense.
Shabbir Ahmed	64:15 Your wealth and children provide you with a test. (If you keep balance), with God is a tremendous reward. ⁷
Transliteration	64:15 Innama amwalukum waawladukumfitnatun waAllahu AAindahu ajrun AAattheemun
A	64:15 انما امولكم واولدكم فتنة والله عنده اجر عظيم
Edip-Layth	64:16 Therefore, be aware of God as much as you can, and listen, and obey, and give for charity for your own good. Whosoever is protected from his own hedonistic desires, then these are the successful ones.
The Monotheist Group	64:16 Therefore, be aware of God as much as you can, and listen, and obey, and give for your own good. And whosoever is protected from his own stinginess, then these are the successful ones.
Muhammad Asad	64:16 Remain, then, conscious of God as best you can, and listen [to Him], and pay heed. And spend in charity for the good of your own selves: for, such as from their own covetousness are saved it is they, they that shall attain to a happy state! ¹⁴
Rashad Khalifa	64:16 Therefore, you shall reverence GOD as much as you can, and listen, and obey, and give (to charity) for your own good. Anyone who is protected from his own stinginess, these are the successful ones.
Shabbir Ahmed	64:16 So be mindful of God as best as you can. Listen, and obey, and keep your resources open for others. That is good for your own 'self'. Those who are saved from their own greediness are truly successful.

Transliteration	64:16 Faittaaqoo All aha m aistaAAtum wa ismaAAoo waa teeAAoo waanfiqookhayran li-anfusikum waman yooqa shuhha nafsichi faola-ikahumu almuflighoon
A	64:16 فاتقوا الله ما استطعتم واسمعوا واطيعوا وانفقوا خيرا لانفسكم ومن يوق شح نفسه فاولئك هم المفلحون
Edip-Layth	64:17 If you lend God a loan of righteousness, He will multiply it for you many fold, and forgive you. God is Appreciative, Compassionate.
The Monotheist Group	64:17 If you lend God a loan of righteousness, He will multiply it for you many fold, and forgive you. God is Appreciative, Compassionate.
Muhammad Asad	64:17 If you offer up to God a goodly loan, He will amply repay you for it, and will forgive you your sins: for God is ever responsive to gratitude, forbearing,
Rashad Khalifa	64:17 If you lend GOD a loan of righteousness, He will multiply the reward for you manifold, and forgive you. GOD is Appreciative, Clement.
Shabbir Ahmed	64:17 If you lend to God a goodly loan, He will multiply it for you and will grant you the protection of forgiveness. God is Appreciative, Clement.
Transliteration	64:17 In tuqri doo All aha qar danhasanan yu daAAifhu lakum wayaghfir lakum waAlahushakoorun haleemun
A	64:17 ان تقرضوا الله قرضا حسنا يضاعفه لكم ويغفر لكم والله شكور حلیم
Edip-Layth	64:18 The Knower of all secrets and declarations; the Noble, the Wise.
The Monotheist Group	64:18 The Knower of all secrets and declarations; the Noble, the Wise.
Muhammad Asad	64:18 knowing all that is beyond the reach of a created being's perception as well as all that can be witnessed by a creature's senses or mind ¹⁵ - the Almighty, the Wise!
Rashad Khalifa	64:18 The Knower of all secrets and declarations; the Almighty, Most Wise.
Shabbir Ahmed	64:18 Knower of the Invisible and the Visible, the Mighty, the Wise.
Transliteration	64:18 AAalimu alghaybi waalshshahadatialAAazeezu alhakeemu
A	64:18 علم الغيب والشهادة العزيز الحكيم

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End Notes

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (64:1)

God has appointed due measure for all things and events

Shabbir Ahmed - End Note 2 (64:8)

And how actions affect the 'self' according to the Law of Cause and Effect

Shabbir Ahmed - End Note 3 (64:11)

Nations that understand the laws in nature are better equipped to take preventive measures against natural disasters. Izn = Leave = Permission = Laws

Shabbir Ahmed - End Note 4 (64:12)

Obeying God and His messenger would mean obeying the Central authority. [3:32](#)

Shabbir Ahmed - End Note 5 (64:13)

They know that His laws never change

Shabbir Ahmed - End Note 6 (64:14)

Then the whole family will strive for the noble Mission. Much Tasreef-il-Aayaat (looking at other verses) has gone into the rendition of this verse. [2:85](#), [2:98](#), [60:2](#). 'Idia, 'Udwaan, 'Adu = Wedge = Creating distance between hearts = Discord = Opposition = Enmity = Schism = Division = Remoteness. Ghafarah = Protection. Hue of God, here meaning protecting and nurturing [2:138](#). Safh = Overlook = Create room in the heart = 'Afw = Forgo = Absolve = Forgive. Raheem = Merciful = From Rahm meaning womb, Nurturing, as the womb nurtures the fetus without returns. Nourisher of the entire Universe

Shabbir Ahmed - End Note 7 (64:15)

[64:14](#), [2:221](#)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (64:2)

The above construction, pointing to man's acceptance or denial of the truth of God's creative activity, is in accord with Tabari's interpretation of this passage, as well as with that of Az-Zajjaj (quoted by Razi). According to Zamakhshari, those who deny this truth are mentioned first because they are more numerous and possess greater influence than those who consciously believe in God. A further implication appears to be this: Since all human beings are endowed with the instinctive ability to perceive the existence of the Creator (cf. [7:172](#) and the corresponding note 139), one man's denial of this truth and another's belief in it is, in the last resort, an outcome of free choice.

Muhammad Asad - End Note 2 (64:3)

See surah 10, note 11.

Muhammad Asad - End Note 3 (64:3)

I.e., in accordance with the exigencies of human life. See also note 9 on [7:11](#).

Muhammad Asad - End Note 4 (64:5)

This is an allusion to the disasters and the suffering which, as history shows, inevitably befall a community or nation bent on rejecting the basic ethical truths and, thus, all standards of morality.

Muhammad Asad - End Note 6 (64:6)

Lit., "guide us". This negative response is characteristic of people who, in result of their own estrangement from all moral standards, are instinctively, and deeply, distrustful of all things human and cannot, therefore, accept the idea that a divine message could manifest itself through mere human beings that have nothing "supernatural" about them.

Muhammad Asad - End Note (64:6)

Muhammad Asad - End Note 7 (64:7)

Their refusal to believe in resurrection and a life to come implies a conviction that no one will be called upon, after death, to answer for what he did in life.

Muhammad Asad - End Note 8 (64:9)

This or a similar interpolation is necessary in view of the mansub form of the subsequent noun, yawma (lit., "day"), which I am rendering in this context as "the time".

Muhammad Asad - End Note 9 (64:11)

I.e., in the words of Razi, "towards self-surrender to God's will. . . , [and so] towards gratitude in times of ease, and patience in times of misfortune". It is also possible - as some of the commentators do - to understand the phrase in another sense, namely, "if anyone believes in God, He [i.e., God] guides his heart". However, the rendering adopted by me seems to be preferable inasmuch as it stresses the idea that conscious belief in God impels a man's reason to control and direct his emotions and inclinations in accordance with all that this belief implies.

Muhammad Asad - End Note 10 (64:13)

The above construction of this passage makes it clear, firstly, that a realization of God's existence, oneness and almightiness is the innermost purport - and, thus, the beginning and the end - of God's message to man; and, secondly, that His prophets can do no more than deliver and expound this message, leaving it to man's reason and free choice to accept or reject it.

Muhammad Asad - End Note 11 (64:14)

I.e., "sometimes, your spouses.. .", etc. Since, in the teachings of the Qur'an, all moral duties are binding on women as well as on men, it is obvious that the term azwajikum must not be rendered as "your wives", but is to be understood - according to classical Arabic usage - as applying equally to both the male and the female partners in a marriage.

Muhammad Asad - End Note 12 (64:14)

Love of his or her family may sometimes tempt a believer to act contrary to the demands of conscience and faith; and, occasionally, one or another of the loved ones - whether wife or husband or child - may consciously try to induce the person concerned to abandon some of his or her moral commitments in order to satisfy some real or imaginary "family interest", and thus becomes the other's spiritual "enemy". It is to this latter eventuality that the next sentence alludes.

Muhammad Asad - End Note 13 (64:15)

For an explanation, see note 28 on [8:28](#), which is almost identical with the present passage.

Muhammad Asad - End Note 14 (64:16)

Cf. last sentence of [59:9](#) and the corresponding note 14.

Muhammad Asad - End Note 15 (64:18)

See surah 6, note 65.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

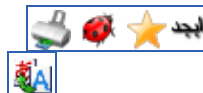
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Edip-Layth	In the name of God, the Gracious, the Compassionate. 65:1 O you prophet, if any of you have divorced the women, then they should be divorced while ensuring that their required interim is fulfilled, and keep count of the interim. You shall reverence God your Lord, and do not evict the women from their homes, nor should they leave, unless they have committed a proven adultery. These are God's limits. Anyone who transgresses God's limits has wronged his person. You never know; perhaps God will make something come out of this.¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 65:1 O you prophet, if any of you have divorced the women, then they should be divorced while ensuring that their required interim is fulfilled, and keep count of the interim. You shall reverence God your Lord, and do not evict the women from their homes, nor should they leave, unless they have committed a proven adultery. And these are God's limits. And anyone who transgresses God's limits has wronged his soul. You never know; perhaps God will make something come out of this.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 65:1 O PROPHET! When you ¹ [intend to divorce women, divorce them with a view to the waiting period appointed for them, ² and reckon the period [carefully], and be conscious of God, your Sustainer. Do not expel them from their homes; ³ and neither shall they [be made to] leave ⁴ unless they become openly guilty of immoral conduct. ⁵ These, then, are the bounds set by God - and he who transgresses the bounds set by God does indeed sin against himself: [for, O man, although] thou knowest it not, after that [first breach] God may well cause something new to come about. ⁶
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 65:1 O you prophet, when you people divorce the women, you shall ensure that a divorce interim is fulfilled. You shall measure such an interim precisely. You shall reverence GOD your Lord. Do not evict them from their homes, nor shall you make life miserable for them, to force them to leave on their own, unless they commit a proven adultery. These are GOD's laws. Anyone who transgresses GOD's laws commits an injustice against himself. You never know; maybe GOD wills something good to come out of this.
	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns.

Shabbir Ahmed	65:1 O Prophet! When you men intend to divorce women, make sure that the waiting period is observed. Keep precise account of this interim. Be mindful of God, your Lord. Never expel them from THEIR homes, nor shall they themselves leave their homes unless they commit open immorality. These are, then, the limits imposed by God. And whoever crosses God's limits, certainly, hurts one's own 'self'. You do not know that God may bring about thereafter a new situation (help create reconciliation). ¹
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 65:1 Ya ayyuh a Innabiyyu i thatalaqtumu a Innisaa fa talliqoohunnaliAAiddatihinna waahsoo alAAiddata wa ittaqoo All aharabbakum l a tukhrijoohunna min buyootihinna walayakhrujna ill a an ya/teena bif ahishatinmubayyinatin watilka hudoodu All ahi wamanyataAAadda hudooda All ahi faqad thalamanafsahu l a tadree laAAalla All aha yuhdithubaAAada thalika amran
A	بسم الله الرحمن الرحيم 65:1 يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرُجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا
Edip-Layth	65:2 Then, once the interim is fulfilled, either you remain together equitably, or part ways equitably and have it witnessed by two just people from among you; and give the testimony for God. This is to enlighten those who acknowledge God and the Last day. Whosoever reverences God, He will create a solution for him.
The Monotheist Group	65:2 Then, once the interim is fulfilled, either you remain together equitably, or part ways equitably and have it witnessed by two just people from among you; and give the testimony for God. This is to enlighten those who believe in God and the Last Day. And whosoever reverences God, He will create a solution for him.
Muhammad Asad	65:2 And so, when they are about to reach the end of their waiting-term, either retain them in a fair manner or part with them in a fair manner. And let two persons of [known] probity from among your own community ⁷ witness [what you have decided]; and do yourselves bear true witness before God: ⁸ thus are admonished all who believe in God and the Last Day. And unto everyone who is conscious of God, He [always] grants a way out [of unhappiness].
Rashad Khalifa	65:2 Once the interim is fulfilled, you may reconcile with them equitably, or go through with the separation equitably. You shall have two equitable witnesses witness the divorce before GOD. This is to enlighten those who believe in GOD and the Last Day. Anyone who reverences GOD, He will create an exit for him.
Shabbir Ahmed	65:2 And so when they have reached their waiting term, either retain them in kindness or part with them in kindness. And let there be two just persons among you to witness, and establish the evidence straight for God. This exhortation is for him who believes in God and the Last Day. And anyone who is mindful of God, He will grant a way out for him (from difficult situations).
Transliteration	65:2 Fa-itha balaghna ajalahunnafaamsikoohunna bimaAAaroofin aw f ariqoohunna bimaAAaroofinwaashhidoo thaway AAadlin minkum waaqeemoo a Ishshahadatalillahithalikum yooAAa thu bihi man k anayu/minu bi Allāhi wa alyawmi al- akhiriwaman yattaqi Allāha yajAAal lahu makhrajan
A	65:2 فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَامْسُكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوَظُّ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا
Edip-Layth	65:3 He will provide for him whence he never expected. Anyone who puts his trust in God, then He suffices him. God's commands will be done. God has decreed for everything its fate.
The Monotheist Group	65:3 And He will provide for him whence he never expected. Anyone who puts his trust in God, then He suffices him. God's commands will be done. God has decreed for everything

	its fate.
Muhammad Asad	65:3 and provides for him in a manner beyond all expectation; ⁹ and for everyone who places his trust in God He [alone] is enough. Verily, God always attains to His purpose: [and] indeed, unto everything has God appointed its [term and] measure.
Rashad Khalifa	65:3 And will provide for him whence he never expected. Anyone who trusts in GOD, He suffices him. GOD's commands are done. GOD has decreed for everything its fate.
Shabbir Ahmed	65:3 And will provide for him in a manner he never expected. And whoever places his trust in God, He will suffice him. God always brings His command to pass. For all things God has appointed a due proportion.
Transliteration	65:3 Wayarzuqhu min haythu l a ya htasibuwaman yatawakkal AAal a All ahi fahuwa hasbuhuinna Allaha balighu amrihi qad jaAAala Allahulikulli shay-in qadran
A	65:3 ويرزقه من حيث لا يحتسب ومن يتوكل على الله فهو حسبه ان الله بلغ امره قد جعل الله لكل شىء قدرا
Edip-Layth	65:4 As for the women who have reached menopause, if you have any doubts, their interim shall be three months. As for those whose menstruation has ceased, and those who are already pregnant, their interim is until they give birth. Anyone who reverences God, He makes his matters easy for him.
The Monotheist Group	65:4 As for the women who have reached menopause, if you have any doubts, their interim shall be three months. And as for those whose menstruation has ceased, and those who are already pregnant, their interim is until they give birth. And anyone who reverences God, He makes his matters easy for him.
Muhammad Asad	65:4 Now as for such of your women as are beyond, the age of monthly courses, as well as for such as do not have any courses, ¹⁰ their waiting-period - if you have any doubt [about it] - shall be three [calendar] months; and as for those who are with child, the end of their waiting-term shall come when they deliver their burden. And for everyone who is conscious of God, He makes it easy to obey His commandment: ¹¹
Rashad Khalifa	65:4 As for the women who have reached menopause, if you have any doubts, their interim shall be three months. As for those who do not menstruate, and discover that they are pregnant, their interim ends upon giving birth. Anyone who reverences GOD, He makes everything easy for him.
Shabbir Ahmed	65:4 And those of your women who no longer expect menstruation, as well as those women who do not habitually menstruate (for any reason), to resolve your doubts, their waiting period is ordained to be three months. For those who are pregnant, the waiting period ends when they deliver their burden. Anyone who is mindful of God, He will make his condition easy for him. ²
Transliteration	65:4 Waalla-ee ya-isna mina alma heedimin nis a-ikum ini irtabtum faAAiddatuhunna thalathatuashhurin wa alla-ee lam ya hidna waol atual-ahmali ajaluhunna an ya daAAna hamlahunnawaman yattaqi Allaha yajAAal lahu min amrihi yusran
A	65:4 والى يؤسن من الحيض من نسائكم ان ارتبتم فعدتهن ثلاثة اشهر والى لم يحضن واولت الاحمال اجلهن ان يضعن حملهن ومن يتق الله يجعل له من امره يسرا
Edip-Layth	65:5 This is God's command that He sends down to you. Anyone who is aware of God, He will remit his sins, and will improve his reward.
The Monotheist Group	65:5 This is God's command that He sends down to you. And anyone who is aware of God, He will remit his sins, and will improve his reward.
Muhammad Asad	65:5 [for] all this is God's commandment, which He has bestowed upon you from on high. And unto everyone who is conscious of God will He pardon [some of] his bad deeds, and will grant him a vast reward.
Rashad Khalifa	65:5 This is GOD's command that He sends down to you. Anyone who reverences GOD, He

	remits his sins, and rewards him generously.
Shabbir Ahmed	65:5 That is the commandment of God that He reveals to you. Anyone who is mindful of God, He will absolve his faults and increase his reward.
Transliteration	65:5 <u>Th</u> alika amru All <u>a</u> hi anzalahu ilaykum waman yattaqi All <u>a</u> ha yukaffir AAanhu sayyi- <u>a</u> tihawayuAA <u>th</u> im lahu ajr <u>a</u> n
A	65:5 ذلك امر الله انزله اليكم ومن يتق الله يكفر عنه سيئاته ويعظم له اجرا
	<i>Duties Towards Divorced Women</i>
Edip-Layth	65:6 You shall let them reside in the home you were in when you were together, and do not coerce them to make them leave. If they are pregnant, you shall spend on them until they give birth. Then, if they nurse the infant for you, you shall pay them their due for such. You shall maintain the amicable relations between you. If you disagree, then another woman may nurse the child.
The Monotheist Group	65:6 You shall let them reside in the home you were in when you were together, and do not coerce them to make them leave. And if they are pregnant, you shall spend on them until they give birth. Then, if they nurse the infant, you shall give them their due payment. And you shall maintain the amicable relations between you. If you disagree, then another woman may nurse the child.
Muhammad Asad	65:6 [Hence,] let the women [who are undergoing a waiting-period] live in the same manner as you live yourselves, ¹² In accordance with your means; and do not harass them with a view to making their lives a misery. And if they happen to be with child, spend freely on them until they deliver their burden; and if they nurse your offspring [after the divorce has become final], give them their [due] recompense; and take counsel with one another in a fair manner [about the child's future]. And if both of you find it difficult [that the mother should nurse the child], ¹³ let another woman nurse it on behalf of him [who has begotten it]. ¹⁴
Rashad Khalifa	65:6 You shall allow them to live in the same home in which they lived with you, and do not make life so miserable for them that they leave on their own. If they are pregnant, you shall spend on them until they give birth. If they nurse the infant, you shall pay them for this service. You shall maintain the amicable relations among you. If you disagree, you may hire another woman to nurse the child.
Shabbir Ahmed	65:6 Let them (the divorced women) live where you live with the same standard of living that you have, and according to your best means. Harass them not to make life difficult for them. And if they are pregnant, spend on them freely until they deliver their burden. Then, if they nurse your baby, give them their due recompense. And frequently consult together amicably. And if both of you find it difficult, let another woman suckle the baby on his behalf. ³
Transliteration	65:6 Askinoohunna min <u>h</u> aythu sakantum minwujdikum wal <u>a</u> tu <u>d</u> arroohunna litudayyiqooAAalayhinna wa-in kunna ol <u>a</u> ti <u>h</u> amlin faanfiqooAAalayhinna <u>h</u> atta ya <u>d</u> aAAna <u>h</u> amlahunnafa-in ar <u>d</u> aAAna lakum fa <u>a</u> toohunna ojoorahunnawa/tamiroo baynakum bimaAAaroofin wa-in taAAasartum fasatur <u>d</u> iAAulahu okhr <u>a</u>
A	65:6 اسكنوهن من حيث سكنتم من وجدكم ولا تضاروهن لتضييقوا عليهن وان كن اولت حمل فانفقوا عليهن حتى يرضعن حملهن فان ارضعن لكم فاتوهن اجورهن واتمروا بينكم بمعروف وان تعاسرتم فسترضع له اخرى
Edip-Layth	65:7 The rich shall provide support in accordance with his means, and the poor shall provide according to the means that God bestowed upon him. God does not burden any person more than He has given it. God will provide ease after difficulty.
The Monotheist Group	65:7 The rich shall provide support in accordance with his means, and the poor shall provide according to the means that God bestowed upon him. God does not burden any soul more than He has given it. God will provide ease after difficulty.
	65:7 [In all these respects,] let him who has ample means spend in accordance with ¹⁵ his amplitude; and let him whose means of subsistence are scanty spend in accordance with

Muhammad Asad	what God has given him: God does not burden any human being with more than He has given him - [and it may well be that] God will grant, after hardship, ease.
Rashad Khalifa	65:7 The rich husband shall provide support in accordance with his means, and the poor shall provide according to the means that GOD bestowed upon him. GOD does not impose on any soul more than He has given it. GOD will provide ease after difficulty.
Shabbir Ahmed	65:7 Let the affluent man give according to his affluence, and the poor man give according to what God has given him. God does not burden any human being with more than what He has given him. God will soon bestow relief after hardship.
Transliteration	65:7 Liyunfiq thoo saAAatin min saAAatihiwaman qudira AAalayhi rizquhu falyunfiq mimm a atahuAllahu l a yukallifu All ahu nafsani ill ama ataha sayajAAalu All ahubaAAada AAusrin yusran
A	65:7 لينفق ذو سعة من سعته ومن قدر عليه رزقه فلينفق مما آتاه الله لا يكلف الله نفسا الا ما آتاهها سيجعل الله بعد عسر يسرا
Edip-Layth	<i>The Protected Message, a Messenger</i> 65:8 Many a community rebelled against the commands of its Lord and His messengers. Thus, We called them to account, and requited them a terrible requital.
The Monotheist Group	65:8 Many a community rebelled against the commands of its Lord and His messengers. Thus, We called them to account, and requited them a terrible requital.
Muhammad Asad	65:8 AND HOW MANY a community has turned with disdain from the commandment of its Sustainer and His apostles! 16 -whereupon We called them all to account with an accounting severe, and caused them to suffer with a suffering unnameable:
Rashad Khalifa	65:8 Many a community rebelled against the commands of its Lord and against His messengers. Consequently, we held them strictly accountable, and requited them a terrible requital.
Shabbir Ahmed	65:8 And how many a community revolted against the command of its Lord and (denied) His messengers! We called each of them to a stern account and requited it with a dire requital.
Transliteration	65:8 Wakaayyin min qaryatin AAatat AAan amrirabbih a warusulihi fa hasabnaha hisabanshadeedan waAAaathhabnaha AAathabannukran
A	65:8 وكاين من قرية عتت عن امر ربها ورسله فحاسبناها حسابا شديدا وعذبناها عذابا نكرا
Edip-Layth	65:9 They tasted the result of their actions, and the consequence of their actions was a total loss.
The Monotheist Group	65:9 They tasted the result of their actions, and the consequence of their actions was a total loss.
Muhammad Asad	65:9 and thus they had to taste the evil outcome of their own doing: 17 for, [in this world,] the end of their doings was ruin,
Rashad Khalifa	65:9 They suffered the consequences of their decisions; a profound loss.
Shabbir Ahmed	65:9 And thus it tasted the calamitous end of its own doing. For, the consequence of their deeds was an utter loss.
Transliteration	65:9 Fathaqt wabala amrihawakana AAaqibatu amriha khusran
A	65:9 فذاقت وبال امرها وكان عقبة امرها خسرا
Edip-Layth	65:10 God has prepared for them a severe retribution. Therefore, O the intelligent people who have acknowledged, you shall be aware of God. God has sent down to you a remembrance. ²
	65:10 God has prepared for them a severe retribution. Therefore, you shall be aware of

The Monotheist Group	God, O you who possess intelligence and believed. God has sent down to you a remembrance.
Muhammad Asad	65:10 [the while] God has readied for them [yet more] suffering severe [in the life to come] Hence, remain conscious of God, O you who are endowed with insight - [you] who have attained to faith! God has indeed bestowed on you a reminder from on high:
Rashad Khalifa	65:10 GOD has prepared for them severe retribution. Therefore, you shall reverence GOD, O you who possess intelligence and believed. GOD has sent down to you a message -
Shabbir Ahmed	65:10 God has readied for them awful suffering (in the Hereafter as well). So always be mindful of God, O People of understanding - who have chosen to be graced with belief! Certainly, God has sent down to you a (glorious) reminder,
Transliteration	65:10 aAAadda All ahu lahum AAa thabanshadeedan fa ittaqoo All aha y a ole al-albabialla ^{the} ena amanoo qad anzala Allahu ilaykum thikran
A	65:10 اعد الله لهم عذابا شديدا فاتقوا الله ياولى الالب الذين ءامنوا قد انزل الله اليكم ذكرا
Edip-Layth	65:11 A messenger who recites to you God's signs, which are clear, to lead those who acknowledge and work righteousness out of the darkness into the light. Anyone who acknowledges God and does good works, He will admit him into paradises with rivers flowing beneath; they abide therein forever. God has granted for him and excellent reward.
The Monotheist Group	65:11 A messenger who recites to you God's revelations, which are clear, to lead those who believe and work righteousness out of the darkness into the light. Anyone who believes in God and does good works, He will admit him into paradises with rivers flowing beneath; they abide therein forever. God has granted for him an excellent reward.
Muhammad Asad	65:11 [He has sent] an apostle who conveys unto you God's clear messages, so that He might those who have attained to faith and do righteous deeds out of the depths of darkness into the light. And whoever believes in God and does what is right and just, him will He admit into gardens through which running waters flow, therein to abide beyond the count of time: indeed, a most goodly provision will God have granted him!
Rashad Khalifa	65:11 a messenger who recites to you GOD's revelations, clearly, to lead those who believe and work righteousness out of the darkness into the light. Anyone who believes in GOD and leads a righteous life, He will admit him into gardens with flowing streams; they abide therein forever. GOD will generously reward him.
Shabbir Ahmed	65:11 (Reminder through) A messenger who conveys to you clear messages of God so that he may lead those who believe and set things right, from the depths of darkness into the light. And those who believe in God and work for the good of others, He will admit them into Gardens beneath which rivers flow, therein to abide forever. God has readied for them a most excellent provision. ⁴
Transliteration	65:11 Rasoolan yatloo AAalaykum ayatiAllahi mubayyin atin liyukhrija alla theena amanoo ^{wa} AAamiloo a Issalihati mina a lththulumatiila a Innoori waman yu/min biAllahiwayaAAamal salihan yudkhilhu jann atin tajreemin ta htiha al-anh aru kh alideena feehaabadan qad ahsana Allahu lahu rizqan
A	65:11 رسولاً يتلوا عليكم آيات الله مبينات ليخرج الذين ءامنوا وعملوا الصلحت من الظلمت الى النور ومن يومن بالله ويعمل صلحا يدخله جنت تجرى من تحتها الانهر خلدين فيها ابدآ قد احسن الله له رزقا
Edip-Layth	65:12 God who created seven heavens and the same number of earths. His command descends between them, that you may know that God is capable of all things, and that God has encompassed all things with His knowledge. ³
The Monotheist Group	65:12 God who created seven heavens and the same number of Earths. His command descends between them, that you may know that God is capable of all things, and that God has encompassed all things with His knowledge.
Muhammad Asad	65:12 GOD is He who has created seven heavens, ¹⁸ and, like them, [the many aspects] of the earth. Through all of them flows down from on high, unceasingly, His [creative] will, ¹⁹ so that you might come to know that God has the power to will anything, and that God

	encompasses all things with His knowledge.
Rashad Khalifa	<i>Seven Universes And Seven Earths</i> 65:12 GOD created seven universes and the same number of earths. The commands flow among them. This is to let you know that GOD is Omnipotent, and that GOD is fully aware of all things.³
Shabbir Ahmed	65:12 God is He who has created seven cosmic systems, and like them, of the lows. Through all of them descends His command that you may know that God has power over all things. And that God encompasses all things in His knowledge.⁵
Transliteration	65:12 Allahu alla^{thee} khalafa sabAAasam awatin wamina al-ar^{di} mithlahunnayatanazzalu al-amru baynahunna litaAAalamoo anna All^{aha}AAala^q kulli shay-in qadeerun waanna All^{aha} qad ahatabikulli shay-in AAilm^{an}
A	65:12 الله الذى خلق سبع سموت ومن الارض مثلهن ياتنزل الامر بينهن لتعلموا ان الله على كل شىء قدير وان الله قد احاط بكل شىء علما

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (65:1)

The divorced women cannot be evicted from their homes. This is one of the many verses that protects women from unjust traditions of a misogynistic society. A divorced woman must wait three menstruation periods until she can marry again ([2:228](#)). See [2:226-230](#). Compare this verse to the Old Testament, Deuteronomy [24:1-3](#).

Edip-Layth - End Note 2 (65:10)

The Quran is a universal messenger; it is good news and a warner. See [41:4](#)

Edip-Layth - End Note 3 (65:12)

What it is the implication of this verse? Seven planets like earth or the atomic structure of earthly materials? The word ard means both planet earth and ground. According to modern chemistry, atoms have a maximum of seven main energy levels. According to our current atomic model, theoretically the maximum number of protons in a stable atom is 114. In other words, the number of natural and artificially created stable elements equals the number of Chapters of the Quran. See [4:82](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (65:1)

The plural "you" indicates that the whole community is thus addressed.

Muhammad Asad - End Note 2 (65:1)

See [2:228](#) and the corresponding notes, especially note 215. - Most of the great jurists hold the view that the required three pronouncements of divorce, which make it final and irrevocable (cf. first paragraph of [2:229](#)),

must be made singly, i.e., spaced over the waiting-period of three months, so as to give the husband time to reconsider his intention, and thus to prevent a hasty act which might be subsequently regretted. This provision is in line with the well-authenticated saying of the Prophet, "In the sight of God; the most hateful of all things allowed (abghad al-halali) is divorce" (Abu Da'ud, on the authority of Abd Allah ibn Umar). In other words, divorce is just barely permissible, and must not be resorted to unless it is absolutely evident that nothing can save the marriage from utter hopelessness.

Muhammad Asad - End Note 3 (65:1)

I.e., during the waiting-period. As shown in verse 6 below, during that period the husband is fully responsible for the maintenance of the wife whom he is divorcing in accordance with the standard of living observed during their married life.

Muhammad Asad - End Note 4 (65:1)

E.g., by their husbands' failure to provide for their maintenance. (This particular injunction does not imply a prohibition of a divorced woman's leaving her home of her own free will.)

Muhammad Asad - End Note 5 (65:1)

Implying that in such a case she may be lawfully turned out of her marital home. Regarding the term fahishah ("immoral conduct"), see surah 4, note 14.

Muhammad Asad - End Note 6 (65:1)

According to Ibn Abbas (as quoted by Razi) and several other authorities (see Ibn Kathir), this is an allusion to the possibility of reconciliation and, hence, a resumption of marital relations before the divorce becomes final (see surah 2, second part of verse 228 and first paragraph of 229).

Muhammad Asad - End Note 7 (65:2)

Lit., "from yourselves": i.e. persons who are sufficiently acquainted with the circumstances of the case.

Muhammad Asad - End Note 8 (65:2)

Sc., that the relevant decision has not been made in a frivolous spirit.

Muhammad Asad - End Note 9 (65:3)

Lit., "whence he does not expect". It is to be noted that the relative pronoun man ("whoever" or "everyone who") - although grammatically requiring the use of the masculine gender in the verbs or pronouns to which it relates - applies to persons of either sex, as is evidenced by innumerable passages in the Qur'an: hence, the present passage, too, including the sentence that follows, must be understood as relating to the women as well as to the men in question; and the same holds good of verses 5 and 11 below.

Muhammad Asad - End Note 10 (65:4)

I.e., for any physiological reason whatever.

Muhammad Asad - End Note 11 (65:4)

Lit., "He grants ease out of his condition" - i.e., makes his condition easy: the implication being that God-consciousness makes it easy for the believer to submit gladly to whatever God may decree.

Muhammad Asad - End Note 12 (65:6)

Lit., "let them dwell wherever you dwell" - i.e., tropically, "let them share fully your standard of living".

Muhammad Asad - End Note 13 (65:6)

E.g., for reasons of her health, or because she intends to remarry, etc.

Muhammad Asad - End Note 14 (65:6)

I.e., at the father's expense: see [2:233](#) and the corresponding notes 219 and 220.

Muhammad Asad - End Note 15 (65:7)

Lit., "out of".

Muhammad Asad - End Note 16 (65:8)

This connects with, and stresses, the fact that all the preceding injunctions are divine ordained.

Muhammad Asad - End Note 17 (65:9)

See note 4 on [64:5](#).

Muhammad Asad - End Note 18 (65:12)

See surah 2, note 20.

Muhammad Asad - End Note 19 (65:12)

Lit., "the command". The verbal form yatanazzalu implies recurrence and continuity its combination with the noun al-amr reflects the concept of God's unceasing creative activity.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (65:1)

Note that homes belong to women. The waiting period before a divorced woman or a widow can remarry, has been explained before and reiterated now. ([65:4](#), [2:228](#), [2:234](#)). There is no waiting period for women with whom husbands have had no intimate relations. [33:49](#)

Shabbir Ahmed - End Note 2 (65:4)

Note the word Hamlahunna = Their burden = What they carry, - instead of 'their baby or child'. So, the term includes abortion, conditions such as moles, and all kinds of abnormal pregnancies and outcomes

Shabbir Ahmed - End Note 3 (65:6)

The husband will pay for the services of a foster mother

Shabbir Ahmed - End Note 4 (65:11)

[5:15-16](#), [7:157](#), [76:4](#)

Shabbir Ahmed - End Note 5 (65:12)

Sab'a = Seven = Several. Every high has its low, hence every heaven or sky has its 'earth'

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 3 (65:12)

Although God created six other planets that are identical to our Earth, there is life only on our planet. Thus, the evolutionists will be shown on the Day of Judgment that life did not just "evolve" on the planet because of its particular circumstances.

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2:2 This is the book in which there is no doubt, a guide for the conscientious.
 Edip-Layth (Quran: A Reformist Translation)

Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 66:1 O you prophet, why do you prohibit what God has made lawful for you, seeking to please your wives? God is Forgiver, Compassionate.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 66:1 O you prophet, why do you prohibit what God has made lawful for you, seeking to please your wives? God is Forgiver, Merciful.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 66:1 O PROPHET! Why dost thou, out of a desire to please [one or another of] thy wives, impose [on thyself] a prohibition of something that God has made lawful to thee?¹ But God is much-forgiving, a dispenser of grace:
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 66:1 O you prophet, why do you prohibit what GOD has made lawful for you, just to please your wives? GOD is Forgiver, Merciful.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 66:1 O Prophet! Would you prohibit something that God has made lawful for you, even to please your wives? God is Absolver of (their) imperfections, Merciful. ¹
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 66:1 Ya ayyuh a Innabiyyulima tu harrimu m a a halla All ahu lakatabtaghee mardata azwajika waAllahughafoorun raheemun
A	بسم الله الرحمن الرحيم 66:1 يايها النبي لم تحرم ما احل الله لك تبتغى مرضات ازوجك والله غفور رحيم

Edip-Layth	66:2 God has already given the law, regarding the cancellation of oaths. God is your Lord, and He is the Knowledgeable, the Wise. ¹
The Monotheist Group	66:2 God has already given the law, regarding the cancellation of oaths. And God is your Lord, and He is the Knowledgeable, the Wise.
Muhammad Asad	66:2 God has already enjoined upon you [O believers] the breaking and expiation of [such of] your oaths [as may run counter to what is right and just]: ² for, God is your Lord Supreme, and He alone is all-knowing, truly wise.
Rashad Khalifa	66:2 GOD has decreed for you the laws dealing with your oaths. GOD is your Lord, and He is the Omniscient, Most Wise.
Shabbir Ahmed	66:2 God has already decreed for you believers the procedure for dealing with your oaths. God is your Master, and He is the Knower, the Wise. ²
Transliteration	66:2 Qad fara da All ahu lakum ta hillataaymanikum wa Allahu mawl akum wahuwaalAAaleemu alhakeemu
A	66:2 قد فرض الله لكم تحلة ايمنكم والله مولكم وهو العليم الحكيم
Edip-Layth	<i>Spreading the Words of the Prophet</i> 66:3 When the prophet disclosed a hadith to some of his wives, then one of them spread it, and God revealed it to him, he recognized part of it and denied part. So when he informed her, she said, "Who informed you of this?" He said, "I was informed by the Knowledgeable, the Ever-aware." ²
The Monotheist Group	66:3 And when the prophet disclosed a matter in confidence to some of his wives, then one of them spread it, and God revealed it to him, he recognized part of it and denied part. So when he informed her, she said: "Who informed you of this?" He said: "I was informed by the Knowledgeable, the Expert."
Muhammad Asad	66:3 And lo! ³ [It so happened that] the Prophet told something in confidence to one of his wives; and when she thereupon divulged it, and God made this known to him, he acquainted [others] with some of it and passed over some of it. ⁴ And as soon as he let her know it, she asked, "Who has told thee this?" ⁵ - [to which] he replied, "The All-Knowing, the All-Aware has told me."
Rashad Khalifa	66:3 The prophet had trusted some of his wives with a certain statement, then one of them spread it, and GOD let him know about it. He then informed his wife of part of the issue, and disregarded part. She asked him, "Who informed you of this?" He said, "I was informed by the Omniscient, Most Cognizant."
Shabbir Ahmed	66:3 * The prophet confided a certain statement to one of his wives but then she divulged it. And God made this known to him. He then informed his wife of part of the issue and disregarded part. She asked him, "Who informed you of this?" He said, "The Knower, the Aware has informed me."
Transliteration	66:3 Wa-ith asarra a Innabiyyu il abaAAadi azw ajihi hadeethan falam anabbaat bihi waa thharahu All ahu AAalayhiAAarrafa baAA dahu waaAAara da AAan baAAaifalamma nabbaah a bihi q alat man anbaaka h athaqa nabbaaniya alAAaleemu alkhabeeru
A	66:3 واذا اسر النبي الى بعض ازوجه حديثا فلما نbat به واظهره الله عليه عرف بعضه واعرض عن بعض فلما نباها به قالت من انباك هذا قال نباني العليم الخبير
Edip-Layth	66:4 If the two of you repent to God, then your hearts have listened. But if you band together against him, then God is his master. Gabriel, the righteous of ³

	those who acknowledge, and the angels are his supporters.
The Monotheist Group	66:4 If the two of you repent to God, then your hearts have listened. But if you band together against him, then God is his ally, and so are Gabriel and the righteous believers. Also, the angels are his helpers.
Muhammad Asad	66:4 [Say, O Prophet: 6] "Would that you two turn unto God in repentance, for the hearts of both of you have swerved [from what is right]! 7 And if you uphold each other against him [who is God's message-bearer, know that] God Himself is his Protector, and [that,] therefore, 8 Gabriel, and all the righteous among the believers and all the [other] angels will come to his aid."
Rashad Khalifa	66:4 If the two of you repent to GOD, then your hearts have listened. But if you band together against him, then GOD is his ally, and so is Gabriel and the righteous believers. Also, the angels are his helpers.
Shabbir Ahmed	66:4 You two should turn in repentance to God, since your hearts had deviated. But if you back up each other against him (in divulging family matters), then, remember, God is with him, and so is Gabriel (who brings the revelation in truth), and the righteous believers. Also angels are his helpers. 4
Transliteration	66:4 In tatooba ila Allaha ifaqad saghat quloobukum a wa-in ta thaharaAAalayhi fa-inna Allaha huwa mawl alahu wajibreelu wa salihualmu/mineena wa almalai-ikatu baAAda thalika thaheerun
A	66:4 ان تتوبا الى الله فقد صغت قلوبكما وان تظهرا عليه فان الله هو موله وجبريل وصلاح المومنين والملكه بعد ذلك ظهير
Edip-Layth	66:5 It may be that he would divorce you, then his Lord will substitute other wives in your place who are better than you; peacefully surrendering, acknowledging, devout, repentant, serving, active in their societies, responsive, and foremost ones. 4
The Monotheist Group	66:5 It may be that he would divorce you, then his Lord will substitute other wives in your place who are better than you; submitting, believing, dutiful, repentant, worshipping, devout, mature and youthful.
Muhammad Asad	66:5 [O wives of the Prophet!] Were he to divorce [any of] you, God might well give him in your stead spouses better than you - women who surrender themselves unto God, who truly believe, devoutly obey His will, turn [unto Him] in repentance [whenever they have sinned] worship [Him alone] and go on and on [seeking His goodly acceptance] 9 - be they women previously married or virgins. 10
Rashad Khalifa	66:5 If he divorces you, his Lord will substitute other wives in your place who are better than you; submitters (Muslims), believers (Mu'mins), obedient, repentant, worshipers, pious, either previously married, or virgins.
Shabbir Ahmed	66:5 If he divorces any of you, his Lord may substitute other wives in your stead who are better than you, completely submissive to God, staunch in faith, strongly devoted to Divine Ideology, quick to turn toward making amends, serving God by helping His creation, picking up lessons from history when they travel, whether widows or maidens.
Transliteration	66:5 AAasa rabbuhu in tallaqakunnaan yubdilahu azw ajan khayran minkunna muslimatinmu/minatin q anitatin t a-ibatinAAabidatin s a-ihat in thayyibatinwaabkaran
	66:5 عسى ربه ان يبدله ازوجا خيرا منكن مسلمات مومنات قننت تئبت عبت

A	
Eidip-Layth	66:6 O you who acknowledge, protect yourselves and your families from a fire whose fuel is people and rocks. Guarding it are stern and powerful angels who do not disobey God in what He commanded them; and they carry out what they are commanded to.
The Monotheist Group	66:6 O you who believe, protect yourselves and your families from a Fire whose fuel is people and rocks. Guarding it are stern and powerful angels who do not disobey God in what He commanded them; and they carry out what they are commanded to.
Muhammad Asad	66:6 O YOU who have attained to faith! Ward off from yourselves and those who are close to you ¹¹ that fire [of the hereafter] whose fuel is human beings and stones: ¹² [lording] over it are angelic powers awesome [and] severe, ¹³ who do not disobey God in whatever He has commanded them, but [always] do what they are bidden to do. ¹⁴
Rashad Khalifa	66:6 O you who believe, protect yourselves and your families from the Hellfire whose fuel is people and rocks. Guarding it are stern and powerful angels who never disobey GOD; they do whatever they are commanded to do.
Shabbir Ahmed	66:6 O You who have chosen to be graced with belief! (Family life must be a matter of trust and confidence.) Guard yourselves and your families against a fire whose fuel is people and their stone hearted leaders. The guardians of this fire are the invincible, changeless Divine laws that never fail to execute God's ordinance, and carry it out without exception.
Transliteration	66:6 Ya ayyuh a alla theena amanooqoo anfusakum waahleekum n aran waqooduha a Innasuwaalhiyaratu AAalayh a mal a-ikatunghilathun shid adun l a yaAAsoonaAllaha ma amarahum wayafAAaloona mayu/maroonaa
A	66:6 يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ
Eidip-Layth	66:7 O you who have rejected, do not apologize today. You are being requited only for what you did.
The Monotheist Group	66:7 O you who have rejected, do not apologize today. You are being requited only for what you did.
Muhammad Asad	66:7 [Hence,] O you who are bent on denying the truth, make no [empty] excuses today: ¹⁵ [in the life to come] you shall be but recompensed for what you were doing [in this world].
Rashad Khalifa	66:7 O you who disbelieved, do not apologize today. You are being requited only for what you did.
Shabbir Ahmed	66:7 O You rejecters of the truth! Make no excuses for yourselves this Day. You are only being paid for what you used to do.
Transliteration	66:7 Ya ayyuh a alla theenakafaroo l a taAAatahiroo alyawma innam atujzawna ma kuntum taAAamaloona
A	66:7 يَٰٓأَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تَجْزُونَ مَا كُنْتُمْ تَعْمَلُونَ
	66:8 O you who acknowledge, you shall repent to God a sincere repentance. It may be that your Lord will remit your sins and admit you into paradises with rivers flowing beneath. On that day, God will not disappoint the prophet and

Edip-Layth	those who acknowledged with him. Their light will radiate around them and to their right. They will say, "Our Lord, keep perfect our light for us, and forgive us; You are able to do all things."
The Monotheist Group	66:8 O you who believe, you shall repent to God a sincere repentance. It may be that your Lord will remit your sins and admit you into paradises with rivers flowing beneath. On that Day, God will not disappoint the prophet and those who believed with him. Their light will radiate around them and to their right. They will say: "Our Lord, keep perfect our light for us, and forgive us; You are able to do all things."
Muhammad Asad	66:8 O you who have attained to faith! Turn unto God in sincere repentance: ¹⁶ it may well be .that your Sustainer will efface from you your bad deeds, and will admit you into gardens through which running waters flow, on a Day on which God will not shame the Prophet and those who share his faith: ¹⁷ their light will spread rapidly before them, and on their right; ¹⁸ [and] they will pray: "O our Sustainer! Cause this our light to shine for us forever, ¹⁹ and forgive us our sins: for, verily, Thou hast the power to will anything!"
Rashad Khalifa	<i>The Believers Repent</i> 66:8 O you who believe, you shall repent to GOD a firm repentance. Your Lord will then remit your sins and admit you into gardens with flowing streams. On that day, GOD will not disappoint the prophet and those who believed with him. Their light will radiate in front of them and to their right. They will say, "Our Lord, perfect our light for us, and forgive us; You are Omnipotent."
Shabbir Ahmed	66:8 O You who have chosen to be graced with belief! Turn to God in sincere repentance. Your Lord will then remit from you your misdeeds, and admit you into the Gardens underneath which rivers flow. That will be a Day when God will not let His prophet and those who are with him in belief be degraded. Their light will radiate in front of them and to their right. They will say, "Our Lord! Perfect our light for us, and absolve our imperfections. Surely, You have power over all things and events." ⁵
Transliteration	66:8 Ya ayyuh a alla theena amanootoo boo ila All ahi tawbatan na soohanAAasa rabbukum an yukaffira AAankum sayyi-atikumwayudkhillakum jannatin tajree min tahtihaal-anharu yawma l a yukhzee All ahu a Innabiyyawaallatheena amanoo maAAahu nooruhum yasAA abayna aydeehim wabi-aym anihim yaqooloona rabbanaatmim lana noorana waighfir lanainnaka AAala kulli shay-in qadeer un
A	66:8 يايها الذين ءامنوا ءامنوا ءامنوا الى الله توبة نصوحا عسى ربكم ان يكفر عنكم سيئاتكم ويدخلكم جنت تجري من تحتها الانهر يوم لا يخزى الله النبي والذين ءامنوا معه نورهم يسعى بين ايديهم وبأيمانهم يقولون ربنا اتمم لنا نورنا واغفر لنا انك على كل شىء قدير
Edip-Layth	66:9 O prophet, strive against the ingrates and the hypocrites and be stern with them. Their abode is hell, and a miserable destiny.
The Monotheist Group	66:9 O prophet, strive against the rejecters and the hypocrites and be stern with them. Their abode is Hell, and a miserable destiny.
Muhammad Asad	66:9 O PROPHET! Strive hard against the deniers of the truth and the hypocrites, and be adamant with them. ²⁰ And [if they do not repent,] their goal shall be hell - and how vile a journey's end!
Rashad Khalifa	66:9 O prophet, struggle against the disbelievers and the hypocrites and be stern with them. Their abode is Gehenna, and a miserable destiny.
Shabbir Ahmed	66:9 O Prophet! Strive against the rejecters of the truth and the hypocrites, and

	be stern with them. Hell will be their home - how pathetic a journey's end!
Transliteration	66:9 Ya ayyuh a a Innabiyyu j ahidialkuffara wa almunafiqeena waoghlu th AAalayhim wama/wahum jahannamu wabi/sa almaseeru
A	66:9 يايها النبي جهد الكفار والمنفقين واغلظ عليهم وماولهم جهنم وبئس المصير
Edip-Layth	<i>Bad and Good Examples of Women</i> 66:10 God cites as examples of those who have rejected, the wife of Noah and the wife of Lot. They were married to two of Our righteous servants, but they betrayed them and, consequently, they could not help them at all against God. It was said, "Enter the fire, both of you, with those who will enter it."⁵
The Monotheist Group	66:10 God puts forth as examples of those who have rejected, the wife of Noah and the wife of Lot. They were married to two of Our righteous servants, but they betrayed them and, consequently, they could not help them at all against God. And it was said: "Enter the Fire, both of you, with those who will enter it."
Muhammad Asad	66:10 For those who are bent on denying the truth God has propounded a parable in [the stories of] Noah's wife and Lot's wife: they were wedded to two of Our righteous servants, and each one betrayed her husband; ²¹ and neither of the two [husbands] will be of any avail to these two women when they are told [on Judgment Day], "Enter the fire with all those [other sinners] who enter it!" ²²
Rashad Khalifa	<i>The Myth of Intercession Shattered</i> 66:10 GOD cites as examples of those who disbelieved the wife of Noah and the wife of Lot. They were married to two of our righteous servants, but they betrayed them and, consequently, they could not help them at all against GOD. The two of them were told, "Enter the Hell-fire with those who deserved it."
Shabbir Ahmed	66:10 God cites an example for those who deny the truth. The wife of Noah and the wife of Lot, they were wedded to two of Our righteous servants yet each one betrayed her husband so that neither of them (their husbands) could avail them at all against God. And it was said, "Enter the fire along with others who enter it."
Transliteration	66:10 Daraba All ahu mathalan lilla theenakafaroo imraata noo hin wa imraata lootin k anata th ta AAabdayni min AAib adina salihaynifakhanata th huma falam yughniya AAanhum amina All ahi shay-an waqeela odkhul a a InnaramaAAa alddakhileena
A	66:10 ضرب الله مثلا للذين كفروا امرات نوح وامرات لوط كانتا تحت عبدين من عبادنا صالحين فخانتاهما فلم يغنيا عنهما من الله شيئا وقيل ادخلا النار مع الداخلين
Edip-Layth	66:11 God cites as an example of those who acknowledged, the wife of Pharaoh. She said, "My Lord, build a home for me near You in Paradise, and save me from Pharaoh and his works; and save me from the transgressing people."
The Monotheist Group	66:11 And God puts forth as an example of those who believed the wife of Pharaoh. She said: "My Lord, build a home for me near You in Paradise, and save me from Pharaoh and his works; and save me from the transgressing people."
Muhammad Asad	66:11 And for those who have attained to faith God has propounded a parable in [the story of] Pharaoh's wife ²³ as she prayed "O my Sustainer! Build Thou for me a mansion in the paradise [that is] with Thee, and save me from Pharaoh and his doings, and save me, from all evildoing folk!
Rashad Khalifa	<i>Examples of the Believers Pharaoh's Wife</i> 66:11 And GOD cites as an example of those who believed the wife of Pharaoh. She said, "My Lord, build a home for me at You in Paradise, and save me from

	Pharaoh and his works; save me from the transgressing people."
Shabbir Ahmed	66:11 And God gives an example for those who have chosen to be graced with belief: The wife of Pharaoh when she said, "My Lord! Build for me a mansion in the Paradise, and save me from Pharaoh and his doings, and save me from the oppressors."
Transliteration	66:11 Waḍaraba Allāhu mathalan lillaṭṭheenaḡamanoo imraata firAAawna i ṭh qalat rabbiibni lee AAindaka baytan fee aljannati wanajjinee min firAAawnawaAAamalihi wanajjinee mina alqawmi alṭṭhalimeena
A	66:11 وضرب الله مثلا للذين ءامنوا امرات فرعون اذ قالت رب ابن لى عندك بيتا فى الجنة ونجنى من فرعون وعمله ونجنى من القوم الظلمين
Edip-Layth	66:12 Also Mary, the daughter of Imran, who maintained her chastity. So We blew into her from Our Spirit, and she acknowledged the words of her Lord and His books; and she was of those who were obedient.
The Monotheist Group	66:12 Also Mary, the daughter of Imran, who maintained her chastity. So We blew into her from Our Spirit, and she believed in the words of her Lord and His Scripture; and she was of those who were dutiful.
Muhammad Asad	66:12 And [We have propounded yet another parable of God-consciousness in the story of] Mary, the daughter of Imran, ²⁴ who guarded her chastity, whereupon We breathed of Our spirit into that [which was in her womb], ²⁵ and who accepted the truth of her Sustainer's words - and [thus,] of His revelations ²⁶ - and was one of the truly devout.
Rashad Khalifa	Mary 66:12 Also Mary, the Amramite. She maintained her chastity, then we blew into her from our spirit. She believed in the words of her Lord and His scriptures; she was obedient.
Shabbir Ahmed	66:12 And Mary, daughter of Imran, who guarded her chastity, and We breathed into her (baby) from Our Energy. And she put faith in the Words of her Lord and His revelations, and was of the devoted servants. ⁶
Transliteration	66:12 Wamaryama ibnata AAimr ana allatee aḡsanatfarjahā fanafakhna feehi min roohinawaṣṣaddaqat bikalimatī rabbiḡa wakutubihi wakanatmina alqaniteena
A	66:12 ومريم ابنت عمران التى احصنت فرجها فنفخنا فيه من روحنا وصدقت بكلمت ربها وكتبه وكانت من القنتين

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (66:1)

There are several essentially conflicting - and, therefore, in their aggregate, not very trustworthy - reports as to the exact reason or reasons why, at some time during the second half of the Medina period, the Prophet declared on oath that for one month he would have no intercourse with any of his wives. Still, while the exact reason cannot be established with certainty, it is sufficiently clear from the above-mentioned ahadith that this emotional, temporary renunciation of marital life was caused by a display of mutual jealousy among some of the Prophet's wives. In any case, the purport of the above Qur'anic allusion to this incident is not biographical but, rather, intended to bring out a moral lesson applicable to all human situations: namely, the inadmissibility of regarding as forbidden (haram) anything that God has made lawful (halal), even if such an attitude happens to be motivated by the desire to please another person or other persons. Apart from this, it serves to illustrate the fact - repeatedly stressed in the Qur'an - that the Prophet was but a human being, and therefore subject to human emotions and even liable to commit an occasional mistake (which in his case, however, was invariably pointed out to him, and thus rectified, through divine revelation).

Muhammad Asad - End Note 2 (66:2)

See [2:224](#) and the corresponding note 212, which shows that in certain circumstances an oath should be broken and then atoned for: hence the above phrase, "God has enjoined upon you the breaking and expiation" (with the term tahillah comprising both these concepts).

Muhammad Asad - End Note 3 (66:3)

See surah 2, note 21.

Muhammad Asad - End Note 4 (66:3)

Lit., "he turned aside from [or "avoided"] some of it". There is no reliable Tradition as to the subject of that confidential information. Some of the early commentators, however, connect it with the Prophet's veiled prediction that Abu Bakr and Umar ibn al-Khattab would succeed him as leaders of the Muslim community; the recipient of the information is said to have been Hafsah, the daughter of Umar, and the one to whom she disclosed it, A'ishah, the daughter of Abu Bakr (Baghawi, on the authority of Ibn Abbas and Al-Kalbi; also Zamakhshari). If this interpretation is correct, it would explain why the Prophet "acquainted [others] with some of it and passed over some of it": for, once his confidential prediction had been divulged, he saw no point in withholding it any longer from the community; nevertheless, he alluded to it in deliberately vague terms- possibly in order not to give to the succession of Abu Bakr and Umar the appearance of all "apostolic sanction" but to leave it, rather to a free decision of the community in pursuance of the Qur'anic principle amruhum shura baynahum (see [42:38](#)).

Muhammad Asad - End Note 5 (66:3)

I.e., that she had broken the Prophet's confidence.

Muhammad Asad - End Note 6 (66:4)

Although in the sequence the Prophet is referred to in the third person, it is obvious that it is he who is commanded through revelation to speak thus to his wives Hafsah and A'ishah (see note 4); hence my above interpolation.

Muhammad Asad - End Note 7 (66:4)

Referring to Hafsah, who betrayed the Prophet's confidence, and to A'ishah, who by listening contributed to this betrayal (see note 4 above).

Muhammad Asad - End Note 8 (66:4)

Lit., "after that", i.e., in consequence of the fact that God Himself protects him.

Muhammad Asad - End Note 9 (66:5)

For this rendering of the expression sa'ihat, see note 147 on [9:112](#), where the same expression occurs in the masculine gender relating to both men and women.

Muhammad Asad - End Note 10 (66:5)

I.e., like the actual wives of the Prophet, one of whom ("A'ishah) was a virgin when she married him, one (Zaynab bint Jahsh) had been divorced, while the others were widows. This allusion, together with the fact that the Prophet did not divorce any of his wives, as well as the purely hypothetical formulation of this passage, shows that it is meant to be an indirect admonition to the Prophet's wives, who, despite their occasional shortcomings - unavoidable in human beings - did possess the virtues referred to above. On a wider plane, it seems to be an admonition to all believers, men and women alike: and this explains the subsequent change in the discourse.

Muhammad Asad - End Note 11 (66:6)

Lit., "your families" or "your people"; however, the term ahl denotes also people who share one's race, religion, occupation, etc., as well as "dependants" in the most comprehensive sense of this word (Jawhari, Raghib; also Mughni).

Muhammad Asad - End Note 12 (66:6)

See surah 2, note 16.

Muhammad Asad - End Note 13 (66:6)

See [74:27](#) ff. and the corresponding notes, particularly notes 15 and 16, in which I have tried to explain the allegorical meaning of that passage.

Muhammad Asad - End Note 14 (66:6)

I.e., these angelic powers are subject to the God-willed law of cause and effect which dominates the realm of the spirit no less than the world of matter.

Muhammad Asad - End Note 15 (66:7)

I.e., "do not try to rationalize your deliberate denial of the truth" - the element of conscious intent being implied in the past-tense phrase alladhina kafaru (see note 6 on [2:6](#)).

Muhammad Asad - End Note 16 (66:8)

Sc., "since no human being, however imbued with faith, can ever remain entirely free from faults and temptations".

Muhammad Asad - End Note 17 (66:8)

The implication is that He will not only "not shame" the Prophet and his followers but will, on the contrary, exalt them: an idiomatic turn of phrase similar to sayings like "I shall let you know something that will not be to your detriment" - i.e., "something that will benefit you".

Muhammad Asad - End Note 18 (66:8)

Cf. [57:12](#) and the corresponding note 12.

Muhammad Asad - End Note 19 (66:8)

Lit., "Complete for us our light", i.e., by making it permanent.

Muhammad Asad - End Note 20 (66:9)

See note 101 on [9:73](#), which is identical with the above verse.

Muhammad Asad - End Note 21 (66:10)

Lit., "and both betrayed them", i.e., their respective husbands. The story of Lot's wife and her spiritual betrayal of her husband is mentioned in the Qur'an in several places; see, in particular, note 66 on [7:83](#) and note 113 on [11:81](#). As regards Noah's wife, the above is the only explicit reference to her having betrayed her husband; it would seem, however, that the qualification of "those on whom [God's] sentence has already been passed" in [11:40](#) applies to her no less than to her son (whose story appears in [11:42-47](#)).

Muhammad Asad - End Note 22 (66:10)

The "parable" (mathal) of these two women implies, firstly, that even the most intimate relationship with a truly righteous person - even though he be a prophet - cannot save an unrepentant sinner from the consequences of his sin; and, secondly, that a true believer must cut himself off from any association with "those who are bent on denying the truth" even if they happen to be those nearest and dearest to him (cf. [11:46](#)).

Muhammad Asad - End Note 23 (66:11)

Cf. [28:8-9](#).

Muhammad Asad - End Note 24 (66:12)

I.e., a descendant of the House of 'Imran (cf. the last third of note 22 on [3:33](#)).

Muhammad Asad - End Note 25 (66:12)

I.e., into the as yet unborn child (Razi, thus explaining the pronoun in fihi). For an explanation of the much-misunderstood allegorical phrase, "We breathed of Our spirit into it", see note 87 on [21:91](#).

Muhammad Asad - End Note 26 (66:12)

For the meaning of God's "words" (kalimat), see note 28 on [3:39](#).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (66:1)

The big question: What would the exalted prophet ban on himself that is lawful and that would please his wives? My humble understanding: In his compassion, the prophet wished to promise his wives that he would not divorce any of them under any circumstances. (He never did anyhow.) Divorce, although a very unpleasant last resort, is not prohibited by God. To my knowledge no exponent of the Qur'an has answered the big question as stated above, however, it sounds reasonable keeping in view the context and the flow of the verses. The conjecture of Shaan-e-Nuzool (circumstances of a revelation) leads

people into thinking of weird situations such as: One night, the prophet (S) stayed a bit too long with a wife since she offered him honey. Then Hazrat Ayesha and Hazrat Hafsa became jealous and told him that his mouth had an odor. The prophet (S) then declared honey Haraam for himself. What an insult!

Shabbir Ahmed - End Note 2 (66:2)

[2:225](#), [5:89](#)

Shabbir Ahmed - End Note 4 (66:4)

Here is the absolute refutation of the Hadith collectors who obnoxiously try to spy into fabricated accounts of the prophet's private life

Shabbir Ahmed - End Note 5 (66:8)

'To their right' is a metaphor of Divine grace

Shabbir Ahmed - End Note 6 (66:12)

In very adverse circumstances, Mary guarded her chastity and revolted against the non-Divine institution of monasticism, and got married adopting the natural family life. 'from Our Energy' = Free will, as all human beings are granted. [2:30](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (66:2)

God is the only mawla (lord and master) of people. See [2:286](#).

Edip-Layth - End Note 2 (66:3)

The word hadith (word, utterance) occurs twice in the Quran in connection with Muhammad. One is here; the other is at [33:53](#). Here the sharing or reporting of the hadith heard from Muhammad is criticized and in verse [33:53](#), listening to the hadith of Muhammad is criticized. Knowing that polytheists would create other authorities besides His word and call them hadith, sunna and ijma, God convicted those words. See [33:38](#); [45:6](#).

Edip-Layth - End Note 3 (66:4)

This verse has been generally mistranslated in traditional translations, since they include angels and believers to be Muhammad's mawla (lord/patron/master). There is only one mawla, and it is none other than God. See [2:286](#).

Edip-Layth - End Note 4 (66:5)

Traditional translations mistranslate the last three adjectives used here to describe Muslim women. They distort their meaning as fasters, widows and virgins." When the issue is about women, somehow, the meaning of the Quranic words passes through rapid mutations. For instance, we know that the Sunni and Shiite scholars who could not beat cows and examples found it convenient and fair to beat women (see [4:34](#)). Those of us who have rejected other religious sources besides the Quran are still struggling to clean our minds from these innovations that even have sneaked into the Arabic language long after the revelation of the Quran. There is, in fact, nothing whatsoever about fasting, widows and virgins in this verse. We are rediscovering and relearning the Quran. The third word from the end of the verse, SaYiHat, which we have translated as "active in their societies" simply means to travel or

move around for a cause. About two century after the revelation of the Quran, when the rights of women were one by one were taken through all-male enterprises called hadith, ijtiḥad and tafseer, Muslim communities found themselves thinking and living like the enemies of Islam in the Days of Ignorance. The misogynistic mind of orthodox commentators and translators simply could not fathom the notion of a Muslim woman traveling around alone to do anything and so they pretended that the word in question was not SaYaHa, but SsaWM fasting! Socially active women were indeed more difficult to control than the women who would fast in their homes; they were even less costly, since they would eat less. For the usage of the verb form of the root, see [9:2](#). The word SaYaHa has nothing to do with fasting; the Quran consistently uses the word SaWaMa for fasting ([2:183-196](#); [4:92](#); [5:89,90](#); [19:26](#); [33:35](#); [58:4](#)). The second word from the end is THaYiBat, which means those who return, or those who are responsive". Various derivatives of the same root are used to mean reward" or refuge" or cloths". For instance, see [2:125](#); [3:195](#). The Arabic words for widow are ARMiLa or AYaMa. The Quran uses AYaMa for widow or single; see: [24:32](#). The last word of this verse, aBKaR, which means those who are "young," "early risers" or "foremost," has traditionally, and implausibly, been interpreted as "virgins" in this passage. The resulting distorted meaning of the verse supports a sectarian teaching that justifies a man marrying more than one virgin. The Arabic word for virgin is BaTuL or ADRa. This false interpretation has become so popular that it is apparently now considered beyond any challenge. Excluding Edip Yuksel's Turkish translation, Mesaj; published in 1999, we have not seen any published translation that does not duplicate this centuries-old error. For a comparative discussion of this verse, see the Sample Comparisons section in the Introduction.

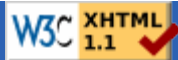
Edip-Layth - End Note 5 (66:10)

See [2:48](#).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 67:1 Most exalted is the One in whose hands is all sovereignty, and He is capable of all things.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 67:1 Most exalted is the One in whose hands is all sovereignty, and He is capable of all things.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 67:1 HALLOWED be He in whose hand all dominion rests, since He has the power to will anything:
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 67:1 Most exalted is the One in whose hands is all kingship, and He is Omnipotent.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 67:1 Eternally Blessed is He in Whose hand is the Supreme Kingdom of the Universe, and He is the Powerful Designer of His laws for everything.
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 67:1 Tab araka allathee biyadihialmulku wahuwa AAala kulli shay-in qadeer un
A	بسم الله الرحمن الرحيم 67:1 تبارك الذي بيده الملك وهو على كل شيء قدير
Edip-Layth	67:2 The One who created death and life, that He may test you, which of you will

	do better works? He is the Noble, the Forgiving.
The Monotheist Group	67:2 The One who created death and life, that He may test you, which of you will do better works? He is the Noble, the Forgiving.
Muhammad Asad	67:2 He who has created death as well as life, ¹ so that He might put you to a test [and thus show] which of you is best in conduct, and [make you realize that] He alone is almighty, truly forgiving.
Rashad Khalifa	<i>The Purpose of Our Life</i> 67:2 The One who created death and life for the purpose of distinguishing those among you who would do better. He is the Almighty, the Forgiving. ¹
Shabbir Ahmed	67:2 He has created death and life to let you go through diverse circumstances and, thus, distinguish for yourselves who would do better. ¹ The Almighty, the Absolver of imperfections, has designed this System in His Infinite wisdom.
Transliteration	67:2 Allat ^h ee khalaqa almawta wa al ^h ayat ^h aliyabluwakum ayyukum a ^h sanu AAamalan wahuwa alAAazeezualghafooru
A	67:2 الذى خلق الموت والحياة ليبلوكم ايكم احسن عملا وهو العزيز الغفور
Edip-Layth	67:3 He created seven heavens in harmony. You do not see any disorder in the creation by the Gracious. Keep looking; do you see any flaw?
The Monotheist Group	67:3 He created seven skies in layers. You do not see any imperfection in the creation by the Almighty. Keep looking; do you see any flaw?
Muhammad Asad	67:3 [Hallowed be] He who has created seven heavens in full harmony with one another: ² no fault will thou see in the creation of the Most Gracious. And turn thy vision [upon it] once more: canst thou see any flaw?
Rashad Khalifa	67:3 He created seven universes in layers. You do not see any imperfection in the creation by the Most Gracious. Keep looking; do you see any flaw?
Shabbir Ahmed	67:3 He has created seven Cosmic Systems in great harmony. Look! No fault will you see in the creation of the Beneficent. Turn your vision upon it once more. Can you see any flaw?
Transliteration	67:3 Allat ^h ee khalaqa sabAAa sam awatintibaqan m a tar a fee khalqi al ^h rahmanimin tafawutin fairjiAAi alba ^s ara hal tar ^a min fu ^t oorin
A	67:3 الذى خلق سبع سموات طباقا ما ترى فى خلق الرحمن من تفوت فارجع البصر هل ترى من فطور
Edip-Layth	67:4 Then look again twice; your eyes will come back humiliated and tired.
The Monotheist Group	67:4 Then look again twice; your eyes will come back humiliated and tired.
Muhammad Asad	67:4 Yea, turn thy vision [upon it] again and yet again: [and every time] thy vision will fall back upon thee, dazzled and truly defeated. ³
Rashad Khalifa	67:4 Look again and again; your eyes will come back stumped and conquered.
Shabbir Ahmed	67:4 Then look again and yet again, and every time your vision will fall back upon you, dazzled and defeated.
Transliteration	67:4 Thumma irjiAAi alba ^s ara karratayniyanqalib ilayka alba ^s aru kh ^a si-an wahuwa ^h aseerun

A	67:4 ثم ارجع البصر كرتين ينقلب اليك البصر خاسئا وهو حسير
Edip-Layth	67:5 We have adorned the lower heaven with lamps, and We made it with projectiles against the devils; and We prepared for them the retribution of the blazing fire.
The Monotheist Group	67:5 And We have adorned this universe with lamps, and We made it with projectiles against the devils; and We prepared for them the retribution of the blazing Fire.
Muhammad Asad	67:5 And, indeed, We have adorned the skies nearest to the earth with lights, and have made them the object of futile guesses for the evil ones [from among men]: ⁵ and for them have We readied suffering through a blazing flame ⁴
Rashad Khalifa	67:5 We adorned the lowest universe with lamps, and guarded its borders with projectiles against the devils; we prepared for them a retribution in Hell.
Shabbir Ahmed	67:5 And surely, We have beautified the sky of the world with shining lamps. And made them objects of futile guesses for the Satans. And for them We have prepared the doom of blazing flames. ²
Transliteration	67:5 Walaqad zayyanna alssamaalddunya bimasabeeha wajaAAalnaharujooman lilshshaya ^{teeni} waaAAatadna lahumAAathaba alssaAAeeri
A	67:5 ولقد زيننا السماء الدنيا بمصبيح وجعلناها رجوما للشيطيين واعتدنا لهم عذاب السعير
Edip-Layth	67:6 For those who rejected their Lord will be the retribution of hell. What a miserable destiny.
The Monotheist Group	67:6 And for those who rejected their Lord will be the retribution of Hell. What a miserable destiny.
Muhammad Asad	67:6 for, suffering in hell awaits all who are [thus] bent on blaspheming against their Sustainer: ⁶ and how vile a journey's end!
Rashad Khalifa	67:6 For those who disbelieved in their Lord, the retribution of Gehenna. What a miserable destiny.
Shabbir Ahmed	67:6 Suffering in Hell awaits all who thus blaspheme against their Sustainer. What a miserable destination!
Transliteration	67:6 Walillat ^{heena} kafaroo birabbihim AAathabujahannama wabi/sa almaseeru
A	67:6 وللذين كفروا بربهم عذاب جهنم وبئس المصير
Edip-Layth	67:7 When they are thrown therein, they hear its furor as it boils. ¹
The Monotheist Group	67:7 When they are thrown therein, they hear its furor as it boils.
Muhammad Asad	67:7 When they are cast into that [hell], they will hear its breath indrawing as it boils up,
Rashad Khalifa	67:7 When they get thrown therein, they hear its furor as it fumes.
Shabbir Ahmed	67:7 When they are flung into Hell, they will hear and feel its fury as it fumes.
Transliteration	67:7 Itha olqoo fee ^{ha} samiAAoo lah ^{asha} hee ^{qan} wahiya tafoor u
A	67:7 اذا القوا فيها سمعوا لها شهيقا وهى تفور

Edip-Layth	67:8 It almost explodes from rage. Whenever a group is thrown therein, its keepers would ask them: "Did you not receive a warner?"
The Monotheist Group	67:8 It almost explodes from rage. Whenever a group is thrown therein, its keepers would ask them: "Did you not receive a warner?"
Muhammad Asad	67:8 well-nigh bursting with fury; [and] every time a host [of such sinners] is flung into it, its keepers will ask them, "Has no warner ever come to you?"
Rashad Khalifa	67:8 It almost explodes from rage. Whenever a group is thrown therein, its guards would ask them, "Did you not receive a warner?"
Shabbir Ahmed	67:8 As if it would burst with rage. Whenever a group is cast in it, the guardians of Hell will ask them, "Did you not receive a warner?"
Transliteration	67:8 Tak <u>a</u> du tamayyazu mina alghay <u>th</u> ikullama olqiya feeh <u>a</u> fawjun saalahum khazanatu <u>h</u> aalam ya/tikum na <u>th</u> eerun
A	67:8 تكاد تميز من الغيظ كلما القى فيها فوج سالم خزننها الم ياتكم نذير
Edip-Layth	67:9 They said, "Yes indeed; a warner did come to us, but we rejected and said, God did not reveal anything, you are being led astray."
The Monotheist Group	67:9 They said: "Yes indeed; a warner did come to us, but we disbelieved and said: God did not reveal anything, you are being led astray."
Muhammad Asad	67:9 They will reply: "Yea, a warner did indeed come unto us, but we gave him the lie and said, 'Never has God sent down anything [by way of revelation]! You [self-styled warners] are but lost in a great delusion!'" ⁷
Rashad Khalifa	67:9 They would answer, "Yes indeed; a warner did come to us, but we disbelieved and said, 'GOD did not reveal anything. You are totally astray.' "
Shabbir Ahmed	67:9 They will say, "Yes, certainly, a warner did come to us but we denied him saying that God has not revealed anything! You are but lost in a great error."
Transliteration	67:9 Qaloo bal <u>a</u> qad j <u>a</u> anana <u>th</u> eerun faka <u>th</u> thabna waquln <u>a</u> m <u>a</u> nazzala All <u>a</u> hu min shay-in in antum illa fee <u>dal</u> alinkabeerin
A	67:9 قالوا بلى قد جاءنا نذير فكذبنا وقلنا ما نزل الله من شيء ان انتم الا فى ضلال كبير
Edip-Layth	67:10 They said, "If we had listened or understood, we would not be among the dwellers of the blazing fire!"
The Monotheist Group	67:10 And they said: "If we had listened or understood, we would not be among the dwellers of the blazing Fire!"
Muhammad Asad	67:10 And they will add: "Had we but listened [to those warnings], or [at least] used our own reason, we would not [now] be among those who are destined for the blazing flame!" ⁸
Rashad Khalifa	67:10 They also say, "If we heard or understood, we would not be among the dwellers of Hell!"
Shabbir Ahmed	67:10 And they will say, "If we really listened and used our sense, we would not be among the dwellers of the Flames." ³
Transliteration	67:10 Waq <u>a</u> loo law kunn <u>a</u> nasmaAAu awnaAAqilu m <u>a</u> kunn <u>a</u> fee a s- <u>h</u> abi alssaAAeeri
A	67:10 وقالوا لو كنا نسمع او نعقل ما كنا فى اصحاب السعير

Edip-Layth	67:11 Thus, they confessed their sins. So away with the dwellers of the blazing fire.
The Monotheist Group	67:11 Thus, they confessed their sins. So away with the dwellers of the blazing Fire.
Muhammad Asad	67:11 Thus will they come to realize their sins: but [by that time,] remote will have become all good from those who are destined for the blazing flame.
Rashad Khalifa	67:11 Thus, they confessed their sins. Woe to the dwellers of Hell.
Shabbir Ahmed	67:11 They will acknowledge that they did trail behind in humanity. Thus, far removed are the dwellers of the Flames from Divine grace.
Transliteration	67:11 FaiAAatafoo bi th anbihim fasu ^h qanli-as- ^h abi alssaAAeeri
A	67:11 فاعترفوا بذنبهم فسحقا لأصحاب السعير
Edip-Layth	67:12 As for those who reverence their Lord unseen, they have attained forgiveness and a great reward.
The Monotheist Group	67:12 As for those who reverence their Lord unseen, they have attained forgiveness and a great reward.
Muhammad Asad	67:12 [As against this,] behold, for those who stand in awe of God although He is beyond the reach of their perception, ⁹ there is forgiveness in store and a great reward.
Rashad Khalifa	67:12 As for those who reverence their Lord, when alone in their privacy, they have attained forgiveness and a great recompense.
Shabbir Ahmed	67:12 Those who fear (violating the laws of) their Lord even in privacy, for them is the protection of forgiveness and a great Reward. ⁴
Transliteration	67:12 Inna alla th eena yakhshawna rabbahumbi alghaybi lahum maghfiratun waajrun kabeerun
A	67:12 ان الذين يخشون ربهم بالغيب لهم مغفرة واجر كبير
Edip-Layth	67:13 Whether you keep your utterances secret, or declare them, He is fully aware of what is inside the chests.
The Monotheist Group	67:13 And whether you keep your utterances secret, or declare them, He is fully aware of what is inside the chests.
Muhammad Asad	67:13 AND [know, O men, that] whether you keep your beliefs ¹⁰ secret or state them openly, He has full knowledge indeed of all that is in [your] hearts. ¹¹
Rashad Khalifa	67:13 Whether you keep your utterances secret, or declare them, He is fully aware of the innermost thoughts.
Shabbir Ahmed	67:13 Whether you hide your word and thought or make it known, He is the Knower of what is in the hearts. ⁵
Transliteration	67:13 Waasirroo qawlakum awi ijharoo bihi innahuAAaleemun bi th ati al ^{ss} udoori
A	67:13 واسرروا قولكم او اجهروا به انه عليم بذات الصدور
Edip-Layth	67:14 Should He not know what He created? He is the Sublime, the Ever-aware. ²

The Monotheist Group	67:14 Should He not know what He created? And He is the Sublime, the Expert.
Muhammad Asad	67:14 How could it be that He who has created [all] should not know [all]? ¹² Yea, He alone is unfathomable [in His wisdom], aware! ¹³
Rashad Khalifa	67:14 Should He not know what He created? He is the Sublime, Most Cognizant.
Shabbir Ahmed	67:14 How could it be that He Who has created all should not know all things and events? For, He is the Unfathomable, the Aware.
Transliteration	67:14 Alā yaAAalamu man khalaqa wahuwa alla tēefualkhabeeru
A	67:14 ألا يعلم من خلق وهو اللطيف الخبير
Edip-Layth	67:15 He is the One who made the earth subservient to you. So roam its paths, and eat from His provisions; and to Him is the final summoning.
The Monotheist Group	67:15 He is the One who made the Earth subservient for you. So roam its paths, and eat from His provisions; and to Him is the final summoning.
Muhammad Asad	67:15 He it is who has made the earth easy to live upon: ¹⁴ go about, then, in all its regions, and partake the sustenance which He provides: but [always bear in mind that] unto Him you shall be resurrected.
Rashad Khalifa	67:15 He is the One who put the Earth at your service. Roam its corners, and eat from His provisions. To Him is the final summoning.
Shabbir Ahmed	67:15 He is the One Who has made the earth humble at your service. So move through its tracts and enjoy His provisions. Bear in mind that the revival to New Life will again be in His Dominion.
Transliteration	67:15 Huwa alla thee jaAAala lakumu al-ar dathaloolan fa imshoo fee manakibihawakuloo min rizqihi wa-ilayhi aInnushooru
A	67:15 هو الذى جعل لكم الارض ذلولا فامشوا فى مناكبها وكلوا من رزقه واليه النشور
Edip-Layth	67:16 Are you secure that the One in heaven will not cause the earth to rupture, thus causing it to shake?
The Monotheist Group	67:16 Are you secure that the One in heaven will not cause the Earth to rupture, thus causing it to shake?
Muhammad Asad	67:16 Can you ever feel secure that He who is in heaven ¹⁵ will not cause the earth to swallow you up when, lo and behold, it begins to quake?
Rashad Khalifa	67:16 Have you guaranteed that the One in heaven will not strike the earth and cause it to tumble?
Shabbir Ahmed	67:16 Can you ever feel secure that the High Sovereign will not cause the earth to swallow you up when it begins to quake? ⁶
Transliteration	67:16 Aamintum man fee a Issama-i anyakhsifa bikumu al-ar da fa-i tha hiya tamooru
A	67:16 ءامنتم من فى السماء ان يخسف بكم الارض فاذا هى تمور
Edip-Layth	67:17 Or are you secure that the One in heaven will not send upon you a violent storm? Then you will know the value of the warning.
The Monotheist Group	67:17 Or are you secure that the One in heaven will not send upon you a violent

	storm? Then you will know the value of the warning.
Muhammad Asad	67:17 Or can you ever feel secure that He who is in heaven will not let loose against you a deadly stormwind, ¹⁶ whereupon you would come to know how [true] My warning was?
Rashad Khalifa	67:17 Have you guaranteed that the One in heaven will not send upon you a violent storm? Will you then appreciate the value of My warning?
Shabbir Ahmed	67:17 Or can you ever feel secure that the High Sovereign will not let loose on you a deadly hurricane? But you shall know how strict My Warning was.
Transliteration	67:17 Am amintum man fee a Issama-ian yursila AAalaykum hasiban fasataAAalamoona kayfa natheeri
A	67:17 ام امتم من فى السماء ان يرسل عليكم حاصبا فستعلمون كيف نذير
Edip-Layth	67:18 Those before them have rejected; so how terrible was My requital!
The Monotheist Group	67:18 And those before them have disbelieved; so how terrible was My requital!
Muhammad Asad	67:18 And, indeed, [many of] those who lived aforetime ¹⁷ did give the lie [to My warnings]: and how awesome was My rejection [of them]!
Rashad Khalifa	67:18 Others before them have disbelieved; how terrible was My requital!
Shabbir Ahmed	67:18 And certainly peoples before them rejected, then, how awesome was My rejection of them!
Transliteration	67:18 Walaqad katthaba allatheenamin qablihim fakayfa kana nakeeri
A	67:18 ولقد كذب الذين من قبلهم فكيف كان نكير
Edip-Layth	67:19 Have they not looked to the birds lined up together above them, and they launch? The Gracious is the One who holds them in the air. He is Seer of all things.
The Monotheist Group	67:19 Have they not looked to the birds lined-up together above them, and they launch? The Almighty is the One who holds them in the air. He is Seer of all things.
Muhammad Asad	67:19 Have they, then, never beheld the birds above them, spreading their wings and drawing them in? None but the Most Gracious upholds them: for, verily, He keeps all things in His sight.
Rashad Khalifa	67:19 Have they not seen the birds above them lined up in columns and spreading their wings? The Most Gracious is the One who holds them in the air. He is Seer of all things.
Shabbir Ahmed	67:19 Have they, then, never seen the birds above them spreading their wings and drawing them in? Nothing holds them but the Beneficent - for, certainly, He is ever Seer of all things.
Transliteration	67:19 Awa lam yaraw il a a Ittayrifawqahum saffatin wayaqbi dna mayumsikuhunna illa alrrahmanu innahubikulli shay-in baseerun
A	67:19 اولم يروا الى الطير فوقهم صفت ويقبضن ما يمسكهن الا الرحمن انه بكل شىء بصير
Edip-Layth	67:20 Where is this army of yours to grant you victory without the Gracious? Indeed, those who do not appreciate are deceived.

The Monotheist Group	67:20 Where is this army of yours to grant you victory without the Almighty? Indeed, the disbelievers are deceived.
Muhammad Asad	67:20 [And] is there any, besides the Most Gracious, that could be a shield ¹⁸ for you, and could succour you [against danger]? They who deny this truth are but lost in self- delusion!
Rashad Khalifa	67:20 Where are those soldiers who can help you against the Most Gracious? Indeed, the disbelievers are deceived.
Shabbir Ahmed	67:20 Nay, who is there to help you besides the Beneficent, even if it were a formidable army? The unbelievers are but lost in delusion.
Transliteration	67:20 Amman h <u>atha</u> alla <u>thee</u> huwajundun lakum yan <u>surukum</u> min dooni alRrah <u>ma</u> niini al <u>ka</u> firoona illa fee ghuroor <u>in</u>
A	67:20 امن هذا الذى هو جند لكم ينصرکم من دون الرحمن ان الكفرون الا فى غرور
Edip-Layth	67:21 Where is this who can give you provisions if He holds back His provisions? Indeed, they have plunged deep into transgression and aversion.
The Monotheist Group	67:21 Where is this who can give you provisions if He holds back His provisions? Indeed, they have plunged deep into transgression and aversion.
Muhammad Asad	67:21 Or is there any that could provide you with sustenance if He should withhold His provision [from you]? Nay, but they [who are bent on denying the truth] stubbornly persist in their disdain [of God's messages] and in their headlong flight [from Him]!
Rashad Khalifa	67:21 Who is there to provide for you, if He withholds His provisions? Indeed, they have plunged deep into transgression and aversion.
Shabbir Ahmed	67:21 Who is there to provide for you if He should withhold His providence? Nay, they are victims of their own pride and hatred (for the poor).
Transliteration	67:21 Amman h <u>atha</u> alla <u>thee</u> yarzuqukum in amsaka rizqahu bal lajjoo fee AA <u>u</u> tuwwin wanufoor <u>in</u>
A	67:21 امن هذا الذى يرزقکم ان امسک رزقه بل لجوا فى عتو ونفور
Edip-Layth	67:22 Is one who walks with his face groveling better guided, or one who walks straight on the right path?
The Monotheist Group	67:22 Is one who walks while his face is slumped better guided, or one who walks straight on the right path?
Muhammad Asad	67:22 But then, is he that goes along with his face close to the ground ¹⁹ better guided than he that walks upright on a straight way?
Rashad Khalifa	67:22 Is one who walks while slumped over on his face better guided, or one who walks straight on the right path?
Shabbir Ahmed	67:22 But then, is he who goes upon his face better guided or he who walks upright on a straight path? ⁷
Transliteration	67:22 Afaman yamshee mukibban AA <u>a</u> l <u>a</u> wajhihia <u>h</u> da amman yamshee sawiyyan AA <u>a</u> la <u>sira</u> tinmustaqeem <u>in</u>
A	67:22 افمن يمشى مكبا على وجهه اهدى امن يمشى سويا على صراط مستقيم

Edip-Layth	67:23 Say, "He is the One who initiated you, and made for you the hearing, the eyes, and the hearts. Little do you give thanks."
The Monotheist Group	67:23 Say: "He is the One who initiated you, and made for you the hearing, the eyes, and the hearts. Little do you give thanks."
Muhammad Asad	67:23 SAY: "[God is] He who has brought you [all] into being, and has endowed you with hearing, and sight, and hearts: ²⁰ [yet] how seldom are you grateful!"
Rashad Khalifa	67:23 Say, "He is the One who initiated you, and granted you the hearing, the eyes, and the brains. Rarely are you appreciative."
Shabbir Ahmed	67:23 Say, "He is the One Who brought you into being and gave you hearing, sight and the faculty of understanding. But how seldom are you grateful!" (By using them to full potential.)
Transliteration	67:23 Qul huwa alla <u>thee</u> anshaakum wajaAAalalakumu a IssamAAa wa al-absaara waal-af-idaataqaleelan ma tashkuroona
A	67:23 قل هو الذى انشاكم وجعل لكم السمع والابصر والافدة قليلا ما تشكرون
Edip-Layth	67:24 Say, "He is the One who placed you on earth, and to Him you will be gathered."
The Monotheist Group	67:24 Say: "He is the One who placed you on Earth, and to Him you will be gathered."
Muhammad Asad	67:24 Say: "It is He who has multiplied you on earth; and it is unto Him that you shall be gathered [on resurrection]."
Rashad Khalifa	67:24 Say, "He is the One who placed you on earth, and before Him you will be summoned."
Shabbir Ahmed	67:24 Say, "He is the One Who has multiplied you throughout the earth, and to Him shall you be gathered." ⁸
Transliteration	67:24 Qul huwa alla <u>thee</u> <u>thara</u> akumfee al-ardi wa-ilayhi tu <u>h</u> sharoona
A	67:24 قل هو الذى ذراكم فى الارض واليه تحشرون
Edip-Layth	67:25 They say, "When will this promise come to pass, if you are being truthful?"
The Monotheist Group	67:25 And they say: "When will this promise come to pass, if you are being truthful?"
Muhammad Asad	67:25 But they [only] ask, "When is this promise to be fulfilled? [Answer this, O you who believe in it,] if you are men of truth!"
Rashad Khalifa	67:25 They challenge: "When will that prophecy come to pass, if you are truthful?"
Shabbir Ahmed	67:25 But they say, "When will this promise be fulfilled if you are men of truth?"
Transliteration	67:25 Wayaqooloona mata <u>a</u> <u>hatha</u> alwaAAadu in kuntum <u>sadi</u> qeena
A	67:25 ويقولون متى هذا الوعد ان كنتم صدقين
Edip-Layth	67:26 Say, "The knowledge is only with God, and I am but a clear warner."
The Monotheist Group	67:26 Say: "The knowledge is only with God, and I am but a clear warner."
	67:26 Say thou, [O Prophet:] "Knowledge thereof rests with God alone; and I am

Muhammad Asad	only a plain warner."
Rashad Khalifa	67:26 Say, "Such knowledge is with GOD; I am no more than a manifest warner."
Shabbir Ahmed	67:26 Say, "This knowledge rests with God alone and I am only a plain warner."
Transliteration	67:26 Qul inna ^{ma} alAAilmu AAinda All ^{ah} iwa-inna ^{ma} ana ^{na} nat ^{heer} un mubeen ^{un}
A	67:26 قل انما العلم عند الله وانما انا نذير مبين
Edip-Layth	67:27 So when they see it near, the faces of those who rejected will turn miserable, and it will be proclaimed: "This is what you had called for!"
The Monotheist Group	67:27 So when they see it near, the faces of those who rejected will turn miserable, and it will be proclaimed: "This is what you had called for!"
Muhammad Asad	67:27 Yet in the end, when they shall see that [fulfilment] close at hand, the faces of those who were bent on denying the truth will be stricken with grief; and they will be told, "This it is that you were [so derisively] calling for!"
Rashad Khalifa	67:27 When they see it happening, the faces of those who disbelieved will turn miserable, and it will be proclaimed: "This is what you used to mock."
Shabbir Ahmed	67:27 But when they see it close at hand, grieved will be the faces of the rejecters, and they will be told, "This is what you were calling for."
Transliteration	67:27 Falam ^{ma} raawhu zulfatan see-atwujoo ^{hu} alla ^{la} ^{the} ena kafaroo waqeela ^{la} ^{hatha} alla ^{thee} kuntum bihi taddaAAoon ^a
A	67:27 فلما راوه زلفة سبت وجوه الذين كفروا وقيل هذا الذى كنتم به تدعون
Edip-Layth	67:28 Say, "Do you see? If God annihilates me and those with me, or He bestows mercy upon us, who is there to protect those who do not appreciate from a painful retribution?"
The Monotheist Group	67:28 Say: "Do you see? If God annihilates me and those with me, or He bestows mercy upon us, who is there to protect the disbelievers from a painful retribution?"
Muhammad Asad	67:28 SAY [O Prophet]: "What do you think? Whether God destroys me and those who follow me, or graces us with His mercy ²¹ - is there anyone that could protect [you] deniers of the truth from grievous suffering [in the life to come]?"
Rashad Khalifa	67:28 Say, "Whether GOD decides to annihilate me and those with me, or to shower us with His mercy, who is there to protect the disbelievers from a painful retribution?"
Shabbir Ahmed	67:28 Say (O Messenger!), "Whether God destroys me and those with me, or whether He bestows His grace on us, who is there to protect the rejecters from a painful retribution?"
Transliteration	67:28 Qul araaytum in ahlakaniya All ^{ah} ^{ahu} waman maAAiya aw ra ^{hi} mana ^{na} faman yujeeru alka ^{fire} enamin AAa ^{the} abin aleem ⁱⁿ
A	67:28 قل ارءيتم ان اهلكنى الله ومن معى او رحمتنا فمن يجير الكافرين من عذاب اليم
Edip-Layth	67:29 Say, "He is the Gracious; we acknowledge Him, and we put our trust in Him. You will come to find out who is clearly astray."
The Monotheist Group	67:29 Say: "He is the Almighty; we believe in Him, and we put our trust in Him. You will come to find out who is clearly astray."

Muhammad Asad	67:29 Say: "He is the Most Gracious: we have attained to faith in Him, and in Him have we placed our trust; and in time you will come to know which of us was lost in manifest error."
Rashad Khalifa	67:29 Say, "He is the Most Gracious; we believe in Him, and we trust in Him. You will surely find out who is really far astray."
Shabbir Ahmed	67:29 Say, "He is the Beneficent. In Him we believe and in Him we place our trust, (so our Mission will succeed). And soon you will come to know who it is that is in obvious error."
Transliteration	67:29 Qul huwa a Irrahmanu amannabihi waAAalayhi tawakkaln a fasataAAalamoona man huwa fee dalalinmubeenin
A	67:29 قل هو الرحمن ءامنا به وعليه توكلنا فستعلمون من هو فى ضلل مبين
Edip-Layth	67:30 Say, "What if your water becomes deep underground, who then can provide you with pure water?"
The Monotheist Group	67:30 Say: "What if your water becomes deep underground, who then can provide you with pure water?"
Muhammad Asad	67:30 Say [unto those who deny the truth]: "What do you think? If of a sudden all your water were to vanish underground, who [but God] could provide you with water from [new] unsullied springs?" ²²
Rashad Khalifa	67:30 Say, "What if your water sinks away, who will provide you with pure water?"
Shabbir Ahmed	67:30 Say, "Have you thought? What if all your water sinks away, who will, then, give you fresh water?" ⁹
Transliteration	67:30 Qul araaytum in a sbaha m aokumghawran faman ya/teekum bim a-in maAAeenin
A	67:30 قل ارءيتم ان اصبح ملاوكم غورا فمن ياتيكم بماء معين

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (67:2)

Since what is termed "death" is stated here to have been created, it cannot be identical with "non-existence", but obviously must have a positive reality of its own. To my mind, it connotes, firstly, the inanimate state of existence preceding the emergence of life in plants or animated beings; and, secondly, the state of transition from life as we know it in this world to the - as yet to us unimaginable - condition of existence referred to in the Qur'an as "the hereafter" or "the life to come" (al-akhirah).

Muhammad Asad - End Note 2 (67:3)

Or: "conforming [with one another]", this being the primary significance of *tibaq* (sing. *tabaq*). For the meaning of the "seven heavens", see surah 2, note 20.

Muhammad Asad - End Note 3 (67:4)

Sc., in its endeavour to encompass the mysteries of the universe.

Muhammad Asad - End Note 4 (67:5)

Lit., "lamps" - i.e., stars: cf. [37:6](#), "We have adorned the skies nearest to the earth with the beauty of stars".

Muhammad Asad - End Note 5 (67:5)

For the wider meaning of *shayatin* - a term which in this context points specifically to "the satans from among mankind, that is, the astrologers" (Baydawi) - see surah 15, note 16. As regards the term *rajm* (pl. *rujum*), which literally denotes the "throwing [of something] like a stone" - i.e., at random - it is often used metaphorically in the sense of "speaking conjecturally" or "making [something] the object of guesswork" (Jawhari, Raghīb - the latter connecting this metaphor explicitly with the above verse -, *Lisan al-'Arab*, *Qamus*, *Taj al-'Arus*, etc.). Cf. also [37:6-10](#).

Muhammad Asad - End Note 6 (67:6)

I.e., by presuming to know what will happen in the future - a knowledge which rests with God alone. This connects with the statement in verse 4 that man can never truly unravel the mysteries of cosmic space ("the heavens"), which in its turn implies that he should not presume to foretell terrestrial events from the position and the aspects of the stars. Since only God knows "that which is beyond the reach of a created being's perception" (*al-ghayb*), any such attempt is a blasphemy (*kufr*).

Muhammad Asad - End Note 7 (67:9)

Lit., "You are in nothing but a great error (*dalal*)" - thus denying the reality of divine revelation as such.

Muhammad Asad - End Note 8 (67:10)

Reason, properly used, must lead man to a cognition of God's existence and, thus, of the fact that a definite plan underlies all His creation. A logical concomitant of that cognition is the realization that certain aspects of the divine plan touching upon human life - in particular, the distinction between right and wrong - are being continuously disclosed to man through the medium of the revelation which God bestows on His chosen message-bearers, the prophets. This innate "bond with God" (referred to in [2:27](#) and explained in the corresponding note 19) may be broken only at the expense of man's spiritual future, with suffering in the life to come as the inevitable alternative.

Muhammad Asad - End Note 9 (67:12)

For this rendering of the expression *bi'l-ghayb*, see surah 2, note 3.

Muhammad Asad - End Note 10 (67:13)

While the primary significance of the noun *qawl* is "a saying" or "an utterance", it is often used tropically in the sense of "a statement". i.e., of a belief, an opinion, a teaching, a doctrine, etc. In the present context it evidently relates to man's beliefs in general, be they affirmative or negative: hence the plural form in my rendering of this term.

Muhammad Asad - End Note 11 (67:13)

I.e., He knows why one person believes in Him and another rejects this belief; hence, He takes man's innermost motivations, abilities and inabilities fully into account.

Muhammad Asad - End Note 12 (67:14)

Lit., "Does He not know, [He] who has created?"

Muhammad Asad - End Note 13 (67:14)

See surah 6, note 89.

Muhammad Asad - End Note 14 (67:15)

Lit., "who has made the earth submissive (dhalulan) to you": i.e., yielding to the intelligence with which He has endowed man.

Muhammad Asad - End Note 15 (67:16)

This expression is, of course, purely metaphorical since God is limitless in space as well as in time. Its use here is apparently meant to stress the unfathomable quality of His existence and power, which penetrates, and reveals itself in, every aspect of His cosmic creativeness, symbolized in the term "heaven".

Muhammad Asad - End Note 16 (67:17)

Lit., "a stormwind that raises stones".

Muhammad Asad - End Note 17 (67:18)

Lit., "before them" (min qablihim). This personal pronoun relates - as does the whole of the passage beginning with verse 13 - to people of all times, who are herewith reminded of what happened to deniers of the truth in earlier times; hence my rendering of min qablihim as "aforetime".

Muhammad Asad - End Note 18 (67:20)

Lit., "an army".

Muhammad Asad - End Note 19 (67:22)

Lit., "prone upon his face" - i.e., seeing only what is immediately beneath his feet, and utterly unaware of the direction into which his path is taking him: a metaphor of the spiritual obtuseness which prevents a person from caring for anything beyond his immediate, worldly concerns, and thus makes him resemble an earthworm that "goes along prone upon its face".

Muhammad Asad - End Note 20 (67:23)

I.e., with the faculty of feeling as well as of rational thinking.

Muhammad Asad - End Note 21 (67:28)

I.e., "Whether we succeed in spreading God's message or not, what have you unbelievers to gain?"

Muhammad Asad - End Note 22 (67:30)

Apart from a further reminder of God's providential power (thus continuing the argument touched upon in verses 19-21), the above verse has a parabolic significance as well. Just as water is an indispensable element of all organic life, so is a constant flow of moral consciousness an indispensable prerequisite of all spiritual life and stability: and who but God could enable man to regain that consciousness after all the older ethical stimuli have dried up and "vanished underground"?

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (67:2)

See the Introduction and Appendix 7 for details of the purpose behind this world.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (67:2)

The real existence on earth is of the one who benefits humankind [13:17](#). Men and women who create balance in the society, help the needy, and strive for the betterment of humanity with their God-given resources of wealth and person, advance their own 'self'. Such men and women have made themselves eligible for the higher form of life in Paradise, attaining immortality. Men and women who fail to develop their own 'self', find the Insurmountable Barrier in front of their own 'self'. This lack of progression makes them eligible only for mere survival in Hellfire. Life without progress is a Hell in itself [11:7](#), [18:7](#). The Almighty, the Absolver of imperfections, has designed this System in His Infinite wisdom.

Shabbir Ahmed - End Note 2 (67:5)

[15:17](#), [37:6-9](#), [72:8](#). Astrologers, fortune-tellers, clairvoyants, mystics, and Sufis who, for selfish gains, claim knowledge of the Unseen and the future, are either themselves deceived or deceive others. Rajm also denotes speaking out of conjecture like throwing stones randomly, or shooting in the dark

Shabbir Ahmed - End Note 3 (67:10)

[7:179](#)

Shabbir Ahmed - End Note 4 (67:12)

They keep in mind that every action has a consequence, even though it may not be immediately apparent

Shabbir Ahmed - End Note 5 (67:13)

Qaul = Word = Saying = Utterance. It also signifies thought, opinion, belief and idea

Shabbir Ahmed - End Note 6 (67:16)

Life of the world is too brief and unpredictable to postpone the good until tomorrow [67:21](#), [67:30](#), [80:25](#). Mun fis Sama = He Who is in the heaven = Since God is Omnipresent, the correct understanding is 'The High Sovereign' = Lord Supreme

Shabbir Ahmed - End Note 7 (67:22)

Going upon one's face draws our attention to the earthworm; a lowly inhuman existence. It also alludes to preoccupation with immediate, worldly concerns only, without rising to higher objectives of life

Shabbir Ahmed - End Note 8 (67:24)

You will always remain within His Supreme Kingdom [23:79](#)

Shabbir Ahmed - End Note 9 (67:30)

[56:63-74](#), [67:21](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (67:7)

Many future events are told in past tense, indicating the certainty of their coming into being.

Edip-Layth - End Note 2 (67:14)

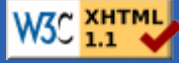
It could also be translated as "Doesn't the One who created know?"

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 68:1 N50, the pen, and what they write. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 68:1 N, the pen, and what they write.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 68:1 Nun. ¹ CONSIDER the pen, and all that they write [therewith]! ²
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 68:1 NuN ¹ , the pen, and what they (the people) write.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 68:1 N. Noon. (The Inkpot. And the Pen, and all that they write, stand witness. The high domain of knowledge will bear out that),
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 68:1 Noon waalqalami wama yasturoona
A	بسم الله الرحمن الرحيم 68:1 نون والقلم وما يسطرون
Edip-Layth	68:2 You are not, by the blessing of your Lord, crazy.
The Monotheist Group	68:2 You are not, by the blessing of your Lord, a madman.

Muhammad Asad	68:2 Thou art not, by thy Sustainer's grace, a madman! ³
Rashad Khalifa	68:2 You have attained a great blessing from your Lord; you are not crazy.
Shabbir Ahmed	68:2 You (O Messenger!) By the grace of your Lord, you are not a madman.
Transliteration	68:2 Ma anta biniAAmati rabbika bimajnoon in
A	68:2 ما انت بنعمة ربك بمجنون
Edip-Layth	68:3 You will have a reward that is well deserved.
The Monotheist Group	68:3 And you will have a reward that is well deserved.
Muhammad Asad	68:3 And, verily, thine shall be a reward neverending
Rashad Khalifa	68:3 You have attained a recompense that is well deserved.
Shabbir Ahmed	68:3 And yours will be an everlasting reward.
Transliteration	68:3 Wa-inna laka laajran ghayra mamnoon in
A	68:3 وان لك لاجرا غير ممنون
Edip-Layth	68:4 You are on a high moral standard.
The Monotheist Group	68:4 And you are of a high moral character.
Muhammad Asad	68:4 for, behold, thou keepest indeed to a sublime way of life; ⁴
Rashad Khalifa	68:4 You are blessed with a great moral character.
Shabbir Ahmed	68:4 For, you have sublime morals.
Transliteration	68:4 Wa-innaka laAAala khuluqin AAa ^{the} emin
A	68:4 وانك لعلی خلق عظیم
Edip-Layth	68:5 So you will see, and they will see.
The Monotheist Group	68:5 So you will see, and they will see.
Muhammad Asad	68:5 and [one day] thou shalt see, and they [who now deride thee] shall see,
Rashad Khalifa	68:5 You will see, and they will see.
Shabbir Ahmed	68:5 And soon you will see and they will see.
Transliteration	68:5 Fasatub <u>s</u> iru wayub <u>s</u> iroona
A	68:5 فستبصر ویبصرون
Edip-Layth	68:6 Which of you are tormented.
The Monotheist Group	68:6 Which of you are condemned.
Muhammad Asad	68:6 which of you was bereft of reason.
Rashad Khalifa	68:6 Which of you are condemned.
Shabbir Ahmed	68:6 Which of you is the demented. ¹

Transliteration	68:6 Bi-ayyikumu almaftoonu
A	68:6 باييكم المقتون
Edip-Layth	68:7 Your Lord is fully aware of those who strayed off His path, and He is fully aware of those who are guided.
The Monotheist Group	68:7 Your Lord is fully aware of those who strayed off His path, and He is fully aware of those who are guided.
Muhammad Asad	68:7 Verily, thy Sustainer alone is fully aware as to who has strayed from His path, Just as He alone is fully aware of those who have found the right way.
Rashad Khalifa	68:7 Your Lord is fully aware of those who strayed off His path, and He is fully aware of those who are guided.
Shabbir Ahmed	68:7 Surely, your Lord knows best him who strays from His way, and He knows best those who are rightly guided.
Transliteration	68:7 Inna rabbaka huwa aAAalamu biman dallasAAan sabeelihi wahuwa aAAalamu bialmuhtadeena
A	68:7 ان ربك هو اعلم بمن ضل عن سبيله وهو اعلم بالمهتدين
Edip-Layth	68:8 So do not obey those who deny.
The Monotheist Group	68:8 So do not obey those who deny.
Muhammad Asad	68:8 Hence, defer not to [the likes and dislikes of] those who give the lie to the truth:
Rashad Khalifa	68:8 Do not obey the rejecters.
Shabbir Ahmed	68:8 So, pay no heed to the rejecters.
Transliteration	68:8 FalatutijAAi almukaththibeena
A	68:8 فلا تطع المكذبين
Edip-Layth	68:9 They wish that you compromise, so they too can compromise.
The Monotheist Group	68:9 They wish that you compromise, so they too can compromise.
Muhammad Asad	68:9 they would like thee to be soft [with them], so that they might be soft [with thee]. ⁵
Rashad Khalifa	68:9 They wish that you compromise, so they too can compromise.
Shabbir Ahmed	68:9 They wish that you strike a deal with them so that they can strike a deal. ²
Transliteration	68:9 Waddoo law tudhinu fayudhinoona
A	68:9 ودوا لو تدهن فيدهنون
Edip-Layth	<i>Bad Character</i> 68:10 Do not obey every lowly swearer.
The Monotheist Group	68:10 And do not obey every lowly swearer.
Muhammad Asad	68:10 Furthermore, ⁶ defer not to the contemptible swearer of oaths,

Rashad Khalifa	68:10 Do not obey every lowly swearer.
Shabbir Ahmed	68:10 Do not yield to any feeble oath-monger. ³
Transliteration	68:10 Walā tuṭīAA kulla ḥallaḥfinmaheenin
A	68:10 ولا تطع كل حلاف مهين
Edip-Layth	68:11 A slanderer, a backbiter.
The Monotheist Group	68:11 A slanderer, a backbiter.
Muhammad Asad	68:11 [or to] the slanderer that goes about with defaming tales,
Rashad Khalifa	68:11 A slanderer, a backbiter.
Shabbir Ahmed	68:11 Or to a defamer that goes about spreading slander.
Transliteration	68:11 Hammāzin mashshā-in binameemin
A	68:11 هماز مشاء بنميم
Edip-Layth	68:12 Forbidder of charity, a transgressor, a sinner.
The Monotheist Group	68:12 Forbidder of charity, a transgressor, a sinner.
Muhammad Asad	68:12 [or] the withholder of good, [or] the sinful aggressor,
Rashad Khalifa	68:12 Forbidder of charity, a transgressor, a sinner.
Shabbir Ahmed	68:12 Hinderer of the good, transgressing beyond limits, harming the community.
Transliteration	68:12 MannaAAin lilkhayri muAAatin atheemin
A	68:12 مناع للخير معتد اثيم
Edip-Layth	68:13 Ignoble, and additionally, mischievous.
The Monotheist Group	68:13 Unappreciative, and greedy.
Muhammad Asad	68:13 [or] one who is cruel, by greed possessed, ⁷ and, in addition to all this, utterly useless [to his fellow-men]. ⁸
Rashad Khalifa	68:13 Unappreciative, and greedy.
Shabbir Ahmed	68:13 Or to one greedy to the extent of insensitivity, and, in addition, has made himself worthless to the society. ⁴
Transliteration	68:13 AAutullin baAAda ṭhalika zaneemin
A	68:13 عتل بعد ذلك زنيم
Edip-Layth	68:14 Because he possessed money and children.
The Monotheist Group	68:14 Because he possessed money and children.
Muhammad Asad	68:14 Is it because he is possessed of worldly goods and children
Rashad Khalifa	68:14 Even though he possessed enough money and children.
Shabbir Ahmed	68:14 Or he who, because of his riches and party,

Transliteration	68:14 An kana <u>tha</u> malinwabaneena
A	68:14 ان كان ذا مال وبنين
Edip-Layth	68:15 When Our signs are recited to him, he says: "Tales from the past!"
The Monotheist Group	68:15 When Our revelations are recited to him, he says: "Tales from the past!"
Muhammad Asad	68:15 that, whenever Our messages are conveyed to him, such a one says, "Fables of ancient times"? ⁹
Rashad Khalifa	68:15 When our revelations are recited to him, he says, "Tales from the past!"
Shabbir Ahmed	68:15 Says, "Fables of ancient times", whenever Our messages are conveyed to him.
Transliteration	68:15 I <u>tha</u> tut <u>la</u> AAalayhi <u>aya</u> tuna <u>q</u> ala asateeru al-awwaleena
A	68:15 اذا تتلى عليه ءايتنا قال اسطير الاولين
Edip-Layth	68:16 We will mark him on the path.
The Monotheist Group	68:16 We will mark him on the path.
Muhammad Asad	68:16 [For this] We shall brand him with indelible disgrace! ¹⁰
Rashad Khalifa	68:16 We will mark his face.
Shabbir Ahmed	68:16 We shall brand such a person with manifest disgrace! ⁵
Transliteration	68:16 Sanasimuhu AAala alkhur <u>t</u> oomi
A	68:16 سنسمه على الخرطوم
Edip-Layth	68:17 We have tested them like We tested those who owned the farms, when they swore that they will harvest it in the morning.
The Monotheist Group	68:17 We have tested them like We tested those who owned the farms, when they swore that they will harvest it in the morning.
Muhammad Asad	68:17 [As for such sinners,] behold, We [but] try them ¹¹ as We tried the owners of a certain garden who vowed that they would surely harvest its fruit on the morrow,
Rashad Khalifa	68:17 We have tested them like we tested the owners of the garden who swore that they will harvest it in the morning.
Shabbir Ahmed	68:17 We have tried such people as We tried the owners of the garden who swore that they would pluck its fruit in the morning. ⁶
Transliteration	68:17 Inna balawn <u>a</u> hum kam <u>a</u> balawn <u>a</u> a s- <u>h</u> aba aljannati i <u>th</u> aqsamoolaya <u>s</u> rimunnah <u>a</u> mu <u>s</u> bi <u>h</u> een <u>a</u>
A	68:17 انا بلونهم كما بلونا اصحب الجنة اذ اقسما ليصرمنها مصبحين
Edip-Layth	68:18 They were without doubt.
The Monotheist Group	68:18 They were without doubt.
Muhammad Asad	12

	68:18 and made no allowance [for the will of God]:
Rashad Khalifa	68:18 They were so absolutely sure.
Shabbir Ahmed	68:18 And made no exception (for the needy poor).
Transliteration	68:18 Walā yastathnoonā
A	68:18 ولا يستثنون
Edip-Layth	68:19 So a passing sent from your Lord came to it while they all were asleep.
The Monotheist Group	68:19 So a passing sent from your Lord came to it while they all were asleep.
Muhammad Asad	68:19 whereupon a visitation for thy Sustainer came upon that [garden] while they were asleep,
Rashad Khalifa	68:19 A passing (storm) from your Lord passed by it while they were asleep.
Shabbir Ahmed	68:19 Then a tornado from your Lord struck it while they slept.
Transliteration	68:19 Fatafa AAalayha ta-ifunmin rabbika wahum na-imoona
A	68:19 فطاف عليها طائف من ربك وهم نائمون
Edip-Layth	68:20 Thus, it became barren.
The Monotheist Group	68:20 Thus, it became barren.
Muhammad Asad	68:20 so that by the morrow it became barren and bleak.
Rashad Khalifa	68:20 By morning, it was barren.
Shabbir Ahmed	68:20 So that by the morning it was barren, bleak.
Transliteration	68:20 Faasbahat kaalssareemi
A	68:20 فاصبحت كالصريم
Edip-Layth	68:21 They called on one another when they awoke.
The Monotheist Group	68:21 They called on one another when they awoke.
Muhammad Asad	68:21 Now when they rose at early morn, they called unto one another,
Rashad Khalifa	68:21 They called on each other in the morning.
Shabbir Ahmed	68:21 In the morning, they called out one another.
Transliteration	68:21 Fatanadaw musbiheena
A	68:21 فتنادوا مصبحين
Edip-Layth	68:22 "Let us go this morning to harvest the crop."
The Monotheist Group	68:22 "Let us go this morning to harvest the crop."
Muhammad Asad	68:22 "Go early to your tilth if you want to harvest the fruit!"
Rashad Khalifa	68:22 "Let us harvest the crop."
Shabbir Ahmed	68:22 "Go early to your field if you want to pick the fruit."

Transliteration	68:22 Ani ighdoo AAala <u>h</u> arthikum inkuntum <u>s</u> arimeena
A	68:22 ان اغدوا على حرثكم ان كنتم صرمين
Edip-Layth	68:23 So they went, while conversing.
The Monotheist Group	68:23 So they went, while conversing.
Muhammad Asad	68:23 Thus they launched forth, whispering unto one another,
Rashad Khalifa	68:23 On their way, they confided to each other.
Shabbir Ahmed	68:23 So they went off whispering to one another.
Transliteration	68:23 Fain ¹³ alaqoo wahum yatakh <u>a</u> fatoona
A	68:23 فانطلقوا وهم يتخفتون
Edip-Layth	68:24 "Let not a poor person come to your presence today."
The Monotheist Group	68:24 That from today, none of them would ever be poor.
Muhammad Asad	68:24 "Indeed, no needy person shall enter it today [and come] upon you [unawares]," ¹³
Rashad Khalifa	68:24 That from then on, none of them would be poor.
Shabbir Ahmed	68:24 "Let not a single poor come near you today."
Transliteration	68:24 An la yadkhulannah <u>a</u> alyawmaAAalaykum miskeen <u>un</u>
A	68:24 ان لا يدخلنها اليوم عليكم مسكين
Edip-Layth	68:25 They went, ready to harvest.
The Monotheist Group	68:25 And they went, ready to harvest.
Muhammad Asad	68:25 and early they went, strongly bent upon their purpose.
Rashad Khalifa	68:25 They were so absolutely sure of their harvest.
Shabbir Ahmed	68:25 And early they went strong in their resolve (to keep the poor away).
Transliteration	68:25 Waghada <u>w</u> AAala <u>h</u> ardin q <u>a</u> direena
A	68:25 وغدوا على حرد قدرين
Edip-Layth	68:26 But when they saw it, they said, "We have gone astray!"
The Monotheist Group	68:26 But when they saw it, they said: "We have gone astray!"
Muhammad Asad	68:26 But as soon as they beheld [the garden and could not recognize] it, they exclaimed, "Surely we have lost our way!"
Rashad Khalifa	68:26 But when they saw it, they said, "We were so wrong!"
Shabbir Ahmed	68:26 But when they saw it, they said, "Oh, we have lost our way."
Transliteration	68:26 Falamma <u>a</u> raawha qalooinna la <u>d</u> alloona
A	68:26 فلما راوها قالوا انا لضالون

Edip-Layth	68:27 "Now, we have nothing!"
The Monotheist Group	68:27 "Now, we have nothing!"
Muhammad Asad	68:27 - [and then,] "Nay, but we have been rendered destitute!"
Rashad Khalifa	68:27 "Now, we have nothing!"
Shabbir Ahmed	68:27 (Then they realized), "Ah! Now we are destitute."
Transliteration	68:27 Bal naḥnu maḥroomoona
A	68:27 بل نحن محرومون
Edip-Layth	68:28 The best among them said, "If only you had glorified!"
The Monotheist Group	68:28 The best among them said: "If only you had glorified!"
Muhammad Asad	68:28 Said the most right-minded among them: "Did I not tell you, 'Will you not extol God's limitless glory?'" ¹⁴
Rashad Khalifa	<i>They Should Have Said: "God Willing."</i> 68:28 The righteous among them said, "If only you had glorified (God)!"
Shabbir Ahmed	68:28 The most balanced among them said, "Did I not tell you? Why did you not strive (for the poor)?" ⁷
Transliteration	68:28 Qala awsaṭuhum alam aqul lakumlawla tusabbiḥoona
A	68:28 قال اوسطهم الم اقل لكم لولا تسبحون
Edip-Layth	68:29 They said, "Glory be to our Lord. We have transgressed."
The Monotheist Group	68:29 They said: "Glory be to our Lord. We have transgressed."
Muhammad Asad	68:29 They answered: "Limitless in His glory is our Sustainer! Verily, we were doing wrong!"
Rashad Khalifa	68:29 They said, "Glory be to our Lord. We have transgressed."
Shabbir Ahmed	68:29 They said, "Glorified is our Lord! Surely, it is we who have been offenders." ⁸
Transliteration	68:29 Qaloo subḥana rabbinainna kunna ṭhalimeena
A	68:29 قالوا سبحن ربنا انا كنا ظلمين
Edip-Layth	68:30 Then they started to blame each other.
The Monotheist Group	68:30 Then they started to blame each other.
Muhammad Asad	68:30 - and then they turned upon one another with mutual reproaches.
Rashad Khalifa	68:30 They started to blame each other.
Shabbir Ahmed	68:30 And then they confronted one another, blaming.
Transliteration	68:30 Faaqbala baAAaḍuhum AAala baAAaḍinyatalawamoona
A	68:30 فاقبل بعضهم على بعض يتلومون
Edip-Layth	68:31 They said, "Woe to us. We sinned."

The Monotheist Group	68:31 They said: "Woe to us. We sinned."
Muhammad Asad	68:31 [In the end] they said: "Oh, woe unto us! Verily, we did behave outrageously!"
Rashad Khalifa	68:31 They said, "Woe to us. We sinned."
Shabbir Ahmed	68:31 They said, "Alas for us! We have rebelled (against our own 'self')."
Transliteration	68:31 Qaloo ya waylana innakunna tagheena
A	68:31 قالوا يويلنا انا كنا طغين
Edip-Layth	68:32 "Perhaps our Lord will grant us better than it. We repent to our Lord."
The Monotheist Group	68:32 "Perhaps our Lord will grant us better than it. We repent to our Lord."
Muhammad Asad	68:32 [But] it may be that our Sustainer will grant us something better instead: ¹⁵ for, verily, unto our Sustainer do we turn with hope!"
Rashad Khalifa	68:32 "May our Lord grant us a better one. We repent to our Lord."
Shabbir Ahmed	68:32 It may be that our Lord grants us something better than this. We turn to our Lord with hope. ⁹
Transliteration	68:32 AAasa rabbuna an yubdilanakhayran minha inna ila rabbina raghiboona
A	68:32 عسى ربنا ان يبدلنا خيرا منها انا الى ربنا رغبون
Edip-Layth	68:33 Such was the punishment. But the retribution of the Hereafter is far worse, if they only knew.
The Monotheist Group	68:33 Such was the punishment. But the retribution of the Hereafter is far worse, if they only knew.
Muhammad Asad	68:33 SUCH is the suffering [with which We try some people in this world]; ¹⁶ but greater by far will be the suffering [which sinners shall have to bear] in the life to come - if they but knew it!
Rashad Khalifa	68:33 Such was the requital. But the retribution of the Hereafter is far worse, if they only knew.
Shabbir Ahmed	68:33 Such is the suffering! But far greater is the suffering of the Hereafter - if they knew it.
Transliteration	68:33 Kathalika alAAa thabu walaAAa thabual-akhirati akbaru law k anoo yaAAlamoona
A	68:33 كذلك العذاب ولعذاب الءاخرة اكبر لو كانوا يعلمون
Edip-Layth	68:34 The righteous have deserved, at their Lord, paradises of bliss.
The Monotheist Group	68:34 The righteous have deserved, at their Lord, paradises of bliss.
Muhammad Asad	68:34 For, behold, it is the God-conscious [alone] whom gardens of bliss await with their Sustainer:
Rashad Khalifa	68:34 The righteous have deserved, at their Lord, gardens of bliss.
Shabbir Ahmed	68:34 For the righteous are Gardens of bliss with their Lord.

Transliteration	68:34 Inna lilmuttaqeena AAinda rabbi h im jannat ia InnaAAeemi
A	68:34 ان للمتقين عند ربهم جنت النعيم
Edip-Layth	<i>A Prophetic Description of the Followers of Hadith</i> 68:35 Should We treat the ones who peacefully surrendered the same as those who are criminals?
The Monotheist Group	68:35 Should We treat those who submitted the same as those who are criminals?
Muhammad Asad	68:35 or should We, perchance, treat those who surrender themselves unto Us ¹⁷ as [We would treat] those who remain lost in sin?
Rashad Khalifa	68:35 Shall we treat the Submitters like the criminals?
Shabbir Ahmed	68:35 Shall We, then, treat those who submit (to Our laws) like the guilty?
Transliteration	68:35 AfanajAAalu almuslimeena kaalmujrimeena
A	68:35 افنجل المسلمين كالمجرمين
Edip-Layth	68:36 What is wrong with you, how do you judge?
The Monotheist Group	68:36 What is wrong with you, how do you judge?
Muhammad Asad	68:36 What is amiss with you? ¹⁸ On what do you base your judgment [of right and wrong]?
Rashad Khalifa	68:36 What is wrong with your logic?
Shabbir Ahmed	68:36 What is the matter with you? How do you judge (the right and wrong and their logical consequences)?
Transliteration	68:36 Ma lakum kayfa ta h kumoon a
A	68:36 ما لكم كيف تحكمون
Edip-Layth	68:37 Or do you have another book which you study?
The Monotheist Group	68:37 Or do you have another book which you study?
Muhammad Asad	68:37 Or have you, perchance, a [special] divine writ which you study,
Rashad Khalifa	68:37 Do you have another book to uphold?
Shabbir Ahmed	68:37 Or do you have a scripture wherein you learn -
Transliteration	68:37 Am lakum kit ab un feehi tadrusoon a
A	68:37 ام لكم كتب فيه تدرسون
Edip-Layth	68:38 In it, you can find what you wish?
The Monotheist Group	68:38 In it, you can find what you wish?
Muhammad Asad	68:38 and in which you find all that you may wish to find? ¹⁹
Rashad Khalifa	68:38 In it, do you find anything you want?
Shabbir Ahmed	68:38 That you shall have through it whatever you choose?

Transliteration	68:38 Inna lakum feehee lam <u>a</u> takhayyaroon <u>a</u>
A	68:38 ان لكم فيه لما تخيرون
Edip-Layth	68:39 Or do you have an oath from Us, extending until the day of resurrection, that you can judge as you please?
The Monotheist Group	68:39 Or do you have an oath from Us, extending until the Day of Resurrection, that you can judge as you please?
Muhammad Asad	68:39 Or have you received a solemn promise, binding on Us till Resurrection Day, that yours will assuredly be whatever you judge [to be your rightful due]?
Rashad Khalifa	68:39 Or, have you received solemn assurances from us that grant you whatever you wish on the Day of Resurrection?
Shabbir Ahmed	68:39 Or do you have a solemn oath, binding on Us till Resurrection Day, that you shall have all that you demand?
Transliteration	68:39 Am lakum aym <u>a</u> nun AAalayn <u>a</u> balighatunil <u>a</u> yawmi alqiy <u>a</u> mati inna lakum lam <u>a</u> tahkumoon <u>a</u>
A	68:39 ام لكم ايمن علينا بلغة الى يوم القيمة ان لكم لما تحكمون
Edip-Layth	68:40 Ask them: "Who of them will make such a claim?"
The Monotheist Group	68:40 Ask them: "Who of them will make such a claim?"
Muhammad Asad	68:40 Ask them which of them is able to vouch for this!
Rashad Khalifa	68:40 Ask them, "Who guarantees this for you?"
Shabbir Ahmed	68:40 Ask them which of them guarantees it.
Transliteration	68:40 Salhum ayyuhum bi <u>th</u> alika zaAAeem <u>un</u>
A	68:40 سلهم ايهم بذلك زعيم
Edip-Layth	68:41 Or do they have partners? Then let them bring their partners, if they are truthful. ²
The Monotheist Group	68:41 Or do they have partners? Then let them bring their partners, if they are truthful.
Muhammad Asad	68:41 Or have they, perchance, anys ages to support their views? ²⁰ Well, then, if they are sincere in this their claim, let them produce those supporters of theirs
Rashad Khalifa	68:41 Do they have idols? Let their idols help them, if they are truthful.
Shabbir Ahmed	68:41 Do they have 'partners'? Then let them bring their 'partners' if they are truthful.
Transliteration	68:41 Am lahum shurak <u>ao</u> falya/too bishurak <u>a</u> -ihimin k <u>anoo</u> <u>s</u> adiqeena
A	68:41 ام لهم شركاء فليأتوا بشركائهم ان كانوا صدقين
Edip-Layth	68:42 The day will come when they will be exposed, and they will be required to prostrate, but they will be unable to. ³
The Monotheist Group	68:42 The Day will come when they will be exposed, and they will be required to prostrate, but they will be unable to.

Muhammad Asad	68:42 on the Day when man's very being shall be bared to the bone, ²¹ and when they [who now deny the truth] shall be called upon to prostrate themselves [before God], ²² and shall be unable to do so:
Rashad Khalifa	68:42 The day will come when they will be exposed, and they will be required to fall prostrate, but they will be unable to.
Shabbir Ahmed	68:42 On the Day when they are confronted with the stark reality and are summoned to submit, they shall not be able to show sincere submission. ¹⁰
Transliteration	68:42 Yawma yukshafu AAan s aqin wayudAAawnail a a Issujoodi fal a yastaeeAAoona
A	68:42 يوم يكشف عن ساق ويدعون الى السجود فلا يستطيعون
Edip-Layth	68:43 With their eyes subdued, humiliation will cover them. They were invited to prostrate when they were whole and able.
The Monotheist Group	68:43 With their eyes subdued, humiliation will cover them. They were invited to prostrate when they were whole and able.
Muhammad Asad	68:43 downcast will be their eyes, with ignominy overwhelming them - seeing that they had been called upon [in vain] to prostrate themselves [before Him] while they were yet sound [and alive].
Rashad Khalifa	68:43 With their eyes subdued, humiliation will cover them. They were invited to fall prostrate when they were whole and able.
Shabbir Ahmed	68:43 Their eyes drooping, humiliation will overwhelm them. And they had been repeatedly invited to submit when they were able.
Transliteration	68:43 KhashiAAatan absaruhumtarhaquhum thillatun waqad k anoo yudAAawna ilaIssujoodi wahum salimoona
A	68:43 خشعة ابصرهم ترهقهم ذلة وقد كانوا يدعون الى السجود وهم سلمون
Edip-Layth	68:44 Therefore, let Me deal with those who reject this hadith; We will entice them from where they do not perceive.
The Monotheist Group	68:44 Therefore, let Me deal with those who reject this narration; We will entice them from where they do not perceive.
Muhammad Asad	68:44 Hence, leave Me alone with such as give the lie to this tiding. ²³ We shall bring them low, step by step, without their perceiving how it has come about: ²⁴
Rashad Khalifa	68:44 Therefore, let Me deal with those who reject this Hadith; we will lead them on whence they never perceive.
Shabbir Ahmed	68:44 So leave his affair to Me, him who denied this message. We shall lead them step by step to a reprisal from directions they had never conceived. ¹¹
Transliteration	68:44 Fatharnee waman yuka ththibubihatha al hadeethi sanastadrijuhum min haythula yaAAlamoona
A	68:44 فذرني ومن يكذب بهذا الحديث سنستدرجهم من حيث لا يعلمون
Edip-Layth	68:45 I will lead them on; for My scheming is formidable.
The Monotheist Group	68:45 And I will lead them on; for My scheming is formidable.

Muhammad Asad	68:45 for, behold, though I may give them rein for a while, My subtle scheme is exceedingly firm! ²⁵
Rashad Khalifa	68:45 I will give them enough rope; My scheming is formidable.
Shabbir Ahmed	68:45 Though I give them respite, My Plan is unwavering.
Transliteration	68:45 Waomlee lahum inna kaydee mateen un
A	68:45 واملى لهم ان كيدى متين
Edip-Layth	68:46 Or did you ask them for a wage, so they are burdened by the fine?
The Monotheist Group	68:46 Or did you ask them for a wage, so they are burdened by the fine?
Muhammad Asad	68:46 Or is it that [they fear lest] thou ask them for a reward, [O Prophet,] so that they would be burdened with debt [if they listened to thee]?
Rashad Khalifa	68:46 Are you asking them for money, so they are burdened by the fine?
Shabbir Ahmed	68:46 Or is it that you ask them any reward so that they are burdened?
Transliteration	68:46 Am tas-aluhum ajran fahum min maghraminmuthqaloon a
A	68:46 ام تسلمهم اجرا فهم من مغرم مثقلون
Edip-Layth	68:47 Or do they know the future? So they have it recorded?
The Monotheist Group	68:47 Or do they know the future? So they have it recorded?
Muhammad Asad	68:47 Or [do they think] that the hidden reality [of all that exists] is within their grasp, so that [in time] they can write it down? ²⁶
Rashad Khalifa	68:47 Do they know the future? Do they have it recorded?
Shabbir Ahmed	68:47 Or is it that theirs is the future that they have written down?
Transliteration	68:47 Am AAindahumu alghaybu fahum yaktuboon a
A	68:47 ام عندهم الغيب فهم يكتبون
Edip-Layth	<i>The Companion of the Fish</i> 68:48 You shall be patient for the judgment of your Lord. Do not be like the companion of the fish who called out while he was in sorrow. ⁴
The Monotheist Group	68:48 You shall be patient for the judgment of your Lord. And do not be like the companion of the whale who called out while he was in sorrow.
Muhammad Asad	68:48 BEAR THEN with patience thy Sustainer's will and be not like him of the great fish, who cried out [in distress] after having given in to anger. ²⁷
Rashad Khalifa	68:48 You shall steadfastly persevere in carrying out the commands of your Lord. Do not be like (Jonah) who called from inside the fish.
Shabbir Ahmed	68:48 (O Prophet!) Go ahead steadfastly in establishing your Lord's command. And be not like him (Jonah) of the fish who cried out in distress. ¹²
Transliteration	68:48 Faisbir li hukmi rabbikawal a takun ka sahibi al hooti i th n adawahuwa makthoom un
A	68:48 فاصبر لحكم ربك ولا تكن كصاحب الحوت اذ نادى وهو مكظوم

Edip-Layth	68:49 Had it not been for his Lord's grace, he would be ejected to the shore, in disgrace.
The Monotheist Group	68:49 Had it not been for his Lord's grace, he would have remained trapped, while he was to be blamed.
Muhammad Asad	68:49 [And remember:] had not grace from his Sustainer reached him, ²⁸ he would indeed have been cast forth upon that barren shore in a state of disgrace: ²⁹
Rashad Khalifa	68:49 If it were not for his Lord's grace, he would have been ejected into the desert as a sinner.
Shabbir Ahmed	68:49 If it were not for the bliss of his Lord, he would have been cast into the wilderness and in the wilderness of thought. ¹³
Transliteration	68:49 Lawla an tadarakahu niAAamatunmin rabbihi lanubi tha bi alAAaqa-i wahuwa mathmoomun
A	68:49 لولا ان تدرکه نعمة من ربه لنبذ بالعراء وهو مذموم
Edip-Layth	68:50 But his Lord blessed him, and made him righteous.
The Monotheist Group	68:50 But his Lord blessed him, and made him righteous.
Muhammad Asad	68:50 but [as it was,] his Sustainer had elected him and placed him among the righteous.
Rashad Khalifa	68:50 But his Lord blessed him, and made him righteous.
Shabbir Ahmed	68:50 But his Lord elected him and included him among those who worked for reform, and thus, actualized their own 'self'.
Transliteration	68:50 Faijtabahu rabbuhu fajaAAalahumina alssaliheena
A	68:50 فاجتبه ربه فجعله من الصالحين
Edip-Layth	68:51 Those who have rejected almost attack you with their eyes when they hear the reminder, and they say, "He is crazy!"
The Monotheist Group	68:51 And those who have rejected almost attack you with their eyes when they hear the reminder, and they say: "He is crazy!"
Muhammad Asad	68:51 Hence, [be patient,] even though they who are bent on denying the truth would all but kill thee with their eyes whenever they hear this reminder, and [though] they say, "[As for Mubammad,] behold, most surely he is a madman!"
Rashad Khalifa	68:51 Those who disbelieved show their ridicule in their eyes when they hear the message and say, "He is crazy!"
Shabbir Ahmed	68:51 Those who deny the truth, attack you (O Prophet!) with their eyes when they hear the reminder. And they say, "He is a madman."
Transliteration	68:51 Wa-in yak adu alla theenakafaroo layuzliqoonaka bi-ab sarihim lamm a samiAAooalththikra wayaqooloona innahu lamajnoon un
A	68:51 وان يكاد الذين كفروا ليزلقونك بابصرهم لما سمعوا الذكر ويقولون انه لمجنون
Edip-Layth	68:52 It is but a reminder for the worlds.
The Monotheist Group	

	68:52 And it is but a reminder for the worlds.
Muhammad Asad	68:52 [Be patient:] for this is nought else but a reminder [from God] to all mankind.
Rashad Khalifa	68:52 It is in fact a message to the world.
Shabbir Ahmed	68:52 Nay, this is no less than a reminder for all peoples (and a giver of eminence to them). 14
Transliteration	68:52 Wama huwa illa thikrun lilAAalameena
A	68:52 وما هو الا ذكر للعلمين

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (68:1)

N50. This letter/number plays an important role in the mathematical system of the Quran based on code 19. For the meaning of this letter, see [74:1- 56](#); [1:1](#); [2:1](#); [13:38](#); [27:82](#); [38:1-8](#); [40:28-38](#); [46:10](#); [72:28](#). Ibn Kathir is a popular commentary of the Quran, which is respected because of its reliance on hadith to "explain" verses of the Quran. Ibn Kathir (d. 1372), in the classic commentary carrying his name, makes the following remarks on verses [2:29](#) and [68:1](#). For this commentary, he relies mainly on a hadith from Abu Dawud (d. 888), one of the so-called authentic Sunni holy hadith books: Ibn Abbas told all of you by Wasil b. Abd al-Ala al- Asadi- Muhammad b. Fudayl- al-Amash- abu Zabyan- ibn Abbas: the first thing God created is the pen. God then said to it: write!, Whereupon the pen asked: what shall I write, my lord! God replied: write what is predestined! He continued: and the pen proceeded to (write) whatever is predestined and gong to be to the coming of the hour. God then lifted up the water vapor and split the heavens off from it. Then God created the fish (nun), and the earth was spread out upon its back. The fish became agitated, with the result that the earth was shaken up. It was steadied by means of the mountains, for they indeed proudly (tower) over the earth. After learning the intellectual level of the "believers," collectors, narrators, and commentators of the above hadith, such as Abu Dawud (d. 888), al-Tabari (d. 1516), and Ibn al-Baz (1995), it becomes clear why Muhammad would utter the words in [25:30](#). See [21:33](#); [27:88](#); [36:40](#); [39:5](#); [79:30](#).

Edip-Layth - End Note 2 (68:41)

See [42:21](#); [9:31](#); [6:112-116,145-150](#).

Edip-Layth - End Note 3 (68:42)

Commentaries relying heavily on hadith have distorted the meaning of this verse. According to a hadith reported by Bukhari thrice, in order to prove His identity, God will uncover his leg showing it to the prophets!

Edip-Layth - End Note 4 (68:48)

Instead of using the proper name of the prophet, Jonah (Yunus), this verse uses sahib ul-hut, that is, the Companion of the Fish. Thus, our attention is pulled to the letter N. For other examples, see [21:87](#); [50:13](#); [3:96](#); [7:69](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (68:1)

Chronologically, this is the first appearance of any of the "disjointed" [i.e., single] letters (al-muqatta'at) which precede a number of the surahs of the Qur'an: for the various theories relating to these letters, see Appendix II. The supposition of some of the early commentators (extensively quoted by Tabari) that the letter n, pronounced nun, represents here an abbreviation of the identically-pronounced noun which signifies both "great fish" and "inkwell" has been convincingly rejected by some of the most outstanding authorities (e.g., Zamakhshari and Razi) on grammatical grounds.

Muhammad Asad - End Note 2 (68:1)

For the meaning of the adjectival particle wa at the beginning of this sentence, see first half of note 23 on [74:32](#). The mention of "the pen" is meant to recall the earliest Qur'anic revelation, namely, the first five verses of surah 96 ("The Germ-Cell"), and thus to stress the fact of Muhammad's prophethood. As regards the symbolic significance of the concept of "the pen", see [96:3-5](#) and the corresponding note 3.

Muhammad Asad - End Note 3 (68:2)

This is an allusion to the taunt with which most of Muhammad's contemporaries greeted the beginning of his preaching, and with which they continued to deride him for many years. In its wider sense, the above passage relates - as is so often the case in the Qur'an - not merely to the Prophet but also to all who followed or will follow him: in this particular instance, to all who base their moral valuations on their belief in God and in life after death.

Muhammad Asad - End Note 4 (68:4)

The term khuluq, rendered by me as "way of life", describes a person's "character", "innate disposition" or "nature" in the widest sense of these concepts, as well as "habitual behaviour" which becomes, as it were, one's "second nature" (Taj al-'Arus). My identification of khuluq with "way of life" is based on the explanation of the above verse by Abd Allah ibn Abbas (as quoted by Tabari), stating that this term is here synonymous with din: and we must remember that one of the primary significances of the latter term is "a way [or "manner"] of behaviour" or "of acting" (Qamus). More over, we have several well-authenticated Traditions according to which Muhammad's widow A'ishah, speaking of the Prophet many years after his death, repeatedly stressed that "his way of life (khuluq) was the Qur'an." (Muslim, Tabari and Hakim, on the authority of Sa'id Ibn Hisham; Ibn Hanbal, Abu Da'ud and Nasa'i, on the authority of Al-Hasan al-Basri; Tabari, on the authority of Qatadah and Jubayr ibn Nufayl; and several other compilations).

Muhammad Asad - End Note 5 (68:9)

I.e., "they would like thee to be conciliatory in the matter of ethical principles and moral valuations, whereupon they would reciprocate and desist from actively opposing thee"

Muhammad Asad - End Note 6 (68:10)

Lit., "And". The subsequently enumerated types of moral deficiency are, of course, mentioned only as examples of the type of man to whose likes or dislikes no consideration whatever should be shown.

Muhammad Asad - End Note 7 (68:13)

The term *utul* - derived from the verb *atala*, "he dragged [someone or something] in a rough and cruel manner" - is used to describe a person combining within himself the attributes of cruelty and greed; hence the composite rendering adopted by me.

Muhammad Asad - End Note 8 (68:13)

The commentators give the most divergent interpretations to the term *zanim*, which is evidently derived from the noun *zanamah*, denoting either of the two wattles, or fleshy skin protuberances, hanging below the ears of a goat. Since these wattles do not seem to have any physiological function, the term *zanim* has come to signify "someone [or "something"] not needed" (Taj al-'Arus): in other words, redundant or useless. It is, therefore, logical to assume that in the above context this term describes a person who is entirely useless in the social sense.

Muhammad Asad - End Note 9 (68:15)

The term *banun* (lit., "children" or "sons") is often used in the Qur'an metonymically, denoting "popular support" or "many adherents"; in conjunction with the term *mal* ("worldly goods") it is meant to illustrate a certain mentality which attributes a pseudo-religious significance to wealth and influence, and regards these visible signs of worldly success as a post-factum evidence of the "righteousness" of the person concerned and, hence, of his not being in need of further guidance.

Muhammad Asad - End Note 10 (68:16)

Lit., "We shall brand him on the snout" (*khurtum*). All commentators point out that this, idiomatic phrase has a strictly metaphorical meaning, namely, "We shall stigmatize him with indelible disgrace" (cf. Lane II, 724, quoting both Raghīb and Taj al-'Arus).

Muhammad Asad - End Note 11 (68:17)

I.e., by bestowing on them affluence out of all proportion to their moral deserts.

Muhammad Asad - End Note 12 (68:18)

I.e., they resolved upon their objective without the reservation, "if God so will"; which points to the first lesson to be derived from this parable, as well as to its connection with the rhetorical question in verses 14-15 above.

Muhammad Asad - End Note 13 (68:24)

Ever since Biblical times it has been understood that the poor have a right to a share in the harvest of the fields and gardens owned by their more fortunate fellow-men (cf. [6:141](#) - "give [unto the poor] their due on harvest-day"). The determination of the "owners of the garden" to deprive the poor of this right is the second type of sin to which the above parable points: and inasmuch as it is a social sin, it connects with verses 10-13.

Muhammad Asad - End Note 14 (68:28)

This is obviously a reference to their failure to realize that nothing can come about unless the Almighty so wills (verse 18).

Muhammad Asad - End Note 15 (68:32)

Namely, His forgiveness.

Muhammad Asad - End Note 16 (68:33)

This connects with the first clause of verse 17 above, which, in its turn, contains an allusion to the mentality spoken of in verses 14-15.

Muhammad Asad - End Note 17 (68:35)

This is the earliest occurrence of the term muslimun (sing. muslim) in the history of Qur'anic revelation. Throughout this work, I have translated the terms muslim and islam in accordance with their original connotations, namely, "one who surrenders [or "has surrendered"] himself to God", and "man's self-surrender to God"; the same holds good of all forms of the verb aslama occurring in the Qur'an. It should be borne in mind that the "institutionalized" use of these terms - that is, their exclusive application to the followers of the Prophet Muhammad - represents a definitely post-Qur'anic development and, hence, must be avoided in a translation of the Qur'an.

Muhammad Asad - End Note 18 (68:36)

Sc., "O you sinners".

Muhammad Asad - End Note 19 (68:38)

Lit., "so that in it you [may] have all that you choose [to have]" - i.e., a moral justification of the claim that whatever is considered "expedient" is eo ipso right.

Muhammad Asad - End Note 20 (68:41)

Lit., "Or have they any associates?" - i.e., wise people ('uqala) who would share their views and their way of life (Zamakhshari and Razi). Accordingly, the expression shuraka'uhum in the next sentence has been rendered as "those supporters of theirs".

Muhammad Asad - End Note 21 (68:42)

Lit., "when the shin[-bone] shall be bared": i.e., when man's innermost thoughts, feelings and motivations will be laid bare. The implication is that their erstwhile claim that whatever is "expedient" is morally justifiable (see note 19 above), shall be revealed in all its nakedness - namely, as something indefensible and spiritually destructive.

Muhammad Asad - End Note 22 (68:42)

I.e., willingly, gladly humbling themselves before Him.

Muhammad Asad - End Note 23 (68:44)

I.e., to divine revelation in general, and to the tiding of resurrection and judgment, in particular - the implication being that God alone has the right to decide whether or how to chastise them.

Muhammad Asad - End Note 24 (68:44)

Lit., "without their knowing whence [it comes]". The above sentence, as well as the next, (verse 45), are found in exactly the same formulation in [7:182-183](#)

Muhammad Asad - End Note 25 (68:45)

The term "subtle scheme" (kayd) evidently circumscribes here God's unfathomable plan of creation of which man can glimpse only isolated fragments and never the totality: a plan in which every thing and

happening has a definite function, and nothing is accidental. (See in this connection note 11 on [10:5](#) - "None of this has God created without [an inner] truth".) Indirectly, the above passage alludes to the question as to the reason why God allows so many evil persons to enjoy their lives to the full, while so many of the righteous are allowed to suffer: the answer being that during his life in this world man cannot really understand where apparent happiness and unhappiness ultimately lead to, and what role they play in God's "subtle scheme" of creation.

Muhammad Asad - End Note 26 (68:47)

Sc., "and that, therefore, they need not listen to divine revelation." For the real significance of the term al-ghayb - of which the above is undoubtedly the earliest instance in the chronology of Qur'anic revelation - see surah 2, note 3. Its use in the above context is meant to elucidate and further develop the idea already touched upon in [96:6](#) - "man becomes grossly overweening whenever he believes himself to be self-sufficient". More particularly, the present passage points to the fallacy of the arrogant belief that the solution of all the mysteries of the universe is "just around the corner" and that man-centred science - epitomized in the reference to its being "written down" - can and will teach its adepts how to "conquer nature" and to attain to what they regard as the good life.

Muhammad Asad - End Note 27 (68:48)

This is a reference to the Prophet Jonah - see [21:87](#) and the corresponding notes 82 and 83. As mentioned in [37:140](#), "he fled like a runaway slave" from the task with which he had been entrusted by God, because his people did not all at once accept his preaching as valid: and so Muhammad is exhorted not to give in to despair or anger at the opposition shown to him by most of his contemporaries in Mecca, but to persevere in his prophetic mission.

Muhammad Asad - End Note 28 (68:49)

Cf. [37:143](#) - "had he not been of those who [even in the deep darkness of their distress are able to] extol God's limitless glory": i.e., who always remember God and pray for His forgiveness.

Muhammad Asad - End Note 29 (68:49)

Lit., "while he was still blameworthy", i.e., burdened with sin and unredeemed by repentance: implying that but for God's grace he would have died as a sinner.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (68:1)

` `NuN" is unique among the Quran's miraculous initials. See Appendix 1.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (68:6)

Superb knowledge and sublime character can only indicate a great man

Shabbir Ahmed - End Note 2 (68:9)

and compromise on a middle grounds between truth and falsehood. [10:15](#), [11:113](#), [17:74](#)

Shabbir Ahmed - End Note 3 (68:10)

Repeated swearing hurts the credibility of a person

Shabbir Ahmed - End Note 4 (68:13)

Zanama = Folds of skin beneath the ears of a goat that serve no known practical purpose. Zaneem = A man who makes himself worthless to the society

Shabbir Ahmed - End Note 5 (68:16)

'Branding the snout' alludes to bringing to visible disgrace to a person who chooses to live at the subhuman level

Shabbir Ahmed - End Note 6 (68:17)

[18:32-44](#)

Shabbir Ahmed - End Note 7 (68:28)

Sabh = Swim in strides = Work hard = Labor for a noble cause

Shabbir Ahmed - End Note 8 (68:29)

Refusing the Divinely ordained right of the needy

Shabbir Ahmed - End Note 9 (68:32)

This was an example that only the System of Life based on collective good shall endure. God does not punish people out of rage, and reward and punishment are built-in our own actions

Shabbir Ahmed - End Note 10 (68:42)

It will be too late

Shabbir Ahmed - End Note 11 (68:44)

[39:23](#)

Shabbir Ahmed - End Note 12 (68:48)

[21:87](#), [37:139](#)

Shabbir Ahmed - End Note 13 (68:49)

[37:146](#)

Shabbir Ahmed - End Note 14 (68:52)

Zikr = Remembrance = Reminder = Giver of eminence

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 69:1 Reality!
The Monotheist Group	In the name of God, the Almighty, the Merciful. 69:1 The reality.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 69:1 OH, THE LAYING-BARE of the truth! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 69:1 The incontestable (event).
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 69:1 The Inevitable Reality.
Transliteration	Bismi All <u>a</u> hi al <u>r</u> rah <u>m</u> ani al <u>r</u> rah <u>e</u> emi 69:1 Al <u>h</u> aq <u>q</u> at <u>u</u>
A	بسم الله الرحمن الرحيم 69:1 الحاقة
Edip-Layth	69:2 What is the reality?
The Monotheist Group	69:2 What is the reality?
Muhammad Asad	69:2 How awesome that laying-bare of the truth!

Rashad Khalifa	69:2 What an incontestable (event)!
Shabbir Ahmed	69:2 How awesome is the Inevitable Reality?
Transliteration	69:2 Ma al <u>h</u> aqqu <u>t</u> u
A	69:2 ما الحاقة
Edip-Layth	69:3 Do you know what the reality is?
The Monotheist Group	69:3 Absolutely, do you know what is the reality?
Muhammad Asad	69:3 And what could make thee conceive what that laying-bare of the truth will be? ²
Rashad Khalifa	69:3 It is truly incontestable.
Shabbir Ahmed	69:3 Ah, what can give you an idea what the Inevitable Reality is!
Transliteration	69:3 Wama adra <u>k</u> a m <u>a</u> al <u>h</u> aqqu <u>t</u> u
A	69:3 وما ادرك ما الحاقة
Edip-Layth	69:4 Thamud and Aad rejected the Shocker.
The Monotheist Group	69:4 Thamud and 'Aad disbelieved in the Shocker.
Muhammad Asad	69:4 THE LIE gave [the tribes of] Thamud and 'Ad to [all tidings of] that sudden calamity! ³
Rashad Khalifa	69:4 Thamoud and `Aad disbelieved in the Shocker.
Shabbir Ahmed	69:4 Thamud and 'Aad denied the day of Catastrophe (Resurrection, 101:1).
Transliteration	69:4 Kath <u>h</u> abat thamoodu waAA <u>a</u> dun bi <u>al</u> qariAA <u>a</u> ti
A	69:4 كذبت ثمود وعاد بالقارعة
Edip-Layth	69:5 As for Thamud, they were annihilated by the devastation.
The Monotheist Group	69:5 As for Thamud, they were annihilated by the devastation.
Muhammad Asad	69:5 Now as for the Thamud - they were destroyed by a violent upheaval [of the earth]; ⁴
Rashad Khalifa	69:5 As for Thamoud, they were annihilated by the devastating (quake).
Shabbir Ahmed	69:5 As for Thamud, they were destroyed by a thunderous blast.
Transliteration	69:5 Faamma <u>m</u> a thamoodu faohlikoo bi <u>al</u> tt <u>a</u> ghiyati
A	69:5 فاما ثمود فاهلكوا بالطاغية
Edip-Layth	69:6 As for Aad, they were annihilated by a furious violent wind.
The Monotheist Group	69:6 And as for 'Aad, they were annihilated by a furious violent wind.
Muhammad Asad	69:6 and as for the 'Ad - they were destroyed by a storm wind furiously raging,
Rashad Khalifa	69:6 As for `Aad, they were annihilated by a persistent, violent storm.
Shabbir Ahmed	69:6 And as for 'Aad, they were annihilated with raging hurricane winds.

Transliteration	69:6 Waamma AAadun faohlikoo biree hīnsarsarin AAatīyatīn
A	69:6 واما عاد فاهلكوا بریح صرصر عاتية
Edip-Layth	69:7 He unleashed it upon them for seven nights and eight days, in succession. You could see the people destroyed in it, as if they were decayed palm trunks. ¹
The Monotheist Group	69:7 He unleashed it upon them for seven nights and eight days, in succession. You could see the people destroyed in it, as if they are decayed palm trunks.
Muhammad Asad	69:7 which He willed against them for seven nights and eight days without cease, so that in the end thou couldst see those people laid low [in death], as though they were so many [uprooted] trunks of hollow palm trees:
Rashad Khalifa	69:7 He unleashed it upon them for seven nights and eight days, violently. You could see the people tossed around like decayed palm trunks.
Shabbir Ahmed	69:7 Which He made it rage upon them for seven long nights and eight long days. Such that you could imagine those people as uprooted hollow palm-trunks. ¹
Transliteration	69:7 Sakhkharahā AAalayhim sabAAa lay alīnwathamanīyata ayyāmin husooman fatarāalqawma feeḥa sarAAa kaannahum aAAajazunakhlin khawīyatūn
A	69:7 سخرها عليهم سبع ليال وثمانية ايام حسوما فترى القوم فيها صرعى كأنهم اعجاز نخل خاوية
Edip-Layth	69:8 Do you see any legacy for them?
The Monotheist Group	69:8 Do you see any legacy for them?
Muhammad Asad	69:8 and dost thou now see any remnant of them?
Rashad Khalifa	69:8 Can you find any trace of them?
Shabbir Ahmed	69:8 Can you see any remnants of them?
Transliteration	69:8 Fahal tarā lahum min baqīyatīn
A	69:8 فهل ترى لهم من باقية
Edip-Layth	69:9 And Pharaoh, and those before him, and the sinners, came with wickedness.
The Monotheist Group	69:9 And Pharaoh, and those before him, and the sinners, came with wickedness.
Muhammad Asad	69:9 And there was Pharaoh, too, and [many of] those who lived before him, and the cities that were overthrown ⁵ - [all of them] indulged in sin upon sin
Rashad Khalifa	69:9 Pharaoh, others before him, and the sinners (of Sodom) were wicked.
Shabbir Ahmed	69:9 And there came Pharaoh, and many others before him, and the townships that were overthrown. All of them committed fault upon fault.
Transliteration	69:9 Wajāa firAAawnu waman qablahu wa almu/tafikātubīalkhatī-ati
A	69:9 وجاء فرعون ومن قبله والموتفكت بالخاطئة
Edip-Layth	69:10 They disobeyed the messenger of their Lord. So He took them with a devastating requital.

The Monotheist Group	69:10 They disobeyed the messenger of their Lord. So He took them with a devastating requital.
Muhammad Asad	69:10 and rebelled against their Sustainer's apostles: and so He took them to task with a punishing grasp exceedingly severe!
Rashad Khalifa	69:10 They disobeyed the messenger of their Lord. Consequently, He requited them a devastating requital.
Shabbir Ahmed	69:10 For, they disobeyed the respective messenger of their Lord. Consequently, He grasped them with a firm grasp.
Transliteration	69:10 FaAAaṣaw rasoola rabbihim faakhathahumakhṭathan rabīyatan
A	69:10 فعصوا رسول ربهم فآخذهم اخذة رابية
Edip-Layth	69:11 When the water flooded, We carried you on the vessel.
The Monotheist Group	69:11 And when the water flooded, We carried you on the vessel.
Muhammad Asad	69:11 [And] behold: when the waters [of Noah's flood] burst beyond all limits, it was We who caused you ⁶ to be borne [to safety] in that floating ark,
Rashad Khalifa	69:11 The flood was devastating, so we carried you on the floating (ark).
Shabbir Ahmed	69:11 Behold! When waters topped the levels, We carried you upon the watercraft. ²
Transliteration	69:11 Inna lamma taghaalmao hamalnaḡum fee aljariyati
A	69:11 انا لما طغا الماء حملنكم فى الجارية
Edip-Layth	69:12 That We would make it as a reminder for you, and so that any listening ear may understand.
The Monotheist Group	69:12 That We would make it as a reminder for you, and so that any listening ear may understand.
Muhammad Asad	69:12 so that We might make all this ⁷ a [lasting] reminder to you all, and that every wide-awake ear might consciously take it in.
Rashad Khalifa	69:12 We rendered it a lesson for you, that any listening ear may understand.
Shabbir Ahmed	69:12 (These events are conveyed to you) so that We might make it a lesson for you, and that any attentive ear might take it to memory.
Transliteration	69:12 LinajAAalaha lakum tathkiratanwataAAiyaha oḥunun waAAiyatun
A	69:12 لنجعلها لكم تذكرة وتعيها اذن وعية
Edip-Layth	<i>The End</i> 69:13 When the horn is blown once.
The Monotheist Group	69:13 And when the horn is blown once.
Muhammad Asad	69:13 Hence, [bethink yourselves of the Last Hour,] when the trumpet [of judgment] shall be sounded with a single blast,
Rashad Khalifa	69:13 When the horn is blown once.
Shabbir Ahmed	69:13 So, think when the Trumpet is sounded with a single blast.

Transliteration	69:13 Fa-i <u>tha</u> nufikha fee al <u>ssoorina</u> fkhatur wa <u>hida</u> tun
A	69:13 فاذا نفخ فى الصور نفخة وحدة
Edip-Layth	69:14 The earth and the mountains will be removed from their place and crushed with a single crush.
The Monotheist Group	69:14 And the Earth and the mountains will be removed from their place and crushed with a single crush.
Muhammad Asad	69:14 and the earth and the mountains shall be lifted up and crushed with a single stroke!
Rashad Khalifa	69:14 The earth and the mountains will be carried off and crushed; utterly crushed.
Shabbir Ahmed	69:14 And the earth is moved and the mountains struck with a stroke.
Transliteration	69:14 Wa <u>hu</u> milati al-ar <u>du</u> waal <u>jiba</u> lufadukkata dakkatan wa <u>hida</u> tan
A	69:14 وحملت الارض والجبال فدكتا دكة وحدة
Edip-Layth	69:15 On that day the unavoidable event will come to pass.
The Monotheist Group	69:15 On that Day the unavoidable event will come to pass.
Muhammad Asad	69:15 And so, that which must come to pass ⁸ will on that day have come to pass;
Rashad Khalifa	69:15 That is the day when the inevitable event will come to pass.
Shabbir Ahmed	69:15 Then, on that Day when the Episode will come to pass.
Transliteration	69:15 Fayawma-i <u>thin</u> waqaAAati alwa <u>qi</u> AAatu
A	69:15 فيومئذ وقعت الواقعة
Edip-Layth	69:16 The heavens will be torn, and on that day it will be flimsy.
The Monotheist Group	69:16 And the heavens will be torn, and on that Day it will be flimsy.
Muhammad Asad	69:16 and the sky will be rent asunder ⁹ - for, frail will it have become on that Day - ;
Rashad Khalifa	69:16 The heaven will crack, and fall apart.
Shabbir Ahmed	69:16 And when the sky will be rent asunder, so frail will it be that Day.
Transliteration	69:16 Wainshaqqati alssam <u>a</u> ofahiya yawma-i <u>thin</u> wa <u>hiya</u> tun
A	69:16 وانشقت السماء فهى يومئذ واهية
Edip-Layth	69:17 The angels will be on its borders, and the throne of your Lord will be carried above them by eight. ²
The Monotheist Group	69:17 And the angels will be on its borders, and the throne of your Lord will be carried above them by eight.
Muhammad Asad	69:17 and the angels [will appear] at its ends, ¹⁰ and, above them, eight will bear aloft on that Day the throne of thy Sustainer's almightiness ¹¹

Rashad Khalifa	69:17 The angels will be all around, and Your Lord's dominion will then encompass eight (universes).
Shabbir Ahmed	69:17 And the Divine laws in nature will rally around and your Lord's Supreme Control will reign over eight Universes that Day. ³
Transliteration	69:17 Waal ^a malaku AAa ^a ar ^j a-ih ^a wayah ^m ilu AAarsha rabbika fawqahum yawma-ith ⁱ n tham ^a niyatun
A	69:17 والملك على أرجائها ويحمل عرش ربك فوقهم يومئذ ثمانية
Edip-Layth	69:18 On that day, you will be exposed, nothing from you can be hidden.
The Monotheist Group	69:18 On that Day, you will be exposed, nothing from you can be hidden.
Muhammad Asad	69:18 On that Day you shall be brought to judgment: not [even] the most hidden of your deeds will remain hidden.
Rashad Khalifa	69:18 On that day, you will be exposed, nothing of you can be hidden.
Shabbir Ahmed	69:18 On that Day you will be exposed; not a secret of you will remain hidden.
Transliteration	69:18 Yawma-ith ⁱ n tuAAar ^a doona la ^a takhf ^a minkum kh ^a fiyatun
A	69:18 يومئذ تعرضون لا تخفى منكم خافية
Edip-Layth	69:19 As for the one who is given his record in his right, he will say, "Here, come and read my record!"
The Monotheist Group	69:19 As for the one who is given his record in his right, he will say: "Here, come and read my record!"
Muhammad Asad	69:19 Now as for him whose record shall be placed in his right hand, ¹² he will exclaim: "Come you all!" Read this my record!
Rashad Khalifa	<i>The Believers</i> 69:19 As for the one who receives his record with his right hand, he will say, "Come read my record."
Shabbir Ahmed	69:19 Then he who is given his record in his right hand, will say, "Come all of you around! Read this my record."
Transliteration	69:19 Faamma ^a man ootiya kit ^a abahubiyameenihi fayaqoolu h ^a omu iqraoo kit ^a biyah
A	69:19 فاما من اوتى كتبه بيمينه فيقول هاوم اقرعوا كتبهم
Edip-Layth	69:20 "I knew that I was going to be held accountable."
The Monotheist Group	69:20 "I knew that I was going to be held accountable."
Muhammad Asad	69:20 Behold, I did know that [one day] I would have to face my account! ¹³
Rashad Khalifa	69:20 "I did believe that I was going to be held accountable."
Shabbir Ahmed	69:20 I did really think that my account would eventually reach me."
Transliteration	69:20 Innee th anantu annee mula ^a qin ^h is ^a biyah
A	69:20 انى ظننت انى ملق حسابيه

Edip-Layth	69:21 So he shall be in a life, well-pleasing.
The Monotheist Group	69:21 So he shall be in a life, well-pleasing.
Muhammad Asad	69:21 And so he will find himself in a happy state of life,
Rashad Khalifa	69:21 He has deserved a happy life.
Shabbir Ahmed	69:21 Then he will be in a state of bliss.
Transliteration	69:21 Fahuwa fee AAeeshatin r <u>a</u> diyatin
A	69:21 فهو فى عيشة راضية
Edip-Layth	69:22 In a lofty Paradise.
The Monotheist Group	69:22 In a lofty Paradise.
Muhammad Asad	69:22 in a lofty paradise,
Rashad Khalifa	69:22 In an exalted Paradise.
Shabbir Ahmed	69:22 In a lofty Garden.
Transliteration	69:22 Fee jannatin AA <u>a</u> liyatin
A	69:22 فى جنة عالية
Edip-Layth	69:23 Its fruits are within reach.
The Monotheist Group	69:23 Its fruits are within reach.
Muhammad Asad	69:23 with its fruits within easy reach.
Rashad Khalifa	69:23 Its fruits are within reach.
Shabbir Ahmed	69:23 With its fruit at hand.
Transliteration	69:23 Quoofu <u>h</u> a d <u>a</u> niyatun
A	69:23 قطوفها دانية
Edip-Layth	69:24 "Eat and drink merrily in return for your works in days past."
The Monotheist Group	69:24 "Eat and drink merrily in return for your works in days past."
Muhammad Asad	69:24 [And all who are thus blest will be told:] "Eat and drink with good cheer in return for all [the good deeds] that you have sent ahead in days gone by!"
Rashad Khalifa	69:24 Eat and drink happily in return for your works in days past.
Shabbir Ahmed	69:24 Eat and drink happily for what you did in the days past.
Transliteration	69:24 Kuloo waishraboo hanee-an bim <u>a</u> slaftum fee al-ayy <u>a</u> mi alk <u>h</u> aliyati
A	69:24 كلوا واشربوا هنيا بما اسلفتم فى الايام الخالية
Edip-Layth	69:25 As for he who is given his record in his left, he will say, "Oh, I wish I never received my record,"
The Monotheist Group	69:25 As for him who is given his record in his left, he will say: "Oh, I wish I never received my record,"

Muhammad Asad	69:25 But as for him whose record shall be placed in his left hand, ¹⁴ he will exclaim: "Oh, would that I had never been shown this my record,
Rashad Khalifa	<i>The Disbelievers</i> 69:25 As for him who is given his record in his left hand, he will say, "Oh, I wish I never received my record.
Shabbir Ahmed	69:25 But as for him who is given his record in his left hand, He will say, "Oh, I wish I was never given my record.
Transliteration	69:25 Waamma man ootiya kit abahubishimalihi fayaqoolu y a laytanee lam oota kitabiyah
A	69:25 واما من اوتى كتبه بشماله فيقول يليتني لم اوت كتبه
Edip-Layth	69:26 "That I never knew my account,"
The Monotheist Group	69:26 "And that I never knew my account,"
Muhammad Asad	69:26 and neither known this my account!
Rashad Khalifa	69:26 "I wish I never knew my account.
Shabbir Ahmed	69:26 And knew not my account.
Transliteration	69:26 Walam adri m a hisabiyah
A	69:26 ولم ادر ما حسابيه
Edip-Layth	69:27 "I wish the end had been final,"
The Monotheist Group	69:27 "I wish the end had been final,"
Muhammad Asad	69:27 Oh, would that this [death of mine] had been the end of me!
Rashad Khalifa	69:27 "I wish my death was eternal.
Shabbir Ahmed	69:27 Oh, could this be the end of me!
Transliteration	69:27 Ya laytaha kanati alqadiyat
A	69:27 يليتها كانت القاضية
Edip-Layth	69:28 "My money cannot help me,"
The Monotheist Group	69:28 "My money cannot help me,"
Muhammad Asad	69:28 Of no avail to me is all that I have [ever] possessed,
Rashad Khalifa	69:28 "My money cannot help me.
Shabbir Ahmed	69:28 Of no help is my wealth.
Transliteration	69:28 Ma aghna AAanee m aliyah
A	69:28 ما اغنى عنى ماله
Edip-Layth	69:29 "All my power is gone."
The Monotheist Group	69:29 "All my power is gone."
Muhammad Asad	69:29 [and] all my power of argument has died away from me!" ¹⁵

Rashad Khalifa	69:29 "All my power is gone."
Shabbir Ahmed	69:29 Vanquished is all my control."
Transliteration	69:29 Halaka AAannee sulṭaniyah
A	69:29 هلك عني سلطانيه
Edip-Layth	69:30 Take him and shackle him.
The Monotheist Group	69:30 Take him and shackle him.
Muhammad Asad	69:30 Thereupon the command will go forth:] "Lay hold of him, and shackle him, ¹⁶
Rashad Khalifa	69:30 Take him and shackle him.
Shabbir Ahmed	69:30 Take him and shackle him! ⁴
Transliteration	69:30 Khuthoohu faghulloohu
A	69:30 خذوه فغلوه
Edip-Layth	69:31 Then to hell cast him.
The Monotheist Group	69:31 Then to Hell cast him.
Muhammad Asad	69:31 and then let him enter hell,
Rashad Khalifa	69:31 Burn him in Hell.
Shabbir Ahmed	69:31 And then hurl him in the blazing flame of his deeds.
Transliteration	69:31 Thumma aljaheema ṣalloohu
A	69:31 ثم الجحيم صلوه
Edip-Layth	69:32 Then, in a chain that is the length of seventy hands, tie him up.
The Monotheist Group	69:32 Then, in a chain that is the length of seventy arms, tie him up.
Muhammad Asad	69:32 and then thrust him into a chain [of other sinners like him ¹⁷ - a chain] the length whereof is seventy cubits: ¹⁸
Rashad Khalifa	69:32 In a chain that is seventy arms long, tie him up.
Shabbir Ahmed	69:32 And then make him a link in the very long chain of people like him. ⁵
Transliteration	69:32 Thumma fee silsilatin tharAAuhasabAAoona thiraAAan faoslukoohu
A	69:32 ثم في سلسلة ذرعا سبعون ذراعا فاسلكوه
Edip-Layth	69:33 For he did not acknowledge God, the Great.
The Monotheist Group	69:33 For he did not believe in God, the Great.
Muhammad Asad	69:33 for, behold, he did not believe in God, the Tremendous,
Rashad Khalifa	69:33 For he did not believe in GOD, Most Great.
Shabbir Ahmed	69:33 This was one who did not believe in God, the Tremendous.

Transliteration	69:33 Innahu kana la yu/minu biAlla <u>h</u> ialAAa <u>th</u> eeemi
A	69:33 انه كان لا يؤمن بالله العظيم
Edip-Layth	69:34 Nor did he advocate the feeding of the poor.
The Monotheist Group	69:34 Nor did he advocate the feeding of the poor.
Muhammad Asad	69:34 and did not feel any urge ¹⁹ to feed the needy:
Rashad Khalifa	69:34 Nor did he advocate the feeding of the poor.
Shabbir Ahmed	69:34 And arranged not to feed the needy.
Transliteration	69:34 Wala ya <u>h</u> uddu AAa <u>l</u> ataAAa <u>mi</u> almiskeeni
A	69:34 ولا يحض على طعام المسكين
Edip-Layth	69:35 Consequently, he has no friend here today.
The Monotheist Group	69:35 Consequently, he has no friend here today.
Muhammad Asad	69:35 and so, no friend has here today,
Rashad Khalifa	69:35 Consequently, he has no friend here.
Shabbir Ahmed	69:35 And so, he has no friend here today.
Transliteration	69:35 Falaysa lahu alyawma h <u>a</u> huna hameemu <u>n</u>
A	69:35 فليس له اليوم ههنا حميم
Edip-Layth	69:36 Nor any food, except for pollutants.
The Monotheist Group	69:36 Nor any food, except from pollutants.
Muhammad Asad	69:36 nor any food save the filth
Rashad Khalifa	69:36 Nor any food, except the bitter variety.
Shabbir Ahmed	69:36 Nor any food but the discarded shreds he gave to others.
Transliteration	69:36 Wala taAAa <u>m</u> un illa <u>m</u> in ghisleeni <u>n</u>
A	69:36 ولا طعام الا من غسلين
Edip-Layth	69:37 Food for the sinners.
The Monotheist Group	69:37 Food for the sinners.
Muhammad Asad	69:37 which none but the sinners eat!" ²⁰
Rashad Khalifa	69:37 Food for the sinners.
Shabbir Ahmed	69:37 Which none eat but those who faulted through life.
Transliteration	69:37 La ya/kuluhu illa alkh <u>a</u> ti-oona
A	69:37 لا يأكله الا الخطون
Edip-Layth	69:38 I swear by what you see. ³

The Monotheist Group	69:38 So I do swear by what you see.
Muhammad Asad	69:38 BUT NAY! I call to witness an that you can see,
Rashad Khalifa	69:38 I swear by what you see.
Shabbir Ahmed	69:38 But nay, I call to witness all that you see 6
Transliteration	69:38 Fala qsimu bima tubsiroona
A	69:38 فلا أقسم بما تبصرون
Edip-Layth	69:39 What you do not see.
The Monotheist Group	69:39 And what you do not see.
Muhammad Asad	69:39 as well as all that you cannot see! 21
Rashad Khalifa	69:39 And what you do not see.
Shabbir Ahmed	69:39 And all that you see not 7
Transliteration	69:39 Wama la tubsiroona
A	69:39 وما لا تبصرون
Edip-Layth	69:40 This is the utterance of an honorable messenger.
The Monotheist Group	69:40 This is the utterance of an honorable messenger.
Muhammad Asad	69:40 Behold, this [Qur'an] is indeed the [inspired] word of a noble apostle,
Rashad Khalifa	69:40 This is the utterance of an honorable messenger.
Shabbir Ahmed	69:40 Certainly, this is the utterance of a noble messenger. 8
Transliteration	69:40 Innahu laqawlu rasoolin kareem in
A	69:40 انه لقول رسول كريم
Edip-Layth	69:41 It is not the utterance of a poet; rarely do you acknowledge.
The Monotheist Group	69:41 It is not the utterance of a poet; rarely do you believe.
Muhammad Asad	69:41 and is not however little you may [be prepared to] believe it - the word of a poet;
Rashad Khalifa	69:41 Not the utterance of a poet; rarely do you believe.
Shabbir Ahmed	69:41 This is not the utterance of a poet. Seldom do you choose to believe.
Transliteration	69:41 Wama huwa biqawli shaAAairinqaleelan ma tu/minoona
A	69:41 وما هو بقول شاعر قليلا ما تؤمنون
Edip-Layth	69:42 Nor the utterance of a soothsayer; rarely do you take heed.
The Monotheist Group	69:42 Nor the utterance of a soothsayer; rarely do you take heed.
Muhammad Asad	69:42 and neither is it - however little you may [be prepared to] take it to heart - the word of a soothsayer:

Rashad Khalifa	69:42 Nor the utterance of a soothsayer; rarely do you take heed.
Shabbir Ahmed	69:42 Nor is it the word of a soothsayer. Little of your intellect do you bring to use.
Transliteration	69:42 Walā biqawli kaḥinin qaleelanma tathakkaroona
A	69:42 ولا بقول كاهن قليلا ما تذكرون
Edip-Layth	69:43 A revelation from the Lord of the worlds.
The Monotheist Group	69:43 A revelation from the Lord of the worlds.
Muhammad Asad	69:43 [it is] a revelation from the Sustainer of all the worlds.
Rashad Khalifa	69:43 A revelation from the Lord of the universe.
Shabbir Ahmed	69:43 It is a revelation from the Lord of the worlds.
Transliteration	69:43 Tanzeelun min rabbi alAAalameena
A	69:43 تنزيل من رب العلمين
Edip-Layth	<i>A Reminder</i> 69:44 Had he attributed anything falsely to Us.
The Monotheist Group	69:44 And had he attributed anything falsely to Us.
Muhammad Asad	69:44 Now if he [whom We have entrusted with it] had dared to attribute some [of his own] sayings unto Us,
Rashad Khalifa	<i>Muhammad Forbidden from Issuing Any Religious Teachings</i> 69:44 Had he uttered any other teachings.
Shabbir Ahmed	69:44 And if he had ascribed his sayings to Us,
Transliteration	69:44 Walaw taqawwala AAalaynā baAAdaal-aqaweeli
A	69:44 ولو تقول علينا بعض الاقاويل
Edip-Layth	69:45 We would have seized him by the right.
The Monotheist Group	69:45 We would have seized him by the right.
Muhammad Asad	69:45 We would indeed have seized him by his right hand, 22
Rashad Khalifa	69:45 We would have punished him.
Shabbir Ahmed	69:45 We would have taken him by the right hand,
Transliteration	69:45 Laakhatḥna minhu bialyameeni
A	69:45 لاخذنا منه باليمين
Edip-Layth	69:46 Then, We would have severed his life-line.
The Monotheist Group	69:46 Then, We would have severed his life-line.
Muhammad Asad	69:46 and would indeed have cut his life-vein.
Rashad Khalifa	69:46 We would have stopped the revelations to him.

Shabbir Ahmed	69:46 And would have cut off his Aorta. 9
Transliteration	69:46 Thumma laqaṭaAAna minhualwateena
A	69:46 ثم لقطعنا منه الوتين
Edip-Layth	69:47 None of you would be able to prevent it.
The Monotheist Group	69:47 None of you would be able to prevent it.
Muhammad Asad	69:47 and none of you could have saved him!
Rashad Khalifa	69:47 None of you could have helped him.
Shabbir Ahmed	69:47 And none of you could stop Us from doing that.
Transliteration	69:47 Famā minkum min aḥadin AAanhu ḥajizeena
A	69:47 فما منكم من احد عنه حزين
Edip-Layth	69:48 This is a reminder for the righteous.
The Monotheist Group	69:48 And this is a reminder for the righteous.
Muhammad Asad	69:48 And, verily, this [Qur'an] is a reminder to all the God-conscious! 23
Rashad Khalifa	69:48 This is a reminder for the righteous.
Shabbir Ahmed	69:48 But, certainly, it is a reminder and a giver of eminence to those who wish to live upright.
Transliteration	69:48 Wa-innahu lataṭḥkiratun lilmuttaqeena
A	69:48 وانه لتذكرة للمتقين
Edip-Layth	69:49 We know that some of you are deniers.
The Monotheist Group	69:49 And We know that some of you are deniers.
Muhammad Asad	69:49 And, behold, well do We know that among you are such as will give the lie to it:
Rashad Khalifa	69:49 We know; some of you are rejectors.
Shabbir Ahmed	69:49 We know well that among you will be deniers.
Transliteration	69:49 Wa-inna lanaAAlamu anna minkum mukathḥhibeena
A	69:49 وانا لنعلم ان منكم مكذبين
Edip-Layth	69:50 That it is a distress for the ingrates.
The Monotheist Group	69:50 And that it is a distress for the rejecters.
Muhammad Asad	69:50 yet, behold, this [rejection] will indeed become a source of bitter regret for all who deny the truth [of God's revelation]
Rashad Khalifa	69:50 It is but sorrow for the disbelievers.
Shabbir Ahmed	69:50 And this denial will become a source of regret for the rejecters.
Transliteration	69:50 Wa-innahu laḥasratun AAala alkaḥfireena

A	69:50 وانه لحسرة على الكافرين
Edip-Layth	69:51 It is the absolute truth.
The Monotheist Group	69:51 And it is the absolute truth.
Muhammad Asad	69:51 for, verily, it is truth absolute!
Rashad Khalifa	69:51 It is the absolute truth.
Shabbir Ahmed	69:51 Certainly, it is the absolute truth.
Transliteration	69:51 Wa-innahu laḥaqqu alyaqeenī
A	69:51 وانه لحق اليقين
Edip-Layth	69:52 Therefore, you shall glorify the name of your Lord, the Great. ⁴
The Monotheist Group	69:52 Therefore, you shall glorify the name of your Lord, the Great.
Muhammad Asad	69:52 Extol, then the limitless glory of thy Sustainer's mighty name!
Rashad Khalifa	69:52 Therefore, you shall glorify the name of your Lord, Most Great.
Shabbir Ahmed	69:52 Strive to manifest the glory of your Lord's Tremendous Name.
Transliteration	69:52 Fasabbiḥ biismi rabbika alAAaṭḥeemi
A	69:52 فسبح باسم ربك العظيم

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (69:1)

I.e., the Day of Resurrection and Judgment, on which man will become fully aware of the quality of his past life and, freed from all self-deception, will see himself as he really was, with the innermost meaning of all his past doings - and thus of his destiny in the hereafter - blindingly revealed. (Cf. [37:19](#), the last sentence of [39:68](#), and [50:21-22](#).)

Muhammad Asad - End Note 2 (69:3)

Implying that this sudden perception of the ultimate reality will be beyond anything that man can anticipate or imagine: hence, no answer is given to the above rhetorical question.

Muhammad Asad - End Note 3 (69:4)

I.e., the Last Hour (see note 1 on [101:1](#)). For particulars of the pre-Islamic tribes of 'Ad and Thamud, see [7:65-79](#) and the corresponding notes.

Muhammad Asad - End Note 4 (69:5)

Cf. [7:78](#).

Muhammad Asad - End Note 5 (69:9)

I.e., Sodom and Gomorrah, the cities of Lot's people (see [11:69-83](#)).

Muhammad Asad - End Note 6 (69:11)

I.e., metonymically (in the consensus of all classical commentators), "your ancestors".

Muhammad Asad - End Note 7 (69:12)

Alluding to the punishment of evildoers and the saving grace bestowed upon the righteous.

Muhammad Asad - End Note 8 (69:15)

I.e., the end of the world as we know it, followed by resurrection and the Last Judgment.

Muhammad Asad - End Note 9 (69:16)

The term as-sama' may denote here "the sky" or "skies", i.e., the visible firmament, or "heaven" in its allegorical sense, or the aggregate of cosmic systems comprised in the concept of "the universe" (cf. surah 2, note 20). Its being "rent asunder" is perhaps a metaphor for a total breakdown of the cosmic order.

Muhammad Asad - End Note 10 (69:17)

Or: "at its sides".

Muhammad Asad - End Note 11 (69:17)

Since God is infinite in space as well as in time. it is obvious that His "throne" (arsh) has a purely metaphorical connotation, circumscribing His absolute, unfathomable sway over all that exists or possibly could exist (cf. note 43 on [7:54](#)). Hence, too, the "bearing aloft" of the throne of His almightiness cannot be anything but a metaphor - namely, an allusion to the full manifestation of that almightiness on the Day of Judgment. The Qur'an is silent as to who or what the "eight" are on whom this manifestation rests. Some of the earliest commentators assume that they are eight angels; others, that they are eight ranks of angels; while still others frankly admit that it is impossible to say whether "eight" or "eight thousand" are meant (Al-Hasan al-Basri, as quoted by Zamakhshari). Possibly, we have here an allusion to eight (unspecified) attributes of God or aspects of His creation; but, as the Qur'an states elsewhere, "none save God knows its final meaning" (see [3:7](#) and the corresponding note 8).

Muhammad Asad - End Note 12 (69:19)

I.e., ",-hose record shows that he was righteous in his life on earth: cf. [17:71](#), as well as the symbolic expression "those on the right hand" in [74:39](#). The linguistic origin of the symbolism of "right" and "left" as "righteous" and "unrighteous" is explained in note 3 on [56:8-9](#).

Muhammad Asad - End Note 13 (69:20)

Implying that he had always been conscious of resurrection and judgment, and had tried to behave accordingly.

Muhammad Asad - End Note 14 (69:25)

Thus signifying that he had been unrighteous in his earthly life, in contrast with those "whose record will be placed in their right hand" (see verse 19 and note 12 above).

Muhammad Asad - End Note 15 (69:29)

The term sultan, which primarily signifies "power" or "authority", has here - as in many other places in the Qur'an - evidently the meaning of "argument", synonymous with hujjah (Ibn Abbas, Ikrimah, Mujahid, Ad-Dahhak, all of them quoted by Tabari): in this case, an argument or arguments against the idea of life after death and, hence, of divine judgment.

Muhammad Asad - End Note 16 (69:30)

For an explanation of the allegory of "shackles", see note 13 on [13:5](#), note 44 on the last but one sentence of [34:33](#), and notes 6 and 7 on [36:8](#).

Muhammad Asad - End Note 17 (69:32)

See [14:49](#) - "on that Day thou wilt see all who were lost in sin (al-mujrimin) linked together in fetters" - and the corresponding note 64, which explains my above interpolation of the phrase, "of other sinners like him".

Muhammad Asad - End Note 18 (69:32)

I.e., a chain exceedingly long - the number "seventy" being used here metonymically, as often done in classical Arabic, in the sense of "very many" (Zamakhshari); hence "of a measure the length whereof is known only to God" (Tabari; also Al-Hasan, as quoted by Razi).

Muhammad Asad - End Note 19 (69:34)

Lit., "did not urge", i.e., himself.

Muhammad Asad - End Note 20 (69:37)

The noun ghislin, which appears in the Qur'an only in this one instance, has been variously - and very contradictorily - explained by the early commentators. Ibn Abbas, when asked about it, frankly answered, "I do not know what ghislin denotes" (Razi). The term "filth" used by me contains an allusion to the "devouring" of all that is abominable in the spiritual sense: cf. its characterization in the next verse as "[that] which none but the sinners eat" - i.e. (metaphorically) in this world, and, consequently, in the hereafter as well.

Muhammad Asad - End Note 21 (69:39)

The phrase "all that you can see" comprises all the observable phenomena of nature - including man himself and the organic conditions of his own existence - as well as the configuration of human society and the perceptible rules of its growth and decay in the historical sense; whereas "that which you cannot see" relates to the intangible spiritual verities accessible to man's intuition and instinct, including the voice of his own conscience: all of which "bears witness", as it were, to the fact that the light which the divine writ (spoken of in the sequence) casts on innermost realities and interrelations of all that exists objectively - or, as the case may be, manifests itself subjectively in man's own psyche - must be an outcome of genuine revelation, inasmuch as it goes far beyond anything that unaided

human intellect could ever achieve.

Muhammad Asad - End Note 22 (69:45)

I.e., deprived him of all ability to act - the "right hand" symbolizing power.

Muhammad Asad - End Note 23 (69:48)

Sc., "who believe in [the existence of] that which is beyond the reach of human perception: cf. [2:2-3](#).

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (69:7)

The expression "seven nights and eight days" denotes a continuous period. From this expression, we might infer that the Quranic day starts from daylight rather than night, as is the case in Jewish tradition. Those who contend otherwise rely on the common Quranic usage of the word night before the word day, but they must also account for [91:3-4](#), where the day is mentioned before the night. The statement in verse [36:40](#), that night cannot pass the day, might implicitly support our position. Verse [2:187](#) describes the starting points of day and night. Verses [3:27](#) and [17:12](#), talk about the dawn and evening, the two overlapping periods between night and day. According to these verses, the night starts with the sunset and day ends with the disappearance of sun light from the horizon. Similarly, day starts at dawn and night ends with the sunset. Also, see [10:67](#); [25:62](#); [36:37](#).

Edip-Layth - End Note 2 (69:17)

See [7:143](#); [89:23](#).

Edip-Layth - End Note 3 (69:38)

Perhaps, the vast portion of our universe is made of invisible matter. For the function of oaths, see [89:5](#).

Edip-Layth - End Note 4 (69:52)

Or, "Then praise your Lord by His greatest attribute/name" [070:004](#) Time is relative. See [22:47](#); [32:5](#). [070:030](#) See [4:25](#) and [23:6](#).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (69:7)

[54:20](#)

Shabbir Ahmed - End Note 2 (69:11)

'You' denotes the remote ancestors of the Israelites and the Arabs. It also indicates 'Your brethren in faith' among Noah's people

Shabbir Ahmed - End Note 3 (69:17)

Instead of the currently conceived seven

Shabbir Ahmed - End Note 4 (69:30)

Halt from further development

Shabbir Ahmed - End Note 5 (69:32)

Seventy cubits = 70 arm-lengths = Very long

Shabbir Ahmed - End Note 6 (69:38)

that actions have consequences of their like

Shabbir Ahmed - End Note 7 (69:39)

the subtle progression of the Law of Requit

Shabbir Ahmed - End Note 8 (69:40)

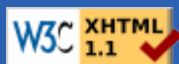
The revelation is uttered through his tongue

Shabbir Ahmed - End Note 9 (69:46)

'Wateen' = Artery of the heart = Life line = Life-artery = Strength = Revelation to the prophet. This implies that no true prophet could possibly propagate falsehood

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 70:1 Someone asked about the inevitable retribution.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 70:1 Someone asked about the inevitable retribution.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 70:1 ONE who is minded to ask might ask ¹ about the suffering which [in the hereafter] is bound to befall
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 70:1 A questioner may question the inevitable retribution.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 70:1 A questioner might ask about the catastrophe that is bound to fall.
Transliteration	Bismi All<u>a</u>hi al<u>r</u>rah<u>m</u>ani al<u>r</u>rah<u>e</u>emi 70:1 Saala sa-ilun biAAath<u>a</u>bin waqiAA<u>i</u>n
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 70:1 سأل سائل بعذاب واقع
Edip-Layth	70:2 For the ingrates, there is nothing that will stop it.
The Monotheist Group	70:2 For the rejecters, there is nothing that will stop it.
Muhammad Asad	70:2 those who deny the truth. ² [Know, then, that] nothing can ward it off,

Rashad Khalifa	70:2 For the disbelievers, none can stop it.
Shabbir Ahmed	70:2 Upon those who oppose the truth. None can repel it.
Transliteration	70:2 Lilka _{fi} reena laysa lahu dafiAAun
A	70:2 للكفرين ليس له دافع
Edip-Layth	70:3 From God, Possessor of the ascending portals.
The Monotheist Group	70:3 From God, Possessor of the ascending portals.
Muhammad Asad	70:3 [since it will come] from God, unto whom there are many ways of ascent: ³
Rashad Khalifa	70:3 From GOD; Possessor of the highest Height.
Shabbir Ahmed	70:3 From God, Lord of the stairways of Ascent. ¹
Transliteration	70:3 Mina All _{ah} i <u>thee</u> almaAAariji
A	70:3 من الله ذى المعارج
Edip-Layth	70:4 The angels and the Spirit ascend to Him in a day which is equivalent to fifty thousand years.
The Monotheist Group	70:4 The angels and the Spirit ascend to Him in a day which is equivalent to fifty thousand years.
Muhammad Asad	70:4 all the angels and all the inspiration [ever granted to man] ascend unto Him ⁴ [daily,] in a day the length whereof is [like] fifty thousand years ⁵
Rashad Khalifa	70:4 The angels, with their reports, climb to Him in a day that equals fifty thousand years.
Shabbir Ahmed	70:4 The Universal forces and the Divine Energy ascend to Him in a Day the measure of which is fifty thousand years. ²
Transliteration	70:4 TaAAaruju almal <u>a</u> -ikatu wa alrroo <u>h</u> uilayhi fee yawmin k <u>ana</u> miqd <u>aru</u> hu khamseena alfasanatin
A	70:4 تعرج الملائكة والروح اليه فى يوم كان مقداره خمسين الف سنة
Edip-Layth	70:5 So be patient with a good patience.
The Monotheist Group	70:5 So be patient with a good patience.
Muhammad Asad	70:5 Therefore, [O believer,] endure all adversity with goodly patience:
Rashad Khalifa	70:5 Therefore, you shall resort to a gracious patience.
Shabbir Ahmed	70:5 Therefore, persevere with a gracious patience.
Transliteration	70:5 Fai <u>s</u> bir <u>s</u> abran jameelan
A	70:5 فاصبر صبرا جميلا
Edip-Layth	70:6 They see it as far away.
The Monotheist Group	70:6 They see it as far away.

Muhammad Asad	70:6 behold, men ⁶ look upon that [reckoning] as something far away
Rashad Khalifa	70:6 For they see it far away.
Shabbir Ahmed	70:6 They see it far away.
Transliteration	70:6 Innahum yarawnahu baAAeedan
A	70:6 انهم يرونه بعيدا
Edip-Layth	70:7 We see it as near.
The Monotheist Group	70:7 And We see it as near.
Muhammad Asad	70:7 but, We see it as near!
Rashad Khalifa	70:7 While we see it very close.
Shabbir Ahmed	70:7 But We see it near.
Transliteration	70:7 Wanarahu qareeban
A	70:7 ونره قريبا
Edip-Layth	70:8 On the day the sky is like molten copper.
The Monotheist Group	70:8 On the Day the sky is like molten copper.
Muhammad Asad	70:8 [It will take place] on a Day when the sky will be like molten lead,
Rashad Khalifa	70:8 The day will come when the sky will be like molten rocks.
Shabbir Ahmed	70:8 The Day when the sky will melt away.
Transliteration	70:8 Yawma takoonu a lssamao kaalmuhli
A	70:8 يوم تكون السماء كالمهل
Edip-Layth	70:9 The mountains are like wool.
The Monotheist Group	70:9 And the mountains are like wool.
Muhammad Asad	70:9 and the mountains will be like tufts of wool,
Rashad Khalifa	70:9 The mountains will be like fluffy wool.
Shabbir Ahmed	70:9 And the mountains will become as flakes of wool.
Transliteration	70:9 Watakoonu aljibalu kaalAAihni
A	70:9 وتكون الجبال كالعين
Edip-Layth	70:10 No friend will ask about his friend.
The Monotheist Group	70:10 And no friend will ask about his friend.
Muhammad Asad	70:10 and [when] no friend will ask about his friend,
Rashad Khalifa	70:10 No friend will care about his close friend.
Shabbir Ahmed	70:10 And a friend will not ask about his friend.
Transliteration	70:10 Wala yas-alu hameemun hameeman

A	70:10 ولا يسل حميم حميما
Edip-Layth	70:11 When they see it, the criminal will wish he can ransom his children against the retribution.
The Monotheist Group	70:11 When they see it, the criminal will wish he can ransom his children against the retribution.
Muhammad Asad	70:11 though they may be in one another's sight: [for,] everyone who was lost in sin will on that Day but desire to ransom himself from suffering at the price of his own children,
Rashad Khalifa	70:11 When they see them, the guilty will wish he could give his own children as ransom, to spare him the retribution of that day.
Shabbir Ahmed	70:11 Even though they will be within sight of one another. The guilty will desire to give his own children to ransom himself from suffering of the Day.
Transliteration	70:11 Yubassaroona ^h um yawaddu almu ^j rimu lawyaftadee min AAa <u>thabi</u> yawmi- <u>ithin</u> bibaneehi
A	70:11 يبصرونهم يود المجرم لو يفتدى من عذاب يومئذ بينيه
Edip-Layth	70:12 As well as his mate and his brother.
The Monotheist Group	70:12 As well as his mate and his brother.
Muhammad Asad	70:12 and of his spouse, and of his brother,
Rashad Khalifa	70:12 Also his spouse, and his brother.
Shabbir Ahmed	70:12 And his wife and his brother.
Transliteration	70:12 Wasa ^h ibatihi waakheehi
A	70:12 وصحبته واخيه
Edip-Layth	70:13 As well as his whole clan that protected him.
The Monotheist Group	70:13 As well as his whole clan that protected him.
Muhammad Asad	70:13 and of all the kinsfolk who ever sheltered him,
Rashad Khalifa	70:13 Even his whole tribe that raised him.
Shabbir Ahmed	70:13 And his whole family and the tribe that raised and sheltered him.
Transliteration	70:13 Wafa ^s eelatihi allatee tu/weehi
A	70:13 وفصيلته التي تويه
Edip-Layth	70:14 All who are on earth, so that he can be saved!
The Monotheist Group	70:14 And all who are on Earth, so that he can be saved!
Muhammad Asad	70:14 and of whoever [else] lives on earth, all of them - so that he could but save himself.
Rashad Khalifa	70:14 Even all the people on earth, if it would save him.
Shabbir Ahmed	70:14 And all who lived on earth - all of them if then it might save him.

Transliteration	70:14 Waman fee al-arḍi jameeAAan thummayunjeehi
A	70:14 ومن في الارض جميعا ثم ينجيه
Edip-Layth	70:15 No, it is a flame.
The Monotheist Group	70:15 No, it is a flame.
Muhammad Asad	70:15 But nay! Verily, all [that awaits him] is a raging flame,
Rashad Khalifa	70:15 No; it is aflame.
Shabbir Ahmed	70:15 Nay, it is a raging flame.
Transliteration	70:15 Kalla innaha laṭha
A	70:15 كلا انها لظى
Edip-Layth	70:16 Eager to roast.
The Monotheist Group	70:16 Eager to roast.
Muhammad Asad	70:16 tearing away his skin!
Rashad Khalifa	70:16 Eager to burn.
Shabbir Ahmed	70:16 That burns all coverings and defenses.
Transliteration	70:16 NazzaAAatan liIshshawā
A	70:16 نزاعة للشوى
Edip-Layth	70:17 It calls on those who turned away.
The Monotheist Group	70:17 It calls on those who turned away.
Muhammad Asad	70:17 It will claim all such as turn their backs [on what is right], and turn away [from the truth],
Rashad Khalifa	70:17 It calls on those who turned away.
Shabbir Ahmed	70:17 It calls him who turned and fled from truth.
Transliteration	70:17 TadAAoo man adbara watawalla
A	70:17 تدعوا من ادبر وتولى
Edip-Layth	70:18 Who hoarded and counted.
The Monotheist Group	70:18 And who hoarded and counted.
Muhammad Asad	70:18 and amass [wealth] and thereupon withhold [it from their fellow-men].
Rashad Khalifa	70:18 Those who hoarded and counted.
Shabbir Ahmed	70:18 And hoarded wealth, and withheld it.
Transliteration	70:18 WajamaAAa faawAAa
A	70:18 وجمع فلوعى
Edip-Layth	70:19 Indeed, human being is created anxious.

The Monotheist Group	70:19 Indeed, mankind was created anxious.
Muhammad Asad	70:19 VERILY, man is born with a restless disposition. ⁷
Rashad Khalifa	70:19 Indeed, the human being is anxious.
Shabbir Ahmed	70:19 Surely, man is created with an anxious disposition.
Transliteration	70:19 Inna al-insana khuliqa halooAAan
A	70:19 ان الانسن خلق هلوعا
Edip-Layth	70:20 When adversity touches him he is miserable.
The Monotheist Group	70:20 When adversity touches him he is miserable.
Muhammad Asad	70:20 [As a rule,] whenever misfortune touches him, he is filled with self-pity; ⁸
Rashad Khalifa	70:20 If touched by adversity, despondent.
Shabbir Ahmed	70:20 Despondent when harm touches him.
Transliteration	70:20 Itha massahu alshsharrujazooAAan
A	70:20 اذا مسه الشر جزوعا
Edip-Layth	70:21 When good touches him he is stingy.
The Monotheist Group	70:21 And when good touches him he is stingy.
Muhammad Asad	70:21 and whenever good fortune comes to him, he selfishly withholds it [from others].
Rashad Khalifa	70:21 If blessed by wealth, stingy.
Shabbir Ahmed	70:21 And stingy when good reaches him.
Transliteration	70:21 Wa-itha massahu alkhayru manooAAan
A	70:21 واذا مسه الخير منوعا
Edip-Layth	<i>Attributes of Muslims</i> 70:22 Except for those who are supportive.
The Monotheist Group	70:22 Except for those who commune.
Muhammad Asad	70:22 Not so, however, those who consciously turn towards God in prayer. ⁹
Rashad Khalifa	70:22 Except for the worshipers.
Shabbir Ahmed	70:22 Except the Musalleen (from Salaat - are not the so called ritualistic praying ones, but)
Transliteration	70:22 Illa almuṣalleena
A	70:22 الا المصلين
Edip-Layth	70:23 Who are always maintaining their support/contact prayers.
The Monotheist Group	70:23 Who are steadfast to their communion.
Muhammad Asad	70:23 [and] who incessantly persevere in their prayer

Rashad Khalifa	70:23 Who always observe their contact prayers (Salat).
Shabbir Ahmed	70:23 Those who always follow the Divine System.
Transliteration	70:23 Alla <u>the</u> ena hum AAa <u>la</u> <u>sa</u> la <u>ti</u> hi <u>mda</u> -i <u>moona</u>
A	70:23 الذين هم على صلاتهم دائمون
Edip-Layth	70:24 Those who set aside part of their wealth.
The Monotheist Group	70:24 And those who set aside part of their wealth.
Muhammad Asad	70:24 and in whose possessions there is a due share, acknowledged [by them],
Rashad Khalifa	70:24 Part of their money is set aside.
Shabbir Ahmed	70:24 Those in whose wealth and possessions is a known right.
Transliteration	70:24 Wa <u>alla</u> <u>the</u> ena fee am <u>wa</u> li <u>hi</u> m <u>ha</u> q <u>qun</u> maAA <u>loo</u> m <u>un</u>
A	70:24 والذين في اموالهم حق معلوم
Edip-Layth	70:25 For the seeker and the deprived.
The Monotheist Group	70:25 For the seeker and the denied.
Muhammad Asad	70:25 for such as ask [for help] and such as are deprived [of what is good in life]; ¹⁰
Rashad Khalifa	70:25 For the poor and the needy.
Shabbir Ahmed	70:25 For him who asks for help, and for him who is deprived.
Transliteration	70:25 Li <u>l</u> ssa-ili wa <u>al</u> ma <u>h</u> ro <u>omi</u>
A	70:25 للسائل والمحروم
Edip-Layth	70:26 Those who acknowledge the day of Judgment.
The Monotheist Group	70:26 And those who believe in the Day of Judgment.
Muhammad Asad	70:26 and who accept as true the [coming of the] Day of Judgment;
Rashad Khalifa	70:26 They believe in the Day of Judgment.
Shabbir Ahmed	70:26 Those who have conviction in the Day of Judgment. ³
Transliteration	70:26 Wa <u>alla</u> <u>the</u> ena yu <u>s</u> addi <u>qoo</u> nabi <u>yaw</u> mi a <u>l</u> d <u>deeni</u>
A	70:26 والذين يصدقون بيوم الدين
Edip-Layth	70:27 Those who are fearful of their Lord's retribution.
The Monotheist Group	70:27 And those who are fearful of their Lord's retribution.
Muhammad Asad	70:27 and who stand in dread of their Sustainer's chastisement
Rashad Khalifa	70:27 They reverence their Lord's requital.
Shabbir Ahmed	70:27 Those who are fearful of their Lord's requital.
Transliteration	70:27 Wa <u>alla</u> <u>the</u> ena hum min AA <u>a</u> th <u>abi</u> r <u>ab</u> bi <u>hi</u> m mu <u>sh</u> f <u>iqoo</u> na

A	70:27 والذين هم من عذاب ربهم مشفقون
Edip-Layth	70:28 The retribution of their Lord is not to be taken for granted.
The Monotheist Group	70:28 The retribution of their Lord is not to be taken for granted.
Muhammad Asad	70:28 for, behold, of their Sustainer's chastisement none may ever feel [wholly] secure; ¹¹
Rashad Khalifa	70:28 Their Lord's requital is not taken for granted.
Shabbir Ahmed	70:28 (They know that) none can feel secure against their Lord's requital.
Transliteration	70:28 Inna AAath <u>aba</u> rabbi hi m ghayru ma/moon in
A	70:28 ان عذاب ربهم غير مامون
Edip-Layth	70:29 Those who conceal their private parts.
The Monotheist Group	70:29 And those who conceal their private parts.
Muhammad Asad	70:29 and who are mindful of their chastity, ¹²
Rashad Khalifa	70:29 They keep their chastity.
Shabbir Ahmed	70:29 (Still Musalleen are also) Those men and women who maintain their chastity.
Transliteration	70:29 Wa <u>alla</u> theena hum lifurooj hi m <u>hafith</u> oona
A	70:29 والذين هم لفروجهم حفظون
Edip-Layth	70:30 Except around their spouses or those committed to by oath, there is no blame.
The Monotheist Group	70:30 Except around their spouses or those committed to by oath, there is no blame.
Muhammad Asad	70:30 [not giving way to their desires] with any but their spouses - that is, those whom they rightfully possess [through wedlock] - : ¹³ for then, behold, they are free of all blame,
Rashad Khalifa	70:30 (They have relations) only with their spouses, or what is legally theirs -
Shabbir Ahmed	70:30 They have intimate relations only with their spouses - that is, those who are rightfully theirs through wedlock. For such relationship they are free of blame. ⁴
Transliteration	70:30 Illa AAal a azw <u>a</u> j hi m awm a malakat aym <u>a</u> nuhum fa-innahum ghayru malooomeena
A	70:30 الا على ازوجهم او ما ملكت ايمنهم فانهم غير ملومين
Edip-Layth	70:31 Then, whoever seeks anything beyond this, they are the transgressors.
The Monotheist Group	70:31 Then, whoever seeks anything beyond this, they are the transgressors.
Muhammad Asad	70:31 whereas such as seek to go beyond that [limit] are truly transgressors;
Rashad Khalifa	70:31 anyone who transgresses these limits is a sinner.

Shabbir Ahmed	70:31 But anyone who seeks beyond this, those are the transgressors.
Transliteration	70:31 Famani ibtagħa warāa thalikafaola-ika humu alAAadoona
A	70:31 فمن ابتغى وراء ذلك فأولئك هم العادون
Edip-Layth	70:32 Those who are trustworthy and keep their pledges.
The Monotheist Group	70:32 And those who are trustworthy and keep their pledges.
Muhammad Asad	70:32 and who are faithful to their trusts and to their pledges:
Rashad Khalifa	70:32 And the believers keep their word; they are trustworthy.
Shabbir Ahmed	70:32 (And Musalleen are) Those who guard their trusts and duties assigned to them, and their pledges, as a shepherd guards his flock.
Transliteration	70:32 Waallatheena hum li-amanatihimwaAAahdihim raAAoona
A	70:32 والذين هم لآمنتهم وعهدهم رعون
Edip-Layth	70:33 Those who uphold their testimonies.
The Monotheist Group	70:33 And those who uphold their testimonies.
Muhammad Asad	70:33 and who stand firm whenever they bear witness;
Rashad Khalifa	70:33 Their testimony is truthful.
Shabbir Ahmed	70:33 Those who are truthful as witness and stand by their testimony.
Transliteration	70:33 Waallatheena hum bishahadatihimqā-imoona
A	70:33 والذين هم بشهادتهم قائمون
Edip-Layth	70:34 Those who are dedicated to their support/contact prayer.
The Monotheist Group	70:34 And those who are constant to their communion.
Muhammad Asad	70:34 and who guard their prayers [from all worldly intent].
Rashad Khalifa	70:34 They consistently observe their contact prayers (Salat) on time.
Shabbir Ahmed	70:34 Those who consolidate and protect the Divine System.
Transliteration	70:34 Waallatheena hum AAala salatihimyuḥafithoona
A	70:34 والذين هم على صلاتهم يحافظون
Edip-Layth	70:35 They will be honored in paradises.
The Monotheist Group	70:35 They will be honored in paradises.
Muhammad Asad	70:35 These it is who in the gardens [of paradise] shall be honoured!
Rashad Khalifa	70:35 They have deserved a position of honor in Paradise.
Shabbir Ahmed	70:35 (Musalleen are the ones who collectively build Paradise on earth and inherit that in the Hereafter.) They will be the honored ones dwelling in the Gardens of bliss.
Transliteration	70:35 Ola-ika fee jannatin mukramoona

A	70:35 اولئك فى جنت مكرمون
Edip-Layth	<i>The Ingrates</i> 70:36 So what is wrong with the ingrates staring at you?
The Monotheist Group	70:36 So what is wrong with the rejecters staring at you?
Muhammad Asad	70:36 WHAT, THEN, is amiss with such as are bent on denying the truth, that they run about confusedly to and fro before thee,
Rashad Khalifa	70:36 What is keeping those who disbelieved from joining you?
Shabbir Ahmed	70:36 What, then, is the matter with the rejecters that they rush to and fro before you, confused? ⁵
Transliteration	70:36 Famāli allat̤heena kafarooqibalaka muḥṭiAAeena
A	70:36 فمال الذين كفروا قبلك مهطعين
Edip-Layth	70:37 From the right and the left, in crowds?
The Monotheist Group	70:37 From the right and the left, in crowds?
Muhammad Asad	70:37 [coming upon thee] from the right and from the left, in crowds? ¹⁴
Rashad Khalifa	70:37 To the right, and to the left, they flee.
Shabbir Ahmed	70:37 On the right and on the left, in groups.
Transliteration	70:37 AAani alyameeni waAAani alshshimaliAAizeena
A	70:37 عن اليمين وعن الشمال عزين
Edip-Layth	70:38 Does every one of them hope to enter a paradise of bliss?
The Monotheist Group	70:38 Does every one of them hope to enter a paradise of bliss?
Muhammad Asad	70:38 Does every one of them hope to enter [by this means] a garden of bliss? ¹⁵
Rashad Khalifa	70:38 How can any of them expect to enter the blissful Paradise?
Shabbir Ahmed	70:38 Does everyone of them hope to enter the Garden of bliss with this attitude?
Transliteration	70:38 AyaṭmaAAu kullu imri-in minhum anyudkhala jannata naAAeem in
A	70:38 ايطمع كل امرئ منهم ان يدخل جنة نعيم
Edip-Layth	70:39 No, We have created them from what they know.
The Monotheist Group	70:39 No, We have created them from what they know.
Muhammad Asad	70:39 Never! For, behold, We have created them out of something that they know [only too well]! ¹⁶
Rashad Khalifa	70:39 Never; we created them, and they know from what.
Shabbir Ahmed	70:39 Nay! They know with what We created them. ⁶
Transliteration	70:39 Kalla inna khalaqnaḥummimma yaAAlamoona
A	70:39

Edip-Layth	70:40 So I swear by the Lord of the east and the west that We are able.
The Monotheist Group	70:40 So I do swear by the Lord of the east and the west that We are able.
Muhammad Asad	70:40 But nay! I call to witness [Our being] the Sustainer of all the points of sunrise and sunset: ¹⁷ verily, well able are We
Rashad Khalifa	70:40 I solemnly swear by the Lord of the easts and the wests; we are able -
Shabbir Ahmed	70:40 But nay! I call to Witness the Lord of all points in the East and all points in the West, We are Able
Transliteration	70:40 Fa <u>l</u> a oqsimu birabbi almash <u>a</u> riqiwa <u>a</u> lmagh <u>a</u> ribi inna laq <u>a</u> diroona
A	70:40 فلا اقسم برب المشرق والمغرب انا لقرون
Edip-Layth	70:41 To replace them with better people, We can never be defeated.
The Monotheist Group	70:41 To replace them with better people, We can never be defeated.
Muhammad Asad	70:41 to replace them with [people] better than they are; for there is nothing to prevent Us [from doing what We will]. ¹⁸
Rashad Khalifa	70:41 to substitute better people in your place; we can never be defeated.
Shabbir Ahmed	70:41 To replace them by others better than they are. There is nothing to prevent Us.
Transliteration	70:41 AA <u>a</u> la an nubaddila khayran minhum wam <u>a</u> na <u>h</u> nu bimasbooqeena
A	70:41 على ان نبدل خيرا منهم وما نحن بمسبوقين
Edip-Layth	70:42 So let them talk in vain and play, until they meet their day which they are promised.
The Monotheist Group	70:42 So let them talk in vain and play, until they meet their Day which they are promised.
Muhammad Asad	70:42 Hence, leave them to indulge in idle talk and play [with words] ¹⁹ until they face that [Judgment] Day of theirs which they have been promised
Rashad Khalifa	70:42 Therefore, let them blunder and play, until they meet the day that is awaiting them.
Shabbir Ahmed	70:42 Let them chat and play until they meet their Day which they are promised.
Transliteration	70:42 Fa <u>t</u> harhum yakhoo <u>d</u> oowaya <u>l</u> AAaboo <u>h</u> atta yul <u>a</u> qoo yawmahumu alla <u>t</u> heeyooAAadoona
A	70:42 فذرهم يخوضوا ويلعبوا حتى يلقوا اليومهم الذى يوعدون
Edip-Layth	70:43 When they will come out of the graves in a rush, as if they are racing towards a goal.
The Monotheist Group	70:43 When they will come out of the graves in a rush, as if they are racing towards a goal.
Muhammad Asad	70:43 the Day when they shall come forth in haste from their graves, as if racing towards a goal-post,

Rashad Khalifa	70:43 That is the day they come out of the graves in a hurry, as if herded to the (sacrificial) altars.
Shabbir Ahmed	70:43 The Day that they shall come forth in haste from their disintegrated states, as if racing toward a goal post.
Transliteration	70:43 Yawma yakhrujoona mina al-ajd athi sir aAAankaannahum il a nu subin yoofidoona
A	70:43 يوم يخرجون من الاجداث سراعا كأنهم الى نصب يوفضون
Edip-Layth	70:44 Their eyes are cast down, with shame covering them. This is the day which they were promised.
The Monotheist Group	70:44 Their eyes are cast down, with shame covering them. This is the Day which they were promised.
Muhammad Asad	70:44 with downcast eyes, with ignominy overwhelming them: that Day which they were promised again and ²⁰
Rashad Khalifa	70:44 With their eyes subdued, shame will cover them. That is the day that is awaiting them.
Shabbir Ahmed	70:44 With their eyes subdued in shame, humiliation overwhelming them. Such is the Day which they were promised again and again.
Transliteration	70:44 KhashiAAatan ab saruhumtarhaquhum thillatun thalika alyawmu allatheekanoo yooAAadoona
A	70:44 خشعة ابصرهم ترهقهم ذلة ذلك اليوم الذي كانوا يوعدون

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (70:1)

Lit., "An inquirer inquired" or "might inquire".

Muhammad Asad - End Note 2 (70:2)

In view of the fact that many of "those who deny the truth" - and, by implication, do evil in consequence of that deliberate denial - prosper in this world, a doubter might well ask whether or when this state of affairs will really be reversed and the values adjusted in accord with divine justice. An answer to the "whether" is given in the second paragraph of verse 2; and to the "when", elliptically, at the end of verse 4.

Muhammad Asad - End Note 3 (70:3)

Lit., "He of the [many] ascents": a metonymical phrase implying that there are many ways by which man can "ascend" to a comprehension of God's existence, 'and thus to spiritual "nearness" to Him - and that, therefore, it is up to each human being to avail himself of any of the ways leading towards Him (cf. [76:3](#)).

Muhammad Asad - End Note 4 (70:4)

For my rendering of ruh as "inspiration", see surah 16, note 2. The "ascent" of the angels and of all inspiration may be understood in the same sense as the frequently-occurring phrase "all things go back to God [as their source]" (Razi).

Muhammad Asad - End Note 5 (70:4)

The very concept of "time" is meaningless in relation to God, who is timeless and infinite: cf. note 63 on the last sentence of [22:47](#) - "in thy Sustainer's sight a day is like a thousand years of your reckoning": in other words, a day, or an aeon, or a thousand years, or fifty thousand years are alike to Him, having an apparent reality only within the created world and none with the Creator. And since in the hereafter time will cease to have a meaning for man as well, it is irrelevant to ask as to "when" the evildoers will be chastised and the righteous given their due.

Muhammad Asad - End Note 6 (70:6)

Lit., "they".

Muhammad Asad - End Note 7 (70:19)

Lit., "man has been created restless (halu'an)" -that is, endowed with an inner restlessness which may equally well drive him to fruitful achievement or to chronic discontent and frustration. In other words, it is the manner in which man utilizes this God-will endowment that determines whether it shall have a positive or a negative character. The subsequent two verses (20 and 21) allude to the latter, while verses 22-25 show that only true spiritual and moral consciousness can mould that inborn restlessness into a positive force, and thus bring about inner stability and abiding contentment.

Muhammad Asad - End Note 8 (70:20)

The participle jazū - derived from the verb jazī'a - combines the concepts of "lacking patience" and "lamenting over one's misfortune", and is therefore the contrary of sabr (Jawhari).

Muhammad Asad - End Note 9 (70:22)

This, I believe, is the meaning of the expression al-musallin (lit., "the praying ones"), which evidently does not relate here to the mere ritual of prayer but, rather, as the next verse shows, to the attitude of mind and the spiritual need underlying it. In this sense it connects with the statement in verse 19 that "man is born with a restless disposition" which, when rightly used, leads him towards conscious spiritual growth, as well as to freedom from all self-pity and selfishness.

Muhammad Asad - End Note 10 (70:25)

Sc., "but do not or cannot beg": see Razi's comments on a similar phrase in [51:19](#), quoted in my corresponding note 12.

Muhammad Asad - End Note 11 (70:28)

This warning against pharisaic self-righteousness implies that however "good" a person may be, there is always a possibility of his or her having done a moral wrong (e.g., an injury to a fellow-being) and then conveniently "forgotten" this sin. Elliptically, this warning contains a call to increasing

consciousness in all one's doings - for, "temptation to evil (fitnah) does not befall only those who are bent on denying the truth" (8:25), but may also befall people who are otherwise righteous.

Muhammad Asad - End Note 12 (70:29)

Lit., "who guard their private parts".

Muhammad Asad - End Note 13 (70:30)

See the identical passage in 23:5-7, as well as the corresponding note 3, in which I have fully explained the reasons for my rendering of the phrase *aw ma malakat aymanuhum* as "that is, those whom they rightfully possess [through wedlock]". As regards this interpretation, see al Razi's comments on 4:24, as well as one of the alternative interpretations of that verse advanced by Tabari on the authority of Ibn Abbas and Mujahid.

Muhammad Asad - End Note 14 (70:37)

This, again, connects with the statement in verse 19, "man is born with a restless disposition (see note 7 above). People who do not want to see the truth of God's existence and have, therefore, no solid basis on which to build their world-view, are, by the same token, unable to conceive any definite standards of personal and social ethics. Hence, whenever they are confronted with anyone's positive assertion of faith, they "run about to and fro" in spiritual confusion, trying, in order to justify themselves intellectually, to demolish the premises of that faith by means of many-sided, contradictory arguments - an endeavour depicted in the metaphor, "coming upon thee from the right and from the left"; and since they derive all their strength from a conformity with shallow mass-opinions, they can do this only "in crowds".

Muhammad Asad - End Note 15 (70:38)

I.e., "Do they hope to achieve inner peace and fulfilment by 'disproving' another person's faith?"

Muhammad Asad - End Note 16 (70:39)

Namely, out of "dust" - i.e., out of the same primitive organic and inorganic substances as are found in and on the earth: the implication being that only spiritual consciousness and endeavour can raise man above the mere material form of his existence, and thus enable him achieve the inner fulfilment metaphorically described here as "a garden of bliss".

Muhammad Asad - End Note 17 (70:40)

I.e., of all the variation, throughout the solar year, of the points at which the sun "rises" and "sets": thus stressing the fact that He is the Ultimate Cause of all orbital movement in the universe and, hence, its Creator (cf. 37:5 and 55:17).

Muhammad Asad - End Note 18 (70:41)

The implication is that it is not His will to replace "those who are bent on denying the truth", in this world, by believers, inasmuch as such a "replacement" would not be in accord with His design of multiform human existence, in which faith is always challenged and tested by unbelief, and vice versa.

Muhammad Asad - End Note 19 (70:42)

I.e., their philosophizing about a supposedly "uncreated" world and a hypothetical "self-generation" of life, as well as their blatant "denial", unsupported by any factual evidence, of a life after death or even of the existence of God.

Muhammad Asad - End Note 20 (70:44)

The concept of "again and again" - i.e., by a succession, through the ages, of prophetic revelations - is implied in the auxiliary verb kanu, which usually connotes repetition and/or duration.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (70:3)

He enables all things to ascend, evolve and become what they are destined to be

Shabbir Ahmed - End Note 2 (70:4)

All things in the Universe evolve in stages to fulfill the Divine Plan. Some of these stages take one thousand years each, and others fifty thousand years by the human calendar. The Big Picture of the Qur'an does allude to the Divine Plan. As I understand, it is the origination of a brand new Cosmos in which all things including the humans will be brought into being in incredibly higher forms, and the evolution will go on indefinitely. God stresses upon us again and again to prime our 'self' for further development in the life to come and achieve true Immortality, the Paradise, the Eternal bliss. That contrasts with mere survival where there is no progress. An existence without progress is worse than death, and the Qur'an terms it Hell. The only way to prime our 'self' is to be of benefit to God's creation. [22:47](#), [32:5](#), [35:10](#), [78:38](#), [97:4](#). References too many to enumerate, but any student of the Qur'an who bears in mind the development or actualization of the 'self' will find this point highlighted very frequently in the Mighty Book. No amount and no kind of ritualism can help that 'priming' of the 'self'. According to the Qur'an, no community ever faced decline or annihilation for a deficiency or lack of rituals

Shabbir Ahmed - End Note 3 (70:26)

and therefore, in the law of Recompense

Shabbir Ahmed - End Note 4 (70:30)

'Aw' = Or = That is = And. [23:5-7](#)

Shabbir Ahmed - End Note 5 (70:36)

Instead of joining hands

Shabbir Ahmed - End Note 6 (70:39)

They know that humans have been created like other members of the animal kingdom. Intellect and free will make humans different. Thus they can strive for the Garden of bliss

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note (70:4)

Edip-Layth - End Note (70:30)

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 71:1 We have sent Noah to his people: "Warn your people before a painful retribution comes to them."
The Monotheist Group	In the name of God, the Almighty, the Merciful. 71:1 We have sent Noah to his people: "Warn your people before a painful retribution comes to them."
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 71:1 BEHOLD. We sent Noah unto his people. [saying:] "Warn thy people ere grievous suffering befall them!"
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 71:1 We sent Noah to his people: "You shall warn your people before a painful retribution afflicts them."
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 71:1 We sent Noah to his people, "Warn your people before an awful doom comes to them."
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 71:1 Inna arsaln a noo han il aqawmihi an an thir qawmaka min qabli an ya/tyahum AAathabunaleemun
A	بسم الله الرحمن الرحيم 71:1 انا ارسلنا نوحا الى قومه ان انذر قومك من قبل ان ياتيهم عذاب اليم

Edip-Layth	71:2 He said, "My people, I am to you a clear warner."
The Monotheist Group	71:2 He said: "My people, I am to you a clear warner."
Muhammad Asad	71:2 [And Noah] said: "O my people! I am but a plain warner to you, [sent to tell you]
Rashad Khalifa	71:2 He said, "O my people, I am a manifest warner to you.
Shabbir Ahmed	71:2 He said, "O My people! I am a plain warner to you,
Transliteration	71:2 Qala ya qawmi innee lakum na ^{theerun} mubeenun
A	71:2 قال يقوم انى لكم نذير مبين
Edip-Layth	71:3 "That you shall serve God and be aware of Him and obey."
The Monotheist Group	71:3 "That you shall serve God and be aware of Him and obey."
Muhammad Asad	71:3 that you should worship God [alone] and be conscious of Him. "Now do pay heed unto me,
Rashad Khalifa	71:3 "To alert you that you shall worship GOD, reverence Him, and obey me.
Shabbir Ahmed	71:3 That you serve God and be mindful of Him. Now, do pay heed to me.
Transliteration	71:3 Ani oAAbudoo Allaha waittaqoohuwaateAAooni
A	71:3 ان اعبدوا الله واتقوه واطيعون
Edip-Layth	71:4 "He shall forgive your sins and delay you to a predetermined time. When God's time comes, then it cannot be delayed, if you know."
The Monotheist Group	71:4 "He shall forgive your sins and delay you to a predetermined time. When God's time comes, then it cannot be delayed, if you know."
Muhammad Asad	71:4 so that He may forgive you some of your sins, and grant you respite until a term known [to Him alone]: ¹ but, behold, when the term appointed by God does come, it can never be put back - if you but knew it!"
Rashad Khalifa	71:4 "He will then forgive you your sins and respite you for a predetermined period. Most assuredly, GOD's appointment can never be delayed, once it is due, if you only knew."
Shabbir Ahmed	71:4 He will then protect you from the detriment of trailing behind in humanity and respite you until a term appointed. When the term appointed by God comes, it cannot be delayed, if you but knew this."
Transliteration	71:4 Yaghfir lakum min ^{thunoobikum} wayu-akhkhirkum ila ajalin musamman inna ajala Allahiitha jaa la yu-akhkharu law kuntumtaAAalamoon a
A	71:4 يغفر لكم من ذنوبكم ويؤخركم الى اجل مسمى ان اجل الله اذا جاء لا يؤخر لو كنتم تعلمون
Edip-Layth	71:5 He said, "My Lord, I have called on my people night and day."
The Monotheist Group	71:5 He said: "My Lord, I have called on my people night and day."
Muhammad Asad	71:5 [And after a time, Noah] said: "O my Sustainer! Verily, I have been calling unto my people night and day
Rashad Khalifa	71:5 He said, "My Lord, I have invited my people night and day.

Shabbir Ahmed	71:5 He said, "My Lord! Surely, I have been calling unto my people night and day.
Transliteration	71:5 Qala rabbi innee daAAawtu qawmeelaylan wanah <u>a</u> ran
A	71:5 قال رب انى دعوت قومى ليلا ونهارا
Edip-Layth	71:6 "But my calling only drove them away!"
The Monotheist Group	71:6 "But my calling only drove them away!"
Muhammad Asad	71:6 but my call has only caused them to flee farther and farther away [from Thee]. ²
Rashad Khalifa	71:6 "But my invitation only increased their aversion.
Shabbir Ahmed	71:6 But my call only increases their fleeing.
Transliteration	71:6 Falam yazidhum duAAa-ee illa <u>fira</u> ran
A	71:6 فلم يزدهم دعائى الا فرارا
Edip-Layth	71:7 "Every time I called on them so that You may forgive them, they put their fingers in their ears and they covered their heads with their outer garments and they insisted, and they became greatly arrogant."
The Monotheist Group	71:7 "And every time I called on them so that You may forgive them, they put their fingers in their ears and they covered their heads with their outer garments and they insisted, and they became greatly arrogant."
Muhammad Asad	71:7 And behold, whenever I called unto them with a view to Thy granting them forgiveness, they put their fingers into their ears, and wrapped themselves up in their garments [of sin]; ³ and grew obstinate, and became [yet more] arrogant in their false pride.
Rashad Khalifa	71:7 "Whenever I invited them to be forgiven by You, they placed their fingers in their ears, covered themselves with their clothes, insisted, and turned arrogant.
Shabbir Ahmed	71:7 Whenever I call to them to be forgiven by You, they thrust their fingers in their ears - and veil themselves in their garments. And they persist in this behavior glorifying themselves in pride. ¹
Transliteration	71:7 Wa-innee kullam <u>a</u> daAAawtuhum litaghfira lahum jaAAaloo <u>a</u> sabiAAahum fee <u>athani</u> him wa istaghshaw thiy <u>a</u> bahum wa <u>a</u> sarroo wa istakbaroo istik <u>b</u> aran
A	71:7 وانى كلما دعوتهم لتغفر لهم جعلوا اصبعهم فى اذانهم واستغشوا ثيابهم واصرروا واستكبروا استكبارا
Edip-Layth	71:8 "Then I called to them openly."
The Monotheist Group	71:8 "Then I called to them openly."
Muhammad Asad	71:8 "And behold I called unto them openly;
Rashad Khalifa	71:8 "Then I invited them publicly.
Shabbir Ahmed	71:8 Then I called unto them aloud.
Transliteration	71:8 Thumma innee daAAawtuhum jih <u>a</u> ran

A	71:8 ثم انى دعوتهم جهارا
Edip-Layth	71:9 "Then I announced to them, and I spoke to them in secret."
The Monotheist Group	71:9 "Then I announced to them, and I spoke to them in secret."
Muhammad Asad	71:9 and, behold I preached to them in public; and I spoke to them secretly, in private;
Rashad Khalifa	71:9 "Then I proclaimed to them loudly, and I spoke to them privately.
Shabbir Ahmed	71:9 I addressed them in gatherings and spoke to them individually in private."
Transliteration	71:9 Thumma innee aAalantu lahum waasrartu lahumisr <u>ar</u> an
A	71:9 ثم انى اعلنت لهم واسررت لهم اسرارا
Edip-Layth	71:10 "I said, Seek forgiveness from your Lord, for He was forgiving."
The Monotheist Group	71:10 "And I said: Seek forgiveness from your Lord, for He was forgiving."
Muhammad Asad	71:10 and I said: "Ask your Sustainer to forgive you your sins - for, verily, He is all-forgiving!
Rashad Khalifa	71:10 "I said, `Implore your Lord for forgiveness; He is Forgiving.
Shabbir Ahmed	71:10 And I have said, "Seek forgiveness of your Lord. He is ever Forgiving.
Transliteration	71:10 Faqultu istaghfiroo rabbakum innahu k <u>an</u> aghaff <u>ar</u> an
A	71:10 فقلت استغفروا ربكم انه كان غفارا
Edip-Layth	71:11 "He sends the clouds upon you constantly." ¹
The Monotheist Group	71:11 "He sends the clouds upon you constantly."
Muhammad Asad	71:11 He will shower upon you heavenly blessings abundant, ⁴
Rashad Khalifa	71:11 " `He will then shower you generously with rain.
Shabbir Ahmed	71:11 He will shower upon you heavenly blessings.
Transliteration	71:11 Yursili aIssamaa AAalaykummidr <u>ar</u> an
A	71:11 يرسل السماء عليكم مدرارا
Edip-Layth	71:12 "He provides you with money and children, and He makes for you gardens, and He makes for you rivers."
The Monotheist Group	71:12 "And He provides you with money and children, and He makes for you gardens, and He makes for you rivers."
Muhammad Asad	71:12 and will aid you with worldly goods and children, and will bestow upon you gardens, and bestow upon you running waters. ⁵
Rashad Khalifa	71:12 " `And provide you with money and children, and orchards, and streams.' "
Shabbir Ahmed	71:12 And will help you with goods and riches and flourishing families, and will grant you gardens and will bestow upon you flowing streams." ²
Transliteration	71:12 Wayumdidkum bi-amw <u>al</u> in wabaneenawayajAAal lakum jann <u>at</u> in wayajAAal

	lakum anharan
A	71:12 ويمددكم بامول وبنين ويجعل لكم جنت ويجعل لكم انهارا
Edip-Layth	<i>Our Evolution</i> 71:13 "Why do you not seek God humbly."
The Monotheist Group	71:13 "Why do you not seek God humbly."
Muhammad Asad	71:13 ""What is amiss with you that you cannot look forward to God's majesty, 6
Rashad Khalifa	71:13 Why should you not strive to reverence GOD?
Shabbir Ahmed	71:13 What is the matter with you that you fail to acknowledge the majesty of God? 3
Transliteration	71:13 Ma lakum la tarjoona lillahiwaqaran
A	71:13 ما لكم لا ترجون لله وقارا
Edip-Layth	71:14 "While He created you in stages?" 2
The Monotheist Group	71:14 "While He created you in stages?"
Muhammad Asad	71:14 seeing that He has created [every one of] you in successive stages? 7
Rashad Khalifa	71:14 He is the One who created you in stages.
Shabbir Ahmed	71:14 (Know that) He is the One Who has created you in successive stages.
Transliteration	71:14 Waqad khalaqakum aṭwara
A	71:14 وقد خلقكم اطوارا
Edip-Layth	71:15 "Did you not see how God created seven heavens in harmony?"
The Monotheist Group	71:15 "Did you not see how God created seven skies in layers?"
Muhammad Asad	71:15 ""Do you not see how God has created seven heavens in full harmony with one another, 8
Rashad Khalifa	71:15 Do you not realize that GOD created seven universes in layers?
Shabbir Ahmed	71:15 Do you not realize (not willing to reflect and research) how God has created the seven heavens in great harmony?
Transliteration	71:15 Alam taraw kayfa khalaqa AllahuṣabAAa samawatin ṭibaaan
A	71:15 ألم تروا كيف خلق الله سبع سموات طباقا
Edip-Layth	71:16 "He made the moon to illuminate in them, and He made the sun to be a lit flame?"
The Monotheist Group	71:16 "And He made the moon to illuminate in them, and He made the sun to be a lit flame?"
Muhammad Asad	71:16 and has set up within them the moon as a light [reflected] and set up the sun as a [radiant] lamp? 9
Rashad Khalifa	71:16 He designed the moon therein to be a light, and placed the sun to be a

	lamp.
Shabbir Ahmed	71:16 And made the moon a light therein, and made the sun a radiant lamp.
Transliteration	71:16 WajaAAala alqamara feehinna nooran wajaAAalaa Ishshamsa sirajan
A	71:16 وجعل القمر فيهن نورا وجعل الشمس سراجا
Edip-Layth	71:17 "God made you grow from the earth as plants."
The Monotheist Group	71:17 "And God made you grow from the Earth as plants."
Muhammad Asad	71:17 "'And God has caused you to grow out of the earth in [gradual] growth; and thereafter He will return you to it [in death]:" 10
Rashad Khalifa	71:17 And GOD germinated you from the earth like plants.
Shabbir Ahmed	71:17 And God has caused you to grow as a growth from the earth. 4
Transliteration	71:17 WaAllahu anbatakum mina al-ardinabatan
A	71:17 والله انبتكم من الارض نباتا
Edip-Layth	71:18 "Then He returns you to it, and He brings you out totally?"
The Monotheist Group	71:18 "Then He returns you to it, and He brings you out totally?"
Muhammad Asad	71:18 and [then] He will bring you forth [from It] in resurrection. 11
Rashad Khalifa	71:18 Then He returns you into it, and He will surely bring you out.
Shabbir Ahmed	71:18 Then He returns you into the earth and He will bring you forth again, a new bringing.
Transliteration	71:18 Thumma yuAAeedukum feehawayukhrijukum ikhrajān
A	71:18 ثم يعيدكم فيها ويخرجكم اخراجا
Edip-Layth	71:19 "God made the land for you as a plain."
The Monotheist Group	71:19 "And God made the land for you as a plain."
Muhammad Asad	71:19 "'And God has made the earth a wide expanse for you,
Rashad Khalifa	71:19 GOD made the earth habitable for you.
Shabbir Ahmed	71:19 And God has made the earth a wide expanse for you.
Transliteration	71:19 WaAllahu jaAAala lakumu al-ardabisatan
A	71:19 والله جعل لكم الارض بساطا
Edip-Layth	71:20 "So that you may seek in it ways and paths?"
The Monotheist Group	71:20 "So that you may seek in it ways and paths?"
Muhammad Asad	71:20 so that you might walk thereon on spacious paths." 12
Rashad Khalifa	71:20 That you may build roads therein.
Shabbir Ahmed	71:20 That you may travel thereon on spacious valley-ways.

Transliteration	71:20 Litaslukoo minha subulan fijajan
A	71:20 لتسلکوا منها سبلا فجاجا
Edip-Layth	71:21 Noah said, "My Lord, they have disobeyed me and have followed one whose money and children only increased him in loss."
The Monotheist Group	71:21 Noah said: "My Lord, they have disobeyed me and have followed whose money and children only increased him in loss."
Muhammad Asad	71:21 [And] Noah continued: "O my Sustainer! Behold, they have opposed me [throughout], for they follow people whose wealth and children lead them increasingly into ruin, ¹³
Rashad Khalifa	71:21 Noah said, "My Lord, they disobeyed me, and followed those who were even more corrupted when blessed with money and children.
Shabbir Ahmed	71:21 Then Noah said, "My Lord! They have opposed me throughout, for they follow him whose wealth and children have led him increasingly into ruin.
Transliteration	71:21 Qala noo hun rabbi inna hum AAa sawneewaittabaAAoo man lam yazidhu maluhu wawaladuhu illakhasaran
A	71:21 قال نوح رب انهم عصوني واتبعوا من لم يزد له ماله وولده الا خسارا
Edip-Layth	71:22 They plotted a great plotting.
The Monotheist Group	71:22 And they plotted a great plotting.
Muhammad Asad	71:22 and who have devised a most awesome blasphemy [against Thee],
Rashad Khalifa	71:22 "They schemed terrible schemes.
Shabbir Ahmed	71:22 And they plot tremendous schemes,
Transliteration	71:22 Wamakaroo makran kubbaran
A	71:22 ومكروا مكرا كبيرا
Edip-Layth	71:23 They said, "Do not abandon your gods. Do not abandon Destroyer, neither Night Group, Helper, Deterrer, nor Eagle."
The Monotheist Group	71:23 And they said: "Do not abandon your gods. Do not abandon Destroyer, nor Night Group, nor Helper and Deterrer and Eagle."
Muhammad Asad	71:23 inasmuch as they said [to their followers], 'Do not ever abandon your gods: abandon neither Wadd nor Suwa', and neither Yaghuth nor Ya'uq nor Nasr!' ¹⁴
Rashad Khalifa	71:23 "They said, `Do not abandon your gods. Do not abandon Wadd, Suwaa`, Yaghouth, Ya`ooq, and Nasr.'
Shabbir Ahmed	71:23 And keep telling one another, "Do not abandon your gods! And forsake not Wadd, nor Suw'a, nor Yaghuth and Ya'uq and Nasr." 5
Transliteration	71:23 Waqaloo l a ta tharunna alihatakumwala ta tharunna waddan wal a suwaAAanwala yaghootha wayaAAooqa wanasran
A	71:23 وقالوا لا تدرن ءالهمكم ولا تدرن ودا ولا سواعا ولا يغوث ويعوق ونسرا
	71:24 They have misguided many, but We only increase the wicked in

Edip-Layth	misguidance.
The Monotheist Group	71:24 And they have misguided many, but We only increase the wicked in misguidance.
Muhammad Asad	71:24 "And so they have led many a one astray: hence, ordain Thou that these evildoers stray but farther and farther away [from all that they may desire]!" ¹⁵
Rashad Khalifa	71:24 "They misled many. Therefore, let the wicked plunge deeper into loss."
Shabbir Ahmed	71:24 They have already misled a great many, therefore, let the wrongdoers increase in straying."
Transliteration	71:24 Waqad aḍalloo katheeran walatazidi al l ththalimeena illa ḍalalan
A	71:24 وقد اضلوا كثيرا ولا تزد الظلمين الا ضللا
Edip-Layth	71:25 Because of their sins they were drowned, then they were admitted to the fire, and they could not find beside God any victor.
The Monotheist Group	71:25 Because of their sins they were drowned, then they were admitted to the Fire, and they could not find beside God any victor.
Muhammad Asad	71:25 And so, because of their sins, they were drowned [in the great flood], and were doomed to suffer the fire [of the hereafter]; ¹⁶ and they found none who could succour them against God.
Rashad Khalifa	71:25 Because of their sins they were drowned and assigned to the hellfire. They found no helpers to protect them from GOD.
Shabbir Ahmed	71:25 And so, because of faults upon faults, they were drowned, and then destined to enter the fire. They found out that they had no helpers besides God.
Transliteration	71:25 Mimma khaṭee-atihimoghriqoo faodkhiloo naran falam yajidoo lahum min dooniAllahi anṣaran
A	71:25 مما خطيبتهم اغرقوا فادخلوا نارا فلم يجدوا لهم من دون الله انصارا
Edip-Layth	71:26 Noah said, "My Lord, do not leave on the earth any of the ingrates at all."
The Monotheist Group	71:26 And Noah said: "My Lord, do not leave on the Earth any of the rejecters at all."
Muhammad Asad	71:26 And Noah prayed: "O my Sustainer! Leave not on earth any of those who deny the truth:
Rashad Khalifa	71:26 Noah also said, "My Lord, do not leave a single disbeliever on earth.
Shabbir Ahmed	71:26 And Noah said, "My Lord! Leave not any of these rejecters to dwell in this valley,
Transliteration	71:26 Waqala noohun rabbi latathar AAala al-ardi mina alkafireenadayyan
A	71:26 وقال نوح رب لا تذر على الارض من الكافرين ديارا
Edip-Layth	71:27 "If you are to leave them, then they will misguide Your servants and they will only give birth to a wicked ingrate."
The Monotheist Group	71:27 "If you are to leave them, then they will misguide Your servants and they will only give birth to a wicked rejecter."

Muhammad Asad	71:27 for, behold, If Thou dost leave them, they will [always try to] lead astray those who worship Thee, and will give birth to nothing but wickedness and stubborn ingratitude. ¹⁷
Rashad Khalifa	71:27 "For if you let them, they will only mislead your servants and give birth to nothing but wicked disbelievers.
Shabbir Ahmed	71:27 If you should leave them, they will mislead Your servants and they will only beget division and ingratitude.
Transliteration	71:27 Innaka in tatharhum yudillooAAibadaka wala yalidoo illa fajirankaffaran
A	71:27 انك ان تنرهم يضلوا عبادك ولا يلدوا الا فاجرا كفارا
Edip-Layth	71:28 "My Lord, forgive me and my parents and whoever enters my home as an acknowledger, and the acknowledging men and the acknowledging women; and do not increase the wicked except in destruction."
The Monotheist Group	71:28 "My Lord, forgive me, and my parents, and whoever enters my home as a believer, and to the believing men and believing women; and do not increase the wicked except in destruction."
Muhammad Asad	71:28 "O my Sustainer! Grant Thy forgiveness unto me and unto my parents, and unto everyone who enters my house as a believer, and unto all believing men and believing women [of later times]; and grant Thou that the doers of evil shall increasingly meet with destruction!" ¹⁸
Rashad Khalifa	71:28 "My Lord, forgive me and my parents, and anyone who enters my home as a believer, and all the believing men and women. But do not give the disbelievers anything but annihilation."
Shabbir Ahmed	71:28 My Lord! Grant me the protection of forgiveness and to my parents and whoever enters my house (ideology of submission to one God) in faith, and to all the believing men and the believing women (of all times). And increase the oppressors in ruin for their violation of human rights." ⁶
Transliteration	71:28 Rabbi ighfir lee waliw alidayyawaliman dakhala baytiya mu/minan walilmu/mineena waalmu/minatiwala tazidi alththalimeena illatabaran
A	71:28 رب اغفر لى ولولدى وللمن دخل بيتى مومنا وللمومنين والمومنت ولا تزد الظلمين الا تبارا

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (71:4)

Namely, until the end of each person's life - implying that although they might be forgiven all sins

committed before their postulated change of heart, they would henceforth, until their death, be held fully accountable for their behaviour in the light of that new-found faith. Cf. [4:18](#) - "repentance shall not be accepted from those who do evil deeds until their dying hour and then say, Behold, I now repent".

Muhammad Asad - End Note 2 (71:6)

Lit., "has not increased them in anything but flight".

Muhammad Asad - End Note 3 (71:7)

For the reason of the above interpolation - which endows the concept of "garments" with a metaphorical meaning - see note 2 on [74:4](#); cf. also the expression "garment of God-consciousness" (libas at-taqwa) in [7:26](#).

Muhammad Asad - End Note 4 (71:11)

Lit., "He will let loose the sky over you with abundance" (but see also note 76 on [11:52](#)).

Muhammad Asad - End Note 5 (71:12)

The two last-mentioned blessings are an allusion to the state of happiness in the hereafter, symbolized in the Qur'an as "gardens through which running waters flow".

Muhammad Asad - End Note 6 (71:13)

I.e., "that you refuse to believe in God" (Zamakhshari). Some authorities (e.g., Jawhari) give to the above phrase the meaning, "that you will not fear God's majesty", which, too, implies lack of belief in Him.

Muhammad Asad - End Note 7 (71:14)

I.e., by a process of gradual evolution, in the mother's womb, from a drop of sperm and a fertilized germ-cell (the female ovum), up to the point where the embryo becomes a new, self-contained human entity (cf. [22:5](#)): all of which points to the existence of a plan and a purpose and, hence, to the existence of a conscious Creator.

Muhammad Asad - End Note 8 (71:15)

Cf. [67:3](#) and the corresponding note 2.

Muhammad Asad - End Note 9 (71:16)

See [10:5](#), where the sun is described as "a [source of] radiant light" (diya') and the moon as "light [reflected]" (nur); both these interpolations are explained in note 10 on [10:5](#).

Muhammad Asad - End Note 10 (71:17)

This phrase has a twofold meaning. In the first instance, it alludes to the evolution of the individual human body out of the same substances - both organic and inorganic - as are found in and on the earth as well: and in this sense it enlarges upon the creation of the human individual "in successive stages" referred to in verse 14 above. Secondly, it alludes to the evolution of the human species, which, starting from the most primitive organisms living on earth, has gradually ascended to ever higher stages of development until it has finally reached that complexity of body, mind and soul evident in the human being.

Muhammad Asad - End Note 11 (71:18)

Lit., "with a [final] bringing-forth".

Muhammad Asad - End Note 12 (71:20)

I.e., "He has provided you with all facilities for a good life on earth" - the unspoken implication being, "Will you not, then, acknowledge Him and be grateful to Him?"

Muhammad Asad - End Note 13 (71:21)

Lit., "and have followed him whose wealth and children do not increase him in aught but loss": i.e., people whose propensity and power only enhance their false pride and arrogance, and thus lead them to spiritual ruin. Beyond this, we have here a subtle allusion to the fact that an exclusive devotion to material prosperity must of necessity, in the long run, destroy all moral values and, thus, the very fabric of society.

Muhammad Asad - End Note 14 (71:23)

As is evident from early sources, these five gods were among the many worshipped by the pre-Islamic Arabs as well (see the small but extremely valuable work by Hisham ibn Muhammad al-Kalbi, *KitAb al-Asnam*, ed. Ahmad Zaki, Cairo 1914). Their cult had probably been introduced into Arabia from Syria and Babylonia, where it seems to have existed in earliest antiquity.

Muhammad Asad - End Note 15 (71:24)

Lit., "increase Thou not the evildoers in aught but in straying-away", i.e., from an achievement of their worldly goals (Razi).

Muhammad Asad - End Note 16 (71:25)

Lit., "and were made to enter the fire" - the past tense indicating the inevitability of the suffering yet to come (Zamakhshari).

Muhammad Asad - End Note 17 (71:27)

Lit., "to such as are wicked (fajir), stubbornly ingrate (kaffar)": but since no one - and particularly not a prophet - is ever justified in assuming that the progeny of evildoers must of necessity be evil, it is obvious that the terms fajir and kaffar are used here metonymically denoting qualities or attitudes, and not persons.

Muhammad Asad - End Note 18 (71:28)

Lit., "increase Thou not the evildoers in aught but destruction" - i.e., destruction of their aims and, thus, of evil as such.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (71:7)

[11:5](#)

Shabbir Ahmed - End Note 2 (71:12)

Baneen = Sons = Children = Tribal unity and strength = Party = Flourishing families. Forgiveness in the context indicates halting the behavior that is detrimental to the society, and turning to Divine guidance in order to protect themselves from the logical harmful consequences

Shabbir Ahmed - End Note 3 (71:13)

And that His Book can give you eminence. [21:10](#)

Shabbir Ahmed - End Note 4 (71:17)

Recall the beginning of life out of water and organic matter, and the stages of evolution. [22:5](#)

Shabbir Ahmed - End Note 5 (71:23)

They had set up idols: Wadd, the god of masculinity. Suw'a, the goddess of femininity. Yaghuth, the lion god of power. Ya'uq, the horse god for travel and battle. Nasr, the eagle god for flying in to 'steal' the news of the Unseen

Shabbir Ahmed - End Note 6 (71:28)

Zaalimeen = Oppressors = Violators of human rights = Wrongdoers

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (71:11)

See [11:40-44](#).

Edip-Layth - End Note 2 (71:14)

Evolution is a marvelous assembly line of creation designed by God. See [29:18-20](#); [41:9-10](#); [7:69](#); [15:26](#); [24:45](#); [32:7-9](#). Evolution of species through mutation and cumulative selection, as subscribed by the modern scientific community, provides sufficient evidence for the existence of imminent intelligent design in nature. The theory of evolution provides more evidence for an intelligent designer than a fingerprint on a canvas could provide clues about the identity of its human painter. Inferring the existence and some attributes of an intelligent designer from nature is as equally scientific as inferring the existence and some attributes of an unknown creature from its footprints left in the sand. For a debate on Evolution versus Intelligent Design, see the Appendix titled "The Blind Watch-Watchers or Smell the Cheese: An Intelligent and Delicious Argument for Intelligent Design in Evolution" by Edip Yuksel.

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 72:1 Say, "It has been inspired to me that a group of Jinn were listening." They said, "We have heard an interesting recitation/quran!"¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 72:1 Say: "It has been inspired to me that a group of Jinn were listening." They said: "We have heard a magnificent compilation!"
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 72:1 SAY: "It has been revealed to me that some of the unseen beings gave ear [to this divine writ],¹ and thereupon said [unto their fellow-beings]: "'Verily, we have heard a wondrous discourse,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 72:1 Say, "I was inspired that a group of jinns listened, then said, `We have heard a wonderful Quran.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 72:1 Say (O Prophet!) It has been revealed to me that a tribe of nomads listened, and then they said, "We have heard a marvelous recital."¹
Transliteration	Bismi Allāhi alRrahmani alRrahēemi 72:1 Qul oo hīya ilayya annahu istamaAAanafarun mina aljinni faq aloo inn a samiAAanaqur-ānan AAajaban
A	بسم الله الرحمن الرحيم

72:1 قل اوحى الى انه استمع نفر من الجن فقالوا انا سمعنا قراءنا عجا

Edip-Layth	72:2 "It guides to what is correct, so we acknowledged it, and we will not set up anyone with our Lord."
The Monotheist Group	72:2 "It guides to what is correct, so we believed in it, and we will not set up anyone with our Lord."
Muhammad Asad	72:2 guiding towards consciousness of what is right; and so We have come to believe in it. And we shall never ascribe divinity to anyone beside our Sustainer,
Rashad Khalifa	72:2 " ` It guides to righteousness, and we have believed in it; we will never set up any idols beside our Lord.
Shabbir Ahmed	72:2 It shows the way to Enlightenment, so we have come to believe in it. And we shall never again ascribe a partner to our Lord.
Transliteration	72:2 Yahdee ila alrrushdi faamanna ¹ bihi walan nushrika birabbina ahada ⁿ
A	72:2 يهـدى الى الرشـد فامنا به ولن نشرك بربنا احدا
Edip-Layth	72:3 "Exalted is the majesty of our Lord, He has not taken a wife nor a son."
The Monotheist Group	72:3 "And exalted is the majesty of our Lord, He has not taken a wife nor a son."
Muhammad Asad	72:3 for [we know] that sublimely exalted is our Sustainer's majesty: no consort has He ever taken unto Himself, nor a son!
Rashad Khalifa	72:3 " ` The Most High is our only Lord. He never had a mate, nor a son.
Shabbir Ahmed	72:3 And Exalted is the Majesty of our Lord. He has taken neither a wife, nor a son.
Transliteration	72:3 Waannahu taAAala jaddu rabbinama ittakhatha sahibatan wala walada ⁿ
A	72:3 وانه تعالى جد ربنا ما اتخذ صحبة ولا ولدا
Edip-Layth	72:4 "It was the foolish one amongst us who used to say lies about God."
The Monotheist Group	72:4 "And it was the foolish one amongst us who used to say lies about God."
Muhammad Asad	72:4 ""And [now we know] that the foolish among us were wont to say outrageous things about God, ²
Rashad Khalifa	72:4 " ` It is the foolish among us who used to utter such nonsense about GOD.
Shabbir Ahmed	72:4 The foolish among us uttered such outrageous lies about God.
Transliteration	72:4 Waannahu kana yaqoolu safeehunaAAala Allahi shata ² tan
A	72:4 وانه كان يقول سفيها على الله شططا
Edip-Layth	72:5 "We had thought that neither people nor the Jinn would ever utter a lie against God."
The Monotheist Group	72:5 "And we had thought that neither mankind nor the Jinn would ever utter a lie against God."
Muhammad Asad	72:5 and that [we were mistaken when] we thought that neither man nor [any of] the invisible forces would ever tell a lie about God. ³

Rashad Khalifa	72:5 " `We thought that neither the humans, nor the jinns, could possibly utter lies about GOD.
Shabbir Ahmed	72:5 We used to think that people, whether civilized or uncivilized, would never utter a lie about God.
Transliteration	72:5 Waanna <u>th</u> anannaan lan taqoola al-insu wa aljinnu AAala All <u>ah</u> ika <u>th</u> iba <u>n</u>
A	72:5 وانا ظننا ان لن تقول الانس والجن على الله كذبا
Edip-Layth	72:6 "There were men from among people who used to seek help from the men among the Jinn, but they only helped increase them in sin."
The Monotheist Group	72:6 "And there were men from among mankind who used to seek help from the men among the Jinn, but they only helped increase them in sin."
Muhammad Asad	72:6 Yet [it has always happened] that certain kinds of humans would seek refuge with certain kinds of [such] invisible forces: ⁴ but these only increased their confusion
Rashad Khalifa	72:6 " `Human beings used to seek power through jinn beings, but they only afflicted them with a lot of adversity.
Shabbir Ahmed	72:6 Some people of towns used to seek shelter with some of the nomads and increased them in confusion.
Transliteration	72:6 Waannahu k <u>a</u> na rij <u>a</u> lun mina al-insi yaAAoo <u>th</u> oona birij <u>a</u> lin mina aljinni faza <u>do</u> ohumraha <u>q</u> a <u>n</u>
A	72:6 وانه كان رجال من الانس يعونون برجال من الجن فزادوهم رهقا
Edip-Layth	72:7 "They thought as you thought, that God would not send anyone."
The Monotheist Group	72:7 "And they thought as you thought, that God would not send anyone."
Muhammad Asad	72:7 so much so that they came to think, as you [once] thought, that God would never [again] send forth anyone [as His apostle]. ⁵
Rashad Khalifa	72:7 " `They thought, just like you thought, that GOD would not send another (messenger).
Shabbir Ahmed	72:7 And they thought as you nomads thought that God would never again send forth anyone. (As His messenger, and so, the claimants of the occult sciences would carry on with their deceptions.)
Transliteration	72:7 Waannahum <u>th</u> annoo kama <u>th</u> anantuman lan yabAAatha All <u>ah</u> u a <u>h</u> ada <u>n</u>
A	72:7 وانهم ظنوا كما ظننتم ان لن يبعث الله احدا
Edip-Layth	72:8 "We touched the heavens, but found it full of powerful guards and projectiles."
The Monotheist Group	72:8 "And we touched the heavens, but found it full of powerful guards and projectiles."
Muhammad Asad	72:8 ""And [so it happened] that we reached out towards heaven: ⁶ but we found it filled with mighty guards and flames, ⁷
Rashad Khalifa	72:8 " `We touched the heaven and found it filled with formidable guards and projectiles.

Shabbir Ahmed	72:8 And we tried to feel the skies but found it well attended by mighty guards and flames." 2
Transliteration	72:8 Waanna lamasn a a Issamaafawajadnaha muli-at harasan shadeedanwashuhuban
A	72:8 وانا لمسنا السماء فوجدناها ملئت حرسا شديدا وشهباً
Edip-Layth	72:9 "We used to sit in it in places of listening, but anyone who sits now finds a projectile seeking him."
The Monotheist Group	72:9 "And we used to sit in it in places of listening, but anyone who sits now finds a projectile seeking him."
Muhammad Asad	72:9 notwithstanding that we were established in positions [which we had thought well-suited] to listening to [whatever secrets might be in] it: 8 and anyone who now [or ever] tries to listen will [likewise] find a flame lying in wait for him! 9
Rashad Khalifa	72:9 " `We used to sit there in order to spy. Anyone who listens is pursued by a powerful projectile.
Shabbir Ahmed	72:9 (The nomads continued), "And we used to sit on places listening to the 'lofty news'. But now whoever listens will find a flame waiting for him. 3
Transliteration	72:9 Waanna kunn a naqAAudu minh amaqAAaida li IssamAAi faman yastamiAAi al-anayajid lahu shihaban rasadan
A	72:9 وانا كنا نقعد منها مقعد للسمع فمن يستمع لى ان يجد له شهابا رصدا
Edip-Layth	72:10 "We do not know, is it bad that is intended for those on earth, or does their Lord want them to be guided?"
The Monotheist Group	72:10 "And we do not know, is it bad that is intended for those on Earth, or does their Lord want them to be guided?"
Muhammad Asad	72:10 "'And [now we have become aware] that we [created beings] may not know whether evil fortune is intended for [any of] those who live on earth, or whether it is their Sustainer's will to endow them with consciousness of what is right: 10
Rashad Khalifa	72:10 " `We have no idea if something bad is intended for the inhabitants of Earth, or if their Lord wills to redeem them.
Shabbir Ahmed	72:10 And we know not whether harm is intended for the inhabitants of the earth, or whether their Lord wills for them Enlightenment." 4
Transliteration	72:10 Waanna l a nadree asharrunoreeda biman fee al-ar di am ar ada bihim rabbuhumrashadan
A	72:10 وانا لا ندرى اشر اريد بمن فى الارض ام اراد بهم ربهم رشدا
Edip-Layth	72:11 "Among us are those who are good doers, and some of us are opposite to that, we are in many paths."
The Monotheist Group	72:11 "And among us are those who are good doers, and some of us are opposite to that, we are in many paths."
Muhammad Asad	72:11 Just as [we do not know how it happens] that some from among us are righteous, while some of us are [far] below that: we have always followed widely

	divergent paths.
Rashad Khalifa	72:11 " `Some of us are righteous, and some are less than righteous; we follow various paths.
Shabbir Ahmed	72:11 (The nomads continued their conversation), "And some of us are righteous and others are far from that, and we follow varying paths.
Transliteration	72:11 Waanna minna alssalihoonawaminna doona thalika kunna tara-iqaqidadan
A	72:11 وانا منا الصالحون ومنا دون ذلك كنا طرائق قددا
Edip-Layth	72:12 "We acknowledge that we cannot escape God on earth, nor can we escape Him if we run."
The Monotheist Group	72:12 "And we acknowledge that we cannot escape God on Earth, nor can we escape Him if we run."
Muhammad Asad	72:12 "'And, withal, we have come to know that we can never elude God [while we live] on earth, and that we can never elude Him by escaping [from life].
Rashad Khalifa	72:12 " `We knew full well that we can never run away from GOD on Earth; we can never run away and escape.
Shabbir Ahmed	72:12 We know that wherever we are on earth, we cannot defy God, nor can we flee to escape.
Transliteration	72:12 Wanna thanannaan lan nuAAjiza All aha fee al-ar di walan nuAAjizahuharaban
A	72:12 وانا ظننا ان لن نعجز الله في الارض ولن نعجزه هربا
Edip-Layth	72:13 "When we heard the guidance, we acknowledged it. So whoever acknowledges his Lord, then he will not fear a decrease in reward, nor a burdensome punishment."
The Monotheist Group	72:13 "And when we heard the guidance, we believed in it. So whoever believes in his Lord, then he will not fear a decrease in reward, nor a burdensome punishment."
Muhammad Asad	72:13 Hence, as soon as we heard this [call to His] guidance, we came to believe in it: and he who believes in his Sustainer need never have fear of loss or injustice.
Rashad Khalifa	72:13 " `When we heard the guidance, we believed therein. Anyone who believes in his Lord will never fear any injustice, nor any affliction.
Shabbir Ahmed	72:13 And as soon as we heard the Enlightenment, we believed in it. And whoever chooses to be graced with belief in his Lord, need not fear a diminished return, nor unfairness.
Transliteration	72:13 Waanna lamma samiAAnaalhuda amanna bihi faman yu/min birabbihifal a yakhafu bakhsan wala rahaqan
A	72:13 وانا لما سمعنا الهدى ءامنا به فمن يؤمن بربه فلا يخاف بخسا ولا رهقا
Edip-Layth	72:14 "Among us are those who peacefully surrendered, and among us are the compromisers. As for those who have peacefully surrendered, they have sought what is correct."
The Monotheist Group	72:14 "And among us are those who submitted, and among us are the compromisers. As for those who have submitted, they have sought what is

	correct."
Muhammad Asad	72:14 ""Yet [it is true] that among us are such as have surrendered themselves to God - just as there are among us such as have abandoned themselves to wrongdoing. Now as for those who surrender themselves to Him - it is they that have attained to consciousness of what is right;
Rashad Khalifa	72:14 " `Among us are the submitters, and among us are the compromisers.' " As for those who submitted, they are on the right path.
Shabbir Ahmed	72:14 And some of us have submitted (to God) while there are others who make compromises (between the right and wrong). Those who submit (to God), they have found the path to right guidance.
Transliteration	72:14 Waanna minn almuslimoonawaminn alq asitoona faman aslama faol a-ikataharraw rashadan
A	72:14 وانا منا المسلمون ومنا القسطون فمن اسلم فالولئك تحروا رشدا
Edip-Layth	72:15 As for the compromisers, they are firewood for hell.
The Monotheist Group	72:15 And as for the compromisers, they are firewood for Hell.
Muhammad Asad	72:15 but as for those who abandon themselves to wrongdoing - they are indeed but fuel for [the fires of] hell!" ¹¹
Rashad Khalifa	72:15 As for the compromisers, they will be fuel for Gehenna.
Shabbir Ahmed	72:15 And those who make compromises (between the right and wrong,) they are but fuel for the Hell."
Transliteration	72:15 Waama alqasitoona fakanooolijahannama hataban
A	72:15 واما القسطون فكانوا لجهنم حطباً
Edip-Layth	72:16 Had they walked on the right path, We would have provided them with abundant water.
The Monotheist Group	72:16 And had they walked on the right path, We would have provided them with abundant water.
Muhammad Asad	72:16 [KNOW,] THEN, that if they [who have heard Our call] keep firmly to the [right] path, We shall certainly shower them with blessings abundant, ¹²
Rashad Khalifa	72:16 If they remain on the right path, we will bless them with abundant water.
Shabbir Ahmed	72:16 (Such was their conversation.) If they take an unwavering stand on the Highest Discipline, We will shower them with abundant bounties. ⁵
Transliteration	72:16 Waallawi istaqamoo AAala altareeqatilaasqaynahum maan ghadaqan
A	72:16 والو استقموا على الطريقة لاسقينهم ماء غدقا
Edip-Layth	72:17 To test them with it. Whosoever turns away from the remembrance of his Lord, He will enter him a severe retribution. ²
The Monotheist Group	72:17 To test them with it. And whosoever turns away from the remembrance of his Lord, He will enter him a severe retribution.
Muhammad Asad	72:17 so as to test them by this means: for he who shall turn away from the remembrance of his Sustainer, him will He cause to undergo suffering most

	grievous. ¹³
Rashad Khalifa	72:17 We will surely test them all. As for him who disregards the message of his Lord, He will direct him to ever increasing retribution.
Shabbir Ahmed	72:17 That We might test them (let them try their own mettle) thereby. And whoever turns away from his Sustainer's reminder, He will cause him to undergo an ever-increasing retribution. ⁶
Transliteration	72:17 Linaftinahum feehee waman yuAAariḍ AAanḥikri rabbihi yasluk-hu AAaḥaban saAAaḍan
A	72:17 لَنَفْتَنَّهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا
Edip-Layth	72:18 The temples are for God, so do not call on anyone with God.
The Monotheist Group	72:18 And the temples are for God, so do not call on anyone alongside God.
Muhammad Asad	72:18 And [know] that all worship ¹⁴ is due to God [alone]: hence, do not invoke anyone side by side with God!
Rashad Khalifa	72:18 The places of worship belong to GOD; do not call on anyone else beside GOD.
Shabbir Ahmed	72:18 Know that all Masjids (and temples of worship) are for God. ([Adoration, prostration, submission are due to God alone.) So, invoke not anyone along with God. [Masjid = Mosque = Places of worship = Collective acts of submission = Ways of adoration = Obedience of Divine Commands = Centers of administering the Divine System. 9:17)
Transliteration	72:18 Waanna almasajida lillāhi falatadAAoo maAAa Allāhi aḥaḍan
A	72:18 وان المسجد لله فلا تدعوا مع الله احدا
Edip-Layth	<i>Prophecy Regarding the Numerical System</i> 72:19 When God's servant stood up to call on Him, they nearly banded to oppose him. ³
The Monotheist Group	72:19 And when God's servant stood up to call on Him, they nearly banded to oppose him.
Muhammad Asad	72:19 Yet [thus it is] that whenever a servant of God stands up in prayer to Him, they [who are bent on denying the truth] would gladly overwhelm him with their crowds. ¹⁵
Rashad Khalifa	<i>God's Messenger of the Covenant</i> 72:19 When GOD's servant advocated Him alone, almost all of them banded together to oppose him.
Shabbir Ahmed	72:19 Yet whenever a servant of God stands up with invitation to Him, they crowd on him in hostility. ⁷
Transliteration	72:19 Waannahu lamm a q ama AAabdu All aḥiyadAAoohu k adoo yakoonoona AAalayhi libaḍan
A	72:19 وانه لما قام عبد الله يدعوه كادوا يكونون عليه لبدا
Edip-Layth	72:20 Say, "I only call on my Lord, and I do not associate anyone with Him."
The Monotheist Group	72:20 Say: "I only call on my Lord, and I do not associate anyone with Him."

Muhammad Asad	72:20 Say: "I invoke my Sustainer alone, for I do not ascribe divinity to anyone beside Him."
Rashad Khalifa	72:20 Say, "I worship only my Lord; I never set up any idols beside Him."
Shabbir Ahmed	72:20 Say, "I call upon my Lord alone and associate no one with Him" 8
Transliteration	72:20 Qul inna ma adAAoo rabbee wala oshriku bihi aha da n
A	72:20 قل انما ادعوا ربى ولا اشرك به احدا
Edip-Layth	72:21 Say, "I have no power to cause you harm nor to show you what is right."
The Monotheist Group	72:21 Say: "I have no power to cause you harm nor to show you what is right."
Muhammad Asad	72:21 Say: "Verily, it is not in my power to cause you harm or to endow you with consciousness of what is right."
Rashad Khalifa	72:21 Say, "I possess no power to harm you, nor to guide you."
Shabbir Ahmed	72:21 Say, "I do not own the power to harm you or enforce right guidance upon you."
Transliteration	72:21 Qul innee la amliku lakum da rranwala rashada n
A	72:21 قل انى لا املك لكم ضرا ولا رشدا
Edip-Layth	72:22 Say, "No one can protect me from God, and I will not find any refuge except with Him."
The Monotheist Group	72:22 Say: "No one can protect me from God, and I will not find any refuge except with Him."
Muhammad Asad	72:22 Say: "Verily, no one could ever protect me from God, nor could I ever find a place to hide from Him
Rashad Khalifa	72:22 Say, "No one can protect me from GOD, nor can I find any other refuge beside Him.
Shabbir Ahmed	72:22 Say, "No one can shelter me from (the consequences of violating the laws of) God, nor can I find a hide-out from Him,
Transliteration	72:22 Qul innee lan yujeeranee mina All a hia ha dun wala n ajida min doonihi multa ha da n
A	72:22 قل انى لن يجيرنى من الله احد ولن اجد من دونه ملتحدا
Edip-Layth	72:23 It is but an announcement from God, and His messages. Whosoever disobeys God and His messenger, then he will have the fire of hell to dwell eternally therein.
The Monotheist Group	72:23 It is but an announcement from God, and His messages. And whosoever disobeys God and His messenger, then he will have the fire of Hell to dwell eternally therein.
Muhammad Asad	72:23 if I should fail to convey 16 [to the world whatever illumination comes to me] from God and His messages." Now as for him who rebels against God and His Apostle - verily, the fire of hell awaits him, therein to abide beyond the count of time. 17
	72:23 "I deliver GOD's proclamations and messages." Those who disobey GOD

Rashad Khalifa	and His messenger incur the fire of Hell, wherein they abide forever.
Shabbir Ahmed	72:23 If I fail to convey to people what I receive from God and make His messages known." Whoever disobeys God and His messenger; for him is Hellfire, to abide therein forever.
Transliteration	72:23 Illā balāghan mina Allāhi warisālātihi waman yaAAṣi Allāhawarasoolahu fa-inna lahu nāra jahannama khālideenafeeha abadān
A	72:23 الا بلغا من الله ورسلته ومن يعص الله ورسوله فان له نار جهنم خالدين فيها ابدًا
Edip-Layth	72:24 Until they see what they are promised, then they will know who has the weakest ally and is least in number.
The Monotheist Group	72:24 Until they see what they are promised, then they will know who has the weakest ally and is least in number.
Muhammad Asad	72:24 [Let them, then, wait] until the time when they behold that [doom] of which they were forewarned: ¹⁸ for then they will come to understand which [kind of man] is more helpless and counts for less! ¹⁹
Rashad Khalifa	72:24 Once they see what is awaiting them, they will find out who is really weaker in power, and fewer in number.
Shabbir Ahmed	72:24 Until they see what they are promised. And so, soon will they find out who is really helpless and counts for less!
Transliteration	72:24 Hatta i tha raaw m ayooAAadoona fasayaAAlamoona man a dAAafu naṣiranwaaqallu AAadadān
A	72:24 حتى اذا راوا ما يوعدون فسيعلمون من اضعف ناصرا واقل عددا
Edip-Layth	72:25 Say, "I do not know if what you are promised is near, or if my Lord will make it distant."
The Monotheist Group	72:25 Say: "I do not know if what you are promised is near, or if my Lord will make it distant."
Muhammad Asad	72:25 Say: "I do not know whether that [doom] of which you were forewarned is near, or whether my Sustainer has set for it a distant term."
Rashad Khalifa	72:25 Say, "I do not know if what is promised to you will happen soon, or if my Lord will delay it for awhile."
Shabbir Ahmed	72:25 Say, "I do not know whether the promise made to you is near or if my Lord will delay it."
Transliteration	72:25 Qul in adree aqareebun m a tooAAadoonaam yajAAalu lahu rabbee amadān
A	72:25 قل ان ادري اقريب ما توعدون ام يجعل له ربي امدا
Edip-Layth	72:26 The knower of the unseen, He does not reveal His knowledge to anyone.
The Monotheist Group	72:26 The knower of the unseen, He does not reveal His knowledge to anyone.
Muhammad Asad	72:26 He [alone] knows that which is beyond the reach of a created being's perception, and to none does He disclose aught of the mysteries of His Own unfathomable knowledge, ²⁰
Rashad Khalifa	72:26 He is the Knower of the future; He does not reveal the future to anyone.

Shabbir Ahmed	72:26 Knower of the Unseen (and the future), and He makes known to none His secret,
Transliteration	72:26 AAa ^l imu alghaybi fala yu th hiruAAa ^l a ghaybihi a ^h ada ⁿ
A	72:26 علم الغيب فلا يظهر على غيبه احدا
Edip-Layth	72:27 Except to whom He has accepted as a messenger; then he leads way in its present and future as a secret observer.
The Monotheist Group	72:27 Except to whom He has accepted as a messenger, then He reveals from the past and the future.
Muhammad Asad	72:27 unless it be to an apostle whom He has been pleased to elect [there for]: ²¹ and then He sends forth [the forces of heaven] to watch over him in whatever lies open before him and in what is beyond his ken ²²
Rashad Khalifa	72:27 Only to a messenger that He chooses, does He reveal from the past and the future, specific news.
Shabbir Ahmed	72:27 Except as He wills to a messenger whom He has elected, and to him He reveals from the past and the future, and ensures that the revelation is guarded. 9
Transliteration	72:27 Illa mani irta da min rasoolinfa-innahu yasluku min bayni yadayhi wamin khalfihi ra ^s ada ⁿ
A	72:27 الا من ارتضى من رسول فانه يسلك من بين يديه ومن خلفه رصدا
Edip-Layth	72:28 So that He knows that they have delivered the messages of their Lord, and He surrounds all that is with them, and He has counted everything in numbers.
The Monotheist Group	72:28 So that He knows that they have delivered the messages of their Lord, and He surrounds all that is with them, and He has counted the number of all things.
Muhammad Asad	72:28 so as to make manifest that it is indeed [but] their Sustainer's messages that these [apostles] deliver: for it is He who encompasses [with His knowledge] all that they have [to say], ²³ just as He takes count, one by one, of everything [that exists].
Rashad Khalifa	72:28 This is to ascertain that they have delivered their Lord's messages. He is fully aware of what they have. He has counted the numbers of all things.
Shabbir Ahmed	72:28 That He may make manifest that it is but their Lord's messages (and nothing else) that these messengers deliver. For, He is the One Who encompasses all the revelation they have, and takes account of all things.
Transliteration	72:28 LiyaAAlama an qad ablaghoo ris al ^a tirabbihim waa ha ^a ta bim a ladayhim waah ^s a kullashay-in AAadada ⁿ
A	72:28 ليعلم ان قد ابلاغوا رسلت ربهم واحاط بما لديهم واحصى كل شيء عددا

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (72:1)

Jinns are descendants of Satan (7:27), invisible (6:86; 72:1), made of energy (10:27), swift (27:10, 39), righteous and evildoers (72:11), possess power/ability to exit the atmosphere of Earth (72:8), and have physical powers not common to humans (27:39).

Edip-Layth - End Note 2 (72:17)

For the word ZKR (reminder) see 15:9; 21:2; 21:24,105; 26:5; 29:51; 38:1,8; 41:41; 44:13; 74:31,49,54.

Edip-Layth - End Note 3 (72:19)

The prophecy involving numbers was fulfilled in 1974. The person's name who was chosen to unveil the prophecy in Chapter 74, which is summarized with the number 19, is mentioned in the Quran, together with all its derivatives exactly 19 times and 4 of them occur in this chapter (72:2; 72:10; 72:14; 72:21). Those who notice statistical anomalies and reflect on the relationship of statistical anomalies and their semantic context will have no doubt about this divine revelation. Furthermore, the name of the person with its exact format is mentioned twice in the Quran (40:29 and 40:38) and they sandwich a quote from unappreciative people who rejected a new messenger by arguing, "God will not send any messenger after him." Interestingly, a polytheist terrorist group affiliated with Bin Laden's al-Qaida, al-Fuqra or al-Fuqara, killed that messenger in early 1990, as another prophetic remark in verses 72:19 and 40:28. Considered to be al-Qaida's first terrorist act in the USA, the events following the murder brought the Islamic reformation movement started by the messenger to the attention of the entire world. In this and many other events, there are signs for those who reflect. See 3:81; 40:28-38; 74:1-56.

Edip-Layth - End Note (72:28)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (72:1)

I.e., had heard and accepted it: this being the meaning, in the above context, of the verbal form istama'a. - As regards the various meanings attributable to the plural noun jinn (rendered by me here as "unseen beings"), see Appendix III. As pointed out there, the jinn are referred to in the Qur'an in many connotations. In a few cases - e.g., in the present instance and in 46:29-32 - this expression may possibly signify "hitherto unseen beings", namely, strangers who had never before been seen by the people among and to whom the Qur'an was then being revealed. From 46:30 (which evidently relates to the same occurrence as the present one) it transpires that the jinn in question were followers of the Mosaic faith, inasmuch as they refer to the Qur'an as "a revelation bestowed from on high after [that of] Moses", thus pointedly omitting any mention of the intervening prophet, Jesus, and equally pointedly (in verse 3 of the present surah) stressing their rejection of the Christian concept of the Trinity. All this leads one to the assumption that they may have been Jews from distant parts of what is now the Arab world, perhaps from Syria or even Mesopotamia. (Tabari mentions in several places that the jinn referred to in this surah as well as in 46:29 ff. hailed from Nasibin, a town on the upper reaches of the Euphrates.) I should, however, like to stress that my explanation of this occurrence is purely tentative.

Muhammad Asad - End Note 2 (72:4)

If we accept the supposition that the beings spoken of here were Jewish strangers, the "outrageous things" (shatat) which they mention would appear to be an allusion to the deep-set belief of the Jews that they were "God's chosen people" - a belief which the Qur'an consistently rejects, and of which the new converts now divested themselves.

Muhammad Asad - End Note 3 (72:5)

In this and the next verse, the term jinn (rendered here as "invisible forces") apparently refers to what is described as "occult powers" or, rather to a person's preoccupation with them (see Appendix III). Irrespective of whether these "forces" are real or mere products of human imagination, they "tell lies about God" inasmuch as they induce their devotees to conceive all manner of fantastic, arbitrary notions about the "nature" of His Being and of His alleged relations with the created universe: notions exemplified in all mystery-religions, in the various gnostic and theosophical systems, in cabalistic Judaism, and in the many medieval offshoots of each of them.

Muhammad Asad - End Note 4 (72:6)

Lit., "that men (rijal) from among the humans used to (kana) seek refuge with men from among the jinn". Since the reference to "the humans" (al-ins) applies to men and women, the expression rijal is obviously used here - as so often in the Qur'an - in the sense of "some persons" or "certain kinds" of people. "Seeking refuge" is synonymous with seeking help, protection or the satisfaction of physical or spiritual needs: in the context of the above passage, this is evidently an allusion to the hope of "certain kinds of humans" that the occult powers to which they have turned would successfully guide them through life, and thus make it unnecessary for them to look forward to the coming of a new prophet.

Muhammad Asad - End Note 5 (72:7)

Thus Tabari (on the authority of Al-Kalbi) and Ibn Kathir. The overwhelming majority of the Jews were convinced that no prophet would be raised after those who were explicitly mentioned in the Old Testament: hence their rejection of Jesus and, of course, Muhammad, and their "reaching out towards heaven" (see next verse) in order to obtain a direct insight into God's plan of creation.

Muhammad Asad - End Note 6 (72:8)

The above may be understood as alluding not only, metaphorically, to the arrogant Jewish belief in their being "God's chosen people", but also, more factually, to their old inclination to, and practice of, astrology as a means to foretell the future. Apart from this - and in a more general sense - their "reaching out towards heaven" may be a metaphorical description of a state of mind which causes man to regard himself as "self-sufficient" and to delude himself into thinking that he is bound to achieve mastery over his own fate.

Muhammad Asad - End Note 7 (72:8)

See notes 16 and 17 on [15:17-18](#).

Muhammad Asad - End Note 8 (72:9)

I.e., "we failed notwithstanding our status as descendants of Abraham, and despite all our ability and learning".

Muhammad Asad - End Note 9 (72:9)

As the sequence shows (and as has been pointed out in note 17 on [15:18](#)), this relates to all attempts at predicting the future by means of astrology or esoteric calculations, or at influencing the course of future events by means of "occult sciences".

Muhammad Asad - End Note 10 (72:10)

Thus, as in verses 2 and 21 of this surah, "consciousness of what is right" (rashad or rushd) is equated with the opposite of evil fortune, i.e., with happiness.

Muhammad Asad - End Note 11 (72:15)

With this assertion ends, according to all classical commentators, the "confession of faith" of the beings described at the beginning of this passage as jinn. Whatever be the real meaning of this term in the present instance - whether it signifies "unseen beings" of a nature unknown to man or, alternatively, a group of humans from distant lands - matters little, for the context makes it abundantly clear that the "speech" of those beings is but a parable of the guidance which the Qur'an offers to a mind intent on attaining to "consciousness of what is right".

Muhammad Asad - End Note 12 (72:16)

Lit., "water abundant": a metaphor of happiness, echoing the allegorical reference, so frequently occurring in the Qur'an, to the "running waters" of paradise (Abu Muslim, quoted by Razi).

Muhammad Asad - End Note 13 (72:17)

I.e., God's bestowal of blessings is not just a "reward" of righteousness but, rather, a test of man's remaining conscious of, and therefore grateful to, Him.

Muhammad Asad - End Note 14 (72:18)

Lit, "the places of worship" (al-masajid): i.e., worship as such.

Muhammad Asad - End Note 15 (72:19)

Lit, "would almost be upon him in crowds (libad, sing. libdah)" - i.e., with a view to "extinguishing God's [guiding] light" (Tabari, evidently alluding to [9:32](#)). Most of the commentators assume that the above verse refers to the Prophet Muhammad and the hostility shown to him by his pagan contemporaries. While this may have been so in the first instance, it is obvious that the passage has a general import as well, alluding to the hostility shown by the majority of people, at all times and in all societies, to a minority or an individual who stands up for a self-evident - but unpopular - moral truth. (In order to be understood fully, the above verse should be read in conjunction with [19:73-74](#) and the corresponding notes.)

Muhammad Asad - End Note 16 (72:23)

Lit., "except through an announcement" (illa balaghan). In this instance, however, the particle illa is evidently a contraction of in la ("if not"): thus, the above phrase signifies "if I do not [or "if should fail to"] convey. . .", etc. (Tabari, Zamakhshari, Razi).

Muhammad Asad - End Note 17 (72:23)

This obviously relates to "those who are bent on denying the truth"- i.e., consciously - and thus destroy their own spiritual identity. The people alluded to in this particular instance are those who "would gladly overwhelm God's servant with their crowds" (verse 19).

Muhammad Asad - End Note 18 (72:24)

I.e., on the Day of Judgment. Cf. the second paragraph of [19:75](#), which is similarly phrased.

Muhammad Asad - End Note 19 (72:24)

Lit., "is weaker as to helpers and less in numbers" - i.e., less significant despite its greater numbers.

Muhammad Asad - End Note 20 (72:26)

The possessive pronoun "His" in the phrase *ala ghaybihi* evidently indicates God exclusive knowledge of "that which is beyond the perception of any created being" (*al-ghayb*): hence the above, somewhat free, rendering of this truly untranslatable phrase.

Muhammad Asad - End Note 21 (72:27)

Cf. [3:179](#) - "And it is not God's will to give you insight into that which is beyond the real of human perception: but [to that end] God elects whomsoever He wills from among His apostles".

Muhammad Asad - End Note 22 (72:27)

For an explanation of this rendering of the phrase *min bayni yadayhi wa-min khalfihi* (lit., "from between his hands and from behind him"), see note 247 on [2:255](#). In the present context the phrase implies that the very fact of his being graced by divine revelation protects every apostle, spiritually, in all concerns of his life, irrespective of whether these concerns are obvious to him or are beyond his ken.

Muhammad Asad - End Note 23 (72:28)

Lit., "all that is with them", i.e., of knowledge and wisdom.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (72:1)

[46:29](#)

Shabbir Ahmed - End Note 2 (72:8)

The shining knowledge in the Qur'an dismisses all conjecture of the astrologers, fortune-tellers, and other claimants of occult sciences

Shabbir Ahmed - End Note 3 (72:9)

The brilliant flame of Divine revelation is now ready to torch the conjecture of the astrologers. [37:6-9](#), [67:5](#)

Shabbir Ahmed - End Note 4 (72:10)

It remains to be seen how people will react to this revolutionary message

Shabbir Ahmed - End Note 5 (72:16)

Tareeqah = Layer upon layer arranged in great harmony = Discipline = The Way = Course. At-Tareeqah = The Highest Discipline = Divine revelation. Maa = Water, heavenly blessings = Bounties

Shabbir Ahmed - End Note 6 (72:17)

[20:124](#)

Shabbir Ahmed - End Note 7 (72:19)

[22:72](#)

Shabbir Ahmed - End Note 8 (72:20)

I do not heed religious 'authorities'

Shabbir Ahmed - End Note 9 (72:27)

God Himself guards the Perfected Final revelation, hence no more apostles will come. Al-Qur'an is now the messenger for all times.[15:9](#)

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note (72:19)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 73:1 O you burdened with heavy responsibility,
The Monotheist Group	In the name of God, the Almighty, the Merciful. 73:1 O you who are covered with your garments.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 73:1 O THOU enwrapped one! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 73:1 O you cloaked one.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 73:1 O You (prophet) the great selector of companions, the best caravan leader!
Transliteration	Bismi All <u>a</u> hi al <u>r</u> rah <u>m</u> ani al <u>r</u> rah <u>e</u> emi 73:1 Ya ayyu <u>h</u> a almu <u>z</u> ammil <u>u</u>
A	بسم الله الرحمن الرحيم 73:1 يا ايها المزمّل
Edip-Layth	73:2 Stand the night except for a little.
The Monotheist Group	73:2 Stand the night except for a little.
Muhammad Asad	73:2 Keep awake [in prayer] at night, all but a small part

Rashad Khalifa	73:2 Meditate during the night, except rarely.
Shabbir Ahmed	73:2 Stay vigilant even by night, and never fall short on it - ¹
Transliteration	73:2 Qumi allayla illa qaleelan
A	73:2 قم الليل الا قليلا
Edip-Layth	73:3 Half of it, or a little less than that.
The Monotheist Group	73:3 Half of it, or a little less than that.
Muhammad Asad	73:3 of one-half thereof ² - or make it a little less than that,
Rashad Khalifa	73:3 Half of it, or a little less.
Shabbir Ahmed	73:3 Half of it, or a little less.
Transliteration	73:3 Niṣfahu awi onquṣ minhu qaleelan
A	73:3 نصفه او انقص منه قليلا
Edip-Layth	73:4 Or a little more, and enunciate the Quran thoughtfully and distinctly.
The Monotheist Group	73:4 Or a little more, and arrange the Qur'an in its arrangement.
Muhammad Asad	73:4 or add to it [at will]; and [during that time] recite the Qur'an calmly and distinctly, with thy mind attuned to its meaning. ³
Rashad Khalifa	73:4 Or a little more. And read the Quran from cover to cover.
Shabbir Ahmed	73:4 Or, you shall increase it whenever warranted. And convey the Qur'an in a calm distinctive manner, stage by stage.
Transliteration	73:4 Aw zid AAalayhi warattili alqur- anatardeelān
A	73:4 او زد عليه ورتل القرآن ترتيلا
Edip-Layth	73:5 We will place upon you a saying which is heavy.
The Monotheist Group	73:5 We will place upon you a saying which is heavy.
Muhammad Asad	73:5 Behold, We shall bestow upon thee a weighty message
Rashad Khalifa	73:5 We will give you a heavy message.
Shabbir Ahmed	73:5 We are charging you with a substantial declaration (a lofty mission).
Transliteration	73:5 Inna sanulqee AAalayka qawlan thaqeelan
A	73:5 انا سنلقى عليك قولا ثقيلا
Edip-Layth	73:6 The night-time production is more efficient and better for study.
The Monotheist Group	73:6 The time of the night is more effective and better for study.
Muhammad Asad	73:6 [and,] verily, the hours of night the mind most strongly and speak with the clearest voice, ⁴
Rashad Khalifa	73:6 The meditation at night is more effective, and more righteous.
	73:6 Certainly, the vigil of the night impresses the minds most strongly, and the

Shabbir Ahmed	speech is most upright. ²
Transliteration	73:6 Inna n <u>a</u> shi-ata allayli hiya ashaddu wa <u>t</u> -anwaaqwamu qeel <u>a</u> n
A	73:6 ان ناشئة الليل هي اشد وطا واقوم قايلا
Edip-Layth	73:7 For you have many duties during the day.
The Monotheist Group	73:7 For you have many duties during the day.
Muhammad Asad	73:7 whereas by day a long chain of doings is thy portion.
Rashad Khalifa	73:7 You have a lot of time during the day for other matters.
Shabbir Ahmed	73:7 By day you are engaged in continued strife.
Transliteration	73:7 Inna laka fee a <u>l</u> nnah <u>a</u> ri sab <u>h</u> an <u>a</u> taweel <u>a</u> n
A	73:7 ان لك فى النهار سبعا طويلا
Edip-Layth	73:8 Remember the name of your Lord, and devote to Him completely.
The Monotheist Group	73:8 And remember the name of your Lord, and devote to Him completely.
Muhammad Asad	73:8 But [whether by night or by day,] remember thy Sustainer's name, and devote thyself unto Him with utter devotion.
Rashad Khalifa	73:8 You shall commemorate the name of your Lord, to come ever closer and closer to Him.
Shabbir Ahmed	73:8 Keep eminent the Name of your Lord and detach yourself from needless pursuits for His sake.
Transliteration	73:8 Wa <u>o</u> th <u>k</u> uri isma rabbikawatabattal ilayhi tabteel <u>a</u> n
A	73:8 واذكر اسم ربك وتبتل اليه تبتيلا
Edip-Layth	73:9 The Lord of the east and the west, there is no god but He; so take Him as a protector.
The Monotheist Group	73:9 The Lord of the east and the west, there is no god but He, so take Him as a protector.
Muhammad Asad	73:9 The Sustainer of the east and the west [is He]: there is no deity save Him: hence, ascribe to Him alone the power to determine thy fate, ⁵
Rashad Khalifa	73:9 Lord of the east and the west; there is no other god beside Him. You should choose Him as your advocate.
Shabbir Ahmed	73:9 Lord of the East and the West! There is no god but He. So, hold on to Him as Dispenser of affairs.
Transliteration	73:9 Rabbu almashriqi waalmaghribi lail <u>a</u> ha ill <u>a</u> huwa faittakhith <u>u</u> wakeel <u>a</u> n
A	73:9 رب المشرق والمغرب لا اله الا هو فاتخذہ وكيلا
Edip-Layth	73:10 Be patient over what they say, and depart from them in a good manner.
The Monotheist Group	73:10 And be patient over what they say, and depart from them in a good manner.

Muhammad Asad	73:10 and endure with patience whatever people may say [against thee], and avoid them with a comely avoidance.
Rashad Khalifa	73:10 And remain steadfast in the face of their utterances, and disregard them in a nice manner.
Shabbir Ahmed	73:10 Endure with patience whatever people may say, and leave them graciously.
Transliteration	73:10 Waiṣbir AAalā maṡyaqooloona waohjurhum hajran jameelan
A	73:10 واصبر على ما يقولون واهجرهم هجرا جميلا
Edip-Layth	73:11 Leave Me to deal with the deniers who have been given the good things, and give them time for a while.
The Monotheist Group	73:11 And leave Me to deal with the deniers who have been given the good things, and give them time for a while.
Muhammad Asad	73:11 And leave Me alone [to deal] with those who give the lie to the truth ⁶ - those who enjoy the blessings of life [without any thought of God] - and bear thou with them for a little while:
Rashad Khalifa	73:11 And let Me deal with the rejectors, who have been generously blessed; just give them a little time.
Shabbir Ahmed	73:11 And leave to Me the deniers who enjoy the blessings of life. And bear with them for a little while.
Transliteration	73:11 Watharnee waalmukaththibeenaolee alnnaAAamati wamahhilhum qaleelan
A	73:11 وذرنى والمكذبين اولى النعمة ومهلهم قليلا
Edip-Layth	73:12 We have with Us chains and a raging fire.
The Monotheist Group	73:12 We have with Us chains and a raging fire.
Muhammad Asad	73:12 for, behold, heavy fetters [await them] with Us, and a blazing fire,
Rashad Khalifa	73:12 We have severe punishments, and Hell.
Shabbir Ahmed	73:12 With Us are shackles and a Blazing Fire.
Transliteration	73:12 Inna ladayna ankalan wajaheeman
A	73:12 ان لدينا انكالا وجحima
Edip-Layth	73:13 Food that chokes, and a painful retribution.
The Monotheist Group	73:13 And food that chokes, and a painful retribution.
Muhammad Asad	73:13 and food that chokes, and grievous suffering ⁷
Rashad Khalifa	73:13 Food that can hardly be swallowed, and painful retribution.
Shabbir Ahmed	73:13 And a choking food and an awful doom.
Transliteration	73:13 WataAAaman tha ghussatinwaAAathaban aleeman
A	73:13 وطعاما ذا غصة وعذابا الima
	73:14 The day the earth and the mountains shake, and the mountains become a

Edip-Layth	crumbling pile.
The Monotheist Group	73:14 The Day the Earth and the mountains shake, and the mountains become a crumbling pile.
Muhammad Asad	73:14 on the Day when the earth and the mountains will be convulsed and the mountains will [crumble and] become like a sand-dune on the move! ⁸
Rashad Khalifa	73:14 The day will come when the earth and the mountains will quake, and the mountains will turn into a weightless pile.
Shabbir Ahmed	73:14 The Day is coming when the masses and the wealthy tyrants will shake and the leaders will become heaps of sand.
Transliteration	73:14 Yawma tarjufu al-ar <u>ḍ</u> u waaljab <u>al</u> wak <u>an</u> ati aljib <u>al</u> u katheeban maheel <u>an</u>
A	73:14 يوم ترجف الارض والجبـال وكانت الجبال كثيبا مهيلـا
Edip-Layth	73:15 We have sent to you a messenger as a witness over you, as We have sent to Pharaoh a messenger.
The Monotheist Group	73:15 We have sent to you a messenger as a witness over you, as We have sent to Pharaoh a messenger.
Muhammad Asad	73:15 BEHOLD, [O men,] We have sent unto you an apostle who shall bear witness to the truth before you, even as We sent an apostle unto Pharaoh: ⁹
Rashad Khalifa	73:15 We have sent to you a messenger, just as we sent to Pharaoh a messenger.
Shabbir Ahmed	73:15 We have sent to you a messenger to be a witness concerning you, just as We had sent to Pharaoh a messenger.
Transliteration	73:15 Inna arsaln <u>a</u> ilaykum rasoolansh <u>ah</u> idan AAalaykum kam <u>a</u> arsaln <u>a</u> il <u>afir</u> AAawna rasool <u>an</u>
A	73:15 انا ارسلنا اليكم رسولا شهدا عليكم كما ارسلنا الى فرعون رسولا
Edip-Layth	73:16 But Pharaoh disobeyed the messenger, so We took him in a severe manner.
The Monotheist Group	73:16 But Pharaoh disobeyed the messenger, so We took him in a severe manner.
Muhammad Asad	73:16 and Pharaoh rebelled against the apostle, whereupon We took him to task with a crushing grip.
Rashad Khalifa	73:16 Pharaoh disobeyed the messenger and, consequently, we punished him severely.
Shabbir Ahmed	73:16 But Pharaoh rebelled against the messenger, whereupon We seized him with a calamitous seizing.
Transliteration	73:16 FaAAasa firAAawnu alrrasoolafaakhath <u>nah</u> u akh <u>than</u> wabeel <u>an</u>
A	73:16 فعصى فرعون الرسول فاخذنه اخذا وبيلـا
Edip-Layth	73:17 So how can you be righteous if you have rejected, on a day when the children become gray-haired?
The Monotheist Group	73:17 So how can you be righteous if you have rejected, on a Day when the

	children become grey haired?
Muhammad Asad	73:17 How, then, if you refuse to acknowledge the truth, will you protect yourselves on that Day which shall turn the hair of children grey, ¹⁰
Rashad Khalifa	73:17 If you disbelieve, how can you evade a day so terrible that it makes the infants gray-haired?
Shabbir Ahmed	73:17 So, how, if you keep rejecting, will you guard yourselves on a Day which will turn children gray. ³
Transliteration	73:17 Fakayfa tattaqoona in kafartum yawmanyajAAalu alwild ana sheeban
A	73:17 فكيف تتقون ان كفرتم يوما يجعل الولدن شيبا
Edip-Layth	73:18 The heavens will shatter with it. His promise is always delivered.
The Monotheist Group	73:18 The heavens will crack with it. His promise is always delivered.
Muhammad Asad	73:18 [the Day] on which the skies shall be rent asunder, [and] His promise [of resurrection] fulfilled?
Rashad Khalifa	73:18 The heaven will shatter therefrom. His promise is true.
Shabbir Ahmed	73:18 The very sky will then be rent asunder. His promise always comes to pass. ⁴
Transliteration	73:18 Alssamao munfatirunbihi kana waAAduhu mafAAoolan
A	73:18 السماء منفطر به كان وعده مفعولا
Edip-Layth	73:19 This is a reminder, so let he who wishes take a path to his Lord.
The Monotheist Group	73:19 This is a reminder, so let he who wishes take a path to his Lord.
Muhammad Asad	73:19 This, verily, is a reminder: let him who wills, then set out on a way to his Sustainer!
Rashad Khalifa	73:19 This is a reminder; whoever wills, let him choose the path to his Lord.
Shabbir Ahmed	73:19 This Qur'an is a reminder, a giver of eminence. So, whoever wills, let him set out on a way to his Lord.
Transliteration	73:19 Inna hathihi tathkiratun famanshaa ittakhatha ila rabbihi sabeelan
A	73:19 ان هذه تنكرة فمن شاء اتخذ الى ربه سبيلا
Edip-Layth	73:20 Your Lord knows that you rise a little less than two thirds of the night, and half of it, and one third of it, as well as a group of those who are with you. God measures the night and the day. He knows that you will not be able to keep up, so He pardons you. So study what is made easy of the Quran. He knows that there will be sick among you, and others that venture out in the land seeking from God's bounty, and others who are fighting in the cause of God, so study what you can of it. Hold the contact prayer and contribute towards betterment and give God a loan of righteousness. Whatever you put forth yourselves, you will find it with God, for it is better and a greater reward. Seek God's forgiveness, for God is Forgiving, Compassionate.
	73:20 Your Lord knows that you rise a little less than two thirds of the night, and half of it, and one third of it, as well as a group of those who are with you. And God measures the night and the day. He knows that you will not be able to keep-

The Monotheist Group	up, so He pardons you. So read what is made easy of the Qur'an. He knows that there will be sick among you, and others that go forth in the land seeking from God's bounty, and others who are fighting in the cause of God, so read what you can of it. And uphold the communion and contribute towards betterment and give God a loan of righteousness. And whatever you put forth yourselves, you will find it with God, for it is better and a greater reward. And seek God's forgiveness, for God is Forgiving, Merciful.
Muhammad Asad	73:20 BEHOLD, [O Prophet,] thy Sustainer knows that thou keepest awake [in prayer] nearly two-thirds of the night, or one-half of it, or a third of it, together with some of those who follow thee. 11 And God who determines the measure of night and day, is aware that you would never grudge it: 12 and therefore He turns towards you in His grace. Recite, then, as much of the Qur'an as you may do with ease. He knows that in time there will be among you sick people, and others who will go about the land in search of God's bounty, and others who will fight in God's cause. 13 Recite, then, [only] as much of it as you may do with ease, and be constant in prayer, and spend in charity, 14 and [thus] lend unto God a goodly loan: for whatever good deed you may offer up in your own behalf, you shall truly find it with God - yea, better, and richer in reward. And [always] seek God's forgiveness: behold, God is much-forgiving, a dispenser of grace!
Rashad Khalifa	73:20 Your Lord knows that you meditate during two-thirds of the night, or half of it, or one-third of it, and so do some of those who believed with you. GOD has designed the night and the day, and He knows that you cannot always do this. He has pardoned you. Instead, you shall read what you can of the Quran. He knows that some of you may be ill, others may be traveling in pursuit of GOD's provisions, and others may be striving in the cause of GOD. You shall read what you can of it, and observe the contact prayers (Salat), give the obligatory charity (Zakat), and lend GOD a loan of righteousness. Whatever good you send ahead on behalf of your souls, you will find it at GOD far better and generously rewarded. And implore GOD for forgiveness. GOD is Forgiver, Most Merciful.
Shabbir Ahmed	73:20 Most certainly, (O Messenger!) Your Lord is fully Aware that you stay up working two thirds of the night, one half of it, or one third of it, together with some of your companions. But God has designed the night and the day, and He knows that you and your companions will not even keep count of your vigil. So He turns to you in kindness. Recite to them as much of the Qur'an that you may do with ease. He knows that in time some of you may be ill, and others have to travel seeking God's bounty. And others who will have to fight in the cause of God. Therefore, recite and convey as much of the Qur'an as may be easy for all. You have to establish the Divine System and set up the Just Economic Order. And lend to God a goodly loan. Whatever good you send forth for your own 'self' you will find with God, better and more excellent in reward. And seek the protection of forgiveness of God for imperfections. Certainly, God is Forgiving, Merciful.
Transliteration	73:20 Inna rabbaka yaAAalamu annaka taqoomu adn amin thuluthayi allayli wanisfahu wathuluthahu wa ta-ifatunmina alla theena maAAaka wa Allahu yuqaddiruallayla wa alInnahara AAalima an lan tu hsoohufataba AAalaykum faiqraoo m a tayassara minaalqur- ani AAalima an sayakoonu minkum mar da waakharonayadriboona fee al-ar di yabtaghoona min fa dliAllahi wa akharoona yuqatiloona fee sabeeliAll ahi faiqraoo m a tayassara minhu waaqeemooa Issalata waatoo a Izzakatawaaqridoo All aha qar dan hasanan wam atuqaddimoo li-anfusikum min khayrin tajidoohu AAinda All ahihuwa khayran waaAA thama ajran waistaghfirooAllaha inna All aha ghafoorun ra heemun Bismi All ahi alRahmanalRahheemi
A	73:20 ان ربك يعلم انك تقوم ادنى من ثلثى الليل ونصفه وثلثه وطائفة من الذين معك والله يقدر الليل والنهار علم ان لن تحصوه فتاب عليكم فاقرءوا ما تيسر من القرآن علم ان سيكون

منكم مرضى وءآخرون يضربون فى الارض يبتغون من فضل الله وءآخرون يقتلون فى سبيل
الله فآقروا ما تيسر منه واقيموا الصلوة وءآتوا الزكوة واقرضوا الله قرضا حسنا وما تقدموا
لآنفسكم من خير تجدوه عند الله هو خيرا واعظم اجرا واستغفروا الله ان الله غفور رحيم

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (73:1)

The expression muzzammil has a meaning similar to that of muddaththir, which occurs at the beginning of the next surah: namely, "one who is covered [with anything]", "enwrapped" or "enfolded [in anything]"; and, like that other expression, it may be understood in a concrete, literal sense - i.e., "wrapped up in a cloak" or "blanket" - as well as metaphorically, i.e., "wrapped up in sleep" or even "wrapped up in oneself". Hence, the commentators differ widely in their interpretations of the above apostrophe, some of them preferring the literal connotation, others the metaphorical; but there is no doubt that irrespective of the linguistic sense in which the address "O thou enwrapped one" is understood, it implies a call to heightened consciousness and deeper spiritual awareness on the part of the Prophet.

Muhammad Asad - End Note 2 (73:3)

Thus Zamakhshari, relating the phrase illa qalilan ("all but a small part") to the subsequent word nisfahu ("one-half thereof", i.e., of the night).

Muhammad Asad - End Note 3 (73:4)

This, I believe, is the closest possible rendering of the phrase rattil al-qur'ana tartilan. The term tartil primarily denotes "the putting [of something] together distinctly, in a well-arranged manner, and without any haste" (Jawhari, Baydawi; also Lisan al-Arab, Qamus). When applied to the recitation of a text, it signifies a calm, measured utterance with thoughtful consideration of the meaning to be brought out. A somewhat different significance attaches to a variant of this phrase in [25:32](#), applying to the manner in which the Qur'an was revealed.

Muhammad Asad - End Note 4 (73:6)

Lit., "are strongest of tread and most upright of speech".

Muhammad Asad - End Note 5 (73:9)

For this rendering of the term wakil, see surah 17, note 4.

Muhammad Asad - End Note 6 (73:11)

Cf. [74:11](#) and the last sentence of the corresponding note 5.

Muhammad Asad - End Note 7 (73:13)

Explaining this symbolism of torment in the hereafter, Razi says: "These four conditions may well be understood as denoting the spiritual consequences [of one's doings in life]. As regards the 'heavy fetters', they are a symbol of the soul's remaining shackled to its [erstwhile] physical attachments and bodily pleasures: and now that their realization has become impossible, those fetters and shackles prevent the [resurrected] human personality (an-nafs) from attaining to the realm of the spirit and of purity. Subsequently, those spiritual shackles generate spiritual 'fires' inasmuch as one's strong inclination towards bodily concerns, together with the impossibility of attaining to them, give rise, spiritually, to [a sensation of] severe burning...: and this is [the meaning of] 'the blazing fire' (al-jahim). Thereupon [the sinner] tries to swallow the choking agony of deprivation and the pain of separation [from the objects of his desire]: and this is the meaning of the words, 'and food that chokes', And, finally, because of these circumstances, he remains deprived of all illumination by the light of God, and of all communion with the blessed ones: and this is the meaning of the words 'and grievous suffering' . . . But [withal,] know that I do not claim to have exhausted the meaning of these [Qur'an-]verses by what I have stated [above]"

Muhammad Asad - End Note 8 (73:14)

See the first part of [14:48](#), and the corresponding note 63, as well as note 90 on [20:105-107](#)

Muhammad Asad - End Note 9 (73:15)

This is probably the oldest Qur'anic reference to the earlier prophets, to the historic, continuity in mankind's religious experience, and, by implication, to the fact that the Qur'an does not institute a "new" faith but represents only the final, most comprehensive statement of religious principle as old as mankind itself: namely, that "in the sight of God, the only [true] religion is [man's] self-surrender unto Him" ([3:19](#)), and that "if one goes in search of a religion other than self-surrender unto God, it will never be accepted from him" ([3:85](#)).

Muhammad Asad - End Note 10 (73:17)

In ancient Arabian usage, a day full of terrifying events was described metaphorically as a day on which the locks of children turn grey"; hence the use of this phrase in the Qur'an. Its purely metaphorical character is obvious since, according to the teachings of the Qur'an, children are considered sinless - i.e., not accountable for their doings - and will, therefore, remain untouched by the ordeals and terrors of the Day of Judgment (Razi).

Muhammad Asad - End Note 11 (73:20)

Lit., "of those who are with thee". With this concluding passage, the discourse returns to the theme of the opening verses, namely, the great spiritual value of praying at night.

Muhammad Asad - End Note 12 (73:20)

Lit., "count it", i.e., the length of your vigil.

Muhammad Asad - End Note 13 (73:20)

This reference to "fighting in God's cause" has induced many commentators to assume that the whole of verse 20 was revealed at Medina; that is, years after the rest of the surah: for, the principle of "fighting in God's cause" (jihad) was introduced only after the Prophet's hijrah from Mecca to Medina. This assumption must, however, be dismissed as unwarranted. Although there is no doubt that jihad was first sanctioned during the Medina period, the sentence in question is clearly expressed in the future tense: "in time there will be" (sayakun) - and must, therefore, as Ibn Kathir points out, be understood as a prediction of future circumstances. With all this, the above passage stresses the

necessity of avoiding all exaggeration even in one's devotions.

Muhammad Asad - End Note 14 (73:20)

For an explanation of the term zakah - of which the above is the earliest Qur'anic instance- see surah 2, note 34.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (73:2)

As Head of the State the prophet is responsible for arranging peace and security for all citizens ([17:79](#), [76:26](#)). 'Illa' here, as in many other verses, represents 'never', and not 'except' ([11:107-108](#), [55:33](#), [87:6-7](#)) "Al-Manar" vol 1. pg 414

Shabbir Ahmed - End Note 2 (73:6)

Mutual consultation with companions is better done in the silence of night

Shabbir Ahmed - End Note 3 (73:17)

A horrifying Day

Shabbir Ahmed - End Note 4 (73:18)

'Sky getting asunder' may also mean the fall of the arrogant leaders

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 74:1 O you hidden one. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 74:1 O you who are cloaked.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 74:1 O THOU [in thy solitude] enfolded! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 74:1 O you hidden secret.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 74:1 O You founder of the most Benevolent Order!
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 74:1 Ya ayyuha almuḏdaththiru
A	بسم الله الرحمن الرحيم 74:1 يا ايها المدثر
Edip-Layth	74:2 Stand and warn.
The Monotheist Group	74:2 Stand and warn.
Muhammad Asad	74:2 Arise and warn!

Rashad Khalifa	74:2 Come out and warn.
Shabbir Ahmed	74:2 Rise up to the occasion and post danger signs on the highway of life.
Transliteration	74:2 Qum faanthir
A	74:2 قم فأنذر
Edip-Layth	74:3 Your Lord glorify.
The Monotheist Group	74:3 And your Lord glorify.
Muhammad Asad	74:3 And thy Sustainer's greatness glorify!
Rashad Khalifa	74:3 Extol your Lord.
Shabbir Ahmed	74:3 Establish the greatness of your Lord on earth!
Transliteration	74:3 Warabbaka fakabbir
A	74:3 وربك فكبر
Edip-Layth	74:4 Your garments purify. ²
The Monotheist Group	74:4 And purify your garments.
Muhammad Asad	74:4 And thine inner self purify! ²
Rashad Khalifa	74:4 Purify your garment.
Shabbir Ahmed	74:4 Keep a meticulous character! ¹
Transliteration	74:4 Wathiyabaka faṭahhir
A	74:4 وثيابك فطهر
Edip-Layth	74:5 Abandon all that is vile.
The Monotheist Group	74:5 And abandon all that is vile.
Muhammad Asad	74:5 And all defilement shun!
Rashad Khalifa	74:5 Forsake what is wrong.
Shabbir Ahmed	74:5 Leave alone the opponents.
Transliteration	74:5 Waalrrujza faohjur
A	74:5 والرجز فاهجر
Edip-Layth	74:6 Do not be greedy.
The Monotheist Group	74:6 And do not give for a return.
Muhammad Asad	74:6 And do not through giving seek thyself to gain, ³
Rashad Khalifa	74:6 Be content with your lot.
Shabbir Ahmed	74:6 And give your wealth and person selflessly. ²
Transliteration	74:6 Wala tamnun tastakthiru

A	
Edip-Layth	74:7 To your Lord be patient.
The Monotheist Group	74:7 And to your Lord be patient.
Muhammad Asad	74:7 but unto thy Sustainer turn in patience.
Rashad Khalifa	74:7 Steadfastly commemorate your Lord.
Shabbir Ahmed	74:7 Steadfastly for your Sustainer.
Transliteration	74:7 Walirabbika faisbir
A	74:7 ولربك فاصبر
Edip-Layth	74:8 So when the trumpet is sounded.
The Monotheist Group	74:8 So when the trumpet is sounded.
Muhammad Asad	74:8 And [warn all men that] when the trumpet-call [of resurrection] is sounded,
Rashad Khalifa	74:8 Then, when the horn is blown.
Shabbir Ahmed	74:8 For when the Trumpet is sounded,
Transliteration	74:8 Fa-itha nuqira fee alInnaqoori
A	74:8 فاذا نقر فى الناقور
Edip-Layth	74:9 That will be a very difficult day.
The Monotheist Group	74:9 That will be a very difficult Day.
Muhammad Asad	74:9 that very Day shall be a day of anguish,
Rashad Khalifa	74:9 That will be a difficult day.
Shabbir Ahmed	74:9 That will be the Day - A Day of hardship,
Transliteration	74:9 Fathalika yawma-ithin yawmunAAaseerun
A	74:9 فذلك يومئذ يوم عسير
Edip-Layth	74:10 Upon the ingrates it will not be easy.
The Monotheist Group	74:10 Upon the rejecters it will not be easy.
Muhammad Asad	74:10 not of ease, for all who [now] deny the truth! ⁴
Rashad Khalifa	74:10 For the disbelievers, not easy.
Shabbir Ahmed	74:10 Not of ease, for all who deny the truth.
Transliteration	74:10 AAala alkafireena ghayruyaseerin
A	74:10 على الكافرين غير يسير
Edip-Layth	74:11 So leave Me alone with the one I have created.
The Monotheist Group	74:11 So leave Me alone with the one I have created.

Muhammad Asad	74:11 LEAVE Me alone [to deal] with him whom I have created alone, ⁵
Rashad Khalifa	74:11 Let Me deal with one I created as an individual.
Shabbir Ahmed	74:11 Leave it to Me (My law) alone to decide about him whom I alone have created. ³
Transliteration	74:11 <u>Th</u> arnee waman khalaqtu wa <u>h</u> eed <u>a</u> n
A	74:11 ذرنى ومن خلقت وحيدا
Edip-Layth	74:12 I gave him abundant wealth.
The Monotheist Group	74:12 And I gave him abundant wealth.
Muhammad Asad	74:12 and to whom I have granted resources vast,
Rashad Khalifa	74:12 I provided him with lots of money.
Shabbir Ahmed	74:12 And then granted him abundant wealth and resources. ⁴
Transliteration	74:12 WajaAAaltu lahu m <u>a</u> lan mamdood <u>a</u> n
A	74:12 وجعلت له مالا ممدودا
Edip-Layth	74:13 Children to bear witness.
The Monotheist Group	74:13 And children to bear witness.
Muhammad Asad	74:13 and children as [love's] witnesses,
Rashad Khalifa	74:13 And children to behold.
Shabbir Ahmed	74:13 And children and party abiding in his presence.
Transliteration	74:13 Wabaneena shuhood <u>a</u> n
A	74:13 وبنين شهودا
Edip-Layth	74:14 I made everything comfortable for him.
The Monotheist Group	74:14 And I made everything comfortable for him.
Muhammad Asad	74:14 and to whose life I gave so wide a scope: ⁶
Rashad Khalifa	74:14 I made everything easy for him.
Shabbir Ahmed	74:14 And made life comfortable for him like a cradle.
Transliteration	74:14 Wamahhadtu lahu tamheed <u>a</u> n
A	74:14 ومهدت له تمهيدا
Edip-Layth	74:15 Then he wishes that I give more.
The Monotheist Group	74:15 Then he is greedy wanting that I give more.
Muhammad Asad	74:15 and yet, he greedily desires that I give yet more!
Rashad Khalifa	74:15 Yet, he is greedy for more.
Shabbir Ahmed	74:15 But he keeps increasing in greed, desiring more and more.

Transliteration	74:15 Thumma yaṭmaAAu an azeeda
A	74:15 ثم يطمع ان ازيد
Edip-Layth	74:16 No. He was stubborn to Our signs.
The Monotheist Group	74:16 No. He was stubborn to Our revelations.
Muhammad Asad	74:16 Nay, verily, it is against Our messages that he knowingly, stubbornly sets himself ⁷
Rashad Khalifa	74:16 He stubbornly refused to accept these proofs.
Shabbir Ahmed	74:16 Nay, he has been a stubborn opponent of Our revelations.
Transliteration	74:16 Kalla innahu kana li-ayatinaAAaneeda
A	74:16 كلا انه كان لءايتنا عنيدا
Edip-Layth	74:17 I will exhaust him in climbing.
The Monotheist Group	74:17 I will exhaust him in climbing.
Muhammad Asad	74:17 [and so] I shall constrain him to endure a painful uphill climb! ⁸
Rashad Khalifa	74:17 I will increasingly punish him.
Shabbir Ahmed	74:17 I will cause him to walk an exhausting uphill climb.
Transliteration	74:17 Saorhiquhu ṣaAAooda
A	74:17 سارهقه صعودا
Edip-Layth	74:18 He thought and he analyzed.
The Monotheist Group	74:18 He thought and he analyzed.
Muhammad Asad	74:18 Behold, [when Our messages are conveyed to one who is bent on denying the truth,] he reflects and meditates [as to how to disprove them]
Rashad Khalifa	74:18 For he reflected, then decided.
Shabbir Ahmed	74:18 He thought and he determined.
Transliteration	74:18 Innahu fakkara waqaddar
A	74:18 انه فكر وقدر
Edip-Layth	74:19 So woes to him for how he analyzed.
The Monotheist Group	74:19 So woe to him for how he thought.
Muhammad Asad	74:19 and thus he destroys himself, ⁹ the way he meditates:
Rashad Khalifa	74:19 Miserable is what he decided.
Shabbir Ahmed	74:19 Woe to him! How he determined.
Transliteration	74:19 Faqutila kayfa qaddar
A	74:19 فقتل كيف قدر

Edip-Layth	74:20 Then woe to him for how he analyzed.	
The Monotheist Group	74:20 Then woe to him for how he thought.	
Muhammad Asad	74:20 yea, he destroys himself, the way he meditates!	
Rashad Khalifa	74:20 Miserable indeed is what he decided.	
Shabbir Ahmed	74:20 Woe to him again! How he determined.	
Transliteration	74:20 Thumma qutila kayfa qaddar a	
A	74:20 ثم قتل كيف قدر	
Edip-Layth	74:21 Then he looked.	
The Monotheist Group	74:21 Then he looked.	
Muhammad Asad	74:21 and then he looks [around for new arguments],	
Rashad Khalifa	74:21 He looked.	
Shabbir Ahmed	74:21 And then he looked around.	
Transliteration	74:21 Thumma na <th>h</th> ara	h
A	74:21 ثم نظر	
Edip-Layth	74:22 Then he frowned and scowled.	
The Monotheist Group	74:22 Then he frowned and became bad tempered.	
Muhammad Asad	74:22 and then he frowns and glares, ¹⁰	
Rashad Khalifa	74:22 He frowned and whined.	
Shabbir Ahmed	74:22 And then he frowned and glared.	
Transliteration	74:22 Thumma AAabasa wabasar a	
A	74:22 ثم عبس وبسر	
Edip-Layth	74:23 Then he turned away in arrogance.	
The Monotheist Group	74:23 Then he turned away and was arrogant.	
Muhammad Asad	74:23 and in the end he turns his back [on Our message], and glories in his arrogance, ¹¹	
Rashad Khalifa	74:23 Then he turned away arrogantly.	
Shabbir Ahmed	74:23 And then he turned away in pride.	
Transliteration	74:23 Thumma adbara waistakbara	
A	74:23 ثم ادبر واستكبر	
Edip-Layth	<i>Prophecy Fulfilled</i> 74:24 He said, "This is nothing but an impressive magic."	
The Monotheist Group	74:24 So he said: "This is nothing but the magic of old."	

Muhammad Asad	74:24 and says, "All this is mere spellbinding eloquence handed down [from olden times]!" ¹²
Rashad Khalifa	74:24 He said, "This is but clever magic!
Shabbir Ahmed	74:24 And said, "All this is a remnant of ancient magic.
Transliteration	74:24 Faqala in <u>hatha</u> illa sihrunyu/tharu
A	74:24 فقال ان هذا الا سحر يوثر
Edip-Layth	74:25 "This is nothing but the words of a human."
The Monotheist Group	74:25 "This is nothing but the words of a human being."
Muhammad Asad	74:25 This is nothing but the word of mortal man!"
Rashad Khalifa	74:25 "This is human made."
Shabbir Ahmed	74:25 This is nothing but the speech of a human."
Transliteration	74:25 In <u>hatha</u> illa qawlu albashari
A	74:25 ان هذا الا قول البشر
Edip-Layth	74:26 I will cast him in the Saqar.
The Monotheist Group	74:26 I will cast him in the Scorching heat.
Muhammad Asad	74:26 [Hence,] I shall cause him to endure hell-fire [in the life to come]!" ¹³
Rashad Khalifa	74:26 I will commit him to retribution.
Shabbir Ahmed	74:26 I shall soon cast him into Saqar.
Transliteration	74:26 Saosleehi saqara
A	74:26 ساصليه سقر
Edip-Layth	74:27 Do you know what Saqar is?
The Monotheist Group	74:27 And do you know what is Scorching heat?
Muhammad Asad	74:27 And what could make thee conceive what hell-fire is?
Rashad Khalifa	74:27 What retribution!
Shabbir Ahmed	74:27 Ah, what will convey to you what Saqar is!
Transliteration	74:27 Wama adraka ma saqaru
A	74:27 وما ادركك ما سقر
Edip-Layth	74:28 It does not spare nor leave anything. ³
The Monotheist Group	74:28 It does not spare nor leave anything.
Muhammad Asad	74:28 It does not allow to live, and neither leaves [to die],
Rashad Khalifa	74:28 Thorough and comprehensive.
Shabbir Ahmed	74:28 A fire that lets not live and lets not die. ⁵

Transliteration	74:28 La tubqee wala tatharu
A	74:28 لا تبقى ولا تذر
Edip-Layth	74:29 Manifest to all the people. ⁴
The Monotheist Group	74:29 A scorcher for humans.
Muhammad Asad	74:29 making [all truth] visible to mortal man. ¹⁴
Rashad Khalifa	74:29 Obvious to all the people.
Shabbir Ahmed	74:29 Visibly written on the tablet of an individual's life.
Transliteration	74:29 Lawwahatun ilbashari
A	74:29 لوحة للبشر
Edip-Layth	74:30 On it is nineteen. ⁵
The Monotheist Group	74:30 Upon it is nineteen.
Muhammad Asad	74:30 Over it are nineteen [powers]. ¹⁵
Rashad Khalifa	<i>The Quran's Common Denominator</i> 74:30 Over it is nineteen.
Shabbir Ahmed	74:30 Over it are nineteen. ⁶
Transliteration	74:30 AAalayha tisAAata AAashara
A	74:30 عليها تسعة عشر
Edip-Layth	74:31 We have made the guardians of the fire to be angels; and We did not make their number except as a test for those who have rejected, to convince those who were given the book, to strengthen the acknowledgment of those who have acknowledged, so that those who have been given the book and those who acknowledge do not have doubt, and so that those who have a sickness in their hearts and the ingrates would say, "What did God mean by this example?" Thus God misguides whoever/whomever He wishes, and He guides whoever/whomever He wishes. None knows your Lord's soldiers except Him. It is but a reminder for people.
The Monotheist Group	74:31 And We have made the guardians of the Fire to be angels; and We did not make their number except as a trial for those who have rejected, so that those who were given the Scripture would understand, and those who have faith would be increased in faith, and so that those who have been given the Scripture and the believers do not have doubt, and so that those who have a sickness in their hearts and the rejecters would say: "What did God mean with an example such as this?" It is such that God misguides whom He wishes, and He guides whom He wishes. And none know your Lord's soldiers except Him; and it is but a reminder for human beings.
	74:31 For We have caused none but angelic powers to lord over the fire [of hell]; ¹⁶ and We have not caused their number to be aught but a trial for those who are bent on denying the truth ¹⁷ - to the end that they who have been granted revelation aforetime might be convinced [of the truth of this divine writ]; ¹⁸ and that they who have attained to faith [in it] might grow yet more firm

Muhammad Asad	in their faith; and that [both] they who have been granted the earlier revelation and they who believe [in this one] might be freed of all doubt; and that they in whose hearts is disease ¹⁹ and the who deny the truth outright might ask, "What does [your] God mean by this parable?" ²⁰ In this way God lets go astray him that wills [to go astray], and guides aright him that wills [to be guided]. ²¹ And none can comprehend thy Sustainers forces save Him alone: and all this ²² is but a reminder to mortal man.
Rashad Khalifa	74:31 We appointed angels to be guardians of Hell, and we assigned their number (19) (1) to disturb the disbelievers, (2) to convince the Christians and Jews (that this is a divine scripture), (3) to strengthen the faith of the faithful, (4) to remove all traces of doubt from the hearts of Christians, Jews, as well as the believers, and (5) to expose those who harbor doubt in their hearts, and the disbelievers; they will say, "What did GOD mean by this allegory?" GOD thus sends astray whomever He wills, and guides whomever He wills. None knows the soldiers of your Lord except He. This is a reminder for the people.
Shabbir Ahmed	74:31 We have appointed none but angelic powers (universal laws) to be the keepers of the fire. And We have made their number a trial for those who are bent upon denying the truth. This admonition should grant certainty to those who received the scripture before while the believers shall increase in faith. The believers and those who have been given the scripture before shall harbor no doubt about this declaration. And the hypocrites and the deniers may say, "What does God mean by this parable?" Thus, God lets go astray him who wills to go astray, and guides him who wills to be guided. And no one knows the forces of your Lord but He. And this is nothing but a reminder to humans. ⁷
Transliteration	74:31 Wama jaAAaln a a s-habaaInnari ill a mal a-ikatan wam ajaAAalna AAiddatahum ill a fitnatan lilla theenakafaroo liyastayqina alla theena ootoo alkitabawayazdada alla theena amanoo eem ananwala yart aba alla theena ootoo alkitabawaalmu/minoona waliyaqoola alla theena feequloobihim mara dun waalkafiroona mathaarada Allahu bihatha mathalan ka thalikayudillu Allahu man yashao wayahdee man yash aowama yaAAalamu junooda rabbika ill a huwa wamaahiya illa thikra lilbashari
A	74:31 وما جعلنا اصحاب النار الا ملئكة وما جعلنا عدتهم الا فتنة للذين كفروا ليستيقن الذين اوتوا الكتب ويزداد الذين ءامنوا ايمنا ولا يرتاب الذين اوتوا الكتب والمؤمنون وليقول الذين فى قلوبهم مرض والكفرون ماذا اراد الله بهذا مثلا كذلك يضل الله من يشاء ويهدى من يشاء وما يعلم جنود ربك الا هو وما هى الا نكرى للبشر
Edip-Layth	74:32 No, by the moon. ⁶
The Monotheist Group	74:32 No, by the moon.
Muhammad Asad	74:32 NAY, but consider the moon! ²³
Rashad Khalifa	74:32 Absolutely, (I swear) by the moon.
Shabbir Ahmed	74:32 Nay! The Moon stands witness.
Transliteration	74:32 Kalla waalqamari
A	74:32 كلا والقمر
Edip-Layth	74:33 By the night when it passes.
The Monotheist Group	74:33 And by the night when it withdraws.

Muhammad Asad	74:33 Consider the night when it departs,
Rashad Khalifa	74:33 And the night as it passes.
Shabbir Ahmed	74:33 And the Night when it departs.
Transliteration	74:33 Waallayli i <u>th</u> adbara
A	74:33 والليل اذا ادبر
Edip-Layth	74:34 By the morning when it shines.
The Monotheist Group	74:34 And by the morning when it brightens.
Muhammad Asad	74:34 and the morn when it dawns!
Rashad Khalifa	74:34 And the morning as it shines.
Shabbir Ahmed	74:34 And the Dawn as it shines forth.
Transliteration	74:34 Waal <u>ss</u> ubhi i <u>th</u> aasfara
A	74:34 والصبح اذا اسفر
Edip-Layth	74:35 It is one of the great ones.
The Monotheist Group	74:35 It is one of the great ones.
Muhammad Asad	74:35 Verily, that [hell-fire) is Indeed one of the great [forewarnings]
Rashad Khalifa	<i>One of the Great Miracles</i> 74:35 This is one of the great miracles.
Shabbir Ahmed	74:35 This (the fore-going) is one of the greatest allegories (that the revolution is coming in all its splendor).
Transliteration	74:35 Innaha la-i <u>h</u> da alkubari
A	74:35 انها لاحدى الكبير
Edip-Layth	74:36 A warning to people.
The Monotheist Group	74:36 A warning to humans.
Muhammad Asad	74:36 a warning to mortal man
Rashad Khalifa	74:36 A warning to the human race.
Shabbir Ahmed	74:36 This is a fore-warning for every human being.
Transliteration	74:36 Nat <u>h</u> eeran lilbashari
A	74:36 نذيرا للبشر
Edip-Layth	74:37 For any among you who wishes to progress or regress.
The Monotheist Group	74:37 For any among you who wishes to advance or regress.
Muhammad Asad	74:37 to everyone of you, whether he chooses to come forward or to hang back! ²⁴
Rashad Khalifa	74:37 For those among you who wish to advance, or regress.

Shabbir Ahmed	74:37 To everyone of you, whether he chooses to advance or to lag behind.
Transliteration	74:37 Liman sha'a minkum an yataqaddama awyataakhkhar a
A	74:37 لمن شاء منكم ان يتقدم او يتاخر
Edip-Layth	74:38 Every person is held by what it earned;
The Monotheist Group	74:38 Every soul is held by what it earned.
Muhammad Asad	74:38 [On the Day of Judgment,] every human being will be held in pledge for whatever [evil] he has wrought
Rashad Khalifa	74:38 Every soul is trapped by its sins.
Shabbir Ahmed	74:38 Every person is held in pledge for all that he has done. 8
Transliteration	74:38 Kullu nafsin bima kasabat raheenatun
A	74:38 كل نفس بما كسبت رهينة
Edip-Layth	74:39 Except for the people of the right.
The Monotheist Group	74:39 Except for the people of the right.
Muhammad Asad	74:39 save those who shall have attained to righteousness: 25
Rashad Khalifa	74:39 Except for those on the right.
Shabbir Ahmed	74:39 But those who will stand on the right hand side. 9
Transliteration	74:39 Illa as-haba alyameeni
A	74:39 الا اصحب اليمين
Edip-Layth	74:40 In paradises, they will be asking
The Monotheist Group	74:40 In paradises, they will inquire.
Muhammad Asad	74:40 [dwelling] In gardens [of paradise], they will inquire
Rashad Khalifa	74:40 While in Paradise, they will ask.
Shabbir Ahmed	74:40 In Gardens they will ask,
Transliteration	74:40 Fee jannatin yatasaloona
A	74:40 فى جنت يتساءلون
Edip-Layth	74:41 About the criminals.
The Monotheist Group	74:41 About the criminals.
Muhammad Asad	74:41 of those who were lost in sin:
Rashad Khalifa	74:41 About the guilty.
Shabbir Ahmed	74:41 Of those who used to steal the fruit of others' toil.
Transliteration	74:41 AAani almujrimeena
A	74:41 عن المجرمين

Edip-Layth	74:42 "What has caused you to be in Saqar?"
The Monotheist Group	74:42 "What has caused you to be in the scorching heat?"
Muhammad Asad	74:42 "What has brought you into hell-fire?"
Rashad Khalifa	74:42 "What brought you to this retribution?"
Shabbir Ahmed	74:42 "What has led you into Saqar?" 10
Transliteration	74:42 Ma salakakum fee saqar a
A	74:42 ما سللكم فى سقر
Edip-Layth	74:43 They said, "We were not of those who offered support (or observed contact prayer)." 7
The Monotheist Group	74:43 They said: "We were not of those who communed."
Muhammad Asad	74:43 They will answer: "We were not among those who prayed; 26
Rashad Khalifa	74:43 They will say, "We did not observe the contact prayers (Salat).
Shabbir Ahmed	74:43 They will reply, "We were not of the Musalleen." 11
Transliteration	74:43 Qaloo lam naku mina almusalleena
A	74:43 قالوا لم نك من المصلين
Edip-Layth	74:44 "We did not feed the poor."
The Monotheist Group	74:44 "And we did not feed the poor person."
Muhammad Asad	74:44 and neither did we feed the needy;
Rashad Khalifa	74:44 "We did not feed the poor.
Shabbir Ahmed	74:44 "Neither did we feed the hungry, nor did we take part in helping those who had lost their jobs, those whose businesses had stalled, and those whose hard-earned income was insufficient to meet their basic needs."
Transliteration	74:44 Walam naku nuAAimu almiskeena
A	74:44 ولم نك نطعم المسكين
Edip-Layth	74:45 "We used to participate with those who spoke falsehood."
The Monotheist Group	74:45 "And we used to participate with those who spoke falsehood."
Muhammad Asad	74:45 and we were wont to indulge in sinning together with all [the others] who indulged in it;
Rashad Khalifa	74:45 "We blundered with the blunderers.
Shabbir Ahmed	74:45 "And we were among those who used to say what they did not do."
Transliteration	74:45 Wakunna nakhoodu maAAa alkhaida
A	74:45 وكنا نخوض مع الخائضين

Edip-Layth	74:46 "We used to deny the day of Judgment." 8
The Monotheist Group	74:46 "And we used to deny the Day of Judgment."
Muhammad Asad	74:46 and the Day of Judgment we were wont to call a lie
Rashad Khalifa	74:46 "We disbelieved in the Day of Judgment.
Shabbir Ahmed	74:46 "And we used to deny the Day of Judgment and that the Divine System will eventually prevail"
Transliteration	74:46 Wakunna nukaththibu biyawmi alddeeni
A	74:46 وكنا نكذب بيوم الدين
Edip-Layth	74:47 "Until the certainty came to us."
The Monotheist Group	74:47 "Until the certainty came to us."
Muhammad Asad	74:47 until certainty came upon us [in death]."
Rashad Khalifa	74:47 "Until certainty came to us now."
Shabbir Ahmed	74:47 "Till the inevitable truth came to us."
Transliteration	74:47 Hatta atanaalyaqeenu
A	74:47 حتى اتنا اليقين
Edip-Layth	74:48 Thus, no intercession of intercessors could help them.
The Monotheist Group	74:48 So no intercession of intercessors could help them.
Muhammad Asad	74:48 And so, of no benefit to them could be the intercession of any that would intercede for them. 27
Rashad Khalifa	74:48 The intercession of the intercessors will never help them.
Shabbir Ahmed	74:48 Then no mediation of any mediator will help.
Transliteration	74:48 Fama tanfaAAuhum shafaAAatu alshshafiAAeena
A	74:48 فما تنفعهم شفعة الشفعين
Edip-Layth	74:49 Why did they turn away from this reminder? 9
The Monotheist Group	74:49 Why did they turned away from being reminded?
Muhammad Asad	74:49 WHAT, THEN, is amiss with them 28 that they turn away from all admonition
Rashad Khalifa	74:49 Why are they so averse to this reminder?
Shabbir Ahmed	74:49 What, then, is the matter with them that they are turning away from a clear Advisory?
Transliteration	74:49 Fama lahum AAani alttathkiratimuAARideena
A	74:49 فما لهم عن التذكرة معرضين
Edip-Layth	74:50 Like fleeing zebras,

The Monotheist Group	74:50 They are like fleeing zebras.
Muhammad Asad	74:50 as though they were terrified asses
Rashad Khalifa	74:50 Running like zebras.
Shabbir Ahmed	74:50 As if they were frightened zebras.
Transliteration	74:50 Kaannahum <u>h</u> umurun mustanfiratun
A	74:50 كانهم مستنفرة
Edip-Layth	74:51 Running from the lion?
The Monotheist Group	74:51 Running from the lion.
Muhammad Asad	74:51 fleeing from a lion?
Rashad Khalifa	74:51 Who are fleeing from the lion!
Shabbir Ahmed	74:51 Fleeing from a lion!
Transliteration	74:51 Farrat min qaswaratin
A	74:51 فرت من قسورة
Edip-Layth	74:52 Alas, every one of them wants to be given separate manuscripts.
The Monotheist Group	74:52 Alas, every one of them wants to be given separate scriptures.
Muhammad Asad	74:52 Yea, everyone of them claims that he [himself] ought to have been given revelations unfolded! ²⁹
Rashad Khalifa	74:52 Does each one of them want to receive the scripture personally?
Shabbir Ahmed	74:52 Nay, each of them wants to be given the scrolls of revelation personally, unfolded.
Transliteration	74:52 Bal yureedu kullu imri-in minhum an yu/tasu <u>h</u> ufan munashsharatan
A	74:52 بل يريد كل امرئ منهم ان يوتى صحفا منشرة
Edip-Layth	74:53 No, they do not fear the Hereafter.
The Monotheist Group	74:53 No, they do not fear the Hereafter.
Muhammad Asad	74:53 Nay, but they do not [believe in and, hence, do not] fear the life to come.
Rashad Khalifa	74:53 Indeed, they do not fear the Hereafter.
Shabbir Ahmed	74:53 They do not fear the Hereafter.
Transliteration	74:53 Kalla bal la yakha <u>fo</u> onaal- <u>a</u> akhirata
A	74:53 كلا بل لا يخافون الءاخرة
Edip-Layth	74:54 No, it is a reminder.
The Monotheist Group	74:54 No, it is a reminder.
Muhammad Asad	74:54 Nay, verily, this is an admonition
Rashad Khalifa	74:54 Indeed, this is a reminder.

Shabbir Ahmed	74:54 Nay, this is an Advisory.
Transliteration	74:54 Kalla innahu ta ^h kiratun
A	74:54 كلا انه تذكره
Edip-Layth	74:55 Whosoever wishes will take heed.
The Monotheist Group	74:55 So whosoever wishes will remember it.
Muhammad Asad	74:55 and whoever wills may take it to heart.
Rashad Khalifa	74:55 For those who wish to take heed.
Shabbir Ahmed	74:55 So whoever wills may take it to heart.
Transliteration	74:55 Faman sha ^a ^h akarahu
A	74:55 فمن شاء ذكره
Edip-Layth	74:56 None will take heed except if God wills. He is the source of righteousness and the source of forgiveness.
The Monotheist Group	74:56 And none will remember except if God wills. He is the source of righteousness and the source of forgiveness.
Muhammad Asad	74:56 But they [who do not believe in the life to come] will not take it to heart unless God so wills: ³⁰ [for] He is the Fount of all God-consciousness, and the Fount of all forgiveness.
Rashad Khalifa	74:56 They cannot take heed against GOD's will. He is the source of righteousness; He is the source of forgiveness.
Shabbir Ahmed	74:56 But they will not take it to heart but according to God's laws (of guidance). He is the Source of righteousness, and the Source of forgiveness. ¹²
Transliteration	74:56 Wama ya ^h kuroona ill ^a an yash ^a a All ^a hu huwa ahlu a Ittaqwawaahlu almaghfirati
A	74:56 وما ينكرون الا ان يشاء الله هو اهل التقوى واهل المغفرة

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (74:1)

The All-Wise God, though He revealed the Quran to Muhammad about 14 centuries ago, kept its mathematical miracle as a gift to our times. Rashad Khalifa, an Egyptian biochemist living in the USA,

did not have any knowledge that his curiosity regarding the meaning of the alphabet letters that initialize 29 chapters of the Quran would end up with the discovery of its mathematical system. His computerized study that started in 1969 gave its fruits in early 1974 by the discovery of the 14-century-old SECRET. The discovery of this code opened a new era that has been changing the paradigm of those who do not turn off the circuits of their brains in matters related to God. This discovery provided very powerful verifiable and falsifiable evidence for God's existence, His communication with us, and the fulfillment of a great prophecy. Besides, it saved monotheists from the contradiction of trusting past generations regarding the Quran, knowing that they have fabricated, narrated and followed volumes of man-made teachings, demonstrated ignorance, distorted the meaning of the Quranic words, and glorified gullibility and sheepish adherence to the fatwas of clerics. If the Code 19 was going to provide strong evidence for the existence of God and for the authenticity of the Quran, then it is reasonable to expect that the identity of the discoverer and the time of the discovery would not be coincidental. Indeed, the events have demonstrated a prophetic design in the timing of this miraculous mathematical design. The number 19 is mentioned only in a chapter known as "The Hidden," the 74th chapter of the Quran. Juxtaposing these two numbers yields 1974, exactly the year in which the code was deciphered. (Calendar based on the birth of Jesus and the solar year are accepted by the Quran as units of calculating time. See, [19:33](#); [43:61](#); [18:24](#). Besides, this is the most commonly used calendar in the world.) If we multiply these two numbers, 19x74, we end up with 1406, the exact number of lunar years between the revelation of the Quran and the discovery of the code. In January 31, 1990, Rashad Khalifa was assassinated in Tucson, Arizona, by a terrorist group affiliated with al-Qaida. Ironically, soon after his departure, ignorant people started idolizing him and created a cult distorting his message of strict monotheism. Also See [27:82-85](#); [40:28-38](#); [72:19-28](#). For further information on this historical discovery, see the Appendix On it Nineteen.

Edip-Layth - End Note 2 (74:4)

What could the metaphorical message of this verse be?

Edip-Layth - End Note 3 (74:28)

The Quran does not want us to rush into defining the meaning of the word saqar, since it introduced it with a question followed up by an explanation. Past generations understood it as another word for Hell. After the discovery of the role of 19 in the Quran and fulfillment of the prophecies in this chapter and in other verses of the Quran, now we know that Saqar refers to an intellectual punishment. The extreme allergy and aversion demonstrated by Sunni and Shiite mushriks against the number 19 is part of the prophetic fulfillment of these verses.

Edip-Layth - End Note 4 (74:29)

This verse, like many of the verses and words in this chapter, before 1974 had multiple meanings (mutashabih) and commentators were aware of them. Though all commentators knew the primary meaning of this verse to be "manifest to all the people," few of them mentioned it in their commentaries, and most of them chose the alternative meaning, "scorching the skin." Some, picked a mixture and preferred "scorching humans." Commentators who lived in pre-1974 had an excuse to use 'scorch' and 'burn,' but after the discovery of the secret, after the prophecy of this chapter was unveiled, translators and commentators have no excuse for repeating the misunderstanding of previous generations. We translate the word bashar as "humans" while many classic commentaries rendered it as "skin." The Quran uses it invariably for humans. For instance, it used for humans just two verses down, at the end of verse 31. The word we render as "manifest" or "succeeding tablets/screens," is lawaha and the Quran never use it to mean "scorching," "burning" or "shriveling." See [7:145,150,154](#); [54:13](#); [75:22](#). After learning the discovery of the mathematical system based on the number 19, it takes a blindness and bigotry in the magnitude of miracle to not see the obvious meaning and implication of this verse. Those who assert that the only response the Lord of the Universe could give to a skeptic who challenged the authenticity of His word is to tell such a skeptic, "I will throw you in fire and scorch you!", do not appreciate God as He should be appreciated. These people can accept a God who can produce the best literary work, but they cannot accept Him as the ultimate mathematician and advocate. They see hell, fire and smoke in verses where an amazing intellectual piece of evidence is prophesied. See [6:91](#); [22:74](#); [39:76](#). For a comparative discussion of this verse, see the Sample Comparisons section in the Introduction.

Edip-Layth - End Note 5 (74:30)

I have presented and discussed the many details of this physical, verifiable and falsifiable miracle in "On it 19," and its English version will be available soon, perhaps under the title: God's Signature in Nature and Scripture. In fact, you do not need to read that book to witness the great miracle for yourself. All you need is to hear that the literal and numeral units of the Quran are designed according to a mathematical system based on code 19. If you do your research objectively, with a critical mind, you will discover many features that already have been discovered and witnessed by many. You should also be informed about two extreme reactions and groups. The majority of the followers of hadith and sunna have a great allergy and aversion against this number. Their blood pressure goes up when they hear the number 19. They are quick in repeating excuses, or false claims made by their scholars. Another group, however, entails the manipulators and innumerates who are too gullible and too eager to discover even more examples. They are somehow impressed by the pattern of 19 in the Quran, but because of their lack of comprehension of the laws of probability and solid base in mathematics, they juggle with numbers in an arbitrary and anecdotal fashion and come up with many so-called miracles. A careful and objective reader will notice that short verses build and prepare the reader to verse 74:30 and the verses afterwards describe the function of the number 19 and the reaction of people to it. Verse 74:30 is the longest verse in the Quran in proportion to the average length of verses in the chapters they belong. The reader, at the start, encounters "the hidden one" and is informed about a typical profile of an arrogant and ignorant antagonist with a fast paced series of short descriptions that lead to a question and an enigmatic answer in 74:30. The enigma is described in cryptic, yet prophetic words of in 74:31. Later, following a powerful emphasis on the importance of the prophecy, verse 74:37 describes those who would witness the prophetic fulfillment of these verses as "progressive" and depicts those who deprive themselves from such a blessing as "regressive" people. The rest of the chapter elaborates on the characteristics of two groups and connects them to their reaction to the prophetic message (ZiKRā). Many verses of the Quran implicitly or explicitly refer to this prophetic event that will be witnessed only by those who are appreciative. For instance, see 1:1; 2:2; 2:118; 6:4-5; 6:25-26; 6:67; 6:104; 6:158; 7:146; 10:1; 10:20; 12:1; 13:1; 13:38-40; 15:1; 15:9; 17:88-96; 20:133-135; 25:4-6; 26:1-6; 27:1; 27:82-85; 27:93; 28:1-2; 29:1-2; 29:50-52; 31:1-2; 38:1-8; 38:29; 38:87-88; 40:44; 40:78-83; 41:53; 46:10; 54:1-5; 59:21; 72:28; 78:27-30; 83:7-21; 98:4. Also, see 4:82 and 13:38. We highly recommend Rashad's book, "Quran: Visual Presentation of the Miracle" available at amazon.com. The details of this extraordinary and intricate mathematical design, together with refutations of major criticism since its discovery, will be discussed by Edip Yuksel in a book, which might be titled "On it 19" or "Nineteen: God's Signature in Nature and Scripture." Also, see 2:1; 2:6-7 and 7:180.

Edip-Layth - End Note 6 (74:32)

For the meaning and function of the Quranic oaths, see 89:5.

Edip-Layth - End Note 7 (74:43)

Statements starting from this verse describe both the religious and nonreligious unappreciative opponents. The word we translated as "we were not of those who offered support (or observe contact prayer)" reflects both meanings within the context. See 2:157; 9:99,103; 33:43,56; 75:31.

Edip-Layth - End Note 8 (74:46)

The majority of Jews, Christians, Sunnis and Shiites do not acknowledge the Day of Judgment. According to the definition of the Quran, the ruler and judge of that day is God alone (1:4) and none can help or harm the other (82:19). Those who believe in intercession, by their very belief, have denied the Day of Judgment as defined by God. Atheists, on the other hand, deny the Day of Judgment explicitly.

Edip-Layth - End Note 9 (74:49)

For the prophetic use of the word ZKR (reminder), see 15:9; 21:2; 21:24,105; 26:5; 29:51; 38:1,8;

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (74:1)

The expression muddaththir (an abbreviated form of mutadaththir) signifies "one who is covered [with something]" or "enfolded [in something]"; and all philologists point out that the verb dathara, from which the above participial noun is derived, may equally well have a concrete or abstract connotation. Most of the commentators understand the phrase "O thou enfolded one" in its literal, concrete sense, and assume that it refers to the Prophet's habit of covering himself with a cloak or blanket when he felt that a revelation was about to begin. Razi, however, notes that this apostrophe may well have been used metaphorically, as an allusion to Muhammad's intense desire for solitude before the beginning of his prophetic mission (cf. introductory note to surah 96): and this, according to Razi, would explain his being thus addressed in connection with the subsequent call, "Arise and warn" - i.e., "Give now up thy solitude, and stand up before all the world as a preacher and warner."

Muhammad Asad - End Note 2 (74:4)

Lit., "thy garments (thiyab) purify": but almost all the classical commentators point out that the noun thawb and its plural thiyab is often metonymically applied to that which a garment encloses, i.e., a person's "body" or, in a wider sense, his "self" or his "heart", or even his "spiritual state" or "conduct" (Taj al-'Arus). Thus, commenting on the above verse, Zamakhshari draws the reader's attention to the well-known idiomatic phrases tahir ath-thiyab (lit., "one who is clean in his garments") and danis ath-thiyab ("one who is filthy in his garments"), and stresses their tropical significance of "free from faults and vices" and "vicious and perfidious", respectively. Razi states with approval that "according to most of the [earlier] commentators, the meaning [of this verse] is, 'purify thy heart of all that is blameworthy'".

Muhammad Asad - End Note 3 (74:6)

Lit., "and do not bestow favours to obtain increase".

Muhammad Asad - End Note 4 (74:10)

Since this is the earliest Qur'anic occurrence of the expression kafir (the above surah having been preceded only by the first five verses of surah 96), its use here - and, by implication, in the whole of the Qur'an - is obviously determined by the meaning which it had in the speech of the Arabs before the advent of the Prophet Muhammad: in other words, the term kafir cannot be simply equated, as many Muslim theologians of post-classical times and practically all Western translators of the Qur'an have done, with "unbeliever" or "infidel" in the specific, restricted sense of one who rejects the system of doctrine and law promulgated in the Qur'an and amplified by the teachings of the Prophet - but must have a wider, more general meaning. This meaning is easily grasped when we bear in mind that the root verb of the participial noun kafir (and of the infinitive noun kufr) is kafara, "he [or "it"] covered [a thing]": thus, in 57:20 the tiller of the soil is called (without any pejorative implication) kafir, "one who covers", i.e., the sown seed with earth, just as the night is spoken of as having "covered" (kafara) the earth with darkness. In their abstract sense, both the verb and the nouns derived from it have a connotation of "concealing" something that exists or "denying" something that is true. Hence, in the usage of the Qur'an - with the exception of the one instance ((in 57:20) where this participial noun signifies a "tiller of the soil" - a kafir is "one who denies [or "refuses to acknowledge"] the truth" in the widest, spiritual sense of this latter term: that is, irrespective of whether it relates to a cognition of the supreme truth - namely, the existence of God - or to a doctrine or ordinance enunciated in the divine writ, or to a self-evident moral proposition, or to an acknowledgment of, and therefore gratitude for, favours received. (Regarding the expression alladhinakafaru, implying conscious intent, see surah 2, note 6.)

Muhammad Asad - End Note 5 (74:11)

Or: "whom I alone have created". The above sentence can be understood in either of these two senses, depending on whether one relates the expression "alone" (wahid) to God - thus stressing His uniqueness as Creator - or to this particular object of His creation, man, who begins and ends his life in a state of utter loneliness (cf. [6:94](#) and [19:80](#) and 95). In either case, our attention is drawn to the fact of man's inescapable dependence on God. Beyond that, the phrase in question carries a further meaning, namely, "Leave it to Me alone to decide what to do with him who forgets that I am his Creator and Sustainer" - thus forbidding any human punishment of "those who deny the truth".

Muhammad Asad - End Note 6 (74:14)

Lit., "for whom I have spread [all] out in a [wide] spread" - i.e., "whom I have endowed with potentialities far beyond those open to other living beings".

Muhammad Asad - End Note 7 (74:16)

Lit., "he is wont (kana) to set himself". The noun anid, derived from the verb anada, denotes "one who opposes or rejects something that is true, knowing it to be true" (Lisan al-Arab). The element of human contrariness and stubbornness is implied in the use of the auxiliary verb kana, which indicates here a permanently recurring phenomenon despite its past-tense formulation. I am, therefore of the opinion that verses 18-25, although ostensibly formulated in the past tense, must also be rendered in the present tense.

Muhammad Asad - End Note 8 (74:17)

In combination with the verb urhiquhu ("I shall constrain him to endure") the term sa'ud (lit., "ascent" or "climb") has the tropical connotation of something extremely difficult, painful or distressing. In the above context, it is an allusion to the loss of all instinctive innocence - and, hence, to the individual and social suffering - which unavoidably follows upon man's wilful neglect of moral and spiritual truths ("God's messages") in this world, and bars his spiritual development in the life to come.

Muhammad Asad - End Note 9 (74:19)

The expression qutila reads, literally, "he has been killed" or, as an imprecation, "may he be killed". Since a literal rendering of this expression - whether conceived as a statement of fact or an imprecation - would be meaningless here, many commentators (Tabari among them) understand it as signifying "he is rejected from God's grace" (lu'ina), i.e., "killed" spiritually by his own action or attitude; hence my rendering, "he destroys himself".

Muhammad Asad - End Note 10 (74:22)

I.e., he becomes emotionally involved because he suspects in his heart that his arguments are weak (Razi).

Muhammad Asad - End Note 11 (74:23)

See [96:6-7](#).

Muhammad Asad - End Note 12 (74:24)

The term sihr, which usually denotes "sorcery" or "magic", primarily signifies "the turning of something from its proper [or "natural"] state of being into another state"; hence, it is often applied to the fascination or enchantment caused by exceptional, "spellbinding" eloquence (Taj al-'Arus). In its pejorative sense - as used by deniers of the truth to describe a divine message - it has also the connotation of wilful deception" or "delusion".

Muhammad Asad - End Note 13 (74:26)

This is unquestionably the earliest instance of the term saqar ("hell-fire"), one of the seven metaphorical names given in the Qur'an to the concept of the suffering in the hereafter which man brings upon himself by sinning and deliberately remaining blind and deaf, in this world, to spiritual truths (cf. surah 15, note 33). The allegorical character of this and all other Qur'anic descriptions of man's condition and destiny in the hereafter is clearly alluded to in the subsequent verse as well as in verses 28 ff.

Muhammad Asad - End Note 14 (74:29)

Most of the commentators interpret the above elliptic phrase in the sense of "changing the appearance of man" or "scorching the skin of man". The rendering adopted by me, on the other hand, is based on the primary significance of the verb laha - "it appeared", "it shone forth" or "it became visible". Hence, the primary meaning of the intensive participial noun lawwah is "that which makes [something] visible". In the above context, it relates to the sinner's belated cognition of the truth, as well as to his distressing insight into his own nature, his past failings and deliberate wrongdoings, and the realization of his own responsibility for the suffering that is now in store for him: a state neither of life nor of death (cf. 87:12-13).

Muhammad Asad - End Note 15 (74:30)

Whereas most of the classical commentators are of the opinion that the "nineteen" are the angels that act as keepers or guardians of hell, Razi advances the view that we may have here a reference to the physical, intellectual and emotional powers within man himself: powers which raise man potentially far above any other creature, but which, if used wrongly, bring about a deterioration of his whole personality and, hence, intense suffering in the life to come. According to Razi, the philosophers (arbab al-hikmah) identify these powers or faculties with, firstly, the seven organic functions of the animal - and therefore also human - body (gravitation, cohesion, repulsion of noxious foreign matter, absorption of beneficent external matter, assimilation of nutrients, growth, and reproduction); secondly, the five "external" or physical senses (sight, hearing, touch, smell and taste); thirdly, the five "internal" or intellectual senses, defined by Ibn Sina - on whom Razi apparently relies - as (1) perception of isolated sense-images, (2) conscious apperception of ideas, (3) memory of sense-images, (4) memory of conscious apperceptions, and (5) the ability to correlate sense-images and higher apperceptions; and, lastly, the emotions of desire or aversion (resp. fear or anger), which have their roots in both the "external" and "internal" sense-categories - thus bringing the total of the powers and faculties which preside over man's spiritual fate to nineteen. In their aggregate, it is these powers that confer upon man the ability to think conceptually, and place him, in this respect, even above the angels (cf. 2:30 ff. and the corresponding notes; see also the following note).

Muhammad Asad - End Note 16 (74:31)

Since it is by virtue of his powers of conscious perception and conceptual thinking that man can arrive at a discriminating cognition of good and evil and, thus, rise to great spiritual heights, these powers are described here as "angelic" (lit., "angels" - this being the earliest occurrence of the term malak in the history of Qur'anic revelation). On the other hand, since a neglect or a deliberately wrong use of these angelic powers is at the root of all sinning on the part of man and, therefore, of his suffering in the hereafter, they are spoken of as "the lords (ashab) of the fire [of hell]", which complements the expression "over it" in the preceding verse.

Muhammad Asad - End Note 17 (74:31)

This is apparently an allusion to the allegorical character of this passage, which "those who are bent on denying the truth" are unwilling to recognize as such and, hence, fail to grasp its real purport. By speculating on the reasons which allegedly induced Muhammad - whom they regard as the "author" of the Qur'an - to lay stress on one particular number, they tend to take the allegory in a literal sense, thus missing its point entirely.

Muhammad Asad - End Note 18 (74:31)

Namely, by being enabled, through an understanding of the above allegory, to appreciate the rational approach of the Qur'an to all questions of faith. The reference to "those who have been granted revelation aforetime" is the earliest statement outlining the principle of continuity in mankind's religious experience.

Muhammad Asad - End Note 19 (74:31)

I.e., in this instance, the half-hearted ones who, despite their ability to discern between right and wrong, incline towards unbelief.

Muhammad Asad - End Note 20 (74:31)

Cf. the identical phrase in [2:26](#), together with the corresponding note 18. My interpolation, in both these passages, of the word "your" between brackets is necessitated by the fact that it is the unbelievers who ask this question.

Muhammad Asad - End Note 21 (74:31)

Or: "God lets go astray whomever He wills, and guides aright whomever He wills" (see surah 14, note 4). The stress on the allegorical nature of the above passage, spoken of as a "parable" (mathal), has here the same purpose as in [2:26](#) - namely, to prevent the followers of the Qur'an from attaching a literal meaning to its eschatological descriptions - a purpose that is unmistakably expressed in the concluding sentence of this passage: "All this is but a reminder to mortal man". (See also next note.)

Muhammad Asad - End Note 22 (74:31)

Lit., "it" or "these" - depending on whether the personal pronoun hiya is taken to denote a singular - in which case it would refer to the feminine noun saqar, "hell-fire" (Tabari, Zamakhshari, Baghawi, Ibn Kathir) - or a plural, referring to what Razi pinpoints as "those [Qur'anic] verses dealing with these allegories (hadhihi 'l-mutashabihat)": hence my compromise rendering "all this".

Muhammad Asad - End Note 23 (74:32)

This is the earliest Qur'anic instance of the adjurative particle wa used in the sense of a solemn, oathlike assertion - a calling to witness, as it were - meant (as in the expression "by God!") to give weight to a subsequently stated truth or evidence of the truth: hence, I am rendering it here and elsewhere as "consider". In the present case, the truth thus to be stressed is the implied statement that just as the changing phases of the moon and the alternation of night and day are the outcome of God-given, natural laws, so, too, a sinner's suffering in the hereafter is but a natural outcome of his deliberate wrongdoing in this world. (See also note 7 on [2:7](#).)

Muhammad Asad - End Note 24 (74:37)

Lit., "any of you who chooses. . .", etc. - i.e., irrespective of whether one has chosen to follow or to disregard the divine call: implying that even true believers may stumble into sinning, and hence need to be warned.

Muhammad Asad - End Note 25 (74:39)

Lit., "those [or "the people"] on the right hand" (ashab al-yamin), an expression based on the tropical significance of yamin as "righteous" or "righteousness" and consequently, "blessedness". The above is probably the oldest Qur'anic incidence of this expression, which evidently comprises all those whose conduct in life will have earned them God's forgiveness of whatever sins they may have committed.

Muhammad Asad - End Note 26 (74:43)

In view of the fact that at the time of the revelation of this very early surah the canonical prayer (salah) had not yet been made obligatory on the followers of the Qur'an, it is reasonable to assume that in the above context this term is used in its widest sense, namely, conscious belief in God.

Muhammad Asad - End Note 27 (74:48)

Lit., "the intercession of intercessors" - implying that there would be none to intercede for them with God. As regards the much-misunderstood Islamic concept of "intercession", see [10:3](#) - "there is none that could intercede with Him unless He grants His leave there for" - and the corresponding note 7.

Muhammad Asad - End Note 28 (74:49)

I.e., with so many people who refuse to listen to the truth.

Muhammad Asad - End Note 29 (74:52)

Lit., "everyone of them wants to be given wide-open scriptures", or "scriptures unfolded" (i.e., open to everyone's understanding): cf. [2:118](#) - "Why does not God speak unto us, nor is a message conveyed to us?" - i.e., directly, without the intervention of a prophet. The above is the earliest illustration of the "arrogance" or "false pride" to which the Qur'an so often refers.

Muhammad Asad - End Note 30 (74:56)

Namely, unless He bestows His grace on them by making their minds and hearts receptive to the truth, so that they are compelled - from within themselves, as it were - to make the right choice. (See also note 11 on [81:28-29](#), as well as note 4 on [14:4](#).)

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (74:4)

Literally, purify your garments

Shabbir Ahmed - End Note 2 (74:6)

[30:39](#), [76:9](#)

Shabbir Ahmed - End Note 3 (74:11)

This is another verse forbidding worldly punishment for deniers of the truth or 'apostates'

Shabbir Ahmed - End Note 4 (74:12)

[73:11](#)

Shabbir Ahmed - End Note 5 (74:28)

fire of Regret, Remorse, Anguish

Shabbir Ahmed - End Note 6 (74:30)

On the tablet of human life are inscribed nineteen patterns of behavior that lead to the fire. They could be the telltale signs written on the tablet of an individual's life. The intelligent reader may reflect on those patterns and reach one's own conclusions. According to my humble understanding, the nineteen patterns of behavior that lead to the Hellfire are these: 1. Shirk = Associating others with God. Accepting human authorities parallel to Divine revelation. Sectarianism. Idol worship in any form. Being content with manmade systems. Worshiping graves, saints, ancestors or one's own desires. Blind following or accepting religious information without discernment. Failing to use the Divine Word as the Criterion. 2. Ithm = Actions that deplete individual and collective potential. Destroying human lives. Lewd behavior. Discouraging productive work. Causing fear or grief by any means. Indulgence in pursuit of pleasure. 3. 'Udwan = Creating wedges of discord between people. Causing dissension. Spreading disorder and corruption. Promoting racial, sectarian and nationalistic hatred. 4. Israaf = Wasting resources or one's own 'self'. Crossing limits. Moving away from moderation. Committing excesses in any aspect of life including Religion. Defying Moral Values given in the Quran. Using intoxicants that waste the human 'self'. 5. M'asiah = Rebelling against God and the rightly guided Central authority. Bloody crimes on earth. Disruptive behavior. Disobedience of the Word of God and the messenger as embodied in the Quran. Gambling and usury. 6. Sayyeh = Destabilizing the lives of others. Failing to fulfill the rights of others. Injustice. Inequity. Deceiving in business or other dealings. Falling short in discharging duties. favoritism. 7. Zulm = Relegating the truth or displacing anything from its rightful place. Oppressing people. Violating human rights. Hurting others or one's own 'self'. Doing wrong to God's creatures and environment. Enslaving bodies and minds. 8. Ifk = Backbiting. Evil scheming. Defaming. Undue criticism. Fault finding. Slander. Presenting the 'heard' as 'seen'. Alarmist behavior. 9. Zann = False assumptions about people. Condemnation without investigation. Slander. Falling for superstitions. Belittling the truth. Following conjecture. Staying out of touch with reality. 10. Jurm = Stealing the fruit of others' labor. Violating human rights. Being guilty of living subhuman life. Witnessing for falsehood. Depriving others from their rights. Devouring others' possessions. Not giving share where it is due. 11. Takabbur = False pride. Arrogance. Self-glorification. Holding others in contempt. Refusing to learn and unlearn. Insisting on blind following. Refusing to admit fault. Being forward before the messages of God. Mocking the truth. Deeming to 'know it all'. Considering material goods higher than moral virtue. 12. Ghill = Harboring malice in the heart. Failing to forgive people. Looking forward to take revenge. Plotting to hurt physically, financially or emotionally. Being hateful. Opposition for the sake of opposition. Incriminating others for personal grudge. 13. Ghadhab = Anger. Letting loose virulent emotions. Succumbing to desires. Yelling at others. Intimidating the weak. Losing self-control. Impulsive attitude. 15. Bhukhl = Stinginess. Hoarding. Withholding own wealth and person from serving humanity. Apathy toward the needy. Being greedy. 16. Laghw = Wasting precious time. Idle talk. Meaningless assemblies. Conspiring. Senseless play and pastime. 17. Sadd = Barring oneself or others from the path of God. Putting forward human thoughts above the Divine revelation. Hindering immigration from the domain of evil. Antagonizing the Word of God. Presenting falsehood as truth. Misleading people with conjecture. Hindering the way to the Divinely ordained System of Life. 18. Jadal = Disputation = Argument for the sake of argument. Opposing Divine messages. Confusing human thought. Confounding the truth with rhetoric. 19. Kufr = Stubborn denial of the truth. Ingratitude. Concealing the truth. Choosing to live in the darkness of ignorance. Knowerly oppose the truth. Uncritical adherence to ancestral views. Trying to be with the majority without discernment

Shabbir Ahmed - End Note 7 (74:31)

[2:26](#)

Shabbir Ahmed - End Note 8 (74:38)

[52:21](#)

Shabbir Ahmed - End Note 9 (74:39)

Those who have succeeded for their righteousness. Yameen = A metaphor for righteousness and success. They have actualized their own 'self' by doing good to others

Shabbir Ahmed - End Note 10 (74:42)

A fire that lets not live and lets not die. Fire of Regret [74:28](#)

Shabbir Ahmed - End Note 11 (74:43)

Who are Musalleen? [70:22-35](#). The Musalleen (from Salaat - are not the so called ritualistic praying ones, but) Those who always follow the Divine System. Those in whose wealth and possessions is a known right. For him who asks for help, and for him who is deprived. Those who have conviction in the Day of Judgment. Those who are fearful of their Lord's requital. (They know that) none can feel secure against their Lord's requital. (Still Musalleen are also) Those men and women who maintain their chastity. They have intimate relations only with their spouses - that is, those who are rightfully theirs through wedlock. For such relationship they are free of blame. But anyone who seeks beyond this, those are the transgressors. (And Musalleen are) Those who guard their trusts and duties assigned to them, and their pledges, as a shepherd guards his flock. Those who are truthful as witness and stand by their testimony. Those who consolidate and protect the Divine System. (Musalleen are the ones who collectively build Paradise on earth and inherit that in the Hereafter.) They will be the honored ones dwelling in the Gardens of bliss

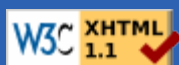
Shabbir Ahmed - End Note 12 (74:56)

[4:88](#), [76:30](#), [81:29](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 75:1 I swear by the day of Judgment. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 75:1 I do swear by the Day of Judgment.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 75:1 NAY! I call to witness the Day of Resurrection! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 75:1 I swear by the Day of Resurrection.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 75:1 Nay! I call to witness the Day of Resurrection. ¹
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 75:1 La oqsimu biyawmi alqiyāmati
A	بسم الله الرحمن الرحيم 75:1 لا أقسم بيوم القيمة
Edip-Layth	75:2 I swear by the person which is self-blaming.
The Monotheist Group	75:2 And I do swear by the soul which is self blaming.
Muhammad Asad	75:2 But nay! I call to witness the accusing voice of man's own conscience! ²

Rashad Khalifa	75:2 And I swear by the blaming soul.
Shabbir Ahmed	75:2 Nay, I call to witness the person who shows remorse after wrongdoing. ²
Transliteration	75:2 Walā oqsimu bi ^a lInnafsi allaww ^a mati
A	75:2 ولا أقسم بالنفس اللوامة
Edip-Layth	75:3 Does the human being think that We will not gather his bones?
The Monotheist Group	75:3 Does man think that We will not gather his bones?
Muhammad Asad	75:3 Does man think that We cannot [resurrect him and] bring his bones together again?
Rashad Khalifa	75:3 Does the human being think that we will not reconstruct his bones?
Shabbir Ahmed	75:3 Does the human being think that We will not assemble his bones? ³
Transliteration	75:3 Ayah ^s abu al-ins ^a nu allannajmaAAa AAith ^a mahu
A	75:3 ايجسب الانسن الن نجمع عظامه
Edip-Layth	75:4 Indeed, We were able to make his fingertips. ²
The Monotheist Group	75:4 Indeed, We were able to make his fingertips.
Muhammad Asad	75:4 Yea indeed, We are able to make whole his very finger-tips!
Rashad Khalifa	75:4 Yes indeed; we are able to reconstruct his finger tip.
Shabbir Ahmed	75:4 Yes certainly, We have the Power to restore his very finger tips.
Transliteration	75:4 Balā q ^a direena AAalā annusawwiya ban ^a nahu
A	75:4 بلى قدرين على ان نسوى بنانه
Edip-Layth	75:5 No, the human being desires to exceed the limits.
The Monotheist Group	75:5 No, man desires that he continue committing sins.
Muhammad Asad	75:5 None the less man chooses to deny what lies ahead of him,
Rashad Khalifa	75:5 But the human being tends to believe only what he sees in front of him.
Shabbir Ahmed	75:5 But man is after subverting his own future.
Transliteration	75:5 Bal yureedu al-ins ^a nu liyafjura am ^a mahu
A	75:5 بل يريد الانسن ليفجر امامه
Edip-Layth	75:6 He asks: "When is the day of resurrection?"
The Monotheist Group	75:6 He asks: "When is the Day of Resurrection?"
Muhammad Asad	75:6 asking [derisively], "When is that Resurrection Day to be?"
Rashad Khalifa	75:6 He doubts the Day of Resurrection!
Shabbir Ahmed	75:6 (Yet) he asks, "When will this Day of Resurrection be?"
Transliteration	75:6 Yas-alu ayy ^a na yawmu alqiy ^a mati

A	75:6 يسئل ايان يوم القيمة
Edip-Layth	75:7 So, when the sight is dazzled.
The Monotheist Group	75:7 So, when the sight is dazzled.
Muhammad Asad	75:7 But [on that Day,] when the eyesight is by fear confounded,
Rashad Khalifa	75:7 Once the vision is sharpened.
Shabbir Ahmed	75:7 But when the sight is dazzled.
Transliteration	75:7 Fa-itha bariqa albasaru
A	75:7 فاذا برق البصر
Edip-Layth	75:8 The moon is eclipsed.
The Monotheist Group	75:8 And the moon is eclipsed.
Muhammad Asad	75:8 and the moon is darkened,
Rashad Khalifa	75:8 And the moon is eclipsed.
Shabbir Ahmed	75:8 And the moon is darkened. 4
Transliteration	75:8 Wakhasafa alqamaru
A	75:8 وخسف القمر
Edip-Layth	75:9 The sun and moon are joined together.
The Monotheist Group	75:9 And the sun and moon are joined together.
Muhammad Asad	75:9 and the sun and the moon are brought together 3
Rashad Khalifa	75:9 And the sun and the moon crash into one another.
Shabbir Ahmed	75:9 And the sun and the moon are brought together. 5
Transliteration	75:9 WajumiAAa alshshamsu waalqamaru
A	75:9 وجمع الشمس والقمر
Edip-Layth	75:10 Man will say on that day: "Where can I escape!"
The Monotheist Group	75:10 Man will say on that Day: "Where can I escape!"
Muhammad Asad	75:10 on that Day will man exclaim "Whither to flee?"
Rashad Khalifa	75:10 The human being will say on that day, "Where is the escape?"
Shabbir Ahmed	75:10 On that Day man will wonder, "Where to flee!" 6
Transliteration	75:10 Yaqoolu al-insanu yawma-ithinayna almafarru
A	75:10 يقول الانسن يومئذ اين المفر
Edip-Layth	75:11 No. There is no refuge.

The Monotheist Group	75:11 No. There is no refuge.
Muhammad Asad	75:11 But nay: no refuge [for thee, O man]!
Rashad Khalifa	75:11 Absolutely, there is no escape.
Shabbir Ahmed	75:11 But, nay! No height to mount above the turmoil!
Transliteration	75:11 Kalla lā wazara
A	75:11 كلا لا وزر
Edip-Layth	75:12 To your Lord on that day is the abode.
The Monotheist Group	75:12 To your Lord on that Day is the abode.
Muhammad Asad	75:12 With thy Sustainer, on that Day, the journey's end will be!
Rashad Khalifa	75:12 To your Lord, on that day, is the final destiny.
Shabbir Ahmed	75:12 Unto your Lord that Day is the resting place.
Transliteration	75:12 Ilā rabbika yawma-ithinalmustaqarru
A	75:12 الى ربك يومئذ المستقر
Edip-Layth	75:13 Man will be told on that day what he has put forward, and what he has done.
The Monotheist Group	75:13 Man will be told on that Day what he has put forward, and what he has done.
Muhammad Asad	75:13 Man will be apprised, on that Day, of what he has done and what he has left undone: ⁴
Rashad Khalifa	75:13 The human being will be informed, on that day, of everything he did to advance himself, and everything he did to regress himself.
Shabbir Ahmed	75:13 On the Day when man is apprised of all his acts of commission and omission. ⁷
Transliteration	75:13 Yunabbao al-insanu yawma-ithinbima qaddama waakhkhara
A	75:13 ينبوا الانسن يومئذ بما قدم وَاخر
Edip-Layth	75:14 Indeed, the human being will testify against himself.
The Monotheist Group	75:14 Indeed, man will testify against himself.
Muhammad Asad	75:14 nay, but man shall against himself be an eye-witness,
Rashad Khalifa	75:14 The human being will be his own judge.
Shabbir Ahmed	75:14 Oh, but man is a telling witness against himself.
Transliteration	75:14 Bali al-insanu AAalā nafsihibaseeratun
A	75:14 بل الانسن على نفسه بصيرة
Edip-Layth	75:15 Even though he puts forth his excuses.
The Monotheist Group	75:15 Even though he puts forth his excuses.

Muhammad Asad	75:15 even though he may veil himself in excuses. ⁵
Rashad Khalifa	75:15 No excuses will be accepted.
Shabbir Ahmed	75:15 Even though he were to put forward all his excuses.
Transliteration	75:15 Walaw alq <u>a</u> maAA <u>a</u> theer <u>ah</u> u
A	75:15 ولو القى معاذيره
Edip-Layth	<i>God is the One Who Explains the Quran</i> 75:16 Do not move your tongue with it to make haste. ³
The Monotheist Group	75:16 Do not move your tongue with it to make haste.
Muhammad Asad	75:16 MOVE NOT thy tongue in haste, [repeating the words of the revelation:] ⁶
Rashad Khalifa	<i>Muhammad Forbidden From Explaining the Quran</i> 75:16 Do not move your tongue to hasten it.
Shabbir Ahmed	75:16 (Whenever you recite the Qur'an) do not recite in haste stirring your tongue. ⁸
Transliteration	75:16 La tu <u>h</u> arrik bihi lisa <u>n</u> akalitaAA <u>a</u> jala bihi
A	75:16 لا تحرك به لسانك لتعجل به
Edip-Layth	75:17 It is for Us to collect it and relate it.
The Monotheist Group	75:17 It is for Us to gather it into a compilation.
Muhammad Asad	75:17 for, behold, it is for Us to gather it [in thy heart,] and to cause it to be read [as it ought to be read]. ⁷
Rashad Khalifa	75:17 It is we who will collect it into Quran.
Shabbir Ahmed	75:17 It is up to Us to gather it and the reading of it. ⁹
Transliteration	75:17 Inna AAalay <u>n</u> a jamAA <u>a</u> hu waqur- <u>a</u> n <u>ah</u> u
A	75:17 ان علينا جمعه وقرءانه
Edip-Layth	75:18 So when We relate it, you shall follow its revelation.
The Monotheist Group	75:18 So when We compile it, you shall follow its compilation.
Muhammad Asad	75:18 Thus, when We recite it, follow thou its wording [with all thy mind]: ⁸
Rashad Khalifa	75:18 Once we recite it, you shall follow such a Quran.
Shabbir Ahmed	75:18 Thus, when We read it, follow the reading. ¹⁰
Transliteration	75:18 Fa-i <u>th</u> a qara/ <u>n</u> ah <u>u</u> faittabiAA <u>a</u> qur- <u>a</u> n <u>ah</u> u
A	75:18 فاذا قرانه فاتبع قرءانه
Edip-Layth	75:19 Then it is for Us to clarify it.
The Monotheist Group	75:19 Then it is for Us to explain it.

Muhammad Asad	75:19 and then, behold, it will be for Us to make its meaning clear. ⁹
Rashad Khalifa	75:19 Then it is we who will explain it.
Shabbir Ahmed	75:19 Then, it is for Us to explain it. ¹¹
Transliteration	75:19 Thumma inna AAalayn <u>a</u> bay <u>a</u> nah <u>u</u>
A	75:19 ثم ان علينا بيانه
Edip-Layth	75:20 Alas, you all like this world.
The Monotheist Group	75:20 Alas, you all like this world.
Muhammad Asad	75:20 NAY, but [most of] you love this fleeting life,
Rashad Khalifa	75:20 Indeed, you love this fleeting life.
Shabbir Ahmed	75:20 Nay, but you love instant results.
Transliteration	75:20 Kall <u>a</u> bal tu <u>h</u> ibboona alAA <u>a</u> jilata
A	75:20 كلا بل تحبون العاجلة
Edip-Layth	75:21 Neglecting the Hereafter.
The Monotheist Group	75:21 And neglect the Hereafter.
Muhammad Asad	75:21 and give no thought to the life to come [and to Judgment Day]!
Rashad Khalifa	75:21 While disregarding the Hereafter.
Shabbir Ahmed	75:21 And give little thought to the long term. ¹²
Transliteration	75:21 Wata <u>t</u> haroona al- <u>a</u> khirata
A	75:21 وتذرون الءاخرة
Edip-Layth	75:22 Faces on that day will be shining.
The Monotheist Group	75:22 Faces on that Day will be shining.
Muhammad Asad	75:22 Some faces will on that Day be bright with happiness,
Rashad Khalifa	75:22 Some faces, on that day, will be happy.
Shabbir Ahmed	75:22 Some faces that Day will beam with happiness.
Transliteration	75:22 Wujoohun yawma- <u>i</u> thin na <u>d</u> iratun
A	75:22 وجوه يومئذ ناضرة
Edip-Layth	75:23 Looking at their Lord.
The Monotheist Group	75:23 Looking at their Lord.
Muhammad Asad	75:23 looking up to their Sustainer;
Rashad Khalifa	75:23 Looking at their Lord.
Shabbir Ahmed	75:23 Looking up to their Lord.

Transliteration	75:23 Ila rabbi <u>ha</u> na <u>thi</u> ratun
A	75:23 الى ربها نظرة
Edip-Layth	75:24 Faces on that day will be gloomy.
The Monotheist Group	75:24 And faces on that Day will be gloomy.
Muhammad Asad	75:24 and some faces will on that Day be overcast with despair,
Rashad Khalifa	75:24 Other faces will be, on that day, miserable.
Shabbir Ahmed	75:24 And some faces on that Day will be despondent.
Transliteration	75:24 Wawujoohun yawma-i <u>thi</u> n ba <u>si</u> ratun
A	75:24 ووجوه يومئذ بأسرة
Edip-Layth	75:25 Thinking that a punishment is coming to them.
The Monotheist Group	75:25 Thinking that a punishment is coming to them.
Muhammad Asad	75:25 knowing that a crushing calamity is about to befall them.
Rashad Khalifa	75:25 Expecting the worst.
Shabbir Ahmed	75:25 Expecting a back breaking calamity.
Transliteration	75:25 Ta <u>th</u> unnu an yufAAala bi <u>ha</u> f <u>a</u> qiratun
A	75:25 تظن ان يفعل بها فاقرة
Edip-Layth	75:26 Alas, when it reaches the throat.
The Monotheist Group	75:26 Alas, when it reaches the throat.
Muhammad Asad	75:26 NAY, but when [the last breath] comes up to the throat [of a dying man],
Rashad Khalifa	75:26 Indeed, when (the soul) reaches the throat.
Shabbir Ahmed	75:26 Nay, when the last breaths come up to the throat.
Transliteration	75:26 Kalla i <u>th</u> a balaghati al <u>tt</u> ar <u>a</u> qiya
A	75:26 كلا اذا بلغت التراقي
Edip-Layth	75:27 It will be said, "Who can save him?"
The Monotheist Group	75:27 And it will be said: "Who can save him?"
Muhammad Asad	75:27 and people ask, "Is there any wizard [that could save him]?" 10
Rashad Khalifa	75:27 And it is ordered: "Let go!"
Shabbir Ahmed	75:27 And those around cry, "Is there any charmer?"
Transliteration	75:27 Waqeela man r <u>a</u> qin
A	75:27 وقيل من راق
Edip-Layth	75:28 He assumes it is the time of passing.

The Monotheist Group	75:28 And he assumes it is the time of passing.
Muhammad Asad	75:28 the while he [himself] knows that this is the parting,
Rashad Khalifa	75:28 He knows it is the end.
Shabbir Ahmed	75:28 But he knows that this is the parting.
Transliteration	75:28 Wa <u>th</u> anna annahu alfir <u>a</u> qu
A	75:28 وظن انه الفراق
Edip-Layth	75:29 The leg is buckled around the other leg.
The Monotheist Group	75:29 And the leg is buckled around the other leg.
Muhammad Asad	75:29 and is enwrapped in the pangs of death ¹¹
Rashad Khalifa	75:29 Each leg will lay motionless next to the other leg.
Shabbir Ahmed	75:29 And it is pang upon pang.
Transliteration	75:29 Wailtaffati alssa <u>q</u> u bialssa <u>q</u> i
A	75:29 والتفت الساق بالساق
Edip-Layth	75:30 To your Lord on that day he will be driven.
The Monotheist Group	75:30 To your Lord on that Day he will be driven.
Muhammad Asad	75:30 at that time towards thy Sustainer does he feel impelled to turn! ¹²
Rashad Khalifa	75:30 To your Lord, on that day, is the summoning.
Shabbir Ahmed	75:30 That day the drive is to your Lord.
Transliteration	75:30 I <u>l</u> a rabbika yawma-i <u>th</u> in almasa <u>q</u> u
A	75:30 الى ربك يومئذ المساق
Edip-Layth	75:31 For he did not acknowledge nor support. ⁴
The Monotheist Group	75:31 For he did not believe nor commune.
Muhammad Asad	75:31 [Useless, though, will be his repentance: ¹³ for [as long as he was alive] he did not accept the truth, nor did he pray [for enlightenment],
Rashad Khalifa	75:31 For he observed neither the charity, nor the contact prayers (Salat).
Shabbir Ahmed	75:31 For he neither stood by the truth, nor did he follow it. ¹³
Transliteration	75:31 Fala <u>s</u> addaqa wala <u>s</u> alla
A	75:31 فلا صدق ولا صلى
Edip-Layth	75:32 But he denied and turned away.
The Monotheist Group	75:32 But he denied and turned away.
Muhammad Asad	75:32 but, on the contrary, he gave the lie to the truth and turned away [from it],

Rashad Khalifa	75:32 But he disbelieved and turned away.
Shabbir Ahmed	75:32 Rather, he used to deny and turn away.
Transliteration	75:32 Wal <u>a</u> kin kath <u>th</u> aba watawall <u>a</u>
A	75:32 ولكن كذب وتولى
Edip-Layth	75:33 Then he went to his family admiring himself.
The Monotheist Group	75:33 Then he went to his family admiring himself.
Muhammad Asad	75:33 and then went arrogantly back to what he had come from. ¹⁴
Rashad Khalifa	75:33 With his family, he acted arrogantly.
Shabbir Ahmed	75:33 And then used to go to his family gleefully.
Transliteration	75:33 Thumma <u>th</u> ahaba il <u>a</u> ahlihiyatamatt <u>a</u>
A	75:33 ثم ذهب الى اهله يتمطى
Edip-Layth	75:34 Woe to you and woe to you.
The Monotheist Group	75:34 Woe to you and woe to you.
Muhammad Asad	75:34 [And yet, O man, thine end comes hourly] nearer unto thee, and nearer
Rashad Khalifa	75:34 You have deserved this.
Shabbir Ahmed	75:34 This is the most befitting for you - now this is the most befitting.
Transliteration	75:34 Awl <u>a</u> laka faawl <u>a</u>
A	75:34 اولى لك فاولى
Edip-Layth	75:35 Then woe to you and woe to you.
The Monotheist Group	75:35 Then woe to you and woe to you.
Muhammad Asad	75:35 and ever nearer unto thee, and nearer!
Rashad Khalifa	75:35 Indeed, you have deserved this.
Shabbir Ahmed	75:35 Again! This is the most befitting for you - now this is the most befitting. ¹⁴
Transliteration	75:35 Thumma awl <u>a</u> laka faawl <u>a</u>
A	75:35 ثم اولى لك فاولى
Edip-Layth	75:36 Did the human being think that he will be left neglected?
The Monotheist Group	75:36 Did man think that he will be left neglected?
Muhammad Asad	75:36 DOES MAN, then, think that he is to be left to himself to go about at will? ¹⁵
Rashad Khalifa	75:36 Does the human being think that he will go to nothing?
Shabbir Ahmed	75:36 Does man think He will be left alone like a broken musical string?
Transliteration	75:36 Aya <u>h</u> sabu al-ins <u>a</u> nu an yutrakasud <u>a</u> n

A	75:36 ايجسب الانسن ان يترك سدى
Edip-Layth	75:37 Was he not a seed from sperm put forth?
The Monotheist Group	75:37 Was he not a seed from sperm put forth?
Muhammad Asad	75:37 Was he not once a [mere] drop of sperm that had been spilt,
Rashad Khalifa	75:37 Was he not a drop of ejected semen?
Shabbir Ahmed	75:37 Was he not gametes that moved to join?
Transliteration	75:37 Alam yaku nuṭfatan min manayyin yumna
A	75:37 الم يك نطفة من منى يمنى
Edip-Layth	75:38 Then he was an embryo, so he was created and developed.
The Monotheist Group	75:38 Then he was an embryo, so he was created and developed.
Muhammad Asad	75:38 and thereafter became a germ-cell - whereupon He created and formed [it] in accordance with what [it] was meant to be, ¹⁶
Rashad Khalifa	75:38 Then He created an embryo out of it!
Shabbir Ahmed	75:38 Then he became a zygote. And He shaped and fashioned him in due proportion.
Transliteration	75:38 Thumma kana AAalaqatan fakhalaqafasawwa
A	75:38 ثم كان علقة فخلق فسوى
Edip-Layth	75:39 Then He made the two pairs, male and female.
The Monotheist Group	75:39 Then He made the two pairs, male and female.
Muhammad Asad	75:39 and fashioned out of it the two sexes, the male and the female?
Rashad Khalifa	75:39 He made it into male or female!
Shabbir Ahmed	75:39 And He has made of humans pairs, male and female.
Transliteration	75:39 FajaAAala minhu alzzawjayni alththakarawaal-ontha
A	75:39 فجعل منه الزوجين الذكر والانثى
Edip-Layth	75:40 Is One as such then not able to resurrect the dead?
The Monotheist Group	75:40 Is One as such then not able to resurrect the dead?
Muhammad Asad	75:40 Is not He, then; able to bring the dead back to life?
Rashad Khalifa	75:40 Is He then unable to revive the dead?
Shabbir Ahmed	75:40 Is He not, then, Able to bring the dead to life?
Transliteration	75:40 Alaysa thalika biqadirin AAalaan yuhyiya almawta
A	75:40 اليس ذلك بقدر على ان يحي الموتى

End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (75:1)

For the meaning and function of the Quranic oaths, see [89:5](#).

Edip-Layth - End Note 2 (75:4)

Is this verse also implying that our fingerprints, with their unique designs, are like our identity cards?

Edip-Layth - End Note 3 (75:16)

See [20:114](#)

Edip-Layth - End Note 4 (75:31)

See [74:43](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (75:1)

By "calling it to witness", i.e., by speaking of the Day of Resurrection as if it had already occurred, the above phrase is meant to convey the certainty its coming.

Muhammad Asad - End Note 2 (75:2)

Lit., "the [self-]reproaching soul": i.e., man's subconscious awareness of his own shortcomings and failings.

Muhammad Asad - End Note 3 (75:9)

I.e., in their loss of light, or in the moon's colliding with the sun.

Muhammad Asad - End Note 4 (75:13)

Lit., "what he has sent ahead and left behind", i.e., whatever good and bad deeds he committed or omitted (Zamakhshari).

Muhammad Asad - End Note 5 (75:15)

Cf. [24:24](#), [36:65](#) or [41:20-22](#).

Muhammad Asad - End Note 6 (75:16)

Lit., "Move not thy tongue therewith so that thou might hasten if" - the pronoun undoubtedly referring to the contents of revelation. In order to understand this parenthetical passage (verses 16-19) more fully, one should read it side by side with the related passage in [20:114](#), together with the corresponding note 101. Both these passages are in the first instance addressed to the Prophet, who is said to have been afraid that he might forget some of the revealed words unless he repeated them at the very moment of revelation; but both have also a wider import inasmuch as they apply to every believer who reads, listens to or studies the Qur'an. In [20:114](#) we are told not to draw hasty - and therefore potentially erroneous - conclusions from isolated verses or statements of the Qur'an, since only the study of the whole of its message can give us a correct insight. The present passage, on the other hand, lays stress on the need to imbibe the divine writ slowly, patiently, to give full thought to the meaning of every word and phrase, and to avoid the kind of haste which is indistinguishable from mechanical glibness, and which, moreover, induces the person who reads, recites or listens to it to remain satisfied with the mere beautiful sound of the Qur'anic language without understanding - or even paying adequate attention to - its message.

Muhammad Asad - End Note 7 (75:17)

I.e., "it is for Us to make thee remember it and to cause it to be read with mind and heart". As pointed out in the preceding note, the Qur'an can be understood only if it is read thoughtfully, as one integral whole, and not as a mere collection of moral maxims, stories or disjointed laws.

Muhammad Asad - End Note 8 (75:18)

Lit., "follow thou its recitation", i.e., its message as expressed in words. Since it is God who reveals the Qur'an and bestows upon man the ability to understand it, He attributes its "recitation" to Himself.

Muhammad Asad - End Note 9 (75:19)

I.e., if the Qur'an is read "as it ought to be read" (see note 7 above), it becomes - as stressed by Muhammad Abduh - "its own best commentary".

Muhammad Asad - End Note 10 (75:27)

Lit., "Who is a wizard [or "a charmer"]?" A similar construction is found in [28:71](#) and 72.

Muhammad Asad - End Note 11 (75:29)

Lit., "when shank is wrapped around shank" - an idiomatic phrase denoting "the affliction of the present state of existence. . . combined with that of the final state" (Lane IV, 1471. quoting both the Qamus and the Taj al-'Arus). As pointed out by Zamakhshari, the noun saq (lit., "shank") is often used metaphorically in the sense of "difficulty", "hardship" or "vehemence" (shiddah); hence the well-known phrase, qamat al-harb ala saq, "the war broke out with vehemence" (Taj al-'Arus).

Muhammad Asad - End Note 12 (75:30)

Lit., "towards thy Sustainer will be the driving", i.e., with belated repentance (see next three verses). The phrase rendered above as "at the time" reads, literally, "on that day"; but the term yawm is often used idiomatically in the sense of "time" regardless of its duration.

Muhammad Asad - End Note 13 (75:31)

This interpolation, necessary for a full understanding of the sequence, is based on [4:17-18](#), which has a definite bearing on the above passage.

Muhammad Asad - End Note 14 (75:33)

Lit., "to his people": i.e., to the arrogant belief, rooted in the materialism of his social environment, that man is "self-sufficient" and, therefore, not in need of any divine guidance (cf. [96:6](#)).

Muhammad Asad - End Note 15 (75:36)

I.e., without being held morally responsible for his doings.

Muhammad Asad - End Note 16 (75:38)

For this rendering of sawwa, see note 1 on [87:2](#) and note 5 on [91:7](#). The stress on God's creating man after he had been a germ-cell is a metonym for His endowing the (originally) lowly organism with what is described as a "soul".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (75:1)

We can see this in our daily lives in the Law of Cause and Effect, "As you sow so shall you reap", the Law of Recompense. What goes around comes around. And, in how the dead earth comes to new life with rains. Also in our sleep-wake cycle where our consciousness is withdrawn during sleep and restored as we wake up. [6:60](#)

Shabbir Ahmed - End Note 2 (75:2)

Notice the law taking the first step instantly. [12:53](#)

Shabbir Ahmed - End Note 3 (75:3)

[36:78](#), [37:16](#). Life goes on with its essence, the 'self', surviving disintegration

Shabbir Ahmed - End Note 4 (75:8)

The banner of the Age of Ignorance bearing the moon logo goes down

Shabbir Ahmed - End Note 5 (75:9)

Persia and Arabia come under one Rule. Sun being the logo on the Persian banner

Shabbir Ahmed - End Note 6 (75:10)

In this life and in the life to come. verses 7-10 could easily allude to the merging of the super power of the times, Persia with the newly enlightened Arabia in 642 CE, 10 years after the exalted prophet's death

Shabbir Ahmed - End Note 7 (75:13)

All he has done and left undone. All deeds that advanced him and kept him behind

Shabbir Ahmed - End Note 8 (75:16)

[20:114](#)

Shabbir Ahmed - End Note 9 (75:17)

He will bless whatever effort we put into its learning

Shabbir Ahmed - End Note 10 (75:18)

Although these verses are addressed to the exalted prophet, every believer can sense as if the Qur'an is talking to him/her

Shabbir Ahmed - End Note 11 (75:19)

The Qur'an is its own best commentary. It explains itself

Shabbir Ahmed - End Note 12 (75:21)

Aakhirah = Hereafter = Life to come = Future = Long term = What follows = Subsequent = Enduring. Tomorrow is today's Aakhirah

Shabbir Ahmed - End Note 13 (75:31)

Sall = To follow, like the runners-up horse closely follows the winner, Saabiq = To closely follow the commands of God

Shabbir Ahmed - End Note 14 (75:35)

The impending requital befits the behavior

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 76:1 Was there not a time in the past when the human being was nothing to even be mentioned?
The Monotheist Group	In the name of God, the Almighty, the Merciful. 76:1 Was there not a time in the past when the human being was nothing to even be mentioned?
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 76:1 HAS THERE [not] been an endless span of time ¹ before man [appeared - a time] when he was not yet a thing to be thought of ?²
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 76:1 Is it not a fact that there was a time when the human being was nothing to be mentioned?
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 76:1 Has there not passed over man an era when he was not even worth mentioning?
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 76:1 Hal at a AAal a al-ins ani heenunmina a Iddahri lam yakun shay-an mathkoo<u>ra</u>n
A	بسم الله الرحمن الرحيم 76:1 هل اتي على الانسن حين من الدهر لم يكن شيئا مذكورا

Edip-Layth	76:2 We have created the human from a seed that is composite, We test him, so We made him hear and see.
The Monotheist Group	76:2 We have created the human being from a mixed seed; We test him, so We made him hear and see.
Muhammad Asad	76:2 Verily, it is We who have created man out of a drop of sperm intermingled, ³ so that We might try him [in his later life]: and therefore We made him a being endowed with hearing and sight.
Rashad Khalifa	76:2 We created the human from a liquid mixture, from two parents, in order to test him. Thus, we made him a hearer and a seer.
Shabbir Ahmed	76:2 We are the One Who have created the human being from marked out cells, male and female gametes, that joined. Then We passed him through subtle changes. And then We made him a being endowed with hearing and sight.
Transliteration	76:2 Inna khalaqn a al-ins anamin nu tfatin amsh ajin nabtaleehi fajaAAalnghusameeAAan baseeran
A	76:2 انا خلقنا الانسن من نطفة امشاج نبتليه فجعلنه سميعا بصيرا
Edip-Layth	76:3 We have guided him to the path, either to be thankful or to reject.
The Monotheist Group	76:3 We have guided him to the path, either to be thankful or to reject.
Muhammad Asad	76:3 Verily, We have shown him the way: ⁴ [and it rests with him to prove himself] either grateful or ungrateful.
Rashad Khalifa	76:3 We showed him the two paths, then he is either appreciative, or unappreciative.
Shabbir Ahmed	76:3 Surely, We have shown him the way, whether he be grateful or ungrateful.
Transliteration	76:3 Inna hadaynahu alssabeelaimma shakiran wa-imma kafooran
A	76:3 انا هدينه السبيل اما شاكرا واما كفورا
Edip-Layth	76:4 We have prepared for the ingrates chains and collars and a blazing fire.
The Monotheist Group	76:4 We have prepared for the rejecters chains and collars and a blazing Fire.
Muhammad Asad	76:4 [Now,] behold, for those who deny the truth ⁵ We have readied chains and shackles, and a blazing flame ⁶
Rashad Khalifa	76:4 We prepared for the disbelievers chains, shackles, and a blazing Hell.
Shabbir Ahmed	76:4 For those who oppose the truth We have readied chains and shackles and a blazing flame. ¹
Transliteration	76:4 Inna aAatadna lilkafireenasalasila waaghlalan wasaAAeeran
A	76:4 انا اعتدنا للكفرين سلسلا واغلا وسعيرا
Edip-Layth	76:5 As for the pious, they will drink from a cup which has the scent of musk.
The Monotheist Group	76:5 As for the pious, they will drink from a cup which has the scent of musk.
Muhammad Asad	76:5 [whereas,] behold, the truly virtuous shall drink from a cup flavoured with the calyx of sweet-smelling flowers: ⁷

Rashad Khalifa	76:5 As for the virtuous, they will drink from cups spiced with nectar.
Shabbir Ahmed	76:5 The truly virtuous will drink from a cup sweetened with nectar of flowers. ²
Transliteration	76:5 Inna al-abrara yashraboona min ka/sinkana mizajuha kafooran
A	76:5 ان الابرار يشربون من كلس كان مزاجها كافورا
Edip-Layth	76:6 A spring from which the servants of God drink, it gushes forth abundantly.
The Monotheist Group	76:6 A spring from which the servants of God drink, it gushes forth abundantly.
Muhammad Asad	76:6 a source [of bliss] whereof God's servants shall drink, seeing it flow in a flow abundant. ⁸
Rashad Khalifa	76:6 A spring that is reserved for GOD's servants; it will gush out as they will.
Shabbir Ahmed	76:6 A spring whereof the servants of God drink - it is those who make it flow in abundance. ³
Transliteration	76:6 AAaynan yashrabu biha AAibaduAllahi yufajjiroonaha tafjeeran
A	76:6 عينا يشرب بها عباد الله يفجرونها تفجيرا
Edip-Layth	76:7 They fulfill their vows, and they fear a day whose consequences are widespread.
The Monotheist Group	76:7 They fulfill their vows, and they fear a Day whose consequences are widespread.
Muhammad Asad	76:7 [The truly virtuous are] they [who] fulfil their vows, ⁹ and stand in awe of a Day the woe of which is bound to spread far and wide,
Rashad Khalifa	76:7 They fulfill their pledges, and reverence a day that is extremely difficult.
Shabbir Ahmed	76:7 They fulfill their vows and pledges and fear (and therefore, guard against) the times when chaos and corruption might sweep the society.
Transliteration	76:7 Yoofoona biannathri wayakhafoonayawman kana sharruhu mustateeran
A	76:7 يوفون بالنذر ويخافون يوما كان شره مستطيرا
Edip-Layth	76:8 They give food out of love to the poor and the orphan and the captive.
The Monotheist Group	76:8 And they give food out of love to the poor and the orphan and the captive.
Muhammad Asad	76:8 and who give food - however great be their own want of it ¹¹ - unto the needy, and the orphan, and the captive,
Rashad Khalifa	76:8 They donate their favorite food to the poor, the orphan, and the captive.
Shabbir Ahmed	76:8 And they feed, for the love of nobility, the indigent, the orphan and the captive. ⁴
Transliteration	76:8 WayuAAaimona a ltaAAamaAAala hubbihi miskeenana wayateeman waaseeran
A	76:8 ويطعمون الطعام على حبه مسكينا ويتيما واسيرا
	76:9 "We only feed you for the sake of God; we do not desire from you any

Edip-Layth	reward or thanks."
The Monotheist Group	76:9 "We only feed you for the sake of God; we do not desire from you any reward or thanks."
Muhammad Asad	76:9 [saying, in their hearts,] "We feed you for the sake of God alone: we desire no recompense from you, nor thanks:
Rashad Khalifa	76:9 "We feed you for the sake of GOD; we expect no reward from you, nor thanks.
Shabbir Ahmed	76:9 (They do all this selflessly) saying, "We provide for you for the sake of God alone. We want no return from you, not even a word of thanks.
Transliteration	76:9 Innama nu tAAimukum liwajhi All ahila nureedu minkum jaz aan wal a shukooran
A	76:9 انما نطعمكم لوجه الله لا نريد منكم جزاء ولا شكورا
Edip-Layth	76:10 "We fear from our Lord a day, which will be horrible and difficult."
The Monotheist Group	76:10 "We fear from our Lord a Day, which will be horrible and difficult."
Muhammad Asad	76:10 behold, we stand in awe of our Sustainer's judgment 12 on a distressful, fateful Day!"
Rashad Khalifa	76:10 "We fear from our Lord a day that is full of misery and trouble."
Shabbir Ahmed	76:10 We stand in awe of our Lord to ward off the times when the society might become a picture of frown and distress."
Transliteration	76:10 Inna nakhafu min rabbina yawman AAaboosan qam tareeran
A	76:10 انا نخاف من ربنا يوما عبوسا قمطريرا
Edip-Layth	76:11 So God shielded them from the evil of that day, and He cast towards them a look and a smile.
The Monotheist Group	76:11 So God shielded them from the evil of that Day, and He cast towards them a look and a smile.
Muhammad Asad	76:11 And so, God will preserve them from the woes of that Day, and will bestow on them brightness and joy,
Rashad Khalifa	76:11 Consequently, GOD protects them from the evils of that day, and rewards them with joy and contentment.
Shabbir Ahmed	76:11 So, God wards off from them the chaos of those times, and showers on them inner splendor and delight. 5
Transliteration	76:11 Fawaqahumu All ahu sharra thalikaalyawmi walaqq ahum na dratan wasurooran
A	76:11 فوقفهم الله شر ذلك اليوم ولقهم نضرة وسرورا
Edip-Layth	76:12 He rewarded them for their patience with paradise and silk.
The Monotheist Group	76:12 And He rewarded them for their patience with paradise and silk.
Muhammad Asad	76:12 and will reward them for all their patience in adversity with a garden [of bliss] and with [garments of] silk. 13

Rashad Khalifa	76:12 He rewards them for their steadfastness with Paradise, and silk.
Shabbir Ahmed	76:12 And for their steadfastness He rewards them with a Garden of bliss and garments of silk (granting honor).
Transliteration	76:12 Wajaz <u>a</u> hum bima <u>s</u> abaroojannatan wa <u>h</u> areera <u>n</u>
A	76:12 وجزيهم بما صبروا جنة وحريراً
Edip-Layth	76:13 They are reclining in it on raised couches, they do not have in it excessive sun nor bitter cold.
The Monotheist Group	76:13 They are reclining in it on raised couches, they do not have in it excessive sun nor bitter cold.
Muhammad Asad	76:13 In that [garden] they will on couches recline, and will know therein neither [burning] sun nor cold severe,
Rashad Khalifa	76:13 They relax therein on luxurious furnishings. They suffer neither the heat of the sun, nor any cold.
Shabbir Ahmed	76:13 Relaxing therein on beautiful furnishings, they neither find a hot sun nor chill.
Transliteration	76:13 Muttaki-eena feeh <u>a</u> AAal <u>a</u> al-ar <u>a</u> -ikila yarawna feeh <u>a</u> shamsan wal <u>a</u> zamhareera <u>n</u>
A	76:13 متكين فيها على الارائك لا يرون فيها شمسا ولا زمهيرا
Edip-Layth	76:14 The shade is close upon them, and the fruit is hanging low within reach.
The Monotheist Group	76:14 And the shade is close upon them, and the fruit is hanging low within reach.
Muhammad Asad	76:14 since its [blissful] shades will come down low over them, ¹⁴ and low will hang down its clusters of fruit, most easy to reach. ¹⁵
Rashad Khalifa	76:14 The shade covers them therein, and the fruits are brought within reach.
Shabbir Ahmed	76:14 Pleasant shades close upon them and clusters of fruits reach them low.
Transliteration	76:14 Wad <u>a</u> niyatan AAalayhim <u>th</u> ilaluh <u>a</u> wath <u>u</u> llilat qu <u>to</u> ofuha tath <u>le</u> ela <u>n</u>
A	76:14 ودانية عليهم ظللها وذللت قطوفها تذليلاً
Edip-Layth	76:15 They are served upon with bowls of silver and glasses of crystal.
The Monotheist Group	76:15 And they are served upon with bowls of silver and glasses of crystal.
Muhammad Asad	76:15 And they will be waited upon with vessels of silver and goblets that will [seem to] be crystal
Rashad Khalifa	76:15 They are served drinks in silver containers and cups that are translucent.
Shabbir Ahmed	76:15 And they are served with goblets of silver and cups of crystal.
Transliteration	76:15 Wayu <u>t</u> afu AAalayhim bi- <u>a</u> niyatinmin fid <u>d</u> atin waakw <u>a</u> bin kanat qaw <u>a</u> reera
A	76:15 ويطاف عليهم بانية من فضة واكواب كانت قواريرا
Edip-Layth	76:16 Crystal laced with silver, measured accordingly. ¹

The Monotheist Group	76:16 Crystal laced with silver, measured accordingly.
Muhammad Asad	76:16 crystal-like, [but] of silver - the measure whereof they alone will determine. ¹⁶
Rashad Khalifa	76:16 Translucent cups, though made of silver; they rightly deserved all this.
Shabbir Ahmed	76:16 Silver trays shining as crystal - all this design they have determined (with their good deeds).
Transliteration	76:16 Qawāreera min fiddatingqaddarooha taqdeeran
A	76:16 قواريرا من فضة قدروها تقديرا
Edip-Layth	76:17 They are given to drink in it from a cup which has the scent of ginger.
The Monotheist Group	76:17 And they are given to drink in it from a cup which has the scent of ginger.
Muhammad Asad	76:17 And in that [paradise] they will be given to drink of a cup flavoured with ginger,
Rashad Khalifa	76:17 They enjoy drinks of delicious flavors.
Shabbir Ahmed	76:17 And delicious invigorating drinks they shall be given. (43:71, 76:5, 83:27. Camphor: an allegory for cool relaxation, and ginger: warmth and action)
Transliteration	76:17 Wayusqawna feeḥa ka/san kanamizajuha zanjabeelan
A	76:17 ويسقون فيها كاسا كان مزاجها زنجبيلا
Edip-Layth	76:18 A spring therein which is called 'Salsabeel'.
The Monotheist Group	76:18 A spring therein which is called 'Salsabeel'.
Muhammad Asad	76:18 [derived from] a source [to be found] therein, whose name is "Seek Thy Way". ¹⁷
Rashad Khalifa	76:18 From a spring therein known as "Salsabeel."
Shabbir Ahmed	76:18 From therein a spring named Salsabeel. The water thereof seeks its own way to them. ⁶
Transliteration	76:18 AAaynan feeḥa tusammaṣalsabeelan
A	76:18 عينا فيها تسمى سلسبيلا
Edip-Layth	76:19 They are encircled with eternal children. If you see them you will think they are pearls which have been scattered about.
The Monotheist Group	76:19 And they are encircled with eternal children. If you see them you will think they are pearls which have been scattered about.
Muhammad Asad	76:19 And immortal youths will wait upon them: ¹⁸ when thou seest them, thou wouldst deem them to be scattered pearls;
Rashad Khalifa	76:19 Serving them will be immortal servants. When you see them, they will look like scattered pearls.
Shabbir Ahmed	76:19 And their children, immortal, playing around, lovely as pearls when you see them.

Transliteration	76:19 Waya <u>i</u> oofu AAalayhim wild <u>a</u> nunmukhalladoona i <u>tha</u> raaytahum <u>h</u> asibtahum lu/lu-anmanthoor <u>a</u> n
A	76:19 ويطوف عليهم ولدن مخلدون اذا رايتهم حسبتهم لولوا منتورا
Edip-Layth	76:20 If you look, then you will see a blessing and a great dominion.
The Monotheist Group	76:20 And if you look, then you will see a blessing and a great dominion.
Muhammad Asad	76:20 and when thou seest [anything that is] there thou wilt see [only] bliss and a realm transcendent
Rashad Khalifa	76:20 Wherever you look, you will see bliss, and a wonderful dominion.
Shabbir Ahmed	76:20 And whenever you look around there you see bliss and a Magnificent Kingdom.
Transliteration	76:20 Wa-i <u>tha</u> raayta thamma raaytanaAAeeman wamulkan kabeer <u>a</u> n
A	76:20 واذا رايت ثم رايت نعيما وملكا كبيرا
Edip-Layth	76:21 They will have garments of fine green silk, necklaces and bracelets from silver, and their Lord will give them a cleansing drink.
The Monotheist Group	76:21 They will have garments of fine green silk, and necklaces and bracelets from silver, and their Lord will give them a cleansing drink.
Muhammad Asad	76:21 Upon those [blest] will be garments of green silk and brocade; and they will be adorned with bracelets of silver. ¹⁹ And their Sustainer will them to drink of a drink most pure. ²⁰
Rashad Khalifa	76:21 On them will be clothes of green velvet, satin, and silver ornaments. Their Lord will provide them with pure drinks.
Shabbir Ahmed	76:21 Upon them will be garments of green silk with gold embroidery, and they will be honored with bracelets of silver. And their Lord will give them pure refreshing drinks.
Transliteration	76:21 AAaliyahum thiy <u>a</u> bu sundusinkhu <u>d</u> run wa-istabraqu <u>n</u> wa <u>h</u> ullo <u>o</u> as <u>a</u> wira minfi <u>d</u> datin wasaq <u>a</u> hum rabbuhum shar <u>a</u> ban <u>t</u> ahoor <u>a</u> n
A	76:21 عليهم ثياب سندس خضر واستبرق وحلوا اساور من فضة وسقنهم ربهم شرابا طهورا
Edip-Layth	76:22 "This is the reward for you, and your struggle is appreciated."
The Monotheist Group	76:22 "This is the reward for you, and your struggle is appreciated."
Muhammad Asad	76:22 [And they will be told:] "Verily, all this is your reward since Your endeavour [in life] has met [God's] goodly acceptance!"
Rashad Khalifa	76:22 This is the reward that awaits you, for your efforts have been appreciated.
Shabbir Ahmed	76:22 Behold! All this is your reward since your effort has found a befitting Acceptance.
Transliteration	76:22 Inna <u>h</u> a <u>th</u> a <u>k</u> ana lakum jaz <u>a</u> anwak <u>a</u> na saAAayukum mashkoo <u>r</u> <u>a</u> n
A	76:22 ان هذا كان لكم جزاء وكان سعيكم مشكورا
Edip-Layth	76:23 We have sent down to you the Quran at once.

The Monotheist Group	76:23 We have sent down to you the Qur'an in stages.
Muhammad Asad	76:23 VERILY, [O believer,] it is We who have bestowed from on high this Qur'an upon thee, step by step ²¹ - truly a bestowal from on high!
Rashad Khalifa	76:23 We have revealed to you this Quran; a special revelation from us.
Shabbir Ahmed	76:23 Most certainly, We have revealed to you the Qur'an from Our Presence. ⁷
Transliteration	76:23 Inna nahnu nazzalnaAAalayka alqur-ana tanzeelan
A	76:23 انا نحن نزلنا عليك القرآن تنزيلا
Edip-Layth	76:24 So be patient for the judgment of your Lord, and do not obey from them any sinner or ingrate.
The Monotheist Group	76:24 So be patient to the judgment of your Lord, and do not obey from them any sinner or rejecter.
Muhammad Asad	76:24 Await, then, in all patience thy Sustainer's judgment, ²² and pay no heed to any of them, who is a wilful sinner or an ingrate;
Rashad Khalifa	76:24 You shall steadfastly carry out your Lord's commandments, and do not obey any sinful disbeliever among them.
Shabbir Ahmed	76:24 Therefore, hold on to your Lord's command unwaveringly. And do not heed any sinner or unbeliever. ⁸
Transliteration	76:24 Faibbir lihukmi rabbikawala tujiAA minhum athiman aw kafooran
A	76:24 فاصبر لحكم ربك ولا تطع منهم اثما او كفورا
Edip-Layth	76:25 Remember the name of your Lord morning and evening.
The Monotheist Group	76:25 And remember the name of your Lord morning and evening.
Muhammad Asad	76:25 and bear in mind thy Sustainer's name ²³ at morn and evening
Rashad Khalifa	76:25 And commemorate the name of your Lord day and night.
Shabbir Ahmed	76:25 Raise the Name of your Lord morning and evening. ⁹
Transliteration	76:25 Waothkuri isma rabbikabukratan waaseelan
A	76:25 واذكر اسم ربك بكرة واصيلا
Edip-Layth	76:26 From the night you shall prostrate to Him and praise Him throughout.
The Monotheist Group	76:26 And from the night you shall prostrate to Him and praise Him throughout.
Muhammad Asad	76:26 and during some of the night, ²⁴ and prostrate thyself before Him, and extol His limitless glory throughout the long night. ²⁵
Rashad Khalifa	76:26 During the night, fall prostrate before Him, and glorify Him many a long night.
Shabbir Ahmed	76:26 Adore Him even at night and strive to establish His glory on earth through long nights (as you do morning and evening).
Transliteration	76:26 Wamina allayli faosjud lahu wasabbi hhu laylan taweelan

A	76:26 ومن الليل فاسجد له وسبحه ليلا طويلا
Edip-Layth	76:27 These people like the current life, and they ignore a heavy day.
The Monotheist Group	76:27 These people like the current life, and they put behind them a heavy Day.
Muhammad Asad	76:27 Behold, they [who are unmindful of God] love this fleeting life, and leave behind them [all thought of] a grief-laden Day.
Rashad Khalifa	76:27 These people are preoccupied with this fleeting life, while disregarding - just ahead of them - a heavy day.
Shabbir Ahmed	76:27 But there are those who love the instant gains and neglect the remembrance of a grievous day.
Transliteration	76:27 Inna h <u>a</u> ola-i yu <u>h</u> ibboonaalAAajilata waya <u>t</u> haroona war <u>a</u> ahum yawmanthaqeel <u>a</u> n
A	76:27 ان هولاء يحبون العاجلة ويذرون وراءهم يوما ثقيلا
Edip-Layth	76:28 We have created them, and We have made them resolute. When we wished, We replaced their kind completely.
The Monotheist Group	76:28 We have created them, and established them, and if We wished, We could replace their kind completely.
Muhammad Asad	76:28 [They will not admit to themselves that] it We who have created them and strengthened their make ²⁶ - and [that] if it be Our will We can replace them entirely with others of their kind. ²⁷
Rashad Khalifa	76:28 We created them, and established them, and, whenever we will, we can substitute others in their place.
Shabbir Ahmed	76:28 (Who gave them the mind and body to behave the way they choose?) We created them, and strengthened their frame. But whenever We will, We can substitute others in their place. ¹⁰
Transliteration	76:28 Nahnu khalaqn <u>a</u> hum washadadn <u>a</u> asrahum wa-i <u>t</u> ha shi/n <u>a</u> baddaln <u>a</u> amth <u>al</u> ahumtabdeel <u>a</u> n
A	76:28 نحن خلقتهم وشددنا اسرهم واذا شئنا بدلنا امثلهم تبديلا
Edip-Layth	76:29 This is a reminder, so let whoever wills take a path to his Lord.
The Monotheist Group	76:29 This is a reminder, so let whoever wills take a path to his Lord.
Muhammad Asad	76:29 VERILY, all this is an admonition: whoever, then, so wills, may unto his Sustainer find a way.
Rashad Khalifa	76:29 This is a reminder: whoever wills shall choose the path to his Lord.
Shabbir Ahmed	76:29 This is an Advisory that whoever wills, may choose a way to his Lord.
Transliteration	76:29 Inna ha <u>t</u> hihi ta <u>t</u> hkiratun famanshaa ittakhath <u>a</u> il <u>a</u> rabbihi sabeel <u>a</u> n
A	76:29 ان هذه تنكرة فمن شاء اتخذ الى ربه سبيلا
Edip-Layth	76:30 You cannot will, except if God wills. God is Knowledgeable, Wise. ²
The Monotheist Group	76:30 And you cannot will, except if God wills. God is Knowledgeable, Wise.

Muhammad Asad	76:30 But you cannot will it unless God wills [to show you that way]: ²⁸ for, behold, God is indeed all-seeing, wise.
Rashad Khalifa	76:30 Whatever you will is in accordance with GOD's will. GOD is Omniscient, Wise.
Shabbir Ahmed	76:30 Yet, you cannot will it unless you align your will with the will of God. Certainly, God is Knower, Wise. ¹¹
Transliteration	76:30 Wama tash aoonā illā a anyash āa Allāhu inna Allāha k ānaAAaleeman hakeemaan
A	76:30 وما تشاءون الا ان يشاء الله ان الله كان عليما حكيما
Edip-Layth	76:31 He admits whoever/whomever He wills to His mercy. As for the wicked, He has prepared for them a painful retribution.
The Monotheist Group	76:31 He admits whom He wills to His mercy. And as for the wicked, He has prepared for them a painful retribution.
Muhammad Asad	76:31 He admits unto His grace everyone who wills [to be admitted]; ²⁹ but as for the evildoers - for them has He readied grievous suffering [in the life to come].
Rashad Khalifa	76:31 He admits whomever He wills into His mercy. As for the transgressors, He has prepared for them a painful retribution.
Shabbir Ahmed	76:31 He admits into His grace everyone who wills to be admitted. But, for those who wrong their own 'self', He has prepared an awful doom. ¹²
Transliteration	76:31 Yudkhilu man yash āo fee ra hmatihawaal th halimeena aAAadda lahum AAathabanaleemaan
A	76:31 يدخل من يشاء في رحمته والظلمين اعد لهم عذابا اليما

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (76:1)

Implying, according to all the classical commentators, "there has indeed been an immensely long [or "endless"] span of time" - the interrogative particle hal having here the positive meaning of qad. However, this meaning can be brought out equally well by interpolating the word "not".

Muhammad Asad - End Note 2 (76:1)

Lit., "a thing mentioned" or "mentionable" - i.e., non-existent even as a hypothetical concept. The

purport of this statement is a refutation of the blasphemous "anthropocentric" world-view, which postulates man as he exists - and not any Supreme Being - as the centre and ultimate reality of all life.

Muhammad Asad - End Note 3 (76:2)

Sc., "with the female ovum"; cf. [86:6-7](#).

Muhammad Asad - End Note 4 (76:3)

I.e., God has not only endowed man with "hearing and sight", i.e., with reason and the instinctive ability to discern between right and wrong, good and evil (cf. [90:10](#)), but He also actively guides him by means of the revelation bestowed on the prophets.

Muhammad Asad - End Note 5 (76:4)

In this context, the "denial of the truth" (kufr) apparently relates to man's deliberate suppression of his inborn cognition of God's existence (cf. [7:172](#) and the corresponding note 139) as well as to his disregard of his own instinctive perceptions of good and evil.

Muhammad Asad - End Note 6 (76:4)

Sc., "of despair". For the metaphor of "shackles and chains" - i.e., the consequence of the sinners' blind surrender to their own passions and to false values, and the resulting enslavement of their spirit - see surah 34, note 44; also Razi's elaborate comments (quoted in note 7 on [73:12-13](#)) on this allegory of suffering in the hereafter.

Muhammad Asad - End Note 7 (76:5)

The Lisan al-Arab gives "the calyx (kimm) of the grape before its flowering" as the primary significance of kafur; according to other lexicologists (e.g. Taj al-'Arus), it denotes "the calyx of any flower"; Jawhari applies it to the "spathe of a palm tree". Hence, this - and not "camphor" - is evidently the meaning of kafur in the above context: an allusion to the sweet, extremely delicate fragrance of the symbolic "drink" 'of divine knowledge (cf. [83:25-28](#) and the corresponding notes 8 and 9),

Muhammad Asad - End Note 8 (76:6)

Lit. "making [or "letting"] it flow", etc.: i.e., having it always at their disposal.

Muhammad Asad - End Note 9 (76:7)

I.e., the spiritual and social obligations arising from their faith.

Muhammad Asad - End Note 11 (76:8)

The term asir denotes anyone who is a "captive" either literally (e.g. a prisoner) or figuratively, i.e., a captive of circumstances which render him helpless; thus, the Prophet said, "Thy debtor is thy captive; be, therefore, truly kind to thy captive" (Zamakhshari, Razi, et al.). The injunction of kindness towards all who are in need of help - and therefore "captive" in one sense or another - applies to believers and non-believers alike (Tabari, Zamakhshari), and apparently also to animals dependent on man.

Muhammad Asad - End Note (76:8)

Muhammad Asad - End Note 12 (76:10)

Lit. "we fear our Sustainer".

Muhammad Asad - End Note 13 (76:12)

For this allegory, see first half of note 41 on [18:31](#).

Muhammad Asad - End Note 14 (76:14)

Regarding the allegorical implication of the term "shades" (zilal), see note 74 on [4:57](#). It is to be noted that the existence of shade presupposes, the existence of light (Jawhari), which latter is one of the characteristics implicit in the concept of "paradise".

Muhammad Asad - End Note 15 (76:14)

Lit., "in all humility".

Muhammad Asad - End Note 16 (76:16)

I.e., partaking of as much as they may desire.

Muhammad Asad - End Note 17 (76:18)

This is how Ali ibn Abi Talib - as quoted by Zamakhshari and Razi - explains the (obviously compound) word salsabilan, dividing it into its two components, sal sabilan ("ask [or "seek"] the way"): namely, "seek thy way to paradise by means of doing righteous deeds". Although Zamakhshari does not quite agree with this interpretation, it is, in my opinion, very convincing inasmuch as it contains an allusion to the highly allegorical character of the concept of "paradise" as a spiritual consequence of one's positive endeavours in this world, That its delights are not of a material nature is also evident from their varying descriptions - i.e., "a cup flavoured with ginger" in verse 17, and "flavoured with the calyx of sweet-smelling flowers" in verse 5; or "they will be waited upon with trays and goblets of gold" in [43:71](#), and "vessels of silver and goblets that will [seem to] be crystal - crystal-like, [but] of silver", in verses 15-16 of this surah; and so forth.

Muhammad Asad - End Note 18 (76:19)

See note 6 on [56:17-18](#).

Muhammad Asad - End Note 19 (76:21)

See [18:31](#) (where "bracelets of gold" are mentioned) and the corresponding note 41.

Muhammad Asad - End Note 20 (76:21)

Implying that God Himself will slake their spiritual thirst by purifying their inner selves "of all envy, and rancour, and malice, and all that leads to harm, and all that is base in man's nature" (Ibn Kathir, quoting Ali ibn Abi Talib), and by allowing them to "drink" of His Own Light (Razi).

Muhammad Asad - End Note 21 (76:23)

The gradualness of Qur'anic revelation is implied in the verbal form nazzalna.

Muhammad Asad - End Note 22 (76:24)

This connects with the preceding mention of the life to come, in which the righteous will meet with bliss, and the evildoers with suffering.

Muhammad Asad - End Note 23 (76:25)

I.e., His "attributes" as they manifest themselves in His creation - since the human mind can grasp only the fact of His existence and the manifestation of those "attributes", but never the "how" of His Reality (Razi).

Muhammad Asad - End Note 24 (76:26)

I.e., at all times of wakefulness.

Muhammad Asad - End Note 25 (76:26)

I.e., "whenever unhappiness oppresses thee and all seems dark around thee".

Muhammad Asad - End Note 26 (76:28)

I.e., endowed their bodies and minds with the ability to enjoy "this fleeting life".

Muhammad Asad - End Note 27 (76:28)

I.e., with other human beings who would have the same powers of body and mind, but would put them to better use.

Muhammad Asad - End Note 28 (76:30)

See note 11 on [81:28-29](#). The perplexity of some of the commentators at the apparent "contradiction" between those two verses - as well as between verses 29-30 of the present surah - has been caused by their elliptic formulation, which, I believe, is resolved in my rendering. In the present instance, in particular, there is a clear connection between the above two verses and verse 3 of this surah: "We have shown him the way: [and it rests with him to prove himself] either grateful or ungrateful". (Cf. also [74:56](#).)

Muhammad Asad - End Note 29 (76:31)

Or: "whomever He wills" - either of these two formulations being syntactically justified.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (76:4)

Chains and shackles of conjecture, blind following and superstition, and the fire of confusion and regret are the logical consequences of relegating the truth. [7:157](#)

Shabbir Ahmed - End Note 2 (76:5)

Kaafoor = Camphor = Cool temperament = Nectar from the calyx of grape as it flowers = Sweet and fragrant drink of Divine bliss

Shabbir Ahmed - End Note 3 (76:6)

The true servants of God achieve His blessings of guidance and all that is good, and share them with fellow human beings

Shabbir Ahmed - End Note 4 (76:8)

They help establish the System where the first ones to receive the provisions of God are the ones who are needy, who have lost their jobs, whose lives have stalled, the widows, the orphans, the ones who feel left alone in the society, the captives and those who are stranded on earth for any reason

Shabbir Ahmed - End Note 5 (76:11)

Yaum = Day = Stage = Times = Era = Eventuality = The Resurrection Day

Shabbir Ahmed - End Note 6 (76:18)

[88:12](#). Salsabeel = The stream that finds its way to them

Shabbir Ahmed - End Note 7 (76:23)

I tend to agree with Muhammad Asad that this verse addresses any sincere student of the Qur'an

Shabbir Ahmed - End Note 8 (76:24)

Aathim = 'Sinner' from Ithm = One who depletes individual or communal energy

Shabbir Ahmed - End Note 9 (76:25)

Zikr = Remembrance = Commemoration = Raise = Celebrate = Magnify = Give eminence = Taking to heart = Keeping in mind

Shabbir Ahmed - End Note 10 (76:28)

Peoples that will use their human potentials better. [70:41](#)

Shabbir Ahmed - End Note 11 (76:30)

Guidance can only be achieved according to Divine laws. [4:88](#)

Shabbir Ahmed - End Note 12 (76:31)

Zulm = Wrongdoing = Being unjust to others or to one's own 'self' = Oppression = Relegation of truth = Displacing something from its rightful place = Violation of human rights = Transgression

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (76:16)

Translucent cups made of silver and trees growing in the middle of fire are parables. See [2:26](#); [17:60](#) (For the meaning of the word we translated as "translucent," see [27:44](#)).

Edip-Layth - End Note 2 (76:30)

See [57:22-23](#).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (*The Final Testament*)

Translations

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 77:1 By those which are sent to benefit. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 77:1 By the winds which are sent.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 77:1 CONSIDER these [messages,] sent forth in waves ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 77:1 (Angels) dispatched in succession.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 77:1 Witness are these messages sent forth one after another.
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 77:1 Waalmursalati AAurfan
A	بسم الله الرحمن الرحيم 77:1 والمرسلت عرفا
Edip-Layth	77:2 By the blows that explode.
The Monotheist Group	77:2 Then the gusts that blow.
Muhammad Asad	77:2 and then storming on with a tempest's force!

Rashad Khalifa	77:2 To drive the wind.
Shabbir Ahmed	77:2 As they gain strength like a tempest.
Transliteration	77:2 FaalAA <u>s</u> ifat <u>i</u> AA <u>a</u> sfa <u>n</u>
A	77:2 فآل <u>ع</u> صفت <u>ع</u> صفا
Edip-Layth	77:3 By the distributors that dispense.
The Monotheist Group	77:3 And all that is scattered about.
Muhammad Asad	77:3 Consider these [messages] that spread [the truth] far and wide,
Rashad Khalifa	77:3 Stir up clouds.
Shabbir Ahmed	77:3 And spread (the truth) far and wide.
Transliteration	77:3 WaalInna <u>n</u> ashira <u>t</u> i nashra <u>n</u>
A	77:3 والنشرت نشرأ
Edip-Layth	77:4 By the separators that divide.
The Monotheist Group	77:4 So the separators which divide.
Muhammad Asad	77:4 thus separating [right and wrong] with all clarity, ²
Rashad Khalifa	77:4 Distribute the provisions.
Shabbir Ahmed	77:4 While distinguishing the Right from Wrong with a clear distinction.
Transliteration	77:4 Faal <u>f</u> ariqa <u>t</u> i farqa <u>n</u>
A	77:4 فالفرقت فرقا
Edip-Layth	77:5 By the transmitters of the message.
The Monotheist Group	77:5 Then the remembrance that is found.
Muhammad Asad	77:5 and then giving forth a reminder,
Rashad Khalifa	77:5 Deliver messages.
Shabbir Ahmed	77:5 In order to deliver the reminder.
Transliteration	77:5 Faal <u>m</u> ulqiyat <u>i</u> <u>th</u> ikra <u>n</u>
A	77:5 فالملقيت ذكرا
Edip-Layth	77:6 As an excuse or a warning.
The Monotheist Group	77:6 An excuse or a warning.
Muhammad Asad	77:6 [promising] freedom from blame or [offering] a warning! ³
Rashad Khalifa	77:6 Good news, as well as warnings.
Shabbir Ahmed	77:6 Whether one erases his faults or sees the danger signs. ¹
Transliteration	77:6 AA <u>A</u> uthra <u>n</u> aw nuthra <u>n</u>

A	77:6 عذرا او ننرا
Edip-Layth	77:7 What you are being promised will come to pass.
The Monotheist Group	77:7 What you are being promised will come to pass.
Muhammad Asad	77:7 BEHOLD, all that you are told to expect ⁴ will surely come to pass.
Rashad Khalifa	77:7 What is promised will come to pass.
Shabbir Ahmed	77:7 All that you are promised in this Writ will come to pass.
Transliteration	77:7 Innama tooAAadoona lawaqqiAAun
A	77:7 انما توعدون لوقع
Edip-Layth	77:8 So when the stars are dimmed.
The Monotheist Group	77:8 So when the stars are plunged.
Muhammad Asad	77:8 Thus, [it will come to pass] when the stars are effaced,
Rashad Khalifa	77:8 Thus, when the stars are put out.
Shabbir Ahmed	77:8 So when the stars lose their luster. ²
Transliteration	77:8 Fa-itha alnnujoomu tumisat
A	77:8 فاذا النجوم طمست
Edip-Layth	77:9 When the sky is opened.
The Monotheist Group	77:9 And when the sky is opened.
Muhammad Asad	77:9 and when the sky is rent asunder,
Rashad Khalifa	77:9 The sky is opened up.
Shabbir Ahmed	77:9 And when the sky is rent asunder. ³
Transliteration	77:9 Wa-itha alssamao furijat
A	77:9 واذا السماء فرجت
Edip-Layth	77:10 When the mountains are destroyed.
The Monotheist Group	77:10 And when the mountains are destroyed.
Muhammad Asad	77:10 and when the mountains are scattered like dust,
Rashad Khalifa	77:10 The mountains are blown up.
Shabbir Ahmed	77:10 And when the mountains are blown away as dust. ⁴
Transliteration	77:10 Wa-itha aljibalu nusifat
A	77:10 واذا الجبال نسفت
Edip-Layth	77:11 When the messengers are gathered.
The Monotheist Group	77:11 And when the messengers are gathered.

Muhammad Asad	77:11 and when all the apostles are called together at a time appointed. . . 5
Rashad Khalifa	77:11 The messengers are summoned.
Shabbir Ahmed	77:11 And when all messengers are summoned at the time appointed. (guidance can only be achieved according to Divine laws 4:88) 5
Transliteration	77:11 Wa-i <u>tha</u> alrrusulu oqqitat
A	77:11 واذا الرسل اقتت
Edip-Layth	77:12 For what day has it been delayed?
The Monotheist Group	77:12 For what day has it been delayed?
Muhammad Asad	77:12 For what day has the term [of all this] been set?
Rashad Khalifa	77:12 That is the appointed day.
Shabbir Ahmed	77:12 For what Day is the term delayed?
Transliteration	77:12 Li-ayyi yawmin ojjiilat
A	77:12 لاي يوم اجلت
Edip-Layth	77:13 For the day of Separation.
The Monotheist Group	77:13 For the Day of Separation.
Muhammad Asad	77:13 For the Day of Distinction [between the true and the false]! 6
Rashad Khalifa	77:13 The Day of Decision.
Shabbir Ahmed	77:13 For the Day of decision!
Transliteration	77:13 Liyawmi alfas <u>li</u>
A	77:13 ليوم الفصل
Edip-Layth	77:14 Do you know what the day of Separation is?
The Monotheist Group	77:14 And do you know what is the Day of Separation?
Muhammad Asad	77:14 And what could make thee conceive what that Day of Distinction will be?
Rashad Khalifa	77:14 What a Day of Decision!
Shabbir Ahmed	77:14 And what will enlighten you what that Day of decision is?
Transliteration	77:14 Wama <u>a</u> adr <u>a</u> ka ma <u>a</u> yawmu <u>al</u> fas <u>li</u>
A	77:14 وما ادرك ما يوم الفصل
Edip-Layth	77:15 Woes on that day to the deniers!
The Monotheist Group	77:15 Woe on that Day to the disbelievers!
Muhammad Asad	77:15 Woe on that Day unto those who give the lie to the truth!
Rashad Khalifa	77:15 Woe on that day to the rejectors.
Shabbir Ahmed	6

	77:15 Anguish on that Day for those who deny the truth!
Transliteration	77:15 Waylun yawma-i th in lilmukath th ibeena
A	77:15 ويل يومئذ للمكذبين
Edip-Layth	77:16 Did We not destroy the ancient people
The Monotheist Group	77:16 Did We not destroy the ancient people
Muhammad Asad	77:16 Did We not destroy [so many of] those [sinners] of olden days?
Rashad Khalifa	77:16 Did we not annihilate the earlier generations?
Shabbir Ahmed	77:16 Did We not annihilate the former generations?
Transliteration	77:16 Alam nuhliki al-awwaleena
A	77:16 الم نهلك الاولين
Edip-Layth	77:17 Then We made others succeed them?
The Monotheist Group	77:17 Then We made others succeed them?
Muhammad Asad	77:17 And We shall let them be followed by those of later times: 7
Rashad Khalifa	77:17 Then we made others follow them?
Shabbir Ahmed	77:17 Then We made them followed by later generations.
Transliteration	77:17 Thumma nutbiAAuhumu al- ^a khireena
A	77:17 ثم نتبعهم الاءاخرين
Edip-Layth	77:18 It is such that We do to the criminals.
The Monotheist Group	77:18 It is such that We do to the criminals.
Muhammad Asad	77:18 [for] thus do We deal with such as are lost in sin.
Rashad Khalifa	77:18 This is what we do to the criminals.
Shabbir Ahmed	77:18 Thus do We always deal with the guilty.
Transliteration	77:18 Kath ^h alika nafAAalu bi ^a lmujrimeena
A	77:18 كذلك نفعل بالمجرمين
Edip-Layth	77:19 Woes on that day to the deniers!
The Monotheist Group	77:19 Woe on that Day to the disbelievers!
Muhammad Asad	77:19 Woe on that Day unto those who give the lie to the truth!
Rashad Khalifa	77:19 Woe on that day to the rejectors.
Shabbir Ahmed	77:19 Anguish on that Day for those who deny the truth!
Transliteration	77:19 Waylun yawma-i th in lilmukath th ibeena
A	77:19 ويل يومئذ للمكذبين

Edip-Layth	77:20 Did We not create you from a simple water/liquid, ²
The Monotheist Group	77:20 Did We not create you from a fragile water,
Muhammad Asad	77:20 Did We not create you out of a humble fluid
Rashad Khalifa	77:20 Did we not create you from a lowly liquid?
Shabbir Ahmed	77:20 Did We not create you from a humble fluid? ⁷
Transliteration	77:20 Alam nakhluqkum min ma-in maheenin
A	77:20 الم نخلقكم من ماء مهين
Edip-Layth	77:21 Then We made it in a place of protection,
The Monotheist Group	77:21 Then We made it in a place of protection,
Muhammad Asad	77:21 which We then let remain in [the womb's] firm keeping
Rashad Khalifa	77:21 Then we placed it in a well-protected repository.
Shabbir Ahmed	77:21 Which We then kept in a safe place. ⁸
Transliteration	77:21 FajaAAalnahu fee qararinmakeenin
A	77:21 فجعلنه فى قرار مكين
Edip-Layth	77:22 Until a time that is predetermined?
The Monotheist Group	77:22 Until a time that is predetermined?
Muhammad Asad	77:22 for a term pre-ordained?
Rashad Khalifa	77:22 For a specific period.
Shabbir Ahmed	77:22 For a term appointed.
Transliteration	77:22 Ila qadarin maAAloomin
A	77:22 الى قدر معلوم
Edip-Layth	77:23 So We measured, and We are the best to measure.
The Monotheist Group	77:23 So We measured, and We are the best to measure.
Muhammad Asad	77:23 Thus have We determined [the nature of man's creation]: and excellent indeed is Our power to determine [what is to be]! ⁸
Rashad Khalifa	77:23 We measured it precisely. We are the best designers.
Shabbir Ahmed	77:23 Thus We have determined (all things). How excellent is Our determination! ⁹
Transliteration	77:23 Faqadarna faniAAama alqadiroona
A	77:23 فقدرنا فنعم القديرون
Edip-Layth	77:24 Woes on that day to the deniers.
The Monotheist Group	77:24 Woe on that Day to the disbelievers!

Muhammad Asad	77:24 Woe, on that Day unto those who give the lie to the truth!
Rashad Khalifa	77:24 Woe on that day to the rejectors.
Shabbir Ahmed	77:24 Anguish on that Day for those who deny the truth!
Transliteration	77:24 Waylun yawma-i th in lilmuka th hibeena
A	77:24 ويل يومئذ للمكذبين
Edip-Layth	77:25 Did We not make the earth an abode,
The Monotheist Group	77:25 Did We not make the Earth an abode,
Muhammad Asad	77:25 Have We not caused the earth to hold within itself
Rashad Khalifa	77:25 Did we not make the earth an abode?
Shabbir Ahmed	77:25 Have We not made the earth a vessel -
Transliteration	77:25 Alam najAAali al-ar ^{da} kifata ⁿ
A	77:25 ألم نجعل الارض كفاتا
Edip-Layth	77:26 Living and dead.
The Monotheist Group	77:26 Living and dead.
Muhammad Asad	77:26 the living and the dead? ⁹
Rashad Khalifa	77:26 For the living and the dead?
Shabbir Ahmed	77:26 Both for the living and the dead? ¹⁰
Transliteration	77:26 Ahyaan waamwata ⁿ
A	77:26 احياء واموتا
Edip-Layth	77:27 We made massive stabilizers in it, and We gave you to drink fresh water?
The Monotheist Group	77:27 And We made massive stabilizers in it, and We gave you to drink fresh water?
Muhammad Asad	77:27 and have We not set on it proud, firm mountains, and given you sweet water to drink? ¹⁰
Rashad Khalifa	77:27 We placed on it high mountains, and provided you with fresh water to drink.
Shabbir Ahmed	77:27 And placed therein firm lofty mountains (serving as water reservoirs), and given you fresh water to drink.
Transliteration	77:27 WajaAAalna feeha rawasiyasha ^m ikhata ⁿ waasqayna ^k um maan furata ⁿ
A	77:27 وجعلنا فيها روسى شمخت واسقينكم ماء فراتا
Edip-Layth	77:28 Woes on that day to the deniers!
The Monotheist Group	77:28 Woe on that Day to the disbelievers!
Muhammad Asad	77:28 Woe on that Day unto those who give the lie to the truth!

Rashad Khalifa	77:28 Woe on that day to the rejectors.
Shabbir Ahmed	77:28 But anguish is on that Day for the deniers of truth.
Transliteration	77:28 Waylun yawma-i <u>th</u> in lilmukath <u>th</u> ibeen <u>a</u>
A	77:28 ويل يومئذ للمكذبين
Edip-Layth	77:29 Depart unto what you have denied.
The Monotheist Group	77:29 Away with you towards what you have disbelieved.
Muhammad Asad	77:29 GO ON towards that [resurrection] which you were wont to call a lie!
Rashad Khalifa	77:29 Go to what you used to disbelieve in.
Shabbir Ahmed	77:29 (It will be said to them), "Walk to the doom you used to deny.
Transliteration	77:29 In <u>t</u> aliqoo il <u>a</u> m <u>a</u> kuntumbihi tukath <u>th</u> iboona
A	77:29 انطلقوا الى ما كنتم به تكذبون
Edip-Layth	77:30 Depart unto a shadow with three columns.
The Monotheist Group	77:30 Away with you to a shadow with three columns.
Muhammad Asad	77:30 Go on towards the threefold shadow ¹¹
Rashad Khalifa	77:30 Go to a shade of three different densities.
Shabbir Ahmed	77:30 Walk to the threefold darkness (of fear, grief and hopelessness).
Transliteration	77:30 In <u>t</u> aliqoo il <u>a</u> <u>th</u> illin <u>th</u> ee thal <u>a</u> thi shuAAabin
A	77:30 انطلقوا الى ظل ذى ثلاث شعب
Edip-Layth	77:31 Neither does it give shade, nor does it avail from the flames.
The Monotheist Group	77:31 Neither does it shade, nor does it avail from the flames.
Muhammad Asad	77:31 that will offer no [cooling] shade and will be of no avail against the flame
Rashad Khalifa	77:31 Yet, it provides neither coolness, nor protection from the heat.
Shabbir Ahmed	77:31 Giving neither cooling shade nor shelter from the Flame."
Transliteration	77:31 La <u>th</u> aleelin wal <u>a</u> yughnee mina allahabi
A	77:31 لا ظليل ولا يغنى من اللهب
Edip-Layth	77:32 It throws sparks as huge as logs.
The Monotheist Group	77:32 It throws sparks as huge as logs.
Muhammad Asad	77:32 which behold!- will throw up sparks like [burning] logs,
Rashad Khalifa	77:32 It throws sparks as big as mansions.
Shabbir Ahmed	77:32 It throws up sparks huge as castles.
Transliteration	77:32 Innah <u>a</u> tarmee bishararin ka alqas <u>r</u> i
A	

Edip-Layth	77:33 As if they were yellow camels/ropes.
The Monotheist Group	77:33 As if they were yellow camels.
Muhammad Asad	77:33 like giant fiery ropes! ¹²
Rashad Khalifa	77:33 As yellow as the color of camels.
Shabbir Ahmed	77:33 Moving like the caravans of bright yellow camels.
Transliteration	77:33 Kaannahu jim ^{al} atun sufrun
A	77:33 كانه جمالت صفر

Edip-Layth	77:34 Woes on that day to the deniers!
The Monotheist Group	77:34 Woe on that Day to the disbelievers!
Muhammad Asad	77:34 Woe on that Day unto those who give the lie to the truth
Rashad Khalifa	77:34 Woe on that day to the rejectors.
Shabbir Ahmed	77:34 Anguish is on that Day for those who deny the truth.
Transliteration	77:34 Waylun yawma-i th in lilmukath th ibeena
A	77:34 ويل يومئذ للمكذبين

Edip-Layth	77:35 This is a day when they shall not speak.
The Monotheist Group	77:35 This is a Day when they shall not speak.
Muhammad Asad	77:35 that Day on which they will not [be able to] utter a word,
Rashad Khalifa	77:35 That is the day they do not speak.
Shabbir Ahmed	77:35 This is a Day when they are not able to speak.
Transliteration	77:35 Hatha yawmu la ^a yan ^{ti} qoona
A	77:35 هذا يوم لا ينطقون

Edip-Layth	77:36 Nor will it be permitted for them so they can make excuses.
The Monotheist Group	77:36 Nor will it be permitted for them so they can make excuses.
Muhammad Asad	77:36 nor be allowed to proffer excuses!
Rashad Khalifa	77:36 Nor are they given permission to apologize.
Shabbir Ahmed	77:36 Nor will they be allowed to make excuses.
Transliteration	77:36 Wala ^a yu/ th anu lahum fayaAAata th iroona
A	77:36 ولا يؤذن لهم فيعتذرون

Edip-Layth	77:37 Woes on that day to the deniers!
The Monotheist Group	77:37 Woe on that Day to the disbelievers!

Muhammad Asad	77:37 Woe on that Day unto those who give the lie to the truth
Rashad Khalifa	77:37 Woe on that day to the rejectors.
Shabbir Ahmed	77:37 Anguish on that Day for those who deny the truth!
Transliteration	77:37 Waylun yawma-i <u>th</u> in lilmuka <u>th</u> hibeena
A	77:37 ويل يومئذ للمكذبين
Edip-Layth	77:38 This is the day of Separation where We have gathered you with the ancient people.
The Monotheist Group	77:38 This is the Day of Separation where We have gathered you with the ancient people.
Muhammad Asad	77:38 that Day of Distinction [between the true and the false, when they will be told]: "We have brought you together with those [sinners] of olden times;
Rashad Khalifa	77:38 This is the Day of Decision. We have summoned you and the previous generations.
Shabbir Ahmed	77:38 This is the Day of decision. We have brought you and the generations of old all together.
Transliteration	77:38 <u>Hatha</u> yawmu alfas <u>li</u> jamaA <u>an</u> akumwaal-awwaleena
A	77:38 هذا يوم الفصل جمعنكم والاولين
Edip-Layth	77:39 So if you have a scheme, then make use of it.
The Monotheist Group	77:39 So if you have a scheme, then make use of it.
Muhammad Asad	77:39 and if you [think that you] have a subterfuge left, try to outwit Me!"
Rashad Khalifa	77:39 If you have any schemes, go ahead and scheme.
Shabbir Ahmed	77:39 If you have a scheme, go ahead and scheme.
Transliteration	77:39 Fa-in ka <u>n</u> a lakum kaydun fakeedoon i
A	77:39 فان كان لكم كيد فكيون
Edip-Layth	77:40 Woes on that day to the deniers!
The Monotheist Group	77:40 Woe on that Day to the disbelievers!
Muhammad Asad	77:40 Woe on that Day unto those who give the lie to the truth!
Rashad Khalifa	77:40 Woe on that day to the rejectors.
Shabbir Ahmed	77:40 Anguish on that Day for those who deny the truth.
Transliteration	77:40 Waylun yawma-i <u>th</u> in lilmuka <u>th</u> hibeena
A	77:40 ويل يومئذ للمكذبين
Edip-Layth	77:41 The righteous are among shades and springs.
The Monotheist Group	77:41 The righteous are among shades and springs.
Muhammad Asad	77:41 [AS AGAINST this,] behold, the God-conscious shall dwell amidst [cooling] shades and springs,

Rashad Khalifa	77:41 The righteous will enjoy shade and springs.
Shabbir Ahmed	77:41 The righteous are amid shades and springs.
Transliteration	77:41 Inna almuttaqeenā fee <u>thilā</u> linwaAAuyoonin
A	77:41 ان المتقين فى ظلل وعيون
Edip-Layth	77:42 Fruit from what they desire.
The Monotheist Group	77:42 And fruit from what they desire.
Muhammad Asad	77:42 and [partake of] whatever fruit they may desire;
Rashad Khalifa	77:42 And fruits that they desire.
Shabbir Ahmed	77:42 And fruit as they desire.
Transliteration	77:42 Wafaw <u>a</u> kiha mim <u>a</u> yashta <u>h</u> oonā
A	77:42 وفوكه مما يشتهون
Edip-Layth	77:43 "Eat and drink comfortably for what you used to do."
The Monotheist Group	77:43 "Eat and drink comfortably for what you used to do."
Muhammad Asad	77:43 [and they will be told:] "Eat and drink in good cheer in return for what you did [in life]!" ¹³
Rashad Khalifa	77:43 Eat and drink happily in return for your works.
Shabbir Ahmed	77:43 Enjoy, eat and drink. Welcome for what you have accomplished!
Transliteration	77:43 Kuloo waishraboo hane <u>e</u> -an bim <u>a</u> kuntum taAAamaloona
A	77:43 كلوا واشربوا هنيا بما كنتم تعملون
Edip-Layth	77:44 It is such that We reward the good doers.
The Monotheist Group	77:44 It is such that We reward the good doers.
Muhammad Asad	77:44 Thus, behold, do We reward the doers of good;
Rashad Khalifa	77:44 We thus reward the virtuous.
Shabbir Ahmed	77:44 Thus do We reward the doers of good.
Transliteration	77:44 Inna ka <u>th</u> alika najzee almu <u>h</u> sineena
A	77:44 انا كذلك نجزي المحسنين
Edip-Layth	77:45 Woes on that day to the deniers!
The Monotheist Group	77:45 Woe on that Day to the disbelievers!
Muhammad Asad	77:45 [but] woe on that Day unto those who give the lie to the truth!
Rashad Khalifa	77:45 Woe on that day to the rejectors.
Shabbir Ahmed	77:45 Anguish on that Day for those who deny the truth!
Transliteration	77:45 Waylun yawma-i <u>th</u> in lilmuka <u>th</u> hi <u>be</u> ena

A	77:45 ويل يومئذ للمكذبين
Edip-Layth	77:46 "Eat and enjoy for a little while, for you are criminals."
The Monotheist Group	77:46 "Eat and enjoy for a little while, for you are criminals."
Muhammad Asad	77:46 EAT [your fill] and enjoy your life for a little while, O you who are lost in sin! ¹⁴
Rashad Khalifa	77:46 Eat and enjoy temporarily; you are guilty.
Shabbir Ahmed	77:46 You guilty ones! Enjoy and take your ease for a little while.
Transliteration	77:46 Kuloo watamattaAAoo qaleelan innakummujrimoon a
A	77:46 كلوا وتمتعوا قليلا انكم مجرمون
Edip-Layth	77:47 Woes on that day to the deniers!
The Monotheist Group	77:47 Woe on that Day to the disbelievers!
Muhammad Asad	77:47 [But] woe on that Day unto those who give the lie to the truth,
Rashad Khalifa	77:47 Woe on that day to the rejectors.
Shabbir Ahmed	77:47 Anguish on that Day for those who deny the truth!
Transliteration	77:47 Waylun yawma-i th in lilmukath th ibeena
A	77:47 ويل يومئذ للمكذبين
Edip-Layth	77:48 When they are told to kneel, they do not kneel. ³
The Monotheist Group	77:48 And when they are told to kneel, they do not kneel.
Muhammad Asad	77:48 and when they are told, "Bow down [before God]", do not bow down:
Rashad Khalifa	77:48 When they are told, "Bow down," they do not bow down.
Shabbir Ahmed	77:48 And now when they are told to bow down, they do not bow down. ¹¹
Transliteration	77:48 Wa-i th a qeela lahumu irkaAAoo la ^y arkaAAoona
A	77:48 واذا قيل لهم اركعوا لا يركعون
Edip-Layth	77:49 Woes on that day to the deniers!
The Monotheist Group	77:49 Woe on that Day to the disbelievers!
Muhammad Asad	77:49 woe on that Day unto those who give the to the truth!
Rashad Khalifa	77:49 Woe on that day to the rejectors.
Shabbir Ahmed	77:49 Anguish on that Day for those who deny the truth!
Transliteration	77:49 Waylun yawma-i th in lilmukath th ibeena
A	77:49 ويل يومئذ للمكذبين
Edip-Layth	77:50 So in what hadith after it will they acknowledge?

The Monotheist Group	77:50 So in what words after it will they believe?
Muhammad Asad	77:50 In what other tiding, then, will they, after this, believe?
Rashad Khalifa	77:50 Which Hadith, other than this, do they uphold?
Shabbir Ahmed	77:50 In what Hadith, after this, will they believe?
Transliteration	77:50 Fabi-ayyi ḥadeethin baAAadahuyu/minoona
A	77:50 فباى حديث بعده يومنون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (77:1)

For the meaning and function of the Quranic oaths, see [89:5](#).

Edip-Layth - End Note 2 (77:20)

According to the findings of modern embryology, the exact pregnancy period is 266 days or 38 weeks.

Edip-Layth - End Note 3 (77:48)

For a discussion of the meaning of bowing and prostrating, see [16:49](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (77:1)

I.e., one after another: an allusion to the gradual, step-by-step revelation of the Qur'an. By contrast, the next clause (verse 2) obviously relates to the impact of the divine writ as a whole. For my rendering of the adjectival particle wa as "Consider", see surah 74, first half of note 23.

Muhammad Asad - End Note 2 (77:4)

Lit., "with [all] separation" (farqan). Cf. [8:29](#) and the corresponding note 29; also note 38 on [2:53](#).

Muhammad Asad - End Note 3 (77:6)

I.e., showing what leads to freedom from blame - in other words, the principles of right conduct - and what is ethically reprehensible and, therefore, to be avoided.

Muhammad Asad - End Note 4 (77:7)

Lit., "that which you are promised", i.e., resurrection.

Muhammad Asad - End Note 5 (77:11)

Sc., to bear witness for or against those to whom they conveyed God's message (cf. [4:41-42](#), [5:109](#), [7:6](#) or [39:69](#)).

Muhammad Asad - End Note 6 (77:13)

This is chronologically the earliest occurrence of the expression yawm al-fasl, which invariably relates to the Day of Resurrection (cf. [37:21](#), [44:40](#), [78:17](#), as well as verse 38 of the present surah): an allusion to the oft-repeated Qur'anic statement that on resurrection man will gain a perfect, unfailing insight into himself and the innermost motivation of his past attitudes and doings (cf. [69:1](#) and the corresponding note 1).

Muhammad Asad - End Note 7 (77:17)

The use of the conjunction thumma - which in this case has been rendered as "And" - implies that suffering in the hereafter is bound to befall the sinners "of later times" (al-akhirun) even if God, in His unfathomable wisdom, wills to spare them in this world.

Muhammad Asad - End Note 8 (77:23)

The process of man's coming into being (illustrated, for instance, in [23:12-14](#)) clearly point to God's creative activity and, hence, to His existence. Consequently, lack of gratitude on man's part amounts to what the Qur'an describes as "giving the lie to the truth".

Muhammad Asad - End Note 9 (77:26)

This refers not merely to the fact that the earth is an abode for living and dead human beings and animals, but is also an allusion to the God-willed, cyclic recurrence of birth, growth, decay and death in all organic creation - and thus an evidence of the existence of the Creator who "brings forth the living out of that which is dead, and brings forth the dead out of that which is alive" ([3:27](#), [6:95](#), [10:31](#) and [30:19](#)).

Muhammad Asad - End Note 10 (77:27)

Parallel with the preceding, this verse refers to God's creation of inanimate matter, and thus rounds off the statement that He is the Maker of the universe in all its manifestations, both organic and inorganic.

Muhammad Asad - End Note 11 (77:30)

I.e., of death, resurrection and God's judgment, all three of which cast dark shadows, as it were, over the sinners' hearts.

Muhammad Asad - End Note 12 (77:33)

Lit., "like yellow twisted ropes", yellow being "the colour of fire" (Baghawi). The conventional rendering of jimalat (also spelt jimalat and jimalah) as "camels", adopted by many commentators and, until now, by all translators of the Qur'an, must be rejected as grossly anomalous; see in this connection note 32 on the second part of [7:40](#) - "they shall not enter paradise any more than a twisted rope can pass through a needle's eye". In the above verse, too, the plural noun jimalah (or jimalat) signifies "twisted ropes" or "giant ropes" - a connotation that has been forcefully stressed by Ibn Abbas, Mujahid, Sa'id ibn Jubayr and others (cf. Tabari, Baghawi, Razi, Ibn Kathir; also Bukhari, Kitab at-Tafsir). Moreover,

our observation of the trajectory of shooting stars fully justifies the rendering "giant fiery ropes", Similarly, my rendering of qasr, in this context, as "[burning] logs" - instead of the conventional (and utterly meaningless) "castles", "palaces", etc. - goes back to all of the above-mentioned authorities.

Muhammad Asad - End Note 13 (77:43)

For this symbolism of the joys of paradise, see Appendix I.

Muhammad Asad - End Note 14 (77:46)

Lit" "behold, you are lost in sin (mujrimun)".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (77:6)

'Uzr = Excuse = Justification = Good news = Reasoning = Attempt to get rid of one's shortcomings.
Nuzr = Warning = Posting danger signs

Shabbir Ahmed - End Note 2 (77:8)

The small groups of opponents fade away

Shabbir Ahmed - End Note 3 (77:9)

Every high tyrant is decimated

Shabbir Ahmed - End Note 4 (77:10)

The great ones who enslave the weak float around like flakes of wool. [20:105](#), [56:5](#)

Shabbir Ahmed - End Note 5 (77:11)

The unanimity of the message of all messengers will become evident (guidance can only be achieved according to Divine laws [4:88](#))

Shabbir Ahmed - End Note 6 (77:15)

Kizb = Lie = Belie = Deny the truth in practical dealings = Deny by action. Kufr = Frank denial in word and action

Shabbir Ahmed - End Note 7 (77:20)

How, then, you forget your common origin and being humble to one another?

Shabbir Ahmed - End Note 8 (77:21)

[23:13](#)

Shabbir Ahmed - End Note 9 (77:23)

Appointing due measure of all things

Shabbir Ahmed - End Note 10 (77:26)

The cycle of life and death goes on right here. [3:27](#), [6:95](#), [10:31](#), [30:19](#)

Shabbir Ahmed - End Note 11 (77:48)

They do not submit to Divine Commands

Best viewed using your own brain

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 78:1 What are they inquiring about?
The Monotheist Group	In the name of God, the Almighty, the Merciful. 78:1 What are they inquiring about?
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 78:1 ABOUT WHAT do they [most often] ask one another?
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 78:1 What are they questioning?
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 78:1 What are they asking about?
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 78:1 AAamma yatasāloona
A	بسم الله الرحمن الرحيم 78:1 عم يتساءلون
Edip-Layth	78:2 About the grand news. ¹
The Monotheist Group	78:2 About the weighty news.
Muhammad Asad	78:2 About the awesome tiding [of resurrection],

Rashad Khalifa	78:2 The great event.
Shabbir Ahmed	78:2 About the Great News!
Transliteration	78:2 AAani aInnaba-i alAAa <u>the</u> emi
A	78:2 عن النبا العظيم
Edip-Layth	78:3 The one which they are in disagreement about.
The Monotheist Group	78:3 The one which they are in disagreement about.
Muhammad Asad	78:3 on which they [so utterly] disagree. ¹
Rashad Khalifa	78:3 That is disputed by them.
Shabbir Ahmed	78:3 On which they disagree.
Transliteration	78:3 Alla <u>the</u> e hum feehee mukhtalifoona
A	78:3 الذى هم فيه مختلفون
Edip-Layth	78:4 No, they will come to know.
The Monotheist Group	78:4 No, they will come to know.
Muhammad Asad	78:4 Nay, but in time they will come to understand [it]!
Rashad Khalifa	78:4 Indeed, they will find out.
Shabbir Ahmed	78:4 Nay, they will soon come to know.
Transliteration	78:4 Kalla sayaAAalamoona
A	78:4 كلا سيعلمون
Edip-Layth	78:5 No, then again, they will come to know.
The Monotheist Group	78:5 No, then again, they will come to know.
Muhammad Asad	78:5 And once again: ² Nay, but in time they will come to understand!
Rashad Khalifa	78:5 Most assuredly, they will find out.
Shabbir Ahmed	78:5 Nay, again, they will soon come to know. ¹
Transliteration	78:5 Thumma kalla sayaAAalamoona
A	78:5 ثم كلا سيعلمون
Edip-Layth	78:6 Did We not make the earth a resting ground?
The Monotheist Group	78:6 Did We not make the Earth a resting ground?
Muhammad Asad	78:6 HAVE WE NOT made the earth a resting-place [for you],
Rashad Khalifa	78:6 Did we not make the earth habitable?
Shabbir Ahmed	78:6 Did We not make the earth a cradle,
Transliteration	78:6 Alam najAAali al-arda mihadan

A	
Edip-Layth	78:7 The mountains as pegs?
The Monotheist Group	78:7 And the mountains as pegs?
Muhammad Asad	78:7 and the mountains [its] pegs? ³
Rashad Khalifa	78:7 And the mountains stabilizers?
Shabbir Ahmed	78:7 And the mountains as pegs?
Transliteration	78:7 Waalji ba la awta da n
A	78:7 والجبال اوتادا
Edip-Layth	78:8 We created you in pairs?
The Monotheist Group	78:8 And We created you in pairs?
Muhammad Asad	78:8 And We have created you in pairs; ⁴
Rashad Khalifa	78:8 We created you as mates
Shabbir Ahmed	78:8 Have We not created you in pairs,
Transliteration	78:8 Wakhalaq na kum azwa ja n
A	78:8 وخلق تكم ازوجا
Edip-Layth	78:9 We made your sleep for resting?
The Monotheist Group	78:9 And We made your sleep for resting?
Muhammad Asad	78:9 and We have made your sleep [a symbol of] death ⁵
Rashad Khalifa	<i>(for one another).</i> 78:9 We created sleeping so you can rest.
Shabbir Ahmed	78:9 And made your sleep for rest,
Transliteration	78:9 WajaAAa lna nawma kum suba ta n
A	78:9 وجعلنا نومكم سباتا
Edip-Layth	78:10 We made the night as a covering?
The Monotheist Group	78:10 And We made the night as a covering?
Muhammad Asad	78:10 and made the night [its] cloak
Rashad Khalifa	78:10 We made the night a cover.
Shabbir Ahmed	78:10 And made the night as a cloak,
Transliteration	78:10 WajaAAa lna allayla liba sa n
A	78:10 وجعلنا اليل لباسا
Edip-Layth	78:11 We made the day to work in?

The Monotheist Group	78:11 And We made the day to work in?
Muhammad Asad	78:11 and made the day [a symbol of] life. ⁶
Rashad Khalifa	78:11 And the day to seek provisions.
Shabbir Ahmed	78:11 And made the day for seeking livelihood, ²
Transliteration	78:11 WajaAAalna alInnaharamaAAashan
A	78:11 وجعلنا النهار معاشا
Edip-Layth	78:12 We constructed above you seven mighty ones?
The Monotheist Group	78:12 And We constructed above you seven mighty ones?
Muhammad Asad	78:12 And We have built above you seven firmaments, ⁷
Rashad Khalifa	78:12 We built above you seven universes.
Shabbir Ahmed	78:12 And (have We not) built above you seven Cosmic Systems,
Transliteration	78:12 Wabanayna fawqakum sabAAan shidaan
A	78:12 وبنينا فوقكم سبعا شادا
Edip-Layth	78:13 We made a flaming light?
The Monotheist Group	78:13 And We made a flaming light?
Muhammad Asad	78:13 and have placed [therein the sun,] a lamp full of blazing splendour.
Rashad Khalifa	78:13 We created a bright lamp.
Shabbir Ahmed	78:13 And placed therein a dazzling lamp,
Transliteration	78:13 WajaAAalna sirajan wahhajan
A	78:13 وجعلنا سراجا وهاجا
Edip-Layth	78:14 We sent down abundant water from the rain clouds.
The Monotheist Group	78:14 And We sent down abundant water from the rain clouds,
Muhammad Asad	78:14 And from the wind-driven clouds We send down waters pouring in abundance,
Rashad Khalifa	78:14 We send down from the clouds pouring water.
Shabbir Ahmed	78:14 And do We not send down from the rain clouds abundant water,
Transliteration	78:14 Waanzalna mina almuAAasiratimaan thajjajan
A	78:14 وانزلنا من المعصرت ماء ثاجا
Edip-Layth	78:15 To bring out with it seeds and plants.
The Monotheist Group	78:15 To bring out with it seeds and plants,
Muhammad Asad	78:15 so that We might bring forth thereby grain, and herbs,
Rashad Khalifa	78:15 To produce with it grains and plants.

Shabbir Ahmed	78:15 Thereby to bring forth grain and plant,
Transliteration	78:15 Linukhrija bihi ḥabban wanabatan
A	78:15 لنخرج به حبا ونباتا
Edip-Layth	78:16 Gardens of thick growth?
The Monotheist Group	78:16 And gardens of thick growth?
Muhammad Asad	78:16 and gardens dense with foliage. ⁸
Rashad Khalifa	78:16 And various orchards.
Shabbir Ahmed	78:16 And gardens of dense foliage?
Transliteration	78:16 Wajannatin alfafan
A	78:16 وجنت الفافا
Edip-Layth	78:17 The day of Separation is an appointed time.
The Monotheist Group	78:17 The Day of Separation is an appointed time.
Muhammad Asad	78:17 VERILY, the Day of Distinction [between the true and the false] ⁹ has indeed its appointed time:
Rashad Khalifa	78:17 The Day of Decision is appointed.
Shabbir Ahmed	78:17 Certainly, the Day of decision is a thing appointed.
Transliteration	78:17 Inna yawma alfasli kana meeqatan
A	78:17 ان يوم الفصل كان ميقتا
Edip-Layth	78:18 The day when the horn is blown and you come in crowds.
The Monotheist Group	78:18 The Day when the horn is blown and you come in crowds.
Muhammad Asad	78:18 the Day when the trumpet [of resurrection] is sounded and you all come forward in multitudes;
Rashad Khalifa	78:18 The day the horn is blown, and you come in throngs.
Shabbir Ahmed	78:18 A Day when the Trumpet is blown and you come in throngs.
Transliteration	78:18 Yawma yunfakhu fee alssoorifata/toona afwajan
A	78:18 يوم ينفخ فى الصور فتاتون افواجا
Edip-Layth	78:19 The heaven is opened, so it becomes gates.
The Monotheist Group	78:19 And the universe is opened, so it becomes gates.
Muhammad Asad	78:19 and when the skies are opened and become [as wide-flung] gates; ¹⁰
Rashad Khalifa	78:19 The heaven will be opened like gates.
Shabbir Ahmed	78:19 When the gates of the sky are flung open. ³
Transliteration	78:19 Wafutiḥati alssamao fakanatabwaban

A	78:19 وقتحت السماء فكانت ابوبا
Edip-Layth	78:20 The mountains will be moved as if they were a mirage.
The Monotheist Group	78:20 And the mountains will be moved as if they were a mirage.
Muhammad Asad	78:20 and when the mountains are made to vanish as if they had been a mirage. ¹¹
Rashad Khalifa	78:20 The mountains will be removed, as if they were a mirage.
Shabbir Ahmed	78:20 And the 'great ones' lose power as if they were mirage. ⁴
Transliteration	78:20 Wasuyyirati aljib <u>al</u> u fak <u>a</u> natsar <u>a</u> <u>ba</u> n
A	78:20 وسيرت الجبال فكانت سرايا
Edip-Layth	78:21 For hell is in wait.
The Monotheist Group	78:21 For Hell is in wait.
Muhammad Asad	78:21 [On that Day,] verily, hell will lie in wait [for those who deny the truth]
Rashad Khalifa	78:21 Gehenna is inevitable.
Shabbir Ahmed	78:21 Hell lurks in ambush.
Transliteration	78:21 Inna jahannama ka <u>n</u> at mir <u>s</u> ada <u>n</u>
A	78:21 ان جهنم كانت مرصادا
Edip-Layth	78:22 For the transgressors it is a dwelling place.
The Monotheist Group	78:22 For the transgressors it is a dwelling place.
Muhammad Asad	78:22 a goal for all who are wont to transgress the bounds of what is right!
Rashad Khalifa	78:22 For the transgressors; it will be their abode.
Shabbir Ahmed	78:22 A home for the transgressors.
Transliteration	78:22 Li <u>l</u> ta <u>g</u> heena ma <u>a</u> <u>ba</u> n
A	78:22 للطغين مابا
Edip-Layth	78:23 They will abide in it for eons.
The Monotheist Group	78:23 They will abide in it for eons.
Muhammad Asad	78:23 In it shall they remain for a long time. ¹²
Rashad Khalifa	78:23 They stay in it for ages.
Shabbir Ahmed	78:23 They will abide in it for ages. ⁵
Transliteration	78:23 La <u>b</u> itheena fee <u>h</u> a a <u>h</u> qa <u>ba</u> n
A	78:23 لبثين فيها احقابا
Edip-Layth	78:24 They will not taste anything cold in it nor drink.

The Monotheist Group	78:24 They will not taste anything cold in it nor drink.
Muhammad Asad	78:24 Neither coolness shall they taste therein nor any [thirst-quenching] drink
Rashad Khalifa	78:24 They never taste in it coolness, nor a drink.
Shabbir Ahmed	78:24 Therein they taste not coolness of comfort nor drink of satisfaction.
Transliteration	78:24 La ya <u>thoo</u> qoona fee <u>h</u> a <u>b</u> ardan wa <u>l</u> a sha <u>r</u> a <u>b</u> a <u>n</u>
A	78:24 لا يذوقون فيها بردا ولا شرابا
Edip-Layth	78:25 Except for boiling water and filthy discharge.
The Monotheist Group	78:25 Except for boiling water and filthy discharge.
Muhammad Asad	78:25 only burning despair and ice-cold darkness: 13
Rashad Khalifa	78:25 Only an inferno, and bitter food.
Shabbir Ahmed	78:25 Only burning anguish and ice-cold darkness. 6
Transliteration	78:25 Illa <u>h</u> ameeman wa <u>g</u> hassa <u>q</u> a <u>n</u>
A	78:25 الا حميما وغساقا
Edip-Layth	78:26 An exact recompense.
The Monotheist Group	78:26 An exact recompense.
Muhammad Asad	78:26 a meet requital [for their sins]!
Rashad Khalifa	78:26 A just requital.
Shabbir Ahmed	78:26 A befitting requital.
Transliteration	78:26 Jaza <u>a</u> n wifa <u>q</u> a <u>n</u>
A	78:26 جزاء وفاقا
Edip-Layth	<i>The Surprise</i> 78:27 They did not expect a reckoning/computation. 2
The Monotheist Group	78:27 They did not expect the reckoning.
Muhammad Asad	78:27 Behold, they were not expecting to be called to account,
Rashad Khalifa	78:27 They never expected to be held accountable.
Shabbir Ahmed	78:27 They never expected to be held accountable.
Transliteration	78:27 Innahum ka <u>n</u> oo la ya <u>r</u> joona <u>h</u> isa <u>b</u> a <u>n</u>
A	78:27 انهم كانوا لا يرجون حسابا
Edip-Layth	78:28 They denied Our signs greatly.
The Monotheist Group	78:28 And they denied Our revelations greatly.
Muhammad Asad	78:28 having given the lie to Our messages one and all:
Rashad Khalifa	78:28 And utterly rejected our signs.

Shabbir Ahmed	78:28 And they called Our messages false with an adamant denial.
Transliteration	78:28 Wakaththaboo bi-ayatinakiththaban
A	78:28 وكذبوا بايتنا كذابا
Edip-Layth	78:29 Everything We have counted in a record.
The Monotheist Group	78:29 And everything We have counted in a record.
Muhammad Asad	78:29 but We have placed on record every single thing [of what they did].
Rashad Khalifa	78:29 We counted everything in a record.
Shabbir Ahmed	78:29 But We place on Record everything.
Transliteration	78:29 Wakulla shay-in ahsaynahu kitaban
A	78:29 وكل شيء احصينه كتبنا
Edip-Layth	78:30 So taste it, for no increase will come to you from Us except in retribution.
The Monotheist Group	78:30 So taste it, for no increase will come to you from Us except in retribution.
Muhammad Asad	78:30 [And so We shall say:] "Taste, then, [the fruit of your evil doings,] for now We shall bestow on you nothing but more and more suffering!" ¹⁴
Rashad Khalifa	78:30 Suffer the consequences; we will only increase your retribution.
Shabbir Ahmed	78:30 So, now, taste nothing but increasing punishment.
Transliteration	78:30 Fathooqoo falan nazeedakum illaAAathaban
A	78:30 فذوقوا فلن نزيدكم الا عذابا
Edip-Layth	78:31 As for the righteous, they will have success.
The Monotheist Group	78:31 As for the righteous, they will have success.
Muhammad Asad	78:31 [But,] verily for the God-conscious there is supreme fulfilment in store: ¹⁵
Rashad Khalifa	78:31 The righteous have deserved a reward.
Shabbir Ahmed	78:31 There is supreme fulfillment for those who chose to live upright.
Transliteration	78:31 Inna lilmuttaqeena mafazan
A	78:31 ان للمتقين مفازا
Edip-Layth	78:32 Gardens and vineyards.
The Monotheist Group	78:32 Gardens and vineyards.
Muhammad Asad	78:32 luxuriant gardens and vinyards,
Rashad Khalifa	78:32 Orchards and grapes.
Shabbir Ahmed	78:32 Beautiful gardens and vineyards.
Transliteration	78:32 Hada-qa waaAAnaban
A	78:32 حدائق واعنبا

Edip-Layth	78:33 Impressive peers.
The Monotheist Group	78:33 And grapes that are ripe.
Muhammad Asad	78:33 and splendid companions well matched, ¹⁶
Rashad Khalifa	78:33 Magnificent spouses.
Shabbir Ahmed	78:33 And splendid companions, well-matched. ⁷
Transliteration	78:33 WakawāAAiba atrabān
A	78:33 وكواعب اترابا
Edip-Layth	78:34 A cup that is full.
The Monotheist Group	78:34 And a cup that is full.
Muhammad Asad	78:34 and a cup [of happiness] overflowing.
Rashad Khalifa	78:34 Delicious drinks.
Shabbir Ahmed	78:34 And a cup of delight overflowing.
Transliteration	78:34 Waka/san dihaqān
A	78:34 وكاسا دهاقا
Edip-Layth	78:35 They do not hear in it any vile talk or lies.
The Monotheist Group	78:35 They do not hear in it any vile talk or lies.
Muhammad Asad	78:35 No empty talk will they hear in that [paradise], nor any lie.
Rashad Khalifa	78:35 They will never hear in it any nonsense or lies.
Shabbir Ahmed	78:35 They shall hear no senseless talk, nor falsification therein.
Transliteration	78:35 La yasmaAAoona feeḥa laghwanwala kithḥabān
A	78:35 لا يسمعون فيها لغوا ولا كذبا
Edip-Layth	78:36 A reward from your Lord, in recognition for what is done.
The Monotheist Group	78:36 A reward from your Lord, in recognition for what is done.
Muhammad Asad	78:36 [All this will be] a reward from thy Sustainer, a gift in accordance with [His Own] reckoning ¹⁷
Rashad Khalifa	78:36 A reward from your Lord; a generous recompense.
Shabbir Ahmed	78:36 reward from your Lord, a generous gift.
Transliteration	78:36 Jazaan min rabbika AAataan hisaban
A	78:36 جزاء من ربك عطاء حسابا
Edip-Layth	<i>Not Intercession; Only Testimony to the Truth</i> 78:37 The Lord of heavens and earth and what is between them, the Gracious. They do not possess any authority beside Him.

The Monotheist Group	78:37 The Lord of heavens and Earth and what is between them, the Almighty. They do not possess any authority beside Him.
Muhammad Asad	78:37 [a reward from] the Sustainer of the heavens and the earth and all that is between them, the Most Gracious! [And] none shall have it in their power to raise their voices unto Him
Rashad Khalifa	78:37 Lord of the heavens and the earth, and everything between them. The Most Gracious. No one can abrogate His decisions.
Shabbir Ahmed	78:37 Lord of the heavens and earth and all that is in between them, the Beneficent. None has the power to lecture Him.
Transliteration	78:37 Rabbi a Issamawati wa al-ardiwama baynahum a Irrahmani I ayamlikoona minhu khi ^{taban}
A	78:37 رب السموت والارض وما بينهما الرحمن لا يملكون منه خطابا
Edip-Layth	78:38 The day when the Spirit and the angels stand in line, none will speak unless the Gracious permits him and he speaks what is true.
The Monotheist Group	78:38 The Day when the Spirit and the angels stand in line, none will speak unless the Almighty permits him and he speaks what is true.
Muhammad Asad	78:38 on the Day when all [human] souls ¹⁸ and all the angels will stand up in ranks: none will speak but he to whom the Most Gracious will have given leave; and [everyone] will say [only] what is right. ¹⁹
Rashad Khalifa	78:38 The day will come when the Spirit and the angels will stand in a row. None will speak except those permitted by the Most Gracious, and they will utter only what is right.
Shabbir Ahmed	78:38 On the Day when the Divine Energy and the Universal forces stand forth in ranks, none will speak but he whom the Beneficent allows and says only what is right.
Transliteration	78:38 Yawma yaqoomu a Irroohu wa almala-ikatusaffan I a yatakallamoona ill a man athinalahu alrrahmanu waqala saw ^{aban}
A	78:38 يوم يقوم الروح والملائكة صفا لا يتكلمون الا من اذن له الرحمن وقال صوابا
Edip-Layth	78:39 That is the day of truth, so let whoever wills seek a way to his Lord.
The Monotheist Group	78:39 That is the Day of truth, so let whoever wills seek a way to his Lord.
Muhammad Asad	78:39 That will be the Day of Ultimate Truth: whoever wills, then, let him take the path that leads towards his Sustainer!
Rashad Khalifa	78:39 Such is the inevitable day. Whoever wills let him take refuge in his Lord.
Shabbir Ahmed	78:39 That Day will be the Moment of truth. So whoever wills, let him take the path that leads toward his Sustainer.
Transliteration	78:39 Thalika alyawmu alhaquq famanshaa ittakhatha ila rabbihi ma ^{aban}
A	78:39 ذلك اليوم الحق فمن شاء اتخذ الى ربه مابا
Edip-Layth	78:40 I have warned you of a retribution which is close, the day when man will look at what he has brought forth and the ingrate will say, "I wish I were dust!"
The Monotheist Group	78:40 I have warned you of a retribution which is close, the Day when man will

	look at what he has brought forth and the rejecter will say: "I wish I were dust!"
Muhammad Asad	78:40 Verily, We have warned you of suffering near at hand - [suffering] on the Day when man shall [clearly] see what his hands have sent ahead, and when he who has denied the truth shall say, "Oh, would that I were mere dust..." ²¹
Rashad Khalifa	78:40 We have sufficiently warned you about an imminent retribution. That is the day when everyone will examine what his hands have sent forth, and the disbeliever will say, "Oh, I wish I were dust."
Shabbir Ahmed	78:40 We have warned you of the suffering near at hand, the Day when humans clearly see what their hands have sent ahead. And when the denier of truth will say, "Oh, would that I were mere dust!" ⁸
Transliteration	78:40 Inna an <u>th</u> arnakum AAa <u>th</u> abanaqareeban yawma yan <u>th</u> uru almaro m a qaddamatyada <u>h</u> u wayaqoolu alka <u>f</u> iru ya laytanee kuntutur <u>a</u> ban
A	78:40 انا انذرکم عذابا قریبا یوم ینظر المرء ما قدمت یداه ویقول الکافر یلیتینی کنت تربا

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (78:2)

The revelation of the Quran created a big controversy when it was first revealed to Muhammad. The discovery of its secret too might be considered another controversial big event. See [38:67](#)

Edip-Layth - End Note 2 (78:27)

Maybe the word hesab has another implication besides the reckoning or computation of one's work on the Day of Judgment?

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (78:3)

The question which preoccupies man above all others - the question as to whether there is life after death - has been variously answered throughout the ages. It is, of course, impossible to describe the innumerable variations of those answers; nevertheless, a few main lines of thought are clearly discernible, and their mention may be useful for a better understanding of the Qur'anic treatment of this problem. Some people - probably a minority - seem to be convinced that bodily death amounts to total and irreversible extinction, and that, therefore, all talk about a hereafter but an outcome of wishful thinking. Others are of the opinion that after individual death the human "life-essence" returns to the supposed source of its origin - conceived as the "universal soul" - and merges with it entirely. Some believe in a successive transmigration of the individual soul, at the moment of death, into another body, human or animal, but without a continuation of individual consciousness. Others, again,

think that only the soul, and not the entire human "personality", continues to live after death - that is, in a purely spiritual, disembodied form. And, lastly, some believe in an undiminished survival of the individual personality and consciousness, and regard death and resurrection as the twin stages of a positive act of re-creation of the entire human personality, in whatever form this may necessarily involve: and this is the Qur'anic view of the life to come.

Muhammad Asad - End Note 2 (78:5)

For this rendering of the particle thumma, see surah 6, note 31.

Muhammad Asad - End Note 3 (78:7)

See [16:15](#) - "He has placed firm mountains on earth, lest it sway with you" - and the corresponding note 11, which explains the reference to mountains as "pegs". - The whole of this passage (verses 6-16) is meant to illustrate God's almightiness and creativeness, as if to say, "Is not He who has created the universe equally able to resurrect and re-create man in whatever form He deems necessary?"

Muhammad Asad - End Note 4 (78:8)

I.e., "with the same creative power We have created the miraculous polarity of the two sexes in you and in other animated beings". The phenomenon of polarity, evident throughout the universe (see [36:36](#) and the corresponding note 18), is further illustrated in verses 9-11.

Muhammad Asad - End Note 5 (78:9)

Thus Zamakhshari, stressing the primary significance of subat as "cutting-off" (qat), i.e., "death"; also the famous second-century philologist Abu Ubaydah Ma'mar ibn al-Muthanna, who (as quoted by Razi) explains the above Qur'anic phrase as an "analogue (shibh) of death".

Muhammad Asad - End Note 6 (78:11)

According to Zamakhshari, the term ma'ash ("that whereby one lives") is here synonymous with "life". In the polarity of sleep (or "death") and wakefulness (or "life") we see the allusion to bodily death and subsequent resurrection already touched upon in [6:60](#).

Muhammad Asad - End Note 7 (78:12)

Lit., "seven firm ones", indicating the multiplicity of cosmic systems (see surah 2, note 20).

Muhammad Asad - End Note 8 (78:16)

Implying that the overwhelming evidence of purpose and plan in all observable nature points to the existence of a conscious Creator who has "not created [anything of] this without meaning and purpose" ([3:191](#)), and who - as is stressed in the sequence - will one day pronounce His judgment on every human being's willingness or unwillingness to live up to the standards of morality made clear to him through inborn instinct as well as through divine revelation.

Muhammad Asad - End Note 9 (78:17)

See note 6 on [78:11](#). This passage connects with verses 4-5.

Muhammad Asad - End Note 10 (78:19)

Allegorically, "its mysteries will be opened to man's understanding" - thus further amplifying the concept of "the Day of Distinction between the true and the false".

Muhammad Asad - End Note 11 (78:20)

See note 90 on [20:105-107](#), as well as note 63 on [14:48](#).

Muhammad Asad - End Note 12 (78:23)

I.e., not forever, since the term *huqb* or *hiqbah* (of which *ahqab* is the plural) denotes no more than "a period of time" or "a long time" (Jawhari) - according to some authorities, "eighty years", according to others, "a year" or simply "years" (Asas, Qamus, Lisan al-Arab, etc.). But however one defines this term, it is obvious that it signifies a limited period of time, and not eternity: and this is in tune with many indications in the Qur'an to the effect that the suffering described as "hell" is not eternal (see note 114 on the last paragraph of [6:128](#)), as well as with several authentic sayings of the Prophet (e.g., the one quoted in note 10 on [40:12](#)).

Muhammad Asad - End Note 13 (78:25)

For my rendering of *hamim* as "burning despair", see surah 6, note 62. The meaning of *ghassaq* is explained in note 47 on [38:57-58](#).

Muhammad Asad - End Note 14 (78:30)

Lit., "We shall not increase you in anything but suffering": i.e., until the sins committed in this world are atoned for by commensurate suffering in the hereafter - for "whoever shall come [before God] with an evil deed will be requited with no more than the like thereof; and none shall be wronged" ([6:160](#)).

Muhammad Asad - End Note 15 (78:31)

I.e., the fulfilment of all that a human being may ever desire (Razi), symbolized by the "luxuriant gardens", etc., of the sequence.

Muhammad Asad - End Note 16 (78:33)

For the above rendering of *atrab*, see surah 56, note 15. As regards my rendering of *kawa'ib* as "splendid companions", it is to be remembered that the term *ka'b* -from which the participle *ka'ib* is derived - has many meanings, and that one of these meanings is "prominence", "eminence" or "glory" (Lisan al-Arab); thus, the verb *ka'ba*, when applied to a person, signifies "he made [another person] prominent", "glorious" or "splendid" (ibid.) Based on this tropical meaning of both the verb *ka'ba* and the noun *ka'b*, the participle *ka'ib* has often been used, in popular parlance, to denote "a girl whose breasts are becoming prominent" or "are budding" hence, many commentators see in it an allusion to some sort of youthful "female companions" who would entertain the (presumably male) inmates of paradise. But quite apart from the fact that all Qur'anic allegories of the joys of paradise invariably apply to men and women alike, this interpretation of *kawa'ib* overlooks the purely derivative origin of the above popular usage - which is based on the tropical connotation of "prominence" inherent in the noun *ka'b* - and substitutes for this obvious tropism the literal meaning of something that is physically prominent: and this, in my opinion, is utterly unjustified. If we bear in mind that the Qur'anic descriptions of the blessings of paradise are always allegorical, we realize that in the above context the term *kawa'ib* can have no other meaning than "glorious [or "splendid"] beings", without any definition of sex; and that, in combination with the term *atrab*, it denotes, "splendid companions well matched" - thus alluding to the relations of the blest with one another, and stressing the absolute mutual compatibility and equal dignity of all of them. See also note 13 on [56:34](#).

Muhammad Asad - End Note 17 (78:36)

I.e., not merely in accordance with their good deeds but far in excess of them, in accordance with God's unlimited bounty.

Muhammad Asad - End Note 18 (78:38)

Lit., "the soul", in the singular but implying a plural. This is, according to Ibn Abbas, Qatadah and Al-Hasan (all of them quoted by Tabari), the meaning of ar-ruh in the above context.

Muhammad Asad - End Note 19 (78:38)

This includes the symbolic right of the prophets to "intercede" for the sinners on Judgment Day (see [10:3](#) - "There is none that could intercede with Him unless He grants leave therefor"- and the corresponding note 7, which makes it clear that such "intercession" implies God's a-priori acceptance of the sinner's repentance). In a wider sense, the statement that he whom God will allow to speak "will say [only] what is right" implies the impossibility of anyone's being untruthful on Judgment Day.

Muhammad Asad - End Note (78:39)

Muhammad Asad - End Note 21 (78:40)

Cf. [69:27](#).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (78:5)

Man will learn with time that the current Universe is not Eternal and that after the Apocalypse a new Cosmos will be brought into being

Shabbir Ahmed - End Note 2 (78:11)

Ma'aash = Economy = Subsistence = All activities of life = The state of living

Shabbir Ahmed - End Note 3 (78:19)

Mankind learn about the high space

Shabbir Ahmed - End Note 4 (78:20)

[20:105](#), [56:5](#), [77:10](#), [81:3](#)

Shabbir Ahmed - End Note 5 (78:23)

Hell is not forever. God's grace comes to rescue the dwellers of the Hellfire. [6:128](#), [11:107](#), [40:12](#). The abode of Paradise is Eternal

Shabbir Ahmed - End Note 6 (78:25)

[38:37](#)

Shabbir Ahmed - End Note 7 (78:33)

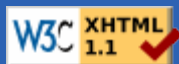
[56:37](#)

Shabbir Ahmed - End Note 8 (78:40)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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 Refresh



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Edip-Layth	In the name of God, the Gracious, the Compassionate. 79:1 By those that pull forcibly. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 79:1 By those that take the person forcibly.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 79:1 CONSIDER those [stars] that rise only to set, ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 79:1 The (angels who) snatch (the souls of the disbelievers) forcibly.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 79:1 Consider those who dive to bring up. ¹
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 79:1 WaalnnāziAAati gharqan
A	بسم الله الرحمن الرحيم 79:1 والنزعت غرقا
Edip-Layth	79:2 Those that release vigorously.
The Monotheist Group	79:2 And those that take the person gently.
Muhammad Asad	79:2 and move [in their orbits] with steady motion, ²

Rashad Khalifa	79:2 And those who gently take (the souls of the believers) joyfully.
Shabbir Ahmed	79:2 And move steadily in jubilation, releasing (the oppressed from bondage).
Transliteration	79:2 Waalnnashit <u>ati</u> nasht <u>an</u>
A	79:2 والنشيط نشطا
Edip-Layth	79:3 Those that float along.
The Monotheist Group	79:3 And those that swim along.
Muhammad Asad	79:3 and float [through space] with floating serene,
Rashad Khalifa	79:3 And those floating everywhere.
Shabbir Ahmed	79:3 And working hard, swimming in strides.
Transliteration	79:3 Waalssabih <u>ati</u> sabh <u>an</u>
A	79:3 والسبحت سبحا
Edip-Layth	79:4 Those that press forward in a race.
The Monotheist Group	79:4 And those that press forward in a race.
Muhammad Asad	79:4 and yet overtake [one another] with swift overtaking: ³
Rashad Khalifa	79:4 Eagerly racing with one another -
Shabbir Ahmed	79:4 And then together racing to progress.
Transliteration	79:4 Faalssabiq <u>ati</u> sabq <u>an</u>
A	79:4 فالسبقت سبقا
Edip-Layth	79:5 So as to carry out a command.
The Monotheist Group	79:5 So as to carry out a command.
Muhammad Asad	79:5 and thus they fulfil the [Creator's] behest!
Rashad Khalifa	79:5 to carry out various commands.
Shabbir Ahmed	79:5 And thus taking charge of their matters.
Transliteration	79:5 Faalmudabbir <u>ati</u> amr <u>an</u>
A	79:5 فالمديرت امرا
Edip-Layth	79:6 On the day the ground shakes.
The Monotheist Group	79:6 On the Day the ground shakes.
Muhammad Asad	79:6 [HENCE, ⁴ think of] the Day when a violent convulsion will convulse [the world],
Rashad Khalifa	79:6 The day the quake quakes.
Shabbir Ahmed	79:6 The Day when the violent quake causes commotion.
Transliteration	79:6 Yawma tarjufu alrrajif <u>atu</u>

79:6 يوم ترجف الراجفة

A	
Edip-Layth	79:7 It will be followed by the second blow.
The Monotheist Group	79:7 It will be followed by the second blow.
Muhammad Asad	79:7 to be followed by further [convulsions]!
Rashad Khalifa	79:7 Followed by the second blow.
Shabbir Ahmed	79:7 To be followed by the jolter. 2
Transliteration	79:7 TatbaAAuh <u>a</u> alrradifatu

79:7 تتبعها الرادفة

Edip-Layth	79:8 Hearts on that day will be terrified.
The Monotheist Group	79:8 Hearts on that Day will be terrified.
Muhammad Asad	79:8 On that Day will [men's] hearts be throbbing,
Rashad Khalifa	79:8 Certain minds will be terrified.
Shabbir Ahmed	79:8 On that Day hearts tremble.
Transliteration	79:8 Quloobun yawma-ithin wajifatu

79:8 قلوب يومئذ واجفة

Edip-Layth	79:9 Their eyes cast down.
The Monotheist Group	79:9 Their eyes cast down.
Muhammad Asad	79:9 [and] their eyes downcast. . .
Rashad Khalifa	79:9 Their eyes will be subdued.
Shabbir Ahmed	79:9 And the eyes are subdued.
Transliteration	79:9 Absaru <u>h</u> a khashiAAatu

79:9 ابصرها خشعة

Edip-Layth	79:10 They will say, "Shall we be returned to live our lives."
The Monotheist Group	79:10 They will say: "Shall we be returned to live our lives."
Muhammad Asad	79:10 [And yet,] some say, "What! Are we indeed to be restored to our former state
Rashad Khalifa	79:10 They will say, "We have been recreated from the grave!
Shabbir Ahmed	79:10 They say, "What! Are we to be restored to our former state,
Transliteration	79:10 Yaqooloona a-inna lamardoodoona feealhafirati

79:10 يقولون اعنا لمردودون فى الحافرة

Edip-Layth	79:11 "Even after we were crumbled bones?"
The Monotheist Group	79:11 "Even after we were crumbled bones?"

Muhammad Asad	79:11 even though we may have become [a heap of] crumbling bones?"
Rashad Khalifa	79:11 "How did this happen after we had turned into rotten bones?"
Shabbir Ahmed	79:11 Even after we have become crumbling bones?" 3
Transliteration	79:11 A-i <u>tha</u> kunna AAi <u>tha</u> mannakhirat <u>an</u>
A	79:11 اءذا كنا عظما نخرة
Edip-Layth	79:12 They said, "This is an impossible recurrence."
The Monotheist Group	79:12 They said: "This is an impossible recurrence."
Muhammad Asad	79:12 [And] they add, "That, then, would be a return with loss!" 5
Rashad Khalifa	79:12 They had said, "This is an impossible recurrence."
Shabbir Ahmed	79:12 And they add, "In that case, then, it would be a great loss of investment!"
Transliteration	79:12 Qa <u>loo</u> tilka i <u>than</u> karratun k <u>hasiratu</u> n
A	79:12 قالوا تلك اذا كرة خاسرة
Edip-Layth	79:13 But all it takes is one blow.
The Monotheist Group	79:13 But all it takes is one blow.
Muhammad Asad	79:13 [But,] then, that [Last Hour] will be [upon them of a sudden, as if it were] but a single accusing cry -
Rashad Khalifa	79:13 All it takes is one nudge.
Shabbir Ahmed	79:13 But finally, it is a single swift call.
Transliteration	79:13 Fa-innama hiya zajratun wa <u>hida</u> tun
A	79:13 فانما هي زجرة وحدة
Edip-Layth	79:14 Whereupon they will rise up.
The Monotheist Group	79:14 Whereupon they will rise-up.
Muhammad Asad	79:14 and then, lo, they will be fully awakened [to the truth]!
Rashad Khalifa	79:14 Whereupon they get up.
Shabbir Ahmed	79:14 And they will be fully awakened to the truth.
Transliteration	79:14 Fa-i <u>tha</u> hum bi <u>al</u> ss <u>ahira</u> ti
A	79:14 فاذا هم بالساهرة
Edip-Layth	<i>The Story of Moses</i> 79:15 Did the hadith of Moses come to you?
The Monotheist Group	79:15 Did the story of Moses come to you?
Muhammad Asad	79:15 HAS THE STORY of Moses ever come within thy ken. 6
Rashad Khalifa	79:15 Have you known about the history of Moses?

Shabbir Ahmed	79:15 Has the story of Moses reached you? ⁴
Transliteration	79:15 Hal ataka hadeethu moosa
A	79:15 هل اتك حديث موسى
Edip-Layth	79:16 His Lord called him at the holy valley of Tuwa.
The Monotheist Group	79:16 His Lord called him at the holy valley of Tuwa.
Muhammad Asad	79:16 Lo! His Sustainer called out to him in the twice-hallowed valley: ⁷
Rashad Khalifa	79:16 His Lord called him at the holy valley of Tuwaa.
Shabbir Ahmed	79:16 When his Lord called him in the Sacred Valley of revelation. ⁵
Transliteration	79:16 Ith nadahu rabbuhu bialwadialmuqaddasi tuwan
A	79:16 اذ ناديه ربه بالواد المقدس طوى
Edip-Layth	79:17 "Go to Pharaoh, for he has transgressed."
The Monotheist Group	79:17 "Go to Pharaoh, for he has transgressed."
Muhammad Asad	79:17 "Go unto Pharaoh - for, verily, he has transgressed all bounds of what is right -
Rashad Khalifa	79:17 "Go to Pharaoh; he has transgressed."
Shabbir Ahmed	79:17 "Go to Pharaoh. He has transgressed all bounds."
Transliteration	79:17 Ithhab ila firAAawna innahu tagha
A	79:17 اذهب الى فرعون انه طغى
Edip-Layth	79:18 Tell him: "Would you not be purified?"
The Monotheist Group	79:18 Tell him: "Would you not be purified?"
Muhammad Asad	79:18 and say[unto him], 'Art thou desirous of attaining to purity?
Rashad Khalifa	79:18 Tell him, "Would you not reform?"
Shabbir Ahmed	79:18 And ask him, "Are you willing to reform?" ⁶
Transliteration	79:18 Faqul hal laka ila an tazakka
A	79:18 فقل هل لك الى ان تزكى
Edip-Layth	79:19 "I will guide you to your Lord, that you may turn reverent."
The Monotheist Group	79:19 "And I will guide you to your Lord, that you may turn reverent."
Muhammad Asad	79:19 [If so,] then I shall guide thee towards [a cognition of] thy Sustainer, so that [henceforth] thou wilt stand in awe [of Him]." ⁸
Rashad Khalifa	79:19 "Let me guide you to your Lord, that you may turn reverent."
Shabbir Ahmed	79:19 Then I will guide you to your Lord so that you will have some idea of His awesome glory."

Transliteration	79:19 Waahdiyaka ila rabbika fatakhsha
A	79:19 واهديك الى ربك فتحشى
Edip-Layth	79:20 He then showed him the great sign.
The Monotheist Group	79:20 He then showed him the great miracle.
Muhammad Asad	79:20 And thereupon he [went to Pharaoh and] made him aware of the great wonder [of God's grace]. ⁹
Rashad Khalifa	79:20 He then showed him the great miracle.
Shabbir Ahmed	79:20 And then he presented to him the tremendous evidence of the truth. ⁷
Transliteration	79:20 Faarahu al-ayata alkubra
A	79:20 فاربه الءاية الكبرى
Edip-Layth	79:21 But he rejected and rebelled.
The Monotheist Group	79:21 But he disbelieved and rebelled.
Muhammad Asad	79:21 But [Pharaoh] gave him the lie and rebelliously rejected [all guidance],
Rashad Khalifa	79:21 But he disbelieved and rebelled.
Shabbir Ahmed	79:21 But he denied and haughtily rejected.
Transliteration	79:21 Fakathhaba waAasa
A	79:21 فكنب وعصى
Edip-Layth	79:22 Then he turned away in a hurry.
The Monotheist Group	79:22 Then he turned away in a hurry.
Muhammad Asad	79:22 and brusquely turned his back [on Moses];
Rashad Khalifa	79:22 Then he turned away in a hurry.
Shabbir Ahmed	79:22 Then he turned away briskly.
Transliteration	79:22 Thumma adbara yasAAa
A	79:22 ثم ادبر يسعى
Edip-Layth	79:23 So he gathered and proclaimed.
The Monotheist Group	79:23 So he gathered and proclaimed.
Muhammad Asad	79:23 and then he gathered [his great ones], and called [unto his people],
Rashad Khalifa	79:23 He summoned and proclaimed.
Shabbir Ahmed	79:23 Then gathered (his chiefs) and called (his people).
Transliteration	79:23 Fahashara fanada
A	79:23 فحشر فنادى
Edip-Layth	2

	79:24 He said, "I am your lord, the most high."
The Monotheist Group	79:24 He said: "I am your lord, the Most High."
Muhammad Asad	79:24 and said, "I am your Lord All-Highest!" ¹⁰
Rashad Khalifa	79:24 He said, "I am your Lord; most high."
Shabbir Ahmed	79:24 And proclaimed, "I am your Lord, the Highest!"
Transliteration	79:24 Faqala ana rabbukumu al-aAAla
A	79:24 فقال انا ربكم الاعلى
Edip-Layth	79:25 So God seized him with retribution in the Hereafter, as well as in the first life.
The Monotheist Group	79:25 So God seized him with retribution in the Hereafter, as well as in the first life.
Muhammad Asad	79:25 And thereupon God took him to task, [and made him] a warning example in the life to come as well as in this world. ¹¹
Rashad Khalifa	79:25 Consequently, GOD committed him to the retribution in the Hereafter, as well as in the first life.
Shabbir Ahmed	79:25 So God took him to task, and made him an example for the later generations and the ones who soon followed.
Transliteration	79:25 Faakhathahu Allahu nakalaal-akhirati waal-oola
A	79:25 فاخذه الله نكال الءاخرة والاولى
Edip-Layth	79:26 In that is a lesson for those who are aware.
The Monotheist Group	79:26 In that is a lesson for those who are aware.
Muhammad Asad	79:26 In this, behold, there is a lesson indeed for all who stand in awe [of God].
Rashad Khalifa	79:26 This is a lesson for the reverent.
Shabbir Ahmed	79:26 Certainly, herein is a lesson for him who fears (violating the law).
Transliteration	79:26 Inna fee thalika laAAibratan limanyakhsha
A	79:26 ان فى ذلك لعبرة لمن يخشى
Edip-Layth	79:27 Are you a more powerful creation than the sky which He built?
The Monotheist Group	79:27 Are you a more powerful creation than the sky which He built?
Muhammad Asad	79:27 [O MEN!] Are you more difficult to create than the heaven which He has built? ¹²
Rashad Khalifa	79:27 Are you more difficult to create than the heaven? He constructed it.
Shabbir Ahmed	79:27 What! Are you the more difficult to create or is the heaven that He built?
Transliteration	79:27 Aantum ashaddu khalqan ami aIssamaobanaha
A	79:27 ءانتم اشد خلقا ام السماء بنيتها

Edip-Layth	79:28 He raised its height, and perfected it.
The Monotheist Group	79:28 He raised its height, and perfected it.
Muhammad Asad	79:28 High has He reared its vault and formed it in accordance with what it was meant to be; ¹³
Rashad Khalifa	79:28 He raised its masses, and perfected it.
Shabbir Ahmed	79:28 He raised high its canopy, and shaped it perfect.
Transliteration	79:28 RafaAAa samkaha fasawwaha
A	79:28 رفع سمكها فسوها
Edip-Layth	79:29 He covered its night and brought out its morning.
The Monotheist Group	79:29 And He covered its night and brought out its morning.
Muhammad Asad	79:29 and He has made dark its night and brought forth its light of day.
Rashad Khalifa	79:29 He made its night dark, and brightened its morn.
Shabbir Ahmed	79:29 And He made dark its night and brings out its splendor.
Transliteration	79:29 Waagh ^t asha laylah ^a waakhraja duhaha
A	79:29 واغطش ليلها واخرج ضحتها
Edip-Layth	79:30 The land after that, He made it like an egg. ³
The Monotheist Group	79:30 And the land after that He spread out.
Muhammad Asad	79:30 And after that, the earth: wide has He spread its expanse,
Rashad Khalifa	79:30 He made the earth egg-shaped.
Shabbir Ahmed	79:30 And after that He made the earth shoot out from the Cosmic Nebula and spread it out oval (flattened at its poles). ⁸
Transliteration	79:30 Waal-arda baAAda thalikadahaha
A	79:30 والارض بعد ذلك دحبها
Edip-Layth	79:31 He brought forth from it its water and pasture.
The Monotheist Group	79:31 He brought forth from it its water and pasture.
Muhammad Asad	79:31 and has caused its waters to come out of it, and its pastures, ¹⁴
Rashad Khalifa	79:31 From it, He produced its own water and pasture.
Shabbir Ahmed	79:31 And produced from it its own water and pasture.
Transliteration	79:31 Akhraja minha maahawamarAAaha
A	79:31 اخرج منها ماءها ومرعها
Edip-Layth	79:32 The mountains He fixed firmly.
The Monotheist Group	79:32 And the mountains He fixed firmly.

Muhammad Asad	79:32 and has made the mountains firm:
Rashad Khalifa	79:32 He established the mountains.
Shabbir Ahmed	79:32 And the mountains He firmly fixed.
Transliteration	79:32 Waaljibala arsaha
A	79:32 والجبال ارسها
Edip-Layth	79:33 All this to be a provision for you and your livestock.
The Monotheist Group	79:33 All this to be a provision for you and your livestock.
Muhammad Asad	79:33 [all this] as a means of livelihood for you and your animals. 15
Rashad Khalifa	79:33 All this to provide life support for you and your animals.
Shabbir Ahmed	79:33 A means of livelihood for you and your cattle.
Transliteration	79:33 MataAAan lakum wali-anAAamikum
A	79:33 متعا لكم ولانعمكم
Edip-Layth	79:34 Then, when the great blow comes.
The Monotheist Group	79:34 Then, when the great blow comes.
Muhammad Asad	79:34 AND SO, when the great overwhelming event [of, resurrection] comes to pass
Rashad Khalifa	79:34 Then, when the great blow comes.
Shabbir Ahmed	79:34 And so, when there comes the Great Event,
Transliteration	79:34 Fa-itha jaati alttammatualkubra
A	79:34 فاذا جاءت الطامة الكبرى
Edip-Layth	79:35 The day when the human remembers all that he strove for.
The Monotheist Group	79:35 The Day when the human remembers all that he strove for.
Muhammad Asad	79:35 on that Day man will [clearly] remember all that he has ever wrought;
Rashad Khalifa	79:35 That is the day when the human will remember everything he did.
Shabbir Ahmed	79:35 On that Day man will remember all that he has ever done. 9
Transliteration	79:35 Yawma yatahakkaru al-insanu masaAAa
A	79:35 يوم يتذكر الانسن ما سعى
Edip-Layth	79:36 Hell will be apparent to all who can see.
The Monotheist Group	79:36 And Hell will be apparent to all who can see.
Muhammad Asad	79:36 and the blazing fire [of hell] will be lad open before all who [are destined to] see it. 16
Rashad Khalifa	79:36 Hell will be brought into existence.

Shabbir Ahmed	79:36 And the Insurmountable Barrier will stand before him to see. 10
Transliteration	79:36 Waburrizati aljaheemu liman yara
A	79:36 وبرزت الجحيم لمن يرى
Edip-Layth	79:37 As for the one who transgressed.
The Monotheist Group	79:37 As for the one who transgressed.
Muhammad Asad	79:37 For, unto him who shall have transgressed the bounds of what is right,
Rashad Khalifa	79:37 As for the one who transgressed.
Shabbir Ahmed	79:37 Then, the one who rebelled against the Divine laws,
Transliteration	79:37 Faamma man tagha
A	79:37 فلما من طغى
Edip-Layth	79:38 He was preoccupied with the worldly life.
The Monotheist Group	79:38 And was preoccupied with the worldly life.
Muhammad Asad	79:38 and preferred the life of this world [to the good of his soul],
Rashad Khalifa	79:38 Who was preoccupied with this life.
Shabbir Ahmed	79:38 And fell for instant gratifications, 11
Transliteration	79:38 Waathara alhayata alddunya
A	79:38 وعاءثر الحيوۃ الدنيا
Edip-Layth	79:39 Then hell will be the abode.
The Monotheist Group	79:39 Then Hell will be the abode.
Muhammad Asad	79:39 that blazing fire will truly be the goal!
Rashad Khalifa	79:39 Hell will be the abode.
Shabbir Ahmed	79:39 Then the Blazing fire will be his home.
Transliteration	79:39 Fa-inna aljaheema hiya alma/wa
A	79:39 فان الجحيم هى الماوى
Edip-Layth	79:40 As for the one who revered the majesty of his Lord, and restrained himself from desire.
The Monotheist Group	79:40 And as for the one who revered the majesty of his Lord, and restrained himself from desire.
Muhammad Asad	79:40 But unto him who shall have stood in fear of his Sustainer's Presence, and held back his inner self from base desires,
Rashad Khalifa	79:40 As for the one who revered the majesty of his Lord, and enjoined the self from sinful lusts.
Shabbir Ahmed	79:40 But the one who feared standing before his Sustainer and restrained his selfish desires,

Transliteration	79:40 Waama man khafa maqamarabbihi wanaha alnafa AAani alhawa
A	79:40 واما من خاف مقام ربه ونهى النفس عن الهوى
Edip-Layth	79:41 The Paradise will be the abode.
The Monotheist Group	79:41 The Paradise will be the abode.
Muhammad Asad	79:41 paradise will truly be the goal!
Rashad Khalifa	79:41 Paradise will be the abode.
Shabbir Ahmed	79:41 The Paradise will be his home.
Transliteration	79:41 Fa-inna aljannata hiya alma/wa
A	79:41 فان الجنة هي الماوى
Edip-Layth	79:42 They ask you about the moment: "When is its appointed time?"
The Monotheist Group	79:42 They ask you about the Hour: "When is its appointed time?"
Muhammad Asad	79:42 THEY WILL ASK thee [O Prophet] about the Last Hour: "When will it come to pass?"
Rashad Khalifa	79:42 They ask you about the Hour, and when it will take place!
Shabbir Ahmed	79:42 They ask you of the Hour, "When will it come to pass?"
Transliteration	79:42 Yas-aloonaka AAani alssaAAatiayyana mursaha
A	79:42 يسلونك عن الساعة ايان مرسلها
Edip-Layth	79:43 You have no knowledge if it.
The Monotheist Group	79:43 You have no knowledge of it.
Muhammad Asad	79:43 [But] how couldst thou tell anything about it, ¹⁷
Rashad Khalifa	79:43 It is not you (Muhammad) who is destined to announce its time.
Shabbir Ahmed	79:43 Why? What do you have to tell them about it? ¹²
Transliteration	79:43 Feema anta min thikraha
A	79:43 فيم انت من ذكرها
Edip-Layth	79:44 To your Lord is its term.
The Monotheist Group	79:44 To your Lord is its term.
Muhammad Asad	79:44 [seeing that] with thy Sustainer alone rests the beginning and the end [of all knowledge] thereof? ¹⁸
Rashad Khalifa	79:44 Your Lord decides its fate.
Shabbir Ahmed	79:44 Unto your Lord is the final end of it. ¹³
Transliteration	79:44 Ila rabbika muntaha
A	79:44 الى ربك منتهها

Edip-Layth	79:45 You are simply to warn those who fear it.	
The Monotheist Group	79:45 You are simply to warn those who fear it.	
Muhammad Asad	79:45 Thou art but [sent] to warn those who stand in awe of it.	
Rashad Khalifa	79:45 Your mission is to warn those who expect it.	
Shabbir Ahmed	79:45 You are but a warner to him who stands in awe of it.	
Transliteration	79:45 Innama anta mun <th>th</th> iru manyakhshaha	th
A	79:45 انما انت منذر من يخشها	
Edip-Layth	79:46 For the day they see it, it will be as if they had remained an evening or half a day.	
The Monotheist Group	79:46 For the Day they see it, it will be as if they had remained an evening or half a day.	
Muhammad Asad	79:46 On the Day when they behold it, [it will seem to them] as if they had tarried [in this world] no longer than one evening or [one night, ending with] its morn! ¹⁹	
Rashad Khalifa	79:46 The day they see it, they will feel as if they lasted one evening or half a day.	
Shabbir Ahmed	79:46 On the Day when they see it, it will be as if they had lived no longer than an evening or its morning.	
Transliteration	79:46 Kaannahum yawma yarawnah a lamyalbathoo illa AAashiyyatan aw duhaha	
A	79:46 كانهم يوم يرونها لم يلبثوا الا عشية او ضحها	

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (79:1)

For the meaning and function of the Quranic oaths, see [89:5](#).

Edip-Layth - End Note 2 (79:24)

Slave owners are called rab (lord, master) in Arabic ([12:41](#)). Pharaohs were claiming to be the lord/master of those humans whom they have subjugated. Enslaving humans and thus claiming to be their rab (lord, master) is polytheism, or associating one's ego with God as His partner See [12:39-42](#); [90:13](#); [4:25](#).

The Arabic word dahaha comes from root dahy, which means egg. The earth, with its physical shape and geologic layers resembles an egg. Though the roundness of the earth was known by philosophers before the revelation of the Quran, ordinary people did not find it a reasonable or common-sense fact. Therefore, almost all the commentators of the Quran tried to interpret the word so that they could save their flat earth from being curved. They reasoned that the verse must be an allegorical description, that God must have meant the nest or the place of the egg from the word egg. So, they translated this verse as follows: "and after that He spread the earth"! Abd al-Aziz bin Baz was the chief cleric of Saudi Arabia, the head of the Council of Senior Religious Scholars for three decades. He had a great impact on regressive and oppressive laws in Saudi Arabia, including the ban on women's driving. A book authored by Bin Baz was published in 1975 carried the following title: "Scientific and Narrative Evidence for that the Earth is Fixed, the Sun is Moving and it is Possible to Go to the Planets." The book was not published by any publishing house; it was published by none other than the Islamic University of Medina. In that book, Bin Baz complains about a new heresy; he is saddened to see, well more accurately, hear, people talking about the motion of the earth and he wants to put a stop to that heresy. In page 23, Bin Baz after listing some hadiths, issues a fatwa, asserting that those who believe that the earth is rotating are kafirs (disbelievers), and if they were Muslims before, they became apostates. The Saudi Sunni leader does not stop there and explains the ramification of the fatwa: any Muslim believing in the rotation of the earth loses his or her right to life and property; they should be killed! This same cleric was the head of an international conference of Sunni scholars representing 38 countries discussing the Salman Rushdi affair. Then, Saudi Arabia was competing with Iran regarding leadership in the Islamic world and this was the hot issue. The conference issued a unanimous fatwa on March 19, 1989, condemning Rushdi and Rashad Khalifa, as apostates. The Western world by then knew Rushdi, but not many westerners were familiar with the second name in the fatwa. Dr. Rashad Khalifa, the late leader of the modern reformist movement and the discoverer of the mathematical code of the Quran, in less than a year after this fatwa, would be assassinated by a terrorist group affiliated with the Saudi terrorist Osama bin Laden on January 31, 1990, in his mosque in Tucson, Arizona. Bin Baz, in his book, quoted some verses and many hadith to support his position that the earth is fixed. After his expressing his religious verdict of the death penalty for the apostates who believe in a moving earth, he included the following reasoning as his scientific evidence: "If the world was rotating as they assert, countries, mountains, trees, rivers, seas, nothing would be stable; humans would see the countries in the west in the east, the ones in the east in the west. The position of the qibla would change continuously. In sum, as you see, this claim is false in many respects. But, I do not wish to prolong my words." Towards the end of the 20th century, a "university" of a Sunni country publishes such nonsense authored by the highest-ranking religious leader of that country! Considering the Ottoman chief clerics banned the import and use of the printing machine for about 300 years, it becomes clear why the so-called Muslim countries are so lagging behind in civilization, socially, politically, and in science and technology. For a comparative discussion of this verse, see the Sample Comparisons section in the Introduction. The Bible, because of the tampering of many human hands, contains questionable information about the shape of earth: Isaiah [11:12](#); Matthew [4:8](#); Revelation [7:1](#). See [4:82](#); [68:1](#) and [39:5](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (79:1)

For my rendering of the adjurative particle wa as "Consider", see first half of note 23 on [74:32](#). - The early commentators differ widely in their explanations of verses 1-5 of this surah. The most popular interpretation is based on the view that the descriptive participles an-nazi'at, an-nashitat, as-sabihat, as-sabiqat and al-mudabbirat refer to angels and their activities with regard to the souls of the dying: an interpretation categorically rejected by Abu Muslim al-Isfahani, who - as mentioned by Razi - points out that the angels are never referred to in the Qur'an in the female gender, as is the case in the above five participles, and that the present passage cannot be an exception. Almost equally unconvincing - because somewhat laboured - are the explanations which link those five participles to the souls of the dying, or to warriors engaged in holy war, or to war-mounts, and so forth. The clearest and simplest interpretation is that advanced by Qatadah (as quoted by Tabari and Baghawi) and Al-Hasan al-Basri (quoted by Baghawi and Razi), who maintain that what is meant in this passage are the

stars - including the sun and the moon - and their movements in space: and this interpretation is fully in tune with many other passages in the Qur'an in which the harmony of those celestial bodies in their multiform orbits and graded speeds is cited as an evidence of God's planning and creativeness. In accordance with this interpretation, the participle an-nazi'at occurring in the first verse denotes the daily "ascending" or "rising" of the stars, while their subsequent "setting" is indicated by the expression gharqan, which comprises the two concepts of "drowning" (i.e., disappearing) and, tropically, of the "completeness" of this daily phenomenon (Zamakhshari).

Muhammad Asad - End Note 2 (79:2)

I.e., passing from constellation to constellation (Zamakhshari).

Muhammad Asad - End Note 3 (79:4)

This is apparently an allusion to the different speeds of the orbiting stars (Al-Hasan and Abu Ubaydah, as quoted by Razi), as well as to the extent of their orbits in relation to one another.

Muhammad Asad - End Note 4 (79:6)

I.e., upon realizing the above-mentioned evidence of God's almightiness and, therefore, of man's subjection to His ultimate judgment.

Muhammad Asad - End Note 5 (79:12)

Implying derisively (Zamakhshari) that in such a case they would be proved wrong in what they now consider a "reasonable" assumption.

Muhammad Asad - End Note 6 (79:15)

Connecting with the preceding passage, the story of Moses (which appears in much greater detail in [20:9-98](#)) is cited here as an illustration of the fact that everyone will have to answer on Judgment Day for whatever he did in life, and that it is the main function of every prophet to make man aware of this responsibility.

Muhammad Asad - End Note 7 (79:16)

See note 9 on [20:12](#). - For the meaning of the particle idh at the beginning of this sentence, rendered by me as "Lo!", see surah 2, note 21.

Muhammad Asad - End Note 8 (79:19)

Implying that so long as man is not fully aware of the existence of God, he cannot really discern between what is morally right or wrong; and since God is just, He does not punish anyone who has not yet attained to such a discernment (or, as expressed in the preceding sentence, "to [moral] purity"): cf. [6:31](#)- "thy Sustainer would never destroy a community for its wrongdoing so long as its people are still unaware [of the meaning of right and wrong]".

Muhammad Asad - End Note 9 (79:20)

Lit., "showed him the great wonder", i.e., of the guidance which God, in His measureless grace, offers even to the most recalcitrant sinner.

Muhammad Asad - End Note 10 (79:24)

Cf. [28:38](#) and the corresponding note 36. Pharaoh's claim to divine status is the cardinal sin whereby

"he has transgressed all bounds of what is right" (verse 17 above).

Muhammad Asad - End Note 11 (79:25)

Lit., "in the first [life]". See last sentence of [7:137](#) - "We utterly destroyed all that Pharaoh and his people had wrought, and all that they had built" - and the corresponding note 100.

Muhammad Asad - End Note 12 (79:27)

Lit., "or the heaven. . . ", etc. The "heaven" is here, as in many other places in the Qur'an, a metonym for "cosmic system" (cf. note 20 on [2:29](#)). The above verse is an echo of an earlier, more explicit passage - namely, [40:56-57](#), which should be read together with the corresponding notes 40 and 41. Both these passages refute the "man-centred" view of the universe by pointing out man's insignificance as compared with the vastness and complexity of the whole God-created universe.

Muhammad Asad - End Note 13 (79:28)

See [87:2](#), which is the earliest instance, in the chronology of Qur'anic revelation, of the use of the verb sawwa in the above sense.

Muhammad Asad - End Note 14 (79:31)

The term "pasture" (mar'a) connotes here, metonymically, all herbal produce suitable for consumption by man or animal (Razi).

Muhammad Asad - End Note 15 (79:33)

Implying (as in [80:24-32](#)) that man ought to be grateful to God, and should always be conscious of His being the Provider: hence the subsequent return of the discourse to the theme of resurrection and ultimate judgment.

Muhammad Asad - End Note 16 (79:36)

Cf. [26:91](#) - "will be laid open before those who had been lost in grievous error": thus reminding man that suffering in the hereafter ("hell") is the inevitable consequence of spiritual self-destruction through deliberate wrongdoing.

Muhammad Asad - End Note 17 (79:43)

Lit., "wherein [or "whereon"] art thou with regard to stating it (min dhikraha)?"

Muhammad Asad - End Note 18 (79:44)

Lit., "its utmost limit", i.e., the beginning and the end of all that can be known about it. Cf. [7:187](#) and the corresponding note 153.

Muhammad Asad - End Note 19 (79:46)

As in many other places in the Qur'an (e.g., in [2:259](#), [17:52](#), [18:19](#), [20:103-104](#), [23:112-113](#), [30:55](#) etc.), this is a subtle indication of the illusory, earthbound nature of man's concept of "time" - a concept which, we are told, will lose all its meaning in the context of the ultimate reality comprised in the term "hereafter" (al-akhirah).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (79:1)

Pearls from the ocean, people from repression

Shabbir Ahmed - End Note 2 (79:7)

The oppressors are shaken up again and again

Shabbir Ahmed - End Note 3 (79:11)

These two verses can also be understood pertaining to this life. Former state and crumbling bones: As they were before getting rich on others' labor

Shabbir Ahmed - End Note 4 (79:15)

Such a Revolution occurred in his times. [20:9-98](#)

Shabbir Ahmed - End Note 5 (79:16)

[18:60-64](#), [20:12](#)

Shabbir Ahmed - End Note 6 (79:18)

Zaku = Grow in goodness = Develop the 'self' = Get rid of evil behavior = Attain purity = Improve in conduct = Prime the 'self' for actualization

Shabbir Ahmed - End Note 7 (79:20)

[20:23](#)

Shabbir Ahmed - End Note 8 (79:30)

Dhahaha entails all the meanings rendered [21:30](#), [41:11](#)

Shabbir Ahmed - End Note 9 (79:35)

[53:39](#), [56:63-73](#)

Shabbir Ahmed - End Note 10 (79:36)

'Jaheem' = Insurmountable Barrier. He failed to prime his own 'self' for continued progress. [29:54](#), [39:48](#), [82:16](#)

Shabbir Ahmed - End Note 11 (79:38)

Hayat-id-duniya = Life of this world = Short term = Instant gains = Disregard of the life to come

Shabbir Ahmed - End Note 12 (79:43)

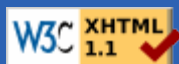
[7:187](#), [33:63](#), [42:17](#)

Shabbir Ahmed - End Note 13 (79:44)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 80:1 He frowned and turned away.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 80:1 He frowned and turned away.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 80:1 HE FROWNED and turned away
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 80:1 He (Muhammad) frowned and turned away.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 80:1 Would he (the caller to truth) frown and turn away,
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 80:1 AAabasa watawalla
A	بسم الله الرحمن الرحيم 80:1 عيس وتولى
Edip-Layth	80:2 When the blind one came to him.
The Monotheist Group	80:2 When the blind one came to him.
Muhammad Asad	80:2 because the blind man approached him! ¹

Rashad Khalifa	80:2 When the blind man came to him.		
Shabbir Ahmed	80:2 For, the blind man approached him?		
Transliteration	80:2 An jaahu al-aAAma		
A	80:2 ان جاءه الاعمى		
Edip-Layth	80:3 What makes you know, perhaps he is seeking to purify?		
The Monotheist Group	80:3 And what makes you know, perhaps he is seeking to purify?		
Muhammad Asad	80:3 Yet for all thou didst know, [O Muhammad,] he might perhaps have grown in purity,		
Rashad Khalifa	80:3 How do you know? He may purify himself.		
Shabbir Ahmed	80:3 How could you know that he might have grown in goodness,		
Transliteration	80:3 Wama yudreeka laAAallahu yazzakka		
A	80:3 وما يدريك لعله يزكى		
Edip-Layth	80:4 Or to remember, so the remembrance will benefit him?		
The Monotheist Group	80:4 Or to remember, so the remembrance will benefit him?		
Muhammad Asad	80:4 or have been reminded [of the truth], and helped by this reminder.		
Rashad Khalifa	80:4 Or he may take heed, and benefit from the message.		
Shabbir Ahmed	80:4 Or that he be enlightened and the reminder might benefit him?		
Transliteration	80:4 Aw ya <th>th</th> akkaru fatanfaAAahu al <th>th</th> ikra	th	th
A	80:4 او يذكر فتتفعه الذكرى		
Edip-Layth	80:5 As for the one who was conceited;		
The Monotheist Group	80:5 As for the one who was rich.		
Muhammad Asad	80:5 Now as for him who believes himself to be self-sufficient ²		
Rashad Khalifa	80:5 As for the rich man.		
Shabbir Ahmed	80:5 As for him who considers himself in no need of guidance,		
Transliteration	80:5 Amma mani istaghna		
A	80:5 اما من استغنى		
Edip-Layth	80:6 To him you attended.		
The Monotheist Group	80:6 You were addressing yourself to him.		
Muhammad Asad	80:6 to him didst thou give thy whole attention,		
Rashad Khalifa	80:6 You gave him your attention.		
Shabbir Ahmed	80:6 To him you give attention.		
Transliteration	80:6 Faanta lahu ta _s adda		

A	
Edip-Layth	80:7 Why does it concern you that he does not want to purify?
The Monotheist Group	80:7 And why does it concern you that he does not want to purify?
Muhammad Asad	80:7 although thou art not accountable for his failure to attain to purity; ³
Rashad Khalifa	80:7 Even though you could not guarantee his salvation.
Shabbir Ahmed	80:7 Yet it is not your responsibility if he does not grow in goodness.
Transliteration	80:7 Wam <u>a</u> AAalayka all <u>a</u> yazzakk <u>a</u>
A	80:7 وما عليك الا يزكى
Edip-Layth	80:8 As for the one who came to you seeking.
The Monotheist Group	80:8 And as for the one who came to you seeking.
Muhammad Asad	80:8 but as for him who came unto thee full of eagerness
Rashad Khalifa	80:8 The one who came to you eagerly.
Shabbir Ahmed	80:8 But as for him who came to you in all eagerness,
Transliteration	80:8 Waamm <u>a</u> man j <u>a</u> aka yasAA <u>a</u>
A	80:8 واما من جاءك يسعى
Edip-Layth	80:9 While he was fearful.
The Monotheist Group	80:9 While he was fearful.
Muhammad Asad	80:9 and in awe [of God]
Rashad Khalifa	80:9 And is really reverent.
Shabbir Ahmed	80:9 And feared straying. ¹
Transliteration	80:9 Wahuwa yakhsh <u>a</u>
A	80:9 وهو يخشى
Edip-Layth	80:10 You were too preoccupied for him.
The Monotheist Group	80:10 You were too pre-occupied for him.
Muhammad Asad	80:10 him didst thou disregard!
Rashad Khalifa	80:10 You ignored him.
Shabbir Ahmed	80:10 You did disregard him.
Transliteration	80:10 Faanta AAanhu talahh <u>a</u>
A	80:10 فانت عنه تلهى
Edip-Layth	80:11 No, this is but a reminder.
The Monotheist Group	80:11 No, this is but a reminder.

Muhammad Asad	80:11 NAY, VERILY, these [messages] are but a reminder: 4
Rashad Khalifa	80:11 Indeed, this is a reminder.
Shabbir Ahmed	80:11 Nay, this is an Advisory.
Transliteration	80:11 Kalla innaha tathkiratun
A	80:11 كلا انها تذكرة
Edip-Layth	80:12 For whoever wills to remember.
The Monotheist Group	80:12 For whoever wills to remember.
Muhammad Asad	80:12 and so, whoever is willing may remember Him
Rashad Khalifa	80:12 Whoever wills shall take heed.
Shabbir Ahmed	80:12 So let him pay heed who will.
Transliteration	80:12 Faman shaa thakarahu
A	80:12 فمن شاء ذكره
Edip-Layth	80:13 In records which are honorable.
The Monotheist Group	80:13 In records which are honorable.
Muhammad Asad	80:13 in [the light of His] revelations blest with dignity,
Rashad Khalifa	80:13 In honorable scriptures.
Shabbir Ahmed	80:13 In Scrolls Dignified.
Transliteration	80:13 Fee suhufin mukarramatin
A	80:13 في صحف مكرمة
Edip-Layth	80:14 Exalted and pure.
The Monotheist Group	80:14 Raised and pure.
Muhammad Asad	80:14 lofty and pure,
Rashad Khalifa	80:14 Exalted and pure.
Shabbir Ahmed	80:14 Exalted, Purified.
Transliteration	80:14 MarfooAAatin mutahharatin
A	80:14 مرفوعة مطهرة
Edip-Layth	80:15 By the hands of scribes.
The Monotheist Group	80:15 By the hands of scribes.
Muhammad Asad	80:15 [borne] by the hands of messengers
Rashad Khalifa	80:15 (Written) by the hands of messengers.
Shabbir Ahmed	80:15 By the hands of scribes.
Transliteration	80:15 Bi-aydee safaratin

A	80:15 بایدی سفره
Edip-Layth	80:16 Honorable and righteous.
The Monotheist Group	80:16 Honorable and righteous.
Muhammad Asad	80:16 noble and most virtuous.
Rashad Khalifa	80:16 Who are honorable and righteous.
Shabbir Ahmed	80:16 Honorable and virtuous.
Transliteration	80:16 Kirāmin bararātīn
A	80:16 کرام برره
Edip-Layth	80:17 Woe to human being; how unappreciative!
The Monotheist Group	80:17 Mankind is killed for his rejection.
Muhammad Asad	80:17 [But only too often] man destroys himself: ⁵ how stubbornly does he deny the truth!
Rashad Khalifa	80:17 Woe to the human being; he is so unappreciative!
Shabbir Ahmed	80:17 Human being destroys himself by what makes him reject the truth.
Transliteration	80:17 Qutīla al-insānu mā akfarahu
A	80:17 قتل الانسن ما اکفره
Edip-Layth	80:18 From what did He create him?
The Monotheist Group	80:18 From what did He create him?
Muhammad Asad	80:18 [Does man ever consider] out of what substance [God] creates him?
Rashad Khalifa	80:18 What did He create him from?
Shabbir Ahmed	80:18 From what stuff has He created him?
Transliteration	80:18 Min ayyi shay-in khalaqahu
A	80:18 من ای شیء خلقه
Edip-Layth	80:19 From a seed He created him and designed him.
The Monotheist Group	80:19 From a seed He created him and molded him.
Muhammad Asad	80:19 Out of a drop of sperm He creates him, and thereupon determines his nature, ⁶
Rashad Khalifa	80:19 From a tiny drop, He creates him and designs him.
Shabbir Ahmed	80:19 From the male and the female gametes He created him, and then fashioned him in due proportion.
Transliteration	80:19 Min nuṭfatin khalaqahu faqaddarahu
A	80:19 من نطفه خلقه فقدره

Edip-Layth	80:20 Then the path He made easy for him.
The Monotheist Group	80:20 Then the path He made easy for him.
Muhammad Asad	80:20 and then makes it easy for him to go through life; ⁷
Rashad Khalifa	80:20 Then He points out the path for him.
Shabbir Ahmed	80:20 And then makes the way easy for him. ²
Transliteration	80:20 Thumma alssabeela yassarahu
A	80:20 ثم السبيل يسره
Edip-Layth	80:21 Then He made him die and buried him.
The Monotheist Group	80:21 Then He made him die and buried him.
Muhammad Asad	80:21 and in the end He causes him to die and brings him to the grave;
Rashad Khalifa	80:21 Then He puts him to death, and into the grave.
Shabbir Ahmed	80:21 Then causes him to die and brings him to disintegrated states. ³
Transliteration	80:21 Thumma amatahu faaqbarahu
A	80:21 ثم اماته فاقبره
Edip-Layth	80:22 Then if He wishes He resurrects him.
The Monotheist Group	80:22 Then if He wishes He resurrects him.
Muhammad Asad	80:22 and then, if it be His will, He shall raise him again to life,
Rashad Khalifa	80:22 When He wills, He resurrects him.
Shabbir Ahmed	80:22 Then, when He wills, He shall raise him to life again.
Transliteration	80:22 Thumma itha sha'a ansharahu
A	80:22 ثم اذا شاء انشره
Edip-Layth	80:23 Alas, he did not fulfill what He commanded him.
The Monotheist Group	80:23 Alas, when what has been ordained is complete.
Muhammad Asad	80:23 Nay, but [man] has never yet fulfilled what He has enjoined upon him! ⁸
Rashad Khalifa	80:23 He shall uphold His commandments.
Shabbir Ahmed	80:23 Nay, man did not fulfill what He enjoined upon him.
Transliteration	80:23 Kalla lamma yaqdi maamarahu
A	80:23 كلا لما يقض ما امره
Edip-Layth	80:24 Let the human being look to his provisions.
The Monotheist Group	80:24 Let man look to his provisions.
Muhammad Asad	80:24 Let man, then, consider [the sources of] his food:

Rashad Khalifa	80:24 Let the human consider his food!
Shabbir Ahmed	80:24 Let man consider his food. 4
Transliteration	80:24 Falyan <u>th</u> uri al-ins <u>anuila</u> <u>taAAa</u> mihi
A	80:24 فلينظر الانسن الى طعامه
Edip-Layth	80:25 We have poured the water abundantly.
The Monotheist Group	80:25 We have poured the water abundantly.
Muhammad Asad	80:25 [how it is] that We pour down water, pouring it down abundantly;
Rashad Khalifa	80:25 We pour the water generously.
Shabbir Ahmed	80:25 For that We pour down water in abundance.
Transliteration	80:25 Anna <u>s</u> abab <u>na</u> al <u>ma</u> <u>as</u> abb <u>an</u>
A	80:25 انا صببنا الماء صبا
Edip-Layth	80:26 Then We cracked the land with cracks.
The Monotheist Group	80:26 Then We breached the land with cracks.
Muhammad Asad	80:26 and then We cleave the earth [with new growth], cleaving it asunder,
Rashad Khalifa	80:26 Then we split the soil open.
Shabbir Ahmed	80:26 And then We split the earth, split and cleave.
Transliteration	80:26 Thumma shaqaq <u>na</u> al- <u>ar</u> <u>da</u> shaqq <u>an</u>
A	80:26 ثم شققنا الارض شقا
Edip-Layth	80:27 We made grow in it seeds.
The Monotheist Group	80:27 And We made grow in it seeds.
Muhammad Asad	80:27 and thereupon We cause grain to grow out of it,
Rashad Khalifa	80:27 We grow in it grains.
Shabbir Ahmed	80:27 And cause the grain to grow therein.
Transliteration	80:27 Faanbat <u>na</u> fee <u>ha</u> <u>h</u> abb <u>an</u>
A	80:27 فانبتنا فيها حبا
Edip-Layth	80:28 Grapes and pasture.
The Monotheist Group	80:28 And grapes and pasture.
Muhammad Asad	80:28 and vines and edible plants,
Rashad Khalifa	80:28 Grapes and pasture.
Shabbir Ahmed	80:28 And vineyards, and fresh vegetation.
Transliteration	80:28 WaAAinaban waqad <u>b</u> <u>an</u>
A	

Edip-Layth	80:29 Olives and palm trees.
The Monotheist Group	80:29 And olives and palm trees.
Muhammad Asad	80:29 and olive trees and date-palms,
Rashad Khalifa	80:29 Olives and palms.
Shabbir Ahmed	80:29 And olive trees and palm trees.
Transliteration	80:29 Wazaytoonān wanakhlan

A 80:29 وزيتونا ونخلا

Edip-Layth	80:30 Gardens in variety.
The Monotheist Group	80:30 And gardens in variety.
Muhammad Asad	80:30 and gardens dense with foliage,
Rashad Khalifa	80:30 A variety of orchards.
Shabbir Ahmed	80:30 And dense beautiful gardens.
Transliteration	80:30 Waḥada-iqa ghulban

A 80:30 وحدائق غلبأ

Edip-Layth	80:31 Fruits and vegetables.
The Monotheist Group	80:31 And fruits and vegetables.
Muhammad Asad	80:31 and fruits and herbage,
Rashad Khalifa	80:31 Fruits and vegetables.
Shabbir Ahmed	80:31 And fruits and grasses.
Transliteration	80:31 Wafākihātān waabbān

A 80:31 وفكهة وابأ

Edip-Layth	80:32 An enjoyment for you and your livestock.
The Monotheist Group	80:32 An enjoyment for you and your livestock.
Muhammad Asad	80:32 for you and for your animals to enjoy. 9
Rashad Khalifa	80:32 To provide life support for you and your animals.
Shabbir Ahmed	80:32 Provision for you and your cattle.
Transliteration	80:32 MataAAan lakum wali-anAAamikum

A 80:32 متعا لكم ولانعمكم

Edip-Layth	80:33 So when the screaming shout comes.
The Monotheist Group	80:33 So when the screaming shout comes.

Muhammad Asad	80:33 AND SO, ¹⁰ when the piercing call [of resurrection] is heard
Rashad Khalifa	80:33 Then, when the blow comes to pass.
Shabbir Ahmed	80:33 But when comes the Call,
Transliteration	80:33 Fa-itha jaati alssakhkhatu
A	80:33 فاذا جاءت الصاخة
Edip-Layth	80:34 The day when a person will run from his brother.
The Monotheist Group	80:34 The Day when a person will run from his brother.
Muhammad Asad	80:34 on a Day when everyone will [want to] flee from his brother,
Rashad Khalifa	80:34 That is the day when one flees from his brother.
Shabbir Ahmed	80:34 On the Day when man will flee even from his brother,
Transliteration	80:34 Yawma yafirru almaro min akheeh i
A	80:34 يوم يفر المرء من اخيه
Edip-Layth	80:35 His mother and father.
The Monotheist Group	80:35 And his mother and father.
Muhammad Asad	80:35 and from his mother and father,
Rashad Khalifa	80:35 From his mother and father.
Shabbir Ahmed	80:35 And his mother and his father,
Transliteration	80:35 Waommihi waabeehi
A	80:35 وامه وابيه
Edip-Layth	80:36 His mate and children.
The Monotheist Group	80:36 And his mate and children.
Muhammad Asad	80:36 and from his spouse and his children:
Rashad Khalifa	80:36 From his spouse and children.
Shabbir Ahmed	80:36 And his wife and his children.
Transliteration	80:36 Wasahibatihi wabaneehi
A	80:36 وصحبته وبنيه
Edip-Layth	80:37 For every person on that day is a matter that concerns him.
The Monotheist Group	80:37 For every person on that Day is a matter that concerns him.
Muhammad Asad	80:37 on that Day, to every one of them will his own state be of sufficient concern.
Rashad Khalifa	80:37 Each one of them, on that day, worries about his own destiny.
Shabbir Ahmed	80:37 To everyone on that Day will be enough his own concern.

Transliteration	80:37 Likulli imri-in minhum yawma-i <u>th</u> insha/nun yughneehi
A	80:37 لكل امرئ منهم يومئذ شأن يغنيه
Edip-Layth	80:38 On that day are faces which are openly displayed.
The Monotheist Group	80:38 Faces on that Day which are openly displayed.
Muhammad Asad	80:38 Some faces will on that Day be bright with happiness,
Rashad Khalifa	80:38 Some faces on that day will be happy.
Shabbir Ahmed	80:38 Some faces on that Day will be bright as dawn.
Transliteration	80:38 Wujoohun yawma-i <u>th</u> in musfiratun
A	80:38 وجوه يومئذ مسفرة
Edip-Layth	80:39 Laughing and seeking good news.
The Monotheist Group	80:39 Laughing and seeking good news.
Muhammad Asad	80:39 laughing, rejoicing at glad tidings.
Rashad Khalifa	80:39 Laughing and joyful.
Shabbir Ahmed	80:39 Laughing, rejoicing at good news.
Transliteration	80:39 <u>Dah</u> ikatun mustabshiratun
A	80:39 ضاحكة مستبشرة
Edip-Layth	80:40 Faces on that day with dust on them.
The Monotheist Group	80:40 And faces on that Day with dust on them.
Muhammad Asad	80:40 And some faces will on that Day with dust be covered,
Rashad Khalifa	80:40 Other faces, on that day, will be covered with misery.
Shabbir Ahmed	80:40 And some faces on that Day will have dust upon them,
Transliteration	80:40 Wawujoohun yawma-i <u>th</u> in AAalayhaghbaratun
A	80:40 ووجوه يومئذ عليها غبرة
Edip-Layth	80:41 Being burdened by remorse.
The Monotheist Group	80:41 Being burdened by remorse.
Muhammad Asad	80:41 with darkness overspread:
Rashad Khalifa	80:41 Overwhelmed by remorse.
Shabbir Ahmed	80:41 With gloom overspread.
Transliteration	80:41 Tarhaquh <u>a</u> qataratun
A	80:41 ترهقها قفرة
Edip-Layth	80:42 Those are the ingrates, the wicked.
The Monotheist Group	

	80:42 Those are the rejecters, the wicked.
Muhammad Asad	80:42 these, these will be the ones who denied the truth and were immersed in iniquity!
Rashad Khalifa	80:42 These are the wicked disbelievers.
Shabbir Ahmed	80:42 These, these will be the ones who denied the truth and divided humanity.
Transliteration	80:42 Olā-ika humu alkafaratu alfajaratu
A	80:42 أولئك هم الكفرة الفجرة

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (80:2)

One day, as recorded in many well-authenticated Traditions, the Prophet was engrossed in a conversation with some of the most influential chieftains of pagan Mecca, hoping to convince them - and, through them, the Meccan community at large - of the truth of his message. At that point, he was approached by one of his followers, the blind Abd Allah ibn Shurayh - known after his grandmother's name as Ibn Umm Maktum - with the request for a repetition or elucidation of certain earlier passages of the Qur'an. Annoyed by this interruption of what he momentarily regarded as a more important endeavour, Muhammad "frowned and turned away" from the blind man - and was immediately, there and then, reproved by the revelation of the first ten verses of this surah. In later years he often greeted Ibn Umm Maktum with these words of humility: "Welcome unto him on whose account my Sustainer has rebuked me (atabani)!" Indirectly, the sharp Qur'anic rebuke (stressed, in particular, by the use of the third-person form in verses 1-2) implies, firstly, that what would have been a minor act of discourtesy on the part of an ordinary human being, assumed the aspect of a major sin, deserving a divine rebuke, when committed by a prophet; and, secondly, it illustrates the objective nature of the Qur'anic revelation: for, obviously, in conveying God's reproof of him to the world at large, the Prophet "does not speak out of his own desire" (cf. 53:3).

Muhammad Asad - End Note 2 (80:5)

I.e., who does not feel the need of divine guidance: a reference to the arrogant pagan chieftains with whom the Prophet was conversing.

Muhammad Asad - End Note 3 (80:7)

Lit., "it is not upon thee (alayka) that he does not attain to purity".

Muhammad Asad - End Note 4 (80:11)

Sc., of the existence and omnipotence of God. The Qur'an is described here, as in many other places, as "a reminder" because it is meant to bring man's instinctive - though sometimes hazy or unconscious

- realization of God's existence into the full light of consciousness. (Cf. [7:172](#) and the corresponding note 139.)

Muhammad Asad - End Note 5 (80:17)

For my rendering of qutila as "he destroys himself", see surah 74, note 9.

Muhammad Asad - End Note 6 (80:19)

I.e., in accordance with the organic functions which man's body and mind are to fulfil, and the natural conditions to which he will have to adapt himself. Verses 18-22, although formulated in the past tense, obviously describe a recurrent phenomenon.

Muhammad Asad - End Note 7 (80:20)

Lit., "He makes easy the way for him". This is an allusion to man's being endowed with the intellectual equipment enabling him to discern between good and evil and to make fruitful use of the opportunities offered to him by his earthly environment.

Muhammad Asad - End Note 8 (80:23)

In other words, man has failed to make adequate use of the intellectual and spiritual endowment referred to in verse 20. Whereas some commentators are of the opinion that this relates only to the type of man spoken of in verse 17 above, others maintain, with greater plausibility, that it is a reference to man in general - thus: "No human being has ever fulfilled all that was imposed on him as a [moral] duty" (Mujahid, as quoted by Tabari, with a similar statement attributed by Baghawi to Al-Hasan al-Basri); or "From the time of Adam to this time, no human being has ever been free of shortcomings" (Zamakhshari, Baghawi). This is in tune with the Qur'anic doctrine that perfection is an attribute of God alone.

Muhammad Asad - End Note 9 (80:32)

The implication is that man ought to be grateful for all this God-given bounty, but as a rule is not: and this connects with the subsequent evocation of the Day of Resurrection, already hinted at in the reference to the recurring phenomenon of life-renewal.

Muhammad Asad - End Note 10 (80:33)

I.e., as God is able to bring forth new life out of a seemingly dead earth, so is He able to resurrect the dead.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (80:9)

[2:2](#)

Shabbir Ahmed - End Note 2 (80:20)

Endowed him with faculties

Shabbir Ahmed - End Note 3 (80:21)

Qabr = Grave = Disintegrated state = The prolonged state of sleep between physical death and

Resurrection. [36:52](#)

Shabbir Ahmed - End Note 4 (80:24)

His own food has involved so many hands from the soil to the mouth. He must share the provision with others

Best viewed using your own brain

Tested on 1024x768 resolution with  FIREFOX 2

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 81:1 When the sun is rolled.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 81:1 When the sun implodes.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 81:1 HEN THE SUN is shrouded in darkness,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 81:1 When the sun is rolled.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 81:1 When the Sun is folded up. ¹
Transliteration	Bismi All <u>a</u> hi al <u>r</u> rah <u>m</u> ani al <u>r</u> rah <u>e</u> emi 81:1 I <u>t</u> ha alshshamsu kuwwirat
A	بسم الله الرحمن الرحيم 81:1 اذا الشمس كورت
Edip-Layth	81:2 When the stars fade away.
The Monotheist Group	81:2 And when the stars cannot be seen.
Muhammad Asad	81:2 and when the stars lose their light,

Rashad Khalifa	81:2 The stars are crashed into each other.
Shabbir Ahmed	81:2 And when the stars lose their glow. ²
Transliteration	81:2 Wa-i <u>tha</u> alInnujoomu inkadarat
A	81:2 واذا النجوم انكدرت
Edip-Layth	81:3 When the mountains are moved.
The Monotheist Group	81:3 And when the mountains are made to move.
Muhammad Asad	81:3 and when the mountains are made to vanish, ¹
Rashad Khalifa	81:3 The mountains are wiped out.
Shabbir Ahmed	81:3 When the mountains are moved. ³
Transliteration	81:3 Wa-i <u>tha</u> aljib <u>alu</u> suyyirat
A	81:3 واذا الجبال سيرت
Edip-Layth	81:4 When the reproduction is ended.
The Monotheist Group	81:4 And when the reproduction is ended.
Muhammad Asad	81:4 and when she-camels big with young, about to give birth, are left untended,
Rashad Khalifa	81:4 The reproduction is halted.
Shabbir Ahmed	81:4 When the she-camels, ten months with the young, are abandoned. ⁴
Transliteration	81:4 Wa-i <u>tha</u> alAAish <u>aru</u> AAu <u>tt</u> ilat
A	81:4 واذا العشار عطلت
Edip-Layth	81:5 When the beasts are gathered.
The Monotheist Group	81:5 And when the beasts are gathered.
Muhammad Asad	81:5 and when all beasts are gathered together, ²
Rashad Khalifa	81:5 The beasts are summoned.
Shabbir Ahmed	81:5 When the wild beasts are herded together. ⁵
Transliteration	81:5 Wa-i <u>tha</u> alwu <u>hu</u> ooshu <u>h</u> ushirat
A	81:5 واذا الوحوش حشرت
Edip-Layth	81:6 When the seas are made to boil.
The Monotheist Group	81:6 And when the seas are made to boil.
Muhammad Asad	81:6 and when the seas boil over,
Rashad Khalifa	81:6 The oceans are set aflame.
Shabbir Ahmed	81:6 When the seas bustle with ships.
Transliteration	81:6 Wa-i <u>tha</u> albi <u>ha</u> ru sujji <u>r</u> at

81:6 واذا البحار سجرت

A	
Edip-Layth	81:7 When the persons are paired. ¹
The Monotheist Group	81:7 And when the souls are paired.
Muhammad Asad	81:7 and when all human beings are coupled [with their deeds], ³
Rashad Khalifa	81:7 The souls are restored to their bodies.
Shabbir Ahmed	81:7 When the people intermingle. ⁶
Transliteration	81:7 Wa-i <u>tha</u> alnnufoosu zuwwijat

81:7 واذا النفوس زوجت

Edip-Layth	81:8 When the girl killed in infancy is asked,
The Monotheist Group	81:8 And when the girl killed in infancy is asked,
Muhammad Asad	81:8 and when the girl-child that was buried alive is made to ask
Rashad Khalifa	81:8 The girl who was buried alive is asked:
Shabbir Ahmed	81:8 When the little girl that was buried alive is made to ask -
Transliteration	81:8 Wa-i <u>tha</u> almawoodatu su-ilat

81:8 واذا الموءدة سئلت

Edip-Layth	81:9 "For what crime was she killed?"
The Monotheist Group	81:9 "For what crime was she killed?"
Muhammad Asad	81:9 for what crime she had been slain, ⁴
Rashad Khalifa	81:9 For what crime was she killed?
Shabbir Ahmed	81:9 For what crime she was slain. ⁷
Transliteration	81:9 Bi-ayyi <u>than</u> bin qutilat

81:9 باى ذنب قتلت

Edip-Layth	81:10 When the records are displayed.
The Monotheist Group	81:10 And when the records are displayed.
Muhammad Asad	81:10 and when the scrolls [of men's deeds] are unfolded,
Rashad Khalifa	81:10 The records are made known.
Shabbir Ahmed	81:10 And when the papers are published widely.
Transliteration	81:10 Wa-i <u>tha</u> al <u>ssuh</u> ufunushirat

81:10 واذا الصحف نشرت

Edip-Layth	81:11 When the sky is removed.
The Monotheist Group	

	81:11 And when the sky is removed.
Muhammad Asad	81:11 and when heaven is laid bare,
Rashad Khalifa	81:11 The heaven is removed.
Shabbir Ahmed	81:11 When the sky is unveiled. 8
Transliteration	81:11 Wa-i th a alssamao kushiṭat
A	81:11 واذا السماء كُشِطَتْ
Edip-Layth	81:12 When hell is ignited.
The Monotheist Group	81:12 And when Hell is ignited.
Muhammad Asad	81:12 and when the blazing fire [of hell] is kindled bright,
Rashad Khalifa	81:12 Hell is ignited.
Shabbir Ahmed	81:12 When the Blazing fire is increased in ferocity. 9
Transliteration	81:12 Wa-i th a aljaḥeemu suAAAAirat
A	81:12 واذا الجحيم سعرت
Edip-Layth	81:13 When Paradise is made near.
The Monotheist Group	81:13 And when Paradise is made near.
Muhammad Asad	81:13 and when paradise is brought into view:
Rashad Khalifa	81:13 Paradise is presented.
Shabbir Ahmed	81:13 When the Paradise is brought near. 10
Transliteration	81:13 Wa-i th a aljannatu ozlifat
A	81:13 واذا الجنة ازلفت
Edip-Layth	81:14 Every person will know what it had done!
The Monotheist Group	81:14 Every soul will know what it had done!
Muhammad Asad	81:14 [on that Day] every human being will come to know what he has prepared [for himself].
Rashad Khalifa	81:14 Every soul will know everything it brought.
Shabbir Ahmed	81:14 (Then) every 'self' will see what it has prepared.
Transliteration	81:14 AAalimat nafsun m <u>a</u> aḥḍarat
A	81:14 علمت نفس ما احضرت
Edip-Layth	81:15 So, I swear by the collapsing/elusive stars. 3
The Monotheist Group	81:15 So I do swear by the planets that move away.
Muhammad Asad	81:15 BUT NAY! I call to witness the revolving stars,
	God's Messenger of the Covenant

Rashad Khalifa	81:15 I solemnly swear by the galaxies.
Shabbir Ahmed	81:15 Oh, but I call to witness the revolving planets.
Transliteration	81:15 Fal <u>a</u> oqsimu bi <u>al</u> khunnasi
A	81:15 فلا أقسم بالخنس
Edip-Layth	81:16 That run and hide.
The Monotheist Group	81:16 Running in their orbits.
Muhammad Asad	81:16 the planets that run their course and set,
Rashad Khalifa	81:16 Precisely running in their orbits.
Shabbir Ahmed	81:16 The stars which rise and set in their orbits.
Transliteration	81:16 Aljaw <u>a</u> ri alkunnasi
A	81:16 الجوار الكنس
Edip-Layth	81:17 The night when it passes.
The Monotheist Group	81:17 And the night when it passes.
Muhammad Asad	81:17 and the night as it darkly falls,
Rashad Khalifa	81:17 By the night as it falls.
Shabbir Ahmed	81:17 And the Night as it slowly closes upon.
Transliteration	81:17 Wa <u>al</u> layli i <u>th</u> a AAasAAasa
A	81:17 والليل اذا عسعس
Edip-Layth	81:18 The morning when it breathes.
The Monotheist Group	81:18 And the morning when it breathes.
Muhammad Asad	81:18 and the morn as it softly breathes:
Rashad Khalifa	81:18 And the morn as it breathes.
Shabbir Ahmed	81:18 And the fresh breath of the morning.
Transliteration	81:18 Wa <u>al</u> ssubhi i <u>th</u> atanaffasa
A	81:18 والصبح اذا تنفس
Edip-Layth	81:19 It is the saying of an honorable messenger.
The Monotheist Group	81:19 It is the saying of an honorable messenger.
Muhammad Asad	81:19 behold, this [divine writ] is indeed the [inspired] word of a noble apostle, ⁵
Rashad Khalifa	81:19 This is the utterance of an honorable messenger.
Shabbir Ahmed	81:19 This is the revealed Word in the dialect of a noble messenger. ¹¹
Transliteration	81:19 Innahu laqawlu rasoolin kareem <u>in</u>

A	81:19 انه لقول رسول كريم
Edip-Layth	81:20 With power and influence from the One of the throne.
The Monotheist Group	81:20 With power and influence from the One of the throne.
Muhammad Asad	81:20 with strength endowed, secure with Him who in almightiness is enthroned ⁶
Rashad Khalifa	81:20 Authorized by the Possessor of the Throne, fully supported.
Shabbir Ahmed	81:20 Strengthened by Him Who is enthroned in His Almightyness of Supreme Control.
Transliteration	81:20 <u>Thee</u> quwwatin AAinda <u>thee</u> alAAarshi makeen in
A	81:20 ذى قوة عند ذى العرش مكين
Edip-Layth	81:21 Obeyed, and trustworthy.
The Monotheist Group	81:21 Obeyed, and trustworthy.
Muhammad Asad	81:21 [the word] of one to be heeded, and worthy of trust!
Rashad Khalifa	81:21 He shall be obeyed and trusted.
Shabbir Ahmed	81:21 (The messenger is) to be obeyed and trusted.
Transliteration	81:21 Mu <u>ta</u> AAin thamma ameen in
A	81:21 مطاع ثم امين
Edip-Layth	81:22 Your friend is not crazy.
The Monotheist Group	81:22 And your friend is not crazy.
Muhammad Asad	81:22 For, this fellow-man of yours is not a madman: ⁷
Rashad Khalifa	81:22 Your friend (Rashad) is not crazy.
Shabbir Ahmed	81:22 This fellow-man of yours is not a madman.
Transliteration	81:22 Wama <u>sah</u> ibukum bimajnoon in
A	81:22 وما صاحبكم بمجنون
Edip-Layth	81:23 He saw him by the clear horizon. ⁴
The Monotheist Group	81:23 And he saw him by the clear horizon.
Muhammad Asad	81:23 he truly beheld [the angel - beheld] him on the clear horizon; ⁸
Rashad Khalifa	81:23 He saw him at the high horizon.
Shabbir Ahmed	81:23 He has found wisdom at the highest horizon. ¹²
Transliteration	81:23 Walaqad ra <u>ghu</u> bialofuqialmubeeni
A	81:23 ولقد رءاه بالافق المبين
Edip-Layth	81:24 He has no knowledge of the future.

The Monotheist Group	81:24 And he has no knowledge of the future.
Muhammad Asad	81:24 and he is not one to begrudge others the knowledge [of whatever has been revealed to him] out of that which is beyond the reach of human Perception. ⁹
Rashad Khalifa	81:24 He is not holding back any news.
Shabbir Ahmed	81:24 And he withholds not in secret the least bit of the revelation.
Transliteration	81:24 Wama huwa AAala alghaybi bidaneenin
A	81:24 وما هو على الغيب بضنين
Edip-Layth	81:25 It is not the saying of an outcast devil.
The Monotheist Group	81:25 And it is not the saying of an outcast devil.
Muhammad Asad	81:25 Nor is this [message] the word of any satanic force accursed. ¹⁰
Rashad Khalifa	81:25 It is not the talk of a rejected devil.
Shabbir Ahmed	81:25 Nor is it the utterance of a rejected satanic force. ¹³
Transliteration	81:25 Wama huwa biqawli shaytaninrajeemin
A	81:25 وما هو بقول شيطان رجيم
Edip-Layth	81:26 So where will you go?
The Monotheist Group	81:26 So where will you go?
Muhammad Asad	81:26 Whither, then, will you go?
Rashad Khalifa	81:26 Now then, where will you go?
Shabbir Ahmed	81:26 Which way, then, are you going?
Transliteration	81:26 Faayna tathaboona
A	81:26 فإين تذهبون
Edip-Layth	81:27 It is but a reminder for the worlds.
The Monotheist Group	81:27 It is but a reminder for the worlds.
Muhammad Asad	81:27 This [message] is no less than a reminder to all mankind
Rashad Khalifa	81:27 This is a message for all the people.
Shabbir Ahmed	81:27 This message is no less than a reminder and giver of eminence to all mankind.
Transliteration	81:27 In huwa illa thikrun liAAalameena
A	81:27 ان هو الا ذكر للعلمين
Edip-Layth	81:28 For whomever of you wishes to be straight.
The Monotheist Group	81:28 For whomever of you wishes to be straight.
Muhammad Asad	81:28 to everyone of you who wills to walk a straight way.

Rashad Khalifa	81:28 For those who wish to go straight.
Shabbir Ahmed	81:28 Unto everyone of you who wills to live upright. 14
Transliteration	81:28 Liman shāa minkum an yastaqeeṁ a
A	81:28 لمن شاء منكم ان يستقيم
Edip-Layth	81:29 You cannot will anything except if God also wills, the Lord of the worlds. 5
The Monotheist Group	81:29 And you cannot will anything except if God also wills, the Lord of the worlds.
Muhammad Asad	81:29 But you cannot will it unless God, the Sustainer of all the worlds, wills [to show you that way]. 11
Rashad Khalifa	81:29 Whatever you will is in accordance with the will of GOD, Lord of the universe.
Shabbir Ahmed	81:29 But you cannot will it unless you abide by the laws of the Lord of the worlds. 15
Transliteration	81:29 Wama tashaʿoona illa anyashaa Allahu rabbu alAAalameena
A	81:29 وما تشاءون الا ان يشاء الله رب العلمين

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End Notes

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (81:1)

Monarchies come to an end

Shabbir Ahmed - End Note 2 (81:2)

Tribal dictatorships fall

Shabbir Ahmed - End Note 3 (81:3)

The 'great ones' lose their stronghold on the masses. 20:105, 56:5, 78:20

Shabbir Ahmed - End Note 4 (81:4)

A she-camel about to deliver the young has been a precious commodity, but the camel will lose much importance, and means of transportation will change

Shabbir Ahmed - End Note 5 (81:5)

The nomads and even the cannibals civilize and lead an organized collective life

Shabbir Ahmed - End Note 6 (81:7)

The world becomes small

Shabbir Ahmed - End Note 7 (81:9)

Women's rights will be restored

Shabbir Ahmed - End Note 8 (81:11)

The space sciences advance

Shabbir Ahmed - End Note 9 (81:12)

The guilty are swiftly apprehended

Shabbir Ahmed - End Note 10 (81:13)

A glimpse of it shows in the earthly life

Shabbir Ahmed - End Note 11 (81:19)

[44:58](#), [69:40](#)

Shabbir Ahmed - End Note 12 (81:23)

[53:1-7](#)

Shabbir Ahmed - End Note 13 (81:25)

Such as selfish desires

Shabbir Ahmed - End Note 14 (81:28)

[1:5](#)

Shabbir Ahmed - End Note 15 (81:29)

[4:88](#)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (81:3)

See [20:105-107](#) and the corresponding note 90; also note 63 on [14:48](#).

Muhammad Asad - End Note 2 (81:5)

I.e., when they crowd together in terror of the manifestation of the Last Hour, or as Mu'tazili commentators maintain - in order to be indemnified by God for man's cruelty to them (Razi). It is also said that the animals which were loved by human beings will live in the hereafter together with those who loved them (Zamakhshari). This interpretation is evidently based on [6:38](#) - "there is no beast that walks on earth and no bird that flies on its two wings which is not [God's] creature like yourselves" - followed almost immediately by the words, "Unto their Sustainer shall they [all] be gathered."

Muhammad Asad - End Note 3 (81:7)

I.e., when none will be able to divest himself of responsibility for his past deeds.

Muhammad Asad - End Note 4 (81:9)

The barbaric custom of burying female infants alive seems to have been fairly widespread in pre-Islamic Arabia, although perhaps not to the extent as has been commonly assumed. The motives were twofold: the fear that an increase of female offspring would result in economic burdens, as well as fear of the humiliation frequently caused by girls being captured by a hostile tribe and subsequently preferring their captors to their parents and brothers. Before Islam, one of the foremost opponents of this custom was Zayd ibn Amr ibn Nufayl, a cousin of Umar ibn al-Khattab and spiritually a precursor of Muhammad (cf. Bukhari, Fada'il Ashab an-Nabi on the authority of Abd Allah ibn Umar); he died shortly before Muhammad's call to prophethood (Fath al-Bari VII, 112). Another man, Sa'sa'ah ibn Najiyah at-Tamimi - grandfather of the poet Farazdaq - achieved equal fame as a saviour of infants thus condemned to death; he later embraced Islam. Ibn Khallikan (II, 197) mentions that Sa'sa'ah saved about thirty girls by paying ransom to their parents.

Muhammad Asad - End Note 5 (81:19)

By "calling to witness" certain natural phenomena which are familiar to man because of their permanent recurrence, attention is drawn to the fact that what we call "laws of nature" are but the observable elements of God's plan of creation - a plan in which His revelations (referred to in this and the subsequent verses) play a decisive role: and so, by implication, the divine writ granted to Muhammad is as intrinsically "natural" as any other phenomenon, concrete or abstract, in the realm of God's creation.

Muhammad Asad - End Note 6 (81:20)

Lit., "with Him of the throne of almightiness". It is to be noted that the Qur'anic term 'arsh - of which the above is the earliest occurrence in the order of revelation - invariably signifies God's absolute sovereignty and almightiness (cf. note 43 on [7:54](#)).

Muhammad Asad - End Note 7 (81:22)

See surah 68, note 3. The characterization of Muhammad as "this fellow-man of yours" is meant to stress his absolute humanness, and thus to counteract any possibility on the part of his followers to deify him. (See also note 150 on [7:184](#).)

Muhammad Asad - End Note 8 (81:23)

This is evidently a reference to the Prophet's vision of the Angel Gabriel which ended the break in revelation (fatrat al-wahy) mentioned in the introductory note to surah 74. See also [53:5](#) ff. and the corresponding notes.

Muhammad Asad - End Note 9 (81:24)

Sc., "and so he conveys this revelation to you".

Muhammad Asad - End Note 10 (81:25)

For my occasional rendering of shaytan as "satanic force", see first half of note 16 on [15:17](#).

Muhammad Asad - End Note 11 (81:29)

I.e., "you can will it only because God has willed to show you the right way by means of the positive instincts which He has implanted in you, as well as through the revelations which He has bestowed on His prophets": implying that the choice of the right way is open to everyone who is willing to avail himself of God's universal guidance. (Cf. a similar passage in [76:29-30](#).)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (81:7)

See [15:29](#) and [17:85](#).

Edip-Layth - End Note 3 (81:15)

For the meaning and function of the Quranic oaths, see [89:5](#).

Edip-Layth - End Note 4 (81:23)

See [53:1-18](#)

Edip-Layth - End Note 5 (81:29)

See [57:22-23](#).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 82:1 When the sky is cracked.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 82:1 When the sky is cracked.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 82:1 WHEN THE SKY is cleft asunder, ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 82:1 When the heaven is shattered.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 82:1 When the high atmosphere is shattered. ¹
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 82:1 Iṭḥa alssamao infatarat
A	بسم الله الرحمن الرحيم 82:1 اذا السماء انفطرت
Edip-Layth	82:2 When the planets are scattered.
The Monotheist Group	82:2 And when the planets are scattered.
Muhammad Asad	82:2 and when the stars are scattered,

Rashad Khalifa	82:2 The planets are scattered.
Shabbir Ahmed	82:2 When the planets are dispersed. ²
Transliteration	82:2 Wa-i <u>tha</u> alkawa <u>k</u> ibu intatharat
A	82:2 واذا الكواكب انتشرت
Edip-Layth	82:3 When the seas burst.
The Monotheist Group	82:3 And when the seas burst.
Muhammad Asad	82:3 and when the seas burst beyond their bounds,
Rashad Khalifa	82:3 The oceans are exploded.
Shabbir Ahmed	82:3 When the oceans overflow with traffic.
Transliteration	82:3 Wa-i <u>tha</u> albi <u>h</u> aru fujjirat
A	82:3 واذا البحار فجرت
Edip-Layth	82:4 When the graves are laid open.
The Monotheist Group	82:4 And when the graves are laid open.
Muhammad Asad	82:4 and when the graves are overturned
Rashad Khalifa	82:4 The graves are opened.
Shabbir Ahmed	82:4 And when the hidden things on earth are overturned. ³
Transliteration	82:4 Wa-i <u>tha</u> alqubo <u>o</u> ru buAAathirat
A	82:4 واذا القبور بعثرت
Edip-Layth	82:5 Then the person will know what it has brought forth and what it has left behind.
The Monotheist Group	82:5 Then the soul will know what it has brought forth and what it has left behind.
Muhammad Asad	82:5 every human being will [at last] comprehend, what he has sent ahead and what he has held back [in this world]. ²
Rashad Khalifa	82:5 Every soul will find out what caused it to advance, and what caused it to regress.
Shabbir Ahmed	82:5 Every Nafs ('self') will know what it has done and what it has left undone. ⁴
Transliteration	82:5 AAalimat nafsun m <u>a</u> qaddamatwaakhkharat
A	82:5 علمت نفس ما قدمت واخرت
Edip-Layth	82:6 O mankind, what has turned you arrogant against your Lord, the Most Generous?
The Monotheist Group	82:6 O man, what has turned you arrogant against your Lord, the Generous?
Muhammad Asad	82:6 O MAN! What is it that lures thee away from thy bountiful Sustainer, ³

Rashad Khalifa	<i>Reflect on God's Creations</i> 82:6 O you human being, what diverted you from your Lord Most Honorable?
Shabbir Ahmed	82:6 O Man! What has lured you away from your Sustainer, the Bountiful?
Transliteration	82:6 Ya ayyuha al-insanu magharraka birabbika alkareem i
A	82:6 يايها الانسن ما غرك بربك الكريم
Edip-Layth	82:7 The One who created you, then designed you, then proportioned you? ¹
The Monotheist Group	82:7 The One who created you, then evolved you, then made you upright?
Muhammad Asad	82:7 who has created thee, and formed thee in accordance with what thou art meant' to be, ⁴ and shaped thy nature in just proportions, ⁵
Rashad Khalifa	82:7 The One who created you, designed you, and perfected you.
Shabbir Ahmed	82:7 Who created you, then fashioned you, then proportioned you? ⁵
Transliteration	82:7 Allathee khalaqaka fasawwakafaAAadalaka
A	82:7 الذى خلقك فسوك فعدلك
Edip-Layth	82:8 In any which form He chose, He constructed you.
The Monotheist Group	82:8 In any which picture He chooses, He places you.
Muhammad Asad	82:8 having put thee together in whatever form He willed [thee to have]?
Rashad Khalifa	82:8 In whatever design He chose, He constructed it.
Shabbir Ahmed	82:8 Having shaped you and put you together well in accordance with His laws. (59:24)
Transliteration	82:8 Fee ayyi sooratin ma shaarakkabaka
A	82:8 فى اى صورة ما شاء ركبك
Edip-Layth	82:9 No, you are but deniers of the system.
The Monotheist Group	82:9 No, you are but deniers of the system.
Muhammad Asad	82:9 Nay, [O men,] but you [are lured away from God whenever you are tempted to] give the lie to [God's] Judgment! ⁶
Rashad Khalifa	82:9 Indeed, you disbelieve in the religion.
Shabbir Ahmed	82:9 Nay, but you deny the Judgment and the Divine System of life. ⁶
Transliteration	82:9 Kalla bal tukaththiboona bialIddeeni
A	82:9 كلا بل تكذبون بالدين
Edip-Layth	82:10 Over you are those who watch.
The Monotheist Group	82:10 And over you are those who watch.
Muhammad Asad	82:10 And yet, verily, there are ever-watchful forces over you,
Rashad Khalifa	82:10 Oblivious to the fact that there are

Shabbir Ahmed	82:10 There are above you guardians ever vigilant.
Transliteration	82:10 Wa-inna AAalaykum la <u>h</u> af <u>i</u> theena
A	82:10 وان عليكم لحفظين
Edip-Layth	82:11 Honorable scribes.
The Monotheist Group	82:11 Honorable scribes.
Muhammad Asad	82:11 noble, recording,
Rashad Khalifa	<i>(invisible) keepers around you.</i> 82:11 They are honest recorders.
Shabbir Ahmed	82:11 Noble, recording.
Transliteration	82:11 Kir <u>a</u> man ka <u>t</u> ibee <u>n</u> a
A	82:11 كراما كتبين
Edip-Layth	82:12 They know what you do.
The Monotheist Group	82:12 They know what you do.
Muhammad Asad	82:12 aware of whatever you do! ⁷
Rashad Khalifa	82:12 They record everything you do.
Shabbir Ahmed	82:12 They know whatever you do. ⁷
Transliteration	82:12 YaAAalamoona m <u>a</u> tafAAaloona
A	82:12 يعلمون ما تفعلون
Edip-Layth	82:13 The pious are in Paradise.
The Monotheist Group	82:13 The pious are in Paradise.
Muhammad Asad	82:13 Behold, [in the life to come] the truly virtuous: will indeed be in bliss,
Rashad Khalifa	82:13 Surely, the pious have deserved bliss.
Shabbir Ahmed	82:13 The virtuous who create room for others in the society, will be in bliss.
Transliteration	82:13 Inna al-abr <u>a</u> ra lafee naAAeemi <u>n</u>
A	82:13 ان الابرار لفي نعيم
Edip-Layth	82:14 The wicked are in hell.
The Monotheist Group	82:14 And the wicked are in Hell.
Muhammad Asad	82:14 whereas, behold, the wicked will indeed be in a blazing fire
Rashad Khalifa	82:14 While the wicked have deserved Hell.
Shabbir Ahmed	82:14 Those who split humanity will be in Fire. ⁸
Transliteration	82:14 Wa-inna alfu <u>j</u> ja lafee ja <u>h</u> eemi <u>n</u>
A	

Edip-Layth	82:15 They will enter it on the day of Deen.
The Monotheist Group	82:15 They will enter it on the Day of recompense.
Muhammad Asad	82:15 [a fire] which they shall enter on Judgment Day,
Rashad Khalifa	82:15 Will incur it on the Day of Judgment.
Shabbir Ahmed	82:15 They will be visibly exposed to it on the Day of Judgment.
Transliteration	82:15 Yaṣlawnaḥa yawma alddeeni

A 82:15 يصلونها يوم الدين

Edip-Layth	82:16 They will not be absent from it.
The Monotheist Group	82:16 And they will not be absent from it.
Muhammad Asad	82:16 and which they shall not [be able to] evade.
Rashad Khalifa	82:16 They never leave it.
Shabbir Ahmed	82:16 And will not be absent from there. ⁹
Transliteration	82:16 Wama hum AAanha bigha-ibeenā

A 82:16 وما هم عنها بغائبين

Edip-Layth	82:17 Do you know what the day of Deen is?
The Monotheist Group	82:17 And do you know what is the Day of recompense?
Muhammad Asad	82:17 And what could make thee conceive what that Judgment Day will be?
Rashad Khalifa	82:17 Awesome is the Day of Judgment.
Shabbir Ahmed	82:17 And what will enlighten you about the Day of Judgment?
Transliteration	82:17 Wama adraka ma yawmu alddeeni

A 82:17 وما ادرك ما يوم الدين

Edip-Layth	82:18 Then again, do you know what the day of Deen is?
The Monotheist Group	82:18 Then again, do you know what is the Day of recompense?
Muhammad Asad	82:18 And once again: What could make thee conceive what that Judgment Day will be? ⁸
Rashad Khalifa	82:18 What a day; the Day of Judgment!
Shabbir Ahmed	82:18 Again, what will enlighten you about the Day of Judgment?
Transliteration	82:18 Thumma ma adraka mayawmu alddeeni

A 82:18 ثم ما ادرك ما يوم الدين

Edip-Layth	82:19 The day when no person possesses anything for any other person, and the decision on that day is to God. ²
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The Monotheist Group	82:19 The Day when no soul possesses anything for any other soul, and the decision on that Day is to God.
Muhammad Asad	82:19 [It will be] a Day when no human being shall be of the least avail to another human being: for on that Day [it will become manifest that] all sovereignty is God's alone.
Rashad Khalifa	82:19 That is the day when no soul can help another soul, and all decisions, on that day, will belong to GOD.
Shabbir Ahmed	82:19 That is the Day when no one will have the power to help another. On that Day (it will become obvious) that all command belongs to God alone.
Transliteration	82:19 Yawma l <u>a</u> tamliku nafsun linafsinshay-an wa al-amru yawma-ith <u>i</u> n lill <u>a</u> hi
A	82:19 يوم لا تملك نفس لنفس شيئا والامر يومئذ لله

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (82:1)

An allusion to the Last Hour, when the world as known to man will come to an end and the ultimate reality of the hereafter will begin.

Muhammad Asad - End Note 2 (82:5)

I.e., what he has done and what he has omitted to do. An alternative rendering would be "what he has placed forward and what he has placed behind", i.e., what he prized more and what less in his erstwhile, subjective valuation. Thus, at the moment of resurrection man will suddenly understand the true motivations and moral implications of whatever he did - or consciously refrained from doing - during his life in this world: and this applies to all the good deeds he did and the sins he refrained from, as well as to all the sins he committed and the good deeds he failed to do.

Muhammad Asad - End Note 3 (82:6)

A rhetorical question implying that no human being is ever entirely immune against "that temptation to evil (fitnah) which does not befall only those among you who are bent on denying the truth" (see [8:25](#) and the corresponding note 25). The answer is given in verse 9 below.

Muhammad Asad - End Note 4 (82:7)

I.e., "endowed thee with all the qualities and abilities relevant to the exigencies of thy individual life and thy environment".

Muhammad Asad - End Note 5 (82:7)

Lit., "made thee proportionate", i.e., a being subject to physical needs and emotional urges, and at the same time endowed with intellectual and spiritual perceptions: in other words, a being in whom there is no inherent conflict between the demands of "the spirit and the flesh", since both these aspects of the human condition are - as stressed in the next verse - God-willed and, therefore, morally justified.

Muhammad Asad - End Note 6 (82:9)

In view of the fact that the whole of this passage is addressed to "man" or "men" in general, and not merely to deniers of the truth, I believe that the expression "you give the lie" does not, in this context, necessarily imply a conscious denial of God's ultimate judgment but rather, a tendency inherent in most human beings to close one's mind - occasionally or permanently, as the case may be - to the prospect of having to answer before God for one's doings: hence my rendering, "you are tempted to give the lie".

Muhammad Asad - End Note 7 (82:12)

The classical commentators are of the opinion that we have here a reference to the guardian angels who record, allegorically, all of men's deeds. However, another explanation has been suggested by me in my rendering of [50:16-23](#) and elaborated in the corresponding notes 11-16. In consonance with that interpretation, the "watchful force" (hafiz) set over every human being is his own conscience, which "records" all his motives and actions in his subconscious mind. Since it is the most precious element in man's psyche, it is described in verse 11 as "noble".

Muhammad Asad - End Note 8 (82:18)

For my rendering of thumma at the beginning of this verse as "And once again", see surah 6, note 31. The repetition of this rhetorical question is meant to indicate that man's intellect and imagination cannot possibly answer it, since what is described as the Day of Judgment will usher in a reality which as yet is wholly outside our human experience and, therefore, cannot be grasped conceptually: hence, only allegory - and our own emotional response to it - can give us an inkling of what that reality might be.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (82:1)

The conquest of Space will begin

Shabbir Ahmed - End Note 2 (82:2)

Some of them are counted and named

Shabbir Ahmed - End Note 3 (82:4)

The earth will be excavated for Archaeology. [100:9](#)

Shabbir Ahmed - End Note 4 (82:5)

Psychology will make strides

Shabbir Ahmed - End Note 5 (82:7)

[95:4](#)

Shabbir Ahmed - End Note 6 (82:9)

Deen = Divine System = Final Judgment = The Prescribed way of Life = Any religion

Shabbir Ahmed - End Note 7 (82:12)

verses 10, 11, 12, refer to the Divine Law of Requitat

Shabbir Ahmed - End Note 8 (82:14)

Faajir = One who creates schism = One who breaks unity

Shabbir Ahmed - End Note 9 (82:16)

[79:36](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (82:7)

See [4:119](#).

Edip-Layth - End Note 2 (82:19)

This is the only chapter that ends with the word Allah (God) and it occurs in the 19th verse as the 19th occurrence from the end of the Quran. For the context of the 19th occurrence of the word Allah from the beginning of the Quran see [2:55](#). For the Day of Judgment, see [1:4](#) and [74:46](#).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 83:1 Woe to those who cheat. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 83:1 Woe to those who cheat.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 83:1 WOE UNTO THOSE who give short measure:
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 83:1 Woe to the cheaters.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 83:1 Woe to the dealers in fraud!
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 83:1 Waylun lilmutaffifeena
A	بسم الله الرحمن الرحيم 83:1 ويل للمطففين
Edip-Layth	83:2 Those who when they are receiving any measure from the people, they take it in full.
The Monotheist Group	83:2 Those who when they are receiving any measure from the people, they take it in full.

Muhammad Asad	83:2 those who, when they are to receive their due from [other] people, demand that it be given in full
Rashad Khalifa	83:2 Who demand full measure when receiving from the people.
Shabbir Ahmed	83:2 Those who demand full measure when receiving from people.
Transliteration	83:2 Alla <u>th</u> eena i <u>th</u> a iktalooAAala alnnasi yastawfoona
A	83:2 الذين اذا اکتالوا على الناس يستوفون
Edip-Layth	83:3 When they are the ones giving measure or weight, they give less than due.
The Monotheist Group	83:3 And when they are the ones giving measure or weight, they give less than due.
Muhammad Asad	83:3 but when they have to measure or weigh whatever they owe to others, give less than what is due!
Rashad Khalifa	83:3 But when giving them the measures or weights, they cheat.
Shabbir Ahmed	83:3 But give less than due when giving them by measure or weight. (Or diminish the recompense of the laborer)
Transliteration	83:3 Wa-i <u>th</u> a kaloo <u>h</u> um aw wazanoohumyukhsiroona
A	83:3 واذا کالوهم او وزنوهم يخسرون
Edip-Layth	83:4 Do these not assume that they will be resurrected?
The Monotheist Group	83:4 Do these not assume that they will be resurrected
Muhammad Asad	83:4 Do they not know that they are bound to be raised from the dead
Rashad Khalifa	83:4 Do they not know that they will be resurrected?
Shabbir Ahmed	83:4 Do they not realize that they are bound to be raised again?
Transliteration	83:4 Ala ya <u>th</u> unnu ola-ikaannahum mabAAoothoona
A	83:4 الا یظن اولئک انهم مبعوثون
Edip-Layth	83:5 To a great day?
The Monotheist Group	83:5 To a great Day?
Muhammad Asad	83:5 [and called to account] on an awesome Day
Rashad Khalifa	83:5 On a tremendous day?
Shabbir Ahmed	83:5 Unto an Awesome Day.
Transliteration	83:5 Liyawmin AAa <u>th</u> eemin
A	83:5 لیوم عظیم
Edip-Layth	83:6 The day people will stand before the Lord of the worlds.
The Monotheist Group	83:6 The Day the people will stand before the Lord of the worlds.
Muhammad Asad	83:6 the Day when all men shall stand before the Sustainer of all the worlds?
Rashad Khalifa	

	83:6 That is the day when all people will stand before the Lord of the universe.
Shabbir Ahmed	83:6 The Day when all mankind will stand before the Lord of the worlds. ¹
Transliteration	83:6 Yawma yaqoomu alInnaasu lirabbialAAalameena
A	83:6 يوم يقوم الناس لرب العلمين
Edip-Layth	<i>Functions of the Numerically Coded Book</i> 83:7 No, the record of the wicked is in Sijjeen.
The Monotheist Group	83:7 No, the record of the wicked is in Sijjeen.
Muhammad Asad	83:7 NAY, VERILY, the record of the wicked is indeed [set down] in a mode inescapable! ²
Rashad Khalifa	83:7 Indeed, the book of the wicked is in Sijjeen.
Shabbir Ahmed	83:7 Nay, the record of the dividers of humanity is in Sijjeen.
Transliteration	83:7 Kalla inna kitaba alfujjarilafee sijjeenin
A	83:7 كلا ان كتب الفجار لفي سجين
Edip-Layth	83:8 Do you know what Sijjeen is?
The Monotheist Group	83:8 And do you know what is Sijjeen?
Muhammad Asad	83:8 And what could make thee conceive what that that mode inescapable will be?
Rashad Khalifa	<i>Numerically Structured Books</i> 83:8 Do you know what Sijjeen is?
Shabbir Ahmed	83:8 Ah! What will convey to you what Sijjeen is!
Transliteration	83:8 Wama adraka ma sijjeenun
A	83:8 وما ادرك ما سجين
Edip-Layth	83:9 A numbered record. ²
The Monotheist Group	83:9 A numbered record.
Muhammad Asad	83:9 A record [indelibly] inscribed!
Rashad Khalifa	83:9 A numerically structured book.
Shabbir Ahmed	83:9 A record indelibly inscribed. ²
Transliteration	83:9 Kitabun marqoomun
A	83:9 كتب مرقوم
Edip-Layth	83:10 Woes on that day to the deniers.
The Monotheist Group	83:10 Woe on that Day to the deniers.
Muhammad Asad	83:10 Woe on that Day unto those who give the lie to the truth
Rashad Khalifa	83:10 Woe on that day to the rejectors.

Shabbir Ahmed	83:10 Anguish on that Day for those who deny the truth!
Transliteration	83:10 Waylun yawma-i th in lilmukath th ibeena
A	83:10 ويل يومئذ للمكذبين
Edip-Layth	83:11 Those who denied the day of recompense. ³
The Monotheist Group	83:11 Those who denied the Day of recompense.
Muhammad Asad	83:11 those who give the lie to the [coming of] Judgment Day:
Rashad Khalifa	83:11 They do not believe in the Day of Judgment.
Shabbir Ahmed	83:11 Those who deny the Day of Judgment.
Transliteration	83:11 Allath ^h eena yukath th iboonabiyawmi alIddeeni
A	83:11 الذين يكذبون بيوم الدين
Edip-Layth	83:12 None will deny it except every transgressor who knows no bounds.
The Monotheist Group	83:12 And none will deny it except every transgressor who knows no bounds.
Muhammad Asad	83:12 for, none gives the lie to it but such as are wont to transgress against all that is [and are] immersed in sin: ³
Rashad Khalifa	83:12 None disbelieves therein except the transgressor, the sinful.
Shabbir Ahmed	83:12 And none denies it but he who drags down his own progress by crossing the bounds of reason. (The Law of Cause and Effect easily appeals to reason)
Transliteration	83:12 Wama yukath th ibu bihi illakullu muAAatadin atheemin
A	83:12 وما يكذب به الا كل معتد اثيم
Edip-Layth	83:13 When Our signs are recited to him, he says: "Tales of the ancients!"
The Monotheist Group	83:13 When Our verses are recited to him, he says: "Tales of the ancients!"
Muhammad Asad	83:13 [and so,] whenever Our messages are conveyed to them, they but say, "Fables of ancient times!"
Rashad Khalifa	83:13 When our revelations are recited to him, he says, "Tales from the past!"
Shabbir Ahmed	83:13 When Our messages are conveyed to him, he says, "These are stories of the by-gones."
Transliteration	83:13 Itha tutla AAalayhi ayatunaqala asateeru al-awwaleena
A	83:13 اذا تتلى عليه آياتنا قال اسطير الاولين
Edip-Layth	83:14 No, a covering has been placed on their hearts for what they have earned.
The Monotheist Group	83:14 No, a covering has been placed on their hearts for what they have earned.
Muhammad Asad	83:14 Nay, but their hearts are corroded by all [the evil] that they were wont to do! ⁴
Rashad Khalifa	83:14 Indeed, their hearts have become shielded by their sins.
Shabbir Ahmed	83:14 Nay, but their hearts get corroded by what they have earned. (2:7)

Transliteration	83:14 Kalla bal rana AAalaquloobihim ma kanoo yaksiboona
A	83:14 كلا بل ران على قلوبهم ما كانوا يكسبون
Edip-Layth	83:15 No, they will be blocked from their Lord on that day.
The Monotheist Group	83:15 No, they will be blocked from their Lord on that Day.
Muhammad Asad	83:15 Nay, verily, from [the grace of] their Sustainer shall they on that Day be debarred;
Rashad Khalifa	83:15 Indeed, they will be isolated, on that day, from their Lord.
Shabbir Ahmed	83:15 Nay, certainly, on that Day they will be veiled from (the light of) their Lord.
Transliteration	83:15 Kalla innahum AAan rabbihi yawma-i thinlama hjooboona
A	83:15 كلا انهم عن ربهم يومئذ لمحجوبون
Edip-Layth	83:16 Then they will be entered into the hell.
The Monotheist Group	83:16 Then they will be entered into the Hell.
Muhammad Asad	83:16 and then, behold, they shall enter the blazing fire
Rashad Khalifa	83:16 Then they will be thrown into Hell.
Shabbir Ahmed	83:16 Then, they will enter the Blazing fire. 3
Transliteration	83:16 Thumma innahum lasaloo aljaheemi
A	83:16 ثم انهم لصالوا الجحيم
Edip-Layth	83:17 Then it will be said, "This is what you used to deny!"
The Monotheist Group	83:17 Then it will be said: "This is what you used to deny!"
Muhammad Asad	83:17 and be told: "This is the [very thing] to which you were wont to give the lie!"
Rashad Khalifa	83:17 They will be told, "This is what you used to deny."
Shabbir Ahmed	83:17 And it will be said, "This is what you used to deny."
Transliteration	83:17 Thumma yuqalu hatha allatheekuntum bihi tukaththiboona
A	83:17 ثم يقال هذا الذى كنتم به تكدبون
Edip-Layth	83:18 No, the record of the pious is in Elliyeen.
The Monotheist Group	83:18 No, the record of the pious is in Elliyeen.
Muhammad Asad	83:18 NAY, VERILY - the record of the truly virtuous is [set down] in a mode most lofty! 5
Rashad Khalifa	83:18 Indeed, the book of the righteous will be in `Elleyyeen.
Shabbir Ahmed	83:18 Nay, the record of those who made room for others in the community is in 'Illiyyeen. 4
Transliteration	83:18 Kalla inna kitaba al-abrarilafee AAilliyyeena

A	83:18 كلا ان كتب الابرار لفي عليين
Edip-Layth	83:19 Do you know what Elliyeen is?
The Monotheist Group	83:19 And do you know what is Elliyeen?
Muhammad Asad	83:19 And what could make thee conceive what that mode most lofty will be?
Rashad Khalifa	83:19 Do you know what `Elleyyeen is?
Shabbir Ahmed	83:19 Ah! What will convey to you what 'Illyyeen is!
Transliteration	83:19 Wama <u>a</u> adra <u>k</u> a maAAailliyyoona
A	83:19 وما ادرك ما عليون
Edip-Layth	83:20 A numbered record.
The Monotheist Group	83:20 A numbered record.
Muhammad Asad	83:20 A record [indelibly] inscribed,
Rashad Khalifa	83:20 A numerically structured book.
Shabbir Ahmed	83:20 A record indelibly inscribed. 5
Transliteration	83:20 Kit <u>a</u> bun marqoom <u>u</u> n
A	83:20 كتب مرقوم
Edip-Layth	83:21 To be witnessed by those brought near.
The Monotheist Group	83:21 To be witnessed by those brought near.
Muhammad Asad	83:21 witnessed~ by all who have [ever] been drawn close unto God. 6
Rashad Khalifa	83:21 To be witnessed by those close to Me.
Shabbir Ahmed	83:21 These near ones (to God) find it open before them.
Transliteration	83:21 Yashhaduhu almuqarraboona
A	83:21 يشهده المقربون
Edip-Layth	83:22 The pious are in Paradise.
The Monotheist Group	83:22 The pious are in Paradise.
Muhammad Asad	83:22 Behold, [in the life to come] the truly virtuous will indeed be in bliss:
Rashad Khalifa	83:22 The righteous have deserved bliss.
Shabbir Ahmed	83:22 Those who made room in the society for others, certainly, they are in blissful delight.
Transliteration	83:22 Inna al-abra <u>r</u> a lafee naAAaeemi <u>n</u>
A	83:22 ان الابرار لفي نعيم
Edip-Layth	83:23 Upon luxurious furnishings, observing.

The Monotheist Group	83:23 Upon luxurious furnishings, observing.	
Muhammad Asad	83:23 [resting on couches, they will look up [to God]: ⁷	
Rashad Khalifa	83:23 On luxurious furnishings they watch.	
Shabbir Ahmed	83:23 On beautiful thrones, they will look up (to the Magnificent Kingdom. 76:20).	
Transliteration	83:23 AAala al-ara-iki yan <th>u</th> roona	u
A	83:23 على الارائك ينظرون	
Edip-Layth	83:24 You know in their faces the look of Paradise.	
The Monotheist Group	83:24 You know in their faces the look of Paradise.	
Muhammad Asad	83:24 upon their faces thou wilt see the brightness of bliss.	
Rashad Khalifa	83:24 You recognize in their faces the joy of bliss.	
Shabbir Ahmed	83:24 You will see their faces glitter with Delight.	
Transliteration	83:24 TaAArifu fee wujoohihim na ^r ata alInnaAAeemi	
A	83:24 تعرف في وجوههم نظرة النعيم	
Edip-Layth	83:25 They are given drink from a pure sealed vial.	
The Monotheist Group	83:25 They are given drink from a pure sealed vial.	
Muhammad Asad	83:25 They will be given a drink of pure wine whereon the seal [of God] will have been set,	
Rashad Khalifa	83:25 Their drinks will be spiced with nectar.	
Shabbir Ahmed	83:25 They will be given a refreshing drink of pure nectar, sealed.	
Transliteration	83:25 Yusqawna min ra ^h eeqin makhtoomin	
A	83:25 يسقون من رحيق مختوم	
Edip-Layth	83:26 Its seal will be of musk, so in that let those who are in competition compete.	
The Monotheist Group	83:26 Its seal will be of musk, so in that let those who are in competition compete.	
Muhammad Asad	83:26 pouring forth with a fragrance of musk. ⁸ To that [wine of paradise], then, let all such aspire as [are willing to] aspire to things of high account:	
Rashad Khalifa	83:26 Its spice is like musk. This is what the competitors should compete for.	
Shabbir Ahmed	83:26 The seal of it is musk. For all this, then, let every aspirant aspire.	
Transliteration	83:26 Khita ^m uhu miskun wafee <u>th</u> alikafalyatana ^f asi almutana ^f isoona	
A	83:26 ختمه مسك وفي ذلك فليتتافس المتنافسون	
Edip-Layth	83:27 Its taste will be special.	
The Monotheist Group	83:27 And its taste will be special.	

Muhammad Asad	83:27 for it is composed of all that is most exalting ⁹
Rashad Khalifa	83:27 Mixed into it will be special flavors.
Shabbir Ahmed	83:27 For, it consists of nobility. ⁶
Transliteration	83:27 Wamiz <u>a</u> juhu min tasneemin
A	83:27 ومزاجه من تسنيم
Edip-Layth	83:28 A spring from which those who are brought near will drink.
The Monotheist Group	83:28 A spring from which those who are brought near will drink.
Muhammad Asad	83:28 a source [of bliss] whereof those who are drawn close unto God shall drink. ¹⁰
Rashad Khalifa	83:28 From a spring that is reserved for those close to Me.
Shabbir Ahmed	83:28 A Spring from which the nearest (to God) drink. ⁷
Transliteration	83:28 AAaynan yashrabu bi <u>h</u> a almuqarraboona
A	83:28 عينا يشرب بها المقربون
Edip-Layth	83:29 Those who were criminals used to laugh at those who had acknowledged.
The Monotheist Group	83:29 Those who were criminals used to laugh at those who had believed.
Muhammad Asad	83:29 BEHOLD, those who have abandoned themselves to sin are wont to laugh at such as have attained to faith ¹¹
Rashad Khalifa	83:29 The wicked used to laugh at those who believed.
Shabbir Ahmed	83:29 Those who thrived on others' toil used to laugh at those who had attained belief.
Transliteration	83:29 Inna alla <u>t</u> heena ajramoo ka <u>n</u> oomina alla <u>t</u> heena a <u>m</u> anoo ya <u>d</u> hakoona
A	83:29 ان الذين اجرموا كانوا من الذين ءامنوا يضحكون
Edip-Layth	83:30 When they passed by them they used to wink to each other.
The Monotheist Group	83:30 And when they passed by them they used to wink to each other.
Muhammad Asad	83:30 and whenever they pass by them, they wink at one another [derisively];
Rashad Khalifa	83:30 When they passed by them, they used to poke fun.
Shabbir Ahmed	83:30 And whenever they passed by the believers they winked at each other in sarcasm. (Look, these people 'waste' their wealth and person on strangers)
Transliteration	83:30 Wa-i <u>t</u> ha marroo bihim yatag <u>h</u> amazoona
A	83:30 واذا مروا بهم يتغامزون
Edip-Layth	83:31 When they returned to their people, they would return jesting.
The Monotheist Group	83:31 And when they returned to their people, they would return jesting.

Muhammad Asad	83:31 and whenever they return to people of their own kind, they return full of jests;
Rashad Khalifa	83:31 When they got together with their people, they used to joke.
Shabbir Ahmed	83:31 And when they returned to their own people, they used to tell jokes about them.
Transliteration	83:31 Wa-i <u>tha</u> inqalaboo il <u>a</u> ahlihimuinqalaboo fakiheen <u>a</u>
A	83:31 واذا انقلبوا الى اهلهم انقلبوا فكهين
Edip-Layth	83:32 If they see them they say, "These are indeed misguided!"
The Monotheist Group	83:32 And if they see them they say: "These are indeed misguided!"
Muhammad Asad	83:32 and whenever they see those [who believe,] they say, "Behold, these [people] have indeed gone astray!"
Rashad Khalifa	83:32 Whenever they saw them, they said, "These people are far astray!
Shabbir Ahmed	83:32 And whenever they saw the believers they said, "These people have gone astray (wandering in unmarked valleys of life)."
Transliteration	83:32 Wa-i <u>tha</u> raawhum q <u>aloo</u> inna h <u>ola</u> -ilad <u>al</u> loona
A	83:32 واذا راوهم قالوا ان هولاء لضالون
Edip-Layth	83:33 But they were not sent over them as caretakers.
The Monotheist Group	83:33 But they were not sent over them as caretakers.
Muhammad Asad	83:33 And, withal, they have no call to watch over [the beliefs of] others. . . 13
Rashad Khalifa	83:33 "They have no such thing as (invisible) guards."
Shabbir Ahmed	83:33 Yet, they have not been sent as watchers over them.
Transliteration	83:33 Wam <u>a</u> orsiloo AAalayhim h <u>afith</u> een <u>a</u>
A	83:33 وما ارسلوا عليهم حفظين
Edip-Layth	83:34 Today, those who had acknowledged are laughing at the ingrates!
The Monotheist Group	83:34 And today, those who had believed are laughing at the rejecters!
Muhammad Asad	83:34 But on the Day [of Judgment], they who had attained to faith will [be able to] laugh at the [erstwhile] deniers of the truth: 14
Rashad Khalifa	83:34 Today, those who believed are laughing at the disbelievers.
Shabbir Ahmed	83:34 That Day those who have chosen to be graced with belief will be in a position to laugh at the deniers (but they would not. 7:43, 15:47)
Transliteration	83:34 Faalyawma all <u>a</u> th <u>een</u> a <u>a</u> manoomina alkuff <u>ari</u> ya <u>dh</u> akoona
A	83:34 فاليوم الذين ءامنوا من الكفار يضحكون
Edip-Layth	83:35 Upon the luxurious furnishings they are observing.
The Monotheist Group	83:35 Upon the luxurious furnishings they are observing.

Muhammad Asad	83:35 [for, resting in paradise] on couches, they will look on [and say to themselves]:
Rashad Khalifa	83:35 On luxurious furnishings they watch.
Shabbir Ahmed	83:35 On beautiful thrones, they will look up (to the Magnificent Kingdom 76:20)
Transliteration	83:35 AAala al-ara-iki yan <u>th</u> uroona
A	83:35 على الارائك ينظرون
Edip-Layth	83:36 Have the ingrates not been reprimanded for what they used to do?
The Monotheist Group	83:36 Have the rejecters not been reprimanded for what they used to do?
Muhammad Asad	83:36 "Are these deniers of the truth being [thus] requited for [aught but] what they were wont to do?"
Rashad Khalifa	83:36 Most assuredly, the disbelievers are requited for what they did.
Shabbir Ahmed	83:36 Are these deniers of the truth being returned anything but their own doings? 8
Transliteration	83:36 Hal thuwwiba alkuffaru ma kanooyafAAaloona
A	83:36 هل ثوب الكفار ما كانوا يفعلون

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (83:1)

For similar ethical reminders see the Old Testament, Deuteronomy [25:13-16](#).

Edip-Layth - End Note 2 (83:9)

The book that confounds the wicked like a prison (siggin), and serves the do-gooders as an elevator (illiyin), is described as kitabun marqum, that is, numbered book or numerical book. The wicked rejects it, while the good people witness its marvels.

Edip-Layth - End Note 3 (83:11)

The yawm ul-din is described as the day of Judgment. Those who believe that they will be saved by their idol's intercession are in denial of that day. See [74:46-48](#) and [1:4](#)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note (83:3)

Muhammad Asad - End Note 2 (83:7)

According to some of the greatest philologists (e.g., Abu Ubaydah, as quoted in the Lisan al-Arab), the term sijjin is derived from - or even synonymous with - the noun sijn, which signifies "a prison". Proceeding from this derivation, some authorities attribute to sijjin the tropical meaning of da'im, i.e., "continuing" or "lasting" (ibid.). Thus, in its metaphorical application to a sinner's "record", it is evidently meant to stress the latter's inescapable quality, as if its contents were lastingly "imprisoned", i.e., set down indelibly, with no possibility of escaping from what they imply: hence my rendering of the phrase fi sijjin as "[set down] in a mode inescapable". This interpretation is, to my mind, fully confirmed by verse 9 below.

Muhammad Asad - End Note 3 (83:12)

Implying that a denial of ultimate responsibility before God - and, hence, of His judgment - is invariably conducive to sinning and to transgression against all moral imperatives. (Although this and the next verse are formulated in the singular, I am rendering them in the plural inasmuch as this plurality is idiomatically indicated by the word kull before the descriptive participles mu'tad and athim, as well as by the use of a straight plural in verses 14 ff.)

Muhammad Asad - End Note 4 (83:14)

Lit., "that which they were earning has covered their hearts with rust": implying that their; persistence in wrongdoing has gradually deprived them of all consciousness of moral responsibility and, hence, of the ability to visualize the fact of God's ultimate judgment.

Muhammad Asad - End Note 5 (83:18)

I.e., in contrast to the record of the wicked (see verse 7 above). As regards the term 'illiyyun, it is said to be the plural of 'illi or 'illiyyah ("loftiness") or, alternatively, a plural which has no singular (Qamus, Taj al-'Arus); in either case it is derived from the verb 'ala, which signifies "[something] was [or "became"] high" or "lofty" or - tropically - "exalted": thus in the well-known idiomatic phrase, huwa min 'illiyyat qawmihi, "he is among the [most] exalted of his people". In view of this derivation, the plural 'illiyyun has evidently the intensive connotation of "loftiness upon loftiness" (Taj al-'Arus) or "a mode most lofty".

Muhammad Asad - End Note 6 (83:21)

I.e., by the prophets and saints of all times as well as by the angels.

Muhammad Asad - End Note 7 (83:23)

Cf. [7:23](#). As elsewhere in the Qur'an, the "couches" of the virtuous in paradise symbolize complete restfulness and inner fulfilment.

Muhammad Asad - End Note 8 (83:26)

Lit., "the end whereof (khitamuhu) will be musk". My rendering of the above phrase reflects the interpretation given to it by several authorities of the second generation of Islam, and by Abu Ubaydah ibn al-Muthanna (all of them quoted by Razi). The "pure wine" (rahiq) of the hereafter - which, contrary to the wine of this world, will carry "the seal" (i.e., the sanction) of God because "no headiness will be in it, and they will not get drunk thereon" ([37:47](#)) - is another symbol of paradise, alluding, by means of comparisons with sensations that can be experienced by man, to the otherworldly sensations of joy which, in a form intensified beyond all human imagination, are in store for the righteous. Some of the

great Muslim mystics (e.g., Jalal ad-Din Rumi) see in that "pure wine" an allusion to a spiritual vision of God: an interpretation which, I believe, is fully justified by the sequence.

Muhammad Asad - End Note 9 (83:27)

Whereas most of the classical commentators regard the infinitive noun *tasnim* as the proper name of one of the allegorical "fountains of paradise", or, alternatively, refrain from any definition of it, it seems to me that the derivation of *tasnim* from the verb *sannama* - "he raised [something]" or "made [it] lofty" - points, rather, to the effect which the "wine" of divine knowledge will have on those who "drink" of it in paradise. Hence, the *tabi'i* 'Ikrimah (as quoted by Razi) equates *tasnim* with *tashrif*, "that which is ennobling" or "exalting".

Muhammad Asad - End Note 10 (83:28)

Cf. [76:5-6](#) and the corresponding notes.

Muhammad Asad - End Note 11 (83:29)

In the original, verses 29-33 are in the past tense, as if viewed from the time-level of Judgment Day. However, since the preceding and the following passages (i.e., verses 18-28 and 34-36) are formulated in the future tense, verses 29-33 (which relate to life in this world) maybe adequately rendered in the present tense.

Muhammad Asad - End Note 12 (83:31)

Lit., "to their [own] people",

Muhammad Asad - End Note 13 (83:33)

Lit., "they have not been sent as watchers over them" - implying that none who is devoid of faith has the right to criticize the faith of any of his fellow-men.

Muhammad Asad - End Note 14 (83:34)

Speaking of the righteous, the Qur'an repeatedly stresses that on the Day of Judgment God "shall have removed whatever unworthy thoughts or feelings (*ghill*) may have been [lingering] in their bosoms" ([7:43](#) and [15:47](#)). Since an expression of vengeful joy on the part of the blest at the calamity which in the hereafter will befall the erstwhile sinners would certainly fall within the category of "unworthy feelings", their "laughing" can only have a metaphorical meaning, denoting no more than a realization of their own good fortune.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (83:6)

And before that, the humanity will stand up at its feet in this world rallying around the Divine System. [39:79](#), [45:36-37](#), [84:6-8](#), [89:16-22](#)

Shabbir Ahmed - End Note 2 (83:9)

Sijjeen = Indelible, guarded record

Shabbir Ahmed - End Note 3 (83:16)

Jaheem = Insurmountable barrier = Bar to progress = Obstruction that halts = Halting of evolution = Mere survival = Hellfire = Flames of anguish = Fire of regret

Shabbir Ahmed - End Note 4 (83:18)

Birr = Virtue = Make expanse = Make room for others in the society = Help people to adjust and make progress in a new environment = Exponential growth

Shabbir Ahmed - End Note 5 (83:20)

'Illyyeen = Loftiness upon loftiness

Shabbir Ahmed - End Note 6 (83:27)

Tasneem = Tashreef = Nobility = Raising in rank and honor = Hosting with respect = Exalting

Shabbir Ahmed - End Note 7 (83:28)

Nearest to God are those who have adopted His 'Sibghah' = Hue or Color, [2:138](#). That means adopting God's attributes in the limited human capacity. Some examples of these attributes are: Kindness - creativity - forgiveness - turning to people in love and affection - (attaining) wisdom - knowledge (learning) - compassion - clemency - peacefulness - remaining aware - sense of duty - determination - justice - protection of others - generosity - self-control - leniency - approachability - appreciation - strength - patience - giving light - guiding - independence - truthfulness - maintenance of people and things - keeping pledges - resolve - benefiting - beautiful designing - providing - listening - observing - being worthy of trust - nobility of character - giving. Interestingly, this is a spectrum by which we all can make a self-assessment as to where we stand on the ascending ladder to 'TAZKIAH' = Self-actualization or personal development

Shabbir Ahmed - End Note 8 (83:36)

Thawaab = Return on an investment

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

 Chapter/Verse ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 84:1 When the sky is ruptured.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 84:1 When the sky is torn.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 84:1 WHEN THE SKY is split asunder, ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 84:1 The time will come when the sky is ruptured.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 84:1 When the sky is rent asunder. ¹
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 84:1 Ithā alssamāo inshaqqat
A	بسم الله الرحمن الرحيم 84:1 اذا السماء انشقت
Edip-Layth	84:2 Attends to its Lord, and is ready.
The Monotheist Group	84:2 And it permits its Lord, and is ready.
Muhammad Asad	84:2 obeying its Sustainer, as in truth it must;

Rashad Khalifa	84:2 It will submit to its Lord and expire.
Shabbir Ahmed	84:2 Attentive to its Lord as commanded.
Transliteration	84:2 Waathinat lirabbiha wahuqqat
A	84:2 واذنت لربها وحقت
Edip-Layth	84:3 When the earth is stretched.
The Monotheist Group	84:3 And when the earth is stretched.
Muhammad Asad	84:3 and when the earth is leveled, ²
Rashad Khalifa	84:3 The earth will be leveled.
Shabbir Ahmed	84:3 And when the earth is spread out. ²
Transliteration	84:3 Wa-i th a al-ar ^{du} muddat
A	84:3 واذا الارض مدت
Edip-Layth	84:4 It spits out what is in it and becomes empty.
The Monotheist Group	84:4 And it spits out what is in it and becomes empty.
Muhammad Asad	84:4 and casts forth whatever is in it, and becomes utterly void, ³
Rashad Khalifa	84:4 It will eject its contents, as it erupts.
Shabbir Ahmed	84:4 And casts out whatever is in it and becomes void. ³
Transliteration	84:4 Waalqat m ^a fee ^h a watakhallat
A	84:4 والقت ما فيها وتخلت
Edip-Layth	84:5 It attends to its Lord, and is ready.
The Monotheist Group	84:5 And it permits its Lord, and is ready.
Muhammad Asad	84:5 obeying its Sustainer, as in truth it must - :
Rashad Khalifa	84:5 It will submit to its Lord and expire.
Shabbir Ahmed	84:5 Attentive to its Lord as commanded.
Transliteration	84:5 Waathinat lirabbiha wahuqqat
A	84:5 واذنت لربها وحقت
Edip-Layth	84:6 O mankind, you will be returning to your Lord with your actions and meeting Him.
The Monotheist Group	84:6 O man, you will be returning to your Lord with your actions and meeting Him.
Muhammad Asad	84:6 [then,] O man - thou [that] hast, verily, been toiling towards thy Sustainer in painful toil ⁴ - then shalt thou meet Him!
Rashad Khalifa	84:6 O humans, you are irreversibly heading for a meeting with your Lord.

Shabbir Ahmed	84:6 O You human being! You have been toiling on towards your Lord - painfully toiling - then you shall meet Him. ⁴
Transliteration	84:6 Ya ayyuḥa al-insānuinnaḥa kaḍiḥun ilā rabbika kaḍ ḥanfamuḷaqeehi
A	84:6 يايها الانسن انك كادح الى ربك كدحا فملقيه
Edip-Layth	84:7 So whoever is given his record in his right.
The Monotheist Group	84:7 So whoever is given his record in his right.
Muhammad Asad	84:7 And as for him whose record shall be placed in his right hand, ⁷
Rashad Khalifa	84:7 As for the one who receives his record in his right hand,
Shabbir Ahmed	84:7 Then whoever is given his book in his right hand,
Transliteration	84:7 Faamā man ootiya kitābahubiyameenihi
A	84:7 فلما من اوتى كتبه بيمينه
Edip-Layth	84:8 He will then receive an easy reckoning.
The Monotheist Group	84:8 He will then receive an easy reckoning.
Muhammad Asad	84:8 he will in time be called to account with an easy accounting,
Rashad Khalifa	84:8 His reckoning will be easy.
Shabbir Ahmed	84:8 His account will be made easy. ⁵
Transliteration	84:8 Fasawfa yuḥasabu ḥisābanyaseerān
A	84:8 فسوف يحاسب حسابا يسيرا
Edip-Layth	84:9 He will return to his family in joy!
The Monotheist Group	84:9 And he will return to his family in joy!
Muhammad Asad	84:9 and will [be able to] turn joyfully to those of his own kind. ⁶
Rashad Khalifa	84:9 He will return to his people joyfully.
Shabbir Ahmed	84:9 And he returns rejoicing to his people (family, and ideologically synchronous minds).
Transliteration	84:9 Wayanqalibu ilā ahlihi masroorān
A	84:9 وينقلب الى اهله مسرورا
Edip-Layth	84:10 As for he who is given his record behind his back.
The Monotheist Group	84:10 And as for he who is given his record behind his back.
Muhammad Asad	84:10 But as for him whose record shall be given to him behind his back;
Rashad Khalifa	84:10 As for the one who receives his record behind his back,
Shabbir Ahmed	84:10 But as for him who is given his Book behind his back (he who has turned his back to the Book, looking back to the ancestral traditions),

Transliteration	84:10 Waamma <u>a</u> man ootiya kit <u>a</u> bahu wara <u>a</u> th <u>a</u> hrihi
A	84:10 واما من اوتى كتبه وراء ظهره
Edip-Layth	84:11 He will invoke his destruction.
The Monotheist Group	84:11 He will invoke his destruction.
Muhammad Asad	84:11 he will in time pray for utter destruction:
Rashad Khalifa	84:11 He will be ridden with remorse.
Shabbir Ahmed	84:11 He will be inviting upon himself, chaos!
Transliteration	84:11 Fasawfa yadAAoo thuboor <u>a</u> n
A	84:11 فسوف يدعوا ثبورا
Edip-Layth	84:12 He will enter a blazing fire.
The Monotheist Group	84:12 And he will enter a blazing Fire.
Muhammad Asad	84:12 but he will enter the blazing flame.
Rashad Khalifa	84:12 And will burn in Hell.
Shabbir Ahmed	84:12 And He will enter a Blazing Flame.
Transliteration	84:12 Waya <u>s</u> la saAAeer <u>a</u> n
A	84:12 ويصلى سعيرا
Edip-Layth	84:13 He used to be joyful amongst his people!
The Monotheist Group	84:13 He used to be joyful amongst his people!
Muhammad Asad	84:13 Behold, [in his earthly life] he lived joyfully among people of his own kind 8
Rashad Khalifa	84:13 He used to act arrogantly among his people.
Shabbir Ahmed	84:13 He used to enjoy the company of his own kind.
Transliteration	84:13 Innahu ka <u>n</u> a fee ahlihi masroor <u>a</u> n
A	84:13 انه كان فى اهله مسرورا
Edip-Layth	84:14 He thought he would not be returned.
The Monotheist Group	84:14 He thought he would not be returned.
Muhammad Asad	84:14 for, behold, he never thought that he would have to return [to God].
Rashad Khalifa	84:14 He thought that he will never be called to account.
Shabbir Ahmed	84:14 He deemed that he would never return (to God).
Transliteration	84:14 Innahu <u>t</u> hanna an lan ya <u>h</u> oor <u>a</u>
A	84:14 انه ظن ان لن يحور
Edip-Layth	84:15 No, He is ever seeing of him.

The Monotheist Group	84:15 No, He is ever seeing of him.
Muhammad Asad	84:15 Yea indeed! His Sustainer did see all that was in him!
Rashad Khalifa	84:15 Yes indeed, his Lord was Seer of him.
Shabbir Ahmed	84:15 Nay, his Lord sees all his mettle. ⁶
Transliteration	84:15 Balā inna rabbahu ka <u>n</u> a bihi ba <u>s</u> eer <u>a</u> n
A	84:15 بلى ان ربه كان به بصيرا
Edip-Layth	84:16 So, I swear by the redness of dusk.
The Monotheist Group	84:16 So I do swear by the redness of dusk.
Muhammad Asad	84:16 BUT NAY! I call to witness the sunset's [fleeting] afterglow,
Rashad Khalifa	84:16 I solemnly swear by the rosy dusk.
Shabbir Ahmed	84:16 Oh, I call to witness the rosy afterglow of sunset.
Transliteration	84:16 Falā oqsimu bi <u>a</u> lshshafa <u>q</u> i
A	84:16 فلا اقسم بالشفق
Edip-Layth	84:17 The night and what it is driven on.
The Monotheist Group	84:17 And the night and what it is driven on.
Muhammad Asad	84:17 and the night, and what it [step by step] unfolds,
Rashad Khalifa	84:17 And the night as it spreads.
Shabbir Ahmed	84:17 And the night and all that it enshrouds.
Transliteration	84:17 Wa <u>a</u> llayli wa <u>m</u> a <u>a</u> wasa <u>q</u> a
A	84:17 والليل وما وسق
Edip-Layth	84:18 The moon when it is full.
The Monotheist Group	84:18 And the moon when it is full.
Muhammad Asad	84:18 and the moon, as it grows to its fullness: ⁹
Rashad Khalifa	84:18 And the moon and its phases.
Shabbir Ahmed	84:18 And the moon as it steadily grows to her fullness.
Transliteration	84:18 Wa <u>a</u> lqamari i <u>t</u> ha ittasa <u>q</u> a
A	84:18 والقمر اذا اتسق
Edip-Layth	84:19 You will ride a stage/layer upon a stage/layer.
The Monotheist Group	84:19 You will ride a vessel upon a vessel.
Muhammad Asad	84:19 [even thus, O men,] are you bound to move; onward from stage to stage. ¹⁰
Rashad Khalifa	84:19 You will move from stage to stage.

Shabbir Ahmed	84:19 That you will traverse higher and higher from one plane to another. ⁷
Transliteration	84:19 Latarkabunna <u>t</u> abaqan AAan <u>t</u> abaq <u>i</u> n
A	84:19 لتركبن طبقا عن طبق
Edip-Layth	84:20 So what is the matter with them that they do not acknowledge?
The Monotheist Group	84:20 So what is the matter with them that they do not believe?
Muhammad Asad	84:20 What, then, is amiss with them that they will not believe [in a life to come]? ¹¹
Rashad Khalifa	84:20 Why do they not believe?
Shabbir Ahmed	84:20 What, then, is the matter with them that they believe not (in a higher form of life?)
Transliteration	84:20 Fam <u>a</u> lahum la yu/minoona
A	84:20 فما لهم لا يؤمنون
Edip-Layth	84:21 When the Quran is being related to them, they do not prostrate.
The Monotheist Group	84:21 And when the Qur'an is being related to them, they do not yield.
Muhammad Asad	84:21 and [that], when the Qur'an is read unto them, they do not fall down in prostration? ¹²
Rashad Khalifa	84:21 And when the Quran is recited to them, they do not fall prostrate.
Shabbir Ahmed	84:21 And when the Qur'an is recited to them, they do not humble themselves. ⁸
Transliteration	84:21 Wa-i <u>th</u> a quri-a AAalayhimu alqur- <u>a</u> nula yasjudoona
A	84:21 واذا قرئ عليهم القرآن لا يسجدون
Edip-Layth	84:22 No, those who have rejected are in denial.
The Monotheist Group	84:22 No, those who have rejected are in denial.
Muhammad Asad	84:22 Nay, but they who are bent on denying the truth give the lie [to this divine writ]!
Rashad Khalifa	84:22 This is because those who disbelieved are rejecting (the Quran).
Shabbir Ahmed	84:22 On the contrary, the unbelievers (with preconceived denial) reject it.
Transliteration	84:22 Bali alla <u>t</u> heena kafaroo yukath <u>th</u> iboona
A	84:22 بل الذين كفروا يكتفون
Edip-Layth	84:23 God is more aware of what they gather.
The Monotheist Group	84:23 And God is more aware of what they gather.
Muhammad Asad	84:23 Yet God has full knowledge of what they conceal [in their hearts]. ¹³
Rashad Khalifa	84:23 GOD is fully aware of their innermost thoughts.
Shabbir Ahmed	9

	84:23 And God is best Knower of what they hide.
Transliteration	84:23 WaAllahu aAAlamu bimayooAAoona
A	84:23 والله اعلم بما يعون
Edip-Layth	84:24 So inform them of a painful retribution.
The Monotheist Group	84:24 So inform them of a painful retribution.
Muhammad Asad	84:24 Hence, give them the tiding of grievous suffering [in the life to come]
Rashad Khalifa	84:24 Promise them painful retribution.
Shabbir Ahmed	84:24 So give them the tiding of an awful doom.
Transliteration	84:24 Fabashshirhum biAAathabin aleem in
A	84:24 فبشرهم بعذاب اليم
Edip-Layth	84:25 Except for those who acknowledge and do good works, they will have a reward that will not end.
The Monotheist Group	84:25 Except for those who believe and do good works, they will have a reward that will not end.
Muhammad Asad	84:25 unless it be such [of them] as [repent, and] attain to faith, and do good works: for theirs shall be a reward unending!.
Rashad Khalifa	84:25 As for those who believed and led a righteous life, they receive a recompense that is well-deserved.
Shabbir Ahmed	84:25 Except to those who choose to be graced with belief and do acts that help people - for them is a reward unending.
Transliteration	84:25 Illa alla theena amanoowaAAamiloo a Issalihati lahum ajrun ghayrumamnoonin
A	84:25 الا الذين ءامنوا وعملوا الصلحت لهم اجر غير ممنون

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (84:1)

I.e., at the coming of the Last Hour and the beginning of a new reality, both in fact and in man's perception.

Muhammad Asad - End Note 2 (84:3)

See [20:105-107](#).

Muhammad Asad - End Note 3 (84:4)

I.e., loses all its reality.

Muhammad Asad - End Note 4 (84:6)

An allusion to the fact that in man's earthly life - irrespective of whether one is consciously aware of it or not - sorrow, pain, drudgery and worry by far outweigh the rare moments of true happiness and satisfaction. Thus, the human condition is described as "painful toiling towards the Sustainer" - i.e., towards the moment when one meets Him on resurrection.

Muhammad Asad - End Note 7 (84:7)

At first glance, this seems to contrast with [69:25](#), where it is stated that the record of the unrighteous "shall be placed in his left hand". In reality, however; the present formulation alludes to the sinner's horror at his record, and his wish that he had never been shown it ([69:25-26](#)): in other words, his not wanting to see it is symbolized by its appearance "behind his back".

Muhammad Asad - End Note 6 (84:9)

Lit., "his people" - i.e., those who, like him, were righteous in life.

Muhammad Asad - End Note (84:10)

Muhammad Asad - End Note 8 (84:13)

Lit., "his people" - i.e., people of the same sinful inclinations. (Cf. note 14 on [75:33](#).)

Muhammad Asad - End Note 9 (84:18)

Thus God "calls to witness" the fact that nothing in His creation is ever at a standstill, since everything moves unceasingly from one state of being into another, at every moment changing its aspect and its condition: a phenomenon aptly described by the Greek philosopher Heraclitus by the phrase *panta rhei* ("everything is in flux").

Muhammad Asad - End Note 10 (84:19)

Or: "from one state to another state" (Zamakhshari): i.e., in an unceasing progression - conception, birth, growth, decline, death and, finally, resurrection.

Muhammad Asad - End Note 11 (84:20)

Since the inexorable movement of all that exists from stage to stage or from one condition into another corresponds to a fundamental law evident in all creation, it is unreasonable to assume that man alone should be an exception, and that his onward movement should cease at the moment of his bodily death, not to be followed by a change-over into another state of being.

Muhammad Asad - End Note 12 (84:21)

I.e., seeing how consistently it stresses the divine law of unceasing change and progression in all that exists.

Muhammad Asad - End Note 13 (84:23)

Namely, their unwillingness to admit their responsibility to a Supreme Being.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (84:1)

Space will be explored and Astronomy will bring amazing knowledge of the Cosmos

Shabbir Ahmed - End Note 2 (84:3)

It is widely populated

Shabbir Ahmed - End Note 3 (84:4)

The earth will bring forth its fossils and minerals through Archaeology, drilling and mining

Shabbir Ahmed - End Note 4 (84:6)

Wittingly or unwittingly, mankind is working their way toward the Divine System. Trial and Error can make them advance only to an imperfect and fragile system of life. But Divine revelation economizes human effort, saves them centuries of pursuit in toil, and ensures for them a perfect, enduring System of Life

Shabbir Ahmed - End Note 5 (84:8)

[17:71](#)

Shabbir Ahmed - End Note 6 (84:15)

Bihi = In him = With him = His true worth = His mettle

Shabbir Ahmed - End Note 7 (84:19)

Civilizations will keep advancing in sciences, and individuals will always have a chance to grow in goodness. Furthermore, evolution of the 'self' will carry on in the life to come

Shabbir Ahmed - End Note 8 (84:21)

Callousness, inattention and arrogance make them insensitive to the eloquence, wisdom and majesty of the Divine revelation

Shabbir Ahmed - End Note 9 (84:23)

Their idols, peer pressure, traditions, malice, schemes, selfish interests

Best viewed using your own brain

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2:2 This is the book in which there is no doubt, a guide for the conscientious.
 Edip-Layth (Quran: A Reformist Translation)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 85:1 By the universe laden with galaxies. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 85:1 By the universe laden with towers.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 85:1 CONSIDER the sky full of great constellations,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 85:1 The sky and its galaxies.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 85:1 The sky full of constellations stands witness.
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 85:1 Waalssama-i thātialburooji
A	بسم الله الرحمن الرحيم 85:1 والسماء ذات البروج
Edip-Layth	85:2 The appointed day.
The Monotheist Group	85:2 And the appointed Day.
Muhammad Asad	85:2 and [then bethink thyself of] the promised Day, ¹
Rashad Khalifa	85:2 The promised day.

Shabbir Ahmed	85:2 And the promised Day (of Resurrection).
Transliteration	85:2 Waalyawmi almawAAoodi
A	85:2 واليوم الموعود
Edip-Layth	85:3 A witness and a witnessed.
The Monotheist Group	85:3 And a witness and a witnessed.
Muhammad Asad	85:3 and [of] Him who witnesses [all], and [of] that unto which witness is borne [by Him]! ²
Rashad Khalifa	85:3 The witness and the witnessed.
Shabbir Ahmed	85:3 He Who watches and those who are being watched (will see that),
Transliteration	85:3 Washahidin wamashhoodin
A	85:3 وشاهد ومشهود
Edip-Layth	85:4 Woes to people of the canyon.
The Monotheist Group	85:4 Dead are the people of the canyon.
Muhammad Asad	85:4 THEY DESTROY [but] themselves, ³ they who would ready a pit
Rashad Khalifa	85:4 Woe to the people of the canyon.
Shabbir Ahmed	85:4 Those who dig ditches for others, destroy themselves.
Transliteration	85:4 Qutila as-habu alukhdoodi
A	85:4 قتل اصحب الاخدود
Edip-Layth	85:5 The fire supplied with fuel.
The Monotheist Group	85:5 The Fire supplied with fuel.
Muhammad Asad	85:5 of fire fiercely burning [for all who have attained to faith]! ⁴
Rashad Khalifa	85:5 They ignited a blazing fire.
Shabbir Ahmed	85:5 Igniting the fire of rage.
Transliteration	85:5 Alnnari thati alwaqoodi
A	85:5 النار ذات الوقود
Edip-Layth	85:6 Then they sat around it.
The Monotheist Group	85:6 They will be placed in it.
Muhammad Asad	85:6 Lo! [With glee do] they contemplate that [fire],
Rashad Khalifa	85:6 Then sat around it.
Shabbir Ahmed	85:6 They contemplate and wait in anticipation.
Transliteration	85:6 Ith hum AAalayha quAAoodun
A	85:6 اذ هم عليها قعود

Edip-Layth	85:7 They were witness to what they did to those who acknowledge.
The Monotheist Group	85:7 And they were witness to what they did to the believers.
Muhammad Asad	85:7 fully conscious of what they are doing to the believers, ⁵
Rashad Khalifa	85:7 To watch the burning of the believers.
Shabbir Ahmed	85:7 And they are well aware of what they are doing to the believers.
Transliteration	85:7 Wahum AAalā ma yafAAaloona bi almu/mineenashuhoodun
A	85:7 وهم على ما يفعلون بالمومنين شهود
Edip-Layth	85:8 They hated them because they acknowledged God, the Noble, the Praiseworthy!
The Monotheist Group	85:8 And all they had asked them was to believe in God, the Noble, the Praiseworthy!
Muhammad Asad	85:8 whom they hate for no other reason than that they believe in God, the Almighty, the One to whom all praise is due,
Rashad Khalifa	85:8 They hated them for no other reason than believing in GOD, the Almighty, the Praiseworthy.
Shabbir Ahmed	85:8 Whom they hate for no other reason than that they believe in God, the Almighty, the Owner of praise.(5:59, 22:40)
Transliteration	85:8 Wama naqamoo minhum illa anyu/minoo bi Allāhi alAAazeezi alhameedi
A	85:8 وما نقموا منهم الا ان يؤمنوا بالله العزيز الحميد
Edip-Layth	85:9 The One to whom belongs the kingship of heavens and earth, and God is witness over everything.
The Monotheist Group	85:9 The One to whom belongs kingship of heavens and Earth, and God is witness over everything.
Muhammad Asad	85:9 [and] to whom the dominion of the heavens and the earth belongs. But God is witness unto everything!
Rashad Khalifa	85:9 To Him belongs the kingship of the heavens and the earth. And GOD witnesses all things.
Shabbir Ahmed	85:9 And to Whom belongs the Kingdom of the heavens and earth. But God is Watcher over all things.
Transliteration	85:9 Alla ^{thee} lahu mulku a Issamawatiwaal-ardi wa Allāhu AAal ā kullishay-in shaheedun
A	85:9 الذى له ملك السموت والارض والله على كل شىء شهيد
Edip-Layth	85:10 Those who have put the acknowledging men and women under ordeal, and then did not repent, they will have the retribution of hell, and they will have the retribution of burning.
The Monotheist Group	85:10 Those who have put the believing men and women under ordeal, and then did not repent, they will have the retribution of Hell, and they will have the retribution of burning.

Muhammad Asad	85:10 Verily, as for those who persecute believing men and believing women, and thereafter do not repent, hell's suffering awaits them: yea, suffering through fire awaits them! ⁶
Rashad Khalifa	85:10 Surely, those who persecute the believing men and women, then fail to repent, have incurred the retribution of Gehenna; they have incurred the retribution of burning.
Shabbir Ahmed	85:10 Those who persecute the believing men and the believing women, and then repent not, theirs, certainly, is the doom of Hell - yes, theirs is the doom of burning.
Transliteration	85:10 Inna alla <u>the</u> ena fatanoo almu/mineenawa almu/min <u>a</u> ti thumma lam yatooboo falahum AAa <u>th</u> abujahannama walahum AAa <u>th</u> abu al <u>h</u> areeqi
A	85:10 ان الذين فتنوا المومنين والمومنات ثم لم يتوبوا فلهم عذاب جهنم ولهم عذاب الحريق
Edip-Layth	85:11 Those who acknowledge and do good works, they will have gardens with rivers flowing beneath. Such is the great reward.
The Monotheist Group	85:11 Those who believe and do good works, they will have estates with rivers flowing beneath. Such is the great reward.
Muhammad Asad	85:11 [But,] verily, they who attain to faith and do righteous deeds shall [in the life to come] have gardens through which running waters flow - that triumph most great! ⁷
Rashad Khalifa	85:11 Surely, those who believed and led a righteous life, have deserved gardens with flowing streams. This is the greatest triumph.
Shabbir Ahmed	85:11 Those who choose to be graced with belief and do actions that help people, theirs are the Gardens underneath which rivers flow. That is the great eminence.
Transliteration	85:11 Inna alla <u>the</u> ena <u>a</u> manoowaAAaamiloo a <u>l</u> ssalihu <u>ti</u> lahum jann <u>a</u> tuntajree min ta <u>h</u> ti <u>h</u> a al-an <u>h</u> aru <u>th</u> alikaalfawzu alkabeeru
A	85:11 ان الذين ءامنوا وعملوا الصالحات لهم جنت تجري من تحتها الانهر ذلك الفوز الكبير
Edip-Layth	85:12 The punishment of your Lord is severe.
The Monotheist Group	85:12 The punishment of your Lord is severe.
Muhammad Asad	85:12 VERILY, thy Sustainer's grip is exceedingly strong!
Rashad Khalifa	85:12 Indeed, your Lord's blow is severe.
Shabbir Ahmed	85:12 Yet, strong is the grip of your Lord!
Transliteration	85:12 Inna ba <u>t</u> sha rabbika lashadeed un
A	85:12 ان بطش ربك لشديد
Edip-Layth	85:13 It is He who initiates and then returns.
The Monotheist Group	85:13 It is He who initiates and then returns.
Muhammad Asad	85:13 Behold, it is He who creates [man] in the first instance, and He [it is who] will bring him forth anew.
Rashad Khalifa	85:13 He is the One who initiates and repeats.
Shabbir Ahmed	85:13 He is the One Who originates (life) and He can restore.

Transliteration	85:13 Innahu huwa yubdi-o wayuAAeed u
A	85:13 انه هو يبدئ ويعيد
Edip-Layth	85:14 He is the Forgiver, the Most Kind.
The Monotheist Group	85:14 And He is the Forgiver, the Most Kind.
Muhammad Asad	85:14 And He alone is truly-forgiving, all-embracing in His love,
Rashad Khalifa	85:14 And He is the Forgiving, Most Kind.
Shabbir Ahmed	85:14 And He is the Forgiving, the Loving.
Transliteration	85:14 Wahuwa alghafooru alwadood u
A	85:14 وهو الغفور الودود
Edip-Layth	85:15 Possessor of the throne, the Glorious.
The Monotheist Group	85:15 Possessor of the throne, the Glorious.
Muhammad Asad	85:15 in sublime almightiness enthroned, ⁸
Rashad Khalifa	85:15 Possessor of the glorious throne.
Shabbir Ahmed	85:15 Lord of the Supreme Throne.
Transliteration	85:15 Thoo alAAarshi almajeedi
A	85:15 ذو العرش المجيد
Edip-Layth	85:16 Doer of what He wills.
The Monotheist Group	85:16 Doer of what He wills.
Muhammad Asad	85:16 a sovereign doer of whatever He wills.
Rashad Khalifa	85:16 Doer of whatever He wills.
Shabbir Ahmed	85:16 Carrying out His Plan according to His laws. ¹
Transliteration	85:16 FaAAAAalun lima yureedu
A	85:16 فعال لما يريد
Edip-Layth	85:17 Has news come to you of the soldiers?
The Monotheist Group	85:17 Has news come to you of the soldiers?
Muhammad Asad	85:17 HAS IT ever come within thy ken, the story of the [sinful] hosts
Rashad Khalifa	85:17 Did you note the history of the troops?
Shabbir Ahmed	85:17 Has the story reached you of the great troops?
Transliteration	85:17 Hal ataka hadeethu aljunoodi
A	85:17 هل اتك حديث الجنود
Edip-Layth	85:18 Pharaoh and Thamud?

The Monotheist Group	85:18 Pharaoh and Thamud?
Muhammad Asad	85:18 of Pharaoh, and of [the tribe of] Thamud? ⁹
Rashad Khalifa	85:18 Pharaoh and Thamoud?
Shabbir Ahmed	85:18 Of Pharaoh and Thamud.
Transliteration	85:18 Bali alla ^{the} eena kafaroo fee tak ^{the} eebin
A	85:18 فرعون وثمود
Edip-Layth	85:19 No, those who rejected are in denial.
The Monotheist Group	85:19 No, those who rejected are in denial.
Muhammad Asad	85:19 And yet, they who are bent on denying the truth persist in giving it the lie:
Rashad Khalifa	85:19 Those who disbelieve are plagued with denial.
Shabbir Ahmed	85:19 And yet the rejecters knowingly live in denial.
Transliteration	85:19 WaAllahu min wara ^a -ihimmu ^{heet} un
A	85:19 بل الذين كفروا في تكذيب
Edip-Layth	85:20 God, after them, is Encompassing.
The Monotheist Group	85:20 And God after them is encompassing.
Muhammad Asad	85:20 but all the while God encompasses them [with His knowledge and might] without their being aware of it. ¹⁰
Rashad Khalifa	85:20 GOD is fully aware of them.
Shabbir Ahmed	85:20 But God surrounds them without them conceiving it. ²
Transliteration	85:20 Bal huwa qur- ^a nun majeed ^{un}
A	85:20 والله من ورائهم محيط
Edip-Layth	85:21 No, it is a glorious Quran.
The Monotheist Group	85:21 No, it is a glorious Qur'an.
Muhammad Asad	85:21 Nay, but this [divine writ which they reject] is a discourse sublime,
Rashad Khalifa	85:21 Indeed, it is a glorious Quran.
Shabbir Ahmed	85:21 Nay, but this is Sublime Qur'an.
Transliteration	85:21 Fee law ^h in mah ^{foot} h ⁱⁿ
A	85:21 بل هو قرآن مجيد
Edip-Layth	85:22 In a tablet, preserved. ²
The Monotheist Group	85:22 In a tablet, preserved.
Muhammad Asad	85:22 upon an imperishable tablet [inscribed]. ¹¹

Rashad Khalifa	85:22 In a preserved master tablet.
Shabbir Ahmed	85:22 (Inscribed) upon Tablet Imperishable. 3
Transliteration	
A	85:22 فى لوح محفوظ

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (85:1)

The word buruj means constellations or galaxies. Millions of gullible people still believe in the superstition that Zodiac constellations or one's birthday has a great impact on the character and destiny of a person. For the function of oaths in the Quran, see [89:5](#).

Edip-Layth - End Note 2 (85:22)

The mathematical system shows that every element of it is protected by God. The word lawh here and the word lawaha in [74:29](#) share the same root. See [74:30](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (85:2)

I.e., the Day of Resurrection.

Muhammad Asad - End Note 2 (85:3)

By creating the universe, God "bears witness", as it were, to His Own almightiness and uniqueness: cf. [3:18](#) - "God [Himself] bears witness that there is no deity save Him"- and the corresponding note 11.

Muhammad Asad - End Note 3 (85:4)

For an explanation of this rendering of qutila, see note 9 on [74:19-20](#).

Muhammad Asad - End Note 4 (85:5)

Lit., "those responsible (ashab) for the pit of fire abounding in fuel". In order to explain this parabolic passage, the commentators interpret it - quite unnecessarily - in the past tense, and advance the most contradictory legends meant to "identify" those evildoers in historical terms. The result is a medley of stories ranging from Abraham's experiences with his idolatrous contemporaries (cf. [21:68-70](#)) to the Biblical legend of Nebuchadnezzar's attempt to burn three pious Israelites in a fiery furnace (The Book of Daniel iii, 19 ff.), or the persecution, in the sixth century, of the Christians of Najran by the King of

Yemen, Dhu Nawas (who was a Jew by religion), or the entirely apocryphal story of a Zoroastrian king who burnt to death those of his subjects who refused to accept his dictum that a marriage of brother and sister was "permitted by God"; and so forth. None of these legends needs, of course, to be seriously considered in this context. As a matter of fact, the very anonymity of the evildoers referred to in the above Qur'anic passage shows that we have here a parable and not an allusion to "historical" or even legendary events. The persecutors are people who, having no faith whatsoever, hate to see faith in others (see verse 8 below); the "pit of fire" is a metaphor for the persecution of the latter by the former: a phenomenon not restricted to any particular time or to a particular people but recurring in many forms and in varying degrees of intensity throughout recorded history.

Muhammad Asad - End Note 5 (85:7)

Lit., "as they sit over it, the while they witness all that they are doing...", etc.

Muhammad Asad - End Note 6 (85:10)

Lit., "through burning"

Muhammad Asad - End Note 7 (85:11)

This is almost certainly the earliest Qur'anic reference to "gardens through which running waters flow" as an allegory of the bliss which awaits the righteous in the hereafter.

Muhammad Asad - End Note 8 (85:15)

Lit., "He of the sublime throne of almightiness (al-'arsh al-majid)". For my rendering of al-'arsh as "the throne of almightiness", see [7:54](#) and the corresponding note 43.

Muhammad Asad - End Note 9 (85:18)

Sc., "both of which were destroyed because of their sins". The story of Pharaoh and his forces, and their destruction by drowning, is referred to many times in the Qur'an; for the story of the Thamud see, in particular, [7:73](#) ff. and the corresponding notes 56-62.

Muhammad Asad - End Note 10 (85:20)

Lit., "from behind them", an idiomatic phrase denoting a happening imperceptible to those whom it closely concerns.

Muhammad Asad - End Note 11 (85:22)

Lit., "upon a well-guarded tablet (lawh mahfuz?)" - a description of the Qur'an to be found only in this one instance. Although some commentators take it in its literal sense and understand by it an actual "heavenly tablet" upon which the Qur'an is inscribed since all eternity, to many others the phrase has always had a metaphorical meaning: namely, an allusion to the imperishable quality of this divine writ. This interpretation is pointedly mentioned as justified by, e.g., Tabari, Baghawi, Razi or Ibn Kathir, all of whom agree that the phrase "upon a well-guarded tablet" relates to God's promise that the Qur'an would never be corrupted, and would remain free of all arbitrary additions, diminutions and textual changes. See in this connection also [15:9](#) and the corresponding note 10.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (85:16)

In the World of command He makes laws as He wills. Then He implements these laws in the World of Creation - the Universe (7:54) And then He neither changes them, nor makes any exceptions. (17:77, 33:38, 33:62, 35:43, 40:85, 48:23) His Rule is the Rule of law and not of haphazard tantrums

Shabbir Ahmed - End Note 2 (85:20)

Minwwaraihim = From behind them = Without them conceiving it

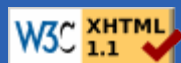
Shabbir Ahmed - End Note 3 (85:22)

God Himself guards it against corruption. It is preserved in minds and hearts in addition to parchment and paper, and its laws are indelibly inscribed in the Book of nature 15:9, 56:78. Interestingly, 85:22 is unique in using Lauh-im-Mahfooz, the Imperishable Tablet, for the Qur'an. Elsewhere it relates to the Divine Database about the Universe

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 86:1 The sky and the herald. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 86:1 By the sky and the herald.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 86:1 CONSIDER the heavens and that which comes in the night! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 86:1 By the sky and Al-Taareq.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 86:1 The sky and the brightest star are witness to what is being said.
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 86:1 Waalssama-i waalttariqi
A	بسم الله الرحمن الرحيم 86:1 والسماء والطارق
Edip-Layth	86:2 Do you know what the herald is?
The Monotheist Group	86:2 And do you know what the herald is?
Muhammad Asad	86:2 And what could make thee conceive what it is that comes in the night?

Rashad Khalifa	86:2 Do you know what Al-Taareq is?
Shabbir Ahmed	86:2 And what will enlighten you as to what the Tariq is!
Transliteration	86:2 Wama adraka ma alTariqu
A	86:2 وما ادرك ما الطارق
Edip-Layth	86:3 The piercing star.
The Monotheist Group	86:3 The piercing star.
Muhammad Asad	86:3 It is the star that pierces through [life's] darkness:
Rashad Khalifa	86:3 The bright star.
Shabbir Ahmed	86:3 The Brightest Star! The noble night-visitant with the Radiant Lamp of the Qur'an in his hand knocking at the doors of minds and hearts, giving light.
Transliteration	86:3 AlInnajmu alThhaqibu
A	86:3 النجم الثاقب
Edip-Layth	86:4 Every person has a recorder over it.
The Monotheist Group	86:4 Every soul has a recorder over it.
Muhammad Asad	86:4 [for] no human being has ever been left unguarded. ²
Rashad Khalifa	86:4 Absolutely, everyone is well guarded.
Shabbir Ahmed	86:4 There is no person without a watch being kept over him. ¹
Transliteration	86:4 In kullu nafsin lamma AAalayha hafithun
A	86:4 ان كل نفس لما عليها حافظ
Edip-Layth	86:5 So let the human being see from what he was created. ²
The Monotheist Group	86:5 So let man see from what he was created.
Muhammad Asad	86:5 LET MAN, then, observe out of what he has been created:
Rashad Khalifa	86:5 Let the human reflect on his creation.
Shabbir Ahmed	86:5 Let the human being, then, consider out of what he has been created. ²
Transliteration	86:5 Falyan thuri al-insanumimma khuliqa
A	86:5 فلينظر الانسان مم خلق
Edip-Layth	86:6 He was created from water that spurts forth.
The Monotheist Group	86:6 He was created from water that spurts forth.
Muhammad Asad	86:6 he has been created out of a seminal fluid
Rashad Khalifa	86:6 He was created from ejected liquid.
Shabbir Ahmed	86:6 He has been created from turbulent water. ³
Transliteration	— —

	86:6 Khuliqa min ma-in dafiqin
A	86:6 خلق من ماء دافق
Edip-Layth	86:7 It comes out from between the spine and the testicles.
The Monotheist Group	86:7 It comes out from between the spine and the testicles.
Muhammad Asad	86:7 issuing from between the loins [of man] and the pelvic arch [of woman]. ³
Rashad Khalifa	86:7 From between the spine and the viscera.
Shabbir Ahmed	86:7 That issued from between tough rocks and mingled dust. ⁴
Transliteration	86:7 Yakhruju min bayni al <u>l</u> ssulbi waal <u>t</u> tara <u>ḡ</u> -ibi
A	86:7 يخرج من بين الصلب والترائب
Edip-Layth	86:8 For He is able to bring him back.
The Monotheist Group	86:8 For He is able to bring him back.
Muhammad Asad	86:8 Now, verily, He [who thus creates man in the first instance] is well able to bring him back [to life]
Rashad Khalifa	86:8 He is certainly able to resurrect him.
Shabbir Ahmed	86:8 Certainly, He (Who has thus created man), is well Able to bring him back.
Transliteration	86:8 Innahu AAa <u>l</u> a rajAAi <u>h</u> i laq <u>a</u> dirun
A	86:8 انه على رجه لقادر
Edip-Layth	86:9 The day when all is revealed.
The Monotheist Group	86:9 The Day when all is revealed.
Muhammad Asad	86:9 on the Day when all I secrets will be laid bare,
Rashad Khalifa	86:9 The day all secrets become known.
Shabbir Ahmed	86:9 On the Day when all secrets will be disclosed.
Transliteration	86:9 Yawma tub <u>l</u> a al <u>l</u> ssara <u>ḡ</u> -iru
A	86:9 يوم تبلى السرائر
Edip-Layth	86:10 Then he will not have any power or victor.
The Monotheist Group	86:10 Then he will not have any power or victor.
Muhammad Asad	86:10 and [man] will have neither strength nor helper!
Rashad Khalifa	86:10 He will have no power, nor a helper.
Shabbir Ahmed	86:10 Then He will have no power, nor a helper.
Transliteration	86:10 Fam <u>a</u> lahu min quwwatin wala <u>n</u> asirin
A	86:10 فما له من قوة ولا ناصر
Edip-Layth	86:11 The sky which gives rain.

The Monotheist Group	86:11 And the sky which gives rain.
Muhammad Asad	86:11 Consider ⁴ the heavens, ever-revolving,
Rashad Khalifa	86:11 By the sky that returns
Shabbir Ahmed	86:11 Witness is the high atmosphere that keeps returning (its water, gases and other composition.)
Transliteration	86:11 Waalssama-i <u>th</u> ati alrrajAAi
A	86:11 والسماء ذات الرج
Edip-Layth	86:12 The land with small cracks.
The Monotheist Group	86:12 And the land with small cracks.
Muhammad Asad	86:12 and the earth, bursting forth with plants!
Rashad Khalifa	86:12 By the earth that cracks <i>(the water).</i>
Shabbir Ahmed	86:12 And witness is the earth which cracks open for springs and plants.
Transliteration	86:12 Waal-ardi <u>th</u> ati alssadAAi
A	86:12 والارض ذات الصدع
Edip-Layth	86:13 This is the word that separates matters.
The Monotheist Group	86:13 This is the word that separates matters.
Muhammad Asad	86:13 BEHOLD, this [divine writ] is indeed a word that between truth and falsehood, ⁵
Rashad Khalifa	86:13 This is a serious narration. <i>(to grow plants).</i>
Shabbir Ahmed	86:13 This (Qur'an) is a Conclusive Word. (That can give you a new life. 40:29).
Transliteration	86:13 Innahu laqawlun fa <u>s</u> lun
A	86:13 انه لقول فصل
Edip-Layth	86:14 It is not a thing for amusement.
The Monotheist Group	86:14 And it is not a thing for amusement.
Muhammad Asad	86:14 and is no idle tale.
Rashad Khalifa	86:14 Not to be taken lightly.
Shabbir Ahmed	86:14 It is not an amusing idle talk.
Transliteration	86:14 Wam <u>a</u> huwa bi alhazli
A	86:14 وما هو بالهزل
Edip-Layth	86:15 They are plotting a scheme.
The Monotheist Group	86:15 They are scheming their schemes.

Muhammad Asad	86:15 Behold, they [who refuse to accept it] devise many a false argument ⁶ [to disprove its truth];
Rashad Khalifa	86:15 They plot and scheme.
Shabbir Ahmed	86:15 Yet, they plot and scheme (to refute the truth 34:33).
Transliteration	86:15 Innahum yakeedoona kayd <u>a</u> n
A	86:15 انهم يكيون كيدا
Edip-Layth	86:16 And I plot a scheme.
The Monotheist Group	86:16 And I scheme a scheme.
Muhammad Asad	86:16 but I shall bring all their scheming to nought. ⁷
Rashad Khalifa	86:16 But so do I.
Shabbir Ahmed	86:16 But I work My Own design.
Transliteration	86:16 Waakeedu kayd <u>a</u> n
A	86:16 واكيد كيدا
Edip-Layth	86:17 So respite the ingrates, respite them for a while.
The Monotheist Group	86:17 So respite the rejecters, respite them for a while.
Muhammad Asad	86:17 Let, then, the deniers of the truth have their will: let them have their will for a little while.
Rashad Khalifa	86:17 Just respite the disbelievers a short respite.
Shabbir Ahmed	86:17 Therefore give the rejecters some time. Leave them alone for a while.
Transliteration	86:17 Famahhili alk <u>a</u> fireena amhilhum ruwayd <u>a</u> n
A	86:17 فمهل الكفرين امهلهم رويدا

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (86:1)

For the function of oaths in the Quran, see [89:5](#).

Edip-Layth - End Note 2 (86:5)

Those who are not familiar with the function of oaths question the wisdom of God "swearing" to convince His audience. The Quran uses oaths to pull our attention to a particular object, concept or relationship. We could translate all oaths by starting with "I pull your attention to:." When we utter an oath we make God our witness. This testimony could work for us or against us depending on how accurate our position is. Thus, our use of God's name in our oaths has no bearing in proving our assertion or negation. We refer to oaths to persuade our audience by using our apparent relationship with God as consideration for contracts. If we are lying, our oath only increases the magnitude of our lie and thus increases our responsibility. The Quranic oaths, however, are not used to convince us; but to make us think. When God uses His creatures in His oaths, He pulls our attention to the signs in nature and scripture to encourage us and invite us to be rational, consistent, and logical. The Quran reminds us consistently that the God who authored the ayat (signs) of the book is the same God who created the ayat (signs) of the physical universe; both are products of the same God and share the same characteristics. Besides this important reminder, the objects, events and concepts used in oaths prepare our mind for the upcoming issues or theses; they provide aesthetic and semantic mental pictures and reference points. For instance, do the above oaths pull our attention to the ten-based and digital number systems? Is there a relationship between the fourth verse and [74:33](#)? See [56:75](#); [69:38](#); [70:40](#); [75:1,2](#); [77:1-7](#); [79:1-5](#); [81:15-19](#); [84:16](#); [85:1-3](#); [86:1,11-13](#); [90:1](#); [91:1-8](#); [92:1-4](#); [93:1-3](#); [95:1-4](#); [100:1-6](#); [103:2](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (86:1)

Some commentators assume that what is described here as at-tariq ("that which comes in the night") is the morning-star, because it appears towards the end of the night; others - like Zamakhshari or Raghīb - understand by it "the star" in its generic sense. Now if we analyze the origin of this noun, we find that it is derived from the verb taraqa, which primarily means "he beat [something]" or "knocked [at something]"; hence, taraqa 'l-bab, "he knocked at the door". Tropically, the noun signifies "anything [or "anyone"] that comes in the night", because a person who comes to a house by night is expected to knock at the door (Taj al-'Arus). In the Qur'anic mode of expression, at-tariq is evidently a metaphor for the heavenly solace which sometimes comes to a human being lost in the deepest darkness of affliction and distress; or for the sudden, intuitive enlightenment which disperses the darkness of uncertainty; or, finally, for divine revelation, which knocks, as it were, at the doors of man's heart.. and thus fulfils the functions of both solace and enlightenment. (For my rendering of the adjectival wa as "Consider", see surah 74, first half of note 23.)

Muhammad Asad - End Note 2 (86:4)

Lit., "there is no human being without a guardian [or "without a watch being kept] over it". See in this connection note 7 on [82:10-12](#).

Muhammad Asad - End Note 3 (86:7)

The plural noun tara'ib, rendered by me as "pelvic arch", has also the meaning of "ribs" or "arch of bones"; according to most of the authorities who have specialized in the etymology of rare Quranic expressions this term relates specifically to female anatomy (Taj al-'Arus).

Muhammad Asad - End Note 4 (86:11)

Sc., "And, finally, in order to grasp more fully God's power of creation and re-creation, consider. . .", etc.

Muhammad Asad - End Note 5 (86:13)

Lit., "a decisive word", or "word of distinction", i.e., between the true and the false - in this case, belief in a continuation of life after "death", on the one hand, and a denial of its possibility, on the other. (Cf.

[37:21](#), [44:40](#), and 38, and [78:17](#), where Resurrection Day is spoken of as "the Day of Distinction"; see also note 6 on .)

Muhammad Asad - End Note 6 (86:15)

Lit., "devise [many] an artful scheme (kayd)"; see note 41 on [34:33](#), where "the almost synonymous term makr is used in the same sense.

Muhammad Asad - End Note 7 (86:16)

Lit., "I shall devise a [yet more subtle] scheme", sc., "to bring theirs to nought". The paraphrase adopted by me gives, according to all the authorities, the meaning of the above sentence.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (86:4)

The Law of Requitil is ever-vigilant

Shabbir Ahmed - End Note 2 (86:5)

And realize the common origin of all mankind. Has there not passed over man an era when he was not even worth mentioning? [76:1](#)

Shabbir Ahmed - End Note 3 (86:6)

[21:30](#), [24:25](#)

Shabbir Ahmed - End Note 4 (86:7)

Sulb = Hard = Tough = Strong, Rocky, as given in Taajil 'Uroos and Muheet. Turaab = Dust, with Turaab as its plural in Taajil Urus. Mountains, rocky as pegs, along with the glacier systems and snow tops and sources of rivers, have been described as water reservoirs in many verses: [13:3](#), [15:19](#), [31:10](#), [39:5](#), [77:27](#), [79:28-30](#), [88:20](#). For the origin of life on the planet and creation of the human being, including the beginning of life through water, dust, hydrated inorganic matter etc, herein are given some important references for the research minded reader: [4:1](#), [6:2](#), [6:38](#), [6:99](#), [7:11](#), [11:6](#), [11:61](#), [15:26](#), [21:30](#), [23:12-14](#), [24:45](#), [25:54](#), [30:20](#), [31:28](#), [32:7-9](#), [35:11](#), [36:77](#), [39:6](#), [40:64-67](#), [51:49](#), [53:45](#), [55:14](#), [71:14](#), [76:2-3](#), [86:5-7](#), [96:1-2](#). My rendition of three terms used in [86:6-7](#) respectfully differs from other translations. We know that disregarding the principle of Tasreef-il-Ayaat often hampers the Sublime Word. Now, here are those three terms along with their erroneous translations: -'Ma-in-Dafiq': A drop emitted, seminal fluid or gushing fluid. -'Sulb': Man's ribs, man's loins. - 'Turaib': Pelvic arch of woman, back-bone and the ribs of man, spine and the viscera of man and/or woman, sacrum of man or woman. But keeping in view the lexicon and the Tasreef given above, my humble rendition of these verses is probably more sound and reflects the original Magnificence to an extent

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 87:1 Glorify the name of your Lord, the Most High.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 87:1 Glorify the name of your Lord, the Most High.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 87:1 EXTOL the limitless glory of thy Sustainer's name:[the glory of] the Al-Highest,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 87:1 Glorify the name of your Lord, the Most High.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 87:1 Strive to raise the Name of your Lord, the Most High. ¹
Transliteration	Bismi All <u>a</u> hi alrra <u>h</u> mani alrra <u>h</u> eemi 87:1 Sabb <u>i</u> hi isma rabbika al-aAA <u>a</u>
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 87:1 سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى
Edip-Layth	87:2 The One who created and designed.
The Monotheist Group	87:2 The One who created and developed.
	87:2 who creates [every thing], and thereupon forms it in accordance with what it

Muhammad Asad	is meant to be,
Rashad Khalifa	87:2 He creates and shapes.
Shabbir Ahmed	87:2 Who creates and proportions. ²
Transliteration	87:2 Alla <u>thee</u> khalaqa fasawwa
A	87:2 الذى خلق فسوى
Edip-Layth	87:3 The One who measured and then guided.
The Monotheist Group	87:3 And the One who measured and then guided.
Muhammad Asad	87:3 and who determines the nature [of all that exists], ² and thereupon guides it [towards its fulfilment],
Rashad Khalifa	87:3 He designs and guides.
Shabbir Ahmed	87:3 The One Who appoints due measure and then shows the way (to all things as to their functions.)
Transliteration	87:3 Wa <u>alla</u> <u>thee</u> qaddara fahada
A	87:3 والذى قدر فهدى
Edip-Layth	87:4 The One who brought out the pasture.
The Monotheist Group	87:4 And the One who brought out the pasture.
Muhammad Asad	87:4 and who brings forth herbage,
Rashad Khalifa	87:4 He produces the pasture.
Shabbir Ahmed	87:4 The One Who brings forth the lush pasture.
Transliteration	87:4 Wa <u>alla</u> <u>thee</u> akhraja almarAAa
A	87:4 والذى اخرج المرعى
Edip-Layth	87:5 So He made it dry up into hay.
The Monotheist Group	87:5 So He made it dry-up into hay.
Muhammad Asad	87:5 and thereupon causes it to decay into rust-brown stubble! ³
Rashad Khalifa	87:5 Then turns it into light hay.
Shabbir Ahmed	87:5 And then turns it into rust-brown residue. ³
Transliteration	87:5 FajaAAahu ghuthaan ah <u>wa</u>
A	87:5 فجعله غثاء احوى
Edip-Layth	87:6 We will make you study, so do not forget.
The Monotheist Group	87:6 We will convey to you, so do not forget.
Muhammad Asad	87:6 WE SHALL teach thee, and thou wilt not forget [aught of what thou art taught],

Rashad Khalifa	87:6 We will recite to you; do not forget.
Shabbir Ahmed	87:6 (O Messenger!) We shall teach you by degrees that you will never forget. ⁴
Transliteration	87:6 Sanuqri-oka fala tansa
A	87:6 سنقرئك فلا تنسى
Edip-Layth	87:7 Except for what God wills, He knows what is declared and what is hidden.
The Monotheist Group	87:7 Except for what God wills, He knows what is declared and what is hidden.
Muhammad Asad	87:7 save what God may will [thee to forget] ⁴ - for, verily, He [alone] knows all that is open to [man's] perception as well as all that is hidden [from it] ⁵
Rashad Khalifa	87:7 Everything is in accordance with GOD's will; He knows what is declared, and what is hidden.
Shabbir Ahmed	87:7 And God wills that you should never forget. Certainly, He knows all that is open to human perception as well as all that is hidden. ⁵
Transliteration	87:7 Illa ma shaq Allahuinnahu yaAAalamu aljahra wama yakhfa
A	87:7 الا ما شاء الله انه يعلم الجهر وما يخفى
Edip-Layth	87:8 We will make easy for you the way.
The Monotheist Group	87:8 And We will make easy for you the way.
Muhammad Asad	87:8 and [thus] shall We make easy for thee the path towards [ultimate] ease. ⁶
Rashad Khalifa	87:8 We will direct you to the easiest path.
Shabbir Ahmed	87:8 And thus We shall ease your way to the ultimate ease (that you will establish the Divine Order in the society).
Transliteration	87:8 Wanuyassiruka lilyusra
A	87:8 ونيسرك لليسرى
Edip-Layth	87:9 So remind, perhaps the reminder will help.
The Monotheist Group	87:9 So remind, perhaps the reminder will help.
Muhammad Asad	87:9 REMIND, THEN, [others of the truth, regardless of] whether this reminding [would seem to] be of use [or not]: ⁷
Rashad Khalifa	87:9 Therefore, you shall remind; perhaps the reminder will benefit.
Shabbir Ahmed	87:9 Therefore, keep reminding. For, beneficial is the reminder.
Transliteration	87:9 Fathakkir in nafaAAati alththikra
A	87:9 فذكر ان نفعت الذكرى
Edip-Layth	87:10 He who is reverent will remember.
The Monotheist Group	87:10 He who is reverent will remember.
Muhammad Asad	87:10 in mind will keep it he who stands in awe [of God],

Rashad Khalifa	87:10 The reverent will take heed.
Shabbir Ahmed	87:10 He will heed who fears (the consequences of his misdeeds).
Transliteration	87:10 Sayat h thakkaru man yakhshā
A	87:10 سينكر من يخشى
Edip-Layth	87:11 He who is wicked will avoid it.
The Monotheist Group	87:11 And he who is wicked will avoid it.
Muhammad Asad	87:11 but aloof from it will remain that most hapless wretch
Rashad Khalifa	87:11 The wicked will avoid it.
Shabbir Ahmed	87:11 And only the most unfortunate will avoid it.
Transliteration	87:11 Wayatajannabuhā al-ashqā
A	87:11 ويتجنبها الاشقى
Edip-Layth	87:12 He will enter the great fire.
The Monotheist Group	87:12 He will enter the great Fire.
Muhammad Asad	87:12 he who [in the life to come] shall have to endure the great fire
Rashad Khalifa	87:12 Consequently, he will suffer the great Hellfire.
Shabbir Ahmed	87:12 He who will be cast into the great fire.
Transliteration	87:12 Allat h ee yasla alnnaalkubra
A	87:12 الذى يصلى النار الكبرى
Edip-Layth	87:13 Then he will neither die in it nor live. ¹
The Monotheist Group	87:13 Then he will neither die in it nor live.
Muhammad Asad	87:13 wherein he will neither die nor remain alive. ⁸
Rashad Khalifa	87:13 Wherein he never dies, nor stays alive.
Shabbir Ahmed	87:13 Wherein he neither dies nor lives. ⁶
Transliteration	87:13 Thumma la yamootu fee h a walayahya
A	87:13 ثم لا يموت فيها ولا يحيى
Edip-Layth	87:14 Whosoever develops will succeed.
The Monotheist Group	87:14 Whosoever develops will succeed.
Muhammad Asad	87:14 To happiness [in the life to come] will indeed attain he who attains to purity [in this world],
Rashad Khalifa	87:14 Successful indeed is the one who redeems his soul.
Shabbir Ahmed	87:14 Successful is he who primes his own 'self' for development (by living a life upright, helping others).

Transliteration	87:14 Qad aflaha man tazakka
A	87:14 قد افلح من تركى
Edip-Layth	87:15 Remembers the name of his Lord, and reaches out.
The Monotheist Group	87:15 And remembers the name of his Lord, and communes.
Muhammad Asad	87:15 and remembers his Sustainer's name, and prays [unto Him].
Rashad Khalifa	87:15 By remembering the name of his Lord and observing the contact prayers (Salat).
Shabbir Ahmed	87:15 And keeps foremost in mind the Name and the Attributes of his Lord and then follows through. 7
Transliteration	87:15 Wa th akara isma rabbihi fa ^s alla
A	87:15 وذكر اسم ربه صلى
Edip-Layth	87:16 No, you desire the worldly life.
The Monotheist Group	87:16 No, you desire the worldly life.
Muhammad Asad	87:16 But nay, [O men,] you prefer the life of this world,
Rashad Khalifa	87:16 Indeed, you are preoccupied with this first life.
Shabbir Ahmed	87:16 But nay, you prefer the life of this world (given to instant gains instead of benefiting others that ensures success in both lives). 8
Transliteration	87:16 Bal tu/thiroona al ^h ayata alddunya
A	87:16 بل توثرون الحياة الدنيا
Edip-Layth	87:17 But the Hereafter is better and more lasting.
The Monotheist Group	87:17 But the Hereafter is better and more lasting.
Muhammad Asad	87:17 although the life to come is better and more enduring.
Rashad Khalifa	87:17 Even though the Hereafter is far better and everlasting.
Shabbir Ahmed	87:17 Although the Hereafter is better and more enduring.
Transliteration	87:17 Waal- ^a akhiratu khayrun waabqa
A	87:17 والـآخرة خير وابقى
Edip-Layth	87:18 This has been revealed in the previous scripts.
The Monotheist Group	87:18 This has been revealed in the previous scripts.
Muhammad Asad	87:18 Verily, [all] this has indeed been [said] in the earlier revelations
Rashad Khalifa	87:18 This is recorded in the earlier teachings.
Shabbir Ahmed	87:18 This has been said in the former revelations as well. 9
Transliteration	87:18 Inna ha th a lafee al ^{issu} hufial-oola
A	

Edip-Layth	87:19 The scripts of Abraham and Moses.
The Monotheist Group	87:19 The scripts of Abraham and Moses.
Muhammad Asad	87:19 the revelations of Abraham and Moses. 9
Rashad Khalifa	87:19 The teachings of Abraham and Moses.
Shabbir Ahmed	87:19 The revelations of Abraham and Moses.
Transliteration	87:19 <u>S</u> uhufi <u>i</u> braheema wamoosa
A	87:19 صحف ابراهيم وموسى

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End Notes

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (87:1)

Establish His glory on earth. [56:96](#)

Shabbir Ahmed - End Note 2 (87:2)

So that all things might become what they are meant to be

Shabbir Ahmed - End Note 3 (87:5)

[18:45](#)

Shabbir Ahmed - End Note 4 (87:6)

Mankind need guidance like all things in the Universe do

Shabbir Ahmed - End Note 5 (87:7)

[17:86](#). He is Aware of man's manifest actions and his hidden potentials which can best be developed under Divine guidance. Therefore, the prophet never will forget what God teaches him. [73:2](#). Illa = Except = Save = But. It means 'Never' when applied to Divine will. So Illa here, as in many other verses, represents 'never', and not 'except'. [11:107-108](#), [39:68](#), [55:33](#), [87:6-7](#). Tafseer Al-Manar Vol 1 pg 414

Shabbir Ahmed - End Note 6 (87:13)

Without Permanent Values people live an unlived life. And in both lives their own 'self' fail to make progress. The Qur'an terms as 'Hell' a life that is stagnant, and as 'Paradise' a life that is ever progressive. That is 'Immortality' as distinct from 'Survival' [14:17](#), [20:74](#), [74:28-29](#)

Shabbir Ahmed - End Note 7 (87:15)

'Ism' = Name = Attributes. 'Salu' = Follow closely. In the context here: trying to adopt the 'Hue' of God - absorb Divine attributes in one's personality, of course, in the limited human capacity [2:138](#), [83:28](#)

Shabbir Ahmed - End Note 8 (87:16)

[2:201](#), [3:147](#), [4:134](#), [7:156](#), [10:64](#), [17:72](#), [28:77](#), [42:22](#)

Shabbir Ahmed - End Note 9 (87:18)

Suhuf = Scrolls = Revelations

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note (87:2)

Muhammad Asad - End Note 2 (87:3)

Cf. the last sentence of [25:2](#) and the corresponding note 3; also [20:50](#) and note 31.

Muhammad Asad - End Note 3 (87:5)

I.e., metonymically, "who brings forth life and deals death"

Muhammad Asad - End Note 4 (87:7)

The classical commentators assume that the above words are addressed specifically to the Prophet, and that, therefore, they relate to his being taught the Qur'an and being promised that he would not forget anything thereof, "save what God may will [thee to forget]". This last clause has ever since given much trouble to the commentators, inasmuch as it is not very plausible that He who has revealed the Qur'an to the Prophet should cause him to forget anything of it. Hence, many unconvincing explanations have been advanced from very early times down to our own days, the least convincing being that last refuge of every perplexed Qur'an-commentator, the "doctrine of abrogation" (refuted in my note 87 on [2:106](#)). However, the supposed difficulty of interpretation disappears as soon as we allow ourselves to realize that the above passage, though ostensibly addressed to the Prophet, is directed at man in general, and that it is closely related to an earlier Qur'anic revelation - namely, the first five verses of surah 96 ("The Germ-Cell") and, in particular, verses 3-5, which speak of God's having "taught man what he did not know". In note 3 on those verses I have expressed the opinion that they allude to mankind's cumulative acquisition of empirical and rational knowledge, handed down from generation to generation and from one civilization to another: and it is to this very phenomenon that the present passage, too, refers. We are told here that God, who has formed man in accordance with what he is meant to be and has promised to guide him, will enable him to acquire (and thus, as it were, "impart" to him) elements of knowledge which mankind will accumulate, record and collectively "remember" - except what God may cause man to "forget" (in another word, to abandon) as having become redundant by virtue of his new experiences and his acquisition of wider, more differentiated elements of knowledge, empirical as well as deductive or speculative, including more advanced, empirically acquired skills. However, the very next sentence makes it clear that all knowledge arrived at through our observation of the external world and through speculation, though necessary and most valuable, is definitely limited in scope and does not, therefore, in itself suffice to give us an insight into ultimate truths.

Muhammad Asad - End Note 5 (87:7)

I.e., all that is intrinsically beyond the reach of human perception (al-ghayb): the implication being that, since human knowledge must forever remain imperfect, man cannot really find his way through life without the aid of divine revelation.

Muhammad Asad - End Note 6 (87:8)

I.e., towards an ease of the mind and peace of the spirit.

Muhammad Asad - End Note 7 (87:9)

Thus Baghawi, as well as Razi in one of his alternative interpretations of this phrase.

Muhammad Asad - End Note 8 (87:13)

I.e., in consequence of having remained aloof from the divine reminder. (Cf. [74:28-29](#).)

Muhammad Asad - End Note 9 (87:19)

These two names are given here only as examples of earlier prophetic revelations, thus stressing, once again, the twofold fact of continuity in mankind's religious experiences and of the identity of the basic truths preached by all the prophets. (cf. also [53:36](#) ff.) The noun suhuf (sing. saḥifah), which literally denotes "leaves [of a book]" or "scrolls", is synonymous with kitab in all the senses of this term (Jawhari): hence, in the above context, "revelations".

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (87:13)

Unlike Paradise, Hell itself is not eternal, while the people of hell will end up there for eternity. (See, the Appendix titled Eternal Hell and Merciful God?, which is also available at www.19.org or www.islamicreform.org).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 88:1 Has the news come to you of the Overwhelming?
The Monotheist Group	In the name of God, the Almighty, the Merciful. 88:1 Has the news come to you of that which will overwhelm?
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 88:1 HAS THERE COME unto thee the tiding of the Overshadowing Event?' ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 88:1 Are you aware of the Overwhelming?
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 88:1 Has the news of the Dominating Event reached you?
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 88:1 Hal ataka ḥadeethu alghaṣhiyati
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 88:1 هل انتك حديث الغشية
Edip-Layth	88:2 Faces on that day will be desolate.
The Monotheist Group	88:2 Faces on that Day which will be shamed.
Muhammad Asad	88:2 Some faces will on that Day be downcast,

Rashad Khalifa	88:2 Faces on that day will be shamed.
Shabbir Ahmed	88:2 Some faces on that Day will be downcast.
Transliteration	88:2 Wujoo <hun< h=""> yawma-i^hin khashiAAatun</hun<>
A	88:2 وجوه يومئذ خشعة
Edip-Layth	88:3 Laboring and weary.
The Monotheist Group	88:3 Laboring and weary.
Muhammad Asad	88:3 toiling [under burdens of sin], worn out [by fear],
Rashad Khalifa	88:3 Laboring and exhausted.
Shabbir Ahmed	88:3 Laboring, exhausted. ¹
Transliteration	88:3 AAaamilatun nasibatun
A	88:3 عاملة ناصبة
Edip-Layth	88:4 They will enter a blazing fire.
The Monotheist Group	88:4 They will enter a blazing Fire.
Muhammad Asad	88:4 about to enter a glowing fire,
Rashad Khalifa	88:4 Suffering in a blazing Hellfire.
Shabbir Ahmed	88:4 As they enter a sizzling fire.
Transliteration	88:4 Tasla naran hamiyatan
A	88:4 تصلى نارا حامية
Edip-Layth	88:5 Be given to drink from a boiling spring.
The Monotheist Group	88:5 And be given to drink from a boiling spring.
Muhammad Asad	88:5 given to drink from a boiling spring.
Rashad Khalifa	88:5 Drinking from a flaming spring.
Shabbir Ahmed	88:5 Given to drink from a spring of burning anguish.
Transliteration	88:5 Tusqa min AAaynin aniyatin
A	88:5 تسقى من عين اائية
Edip-Layth	88:6 They will have no food except from a thorny plant.
The Monotheist Group	88:6 They will have no food except from a thorny plant.
Muhammad Asad	88:6 No food for them save the bitterness of dry thorns,
Rashad Khalifa	88:6 They will have no food except the useless variety.
Shabbir Ahmed	88:6 No food for them but the bitter thorny plant. ²
Transliteration	88:6 Laysa lahum taAAamun illamin dareeAAain

A	88:6 ليس لهم طعام الا من ضريع
Edip-Layth	88:7 It does not nourish nor avail against hunger.
The Monotheist Group	88:7 It does not nourish nor avail against hunger.
Muhammad Asad	88:7 which gives no strength and neither stills hunger. ²
Rashad Khalifa	88:7 It never nourishes, nor satisfies hunger.
Shabbir Ahmed	88:7 Which nourishes not, nor relieves hunger.
Transliteration	88:7 La yusminu wala yughnee minjooAAin
A	88:7 لا يسمن ولا يغنى من جوع
Edip-Layth	88:8 Faces on that day are joyful.
The Monotheist Group	88:8 And faces on that Day which are soft.
Muhammad Asad	88:8 [And] some faces will on that Day shine with bliss,
Rashad Khalifa	88:8 Other faces on that day will be full of joy.
Shabbir Ahmed	88:8 On that Day some faces will shine with bliss.
Transliteration	88:8 Wujoo hun yawma-ithin naAAimatun
A	88:8 وجوه يومئذ ناعمة
Edip-Layth	88:9 For their pursuit they are content.
The Monotheist Group	88:9 For their pursuit they are content.
Muhammad Asad	88:9 well-pleased with [the fruit of] their striving,
Rashad Khalifa	88:9 Satisfied with their work.
Shabbir Ahmed	88:9 Happy with the fruit of their effort.
Transliteration	88:9 LisaAAyiha radiyatun
A	88:9 لسعيها راضية
Edip-Layth	88:10 In a high paradise.
The Monotheist Group	88:10 In a high paradise.
Muhammad Asad	88:10 in a garden sublime,
Rashad Khalifa	88:10 In an exalted Paradise.
Shabbir Ahmed	88:10 In a Garden exalted in honor.
Transliteration	88:10 Fee jannatin AAaliyatun
A	88:10 فى جنة عالية
Edip-Layth	88:11 You will not hear in it any nonsense.
The Monotheist Group	88:11 You will not hear in it any nonsense.

Muhammad Asad	88:11 wherein thou wilt hear no empty talk.
Rashad Khalifa	88:11 In it, no nonsense is heard.
Shabbir Ahmed	88:11 Wherein you hear not senseless speech.
Transliteration	88:11 La tasmaAAu feeha laghiyatun
A	88:11 لا تسمع فيها لغية
Edip-Layth	88:12 In it is a running spring.
The Monotheist Group	88:12 In it is a running spring.
Muhammad Asad	88:12 Countless springs ³ will flow therein,
Rashad Khalifa	88:12 In it, a spring flows.
Shabbir Ahmed	88:12 Therein is an ever-flowing Spring (of grace 76:16-17).
Transliteration	88:12 Feeha AAaynun jariyatun
A	88:12 فيها عين جارية
Edip-Layth	88:13 In it are raised beds.
The Monotheist Group	88:13 In it are raised beds.
Muhammad Asad	88:13 [and] there will be thrones [of happiness] raised high, ⁴
Rashad Khalifa	88:13 In it, there are luxurious furnishings.
Shabbir Ahmed	88:13 Therein are thrones of honor.
Transliteration	88:13 Feeha sururun marfooAAatun
A	88:13 فيها سرر مرفوعة
Edip-Layth	88:14 Cups that are set.
The Monotheist Group	88:14 And cups that are set.
Muhammad Asad	88:14 and goblets placed ready,
Rashad Khalifa	88:14 And drinks made available.
Shabbir Ahmed	88:14 And shiny glasses set at hand.
Transliteration	88:14 Waakwabun mawdooAAatun
A	88:14 واكواب موضوعة
Edip-Layth	88:15 Cushions arranged in rows.
The Monotheist Group	88:15 And cushions arranged in rows.
Muhammad Asad	88:15 and cushions ranged,
Rashad Khalifa	88:15 And pitchers in rows.
Shabbir Ahmed	88:15 And cushions set in rows.
Transliteration	88:15 Wanamariqu masfoofatun

A	88:15 ونمارق مصفوفة	
Edip-Layth	88:16 Rich carpets spread out.	
The Monotheist Group	88:16 And rich carpets spread out.	
Muhammad Asad	88:16 and carpets spread out	
Rashad Khalifa	88:16 And carpets throughout.	
Shabbir Ahmed	88:16 And silken carpets spread out.	
Transliteration	88:16 Wazarabiyyu mabthoothatun	
A	88:16 وزرابى ماثوثة	
Edip-Layth	88:17 Will they not look at the camels/clouds, how are they created?	
The Monotheist Group	88:17 Will they not look at the camels, how were they created?	
Muhammad Asad	88:17 DO, THEN, they [who deny resurrection] never gaze at the clouds pregnant with water, [and observe] how they are created? 5	
Rashad Khalifa	88:17 Why do they not reflect on the camels and how they are created?	
Shabbir Ahmed	88:17 Will they not, then, reflect on: - the water-laden clouds, how they are made? 3	
Transliteration	88:17 Afala yan <th>u</th> roona ilaal-ibili kayfa khuliqat	u
A	88:17 افلا ينظرون الى الابل كيف خلقت	
Edip-Layth	88:18 To the sky, how is it raised?	
The Monotheist Group	88:18 And to the sky, how was it raised?	
Muhammad Asad	88:18 And at the sky, how it is raised aloft?	
Rashad Khalifa	88:18 And the sky and how it is raised.	
Shabbir Ahmed	88:18 - And at the sky, how it is raised high? 4	
Transliteration	88:18 Wa-ilā alssamā-i kayfarufiAAat	
A	88:18 والى السماء كيف رفعت	
Edip-Layth	88:19 To the mountains, how was it set?	
The Monotheist Group	88:19 And to the mountains, how were they set?	
Muhammad Asad	88:19 And at the mountains, how firmly they are reared?	
Rashad Khalifa	88:19 And the mountains and how they are constructed.	
Shabbir Ahmed	88:19 - And at the mountains, how they are entrenched?	
Transliteration	88:19 Wa-ilā aljibālī kayfa nuṣibat	
A	88:19 والى الجبال كيف نصبت	

Edip-Layth	88:20 To the land, how was it flattened?
The Monotheist Group	88:20 And to the land, how was it flattened?
Muhammad Asad	88:20 And at the earth, how it is spread out?
Rashad Khalifa	88:20 And the earth and how it is built.
Shabbir Ahmed	88:20 - And at the earth, how it is spread out? ⁵
Transliteration	88:20 Wa-ilā al-arḍi kayfa suṭihat
A	88:20 والى الارض كيف سطحت
Edip-Layth	88:21 So remind, for you are but a reminder.
The Monotheist Group	88:21 So remind, for you are but a reminder.
Muhammad Asad	88:21 And so, [O Prophet,] exhort them; thy task is only to exhort:
Rashad Khalifa	88:21 You shall remind, for your mission is to deliver this reminder.
Shabbir Ahmed	88:21 * Remind them, for, you are one to remind.
Transliteration	88:21 Faṭḥakkir innama anta muṭḥakkirun
A	88:21 فذكر انما انت مذكر
Edip-Layth	88:22 You have no power over them.
The Monotheist Group	88:22 You have no power over them.
Muhammad Asad	88:22 thou canst not compel them [to believe]. ⁶
Rashad Khalifa	88:22 You have no power over them.
Shabbir Ahmed	88:22 You are not a task master over them.
Transliteration	88:22 Lasta AAalayhim bimusaṭṭirin
A	88:22 لست عليهم بمسيطر
Edip-Layth	88:23 Except for he who turns away and rejects.
The Monotheist Group	88:23 Except for he who turns away and rejects.
Muhammad Asad	88:23 However, as for him who turns away, being bent on denying the truth,
Rashad Khalifa	88:23 As for those who turn away and disbelieve.
Shabbir Ahmed	88:23 But whoever turns away and denies the truth,
Transliteration	88:23 Illā man tawallā wakafara
A	88:23 الا من تولى وكفر
Edip-Layth	88:24 Then God will punish him with the great retribution.
The Monotheist Group	88:24 Then God will punish him with the great retribution.
Muhammad Asad	88:24 him will God cause to suffer the greatest suffering [in the life to come]:
Rashad Khalifa	88:24 GOD will commit them to the great retribution.

Shabbir Ahmed	88:24 God will requite him with a great requital.
Transliteration	88:24 FayuAAaththibuhu Allahu alAAathabaal-akbara
A	88:24 فيعذبه الله العذاب الاكبر
Edip-Layth	88:25 Indeed, to Us is their return.
The Monotheist Group	88:25 Indeed, to Us is their return.
Muhammad Asad	88:25 for behold, unto Us will be their return,
Rashad Khalifa	88:25 To us is their ultimate destiny.
Shabbir Ahmed	88:25 Indeed, to Us is their return.
Transliteration	88:25 Inna ilayna iyabahum
A	88:25 ان الينا اياهم
Edip-Layth	88:26 Then to Us is their judgment.
The Monotheist Group	88:26 Then to Us is their judgment.
Muhammad Asad	88:26 and verily, It is for Us to call them to account.
Rashad Khalifa	88:26 Then we will call them to account.
Shabbir Ahmed	88:26 Then it is for Us to call them to account.
Transliteration	88:26 Thumma inna AAalayn a hisabahum
A	88:26 ثم ان علينا حسابهم

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (88:1)

I.e., the Day of Resurrection.

Muhammad Asad - End Note 2 (88:7)

According to Al-Qiffal (as quoted by Razi), this kind of hellish drink and food is a metonym for utter hopelessness and abasement. As regards the noun dari' - which is said to be a bitter, thorny plant in its dried state (Jawhari) - it is to be borne in mind that it is derived from the verb dara'a or dari'a, which signifies "he [or "it"] became abject" or "abased" (ibid.): hence my rendering of this (obviously metaphorical) expression as "the bitterness of dry thorns". A similarly metaphorical meaning attaches

to the expression "a boiling spring" in verse 5, which recalls the term hamim so often mentioned in the Qur'an (see note 62 on the last sentence of [6:70](#)).

Muhammad Asad - End Note 3 (88:12)

Lit., "a spring" - but, as Zamakhshari and Ibn Kathir point out, the singular form has here a generic import, implying "a multitude of springs". This metaphor of the life-giving element is analogous to that of the "running waters" (anhar) frequently mentioned in Qur'anic descriptions of paradise.

Muhammad Asad - End Note 4 (88:13)

See note 34 on [15:47](#).

Muhammad Asad - End Note 5 (88:17)

Implying that a denial of resurrection and life in the hereafter renders the concept of a conscious Creator utterly meaningless; hence my interpretation of the words "who deny resurrection" in the first part of this verse. - As regards the noun ibil, it denotes, as a rule, "camels": a generic plural which has no singular form. But one must remember that it also signifies "clouds bearing rain-water" (Lisan al-'Arab, Qamus, Taj al-'Arus) - a meaning which is preferable in the present context. If the term were used in the sense of "camels", the reference to it in the above verse would have been primarily - if not exclusively - addressed to the Arabian contemporaries of the Prophet, to whom the camel was always an object of admiration on account of its outstanding endurance, the many uses to which it could be put (riding, load-bearing, and as a source of milk, flesh and fine wool) and its indispensability to people living amid deserts. But precisely because a reference to "camels" would restrict its significance to people of a particular environment and a particular time (without even the benefit of a historical allusion to past events), it must be ruled out here, for the Qur'anic appeals to observe the wonders of the God-created universe are invariably directed at people of all times and all environments. Hence, there is every reason to assume that the term ibil relates here not to camels but to "clouds pregnant with water": the more so as such an allusion to the miraculous, cyclic process of the evaporation of water, the skyward ascension of vapour, its condensation and, finally, its precipitation over the earth is definitely more in tune with the subsequent mention (in verses 18-20) of sky, mountains and earth, than would be a reference to "camels", however admirable and noteworthy these animals may be.

Muhammad Asad - End Note 6 (88:22)

Lit., "thou hast no power over them".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (88:3)

They were in motion without action and toiled without direction

Shabbir Ahmed - End Note 2 (88:6)

They hurt others in the worldly life

Shabbir Ahmed - End Note 3 (88:17)

[15:22](#)

Shabbir Ahmed - End Note 4 (88:18)

Without visible pillars. [13:2](#)

Shabbir Ahmed - End Note 5 (88:20)

That you do not even feel the curvature, nor feel its speedy rotations [31:10](#), [39:5](#), [79:28-30](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 89:1 By the dawn.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 89:1 By the dawn.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 89:1 CONSIDER the daybreak
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 89:1 By the dawn.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 89:1 Witness is the Daybreak. ¹
Transliteration	Bismi All <u>a</u> hi al <u>r</u> rah <u>m</u> ani al <u>r</u> rah <u>e</u> emi 89:1 Waalfajri
A	بسم الله الرحمن الرحيم 89:1 والفجر
Edip-Layth	89:2 The ten nights.
The Monotheist Group	89:2 And the ten nights.
Muhammad Asad	89:2 and the ten nights! ¹

Rashad Khalifa	89:2 And the ten nights. ¹
Shabbir Ahmed	89:2 And ten Nights. ²
Transliteration	89:2 Walay <u>a</u> lin AAashri <u>n</u>
A	89:2 وليال عشر
Edip-Layth	89:3 The even and the odd.
The Monotheist Group	89:3 And the even and the odd.
Muhammad Asad	89:3 Consider the multiple and the One! ²
Rashad Khalifa	89:3 By the even and the odd. ²
Shabbir Ahmed	89:3 And the Even and the Odd. ³
Transliteration	89:3 Wa <u>a</u> lshshafAAi wa <u>a</u> lwatri
A	89:3 والشفع والوتر
Edip-Layth	89:4 The night when it passes.
The Monotheist Group	89:4 And the night when it passes.
Muhammad Asad	89:4 Consider the night as it runs its course! ³
Rashad Khalifa	89:4 By the night as it passes.
Shabbir Ahmed	89:4 And Witness to the truth is the departing of the Night of Ignorance.
Transliteration	89:4 Wa <u>a</u> llayli i <u>th</u> a yasri
A	89:4 واليل اذا يسر
Edip-Layth	89:5 In this is an oath for the one with intelligence.
The Monotheist Group	89:5 In this is an oath for the one with intelligence.
Muhammad Asad	89:5 Considering all this - could there be, to anyone endowed with reason, a [more] solemn evidence of the truth? ⁴
Rashad Khalifa	89:5 A profound oath, for one who possesses intelligence.
Shabbir Ahmed	89:5 Is not all this a solemn evidence for every thinking person?
Transliteration	89:5 Hal fee <u>th</u> alika qasamun li <u>th</u> ee hi <u>j</u> ri <u>n</u>
A	89:5 هل فى ذلك قسم لذى حجر
Edip-Layth	89:6 Did you not see what your Lord did to Aad?
The Monotheist Group	89:6 Did you not see what your Lord did to 'Aad?
Muhammad Asad	89:6 ART THOU NOT aware of how thy Sustainer has dealt with [the tribe of] 'Ad, ⁵
Rashad Khalifa	89:6 Have you noted what your Lord did to `Aad?

Shabbir Ahmed	89:6 Have you noted how your Lord dealt with 'Aad? ⁴
Transliteration	89:6 Alam tara kayfa faAAala rabbuka biAAa <u>d</u> in
A	89:6 ألم تر كيف فعل ربك بعاد
Edip-Layth	89:7 Iram, with the great columns? ²
The Monotheist Group	89:7 Irum, with the great columns?
Muhammad Asad	89:7 [the people of] Iram the many-pillared,
Rashad Khalifa	89:7 Erum; the town with tall buildings.
Shabbir Ahmed	89:7 Those whose capital was Iram, the city of towers and lofty mansions. ⁵
Transliteration	89:7 Irama <u>th</u> ati alAAaim <u>a</u> di
A	89:7 ارم ذات العماد
Edip-Layth	89:8 The one which was like no other in the land?
The Monotheist Group	89:8 The one which was like no other in the land?
Muhammad Asad	89:8 the like of whom has never been reared in all the land?
Rashad Khalifa	89:8 There was nothing like it anywhere.
Shabbir Ahmed	89:8 The like of which (the towers and castles) were never built in other cities. ⁶
Transliteration	89:8 Allatee lam yukhlaq mithlu <u>h</u> a fee albil <u>a</u> di
A	89:8 التى لم يخلق مثلها فى البلد
Edip-Layth	89:9 Thamud who carved the rocks in the valley?
The Monotheist Group	89:9 And Thamud who carved the rocks in the valley?
Muhammad Asad	89:9 and with [the tribe of] Thamud, ⁶ who hollowed out rocks in the valley?
Rashad Khalifa	89:9 Also Thamoud, who carved the rocks in their valley.
Shabbir Ahmed	89:9 And with Thamud, who carved out rocks for dwellings in the valley. ⁷
Transliteration	89:9 Wathamooda alla <u>th</u> eena <u>j</u> aboo al <u>ss</u> akhrabialw <u>a</u> di
A	89:9 وثمود الذين جابوا الصخر بالواد
Edip-Layth	89:10 And Pharaoh with the pyramids?
The Monotheist Group	89:10 And Pharaoh with the planks?
Muhammad Asad	89:10 and with Pharaoh of the [many] tent-poles? ⁷
Rashad Khalifa	89:10 And Pharaoh who possessed might.
Shabbir Ahmed	89:10 And with the powerful Pharaoh of the great Pyramids. ⁸
Transliteration	89:10 WafirAAawna <u>th</u> ee al-awt <u>a</u> di

A	
Edip-Layth	89:11 They all transgressed in the land.
The Monotheist Group	89:11 They all transgressed in the land.
Muhammad Asad	89:11 [It was they] who transgressed all bounds of equity all over their lands,
Rashad Khalifa	89:11 They all transgressed in the land.
Shabbir Ahmed	89:11 They all played God in the land, towns and cities. 9
Transliteration	89:11 Allat <u>h</u> eena taghaw fee albil <u>a</u> di

Edip-Layth	89:12 Made much corruption therein.
The Monotheist Group	89:12 And made much corruption therein.
Muhammad Asad	89:12 and brought about great corruption therein:
Rashad Khalifa	89:12 They spread evil throughout.
Shabbir Ahmed	89:12 And increased corruption and crime therein.
Transliteration	89:12 Faaktharoo fee <u>h</u> a alfas <u>a</u> da

Edip-Layth	89:13 So your Lord poured upon them a measure of retribution. 3
The Monotheist Group	89:13 So your Lord poured upon them a measure of retribution.
Muhammad Asad	89:13 and therefore thy Sustainer let loose upon them a scourge of suffering:
Rashad Khalifa	89:13 Consequently, your Lord poured upon them a whipping retribution.
Shabbir Ahmed	89:13 And so, your Lord chastised them with a whipping punishment.
Transliteration	89:13 Fa <u>s</u> abba AAalayhim rabbuka saw <u>t</u> aAAa <u>th</u> abin

Edip-Layth	89:14 Your Lord is ever watchful.
The Monotheist Group	89:14 Your Lord is ever watchful.
Muhammad Asad	89:14 for, verily, thy Sustainer is ever on the watch!
Rashad Khalifa	89:14 Your Lord is ever watchful.
Shabbir Ahmed	89:14 Indeed, your Lord is ever on the watch!
Transliteration	89:14 Inna rabbaka labi <u>a</u> lmir <u>s</u> adi

Edip-Layth	89:15 As for man, if his Lord tests him and grants him much, then he says: "My Lord has blessed me!"
	89:15 As for man, if his Lord tests him and grants him much, then he says: "My

The Monotheist Group	Lord has blessed me!"
Muhammad Asad	89:15 BUT AS FOR man, ⁸ whenever his Sustainer tries him by His generosity and by letting him enjoy a life of ease, he says, "My Sustainer has been [justly] generous towards me"; ⁹
Rashad Khalifa	89:15 When the human being is tested by his Lord, through blessings and joy, he says, "My Lord is generous towards me."
Shabbir Ahmed	89:15 But as for man, whenever his Lord lets his life take a turn by giving him honor and bliss, he says, "My Lord has honored me." ¹⁰
Transliteration	89:15 Faamma al-insanu itha maibtalahu rabbuhu faakramahu wanaAAAAamahu fayaqoolu rabbeeakramani
A	89:15 فاما الانسن اذا ما ابتله ربه فاكرمه ونعمه فيقول ربى اكرمن
Edip-Layth	89:16 If his Lord tests him and gives him little wealth, then he says: "My Lord has humiliated me!"
The Monotheist Group	89:16 And if his Lord tests him and gives him little wealth, then he says: "My Lord has humiliated me!"
Muhammad Asad	89:16 whereas, whenever He tries him by straitening his means of livelihood, he says, "My Sustainer has disgraced me!" ¹⁰
Rashad Khalifa	89:16 But if He tests him through reduction in provisions, he says, "My Lord is humiliating me!"
Shabbir Ahmed	89:16 But when He lets his life take a turn by restricting his provision, he says, "My Lord has disgraced me."
Transliteration	89:16 Waamma i tha m a ibtal ahufaqadara AAalayhi rizqahu fayaqoolu rabbee ahnanani
A	89:16 واما اذا ما ابتله فقدر عليه رزقه فيقول ربى اهنن
Edip-Layth	89:17 No, you are not generous to the orphan.
The Monotheist Group	89:17 No, you are not generous to the orphan.
Muhammad Asad	89:17 But nay, nay, [O men, consider all that you do and fail to do:] you are not generous towards the orphan,
Rashad Khalifa	89:17 Wrong! It is you who brought it on yourselves by not regarding the orphan.
Shabbir Ahmed	89:17 Nay, nay, you do not honor the orphan. ¹¹
Transliteration	89:17 Kalla bal la tukrimoonaalyateema
A	89:17 كلا بل لا تكرمون اليتيم
Edip-Layth	89:18 You do not look to feeding the poor.
The Monotheist Group	89:18 And you do not look to feeding the poor.
Muhammad Asad	89:18 and you do not urge one another to feed the needy, ¹¹
Rashad Khalifa	89:18 And not advocating charity towards the poor.

Shabbir Ahmed	89:18 And you fail to encourage one another to feed the needy (and establish a benevolent society). ¹²
Transliteration	89:18 Wala ta <u>haddoona</u> AAala taAAa <u>mialmiskeen</u> i
A	89:18 ولا تحضون على طعام المسكين
Edip-Layth	89:19 You consume others inheritance, all with greed.
The Monotheist Group	89:19 And you consume others inheritance, all with greed.
Muhammad Asad	89:19 and you devour the inheritance [of others] with devouring greed,
Rashad Khalifa	89:19 And consuming the inheritance of helpless orphans.
Shabbir Ahmed	89:19 And you devour the inheritances with greed.
Transliteration	89:19 Wata/ <u>kuloona</u> al <u>ttur</u> a <u>tha</u> ak <u>lan</u> la <u>mma</u> n
A	89:19 وتاكلون التراث اكلا لما
Edip-Layth	89:20 You love money, a love that is excessive.
The Monotheist Group	89:20 And you love money, a love that is excessive.
Muhammad Asad	89:20 and you love wealth with boundless love!
Rashad Khalifa	89:20 And loving the money too much.
Shabbir Ahmed	89:20 And you love wealth with boundless love.
Transliteration	89:20 Watu <u>hibboona</u> al <u>ma</u> la <u>hub</u> ba <u>n</u> ja <u>mma</u> n
A	89:20 وتحبون المال حبا جما
Edip-Layth	89:21 No, when the earth is pounded into rubble.
The Monotheist Group	89:21 Alas, when the Earth is pounded into rubble.
Muhammad Asad	89:21 Nay, but [how will you fare on Judgment Day,] when the earth is crushed with crushing upon crushing,
Rashad Khalifa	89:21 Indeed, when the earth is crushed, utterly crushed.
Shabbir Ahmed	89:21 Nay, when the earth is pounded into rubble.
Transliteration	89:21 Kalla <u>i</u> th <u>a</u> duk <u>ka</u> ti al- <u>ar</u> <u>du</u> da <u>kk</u> a <u>n</u>
A	89:21 كلا اذا دكت الارض دكا دكا
Edip-Layth	89:22 Your Lord comes with the angels row after row.
The Monotheist Group	89:22 And your Lord comes with the angels row after row.
Muhammad Asad	89:22 and [the majesty of] thy Sustainer stands revealed, ¹² as well as [the true nature of] the angels; rank upon rank?
Rashad Khalifa	89:22 And your Lord comes, together with the angels in row after row.
Shabbir Ahmed	89:22 And your Lord comes, and His angels, rank upon rank. ¹³
Transliteration	89:22 Waj <u>a</u> a rab <u>b</u> u <u>ka</u> waal <u>ma</u> la <u>ku</u> sa <u>ff</u> a <u>n</u> sa <u>ff</u> a <u>n</u>

A	89:22 وجاء ربك والملك صفا صفا
Edip-Layth	89:23 Hell on that day is brought. On that day the human being will remember, but how will the remembrance now help him?
The Monotheist Group	89:23 And Hell on that Day is brought. On that Day man will remember, but how will the remembrance now help him?
Muhammad Asad	89:23 And on that Day hell will be brought [within sight]; on that Day man will remember [all that he did and failed to do]: but what will that remembrance avail him?
Rashad Khalifa	89:23 On that day, Gehenna will be brought forth. On that day, the human being will remember - but what a remembrance - it will be too late.
Shabbir Ahmed	89:23 And Hell is brought close that Day. On that Day man will heed the Advisory, but of what avail will then be the remembrance?
Transliteration	89:23 Wajee-a yawma-i <u>thin</u> bijahannamayawma-i <u>thin</u> yata <u>thakkaru</u> al-ins <u>anu</u> waann al ahu al th thikra
A	89:23 وجاء يومئذ بجهنم يومئذ يتذكر الانسن واني له الذكرى
Edip-Layth	89:24 He says: "I wish I had worked towards my life!"
The Monotheist Group	89:24 He says: "I wish I had worked towards my life!"
Muhammad Asad	89:24 He will say, "Oh, would that I had. provided beforehand for my life [to come]!"
Rashad Khalifa	89:24 He will say, "Oh, I wish I prepared for my (eternal) life."
Shabbir Ahmed	89:24 He will say, "Ah, I wish I had sent forth some good for my life!"
Transliteration	89:24 Yaqoolu ya <u>laytane</u> qaddamtu li hay atee
A	89:24 يقول يليتني قدمت لحياتي
Edip-Layth	89:25 On that day, no other will bear his punishment.
The Monotheist Group	89:25 On that Day, no other will bear his punishment.
Muhammad Asad	89:25 For, none can make suffer as He will make suffer [the sinners] on that Day,
Rashad Khalifa	89:25 On that day, no retribution could be worse than His retribution.
Shabbir Ahmed	89:25 None chastises as He will chastise on that Day.
Transliteration	89:25 Fayawma-i <u>thin</u> la <u>yuAAa</u> th thibuAAa th abahu a h adun
A	89:25 فيومئذ لا يعذب عذابه احد
Edip-Layth	89:26 Nor will anyone be able to free his bonds.
The Monotheist Group	89:26 Nor will anyone be able to free his bonds.
Muhammad Asad	89:26 and none can bind with bonds like His. 13
Rashad Khalifa	89:26 And no confinement is as effective as His confinement.

Shabbir Ahmed	89:26 And none binds as He binds. 14
Transliteration	89:26 Walā yoothiqu wathāqahu aḥadun
A	89:26 ولا يوثق وثاقه احد
Edip-Layth	89:27 "As for you, O the content person."
The Monotheist Group	89:27 "O you soul which is peaceful."
Muhammad Asad	89:27 [But unto the righteous God will say,] "O thou human being that hast attained to inner peace!
Rashad Khalifa	89:27 As for you, O content soul.
Shabbir Ahmed	89:27 But Oh! You human beings that have attained inner peace! 15
Transliteration	89:27 Ya ayyatuhā alInnafsualmuṭma-innatu
A	89:27 يابيتها النفس المطمئنة
Edip-Layth	89:28 "Return to your Lord pleasing and pleased."
The Monotheist Group	89:28 "Return to your Lord happy and content."
Muhammad Asad	89:28 Return thou unto thy Sustainer, well-pleased [and] pleasing [Him]:
Rashad Khalifa	89:28 Return to your Lord, pleased and pleasing.
Shabbir Ahmed	89:28 Return to your Lord, pleased and approved.
Transliteration	89:28 IrjiAAee ilā rabbiki raḍiyyatanmarḍiyyatan
A	89:28 ارجعى الى ربك راضية مرضية
Edip-Layth	89:29 "Enter in amongst My servants."
The Monotheist Group	89:29 "And enter in amongst My servants."
Muhammad Asad	89:29 enter, then, together with My [other true] servants
Rashad Khalifa	89:29 Welcome into My servants.
Shabbir Ahmed	89:29 Enter, then, together with My servants.
Transliteration	89:29 Faodkhulee fee AAibadee
A	89:29 فادخلى فى عبدى
Edip-Layth	89:30 "Enter My Paradise."
The Monotheist Group	89:30 "And enter My Paradise."
Muhammad Asad	89:30 yea, enter thou My paradise!"
Rashad Khalifa	89:30 Welcome into My Paradise.
Shabbir Ahmed	89:30 Yes, enter My Paradise! 16
Transliteration	89:30 Waodkhulee jannatee
A	89:30 وادخلى جنتى

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End Notes

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (89:1)

As it shines through the deep darkness of the night. So does the Qur'an bring light through the Darkness of Ignorance

Shabbir Ahmed - End Note 2 (89:2)

You have noticed the benevolent transformation your Pilgrimage has undergone. From the first to the tenth of the month of Zilhijjah, you used to indulge in all kind of obscenity. Had you not departed from the way of Abraham, with your Hajj consisting of whistling, clapping, circumambulating the Ka'bah in complete nudity? The sublime purpose of the Pilgrimage had been reduced to senseless rituals and abominations [2:125-127](#), [2:197](#)

Shabbir Ahmed - End Note 3 (89:3)

Recall your gambling in those ten nights with the even and odd numbers of arrows and the related numeric superstitions in the society

Shabbir Ahmed - End Note 4 (89:6)

They had refused to acknowledge the truth and violated human rights. [7:65-72](#)

Shabbir Ahmed - End Note 5 (89:7)

Iram were the generation of Iram son of Sam son of Noah. The capital of the tribe of 'Aad bears the same name, Iram, and now lies buried in Al-Ahqaf, the Sand-dunes of Southern Arabia. [46:21](#)

Shabbir Ahmed - End Note 6 (89:8)

[26:128-134](#)

Shabbir Ahmed - End Note 7 (89:9)

Wadi-al-Qura. [7:74](#), [15:82](#)

Shabbir Ahmed - End Note 8 (89:10)

[20:43](#), [38:12](#), [43:78-79](#). Zil-awtad = Lord of stakes = A mighty emperor = Owner of many tents with pegs well-dug into the ground = Owner of the Pyramids. God's law is also the law of nature and the rise and fall of nations is fully subject to it

Shabbir Ahmed - End Note 9 (89:11)

Tagha = Crossing limits = Transgressing law = Trespassing = Being rebellious = Ignoring Permanent Values = Behaving arrogantly = Being Taaghoot or false god = Playing God [2:256](#), [4:60](#), [4:76](#), [16:36](#)

Shabbir Ahmed - End Note 10 (89:15)

Honor or disgrace are subject to Divine laws

Shabbir Ahmed - End Note 11 (89:17)

You forget to realize your acts of commission and omission. Yateem = Orphan = Widow = Left alone in the society = Helpless. A benevolent society makes room for the 'Yateem'

Shabbir Ahmed - End Note 12 (89:18)

The term used for 'feeding' is highly inclusive. Here it indicates failing to establish the ideal society that takes care of all individuals. Miskeen = Poor = Needy = Whose life is stranded for any reason = Whose business has stalled = Who has lost his job = Whose life has been hampered by circumstances. Ta'aam = Feeding = Food = Provision = Basic needs of life. A benevolent society takes care of the basic needs of life. None would sleep hungry therein

Shabbir Ahmed - End Note 13 (89:22)

A great Revolution will come and the Divine System will be established. The Universal forces will line up to that end

Shabbir Ahmed - End Note 14 (89:26)

The logical result of disregarding the Creator's guidance is getting bound by shackles of mental slavery. [7:157](#)

Shabbir Ahmed - End Note 15 (89:27)

By living a life upright [13:28](#), [91:9](#)

Shabbir Ahmed - End Note 16 (89:30)

[9:119](#)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (89:2)

The "daybreak" (fajr) apparently symbolizes man's spiritual awakening; hence, the "ten nights" is an allusion to the last third of the month of Ramadan, in the year 13 before the hijrah, during which Muhammad received his first revelation (see introductory note to surah 96) and was thus enabled to contribute to mankind's spiritual awakening.

Muhammad Asad - End Note 2 (89:3)

Lit., "the even and the odd" or "the one": i.e., the multiplicity of creation as contrasted with the oneness and uniqueness of the Creator (Baghawī, on the authority of Sa'id ibn al-Khudri, as well as

Tabari in one of his alternative interpretations of the above phrase). The concept of the "even number" implies the existence of more than one of the same kind: in other words, it signifies every thing that has a counterpart or counterparts and, hence, a definite relationship with other things (cf. the term *azwaj* in [36:36](#), referring to the polarity evident in all creation), As against this, the term *al-watr* - or, in the more common (Najdi) spelling, *al-witr* - primarily denotes "that which is single" or "one" and is, hence, one of the designations given to God - since "there is nothing that could be compared with Him" ([112:4](#)) and "nothing like unto Him" ([42:11](#)).

Muhammad Asad - End Note 3 (89:4)

An allusion to the night of spiritual darkness which is bound to "run its course" - i.e., to disappear - as soon as man becomes truly conscious of God.

Muhammad Asad - End Note 4 (89:5)

Lit., "a [more] solemn affirmation" (*qasam*): i.e., a convincing evidence of the existence and oneness of God.

Muhammad Asad - End Note 5 (89:6)

See [7:65-72](#), and particularly the second half of note 48 on [7:65](#). Iram, mentioned in the next verse, seems to have been the name of their legendary capital, now covered by the sands of the desert of Al-Ahqaf.

Muhammad Asad - End Note 6 (89:9)

See surah 7, notes 56 and 59. The "valley" referred to in the sequence is the Wadi 'l-Qura, situated north of Medina on the ancient caravan route from South Arabia to Syria.

Muhammad Asad - End Note 7 (89:10)

For an explanation of this epithet, see surah 38, note 17.

Muhammad Asad - End Note 8 (89:15)

The above phrase, introduced by the particle *fa-amma* ("But as for. . ."), obviously connects with the reference to the "solemn evidence of the truth" in verse 5 - implying that man does not, as a rule, bethink himself of the hereafter, being concerned only with this world and what promises to be of immediate advantage to him (Zamakhshari, Razi, Baydawi).

Muhammad Asad - End Note 9 (89:15)

I.e., he regards God's bounty as something due to him (Razi).

Muhammad Asad - End Note 10 (89:16)

I.e., he regards the absence or loss of affluence not as a trial, but as an evidence of divine "injustice" - which, in its turn, may lead to a denial of God's existence.

Muhammad Asad - End Note 11 (89:18)

I.e., "you feel no urge to feed the needy" (cf. [107:3](#)).

Muhammad Asad - End Note 12 (89:22)

Lit., "[when] thy Sustainer comes", which almost all of the classical commentators understand as the revelation (in the abstract sense of this word) of God's transcendental majesty and the manifestation of His judgment.

Muhammad Asad - End Note 13 (89:26)

See note 7 on [73:12-13](#).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (89:2)

The last ten nights of Ramadan, wherein many believers retreat to the masjids ([2:187](#)).

Rashad Khalifa - End Note 2 (89:3)

See Appendix 1 for the role of the even numbers and the odd numbers.

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 2 (89:7)

The rock towers of Iram was discovered 4800 years after the destruction and disappearance of the city of Iram in Ummann. The Challenger spaceship equipped with SIR-B radars that could see under the sand made this discovery possible in 1992.

Edip-Layth - End Note 3 (89:13)

Individual or societal violations of God's law governing nature cause many disasters. For instance, wasting energy and reckless consumerism contribute to air, water and ground pollution; social and political aggression such as dictatorship and racism contribute to civil wars, poverty and famine; accepting no boundaries in sexual conduct contribute to epidemics in sexually transmitted diseases, abandoned children, and increase in crime; disregard for the physical laws, for instance gravity, causes increase in loss of lives during earthquakes; use of alcoholic beverages, heroin, and other drugs cause many problems and disasters for both the individual and society; nonproductive industries such as gambling, fraud, and usury cause social and economic problems; not recognizing freedom of expression to individuals and groups may cause and invite many problems as well. [090:001-4](#) For the function of oaths in the Quran, see [89:5](#). [090:013](#) Appreciative people, monotheists, cannot have slaves. To be a slave owner is equivalent to claiming to be a "lord" and thus tantamount to polytheism. See [4:3,25,92](#); [2:286](#); [3:79](#); [5:89](#); [8:67](#); [24:32-33](#); [58:3-4](#); [90:13](#); [2:286](#); [12:39-42](#); [79:24](#).

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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<< Prev 90:1-20 Next >>

Edip-Layth	In the name of God, the Gracious, the Compassionate. 90:1 I swear by this land.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 90:1 I do swear by this town.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 90:1 NAY! I call to witness this land
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 90:1 I solemnly swear by this town.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 90:1 Nay, I present this very Town as witness.
Transliteration	Bismi All <u>a</u> hi al <u>r</u> rah <u>m</u> ani al <u>r</u> ra <u>h</u> ee <u>m</u> i 90:1 La oqsimu biha <u>t</u> ha albaladi
A	بسم الله الرحمن الرحيم 90:1 لا اقسم بهذا البلد
Edip-Layth	90:2 While you are a legal resident at this land.
The Monotheist Group	90:2 And you remain committed to this town.
Muhammad Asad	90:2 this land in which thou art free to dwell - 1

Rashad Khalifa	90:2 The town where you live.
Shabbir Ahmed	90:2 The Town where (O Prophet!) you have lived.
Transliteration	90:2 Waanta <u>hillun biha</u> tha albaladi
A	90:2 وانت حل بهذا البلد
Edip-Layth	90:3 A father and what he begets.
The Monotheist Group	90:3 And a father and what he begets.
Muhammad Asad	90:3 and [I call to witness] parent and offspring: ²
Rashad Khalifa	90:3 The begetting and the begotten.
Shabbir Ahmed	90:3 And where your ancestors have multiplied. ¹
Transliteration	90:3 Wawa <u>l</u> idin wama <u>l</u> walada
A	90:3 ووالد وما ولد
Edip-Layth	90:4 We have created the human being to struggle.
The Monotheist Group	90:4 We have created man to struggle.
Muhammad Asad	90:4 Verily, We have created man into [a life of] pain, toil and trial. ³
Rashad Khalifa	90:4 We created the human being to work hard
Shabbir Ahmed	90:4 Surely, We have created the human being for struggle and toil. ²
Transliteration	90:4 Laqad khalaqna al-insa <u>n</u> a feekabad <u>i</u> n
A	90:4 لقد خلقنا الانسن فى كبد
Edip-Layth	90:5 Does he think that no one is able to best him?
The Monotheist Group	90:5 Does he think that no one is able to best him?
Muhammad Asad	90:5 Does he, then, think that no one has power over him?
Rashad Khalifa	(to redeem himself). 90:5 Does he think that no one will ever call him to account?
Shabbir Ahmed	90:5 Does he think that none has Power over him?
Transliteration	90:5 Aya <u>h</u> sabu an lan yaqdira AAalayhi a <u>h</u> adun
A	90:5 ايحسب ان لن يقدر عليه احد
Edip-Layth	90:6 He says: "I spent so much money!"
The Monotheist Group	90:6 He says: "I spent so much money!"
Muhammad Asad	90:6 He boasts, "I have spent wealth abundant!" ⁴
Rashad Khalifa	90:6 He boasts, "I spent so much money!"
Shabbir Ahmed	90:6 He keeps boasting, "I have wasted so much wealth!"
Transliteration	

	90:6 Yaqoolu ahlaktu malan lubadan
A	90:6 يقول اهلكتم ملا لبادا
Edip-Layth	90:7 Does he think that no one saw him?
The Monotheist Group	90:7 Does he think that no one saw him?
Muhammad Asad	90:7 Does he, then, think that no one sees him? 5
Rashad Khalifa	90:7 Does he think that no one sees him?
Shabbir Ahmed	90:7 What! Does he think that no one sees him? 3
Transliteration	90:7 Ayah <u>s</u> abu an lam yarahu a <u>h</u> adun
A	90:7 اychsb ان لم يره احد
Edip-Layth	90:8 Did We not make for him two eyes?
The Monotheist Group	90:8 Did We not make for him two eyes?
Muhammad Asad	90:8 Have We not given him two eyes,
Rashad Khalifa	90:8 Did we not give him two eyes?
Shabbir Ahmed	90:8 Did We not give him two eyes? 4
Transliteration	90:8 Alam najAAal lahu AAaynayn i
A	90:8 الم نجعل له عينين
Edip-Layth	90:9 A tongue and two lips?
The Monotheist Group	90:9 And a tongue and two lips?
Muhammad Asad	90:9 and a tongue, and a pair of lips, 6
Rashad Khalifa	90:9 A tongue and two lips?
Shabbir Ahmed	90:9 And a tongue and a pair of lips? 5
Transliteration	90:9 Walis <u>a</u> nan washafatayni
A	90:9 ولسانا وشفنتين
Edip-Layth	90:10 We guided him to both paths?
The Monotheist Group	90:10 And We guided him to both paths?
Muhammad Asad	90:10 and shown him the two highways [of good and evil]?
Rashad Khalifa	90:10 Did we not show him the two paths?
Shabbir Ahmed	90:10 And shown him the two highways? 6
Transliteration	90:10 Wahadayn <u>a</u> hu alInnajdayni
A	90:10 وهدينه النجدين

Edip-Layth	90:11 He should choose the better path.
The Monotheist Group	90:11 He should choose the better path.
Muhammad Asad	90:11 But he would not try to ascend the steep uphill road...
Rashad Khalifa	90:11 He should choose the difficult path.
Shabbir Ahmed	90:11 But he hardly tries the uphill road, the Ascent.
Transliteration	90:11 Falā iqtahama alAAaqabata
A	90:11 فلا اقتحم العقبة
Edip-Layth	90:12 Do you know which the better path is?
The Monotheist Group	90:12 Do you know which is the better path?
Muhammad Asad	90:12 And what could make thee conceive what it is, that steep uphill road?
Rashad Khalifa	90:12 Which one is the difficult path?
Shabbir Ahmed	90:12 Ah, what will convey to you what that Ascent is!
Transliteration	90:12 Wama adraka maalAAaqabatu
A	90:12 وما أدرك ما العقبة
Edip-Layth	90:13 The freeing of slaves.
The Monotheist Group	90:13 The freeing of slaves.
Muhammad Asad	90:13 [It is] the freeing of one's neck [from the burden of sin], ⁷
Rashad Khalifa	90:13 The freeing of slaves.
Shabbir Ahmed	90:13 Freeing others from bondage, physical or mental, and from any social, economic or political oppression. ⁷
Transliteration	90:13 Fakku raqabatīn
A	90:13 فك رقبة
Edip-Layth	90:14 Or the feeding on a day of great hardship.
The Monotheist Group	90:14 Or the feeding on a day of great hardship.
Muhammad Asad	90:14 or the feeding, upon a day of [one's own] hunger,
Rashad Khalifa	90:14 Feeding, during the time of hardship.
Shabbir Ahmed	90:14 Feeding in times of hunger, famine, wars and natural disasters.
Transliteration	90:14 Aw iAAamun fee yawmin theemasghabatīn
A	90:14 او اطعم فى يوم ذى مسغبة
Edip-Layth	90:15 An orphan of relation.
The Monotheist Group	90:15 An orphan of relation.
Muhammad Asad	90:15 of an orphan near of kin,

Rashad Khalifa	90:15 Orphans who are related.
Shabbir Ahmed	90:15 Taking special care of those who, despite being a part of the community, feel left out. ⁸
Transliteration	90:15 Yateeman <u>tha</u> maqrabat in
A	90:15 يتيما ذا مقربة
Edip-Layth	90:16 Or a poor person in need.
The Monotheist Group	90:16 Or a poor person in need.
Muhammad Asad	90:16 or of a needy [stranger] lying in the dust
Rashad Khalifa	90:16 Or the poor who is in need.
Shabbir Ahmed	90:16 Helping him who remains needy though he toils in the dust.
Transliteration	90:16 Aw miskeen an <u>tha</u> matraba tin
A	90:16 او مسكينا ذا متربة
Edip-Layth	90:17 Then he has become one of those who have acknowledged, and exhort one another to patience, and exhort one another to kindness.
The Monotheist Group	90:17 Then he has become one of those who have believed, and exhort one another to patience, and exhort one another to kindness.
Muhammad Asad	90:17 and being, withal, of those who have attained to faith, and who enjoin upon one another patience in adversity, and enjoin upon one another compassion.
Rashad Khalifa	90:17 And being one of those who believe, and exhorting one another to be steadfast, and exhorting one another to be kind.
Shabbir Ahmed	90:17 Being of those who have chosen to be graced with belief, and become living reminders of perseverance and living reminders of compassion.
Transliteration	90:17 Thumma ka na mina alla <u>the</u> ena <u>a</u> manoowatawa asaw bi a l ss abri wataw <u>a</u> saw bi almar ha mati
A	90:17 ثم كان من الذين ءامنوا وتواصوا بالصبر وتواصوا بالمرحمة
Edip-Layth	90:18 Those are the people of happiness.
The Monotheist Group	90:18 Those are the people of happiness.
Muhammad Asad	90:18 Such are they that have attained to righteousness; ⁸
Rashad Khalifa	90:18 These have deserved happiness.
Shabbir Ahmed	90:18 Such are the companions of the right hand (immersed in bliss).
Transliteration	90:18 Ola-ika a s - <u>ha</u> bualmaymanati
A	90:18 اولئك اصحاب اليمين
Edip-Layth	90:19 As for those who rejected Our signs, they are the people of misery.
The Monotheist Group	90:19 As for those who rejected Our revelations, they are the people of misery.

Muhammad Asad	90:19 whereas those who are bent on denying the truth of Our messages they are such as have lost themselves in evil,
Rashad Khalifa	90:19 As for those who disbelieved in our revelations, they have incurred misery.
Shabbir Ahmed	90:19 And those who deny Our messages, such are the companions of the left hand (immersed in despondence). ⁹
Transliteration	90:19 Waalla ^l theena kafaroo bi- <u>ay</u> at <u>i</u> na <u>h</u> um as- <u>h</u> abu almash-amati
A	90:19 والذين كفروا بايتنا هم اصحب المشمة
Edip-Layth	90:20 Upon them is a fire closed over.
The Monotheist Group	90:20 Upon them is a Fire closed over.
Muhammad Asad	90:20 [with] fire closing in upon them. ⁹
Rashad Khalifa	90:20 They will be confined in the Hellfire.
Shabbir Ahmed	90:20 With fire all around them. ¹⁰
Transliteration	90:20 AAalayhim <u>n</u> arun mu/ <u>s</u> adat <u>u</u> n
A	90:20 عليهم نار موصدة

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note (90:1)

Edip-Layth - End Note (90:13)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (90:2)

Lit., "while thou art dwelling in this land". The classical commentators give to the term balad the connotation of "city", and maintain that the phrase hadha 'l-balad ("this city") signifies Mecca, and that the pronoun "thou" in the second verse refers to Muhammad. Although this interpretation is plausible in view of the fact that the sacredness of Mecca is repeatedly stressed in the Qur'an, the sequence - as well as the tenor of the whole surah - seems to warrant a wider, more general interpretation. In my opinion, the words hadha 'l-balad denote "this land of man", i.e., the earth (which latter term is, according to all philologists, one of the primary meanings of balad). Consequently, the "thou" in verse 2 relates to man in general, and that which is metaphorically "called to witness" is his earthly

environment.

Muhammad Asad - End Note 2 (90:3)

Lit., "the begetter and that which he has begotten". According to Tabari's convincing explanation, this phrase signifies "every parent and all their offspring" - i.e., the human race from its beginning to its end. (The masculine form al-walid denotes, of course, both male and female parents.)

Muhammad Asad - End Note 3 (90:4)

The term kabad, comprising the concepts of "pain", "distress", "hardship", "toil", "trial", etc., can be rendered only by a compound expression like the one above.

Muhammad Asad - End Note 4 (90:6)

Implying that his resources - and, therefore, his possibilities - are inexhaustible. We must remember that the term "man" is used here in the sense of "human race": hence, the above boast is a metonym for the widespread belief - characteristic of all periods of religious decadence - that there are no limits to the power to which man may aspire, and that, therefore, his worldly "interests" are the only criteria of right and wrong.

Muhammad Asad - End Note 5 (90:7)

I.e., "Does he think that he is responsible to none but himself?"

Muhammad Asad - End Note 6 (90:9)

I.e., to recognize and to voice the truth of God's existence or, at least to ask for guidance.

Muhammad Asad - End Note 7 (90:13)

Thus Ikrimah, as quoted by Baghawi; also Razi. Alternatively, the phrase fakk raqabah may be rendered as "the freeing of a human being from bondage" (cf. note 146 on [2:190](#)), with the latter term covering all those forms of subjugation and exploitation - social, economic or political - which can be rightly described as "slavery".

Muhammad Asad - End Note 8 (90:18)

Lit., "people (ashab) of the right side": see note 25 on [74:39](#).

Muhammad Asad - End Note 9 (90:20)

I.e., the fires of despair in the life to come "rising over the [sinners'] hearts" and "closing in upon them": cf. [104:6-8](#) and the corresponding note 5. The phrase rendered by me as "such as have lost themselves in evil" reads, literally, "people of 'the left side (al-mash'amah)".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (90:3)

A Sanctuary of Peace for everyone

Shabbir Ahmed - End Note 2 (90:4)

This is the Town where Abraham and Ishmael labored, and where you began your toil to raise the Name of your Lord. [2:125-127](#)

Shabbir Ahmed - End Note 3 (90:7)

How much and where he spends it

Shabbir Ahmed - End Note 4 (90:8)

'Ainain = Two physical eyes = The sense of sight and vision of the heart = Sight and insight

Shabbir Ahmed - End Note 5 (90:9)

The ability to speak and converse meaningfully

Shabbir Ahmed - End Note 6 (90:10)

Of virtue and vice

Shabbir Ahmed - End Note 7 (90:13)

Freeing the neck includes all the above meanings and establishing the System wherein the only Master is God

Shabbir Ahmed - End Note 8 (90:15)

Za maqrabah = Near one = Relative = Part of the community

Shabbir Ahmed - End Note 9 (90:19)

Right Hand and Left Hand indicate the tropical significance of Mayimanah = Those on the side of righteousness. Mash'amah = Those on the side of evil

Shabbir Ahmed - End Note 10 (90:20)

The Hellfire is such that its flames originate in the hearts and engulf the hearts. The fire of regret, anguish and despair. [104:6-8](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 91:1 By the Sun and its brightness. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 91:1 By the Sun and its brightness.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 91:1 CONSIDER the sun and its radiant brightness,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 91:1 By the sun and its brightness.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 91:1 Witness is the Sun and its radiant splendor.
Transliteration	Bismi All <u>a</u> hi al <u>r</u> rah <u>m</u> ani al <u>r</u> rah <u>e</u> emi 91:1 Waalshshamsi wadu <u>h</u> aha
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 91:1 وَالشَّمْسِ وَضُحَاهَا
Edip-Layth	91:2 The Moon that comes after it.
The Monotheist Group	91:2 And the Moon that comes after it.
Muhammad Asad	91:2 and the moon as it reflects the sun! ¹

Rashad Khalifa	91:2 The moon that follows it.
Shabbir Ahmed	91:2 And the Moon that borrows its light.
Transliteration	91:2 Waalqamari i <u>tha</u> tal <u>aha</u>
A	91:2 والقمر اذا تلبها
Edip-Layth	91:3 The day which reveals.
The Monotheist Group	91:3 And the day which reveals.
Muhammad Asad	91:3 Consider the day as it reveals the world, ²
Rashad Khalifa	91:3 The day that reveals.
Shabbir Ahmed	91:3 Witness is the day as it brightens the world.
Transliteration	91:3 Waalnnah <u>ari</u> i <u>tha</u> jall <u>aha</u>
A	91:3 والنهار اذا جلبها
Edip-Layth	91:4 The night which covers.
The Monotheist Group	91:4 And the night which covers.
Muhammad Asad	91:4 and the night as it veils it darkly!
Rashad Khalifa	91:4 The night that covers.
Shabbir Ahmed	91:4 And the night that cloaks it.
Transliteration	91:4 Waallayli i <u>tha</u> yaghsh <u>aha</u>
A	91:4 والليل اذا يغشها
Edip-Layth	91:5 The sky and what He built.
The Monotheist Group	91:5 And the sky and what He built.
Muhammad Asad	91:5 Consider the sky and its wondrous make, ³
Rashad Khalifa	91:5 The sky and Him who built it.
Shabbir Ahmed	91:5 And the sky and its wondrous design.
Transliteration	91:5 Waalssama-i wama ban <u>aha</u>
A	91:5 والسماء وما بنها
Edip-Layth	91:6 The earth and what He sustains.
The Monotheist Group	91:6 And the Earth and what He sustains.
Muhammad Asad	91:6 and the earth and all its expanse!
Rashad Khalifa	91:6 The earth and Him who sustains it.
Shabbir Ahmed	91:6 And the earth and its vast expanse.
Transliteration	91:6 Waal-ardi wama ta <u>haha</u>

A	
Edip-Layth	91:7 A person and what He made.
The Monotheist Group	91:7 And a soul and what He made.
Muhammad Asad	91:7 Consider the human self, ⁴ and how it is formed in accordance with what it is meant to be, ⁵
Rashad Khalifa	91:7 The soul and Him who created it.
Shabbir Ahmed	91:7 Consider the human 'self' and Him Who endowed it with the capacity to balance itself.
Transliteration	91:7 Wana ⁴ fsin wama ⁵ sawwaha
A	91:7 ونفس وما سويها
Edip-Layth	91:8 So He gave it its evil and good.
The Monotheist Group	91:8 So He gave it its evil and good.
Muhammad Asad	91:8 and how it is imbued with moral failings as well as with consciousness of God! ⁶
Rashad Khalifa	91:8 Then showed it what is evil and what is good.
Shabbir Ahmed	91:8 And how it is inspired with the capacity to disintegrate or become protected against detriment.
Transliteration	91:8 Faalhamaha ⁶ fujooraha ⁶ wataqwaha ⁶
A	91:8 فالهمها فجورها وتقورها
Edip-Layth	91:9 Successful is the one who betters it.
The Monotheist Group	91:9 Successful is the one who betters it.
Muhammad Asad	91:9 To a happy state shall indeed attain he who causes this [self] to grow in purity,
Rashad Khalifa	91:9 Successful is one who redeems it.
Shabbir Ahmed	91:9 Successful is he who grows the 'self'.
Transliteration	91:9 Qad aflaha ⁹ man zakkaha ⁹
A	91:9 قد افلح من زكها
Edip-Layth	91:10 Failing is the one who hides it.
The Monotheist Group	91:10 And failing is the one who hides it.
Muhammad Asad	91:10 and truly lost is he who buries it [in darkness].
Rashad Khalifa	91:10 Failing is one who neglects it.
Shabbir Ahmed	91:10 And failure is he who keeps it buried (under ignorance and superstition).
Transliteration	91:10 Waqad khaba ¹⁰ man dassaha ¹⁰
A	

Edip-Layth	91:11 Thamud denied their transgression.
The Monotheist Group	91:11 Thamud denied their transgression.
Muhammad Asad	91:11 TO [THIS] TRUTH gave the lie, in their overweening arrogance, [the tribe of] Thamud, ⁷
Rashad Khalifa	91:11 Thamoud's disbelief caused them to transgress.
Shabbir Ahmed	91:11 *
Transliteration	91:11 Kath ^h thabat thamoodu bi ^t aghwah ^a
A	91:11 كذبت ثمود بطغوبها
Edip-Layth	91:12 They followed the worst amongst them.
The Monotheist Group	91:12 They followed the worst amongst them.
Muhammad Asad	91:12 when that most hapless wretch from among them rushed forward [to commit his evil deed],
Rashad Khalifa	91:12 They followed the worst among them.
Shabbir Ahmed	91:12 Indeed, the most forward among them was picked up for defiance.
Transliteration	91:12 I ^{thi} inbaAAatha ashqah ^a
A	91:12 اذ انبعث اشقيها
Edip-Layth	91:13 God's messenger said to them: "This is God's camel, let her drink."
The Monotheist Group	91:13 God's messenger said to them: "This is God's camel, let her drink."
Muhammad Asad	91:13 although God's apostle had told them, "It is a she-camel belonging to God, so let her drink [and do her no harm]!" ⁸
Rashad Khalifa	91:13 GOD's messenger said to them, "This is GOD's camel; let her drink."
Shabbir Ahmed	91:13 Although God's messenger had told them, "It is a she-camel belonging to God, so let her drink!" ²
Transliteration	91:13 Faqa ^{la} lahum rasoolu All ^a hi naqataAll ^a hi wasuqya ^{ha}
A	91:13 فقال لهم رسول الله ناقة الله وسقياها
Edip-Layth	91:14 They rejected him, and they killed her. So their Lord repaid them for their sin and leveled it. ²
The Monotheist Group	91:14 They disbelieved him, and they killed her. So their Lord repaid them for their sin and leveled it.
Muhammad Asad	91:14 But they gave him the lie, and cruelly slaughtered her ⁹ - whereupon their Sustainer visited them with utter destruction for this their sin, destroying them all alike:
Rashad Khalifa	91:14 They disbelieved him and slaughtered her. Their Lord then requited them for their sin and annihilated them.

Shabbir Ahmed	91:14 But they denied him and they killed her. So, their Lord destroyed them all alike for their lagging behind in humanity.
Transliteration	91:14 Fakaththaboohu faAAaqarooth <u>a</u> fadamdama AAalayhim rabbuhum bithanbihim fasawwaha
A	91:14 فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِم رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا
Edip-Layth	91:15 Yet, those who came after remain heedless.
The Monotheist Group	91:15 Yet, those who came after remain heedless.
Muhammad Asad	91:15 for none [of them] had any fear of what might befall them. ¹⁰
Rashad Khalifa	91:15 Yet, those who came after them remain heedless.
Shabbir Ahmed	91:15 None of them had any fear of what might befall them.
Transliteration	91:15 Wala yakhafu AAuqbaha
A	91:15 وَلَا يَخَافُ عُقْبَاهَا

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (91:1)

For the function of oaths in the Quran, see [89:5](#).

Edip-Layth - End Note 2 (91:14)

See [26:155](#); [54:27-29](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (91:2)

Lit., "as it follows it (talaha)", i.e., the sun. According to the great philologist Al-Farra, who lived in the second century after the hijrah, "the meaning is that the moon derives its light from the sun" (quoted by Razi). This is also Raghīb's interpretation of the above phrase.

Muhammad Asad - End Note 2 (91:3)

Lit., "it" - a pronoun apparently indicating "the world" or "the earth" (Zamakhshari). It is to be noted that verses 1-10 stress the polarity - both physical and spiritual - inherent in all creation and

contrasting with the oneness and uniqueness of the Creator.

Muhammad Asad - End Note 3 (91:5)

Lit., "and that which has built it" - i.e., the wondrous qualities which are responsible for the harmony and coherence of the visible cosmos (which is evidently the meaning of the term sama' in this context). Similarly, the subsequent reference to the earth, which reads literally, "that which has spread it out", is apparently an allusion to the qualities responsible for the beauty and variety of its expanse.

Muhammad Asad - End Note 4 (91:7)

As in so many other instances, the term nafs, which has a very wide range of meanings (see first sentence of note 1 on [4:1](#)), denotes here the human self or personality as a whole: that is, a being composed of a physical body and that inexplicable life-essence loosely described as "soul".

Muhammad Asad - End Note 5 (91:7)

Lit., "and that which has made [or "formed"] it (sawwaha) in accordance with. . .", etc. For this particular connotation of the verb sawwa, see note 1 on [87:2](#), which represents the oldest Qur'anic instance of its use in the above sense. The reference to man and that which constitutes the "human personality", as well as the implied allusion to the extremely complex phenomenon of a life-entity in which bodily needs and urges, emotions and intellectual activities are so closely intertwined as to be indissoluble, follows organically upon a call to consider the inexplicable grandeur of the universe - so far as it is perceptible and comprehensible to man - as a compelling evidence of God's creative power.

Muhammad Asad - End Note 6 (91:8)

Lit., "and [consider] that which has inspired it with its immoral doings (fujuraha) and its God-consciousness (taqwaha)" - i.e., the fact that man is equally liable to rise to great spiritual heights as to fall into utter immorality is an essential characteristic of human nature as such. In its deepest sense, man's ability to act wrongly is a concomitant to his ability to act rightly: in other words, it is this inherent polarity of tendencies which gives to every "right" choice a value and, thus, endows man with moral free will (cf. in this connection note 16 on [7:24-25](#)).

Muhammad Asad - End Note 7 (91:11)

For the story of the tribe of Thamud, given here as an illustration of man's potential wickedness, see [7:73-79](#) and the corresponding notes.

Muhammad Asad - End Note 8 (91:13)

Regarding this "she-camel belonging to God", see surah 7, note 57. For the particular reference to the injunction, "Let her drink", see [26:155](#) and the corresponding note 67. The formulation of this passage shows that the legend of the she-camel was well known in pre-Islamic Arabia.

Muhammad Asad - End Note 9 (91:14)

For this rendering of aqaruha, see note 61 on [7:91](#).

Muhammad Asad - End Note 10 (91:15)

Implying that their total lack of compassion for God's creatures showed that they did not fear His retribution and, hence, did not really believe in Him.

Shabbir Ahmed -

Shabbir Ahmed - End Note 2 (91:13)

The land belongs to God, and this she-camel represents the weak among you. [7:73](#), [26:155](#)

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49:6 O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.

Rashad Khalifa (The Final Testament)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 92:1 By the night when it covers. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 92:1 By the night when it covers.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 92:1 CONSIDER the night as it veils [the earth] in darkness,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 92:1 By the night as it covers.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 92:1 Witness is the Night as it cloaks in darkness.
Transliteration	Bismi All <u>a</u> hi al <u>r</u> rah <u>m</u> ani al <u>r</u> rah <u>e</u> emi 92:1 Wa <u>a</u> llayli i <u>t</u> ha yag <u>h</u> sha
A	بسم الله الرحمن الرحيم 92:1 والليل اذا يغشى
Edip-Layth	92:2 The day when it appears.
The Monotheist Group	92:2 And the day when it appears.
Muhammad Asad	92:2 and the day as it rises bright!

Rashad Khalifa	92:2 The day as it reveals.
Shabbir Ahmed	92:2 And the Day as it shines in splendor.
Transliteration	92:2 WaalInnahari itha tajalla
A	92:2 والنهار اذا تجلى
Edip-Layth	92:3 He created the male and female.
The Monotheist Group	92:3 And He created the male and female.
Muhammad Asad	92:3 Consider the creation of the male and the female! ¹
Rashad Khalifa	92:3 And Him who created the male and the female.
Shabbir Ahmed	92:3 Witness is creation of the male and the female.
Transliteration	92:3 Wama khalaqa alththakarawaal-ontha
A	92:3 وما خلق الذكر والانثى
Edip-Layth	92:4 Your works are various.
The Monotheist Group	92:4 Your works are various.
Muhammad Asad	92:4 Verily, [O men,] you aim at most divergent ends! ²
Rashad Khalifa	92:4 Your works are of various kinds.
Shabbir Ahmed	92:4 Indeed, your efforts are diverse. ¹
Transliteration	92:4 Inna saAAayakum lashatta
A	92:4 ان سعيكم لشتى
Edip-Layth	92:5 As for he who gives and is righteous.
The Monotheist Group	92:5 As for he who gives and is righteous.
Muhammad Asad	92:5 Thus, as for him who gives [to others] and is conscious of God,
Rashad Khalifa	92:5 As for him who gives to charity and maintains righteousness.
Shabbir Ahmed	92:5 And so, he who gives and remains watchful against wrong. ²
Transliteration	92:5 Faamma man aAAata waittaqa
A	92:5 فاما من اعطى واتقى
Edip-Layth	92:6 Trusts in goodness.
The Monotheist Group	92:6 And trusts in goodness.
Muhammad Asad	92:6 and believes in the truth of the ultimate good ³
Rashad Khalifa	92:6 And upholds the scripture.
Shabbir Ahmed	92:6 And makes his life an example of benevolence,
Transliteration	92:6 Wasaddaqa bialhusna

A	
Edip-Layth	92:7 We will make the easy path for him.
The Monotheist Group	92:7 We will make the easy path for him.
Muhammad Asad	92:7 for him shall We make easy the path towards [ultimate] ease. ⁴
Rashad Khalifa	92:7 We will direct him towards happiness.
Shabbir Ahmed	92:7 We will ease his way to the ultimate ease.
Transliteration	92:7 Fasanuyassiruhu lilyus <u>r</u> a

A	
Edip-Layth	92:8 As for he who is stingy and holds back.
The Monotheist Group	92:8 And as for he who is stingy and holds back.
Muhammad Asad	92:8 But as for him who is niggardly, and thinks that he is self-sufficient, ⁵
Rashad Khalifa	92:8 But he who is stingy, though he is rich.
Shabbir Ahmed	92:8 But he who withholds and considers himself self-sufficient,
Transliteration	92:8 Waamm <u>a</u> man bakhila wa istagh <u>n</u> a

A	
Edip-Layth	92:9 Denies goodness.
The Monotheist Group	92:9 And denies goodness.
Muhammad Asad	92:9 and calls the ultimate good a lie
Rashad Khalifa	92:9 And disbelieves in the scripture.
Shabbir Ahmed	92:9 And denies all that is good.
Transliteration	92:9 Wakath <u>th</u> aba bi al <u>h</u> us <u>n</u> a

A	
Edip-Layth	92:10 We will make the difficult path for him.
The Monotheist Group	92:10 We will make the difficult path for him.
Muhammad Asad	92:10 for him shall We make easy the path towards hardship:
Rashad Khalifa	92:10 We will direct him towards misery.
Shabbir Ahmed	92:10 We will ease his way to hardship.
Transliteration	92:10 Fasanuyassiruhu lilAAus <u>r</u> a

A	
Edip-Layth	92:11 His wealth will not avail him when he demises.
The Monotheist Group	92:11 And his wealth will not avail him when he demises.

Muhammad Asad	92:11 and what will his wealth avail him when he goes down [to his grave]? ⁶
Rashad Khalifa	92:11 His money cannot help him when he falls.
Shabbir Ahmed	92:11 And what could his wealth avail when he himself falls! ³
Transliteration	92:11 Wama yughnee AAanhu maluhu ithataradda
A	92:11 وما يغنى عنه ماله اذا تردى
Edip-Layth	92:12 It is upon Us to guide.
The Monotheist Group	92:12 It is upon Us to guide.
Muhammad Asad	92:12 BEHOLD, it is indeed for Us to grace [you] with guidance;
Rashad Khalifa	92:12 We provide the guidance.
Shabbir Ahmed	92:12 Certainly, it is for Us to show you the way (through this revelation).
Transliteration	92:12 Inna AAalayna lalhuda
A	92:12 ان علينا للهدى
Edip-Layth	92:13 To Us is the end and the beginning.
The Monotheist Group	92:13 And to Us is the end and the beginning.
Muhammad Asad	92:13 and, behold, Ours is [the dominion over] the life to come as well as [over] this earlier part [of your life]: ⁷
Rashad Khalifa	92:13 We control the Hereafter, as well as this life.
Shabbir Ahmed	92:13 To Us belongs the End and the Beginning. ⁴
Transliteration	92:13 Wa-inna lan a lal-akhirata waal-oola
A	92:13 وان لنا للآخرة والاولى
Edip-Layth	92:14 I have warned you of a fire that blazes.
The Monotheist Group	92:14 I have warned you of a Fire that blazes.
Muhammad Asad	92:14 and so I warn you of the raging fire -
Rashad Khalifa	92:14 I have warned you about the blazing Hellfire.
Shabbir Ahmed	92:14 And so I warn you of a raging fire.
Transliteration	92:14 Faanthartukum naran talaththa
A	92:14 فانذرتكم نارا تلظى
Edip-Layth	92:15 None shall have it but the wicked.
The Monotheist Group	92:15 None shall have it but the wicked.
Muhammad Asad	92:15 [the fire] which none shall have to endure but that most hapless wretch
Rashad Khalifa	92:15 None burns therein except the wicked.
Shabbir Ahmed	92:15 That only the most wicked must endure.

Transliteration	92:15 La ya <u>s</u> la <u>h</u> a illa <u>a</u> l-ash <u>q</u> a
A	92:15 لا يصلها الا الاشقى
Edip-Layth	92:16 The one who denies and turns away.
The Monotheist Group	92:16 The one who denies and turns away.
Muhammad Asad	92:16 who gives the lie to the truth and turns away [from it].
Rashad Khalifa	92:16 Who disbelieves and turns away.
Shabbir Ahmed	92:16 He who denies and turns away.
Transliteration	92:16 Alla <u>t</u> hee ka <u>th</u> tha <u>b</u> a watawa <u>ll</u> a
A	92:16 الذى كذب وتولى
Edip-Layth	92:17 As for the righteous, he will be spared it.
The Monotheist Group	92:17 As for the righteous, he will be spared it.
Muhammad Asad	92:17 For, distant from it shall remain he who is truly conscious of God:
Rashad Khalifa	92:17 Avoiding it will be the righteous.
Shabbir Ahmed	92:17 But far removed from it is he who guards against error.
Transliteration	92:17 Wasayu <u>j</u> annabu <u>h</u> a al-at <u>q</u> a
A	92:17 وسيجنبها الاتقى
Edip-Layth	92:18 The one who gives his money to develop with.
The Monotheist Group	92:18 The one who gives his money to develop with.
Muhammad Asad	92:18 he that spends his possessions [on others] so that he might grow in purity
Rashad Khalifa	92:18 Who gives from his money to charity.
Shabbir Ahmed	92:18 Who gives his wealth that he may grow in goodness. ⁵
Transliteration	92:18 Alla <u>t</u> hee yu/tee ma <u>l</u> ahuyataza <u>k</u> ka
A	92:18 الذى يوتى ماله يتزكى
Edip-Layth	92:19 Seeking nothing in return.
The Monotheist Group	92:19 Seeking nothing in return.
Muhammad Asad	92:19 not as payment for favours received, ⁸
Rashad Khalifa	92:19 Seeking nothing in return.
Shabbir Ahmed	92:19 Not that he is returning any favors. ⁶
Transliteration	92:19 Wa <u>m</u> a li-a <u>h</u> adin AAindah <u>u</u> minniAAa <u>m</u> atin tuj <u>z</u> a
A	92:19 وما لاحد عنده من نعمة تجزى
Edip-Layth	92:20 Except the face of His Lord, the Most High.

The Monotheist Group	92:20 Except the face of His Lord, the Most High.
Muhammad Asad	92:20 but only out of a longing for the countenance of his Sustainer, the All-Highest:
Rashad Khalifa	92:20 Seeking only his Lord, the Most High.
Shabbir Ahmed	92:20 But only to seek the Approval of his Lord, the Most High.
Transliteration	92:20 Illā ibtighāa wajhi rabbiḥial-aʿAlā
A	92:20 الا ابتغاء وجه ربه الاعلى
Edip-Layth	92:21 He will be satisfied.
The Monotheist Group	92:21 And he will be satisfied.
Muhammad Asad	92:21 and such, indeed, shall in time be well-pleased.
Rashad Khalifa	92:21 He will certainly attain salvation.
Shabbir Ahmed	92:21 And soon he will be pleased.
Transliteration	92:21 Walasawfa yarḍa
A	92:21 ولسوف يرضى

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (92:1)

See [89:5](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (92:3)

Lit., "Consider that which has created [or "creates"] the male and the female", i.e., the elements which are responsible for the differentiation between male and female. This, together with the symbolism of night and day, darkness and light, is an allusion - similar to the first ten verses of the preceding surah - to the polarity evident in all nature and, hence, to the dichotomy (spoken of in the next verse) which characterizes man's aims and motives.

Muhammad Asad - End Note 2 (92:4)

I.e., at good and bad ends (cf. note 6 on [91:8](#)) - sc., "and so the consequences of your doings are, of necessity, divergent".

Muhammad Asad - End Note 3 (92:6)

I.e., in moral values independent of time and social circumstance and, hence, in the absolute validity of what may be described as "the moral imperative".

Muhammad Asad - End Note 4 (92:7)

See note 6 on [87:8](#).

Muhammad Asad - End Note 5 (92:8)

Cf. [96:6-7](#).

Muhammad Asad - End Note 6 (92:11)

Or (as a statement): "of no avail will be to him his wealth when he. . .", etc.

Muhammad Asad - End Note 7 (92:13)

This statement is meant to stress the fact that man's life in this world and in the hereafter are but two stages of one continuous entity.

Muhammad Asad - End Note 8 (92:19)

Lit., "no one having with him any favour to be repaid". In its widest sense, projected towards the future, the phrase implies also the expectation of a reward.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (92:4)

Your occupations and earnings are different. Let not this be a cause of division among you

Shabbir Ahmed - End Note 2 (92:5)

[92:18](#)[19](#)

Shabbir Ahmed - End Note 3 (92:11)

[69:28](#), [111:2](#)

Shabbir Ahmed - End Note 4 (92:13)

[93:4](#)

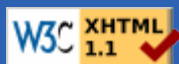
Shabbir Ahmed - End Note 5 (92:18)

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2:2 This is the book in which there is no doubt, a guide for the conscientious.
 Edip-Layth (Quran: A Reformist Translation)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 93:1 By the late morning.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 93:1 By the late morning.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 93:1 CONSIDER the bright morning hours,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 93:1 By the forenoon.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 93:1 * Consider the Daylight.
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 93:1 Waaldduha
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 93:1 وَالضُّحَى
Edip-Layth	93:2 The night when it falls.
The Monotheist Group	93:2 And the night when it falls.
Muhammad Asad	93:2 and the night when it grows still and dark. 1
Rashad Khalifa	93:2 By the night as it falls.

Shabbir Ahmed	93:2 And the night when it is still. ²
Transliteration	93:2 Waallayli i <u>th</u> a sa <u>j</u> a
A	93:2 واليل اذا سجي
Edip-Layth	93:3 Your Lord has not left you, nor did He forget.
The Monotheist Group	93:3 Your Lord has not left you, nor did He forget.
Muhammad Asad	93:3 Thy Sustainer has not forsaken thee, nor does He scorn thee: ²
Rashad Khalifa	93:3 Your Lord never abandoned you, nor did He forget.
Shabbir Ahmed	93:3 Your Lord has never forsaken you, nor did He ever forget you. ³
Transliteration	93:3 Ma waddaAAaka rabbuka wa <u>m</u> a qal <u>a</u>
A	93:3 ما ودعك ربك وما قلى
Edip-Layth	93:4 The Hereafter is better for you than the first.
The Monotheist Group	93:4 And the Hereafter is better for you than the first.
Muhammad Asad	93:4 for, indeed, the life to come will be better for thee than this earlier part [of thy life]!
Rashad Khalifa	93:4 The Hereafter is far better for you than this first (life).
Shabbir Ahmed	93:4 And certainly, the life to come is better for you than this one. ⁴
Transliteration	93:4 Walal- <u>a</u> khiratu khayrun laka mina <u>al</u> -ool <u>a</u>
A	93:4 وللاءخرة خير لك من الاولى
Edip-Layth	93:5 Your Lord will give you and you will be pleased.
The Monotheist Group	93:5 And your Lord will give you and you will be pleased.
Muhammad Asad	93:5 And, indeed, in time will thy Sustainer grant thee [what thy heart desires], and thou shalt be well-pleased.
Rashad Khalifa	93:5 And your Lord will give you enough; you will be pleased.
Shabbir Ahmed	93:5 And certainly, soon will your Lord grant you (the success) so that you will be well-pleased.
Transliteration	93:5 Walasawfa yuAA <u>i</u> ee <u>k</u> a rabbuka fatar <u>d</u> a
A	93:5 ولسوف يعطيك ربك فترضى
Edip-Layth	93:6 Did he not find you an orphan and He sheltered you?
The Monotheist Group	93:6 Did he not find you an orphan and He sheltered you?
Muhammad Asad	93:6 Has He not found thee an orphan, and given thee shelter? ³
Rashad Khalifa	93:6 Did He not find you orphaned and He gave you a home?
Shabbir Ahmed	93:6 Did He not find you an orphan and gave you shelter? ⁵

Transliteration	93:6 Alam yajidka yateeman fa <u>a</u> wa
A	93:6 ألم يجدك يتيما فاولى
Edip-Layth	93:7 He found you lost, and He guided you? ¹
The Monotheist Group	93:7 And He found you lost, and He guided you?
Muhammad Asad	93:7 And found thee lost on thy way, and guided thee?
Rashad Khalifa	93:7 He found you astray, and guided you.
Shabbir Ahmed	93:7 Did He not find you looking for guidance, and showed you the way. ⁶
Transliteration	93:7 Wawajadaka <u>d</u> allan fahada
A	93:7 ووجدك ضالا فهدى
Edip-Layth	93:8 He found you in need, so He gave you riches?
The Monotheist Group	93:8 And He found you in need, so He gave you riches?
Muhammad Asad	93:8 And found thee in want, and given thee sufficiency?
Rashad Khalifa	93:8 He found you poor, and made you rich.
Shabbir Ahmed	93:8 Did He not find you dependent, and made you independent. ⁷
Transliteration	93:8 Wawajadaka AA <u>a</u> -ilan faaghna
A	93:8 ووجدك عائلا فاغنى
Edip-Layth	93:9 As for the orphan, you shall not make him sad.
The Monotheist Group	93:9 As for the orphan, you shall not make him sad.
Muhammad Asad	93:9 Therefore, the orphan shalt thou never wrong,
Rashad Khalifa	93:9 Therefore, you shall not forsake the orphan.
Shabbir Ahmed	93:9 So, you too shall not treat harshly any orphan, widow, the helpless and he who feels left alone in the society.
Transliteration	93:9 Faamma alyateema fa <u>l</u> a taqhar
A	93:9 فاما اليتيم فلا تقهر
Edip-Layth	93:10 As for the beggar, you shall not reprimand.
The Monotheist Group	93:10 And as for the beggar, you shall not reprimand.
Muhammad Asad	93:10 and him that seeks [thy] help shalt thou never chide, ⁴
Rashad Khalifa	93:10 Nor shall you reprimand the beggar.
Shabbir Ahmed	93:10 And never shall you repulse him who seeks help.
Transliteration	93:10 Waamma <u>a</u> lssa-ila falatanhar
A	93:10 واما السائل فلا تنهر

Edip-Layth	93:11 You shall proclaim the blessings from your Lord.
The Monotheist Group	93:11 And you shall proclaim the blessings from your Lord.
Muhammad Asad	93:11 and of thy Sustainer's blessings shalt thou [ever] speak. 5
Rashad Khalifa	93:11 You shall proclaim the blessing your Lord has bestowed upon you.
Shabbir Ahmed	93:11 But the blessings of your Lord you shall speak of by sharing. 8
Transliteration	93:11 Waammā biniAAmati rabbika faḥaddith
A	93:11 واما بنعمة ربك فحدث

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (93:2)

The expression "bright morning hours" apparently symbolizes the few and widely-spaced periods of happiness in human life, as contrasted with the much greater length of "the night when it grows still and dark", i.e., the extended periods of sorrow or suffering that, as a rule, overshadow man's existence in this world (cf. 90:4). The further implication is that, as sure as morning follows night, God's mercy is bound to lighten every suffering, either in this world or in the life to come - for God has "willed upon Himself the law of grace and mercy" (6:12 and 54).

Muhammad Asad - End Note 2 (93:3)

Sc., "as the thoughtless might conclude in view of the suffering that He has willed thee to bear".

Muhammad Asad - End Note 3 (93:6)

Possibly an allusion to the fact that Muhammad was born a few months after his father's death, and that his mother died when he was only six years old. Apart from this, however, every human being is an "orphan" in one sense or another, inasmuch as everyone is "created in a lonely state" (cf. 6:94), and "will appear before Him on Resurrection Day in a lonely state" (19:95).

Muhammad Asad - End Note 4 (93:10)

The term sa'il denotes" literally, "one who asks", which signifies not only a "beggar" but anyone who asks for help in a difficult situation, whether physical or moral, or even for enlightenment.

Muhammad Asad - End Note 5 (93:11)

Sc., "rather than of thy suffering".

Shabbir Ahmed -

Shabbir Ahmed - End Note 2 (93:2)

There is light at the end of the tunnel and with hardship is ease, like there is Daybreak after the Night
[89:1](#), [92:1-2](#), [94:5-6](#)

Shabbir Ahmed - End Note 3 (93:3)

Qalaa = Forget things unattended in a cooking pan. God has always provided mankind with what their minds and bodies need, and ensures that they do not trail behind in the process of Evolution

Shabbir Ahmed - End Note 4 (93:4)

Aakhirah = Hereafter = Life to come = Long term = Tomorrow = The time and state to follow = Future = Outcome. 'Ula' = First = Close = Instant = Now = Immediate gains = Life of this world = Near

Shabbir Ahmed - End Note 5 (93:6)

Yateem = Orphan = Lonely state. [6:95](#), [19:95](#)

Shabbir Ahmed - End Note 6 (93:7)

Dhall = Wandering = Looking for guidance = Lost = Drifting from the road

Shabbir Ahmed - End Note 7 (93:8)

Dependence of infancy to early youth

Shabbir Ahmed - End Note 8 (93:11)

Haddith = Convey and share what you have learned and gained

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (93:7)

See [42:52](#); [47:19](#); [48:2](#).

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 Edip-Layth (Quran: A Reformist Translation)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 94:1 Did We not relieve your chest, ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 94:1 Did We not relieve your chest,
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 94:1 HAVE WE NOT opened up thy heart, ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 94:1 Did we not cool your temper?
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 94:1 Did We not expand your chest? ¹
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 94:1 Alam nashrah laka ṣadraka
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 94:1 الم نشرح لك صدرك
Edip-Layth	94:2 Take from you your load,
The Monotheist Group	94:2 And take from you your load,
Muhammad Asad	94:2 and lifted from thee the burden
Rashad Khalifa	94:2 And we unloaded your load

Shabbir Ahmed	94:2 And eased you of the burden, ²
Transliteration	94:2 Wawa <u>ḍa</u> AA <u>ṇa</u> AAanka wizraka
A	94:2 ووضعنا عنك وزرك
Edip-Layth	94:3 Which had put strain on your back?
The Monotheist Group	94:3 Which had put strain on your back?
Muhammad Asad	94:3 that had weighed so heavily on thy back? ²
Rashad Khalifa	94:3 One that burdened your back. <i>(of sins).</i>
Shabbir Ahmed	94:3 That weighed down your back.
Transliteration	94:3 Allat <u>hee</u> anqada <u>th</u> ahraka
A	94:3 الذى انقض ظهرك
Edip-Layth	94:4 We have raised your remembrance,
The Monotheist Group	94:4 And We have raised your remembrance,
Muhammad Asad	94:4 And [have We not] raised thee high in dignity? ³
Rashad Khalifa	94:4 We exalted you to an honorable position.
Shabbir Ahmed	94:4 And We exalted your renown (O Prophet!) ³
Transliteration	94:4 WarafaAA <u>ṇa</u> laka <u>th</u> ikraka
A	94:4 ورفعنا لك ذكرك
Edip-Layth	94:5 So with hardship comes ease.
The Monotheist Group	94:5 So with hardship comes ease.
Muhammad Asad	94:5 And, behold, with every hardship comes ease:
Rashad Khalifa	94:5 With pain there is gain.
Shabbir Ahmed	94:5 With hardship comes ease.
Transliteration	94:5 Fa-inna maAAa alAAusri yusr <u>an</u>
A	94:5 فان مع العسر يسرا
Edip-Layth	94:6 With hardship comes ease.
The Monotheist Group	94:6 With hardship comes ease.
Muhammad Asad	94:6 verily, with every hardship comes ease!
Rashad Khalifa	94:6 Indeed, with pain there is gain.
Shabbir Ahmed	94:6 Indeed, with hardship comes ease.
Transliteration	94:6 Inna maAAa alAAusri yusr <u>an</u>

A	94:6 ان مع العسر يسرا
Edip-Layth	94:7 So when you are done, then stand.
The Monotheist Group	94:7 So when you are done, then stand.
Muhammad Asad	94:7 Hence, when thou art freed [from distress], remain steadfast,
Rashad Khalifa	94:7 Whenever possible you shall strive.
Shabbir Ahmed	94:7 So, whenever you are free from the immediate task, embark upon the next strife.
Transliteration	94:7 Fa-itha faraghta fainṣab
A	94:7 فاذا فرغت فانصب
Edip-Layth	94:8 To your Lord you shall seek.
The Monotheist Group	94:8 And to your Lord you shall seek.
Muhammad Asad	94:8 and unto thy Sustainer turn with love.
Rashad Khalifa	94:8 Seeking only your Lord.
Shabbir Ahmed	94:8 And turn all your attention to your Lord. 4
Transliteration	94:8 Wa-ilā rabbika fairghab
A	94:8 والى ربك فارغب

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Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (94:1)

The verse that mentions relieving the chest has been distorted by fabricated hadith, which report a literal surgery on Muhammad's chest by Gabriel. The audience of this verse is not Muhammad alone, but all monotheists. See [6:125](#); [20:25](#); [39:22](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (94:1)

Lit., "thy breast" or "bosom".

Muhammad Asad - End Note 2 (94:3)

I.e., "the burden of thy past sins, which are now forgiven" (Tabari, on the authority of Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd). In the case of Muhammad, this relates apparently to mistakes committed before his call to prophethood (ibid.), and is obviously an echo of [93:7](#) - 'Has He not found thee lost on thy way, and guided thee?"

Muhammad Asad - End Note 3 (94:4)

Or: "raised high thy renown". The primary meaning of the term dhikr is "reminder" or "remembrance"; and, secondarily, "that by which something [or "someone"] is remembered", i.e., with praise: hence, it signifies "fame" or "renown", and, tropically - as in the present context- "eminence" or "dignity".

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (94:1)

Endowed you with magnanimity, resilience, and courage to accomplish the Mission. [20:25](#)

Shabbir Ahmed - End Note 2 (94:2)

Made the journey through life easy by bestowing the perceptual and intellectual faculties. [80:20](#)

Shabbir Ahmed - End Note 3 (94:4)

And through the revelation to him, gave eminence to mankind! [21:10](#)

Shabbir Ahmed - End Note 4 (94:8)

Remain focused on the Mission entrusted upon you

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 Edip-Layth (Quran: A Reformist Translation)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 95:1 By the fig and the olive. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 95:1 By the fig and the olive.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 95:1 CONSIDER the fig and the olive,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 95:1 By the fig and the olive.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 95:1 Witnesses are the Fig and the Olive. ¹
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 95:1 Waaltteeni waalzaytoonī
A	بسم الله الرحمن الرحيم 95:1 والتين والزيتون
Edip-Layth	95:2 The mount of ages.
The Monotheist Group	95:2 And the mount of ages.
Muhammad Asad	95:2 and Mount Sinai,
Rashad Khalifa	95:2 Mount Sinai.

Shabbir Ahmed	95:2 And Mount Sinai. ²
Transliteration	95:2 Waṭoori seeneena
A	95:2 وطور سينين
Edip-Layth	95:3 This secure land.
The Monotheist Group	95:3 And this town of peace.
Muhammad Asad	95:3 and this land secure! ¹
Rashad Khalifa	95:3 And this honored town
Shabbir Ahmed	95:3 And now, (O Messenger!) this land of security and peace. ³
Transliteration	95:3 Wah <u>a</u> ṭha albaladi al-ameeni
A	95:3 وهذا البلد الامين
Edip-Layth	95:4 We have created people in the best form.
The Monotheist Group	95:4 We have created mankind in the best form.
Muhammad Asad	95:4 Verily, We create man in the best conformation; ²
Rashad Khalifa	(Mecca). 95:4 We created man in the best design.
Shabbir Ahmed	95:4 Indeed, We have created the human being in the best design (and with the potential to grow the 'self'.)
Transliteration	95:4 Laqad khalaqna al-insana fee aḥsanitaqweemin
A	95:4 لقد خلقنا الانسن فى احسن تقويم
Edip-Layth	95:5 Then We returned him to the lowest of the low.
The Monotheist Group	95:5 Then We returned him to the lowest of the low.
Muhammad Asad	95:5 and thereafter We reduce him to the lowest of low ³
Rashad Khalifa	95:5 Then turned him into the lowliest of the lowly.
Shabbir Ahmed	95:5 Then We turn him to the lowest of low. ⁴
Transliteration	95:5 Thumma radadnahu asfala safileena
A	95:5 ثم رددنه اسفل سفلين
Edip-Layth	95:6 Except those who have acknowledged and carry out reforms; they will have a reward of thanks.
The Monotheist Group	95:6 Except those who have believed and done good work, they will have a reward of thanks.
Muhammad Asad	95:6 excepting only such as attain to faith and do good works: and theirs shall be a reward unending!
Rashad Khalifa	95:6 Except those who believe and lead a righteous life; they receive a reward that is well deserved.

Shabbir Ahmed	95:6 Except those who choose to be graced with belief, and work to increase the human potential - theirs is a reward unending.
Transliteration	95:6 Illa alla theena amanoowaAAamiloo a Issalihati falahum ajrun ghayrumamnoonin
A	95:6 الا الذين ءامنوا وعملوا الصلحت فلهم اجر غير ممنون
Edip-Layth	95:7 So what would make you deny the system after that?
The Monotheist Group	95:7 So what would make you deny the system after that?
Muhammad Asad	95:7 What, then, [O man,] could henceforth cause thee to give the lie to this moral law? ⁴
Rashad Khalifa	95:7 Why do you still reject the faith?
Shabbir Ahmed	95:7 What, then, can make you deny the Divine System and the Final Judgment?
Transliteration	95:7 Fam a yukaththibuka baAAadu bialddeeni
A	95:7 فما يكذبك بعد بالدين
Edip-Layth	95:8 Is God not the wisest of the wise?
The Monotheist Group	95:8 Is God not the wisest of the wise?
Muhammad Asad	95:8 Is not God the most just of judges?
Rashad Khalifa	95:8 Is GOD not the Most Wise, of all the wise ones?
Shabbir Ahmed	95:8 Is not God the Sovereign of the sovereigns, the Wisest of the wise, the Best of all judges? ⁵
Transliteration	95:8 Alaysa Allahu bi-ahkami alhakimeena
A	95:8 اليس الله باحكم الحكمين

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (95:1)

If the words Sina and "this secure land" are symbols referring to Moses and Muhammad, then could the fig and olive represent the location of other messengers? See [89:5](#).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (95:1)

The call of God's messengers, the history, the places and the reaction of their people

Shabbir Ahmed - End Note 2 (95:2)

p19:52, 20:9-36, 52:1. Exodus 3:1-18 and 4:117

Shabbir Ahmed - End Note 3 (95:3)

Makkah where the Final revelation has begun. 2:126

Shabbir Ahmed - End Note 4 (95:5)

Whoever rejects Permanent Values, reduces himself to a subhuman existence. 91:7-10

Shabbir Ahmed - End Note 5 (95:8)

Hukm carries all three meanings

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (95:3)

The "fig" and the "olive" symbolize, in this context, the lands in which these trees predominate: i.e., the countries bordering on the eastern part of the Mediterranean, especially Palestine and Syria. As it was in these lands that most of the Abrahamic prophets mentioned in the Qur'an lived and preached, these two species of tree may be taken as metonyms for the religious teachings voiced by the long line of those God-inspired men, culminating in the person of the last Judaic prophet, Jesus. "Mount Sinai", on the other hand, stresses specifically the apostleship of Moses, inasmuch as the religious law valid before, and up to, the advent of Muhammad - and in its essentials binding on Jesus as well - was revealed to Moses on a mountain of the Sinai Desert. Finally, "this land secure" signifies undoubtedly (as is evident from 2:126) Mecca, where Muhammad, the Last Prophet, was born and received his divine call. Thus, verses 1-3 draw our attention to the fundamental ethical unity underlying the teachings - the genuine teachings - of all the three historic phases of monotheistic religion, metonymically personified by Moses, Jesus and Muhammad. The specific truth to be considered here is referred to in the next three verses.

Muhammad Asad - End Note 2 (95:4)

I.e., endowed with all the positive qualities, physical as well as mental, corresponding to the functions which this particular creature is meant to perform. The concept of "the best conformation" is related to the Qur'anic statement that everything which God creates, including the human being or self (nafs), is "formed in accordance with what it is meant to be" (see 91:7 and the corresponding note 5, as well as in a more general sense - 87:2 and note 1). This statement does not in any way imply that all human beings have the same "best conformation" in respect of their bodily or mental endowments: it implies simply that irrespective of his natural advantages or disadvantages, each human being is endowed with the ability to make the, for him, best possible use of his inborn qualities and of the environment to which he is exposed. (See in this connection 30:30 and the corresponding notes, especially 27 and 28.)

Muhammad Asad - End Note 3 (95:5)

This "reduction to the lowest of low" is a consequence of man's betrayal - in another word, corruption -

of his original, positive disposition: that is to say, a consequence of man's own doings and omissions. Regarding the attribution, by God, of this "reduction" to His Own doing, see note 7 on [2:7](#).

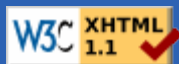
Muhammad Asad - End Note 4 (95:7)

I.e., to the validity of the moral law - which, to my mind, is the meaning of the term *din* in this context - outlined in the preceding three verses. (For this specific significance of the concept of *din*, see note 3 on [109:6](#).) The above rhetorical question has this implication: Since the moral law referred to here has been stressed in the teachings of all monotheistic religions (cf. verses 1-3 and note 1 above), its truth ought to be self-evident to any unprejudiced person; its negation, moreover, amounts to a negation of all freedom of moral choice on man's part and, hence, of justice on the part of God, who, as the next verse points out, is - by definition - "the most just of judges".

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 Edip-Layth (Quran: A Reformist Translation)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 96:1 Read in the name of your Lord who has created. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 96:1 Read in the name of your Lord who has created.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 96:1 READ¹ in the name of thy Sustainer, who has-
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 96:1 Read, in the name of your Lord, who created. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 96:1 Read! With the Name of your Lord Who created.
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 96:1 Iqra/ bi-ismi rabbika alla ṭḥee khalaqa
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 96:1 اقرا باسم ربك الذى خلق
Edip-Layth	96:2 He created the human being from an embryo. ²
The Monotheist Group	96:2 He created man from an embryo.
Muhammad Asad	96:2 created man out of a germ-cell ²
Rashad Khalifa	96:2 He created man from an embryo.

Shabbir Ahmed	96:2 Created man from a zygote. ¹
Transliteration	96:2 Khalaqa al-ins <u>ana</u> min AAalaq <u>in</u>
A	96:2 خلق الانسن من علق
Edip-Layth	96:3 Read, and your Lord is the Generous One.
The Monotheist Group	96:3 Read, and your Lord is the Generous One.
Muhammad Asad	96:3 Read - for thy Sustainer is the Most Bountiful One
Rashad Khalifa	96:3 Read, and your Lord, Most Exalted.
Shabbir Ahmed	96:3 Read! For, your Lord is Most Generous. ²
Transliteration	96:3 Iqra/ warabbuka al-akram <u>u</u>
A	96:3 اقرا وربك الاكرم
Edip-Layth	96:4 The One who taught by the pen.
The Monotheist Group	96:4 The One who taught by the pen.
Muhammad Asad	96:4 who has taught [man] the use of the pen
Rashad Khalifa	96:4 Teaches by means of the pen.
Shabbir Ahmed	96:4 Who has taught the use of the pen.
Transliteration	96:4 Alla <u>thee</u> AAallama bialqalami
A	96:4 الذى علم بالقلم
Edip-Layth	96:5 He taught the human being what he did not know.
The Monotheist Group	96:5 He taught man what he did not know.
Muhammad Asad	96:5 taught man what he did not know! ³
Rashad Khalifa	96:5 He teaches man what he never knew.
Shabbir Ahmed	96:5 Taught man what he knew not. ³
Transliteration	96:5 AAallama al-ins <u>ana</u> m <u>a</u> lamyAAalam
A	96:5 علم الانسن ما لم يعلم
Edip-Layth	96:6 Alas, the human being is bound to transgress.
The Monotheist Group	96:6 Alas, man is bound to transgress.
Muhammad Asad	96:6 Nay, verily, man becomes grossly overweening
Rashad Khalifa	96:6 Indeed, the human transgresses.
Shabbir Ahmed	96:6 Nay, certainly, man tries to play God! ⁴
Transliteration	96:6 Kalla <u>a</u> inna al-ins <u>ana</u> laya <u>tigha</u>

A	
Edip-Layth	96:7 When he achieves, he no longer has need!
The Monotheist Group	96:7 When he achieves, he no longer has need!
Muhammad Asad	96:7 whenever he believes himself to be self-sufficient:
Rashad Khalifa	96:7 When he becomes rich.
Shabbir Ahmed	96:7 (And) in that he considers himself self-sufficient (forgetting how indebted he is to the Creator and the society for all his mental and physical resources.)
Transliteration	96:7 An raahu istaghna
A	96:7 ان رءاه استغنى
Edip-Layth	96:8 To your Lord is the return.
The Monotheist Group	96:8 To your Lord is the return.
Muhammad Asad	96:8 for, behold, unto thy Sustainer all must return. ⁴
Rashad Khalifa	96:8 To your Lord is the ultimate destiny.
Shabbir Ahmed	96:8 Indeed, to your Lord is the return. ⁵
Transliteration	96:8 Inna ila rabbika alrrujAAa
A	96:8 ان الى ربك الرجعى
Edip-Layth	96:9 Have you seen the one who deters,
The Monotheist Group	96:9 Have you seen the one who deters,
Muhammad Asad	96:9 HAST THOU ever considered him who tries to prevent
Rashad Khalifa	96:9 Have you seen the one who enjoins.
Shabbir Ahmed	96:9 Have you seen the kind of man who forbids
Transliteration	96:9 Araayta alla ^{thee} yanha
A	96:9 ارءيت الذى ينهى
Edip-Layth	96:10 A servant from being supportive?
The Monotheist Group	96:10 A servant from communing?
Muhammad Asad	96:10 a servant [of God] from praying? ⁵
Rashad Khalifa	96:10 Others from praying?
Shabbir Ahmed	96:10 A servant when he follows the Divine Commands?
Transliteration	96:10 AAabdan itha sala
A	96:10 عبدا اذا صلى
Edip-Layth	96:11 Have you seen if he was being guided,

The Monotheist Group	96:11 Have you seen if he was being guided,
Muhammad Asad	96:11 Hast thou considered whether he is on the right way,
Rashad Khalifa	96:11 Is it not better for him to follow the guidance?
Shabbir Ahmed	96:11 Have you considered if such a person is on the road of guidance?
Transliteration	96:11 Araayta in k <u>ana</u> AA <u>ala</u> al <u>huda</u>
A	96:11 ارعيت ان كان على الهدى
Edip-Layth	96:12 Or he ordered righteousness?
The Monotheist Group	96:12 Or he ordered righteousness?
Muhammad Asad	96:12 or is concerned with God-consciousness? ⁶
Rashad Khalifa	96:12 Or advocate righteousness?
Shabbir Ahmed	96:12 Or his affairs are leading him to security?
Transliteration	96:12 Aw amara bi al <u>ttaqwa</u>
A	96:12 او امر بالتقوى
Edip-Layth	96:13 Have you seen if he lied and turned away?
The Monotheist Group	96:13 Have you seen if he lied and turned away?
Muhammad Asad	96:13 Hast thou considered whether he may [not] be giving the lie to the truth and turning his back [upon it]? ⁷
Rashad Khalifa	96:13 If he disbelieves and turns away.
Shabbir Ahmed	96:13 Do you see him denying the truth and turning away from all that is good?
Transliteration	96:13 Araayta in ka <u>th</u> haba wata <u>walla</u>
A	96:13 ارعيت ان كذب وتولى
Edip-Layth	96:14 Did he not know that God can see?
The Monotheist Group	96:14 Did he not know that God can see?
Muhammad Asad	96:14 Does he, then, not know that God sees [all]?
Rashad Khalifa	96:14 Does he not realize that GOD sees?
Shabbir Ahmed	96:14 Does he not know that God sees everything?
Transliteration	96:14 Alam yaAAalam bi-anna All <u>aha</u> ya <u>a</u>
A	96:14 الم يعلم بان الله يرى
Edip-Layth	96:15 Alas, if he does not cease, we will strike the frontal lobe.
The Monotheist Group	96:15 Alas, if he does not cease, We will strike the frontal lobe.
Muhammad Asad	96:15 Nay, if he desist not, We shall most surely drag him down upon his forehead ⁸

Rashad Khalifa	96:15 Indeed, unless he refrains, we will take him by the forelock.
Shabbir Ahmed	96:15 Let him beware! If he does not desist, We will seize him by the forelock (to a state of humiliation). ⁶
Transliteration	96:15 Kalla la-in lam yantahi lanasfaAAanbi a lInn a siyati
A	96:15 كلا لن لم ينته لنسفا بالناصية
Edip-Layth	96:16 A frontal lobe which lies and errs.
The Monotheist Group	96:16 A frontal lobe which lies and errs.
Muhammad Asad	96:16 the lying, rebellious forehead!
Rashad Khalifa	96:16 A forelock that is disbelieving and sinful.
Shabbir Ahmed	96:16 A forelock that is given to denial and committing fault upon fault.
Transliteration	96:16 Nas i yatin ka th ibatin kha ti -atin
A	96:16 ناصية كذبة خاطئة
Edip-Layth	96:17 So let him call on his supporter.
The Monotheist Group	96:17 So let him call on his supporter.
Muhammad Asad	96:17 and then let him summon [to his aid] the counsels of his own [spurious] wisdom, ⁹
Rashad Khalifa	96:17 Let him then call on his helpers.
Shabbir Ahmed	96:17 Let him, then, call upon his advisory council.
Transliteration	96:17 FalyadAAu na d iyahu
A	96:17 فليدع نادية
Edip-Layth	96:18 We will call on the guardians.
The Monotheist Group	96:18 We will call on the guardians.
Muhammad Asad	96:18 [the while] We shall summon the forces of heavenly chastisement!
Rashad Khalifa	96:18 We will call the guardians of Hell.
Shabbir Ahmed	96:18 We shall summon the apprehending forces.
Transliteration	96:18 SanadAAu alzzaba n iyata
A	96:18 سندع الزبانية
Edip-Layth	96:19 So do not obey him, prostrate and come near.
The Monotheist Group	96:19 So do not obey him, prostrate and come near.
Muhammad Asad	96:19 Nay, pay thou no heed to him, but prostrate thyself [before God] and draw close [unto Him]!
Rashad Khalifa	96:19 You shall not obey him; you shall fall prostrate and draw nearer.
	96:19 Nay, never be intimidated by a man like this! But humble yourself in

Shabbir Ahmed	adoration to Divine Commands, and let every step of yours bring you closer (to your Lord).
Transliteration	96:19 Kalla la tuṭiAAhu waosjudwaiqtarib
A	96:19 كَلَّا لَا تَطْعَهُ وَاسْجُدْ وَاقْتَرِبْ

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (96:1)

This chapter is traditionally known to be the first revelation of the Quran, chronologically. Those who know Arabic will notice the different spellings of two homophone words, which we transliterate as bismi (in the name). A reflection on these two differently spelled homophones, together with the first word, is another proof that Muhammad was a literate man. See [2:78](#); [7:157-158](#). This chapter is the 19th chapter from the end of the Quran and has 19 verses.

Edip-Layth - End Note 2 (96:2)

The Arabic word alaq is a multiple- meaning word: (1) blood clot; (2) hanging thing; (3) leech. Medieval commentators preferred the first meaning because of its organic nature. However, Maurice Bucaille, a French medical doctor who converted to islam while serving as a medical doctor for the Saudi royal family, had a problem with this traditional rendering. As someone who had deep knowledge in human embryology (see [3:7](#)), he became the first person who noticed the problem with the traditional understanding and he rightly reminded us of the right meaning of the word, which perfectly describes the embryo, the hanging fertilized cells on the wall of the uterus, like a leech. It is true that in the stages of creation of humans, starting from semen, fertilization of the egg until birth, there is no "clot" stage. The Quran locates alaq (hanging thing) as the stage after the semen ([22:5](#); [23:14](#)). In his landmark book, The Bible, the Quran, and Science, Dr. Bucaille discusses the scientific accuracy of the Quran and compares it with the Bible and archeological and scientific evidences. Though his book is celebrated by Sunni and Shiite mushriks, many are disappointed by his criticism against hadith; he argued that the hadith fail the tests of science. This brave voice, however irritated the illusions of the followers of hadith and sunna. Thus, some publishing houses in the so-called Muslim countries, published book after expunging the section containing his criticism of hadith.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (96:1)

Sc., "this divine writ". The imperative iqra' may be rendered as "read" or "recite". The former rendering is, to my mind, by far the preferable in this context inasmuch as the concept of "reciting" implies no more than the oral delivery - with or without understanding - of something already laid down in writing or committed to memory, whereas "reading" primarily signifies a conscious taking-in, with or without an audible utterance but with a view to understanding them, of words and ideas received from an outside source: in this case, the message of the Qur'an.

Muhammad Asad - End Note 2 (96:2)

The past tense in which the verb *khalafa* appears in these two verses is meant to indicate that the act of divine creation (*khalq*) has been and is being continuously repeated. It is also noteworthy that this very first Qur'anic revelation alludes to man's embryonic evolution out of a "germ-cell." - i.e., out of a fertilized female ovum - thus contrasting the primitiveness and simplicity of his biological origins with his intellectual and spiritual potential: a contrast which clearly points to the existence of a conscious design and a purpose underlying the creation of life.

Muhammad Asad - End Note 3 (96:5)

"The pen" is used here as a symbol for the art of writing or, more specifically, for all knowledge recorded by means of writing: and this explains the symbolic summons "Read!" at the beginning of verses 1 and 3. Man's unique ability to transmit, by means of written records, his thoughts, experiences and insights from individual to individual, from generation to generation, and from one cultural environment to another endows all human knowledge with a cumulative character; and since, thanks to this God-given ability, every human being partakes, in one way or another, in mankind's continuous accumulation of knowledge, man is spoken of as being "taught by God" things which the single individual does not - and, indeed, cannot - know by himself. (This double stress on man's utter dependence on God, who creates him as a biological entity and implants in him the will and the ability to acquire knowledge, receives its final accent, as it were, in the next three verses.) Furthermore, God's "teaching" man signifies also the act of His revealing, through the prophets, spiritual truths and moral standards which cannot be unequivocally established through human experience and reasoning alone: and, thus, it circumscribes the phenomenon of divine revelation as such.

Muhammad Asad - End Note 4 (96:8)

Lit., "is the return (*ar-ruj'a*)". This noun has here a twofold implication: "everyone will inescapably be brought before God for judgment", as well as "everything that exists goes back to God as its source". In ultimate analysis, the statement expressed in verses 6-8 rejects as absurd the arrogant idea that man could ever be self-sufficient and, hence, "master of his own fate"; furthermore, it implies that all moral concepts - that is, all discrimination between good and evil, or right and wrong - are indissolubly linked with the concept of man's responsibility to a Supreme Power: in other words, without such a feeling of responsibility - whether conscious or subconscious - the concept of "morality" as such loses all its meaning.

Muhammad Asad - End Note 5 (96:10)

Lit., "who forbids a servant [of God] when he prays", implying an attempt at preventing. Since this seems to refer to praying in public, most of the classical commentators see in this passage (which was revealed at least a year later than the first five verses) an allusion to Abu Jahl, the Prophet's bitterest opponent in Mecca, who persistently tried to prevent Muhammad and his followers from praying before the Kabah. However, there is no doubt that the purport of the above passage goes far beyond any historical incident or situation inasmuch as it applies to all attempts, at all times, to deny to religion (symbolized in the term "praying") its legitimate function in the shaping of social life - attempts made either in the conviction that religion is every individual's "private affair" and, therefore, must not be allowed to "intrude" into the realm of social considerations, or, alternatively, in the pursuit of the illusion that man is above any need of metaphysical guidance.

Muhammad Asad - End Note 6 (96:12)

Lit., "or enjoins God-consciousness (*taqwa*)" - i.e., whether his aim is to deepen his fellow-men's God-consciousness by insisting that religion is a purely personal matter: the obvious implication being that this is not his aim, and that he is not on the right way in thinking and acting as he does. - Throughout this work, the term *taqwa* - of which the present is the earliest instance in the chronology of Qur'anic revelation - has been rendered as "God-consciousness", with the same meaning attaching to the verbal forms from which this noun is derived. (See also surah 2, note 2.)

Muhammad Asad - End Note 7 (96:13)

Sc., "because in his arrogance he cannot face it".

Muhammad Asad - End Note 8 (96:15)

Or: "by his forelock" - an ancient Arabian expression denoting a person's utter subjection and humiliation (see [11:56](#) and the corresponding note 80). However, as Razi points out, the term "forelock" (nasiyah) is here used metonymically for the place on which the forelock grows, i.e., the forehead (cf. also Taj al-'Arus).

Muhammad Asad - End Note 9 (96:17)

Lit., "'his council". According to the commentators who tend to interpret verses such as this in purely historical terms, this may be a reference to the traditional council of elders (dar an- nadwah) in pagan Mecca; but more probably, I think, it is an allusion to the arrogance which so often deludes man into regarding himself as "self-sufficient" (verses 6-7 above).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (96:1)

From 96 to 114 is 19 suras. The first revelation ([96:1-5](#)) is 19 Arabic words, 76 letters (19x4). The sura consists of 19 verses and 304 Arabic letters (Appendices 1 & 23).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (96:2)

And passed him through the embryonic stages [23:13-14](#). Endowed him with perceptual and conceptual faculties [32:7-9](#). Gave him the free will [76:2-3](#), [90:8-10](#). Distinguished him from the rest of the Animal Kingdom [47:12](#). For a comprehensive overview of man's creation from the very beginning, water and the inorganic matter, and onward please see [22:5](#)

Shabbir Ahmed - End Note 2 (96:3)

He has blessed humans with the capacity to learn and teach

Shabbir Ahmed - End Note 3 (96:5)

The Pen symbolizes the transmission and exchange of knowledge through written records, unique to man. Since this is a Divine gift to mankind, "It is He Who taught."

Shabbir Ahmed - End Note 4 (96:6)

Tagha = Trying to be supreme = Being a false god = Grossly overweening = Arrogance beyond limits = Creating rebellion = Trespassing Permanent Values. Taaghoot = A false god = Tyrant = Humans claiming Divine powers = Priesthood

Shabbir Ahmed - End Note 5 (96:8)

Everything that exists goes back to the Creator as its Source and is bound by His law. All people will be returned to Him for Judgment. Mankind will eventually return to the Divinely Ordained System of Life

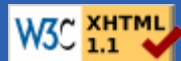
Shabbir Ahmed - End Note 6 (96:15)

Forelock indicates cognitive abilities. [11:56](#)

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2:2 This is the book in which there is no doubt, a guide for the conscientious.
 Edip-Layth (Quran: A Reformist Translation)

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<< Prev 97:1-5 Next >>

Edip-Layth	In the name of God, the Gracious, the Compassionate. 97:1 We have sent it down in the Night of Decree. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 97:1 We have sent it down in the Night of Decree.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 97:1 BEHOLD, from on high have We bestowed this [divine writ] on Night of Destiny. ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 97:1 We revealed it in the Night of Destiny. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 97:1 Indeed, We have revealed it in the Night of Majesty.
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 97:1 Innā anzalnāhu fee laylatialqadri
A	بسم الله الرحمن الرحيم 97:1 انا انزلنه فى ليلة القدر
Edip-Layth	97:2 Do you know what the Night of Decree is?
The Monotheist Group	97:2 And do you know what is the Night of Decree?
Muhammad Asad	97:2 And what could make thee conceive what it is, that Night of Destiny?

Rashad Khalifa	97:2 How awesome is the Night of Destiny!
Shabbir Ahmed	97:2 Ah, what will enlighten you what it is, the Night of Majesty!
Transliteration	97:2 Wama <u>adraka</u> ma <u>laylatualqadri</u>
A	97:2 وما ادرك ما ليلة القدر
Edip-Layth	97:3 The Night of Decree is better than one thousand months.
The Monotheist Group	97:3 The Night of Decree is better than one thousand months.
Muhammad Asad	97:3 The Night of Destiny is better than a thousand months: ²
Rashad Khalifa	97:3 The Night of Destiny is better than a thousand months.
Shabbir Ahmed	97:3 The Night of Majesty is better than a thousand months. ¹
Transliteration	97:3 Laylatu alqadri khayrun min alfi shahr in
A	97:3 ليلة القدر خير من ألف شهر
Edip-Layth	97:4 The angels and the Spirit come down in it by their Lord's leave to carry out every matter.
The Monotheist Group	97:4 The angels and the Spirit come down in it by their Lord's leave to carry out every matter.
Muhammad Asad	97:4 in hosts descend in it the angels, ³ bearing divine inspiration ⁴ by their Sustainer's leave; from all [evil] that may happen
Rashad Khalifa	97:4 The angels and the Spirit descend therein, by their Lord's leave, to carry out every command.
Shabbir Ahmed	97:4 The Universal forces and the Divine revelation have descended therein, by their Lord's Leave and shall work in concert with every decree to carry out His plan.
Transliteration	97:4 Tanazzalu almal <u>a</u> -ikatu waalrroo <u>h</u> ufeeh <u>a</u> bi-i <u>th</u> ni rabbi <u>h</u> im min kulli amr in
A	97:4 تنزل الملكة والروح فيها بأذن ربهم من كل امر
Edip-Layth	97:5 It is peaceful until the coming of dawn.
The Monotheist Group	97:5 It is peaceful until the coming of dawn.
Muhammad Asad	97:5 does it make secure, ⁵ until the rise of dawn.
Rashad Khalifa	97:5 Peaceful it is until the advent of the dawn.
Shabbir Ahmed	97:5 Peace! It is a message of Peace and Security, and inevitably, a new Morning of Enlightenment shall dawn. ²
Transliteration	97:5 Sal <u>a</u> mun hiya <u>hatta</u> ma <u>tl</u> aa <u>l</u> fajri
A	97:5 سلم هي حتى مطلع الفجر

End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (97:1)

For every appreciative person there is a night of qadr (determination; power) night, in which they decide to dedicate themselves to God alone by fully using their intellectual faculties.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (97:1)

Or: "of Almightiness" or "of Majesty" - thus describing the night on which the Prophet received his first revelation (see introductory note to the preceding surah). On the basis of several Traditions it may be assumed that it was one of the last ten nights - probably the twenty-seventh - of the month of Ramadan, thirteen years before the Prophet's emigration to Medina.

Muhammad Asad - End Note 2 (97:3)

Sc., "in which there was no similar night" (Razi).

Muhammad Asad - End Note 3 (97:4)

The grammatical form tanazzalu implies repetition, frequency or multitude; hence - as suggested by Ibn Kathir - "descending in hosts".

Muhammad Asad - End Note 4 (97:4)

Lit., "and [divine] inspiration". For this rendering of ruh, see first sentence of [16:2](#) and the corresponding note 2. The present instance is undoubtedly the earliest example of the Qur'anic use of this term in the sense of "divine inspiration".

Muhammad Asad - End Note 5 (97:5)

Lit., "it is salvation (salam, see surah 5, note 29) - i.e., it makes the believer secure from all spiritual evil: thus Mujahid (as quoted by Ibn Kathir), evidently implying that a conscious realization of the sanctity of this night acts as a shield against unworthy thoughts and inclinations.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (97:1)

The Quran was placed into Muhammad's soul on the 27th night of Ramadan, 13 B.H. (Before Hijrah). See also [17:1](#), [44:3](#), [53:1-18](#), and Appendix 28.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (97:3)

A day of enlightenment is better than a life-time of ignorance

Shabbir Ahmed - End Note 2 (97:5)

[39:69](#)

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2:2 This is the book in which there is no doubt, a guide for the conscientious.
 Edip-Layth (Quran: A Reformist Translation)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 98:1 Those who rejected amongst the people of the book and those who set up partners would not leave until proof came to them.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 98:1 Those who rejected amongst the people of the Scripture and those who set up partners would not leave until proof came to them.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 98:1 IT IS NOT [conceivable] that such as are bent on denying the truth - [be they] from among the followers of earlier revelation or from among those who ascribe divinity to aught beside God ¹ should ever be abandoned [by Him] ere there comes unto them the [full] evidence of the truth:
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 98:1 Those who disbelieved among the people of the scripture, as well as the idol worshipers, insist on their ways, despite the proof given to them.¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 98:1 It is inconceivable that those who are denying the truth, whether they are among the People of the scripture or the idolaters, could depart from their ways until the clear evidence reaches them. ¹
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 98:1 Lam yakuni alla <u>the</u>ena kafaroo min ahlialkit <u>a</u>bi wa almushrikeena munfakkeena <u>hattata</u>/tiyahumu albayyinat<u>u</u>
A	بسم الله الرحمن الرحيم

98:1 لم يكن الذين كفروا من اهل الكتب والمشركون منفكين حتى تأتيهم البينة

Edip-Layth	98:2 A messenger from God reciting purified scripts.
The Monotheist Group	98:2 A messenger from God reciting purified scripts.
Muhammad Asad	98:2 an apostle from God, conveying [unto them] revelations blest with purity,
Rashad Khalifa	98:2 A messenger from GOD is reciting to them sacred instructions.
Shabbir Ahmed	98:2 A messenger from God is reciting to them purified Scrolls. ²
Transliteration	98:2 Rasoolun mina Allāhi yatloo ṣuḥufanmuṭahharatan
A	98:2 رسول من الله يتلوا صحفا مطهرة
Edip-Layth	98:3 In them are valuable books.
The Monotheist Group	98:3 In them are valuable books.
Muhammad Asad	98:3 wherein there are ordinances of ever-true soundness and clarity. ²
Rashad Khalifa	98:3 In them there are valuable teachings.
Shabbir Ahmed	98:3 Wherein are Authoritative scriptures.
Transliteration	98:3 Feeha kutubun qayyimatu
A	98:3 فيها كتب قيمة
Edip-Layth	98:4 Those who had previously received the book did not divide except after the proof came to them.
The Monotheist Group	98:4 And those who had previously received the Scripture did not divide except after the proof came to them.
Muhammad Asad	98:4 Now those who have been vouchsafed revelation aforetime ³ did break up their unity [of faith] after such an evidence of the truth had come to them. ⁴
Rashad Khalifa	98:4 In fact, those who received the scripture did not dispute until the proof was given to them.
Shabbir Ahmed	98:4 The People of the scripture had divided themselves even when the evidence of truth had already come to them.
Transliteration	98:4 Wama tafarraqa alla theena ootooalkit aba ill a min baAAadi m a j aat-humualbayyinat
A	98:4 وما تفرق الذين اوتوا الكتب الا من بعد ما جاءتهم البينة
Edip-Layth	98:5 They were not commanded except to serve God and be loyal to His system, monotheism, and hold the contact prayer and contribute towards betterment. Such is the valuable system. ¹
The Monotheist Group	98:5 And they were not commanded except to serve God and be loyal to His system, monotheists, and uphold the communion and contribute towards betterment. Such is the valuable system.
	98:5 And withal, they were not enjoined aught but that they should worship God, sincere in their faith in Him alone, turning away from all that is false; ⁵ and that

Muhammad Asad	they should be constant in prayer; and that they should spend in charity: ⁶ for this is a moral law endowed with ever-true soundness and clarity. ⁷
Rashad Khalifa	98:5 All that was asked of them was to worship GOD, devoting the religion absolutely to Him alone, observe the contact prayers (Salat), and give the obligatory charity (Zakat). Such is the perfect religion.
Shabbir Ahmed	98:5 And they were commanded no more than to serve God being sincere in Religion for Him, turning away from all that is false, establishing the Divine System and setting up the Economic Order of Zakaat. That is the Perfect System of Life. ³
Transliteration	98:5 Wama omiroo ill a liyaAAbudooAll aha mukhli seena lahu a Iddeena hunafaawayuqeemoo alssalata wayu/too alzzakatawathalika deenu alqayyimati
A	98:5 وما امرؤ الا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلوة ويؤتوا الزكاة وذلك دين القيمة
Edip-Layth	98:6 Those who rejected from the people of the book and those who set up partners are in the fires of hell abiding therein, those are the worst of creation.
The Monotheist Group	98:6 Those who rejected from the people of the Scripture and those who set up partners are in the fires of Hell abiding therein, those are the worst of creation.
Muhammad Asad	98:6 Verily, those who [despite all evidence] are bent on denying the truth ⁸ - [be they] from among the followers of earlier revelation or from among those who ascribe divinity to aught beside God - will find themselves in the fire of hell, therein to abide: they are the worst of all creatures.
Rashad Khalifa	98:6 Those who disbelieved among the people of the scripture, and the idol worshipers, have incurred the fire of Gehenna forever. They are the worst creatures.
Shabbir Ahmed	98:6 Surely, those who oppose the truth, be they among the People of the scripture or the idol worshipers under any guise, will abide in Hell. Those who receive the truth and then oppose it are the worst of all created beings.
Transliteration	98:6 Inna alla theena kafaroo min ahli alkit abiwaalmushrikeena fee n ari jahannama khallideenafeeha ola-ika hum sharru albariyyati
A	98:6 ان الذين كفروا من اهل الكتب والمشركون فى نار جهنم خالدين فيها اولئك هم شر البرية
Edip-Layth	98:7 As for those who acknowledge and do good works, they are the best of creation.
The Monotheist Group	98:7 As for those who believe and do good works, they are the best of creation.
Muhammad Asad	98:7 [And,] verily, those who have attained to faith, and do righteous deeds - it is they, they who are the best of all creatures.
Rashad Khalifa	98:7 Those who believed and led a righteous life are the best creatures.
Shabbir Ahmed	98:7 And those who have chosen to be graced with belief, and help others, they are the best of all created beings.
Transliteration	98:7 Inna alla theena amanoowaAAamiloo a lssalihati ol a-ika humkhayru albariyyati
A	98:7 ان الذين ءامنوا وعملوا الصالحات اولئك هم خير البرية

Edip-Layth	98:8 Their reward with their Lord is the gardens of Eden with rivers flowing beneath them; they abide eternally therein. God is satisfied with them, and they are satisfied with Him. That is for whoever feared His Lord.
The Monotheist Group	98:8 Their reward with their Lord is the gardens of Eden with rivers flowing beneath them, they abide eternally therein. God is satisfied with them, and they are satisfied with Him. That is for whoever feared His Lord.
Muhammad Asad	98:8 Their reward [awaits them] with God: gardens of perpetual bliss, through which running waters flow, therein to abide beyond the count of time; well-pleased is God with them, and well-pleased are they with Him: all this awaits him who of his Sustainer stands in awe!.
Rashad Khalifa	98:8 Their reward at their Lord is the gardens of Eden with flowing streams, wherein they abide forever. GOD is pleased with them, and they are pleased with Him. Such is the reward for those who reverence their Lord.
Shabbir Ahmed	98:8 Their reward is with their Lord, Gardens of Eden (of perpetual bliss) to abide therein forever; underneath which rivers flow. Well pleased is God with them and well-pleased are they with Him. All this awaits him who fears (violating the commands of) his Lord.
Transliteration	98:8 Jazaohum AAinda rabbihim jann atuAAadnin tajree min ta htiha al-anh aru khālideenafeeha abadan ra diya Allahu AAanhum wara dooAAanhu thalika liman khashiya rabbahu
A	98:8 جزاؤهم عند ربهم جنت عدن تجري من تحتها الأنهر خلدین فیها ابدًا رضى الله عنهم ورضوا عنه ذلك لمن خشی ربه

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (98:1)

I.e., idol-worshippers or animists (in the anthropological sense of this word) who have never had any revealed scripture to fall back upon.

Muhammad Asad - End Note 2 (98:3)

This aggregate connotation is inherent in the adjective qayyimah as used here (Razi). - The above passage has caused some difficulties to the classical commentators on account of the participle munfakkin occurring in the first verse. It is generally assumed that this participle, in combination with the phrase lam yakun at the beginning of the verse, denotes "they did not [or "could not"] give up" or "separate themselves from" - i.e., supposedly, from their erroneous beliefs - "until there came to them the evidence of the truth" in the person of the Prophet Muhammad and in the revelation of the Qur'an: implying that after the evidence came, they did give up those false beliefs. This assumption is, however, deficient on two counts: firstly, it is well-known that not all of the erring ones from among the ahl al-kitab and the mushrikin accepted the message of the Qur'an when it was conveyed to them; and,

secondly, the ahl al-kitab are spoken of in verse 4 as having "broken their unity [of faith]" - i.e., offended against the fundamental principles of that faith - after "the evidence of the truth" had come to them. This apparent contradiction has been convincingly resolved by no less an authority than Ibn Taymiyyah (see Tafsir Sitt Suwar, pp. 391 ff.); and it is his interpretation that I have followed in my rendering of the above three verses. According to Ibn Taymiyyah, the pivotal phrase lam yakun munfakkin does not denote "they did not give up" or "separate themselves from", but, rather, "they are not abandoned" - i.e., condemned by God - unless and until they have been shown the right way by a God-sent prophet, and thereupon have consciously refused to follow it: and this is in accord with repeated statements in the Qur'an to the effect that God does not take anyone to task for wrong beliefs and wrong actions unless the true meaning of right and wrong has previously been made clear to him (cf. [6:131-132](#) and the second paragraph of [17:15](#), as well as the corresponding notes). Hence, the above reference to "the evidence of the truth" does not relate only to the Qur'an and the Prophet Muhammad but to all the earlier prophets and revelations as well (cf. [42:13](#) and the corresponding notes 12-14) - just as the "ordinances of ever-true soundness and clarity" (spelled out in verse 5 below) are common to all God-inspired messages, of which the Qur'an is the final, most perfect expression.

Muhammad Asad - End Note 3 (98:4)

This definition is general, comprising the followers of all religious teachings revealed before the advent of the Prophet Muhammad (Ibn Kathir), and not - as some commentators assume- only the Jews and the Christians. (See also notes 12 and 13 on [3:19](#).)

Muhammad Asad - End Note 4 (98:4)

I.e., most of them strayed from the teachings of the prophets sent to them, all of whom had preached the same fundamental truths (see next verse and note 6 below).

Muhammad Asad - End Note 5 (98:5)

For this rendering of hunafa' (sing. hanif), see surah 2, note 110.

Muhammad Asad - End Note 6 (98:5)

Since the term zakah has here obviously a wider meaning than the obligatory tax incumbent on Muslims (which, as its name indicates, is meant to purify their income and their possessions from the taint of selfishness), I am rendering the above phrase in the more general sense of "spending in [i.e., practicing] charity".

Muhammad Asad - End Note 7 (98:5)

As regards the connotation of "moral law" in the term din, see note 3 on [109:6](#); the qualifying noun al-qayyimah (in the genitive case) has here the same meaning as the adjective qayyimah at the end of verse 3. The above definition of moral law outlines, in a condensed form, all the basic demands of true religion: a cognition of God's oneness and uniqueness and, implicitly, of man's responsibility to Him; a turning-away from all false concepts, values and dubious beliefs, all over-estimation of oneself, and all superstition; and, finally, kindness and charity towards all of God's creatures.

Muhammad Asad - End Note 8 (98:6)

Namely, the self-evident principles formulated in the preceding verse as the beginning and the end of all moral law.

Rashad Khalifa - End Note 1 (98:1)

The proof is the Quran's mathematical code (Appendix 1) and the messenger is Rashad Khalifa. The number of the sura (98), plus the verse number (2), plus the numerical value of ``Rashad Khalifa" (1230) add up to 1330 (19x70), the same total as in [81:19](#) (Appendix 2).

Rashad Khalifa - End Note (98:2)

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (98:1)

The Qur'an liberates them from the shackles of their manmade dogmas and brings them from darkness to light. [7:157](#)

Shabbir Ahmed - End Note 2 (98:2)

That are well-scored and well-written on parchment by honored scribes. [52:2-3](#), [80:13-16](#)

Shabbir Ahmed - End Note 3 (98:5)

Deen = Divinely Prescribed Way of Life. Religion does not convey the exact meaning

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (98:5)

See [39:11](#).

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2:2 This is the book in which there is no doubt, a guide for the conscientious.
 Edip-Layth (Quran: A Reformist Translation)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 99:1 When the earth rumbles and shakes.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 99:1 When the Earth rumbles and shakes.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 99:1 WHEN THE EARTH quakes with her [last] mighty quaking,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 99:1 When the earth is severely quaked.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 99:1 When the earth is shaken with her mighty quaking. 1
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 99:1 lṭha zulzilati al-arḍu zilzālaha
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 99:1 اذا زلزلت الارض زلزالها
Edip-Layth	99:2 The earth brings out its mass.
The Monotheist Group	99:2 And the Earth brings out its mass.
Muhammad Asad	99:2 and [when] the earth yields up her burdens, 1
Rashad Khalifa	99:2 And the earth ejects its loads.

Shabbir Ahmed	99:2 And the earth yields up her burdens. ²
Transliteration	99:2 Waakhrajati al-ardu athqalaha
A	99:2 واخرجت الارض اثقالها
Edip-Layth	99:3 The human being will say, "What is wrong with her?"
The Monotheist Group	99:3 And man will say: "What is wrong with her?"
Muhammad Asad	99:3 and man cries out, "What has happened to her?" -
Rashad Khalifa	99:3 The human will wonder: "What is happening?"
Shabbir Ahmed	99:3 And mankind cries out, "What has happened to her?" ³
Transliteration	99:3 Waqala al-insanu ma laha
A	99:3 وقال الانسن ما لها
Edip-Layth	99:4 On that day it will inform its news.
The Monotheist Group	99:4 On that Day it will inform its news.
Muhammad Asad	99:4 on that Day will she recount all her tidings,
Rashad Khalifa	99:4 On that day, it will tell its news.
Shabbir Ahmed	99:4 At that time she will relate her stories. ⁴
Transliteration	99:4 Yawma-ithin tuhaddithu akhbaraha
A	99:4 يومئذ تحدث اخبارها
Edip-Layth	99:5 That your Lord had inspired her to do so.
The Monotheist Group	99:5 That your Lord had inspired her to do so.
Muhammad Asad	99:5 as thy Sustainer will have inspired her to do! ²
Rashad Khalifa	99:5 That your Lord has commanded it.
Shabbir Ahmed	99:5 Your Lord will have sent His command to her. ⁵
Transliteration	99:5 Bi-anna rabbaka awaha laha
A	99:5 بان ربك اوحى لها
Edip-Layth	99:6 On that day, the people will be brought out in throngs to be shown their works.
The Monotheist Group	99:6 On that Day, the people will be brought out in throngs to be shown their works.
Muhammad Asad	99:6 On that Day will all men come forward, cut off from one another, ³ to be shown their [past] deeds.
Rashad Khalifa	99:6 On that day, the people will issue from every direction, to be shown their works.
	99:6 On that Day will all people come forth as separate entities, to be shown

Shabbir Ahmed	their deeds. ⁶
Transliteration	99:6 Yawma-i th in ya ^s duru a ^l nn ^a suasht ^a tan liyuraw aAAa ^m alahum
A	99:6 يومئذ يصدر الناس اشتاتا ليروا اعمالهم
Edip-Layth	99:7 So whoever does an atom's weight of good will see it.
The Monotheist Group	99:7 So whoever does an atoms weight of good will see it.
Muhammad Asad	99:7 And so, he who shall have done an atom's weight of good, shall behold it;
Rashad Khalifa	99:7 Whoever does an atom's weight of good will see it.
Shabbir Ahmed	99:7 Then whoever has done an atom's weight of good, will see it.
Transliteration	99:7 Faman yaAAa ^m al mithq ^a la th arratinkhayran yarah u
A	99:7 فمن يعمل مثقال ذرة خيرا يره
Edip-Layth	99:8 Whoever does an atom's weight of evil will see it.
The Monotheist Group	99:8 And whoever does an atoms weight of evil will see it.
Muhammad Asad	99:8 and he who shall have done an atom's weight of evil, shall behold it.
Rashad Khalifa	99:8 And whoever does an atom's weight of evil will see it.
Shabbir Ahmed	99:8 And whoever has done an atom's weight of evil, will see it. ⁷
Transliteration	99:8 Waman yaAAa ^m al mithq ^a la th arratinsharran yarah u
A	99:8 ومن يعمل مثقال ذرة شرا يره

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End Notes

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (99:1)

A mighty Revolution will overtake the world

Shabbir Ahmed - End Note 2 (99:2)

Archaeology and mining will make long strides. Tyrants will be thrown out of power

Shabbir Ahmed - End Note 3 (99:3)

People will be stunned at the speed of unfolding events

Shabbir Ahmed - End Note 4 (99:4)

The history of revolutions will repeat itself on a massive scale

Shabbir Ahmed - End Note 5 (99:5)

Progressive unfolding of the Divine decree

Shabbir Ahmed - End Note 6 (99:6)

The guilty will stand apart from the innocent. [36:59](#)

Shabbir Ahmed - End Note 7 (99:8)

The Justice system will improve on earth. And, finally, the Day of Judgment will deliver Divine Justice

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (99:2)

I.e., all that was hitherto hidden in it, including the bodies- or the remnants - of the dead.

Muhammad Asad - End Note 2 (99:5)

I.e., on the Day of Judgment the earth will bear witness, as it were, to all that has ever been done by man: an explanation given by the Prophet, according to a Tradition on the authority of Abu Hurayrah (quoted by Ibn Hanbal and Tirmidhi).

Muhammad Asad - End Note 3 (99:6)

Lit., "as separate entities" (ashtatan). Cf. [6:94](#) - "And now, indeed, you have come unto Us in a lonely state, even as We created you in the first instance": thus stressing the individual, untransferable responsibility of every human being.

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2:2 This is the book in which there is no doubt, a guide for the conscientious.
 Edip-Layth (Quran: A Reformist Translation)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 100:1 By the fast gallopers. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 100:1 By the fast gallopers.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 100:1 Oh, ¹ the chargers that run panting,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 100:1 By the fast gallopers.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 100:1 Oh, the panting galloping horses of the raiders.
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 100:1 WaalAAadiyati dabhān
A	بسم الله الرحمن الرحيم 100:1 والعديت ضبحا
Edip-Layth	100:2 Striking sparks.
The Monotheist Group	100:2 Striking sparks.
Muhammad Asad	100:2 sparks of fire striking,
Rashad Khalifa	100:2 Igniting sparks.

Shabbir Ahmed	100:2 Sparks of fire striking (with their gallops).
Transliteration	100:2 Faalmooriyati qad <u>han</u>
A	100:2 فالموريت قدحا
Edip-Layth	100:3 Charging in the morning.
The Monotheist Group	100:3 Charging in the morning.
Muhammad Asad	100:3 rushing to assault at morn,
Rashad Khalifa	100:3 Invading (the enemy) by morning.
Shabbir Ahmed	100:3 Charging, ambushing at dawn.
Transliteration	100:3 Faalmugheerati sub <u>han</u>
A	100:3 فالمغيرت صباحا
Edip-Layth	100:4 Forming clouds of dust.
The Monotheist Group	100:4 Forming clouds of dust.
Muhammad Asad	100:4 thereby raising clouds of dust,
Rashad Khalifa	100:4 Striking terror therein.
Shabbir Ahmed	100:4 Therewith raising clouds of dust.
Transliteration	100:4 Faatharna bihi naqAA <u>an</u>
A	100:4 فاثرن به نقعا
Edip-Layth	100:5 Penetrating into the midst together.
The Monotheist Group	100:5 Penetrating to the midst together.
Muhammad Asad	100:5 thereby storming [blindly] into any host! ²
Rashad Khalifa	100:5 Penetrating to the heart of their territory.
Shabbir Ahmed	100:5 Storming into any community.
Transliteration	100:5 Fawasaṭna bihi jamAA <u>an</u>
A	100:5 فوسطن به جمعا
Edip-Layth	100:6 Surely, the human being is ungrateful to his Lord.
The Monotheist Group	100:6 Surely, the human being is ungrateful to his Lord.
Muhammad Asad	100:6 VERILY, towards his Sustainer man is most ungrateful ³
Rashad Khalifa	100:6 The human being is unappreciative of his Lord.
Shabbir Ahmed	100:6 Certainly, man is ungrateful to his Lord.
Transliteration	100:6 Inna al-ins <u>an</u> a lirabbihi lakanood <u>un</u>
A	100:6 ان الانسن لربه لکنود

Edip-Layth	100:7 He will indeed bear witness to this.
The Monotheist Group	100:7 He will indeed bear witness to this.
Muhammad Asad	100:7 and to this, behold, he [himself] bears witness indeed:
Rashad Khalifa	100:7 He bears witness to this fact.
Shabbir Ahmed	100:7 He himself is a witness to that.
Transliteration	100:7 Wa-innahu AAala <u>tha</u> likalashaheedun
A	100:7 وانه على ذلك لشهيد
Edip-Layth	100:8 He loves wealth tenaciously.
The Monotheist Group	100:8 He loves wealth tenaciously.
Muhammad Asad	100:8 for, verily, to the love of wealth is he most ardently devoted.
Rashad Khalifa	100:8 He loves material things excessively.
Shabbir Ahmed	100:8 And, in the love of wealth, he is zealous. ¹
Transliteration	100:8 Wa-innahu li <u>h</u> ubbi alkhayri lashadeedun
A	100:8 وانه لحب الخير لشديد
Edip-Layth	100:9 Does he not realize that when what is in the graves are scattered.
The Monotheist Group	100:9 Does he not realize that when what is in the graves are scattered.
Muhammad Asad	100:9 But does he not know that [on the Last Day,] when all that is in the graves is raised and brought out,
Rashad Khalifa	100:9 Does he not realize that the day will come when the graves are opened?
Shabbir Ahmed	100:9 Does he not know that all hidden things will be dug out? ²
Transliteration	100:9 Afala yaAAalamu i <u>tha</u> buAAathira ma <u>fee</u> alquboori
A	100:9 افلا يعلم اذا بعثر ما فى القبور
Edip-Layth	100:10 What is in the chests is gathered.
The Monotheist Group	100:10 And what is in the chests is gathered.
Muhammad Asad	100:10 and all that is [hidden] in men's hearts is bared
Rashad Khalifa	100:10 And all secrets are brought out.
Shabbir Ahmed	100:10 The secrets of the hearts will be laid bare? ³
Transliteration	100:10 Wa <u>hu</u> ssila ma <u>fee</u> al <u>ssu</u> doori
A	100:10 وحصل ما فى الصدور
Edip-Layth	100:11 That their Lord has been fully cognizant of them?
The Monotheist Group	100:11 That their Lord has been fully cognizant of them?
Muhammad Asad	100:11 that on that Day their Sustainer [will show that He] has always been fully

	aware of them?
Rashad Khalifa	100:11 They will find out, on that day, that their Lord has been fully Cognizant of them.
Shabbir Ahmed	100:11 (They will find out) on that Day that their Lord is Well-acquainted with them.
Transliteration	100:11 Inna rabbahum bihim yawma-i th inlakhabeerun
A	100:11 ان ربهم بهم يومئذ لخبير

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (100:1)

Past generations saw horses in these verses. We can understand it as the description of jet airplanes which intake oxygen on one end and spew fire on the other end. We are not required to understand every verse in the same way the previous generations did. For the function of oaths, see [89:5](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (100:1)

Since the subsequent clauses refer to a parabolic, imaginary situation, the adjurative particle wa is more suitably rendered here as "Oh", instead of the rendering "Consider" usually adopted by me, or the adjuration "By" appearing in most other translations.

Muhammad Asad - End Note 2 (100:5)

I.e., blinded by clouds of dust and not knowing whether their assault aims at friend or foe. The metaphoric image developed in the above five verses is closely connected with the sequence, although this connection has never been brought out by the classical commentators. The term al-adiyat undoubtedly denotes the war-horses, or chargers, employed by the Arabs from time immemorial down to the Middle Ages (the feminine gender of this term being due to the fact that, as a rule, they preferred mares to stallions). But whereas the conventional explanation is based on the assumption that "the chargers" symbolize here the believers' fight in God's cause (jihad) and, therefore, represent something highly commendable, it takes no account whatever of the discrepancy between so positive an imagery and the condemnation expressed in verses 6 ff., not to speak of the fact that such a conventional interpretation does not provide any logical link between the two parts of the surah. But since such a link must exist, and since verses 6-11 are undoubtedly condemnatory, we must conclude that the first five verses, too, have the same - or at least, a similar - character. This character becomes at once obvious if we dissociate ourselves from the preconceived notion that the imagery of "the chargers" is used here in a laudatory sense. In fact, the opposite is the case. Beyond any doubt, "the chargers" symbolize the erring human soul or self - a soul devoid of all spiritual direction, obsessed and

ridden by all manner of wrong, selfish desires, madly, unseeingly rushing onwards, unchecked by conscience or reason, blinded by the dust-clouds of confused and confusing appetites, storming into insoluble situations and, thus, into its own spiritual destruction.

Muhammad Asad - End Note 3 (100:6)

I.e., whenever he surrenders to his appetites, symbolized by the madly storming chargers, he forgets God and his own responsibility to Him.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (100:8)

[102:1-2](#)

Shabbir Ahmed - End Note 2 (100:9)

Intentions, secret actions and material things that were robbed, and the disintegrated forms will be resurrected

Shabbir Ahmed - End Note 3 (100:10)

Sadr = Chest = Breast = Heart



2:2 This is the book in which there is no doubt, a guide for the conscientious.
 Edip-Layth (Quran: A Reformist Translation)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 101:1 The Shocker.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 101:1 The Shocker.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 101:1 OH, the sudden calamity! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 101:1 The Shocker.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 101:1 The Catastrophe!
Transliteration	Bismi All <u>a</u> hi al <u>r</u> rah <u>m</u> ani al <u>r</u> ra <u>h</u> eemi 101:1 Alq <u>a</u> riAA <u>a</u> tu
A	بسم الله الرحمن الرحيم 101:1 القارعة
Edip-Layth	101:2 What is the Shocker?
The Monotheist Group	101:2 What is the Shocker?
Muhammad Asad	101:2 How awesome the sudden calamity!
Rashad Khalifa	101:2 What a shocker!

Shabbir Ahmed	101:2 What is the Catastrophe?
Transliteration	101:2 Ma alqariAAatu
A	101:2 ما القارعة
Edip-Layth	101:3 How would you know what the Shocker is?
The Monotheist Group	101:3 And how would you know what the Shocker is?
Muhammad Asad	101:3 And what could make thee conceive what that sudden calamity will be?
Rashad Khalifa	101:3 Do you have any idea what the Shocker is?
Shabbir Ahmed	101:3 Ah, What will convey to you what it is, the Catastrophe!
Transliteration	101:3 Wama adraka ma alqariAAatu
A	101:3 وما ادرك ما القارعة
Edip-Layth	101:4 The day when people come out like swarms of butterflies.
The Monotheist Group	101:4 The Day when people come out like swarms of butterflies.
Muhammad Asad	101:4 [It will occur] on the Day when men will be like moths swarming in confusion,
Rashad Khalifa	101:4 That is the day when the people come out like swarms of butterflies.
Shabbir Ahmed	101:4 The Day when people will be like moths scattered in confusion.
Transliteration	101:4 Yawma yagoonu alInnaasu kaalfarashialmabthoothi
A	101:4 يوم يكون الناس كالفراش المبتوث
Edip-Layth	101:5 The mountains will be like fluffed up wool.
The Monotheist Group	101:5 And the mountains will be like fluffed up wool.
Muhammad Asad	101:5 and the mountains will be like fluffy tufts of wool. . . .
Rashad Khalifa	101:5 The mountains will be like fluffy wool.
Shabbir Ahmed	101:5 And the mountains will be like flakes of wool.
Transliteration	101:5 Watacoonu aljibalu kaalAAihniAlmanfooshi
A	101:5 وتكون الجبال كالعهن المنفوش
Edip-Layth	101:6 As for him whose weights are heavy.
The Monotheist Group	101:6 As for him whose weights are heavy.
Muhammad Asad	101:6 And then, he whose weight [of good deeds] is heavy in the balance
Rashad Khalifa	101:6 As for him whose weights are heavy.
Shabbir Ahmed	101:6 And then, he whose scales are heavy (with good deeds),
Transliteration	101:6 Faamma man thaqulat mawazeenuhu
A	101:6 فاما من ثقلت موازينه

Edip-Layth	101:7 He will be in a happy life.
The Monotheist Group	101:7 He will be in a happy life.
Muhammad Asad	101:7 shall find himself in a happy' state of life;
Rashad Khalifa	101:7 He will lead a happy
Shabbir Ahmed	101:7 Will live in happiness and contentment.
Transliteration	101:7 Fahuwa fee AAeeshatin r <u>a</u> diyatin
A	101:7 فهو في عيشة راضية
Edip-Layth	101:8 As for him whose weights are light.
The Monotheist Group	101:8 As for him whose weights are light.
Muhammad Asad	101:8 whereas he whose weight is light in the balance
Rashad Khalifa	101:8 As for him whose weights are light. <i>(eternal) life.</i>
Shabbir Ahmed	101:8 As for him whose scales are light,
Transliteration	101:8 Waamm <u>a</u> man khaffat maw <u>a</u> zeenuhu
A	101:8 واما من خفت موزينه
Edip-Layth	101:9 His destiny is the lowest.
The Monotheist Group	101:9 His destiny is the lowest.
Muhammad Asad	101:9 shall be engulfed by an abyss. ²
Rashad Khalifa	101:9 His destiny is lowly.
Shabbir Ahmed	101:9 He will be embraced by an Abyss.
Transliteration	101:9 Faommuhu h <u>a</u> wiyatun
A	101:9 فامه هالوية
Edip-Layth	101:10 How would you know what it is?
The Monotheist Group	101:10 And how would you know what it is?
Muhammad Asad	101:10 And what could make thee conceive what that [abyss] will be?
Rashad Khalifa	101:10 Do you know what it is?
Shabbir Ahmed	101:10 Ah, what will convey to you what that is!
Transliteration	101:10 Wam <u>a</u> adr <u>a</u> ka m <u>a</u> hiyah
A	101:10 وما ادرك ما هيه
Edip-Layth	101:11 A blazing fire.
The Monotheist Group	101:11 A blazing Fire.
Muhammad Asad	101:11 A fire hotly burning! ³

Rashad Khalifa	101:11 The blazing Hellfire.
Shabbir Ahmed	101:11 Raging fire!
Transliteration	101:11 Narun <u>h</u> amiyatun
A	101:11 نار حامية

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (101:1)

I.e., the coming of the Last Hour, which will involve a terrifying transformation of the world (see note 63 on [14:48](#) and note 90 on [20:105-107](#)).

Muhammad Asad - End Note 2 (101:9)

Lit., "his mother [i.e., goal] will be an abyss", sc., of suffering and despair. The term "mother" (umm) is used idiomatically to denote something that embraces or enfolds.

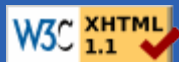
Muhammad Asad - End Note 3 (101:11)

Lit., "hot fire", the adjective meant to stress the essential quality of fire. It should be borne in mind that all Qur'anic descriptions of the sinner's suffering in the hereafter are metaphors or allegories relating to situations and conditions which can be understood only by means of comparisons with physical phenomena lying within the range of human experience (see Appendix I).

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2:2 This is the book in which there is no doubt, a guide for the conscientious.
Edip-Layth (Quran: A Reformist Translation)

 Translations ▼

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 102:1 Hoarding has distracted you.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 102:1 Hoarding has distracted you.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 102:1 YOU ARE OBSESSED by greed for more and more
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 102:1 You remain preoccupied with hoarding.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 102:1 The relentless greed of material gains distracts you (from the real purpose of life). ¹
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 102:1 Alhākumu alttakāthuru
A	بسم الله الرحمن الرحيم 102:1 الهكُم التكاثر
Edip-Layth	102:2 Until you visit the graves.
The Monotheist Group	102:2 Until you visit the graves.
Muhammad Asad	102:2 until you go down to your graves. ¹

Rashad Khalifa	102:2 Until you go to the graves.
Shabbir Ahmed	102:2 Until you go down to your graves.
Transliteration	102:2 Hatta zurtumu almaqabira
A	102:2 حتى زرتم المقابر
Edip-Layth	102:3 No, you will find out.
The Monotheist Group	102:3 No, you will find out.
Muhammad Asad	102:3 Nay, in time you will come to understand!
Rashad Khalifa	102:3 Indeed, you will find out.
Shabbir Ahmed	102:3 Nay! But you will come to know!
Transliteration	102:3 Kalla sawfa taAAlamoon a
A	102:3 كلا سوف تعلمون
Edip-Layth	102:4 Then again, you will find out.
The Monotheist Group	102:4 Then again, you will find out.
Muhammad Asad	102:4 And once again: ² Nay, in time you will come to understand!
Rashad Khalifa	102:4 Most assuredly, you will find out.
Shabbir Ahmed	102:4 Again, Nay! You will come to know.
Transliteration	102:4 Thumma kalla sawfa taAAlamoon a
A	102:4 ثم كلا سوف تعلمون
Edip-Layth	102:5 No, if only you knew with certainty.
The Monotheist Group	102:5 No, if only you had the knowledge of certainty.
Muhammad Asad	102:5 Nay, if you could but understand [it] with an understanding [born] of certainty,
Rashad Khalifa	102:5 If only you could find out for certain.
Shabbir Ahmed	102:5 Nay, only if you could have certain knowledge.
Transliteration	102:5 Kalla law taAAlamoona AAilma alyaqeen i
A	102:5 كلا لو تعلمون علم اليقين
Edip-Layth	102:6 You would then see the hell.
The Monotheist Group	102:6 You would then see Hell.
Muhammad Asad	102:6 you would indeed, most surely, behold the blazing fire [of hell]! ³
Rashad Khalifa	102:6 You would envision Hell.
Shabbir Ahmed	102:6 You would see it now, the Insurmountable Barrier (in the way of your personal development). ²

Transliteration	102:6 Latarawunna aljaheema
A	102:6 لترون الجيم
Edip-Layth	102:7 Then you would see it with the eye of certainty.
The Monotheist Group	102:7 Then you will see it with the eye of certainty.
Muhammad Asad	102:7 In the end you will indeed, most surely, behold it with the eye of certainty: ⁴
Rashad Khalifa	102:7 Then you would see it with the eye of certainty.
Shabbir Ahmed	102:7 Finally, you will see it with sure vision.
Transliteration	102:7 Thumma latarawunnahā AAayna alyaqeeni
A	102:7 ثم لترونها عين اليقين
Edip-Layth	102:8 Then you will be questioned, on that day, about the blessings.
The Monotheist Group	102:8 Then you will be questioned, on that Day, about the blessings.
Muhammad Asad	102:8 and on that Day you will most surely be called to account for [what you did with] the boon of life!
Rashad Khalifa	102:8 Then you will be questioned, on that day, about the blessings you had enjoyed.
Shabbir Ahmed	102:8 Then, on that Day you will be questioned what you did with the boon of life. ³
Transliteration	102:8 Thumma latus-alunna yawma-i th in AAaniaInnaAAeemi
A	102:8 ثم لتسلن يومئذ عن النعيم

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note (102:1)

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (102:1)

[57:20](#), [83:26](#)

Shabbir Ahmed - End Note 2 (102:6)

[29:54](#), [79:36](#), [82:16](#)

Shabbir Ahmed - End Note 3 (102:8)

[21:13](#)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (102:2)

The term takathur bears the connotation of "greedily striving for an increase", i.e., in benefits, be they tangible or intangible, real or illusory. In the above context it denotes man's obsessive striving for more and more comforts, more material goods, greater power over his fellow-men or over nature, and unceasing technological progress. A passionate pursuit of such endeavours, to the exclusion of everything else, bars man from all spiritual insight and, hence, from the acceptance of any restrictions and inhibitions based on purely moral values - with the result that not only individuals but whole societies gradually lose all inner stability and, thus, all chance of happiness.

Muhammad Asad - End Note 2 (102:4)

See surah 6, note 31.

Muhammad Asad - End Note 3 (102:6)

Sc., "in which you find yourselves now" - i.e., the "hell on earth" brought about by a fundamentally wrong mode of life: an allusion to the gradual destruction of man's natural environment, as well as to the frustration, unhappiness and confusion which an overriding, unrestrained pursuit of "economic growth" is bound to bring - and has, indeed, brought in our time - upon a mankind that is about to lose the remnants of all spiritual religious orientation.

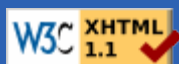
Muhammad Asad - End Note 4 (102:7)

I.e., in the hereafter, through a direct, unequivocal insight into the real nature of one's past doings, and into the inescapability of the suffering which man brings upon himself by a wrong, wasteful use of the boon of life (an-na'im).

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2:2 This is the book in which there is no doubt, a guide for the conscientious.
 Edip-Layth (Quran: A Reformist Translation)

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<< Prev 103:1-3 Next >>

Edip-Layth	In the name of God, the Gracious, the Compassionate. 103:1 By time,
The Monotheist Group	In the name of God, the Almighty, the Merciful. 103:1 By time.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 103:1 CONSIDER the flight of time! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 103:1 By the afternoon.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 103:1 Time that flies and has flown, bears witness.
Transliteration	Bismi Allāhi alrahḡmāni alrahḡeemi 103:1 WaalAAaṣri
A	بسم الله الرحمن الرحيم 103:1 والعصر
Edip-Layth	103:2 The human is indeed in loss.
The Monotheist Group	103:2 The human is indeed in loss.
Muhammad Asad	103:2 Verily, man is bound to lose himself
Rashad Khalifa	103:2 The human being is utterly lost.

Shabbir Ahmed	103:2 That man is, and has been, in a state of loss.
Transliteration	103:2 Inna al-insāna lafee khusrin
A	103:2 ان الانسان لفي خسر
Edip-Layth	103:3 Except those who acknowledge, carry out the reforms, exhort one another with the truth and exhort one another with perseverance.
The Monotheist Group	103:3 Except those who believe, and do good works, and support one another with the truth, and support one another with perseverance.
Muhammad Asad	103:3 unless he be of those ² who attain to faith, and do good works, and enjoin upon one another the keeping to truth, and enjoin upon one another patience in adversity.
Rashad Khalifa	103:3 Except those who believe and lead a righteous life, and exhort one another to uphold the truth, and exhort one another to be steadfast.
Shabbir Ahmed	103:3 Except those who have chosen to be graced with belief, do works that help others and exemplify truth and exemplify perseverance. ¹
Transliteration	103:3 Illa alla theena amanooAAamiloo a lssalihati wataw asaw bialhaqqiwatawasaw bialssabri
A	103:3 الا الذين ءامنوا وعملوا الصلحت وتواصوا بالحق وتواصوا بالصبر

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End Notes

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (103:1)

The term "asr denotes "time" that is measurable, consisting of a succession of periods (in distinction from dahr, which signifies "unlimited time", without beginning or end: i.e., "time absolute"). Hence, asr bears the connotation of the passing or the flight of time - time which can never be recaptured.

Muhammad Asad - End Note 2 (103:3)

Lit., "man is indeed in [a state of] loss, except those. . .", etc

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (103:3)

Individuals and nations that are exception to the Rule of mankind being in a state of loss, have four qualities. a. They believe in the Divine laws operative in nature, and not that things happen around

them haphazardly. In other words they are pragmatic people. b. They do works of collective good, helping those who lag behind, and improving the individual and collective potentials of humanity. c. They uphold Al-Haqq (the truth) instead of hearsay and conjecture. They refrain from violating Haqq (human rights) which is always the first casualty of an order based upon falsehood. d. They know that the benefit of the individual and the benefit of the society are strongly interwoven. Therefore, they are patient in times of ease and prosperity by not falling for rivalry in material possessions. And they are steadfast in times of adversity, natural disasters and armed confrontation

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2:2 This is the book in which there is no doubt, a guide for the conscientious.
 Edip-Layth (Quran: A Reformist Translation)

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<< Prev 104:1-9 Next >>

Edip-Layth	In the name of God, the Gracious, the Compassionate. 104:1 Woe unto every backbiter, slanderer. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 104:1 Woe to every backbiter, slanderer.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 104:1 WOE unto every slanderer, fault-finder! ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 104:1 Woe to every backbiter, slanderer.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 104:1 Woe to every slanderer, fault-finder! ¹
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 104:1 Waylun likulli humazatin lumaza tin
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 104:1 وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
Edip-Layth	104:2 Who gathered his wealth and counted it.
The Monotheist Group	104:2 Who gathered his wealth and counted it.
Muhammad Asad	104:2 [Woe unto him ² who amasses wealth and counts it a safeguard,
Rashad Khalifa	104:2 He hoards money and counts it.

Shabbir Ahmed	104:2 Whose efforts revolve around gathering material possessions and counting them. ²
Transliteration	104:2 Alla <u>t</u> hee jamaAAa m <u>a</u> lanwaAAaddadah <u>u</u>
A	104:2 الذى جمع مالا وعدده
Edip-Layth	104:3 He thinks that his wealth will make him immortal.
The Monotheist Group	104:3 He thinks that his wealth will make him immortal.
Muhammad Asad	104:3 thinking that his wealth will make him live forever! ³
Rashad Khalifa	104:3 As if his money will make him immortal.
Shabbir Ahmed	104:3 He thinks that his wealth will make him immortal.
Transliteration	104:3 Ya <u>h</u> sabu anna m <u>a</u> lahu akhladah <u>u</u>
A	104:3 يحسب ان ماله اخذه
Edip-Layth	104:4 Never! He will be thrown into the Hutama.
The Monotheist Group	104:4 Never! He will be thrown into the Destroyer.
Muhammad Asad	104:4 Nay, but [in the life to come such as] he shall indeed be abandoned to crushing torment! ⁴
Rashad Khalifa	104:4 Never; he will be thrown into the Devastator.
Shabbir Ahmed	104:4 Nay, He will be flung into the Shredder. ³
Transliteration	104:4 Kalla layunbat <u>h</u> anna fee al <u>h</u> u <u>t</u> amati
A	104:4 كلا لينبذن فى الحطمة
Edip-Layth	104:5 Do you know what the Hutama is?
The Monotheist Group	104:5 And do you know what is the Destroyer?
Muhammad Asad	104:5 And what could make thee conceive what that crushing torment will be?
Rashad Khalifa	104:5 Do you know what the Devastator is?
Shabbir Ahmed	104:5 Ah, what will convey to you what the Shredder is?
Transliteration	104:5 Wama <u>a</u> adr <u>a</u> ka m <u>a</u> al <u>h</u> u <u>t</u> amatu
A	104:5 وما ادرك ما الحطمة
Edip-Layth	104:6 God's kindled fire.
The Monotheist Group	104:6 God's kindled Fire.
Muhammad Asad	104:6 A fire kindled by God,
Rashad Khalifa	104:6 GOD's blazing Hellfire.
Shabbir Ahmed	104:6 A fire kindled by God. ⁴
Transliteration	104:6 Na <u>r</u> u All <u>a</u> hi almooqadatu

A	104:6 نار الله الموقدة
Edip-Layth	104:7 Which reaches the inside of the hearts.
The Monotheist Group	104:7 Which reaches the inside of the hearts.
Muhammad Asad	104:7 which will rise over the [guilty] hearts: ⁵
Rashad Khalifa	104:7 It burns them inside out.
Shabbir Ahmed	104:7 That originates in, and engulfs, the hearts.
Transliteration	104:7 Allatee tattaliAAu AAalaaal-af-idati
A	104:7 التي تطلع على الافدة
Edip-Layth	104:8 It will confine them therein.
The Monotheist Group	104:8 It will confine them therein.
Muhammad Asad	104:8 verily, it will close in upon them
Rashad Khalifa	104:8 They will be confined therein.
Shabbir Ahmed	104:8 Surely, it closes upon them (as they had kept their possessions closed up in vaults).
Transliteration	104:8 Innaha AAalayhim mu/sadatun
A	104:8 انها عليهم موصدة
Edip-Layth	104:9 In extended columns.
The Monotheist Group	104:9 In extended columns.
Muhammad Asad	104:9 in endless columns! ⁶
Rashad Khalifa	104:9 In extended columns.
Shabbir Ahmed	104:9 In extended columns.
Transliteration	104:9 Fee AAamadin mumaddadatin
A	104:9 فى عمد ممددة

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End Notes

Edip-Layth - End Note 1 (104:1)

For the function of oaths, see [89:5](#).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (104:1)

I.e., everyone who maliciously tries to uncover real or imaginary faults in others.

Muhammad Asad - End Note 2 (104:2)

This repetitive interpolation is necessary because the blameworthy attitude spoken of in verses 2-3 obviously belongs to a category entirely different from the two mentioned in verse 1.

Muhammad Asad - End Note 3 (104:3)

This is a metonym for the tendency to attribute an almost "religious" value to the acquisition and possession of material goods and facilities - a tendency which precludes man from giving any real importance to spiritual considerations (cf. note 1 on [102:1](#)). My rendering of 'addadahu in the preceding verse as "[he] counts it a safeguard" is based on Jawhari's explanation of this term.

Muhammad Asad - End Note 4 (104:4)

Al-hutamah - one of several metaphors for the otherworldly suffering comprised within the concept of "hell" (see note 33 on [15:43-44](#)).

Muhammad Asad - End Note 5 (104:7)

I.e., originating in their hearts - thus clearly alluding to the spiritual nature of the "fire" in the sinners' belated realization of their guilt.

Muhammad Asad - End Note 6 (104:9)

Lit., "in extended columns", i.e., overwhelming with despair.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (104:1)

He himself does little but spends a lot of energy detracting the doers

Shabbir Ahmed - End Note 2 (104:2)

Lacking a higher goal, he opposes any semblance of reform [70:18](#)

Shabbir Ahmed - End Note 3 (104:4)

[9:35](#)

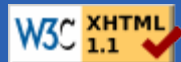
Shabbir Ahmed - End Note 4 (104:6)

The law: "As you sow, so shall you reap." [53:39](#)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 105:1 Have you not noticed what your Lord did to the people of the elephant?
The Monotheist Group	In the name of God, the Almighty, the Merciful. 105:1 Have you not seen what your Lord did to the people of the elephant?
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 105:1 ART THOU NOT aware of how thy Sustainer dealt with the Army of the Elephant? ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 105:1 Have you noted what your Lord did to the people of the elephant?
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 105:1 Are you not aware of how your Lord dealt with the Army of the Elephant?
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 105:1 Alam tara kayfa faAAala rabbuka bi-a s-habialfeeli
A	بسم الله الرحمن الرحيم 105:1 ألم تر كيف فعل ربك بأصحاب الفيل
Edip-Layth	105:2 Did He not cause their schemes to go astray?
The Monotheist Group	105:2 Did He not cause their schemes to go astray?
Muhammad Asad	105:2 Did He not utterly confound their artful planning?
Rashad Khalifa	105:2 Did He not cause their schemes to backfire?

Shabbir Ahmed	105:2 Did He not bring their strategy to utter failure?
Transliteration	105:2 Alam yajAAal kaydahum fee ta <u>d</u> leelin
A	105:2 الم يجعل كيدهم فى تضليل
Edip-Layth	105:3 He sent upon them swarms of flying creatures.
The Monotheist Group	105:3 And He sent upon them formations of birds in flight.
Muhammad Asad	105:3 Thus, He let loose upon them great swarms of flying creatures
Rashad Khalifa	105:3 He sent upon them swarms of birds.
Shabbir Ahmed	105:3 And sent upon them swarms of flying creatures.
Transliteration	105:3 Waarsala AAalayhim <u>t</u> ayran ab <u>a</u> beela
A	105:3 وارسل عليهم طيرا ابابيل
Edip-Layth	105:4 Striking them with fiery projectiles.
The Monotheist Group	105:4 Striking them with fiery projectiles.
Muhammad Asad	105:4 which smote them with stone-hard blows of chastisement pre-ordained, ²
Rashad Khalifa	105:4 That showered them with hard stones.
Shabbir Ahmed	105:4 Then you showered them with hard stones earmarked with requital. ¹
Transliteration	105:4 Tarmeehim bi <u>h</u> ij <u>a</u> ratin minsijjeelin
A	105:4 ترميهم بحجارة من سجيل
Edip-Layth	105:5 Until He turned them like devoured hay.
The Monotheist Group	105:5 Until He turned them like devoured hay.
Muhammad Asad	105:5 and caused them to become like a field of grain that has been eaten down to stubble ³
Rashad Khalifa	105:5 He made them like chewed up hay.
Shabbir Ahmed	105:5 And made them like a field of grain eaten down to stubble. ²
Transliteration	105:5 FajaAAalahum kaAAa <u>s</u> fin ma/koolin
A	105:5 فجعلهم كعصف ماكول

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Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (105:1)

Lit., "the companions (ashab) of the elephant" - see introductory note.

Muhammad Asad - End Note 2 (105:4)

Lit., "with stones of sijjil". As explained in note 114 on [11:82](#), this latter term is synonymous with sijill, which signifies "a writing" and, tropically, "something that has been decreed by God]": hence, the phrase hijarah min sijjil is a metaphor for "stone-hard blows of chastisement pre-ordained", i.e., in God's decree (Zamakhshari and Razi, with analogous comments on the same expression in [11:82](#)). As already mentioned in the introductory note, the particular chastisement to which the above verse alludes seems to have been a sudden epidemic of extreme virulence: according to Waqidi and Muhammad ibn Ishaq - the latter as quoted by Ibn Hisham and Ibn Kathir - "this was the first time that spotted fever (hasbah) and smallpox (judari) appeared in the land of the Arabs". It is interesting to note that the word hasbah - which, according to some authorities, signifies also typhus - primarily means "pelting [or smiting]" with stones" (Qamus). - As regards the noun ta'ir (of which tayr is the plural), we ought to remember that it denotes any "flying creature", whether bird or insect (Taj al-'Arus). Neither the Qur'an nor any authentic Tradition offers us any evidence as to the nature of the "flying creatures" mentioned in the above verse; and since, on the other hand, all the "descriptions" indulged in by the commentators are purely imaginary, they need not be seriously considered. If the hypothesis of an epidemic is correct, the "flying creatures" - whether birds or insects - may well have been the carriers of the infection. One thing, however, is clear: whatever the nature of the doom that overtook the invading force, it was certainly miraculous in the true sense of this word - namely, in the sudden, totally unexpected rescue which it brought to the distressed people of Mecca.

Muhammad Asad - End Note 3 (105:5)

This passage is evidently continued in the next surah, which, according to some authorities, is part of the present one (see introductory note to surah 106).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (105:4)

Sijjeel = Inscribed = Marked out

Shabbir Ahmed - End Note 2 (105:5)

An interesting footnote here might be appropriate. Three Arabs had guided Abrahah on his way to Makkah through the desert. The pre-Islamic Makkans humiliated the traitors and made out three statues of them in today's plains of Mina outside Makkah. Then they used to stone those statues every year at the time of Pilgrimage. This ritual was 'Islamized' by Muslim historians naming them as three places where the 'Satan' tried to prompt prophet Abraham to defy God's command to 'sacrifice' his son. And so, to this day during Pilgrimage, Muslims stone the three pillars calling them the Great, the Medium, and the Small Satan!

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2:2 This is the book in which there is no doubt, a guide for the conscientious.
Edip-Layth (Quran: A Reformist Translation)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 106:1 For the unity and security of Quraysh.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 106:1 This should be cherished by Quraysh.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 106:1 SO THAT the Quraysh might remain secure, ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 106:1 This should be cherished by Quraish.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 106:1 For the privilege (of security) cherished by Quraish.
Transliteration	Bismi Allāhi alrahḥmāni alrahḥeemi 106:1 Li-eelāfi qurayshin
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 106:1 لا يلف قريش
Edip-Layth	106:2 Their unity and security during their journey of the winter and summer.
The Monotheist Group	106:2 The way they cherish the journey of the winter and summer.
Muhammad Asad	106:2 secure in their winter and summer journeys, ²
Rashad Khalifa	106:2 The way they cherish the caravans of the winter and the summer.

Shabbir Ahmed	106:2 Enjoying their winter and summer caravans. ¹
Transliteration	106:2 Eela ^{af} him ri ^h lata alshshita-iwaal ^{ss} ayfi
A	106:2 الفهم رحلة الشتاء والصيف
Edip-Layth	106:3 So let them serve the Lord of this sanctuary.
The Monotheist Group	106:3 So let them serve the Lord of this Dwelling.
Muhammad Asad	106:3 Let them, therefore, worship the Sustainer of this Temple; ³
Rashad Khalifa	106:3 They shall worship the Lord of this shrine.
Shabbir Ahmed	106:3 It infers, then, that they ought to serve the Lord of this House alone. ²
Transliteration	106:3 FalyaAAbudoo rabba ha th a albayti
A	106:3 فليعبدوا رب هذا البيت
Edip-Layth	106:4 The One who fed them from hunger, and protected them from fear.
The Monotheist Group	106:4 The One who fed them from hunger, and protected them from fear.
Muhammad Asad	106:4 who has given them food against hunger, and made them safe from danger. ⁴
Rashad Khalifa	106:4 For He is the One who fed them after hunger, and provided them with security after fear.
Shabbir Ahmed	106:4 Who has given them freedom from want, and has made them secure against fear. ³
Transliteration	106:4 Alla th ee atAAamahum min jooAAinwa ^a manahum min khaw ^f in
A	106:4 الذى اطعمهم من جوع وءامنهم من خوف

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Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (106:1)

Lit., "for the safeguarding of the Quraysh", i.e., as the custodians of the Kabah and the tribe in the midst of which the Last Prophet, Muhammad, was to appear. Thus, the "security of the Quraysh" is a metonym for the security of the Kabah, the focal point of the Faith based on the concept of God's oneness, for the sake of which the army of Abrahah was destroyed (see introductory note as well as preceding surah).

Muhammad Asad - End Note 2 (106:2)

I.e., the two annual trade caravans - to the Yemen in winter and to Syria in summer - on which the prosperity of Mecca depended.

Muhammad Asad - End Note 3 (106:3)

I.e., the Kabah (see note 102 on [2:125](#)).

Muhammad Asad - End Note 4 (106:4)

Cf. Abraham's prayer, "O my Sustainer! Make this a land secure, and grant its people fruitful sustenance" ([2:126](#)).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (106:2)

To Yemen and Syria respectively, that makes them affluent

Shabbir Ahmed - End Note 2 (106:3)

[2:125-126](#)

Shabbir Ahmed - End Note 3 (106:4)

Ta'm = Feeding = Taking care = Fulfilling needs = Granting freedom from want

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 107:1 Do you notice who rejects the system?
The Monotheist Group	In the name of God, the Almighty, the Merciful. 107:1 Have you seen him who is denying the system?
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 107:1 HAST THOU ever considered [the kind of man] who gives the lie to all moral law?¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 107:1 Do you know who really rejects the faith?
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 107:1 Have you seen him who proclaims allegiance to the Divine System, but denies it in action? ¹
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 107:1 Araayta allaṭṭheeyukathṭhibu bialddeeni
A	بسم الله الرحمن الرحيم 107:1 ارعيت الذى يكذب بالدين
Edip-Layth	107:2 It is the one who mistreats the orphan.
The Monotheist Group	107:2 It is the one who mistreats the orphan,
Muhammad Asad	107:2 Behold, it is this [kind of man] that thrusts the orphan away,

Rashad Khalifa	107:2 That is the one who mistreats the orphans.
Shabbir Ahmed	107:2 Indeed, he is the one who repels the orphan, the widow, the helpless, the one in a lonely state. ²
Transliteration	107:2 Fath <u>al</u> ika alla <u>thee</u> yaduAAAAualyateem a
A	107:2 فذلك الذى يدع اليتيم
Edip-Layth	107:3 Does not encourage the feeding of the poor.
The Monotheist Group	107:3 And does not encourage the feeding of the poor.
Muhammad Asad	107:3 and feels no urge ² to feed the needy.
Rashad Khalifa	107:3 And does not advocate the feeding of the poor.
Shabbir Ahmed	107:3 And urges not the feeding of the needy. And participates not in helping those who have lost their jobs, whose businesses have stalled, and whose hard earned income is insufficient to meet their basic needs.
Transliteration	107:3 Wala ya <u>h</u> uddu AAa <u>l</u> ataAAa <u>mi</u> almiskeeni
A	107:3 ولا يحض على طعام المسكين
Edip-Layth	107:4 So woe to those who offer support (or observe contact-prayer). ¹
The Monotheist Group	107:4 So woe to those who commune,
Muhammad Asad	107:4 Woe, then, unto those praying ones
Rashad Khalifa	107:4 And woe to those who observe the contact prayers (Salat) -
Shabbir Ahmed	107:4 Ah, woe to the praying ones!
Transliteration	107:4 Fawaylun lilmu <u>s</u> alleena
A	107:4 فويل للمصلين
Edip-Layth	107:5 Who are totally heedless of their support (or of observing their contact-prayer).
The Monotheist Group	107:5 But to their communion they are absent minded.
Muhammad Asad	107:5 whose hearts from their prayer are remote ³
Rashad Khalifa	107:5 who are totally heedless of their prayers.
Shabbir Ahmed	107:5 Those who know not what their prayer is meant to be.
Transliteration	107:5 Alla <u>the</u> ena hum AAan <u>s</u> ala <u>t</u> ihims <u>a</u> hoona
A	107:5 الذين هم عن صلاتهم ساهون
Edip-Layth	107:6 They only want to be seen,
The Monotheist Group	107:6 They only want to be seen,
Muhammad Asad	107:6 those who want only to be seen and praised,
Rashad Khalifa	107:6 They only show off.

Shabbir Ahmed	107:6 They only want to be seen and praised. ³
Transliteration	107:6 Allat <u>h</u> eena hum yura <u>a</u> oona
A	107:6 الذين هم يراءون
Edip-Layth	107:7 They refuse aid.
The Monotheist Group	107:7 And they withhold from far-reaching deeds.
Muhammad Asad	107:7 and, withal, deny all assistance [to their fellow-men]! ⁴
Rashad Khalifa	107:7 And they forbid charity.
Shabbir Ahmed	107:7 And, with all this, they hinder the flow of sustenance (by hoarding). ⁴
Transliteration	107:7 WayamnaAAoona alma <u>a</u> AAoona
A	107:7 ويمنعون الماعون

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Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (107:1)

I.e., who denies that there is any objective validity in religion as such and, thus, in the concept of moral law (which is one of the primary connotations of the term *din* - cf. note 3 on [109:6](#)). Some commentators are of the opinion that in the above context *din* signifies "judgment", i.e., the Day of Judgment, and interpret this phrase as meaning "who calls the Day of Judgment a lie".

Muhammad Asad - End Note 2 (107:3)

Lit., "does not urge", i.e., himself.

Muhammad Asad - End Note 3 (107:5)

Lit., "who are [knowingly] unmindful of their prayers".

Muhammad Asad - End Note 4 (107:7)

The term *al-ma'un* comprises the many small items needed for one's daily use, as well as the occasional acts of kindness consisting in helping out one's fellow-men with such items. In its wider sense, it denotes "aid" or "assistance" in any difficulty.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (107:1)

[53:33](#), [75:32-33](#), [95:7](#). Takzeeb = To give lie = Deny in practice = Reject in daily life

Shabbir Ahmed - End Note 2 (107:2)

[89:10](#), [69:34](#)

Shabbir Ahmed - End Note 3 (107:6)

[9:54](#). They go through the motions of prayer and keep announcing it

Shabbir Ahmed - End Note 4 (107:7)

Ma'n = Running water. Mu'eein = Source of sustenance with plenty of fresh water springs. [23:50](#)

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (107:4)

Sala prayers and other rituals were being practiced since Abraham and were a common knowledge among Meccan polytheists. See [21:73](#)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 108:1 We have given you plenty.
The Monotheist Group	In the name of God, the Almighty, the Merciful. 108:1 We have given you plenty.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 108:1 BEHOLD, We have bestowed upon thee good in abundance: ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 108:1 We have blessed you with many a bounty.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 108:1 Indeed, We have bestowed upon you Abundant Good. ¹
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 108:1 Inna aAAāyina kaalkawthara
A	بسم الله الرحمن الرحيم 108:1 انا اعطيتك الكوثر
Edip-Layth	108:2 Therefore, you shall reach out to your Lord, and devote yourself.
The Monotheist Group	108:2 Therefore, you shall commune to your Lord and slaughter.
Muhammad Asad	108:2 hence, pray unto thy Sustainer [alone], and sacrifice [unto Him alone].
Rashad Khalifa	108:2 Therefore, you shall pray to your Lord (Salat), and give to charity.

Shabbir Ahmed	108:2 Therefore, follow the commands of your Lord and convey them to others so that they might follow as well. And sacrifice your comfort for the welfare of the community. ²
Transliteration	108:2 Faṣalli lirabbika wainḥar
A	108:2 فصل لربك وانحر
Edip-Layth	108:3 Indeed your rival will be the loser.
The Monotheist Group	108:3 Indeed your rival will be the loser.
Muhammad Asad	108:3 Verily, he that hates thee has indeed been cut off [from all that is good]! ²
Rashad Khalifa	108:3 Your opponent will be the loser.
Shabbir Ahmed	108:3 Surely, it is your opponent that will be cutting himself off from the Abundant Good.
Transliteration	108:3 Inna shāni-aka huwa al-abtaru
A	108:3 ان شانئك هو الابتر

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Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (108:1)

The term kawthar is an intensive form of the noun kathrah (Zamakhshari), which, in its turn, denotes "copiousness", "multitude" or "abundance"; it also occurs as an adjective with the same connotation (Qamus, Lisan al-Arab, etc.). In the above context, which is the sole instance of its use in the Qur'an, al-kawthar obviously relates to the abundant bestowal on the Prophet of all that is good in an abstract, spiritual sense, like revelation, knowledge, wisdom, the doing of good works, and dignity in this world and in the hereafter (Razi); with reference to the believers in general, it evidently signifies the ability to acquire knowledge, to do good works, to be kind towards all living beings, and thus to attain to inner peace and dignity.

Muhammad Asad - End Note 2 (108:3)

Lit., "it is he that is cut off (abtar)". The addition, between brackets, of the phrase "from all that is good" is based on an explanation forthcoming from the Qamus.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (108:1)

The ever flowing stream of wisdom and knowledge in this Qur'an. [13:35](#), [14:2425](#)

Shabbir Ahmed - End Note 2 (108:2)

Sall = Follow closely. Nahr = Sacrifice = Sacrificing a camel = Sacrificing one's own comfort and resources for a noble cause

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<< Prev 109:1-6 Next >>

Edip-Layth	In the name of God, the Gracious, the Compassionate. 109:1 Say, "O ingrates,"
The Monotheist Group	In the name of God, the Almighty, the Merciful. 109:1 Say: "O rejecters,"
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 109:1 SAY: "O you who deny the truth!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 109:1 Say, "O you disbelievers.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 109:1 Say, "O You who deny the truth, and, thus, by remaining ungrateful to the Creator's Ultimate guidance, choose to live in darkness!
Transliteration	Bismi Allāhi alrraḥmāni alrraḥeemi 109:1 Qul ya ayyuha alkaḥiroona
A	بسم الله الرحمن الرحيم 109:1 قل يا ايها الكفرون
Edip-Layth	109:2 "I do not serve what you serve,"
The Monotheist Group	109:2 "I do not serve what you serve,"
Muhammad Asad	109:2 "I do not worship that which you worship,
Rashad Khalifa	109:2 "I do not worship what you worship.

Shabbir Ahmed	109:2 I do not worship what you worship. ¹
Transliteration	109:2 La aAAbudu ma taAAbudoona
A	109:2 لا اعبد ما تعبدون
Edip-Layth	109:3 "Nor do you serve what I serve,"
The Monotheist Group	109:3 "Nor do you serve what I serve,"
Muhammad Asad	109:3 and neither do you worship that which I worship! ¹
Rashad Khalifa	109:3 "Nor do you worship what I worship.
Shabbir Ahmed	109:3 Nor do you worship what I worship. ²
Transliteration	109:3 Wala antum AAabidoona maAAbudu
A	109:3 ولا انتم عبدون ما اعبد
Edip-Layth	109:4 "Nor will I serve what you serve,"
The Monotheist Group	109:4 "Nor will I serve what you serve,"
Muhammad Asad	109:4 "And I will not worship ~hat which you have [ever] worshipped,
Rashad Khalifa	109:4 "Nor will I ever worship what you worship.
Shabbir Ahmed	109:4 And I will never worship what you have ever worshiped.
Transliteration	109:4 Wala ana AAabidun maAAabadtum
A	109:4 ولا انا عابد ما عبدتم
Edip-Layth	109:5 "Nor will you serve what I serve,"
The Monotheist Group	109:5 "Nor will you serve what I serve,"
Muhammad Asad	109:5 and neither will you [ever] worship that which I worship. ²
Rashad Khalifa	109:5 "Nor will you ever worship what I worship.
Shabbir Ahmed	109:5 Nor (unless you acknowledge the truth) will you worship what I worship. ³
Transliteration	109:5 Wala antum AAabidoona maAAbudu
A	109:5 ولا انتم عبدون ما اعبد
Edip-Layth	109:6 "To you is your system, and to me is mine."
The Monotheist Group	109:6 "To you is your system, and to me is mine."
Muhammad Asad	109:6 Unto you, your moral law, and unto me, mine !" ³
Rashad Khalifa	109:6 "To you is your religion, and to me is my religion."
Shabbir Ahmed	109:6 For you your way, and to me my way." ⁴
Transliteration	109:6 Lakum deenukum waliya deen i

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End Notes

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (109:2)

Neither your idols, nor your tenets, nor your moral values, way of life, nor your holy men or leaders

Shabbir Ahmed - End Note 2 (109:3)

You do not subscribe to my Divinely revealed Ideology and System of Life

Shabbir Ahmed - End Note 3 (109:5)

Our ways are apart and there is no room for compromise. falsehood remains falsehood even though it may compromise, but the truth cannot remain the truth when mixed up with falsehood. 'A half-truth is a whole-lie.'

Shabbir Ahmed - End Note 4 (109:6)

Results will tell who was on the right track. [6:136](#), [10:41](#), [15:85](#), [42:15](#), [60:4](#), [73:10](#)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (109:3)

In the above rendering, the particle ma ("that which") alludes, on the one hand, to all positive concepts and ethical values - e.g., belief in God and the believer's self-surrender to Him - and, on the other, to false objects of worship and false values, such as man's belief in his own supposed "self-sufficiency" (cf. [96:6-7](#)), or his overriding, almost compulsive "greed for more and more" (surah 102).

Muhammad Asad - End Note 2 (109:5)

Sc., "so long as you are unwilling to abandon the false values which cause you to deny the truth ".

Muhammad Asad - End Note 3 (109:6)

Lit., "unto me, my moral law". The primary significance of din is "obedience"; in particular, obedience to a law or to what is conceived as a system of established - and therefore binding - usages, i.e., something endowed with moral authority: hence "religion", "faith." or "religious law" in the widest sense of these terms (cf. first half of note 249 on [2:256](#)); or simply "moral law", as in the above instance as well as in [42:21](#), [95:7](#), [98:5](#) or [107:1](#).

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 110:1 When God's victory and conquest comes. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 110:1 When God's victory and conquest comes.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 110:1 WHEN GOD'S SUCCOUR comes, and victory,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 110:1 When triumph comes from GOD, and victory. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 110:1 When God's help and the Victory comes.
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 110:1 Itha jāa nasru Allāhiwaalfathu
A	بسم الله الرحمن الرحيم 110:1 اذا جاء نصر الله والفتح
Edip-Layth	110:2 You will see people entering into God's system in groups.
The Monotheist Group	110:2 And you see the people entering into God's system in flocks.
Muhammad Asad	110:2 and thou seest people enter God's religion ¹ in hosts,
Rashad Khalifa	110:2 You will see the people embracing GOD's religion in throngs.

Shabbir Ahmed	110:2 And you see the people enter God's Religion in throngs. ¹
Transliteration	110:2 Waraayta aInnaṣa yadkhuloonafee deeni Allāhi afwajan
A	110:2 ورأيت الناس يدخلون في دين الله أفواجا
Edip-Layth	110:3 You shall glorify your Lord's grace, and seek His forgiveness. He is the Redeemer.
The Monotheist Group	110:3 You shall glorify your Lord's grace, and seek His forgiveness. He is the Redeemer.
Muhammad Asad	110:3 extol thy Sustainer's limitless glory, and praise Him, and seek His forgiveness: for, behold, He is ever an acceptor of repentance. ²
Rashad Khalifa	110:3 You shall glorify and praise your Lord, and implore Him for forgiveness. He is the Redeemer.
Shabbir Ahmed	110:3 (Think not that your job is done.) Then strive hard to make the Divine System a living witness to the glory and praise of your Lord. And you shall remain vigilant to guard the System as a helmet guards the head. Indeed, He is ever Responsive to your efforts. ²
Transliteration	110:3 Fasabbiḥ biḥamdi rabbika waistaghfirhuinnahu kana tawwaban
A	110:3 فسبح بحمد ربك واستغفره انه كان توابا

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (110:1)

This chapter consists of 19 words, and its first verse has 19 letters. See [48:28](#).

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (110:1)

This last sura, chronologically, consists of 19 Arabic words(see [96:1](#)),and the first verse consists of 19 letters. This indicates that this generationof believers shall attain the promised victory. Submission (true Islam) willprevail throughout the world([48:28](#)).

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (110:2)

I.e., the religion of self-surrender to God: cf. [3:19](#) - "the only [true] religion in the sight of God is [man's] self-surrender unto Him".

Muhammad Asad - End Note 2 (110:3)

Implying that even if people should embrace the true religion in great numbers, a believer ought not to grow self-complacent but should, rather, become more humble and more conscious of his own failings. Moreover, the Prophet is reported to have said, "Behold, people have entered God's religion in hosts - and in time they will leave it in hosts" (Ibn Hanbal, on the authority of Jabir ibn Abd Allah; a similar Tradition, on the authority of Abu Hurayrah, is found in the Mustadrak).

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (110:2)

[19:96](#)

Shabbir Ahmed - End Note 2 (110:3)

[94:7-8](#)

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 Edip-Layth (Quran: A Reformist Translation)

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<< Prev 111:1-5 Next >>

Edip-Layth	In the name of God, the Gracious, the Compassionate. 111:1 Condemned is the power of the flaming provocateur; condemned indeed. ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 111:1 Condemned are the hands of the father of flame; condemned indeed.
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 111:1 DOOMED are the hands of him of the glowing countenance: ¹ and doomed is he!
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 111:1 Condemned are the works of Abee Lahab, and he is condemned. ¹
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 111:1 Perished is the power of Abi Lahab, and perished is he!
Transliteration	Bismi All<u>a</u>hi al<u>r</u>rah<u>m</u>ani al<u>r</u>rah<u>e</u>emi 111:1 Tabbat yad <u>a</u> abee lahabin watab<u>ba</u>
A	بسم الله الرحمن الرحيم 111:1 تبت يدا ابي لهب وتب
Edip-Layth	111:2 His money will not avail him, nor what he has earned.
The Monotheist Group	111:2 His money will not avail him, nor what he has earned.
Muhammad Asad	111:2 What will his wealth avail him, and all that he has gained?

Rashad Khalifa	111:2 His money and whatever he has accomplished will never help him.
Shabbir Ahmed	111:2 His wealth and gains will avail him not! ¹
Transliteration	111:2 Ma aghna AAanhu maluhuwama kasaba
A	111:2 ما اغنى عنه ماله وما كسب
Edip-Layth	111:3 To a flaming fire he will be cast.
The Monotheist Group	111:3 He will be sent to a flaming fire.
Muhammad Asad	111:3 [In the life to come] he shall have to endure a fire fiercely glowing; ²
Rashad Khalifa	111:3 He has incurred the blazing Hell.
Shabbir Ahmed	111:3 He shall have to endure a fire blazing, glowing.
Transliteration	111:3 Sayasla naran thatalahabin
A	111:3 سيصلى نارا ذات لهب
Edip-Layth	111:4 His wife carrying the logs.
The Monotheist Group	111:4 And his wife who carries the logs.
Muhammad Asad	111:4 together with his wife, that carrier of evil tales, ³
Rashad Khalifa	111:4 Also his wife, who led the persecution.
Shabbir Ahmed	111:4 And his wife, that carrier of slanderous tales, the firewood hauler.
Transliteration	111:4 Waimraatuhu hammalata alhatabi
A	111:4 وامراته حمالة الحطب
Edip-Layth	111:5 With a twisted rope on her neck.
The Monotheist Group	111:5 On her neck will be a rope of thorns.
Muhammad Asad	111:5 [who bears] around her neck a rope of twisted strands! ⁴
Rashad Khalifa	111:5 She will be (resurrected) with a rope of thorns around her neck.
Shabbir Ahmed	111:5 Will have her neck ornamented with a rope of palm-fiber. ²
Transliteration	111:5 Fee jeediha hablun min masadin
A	111:5 فى جيدها حبل من مسد

<< Prev 111:1-5 Next >>

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Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (111:1)

The expression Abu Lahab means the "father of flame" or provocateur. Traditional commentaries tie this description to Muhammad's uncle Abd al-Uzza bin Ab al-Muttalib. Even if the first person who was implied by this verse were Muhammad's uncle, the chapter by using a metaphor rather than a proper name, refers to all despots and their allies who oppress people because of their ideas and convictions. In this chapter, the wife has two different roles: either she is supplying more fuel for her husband in support of his bigoted campaign against muslims, or she is supplying fuel for her husband who is burning himself with flames of hatred. Some of the followers of the hadith and sunna, who consider the name to be only a proper name, present this chapter as evidence for the divinity of the Quran, by arguing that Abu Lahab could have falsified the Quran simply by professing Islam after hearing these verses about him. This assertion is the product of poor thinking. If the Quran was the product of Muhammad, Muhammad would never accept his conversion to Islam, and would continue condemning him with additional accusations, such as, him being a lying hypocrite. And Muhammad would be right (not necessarily in his claim of the origin of the Quran) regarding Abu Lahab, since he could never honestly acknowledge the truthfulness of a book condemning him to be a misguided loser; his conversion would create a contradiction. In other words, such a claim cannot be falsified, and thus cannot be used as an example of prophecies.

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (111:1)

The real name of this uncle of the Prophet was Abd al-Uzza. He was popularly nicknamed Abu Lahab (lit., "He of the Flame") on account of his beauty, which was most notably expressed in his glowing countenance (Baghawi, on the authority of Muqatil; Zamakhshari and Razi passim in their comments on the above verse; Fath al-Bari VIII, 599). Since this nickname, or kunyah appears to have been applied to him even before the advent of Islam, there is no reason to suppose that it had a pejorative significance. - The expression "hands" in the above clause is, in accordance with classical Arabic usage, a metonym for "power", alluding to the great influence which Abu Lahab wielded.

Muhammad Asad - End Note 2 (111:3)

The expression *nar dhat lahab* is a subtle play upon the meaning of the nickname Abu Lahab.

Muhammad Asad - End Note 3 (111:4)

Lit., "carrier of firewood", a well-known idiomatic expression denoting one who surreptitiously carries evil tales and slander from one person to another "so as to kindle the flames of hatred between them" (Zamakhshari ; see also Ikrimah, Mujahid and Qatadah, as quoted by Tabari). The woman's name was Arwa umm Jamil bint Harb ibn Umayyah; she was a sister of Abu Sufyan and, hence, a paternal aunt of Mu'awiyah, the founder of the Umayyad dynasty. Her hatred of Muhammad and his followers was so intense that she would often, under the cover of darkness, scatter thorns before the Prophet's house with a view to causing him hurt; and she employed her great eloquence in persistently slandering him and his message,

Muhammad Asad - End Note 4 (111:5)

The term *masad* signifies anything that consists of twisted strands, irrespective of the material (Qamus, Mughni, Lisan al-Arab). In the abstract sense in which it is evidently used here, the above phrase seems to have a double connotation: it alludes to the woman's twisted, warped nature, as well as to the spiritual truth that "every human being's destiny is tied to his neck" (see [17:13](#) and, in particular, the corresponding note 17) - which, together with verse 2, reveals the general, timeless purport of this

surah.

Rashad Khalifa - The Final Testament

Rashad Khalifa - End Note 1 (111:1)

Abee Lahab was Muhammad's uncle and the leader of the opposition. His wife carried out a campaign of persecution against Muhammad and the believers. Like all descriptions of Heaven and Hell, the rope of thorns is an allegory.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (111:2)

[69:27-28](#), [92:11](#), [96:7](#)

Shabbir Ahmed - End Note 2 (111:5)

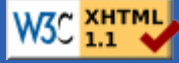
[17:13](#). Jeed = A neck decorated with an ornament. Here, we have a lesson that color, nationality, tribe, family, wealth, status etc have no bearing in the Divine System. The most honored in the sight of God is he who is best in conduct. [49:13](#)

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 Edip-Layth (Quran: A Reformist Translation)

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Edip-Layth	In the name of God, the Gracious, the Compassionate. 112:1 Say, "He is God, the One," ¹
The Monotheist Group	In the name of God, the Almighty, the Merciful. 112:1 Say: "He is God, the One,"
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 112:1 SAY: "He is the One God:
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 112:1 Proclaim, "He is the One and only GOD.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 112:1 Say, "He is God, the One! ¹
Transliteration	Bismi Allāhi alRrahmāni alRrahēemi 112:1 Qul huwa Allāhu aḥadun
A	بسم الله الرحمن الرحيم 112:1 قل هو الله احد
Edip-Layth	112:2 "God, the Absolute/First-cause,"
The Monotheist Group	112:2 "God, the Absolute,"
Muhammad Asad	112:2 "God the Eternal, the Uncaused Cause of All Being. ¹
Rashad Khalifa	112:2 "The Absolute GOD.

Shabbir Ahmed	112:2 God is Absolutely Independent. 2
Transliteration	112:2 Allahu alssamadu
A	112:2 الله الصمد
Edip-Layth	112:3 "Never did He beget, nor was He begotten,"
The Monotheist Group	112:3 "He does not beget, nor was He begotten,"
Muhammad Asad	112:3 "He begets not, and neither is He begotten;
Rashad Khalifa	112:3 "Never did He beget. Nor was He begotten.
Shabbir Ahmed	112:3 He begets not, nor is He begotten.
Transliteration	112:3 Lam yalid walam yoolad u
A	112:3 لم يلد ولم يولد
Edip-Layth	112:4 "None is equal to Him."
The Monotheist Group	112:4 "And there is none who are His equal."
Muhammad Asad	112:4 "and there is nothing that could be compared with Him.
Rashad Khalifa	112:4 "None equals Him."
Shabbir Ahmed	112:4 And there is absolutely none like Him."
Transliteration	112:4 Walam yakun lahu kufuwan a hadun
A	112:4 ولم يكن له كفوا احد

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (112:1)

This chapter is called ikhlas (devotion), since all its verses are dedicated to God. In contradiction to many Biblical verses, such as John 14:28, polytheistic Christians wish to equate Jesus to God through the Trinity, a fiction written by the Nicene Conference in 325 AC. Their fictional character erratically oscillates between humanity and divinity, between 1/3 of godhead and the entire godhead. Nothing can be compared to God and nothing can be symbolically represented in proportion to God. From absurd premises, one can never get a sound conclusion. That is why, like other polytheists, Trinitarian Christians hate reason, and why they promote wishful thinking under the glorified word "faith." See 2:59; 3:18,45,51,55; 4:11,171,157; 5:72-79; 7:162; 17:36; 19:36.

Shabbir Ahmed -

Shabbir Ahmed - End Note 1 (112:1)

He is Unique in His Essence and Attributes and He alone is the Sovereign Law-Giver in the Universe

Shabbir Ahmed - End Note 2 (112:2)

Samad = Absolute, Eternal, Unique, Self-sufficient Sustainer, Absolutely Independent, Perfect, the Uncaused Cause of all that exists

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (112:2)

This rendering gives no more than an approximate meaning of the term as-samad, which occurs in the Qur'an only once, and is applied to God alone. It comprises the concepts of Primary Cause and eternal, independent Being, combined with the idea that everything existing or conceivable goes back to Him as its source and is therefore, dependent on Him for its beginning as well as for its continued existence.

Muhammad Asad - End Note (112:4)

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<< Prev 113:1-5 Next >>

Edip-Layth	In the name of God, the Gracious, the Compassionate. 113:1 Say, "I seek refuge in the Lord of the dawn,"
The Monotheist Group	In the name of God, the Almighty, the Merciful. 113:1 Say: "I seek refuge with the Lord of the dawn,"
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 113:1 SAY: "I seek refuge with the Sustainer of the rising dawn, ¹
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 113:1 Say, "I seek refuge in the Lord of daybreak.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 113:1 Say, "I seek refuge with the Lord of the Rising Dawn.
Transliteration	Bismi Allāhi alrah̄māni alrah̄eemi 113:1 Qul aAAooṭḥu birabbi alfalaqi
A	بسم الله الرحمن الرحيم 113:1 قل اعوذ برب الفلق
Edip-Layth	113:2 "From the evil of what He has created,"
The Monotheist Group	113:2 "From the evils among His creation,"
Muhammad Asad	113:2 "from the evil of aught that He has created,
Rashad Khalifa	113:2 "From the evils among His creations.

Shabbir Ahmed	113:2 From the evil aspects of created things.
Transliteration	113:2 Min sharri m <u>a</u> khalaq <u>a</u>
A	113:2 من شر ما خلق
Edip-Layth	113:3 "From the evil of darkness as it falls,"
The Monotheist Group	113:3 "And from the evil of darkness as it falls,"
Muhammad Asad	113:3 "and from the evil of the black darkness whenever it descends, ²
Rashad Khalifa	113:3 "From the evils of darkness as it falls.
Shabbir Ahmed	113:3 And from the evils of the darkness of Ignorance whenever and wherever it is encountered.
Transliteration	113:3 Wamin sharri gh <u>asi</u> qin i <u>th</u> awaqaba
A	113:3 ومن شر غاسق اذا وقب
Edip-Layth	113:4 "From the evil of those who whisper into the contracts and affairs,"
The Monotheist Group	113:4 "And from the evil of those who practice sorcery,"
Muhammad Asad	113:4 "and from the evil of all human beings bent on occult endeavours, ³
Rashad Khalifa	113:4 "From the evils of the troublemakers.
Shabbir Ahmed	113:4 And from the covert activities of people who try to put knots and complicate the simple.
Transliteration	113:4 Wamin sharri a <u>ln</u> affa <u>th</u> atifee alAAuqadi
A	113:4 ومن شر النفث في العقد
Edip-Layth	113:5 "From the evil of the envious when they envy."
The Monotheist Group	113:5 "And from the evil of the envious when they envy."
Muhammad Asad	113:5 "and from the evil of the envious when he envies." ⁴
Rashad Khalifa	113:5 "From the evils of the envious when they envy."
Shabbir Ahmed	113:5 And from the evil of the envious when he envies (and tries to harm)."
Transliteration	113:5 Wamin sharri <u>h</u> asidin i <u>th</u> a <u>h</u> asada
A	113:5 ومن شر حاسد اذا حسد

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Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (113:1)

The term al-falaq ("the light of dawn" or "the rising dawn") is often used tropically to describe "the emergence of the truth after [a period of] uncertainty" (Taj al-'Arus): hence, the appellation "Sustainer of the rising dawn" implies that God is the source of all cognition of truth, and that one's "seeking refuge" with Him is synonymous with striving after truth.

Muhammad Asad - End Note 2 (113:3)

I.e., the darkness of despair, or of approaching death. In all these four verses (2-5), the term "evil" (sharr) has not only an objective but also a subjective connotation - namely, fear of evil.

Muhammad Asad - End Note 3 (113:4)

Lit., "of those that blow (an-naффathat) upon knots": an idiomatic phrase current in pre-Islamic Arabia and, hence, employed in classical Arabic to designate all supposedly occult endeavours; it was probably derived from the practice of "witches" and "sorcerers" who used to tie a string into a number of knots while blowing upon them and murmuring magic incantations. The feminine gender of naffathat does not, as Zamakhshari and Razi point out, necessarily indicate "women", but may well relate to "human beings" (anfus, sing. nafs, a noun that is grammatically feminine). In his explanation of the above verse, Zamakhshari categorically rejects all belief in the reality and effectiveness of such practices, as well as of the concept of "magic" as such. Similar views have been expressed - albeit in a much more elaborate manner, on the basis of established psychological findings - by Muhammad Abduh and Rashid Rida (see Manar I, 398 ff.). The reason why the believer is enjoined to "seek refuge with God" from such practices despite their palpable irrationality is - according to Zamakhshari- to be found in the inherent sinfulness of such endeavours (see surah 2, note 84), and in the mental danger in which they may involve their author.

Muhammad Asad - End Note 4 (113:5)

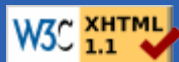
I.e., from the effects - moral and social- which another person's envy may have on one's life, as well as from succumbing oneself to the evil of envy. In this connection, Zamakhshari quotes a saying of the Caliph Umar ibn Abd al-Aziz (called "the Second Umar" on account of his piety and integrity): "I cannot think of any wrongdoer (zalim) who is more likely to be the wronged one (mazlum) than he who envies another."



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Edip-Layth	In the name of God, the Gracious, the Compassionate. 114:1 Say, "I seek refuge in the Lord of the people,"
The Monotheist Group	In the name of God, the Almighty, the Merciful. 114:1 Say: "I seek refuge with the Lord of the people,"
Muhammad Asad	In the name of God, The Most Gracious, The Dispenser of Grace: 114:1 SAY: "I seek refuge with the Sustainer of men,
Rashad Khalifa	In the name of GOD, Most Gracious, Most Merciful. 114:1 Say, "I seek refuge in the Lord of the people.
Shabbir Ahmed	BISMILLAH-IR-RAHMAN-IR-RAHEEM With the Glorious Name of God, the Ultimate Source of Instant Beneficence and Eternal mercy Who encompasses the entire Universe, nourishing and taking care of all things for what they are meant to be; just as a mother's womb nourishes the embryo to completion without any returns. 114:1 Say, "I seek refuge with the Lord of Mankind.
Transliteration	Bismi Allāhi alrrahmāni alrraḥeemi 114:1 Qul aAAoothu birabbi alnnasi
A	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 114:1 قُلْ اَعُوْذُ بِرَبِّ النَّاسِ
Edip-Layth	114:2 "The King of the people,"
The Monotheist Group	114:2 "The King of the people,"
Muhammad Asad	114:2 "the Sovereign of men,
Rashad Khalifa	114:2 "The King of the people.

Shabbir Ahmed	114:2 The King of mankind.
Transliteration	114:2 Maliki alInnasi
A	114:2 ملك الناس
Edip-Layth	114:3 "The god of people,"
The Monotheist Group	114:3 "The god of the people,"
Muhammad Asad	114:3 "the God of men,
Rashad Khalifa	114:3 "The god of the people.
Shabbir Ahmed	114:3 The God of mankind.
Transliteration	114:3 Ilahi alInnasi
A	114:3 اله الناس
Edip-Layth	114:4 "From the evil of the sneaky whisperer," ¹
The Monotheist Group	114:4 "From the evil of the sneaking whisperer,"
Muhammad Asad	114:4 "from the evil of the whispering, elusive tempter
Rashad Khalifa	114:4 "From the evils of sneaky whisperers.
Shabbir Ahmed	114:4 From the evil of the whispering desires that leaves in utter dejection.
Transliteration	114:4 Min sharri alwaswasi alkhannasi
A	114:4 من شر الوسواس الخناس
Edip-Layth	114:5 "Who whispers into the chests of the people,"
The Monotheist Group	114:5 "Who whispers into the chests of the people."
Muhammad Asad	114:5 "who whispers in the hearts of men" ¹
Rashad Khalifa	114:5 "Who whisper into the chests of the people.
Shabbir Ahmed	114:5 That whispers in the hearts of people.
Transliteration	114:5 Allathee yuwaswisu fee sudoori alInnasi
A	114:5 الذى يوسوس فى صدور الناس
Edip-Layth	114:6 "From among the Jinn and people."
The Monotheist Group	114:6 "From the Jinn and the people."
Muhammad Asad	114:6 "from all [temptation to evil by] invisible forces as well as men," ²
Rashad Khalifa	114:6 "Be they of the jinns, or the people."
Shabbir Ahmed	114:6 (And) from the hidden psyche that rationalizes the evil, as well as the temptations that come from people."
Transliteration	114:6 Mina aljinnati waalInnasi
A	114:6 من الجنة والناس

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End Notes

Edip-Layth - Quran: A Reformist Translation

Edip-Layth - End Note 1 (114:4)

See [7:116-117](#)

Muhammad Asad - The Message Of Quran

Muhammad Asad - End Note 1 (114:5)

I.e., "Satan" in the widest meaning of this designation, as pointed out by Razi (quoted in surah 14, note 31).

Muhammad Asad - End Note 2 (114:6)

The above is perhaps the oldest Qur'anic mention of the term and concept of al-jinnah (synonymous with al-jinn), which has been tentatively explained in Appendix III. In the above context, the term probably denotes the intangible, mysterious forces of nature to which man's psyche is exposed, and which sometimes make it difficult for us to discern between right and wrong, However, in the light of this last verse of the last surah of the Qur'an it is also possible to conclude that the "invisible forces" from which we are told to seek refuge with God are the temptations to evil emanating from the blindness of our own hearts, from our gross appetites, and from the erroneous notions and false values that may have been handed down to us by our predecessors.

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